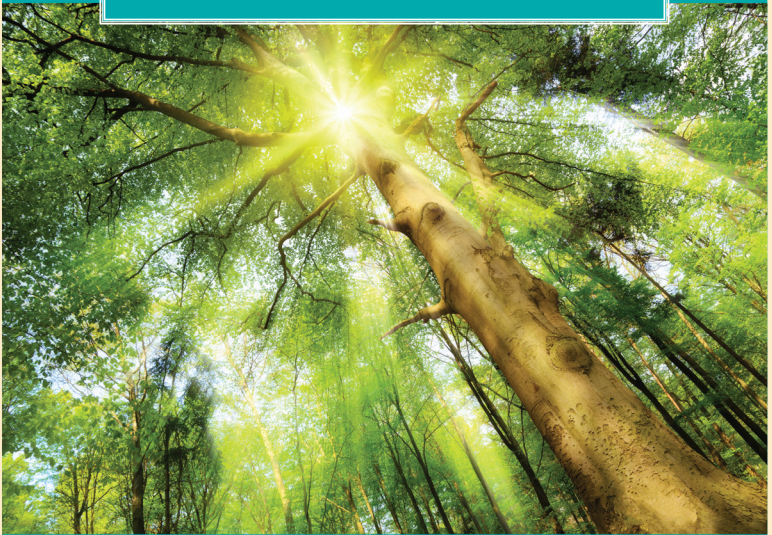


— A —
CONCLUSIVE
ARGUMENT
in favour of
ISLAM



HAZRAT MIRZA GHULAM AHMAD

*The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community*

— A —
CONCLUSIVE
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in favour of
ISLAM

Mere claims do not prove that a certain religion is true. The distinct hallmark of a true and living religion is that it establishes the existence of God in every age and with undeniable evidence.

In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that Islam is a living religion that is not based on tales of the past, but possesses the power to endow its followers the ability to manifest miracles and signs even today. A tree is recognised by its fruit he states, and the fruits of Islam can be tasted by all even today.

The author takes up the challenge of Dr Henry Martyn Clark to engage in a debate that he said would once and for all settle the differences between Christianity and Islam, and determine the superiority of one over the other – a debate dubbed *'The Holy War'* by Dr Clark. The author presents copies of correspondence between Dr Clark and himself, as well as letters to and from the Muslims of Jandiala, who were to be represented in this debate. It also contains the conditions settled for the aforementioned debate and proclaims a prophecy regarding Muhammad Husain of Batala.



A Conclusive Argument
in Favour of Islam

(Hujjat-ul-Islam)

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community

ISLAM INTERNATIONAL PUBLICATIONS LIMITED

A Conclusive Argument in Favour of Islam

An English rendering of *Hujjat-ul-Islam*

Written by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi, peace be on him,

Founder of the Ahmadiyya Muslim Community

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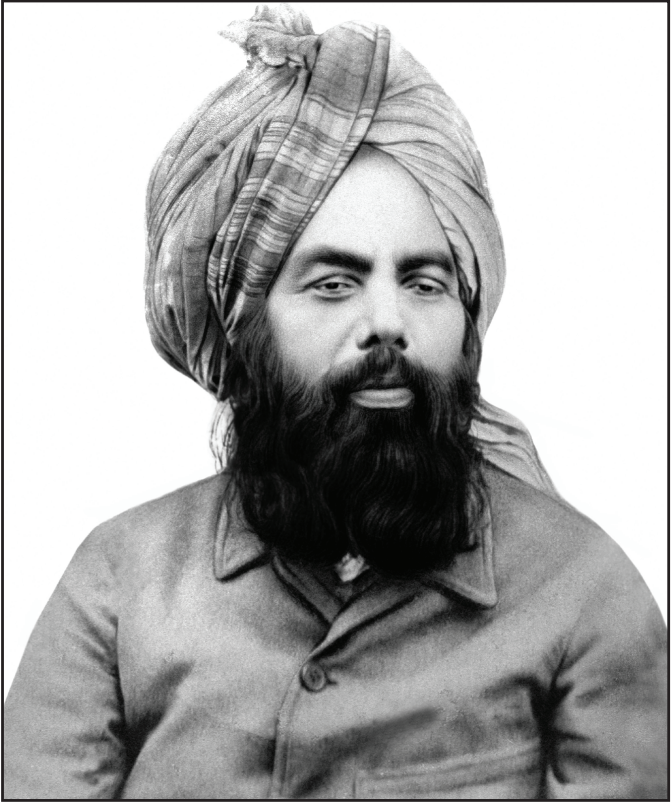
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi
(peace be upon him)

About the Author

Hazrat Mirza Ghulam Ahmad, peace be upon him, was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, 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 humanity to the achievement of moral and spiritual perfection by establishing communion with God.

