



THE MESSAGE OR
A CRY OF ANGUISH

(al-Balāgh)



The Message or A Cry of Anguish

(al-Balāgh)

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi^{as}

Founder of the Ahmadiyya Muslim Community

ISLAM INTERNATIONAL PUBLICATIONS LTD.



The Message or A Cry of Anguish

English translation of *al-Balāgh*

Written by Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi, peace be on him,
Founder of the Ahmadiyya Muslim Community

First published in Qadian, India, 1922

First English translation published in the UK, 2025

© Islam International Publications Ltd.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without prior written permission from the Publisher, Islam International Publications Ltd.

Published by
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham,
Surrey, UK. GU9 9PS

For further information please visit www.alislam.org

Cover design: Khafia Shanzay Choudhary

ISBN: 978-1-84880-719-8

10 9 8 7 6 5 4 3 2 1

CONTENTS

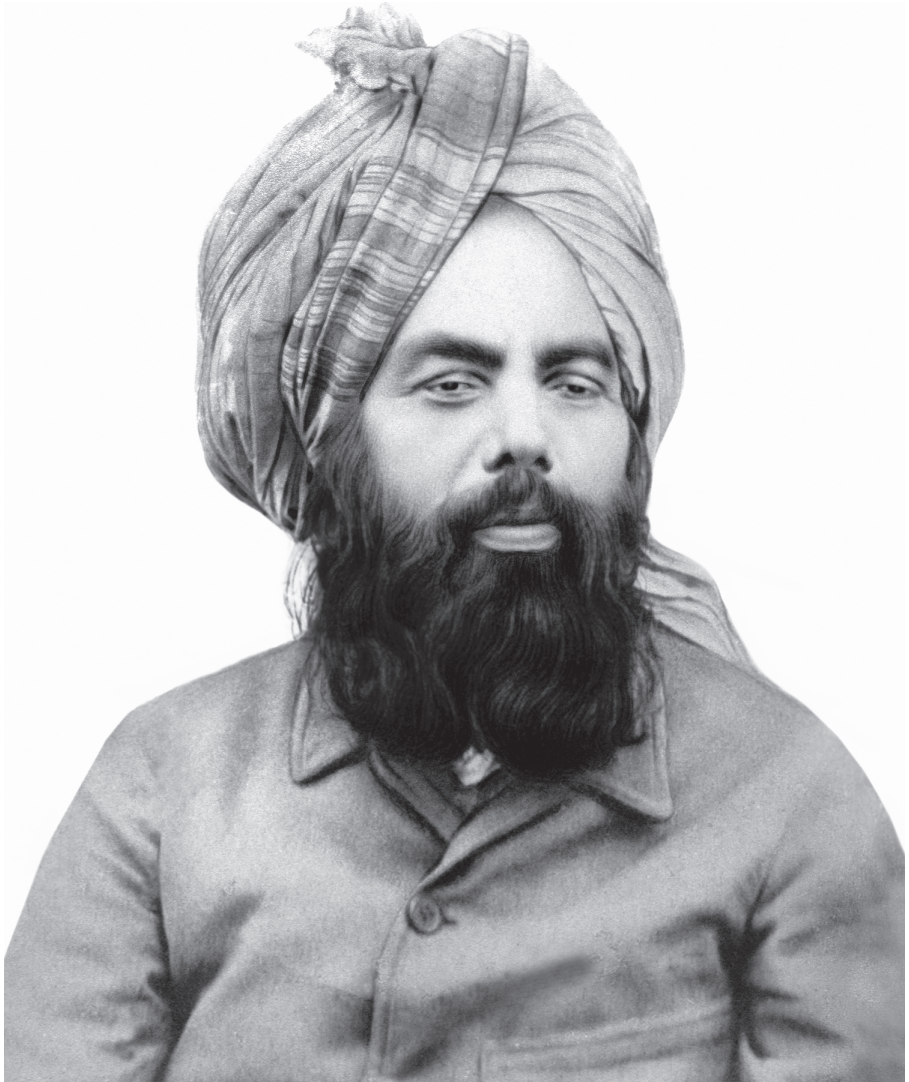
<i>About the Author</i>	<i>ix</i>
<i>Foreword.....</i>	<i>xi</i>

The Message or A Cry of Anguish

The Message.....	1
(The Treatise Ummahātul-Mu'minīn).....	1
Condition Eight.....	97
The Book: A Cry of Anguish	97
<i>Books of Aḥādīth</i>	<i>97</i>
<i>Commentaries of the Quran</i>	<i>99</i>
<i>Books on Ṣarf-o-Naḥv (Arabic Morphology &</i> <i>Grammar).....</i>	<i>100</i>
<i>Books on Ma'ānī Biyān (Semantics & Rhetoric) ...</i>	<i>101</i>
<i>Books on Literature</i>	<i>101</i>
<i>Lexicons & Dictionaries.....</i>	<i>102</i>
<i>Books on History.....</i>	<i>103</i>
<i>Books on 'Ilmul-Uṣūl (Islamic Fundamentals)</i>	<i>105</i>
<i>Books on Jurisprudence.....</i>	<i>105</i>
<i>Books on 'Ilmul-Kalām (Islamic Theology)</i>	<i>108</i>
<i>Books on Manṭiq (Science of Logic)</i>	<i>109</i>

<i>Books on Ethics & Mysticism</i>	<i>110</i>
<i>Books on Medicine.....</i>	<i>112</i>
<i>Books on Religions.....</i>	<i>114</i>
<i>Journals on Various Sciences.....</i>	<i>115</i>

<i>Publisher's Note.....</i>	<i>117</i>
<i>Biblical and Quranic Names.....</i>	<i>121</i>
<i>Glossary.....</i>	<i>123</i>
<i>Index.....</i>	<i>125</i>



Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. Since his very youth, he had dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God, culminating in moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days who was prophesied by various religions under different titles. He claimed to be the very Prophet who the Holy Prophet

Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated: the institution of *Khilāfat* (Successorship) was established to succeed him in fulfilment of the prophecies of the Holy Quran, the Hadith, and the Promised Messiah's book *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present Head of the Ahmadiyya Muslim Community.

FOREWORD

The Message or *A Cry of Anguish* is the English rendering of *al-Balāgh*, a book written by Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be upon him, in 1898. It was first published under the auspices of Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masīḥ II, may Allah be pleased with him, in 1922.

The Promised Messiah, peace be upon him, wrote this book upon the publication of a highly provocative and abusive treatise named *Ummahātul-Mu'minīn* which was an malignant attack upon the noble character of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, and his family.

The Message outlines the feeble response by some Muslims, including the Anjuman-e-Ḥimāyat-e-Islām Lahore, who sent a memorial to the British Government, requesting for the ban of this treatise. The Promised Messiah, peace be upon him, highlighted that this so-called act of defence undermined the position of Islam and would prove detrimental for future Muslim generations.

In this book the Promised Messiah, peace be upon him, also lays out the correct manner in which to write rebuttals to any opponent, and expounds on ten profound conditions for one that wishes to enter into religious debates. The Promised Messiah, peace be upon him, also urges the Muslim ummah to capitalise upon this occasion by collating all allegations raised against Islam and then to answer their refutation through a comprehensive book.

In this book, the Promised Messiah, peace be upon him, has also included a list of hundreds of books on varying sciences for the purpose that anyone who desired to debate him should have studied these first.

The English translation of *Al-Balāgh* was translated and prepared under the auspices and direction of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V, may Allah be his Helper. The present rendering was carried out by various scholars. The final translation, formatting and indexing was prepared by Shahzeb Athar, Nauman Hadi and Abdul Quddus Arif. Valuable assistance was provided by Mirza Abdul Wahab.

May Allah the Almighty abundantly reward all those that contributed to this project. *Āmīn*.

Al-Ḥāj Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf,

June 2025

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَيِّنَاتُ

الْبَلَاغ

جس کا دوسرا نام ہے

فریاد درو

تصنیف مینف حضرت مرزا غلام احمد مسیح موعود علیہ السلام

باجازت حضرت خلیفۃ المسیح الثانی ایدہ اللہ بنصرہ

میںجیکے دو مؤالیف و اشاعت دیان نے شایع کیا

۲۹ جون ۱۹۲۲ء + تجدید + ۱۳۴۰ھ

We
praise Allah and invoke
His blessings on His
Noble
Messenger.

In
the name of
Allah
the Gracious,
the Merciful.

The Message

The other name of which is

A Cry of Anguish

A profound exposition by

Ḥaḍrat Mirza Ghulam Ahmad^{sas}
The Promised Messiah
peace and blessings be upon him

Published under the auspices of
Ḥaḍrat Khalīfatul-Masīḥ II, may Allah be his Helper,

BY THE BOOK DEPOT MANAGER,
DEPARTMENT OF COMPILATION & PUBLICATION, QADIAN

29 June 1922 Copies Published: 1000 1340 Hijrah

THE MESSAGE

The other name of which is

A Cry of Anguish

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فَيُنَافِقُونَ³ فِيهِ يَخْتَلِفُونَ

(THE TREATISE UMMAHĀTUL-MU' MINĪN)

Here we need not mention the contents of this book in detail. This is the book that has wounded the hearts of sixty million Muslims of the Punjab and India, by using abusive, vituperative, extremely blasphemous, invective, foul and offensive language against our Lord and Master, the Seal of the Prophets, the Chief of the Pure,

1. In the Name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke His blessings on His Noble Messenger^{sas} [Publisher]
3. O Allah! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed. (*Sūrah az-Zumar*, 39:47) [Publisher]

Muhammad the Chosen One, peace and blessings of Allah be upon him. All these fabrications and lies, committed with invective and shameful insolence, have inflicted such a painful scar on the Muslims that neither we nor our posterity will ever be able to forget. This is why the publication of this book has raised a great uproar across the Punjab and India. I, too, have received letters from several Muslim nobles and honourable scholars. For instance, a religious scholar, Maulawī Muhammad Ibrahim Ṣāhib from Arrah sent a postcard regarding this, and I have also read many complaints in the newspapers against this particular book which shows that, in fact, the author has repeatedly used extremely rude, insolent and abusive language in his book.

In short, I find that this book has provoked the Muslims so that in a state of anger some of them have sent memorials to the Government while others have directed their attention to rebutting the book. But the fact is, till date, this malicious accusation has not been dealt with in the way it should have been. Sending memorials in such cases amounts to admitting one's own defeat as it were, and exposing one's weakness and inability to the public. Moreover, it is never commendable that every person should set about to rebut it, and we conclude that this was all that could have been done by way of an answer. This kind of response never works. Sometimes an unknown and naive mullah writes a refutation, who is neither well-versed in Quranic verities and wisdom, nor aware of the subtle insights of Hadith; he neither possesses sound judgment, nor has in-depth knowledge of history. He is bereft of sane reason, and knows nothing about the approach and method that is relevant to be effective in modern times. Hence, the publication of such a rebuttal only adds insult to injury. The pity is that

most people who engage in religious debates possess little knowledge of theological sciences and verities, and their intentions also seem dubious when they take up writing. Hence, their writings remain devoid of acceptance and blessings. The present age is one in which if a person, who intends to engage in religious debates or wishes to produce books in refutation of the opponents, must fulfil the following conditions:

FIRST [CONDITION]—He must be firmly grounded in knowledge of the Arabic language so that if he happens to be engaged in a linguistic debate over a word he must be able to convince and humble his opponent by the depth of his linguistic knowledge. Moreover, if he produces an Arabic work he must be superior to his rival in terms of the eloquence in his expression, and with his formidable linguistic skill must convince his opponent that in understanding the word of God Almighty, he, in fact, has greater knowledge than him. Additionally, his unique and matchless mastery in the Arabic language must be a well-known fact in his country. Previous Islamic debates show that sometimes etymological debates occur, and authentic experience testifies that definite and conclusive determination of the meaning of Arabic texts depends a great deal on the knowledge of its linguistic roots and compounds. One who is ignorant of the Arabic language and unacquainted with the research methodology of linguistics is not worthy to enter into such extremely intricate and significant debates, and neither is his discourse worthy of credence. The worth and prestige of any discourse that is presented to the public is determined by the dignity and stature of the speaker. If the speaker's command over the language is not unreservedly acknowledged by

his opponent, none of his research on the Arabic language will be considered authentic. But if, on the other hand, one who engages in a debate, is recognised as a renowned scholar of a language by his opponents and if his disputant is an ignorant Christian, then this alone will convince the judges that the aforementioned Muslim is reliable when it comes to explaining the meaning of a word or phrase since he has far greater knowledge of the language than his Christian interlocutor. Consequently, his discourse will naturally exert an influence on the hearts and the biased opponents will be left speechless.

Remember that in the course of these debates, whether written or verbal, if they revolve around scriptural references, then it is a frequent occurrence that certain expressions or root words are discussed at length. In fact, these kinds of debates are essential, because through them the truth is revealed, the veil is lifted and scholarly testimonies are produced. In addition, what makes this condition necessary is the fact that every debater assesses the extent of his opponent's scholarship and in this way tries to undermine his credibility before the eyes of the public. Often one who undertakes a rebuttal has to write regarding the book by his opponent the linguistic stature of the author. In short, a Muslim who steps forward to fend off Christian attacks must remember that the chief and essential weapon that should always be in his arsenal is the knowledge of the Arabic language.

SECOND CONDITION—One who undertakes to write a rebuttal in order to fend off the attacks of the opponents, his religious insight must not be limited to the traditional knowledge of certain works of Hadith, Islamic jurisprudence and commentaries of

the Holy Quran, whereby he has assumed the title of a Maulawī by simply reading these texts. Rather it is also necessary that he should have the God-given faculty of carrying out thorough research and investigation; he should have the ability to develop divine insights, verities and convincing arguments. He should, in fact, be *Hakīm-ul-Ummah* and a pure soul.

THIRD CONDITION—He should have adequate knowledge of physics, medicine, astronomy and geography, for in order to present examples of natural phenomena, or certain other supporting evidences, one must be acquainted with these sciences.

FOURTH CONDITION—With a view to counter the Christians, he should memorise in Hebrew those important parts of the Bible which contain prophecies. Of course, it is true that one who is a master of the Arabic language can easily acquire this capability, because I have established, on the basis of a detailed comparison between Arabic and Hebrew vocabulary, that three-fourths of the Hebrew language is purely Arabic that has been mixed into it. In my opinion, one who is well-versed in the Arabic language can gain adequate command over Hebrew within three months. I have written all these matters in the book *Minanur-Rahmān* wherein Arabic has been established as the mother of all tongues.

FIFTH CONDITION is a true and sincere connection with God; it is loyalty, love and selfless worship of the Divine; it is inner purification, possessing exalted morals and being completely devoted to Allah. Religious knowledge is a heavenly science, and is intertwined with righteousness, purity and divine love, that can never

be bestowed upon one who is enslaved to the world. Hence, there is no doubt, it is for the Prophets and Servants of God to clinch the argument with conclusive discourse and only those who have effaced themselves in God can become the recipients of His blessings. Allah, Exalted be His Glory, says,

لَا يَسُوءُ إِلَّا الْفَاسِقُونَ¹

How then can an impure, hypocritical and worldly person receive heavenly blessings without which there can be no victory? How can the Holy Spirit ever speak to the heart in which Satan whispers? So never expect that the discourse of the one, who is bereft of a pure relationship with God, can be infused with spirituality, blessing and attraction. But the one who, after losing himself in God, stands up to support the faith with His command, receives blessings from on high at every step; he is bestowed with wisdom from the unseen. Mercy flows from his lips and his discourse is endowed with a sweetness.

SIXTH CONDITION is the knowledge of history, for religious debates are more often than not aided by this subject. For instance, quite a number of prophecies made by our Lord and Master, the Prophet, peace and blessings of Allah be upon him, recorded in the books of Hadith such as *Bukhārī* and *Muslim* etc., have been fulfilled centuries after the publication of those books. The historians of the time have mentioned the fulfilment of those

1. Which none shall touch except those who are purified. (*Sūrah al-Wāqī'ah*, 56:80) [Publisher]

prophecies in their works. Thus, how can he who is unaware of these historical events, discuss in his books such prophecies that have been proven to be from God? For instance, without the reliance on history, how could anyone come to know about that part of the life of the Messiah, peace be upon him, which preceded his ministry and extended three and a half years? These events were documented by Jewish historians as well as by certain Christian ones; how could one determine the events and conflicts recorded by past historians regarding the Messiah and his real brothers, or about the human weaknesses and shortcomings of the Messiah described in other historical works in relation to both parts of his life? There are very few Muslims who know that Jesus had four real brothers born from the womb of the same mother. His brothers did not accept in him during his life, rather they were extremely sceptical concerning his truthfulness. To know all these facts it is necessary to go through the annals of history. By the grace of God Almighty, I have had access to the books of Jewish scholars and of some Christian philosophers in which these specifics have been recorded in detail.

SEVENTH CONDITION is possessing somewhat proficiency in the science of logic and dialectic—for a thorough study of these two sciences sharpens the mind so that one's method of investigation and argumentation leaves little room for error. Indeed, experience also shows that if one is deprived of God-given enlightenment and sagacity, then this knowledge too can be of no avail. Many a dimwitted mullah think it sufficient to have studied *Qutbī* and *Qādi Mubārak* or [*Kitāb ash-*] *Shifā* by Sheikhur-Ra'īs [Avicenna] etc., yet they have no competence in debating, and are unable to

differentiate between a claim and a proof. If they intend to present an argument in support of a claim they only come up with yet another claim which they, in their extreme naivety, take for as a proof. In fact, the latter is also a claim yet to be proven, nay it is often more abstruse and difficult than the previous claim. However, it is to be expected that a sensible person, having attained some share of rational sciences and being aware of the method of argumentation, would save his discourse from absurdities, and not be overawed by the hypothetical and deceptive discourse of the opponent.

EIGHTH CONDITION for [one engaged in] verbal or written debates is that the debater or the writer must have an extensive collection of most authentic and reliable books by means of which one can silence a cunning and lying opponent, and expose their fabrications. This, too, is something God-given, since everyone cannot have access to a whole host of such authentic sources that serve as sharp weapons to overcome the liar. (The entire library of my revered friend Maulawī Ḥakīm Noor Deen is at my disposal for this purpose and many other [books] besides this. A short catalogue of it is given in the footnote. See footnote regarding page 6, condition eight.)¹

NINTH CONDITION for discourses and writings is to have no personal desire, and to solely dedicate one's entire life to the service of faith. For experience shows that the heart finds it difficult to

1. This refers to the original Urdu page 6 of the first edition. This footnote can be found on page 97 of this book. [Publisher]

be devoted to two different tasks. For instance, one who is a civil servant and burdened with official responsibilities, if he attends to producing religious literature, then surely, apart from the dishonesty he would be committing in spending his work hours in other activities, he cannot equal the person who has dedicated his entire time solely for this purpose, to the extent that his whole life is exclusively devoted to this cause.

TENTH CONDITION for verbal and written [debates] is possessing miraculous power or heavenly signs. Man depends on witnessing this power in order to find true enlightenment and attain complete satisfaction. This, in fact, is the final verdict given by God Almighty. Therefore, whoever confronts the enemies of Islam and wishes to render speechless and subdue those who deem the manifestation of wonders to be against the law of nature, or those that deny the marvels and miracles of our Prophet, peace and blessings of Allah be upon him, must present those chosen servants of the Muhammadan Ummah that can display signs through their prayers.

Remember, heavenly signs are closely linked with religion, for a true religion it is necessary that those who display miracles are continuously born within it. The truthful are not only granted scriptural evidences by God Almighty, but the one who debates with the opponents purely for His sake is certainly also granted heavenly signs. Indeed these signs are conferred upon him so that the God of heaven makes him prevail with His own hand; and the one who is not bestowed signs by God Almighty, I fear, is a hidden disbeliever, since heavenly support did not descend for him in keeping with the Quranic promise.

These are the ten conditions that are essential for those intending to write a rebuttal, or enter into a verbal debate with any Christian opponent. Thus, one should be chosen to produce the refutation of the treatise *Ummahātul-Mu'minīn* strictly on the basis of these conditions. The Christians have left no stone unturned in disseminating this treatise, and without caring for any legal accountability, they have sent a copy of the book to every respected Muslim without their demanding for it, and thus have injured the hearts of all the Muslims of British India. All this undertaking indicates that this is the last weapon they have deployed. The real motive behind the usage of extremely vulgar language in this treatise is to provoke the Muslims into petitioning the courts and sending memorials to the honourable Government so that they may not adopt the right action which in fact is the true and effective remedy for such fabricated accusations. Accordingly, I find that their ploy has worked. The only response the Muslims have come up with to this despicable and filthy book is to merely complain to the Government through a memorial. Regarding this book, Anjuman-e-Ḥimāyat-e-Islām Lahore deemed it appropriate only to protest before the Government. Alas, they never realised that this was precisely the motive of the Christian clergymen that the Muslims, by adopting this regressive approach, should be deprived of following the teaching of their Gracious Lord,

جَادِلْهُمْ بِأَلَّتِي هِيَ أَحْسَنُ¹

1. Argue with them in a way that is best. (*Sūrah an-Naḥl*, 16:126)
[Publisher]

This sad and distressing thought shatters my heart that on one hand there is a book the publication of which, poisons the hearts of the ignorant and destroys an entire people, and on the other hand, those who take thousands of rupees from the Muslims in order to write a rebuttal to the enemies of faith, their sole strategy to counter this malicious campaign is to send a short memorial to the Government, thereby showing that they have done all that they possibly could. Notwithstanding the fact that they have repeatedly announced that the first and foremost objective of their organisation is to refute the objections that are levelled against Islam by the opponents from time to time. Hence, anyone that has ever come across the journal of Anjuman-e-Himāyat-e-Islām Lahore will find this promise written at the outset. I do not say that this organisation deliberately evades their self-proclaimed promise. The fact is that the present organisation is utterly incompetent to address the extensive matters of faith or to dispel the evil suggestions and allegations that have been circulated by the Christians for the last sixty years with comprehensive study and research, or through some publication counter the toxic wind that is sweeping across the country. It would have been far better if this organisation had not associated itself with religious matters and restricted its understanding and reason to political affairs alone.

Seeing the issue of *The Observer* dated 6 May 1898 has only increased my disappointment since its editor, an advocate of the Anjuman, has stated in plain words that it would be completely unwise to write a rebuttal to the treatise *Ummahātul-Mu'minīn* and should be content with the response by the Anjuman, that is, submitting a memorial to the Government. A perusal of *The Observer* clearly shows that it is not only the editor who holds

this opinion but the Anjuman too has decided not to refute the treatise. Now let the wise ponder as to what kind of service these measures render to Islam. Even if the honourable Government were to mete out the harshest punishment to the one who has published such a book, how can it ever be an antidote to the poisonous effect of these fabrications on the hearts? Rather, in my opinion, this strategy will further spread an adverse effect among people.

I declare it again and again that if we wish to remove the ill-effects of the writings of the clergy from the hearts, then the path the Anjuman has adopted is surely not the true path to success. On the contrary, we should gather all these objections, and then produce a comprehensive reply to each and every one of them with extremely suitable and conclusive discourse. By doing so the hearts will be cleansed from these impure misconceptions, and the light of Islam will be made apparent to the world. I truly proclaim that in the present age, which is in peril by the misconceptions of the priests and philosophers, it is utterly impermissible that instead of presenting a sensible reply, we should strive solely to have them punished. It is true that our benevolent Government would not favour the priests if they were found guilty on some account. However, we would be gravely mistaken to think that our entire achievement was to have someone reprimanded by the Government. O naive and ignorant people! These evil suggestions continue to ruin the future progeny of the Muslims. Therefore, the first and foremost measure is for Muslims to come up with a rebuttal to the allegations which have corrupted, and continue to contaminate, thousands of hearts. Initially, the Christian priests had followed this very course of politeness and forgiveness.

Despite being confronted with harsh and abusive language in verbal debates, they never sent any memorial to the Government and patiently continued instilling their misconceptions into the hearts until this strategy resulted in thousands of new converts to Christianity in our country.

We are not opposed to the idea that the Government should be requested in a general manner to restrict debates and writings within certain limits, and to ban such unbridled freedom and foul language that might lead to unrest between peoples. Indeed we are the prime movers of this proposal. In our previous memorial, we had already outlined as to how and with which means this worthy objective can be achieved. Yet we are against such a memorial which is not presented in a general manner, and which stresses on punishing an individual whose main objections we have yet to answer. For, in keeping with the teaching of the Holy Quran, it was our duty to have set aside the vulgar language of a foul-mouthed person and to have answered his principal objections as Allah the Almighty says,

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ¹

In fact, it is quite dangerous and perilous if we leave the objections of a critic unaddressed, for in that case they will continue to spread like the germs of the plague, giving rise to thousands of doubts in the hearts of the people. Even if the Government somewhat punishes such an abusive person those doubts will not reduce. Observe, those who criticise Islam such as the author

1. *Sūrah an-Nahl*, 16:126 [Publisher]

of *Ummahātul-Mu'minīn*, Imaduddin and Safdar Ali, etc., the reason for their apostasy is that at the time they were not dealt with kindness and compassion, rather more often than not they were treated rudely and offensively; their misconceptions were not removed with tenderness. Therefore, these people, having been deprived of Islamic blessings, donned the cloak of apostasy. Presently, the majority of those who attack Islam comprise of people who became Christian in desperation due to the lack of attention they received from their fellow Muslims. Just open your eyes and see that the people who spew foul language they have not come from Europe, but are the very descendants of the native Muslims of this country who, by gradually alienating themselves from Islam and slowly being influenced by the Christian propaganda, have reached thus far. In fact, millions of hearts have been ruined and thousands of minds have been perverted. Therefore, the most vital and important thing for us to do is to cast a glance and see that people are becoming lepers, and poisonous plants of misconceptions have been sown and continue to take root in countless hearts. God Almighty encourages us throughout the Holy Quran that we should truly support the faith of Islam, and it is our responsibility that every single objection raised by the opponents should be answered with thorough research and detailed investigation, in order to fully satisfy the seekers of truth.

