

The
Truth

REVEALED

سچائی کا اظہار

(*Sachchā'i kā Izhār*)

ḤADRAT MIRZA GHULAM AHMAD OF QADIAN
THE PROMISED MESSIAH AND MAHDI ^{AS}

The Truth Revealed

English translation of

Sachchā'i kā Izhār

Sachchā'i kā Izhār (The Truth Revealed) published in May 1893 is a brief compilation of letters, articles, and public announcements that preceded the well-known debate, *Jang-e-Muqaddas* (the Holy War), between the Promised Messiah^{as} and the Christian missionary Abdullah Atham.

This debate challenge was initiated by the Christians and its name, *Jang-e-Muqaddas*, was selected by them as well. At the end of the booklet, the Promised Messiah^{as} announces his acceptance of a *mubāhalah* (prayer duel) challenge issued by Abdul-Haqq Ghaznavi.

The Promised Messiah^{as} also lists the names of twenty other ulema whom he invites to come forward against him and either accept the *mubāhalah* challenge or acknowledge defeat through their silence and failure to respond. This *mubāhalah* took place at the Eid Gah in Amritsar after the *Jang-e-Muqaddas* debate was conducted at the residence of Dr Henry Martyn Clarke.





THE TRUTH REVEALED



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(Sachchā'ī kā Iẓhār)

Ḥaḍrat Mirza Ghulam Ahmad
of Qadian

The Promised Messiah and Mahdi^{as}

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The Truth Revealed
(*Sachchā'ī kā Izhār*)

Written by Ḥaḍrat Mirza Ghulam Ahmad of Qadian
the Promised Messiah and Mahdi^{as}

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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. From his early life, he 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 to achieve 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 as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muḥammad^{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, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muḥammad^{sas}, and in 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

Sachchā'ī kā Izhār [*The Truth Revealed*] is a booklet that was published in May 1893 by the Founder of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah, on whom be peace. It is a brief compilation of letters, articles, and public announcements that preceded the well-known debate, *Jang-e-Muqaddas* [*The Holy War*], between the Promised Messiah^{as} and the Christian missionary Abdullah Atham.

The booklet includes a letter dated 9 May 1893 from Abdullah Atham in which he had declared that he would become a Muslim if it is proven that the Holy Quran is of Divine origin. This debate challenge was initiated by the Christians and its name, *Jang-e-Muqaddas*, was selected by them as well. However, when the Muslims of Jandiala had requested the Promised Messiah^{as} to represent them as the champion of Islam, the Christians began to object on the grounds that he had been declared a *kāfir* [disbeliever] by various Muslim ulema. *Sachchā'ī kā Izhār* includes the Promised Messiah's rebuttal of such allegations and includes two

letters from distinguished, authentic Arab scholars testifying to his truth.

At the end of the booklet, the Promised Messiah^{as} announces his acceptance of a *mubāhalah* [prayer duel] challenge issued by Abdul-Haqq Ghaznavi. The Promised Messiah^{as} also lists the names of twenty other ulema whom he invites to come forward against him and either accept the *mubāhalah* challenge or acknowledge defeat through their silence and failure to respond. This *mubāhalah* took place at the Eid-Gah in Amritsar after the *Jang-e-Muqaddas* debate, which was conducted at the residence of Dr Henry Martyn Clarke.

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
March 2024

The Truth Revealed

رسالہ ہوسوم پر

سچائی کا اظہار

جس میں ابتداً تھم صاحب رئیس امرت سرسچی کا بشرط منقولیت

اسلام لانے کا اقرار نامہ ہے اور نیز بعض

فاضل اور مستند علماء عرب اور شام

کی اس عاجز کی نسبت

تصدیق

ہے

مطبع ریاض ہند امرتسر میں چھپا

تعداد جلد ۱۰۰

قیمت ۱ پائی

A Treatise by the Name of

THE TRUTH REVEALED

In which there is an affidavit by Mr Abdullah Atham, the Christian, Chief of Amritsar, that he would embrace Islam if he is defeated [in the debate]. Furthermore, it contains the testimony of some distinguished and authentic scholars of Arabia and Syria **attesting to the truth of my humble self.**



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Translation of the original title page for *Sachchā'ī kā Izhār*, printed in 1893.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

An Account of the Blatant

SUPPORT IN THEOLOGICAL
MATTERS RECEIVED BY THE
CHRISTIAN PRIESTS

*from the Ishā'atus-Sunnah
of Sheikh Muhammad Husain of Batala*

The American Mission Press, Ludhiana, published an announcement by Dr Henry Martyn Clarke MD, the medical missionary of Amritsar, in opposition to this humble one on 12 May 1893, in which gratitude has been expressed, in a manner of speaking, for Sheikh Muhammad Husain, the well-known *maulawī* resident of Batala. And it was, in fact, an occasion for gratitude for the Christians insofar as Dr Clarke had already agreed to debate against this humble one to critically examine and investigate

1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger. [Publisher]

Islam and the Christian religion and to distinguish truth from falsehood, but the Doctor was overcome by somewhat of a state of fear after pondering over the matter subsequently.

