

‘Bear witness that
Muhammad^{sa} is the greatest
prophet, unmatched in
glory by any other.’

Truth of Ahmadiyyat

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of the Promised Messiah^{as} and his second successor. He was elected as the khalifa of the Ahmadiyya Muslim Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably Tehrik-e-Jadid and Waqf-e-Jadid. A prolific writer, orator and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy which lasts to the present day.

Truth of Ahmadiyyat

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II



Truth of Ahmadiyyat

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

An English rendering of *Sadaqat-e-Ahmadiyyat*
(*Anwar-ul-Uloom, Vol. 5*)

First English translation published in UK, 2024

©Islam International Publications Ltd.

Published by:
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham, Surrey, GU99PS, UK

Printed in UK at
Raqeem Press, Farnham, Surrey

For further information please visit
www.alislam.org

No part of this book may be reproduced or used in any form or by any means graphic, electronic or mechanical, including photography, recording, copying or information storage and retrieval systems without permission of the publisher.

ISBN: 978-1-84880-339-8

Contents

<i>Note</i>	i
<i>Foreword</i>	iii
Truth of Ahmadiyyat	1
<i>Glossary</i>	47

Note

The words in the text in regular brackets () and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [].

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the abbreviation ^{sa}, which is an abbreviation for the salutation *Sallallahu 'Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the abbreviation ^{as}, an abbreviation for *'Alaihis-Salam* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The abbreviation ^{ra} is used with the names of the companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Radi Allahu 'anhu, 'anha, 'anhum* (may Allah be pleased with him, with her, with them). The

abbreviation th stands for *Rahimahullahu Ta'ala* (may Allah have mercy on him). The abbreviation ^{at} stands for *Ayyadahullahu Ta'ala* (may Allah, the Mighty help him).

Because of their frequency of use and for ease of reading, Islamic terms such as *hadith* or *umma* have, for the most part, not been italicised or transliterated in the main body of the text. Anyone interested in the correct pronunciation of these words can refer to the glossary at the end of the book.

All English renditions of the verses of the Holy Qur'an have been taken from the 2004 edition of Maulawi Sher Ali's translation.

Foreword

At the behest of Ahmadi businessmen from Lahore, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, the Second Khalifa of the Ahmadiyya Muslim Community, delivered a lecture entitled *Truth of Ahmadiyyat* outside Delhi Gate on February 19, 1920. Huzoor wished to enlighten the general public of the superiority of the Prophet of Islam^{sa} and the need for the reformer in the person of Hazrat Mirza Ghulam Ahmad^{as} of Qadian, the Promised Messiah and Imam Mahdi of the age. This lecture was one of six significant addresses delivered by him between February 13 and February 23, 1920, during his travels to Lahore and Amritsar. Lasting for two and a half hours, it captivated the audience, leaving a profound impact.

This discourse underscores that the eminence of the Holy Prophet Muhammad^{sa} transcends mere assertion; rather, it stands as a verifiable reality substantiated by compelling evidence. While various religious traditions venerate their respective prophets and messengers, the

distinction lies in the undeniable evidence underpinning the exalted status of the Holy Prophet^{sa}. Unlike other assertions rooted solely in faith, his superiority is authenticated by substantial evidence, rendering it a universally recognised truth.

By conducting a comparative analysis of the teachings and legacies of the Holy Prophet^{sa} in contrast to those of other esteemed prophets, the undeniable supremacy of his message becomes apparent. In this examination of the *Truth of Ahmadiyyat*, Huzoor leads us on an intellectual journey, guided by the principles of evidence and reason, to unravel the profound significance of the Holy Prophet's^{sa} divine mission and enduring legacy. Through a meticulous review of historical events and religious doctrines, he sheds light on the unparalleled stature of the Holy Prophet^{sa} as the ultimate exemplar of divine guidance and spiritual enlightenment.

Furthermore, Huzoor expounds upon the virtues of the Holy Prophet^{sa} and established a rigorous criterion for discerning truth. He articulated the principle of evaluating the authenticity of Ahmadiyyat by elucidating the beliefs espoused by the Promised Messiah^{as}, highlighting the implications of Jesus's^{as} demise, and explaining the fallacies inherent in the prevailing

Muslim belief regarding his continued existence in heaven. Through this, he outlined a standard for assessing the credibility of Ahmadiyyat, proclaiming:

In conclusion, to settle the disagreements between us and other Muslims, it is essential to determine which set of beliefs insult the Holy Prophet^{sa} and which set of beliefs honour and elevate him. If it is evident that our actions and our condition and circumstances, in comparison to those of our adversaries, establish the honour of the Holy Prophet^{sa}, then there is every reason to pay closer attention to our community.

This essay was originally published in Urdu under the title صداقت احمدیت (*Sadaqat-e-Ahmadiyyat*) and can be found in Volume V of *Anwar-ul-Uloom*.

Truth of Ahmadiyyat

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ نَحْمَدُهُ وَنُصَلِّيْ عَلَى رَسُوْلِهِ الْكَرِیْمِ¹

Truth of Ahmadiyyat

Speech delivered by Hazrat Fazle Umar Khalifatul-Masih II^m on February 19, 1920 at Lahore.

Many messengers have passed through this world. They serve as our leaders, for they were devout individuals highly esteemed by Allah the Exalted and entrusted with a divine mission. We hold them in great reverence and affection. Besides the Holy Prophet^{sa}, we invoke blessings upon them whenever God Almighty grants us the opportunity. They are dear to us because they are dear to our Master and Creator. Our God, our Master and Creator, has bestowed upon them great respect. Thus, whosoever is held in high esteem by Him it is our duty to regard them with the utmost honour, regardless of whether their names are explicitly mentioned in the Holy Qur'an or not. According to the Qura'nic principle that *وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ*² no nation has been left without a warner, we honour and

¹ In the name of Allah, the Gracious, the Merciful. We praise Allah, the Exalted, the Greatest, and we invoke His blessings on His Holy Messenger^{sa}. [Publishers]

² *Surah Al-Fatir*, 35:25 [Publishers]

esteem them, regardless of where they have emerged in the world.

Despite this belief, we have firm faith that among all the prophets and individuals who have graced this world or will do so in the future, the Holy Prophet^{sa} is the most superior and exalted, the chief amongst them. Since the beginning of time, no person born of a mother can match his greatness. No one has invoked the name of God Almighty with greater devotion as to attain the station of Muhammad^{sa}. Whether a prophet or a non-prophet, a messenger or a non-messenger, regardless of their origin, culture, or language, no one can ever rival Muhammad^{sa}.