But here naturally a question arises: would it be sufficient to refute only those objections raised in the treatise *Ummahātul-Mu'minīn*? In response, I emphatically present my counsel that this effort alone is completely inadequate to counter the current deadly wind. The example of this is that out of the many filthy drains, we clean just the one and consider this sufficient for

purifying the air. Certainly not! In fact until we do not clean all the drains of the town and wash away the filth that has accumulated in different minds due to various kinds of objections, and until we do not publish proofs and convincing arguments that would completely eliminate the stench and replace it with the fragrance of pure Islamic teachings, till then, it is as though we have done nothing to save the lives of men.

Here, we need not mention that the propaganda of the priests has caused large-scale damage. They have sowed such poisonous seeds in our country that seriously threatens the spiritual life of this nation. If you reflect you will realise that this mischief continues to corrupt many minds, and alienates them from Islam. This mischief is of two kinds: (1) The first is that which I have just mentioned, namely the mischief caused by the toxic writings of the priests. (2) The second one has arisen out of the spread of modern natural sciences which have led many newly-educated people to take on the garb of atheism and heresy. They neither care for their beliefs nor their actions. They have taken libertarianism to the extreme. True sympathy for the nation and mankind does not at present consist of being satisfied with merely refuting a few points.

Remember, casting aside this vital task, and taking up this course of action i.e., being provoked into sending a memorial to the honourable Government would never be beneficial. On the contrary, by thus wasting our time and energy on other endeavours, we would be posing a great obstacle in the way of true remedy and approach. Even if no one supported my view and all would agree that the true remedy to these poisonous winds is to send one memorial after another whilst paying no heed towards dispelling

false misconceptions, even then, I know for certain, that all these people would be in the wrong. Such undertakings can never substitute for the true remedy that can banish all doubts that are firmly entrenched in a great many hearts. Rather, this would amount to silencing [the opponents] by force. Moreover, one can never be sure about the successful outcome of such memorials for the opposing party also have tongues in their mouths, and when they find that this action was not against an individual, but an attack on the whole Christian mission, they will not hold back from reacting with full force and in such circumstances there is no telling what will be the ultimate outcome, and maybe we suffer disgrace and humiliation in the end. Obviously, sending a memorial is filing a lawsuit, and every suit has two sides. I wonder what the outcome may be. But what is certain is that Islam possesses extremely pure principles. If every attack mounted by the opponents is responded to with deep reflection and deliberation, it will not only remove the objection but will also establish that the very occasion, targeted for criticism by the ignorant opponent, is the source of many profound truths and insights. Thus, will the religious sciences advance by the day, revealing thousands of subtle secrets of religious knowledge.

Remember, it is now incumbent upon all Muslims to show concern for this storm of misguidance, and the sooner the better; but the only course of action is to select a person for writing a rebuttal to all the Christian attacks with politeness and civility. Such a book should not only contain a rebuttal but also the beauty, appeal and excellence of the Islamic teachings in such a lucid manner as can fully satisfy men of every disposition and aptitude. Let the author of such rebuttal imagine as if a whole host of people

are confronting him, some of them are determined to question the authenticity of textual evidences; others are ready to engage in verbal debates regarding certain disputed expressions; some are eager to contest the meanings of certain words; others demand absolute and conclusive proofs in the form of scriptural evidence; some hunger and thirst for witnessing natural phenomena; and some are inclined towards perceiving the spiritual bliss and sweetness of the discourse. In short, unless a book caters to all kinds of dispositions it cannot win acclaim among the common people as well as among the elite, and it would be vain to expect any general benefit from it.

I repeatedly emphasise that, in my opinion, the strategy to adopt at the time of these poisonous winds is not to think it sufficient for some Maulawī to write a brief rebuttal to *Ummahātul-Mu'minīn*, but in fact, it is time to cast a comprehensive glance at the number of objections raised in the period beginning with the publishing of books and journals by the Christian priests in this country and ending up with the recently published *Ummahātul-Mu'minīn*. In addition to these objections, there are also the ones that have been advanced on philosophical grounds or put forward by some hasty and ignorant people on the basis of medical researches. Once a list comprising all these objections is prepared, then a reply to all these criticisms be written down with politeness, civility and in a most decent and rational manner.

No doubt, it is a huge task to frustrate and defeat six-decade-long campaign by the Christian priests, however, God Almighty extends help to men of high resolve and it is His promise that God Himself helps the one who serves His faith, and also prolongs his life. O elders! This is the age when only such a faith

will prevail over the rest which demonstrates its superiority on the basis of its inherent strength. In short, as our opponents, by raising thousands of objections, have intended to distort and mar the illuminating and beautiful face of Islam, so contrarily, all our efforts should be singularly devoted to establishing the supreme beauty, perfection and innocence of this holy faith. Rest assured that true sympathy for the misguided demands that we apprise them of the errors of their false and worthless objections, and demonstrate to them the luminous, blessed and immaculate face of Islam. The task that is incumbent upon us is to lay bare the deceit and fabrication that has alienated other nations from Islam. This is the foremost task, and if we were negligent in this regard we would be held accountable before God and the Messenger^{ṣas}. True compassion for Islam and true love for the Holy Prophet^{ṣas} requires that we prove our Lord and Master, the Messenger of Allah, peace and blessings of Allah be upon him, and Islam to be innocent of these accusations, and offer no fresh opportunity for the suspicious hearts to assume, as if we want to stop the critics by force and are reluctant to write a rebuttal. Every individual follows their own opinions and ideas. But God Almighty has opened my heart to the fact that in this day and age the true support to Islam consists in uprooting the seed planted with a view to defaming [Islam]; in demolishing the accusations propagated across Europe and Asia, and in demonstrating the light and blessings of Islamic teachings to other people so that they are dazzled by them and their hearts become estranged from those liars who have published these fabrications with an intent to deceive. Alas for those who, despite observing how malicious accusations are

being disseminated and masses are being deceived, still argue that there is no need to refute these objections other than taking legal action and sending memorials to the Government. It is true that our beneficent Government is ready to dispense justice to every victim, but we should also fully realise that the harm being done by the accusations of the opponents is not limited to their harsh words that are offensive to many a heart, rather what is more alarming is that many ignorant and naive people, believing these objections to be true, are beginning to hate Islam. Therefore, the harm that affects people's faith and is, in fact, more dangerous deserves to be addressed first, lest we continue to engage in punitive lawsuits and let the naive and ignorant perish by these satanic suspicions. God Almighty, Who is far more jealous for His faith and His Messenger^{sas} than us, repeatedly exhorts us to write a rebuttal and thus, against using foul language enjoins:

When you hear hurtful remarks from the People of the Book and idolaters, and surely you will hear many upsetting words in the latter days, at such time if you remain steadfast, you would be counted among men of high resolve in the sight of God.

Reflect upon this piece of advice which is particular for this age since the Muslims have never before suffered so many insults, aspersions and abuses. This is the age in which millions of blasphemous and insulting books have been composed. This is the age in which our beloved Prophet, our Lord and Master, our Guide and Leader, Muhammad the Chosen One, Ahmad the Elect, the

Chief of the Prophets, the Best of Creation, peace and blessings of Allah be upon him, has been charged with thousands of fabricated accusations. Thus, I can swear on oath that it is us that the Holy Quran enjoins in chapter *Āl-e-ʿImrān*:

“In the latter days you shall hear hurtful things from prejudiced priests and idolaters, and shall be tormented with various kinds of painful remarks, but, in the eyes of God Almighty, at such a time it will be better for you to show patience.”

This is why, I repeatedly exhort you to be patient, and that is why when I was implicated in a false murder case by the clergymen and when Captain Douglas, District Magistrate, fully realised that it was totally baseless, he asked me if I wanted to file a libel suit against them, I unhesitatingly replied (and the honourable magistrate recorded my statement verbatim) that I would never like to sue them. Why did I do so? The reason was no other than that God Almighty has clearly exhorted us that in the latter days you would be persecuted at the hands of the People of the Book and idolaters, and you would hear much that upsets you, but at such time it would be a courageous act on your part if you did not resist this evil. Therefore, I would continue to exhort every Muslim, “Do not resist evil, reduce yourselves to dust and show your God how truly you obeyed His command.” The steadfast do not even have to send a memorial without some dire need, for such an act also carries with it a stigma of impatience. Of course, God has made incumbent upon us to remove false accusations with wisdom and goodly exhortation. God knows I never cease from

civility and politeness in response to the opponents. I have always used soft and polite words except when I am forced to recourse to a small measure of judicious harshness so that my fellow Muslims might find their solace in it and suppress their ferocious anger. This harshness was not due to any selfish passion or provocation, but was used as a strategy purely in compliance with the verse:

وَجَادِلْهُمْ بِالْحِكْمَةِ¹

And that too when blasphemy, insult and abuse by the opponents reached its limits, for they used such foul and malicious words against our Lord and Master—the Chief of Creation, the Crown of Creation^{sas}—as were likely to lead to a law and order situation. In such circumstances I made use of this strategy so that on the one hand, some harshness was shown occasionally in response to their foul attacks, and, on the other, I continued to exhort the Muslims to obey their beneficent Government, practice humility and abstain from all barbaric practices. Thus, it was a prudent tactic which I occasionally had to employ in the hour of need in order to suppress general outrage and so that Muslim people, having thus been appeased for their anger, may refrain from indecent and uncouth practices. This is like giving someone *Nirbisi* [Zedoary], which is similar in its bitter taste to opium but different in its effects, in order to help him give up his addiction

1. Here the Promised Messiah, peace be upon him, is referring to *Sūrah an-Nahl*, 16:126 in which it is stated اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوعِظَةَ الْحَسَنَةَ الْحَسَنَةُ وَأَجَادِلْهُمْ بِأَلْفِي أَحْسَنُ that is “Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best.” [Publisher]

to opium. Those who accuse me of initiating this harsh language are extremely unjust and mischievous. How would I reply to this except to say:

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ¹

Anyone who would like to examine this matter fairly would have no difficulty in understanding that my first ever book published throughout the world was *Barāhīn-e-Aḥmadiyyah* whereas abusive books by Reverend Imad-ud-Din, harsh and vulgar writings by Indarman of Moradabad, incendiary treatises by Kanhaiya Lal Alakhdhari and Dayananda's *Satyarth Prakash* which is replete with foul, abusive and blasphemous language had already been published in the country. The Muslims of our country were as inflamed by these books as a piece of iron which is placed in fire. But, having initiated a rational debate in *Barāhīn-e-Aḥmadiyyah*, I extinguished their fury and redirected their passions just like an adept physician who diverts the attack of a substance from vital organs to the peripheries. Despite the fact that *Barāhīn-e-Aḥmadiyyah* was written in response to those Christians and Āryas who had reached the utmost extent in blaspheming and abusing our Prophet, peace and blessings of Allah be upon him, it was still penned with extreme politeness and decency, and except for some necessary and appropriate counter attacks that are essential for every debater, in order to reduce his opponent to silence, no harsh expression was used in the book. Furthermore, suppose if one was used, even then no fair-minded person, who

1. The curse of Allah be on the liars. [Publisher]

has read the books by Imad-ud-Din, Indarman, Kanhaiya Lal and Dayananda Saraswati's *Satyarth Prakash*, would blame me in the slightest. For the harshness shown occasionally in response to these books bears as much comparison to the heaps of bitter expressions, foul-language, insults and denigrations contained in these books as does a tiny particle with a mountain. Moreover, whatever little was written in my books by way of defence, it is the above authors who were to blame for it, since their harsh language compelled me to produce such writings. For instance, if Person X, out of sheer spite, calls Person Y's father a pure idiot and Person Y responds in kind, then obviously Person Y is not to blame for the harshness, because in fact it is Person X's spiteful expression that provoked Person Y to respond in the first place. The same is the case with us, and Allah the Almighty knows it. A thousand pities for one who has not analysed the situation correctly, or has deliberately exploited this fabrication and falsehood for his own vested interests. Anjuman-e-Ĥimāyat-e-Islām or its supporters are of the opinion, as appears in the issue of *The Observer* dated 6 May 1898, that in fact all harsh words have issued from a particular sect of Islam i.e., from this humble one, otherwise the writings by all the opponents [of Islam] preceding it were civil and no abusive word was ever used therein. It goes without saying how biased, mendacious and dishonest such an opinion is. Anyone looking at the date of their publications can easily judge whether my books were written prior to their harsh language or after, merely by way of defence.

Indeed, it is no hidden matter that our opponents have treated us with so much harshness, and showing little fear of God, they have mounted attacks on our faith and the founder

of our religion—Muhammad^{sas} the Chosen One, the Seal of the Prophets—with extreme rudeness. Now, should I be held responsible for all these attacks? Was I the reason that Indarman published magazines such as *Indarbajar* and *Pādāsh-e-Islām*, and other outrageous and profane treatises that contained nothing but abuse? Or had Dayananda written his book *Satyarth Prakash*, published two years before *Barāhīn-e-Aḥmadiyyah*, on my provocation? Is it not true that this book contains such sacrilegious and blasphemous remarks about the religion of Islam and our Prophet, peace and blessings of Allah be upon him, that they make one shudder to the core even to hear them? Is this not proof enough that the Āryas had crossed all limits of abusive language before the publication of my book *Barāhīn-e-Aḥmadiyyah*? Were someone to compare and weigh up the writings of both parties, they would certainly realise that even though I too had exhibited somewhat harshness as a defensive measure after being deeply hurt, and I have already written the strategic reason and rationale for it along with its fruitful consequences, yet it was nothing in comparison to their impertinence. On every occasion I mentioned the names of the leaders and elders of my opponents with respect so that our opponents might mend their old ways after witnessing such politeness and decency on my part. But Lekh Ram's books have proved that this too was a vain hope. I do not wish to discuss this incident which seems out of place here. I only feel pity for those who have murdered the truth and accused me of being the first to use bitter, slanderous, insolent and contemptuous words. These are the people who claim to be the supporters of Islam. In their opinion, bitterness is an integral part of my nature which

has provoked our civilised opponents. If this pathetic Anjuman indeed holds this view as has been published by *The Observer*, then it has certainly committed a grave error in sending a memorial to the Government against the clergymen. It would be more just if they had sent a memorial against me since all these books were written purely on my provocation and incitement.

Also I would like to mention here with an earnest heart that if someone believes it to be true that I am the one who initiated this abusive language, and my writings alone have provoked people of other faiths to insult and denigrate [Islam], then let such a person, whether it be the editor of *The Observer* or a member of Anjuman-e-Himāyat-e-Islām or anyone else, establish that all this abusive invective, starting from Reverend Pfander to *Ummahātul-Mu'minīn* and Indarman to Lekh Ram, was caused by me alone, then, by way of penalty, I am ready to pay them **one thousand rupees** in cash. For the truth is that I believe, on the one hand, that one should never be the first to cast aspersions on opponents, and if they take the lead even then one should remain steadfast as far as possible, except when it looks appropriate to act according to the need of the time in order to suppress the fury of the masses. On the other hand if my practical conduct is such as makes me guilty of raising all this tumult on account of which our opponents were provoked into composing thousands of treatises and publishing them throughout the country, and committing all kinds of insults and slanders resulting in severe hostility and enmity between the peoples, then in such a case, I surely deserve every penalty and punishment. It is not at all difficult to settle this issue. If someone were to keep company with me for an hour I

would lay bare the whole sequence of events to them by citing all the books, so that it would become as clear to them as one's face in the mirror.

This digression aside, I now return to the point at hand and declare this policy completely wrong that we be provoked into anger after having suffered at the hands of our opponents or to file a complaint to the Government. People who claim to follow a religion such as Islam which teaches:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ¹

Meaning, you are a moderate people raised for the benefit of the whole of mankind, does it behove them if, instead of being beneficial to the people, they regularly engage in litigation, send memorials on occasions, file criminal suits, express anger, and never practice steadfastness? Just ponder deeply, those who show mercy to the lost require great courage; all their actions and intentions should be dyed in the hue of patience and forbearance. In this regard, the teaching God has given us in the Holy Quran is absolutely perfect and contains sublime wisdom that inculcates patience within us. It is a strange coincidence that when Jesus, peace be upon him, was commissioned by God Almighty under the Roman Empire, in keeping with the state of their subjection and weakness, God Almighty gave them the same teaching, that is, not to resist evil and when slapped on one cheek, to also turn the other. In fact, such a teaching was most appropriate during that time of weakness. The Muslims were forewarned that they

1. *Sūrah Āl-e-Imrān*, 3:111 [Publisher]

too would go through a time of weakness in future, similar to the one that the Messiah had faced before, and they were strictly enjoined to remain steadfast in the face of harsh words and persecution by other peoples. Blessed are those who act upon these verses and do not disobey God. A deep study of the Holy Quran reveals that its teaching has two aspects to this issue. The first concerns the injunction as how to respond when our opponents such as priests etc., abuse and provoke us by levelling various kinds of slanderous accusations against our faith, our Prophet, peace be upon him, and the Holy Quran, the lamp for our guidance. The second is about our obligation when our opponents publish misleading objections against our leader and the founder of our faith, Muhammad, the Chosen One, peace and blessings of Allah be upon him, and the Holy Quran, and try to lead the hearts away from the truth. Both these commandments were so essential that the Muslims ought to have kept them in mind. But, alas! The opposite is the case today. Provocation and taking vengeance from the cunning opponent has come to be regarded as a sign of religiousness, and man's policy is given preference over the one taught by God. However, the true wisdom of our religion, and our goodness and prosperity requires that we care the least for human designs and become faithful servants in the eyes of God Almighty by following His guidance. God has explicitly told us at the end of the chapter *Āl-e-Imrān* of a time when our religion will be insulted and extremely harsh words will be used against our Holy Prophet, peace and blessings of Allah be upon him. It is as follows,

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ¹

meaning, you shall surely hear many hurtful things from the People of the Book and from other creature worshippers. But if you show fortitude and refrain from transgression you shall be counted before God as ones of high resolve. Similarly, regarding another occasion when our religion will be criticised God says:

وَجَادِلْهُمْ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ²... وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى
الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ³

That is to say, when you engage in a religious debate with the Christians do it wisely with rational arguments and your discourse must be in an agreeable manner. Let there always be among you such men as should invite towards goodness and prosperity, and call people unto things that have been confirmed by reason and heavenly testimonies, and forbid things that have been repudiated by reason and heavenly testimonies. Those who follow this path

1. *Sūrah Āl-e-ʿImrān*, 3:187 [Publisher]

2. Here the Promised Messiah, peace be upon him, is referring to *Sūrah an-Nahl*, 16:126 in which it is stated *ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ* *وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ* that is “Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best.” [Publisher]

3. And let there be among you a body of men who should invite to goodness, and enjoy equity and forbid evil. And it is they who shall prosper. (*Sūrah Āl-e-ʿImrān*, 3:105) [Publisher]

and continue thus to bring religious benefit to mankind are the ones who have attained salvation.

Then in another verse, Allah the Almighty has described both these aspects together, and the verse is (at the end of *Āl-e-Imrān*):

يَا أَيُّهَا الَّذِينَ آمَنُوا صَبِّرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ¹

That is to say, O ye who believe! Be patient in the face of the enemies' persecution, yet remain firm against them and keep focused on your mission and fear God so that you may attain salvation. In this blessed verse too, Allah the Almighty enjoins us to turn away from the mockery, scorn, foul words and abuses of the ignorant, and not to waste our time in having them convicted.² To resist evil with evil is something quite ordinary and has nothing to do with excellence. Human excellence requires that, wherever possible, in contending with abuse, our way ought to be of excusing and forgiving.

Bear in mind that the religion of the Christian clergy is the religion of the state. Therefore, decency requires that we consider our freedom of religion as a borrowed one and, to a certain extent, also remain grateful to the Christian priests. If the Government holds them to account, imagine how much more shall we be held accountable. When healthy trees are being cut down, then how

1. *Sūrah Āl-e-Imrān*, 3:201 [Publisher]

2. The memorial sent by my Community regarding the abusive words of Zatalli was not aimed at getting him convicted; rather it purported to expose to the Government and general public the "politeness and decency" of those who accuse me of using harsh language. Apart from this, the memorial made no plea for punishment. (Author)

can dry ones be spared? In such a case, will it be even possible for us to wield the pen? So, beware and take this borrowed freedom as a blessing and keep praying for this beneficent Government that has treated all its subjects with justice. It is utterly inappropriate to complain against the priests to the Government. Of course, the doubts, objections and accusations that have been raised and published should be uprooted from their very source, albeit with politeness. We should benefit the world aided by truth and wisdom, and deliver thousands of hearts from the shackles of doubt. This is the task that we now stand in dire need of accomplishing. It is true that Muslims have everywhere established a number of organisations, claiming their support for Islam. There are three such organisations within Lahore alone. But the question is: considering the fact that the Christians have already published almost one hundred million hostile books and journals, and have circulated almost three thousand objections which these maulawīs and organisations were obliged to answer, and in response to which they have been making tall claims in all of their journals that they would address them, what have they come up with by way of defending against these attacks and what useful books have they circulated in the world? They brand me a disbeliever, an Antichrist and an abuser, yet despite having collected thousands of rupees in the name of Islam, what real service have they rendered for it? Perhaps the best outcome of teaching current sciences to the youth would be that they would find some reasonable employment. The same goes for taking care of orphans; in other words, children would be brought up as Muslims and acquire some level of literacy—that is about it. But no strategy was devised to save the adults from the tens of millions of traps placed in their way.

Can someone explain what any organisation has done to protect [the Muslims] against these traps? If their entire undertaking is such that it does not even warn adequately and completely against all the attacks of the opponents, and if their raising orphans is only limited to helping them reach adulthood and maturity, then this entire exercise is meant to serve the opponents of Islam rather than Islam itself. If it was intended to serve Islam, then, first of all, a comprehensive reply to the objections raised by the Christians, philosophers, Āryas and Brahmu Samājists, whose number has risen to three thousand, must have been prepared and published based on thorough research and investigation. It does not suffice at all to write a rebuttal to a few pages of *Ummahātul-Mu'minīn*, rather it is more essential to keep record of the six-decade-long activities of Christian priests, and to prepare a comprehensive list of all the objections related to philosophy and natural sciences that have gone hand in hand with one another, and also of the objections which the Ārya Samājists have thought of after the new revolution, and then let this waste be dealt with methodically in many volumes, and be consumed by the bright and blazing fire of truth.

In fact, this is the service that must be rendered to Islam in the present age. This is the task that would save the ark of the new generation from drowning and will illuminate the bright and beautiful face of Islam in the East and the West. This task cannot be substituted by undertakings such as the care of orphans or teaching contemporary sciences, or any other professional skill, or teaching Islamic injunctions and articles merely as a custom and ceremony. Those who have apostatised from Islam and joined the Christians are probably no less than one hundred thousand living

in the Punjab and across India. Were they all ignorant of Islamic injunctions and articles? Were they not as much educated as the orphans and other students currently being taught by Anjuman-e-Ḥimāyat-e-Islām? On the contrary, some of them were quite familiar with traditional Islamic sciences, yet their knowledge was such as could not save them from the poisonous influence of Christianity and sophistical objections. Therefore, wisdom demanded that in view of the plight of these people a better strategy should have been devised to counter the poisonous wind blowing violently across the country. But did any individual or organisation pay heed to it? Of course not! Rather they engaged in other ventures that could not produce positive effects on the religious condition of Muslims. Still, it is not too late for Muslims to mend their ways and follow the path that would really stem this tide. But it should be remembered that there is no other way except that once all the objections and misconceptions have been collected, the task may be undertaken by one who can perform it with perfection and thoroughness, and who comprehensively fulfils in himself the above-mentioned conditions that I have written.

In short, this is the task which can save Muslim posterity from the prevailing toxic winds. But it must be carried out in a manner that every answer be referenced to the Holy Quran so that not only an answer be given, but seekers of truth must also be apprised of the true commentary of certain significant passages of the Holy Quran. This task is not for everyone, rather only for those who in the first place possess the essential conditions of being an author and who, by purging their intent and action of every impurity, must strive in the way of God Almighty to win His pleasure. It is

also essential that at least fifty to sixty thousand copies of this book be published and distributed free of cost in all Islamic countries.