It is true that the body trembles at the point it is faced with [the enormity of] transforming a mere mortal into God. God alone is God, and man is man. چه نسبت خاک را باقادر پاک [What comparison does dust have with the Holy and Omnipotent Lord]? In short, when the reverend Christian gentlemen were overcome by the fear that the entire facade of the Christian ruse may become exposed when confronted by the straight path of Islam, they thought it would be good if this debate could be kept in abeyance somehow, and it would be better if this cup could somehow be averted. During this period of grief and anxiety, they were thoroughly helped by the respected Sheikh [Muhammad Husain of Batala]. The idea comes across that the Sheikh most likely approached the reverend priests himself in a covert manner with the intent to help them, insofar as the contents of the letter that Dr Clarke wrote to me and the various topics that are recorded in *Ishā'atus-Sunnah* that he mentioned therein are written in a style of expression which bears a striking resemblance to the writing style of the respected Sheikh. Should the respected Sheikh be questioned under oath, then he very likely will not even deny it. Furthermore, when we closely examine the supplement to *Nūr-i-Afshān*, which was published on 12 May 1893 and is in my hand right now, it is giving this very testimony. Hence, its text is as follows:

You (O residents of Jandiala) are presenting the kind of sage (meaning this humble one) for the debate who,

firstly, is difficult to even consider as a Muhammadan person. What delusions are you getting involved in? Have you not seen those fatwas [religious edicts] issued by the ulema of Islam of Punjab and India against Mirza Ghulam Ahmad of Qadian? They write the following in the aforementioned fatwas: ‘Whatever we have said in reply to the question of the petitioner and the fatwa we have given in regard to the Qadiani is correct and its validity is attested to by the Quran, the *Sunnah*, and the statements of the ulema of the Ummah. All Muslims should take precautions against such a deceiving liar and shun him from those religious dealings that should take place mutually among *Ahle-Islam* [Muslims]. Do not keep his company, nor be the first to greet him with peace, nor invite him or accept his invitation to traditional Islamic ceremonies, nor pray behind him, nor perform the Funeral Prayer for him. He is a thief of the Faith, causing the spread of [spiritual] disease. He is a *dajjāl* [deceiver], a *kadhhdhāb* [great liar], accursed, a heretic, outside the pale of Islam, a *kāfir* [disbeliever]—nay rather, the unholy *akfar* [greatest disbeliever]—the one who is misguided by the rebellious Iblīs and who misguides others. Outside the *Sunnah and Jamā’ah*, a great troublesome *dajjāl*—nay, the greatest *dajjāl*—and one who profits worldly gains through the means of religion.’

Should you desire to see the full details, this can be done by obtaining the book *Ishā’atus-Sunnatun-Nabawiyyah* from Maulawī Abū Sa’īd Muḥammad Ḥusain at a cost of 1 rupee and 8 annas from Lahore.

You remain in a bizarre state of negligence given that you have not even seen this book yet. Bravo! Upon you and upon the audacity of the *Able-Islam* of Jandiala for appointing as your guide the one whose funeral is not even permissible. Bravo, gentlemen! Well done—what vain hope you entertain!

Now, it should be observed carefully how much the Christian priest has benefited from the gentleman from Batala and his *Ishā'atus-Sunnah* and how much of an opportunity those who accuse us of disbelief have given to the opponents [of Islam]. However, it is an occasion for joy that after seeing this mischief-laden letter that was written with [supporting] reference to *Ishā'atus-Sunnah*, the staunchly faithful people of Jandiala did not fall prey to doubt in the least. Miyān Muhammad Bakhsh gave an irrefutable reply from Jandiala to the reverend Christian gentlemen, writing that no religion is devoid of differences and Christianity too is not excluded from this, and we consider such *maulawīs* themselves to be mischievous who portray a Muslim champion of Islam as a disbeliever.



A PUBLIC NOTICE

The Sheikh from Batala, Editor of *Ishā'atus-Sunnah*, had made a firm promise twice that he would most certainly send a response—on such and such a date and that there would be no going back on this pledge—to the letter that had been written by way of *itmām-e-hujjat* [a conclusive argument] from this side with regard to [authoring] a competing Arabic commentary and *Qaṣīdah*. Sixteen more days have now elapsed beyond both of those dates, and only God knows how many more will go by. Sheikh Sahib's making of promises repeatedly and then breaking them is manifesting clear proof that he is now becoming afflicted with some calamity.

Just three days ago, I received a vague message from Amritsar that some *maulawīs* say that had this debate involved discussion regarding the death and life of [Jesus] the Messiah, then at that time, they would have unquestionably joined in with Dr Clarke. Therefore, I inform the good Sheikh and his other friends publicly—rather, I adjure them on oath—to vent this anger as well.