This is not a mere assertion but a demonstrable truth supported by evidence. Anyone can make baseless claims. A Hindu may rightfully question our right to consider the Holy Prophet Muhammad^{sa} superior to their avatars, the existence of which we accept and acknowledge through the teachings of Ahmadiyyat. Yet, we cannot accept that any avatar surpasses the Holy Prophet^{sa}. However, Hindus are entitled to uphold the superiority of their avatars. Likewise, Christians claim that Jesus^{as} is superior to Muhammad^{sa} and Jews advocate for the supremacy of Moses^{as}. Similarly, followers of other religions hold their own prophets in

high regard. Nonetheless, there is a notable distinction between these claims; we possess more substantial evidence to support our assertions while they fail to furnish sufficient proof. They advocate for the superiority of their prophets or avatars or lord Jesus Christ but they lack the evidence to support their claim. Conversely, when we assert the elevated rank of the Holy Prophet^{sa}, we present irrefutable evidence. Indeed, if we lacked the necessary evidence and arguments, we would have no right to make such claims, just as others assert without justification or impartiality. However, by the grace of God, we possess proofs and arguments that we are able to present. Their example resembles that of a person who perceives their possessions valuable, disregarding the superior worth of belongings others may have.

In an ancient tale, it is recounted that a king held court and entrusted his cap to a servant. He instructed the servant to place the cap on the head of the boy he deemed the most handsome. To the king's surprise, the servant placed the cap on his own son, who was unkempt, with thick lips, a runny nose, and beady eyes. When questioned about this choice, the servant explained, "Your Highness, in my eyes, no one appears as beautiful as my own son, and thus I adorned him

with your cap.” It is natural for individuals to regard their own possessions or loved ones superior to those of others. In the story of Laila and Majnun, when Majnun is asked why he obsesses over Laila while there may be other more enchanting and beautiful women, he replies, “She may not be beautiful in your eyes, but if you saw her through mine, you would understand.” People elevate those they love and hold them in high regard above all others.

Similarly, driven by their love and attachment, adherents of different religions declare their respective prophets to be the most exalted and superior. However, when challenged to present evidence for their claims, they often fall short. It is only we who possess the necessary proofs to establish the pre-eminence of the Holy Prophet^{sa}. We are equipped with numerous arguments and evidences in his favour to the extent that presenting them all would require years to complete. The Holy Qur’an itself contains abundant evidence of the Holy Prophet’s^{sa} superiority. The heavens and the earth bear witness to his eminence. Allah the Exalted, the Creator, and His entire creation affirm this truth. Nevertheless, due to the inability to comprehend such a vast array of arguments simultaneously or to present them collectively, I shall put forth one specific and

compelling argument that is both comprehensible and persuasive.

This argument, alluded to by Jesus^{as} in the Gospels, revolves around recognising a tree by its fruit.³ Only when a tree bears its fruit can its quality and primacy be ascertained. This principle outlined by Jesus^{as} is a simple and inherent law of nature and it still holds true. For instance, why is a mango tree considered superior to a *kikar* tree? It is because the mango tree bears sweet fruit, while the latter does not. Moreover, why are certain mango trees esteemed more highly than others? It is because some trees yield an abundance of fruit, while others yield less; some trees bear fruit that is exceptionally sweet, while others produce sour fruit. Hence, certain trees are esteemed more significant and accorded greater value. This principle extends to all types of trees: those that fulfil their purpose and objective more effectively are deemed paramount, while those that fall short are regarded as less significant. Another example illustrates this point. When a mango tree ceases to bear fruit, it becomes less valuable than a tree that does not bear fruit because in comparison to the mango tree, the latter possesses stronger and stur-

³ *Matthew*, New Revised Standard Version Updated Edition, 7:16 [Publishers]

dier wood. In essence, the value placed upon mango, pomegranate and other fruit-bearing trees is contingent upon the sweetness and quality of their produce.

Drawing upon the aforementioned principle, let us undertake a comparison between the teachings of Muhammad^{sa} and those of other prophets to ascertain whether he holds a position of greater eminence. In other words, in terms of their yield, do his teachings surpass those of other prophets? If the fruits of his teachings are superior in terms of abundance and quality, there can be no doubt regarding the exalted status of the Holy Prophet^{sa}. However, if the fruit, outcomes, and benefits of his teachings are shown to be inferior to those of other prophets, the Holy Prophet^{sa} would have to be considered of lesser rank.

Let us now delve into the teachings of the Holy Prophet^{sa} through few significant examples. As humans do not produce fruit in the manner of trees, the fruits borne by a prophet are to be observed in the impact of their divine teachings and the excellence of their followers. To form an opinion on this matter, let us consider the example of three prophets.

The Holy Prophet^{sa} proclaimed himself as: **أَكْبَسِيْدٌ** **وَلِدَادِمٌ**⁴ the leader of all mankind. Hence, let us com-

⁴ *Ibn Maja*, p. 628-629, 1999 Riyadh, hadith no. 4308 [Publishers]

pare the assertions of Moses^{as}, Jesus^{as}, and the Holy Prophet^{sa}. It is undeniable that Moses^{as} and Jesus^{as} were also prophets of God Almighty, divinely chosen and beloved to Him. However, for our present purpose, the question at hand is the rank and status they hold in comparison to the Holy Prophet^{sa}. Thus, we must examine the fruits yielded by their teachings to determine the quality of the yield produced by the teachings of Moses^{as}, Jesus^{as}, and the Holy Prophet^{sa}. Since all these prophets were sent to bring about reformations, we must assess which prophet, through their teachings, prepared a community that excelled in godliness, purity, and righteousness, surpassing all others. The prophet whose community is proven to have attained the aforementioned traits would excel above all, whether it be Jesus^{as} or Moses^{as}. If it is demonstrated that the community prepared by the Holy Prophet^{sa} surpassed all others in its spirit of sacrifice, selflessness, fear of God, purity, piety, and goodness, then irrespective of worldly claims or the opinions of individuals, the evidence will speak for itself and bear witness that Muhammad^{sa} is the greatest prophet, unmatched in glory by any other.

Now let us engage in a comparison of the impact and influence of the teachings of these prophets.

Moses^{as} was sent to the people of Israel. The true level of submission and obedience within a community can only be determined when it undergoes trials and tribulations. There is a well-known anecdote about a group of people who were bereaved. When the husband passed away, his wife lamented, “What a sorry state of affairs! A certain individual owed my husband money. Who would be responsible for retrieving it [now that he has passed away]?” An individual among them responded, “I will.” The woman then asked, “Who will take care of our properties?” To which the same individual replied, “I will.” She continued her lamentations, questioning who would repay her husband’s debts, and the person who had been answering her calls so far responded, “Am I the only one to speak up? Will no one else raise their voice?” Thus, it becomes clear that many people present themselves when it is to their advantage but turn away in times of difficulty. The true spirit of sacrifice and love can only be revealed in adversity.

Both the Holy Qura’n and the Bible narrate an incident involving the people of Moses^{as}. Since neither Muslims nor Christians reject the truth of this episode, others ought not to reject it either. At one point, when faced with a powerful enemy, Moses^{as} instructed his

people to prepare for battle. However, upon witnessing the strength of their adversaries, the majority of his followers questioned how they could possibly fight against them. Moses^{as} told them to have faith in God and advance and His help would surely arrive. [However], they told Moses^{as} to go and fight alone with his God. The Bible confirms that only a few members of Moses's^{as} community set out for this battle, while the rest stayed behind.⁵ It is evident from this incident that the majority of Moses's^{as} followers possessed a spirit that boldly defied their own prophet, insisting that he fight the battle alone with his God.