Hazrat Mirza Ghulam Ahmad, peace be upon him, 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. He continued to receive divine revelations and was thereafter commanded by God to announce that he was the divinely appointed Reformer of the Latter Days, as prophesied by various religions under different titles. He claimed to be the same

Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The Ahmadiyya Muslim Community is now established in more than two hundred countries of the world.

After the demise of the Promised Messiah, peace be upon him, in 1908, the institution of *Khilafat* (successorship) was established to continue his mission, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Hazrat Mirza Masroor Ahmad, may Allah be his Helper, is the Fifth Successor to the Promised Messiah, peace be upon him, and the present head of the Ahmadiyya Muslim Community.

Publisher's Note

The words in the text in normal brackets () and in between the long dashes—are the words of the Promised Messiah, peace be upon him, and if any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [].

References to the Holy Quran contain the name of the *Surah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Surah Al-Jumu'ah*, 62:4, and counts *Bismillahir-Rahmanir-Rahim* [In the name of Allah, the Gracious, the Merciful] as the first verse in every chapter it appears.

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Sallallahu Alayhi Wa Sallam* (peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for *Alayhis-Salam* (peace be upon him). 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.

Publisher

*A Conclusive Argument
in Favour of Islam*

المحمد سد المنته كرسالة تالیف كرهه مجر دوران
سبح الزمان مرزا غلام احمد ریس قادیان
موسوم به

حجة الاسلام

جس میں ڈاکٹر ایچ مارٹن کلارک صاحب اور بعض دوسرے
عیسائی صاحبوں کو اس عظیم الشان دعوت کے ٹٹے بلایا گیا ہے کہ پونا
میں زندہ اور باریکت اور آسمانی روشنی اپنی اندر رکھنے والا مذہب صرف
اسلام ہی ہے جس کے ثبوت کے نشان اب بھی اسکے ساتھ ایسے ہی ہیں
جیسا کہ پہلے تھے اور اس سلسلہ میں یہ بھی بیان کیا گیا ہے کہ عیسائی مذہب
تاریخی میں پڑا ہوا ہے اور زندہ مذہب کی علامتیں ہیں موجود نہیں ہیں اور
جو ۲۲ مئی ۱۸۹۳ء کو مباحثہ قرار پایا اس کی ضروری شرائط یہی آہن فرج
ہو کر معہ بعض اور اشتہارات کے جو شیخ محمد حسین جبالوی وغیرہ کے متعلق ہیں

اتمام حجت کی غرض ۸ مئی ۱۸۹۳ء کو ایسا شیخ نور احمد صاحب

مہتمم مطبع یا قن امرتسیر میں شائع ہوا

*All praise and
benevolence belongs
to Allah that this treatise
authored by the Reformer and Messiah
of the Age, Mirza Ghulam Ahmad, Chief of
Qadian, has been named*

**A CONCLUSIVE
ARGUMENT IN
FAVOUR OF ISLAM**

wherein Dr H. Martyn Clark and certain other revered Christians have been given the magnificent invitation to recognise that in the world today, Islam alone is the religion that is living and blessed, and possesses heavenly light. The signs of its truth are just as evident today as they were before. This treatise also declares that Christianity is steeped in darkness and devoid of the signs of a living faith. Furthermore, the necessary conditions of the debate, to be held on 22 May 1893, are also outlined along with additional announcements about Sheikh Muhammad Husain of Batala and others like him.