I will definitely debate Dr Clarke regarding the life and death of [Jesus] the Messiah—help him by all means!

وَأَعْلَمُوا أَنَّ اللَّهَ يُخْزِي الْكَاذِبِينَ. وَأَخِرُ دَعْوَانَا
 أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

[And know that Allah will surely disgrace the liars. And the conclusion of our prayer is that all praise belongs to Allah, the Lord of all the worlds.]

THE REMOVAL OF A MISGIVING HARBOURED BY DR MARTYN CLARKE

In his announcement of 12 May 1893, which was published as a supplement to *Nūr-i-Afshān* Ludhiana, Dr Sahib was either deceived by the book *Ishā'atus-Sunnah* of the Sheikh from Batala or intended to deceive the people by alleging that reliable ulema of Islam—so to speak—have declared this humble one to be a *kāfir* [disbeliever]. It is, therefore, documented here to announce to all and sundry that all reliable ulema of Islam upon whom God Almighty has conferred the mastery of doctrine and its practice, and to whom He has gifted the light of profound insights of faith, are with me and at this moment there are nearly forty of them. Most of the people who side with the other party are *maulawī* [i.e. learned] only in name and are utterly deprived of excellences in intellect and conduct. Should this statement of my humble self appear to be an exaggeration beyond belief in the view of Dr Sahib, he can see for himself by attending a debate between those ulema who oppose me and the learned ulema who are in the group of this humble one.

In fact, such a debate is about to take place on 15 June 1893 in which the opposing party will be Maulawī Ghulam Dastagir and all the ulema representing his religious point of view from Lahore, and from this side, one or two learned scholars will be nominated. Then the Reverend Gentleman [Dr Clarke] can see

with his own eyes the side on which the godly ulema and reliable scholarship are and the side on which the *maulawīs* in name alone and the tongue-tied are. As the famous [Persian] adage goes, شنیده کے بود مانند دیدہ [‘Hearing, when was it ever like seeing’]? A unilateral statement coming from the pen of a narrow-minded enemy never holds any weight or respect in the view of an intelligent person; rather, each and every truth becomes apparent at the time it is tested.

Apart from this, Dr [Clarke] Sahib is also well aware that the seat of Islam’s reliable ulema is at the *Haramain Sharīfain* [Two Sanctuaries]—زادهما الله مجداً و شرفاً وبركةً— [may Allah increase both holy sites in glory, honour, and grace]—and these very cities of Arabia, namely Makkah and Madinah, are considered the abode of the Faith. So, the beloved and reliable scholars of these blessed places are also joining with this humble one. Thus, as an illustration, I am listing below the writings of three noble personalities.

TESTIMONY OF AN ARAB SCHOLAR—

*who is a professor in the literary sciences etc., in a great city,
about the book of this humble one, Ā'īna-e-Kamālāt-e-Islām, &
the high degree of eloquence in At-Tabligh*

My respected brother Maulawī Ḥāfiẓ Muḥammad Ya'qūb writes from Dehradun that:

I believe that you are the Imam of the Age and one supported by Allah. Allah the Exalted has undoubtedly made the ulema your prey or your servants. Your opponent will never succeed. May Allah the Exalted enable me to live and die as one of your servants. O God! Do Thou exactly so.

An Arab scholar who is Syrian is sitting with me at this moment. He is a Sayyed and a great literary figure who has memorised thousands of ancient Arabic verses. We spoke about you. He is an erudite scholar, and I am just an ordinary man, but with regard to the meaning of *tawaffī*, he could not come up with anything. I showed him an excerpt from your Arabic work *Ā'īna-e-Kamālāt-e-Islām*. He said, 'By Allah! Such Arabic cannot be composed even by an Arab. How could an Indian possess such ability?'

I showed him your *Qaṣīdah* in the praise of the Holy Prophet, reading which drew tears from his eyes, and he said, 'By Allah, I have never liked the poetry of

contemporary Arabs, let alone from the Indians; however, I will memorize these couplets.’ He further said, ‘By Allah, anyone who claims superior [Arabic] literary eloquence in comparison to this—even if he be an Arab—he is the accursed Musailma al-Kadhdhāb.’ Thus ended our discussion.

I am convinced that this is the miracle of the words from the Lord and of the support of the Holy One. It is not the work of man. I have made Your Holiness the master over my life, property, and children.