Let us now turn to the example of Jesus^{as}. As the Holy Qur'an affirms, he came into the world for the reformation of his people. However, we must examine how the effects of his teachings compare to those of the Holy Prophet^{sa}. The community of Jesus^{as} displayed a similar disposition to that of Moses^{as}. When his enemies sought to arrest him, they asked one of his prominent disciples, whom Jesus^{as} had appointed as his deputy in his absence, if he knew Jesus^{as}. Fearing his own arrest, this disciple chose to curse Jesus^{as} and deny knowing him instead of admitting his association and

⁵ *Deuteronomy*, New Revised Standard Version Updated Edition, 1:26-33 [Publishers]

accepting the consequences.⁶

In comparison, let us now shift our focus to the community prepared by the Holy Prophet^{sa}. After leaving his home in Mecca, he migrated to Medina. Upon settling in his new abode, he entered into a treaty with the inhabitants of the city, which stipulated that if an enemy force attacked them, the people of Medina would fight together against the enemy within the city's boundaries. However, if a clash occurred outside the city, the people of Medina were not obligated to support the Muslims.

At the time of the Battle of Uhud, an enemy force set out to attack Medina. The Holy Prophet^{sa} consulted with his companions. Together, they decided to fight on the open terrain outside the city. The problem, however, was that their enemy was so numerous that the Muslims had no hope of matching them. The enemy force consisted of three thousand experienced soldiers, whereas the Muslims had only one thousand men, the majority of whom were inexperienced fighters. This was especially true among the people of Medina, who were more accustomed to farming and agriculture than warfare. Similar to how certain

⁶ *Matthew*, New Revised Standard Version Updated Edition, 26:74 [Publishers]

individuals in our present society are looked down upon due to their trade, the people of Medina were also disregarded for their lack of martial prowess. Therefore, even among the thousand-strong Muslim army, most were inexperienced fighters. Additionally, three hundred hypocrites were present, known for abusing and reviling the Muslims. Thus, the Muslims understood that their actual numbers were even lower.

[Under these circumstances], the Holy Prophet^{sa} stood among his companions and sought their advice on whether to fight within the boundaries of Medina or outside. They ultimately decided that the battle should take place outside. Similar consultations were sought before the Battle of Badr as well. The purpose of these discussions was to hear the opinions of the *Ansar*, as the agreement made with them stipulated that they were not obligated to fight in battles outside Medina. One *Ansar* stood up and declared, “O Messenger of Allah^{sa}! Should we speak? We have accepted you as the Messenger of Allah. Even if you were to command us to cast our horses into the sea, we would do so. We will not be like the people of Moses^{as}, who told their prophet to go and fight alone. We will not let the enemy reach you unless they do so by trampling over

our dead bodies.”⁷

This was the fruit that emerged from the teachings of Muhammad^{sa}, and a tree is undoubtedly recognised by the produce it bears. Who, then, had the most exemplary followers? Was it the people of Moses^{as}, who told him to go and fight with his God alone? Was it the people of Jesus^{as}, among whom a prominent disciple cursed him to save himself? Or was it the people of Muhammad^{sa}, who, despite having an agreement with him not to fight outside Medina, declared that the enemy would only reach him by trampling over their dead bodies. They assured him that they would not allow his enemies to reach him for as long as they lived.

One might argue that such words were spoken in a moment of passion and that such emotions fade quickly in time of trial. However, these were not empty words, rather, the companions proceeded to battle. Indeed, God Almighty orchestrated a series of events that led to the Holy Prophet^{sa} being targeted and encircled by his enemies, creating circumstances in which the companions could fulfil their promise. The danger at that time was so grave that reports of the Prophet’s^{sa} martyrdom began to circulate. How

⁷ *As Seerah An Nabawiyyah*, Ibn Hisham, Vol. 1, p. 675, 2005 Damascus [Publishers]

did the companions react at this crucial moment? To gain an understanding, we can reflect on an incident in which an *Ansar*, approached Umar^{ra} and asked him as to what caused him to bow down his head in grief. Umar^{ra} replied that the Holy Prophet^{sa} had been martyred. Upon hearing this, the *Ansar* said, “If the Holy Prophet^{sa} has left this world, what purpose remains for us to stay? Let us follow him and die while fighting.” Uttering these words, he returned to the battlefield and was subsequently martyred. He fought with such fervour that when his lifeless body was discovered, it bore seventy wounds.

Let us consider other examples of such loyalty and devotion. When enemy forces showered the Holy Prophet^{sa} with arrows, a group of companions surrounded him, while their own backs were pierced. When one of the companions was later asked if he trembled from the pain, he responded, “I did not tremble at all for fear that my body might move, and an arrow might reach the Holy Prophet^{sa}.”

Such was the case of those who fought in this battle. It is often said that men tend to possess bravery. However, this level of loyalty and devotion was not confined to the male companions of the Holy Prophet^{sa}; it was equally possessed by the women [who

followed him]. After the same battle, as rumours of the Holy Prophet's^{sa} demise circulated, when the fighters returned to Medina, women and children rushed out of their homes in a state of hysteria at having heard the reports of his martyrdom. One woman approached a returning Muslim and desperately asked about the Messenger of Allah^{sa}. Since this companion knew that the Holy Prophet^{sa} was alive, he informed her that her father had been killed. The woman replied that she was inquiring about the Messenger of Allah^{sa}. He then told her that her brother had been killed. Again, the woman insisted on knowing about the Messenger of Allah^{sa}, to which he informed her that her husband had also been killed. In response, the woman snapped at him, questioning why he would not answer her about the health and safety of the Prophet^{sa}. Finally, he assured her that the Messenger of Allah^{sa} was alive and well. Upon hearing this, the woman thanked God and declared that as long as the Messenger of Allah^{sa} was okay, nothing else mattered to her.⁸

The significance of this can only be truly understood by someone who has witnessed the cries and lamentations of a grieving mother and the manner

⁸ *As Seerah An Nabawiyyah*, Ibn Hisham, Vol. 2, p. 880, 2005 Damascus [Publishers]

in which she weeps over the loss of a child, even if that child has only lived for a day. Yet, in this woman's case, her entire family upon whom she relied, had been killed, and her only concern was the well-being of the Messenger of Allah^{sa}. The blessed influence of the Holy Prophet^{sa} filled both men and women with such devotion. This serves as evidence that he was the greatest of all prophets, and no other community can present a similar proof in favour of their prophets. It becomes clear that the Holy Prophet^{sa} was indeed the most excellent of all prophets, and his status surpassed others in every respect. This is evident from the fact that all his followers, be they men, women, or even children, possessed a level of devotion and love that finds no parallel elsewhere.