*In order to clinch the argument, this has been
published on 8 May 1893 under the supervision
of Sheikh Nur Ahmad, Proprietor
Riyaz-e-Hind Press,
Amritsar.*

Price per copy 1 anna

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قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹

کوئی اُس پاک سے جو دل لگاوے
کرے پاک آپ کو تب اُسکو پاوے

*One who attaches their heart to the Pure One,
Must first purify themselves, then alone shall they find Him.*

Many people of all nations claim that they love God Almighty, but what needs to be discerned is whether God Almighty loves them in return. The love of God Almighty is such that it first removes the veil of the heart—a veil that prevents man from firmly believing in His existence, whereby his belief in God Almighty is vague and lacks understanding to such a degree that in trying times, man often altogether denies His existence. This veil can never be lifted without divine discourse. Thus, man plunges into the fountain of true divine understanding on the day that **God Almighty** Himself addresses him by giving the glad tiding ‘**I am present.**’ As a result, man’s consciousness of God does not remain confined to his mere conjectures or rational fancies; rather, he comes so close to God Almighty, as though he were seeing Him. It is the

¹ He indeed *truly* prospers who purifies *his soul*. (*ash-Shams*, 91:10) [Publisher]

absolute truth that man only attains perfect belief in God Almighty when Allah, the Glorious, Himself enlightens one of His own existence.

The second sign of God Almighty's love is that He not only gives His beloved servants the knowledge of His existence, but He also especially manifests signs of His mercy and grace to them; He accepts their prayers though they may apparently seem beyond hope, and informs them of their acceptance through His revelation and word. It is then that their hearts find contentment and realise that He indeed is the Powerful One who hears their prayers and answers them, delivering them from difficulties. That is the day when one understands the true philosophy of salvation and learns about the existence of God Almighty. Although others can also experience true dreams that awaken and caution them, the manner in which the elect of God enjoy this blessing is unique in degree, majesty and quality. This divine discourse is a prerogative of God Almighty's chosen ones. When such a loved one prays, God Almighty manifests Himself with Divine Majesty, causing His spirit to descend upon him, and thereby giving him glad tidings of the acceptance of his prayer with His loving words. One who is repeatedly blessed with this discourse is called a Prophet or a

Muhaddath (مُحَدَّث). The sign of a true religion is that its teachings continue to produce such virtuous individuals who attain the station of a *Muhaddath*—to whom God Almighty speaks directly. The principal sign of Islam's divine origin and truthfulness is that virtuous people, with whom God Almighty converses, have always appeared in it.

تَنْزِيلٌ عَلَيْهِمُ الْمَلَائِكَةُ الْأَتَّخَافُوا وَلَا تَحْزَنُوا²

This is the essential criterion of a true, living and divinely accepted religion; we know Christianity is devoid of this divine light which Islam alone possesses. Our entire debate with Dr Clark hinges on the purpose and condition that if he refuses to take up this challenge, then it must be surely understood that, for the refutation of Christianity, this argument alone outweighs a thousand others—that the dead can never compete with the living, nor can the blind equal the seeing.

وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى³

5 May 1893

Humbly,

Mirza Ghulam Ahmad,

Qadian, District Gurdaspur

² The angels descend on them, saying: fear ye not, nor grieve. (*Ha Mim as-Sajdah*, 41:31) [Publisher]

³ And peace be on those who follow the guidance. [Publisher]

The Holy War Waged
by Reverend Dr Clark and in Response

AN ANNOUNCEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ⁴

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ⁵

Let it be clear that, through some of his letters, the aforementioned Doctor has expressed his desire and readiness to hold a Holy War with the Muslim scholars. He has also articulated in a letter that this contest would be held with the objective of reaching a final verdict. Moreover, he has also threatened that if the Muslim clerics shy away from this contest or suffer a crushing defeat, they would forfeit their right to confront the scholars of Christianity in the future, or to consider their own religion to be true, or to challenge the Christian people. Since I have been commissioned for such religious contests and, on account of divine revelation, know for certain that I shall be victorious in every field; therefore, Dr Clark has been forthwith informed through a letter that it is my earnest desire to take part in this contest so that the distinction between truth and falsehood may be clearly manifested. Not

⁴ In the name of Allah, the Gracious, the Merciful. [Publisher]

⁵ We praise Him and invoke blessings on His Noble Messenger^{sa}. [Publisher]

only this, but I have also sent some respected friends to Dr Clark in Amritsar as representatives in order to formally accept this challenge. Their names are:

1. Mirza Khuda Bakhsh
2. Munshi Abdul-Haqq
3. Hafiz Muhammad Yusuf
4. Sheikh Rahmatullah
5. Maulvi Abdul-Karim
6. Munshi Ghulam Qadir Fasih
7. Miyan Muhammad Yusuf Khan
8. Sheikh Nur Ahmad
9. Miyan Muhammad Akbar
10. Hakeem Muhammad Ashraf
11. Hakeem Ni'matullah
12. Maulvi Ghulam Ahmad, the Engineer
13. Miyan Muhammad Bakhsh
14. Khalifah Nur-ud-Din
15. Miyan Muhammad Isma'il

After some discussion, Dr Clark and my friends who represented me, agreed unanimously that the debate ought to be held in Amritsar. Mr Abdullah Atham, the former Extra Assistant, was proposed to be the champion on behalf of Dr Clark, and it was also proposed by them that both parties would be permitted

to have three assistants. Each party would be given six days to raise objections against the other. In the first six days, we would have the right to raise objections against the religion, teaching and creed of the opposing party. For example, to demand proof of the divinity of the **Messiah**, peace be upon him, or proof of him being the **saviour**, or present other objections against Christianity that are likely to arise. Similarly, our opponents would also have the right to raise objections against the teachings of Islam for six days. In order to conduct the debate efficiently, it was also decided that a president from each side be appointed to stop the other party from raising an uproar, engaging in prohibited activity, or causing unwarranted disruption. It was also mutually agreed and settled that each party would be accompanied by no more than fifty people; after printing one hundred tickets, both parties would issue fifty tickets each to their own supporters and no one would be allowed to enter without an issued ticket. In the end, in accordance with the special request of Dr Clark, it was proposed that the debate would commence on **22 May 1893**; Dr Clark would be responsible for selecting the venue and making other arrangements for the debate.

Having settled all of these issues, Dr Clark and our brother Maulvi Abdul-Karim signed the document, which outlined the conditions of the debate in detail. It was decided that, by 15 May 1893, both parties would publish the **conditions** of this debate. After this, my friends returned to Qadian.

Since Dr Clark himself has named this debate '*The Holy War*', I wrote to him on 25 April 1893 that I too accept the conditions of the debate, which were accepted by my friends, but it should first be determined how this 'Holy War' would affect the two parties. How would it be clearly understood that a certain party had actually been defeated? As years of experience have proven that no matter how clearly one party **prevails** over the other in terms of **rational** and scriptural **arguments**, the latter does not concede its defeat. Rather, they try their utmost to prove their victory by adding explanatory notes to their written documents when the debates are published. Now if this debate is limited to scriptural disputes alone, then an intelligent person can foretell that this debate would not be any different from the previous ones held between the Christian priests and the scholars of **Islam**. On closer examination the present debate seems to contain nothing new. The Christian clergy will have the same usual objections:

Islam was spread by the sword, it teaches polygamy, presents a physical paradise, etc, etc. We, on our part, will present the same usual responses: Islam did not take the first step in raising the sword, but, in accordance with the needs of the time, used it only to establish peace; Islam **did not enjoin** the murder of women, children, or monks. Only those who first drew their swords against Islam were the ones killed by the sword. The teachings of the Torah stand out as the most vehement in wielding the sword, and they even resulted in the slaying of countless women and children. While you hold that these merciless and cruel **battles were not immoral** in the sight of God, but were by His command, it would be extremely unjust to say that the same God was displeased with the battles of Islam, which the blessed **Prophet** of God Almighty, **peace and blessings of Allah be upon him**, was compelled to fight in a state of oppression or in order to establish peace.

In the same way, we will respond to the allegation regarding polygamy with the usual answer: in most nations before the dawn of Islam, men practiced polygamy and had hundreds of wives, some even thousands. Islam did not increase this number, but rather reduced it. In fact, it is the distinct superiority

of the **Quran** that it has rejected an unlimited and indefinite number of wives. Did the honourable prophets of Israel, who had hundreds of wives, some as many as **seven** hundred, lead adulterous lives to the end of their days? Is their progeny, which includes a number of righteous people—and even prophets—to be considered illegitimate?