Therefore, writing a rebuttal to a small booklet such as *Ummahātul-Mu'minīn* is insufficient, rather one ought to make a concerted action and be certain that God Almighty will surely come to their aid. Of course, the whole endeavour should be undertaken with compassion, composure and civility. The writing must not be harsh lest the reader stops studying it and fails to benefit from it. In fact, such a huge task can never be accomplished without the help of the people. Once men of sound judgment have appointed a person for this task, the next step should be to collect large sums as donation from the rich and the affluent as well as from Muslims of every class; that money should remain deposited with a trustee chosen by the committee that takes up this responsibility, and it should be spent as the need arises.

Now the second question is: who should be appointed to write this comprehensive rebuttal? The answer is, only one who is declared competent by the majority opinion, as I have mentioned above. And when a person is found who fulfils all the conditions and whose merit is fairly established, he should be assigned the task of writing a comprehensive rebuttal. Thereafter, all Muslims, keeping their internal differences aside, should stand by him with their heart and soul, and spend their money like flowing water so that there should be a fitting and perfect response to the objections of the opponents that have exceeded all limits and so that the superiority and excellence of Islam be established over all other religions.

There should be no time wasted in this pursuit. It is incumbent upon the Muslims to stand up with true sincerity solely for

the sake of God and to choose anyone they like in accordance with the above conditions. It also seems appropriate that whoever is chosen for the task should write in the three Islamic languages, i.e. in Urdu, Arabic and Persian, because the Christian priests have done the same, rather they have published their rejection of Islam in many more languages. Therefore, we too must not lose courage in this regard, but rather also publish an English translation of this book.

I was long engaged in thinking as to how such an important task would begin. Finally, it dawned upon me that most of the scholars are riven with mutual hatred and envy, and are far more interested in declaring each other infidels and liars. Out of all the organisations that have been established in the Punjab and India, I do not know any so far that can fulfil these objectives as we desire or is filled with such kind of passion. I do believe there might be quite a few from among the members of these organisations whose hearts are infused with the passion to support this mighty faith as per our wish, but they are so overwhelmed by the majority opinion, it seems as if they are a single, sane voice in a mad world. When, on account of my passionate love for the religion, I had to point out certain faults in the present organisations, I did not do so with the intention, God forbid, of criticising all the members and workers of these organisations. Rather my criticism is directed against the contradictory mixture that has been developed to date by the majority opinion. In fact, I hold nothing against the personal affairs and personalities of the people associated with these organisations. I am well aware that sometimes a person holds a different opinion, but being overwhelmed by the majority opinion, he has to unwillingly agree with it. Moreover, I

do not regard these organisations and their endeavours as merely futile. Without doubt, they are an excellent means for improving the material condition of Muslims. But I also have to say this with regret that no praiseworthy effort has been made to shield the faith of the Muslims from the poisonous effects of the current climate. Whatever so-called efforts have been made in support of [Islam] are utterly unable to resist the quick, furious and poisonous tempest which is blowing across our country. Therefore, one who has true sympathy in one's heart for Muslims will speak out when reading my words that, in fact, Muslims today are pathetic in respect of their religious condition and that an appropriate action is doubtlessly needed that can comprehensively defend against the attacks levelled at Islam during the last sixty years. I do not want to address those people possessing a dead nature who, having observed the vicissitudes of their own lives, have not yet realised that this life is transient, not eternal and we are beholden to the duty to build for ourselves and for our posterity an abode that will endure forever in the hereafter. O elders! Know for certain that there is a God and He has a law which, in other words, is called religion. Religion has always appeared from God Almighty and then disappeared only to reappear again. For instance, you see how grains such as wheat etc., come close to dying and then are regenerate continuously, and for all this they are ancient and cannot be described as newly created. The same holds for true religion which, despite being eternal, and not undergoing change nor emerging spontaneously, is always revived. Moses, peace be upon him, a great Prophet to the Children of Israel, did not bring a new religion; rather he brought the same one that was given to Abraham, peace be upon him. Abraham too did not bring any

new religion but the one that was given to Noah, peace be upon him. Likewise, Jesus, peace be upon him, brought no new religion and imagined no novel means of salvation, rather it was the same that was given to Moses and that had always been taught to men by the Merciful God through the Prophets. But when the Christians erred regarding the means of salvation that had been established since time immemorial and regarding other principles of *Tauḥīd* [Oneness of God], and when the Jews also became extremely corrupt in their actions and *Shirk* [associating partners with God] spread across the entire world, it is then that God raised a Prophet in Arabia in order to re-illumine the earth with *Tauḥīd* and pious deeds. The same God informed us that in the latter days the ideologies of worshipping God's creation would again prevail in the world and the practical condition of people would become worse; most hearts would be overcome by the love of the world and the love of God would grow cold, then God would turn again to nourishing the seeds of truth which have always sprouted like grain. Thus will God nourish His faith at the hands of those who shall be chosen ones in His eyes. But only God Almighty knows who they are. However, regarding this momentous task, it is advisable to address contemporary nobles, including all traders, chiefs, the wealthy and men of sound judgment, and then see who steps forward to empathise with this endeavour and who turns away. How praiseworthy are those who at this time are enabled by God Almighty to accomplish this task. May God stand by them and keep them under the shade of His special mercy.

All the revered individuals that receive this treatise are requested, in the first place, to peruse it carefully and then kindly

apprise me of what they suggest for the accomplishment of this task and who they would like to choose for this service. As for the task, it consists in answering the objections collected from all the books of the opponents, and then publishing and circulating fifty thousand copies of the rebuttal in the country, thus saving this generation of Muslims from the fatal poison. This entire enterprise can be efficiently carried out with fifty thousand rupees. If at least fifty to sixty thousand such books are published, then it might be concluded that we have wholly exposed the entire web of deceit spun by priests and other opponents [of Islam]. But since it involves finance, it first needs much deliberation and investigation as to the competent person for the task, and whose writings can draw the hearts of the world towards Islam, whose beauty of expression, reasoning power and method of argumentation is lucid and convincing, and whose discourse can demolish and annihilate all the objections? In view of this perspective I have penned down ten conditions in this treatise of mine which, I believe, must be fulfilled in such an author. But, it is not necessary to follow my opinion. Everyone should express their own opinion after carefully deliberating as to who should be entrusted with the task of writing and who, in their eyes, is the one who can accomplish it thoroughly and skilfully. For my part, I can at the very least, take up this responsibility, that if everyone sent their written proposals to me I would continue to collect them and when all the proposals were gathered I would publish them collectively in the form of a treatise. Then the course of action agreed by the majority opinion will be followed. Everyone, in conformity with the majority opinion, shall be obligated to sincerely render financial help in

this cause as far as it may be possible for them. Proposals will be entertained only from those who would be ready to offer financial help. When writing down their proposals, everyone should clearly mention the name of the scholar who shall be assigned this crucial task of writing.

Some people might be of the view that a number of scholars should attend to this task and accomplish it with a concerted effort. However, this will not be prudent. A melange of writings in such matters is harmful, more often than not it ends up in controversy and hostility. Nevertheless, one who is truly competent and knowledgeable can himself find assistants if need be. The committee cannot entertain this proposal, since such an authoritative measure would result in many evils. Unless and until a single person is appointed in charge of this task, it cannot be successfully accomplished. Of course, the responsible person can seek help from others in order to gather material as much as he deems proper in keeping with his intent and style of writing. He may appoint staff for this purpose.

These points are worth pondering over. What I fear most is that this paper, written with utmost effort and care, might be thrown away with indifference, or being hastily judged, it is thrown into waste baskets. Therefore, I, like a desperate person who castes around for help, put my revered addressees—who on account of their honour, glory and high resolve are the pride of Islam—under the oath of the Honourable and Glorious God, an oath that was never violated by the Prophets, peace be upon them, and must ask them to send me their view that arises purely from their love of faith. Even if, for want of time they can write down only a few lines, they are requested, after reading this article, to

give their suggestions in writing. I hope those who are true sympathisers of Islam and lovers of the Messenger of Allah, may peace and blessings of Allah be upon him, will never hold themselves back from conveying such suggestions in which lies the well-being of the people and their salvation from thousands of evils. But remember, that three points in this regard need to be elucidated by then. (1) Firstly, who would they like to choose for this task, what is the name of this noble person and where does he reside? (2) Secondly, how much help are they willing to render for this great cause? (3) Thirdly, where and with whom they shall deposit such large sums as will be collected for this cause by way of trust, and with whose permission this money would be spent from time to time. These three points must be clarified first.

Here, another discussion must take place that some people might entertain the thought that to undertake this task may displease the honourable Government. But I assure them that our benign Government that is protecting our lives and possessions has already declared that it shall not interfere in anyone's religious affairs and endeavours unless it smells revolt in such undertakings. It is indeed this very quality possessed by our generous British Government that is a source of pride for us before the entire world. Indeed, it is incumbent upon us to remain truly loyal to this gracious Government and be ready to lay down our lives when needed. But we would also like to publicise the goodness of our benign Government among other nations and countries showing them how this just Government has given us full religious freedom. Practical examples have a far and wide impact; they exert a great influence on hearts and remove the misunderstandings of hundreds of the ignorant. Religious freedom is so

wonderful a thing that many a country, being apprised of it, would also like to live under this blessed Government. Hence, show your sincerity and loyalty towards this blessed Government, and serve it at the time of need. Your hearts must be absolutely pure and be filled with sincerity. Having done all this, in spite of all this loyalty and sincerity, there is nothing wrong with supporting the principles of our faith with politeness and civility. Such kind of actions promote, in subtle ways, the glory and grandeur of the Government, for just as buyers rush towards sellers of good repute so does a Government, whose principles are unbiased and liberal naturally become loved and popular, and many foreigners wish they had lived under such a Government. Do you not wish the good-name and praise of this **benign Government** spread across the world and love for it takes root in hearts everywhere? Look, how loyal Sir Syed Ahmad Khan, with all his titles, was to this honourable Government and how deeply he was aware of the policy of this Government and how much he wanted to remain aloof from such matters as were against the wishes of this Government! Nevertheless, he was always occupied with religious affairs. He not only answered the allegations of Christian priests but also wrote a rebuttal to a book by a lord based in Allahabad and it was quite a sensitive matter. He also refuted the allegations of Hunter. Then, in the final days of his life, he penned down a partial rebuttal to the book, *Ummahātul-Mu'minīn*, which was published in *Aligarh Institute Gazette vol. 6, April 1898*. Since he was wise and prudent he never sent, in his entire life, such kind of useless memorials to the honourable Government as the one sent from Lahore. Even now when he was apprised of the contents of the treatise *Ummahātul-Mu'minīn* he

only preferred to write its rebuttal. In respect of the three points, Syed Şāhib remained in accord with me: **Firstly**, with regard to the death of Jesus. **Secondly**, when I published the announcement stating that the British Government has more of a claim upon our allegiance than the Sultan of Turkey, he endorsed my view and advised everyone to follow this principle. **Thirdly**, about this book *Ummahātul-Mu'minīn*, namely that we should write its rebuttal instead of sending a memorial. Syed Şāhib himself wrote one by way of practical example. Alas, if Syed Şāhib were alive today he would openly support my view on this issue. In any case, the course of action adopted by the late Syed Şāhib is an excellent model for all the honourable Muslims to follow. Doubtless, the conduct of Syed Şāhib, namely that he thought it appropriate to write a rebuttal to *Ummahātul-Mu'minīn* and did not send any memorial to the Government certainly testifies to my stance—a testimony that he publicly bore through his practical example.

I have always been of the opinion that a rebuttal of the critics ought to be written with politeness, civility, rationality and wisdom; the thought of having a sect reprimanded by the honourable Government ought to be cast out from the mind. The supporters of religion stand in great need of demonstrating high morals. It only brings disrepute to religion if its followers become provoked over every trivial matter. Remember, the editor of *The Observer* was either greatly deceived or intended to deceive when he wrote about me that I oppose defending against those who attack our religion. He cites my memorial in which I advised the honourable Government to adopt one of two suggestions for banning malicious writings. Either both parties should be directed not to

take up the pen to criticise without making reference to authentic books of the opponents, or each and every party, instead of attacking the other's faith, should describe the virtues of their own. Now obviously there is no contradiction in my past and present statements as *The Observer* has assumed. Does my earlier statement mean that the attacks of the opponents should go unanswered? Suppose, we do not attack the religion of others, but it is at the very least incumbent upon us to defend our faith against the criticism of others and to demonstrate the excellences it.

In short, our honourable Government does not stop us from defending the tenets of our religion with civility. So, revered ones! See for yourselves, how much criticism has been levelled at Islam. There are criticisms by Christian priests; attacks by modern philosophy; charges by the Āryas; condemnation from the Brahmu Samājists, and the ambush of the atheists and naturalists.

I fearlessly proclaim that today a true Muslim is one who sympathises with the plight of Islam and does not turn away from it on account of his callous heart, indifference, or baseless far-fetched suspicions. O men of high resolve! I regret to repeatedly write about what should be done in these circumstances. O shining stars of the nation and honourable elders! May God inspire your hearts. Attend to this matter for the sake of God. Had I known the objections that might have arisen in the minds of those who read these writings of mine, I would have refuted them in advance. If I had the words that would draw you gentlemen towards this objective, I would have used them. Alas! What should I do to communicate to people this frightening scenario that appears more threatening to me than the plague and cholera? O my Lord! Place this into the hearts yourself! O Merciful

God! Do not let this writing that has been written with heartfelt anguish be treated with indifference.

In the end, it must also be mentioned that if someone needs to look through the previous writings of a person whom he would like to be the author for this task, he can certainly ask to be provided with the writings of every author he deems most competent to accomplish this task. Such writings would reveal the erudition, style of discourse and method of argumentation of the author. In my opinion, in order to reach a decision in this regard, various dissertations presented at the Great Conference¹ by several scholars that have also been published will definitely assist in this regard. For in this gathering every Muslim scholar did his best to present his dissertation. Thus, the book that has been published from Lahore by members of the conference and which contains speeches delivered by scholars from the Punjab and different parts of Hindustan, is surely a foremost criterion for this selection. I suggest seeking help from this book in making the decision as to whose writing is full of marvel, logic and blessing. For in that arena the Christian priests, Āryas, Brahmus, Sanatan Dharamīs, atheists and Muslim scholars were all present, and every one of them spoke with the entirety of force at their command. The one who prevailed over all others with his powerful speech on that occasion, can again be expected to emerge victorious in this contest.

It is also important to examine whether such a person has composed something in Arabic during his debates. This is because,

1. This refers to *The Conference of Great Religions* held in Lahore from 26th to 28th December 1896. See *The Philosophy of the Teachings of Islam* by the Promised Messiah^{as} for more details. [Publisher]

in accordance with the above conditions, such an author who is considered to be the master of the art of debate, should also have full command of writing in Arabic too. The reason for this is that unless one has command over Arabic, his intellect and understanding are not reliable nor can he bring general benefit to the public by writing books in Arabic. Since it is now being discussed that anyone who expresses his opinion with regard to selecting someone for this service must have sufficient knowledge as to whether the earlier writings of such a person testify that he is a man of such stature and ability that his pen has already produced brilliant discourse on religious issues and that he has authored books in Arabic of rare quality, so, therefore, this humble author like Joseph, peace be upon him, feels obliged, purely out of good intention, and in order to support the truth, to declare regarding myself that I am blessed with such knowledge by the grace of God Almighty and I am capable of accomplishing this task.

My books written to date in connection with religious debates are as follows: *Barāhīn-e-Aḥmadiyyah*, all four parts in refutation of the Āryas, Brahms and the Christians. *Surmah Chashm-e-Āryah*, a rebuttal of the Āryas. *Aik Īsāī kay Chār Sawālun kā Jawāb*—a profound treatise. *Kitābul-Bariyyah*, a rebuttal of the Christians. The book *Ayyāmus-Sulh*. The treatise *Nūrul-Qur’ān*, a rebuttal of the Christian objections. The book *Karāmātus-Sādiqīn*, a commentary on the Holy Quran in Arabic. The book *Hamāmatul-Bushrā*, an Arabic treatise. The book *Sirrul-Khilāfah*, in Arabic. The book *Nūrul-Haqq*, in Arabic. The book *Itmāmul-Hujjah* in Arabic, and many more that I have written in Urdu, Persian and Arabic. My long speech in support of Islam is found in the book published by the committee for the Great Conference

of Religions. All these books except *Ayyāmuṣ-Ṣulḥ*, which will soon be published, have already been published. If someone needs to look into any of these books as he prepares his proposal I can send them to him on condition that he return them after one or two weeks, as I do not know how many people would ask for my books apropos to this task. This subject now stands concluded in all its details and I hope that everyone to whom this request has been sent would give his treasured opinion to me within the period of two weeks.

When I finished writing the above lines I came across an issue of the *Paisa Akhbār* dated 14 May 1898 which contained certain untruths against me and my opinion regarding the memorial of the Anjuman-e-Ḥimāyat-e-Islām,¹ the style of writing of

-
1. The editors of *Paisa Akhbār* and *The Observer* have attempted to charge me in their papers of sowing the seeds of enmity and hostility between the Hindus and the Muslims, for I prophesied the death of Lekh Ram, and at his death the Hindus were provoked, and thus it lead to suspicions. If such an allegation proves anything it is only that these editors out of certain hidden motives bear me such malice and rancour that they could not resist it even in religious matters, and finally overwhelmed by selfish passions, they turned away from supporting Islam and discharging their duties. I have repeatedly written in my books in detail and Lekh Ram himself has admitted in his writings that he himself was responsible for the prophecy made with regard to his death. In the days when Lekh Ram was bent on hurling abuses at Islam, that on each and every occasion his mouth spewed invectives, he in his excitement, took the initiative of coming to live in Qadian for a month in order to have a debate with me. I did not go to his district or village for debate, nor did I take the initiative of corresponding with him. He, driven by his own barbaric passion, visited me in Qadian. All the Hindus living here would testify that he stayed in Qadian for almost twenty-five days and not for a single day restrained himself from hurling abuses and curses.

which might mislead the Government and the public. Prudence demands that this false statement be exposed before the honourable Government, so, in order to refute these allegations, I would like to write down some lines here below. I hope our **wise Government** will certainly take note of this. Those objections, along with their answers, are as follows:

He continued to abuse our Prophet, may peace and blessings of Allah be upon him, in the streets of the bazar where Muslims would be passing by and kept on using words provocative to the Muslims. Fearing a law and order situation, I prohibited the Muslims to remain in the bazar at the time of his utterances and told them not to respond. Despite the fact that he was ever ready to create disorder accompanied by some scoundrels, the Muslims succeeded in suppressing their passions on account of my constant exhortations. In those days many passionate Muslims came to me complaining that this man was brazenly abusing our Prophet, may peace and blessings of Allah be upon him. I found them furious, so I politely advised them to exercise patience, saying Lekh Ram was a wayfarer who had come to engage in a debate. My repeated exhortations calmed their passions. Lekh Ram made a habit of coming up to my house daily and demanding for a sign or a miracle, and uttering foul, insolent and scornful remarks. Now a true Muslim can imagine how difficult it is to remain patient over the conduct of one who uses foul language against Islam and our Prophet, may peace and blessings of Allah be upon him, and habitually makes disrespectful and blasphemous remarks against our faith. Nevertheless, I exercised patience to a degree that is hard for anyone else to achieve. During his stay in Qadian whenever he happened to visit me, despite the fact his heart was full of violent passion against our Holy Prophet^{sas}, I always treated him with kindness and civility, even though he never refrained from mocking and denigrating our faith. He would come to my home in Qadian every morning or in the late afternoon and would hurl all kinds of contemptuous remarks at Islam and our Prophet, may peace and

- I. FIRST, it is objected, “What the local Anjuman-e-Ĥimāyat-e-Islām meant by sending a memorial regarding the treatise of *Ummahātul-Mu’minīn*—which was replete with extremely offensive remarks and it was feared that its contents would lead to a law and order situation—was for the publication of it to be ceased. Now Mirza Šāhib of Qadian has sent a memorial against this [proposal] so that this

blessings of Allah be upon him. Influenced by the propaganda of the biased Christian priests, he would repeatedly assert that our Messenger^{sas} neither performed any miracle nor made any prophecy, and that it was the mullahs who filled the books with the accounts of false miracles in order to publicise their religion. Eventually, my heart was deeply hurt by hearing his incessant mockery. At times I prayed thus: O my Lord! You are All-Powerful, do manifest a sign for the honour of Your Prophet^{sas} or make a prophecy come true that may fully establish my argument. After these supplications, my heart was content that God would certainly support me against him, and I was apprised that he would be the target of the prophecy. Therefore, I warned him of it and after his departure I requested him through written correspondence that he allow me to publish any kind of prophecy I receive about him. So, he sent me his written permission through a postcard saying that he would not be offended by any kind of prophecy regarding him, for he deemed it sheer nonsense and absurdity. After his permission, I repeatedly beseeched the Almighty Who bestowed some revelations about him which I had published in his lifetime. In those days, he, too, in his presumption and audacity published an announcement about me, namely that he had also received the revelation that this man [i.e. the Promised Messiah] would die of cholera within three years. In the end, what God had decreed came to pass and Lekh Ram, according to the time limit set by the prophecy, passed away from this transient world. Now judge for yourselves, was I to blame for what happened? There are more than fifty witnesses to all the incidents I have written above. Is the religion of Islam not honourable enough that, having heard so many abuses, a

book should not be legally banned.” What the editor seems to imply by this objection is that the Anjuman-e-Ḥimāyat-e-Islām Lahore rendered a wonderful service for Islam and Muslims by calling attention to the danger of a law and order situation, and by demanding the Government ban the publication of this book, whereas this man, that is, the present author, out of sheer rancour and jealousy, opposed

prophecy be made in keeping with the practice of the Prophets of God? That too after persistent demands. When the man himself demanded the prophecy with so much denial, rudeness and offensive language, and God revealed it for the honour of His Messenger^{sas}, then how on earth could such a prophecy be kept secret merely because the editor of *Paisa Akhbār* and his ilk would take offence at it? Alas! These people fail to understand that one who was so malicious by nature that he came all the way to Qadian to heap abuses and that if God Almighty revealed a prophecy about him on his own demand, then how could I be blamed for any unjust act. He too had published an announcement about me. What crass ignorance! They repeatedly talk of the displeasure of Hindus, while leaving no room for [the displeasure] of God.

I have submitted my case against them in the court of God Almighty. Those who accuse me, in fact accuse God Almighty as to why He caused Lekh Ram to die and why He did such an act that offended the Hindus. If this affair is objectionable, then no Prophet and Messenger can escape the pen of the editors of *Paisa Akhbār* and *The Observer*. This reminds me that the editor of *Paisa Akhbār* had also objected as to why Ātham had not died in the prescribed time limit and now about Lekh Ram he raises the objection as to why he has died in the prescribed time limit. The truth is that malevolent criticism can be made on every side. Look, how clearly a condition was attached to the prophecy regarding Ātham, namely, that if he feared God he would not die within the prescribed time limit. He showed clear and evident signs of fear, therefore, he did not die within the limit. But later, by concealing true testimony, he died, according to my revelation, just six months after my last

this move and consequently damaged the cause of Islam. It is as if these gentlemen intended to support Islam, but the author [i.e. the Promised Messiah], merely out of personal grudge and jealousy, has purposely tried to injure the Islamic cause.

The reply to this objection is that in my memorial, dated 14 May 1898 and published in the Urdu language, I surely wrote this much that it was indeed inappropriate to request the Government to ban the publication of the treatise *Ummahātul-Mu'minīn*. Yet, on the other hand, I presented in that memorial the realistic proposal for countering the threat of public disorder, namely that a rebuttal to this book should be written with politeness and civility. Every scholar and erudite person knows that the treatise *Ummahātul-Mu'minīn* was not the first publication by the Christians in which the author had made use of invective, slander and abuse; rather this has been the continuous practice by native priests for the past

announcement. Now look, how clearly the prophecy about Ātham was fulfilled. Obviously Ātham and I, both were under Divine decree. What is the secret that Ātham died long ago according to my prophecy and I, by the grace of the Almighty, am still alive? Is it not the act of God that occurred in my support after my revelation and prophecy? I am extremely astonished at these people who, despite being the offspring of the Muslims, fail to discern these Divine powers that clearly demonstrate the brilliance of Divine succour.

تسم کہ بہ کعبہ چوں رسی اے اعرابی کیں رہ کہ تو میروی بہ ترکستان ست

O Bedouin! I wonder how you can reach the Ka'bah,

When the road you have taken leads to Turkistan.

(Author)

sixty years. Some journals and newspapers are full of harsh and hurtful expressions that they far exceed anything contained in this treatise.

Now reflect, how many memorials have the Muslims sent to the Government in frustration over such harsh language in the past sixty years? As far as I know, except for this memorial and the one from Rewari—also the work of this Anjuman—the conscience of the Muslims never issued the ruling that memorials needed to be sent in response to such kind of books. Approximately twenty years ago I read in the writings of a Bishop that in the last forty or fifty years the Christian priests had produced sixty million books against opposing religions. By this reckoning, at least ninety million books would have been published by now in which Muslims and adherents of other religions would have been targeted for criticism. Even if, for the sake of argument, it is said that no more books were published outside of this period, sixty million is no small number, and it is futile to even argue the number of harsh expressions that would have been used in these books. For how ‘holy-tongued’ and ‘civil’ these priests have prove to be in their religious writings is no secret to anyone. Such being the case, if the sole means for preventing the danger of public discord was the one now being proposed by the Anjuman-e-Ḥimāyat-e-Islām Lahore, namely sending a memorial to the Government to ban the Christian literature, then at least ten million memorials should have been sent to date by the Muslims. There are only two major religions in British India: Hindus and Muslims, though the Christian priests are naturally less concerned with the Hindus. Even if it is assumed that half of the sixty million books were written against Hindus, it still stands established that thirty million

books so far must have been written against Islam. Hence, sending even ten million memorials would not have been excessive.