A LOVING LETTER WRITTEN TO THIS HUMBLE ONE

by an Arab Scholar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يا من أنشد نسيم الاشتياق عن وسيم وصفه، واستنشق عباهر
الأزاهر من شميم عطره وعبير عرفه. أحيط حضرتك العالية
بأسرار الأسرار وأعيد سعادتك السامية من نواب الأقدار،
لا زالت سفن نجاتك تجري في بحار العلوم، وألوية سيادتك
معقودة لحل إشكالات المنطوق والمفهوم، ولا برحت الجباه
لعلو حضرتك ساجدة والأفواه بالثناء على محاسن ذاتك
شاهدة. لا أحصي ثنائي عليك ولا دعائي وشوقي إليك.
السلام عليكم ورحمة الله وبركاته، تحية عن وِدِّ أكيدٍ وقلب لم
يكدره تنكيد. أما بعد فإن راقم الأحرف قد هبت به نسيم
الامال وزعزعته لواعج الانتقال حتى قذفته سهام الأقدار
في بلدة هذه الديار، فجمعته طرق الاتفاق بتقدير الملك

الخلاق بالأخ الرفيق والمولى الشفيق الحافظ المولوي محمد يعقوب وقاه الله من ورطات العيوب ووهيدات الذنوب في بلدة دهره دون لازال رحبها بالمواهب الإلهية مشحون، فأخذنا نجني ثمار الأخبار وندير أقداح التذكار عما مضى وتقدم من الأزمان والآثار حتى أفضى بنا الحديث إلى هذا الزمان فذكرت حضرتكم العلية فسألته عن بيائها بوجه التفصيل والإيضاح فأخبرني بالجناب ومناقبه بما كان أهلاً له حتى ثنى عنان فكري، واستمال عطف خاطري إلى مشاهدة الذات لما سمعت من بديع الصفات. إذا الكلام صفة لقائله، ولا يخفى ما في المشاهدة من عميم الفائدة، ولذلك طلبها الكليم عليه السلام ولم يمنعني من تلك إلا مشقة الطريق وتوقد الرمضاء واصفرار اليد وخرق الجيب وعدم الراحلة. (شعر)

ولو أتى أطير لظرت شوقاً إليك ولم أكن عن ذاك ناحي
ولكن أجنحي قصت وصبرت وكيف يطير مقصوص الجناح

وعلى كل حال، فإن عدم ذلك بالأقدام فممكّن أن يكون

بالأفلام لاسيما وقد قيل القلم أحد اللسانين والمراسلة نصف
المواصلة، ولكن ليس الخبر كالعيان إذ هو عين اليقين إلا أنا
إذا فقدنا الماء صرنا إلى بديله. والسلام.

[Translation]

In the name of Allah, the Gracious, the Merciful.

The morning breeze whispers eulogies of your excellences! Jasmine derives its fragrance from your aromatic scent! Your glory remains concealed from the eyes of the people! You have been saved from the evils of fate! May the ships of your salvation always sail across the waters of knowledge and learning! May you confront the subtleties of understanding! May foreheads bow before your high status and mouths bear witness to your virtues! I cannot summon the words to praise you, to pray for you, to express my longing to meet you!

May the peace, mercy, and blessings of Allah be upon you.

This greeting is a declaration of true love from one whose heart is pure.

The writer of this letter was once swept up by the breeze of hope and the passion for travel. Then destiny brought me here and the will of God decreed that I meet in the town of Dehradun, which is still charged with the Divine spirit, with my kindly brother Ḥāfīz Maulawī Muhammad

Ya'qūb, may the Lord protect him from all that is impure and from the slips of vices. We spoke of recent events and indulged in tales and stories of the past and of the current time, and then your honourable name was mentioned. I inquired about you at length and he told me of your unparalleled virtues and characteristics. After hearing of the beauty of your character, I was drawn towards you and desired to see you for myself; after all, the virtues of the speaker are reflected by his words. To meet someone face to face has its own benefits, hence Moses' prayer [to see God for himself]. But my path to you is thwarted by the rigours of travel, the extremity of the summer heat, my pennilessness and a lack of conveyance.

*Could I take to the air,
I would soar to you in all haste!
Alas, my wings have been cut,
And a bird without wings cannot fly.*

Nonetheless, if I am unable to come to you in person, I can at least write. As the proverb goes, 'A pen is one of the two tongues and a letter is half a meeting.' Although hearing is not like seeing, which is the true certainty, but when water is not available, one must take advantage of the available alternative.

And peace [be upon you]!

RESPONSE FROM THIS HUMBLE ONE

to the Affectionate Correspondence of the Arab Scholar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

السلام عليكم ورحمة الله وبركاته. أما بعد فاعلم يا محبي
ومخلصي، قد وصلني كتابكم العزيز، وإذا فتحته ونظرت إليه
وقرأته وفهمت ما فيه، فإذا هو من حب حفي وتقي وفهيم
ودكي، ناقد بصير ذي رأي صائب وعقل عزيز إلى فقير،
عرضة تكفيرٍ، مهجور صغيرٍ وكبيرٍ. فحمدتُ الله على أنه
وهب لي كمثلك محبًا مسلمًا من العرب العرباء وبشرني به
نسيم محبة تلك الشرفاء وكنت قد نمقت كتابًا لأرسله إلى
ديار العرب والشام لعلي أنصّر من تلك الكرام، فوجدت
مكتوبك في أسعد الأيام وحسبته باكورة جنى العرب،
وتفاءلتُ به لإصلاح الشرق والغرب. وتاقت نفسي أن