[Let us now turn to the courage displayed by] two Muslim boys during the Battle of Badr. Despite being only fifteen years old, they persistently sought permission from the Holy Prophet^{sa} to participate in the battle. Abdur Rahman bin 'Auf^{ra}, a brave and courageous companion in his own right narrates:

During the battle, two boys stood to my left and right, and I did not feel safe standing between them. I would have felt much safer if I had been surrounded by experienced and courageous warriors. Lost in my

thoughts, one of the boys nudged me with an elbow. As I turned to him, he asked, “Where is Abu Jahl, the one who used to cause so much distress to the Holy Prophet^{sa}?” I was unable to respond when the second boy whispered secretly, so that the other boy may not hear, “Uncle! Which one is Abu Jahl? I wish to be the one to kill him.” Even I had not entertained the thought of killing Abu Jahl. Without delay, I pointed towards Abu Jahl, and both boys leapt from my sides like hawks, pierced through the enemy force, and killed him.⁹

These boys were merely fifteen years old. What do boys of their age typically do when they have not been guided by divine light? Today, boys from the cities engage in modern English games, while boys from villages amuse themselves with country games. Yet, these two boys risked their lives, displaying such valour that even a fearless companion like Abdur Rahman bin ‘Auf^{ra} was astonished by their bravery.

These examples should suffice for any sensible or intelligent person to conclude that the Holy Prophet^{sa} was the greatest among the prophets, and none can compete with him. The Holy Qur’an also emphasises this point, and indeed, the Holy Prophet^{sa} himself

⁹ *Bukhari*, p. 673, 1999 Riyadh, hadith no. 3988 [Publishers]

refers to himself as the chief of mankind. Consequently, it follows that the prophet who excels over all others should also be the most beloved to God. Regarding His love and affection for the Messenger of Allah^{sa}, God Almighty says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

Muhammad^{sa} is so beloved to Me that whosoever obeys him also becomes Our beloved.

When keeping this principle in mind it is easier to come to an understanding about the truth of Islam and is also a means through which disagreements commonly found amongst Muslims can be bridged. Since it is clear from the evidence that the Holy Prophet^{sa} is in all respects the most exalted and superior of all the prophets, hence, any belief or consideration pertaining to Islam should align with the premise that the Holy Prophet^{sa} is the best of all prophets and encompasses all human perfections. Any belief that undermines his superiority or diminishes his excellences is contrary to the teachings of Islam and the evidence supporting his eminence. Such beliefs cannot be considered legitimate within Islam.

¹⁰ Say, If you love Allah, follow me: *then* will Allah love you. *Surah Al-e-Imran*, 3:32 [Publishers]

Hence, considering the Islamic principles and the unanimous agreement among all Islamic sects, including Ahle Hadith, Ahle Sunna, Suhrawardi, Deobandi, Sunni, and Shia, it is established that Muhammad^{sa} holds the highest rank among all the prophets. Any belief that undermines his greatness and superiority cannot be deemed valid or acceptable. In light of this, let us address a point of contention that has arisen in recent times. There is an individual who claims to have been commissioned by God for the reformation of the world due to his obedience to the Holy Prophet^{sa}. According to this claim, God has referred to him as the Messiah, indicating that his mission is to overcome Christianity, which currently dominates over all religions, including Islam, and establish the supremacy of Islam. God has also referred to him as the Mahdi, as he has come to rectify the deficiencies of contemporary Muslims resulting from their estrangement from Islam and their failure to adhere to its teachings beyond superficial practices like prayer.

If such a claimant were a liar, they would undoubtedly be the greatest of disbelievers. However, it is incumbent upon all Muslims to thoroughly examine and evaluate a claim of prophethood to determine its veracity.

God Almighty himself asks who could be a greater wrongdoer than one who falsely claims that God has spoken to Him. Even if a lower-caste sweeper were to make an announcement, people would gather to hear what they had to say. Yet, sadly, when a person claims to be commissioned by God Almighty for the reformation of the world, they are often ignored. Even if this claimant were a liar, God Almighty would question those who dismissed the claim without investigation. God would inquire why they considered him false without examining his claim. This would reveal their lack of proper intention and their failure to evaluate the claims of an individual asserting divine commission. God would judge their hearts as lacking reverence and veneration for their Lord, as they made no effort to weigh the merits of one who claimed to be divinely commissioned.

Those who genuinely revere God Almighty display remarkable levels of obedience. Once, a man approached the Holy Prophet^{sa} and asked him to swear by God Almighty that he was a prophet. The Holy Prophet^{sa} took an oath by God Almighty that he was indeed a prophet. The man accepted this oath as sufficient proof. This exemplifies an extraordinary level of reverence rarely found in people. However, ordin-

ary people tend to acknowledge the other qualities of a claimant but pay no heed to their claim of divine appointment.

Let us now turn to the testimony of opponents of Hazrat Mirza Sahib, the Promised Messiah^{as}. Many of his opponents acknowledge his exceptional eloquence and the impact of his writings. For instance, following his demise, an obituary published in the newspaper *Wakil* recognised:

An eminent personality has departed this world empty-handed. His pen was enchanting, and his words would cast a spell. He was the embodiment of intellectual miracles. His vision was transformative, and his voice drew people in. His fingers were wrapped by the strings of revolution, and his fists were two charged batteries of electricity. He was like an earthquake and a storm in the world of religion. For thirty years, he was a point of resurrection, awakening those who had fallen into the deepest slumbers.¹¹

Could a person commanding such respect be deemed devoid of a sound mind? Certainly not. They could either be considered clever and quick-witted, adept at

¹¹ *Tarikh-e-Ahmadiyyat*, Vol. 2, p. 560, 2007 [Publishers]

deceiving people, or they could [actually] be truthful and commissioned by God Almighty. Thus, only two possibilities exist: either they are liars misleading people in the name of God Almighty, making them the most dishonourable individuals, or they are truthful and commissioned by God Almighty requiring people to accept their claim.

Therefore, it is necessary to thoroughly consider the claim of an individual who is of sound mind and declares that they speak on behalf of God Almighty. If their claim is deemed false, it should be rejected. However, if it is the truth, denying it is no trivial matter. Rejecting a true claim is graver than playing with fire. Fire may burn the body, but rejecting a true claimant burns the soul. Fire can only end a life that spans a few decades, but rejecting a true claimant destroys a life that extends for millions of years. Fire merely separates a person from worldly pleasures, but rejecting a true claimant hinders the joys and solace of the hereafter. Fire merely severs transient relationships, but rejecting a true claimant alienates individuals from their Creator, Master, and beloved Lord. Therefore, no matter how much inquiry is undertaken on this critical matter, it remains insufficient. It is the responsibility of every individual to listen and carefully deliberate over

the claim of one who asserts divine commission.