Now the question is, why no one, with the sole exception of the Anjuman-e-Ĥimāyat-e-Islām Lahore, thought of getting all these Christian books, which are being repeatedly published, banned by a memorial. Even the honourable Sir Syed Ahmad Khan, with all his titles, did not consider this option, rather on the publication of the treatise *Ummahātul-Mu'minīn* the late Syed Ṣāhib attended to writing its rebuttal that has now been published, but which he was unable to complete due to his demise. In fact, he never sent any memorial with a view to banning this book, neither did he speak a word about it. What is the reason behind it? Is it because this Anjuman has more wisdom and understanding in political matters than him or are they more jealous for the honour of Islam than Syed Ṣāhib? Similarly, other noble and honourable Muslims have witnessed such vilification by native priests for sixty years, yet they never sent a memorial. Were they all inferior to the Anjuman in wisdom and religious indignation? Does this not prove that the Anjuman holds its own peculiar opinion such as has never been entertained by Islamic scholars, those jealous for its honour and political commentators. On the other hand, they all agreed on writing its rebuttal. Initially, the Anjuman, merely to strike a post, considering this principle to be the most appropriate also promised to abide by it and repeatedly published it in their journal, but until now they have failed to honour it. If it were true, as the *Paisa Akhbār* claimed, that enough had already been written in refutation of the Christian attacks so that there is no more need of it and now it seems quite prudent to send a memorial as the need arises, then why did this Anjuman make such a false promise?

Woe betide them, these people are so cunning and active in their worldly affairs that they are never content with any limit to their progress in this transitory world, but with regard to faith they are of the opinion that no matter how many attacks, criticisms, and misleading objections are mounted by the opponents, our only response should be that enough has already been written in refutation and that no more is needed ¹ *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*. Look, how much the condition of Muslims has worsened and how much their reason has deteriorated in religious matters. God Almighty says in the Holy Quran,

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ²

Furthermore, He states,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ³

This shows that as long as critics continue to attack Islam, on our part, we should always continue to defend against them. But this Anjuman preaches to not use the pen against the Christians but instead proposes measures to have them punished. This shows that they have no concern whatsoever for faith. They never pause to think that the attacks of the Christian priests have flooded the

1. Surely, to Allah we belong and to Him shall we return. [Publisher]

2. And argue with them in a way that is best. (*Sūrah an-Nahl*, 16:126) [Publisher]

3. And let there be among you a body of men who should invite to goodness. (*Sūrah Āl-e-Imrān*, 3:105) [Publisher]

land like a surging river in terms of their magnitude and influence. As far as the magnitude i.e., the quantity of publication is concerned, at places one hundred thousand copies of two-page pamphlets are published weekly, and at some other places fifty thousand [are published]. You have just read that tens of millions of books against Islam have so far been published by the Christians. Now tell me how many Islamic books are there in response to those of the Christians. There are tens of millions of Hindus in this country who do not even know what Muslims have produced in refutation of the books and journals of the Christians. But there would hardly be any Hindu who has not seen these filthy books of the Christians written against Islam. I can say it with confidence that anyone among the Hindus who can understand Urdu a little or knows English would have certainly heard much about the foul books of the Christians. In fact, it is through the malicious writings of the Christians that a great deal of corrupt material has entered into the bloodstream of the Hindus which has actually provoked them to rail against Islam. They took their false accusations to be true and thus the Āryas too became entrenched in their enmity [against Islam].

Now I ask, where are the Islamic books published in such abundance? Can anyone tell what the Muslims have done to date? Nothing at all! If it ever crossed the mind of some secluded mullah to at all write a rebuttal to a certain book, with great difficulty he would collect two or three hundred rupees and indifferently write a small piece of work publishing only six to seven hundred copies thereof, while the people remained quite unaware of its publication. After such brief and worthless undertaking can we satisfy ourselves thinking that we have done all we could and

that nothing more is needed? Who does not know that only a few books that can be counted on fingertips have been brought out by the Muslims in recent times? On the other hand, the Christians have published their critical works on Islam and two-page pamphlets in such abundance that at least a thousand copies each would have been apportioned among every Muslim living in British India. Only a great deceiver and an enemy of Islam will deny such a self-evident fact. When, in terms of the number of publications, Islamic defence against the onslaught of the priests does not even amount to a particle that has come up against a mountain, would it still be justified in saying that we have done all we could and have published all the defence that was obligatory upon us? O heedless ones! Fear Almighty Allah. Why do you forsake the truth due to your inner spite? Why do you transgress? Will you not one day be called to account for your actions?

I cannot help but cry over the state of these people when I look at the quantity of the publication work conducted so far by our scholars. The Christian clergy received help worth tens of millions of rupees from their people and thus the number of their published works reached millions. In like manner, if the Muslim writers had received such kind of aid, they would also have created a great revolution in the hearts in favour of the true beliefs by the publication of tens of millions of books. This is the calamity that Islam is facing in terms of the magnitude of the published books against it. Now consider another trouble that attends Islam in terms of quality, namely that until now only one hundred fifty or less than two hundred out of three thousand objections have been answered and that too mostly by way of counter accusation. Most of the books written in refutation to

these objections are completely bereft of true insights and profound wisdom with much of their rebuttal being taken up by deception. Now ponder, how much work needs to be done in the way of defending Islam. Besides, everyone understands the obvious fact that our cunning opponents have got into the habit of raising the same objections that have already been answered forty years ago, albeit in a new form, style and various kinds of novel ways of argumentation. At times they have linked these [objections] to natural sciences and astronomy or to some other deceptive proofs, and have circulated them in the country. These objections are actually having much effect, so that earlier rebuttals seem void against their new strategy and tactic. In view of this, can any wise person accept that there is no more need to refute these objections? The Anjuman-e-Ĥimāyat-e-Islām should think for itself. They became worried on seeing my memorial as it had undermined the grounds of their memorial; they so desperately strove to obtain the assistance of the *Punjab Observer* and *Paisa Akhbār*, and were discontent to believe that since the contents of their memorial were comprehensive, there was no need to do anything more. The same holds good in the courts. When an appellant comes up with better arguments, the opposing party does not remain content with the comprehensive arguments they had presented in the lower court on the ground that they do not feel the need to refute the appellant's current arguments, or the need to hire an advocate as their earlier proofs were sufficient. I know well that the members of the Anjuman-e-Ĥimāyat-e-Islām and their supporters would act the same in their worldly affairs, but they have forgotten this principle when it comes to the faith of Islam.

In short, remember that whatever has been done so far in response to the opponents is quite insufficient. Our opponents have turned the people of every nation and class against Islam by spreading tens of millions of books in the world. What have we done in response to millions of books, journals and two-page pamphlets that are being published monthly in their hundreds of thousands in the Punjab and the rest of India, and are circulated to every tribe, man and woman? What response has been published by the Muslims vis-à-vis those three thousands objections that were made in a variety of academic contexts and circulated far and wide, and were impressed upon hearts? Here by way of estimation I have mentioned only such objections as have been commonly raised and heard, while actually our biased opponents have raised so many objections against hundreds of verses of the Holy Quran that writing their response by itself requires a full-length commentary on the Holy Quran. Now the wise and fair-minded people should reflect for a moment: how unfair it is on the part of the Anjuman-e-Ḥimāyat-e-Islām and its supporters that while they are so active in their worldly pursuits that they employ all kinds of measures to accomplish them, yet they perceive no need whatsoever for a continuous endeavour to defend Islam against the deceitful stratagems pursued day and night by its opponents. I despaired of this Anjuman on the very day when it initiated an ultimate measure of compromise by appointing its president someone who abuses Ḥadrāt Abu Bakr and Ḥadrāt [Umar] Fārūq and also by allowing a follower of *Biyāḍiyah* sect, who remember Ḥadrāt Ali, may Allah be pleased with him, with scornful, blasphemous and abusive words, to become its member.

Following these principles, were it possible for this Anjuman to truly adhere to the truth?

2. THE SECOND OBJECTION: They wish to accuse me that in my memorial dated 24 February 1898, I requested the book *Ummahātul-Mu'minīn* to be banned, believing it to be a cause of public disturbance, and I also suggested that the Government promulgate a law to the effect that the followers of each religion must confine themselves to expounding the beauties of their religion and not attack other people. In other words, I sent a second memorial against the first one.

In response to this objection, firstly I would like to make it clear that I never requested in my memorial dated 24 February 1898 for *Ummahātul-Mu'minīn* to be banned. On careful perusal of my memorial, one finds that even though I admitted therein that this treatise *Ummahātul-Mu'minīn* might lead to public disorder, I never requested the Government to ban, cease or burn this treatise. Rather I wrote in the same memorial that this treatise was already published and sent to thousands of Muslims free of cost without their demand. Among them are many of my honourable friends. How then could it be that in that memorial I should have sought the ban of the book? I declared the aforementioned treatise to be the cause of public disorder on page 9. Then on page 10 I called on the Government to adopt one of two measures in order to curb such malicious writings; either it should direct each party of the debate that, when criticising, they should

always remain within the bounds of decency and politeness, and restrict their criticism to those books alone that are considered authentic and credible by the opposing party, or it should direct every party to express only the beauties of their respective faiths and strictly refrain from attacking the beliefs and practices of the opposing party. Now every fair-minded person can decide for himself whether or not I have demanded in this writing that the treatise *Ummahātul-Mu'minīn* be banned, or whether any contradiction exists between these two memorials of mine. Does contradiction arise on account of answering the objections of the critics by way of defence in order to demonstrate the excellences of their religion?

3. THE THIRD OBJECTION IS: “Had Mirza Ṣāḥib not written *Surmah Chashm-e-Āryah* Pundit Lekh Ram would not have used abusive language in *Takdhīb Barāhīn-e-Aḥmadiyyah*, nor raised vulgar objections.” The editor here intends to suggest as if “the innocent” Āryas are not to blame at all; rather all the provocation was caused by *Surmah Chashm-e-Āryah*. But it seems that immediately after levelling this charge, he felt guilty, because, in fact, the Āryas took the initiative in refuting Islam and the vulgar books by Indarman of Moradabad had already stirred an uproar among the Muslims. So, speaking as a lawyer for the Āryas, he contends that at the time of the writing of *Surmah Chashm-e-Āryah* the debates of Indarman had become quite old and forgotten. To this we can only say that God the All-Knowing alone can reward him for making use of so much falsehood and concealing the truth in

his comments. Remember, the book *Surmah Chashm-e-Āryah* was committed to writing as a verbal debate held at Hoshiarpur. It is common knowledge among hundreds of the Muslims and Hindus of Hoshiarpur that it was the Āryas themselves who prompted and provoked the writing of *Surmah Chashm-e-Āryah*. What is *Surmah Chashm-e-Āryah*? It is the debate held on 14 March 1886 between me and Munshī Murli Dhar (Drawing Master)¹ upon his persistent request in the house of Sheikh Mehr Ali Ra'īs in Hoshiarpur. All this detail has been recorded in the preface of *Surmah Chashm-e-Āryah*.² This debate was conducted in a most decent and civilised manner and was read out before an audience of approximately five hundred Hindus and Muslims. What degree of falsehood and shameful dishonesty is this that this book should be declared as the root of discord between Āryas and Muslims? I am ready to pay every penalty if anyone can prove that I wrote this book out of personal motive and Lalah Murli Dhar was not responsible for it. To cut a long story short, I announce Lalah Murli Dhar himself to be a judge in this matter. Let him declare on oath whether this debate was held in Hoshiarpur at my instigation, or was it he who came to my residence and

-
1. A term used in the 18th and 19th centuries for tutors who taught how to draw. [Publisher]
 2. On page 4 of *Surmah Chashm-e-Āryah* an extract runs as follows: I happened to engage in a religious debate with Lalah Murli Dhar [Drawing Master] at Hoshiarpur. This came to be as Master Şāhib himself came and requested for it. (Author)

requested for this debate, saying that he had a number of questions about Islam and stubbornly insisted that a debate be held? Furthermore, any fair-minded person, after reading this book from cover to cover, will find no harsh word in it. Every word has been used in keeping with the need of the situation. Why then did the supporters of this Anjuman accuse me of being the real transgressor in this case and declare Āryas and Lekh Ram to be completely blameless?

This should make the readers realise how much the condition of the Anjuman has deteriorated. Honestly speaking, would the title Ḥimāyat-e-Āryah [supporters of Āryah] be more appropriate for them instead of Ḥimāyat-e-Islām [supporters of Islam]? Moreover, it is also worth considering whether it is true that the books of Indarman, as claimed by the supporters of the Anjuman-e-Ḥimāyat-e-Islām, had been forgotten by the time of *Surmah Chashm-e-Āryah*? It is so regrettable that this Anjuman and its supporters have deviated from the path of justice and truth out of spite for me. Were the writings of Indarman published one or two millennia ago that the Muslims had forgotten the wounds inflicted on their hearts by the heinous imposture contained in his books *Tuhfatul-Islām*, *Indarbajar* and *Pādāsh-e-Islām*? And what kind of Muslims were they who had forgotten these mendacious and deceptive books and put up with such writings? Even to date, Hindus avidly read and publish those books.

In addition to these books, the Ārya Samajists have published yet another extremely abusive book that was written a short time

before *Surmah Chashm-e-Āryah*. Pundit Dayananda intended to fuel discord between Hindus and Muslims by writing this book entitled, *Satyarth Prakash*. Moreover, Pundit Dayananda inspired a fresh wave of activism among the Āryas, so that several small pamphlets began to appear and a couple of newspapers were published solely for this purpose and were mostly filled with foul language. From the very inception of their religion, they and their faith began attacking Islam and began using harsh words against it, not only about Islam, but they also held no good opinion of Hindus such as Raja Ramchandra and Raja Krishna, etc., nor were their writings decent regarding Baba Nanak. This is why their writings created a general uproar. In fact, the books of Pundit Dayananda and his cohorts were published at a time when there was no trace of any book of mine and I had not written even a single page. Pundit Dayananda not only hurt the feelings of tens of millions of Muslims by producing *Satyarth Prakash*, but toured across the Punjab and Hindustan and fell into the habit of using foul language in public gatherings. He disclosed his intention to re-convert to Hinduism the descendants of all the Hindu families that had turned Muslims in the last eight hundred years. This man was so abusive that even the followers of the Sanatan Dharam were not spared from his tongue. Had he not been silenced by early death, no one can know how many disturbances his writings and speeches would have sown in the country? I am told that on many occasions during his address some Hindus, out of extreme provocation, would throw stones at him. Thus, when the Āryas went so far as to insult Islam in the bazars, alleyways, streets and public gatherings, and they advised the Hindus against interacting with Muslims, and indoctrinated them in rancour, scorn and

harsh language, it was inevitable that every Muslim, except those who are Muslims in name alone and have no real association with faith, would have been hurt on account of the brazenness of this new sect, and so it was only in response to this that *Barāhīn-e-Aḥmadiyyah* was also written. What can I say and write about the Anjuman-e-Ḥimāyat-e-Islām and its supporters who, without paying any heed to Islam, have most egregiously betrayed the truth? My entire complaint rests with God Almighty. These people, despite claiming to be Muslims and supporters of Islam, so dishonestly loosen their tongues. In fact, even now there is no hope that they would feel remorse and hold themselves back by admitting their mistake. But God, Who sees my heart as well as theirs, will certainly decide between us and them in keeping with His practice,

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ¹

Another objection raised by the supporters of the Anjuman-e-Ḥimāyat-e-Islām Lahore is that their association has thousands of members and sympathising Muslims so that its value and worth is well established, but Mirza Ṣāḥib has no more status than that of a mullah, Maulawī, debater or a contender, hence he has no right to be someone that Muslims rely upon. In response to this objection, first let it be understood that our religion does not approve of something merely by way of custom or tradition. If someone

1. O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide. (*Sūrah al-ʿArāf*, 7:90)
[Publisher]

truly lacks the ability of being a religious leader or one that can be relied upon, and contains within himself many shortcomings, yet despite all this, he is seen as a refuge by the multitudes then our religion does not allow that solely on account of his mass following he may be considered a representative of the nation and the one in charge of affairs. We find no such edict in the Holy Quran. The Holy Quran repeatedly teaches that only those are worthy to be made Imams, guides and wielders of authority who possess extensive religious knowledge, true insight, abundant knowledge and are blessed with good morals such as righteousness, piety and sincerity, and not the ones who, out of vested interests and in hopes of receiving donations, are ready to give membership of the Anjuman to anyone belonging to a misguided sect. In short, God Almighty enjoins that instead of following a mob mentality, true competence should be seen in the one that is given authority.

Furthermore, it is also wrong to assume that Muslims have chosen the members of the Anjuman Ḥimāyat as their imam, leader and guide out of sincere conviction. The truth is that all those associated with the Anjuman-e-Ḥimāyat-e-Islām Lahore support it because they think that this Anjuman does not act on its own but adopts a course of action based on general consultation and the majority opinion of Muslims. This is the error that most people are deceived by, not that they actually believe that this Anjuman alone possesses all-encompassing knowledge. This is the alleged credibility of the Anjuman that I have expressed. As for the accusation that the present writer has no more status than a mere mullah or a preacher in the eyes of all the Muslims, it is such a shameful lie that no righteous and noble man can ever resort to. This Anjuman knows that hundreds of honourable,

noble, scholarly and educated people among the Muslims—finding the likes of them in the members and supporters of Anjuman is but a waste of time—believe me to be the Promised Messiah whom our Prophet, may peace and blessings of Allah be upon him, himself has praised. Yet, expressing the view that everyone considers me a mere mullah is the work of those who have nothing whatsoever to do with modesty, honesty and truthfulness. But it is hardly surprising, for the righteous, the prophets and the messengers in the past had also been called the same. And what mendacity to claim that Mirza Ṣāḥib could not count the number of his followers beyond three hundred eighteen. In fact, this number meant only those that came to my mind in passing at the time, not that it was the actual number which was fixed. Rather, in an article of mine that was published I had clearly mentioned that the members of my Community were currently no less than eight thousand. But this was quite some time ago and now I can say with confidence that the number has increased by another two thousand, so that my Community is now ten thousand strong who are spread across Peshawar to Bombay, Calcutta, Karachi, Hyderabad Deccan, Madras, Assam State, Bukhara, Ghazni, Mecca, Medina and the Levant. Every year at least three to four hundred people, by pledging their allegiance, enter my Community. If someone stays in Qadian for only ten days he will certainly realise how quickly the grace of God Almighty is drawing people towards me. How could the blind and the sightless know what greatness this Community has attained, and how seekers after truth are embodying the verse,

يَذْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا¹

What then is the reason that this Anjuman, despite its meagre capacity and insignificant existence, dares to spit at the sun? Is it not simply because they are totally indifferent to religion? Even though hundreds of people come to me from far off places to seek guidance, not a single member of this Anjuman has so far approached me to enquire about the reasons of my claims like a true seeker after truth. Is it a sign of faith that a man openly claims to be the very Promised Messiah whom they have been enjoined to follow, and yet no one from among them gives ear to his voice? They can neither reject the claims nor accept it due to animosity. Is this Islam? What is more, at times the supporters of this Anjuman level baseless personal attacks against me, and at times utter blatant lies in order to embellish their account, and yet at other times they deceptively try to provoke this noble Government against me—a Government that is not unmindful of mine and my family's circumstances. Is this the service that is being rendered to Islam? *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*². Just look at the communal spirit of other groups. For instance, even though there is a severe discord between Sanatan Dharam and the followers of the Āryah faith with groups of Ārya Samājists themselves harbouring bitter animosity against one another; yet keeping their national interest in view, they never approached the Government against each

1. Men entering the religion of Allah in troops. (*Sūrah an-Naṣr*, 110:3) [Publisher]

2. Surely, to Allah we belong and to Him shall we return. [Publisher]

other. But the supporters of the Anjuman-e-Ḥimāyat-e-Islām, *Paisa Akhbār* and the *Punjab Observer*, have criticised my personal affairs, brought their discourse very close to the sedition law [being applied to it]. This time I shall pardon and overlook these unwarranted attacks, but I warn the editors of both these papers that in future they must not forget their crucial responsibilities when writing against facts and should spare themselves from being targeted by this law. Therefore, whatever they may write about me and my Community, they must write with caution since an unjust person does not deserve to be forgiven on each and every occasion. Of course, forgiving and overlooking is our principle, and not to resist evil is our practice, but it does not mean that no matter how much harm and defamation I may suffer due to their slander and falsehood or how adversely my mission is affected, I shall remain silent in any case. It is not at all permissible, on account of religious reasons, to put up with such defamation that imputes to me deceit, dishonesty and falsehood. For it constitutes a bad example in the eyes of the people. In such circumstances, Joseph^{as} also called on the Egyptian rulers to inquire into the truth. Therefore, the Anjuman and its supporters would do well to keep this advice in mind. I hereby swear by Allah the Exalted that I opposed the Anjuman-e-Ḥimāyat-e-Islām in absolute good faith, and I was fearful and apprehensive that the course this Anjuman had adopted was by no means beneficial to Islam. Is the Anjuman infallible? Or does it deem itself worthy of the title 'innocent' like the Prophets? Why did they take offence at my perfectly sincere advice? A wise person should keep in view both aspects of the matter before choosing one. I vehemently state that the course this Anjuman has adopted is definitely not in accord

with the Will of our Gracious Lord as expressed in the Holy Quran. We wait and see what clear victory the Anjuman secures by sending this memorial which would spare them the need to produce a rebuttal. Suppose if all the published books were collected back from the Punjab and Hindustan, and were then burnt or destroyed by some other means and even if this act were accompanied by a stern legal warning of severe consequences in future for any priest ever using such harsh words, even then all this exercise could not be considered as a substitute for writing a rebuttal. Allah the Almighty says in the Holy Quran that one truly perishes if done so with a manifest sign. But if no measures were taken as requested by the Anjuman except something ordinary or insignificant, then it can be clearly imagined how the opponents would gloat that day. Therefore, I never cease to regret this strategy of the Anjuman. Regretfully, they also wanted to close the door on those seeking to write a rebuttal. Alas! Did this Anjuman know not that the author of the book *Ummahātul-Mu'minīn* has claimed in the same book that no Muslim will ever be able to refute it? By shying away from answering and adopting a different course, the Anjuman has shown that the author's assumption was true. The supporters of the Anjuman like *Paisa Akhbār* and the *Punjab Observer* emphatically proclaim that there is no further need to refute it since earlier books are enough. It all amounts to what Allah the Almighty says,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ¹

1. And Iblīs found that his judgment of them was true. (*Sūrah Saba'*, 34:21)
[Publisher]

Now, can the Anjuman, in case their memorial proves futile and fruitless, adopt the approach of writing a rebuttal and publishing such a resolution in the newspapers such as *Paisa* or *Observer* etc.? Surely not! Let the Muslims now see for themselves how the impetuosity of the Anjuman has damaged the real cause of Islam and how it has undermined its defence. Sir Syed Ahmad Khan, with all his titles, was indeed brave, wise and perceptive in these matters. Even in his final days, he remained committed to writing the rebuttal of this book and never inclined towards sending a memorial. If he were alive he would have supported my view just as he had supported my opinion regarding the Sultan of Turkey and despised and criticised the opposing views. Where now can we find such a wise and prudent person in political matters so that he may join us in lamenting over the hastiness of this Anjuman. It is truly said *قد مر دال بعد از مردن*.¹

If the Anjuman comes up with the excuses that they are opposed to producing its rebuttal because, even though the Christians are so foul-mouthed, they belong to the state religion, therefore, it is disrespectful to write their rebuttal. We would like to ask them: is it respectful to send a memorial seeking their accountability and punishment? Our honourable Government in its profound wisdom and high resolve, has promulgated a general law, namely, that if someone attacks the faith of another due to difference of opinion, the latter is also free to defend against the attack. True, since we are the subjects of this Government and observe its innumerable favours all the time, we are under solemn obligation to remain loyal to this Government and be helpful in fulfilling its objectives

1. A man's worth is known after his death. [Publisher]

and to live a life of decency, humility and obedience under it. In fact, when it comes to matters of belief that are related to the hereafter, we should adopt those sound and accurate ways which our mind, our conscience and our wisdom can give a ruling over. I myself repeatedly testify that those people are extremely wretched who—witnessing continuous favours by the Government and finding their property, life and honour safe under its shade—still have hidden views of treachery in their hearts. This is the faith that God Almighty has taught us. However, responding to the fabrications of the priests is a different matter. This is the right owed to God, the discharging of which is obligatory. The old policy of Sir Syed Ahmad Khan is a testimony to this as he always would pen a rebuttal to the priests, to such an extent that he even wrote a response to the book of Muir, the Lieutenant Governor of Allahabad. Yet, he never sent a memorial to the Government requesting the sanctioning of priests or banning books. Therefore, we ought to forge such a path that will be beneficial for our future generations, and will command true respect for the religion of Islam. This path is that we pay heed to repelling these allegations and protecting the youth from stumbling.