In the same way, the usual reply to the question of **paradise** will be that the paradise of the Muslims is not merely physical, but rather an abode where one **beholds the Divine** and a place of both physical and spiritual blessings. On the contrary, it is the Christians who believe that their **hell is merely physical**.

The question that arises here is what shall be the end result of these debates? Can we hope that the Christians would accept these answers of the Muslims, which are based on nothing but truth and justice? Or would miracles be considered enough to prove the divinity of a person? In certain passages of the **Bible** it is stated that not only the Messiah, rather **all of you are the sons of God**; in other places, it is stated that you are his daughters, and elsewhere still it is stated that all of you are God. Shall all this be taken literally? While obviously this cannot be, I wonder if this debate, for

which a twelve-day stay at Amritsar is a must, will yield any positive result.

In view of these reasons, it was proposed to Dr Clark by registered post that it would be appropriate for both parties to engage in a prayer-duel after each one has completed their six days. For this purpose it would suffice for each party to solicit a heavenly sign from God Almighty in support of their religion and a one-year time frame should be stipulated for the manifestation of these signs. Then, if a heavenly sign, which is beyond human powers and the like of which cannot be produced by the opposing party, appears in favour of either one of the parties, it shall be mandatory for the defeated group to embrace the faith of the other whom God Almighty has given ascendancy with His heavenly sign. If they refuse to accept the other's faith, then they ought to give away half of their property to the victorious party in order to support the true religion. Thus will the distinction between truth and falsehood become abundantly manifest. For when one party has utterly failed to demonstrate a sign in response to an extraordinary sign, then the victory of the one that has shown a sign will become abundantly clear and there would be no need for further debate and the truth shall become apparent. However, as of today, 3 May 1893,

more than a week has passed and Dr Clark has given no reply to this letter whatsoever.

Therefore, through this announcement, I respectfully advise Dr Clark and his party, who have named this debate *The Holy War* and who seek a conclusive verdict between the Muslims and Christians, so that it may come to light as to whose God is True and Powerful, that it is a **vain desire** to expect this from such minor debates. If this desire is sincere, then there is no better way than to test truth and falsehood by means of heavenly support; I agree to this method with heart and soul.

Though I do not consider it necessary in the least, I still do accept this manner of debate that is to be held with scriptural and rational arguments. However, it would also be mandatory that after each party has completed its six days, the opposing parties should engage in a prayer-duel as mentioned above. Both parties must publish in advance their announcement that they shall engage in a prayer-duel. That is to say they should pray: 'Our Lord! If we pursue falsehood, then disgrace us by showing a sign in favour of the opposing party and if we follow the truth, then humiliate our opponents by showing a heavenly sign in our favour.' Both of the parties should say *ameen* (أَمِينَ) at the end of this prayer. A one-year

time limit will be set for this and the defeated party shall be subject to the aforementioned penalty.

If the question arises as to how the matter will be decided if a sign appears in favour of both parties or in favour of neither during the year, the answer is that in both scenarios I shall consider myself defeated and liable to the aforementioned penalty, as I have been commissioned by God Almighty and have received the glad tidings of victory. Thus, if any Christian, for his part, demonstrates any heavenly sign against me, or conversely if I am unable to show one within a year, I shall be proven false. I swear by Allah, the Glorious, that He has clearly conveyed to me through revelation that the Messiah, peace be upon him, was without doubt a human being like others, and that he was a true prophet and messenger of God Almighty, and divinely elected. I have also been informed that by following the Prophet [Muhammad], peace be upon him, I have been blessed with all of the bounties that were given to the Messiah, and that I am the Promised Messiah; I have been given the **weapon** of divine light that shall dispel all darkness, fulfilling the prophecy that the Messiah will come and break the cross. So when this is the case, it is necessary that a sign be manifested in my support within one year of the prayer-duel, as proof of my truthfulness. If no

such sign appears, then I am not from God Almighty and I not only deserve the proposed punishment, rather I am worthy of death. Thus, I accept all of the aforementioned and make this announcement today.