أوطني^{1*} الله ثراك لأفوز بمرآك. يا أخي إن علماء هذه الديار
قد أكفروني وكذبوني ورموني بالبهتانات، وتمايلوا علي باللعن
والطعن والهذيانات، فبرأت من تلك العلماء وعلمهم. ولحقت
بمن يشك في سلمهم، وإني أرى خواطرهم تشابه خواطر
اليهود في ظن السوء والتجاسر أمام الرب المعبود. أصروا
على إكفاري وجاهدوا لإضاراي. وكفروا مؤمنًا موحدًا في
التحريف والتقرير. وما ندموا على بادرة التكفير وظنوا أن
الوقت ليس وقت ظهور مجدد يجدد الدين، ويرجم الشياطين.
أما رأوا أن الغاسق قد وقب ومهجة الخير قد انتقب. والعدو
صال على حصن الإسلام ونقب. وأخذ الظلام موضع النور
وعقب. وظهر قوم على الأرض يعبد الصليب ويتخذ إلهًا
العبد الضعيف الغريب، ويضل البعيد والقريب. ما في أيديهم
إلا المكر والزور أو المال الموفور. فتهوى إليهم العمي والعُور.
ودخل في شركهم الزمر والجمهور. وعسى أن يدرك هذا
العطب أكثر المسلمين، ويفنون من أيدي المعتالين. فنظر
الله إلى الأمة المرحومة ووجدهم المستضعفين، فأرسل عبدًا

1. *أوطني [Ḥaḍrat Maulana Jalal-ud-Din] Shams^{ra}:^{*}

من عباده ليجدّد الدّين وقيم البراهين. يا أخي إن هذه
 الأيام ليل دامس وطريق طامس، فرأى الله تعالى مفسد
 هذا الزمان وتطايير فتن الدوران وظلام الكفر والطغيان وقيام
 الخلق على شفا النيران. فأعطى بفضلّه مصباحًا يؤمنهم العثار
 وينير السنن والآثار. وإني قصصت عليكم بعض هذه الآلام
 لتدرككم رقة على غربة الإسلام. فإني أراك فتيّ صالحًا ومن
 المخلصين المحبّين وقد أسررتني بكلمات محبتك وسلّيت بأقوال
 مودتك غريبًا مهجور القوم ومورد الطعن واللوم فجزاك الله
 ورحمك وهو أرحم الراحمين. آمين

الراقم العبد الضعيف مهجور القوم غلام أحمد عفا عنه

[Translation]

*In the name of Allah, the Gracious, the Merciful.
 We praise Him and invoke His blessings upon His Noble Messenger.*

May the peace, mercy, and blessings of Allah be upon you.

My dear, who loves me and is sincere to me, I received
 your affectionate letter. As I read it, I perceived it to be

written by one who is sincere, righteous, learned, intelligent, perceptive and insightful thinker to this humble one who has been preyed on as a disbeliever and rejected by all. Therefore, I thanked Allah who gave me from among the Arabs a person who was a source of solace for me. Through him He gave me the glad tidings that I will be loved by these virtuous [people]. I have written a book to send it to the lands of Arabia and Syria so that they may come to my aid. The day of receiving your letter was one of the happiest days, I assumed you to be the first of the blossoming fruit of the Arabs and an omen of the coming reformation of the East and the West. In my heart I longed for God to take me to your land to feast my eyes on you.

My brother! The ulema of my country call me a disbeliever, reject me, and impute all manner of foul things. They heaped abuse and curses upon me. I have expressed my revulsion for them and their self-professed knowledge. I am among those who doubt their pacifism. I perceive their hearts to be like those Jews who succumbed to ill thoughts and showed impertinence before the Lord who is worthy of worship. They persist in calling me a disbeliever and have made every effort to harm and offend me. Their discourses and addresses denounce one who is a believer in the Oneness of God as a heretic and they are not ashamed of their impetuosity. They did not understand that the time has come for the revival of the Faith and the advent of the Reformer who is to defeat Satan. Do they not see that darkness has become widespread; goodness has been

obscured; the enemies of Islam are besieging the religion; and light has given way to darkness?

A people have arisen who worship the cross and take as their Lord a mere mortal. All are led astray by them and they possess nothing but lies, deception, and material wealth. The blind are drawn towards them and people upon people are ensnared by their deception. It is possible that many Muslims may be destroyed at the hands of these deceivers.

Allah found this people [the Muslims] succumbed to weakness, so He sent one from among His servants to revive the Faith and provide arguments.

My brother! A long night has settled [over Islam] and the right path lies untravelled. When Allah looked on the evils of this time, the succession of the afflictions, the intensity of disbelief and transgression and that people stand on the brink of a pit of fire, He gave to them by His Grace a light to save them from stumbling and to show them His Signs and lead them to the right path.