Another criticism levelled against me in complicity with the said Anjuman published in the Punjab edition of *The Observer* May 1889 is that the editor of the paper believes as if our Community, being provoked by the abuses of a person named Zatalli, has sent a memorial to the Government in order to have him punished. This act on their part clearly shows that the memorial written against the Anjuman-e-Ḥimāyat-e-Islām is contrary to the zeal and indignation shown here for the punishment of this person. If the editor had only read my Community's memorial

carefully he would surely not have written this. Because, firstly, there is a world of difference between this memorial and that of the Anjuman. The person against whom the Anjuman has sent the memorial so that he may be punished or his books banned, did not follow the way of Zatalli who only hurled abuses. In addition to using abusive language, he also wrote objections with alleged quotations from Islamic literature. The biased Christians, therefore, stress on the point that he did not indulge in any abuse rather he merely reported events with references to Islamic books. Though it is absolutely true that those who offer such excuses are telling downright lies and deviating from the path of truthfulness, we are obligated by justice and reason firstly to dispel in a rational and lucid manner all the allegations and accusations that have been levelled so dishonestly and unfairly. And if exposing the liar for his lie is not deemed punishment enough then one has every right to turn to the Government. With the purest intention and wisdom that God has placed into my heart, I, despite being deeply wounded and hurt at the thought of such abuses, consider it most essential and preferable to first turn our attention to dispelling the allegations in order to prevent the people from being deceived. The Anjuman and its supporters have no idea how diseased the hearts of most people are these days and how fast they are turning towards suspicion. Moreover, when the author of this filthy book has already predicted in it that Muslims will never turn to producing a reply, if we now only follow the practice of having him punished it will amount to making his prediction come true. In fact, none can forcefully silence the mouths of the public. Our strategy of having him punished will be met with the criticism of the general public, Christians and Āryas, namely that since we have failed

to produce any rebuttal—we have resorted to other tactics. Now ponder, how much disgrace it might do to the faith of Islam when people start saying such things. In fact, comparing the memorial of the Anjuman to that of my Community is a wrong comparison which, in logical terminology, is called false analogy, because Zatalli's writing does not contain any intellectual objection that it might stand in need of refutation, rather he only hurls filthy abuses out of sheer ridicule and mockery. His newspaper and pamphlet contain nothing but these abuses. To some extent, the connotation of the word 'Zatalli' that he has adopted for himself also reveals his character. Hence, sending a memorial against him was meant only to show how habitually abusive these people were and how unfairly they accuse us of using harsh language. Since my opponents have maliciously campaigned against me that my writings are harsh, rude and seditious, therefore, it was necessary to show some specimens of their writings to the Government as I have already shown some in *Kitābul-Bariyyah*. The memorial by my Community could have been compared and likened to that of the Anjuman only if my Community too had sought some reprimand and punishment for Zatalli, and it is quite clear they have forgiven Zatalli in their memorial wherein they wrote that they did not want him punished. Now look, how morally commendable this act is which the *The Observer* has intentionally concealed lest it fail in its purpose by disclosing the truth.

In summary, Zatalli's real motive is nothing but to abuse, mock and ridicule but the true motive of the author of the treatise *Ummahātul-Mu'minīn* is to raise objections and he has had recourse to harsh language only so that people, having been provoked, might not attend to his real objective. Therefore, paying

attention to his abuses would have led us away from the true purpose. Thus, how fallacious it is to consider both these memorials to be same in kind with each other. It should be our principle that whenever we come across the writing of an opponent that contains both abuses and objections, we must first turn to refuting the objections in order to save the general public from being deceived. Then we should address other matters as demanded by time and situation, and refrain ourselves from creating public disturbance. In addition to what I have already mentioned, the memorial of my Community never demanded the punishment of Zatalli. See clause six of this memorial wherein it is clearly stated that we deem it extremely inappropriate to file suits against the said mullah and other mischief-makers in the criminal court because we have been instructed not to waste our precious time in disputes and law-suits, nor to commit such an act as might result in disorder.

Notice, my memorial has been deemed contrary to this one, whereas in fact it is consistent and in keeping with its essential intent. Alas! The memorial was criticised before it was carefully read.

In the end, the Punjab edition of *The Observer* has greatly emphasised the point that even if a civilised man, having listened to such harsh remarks as recorded in the treatise *Ummahātul-Mu'minīn*, might overcome his wrath, and tolerate them with patience and remain silent over them, yet is it expected of a large community of his co-religionists, which do not have such forbearance, to remain silent over it? In other words, there is a certain risk of public disorder arising which must be legally prevented. I hereby say in response: when and where have I denied that such malicious writings would lead to a breach of peace? Rather

I would say there is a strong likelihood of it instead of a slight probability unless the Muslim people are well-educated. Yet I repeat that the measure proposed to counter this mischief and the objective for which this memorial has been sent, is not only wrong but an utterly futile and hollow strategy. The supporters of this Anjuman repeatedly declare in their journals that the real purpose of the memorial sent by them is to stop the publication of the treatise *Ummahātul-Mu'minīn*. So I object to this very purpose. I have learnt from various letters and from authentic sources that the treatise *Ummahātul-Mu'minīn* has been widely published and a thousand of its copies were distributed free of cost. What publication now remains to be banned? Alas! Why does this Anjuman not fully comprehend that all their complaint and lamentation is now too late. It can be argued that though the memorial sent by this Anjuman is belated, yet in case the Government bans the publication of these books, the Muslims would be delighted and consequently the risk of public disorder would be averted. In response, I ask what dangerous public passion is inflamed now that three months have passed since the publication of this book? The truth is that majority of the Muslims are illiterate and are not aware of the contents of these books, otherwise the occasion for the arousal of such passion was when one thousand copies of the book was distributed free of cost and delivered to the people in their houses without demanding for it. Now we find that those perilous days have passed peacefully and these books were fortunately read by those who were free of barbaric rage. Of course this book has deeply hurt all of them but the wisdom and grace of God Almighty has kept these filthy and provocative contents from the ears of the people. In any case, when the memorial was

sent the time for public rage was already over, but it was a good time to write its rebuttal and it still is.

Does the Anjuman not know that only the learned display anger to [such] written books and in fact the learned do have some civility and patience. The poor masses, who mostly are illiterate, remain unaware of such invectives. The priests have written and published hundreds of such kinds of provocative books, and articles of similar content continue to be printed in their journals. Furthermore, this undertaking [by the clergy] was not for a day or two, rather it has been ongoing for the past sixty years, yet, no matter how inflammatory their writings may be, God Almighty has decreed such that the people who can be provoked senselessly mostly happen to be illiterate, while those who can read and peruse such writings are mostly civilised and they wish to respond to a writing with a writing. This is not mere conjecture but a long experience of which the last sixty years testifies to. If such kind of writings could spark any disorder in the first place the writings of Padre Imaduddin had contained such poisonous effect about whom even an English researcher has testified, “If the mutiny of 1857 reoccurs it would be caused only by the writings of Padre Imaduddin.” But I say, this thought is also incorrect, as thirty years have elapsed since the publication of his books, yet still the Muslims have not committed any seditious act. And how could it have been committed because all Muslims—irrespective of their class—know only too well that the Government has nothing to do with these writings. Everyone is demonstrating their inner traits due to freedom of religion. The Government has established to its subjects that, without taking sides, it is reigning over British India with complete justice, fairness, parental kindness and compassion.

It is therefore when the Muslims come across such offensive writing from other religions or see such bitter treatise, they take it as an individual's personal wickedness and bigotry, or stupidity and compounded ignorance. And, God forbid, nobody ever thought that the Government had any hand in it. The Muslims of the Punjab have been observing from the last sixty years that the principles of this honourable Government are based on pure justice and equity, and it is absolutely impossible for such a thought to cross their minds even for a second that the native priests, in the eyes of the Government, are worthy of being pardoned for their harsh language. Hence, whereas the subjects are absolutely loyal towards this kind Government then if the foul language used by Padres could disturb the peace it would not be greater than that of two groups, on a certain occasion, are rebellious to each other. But the truth is, as long experience proves to us till date, that such a rebellion has never taken place between such people. Although we have read and heard such harsh writings and painful remarks from the native priests in the last sixty years that could shatter the heart to pieces, yet no rage or provocation has ever been committed by the Muslims. This is because the Muslim scholars turned towards writing their rebuttals. Thus, the rage which was to be shown uncouthly by some ignorant was exhibited in a civilised manner through pen and paper. Despite all this a great number of Muslims are illiterate who are completely unaware of these writings. Consequently, such writings cannot stir any disorder today and is believed that it will not do so in the future too. For this habit has already firmly been established in the Muslims for the last sixty years that writings should be countered with writings. This wise strategy is quite commendable and effective in keeping

peace. Therefore, they must be firm with this very habit in the future, and not turn their attention to other measures.

Moreover, an intellectual advancement is achieved through this strategy. It is only because of this that in our British India even a less capable and knowledgeable debater, that keeps himself engaged in discourse with priests, develops so much proficiency in matters of debate that if a renowned scholar in Constantinople is asked about the same matters as are within the knowledge [of the Indian], he will never be able to express them. The reason is that such kind of debates are not held in that country, therefore, they are completely unaware of this field, and the majority of them are naive and ignorant. Now, in order to fulfil the above mentioned objectives, I, following this treatise, write an Arabic treatise whose Persian translation is written below every line, because the people of far and wide lands cannot read Urdu, for instance, the people of Arab lands or the people living in Iran, Bukhara and Kabul etc. So it was deemed appropriate, in order to publish this great work, to write something in Arabic and Persian so that these people too may not be left bereft from rendering valuable service to faith. I seek help from Allah the Almighty that He may enable me to also complete this Arabic and Persian treatise. *Āmīn.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

All praise belongs to the Gracious [God] Who originated everything out of His grace and perfected His bounty prior to any action being committed by anyone. Noble is He Who has removed from us unbecoming things and has perfected various kinds of blessings upon us. He has granted us everything even prior to us asking and expressing our expectation. He has raised for us the Holy Messenger, who is the best in morals and manners and exceeds, by far, in every kind of excellence. He is the Seal of the Prophets and Messengers. The unlettered Prophet, that is Muḥammad^{ṣas} [the Praised One], as he has been praised by the recipients of grace; and because he strived utmost for the Ummah and strengthened the faith; and because he brought the Clear Book for us; and because he was made to suffer while conveying to us the messages of the Lord of the Worlds; and because he made whole what remained incomplete in the old scriptures and he gave a Shariah that is free from every excess and deficiency, and is pure from all other defects. He perfected morals and made whole what was incomplete. He showed kindness to all creatures and imparted guidance with eloquent discourse and luminous revelation. He saved and protected us against misguidance. He made the dumb speak and breathed into them the spirit of guidance,

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

and made them heirs to all the Prophets. The Prophet^{SAS} purified them and cleansed them to the extent that they lost themselves in the Will of God. They shed their blood in the cause of Allah the Glorious and submitted themselves wholly to Him. Moreover, the Prophet^{SAS} taught new, unique insights as well as subtle and rare points of knowledge, so that we attained grace by borrowing out of his grace. We ascertained truthful arguments by following his guidance and ascended to heaven after being sunk in the earth. O my Lord! Send down blessings upon [Muhammad] and upon his holy and pure progeny and upon his companions—who were his helpers and were [divinely] supported—till the Day of Judgement. They were the elect of Allah who put Him above their own selves, honour, possessions and children. Peace be on you, O brothers in faith! Peace be upon you! May you attain good and be saved from the evils of the time and may you attain the pleasures of the Lord of the worlds.

Brothers, friends and companions! Know, this age has shown wonders and made us suffer and grieve on account of the owls of a dark night sneering at a lustrous pearl. The time approaches when this faith from the Gracious God will come under constant attacks, a faith that has been perfumed with the exceptional fragrance of knowledge and abundantly blessed with the bounties of heaven and the streams of fresh and clean water have been made to flow towards it. To elaborate, certain fools and misguided apostates from the newly converted Christians have denigrated and abused our Prophet^{SAS} with audacity and have held our faith up to mockery. This is despite the fact that they have taken a god beside the Gracious Lord. They forsook Allah by prostrating before a man and forged a manifest lie. Indeed, they are not

ashamed; rather they shamelessly persecute the truthful and brazenly create disorder in the earth and pounce upon the Muslims with fury. I have been raised to break their idols, dispel their lies, eradicate their fabrications and root out their falsehoods. It seems the matter now stands reversed, with dark nights finding faults with the sun and the new converts to Christianity pouncing upon and attacking the Muslims. Among their recent mischief is that a man from among them wrote a book and entitled it *Ummahātul-Mu'minīn*. In this book, he resorted to every kind of abuse and fabrication like the mischief-makers and the wicked. He stooped to vulgarity in his discourse, showing his inner filth and pretended as if he had clinched the argument in his treatise and put an end to the debate by his decisive critique. The fact is that there is nothing in his book except abuse and invective, and it contains such words as do not behove a modest and wise person. He sent copies of his book without demand to certain honourable Muslims who are eminent and notable persons of the nation. This is the fire that has kindled the flame of the sufferers and set ablaze the hearts of the Muslim believers. When I saw this book and came to know of its vulgar excesses, vituperation and maligning, and read his hurtful remarks and became aware of his filthy and provocative abuses and witnessed his sheer bias and vile discourse, and when I observed the injustice, slander and obscenity wherein he indulged like the vulgar, then I realised that he spoke all this on purpose in order to incite the Muslims. He did not say such things based on any research like the seekers of truth and guidance. He uttered the most offensive remarks regarding the Best of Creation^{sas}. Such is the habit of the vulgar and the mean who do this in order to hurt the Muslims and offend all the sects of

Islam, and to enrage the hearts of the ummah of the Best of the Prophets^{sas}. Thus, it happened exactly as this mischievous man desired. Every one possessing faith in their heart felt the pain on account of his words. His foul words inflicted such an excruciating and festering wound on the Muslims as is not going to be healed. They thought that if they did not take revenge like true believers, they would certainly be counted among the guilty. This reminded them of the [glorious] days of their forefathers. Had the honour of this kind Government not held them back and had they not kept the favours of the **British** Government in mind, they would surely have acted like the fanatics. No doubt, this shameless man has crossed all limits in his discourse and provoked the general Muslims by his ignorance and exceeded all bounds like transgressors. Hence, the general clamour and outcry. People wailed like mourners. This brazenness inflamed the tempers and newspapers were filled with such episodes. Every valorous person stood up in protest against the persecution inflicted by the transgressors.

The truth of the matter is that he fabricated lies and accused the innocent one and sought to uproot the truth and to destroy it. He interposed a thick veil so as to deceive the people and desired to extinguish the lights of the lamp. Thus provoked, the Muslims rose up in fury. And in protest and rage, they took up different approaches. Some proposed that this matter be reported to the officials and a case be filed as retaliation; others were inclined towards the refutation of these misconceptions, believing it to be among Islamic duties. Those who preferred to take the matter to the officials presented their complaint to His Excellency, the Viceroy of India and sent a written memorandum to him regarding this issue. The other group turned their attention to writing a

rebuttal to the book. While the rest were left dumbfounded with grief. This is how they differed in their opinions and actions. Everyone followed the course they deemed reasonably appropriate. Therefore, what I felt to be the need of the hour and what I judged appropriate was that it was best to write a reply and to defend, and not to litigate and hurl abuses in response to abuses. I am well aware of the intense grief of the Muslims and of the heartfelt pain of the believers caused by the tongues of the offenders. Yet I think it is good to avoid litigation and not to throw ourselves into the quarrel lest we expose our possessions to legal fines and our honour from standing before judges. And it is better if we bear steadfastly every hardship and melting grief so that this [act] can be counted as a virtue in the eyes of the Most Just of the judges. We have not forgotten the wrong and injustice that we have witnessed. What free man can accept humiliation? We have been persecuted on account of our true faith and our Noble Messenger^{sas}, and we have witnessed that which has excited grief and made tears flow. We have also witnessed what has perturbed the hearts and caused mourning and groaning. Nevertheless, they pin their hopes on the British Government that guarantees certain rights to the priests. I know this Government would never like these priests to be humiliated; even to intend to do so would put it in trouble and such an act of justice would be too much to bear. We owe favours to this Government and we must not forget them. Thus, we should exercise patience over the torment inflicted on us so that it remains satisfied with us. What shall we gain from the punishment of the new Christian converts? We have experienced peace at the hands of the just officials of this Government. And we have found a great deal of freshness, joy, prosperity and happiness on

their account and have never suffered any hardship from them with regard to religion nor any tyranny like the one shown by despotic rulers. Rather they have granted us freedom of speech and action and have pleased us with their kindness and benevolence. We have seen no evil from this Government nor any brutality like that of the Sikh regime. Since my days of maturity and youth I have been brought up under its benign shadow and lived in peace under its shelter. Allah has made it like a fountain from which we drink and an eye through which we see. Therefore, we oppose suspicions being reported to this Government, lest it consider us among those who harbour mischievous intentions. It is because of this that I did not want that mischievous slanderer to be proceeded against and held myself back from taking these kinds of measures. I believed this kind of act would displease the Government which would never approve of it. Therefore, I held back like those who stay away. I heard that some hasty Muslims sent letters to the Government, imploring and beseeching it to arrest the author like a criminal. Such people live in a fool's paradise. For my part, I see no good resulting from this strategy and neither do I consider it harmless. It is an act that is bound to result in the enemy exulting over it, nor would it frustrate the machinations created by the cunning artifices of the imposters. If we took to litigation and filed a suit against the author of this treatise, then the disgrace of not being able to write its rebuttal would be attributed to us and we would become the object of public reproach with false and fallacious charges being imputed to us and our honour being attacked by the sharpness of the tongues; and the fools would say these people have failed to come up with an answer and have turned towards the officials in their extreme rage and

anxiety. So, we would be left with no excuse and overcome by regret, we would suffer a bad end. In short, it is wrong for us to pursue this desire and seek such purpose. It does not behove us to run after this Government like female mourners; and to bring ourselves out of the safe haven of explicit proofs; and to waste our precious time in lamenting and mourning like women. Is it rather not appropriate to think of demolishing the foundation of this faction; and to turn our attention to their absurdities; and to do away with the misconceptions of their ignorance rather than leaving them in their arrogance and conceit, and not warning them about their mistakes and errors? Is it not proper to expose them for their slanders and fabrications, and to disclose their dishonesty and shamelessness to the people? Or should we remain content with them being punished at the hands of the officials? On the contrary, it is incumbent upon us to demolish their misconceptions and break their pens and make their discourse like a soft morsel for the chewers [the defenders of Islam]. If we fail to do this, it is as if we have not rendered any service to faith, nor have we recognised the favour of Allah, the Best of Benefactors, nor are we grateful to Him, but rather we have lived a life of heedlessness. Indeed Allah has granted us complete freedom in matters of establishing the truth and falsifying what the liars have fabricated. If we did not benefit from this freedom, we would indeed not be thanking Allah, the Lord of Grace and Beneficence, for His bounties, nor would we be among the grateful ones. Do you not see how freely we live under this Government and how much choice we have been given in respect of our faith and liberty to engage in debates regarding the [affairs of] the Muslim Ummah? We have been released from the shackles of the Sikh regime and have been

delivered over to a compassionate people. Indeed our officials do not prevent us from holding debates and discussions and never prohibit us if the debate is conducted in a civil manner and with good intent. They do not act unjustly out of prejudice. That is why I glorify their state and find their help like a bounteous rain. I do not see them incensed over the rebuttal and criticism of their faith and religion. This is the fact that drew our hearts to their love and inclined the dispositions towards their obedience and endeared them to us like the Muslim rulers. These are a people who made us captives by their kindness not by the fetters of their rule, and they have imprisoned us by their favours, not by the force of their authority. By Allah, it is incumbent upon us to give our thanks to them and be grateful for their goodness. Those who forbid showing gratitude to the British Government and preach that it is against the [Islamic] Shariah, have indeed, been guilty of injustice and falsehood. They followed a course that has not been established by any Hadith. Do they believe the British Government to be the oppressors? Allah be glorified! This is certainly not the case! On the contrary, their favours are plenty and manifest. Look at our towns and their prosperous inhabitants, be they natives or immigrants. Look how blessed the local people are and how magnificent these lands are. Our mosques are filled with people after having been desolate. Our religious rituals have been revived after their abolition; our minarets for the *Adhān* re-illuminated after being consigned to darkness. The minarets of our mosques were rebuilt after having been demolished and we witnessed dawn after a long dark night. We saw canals after suffering from scarcity of water. Central and local mosques were reopened for the remembrance of the One God and the voice of *Tauḥīd* [Oneness of God]

rose up. We hoped, after a long time, that the preaching of Islam would serve as an antidote to the poisons of disbelief and we became secure against the evil of every sudden calamity. We returned home from the desert of homelessness. The tree of our being was saturated with the reviving water so that it well-nigh descended into our courts and we became secure to a degree that we found every one who had turned away out of enmity as a friend and a devotee and serpent-like enemies turned into sympathetic helpers. Our outer and inner states were transformed and we turned to goodness and truth. We were revitalised by this Government that came like the first rain of the spring at a time of severe drought. This Government looked closely into our circumstances and being apprised of our degradation and weakness, sheltered us, showed us mercy, sympathised with us and took care of us so much so that, after grievous suffering, we became prosperous. Now we sleep peacefully at night and nothing disquiets or disturbs our bodies. In our gardens, the nightingales sing songs of bliss and prosperity, while swinging from the great tree of sincerity. All this, after we had endured many kinds of hardships. Now judge for yourselves, is it not incumbent upon us to be grateful to such a Government which Allah has made the means of all these blessings and through which He has released us from the prison of hardships? Is it not obligatory upon us to raise our hands in praying earnestly and humbly for this [Government] and to repay its favours with prayers since it has been beneficent to us? On account of this, our hearts are filled with bliss and our faces are glowing with happiness; our days are filled with peace and freedom and our nights are fragrant with comfort and prosperity. You find the houses adorned with the most beautiful ornaments. No sense of

fear and danger strikes us even if we happen to pass by the den of the lions. The transgressors have been visited with the humiliation of failure. Those who cause agitation and are liars have been pushed into a corner, while we live a life of peace and comfort. Can there be greater injustice than being ungrateful to this kind Government and harbouring rancour, evil or rebellion [in our hearts]? Is this goodness? Nay, it is an evil if only you knew. Woe betides those who seek disorder and harbour enmity in their hearts. Surely, Allah does not like those who create disorder. They are a people who forgot the manners of gratitude despite having witnessed the favours. Satan caused them to forget the precepts of Shariah they had been enjoined to follow. They have done an abominable thing and deviated far from moderation. They are left only with the ignorant sense of honour and the violence of rebellious self. They do not walk like the one who fears [God] and moves humbly. They do not refrain from bragging nor do they remember the state they were in during the corrupt Sikh regime. Do they not realise that showing gratitude to those who deserve it is among the chief injunctions of the Quran and to honour the benefactor is something taught by the Book of the Gracious God? In fact, Allah has appointed the British Government to administer our worldly affairs and to protect us day and night. Indeed, we have attained our good objectives through them and been delivered from frightening calamities. How on earth can we not be grateful to them, knowing that they have done us great favours? How can we forsake them despite knowing that they are our protectors from Allah, and Allah loves those who show kindness. Before this we had been robbed of our villages and possessions and our guest houses and sitting rooms were destroyed. We were

crushed under constant and incessant hardships. We were left empty-handed and our courtyards were deserted until we were expelled from our properties, lands, houses, gardens and estates in a state of utter sorrow and grief. We were driven out like cattle and were trampled upon like inanimate objects. We were treated like slaves and servants and were reduced to the dregs of humanity. At times, we were held guilty for slightly hurting an animal and even for cutting some branch of a tree; consequently we were slain and slaughtered, or forced to go into exile. Then Allah took pity on us and brought the British Government from distant lands. Authority belongs to Allah alone Who chooses whomsoever He likes. He gives sovereignty to whomsoever He pleases and takes away sovereignty from whomsoever He pleases, and He is the Most Merciful of those who show mercy. He handed over governance to those worthy of it after the fall of the Sikh regime. Then He replaced our fatigue and toil with blessing and comfort and made us heirs to our land after we were thrown out of it like beasts of the jungle, and we returned to our homes safe and sound. Except for what Allah had decreed, all our villages, estates and possessions were restored to us and we began to live in peace in our homes. We did not attach ourselves to this Government until we had observed its qualities. We examined their favours closely and with keen insight and looked deeply into their excellences and found it to be the only remedy and cure for our agonies and hardships. With the worsening of circumstances, as springs dried up [sources of income were destroyed] and our household cried and lamented, then in virtue of this Government alone our possessions were restored to us and we were delivered by it from

calamitous conditions and abject poverty. Before that, we had to traverse through the wilderness of anguish with grief and our days of comfort were ended by indigence. Our feet knew nothing but bruises and our hearts the anguish of grief. Many a night passed when our bed consisted only of low ground and our walking space was nothing but thorns. Thus, we would dispel our sorrows by speaking of (the favours of) this Government and foresee cheerful times with the glad tidings of this just Government. All this until Allah fulfilled our desires and brought this Government for our good fortune. Hence, on account of this Government, we received such glad tiding as made us cheerful by the day and removed anxiety from our hearts until we were delivered from fear and destitution and were changed from a state of penury to prosperity. All kinds of bounties poured in from all around and strangers were bonded in friendship. We succeeded in attaining our goals after experiencing failure. During the Sikh rule we were driven out of our homes and exiled into the wilderness of homelessness and we were tried by wishes unfulfilled. When Allah favoured us with the British Government it was as if we found spiritual treasures that we had lost. Its arrival became a source for our honour and blessings and its replacing [the Sikh rule] brought success and prosperity. We experienced happiness and bliss under this Government after living through hardships for quite a long time. We were raised from the low and the debased to the status of the chiefs of nation and were delivered from terrific ordeals and grinding hardships. We were anxiously awaiting these blessed times even as the eyes are eager to see the moon of Eid. We would raise our hands in prayer for this Government on account of the

calamities we [erstwhile] faced during Sikh rule. Our attachment to the homeland did us no good and we were exiled from our land and our ancestors were left homeless, for they were coerced and forcibly separated from their age-fellows. So they took leave of the capital of their state and of all the villages belonging to them. They sped away on the mounts of the night and traversed barren lands on their way. They forsook peace and happiness and weakened their well-bred horses of little hair by running them incessantly. They travelled on day and night until they entered into the safety of a state that took upon itself to protect them. So their sense of apprehension and danger was dispelled after a long time and they finally saw the buds and blooms of peace after so many sorrows. Then the sun of the British Government rose upon them and the blessings of the Gracious God began to rain down upon them. Thus, we donned the garment of peace after such horrific days and became happy and prosperous. Therefore, we along with our forefathers returned to our native lands and came back to our abodes from a foreign wilderness. We celebrated and congratulated ourselves. We are obliged by justice to testify that this Government has restored to us the days of Islam and opened the doors for us to defend the faith of the Best of Creation^{sas}. Whereas during Sikh rule, we were tormented by swords and spears and were not allowed to offer Prayers in the prescribed manner and to openly raise the Call to Prayer, as enjoined by our religion. We had no other option but to keep silent in the face of persecution and we could not find our way out of their tyranny. With the arrival of this Government, we returned to a state of peace and security; only the impudence of Christian priests remained. The freedom