To properly reflect on such a claim, one of many methods, I will expound, is to examine whether it honours or diminishes the status of the Holy Prophet^{sa}. If the claim affronts his status, it should be rejected, even if the claimant can summon the sun and place it on their right hand and the moon on their left. However, if the claim establishes the superiority of the Holy Prophet^{sa} and elevates his glory, it should be deemed worthy of acceptance, leaving believers with no choice but to accept the truth of the claimant.

One key tenet that requires scrutiny is the matter regarding life and death of Jesus^{as}. The claimant of the present age avers that Jesus^{as}, who was chosen by God Almighty for the reformation of the Children of Israel, has passed away and that now he [that is Hazrat Mirza Ghulam Ahmad^{as} of Qadian] has been sent to reform the Muslim umma. Now, this claim needs to be assessed on the basis of whether it honours or diminishes the status of the Holy Prophet^{sa}. Any claim that supports the latter should be rejected as the superiority of the Holy Prophet^{sa} is an established truth supported by evidence. Followers of other religions often consider their prophets superior to all other human beings, even if it is not the case. However, Muslims have been bless-

ed with a guide who truly deserves the highest honour and reverence, and who can genuinely be referred to as the greatest of all prophets. Unfortunately, Muslims seem to have forgotten this fact and have consequently committed serious errors, leading them astray.

Let us determine whether the belief that Jesus^{as} is still alive and will return to revive the umma of the Holy Prophet^{sa} honours or diminishes the status of the Holy Prophet^{sa}. Many people believe that God Almighty raised Jesus^{as} to the heavens to protect him from his enemies, where he remains to this day. On the contrary, they believe that the Holy Prophet^{sa} died at the age of sixty-three and was buried on earth. He faced numerous trials and tribulations, fleeing from Mecca, being wounded in battle, and persecuted by his enemies. Throughout these ordeals, God Almighty did not raise him to the mountaintops, let alone the heavens. However, when Jesus^{as} encountered the slightest suffering, God Almighty immediately raised him to the heavens. Whereas, when Muhammad^{sa} was afflicted by one suffering after another, God Almighty kept him on earth without ever raising him to the heavens. The Holy Prophet Muhammad^{sa} displayed an unwavering commitment and devotion to God Almighty, dedicating his days and nights to the worship and rever-

ence of the divine and it became the sole purpose of his life. This aspect of his character is acknowledged even by Christians. Regardless of our personal beliefs about Muhammad^{sa}, it is undeniable that he constantly remembered and invoked God in every aspect of his life—whether sitting, standing, eating, drinking, sleeping, waking, whether by morning or evening, in times of joy or sorrow, during intimate moments, when getting dressed, and even while tending to the natural duties of the body. His profound love and devotion to God were akin to a person captivated by an intense longing for the divine.

Hence, the question naturally arises: Why did God Almighty not raise to the heavens a person whose love for Him surpassed all others, to the extent that even Christians were compelled to recognise his unwavering devotion, particularly during times of hardship and adversity? Moreover, why did God choose to elevate Jesus^{as} to the heavens at the slightest sign of suffering? Why did the Holy Prophet Muhammad^{sa} have to flee from Mecca under the cover of night and seek refuge in a cave to protect himself from his enemies, whereas God Almighty, for the protection of Jesus^{as}, opened the gates of heaven and raised him up into the celestial realm? Hence, which of these two prophets was dearer

to God Almighty and more beloved by Him?

Such a belief is an accusation against God Almighty. When Muhammad^{sa} surpassed all others in his love and devotion to God, why did God Almighty not display the highest degree of love and affection for him? Why did God show greater love and affection for Jesus^{as} when he faced difficulties? If Muhammad^{sa} had exceeded all others in his love for God, then God Almighty should have clearly demonstrated His love by raising him to heaven during his time of trial.

The idea that the Holy Prophet^{sa} would not experience a temporal death in this world even crossed the minds of his companions. When the Holy Prophet^{sa} passed away, Umar^{ra}, a noble companion, stood with a drawn sword, declaring that he would behead anyone who claimed that the Holy Prophet^{sa} had died. Umar^{ra} believed that the Prophet^{sa} had ascended to heaven and would return. No one dared to challenge him in that moment, and all fell silent. However, Abu Bakr^{ra} arrived and upon seeing the Holy Prophet's^{sa} lifeless body, went to the companions and declared:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنِ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ¹²

¹² Surah Al-e-Imran, 3:145 [Publishers]

Muhammad^{sa} was only a Messenger of Allah. The messengers before him have died. So if he dies also, will you turn back on your heels? He was just a messenger, not God Himself.

Then, Abu Bakr^{ra} said:

مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ مَاتَ وَمَنْ
كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ¹³

Whoever worships Muhammad^{sa} should know that he has died, and whoever worships Allah should know that He is alive and eternal.

Through these words, Abu Bakr^{ra} clarified that anyone claiming the Holy Prophet^{sa} had not died perceived him as a type of divine figure, for only God enjoys eternal life. The Prophet^{sa} had died like messengers before him. Umar^{ra} later recalled that when Abu Bakr^{ra} recited this verse, he realised the reality of the Holy Prophet's^{sa} death, causing his legs to buckle, and he fell to the ground. To mark the passing of the Holy Prophet^{sa}, the poet Hassaan^{ra} recited mournful poetry that lamented his passing:

كُنْتُ السَّوَادَ لِنَاظِرِي فَعَبِي عَلَىكَ النَّاطِرُ

¹³ *Bukhari*, p. 615-616, 1999 Riyadh, hadith no. 3668 [Publishers]

مَنْ شَاءَ بَعْدَكَ فَلْيَهْتُمْ فَعَلَيْكَ كُنْتُ أَحَادِثُ¹⁴

Muhammad^{sa} was everything to us. Whosoever dies after him may die, for we only feared his death.

It is evident that the superiority of the Holy Prophet^{sa} can only be established when it is accepted that no messenger before him continued to live while he passed away. Otherwise, how can a true Muslim reconcile with the belief that the Holy Prophet^{sa} is buried beneath the earth while Jesus^{as} continues to reside in heaven? While it is possible for one prophet to live longer than another, sustaining a particular prophet for hundreds of years implies that God Almighty kept him alive because He needed him more than those prophets He allowed to die in the natural way. This constitutes a grave affront to the greatness of the Holy Prophet^{sa} that no Muslim can tolerate.

In response to this, people often claim that since God Almighty is Omnipotent, He has the power to keep Jesus^{as} alive in heaven. While it is true that God is All-powerful, one must also consider how His omnipotence is manifested. It is well within His power to manifest the superiority of the Holy Prophet^{sa}. Therefore, He would not allow anything to contradict

¹⁴ *Diwan Hassaan Bin Thabit*, p. 103, 1994 Beirut [Publishers]

this manifestation. Furthermore, the natural law set by God Almighty cannot sustain the life of Jesus^{as} in this manner. The poor save their old clothes for reuse, while the wealthy usually donate them. Similarly, the poor save leftover food for later consumption, while the wealthy [usually] do not, knowing that they can always have freshly cooked meals. Sustaining Jesus^{as} would imply that it was only by chance that God was able to raise a prophet of such high rank as Jesus^{as}, and since God could not do it again, He sustained Jesus^{as} and placed him in heaven, ready to send him back when disorder and transgression prevailed in the world.