I have related to you a part of my woes so that you too may grieve over the plight of Islam, for I perceive that you are a righteous young gentleman—sincere and devoted. The love imbued in your words has gladdened the heart of one who has been rejected and reviled by his people, and the target of curses and condemnation. *Āmin.*

Mirza **Ghulam Ahmad**,
The weak servant of Allah, the forsaken,
may Allah forgive him

A LETTER FROM AN ARAB SCHOLAR OF MAKKAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الخلق
أجمعين. إلى حضرة الجناب المحترم المكرم العزيز الأكرم مولانا
ومرشدنا وهادينا ومسيح زماننا غلام أحمد حفظه الله تعالى،
آمين ثم آمين يارب العالمين. أما بعد السلام عليكم ورحمة الله
وبركاته، قد وصلنا كتابكم العزيز وقرأنا وفهمنا ما فيه وحمدنا
الله الذي أنتم بخير وعافية ويا سيدي أطلب من الله ثم من
جنابكم العفو والسماح فيما قد أخطأت. ويا سيدي أنا
ولذلك وخادمك ومحسوب على الله ثم إلى جنابكم وإن شاء الله
تعالى أنا تبت وعزمت على أن لا أعود أبدًا ولا أتكلم بمثل
الكلام الذي ذكر قط. جمل الله حالكم وشكر الله فضلكم
والسلام.

الراقم أحقر العباد محمد بن أحمد مكّي

قد عجبني الكلام الذي ذكرتم في الكتاب. الحمد لله
الذي وعدني بملافة جنابكم، لا شك ولاريب أنك أنت
من عند الله آمنا وصدقنا وآخر دعوانا أن الحمد لله رب
العالمين.

الراقم محمد بن أحمد مكّي

[Translation]

In the name of Allah, the Gracious, the Merciful

All praise belongs to Allah, Lord of all the worlds, and blessings and peace be upon the noblest of all creation [the Holy Prophet].

Dearly honoured and esteemed master, our guide and the Messiah of our age, Ḥadrāt Mirza Ghulam Ahmad. May God protect you. *Āmīn. Āmīn*—O Lord of all the worlds!

May the peace, mercy, and blessings of Allah be upon you.

I received your loving letter and read it carefully, all the while thanking God that you were well. I seek forgiveness of Allah and of you for the error of my ways. I am your son and servant and answerable to the Lord and to you. I promise, God willing, I will not be guilty of the same error again, and I will never say anything like the one

mentioned. May Allah better your situation and shower you with His rewards and blessings.

**The writer, humblest of the humble,
Muhammad bin Ahmad of Makkah**

I was greatly moved by what you have written in your book. All praise belongs to Allah who has promised me a meeting with you. There is no doubt that you have been sent by God. I have believed in you and considered you to be true and our last supplication is: all praise belongs to Allah, Lord of all the worlds.

**The writer,
Muhammad bin Ahmad of Makkah**

The Summary of a
LETTER WRITTEN
BY AN ARAB SCHOLAR—
Sayyed 'Alī, Son of Sharīf Muṣṭafā

Sayyed Sahib from Arabia wrote me a lengthy correspondence abounding in verses of *Qasīdah* [an Ode] and passages of prose written by way of praise and acclaim. The following is an excerpt from his lengthy letter:

إلى جناب الأجلّ الناقد البصير طود العقل الغزير وكوكب
الشرق المنير ذي الحزم وإلهام الله الكبير، صاحب الإلهام ركن
الدولة الأبدية، سلطان الرعية الإسلامية ميرزا غلام أحمد.
فضائله تلوح كالكوكب في الآفاق للجاهل والعاقل. بحر
الندى الذي لا يرى له الساحل، ومنيع العلوم والعطايا التي
هي صافية المناهل.

[Translation]

Dear Mirza Ghulam Ahmad,

To the honourable, respected, wise, enlightened, learned Star of the East, the one who is free from error, the recipient of Allah's revelation, the pillar in the eternal sultanate of Islam and the King of the Muslims—Mirza Ghulam Ahmad—whose excellences are like the stars that illuminate the night sky, visible to the ignorant and learned alike; who is an endless ocean of generosity and munificence and a clear fountain of knowledge and learning.

I hope to publish the *Qaṣīdah* and the full letter written by this Arab scholar on another occasion. This much should suffice by way of testimony for now.