[of speech] made every warfare a level playing field for both parties. Yet we did not respond in kind to abusive language lest we resemble the Antichrist or be like the transgressors. The Government did not prevent us from responding in kind, we were free to say words harsher than theirs and to rain down retribution on them, but a man cannot act like a dog nor does a pigeon pounce on the carrion; no matter if the hunger drives it to the wilderness of death. Do they accuse our Prophet^{sas} of being fond of women while their Christ has been charged with gluttony and drinking? Moreover, the Gospel confirms that Christ sheltered a promiscuous woman who was adulterous, sinful and wicked. She was a beautiful young lady dressed in white clean clothes. He neither went away nor stood up from his place, nor avoided her, nor reproached her; rather he became intimate with her and welcomed her with polite discourse even when she exhibited shamelessness and anointed her perfume on his head that was purchased through illicit earnings. Moreover, Christ went to another sinful woman and conversed with her and she asked him some questions and he instructed her. These are the acts that no righteous man would approve of. So what would be the answer if some poor fellow objected? Undoubtedly, a lawful marriage is far better than such acts. A blooming youth and a bachelor like Christ who is in dire need of marriage, would his heart not be misled, indeed, if such an opportunity of intimacy presented itself.¹ Whoever is bent on raising objections, putting on the garb of shamelessness in

1. What we have quoted here from the Gospels is just by way of accusatory argument. Indeed, we respect the Messiah [Jesus^{as}] and know that he was righteous and from among the great Prophets. (Author)

frustration must be ready to encounter this criticism, for it is quite valid and authentic in the eyes of the righteous and the wise. As for myself, I remained steadfast in the face of their remarks and our hearts stood firm under their burdens so that the Government may know that we are not the ones who become provoked and violent and neither do we seek mischief in response to mischief-mongers.

We never forget the favours of this Government, for it has safeguarded our possessions, honour and lives from the tyrannical horde. We now live under its shadow in comfort and peace. We no longer face any penalty without committing an offence neither do we sink in disgrace without being guilty. In fact we live free from every kind of accusation and calamity, and are safeguarded against the malicious acts of all the transgressors and disbelievers. Thus, how can we turn ungrateful to those who bestow favours? Before these times, we would walk like the lame and it was impossible for us to preach the faith of the Best of Creation^{sas}. The age of the Sikh rule was the time of humiliation and hardship during which the nobility were disgraced and slave girls bore chiefs and we suffered such persecution as the pen cannot write. We left our homes in tears. But owing to this Government, our circumstances changed from deprivation to prosperity, and from a violent wind to a pleasant breeze. And due to its favours, the doors of prosperity were opened to us and we were released from captivity and became affluent and the object of envy. All this, after having suffered various kinds of hardships. We found this Government like verdure after famine, and health after illness. So we are under obligation to show true and sincere gratitude towards this [Government] on

account of its favours, beneficence and acts of kindness. And we pray for it with sincerity and pure hearts. We pray that Allah may bring the **Empress of India** to good end and save her from all kinds of sorrows and misfortunes and avert all evils and calamities away from her and bestow upon her Divine knowledge out of His grace and bounty. Indeed He does what He pleases and He is the Most Merciful of all those who show mercy.

As we witnessed these favours from this Government and found their intentions based on good will, we realised that it would be inappropriate on our part to hurt them regarding their co-religionists after receiving such favours from them. It is inexcusable to make such demands from [the Government] as are contrary to the policies of the state. Rather it is incumbent upon us to argue with the Christian priests in the spirit of wisdom and goodly exhortation and defend [Islam] with that which is best and stop making complaints to the Government. This much is clear. We know that vilification by the Christian priests has reached the limit and their knives have wounded our hearts and they have assaulted our people as a wolf pounces on a lamb and they leapt at us like a striped panther. So, many a man drank the cup of death at their hands and they achieved through their deception what can never be achieved by the swords and demonstrated [by their examples] that they were the ones to hasten forth from every height. Indeed you have received such tidings as need not be mentioned. So grieve not, nor be sorrowful, but steadfastly look forward to the days of Allah.

The recent development has disturbed the hearts and reawakened the sorrows. The issue intensified and spread, and inflamed

hostilities, and became intensified, complicated and perplexed. It was alarming and terrifying in its enormity—namely, the treatise *Ummahātul-Mu'minīn* that has raised an outcry among the Muslims. Everyone who saw this treatise cursed its author because he filled it with abuse, blasphemy and deception. He left his native land and place in order to avoid the officials. He took flight so that he might not be dragged [into lawsuits]. Nothing is now left of him but his foul and rotten words and expressions and [his] fallacious objections. Hence, we take no account of his slandering, foul-mouthing and of the filthiness of his words and leave it to Allah and the Day of Reckoning. Whereas, the accusations that he has levelled on the basis of such doubts as arose out of his ignorance and crooked thinking need to be refuted from every angle. Indeed, the truth is something that it is impossible for anyone to outstrip or lag behind it. Showing honour for Islam is a solemn duty on every modest and reflective Muslim, for this author has indeed shown audacity, insulted and attacked Islam and has come out to fight, so you too must come out of the den like a lion and confront him. To be sure, the time has come when your men should act like lions, your women like lionesses and your sons like cubs, and your enemies should look like sheep. So fear Allah and put your trust in Him alone if you are believers.

I have mentioned earlier that our people had different opinions regarding this book. Some thought it appropriate to turn their attention to writing a rebuttal and disapproved of registering a complaint to the Government, for this was a sign of weakness and helplessness and it also contained an element of disrespect for the honourable Government. They contended that sending a

memorial to the Government would be an unwise move. So you must not hasten to the Government officials and show no ill will by employing schemes but exercise patience and wipe off your flowing tears and stop remembering the ignorant discourses. And defend yourselves with that which is best and in keeping with the standing of the nobility. Do not rush towards the courts wailing and crying. Certainly every day we are emerging triumphant with conclusive arguments and dealing a crushing blow with definitive proofs. Our religion is not ignoble in the sight of the wise, and can never be degraded by the scorn of the ignorant. Hence, protesting to the Government like female mourners is hardly a commendable act in the eyes of the honourable ones. Moreover, he is not our sole enemy so that we will finally be at peace after his punishment; rather we find plenty of his ilk who talk like him and whose norms are similar to his. No city or town of this country is left in which they have not come to dwell and stay in order to create disorder in the land. In earlier times [their ancestors] used to lead ascetic lives and had faith in one God; they would not only adhere to ascetic practices but would also enjoin others to follow them. They would control their tongues and refrain from absurd talk. But then came an evil generation who deviated from this conduct and rejected the religious commandments. They ridiculed the righteous and the pure, abandoned the Prayer, ate the flesh of swine, drank wine and worshipped a humble human being just like them. Some of them outdid others in abusing the Best of Mankind^{sas} and maligned, out of enmity, the honour of the Best of Creatures^{sas}. They wrote books full of abuse, slander, vulgarity and of dirty content mixed with plenty of deception in order to mislead the masses. Their abuses has increased to a number known

only by God, the Lord of Honour. Now just ponder, how complicated the matter would become during litigation so that we would be obliged to rush everyday to the courts to hear the ruling. This, of course, is an impossible task. These are the arguments put forward by this group. The other group prefers to follow the course of litigation, but we find no arguments on their side to justify this course of action. It is nothing but a lust for revenge like the one harboured by ordinary people. When it is said to them that they are making a mistake in giving preference to these measures, they fail to come up with an adequate answer like the wise and only talk like the ignorant bigots. We say, "O people, revisit your stance."

Footnote in relation to page 6

CONDITION EIGHT¹

The Book: A Cry of Anguish

Books of Aḥādīth

Bukhārī, Ta'ālīqus-Sanadī Shaikhul-Islām Miṣr, 'Ainī; Faṭḥul-Bārī; Irshādus-Sārī; 'Aunul-Bārī Shaikhul-Islām Dehlawī; Ḥāfiẓ Darāz; Tarājim Shāh Walīullāh; Taushīḥ; Tashīlul-Qārī; Lughāt; Daf'ul-Waswās fī Ba'dīn-Nās; Raf'ul-Iltibās 'an ba'dīn-Nās; Majmū'ah Ḥawāshī Ḥāfiẓ Ṣāḥib; Tajrīdul-Bukhārī Maḥashshā; Muslim Ma' Nawwawī Miṣr wa Hind; Washḥud-Dībāj; Mufhim, As-Sirājul-Wahhāj; Mu'aṭṭā; Zurqānī; Maswā; Muṣaffā; Aqwālul-Mamjad; Tirmidhī; Shurūḥ-e-Arba'ah; Nafa' Quwwat al-Mughtadhī; Nasa'ī; As-Sindī; Zahrur-Rabī 'Arif Zahrur-Rubay; Ḥawāshī Shaikh Aḥmad; Abū Dā'ūd; Ta'ālīq Ibn Qayyim; Mirqātuṣ-Ṣu'ūd; Majmū'ah Shurūḥ-e-Arba'ah; Ibn Mājah ma' Ta'ālīqus-Sanadī; Miṣbāḥuz-Zujājah; Tarjumah Urdu; Dārimī; Musnad Aḥmad; Muntakhab Kanzul-'Ummāl Kāmil; Kanzul-'Ummāl Kāmil; Sharah Ma'āniyul-Āthār; Kitābul-Āthār; Kitābul-Ḥajj; Musnad Imām Abū Ḥanīfah; Musnad ash-Shāfi'ī;

1. Discussed on page 8 of this book. [Publisher]

Risālatul-Imāmish-Shāfi'ī; Al-Adabul-Mufrid; Dār Quṭnī; Targhib wa Tarhib Mundhirī; Jāmi' Ṣaghīr; Taisīrul-Wuṣūl; Taskhīr Arba'in Nawwawī; Khamsīn Ibn Rajab; Mawā'idul-'Awā'id; 'Umdatul-Aḥkām; Bulūghul-Marām; Riyāḍuṣ-Ṣālihīn; Shamā'il-e-Tirmidhī; Khaṣā'iṣun-Nasa'ī; Nawādir Ḥakīm Tirmidhī; Kautharun-Nabī; Mashāriq; Durrul-Ghālī; Adhkār; Ṭabarānī Ṣaghīr; Juz'ul-Qirā'ah; Juz' Raf'il-Yadain; Ḥiṣn Ḥaṣīn; Nuzulul-Abrār; Safarus-Sa'adah; Bunyānun Marṣūṣ; Badūrul-Ahillah; Mirqāt; Lama'āt; Kaukab Darārī; Sharah 'Umdatul-Aḥkām; Nailul-Auṭār; Manāwī Sharah Jāmi'uṣ-Ṣaghīr; 'Azīzī Sharah Jāmi' Ṣaghīr; Naṣbur-Rāyah; Naṣbud-Dirāyah; Talkhīṣul-Ḥabīr; Maskul-Khitām; Subulus-Salām; Fathul-'Allām; Sharah Safarus-Sa'adah; Sharah 'Alī Qārī 'alā Musnad; Jāmi'ul-'Ulūm Ibn Rajab; Sirājun-Nabī; Sharah Shamā'il; Sharah Ḥanafī; Sharah Bājūrī; Sharah Harwī; Sharah Sirhindī; Ṭibbun-Nabī Suyūṭī; Nīshāpūrī; Mubāriqul-Azhār Sharah Mashāriq; Sharah Ṣudūr; Badūr Sāfirah; Maẓāhir-e-Ḥaqq; Durrul-Bahiyyah; Sailul-Jarrār; 'Uqūd Jawāhiril-Manīfah; Risālah Raf'ul-Yadain fid-Du'a; Ta'līmul-Kitābatī lin-Niswān; Bāb Chahāram Mishkāt; Al-Jahr bidh-Dhikr; Maṣḥur-Raqabah; Kashful-Ghummaḥ; Kitābul-Asmā' lil-Baihaqī; Rasā'il Thamāniyah wa 'Asharah wa Ithnā 'Ashar lis-Suyūṭī; Khurūjul-Mahdī 'alā Qaulit-Tirmidhī; Maṣ'alāh Talqal-Ummaḥ; Raf'us-Sabābah li-Ḥayātis-Sandī; Kitābuṣ-Ṣalāh; Al-Jawābul-Kāfi; Maẓāhir-e-Ḥaqq; Barzakh Abū Shukūr; Risālah Imām Mālik; Majmū'ah Mauḍū'āt Shaukānī; Ta'qibāt Suyūṭī; Maṣnū'; Mauḍū'āt-e-Kabīr; Al-La'āliyyul-Maṣnū'ah; Dhailul-La'ālī; Kashful-Aḥwāl; Maqāṣid-e-Ḥasanah; Kulainī; Sharah Kulainī; Istibṣār; Man Lā Yaḥḍuruhul-Faqīh; Tahdhībul-Aḥkām; Wasā'ilush-Shī'ah; Nahjul-Balāghah; Sharah Ibn Abil-Ḥadīd.

Commentaries of the Quran

Tafsīr Durr-e-Manthūr; Tafsīr Ibn Kathīr; Tafsīr Fathul-Bayān; Tafsīr ‘Abbāsī; Tafsīr Ma‘ālimut-Tanzīl; Khāzin; Mudārik; Jāmi‘ul-Bayān; Iklīl; Fathul-Khabīr; Tafsīr Sūrah Nūr; Tafsīr Ibn ‘Arfah; Tafsīr Baḥrul-Ḥaqā’iq; Ḥusainī Zamānah Muṣannif; Tafsīr Rūḥul-Ma‘ānī; Tafsīr Kabīr; Tafsīr Rūḥul-Bayān; Baiḍāwī; Khafājī Baiḍāwī; Qūnawī Baiḍāwī; Shaikh Zādah Baiḍāwī; As-Sayyid ‘Alī Baiḍāwī; Kashshāf; Inṣāf ‘Alā Kashshāf; Ilḥāf ‘Alā Kashshāf; Kashful-Iltibās ‘Alī Kashshāf; As-Sayyid ‘Alī al-Kashshāf; Tafsīr Abū Sa‘ūd Nishapurī; Majma‘ul-Bayān; Ḥal Abāyātul-Kashshāf; Sirājul-Munīr Khaṭīb; Fathur-Raḥmān Qāḍī Zakariyyā; Ṣawī ‘Alā Jalālain; Al-Jamālū ‘alal-Jalālain; Ta‘līq Jalālain; Asbābun-Nuzūl; Jalālain; An-Nāsikh wal-Mansūkh Ibn Ḥazm; Nuzhatul-Qulūb Abū Bakr Sakhtiyānī; Mufradāt Rāghib Ishfahānī; Tabṣīrur-Raḥmān; ‘Arā’isul-Bayān; Tanzihul-Qur’ān; Ad-Durarul-Gharar; Ṣāfi; Sawāṭi‘ul-Ilhām; Tafsīr Durarul-Asrār Aḥmadī; Nailul-Marām; Ittiqān; Kamālain; Muḥimātul-Aqrān; Tafsīr Mansūb ilal-Imām Ḥasan ‘Askarī; Tafsīr ‘Ammār ‘Alī; Tafsīr as-Sayyid; Burhān ‘alā Tafsīris-Sayyid; Tanqīḥul-Bayān ‘alā Tafsīris-Sayyid; Aksīr; Tafsīr Qāsim Shāh; Tafsīr Kawāshī; Aqsāmul-Qur’ān Ibn Qayyim; Qasamahā-e-Qur’āniyah; Mazharī; ‘Azizī Seh Pārah; Ifādātush-Shuyūkh; At-Ta’wīlātur-Rāsikh fil-Muqāṭṭa‘āt; Wajīz; Baḥr-e-Mawwāj; Fathur-Raḥmān; Kashful-Asrār; Taisīrul-Qur’ān; Gharībul-Qur’ān; Fauzul-Kabīr; At-Taḥrīr; Ra’ūfi; Tafsīr Mu‘awwadhatāin li-Ibn Sīnā; Namūdhajul-Labīb; Imlā’ Abul-Baqā; Rauḍatur-Rayyān; Tarjumānul-Qur’ān; Asrārul-Fātiḥah Qaunawī; Tafsīr Mu‘īnul-Wā’iz; Tafsīr Ya‘qūb Charkhī; Mazharul-‘Ajā’ib; Karamātuṣ-Ṣādiqīn... Zādul-Ākhirah;

I'jāzul-Qur'ān; Ḥaqqānī; Iqtibāsul-Qur'ān; Pārah Tafsīr Imām Abul-Manṣūr; Tarqīm fī Ashābir-Raqīm; Izālatur-Rain; Izālatur-Ghain; Aksīr-e-A'zam; Asrārul-Qur'ān; Laṭā'iful-Qur'ān; Fathul-Mannān; Ma'ālimātul-Asrār; Ḥayāt-e-Sarmadī; Sale; Rodwell; Tarjumah 'Imād; Tarjumah Shī'ah Ithnā 'Ashariyyah; Tafsīr Yūsuf Nuqrah Kār; Khalqul-Jān; Khalqul-Insān; Nujūmul-Qur'ān; Miftāḥul-Āyāt.

Books on Sharf-o-Naḥw **[Arabic Morphology & Grammar]**

Mulḥatul-I'rāb; Sharah Mulḥah min Muṣannif; Sharah Baḥruq; Ājarūmiyyah Maḥshī; Ibnīyatul-Af'āl; Sharah Mi'atu Ibn Raḍā; Sharah Qaṭar; Ḥāshiyah Yā Sīn 'Alā Sharah Qaṭar... Muḥibun-Nidā; Naḥw-e-Mīr; Sharah Mi'atu 'Arabī; Hidāyatun-Naḥw; Kāfiyah Kilān Zainī Zādah; Ghāyatut-Taḥqīq; Raḍī Kāfiyah; Sharah Mullā; 'Abdul-Ghafūr; Ma' Maulawī Jamāl 'Abdur-Raḥmān; Iṣāmud-Dīn; Sharah Ajrūmiyyah; Shadhūr; Sharah Shadhūr Muṣannif Amīr 'Alī 'Ubādah; Qaṣārī; Al-Fiyah Muḥammadī; Tarkībul-Fiyah; Sharah Khālīd Azharī; Sharah Shawāhid Ibn 'Aqīl; Ibn 'Aqīl; Tauḍīh; Taṣrīḥ; Ḥāshiyatut-Taṣrīḥ; Ṣabbān; Ashmūnī; Mughnī; Ḥāshiyah Amīr 'Alī al-Mughnī; Ḥāshiyah ('Alī) Ḥāshiyah al-Amīr; Dusūqī 'Alī al-Mughnī; Damāmīnī 'Alī Mughnī; Muṣannif 'Alī Damāmīnī; Minhhal 'Alal-Wāfi; Ḍarīrī; Miṣbah; Ḍau'; Dahan; Tahdhībun-Naḥw; Irshādun-Naḥw; Sharah Uṣūl-e-Akbarī; Tanbīḥul-'Anīd; Ilmuṣ-Ṣighah; Taṣārīfush-Shukūr; Hadyatuṣ-Ṣarf; Qānūnuṣ-Ṣarf; Abwābuṣ-Ṣarf; Mauḍiḥut-Tahajjī; Miftāḥul-Qur'ān; Ṣarf Mīr;

Mutūnūl-‘Ulūm; Al-‘Ilmul-Khafāq; Risālah Waḍ‘; Sharah Risālah Waḍ‘; Raḍī Shāfiyah; Jār Bardī; Iqtirāḥ; Muntakhab Ashbāh; Mufaṣṣal; Fawā’id Ṣamadiyah; Shamah; Khaṣā’iṣul-Abwāb; Naghzak; Maghzak; Sharah Zanjānī; Matan Matīn; Sharah Matan Matīn; Sharah Tuḥfatul-Ghilmān; Kitāb Saibawiyah; Miftāḥul-‘Ulūm Sakkākī; Khuḍrī ‘Alī Ibn ‘Aqīl; Ashbāh wan-Nazā’ir Suyūṭī.

Books on Ma‘ānī Biyān [Semantics & Rhetoric]

‘Uqūdul-Jamān; Kunūzul-Jawāhir; Sharah ‘Uqūd; Sharah Kunūz; Talkhīṣul-Miftāḥ; Mukhtaṣar; Bannānī ‘Alā Mukhtaṣar; Muṭawwal Bhopālī; Aṭwal; Ḥasan Muṭawwal; Maulawī Muṭawwal; Sayyid Muṭawwal; As-Sayyid; Sayyid ‘Alī Miftāḥ; Farā’id Maḥmūdī; Murshidī ‘Alā ‘Uqūd; Risālah Kināyah; Mīzānūl-Afkār; Ghuṣnūl-Bān; Risā’il Ajwibah ‘Irāqiyah; Nashwatus-Sukrān.

Books on Literature

Sharah Farazdaq; Dīwān-e-Akḥṭal; ‘Urwah; Nābighah; Ḥātim; ‘Alqamah; Farazdaq; Qais ‘Āmir; ‘Antar; Khansā; Ṭarfah; Zuhair; Imra’ul-Qais; Shalshaliyah; Ḥamāsah; Abul-‘Atāhiyah; Raṭbul-‘Arab; Ḥumairiyah; Aṭyabul-Nagham; Qaṣīdah Dhammut-Taqlīd; Tuḥfah Ṣiddīqah Sharah Umm Dhura’; Mutanabbī; Khashshāb; Sharah Zūzanī; Sharah Tabrīzī; Sharah Imra’ul-Qais; Sharah Shanfarī; Faiḍī Ḥamāsah; ‘Alaqun-Nafīs; Sharah Faiḍī

Sab'ah Mu'allaqah; Sharaḥ Hamziyah; Sharaḥ Bānat; Sharaḥ Burdah; Sharaḥ Mutanabbī; Sharaḥ Lāmiyatul-'Arab; Sharaḥ Lāmiyatul-'Ajam; Sharaḥ Tanwīr; Sharaḥ Risā'il Hamdānī; Sharaḥ 'Umar bin al-Fārīd; Sharaḥ Ṣabābah; Khuṭab Ibn Nabātah wa Nawwāb wa 'Abdul-Ḥayy wa 'Arab; Aṭwāq; Tazyīnul-Aswāq ma' Sharaḥ; Sharaḥ Tuḥfatul-Mulūk; Musāmarah; Ṣiddīqah; Al-Hilāl; Al-A'lām; Al-'Urwah; 'Ajwibah 'Irāqīyah; Sharaḥ Maqāmāt; Maqṣūrah Durīd; Maqāmāt Wardī; Maqāmāt Ḥarīrī; Ḥamīdī; Hamdānī; Suyūṭī; Badī'i; Zamakhsharī; Khazānatul-Adab Ibn Ḥajjah; Shawāhid 'Ainī 'Alā Raḍī wa Shawāhid al-Fi-yah; Alif Lailah; Ikhwānuṣ-Ṣafā; Mustafarrāf; Kashkaul; 'Iqdul-Farīd; Al-Anīsul-Mufīd; Al-Falakul-Mashḥūn; Tārīkh Yamīnī; Tibyān Tabyīn; Akhbārul-'Arab; Ṣanājatuṭ-Ṭarb; Aghānī; Inshā' Mar'i; Nahjul-Murāsilah; Safīhul-Balāghah; Mathalus-Sā'ir; Falakud-Dā'ir; Kitābul-Adhkīyā; Adabuṭ-Ṭalab; 'Umdah Ibn Rashīq; Risā'il Badī'uz-Zamān; Mīzānul-Afkār; 'Arūḍ bā Qāfiyah; Al-Faṭḥul-Qasī.