After the publication of this announcement, it is proper and incumbent upon Dr Clark that he too ought to announce that if after the prayer-duel a sign appears in support of **Mirza Ghulam Ahmad** within a year and no sign appears in his own support within this period, he would accept Islam without delay, or give away half of his property to the victorious party in order to support Islam, and that he would never again stand in opposition to Islam.

Dr Clark should realise that I have imposed harsher conditions upon myself than I have proposed for him. For instance, if both of us can show a sign, then according to the above conditions, even then he would be considered truthful; if neither of us can show a sign within a year, even then he would be considered truthful. I will only prove to be true if I am able to manifest a sign within a year and Dr Clark is unable to match. If, after the publication of this announcement, he fails to publish his announcement in parallel, he clearly will be deemed to have evaded the challenge.

I will in any case remain ready to engage in a debate with him based on reason and scriptures, provided he publicly acknowledges that he and his people are unable to manifest any sign in contest with Islam, and concedes in writing that heavenly signs are the **hallmark of Islam** alone and that Christianity is devoid of such blessings. I have heard that Dr Clark also said in the presence of my friends that he would surely engage in this debate but only with the Ahmadiyya sect and not with the Muslims of Jandiala. Let it be clear to Dr Clark that it is members of the Ahmadiyya sect who are true Muslims. They do not confuse human opinion with the Word of God Almighty and they accord the Messiah only with that status which is consistent with the Holy Quran.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ⁶

⁶ And peace be on those who follow the guidance. [Publisher]

For the Information of Miyan Batalvi Sahib

AN ANNOUNCEMENT

Let it be clear that the announcement in which Sheikh Batalvi was invited to write a commentary of the Holy Quran in Arabic was dispatched to him on 1 April 1893. As such, Mirza Khuda Bakhsh, who took the announcement to Lahore, returned with a message that Batalvi Sahib had promised to publish a response within two weeks of the 1st of April. The reply was awaited for two weeks but nothing was received. He was then reminded, at which time he replied with a letter that has been published in my announcement, stating that he would publish and dispatch the answer within the month of April. Now April too has passed and Batalvi Sahib has twice reneged on his promise. We do not accuse him of anything, but he should be ashamed that he, for his part, arbitrarily calls others liars and accuses them of breaching their promise, while he himself does not honour his promises. It is astonishing that an answer could have been given by a mere *yes* or *no*, yet a whole month has passed, and that too wasted in waiting. Now I am also faced with two important tasks. The first is the debate with Dr Clark and the second is to write an important treatise in support of Islam that will soon be sent to America, proving that Islam alone is the true and living religion. Therefore, Miyan Batalvi is hereby informed that if I

receive his answer before the completion of these two tasks I shall have to pronounce an alternative date for a contest with him. This date will be after the completion of these two engagements.

A Response to the Letter of
MR ABDULLAH ATHAM

Just as I had completed writing this announcement today, I received a letter by post from Mr Abdullah Atham. His letter was in reply to the letter I wrote to him and Dr Clark regarding the aforementioned debate. Below, I present a reply in the form of **his objections** and **my answers**.

OBJECTION:

We do not believe in the notion that old teachings require new miracles. Therefore, we neither see any need for miracles nor do we find any capacity in ourselves to show a miracle.

ANSWER:

Dear Sir, I did not use the word *miracle* in my letter. Indeed, showing a miracle is the work of no ordinary person, but of a prophet and messenger of Allah. However, as you believe and know, a tree is recognised by its fruit, and the fruits of faithfulness that the Holy Quran refers to are mentioned in the Holy Gospel as well. I hope you will have understood, and so to prolong this discourse is unnecessary. I only wish to inquire: do you not possess the ability to demonstrate these fruits of faithfulness at all?

OBJECTION:

In any case, if you are willing to show a miracle we will not close our eyes to it and will consider it our duty to rectify our mistake as much as possible in light of your miracle.

ANSWER:

Undoubtedly what you have said is based on justice, for no one can categorically make such a statement unless they have regard for justice. However, here your statement, *'and [we] will consider it our duty to rectify our mistake as much as possible in light of your miracle,'* needs some explanation. I have been sent only to convey the message to Allah's creation that from among all of the world's existing religions, the only religion that is true and acceptable in the sight of God Almighty is the one brought by the Holy Quran, and the door to enter the abode of salvation is *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ*⁷ and no other.