THE PROMISE
OF MR ABDULLAH ATHAM
Representative of Dr Martyn Clarke and other Christians
TO ACCEPT ISLAM IN THE
EVENT THEY ARE DEFEATED

Below, we produce the promise of the former Extra Assistant, Mr Abdullah Atham—who is now a pensioner and a chief of Amritsar—which he made in his capacity as the representative of Dr Martyn Clarke and the Christians of Jandiala, of becoming a Muslim on the condition of being defeated. Mr Atham has clearly acknowledged in his statement that if he is defeated through logical discussion or by seeing a Sign, he would embrace the religion of Islam. And that statement is this:

**A Copy of the Letter Written by Mr Abdullah
Atham on 9 May 1893 from Amritsar**

To Mirza Ghulam Ahmad, Chief of Qadian,
I submit, in response to your [treatise]
Hujjatul-Islām [*A Conclusive Argument in*

Favour of Islam] regarding this servant, that if you or any other gentleman, in any way whatsoever—meaning, through an overpowering miracle or by a decisive logical argument—prove the teachings of the Quran to be possible and in accord with the holy Divine attributes, then I declare that I will become a Muslim. Sir, keep this letter of mine in your hand, and excuse me from other acknowledgements through the issuance of an announcement in the newspapers.

Signed,
Mr Abdullah Atham

A MUBĀHALAH INVITATION

*in Response to the Announcement
Published by Abdul-Haqq Ghaznawi*

Issued on 26 Shawwal 1310 Hijra

I saw an announcement of a *mubāhalah* [prayer duel] issued by Abdul-Haqq Ghaznawi, dated 26 Shawwal 1310 Hijra. This announcement is being issued, therefore, that I accept the *mubāhalah* from this person and similarly from every disbeliever who is referred to as a scholar or *maulawī*. It is my hope that, by the will of Allah the All-Powerful, I will arrive in Amritsar by the 3rd or 4th of Dhul-Qa'dah 1310 Hijra. The date of the *mubāhalah* has been fixed as 10 Dhul-Qa'dah or the 11th, due to some important reason, in case of rain and such. Beyond this, no further delay will be permitted in any event. The place where the *mubāhalah* will take place has been agreed to be the 'Īd-Gāh, close to the mosque of the Late Khan Bahadur Muhammad Shah. And since during the first part of the day almost until noon, this humble one will be having a debate with the Christians about the truth of Islam, and this debate will continue for twelve days, I am free from 2 o'clock until the evening for those who have rejected me and, deeming me a *kāfir* [disbeliever], wish to challenge me in a *mubāhalah*. During this time, on 10 Dhul-Qa'dah or, in case of some excuse,

11 Dhul-Qa'dah 1310 Hijra, they may enter into a *mubāhalah* with me. The 10th Dhul-Qa'dah has been settled upon for the reason that the other ulema who consider this humble one, who professes the *Kalimah* and prays facing the *Qiblah*, to be a *kāfir*, may also have a chance to participate in the *mubāhalah*. Among them are: Muhy-ud-Din of Lakhu; Maulawī Abdul-Jabbār; Sheikh Muḥammad Husain of Batala; Munshi Sa'dullāh, a teacher at High School Ludhiana; 'Abdul-'Azīz, preacher of Ludhiana; Munshī Muḥammad 'Umar, former civil servant, Ludhiana; Maulawī Muḥammad Ḥasan, a chief of Ludhiana; Miyān Nazīr Husain of Delhi; Pir Haider Shah; Ḥāfiẓ Abdul-Mannan of Wazirabad; Miyān 'Abdullāh Tonki; Maulawī Ghulām Dastagīr of Kasur; Maulawī Shāh Dīn; Maulawī Mushtāq Aḥmad, a teacher at High School Ludhiana; Maulawī Rashīd Aḥmad Ganguhi; Maulawī Muḥammad 'Alī, preacher of Boprañ, district Gujranwala; Maulawī Muḥammad Ishāq and Suleiman, residents of the State of Patiala; Ṣahūr-ul-Ḥasan, Sajjādah Nashīn [Head of a Sufi Order] of Batala; and Maulawī Muḥammad, employee of Karīm Bakhsh Printing Press, Lahore, etc.

If, however, despite having received my announcements through registered post, these people are not present at the place of the *mubāhalah*, this will itself be firm proof on this matter that they, in reality, consider themselves to be liars, unjust, and false in their doctrine of rejecting me. In particular, it is incumbent upon Sheikh Muhammad Husain of Batala [the Editor] of *Ishā'atus-Sunnah* to be the first one to arrive at the grounds of the *mubāhalah* in Amritsar on the specified date since he himself has requested the *mubāhalah*. Keep in mind that we do not want to indulge in a *mubāhalah* time and time again, as a *mubāhalah*

is not a light, frivolous matter. The matter should now be settled between all those who declare me to be a *kāfir*. Thus, whosoever now refrains after our announcement has been published and does not present himself at the specified date, shall have no right in the future to request the *mubāhalah* again. Thereafter, it will be deemed shameful for him to go on calling me a *kāfir* behind my back. These announcements are sent as a conclusive argument via registered post so that after this those who declare me to be a *kāfir* are not left with an excuse. If, after this, they neither take part in the *mubāhalah* nor desist from calling me a disbeliever, then from our side, the argument is complete. Finally, keep in mind that before the *mubāhalah* takes place, it will be my right to present the reasons for my belief in Islam before those who declare me to be a *kāfir* in a public gathering. وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