Lexicons & Dictionaries

Tājul-'Urūs; Lisānul-'Arab; Majma'ul-Baḥār; Majma'ul-Baḥrain; Nihāyah Ibn Athīr; Mukhtaṣarun-Nihāyah lis-Suyūṭī; Mashāriqul-Anwār Lughah; Ṣiḥāḥ Jauharī; Wīshāḥ; Miṣbāḥul-Munīr; Al-Qaulul-Mānūs; Al-Jāsūs 'Alāl-Qāmūs; Aqrabul-Mawārid; Dhail Aqrab; Asāsul-Balāghah; Kāmil Mubarrad; Muqaddamah al-Lughah; Balāghah fī Uṣūlil-Lughah; Muzhar; Farā'idul-Lughah; Sirrul-Layāl; Ṣarāḥ; Al-Mubtakir; Furūqul-Lughah;

Ghayāth; Shamsul-Lughāt; Amthāl Sayyidānī; Amthāl Hilāl ‘Askarī; Makhzanul-Amthāl; Najmul-Amthāl; Fiqhul-Lughah; Kifāyatul-Mutaḥaffaz; Alfāzul-Kitābah; At-Talwīḥ fil-Faṣīḥ; Al-Muthlathāt; Tajnīsul-Lughāt; Ta‘ṭīrul-Anām; Ibn Shāhīn; Amīrul-Lughāt; Armughān; Muḥāwarāt-e-Hind.

Books on History

Tārīkh Ṭabarī Kalān 14 Mujallad; Tārīkh Ibn Khaldūn 7 Mujallad; Tārīkh Kāmil Ibn Athīr 12 Mujallad; Akhbārud-Duwal Qurmanī; Akhbārul-Awā’il Muḥammad bin Shiḥnah; Tārīkh Abū Naṣr ‘Utbī; Nafḥuṭ-Ṭayyab Tārīkh ‘Ulamā’ Andalus; Murūjudh-Dhahab Mas‘ūdī; Āthārul-ad-hār 3 Mujallad; ‘Ajā’ibul-Athār Jirtī; Khulāṣatul-Athar fī A’yān Ḥādī ‘Ashar; Fehrist Ibn Nadīm; Mafātīḥul-‘Ulūm; Al-Āthārul-Bāqiyah Bairūnī; Taqwīmul-Buldān ‘Imādud-Dīn; Marāṣidul-Iṭṭilā’; Masālikul-Mumālik; Al-Faṭḥul-Qusī; Nuzhatul-Mushtāq; Mawāhibul-Ladunyah; Zurqānī Sharaḥ Mawāhib; Zādul-Ma‘ād; Sīrat Ibn Hishām; Shifā; Sharaḥ Shifā li-‘Alī Qārī; Sīrat Muḥammadiyyah; Aujazus-Siyar; Qurratul-‘Uyūn; Surūrul-Maḥzūn; Madārijun-Nubuwwah; Ma‘ārijun-Nubuwwah; Sīrah Ḥalabiyyah; Sīrah Daḥlān; Mulakhkhaṣut-Tawārīkh; Sair Muḥammadiyyah Ḥairat; Tanqīdul-Kalām; Badā’i‘uz-Zuhūr; Tuḥfatul-Aḥbāb; Tārīkhul-Khulafā’ Suyūṭī; Tārīkhul-Khulafā’; Aṣābah fī Ma‘rifatiṣ-Ṣaḥābah; Usdul-Ghābah; Mīzānul-I’tidāl; Ibn Khalakān; Tadhkiratul-Ḥuffāz; Lisānul-Mīzān; Khulāṣah Asmā’ur-Rijāl; Taqrībut-Tahdhīb; Khulāṣah Tārīkhul-‘Arab; Tārīkh-e-‘Arab Sadeux; Tārīkh Miṣr wa Yūnān; Tārīkh Kalīsiyā;

Dīnī wa Dunyāwī Tārīkh; Masīhī Kalisiyā; Tārīkh Yūnān; Tārīkh Chīn; Tārīkh Afghanistan; Tārīkh Kashmir; Guldastah Kashmir; Tārīkh Punjab; Tārīkh Hindustān Elphinstone; Tārīkh Hind Dhakā'ullāh; Ayḍan Jadīd; Waqā'ī Rājputānah; Tārīkh Ghūrī wa Khaljī; 'Ajā'ibul-Maqdūr; Tārīkh Makkah; Riḥlah Bairam Şafwatul-İ'tibār; Riḥlah Ibn Baṭūṭah; Riḥlatuṣ-Şiddīq; Riḥlatul-Wasī; Riḥlah Aḥmad Fāris; Riḥlah Shiblī; Khulafā'ul-Islām; Tārīkh Nahr Zubaidah; Tārīkh Bengal; Manāqib Khadījah; Manāqibuṣ-Şiddīq; Manāqib Ahl-e-Bait; Manāqibul-Khawātīn; Riḥlah Bernier; Tārīkh Baitul-Maqdas; Al-Yānī'ul-Janī; Tadhkirah Abū Raiḥān; Al-Mushtabih minar-Rijāl; Badāyatul-Qudamā'; Futūḥ Bihnā; Jughrāfiyah Miṣr; Futūḥul-Yaman; Futūḥush-Shām; Mu'jamul-Buldān; Tārīkhul-Ḥukamā'; Sīratun-Nu'mān; Ḥayāt-e-A'zam; Khairātul-Ḥasān; Ḥusnul-Bayān; Manāqibush-Shāfi'i; Qalā'idul-Jawāhir; Akhbārul-Akhyār; Tadhkiratul-Abrār; Guzashtah wa Mojūdah Ta'līm; Tārīkh 'Alawī; Tadhkiratul-Auliya'; Ṭabaqāt Kubrā; Itḥāfun-Nubalā'; At-Tājul-Mukallal; Ṭabaqātul-Udabā'; Ṭalā'i'ul-Maqdūr; Abjadul-'Ulūm; 'Umdatut-Tawārīkh; Ā'inah Audh Waqi'āt Shujā'; Nafḥātul-Uns; Sawāniḥ Muḥammad Qāsim; Maulawī Faḍlur-Raḥmān; Bustānul-Muḥaddithīn; Tarājim Ḥanafīyyah; Gulāb Nāmah; Tārīkh Ḥiṣār; Tārīkh Bahawalpur; Tārīkh Sialkot; Tārīkh Nuḥāt; Tārīkh Patiala; Tārīkh Rūsiyyah; Tārīkh Lahore; Roz-e-Roshan; Shama' Anjuman; Şubḥ Gulshan; Tadhkiratush-Shu'arā' Daulat Shāhī; Tarjumān Wahhābiyyah; Tārīkhul-Ḥukamā'; Yādgar Khwājah Mu'inuddīn Chishtī; Taqwīmul-Lisān; Tuzuk Taimūr.

Books on ‘Ilmul-Uṣūl [Islamic Fundamentals]

Taḥrīr Ibn Hamām; Kashful-Asrār ‘Alal-Bazdawī; Jam‘ul-Jawāmi‘ ma’ Sharḥah; Banānī; Kashful-Mubhham; Muslimuth-Thubūt; Tadrībūr-Rāwī; Talwīḥ; Tauḍīḥ; Chalpī; Mullā Khusraw; Shaikhul-Islām; Al-Fiyah ‘Irāqī; Faṭḥul-Mughīth; Bazdawī li-Fakhri-l-Islām; Al-Fiqhul-Akbar; Wasāyal-Imām; Nukhbah; Sharah Nukhbah li-‘Alī Qārī; Uṣūl Shāshī; Fuṣūlul-Ḥawāshī; Zubdatul-Uṣūl Āmilī; Sharah Nukhbah lil-Muṣannif; Uṣūl Ḥikmiyyah Ibn Qayyim; Ḥasāmī; Maulawī Ḥasāmī; Mirqātul-Wuṣūl; Mir‘ātul-Uṣūl; Al-Manār; Nūrul-Anwār; Nasmātul-Ashār; Fuṣūlul-Ḥawāshī; Muqaddimah Ibn Ṣalāḥ; Zafarul-Amānī Sharah Mukhtaṣirul-Jurjānī; Qamarul-Aqmār; Ishrāqul-Abṣār.

Books on Jurisprudence

Faṭḥul-Qadīr Hidāyah; ‘Ainī Hidāyah; Hidāyah Maḥashshā ‘Abdul-Ḥayy; Sa‘āyah Sharah Waqāyah; Chalpī Sharah Waqāyah; Ghāyatul-Ḥawāshī;w Naqāyah Sharah Sharah Waqāyah; Ash-Shāmī ma’ Takmilah; Baḥrur-Rā‘iq; Takmilah Baḥrur-Rā‘iq; Manḥatul-Fā‘iq; Kabīrī Sharah Munyah; Munīrī Sharah Qudūrī; Al-Jauharatun-Nīrah; Ashbāḥ wan-Naẓā‘ir; Qānūnul-Islām; ‘Unwānush-Sharaf; Hadyah Mukhtārāh; Al-Jāmi‘uṣ-Ṣaghīr; Ziyādāt; Sharah Ziyādāt; Tuḥfatul-Akhyār; Nūrul-Īymān; An-Nāfi‘ul-Kabīr; An-Nafkhatul-Miskīnah; At-Tuḥfatul-Makkiyyah; Risālah Ikthārut-Ta‘abbud wal-Juhd; Ru‘yatul-Hilāl; Faṭḥul-Muqtadī; Hilāl Ramaḍān; Ash-Shahādātu fil-Irdā‘; Jamā‘atun-Nisā‘; Risālah ‘Alal-Mandīl; Al-Ajwibatul-Fāḍilah;

I'tibārul-Kutub; Risālatul-Asnād; Risālatut-Taṣḥīḥ; An-Naskh wat-Tarjīḥ; Naf'ul-Muftī; Naf'us-Sā'il; Daf'ul-Waswās; Zajarun-Nās fī Athar Ibn 'Abbās; Taḥdhīrun-Nās; Sharbud-Dukhān; Ākhir Jumu'ah; Al-Qirā'ah bit-Tarjumah; Al-Anṣāf fīl-I'tikāf; Risālah as-Sabḥah; Risālah ar-Rihn; Al-Ikthār fit-Ta'abbud; Risālah al-Jarḥ wat-Ta'dīl; Tabṣīratun-Nāqīd; Al-Fatāwā ath-Thalāthah lish-Shaikh 'Abdil-Ḥayy; Al-Kalāmul-Mubram; Al-Kalāmul-Mabrūr; As-Sa'yul-Mashkūr; Imāmūl-Kalām Ghaithul-Ghamām; Al-Āthārul-Marfū'ah; Dalīluṭ-Ṭālib; Budūrul-Ahillah; Ḥamāyatul-Fiqh; Majallatul-Aḥkām; Kitābul-Farā'id; Masā'ilush-Sharī'ah; Ar-Rauḍul-Mustanqī; Ṣayānatun-Nās; Suluk Nūr; Kalimatul-Ḥaqq; Rasā'il Ibn 'Ābidīn ash-Shāmī; Ijābatul-Ghauth bi-Bāyan Ḥālin-Nuqabā' wan-Nujabā' wal-Abdāl wal-Autād wal-Ghauth; Ghāyatul-Bayān fī Anna Waqfal-Ithnain 'Alā Anfusiḥimā Waqf lā Auqafān; Ghāyatul-Maṭlab fī Ishtirā'il-Wāqif 'Audīn-Naṣībī ilā Ahlid-Darajatil-Aqrab fal-Aqrab; Al-Aqwālul-Wāḍiḥah fī Naqḍil-Qismah wa Mas'alatid-Darajatil-Ja'liyah; Tanbihur-Ruqūd 'Alā Mas'ilin-Nuqūd; Al-'Ilmuṣ-Ẓāhir fī Naf'in-Nasabīṭ-Ṭāhir; Ajwibah Muḥaqqiqah 'an As'ilati Muftariqah; Raf'ul-Intiqāḍ wa Daf'ul-I'tirāḍ 'Alā Qaulihimil-Īmān Mabniyah 'alal-Alfāḍ lā 'alal-Aghrāḍ; Tanbīh Dhawil-Afhām 'alā Aḥkāmīṭ-Tablīgh Khalfal-Imām; Risālah al-Ābānatu 'an Akhdhil-Ujrah 'alal-Ḥidānah; Ithāfuz-Zakī an-Nabīyyah bi-Jawāb mā Yaqūlul-Faqīh; Al-Fawā'idul-'Ajibah fī 'Irābil-Kalimātil-Gharībah; Al-Fawā'idul-Mukhaṣasah bi-Aḥkāmīl-Ḥamṣah; Taḥbīrut-Taḥrīr fī Ibṭālil-Qaḍā' bil-Faskh bil-Ghabanil-Fāḥish bilā Ta'zīr; I'lāmūl-A'lām bi Aḥkāmīl-Iqrārīl-'Āmm; Raf'ud-Taraddud fī 'Uqḍil-Asābī 'Indat-Tashahhud ma' Risālah Mullā 'Alī Qārī; Nashrul-'Arf fī Banā' Ba'ḍil-Aḥkām

‘alal-‘Urf; Sharah al-Manzūmatal-Mismāti bi-‘Uqūdi Rasmil-
 Muftī; Silul-Ḥussām al-Hindī lin-Nuṣrati Maulānā Khālīd
 an-Naqshbandī; Tanbīhul-Wulāt wal-Ḥukkām ‘alā Aḥkām
 Shātim Khairal-Anām au Aḥad Aṣḥābihil-Kirām; Shifā’ul-‘Alīl
 wa Ballul-Ghalīl fī Ḥukmil-Khatamāt wat-Tahālīl; Ar-Raḥīqul-
 Makhtūm Sharah Qalā’idul-Manzūm; Manhalul-Wāridīn min
 Biḥāril-Faiḍ ‘alā Dhukhril-Mutāhilīn; ‘Uqūdul-La’ālī fī Asānīdil-
 ‘Awālī; Al-Jauhartun-Nayyirah; Al-Kanz Kilān Muṭtabā’ī; Fatāwā
 Ḥadīthiyyah; Dhabb ‘anil-Mu’awiyah; Durar Fākhirah; Ruddi
 Shan al-Ghārah; Miṣbāḥul-Adillah; Ghāyatul-Kalām ‘alā ‘Amalil-
 Maulid wal-Qiyām; Kashf ‘Ulamā’-e-Yāghhistān; Ikhtiyārul-Ḥaqq
 Rudd Intiṣārīl-Ḥaqq; Īdāḥul-Ḥaqqiṣ-Ṣarīḥ fī Aḥkāmīl-Mayyit
 waḍ-Ḍarīḥ; Aḥsanul-Bayān ‘alā Sīratin-Nu’mān; Tafhīmūl-
 Masā’il; Ithbāt bil-Jahr bidh-Dhikr; Tadhkiratur-Rāshid Raddu
 Tabṣīratun-Nāqīd; Ṣawā’iq Ilāhiyyah; Jāmi’ush-Shawāhid li-Ikhrā-
 jil-Wahhābīn minal-Masājid; Taqdīsul-Raḥmān minal-Kidhbi
 wan-Nuqṣān; Intizāmūl-Masājid; Intiṣārul-Islām; Tanbīhul-
 Muḥsidīn; Nān-o-Namak; Kalimatul-Ḥaqq Pīrī wa Murīdī; I’tiqād
 Risālah Shī’ah; Anṣāf min Asbābil-Ikhtilāf; Ṣayānatul-Insān;
 Muḥākamah Binal-Aḥmadīn; Tanqīdul-Kalām ilā Ghauthil-
 Anām; Saiful-Abrār; Ar-Raddul-Ma’qūl; At-Tamhīd fit-Taqlīd;
 Ma’yārul-Madhāhib; Istiftā Madhhab Ahl-e-Sunnat; Rumūzul-
 Qur’ān; Jāmi’ul-Qawā’id; Taufīqul-Kalām fil-Fātiḥah; Taḥqīqul-
 Marām fī Raddi ‘alal-Qirā’ati Khalfal-Imām; Al-Baḥruz-Zakhār
 fīr-Raddi ‘alā Ṣāhibil-Intiṣār; Al-Balāghul-Mubīn fī Ikḥfā’il-Āmīn;
 Al-Qaulul-Faṣīḥ fil-Fātiḥah; Shawāriq Ṣamadiyyah Tarjumah
 Bawāriq; Tuḥfatul-Muslimīn ‘alal-Āmīn; Tarwīḥul-Muwahḥidīn
 fit-Tarāwīḥ; Fatwā Iḥtiyāt Ba’daz-Zuhr; Ṣuluḥul-Ikhwān;
 Ṣawā’iq Ilāhiyyah Ḥusain Shāh Bukhārī; Dalā’ilur-Rusūkh;

Jāmi'ul-Kunūz; Al-Bā'ith 'alā Inkāril-Bad'i; Tarkul-Qirā'ati lil-Muqtadī; Tuḥfatul-Kirām; 'Asharah Mubashsharah; Risālah Tarāwih; Fatāwal-'Ulamā; Izhārul-Ḥaqq; Tanqihul-Arba'in; Al-Kalāmul-Mubīn; Tazyīnul-'Ibārah fil-Ishārah; Majmū'ah Fatāwā; Giyarāh Sawāl; Al-Kaukabul-Ajwaj; Bawāriqul-Asmā; Bishanwīd; Darajātuṣ-Ṣā'idīn; Uṣūlul-Īmān; Ijrā'uṣ-Ṣifāt Dārus-Salām; Mā Thabita bis-Sunnah; Kitābul-Farj; Ikhtiyārul-Ḥaqq; Al-Barāhīnul-Qāṭi'ah; Maddal-Bā; Fuyud Qāsimiyyah; Anwār Nu'māniyyah; Raf'ur-Ribah; Sittah Ḍurūriyyah; Suyūful-Abrār; Ḥaqīqatul-Islām; Kaffāratudh-Dhunūb; Hadyatul-Bahīyah; Niẓāmul-Millāh; Asrār-e-Ghaibiyyah; Rasā'il Shāh Walīullāh; Takmilul-Īmān; Pardah Poshī; Tanwīrul-Qadīr; Qāḍi Khān 'Ālamgīrī.

Books on 'Ilmul-Kalām [Islamic Theology]

Sharah Mawāqif ma' 'Abdil-Ḥakīm; Chilpī; Takmalāt; Sharah Maqāsid; Al-Jawābul-Faṣih; Tuḥfatul-Ash'ariyyah Shī'ah; Kitābul-'Aql wan-Naql Ibn Taimiyyah; Taṣānīf Aḥmad Awwal, Daum; Tahdhīb 3 Mujallad; Ḥaḍarātut-Tajallī; Sharah 'Aqā'id ma' Ḥāshiyah Sanbhālī; Aṣ-Ṣirāṭul-Mustaqīm li-Ibn Taimiyyah; Radd Naṣārā; Ma'salatu Imkān; Lisānul-Ḥaqq; Radd Imkān; 'Ajālatul-Rākib; Mu'taqid; Al-Munqidhu minad-Ḍalāl; Ḥaqīqat-e-Rūḥ; Iqtisād; Josh-e-Madhabī; Hujjatul-Hind; Maṭālī'ul-Anzār; Qaḍā-o-Qadr; Kitābuṭ-Tahārah; Tarjumah Reformer; Turuq Hikmiyyah; Al-Jāmul-'Awām; Al-Maḍnūn bih; Āb-e-Hayāt; Lisānuṣ-Ṣidq; Murāsālāt-e-Madhabī; Nūniyyah;

Naṣīhatut-Tālimīdh; Minhāj; Jawāb Tahṛīful-Qur'ān; Radd-e-Tanāsukh; Abṭālī Ulūhiyat; Tasdīq Barāhīn-e-Aḥmadiyya; Islām-e-Hind; Al-Jizyah; Jalwa-e-Kā'ināt; An-Naḥru 'alal-Ghazālī; Faḍ'ail-e-Ghazālī; Rumūz Hastī; Tuḥfatul-Hind; Taṣdīqul-Hunūd; Dīn-e-Muḥammadī; Ṭa'nur-Rimāh; Ṣafrun Mubīn; Sauṭullāhil-Jabbār; Imdādul-Āfāq; Hadyah Mahdawiyyah; Veduṇ kī Ḥaḳīqat; Tarjīḥul-Qur'ān; Risālah 'Arshiyyah; Sharah Jauharah; Tamhīd; Sharah 'Aqāyid Khayālī; Sharah Jalālī; Sharah 'Aqīdah Kubrā; 'Abdul-Ḥakīm Khayālī; Risālah Ḥayy bin Yaqzān; Sharah Ṭawālī; Taurbushtī; Sharah Fiqh Akbar wa Amālī; 'Aqīdah Ṣābūniyyah; Wāṣṭiyah; Taqrīr Dilpadhīr; Qiblah Numā; Intiṣārul-Islām; I'lāmul-Akḥbār; Khul'atul-Hunūd; Sawāl-o-Jawāb; Nūr-e-Muḥammadī; Al-Asāsul-Matīn; Taḥqīq Dhibh; Faīd-e-Mu'azzam; 'Uqūbatuḍ-Ḍallīn; Tanzihul-Anbiyā; Ithbātul-Wājib; Tahāfatul-Falāsifah; Al-Maṭālibul-'Alīyah; Dabistān-e-Madhāhib; Milal wa Naḥl Shahristānī; Ḥamīdiyyah; Asrār-e-Ḥajj; Barkātul-Islām; Al-Ilhāmul-Faṣīḥ fī Ḥayātil-Masīḥ; Taḥqīqul-Kalām fīl-Ḥayāt; Aḥqāqul-Ḥaqq; Kashful-Iltibās; Īdāḥ; Al-Munqidhu minad-Ḍalāl.

Books on Mantīq [Science of Logic]

Īsāghūjī; Yak Rozah; Mīr Īsāghūjī; Hidāyatun-Naḥw; Quṭbī; Mīr Quṭbī; Maulawī Quṭbī; Qul Aḥmad; Munīrī... Sharah Tahdhīb Fārsī; Arba' 'Anāṣir; Sharah Tahdhīb 'Arabī; Mantīq Qiyāsī; Mantīq Istiqrā'i; Al-Mantīqul-Jadīd; Mabādiyul-Ḥikmah; Mirqāt; Majmū'ah Mantīq; Mullā Ḥasan; Ḥamdullāh; Qāḍī; Sullam 'Abdul-'Alī Sullam; Manhiyah 'Abdul-'Alī Bar Sullam;

Taḥrīmūl-Manṭiq Ibn Taimiyyah; Risālah Quṭbiyah; Khairābādī Ghulām Yaḥyā; Mīr Zāhid Risālah; ‘Abdul-‘Alī Mīr Zāhid Risālah; Ḥawāshī ‘Abdul-Ḥayy al-Marḥūm; Mirqat; ‘Abdul-Ḥaqq Mirqāt; Toḥfah Shāhjahānī; ‘Abdul-Ḥalīm Bar Ḥamdullāh; Raddul-Mughlāṭīn; Mullā Jalāl; ‘Abdul-‘Alī; Mullā Jalāl Qalmī wa Ṭaba’; Maibdhī; Hadyah Sa’īdiyyah; ‘Abdul-Ḥaqq ‘Alā Hadyah; Ṣadrā; Shams-e-Bāzighāh; Jawāhir Ghālīyah; Ḥawāshī Umūr-e-Āmmah; Baḥrul-‘Ulūm Umūr-e-Āmmah; Siqāyatul-Ḥikmah; Sharah Ishārāt; Hadyah Mahānrājah; Shifā Shaikh; Ufuqul-Mubīn; Jadhawāt Asfār Arba’ah.