Believing that Jesus^{as} is still alive not only insults the Holy Prophet^{sa} but also dishonours God Almighty. As someone aptly said, ¹⁵زباں بگڑی تو بگڑی تھی خبر لیجے دہن بگڑا۔ The belief that Jesus^{as} is still alive is an affront against God Almighty.

Was God who raised a prophet after Jesus^{as}, as glorious as Muhammad^{sa}, incapable of raising another prophet like Jesus^{as}? Of course He was capable. Consequently, God had no need to keep Jesus^{as} alive and cast doubt over His own omnipotence.

This belief not only tarnishes Islam, the Holy

¹⁵ When the tongue becomes corrupt, so does the mouth. [Publishers]

Prophet^{sa}, the Muslim community, but also brings dishonour to God Almighty. Muslims adopted this idea when it entered the Islamic belief system through the conversion of Christians to Islam in large numbers. However, many eminent figures in Islamic history have argued that Jesus^{as} died a natural death. It was by giving into error that Muslims unknowingly embraced this idea. If they had realised the grave insult it represented against the Holy Prophet^{sa}, they would have never adopted it.

Returning back to the matter of the claimant of the current age, his second claim is that for the sake of the reformation of the umma of the Holy Prophet^{sa}, any reformer should be born from within it, as seeking help from an external source would be a cause of dishonour. Therefore, again, it needs to be determined whether the coming of Jesus^{as} as a reformer for the umma of the Holy Prophet^{sa} would diminish or honour the status of the Prophet of Islam^{sa}. Recently, I came across a piece in a newspaper which impressed me a lot. [To illustrate this point, a story of] an old kingdom in Amman is mentioned. When a revolt took place against this kingdom, India offered military assistance, but the Sultan declined, saying that as long as their people had strength, they would not need any external help.

Therefore, as long as a person has any strength left in them, they neither ask for help, nor wish to receive it. Similarly, Jesus^{as} did not belong to the umma of the Holy Prophet^{sa}; he was from the people of Moses^{as} and came for their reformation. Jesus^{as} himself said, “I was not sent but to the lost sheep of the house of Israel.”¹⁶ Believing that Jesus^{as} would come to reform the umma of the Holy Prophet^{sa} when it will fall into discord implies that God Almighty made the Holy Prophet^{sa} dependent on the help and support of Jesus^{as}. This would be a grave insult to the sacred and benevolent individual who filled the world with divine light and blessings and who opened the gates of his treasures so widely that the entire world was blessed by these riches. In truth, God Almighty said to the Holy Prophet^{sa}:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ¹⁷

We have given you so many blessings and rewards that whosoever comes to beg you, do not turn him away.

Indeed, God Almighty said that the Holy Prophet^{sa}

¹⁶ *Matthew*, New Revised Standard Version Updated Edition, 15:24 [Publishers]

¹⁷ *Surah Ad-Duha*, 93:11 [Publishers]

possessed so much wealth that:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ¹⁸

You must loudly proclaim to people to come and take it.

One who does not turn away a person asking for charity can be considered generous. But the kindness of the Holy Prophet^{sa} far exceeded simple generosity, so much so, that God Almighty told him that his treasures were so abundant he ought to go from place to place and call people to come and take from his wealth. That is, not only should he offer his riches to those who asked for them, but that he should seek people out and offer them his treasures. Is it then befitting for a person of such glory and majesty—to whom God Almighty had entrusted the treasures of divine light and knowledge—to call upon a prophet from the Children of Israel and implore of him to save his umma once it falls into discord? If this were the case, it is difficult for me to comprehend how the Holy Prophet^{sa} would be able to face Jesus^{as} on the Day of Resurrection. For [the second coming of Jesus^{as}] would imply that in that moment when faith had ascended to

¹⁸ *Surah Ad-Duha*, 93:12 [Publishers]

the Pleiades, [Muslims] had forsaken the Holy Qur'an, and their enemies were determined to eradicate Islam, the sanctifying power of the Holy Prophet^{sa} faded. Therefore, he was forced to light a flame from elsewhere, and only an external source was able to rescue his umma. Could anything be more sorry and agonising than this? Can any greater injustice be committed against the Holy Prophet^{sa}? In such circumstances who could ever believe that Muhammad^{sa} was superior to all the other prophets? Thus it must be conceded that any such belief is mistaken as is the idea that a need could ever arise to send Jesus^{as}, who belonged to the Children of Israel, for the reformation of the umma of the Holy Prophet^{sa}. On the contrary, the only acceptable belief on this matter is that the sanctifying power of the Holy Prophet^{sa} would give birth to Jesus^{as}! That is to say, the spiritual munificence and teachings of the Holy Prophet^{sa} would raise such individuals for the reformation of his umma.

Now that the points [of contention] with regards to Jesus^{as} have been settled—that is, the issue of his demise, and the coming of another Jesus from within the umma of Muhammad^{sa} for the sake of its reformation—[the matter of the continuity of prophethood remains]. While a consensus may be formed around

the first two points, the claim that the Promised Messiah^{as} had been commissioned by God as a prophet is often contested as an affront to the Holy Prophet^{sa}. To evaluate this claim, one must consider whether the appearance of another prophet after the Holy Prophet^{sa} diminishes or honours his status. Only a prophet of higher rank can abrogate the divine law brought by a previous law-bearing prophet. Thus, believing that a prophet could appear and replace the sharia of the Holy Prophet^{sa} would be an offense against him, for it would assume his teachings were no longer fit for purpose or were lacking in some way. However, just as buildings are demolished only once they have become dilapidated or are no longer able to be utilised according to their original purpose, the sharia of Muhammad^{sa} can only be supplanted if it becomes untenable or obsolete. Any such belief is an insult to the Holy Prophet^{sa}. If the sharia of Muhammad^{sa} remains operative and whole, the belief in another law-bearing prophet would undermine his status and suggest the existence of another pathway to God beyond complete obedience to the Holy Prophet^{sa}. And if such a gateway existed, it would have to be the equivalent to the Holy Prophet^{sa} or greater than him and this too would be an affront to him. However, the question at hand is whether a

person can attain the honourable rank of prophethood through obedience to the Holy Prophet^{sa}, as could not otherwise be attained by obeying the teachings of earlier prophets. That is, could a person by acting on the teachings of the Holy Prophet^{sa} rather than standing counter to them, by coming under the servitude of the Holy Prophet^{sa} rather than seeking to be his equivalent; and by submitting to his commandments rather than defying them, attain the rank of honour of prophethood. Hence, the question which needs to be determined is whether the appearance of this type of prophet would diminish or elevate the status of the Holy Prophet^{sa}.