Humbly,
Announced by
Mirza Ghulam Ahmad
30 Shawwāl 1310 Hijra

CONCLUSIVE ARGUMENT

If Sheikh Muhammad Husain of Batala does not present himself for the *mubāhalah* on 10 Dhul-Qa'dah 1310 Hijra, then it will be understood that the prophecy concerning him—that is, that he will repent from calling me a disbeliever—has been fulfilled. In the end, I pray to God:

O my All-Powerful Lord! Curse the one who is unjust, a transgressor, and a consummate mischief-maker, and send down the punishment of humiliation upon him who does not come now to face me in *mubāhalah* after the invitation of the *mubāhalah* has been given and the city, place, and time have been settled upon, nor does he refrain from repeatedly calling me a disbeliever, nor refrains from oppression and cruelty. *Āmīn*, and again, *Āmīn*.^{1*}

يا أيها المكفرون تعالوا الى أمرٍ هو سنة الله ونييه لإلغام المكفرين المكذبين. فإن توليتم فاعلموا أن لعنة الله على المكفرين الذين استبان تخلفهم وشهد تخوفهم أنهم كانوا كاذبين [O Ye who call me a disbeliever, come unto that which Allah and His Messenger^{sas} have prescribed for the silencing of disbelievers. But if you turn away, know that the curse of Allah befalls the disbelievers whose fear and retreat is testimony to their falsehood].

Announced by,
Mirza Ghulam Ahmad of Qadian

1. *All those ulema who declare me a disbeliever are invited to Amritsar on 10 Dhul-Qa'dah 1310 Hijra to enter into a *mubāhalah* challenge with me. [Author]

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are inserted by the book's author or compiler. 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 Muḥammad^{ṣas}.

as *'alaihis-salām*, meaning 'peace be upon him', is written after the names of Prophets other than the Holy Prophet Muḥammad^{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 Muḥammad^{sas} or of the Promised Messiah^{as}.

rta *rahmatullāhi ‘alaihi/‘alaihā/‘alaihim*, 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 Muḥammad^{sas} or of the Promised Messiah^{as}.

aba *ayyadahullāhu Ta‘ālā binaṣrihil-‘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 ṣ – strongly articulated *s*.
 ض ḍ – similar to the English *th* in *this*.
 ط ṭ – 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.

Short vowels are represented by:

- a* for $\text{—}^{\text{َ}}$ (like *u* in *bud*).
i for $\text{—}^{\text{ِ}}$ (like *i* in *bid*).
u for $\text{—}^{\text{ُ}}$ (like *oo* in *wood*).

Long vowels by:

- \bar{a} for $\text{—}^{\text{َ}}$ or \bar{a} (like *a* in *father*).
 \bar{i} for $\text{—}^{\text{ِ}}$ or \bar{i} (like *ee* in *deep*).
 \bar{u} for $\text{—}^{\text{ُ}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\text{—}^{\text{ِ}}$ (like *i* in *site*).
au for $\text{—}^{\text{ُ}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n , we have indicated the Urdu ن as ñ . 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 English language, e.g. Islam, Quran, Hadith, 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.

ACKNOWLEDGEMENTS

We would like to express our appreciation to the late Chaudhary Muhammad Ali and his team for the first edition of this English translation that was published in 2010.

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GLOSSARY

- 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’.
- Dajjāl** A term in Arabic that literally means, ‘the great deceiver’. In Islamic terminology ‘Dajjāl’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdi. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same phenomenon, and we have therefore used the terms ‘Dajjāl’ and ‘Antichrist’ and synonyms.
- 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.
- Iblis** An attributive name meaning ‘he turned away’. The Holy Quran reports that Iblis, inflamed by his own arrogance, refused to submit to Ḥaḍrat Ādam^{as}.
- ‘Īd** Literally, ‘Happiness that is often renewed.’ ‘Īdul-Fiṭr marks the end of the month of Ramadan. ‘Īdul-Aḍḥā is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm^{as} to sacrifice his son for God.

- Jamā'at** Community. Although the word Jamā'at may refer to any community, in this book Jamā'at generally refers to the Worldwide Ahmadiyya Muslim Jamā'at.
- Kadhdhāb** Great liar. A title of Mu-sailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.
- Kāfir** A person who is not a Muslim; disbeliever.
- Kalimah** The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh*, 'There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.'
- Makkah** The ancient Arabian city of the Holy Prophet Muhammad's birth, settled by Prophet Ibrāhīm^{as} (Abraham), and home to the Ka'bah, the holiest site in Islam.
- Maulawī** A Muslim religious cleric.
- Qaṣidah** An ode.
- Qiblah** Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers.
- Sūrah** A chapter of the Holy Quran.

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