Books on Ethics & Mysticism

Iḥyā’ul-‘Ulūm Hind wa Miṣr ma’ ‘Awārif Shaikh Suhrawardī; Sharah Iḥyā’ 10 Mujallad; Ḥujjatullāhil-Bālighah; Mīzān Shi’rānī; Futūḥāt-e-Makkiyyah 4 Mujallad; Raḥmatul-Ummah; Kashful-Ghummah; Ghunyah; Faṣlul-Khiṭāb Muḥammad Pārsā; Mathnawī Maulawī Rūm; Lubbi Lubāb; Sharah Baḥrul-‘Ulūm; Manāzil Sharah Madārijus-Sālikīn; Ḥāwiyul-Arwāḥ; Ṭarīqul-Hijratāin; A’lāmūl-Muqī’in ‘an Rabbil-‘Ālamīn; Sharah Kitābut-Tauḥīd; Kitābul-Īmān; Kitābur-Rūḥ; Ayḍan az Ghazālī Mutarjam; Ayḍan al-Futūḥ fī Aḥwālir-Rūḥ; Maktūbāt Yāḥyā Munīrī wa Khwājah Ma’šūm; Jawāhir Farīdī; Dalīlul-‘Ārifīn; Maktūbāt Shaikh ‘Abdul-Ḥaqq; Sab’a Sanābil; Maktūbāt Maulawī Ismā’īl wa Ḥabībullāh Qandhārī; Maktūbāt Imām Rabbānī wa Maḥzar Jān wa Ghulām ‘Alī Ṣāhib; Risālah Imām Qushairī; Zubdatul-Maqāmāt; Mulhamāt; Fawā’idul-Fawā’id; Afḍalul-Fawā’id; Kalimatul-Ḥaqq; Maqāmāt-e-Rabbānī; Faiḍ-e-Rabbānī; Futūḥul-Ghaib; Manāqib

Shaikh ‘Abdul-Qādir; Shifā’ul-‘Alīl; Al-Balāghul-Mubīn; Maṣṣab-e-Imāmat; Sharah Hizbul-Baḥr; ‘Ajālah Nāfi‘ah; Aṣ-Ṣirāṭul-Mustaqīm; Insān-e-Kāmil; Barzakh Abū Sālīmī; Āb-e-Ḥayāt; Adāmatush-Shukr; Maqālah Faṣīḥah; Shīr-o-Shakr; Taqwīyatul-Īmān; Surūrul-Maḥzūn; Jawāb Shāh ‘Abdul-‘Azīz; Radd ‘Itirāḍāt bar Imām Rabbānī; Sharah Fuṣūṣul-Ḥikam Fārsī wa ‘Arabī wa Urdu; ‘Awārif; Makārimul-Akhlāq; Īqāẓur-Ruqūd; Bazrul-Manfa‘ah; Dawā’ul-Qalb; Tabshīrul-‘Āṣī; Taḥṣīlul-Kamāl; Tasliyatul-Muṣāb; Munajjiyāt; Zawājir; Kashful-Li‘ām; Kashful-Ghummaḥ; Fitnatul-Insān; Al-Infikāk; An-Nuṣḥus-Sadīd; Milākus-Sa‘ādah; ‘Imāratul-Auqāt; Da‘watul-Ḥaqq; Da‘watud-Dā‘; Ziyādatul-Īmān; Nukātul-Ḥaqq; Kalimatul-Ḥaqq; Asrārul-Waḥdah; Risālah Tauḥīdiyyah; Baḥrul-Ma‘ānī; Wujūhul-‘Āshiqīn; Anīsul-Ghurabā‘; Tuḥfatul-Mulūk; Majmū‘ah Rasā’il Taṣawwuf; Bishāratul-Fassāq; Maḥwul-Ḥūbah; Al-Muftaqir fī Ḥusniz-Zann; Gharāsul-Jannah; Tadhkīrul-Kul; Ḍau’ush-Shams; Wasīlatun-Nijāt; ‘Ashar; Raf‘ul-Iltibās; Īqāẓun-Niyām; Iṣlāḥ Dhātul-Bayyin; Jalā’ul-Qulūb Tadhkiratul-Maḥbūb; Tuḥfah Ḥasan; Pīrī Mūrīdī; Rāh-e-Sunnat; Taṣawwur-e-Shaikh; Kīmīyā’-e-Sa‘ādāt; Inshā’ud-Dawā’ir; Uswah Ḥasanah; Barzakh; Makūbāt-e-Quddūsiyyah ma’ Jawāhir Ṣamadiyyah; Sharah Asmā’ Ḥusnā Imām Ghazālī; Sharah Arba‘īn Ibn Ḥajar Makkī; Qūwwatul-Qulūb Abū Ṭālib Makkī; Sirājul-Qulūb; Ḥayātul-Qulūb; ‘Ilmul-Kitāb; Ta‘arruf; Tanbīhul-Muftirīn; Jāmi‘ Uṣūlil-Auliya’; Kitābul-Madkhal; Mabda’ Ma‘ād; Kalimatul-Ḥaqq; Khulāṣah; Arba‘ah Anḥār; Kashful-Ḥijāb; Nukātul-Ḥaqq; Irshād-e-Rahīmiyyah; Anfās-e-Rahīmiyyah; Sabīlur-Rashād; Sittah Ḍurūriyyah; Mu‘īnul-Arwāḥ; Tauḥīdiyyah; Mir‘atul-‘Āshiqīn; Ṣaḥā’ifus-Sulūk; Ḥazīratul-Quds; Mawā’idul-‘Awā’id; Nalā’-e-‘Andalīp; Āh Sard; Dard-e-Dil; Nalā’-e-Dard; Sham’ Maḥfil.

Books on Medicine

Tadhkirah Dā'ūd; Nuzhatul-Bahjah; Kāmīlūṣ-Ṣanā'ah; Qānūn Bū 'Alī Miṣr Seh 3 Mujallad; Ḥamāyat Qānūn ma' Mu'ālajāt Qalmī; Aksīr A'zam Fārsī 4 Mujallad; Muḥīt A'zam 3 Mujallad; Qarābādīn Urdu; Fārsī Jild Awwal; Aksīr Imāmuddīn Kapurthala; Makhzan Sulaimānī; Zahrāwī Number 11; Jāmi'ush-Sharaḥain; Sikandarī Ṭaba' wa Qalmī; Yāqūtī; Rukn-e-A'zam Baḥrān; Nayyir-e-A'zam Nabḍ; Khulāṣatul-Ḥikmah; Mīzānuṭ-Ṭibb ma' Rasā'il; At-Tashrīḥul-Khāṣ; Kitābut-Taḥḍīr; At-Tashrīḥul-'Ām; Amrāḍ Jildiyyah; Minhūs-Siyāsah; Miyāh Ma'daniyyah; Tuḥfatul-Muḥtāj; Kitābul-Kīmiyā; Kalp Darūm; Dārā Shikū'i; Aurangzaibī; Dawā'ul-Hind; Ma'ṣūmī; Ḥayātul-Ḥaywān; Mujarrabāt-e-Akbarī; Ṭabarī Niṣf Awwal; Riyāḍul-Fawā'id; Tadhkirah Ishāqiyyah; Mufridāt Ishāqiyyah; Muḥīt; Aksīr Multānī 'Arabī; Risālah Afyūn; Risālah Ūrām; Tartīb-ul-'Ilal; Tashrīḥul-Amrāḍ; Homeopathic; Afḍalul-Maqāl Ḥalāt Aṭibbā'; Qarābādīn Vedak; Ghāyatul-Ghāyah Bar'us-Sā'ah; Rasā'il Hindiyyah; Sharah Qānūnchah; Zumurrud; Kunūzuṣ-Ṣiḥḥah; Ghāyatul-Marām; 'Ilājul-Amrāḍ; Hygiene; Ṭibb-e-Raḥīmī; Kulliyāt-e-'Ilm; Physical Congress; 'Ilmul-Amrāḍ; Risālah Jarāḥah; Risālah Aṭfāl; Mablaghul-Yarāḥ; Baqā'i; Shibrī; Ma'mulāt-e-Aḥmadiyya; Meteria Medica; Mujarrabāt-e-Sumūm; Wabā'-e-Haiḍah; Baḥth Akhlāt wa Akhbārāt Ṭibb; 'Ilājul-Abdān; Shifā'ul-Amrāḍ; Risālah Ghadhā; Wasā'ilul-Ibtihāj; As-Sirājul-Wahhāj; Risālah Amrāḍ-e-Qalb; Ḥifz-e-Ṣiḥḥat; Sharah Mufarriḥ; Baḥrul-Jawāhir; Bahjatur-Ru'asā'; Surgery; Ganjīna'-e-Funūn Ṣan'at; Toḥfa'-e-'Aish; Ṭibb-e-Jamālī; Risālah Ātashak; Mujarrabāt-e-Bashīr; Risālah Judrī; Zubdatul-Mufridāt; Zumurrud Akhḍar; 'Anbar;

Hidāyatul-Mausim; Ṭibb-e-Rājandirī; Fuṣūlul-A'rāḍ; Mujarrabāt Bū 'Alī; Kanzul-Asrār; Mujarrabāt Raḍā'ī; 'Ilājul-Mā'; Risālah Kīmiyā; Nabātāt Haiwānāt; Tashrīḥud-Diqq; Ḍiyā'ul-Abṣār; Dhiyābīṭas; Mirāq; 'Ajālah Masīḥī; Sa'adat-e-Dārain; Risālah Āwāz; Risālah Haiḍah; Takshīful-Ḥikmah; Ṭabīb Lahore; Batang; Risālah Ātashak; Ma'danul-Ḥikmah; Risālah Haiḍah; Risālah Faṣad; Risālah Nabḍ; Khuff'Alā'ī; Amrat Sāgar; Rumūzul-Ḥikmah; Risālah Maṭab 'Alawī; Ṭibb-e-Shahābī; 'Ilājul-Abdān; Ā'inah Ṭabābat; Takmilul-Ḥikmah; Bawāsīr; Mukhdarāt; Musakkarāt; Risālah Ātashak; Suzāk; Risālah Bāh; Kifāyatul-'Awām; Ṣiḥḥatul-Ḥawāmil; Ṣiḥḥat Numā'-e-Izdawāj; Nāṣirul-Mu'ālījīn; Qarābādīn; Physician; Jāmi' Shifā'iyyah; Mufid 'Amm Mu'inul-Ḥakīm; Sudaiddī Qalmī wa Maṭba'; Qarābādīn A'zam; Ifādāt-e-Kīmīriyyah; 'Ilājul-Amrāḍ; 'Ilmul-Amrāḍ; Nafīsī Kāmil; Sudaiddī Kāmil; Khazā'inul-Mulūk; Ḥairut-Tajārib; Khulāṣatut-Tajārib; 'Ujālah Nāfi'ah; Ṭibb-e-Karīmī; Ṣanā'āt-e-Vedak; Toḥfah Muḥammad Shāhī; Qarābādīn Maẓharī; Qarābādīn Vedak; Bar'us-Sā'ah; Rasā'il Naththūshāh; Risālah Mirāq; Kanzul-Mus-Halīn; Aksīrul-Amrāḍ; Teḥqīqāt-e-Nādirah; Dastūrun-Najāt fī 'Ilājil-Ḥummiyyāt; Kasht Zār; Qarābādīn Ḥādhiq; Qarābādīn Dhakā'ī; Makhzanul-Mufradāt; Minhājud-Dukān; 'Ilājul-Ḥummī; Tiryāq-e-A'zam; Jannatul-Wāqiyah; Zubdatul-Ḥikmah; Khulāṣatul-Ḥikmah; Aṭ-Ṭā'ūn; Daf'ut-Ṭā'ūn; Ḥirzuṭ-Ṭā'ūn; Ṭabībul-Ghurabā'; Maẓharul-'Ulūm; Rasā'il Kīmiyā; Ḥāfiẓah Aḥmadī; Shifā' lin-Nās; Uṣūl 'Ilājil-Mā'; Ikhtiyārut-Taulīd; Tashrīḥul-Aurām; Aṣ-Ṣiḥḥah; Nūrul-Ḥikmah; Baḥr-e-Muḥīṭ; Guldastah Mujarrabāt; Mua'llimuṣ-Ṣiḥḥah; Ibrāhīm Shāhī; Farrukh Shāhī; Ḥāwī Kabīr; Ḥāwī Ṣaghīr; 'Ilāj Kalbul-Kalb; Taḥlīlul-Baul; Qādirī.

Books on Religions

Veda 10 Mujallad; Rigveda; Yajurveda; Atharvaveda; Samaveda; Tarjumah Dehli; Tarjumah Ved Bhūmkā; Satyārath Parkāsh Sanskrit wa Urdu; Manū; Yāk Wilk; Parmānand; Kutub Jainmat; Kutub Alakh Dhārī; Jawāb Satyārath Sanskrit Mein; Zend-Avesta; Suffering; Dasātīr; Buddh Madhhab; Faith of the World; Draper; Alwāhul-Jawāhir Hermas; Kutub Madhhab Bābī; Muṣḥaf Hermas; Granth Nānak Ṣāhib etc.; Janam Sākhī; Ṣaḥifah Fiṭrah... Torah Hebrew, Arabic, Persian, Urdu; Books of Old Testament, Hebrew, Arabic, Persian, Urdu; Four Gospels Arabic, Urdu and Persian; Anajīl Ṭufūliyyat wa Maryam; Books of New Testament; Tafsīr Zubūr; Tafsīr Injīl Mattī; Tafsīr Injīl Marqas; Tafsīr Injīl Lūqā; Tafsīr Injīl Yūḥannā; Tafsīr A'māl; Roman Tafāsīr; Tafsīr Khaṭ Qarantiyān; Tafsīr Khuṭūṭ Paul; Rasūlu' ke Khuṭūṭ kī Tafsīr; A'māl kī Tafsīr; Du'ā 'Amīm; Kalīdul-Kitāb; Talmud; Ilāhiyāt kī Kitāb; Rasā'il Ilāhiyāt; Tashrīḥut-Tathlīth; Khuṭūṭ Banām Naujawān; Jāmi'ul-Farā'id; Ṣalawāt-e-'Umūmiyyah; Miftāḥul-Asrār; Augustan ke Iqrār; Masīḥ kī Be-Gunāhī; Masīḥ Ibnulāh; Masīḥ kā Jī Uthnā; Ṭarīqul-Auliya'; Ta'lim 'Ilm-e-Ilāhī; Yasū' kā Aḥwāl; Khulāṣatu-Tawārīkh; Pandrah Lecture; Mīzānul-Ḥaqq; Ṭarīqul-Ḥayāt; Miftāḥut-Torait; Asrār-e-Ilāhī; Taqlīdul-Masīḥ; I'jāz-e-Masīḥī; 'Ainul-Ḥayāt; Nabī Ma'ṣūm; Ath-Thullātul-Kutub; Tegh-o-Sipar; Niyāznāmah; Ulūhiyyat-e-Masīḥ; Taḥrīful-Qur'ān; I'jāzul-Qur'ān; Hidāyatul-Muslimīn; 'Abdul-Masīḥ; Tawārīkh-e-Muḥammadī; Ṣadā'-e-Ghaib; Nukāt-e-Aḥmadiyya; Andrūnah Bible; Uṣūl-e-Psychology; Mythology; Hawā'-e-Zamānah; Ilāhiyāt; Injīl Tibet Wālah.

Journals on Various Sciences

Ukur Chand Aqsām Ke; ‘Ilmul-Hawā; ‘Ilmul-Mā; ‘Ilmus-Sukūn; ‘Ilmul-Hay’at; ‘Ilm Muthallath; ‘Ilm-e-Muqanṭarāt; Rasā’il Mujīb; Uqlaidis Pandrah Maqālah; ‘Ilm-e-Manāẓar; Risā’il ‘Ilm Mirāyā; Ummut-Tawārīkh; Gulban Tārīkh; Rasā’il Nabātāt; Rasā’il ‘Ilmul-Ḥaiwānāt; Sirrus-Samā; Taushajīh; Maṇṭal Philosophy; Rasā’il Geology; Mubādīyūṭ-Ṭabī‘āt; Silsilah Ta’līm Ṭabī‘ah wa Falsifah; Mafātīḥul-‘Ulūm; Fehrist Ibn Nadīm; Kashfuz-Ẓunūn; Kashful-Qunū; Fehrist Khudaiwiyyah; At-Taufiqātul-Ilhāmiyyah; Jāmi‘ Bahādur Khānī.

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

- ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.
- rta *raḥmatullāh ‘alaiḥ/‘alaiḥā/‘alaiḥim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.
- aba *ayyadahullāhu Ta‘āla binaṣriḥil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.

- ص *s* – strongly articulated *s*.
 ض *ḍ* – similar to the English *th* in *this*.
 ط *t* – strongly articulated palatal *t*.
 ظ *ẓ* – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ‘ – a sort of catch in the voice.

Long vowels by:

- ā* for or ā (like *a* in *father*).
ī for or ī (like *ee* in *deep*).
ū for (like *oo* in *root*).

Other vowels by:

- ai* for (like *i* in *site*).
au for (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, Mahdi,

jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

BIBLICAL AND QURANIC NAMES

Names of Prophets in this book

Abraham Ibrāhīm

Moses Mūsā

Jesus ‘Īsā

Christ Yasū‘

Messiah Masīḥ

Joseph Yūsuf

Muhammad Muḥammad

GLOSSARY

Aḥādīth Plural of hadith. Reported statements of the Holy Prophet Muḥammad^{sas}.

Āmīn A term which literally means, ‘may it be so’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him.

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by

word to the Holy Prophet Muḥammad^{sas} over a period of twenty-three years.

Khalīfah Caliph/Successor. In Islamic terminology, the word righteous *Khalīfah* is applied to one of the four *Khulafā*’ who continued the mission of the Holy Prophet Muḥammad^{sas}.

Khalīfatul-Masīḥ Ahmadi Muslims refer to a successor of the Promised Messiah as Khalīfatul-Masīḥ. *Khulafā*’ is the plural of *Khalīfah*.

Ṣaḥīḥ Lit. ‘Correct or authentic.’ A grade applied to *aḥādīth* that are deemed authentic.

Sunnah In the context of the formal rayer, refers to those *rak’āt* that the Holy Prophet^{sas} offered but are not prescribed as obligatory. Sunnah *rak’āt* are offered regularly by practicing Muslims.

Sūrah A chapter of the Holy Quran.

INDEX

Index of the Verses of the Holy Quran

Chapter 3, Sūrah Āl-e-'Imrān

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
Verse 11126

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
Verse 18728

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ
Verse 10528, 52

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
Verse 20129

Chapter 7, Sūrah al-A'rāf

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ
Verse 9062

Chapter 16, Sūrah an-Naḥl

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
Verse 126 10, 13, 21, 28, 52

Chapter 34, Sūrah Saba'

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
Verse 2167

Chapter 39, Sūrah az-Zumar

أَلَلَّهُمْ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
Verse 47 1

Chapter 56, Sūrah al-Wāqī'ah

لَا يَسْأَلُ إِلَّا الْهَاطِرُونَ
Verse 80 6

Chapter 110, Sūrah an-Naṣr

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
Verse 365

Index of Topics

Abraham 35

Aḥādīth

Books of, 97

**Aik ‘Īsāī kay Char Sawālūn kā
Jawāb** 44

Aligarh Institute Gazette 40

Anjuman-e-Ḥimāyat-e-Islām

Lahore 23, 25, 32, 45, 47,
48, 51, 55, 56, 60, 62, 63, 69

deemed it appropriate only to
protest before Government
10

I hereby swear by Allah that I
opposed, in absolute good
faith 66

Arabic

three Islamic languages i.e. in
Urdu, and Persian 34

well-versed in, language can
gain adequate command
over Hebrew within three
months 5

Āryas 31, 42, 43, 44, 60, 65, 70

had crossed all bounds in
blaspheming and abusing
our Prophet 22

Ātham 48

how clearly condition was
attached to prophecy
regarding, 48

Atheists 43

Ayyāmus-Ṣulḥ 44

Baba Nanak 61

Barāhin-e-Aḥmadiyyah 22, 24,
44, 62

Biyāḍiyah Sect 56

Brahmu Samājists 31, 42, 43,
44

British Government

given us full religious freedom
39

show your sincerity and
loyalty towards this blessed,
and serve it at the time of
need 40

We have seen no evil from, nor
any brutality like that of the
Sikh regime 82

British India

only two major religions in,
50

Bukhārī 6

Captain Douglas

District Magistrate 20

Christians

evil suggestions and allegations
that have been circulated by,
for last sixty years 11

Condition

First, must be firmly grounded
in knowledge of Arabic
language 3

- Fourth, with view to
countering Christians,
he should memorise in
Hebrew those important
parts of Bible which contain
prophecies. 5
- Second, he should have God-
given faculty of carrying
out thorough research and
investigation 4
- Third, he should have
adequate knowledge
of physics, medicine,
astronomy and geography 5
- Constantinople** 76
- Dayananda, Pundit** 22, 23,
24, 61
- Empress of India**
We pray that Allah may bring,
to good end and save her 92
- Faith**
This age only, will prevail over
the rest which demonstrates
its superiority on basis of its
inherent strength 17
- Gospel**
confirms, Christ sheltered a
promiscuous woman who
was adulterous, sinful and
wicked 90
- Ḥaḍrat Abu Bakr** 56
- Ḥaḍrat Ali** 56
- Ḥaḍrat Fārūq** 56
- Ḥakīm Noor Deen Ṣāḥib**
entire library of my revered
friend Maulavi, 8
- Ḥākīmūl-Ummah** 5
- Ḥamāmatul-Bushrā** 44
- Hebrew**
three-fourths of, language is
purely Arabic 5
- History**
Books on, 103
- Holy Spirit**
How can, ever speak to heart
in which Satan whispers 6
- Idolaters**
latter days you would be
persecuted at hands of, 20
- ‘Ilmul-Kalām**
Books on, 108
- ‘Ilmul-Uṣūl**
Books on, 105
- Imaduddin** 22, 23
criticise Islam 14
If mutiny of 1857 reoccurs
it would be caused only by
writings of, 74
- Indarbajar** 60
- Indarman** 22, 23, 25, 58, 60
published magazines such
Indarbajar and Pādāsh-e-
Islām 24
- Itmāmūl-Ḥujjah** 44
- Jesus**
brought no new religion and
imagined no novel means of
salvation 36
had four real brothers born
from womb of same mother
7
- Joseph** 66
this humble one like, 44

- Kanhayyāh La'l** 22, 23
Karāmātuṣ-Ṣādiqīn 44
Kitābul-Bariyyah 44, 71
Krishna 61
Lālah Murli Dhar 59
Lekh Ram 24, 25, 58
 according to the time limit
 set by the prophecy, passed
 away from this transient
 world 47
 I prophesied death of, 45
 made a habit of coming up
 daily to my house and
 demanding for a sign or a
 miracle 46
Lexicons & Dictionaries 102
Literature
 Books on, 101
Ma'ānī Biyān
 Books on, 101
Manṭiq
 Books on, 109
Medicine
 Books on, 112
Minanur-Rahmān
 wherein Arabic has been
 established as mother of all
 tongues 5
Mischief
 is of two kinds 15
Moses 36
 a great Prophet to Children of
 Israel 35
Muhammad
 best in morals and manners
 and exceeds by far in every
 kind of excellence 77
 taught new unique insights as
 well as subtle and rare points
 of knowledge 78
Muhammad Ibrāhīm
 a religious scholar, from Arrah
 2
Muir
 Lieutenant Governor of
 Allahabad 69
Muslim
 Books of Hadith such as, 6
Mysticism
 Books on, 110
Nirbisi
 21
Noah 36
Nūrul-Haqq 44
Nūrul-Qur'ān 44
Pādāsh-e-Islām 60
Paisa Akhbar 45, 48, 51, 55,
 66, 67
People of the Book
 latter days you would be
 persecuted at hands of, 20
 you shall surely hear many
 hurtful things from, 19,
 20, 28
Persian
 three Islamic languages i.e. in
 Urdu, Arabic and, 34
Qadian
 If someone stays in, for just ten
 days he will certainly realise
 how quickly the grace of
 God Almighty is drawing
 people towards me 64
Quran
 Commentaries of, 99
Ramchandra 61
Reverend, Pfander 25
Roman Empire
 Jesus was commissioned by
 God under, 26

Safdar Ali

criticise Islam 14

Sanatan Dharam 61**Sanatan Dharamis** 43**Şarf-o-Naḥv**

Books on, 100

Satyarth Prakash 23, 24, 61

is replete with foul, abusive
and blasphemous language
22

Shariah

free from every excess and
deficiency and is pure from
all other defects 77

Sheikhur-Ra'is [Avicenna] 7**Shirk**

36

Sikh Regime

time of humiliation and
hardship 91

We have been released from
shackles of, 83

Sirrul-Khilāfah 44**Sir Syed Ahmad Khan** 40, 41,
51, 68, 69**Sultan of Turkey** 41, 68**Surmah Chashm-e-Āryah** 44,
58, 59

debate held on 14 March 1886
between me and Murli Dhar
58

**Takdhīb Barāhin-e-Aḥmadi-
yyah** 58**Tauḥīd (Oneness of Allah)**

God raised a Prophet in
Arabia in order to re-

illumine the earth with, and
pious deeds 36

The Observer 11, 23, 25, 42,
45, 48, 55, 66, 67, 69

the editor of, was either greatly
deceived or intended to
deceive when he wrote
about me that I oppose
defending against those who
attack our religion 41

Tuḥfatul-Islām 60**Ummahātul-Mu'minīn**

author of book, has claimed
that no Muslim will ever be
able to refute it 67
cursed its author 93
has been widely published and
one thousand of its copies
were distributed free of cost
73

real motive of author of, is to
raise objections 71
, wounded the hearts of sixty
million Muslims 1

Urdu

three Islamic languages i.e. in,
Arabic and Persian 34

Viceroy of India 80**Zatalli**

memorial sent by my
Community regarding
abusive words of, 29
newspaper and pamphlet
contain nothing but abuses
71
real motive is nothing but to
abuse 71