Regarding the need for reformers, some argue that if they accept a prophet after the Holy Prophet^{sa}, it would be an insult to him because it implies that a reformer is still needed after his advent. However, this does not hold true. The appearance of *Mujaddid* in Islam and the acceptance of oaths of allegiance by Muslim saints clearly indicate the necessity of reformers, and they indeed appeared when they were required. The question then arises, whether it is possible for a person of a higher rank than a reformer to appear. If the umma of the Holy Prophet^{sa} can never regress or decay, there would never be any need for a reformer of any type

whatsoever. However, what does it say about the status of Muhammad^{sa} that the condition of his umma may deteriorate and Muslims may deviate from the teachings of the sharia, yet no one will arise to rectify these evils? In reality, the immense love that God Almighty has for the Holy Prophet^{sa} necessitates that He takes special care of his umma and does not allow it to perish or go astray. Showing care and attention to someone is a sign of love and affection. Can anyone claim that when their children fall ill, they do not seek a remedy for them? Or when their loved ones stray, they do not try to set them right? Certainly not. Therefore, if in the eyes of God Almighty, Muhammad^{sa} holds the highest rank among all the prophets, it is imperative that God Almighty safeguards his umma more than any other community or people. The greater the degree of love, the more closely one looks after their loved ones. In matters of love, everything else becomes insignificant compared to the well-being of those we hold dear. It is narrated in a hadith that the companions would quarrel over the leftover water from the ablution of the Holy Prophet^{sa}.¹⁹ Abdullah bin ‘Umar^{ra}, during Hajj, would relieve himself at the same place where the Holy Prophet^{sa} used to do so. Although this may seem pe-

¹⁹ *Bukhari*, p. 447-450, 1999 Riyadh, hadith no. 2731 [Publishers]

cular in today's world, those who truly understand the meaning of love comprehend that when one cares deeply for someone, every aspect of their life is an object of endearment. Yet, unfortunately, there are some who believe that when the umma of the Holy Prophet^{sa} falls into decline, God Almighty will not provide the means for its revival. As for those who assert that the umma of the Holy Prophet^{sa} will always remain God-fearing and righteous, never requiring a reformer, if their claims were true, then it would be certain that no reformer would be needed by the umma of the Holy Prophet^{sa}.

However, if it is evident that Muslims have, for instance, abandoned the obligatory prayers despite the Holy Prophet's^{sa} emphatic statement that he felt like burning down the homes of those who did not go to the mosque for the Isha prayer, even if they were still inside their homes, then how can there be no need for a reformer?²⁰ The importance of offering prayers, including Isha, is clearly highlighted by the Holy Prophet's^{sa} profound emphasis on it. Likewise, if it is observed that Muslims no longer fulfil their obligation of paying *zakat*, despite Abu Bakr's^{ra} firm stance that he would wage jihad against anyone who did not

²⁰ *Bukhari*, p. 1244, 1999 Riyadh, hadith no. 7224 [Publishers]

pay it, even if their dues were as little as the rope of a camel, and if other divine commandments are being abandoned by Muslims, how can there not be a need for a reformer? It is undeniable that if the condition of Muslims had not deteriorated, they would not require a reformer. However, since the decline of the Muslim community is an established fact, why is it so difficult to accept that God Almighty has made provisions for their revival? If this were not the case, it would imply that God Almighty did not truly love the Holy Prophet^{sa}. Therefore, those who persistently claim that the Muslim world does not need a reformer are in a state of denial. When the truth is evident to all, including the enemies of Islam, continuing to deny the need for a reformer is an act of foolishness.

Then there are those who argue that while *Mujaddid* and *Ma'mur* can emerge in Islam, another prophet cannot, as it would be seen as an insult to the Holy Prophet^{sa}. This would indeed be true if an individual claimed to be a law-bearing prophet and declared that they had brought a new law that superseded the sharia of the Holy Prophet^{sa}. However, if a person from within the umma of the Holy Prophet^{sa} was granted this rank and status as an honour, it would not diminish the status of the Holy Prophet^{sa}. Rather, it would

enhance his prestige. In the world, those who have subordinates of great merit and worth are considered to hold a high position. Why is a commander-in-chief of an army regarded as having the highest rank? It is because their subordinates are generals. Similarly, why are generals considered to occupy a high rank? It is because their subordinates consist of colonels. Therefore, the concept of superiority inherently includes the idea that those in positions of seniority have subordinates of high rank. It is absurd to assume that a person can only claim the highest rank if other people of merit cease to exist. By that logic, one could consider a child to be brave and courageous in comparison to the deceased, but would that truly be the case? A truly brave person is one who bears comparison to other courageous individuals. However, a child cannot defeat a lifeless body and claim to be brave. The courage of a person is judged in comparison to others who possess the same quality. Similarly, why are certain educational institutions considered superior to others? It is because their students excel over those of other institutes.

The Holy Prophet^{sa} himself said that God Almighty had elevated him above all other prophets, and on the Day of Judgment, his umma would fill him with pride. What would make him proud of his umma?

What distinction would be bestowed upon his people that would set them apart from others? Just as the communities of other prophets witnessed the advent of reformers and *Mujaddid*, no prophet came within any other community to achieve that station by following the law-bearing prophet of that umma with absolute devotion. Therefore, it would be a source of pride for him that such a status was attained by one of his own servants, thereby elevating his honour and greatness. In addition to all of the above, there is yet another reason for a prophet to appear from within the umma of Muhammad^{sa}. The Holy Prophet^{sa} has said:

لَوْ كَانَ مُوسَى وَعِيسَى حَيَّيْنِ مَا وَسَعَهُمَا إِلَّا اتَّبَاعِي²¹

If Moses^{as} and Jesus^{as} were alive, they would have no choice but to obey me.

One might argue that making such a claim without any evidence holds no value. Therefore, it was essential to resolve this issue, and the only way to do so was by sending an individual—within the umma of the Holy Prophet^{sa}—with the same rank and status as Moses^{as} and Jesus^{as}. Thus, to validate the claim of the Holy

²¹ *Al Yawaqit wal Jawahir*, Abdul Wahab She‘rani, Vol. 2, p. 342, Beirut [Publishers]

Prophet^{sa} that if Moses^{as} and Jesus^{as} were alive in his lifetime they would have followed him. It was necessary to raise such a person from within the umma of Muhammad^{sa}, who, upon attaining this status, would accept themselves as a servant of the Holy Prophet^{sa} and be so obedient to him that even the slightest deviation from the path set by the Prophet of Islam^{sa} would lead to their destruction. Therefore, this specific claim of the Holy Prophet^{sa} could only be substantiated if such a person were raised from within his umma; otherwise, it would have remained subject to doubt. Consequently, to establish the truth of the Holy Prophet^{sa}, it was necessary for a person from within his own umma to be bestowed with the status of prophethood.

The next point to consider is whether the person claiming prophethood in the present age has, through their words and actions, established the greatness of the Holy Prophet^{sa}, or if they have caused him disgrace. If their mission establishes the greatness of the Holy Prophet^{sa}, they should be accepted, and if not, they should be rejected.

Given the prevailing turmoil within the world of Islam, it is clear to many that destruction looms on the horizon. In such perilous circumstances, it was imperative for a divine reformer to appear. However, apart

from Hazrat Mirza Ghulam Ahmad^{as}, no other individual has claimed to have been divinely commissioned [to restore Islam to its full glory]. Therefore, even if one were to assume that he is not truthful in his claim and is instead a liar or a *Dajjal* (God forbid), then it must be assumed that instead of assisting Islam in its time of need, God Almighty have forsaken it by sending a *Dajjal*. Such a situation can be likened to the case of a patient who is in desperate need for medication but is instead administered with a poison.

It is also worth noting the circumstances surrounding this supposed antichrist. There was not a single moment when he did not invoke blessings upon the Holy Prophet^{sa}, establish the greatness of the Prophet of Islam^{sa}, or dedicate himself to the service of the religion. Meanwhile, the state of the Muslims is such that they embrace those who disgrace the Holy Prophet^{sa}, abuse him, and attack Islam. Yet, the honour and regard that the Promised Messiah^{as} held for the Holy Prophet^{sa} was so high that when Pandit Lekh Ram greeted him, he turned the other way. Some individuals, thinking that he may not have recognised Lekh Ram, informed the Promised Messiah^{as} of the greeting. In response, the Promised Messiah^{as} turned red and asked if Lekh Ram was not ashamed, considering that

while he may be offering his greetings now, he would spend much of his time abusing the Holy Prophet^{sa}.

Likewise, whenever anyone would speak against the Holy Prophet^{sa}, the Promised Messiah^{as} would passionately confront their claims. An individual by the name of Dowie appeared in America and claimed that he had come to eradicate the religion of Muhammad^{sa} and spread Christianity in the world. In response, the Promised Messiah^{as} invited Dowie to compete with him in a prayer duel to determine which of Islam or Christianity would prevail. Dowie reacted by claiming that the Promised Messiah^{as} would have no power over him and that he would crush him like an insect. In turn, the Promised Messiah^{as} prophesied that God would humiliate and destroy Dowie. Soon afterwards, Dowie's father revealed that his son was of illegitimate birth, his own wife and children severed ties with him, and his wrongdoings were exposed to the world. Finally, he was struck by paralysis and suffered a humiliating and disgraceful death. In response, Christian newspapers wrote stories about the champion of Islam who had vanquished the champion of Christianity.

In summary, if an individual like the Promised Messiah^{as} confronts and challenges the enemies of Islam and declares:

بعد از خدا بعشق محمد محترم
گرفتار این بود بخدا سخت کافر²²

How can they be considered a *Dajjal* (God forbid)? In such a case, who can be considered a true Muslim? The Promised Messiah^{as} once expressed that if loving God and loving Muhammad^{sa} was a form of heresy, then he would willingly embrace that heresy a thousand times over any version of Islam that disgraced the Prophet^{sa}.

To determine the truthfulness of the Promised Messiah^{as}, one should examine his works and the efforts of his followers. Do they curse the Holy Prophet^{sa} or degrade Islam? Or do they dedicate themselves to spreading the name of Islam and the teachings of the Holy Prophet^{sa} to every corner of the earth? Although, our community may be small in comparison to others and lack financial means, we have sent missionaries to various countries. All our members are wholeheartedly serving the cause of Islam and are prepared to make any sacrifice for its sake. Recently, I launched an appeal to collect one hundred thousand rupees for building

²² Next to God, I am inebriated with the love of Muhammad^{sa}; If this be disbelief, then by God I am a great disbeliever. *Lecture Sialkot*, p. 69, 2007 [Publishers]

a mosque in London, and we have already collected ninety-two thousand rupees towards this goal.

In conclusion, to settle the disagreements between us and other Muslims, it is essential to determine which set of beliefs insult the Holy Prophet^{sa} and which set of beliefs honour and elevate him. If it is evident that our actions and our condition and circumstances, in comparison to those of our adversaries, establish the honour of the Holy Prophet^{sa}, then there is every reason to pay closer attention to our community. We pray that God Almighty opens the eyes of the people and grants them the strength to relinquish such beliefs that dishonour the Holy Prophet^{sa} and not let any relationships and attachments come in the way of attainment of his goal and to embrace such beliefs that establish his honour and greatness. May the honour and greatness of the Holy Prophet^{sa} be established throughout the world.

Glossary

Ahle Hadith or *Ahle Ḥadīth* (اهل حديث) an Islamic movement that regards the Qur'an, sunna and hadith as the only sources of religious authority.

Ahle Sunna or *Ahle Sunnah* (اهل سنه) most commonly refers to the Sunni branch of Islam in general and its various sects.

Ansar or *Ansār* (انصار) literally “helpers”; denotes the early Muslims of Medina who helped the Holy Prophet^{sa} after his migration.

Dajjal or *Dajjāl* (دجال) a figure in Islamic eschatology often referred to as the false messiah or the Anti-christ.

Deobandi or *Deobandī* (ديوبندی) a revivalist movement within Sunni Islam that adheres to the Hanafi school of law.

Hadith or *Ḥadīth* (حدیث) the recorded sayings and traditions of the Holy Prophet^{sa}.

Hazrat or *Ḥadrat* (حضرت) an honorific Arabic title.

Jihad or *Jihād* (جهاد) literally “struggle”. A holy war undertaken by Muslims against disbelievers.

Kikar or *Kikar* (کینکڑ) a type of small thorny tree also referred to as Acacia or Gum Arabic.

Mahdi or *Mahdī* (مهدی) literally meaning ‘the guided one’; in Islamic eschatology a messianic figure in Islam who Muslims believe will appear near the end of times to rid the world of injustice and restore true religious beliefs.

Ma'mur or *Mā'mūr* (مأمور) divinely commissioned.

Mujaddid (مُجَدِّد) a term used for Islamic reformer or reformers.

Pandit (پنڈت) a Hindu scholar learned in Sanskrit and Hindu Philosophy.

Sharia or *Sharī'ah* (شريعة) literally ‘path’ or ‘way’. The word sharia is often used with reference to Islamic law or the various duties and obligations of Muslims.

Shia or Shi'ah (شِيعَة) the second largest sect of Islam; a follower of the Shia sect.

Suhrawardi or Subrawardi (سُهْرَوَرْدِي) Muslim order of Sufis; a follower of the Suhrawardi order.

Sunni or Sunnī (سُنِّي) the largest sect of Islam; a follower of the Sunni sect.

Umma or Ummah (أُمَّة) the global community of Muslims.

Zakat or Zakāt (زَكَاة) the fourth pillar of Islam. An annual alms payment obligatory on all Muslims which is used for social welfare and charity.