Are you prepared and willing to embrace this religion after witnessing such a sign? Your aforementioned phrase gives me hope that you will not refuse. If you are prepared for this, then the following statement ought to

⁷ There is none worthy of worship except Allah, Muhammad is the Messenger of Allah. [Publisher]

be published in three newspapers, namely *Nur Afshan*, *Manshur-e-Muhammadi*, and any *Aryah* newspaper, to the effect that you promise—upholding the belief that God Almighty is Omnipresent and Omniscient—that: ‘If after this debate, which is to be held on 22 May 1893, God Almighty helps Mirza Ghulam Ahmad by manifesting a sign in his support, of which he informs in advance, with the sign being fulfilled exactly as he informed, then upon witnessing such a sign, we vow that we will become Muslims without delay. We also promise to accept this sign without making any frivolous criticism. Moreover, such a sign will not be considered unconvincing and objectionable under any circumstance, except that a similar sign is also manifested by us within one year. For example, if in the form of a sign there was a prophecy that at a particular time a specific calamity would befall a certain person or group and if within the stipulated time it is fulfilled, then in all circumstances we would have to accept it unless we can produce the like of it. If after witnessing such a sign we neither embrace Islam nor are able to manifest a similar extraordinary sign within the same year, then we will give away half of our property in support of Islam as a penalty for breaking our promise. If we fail to act upon the second clause as well and break our pledge, Mirza Ghulam Ahmad will be free to publish,

after this breach, any sign of divine wrath against us, either in newspapers or in his journals.’

You need only to have this announcement published in three newspapers along with your name, father’s name, religion, address, and attested by fifty respectable and credible witnesses from each party.

Since your purpose is to reveal the truth, and as this criterion is in accordance with both of our religions, so in God’s name, do not hesitate to accept. In any case, the time has now come for God Almighty to manifest the light and blessings of the true religion and bring the entire world under one faith. Therefore, if you muster the courage to take this path before others, and also to live up to your pledge with sincerity and determination, you will be considered truthful before God Almighty. This will be an everlasting sign of your piety.

However, you may ask: ‘We will do all of the above and accept Islam if we see a sign, fulfil the other aforementioned conditions and have this pledge published in advance in three newspapers; however, what will be your penalty if you turn out to be false, and fail to show a sign?’ The answer is that I will accept the punishment of death according to the teaching of

the Torah. If it contravenes the law of the land, I will hand over all of my property to you. In this regard, I am prepared to give you any assurances that you may require in advance.

OBJECTION:

I call upon your good self to remember that in our estimation a miracle is something that appears only after a challenge has been made by the claimant, and must testify to something that lies within the realm of possibility.

ANSWER:

I agree with this statement—indeed, this is what a challenge is. For instance, if a person claims to be from Allah and makes a prophecy in support of his claim as is beyond human ability, and the prophecy comes true, such a person would be considered truthful in accordance with the Torah, Deuteronomy 18:18. It is true, however, that such a sign should testify to something within the realm of possibility. For example, if someone claims to be God and makes a prophecy in support of his claim to divinity, it would not be permissible to consider him God even if his prophecy were to be fulfilled.

Here, I would like to ask you that when I claimed to be the recipient of divine revelation and to have been commissioned by Allah, Mirza Imam-ud-Din, with whom you are well acquainted, demanded a sign from me in an announcement published against me in *Chashma-e-Nur*, Amritsar, in 1888. At that time, in order to show him a sign, a prophecy was given which was published in *Nur Afshan* on 10 May 1888; the detailed account is also found within the same newspaper and also in my book *A'ina-e-Kamalat-e-Islam*, on pages 279-280. This prophecy was fulfilled on 30 September 1892, within the given time.

Thus, I ask you, as a test of your sense of justice, whether or not this is a sign? If in your opinion it is not, then why? If it is a sign, and you have also witnessed its fulfilment, and it has not only been published in *Nur Afshan* on 10 May 1888, but also in my announcement issued on 10 July 1888, long before it came to pass, then please do tell whether it is obligatory upon you or not to benefit from this sign and correct your error? Please do also inform me as to how you have changed your ways and to what extent you have forsaken the Christian doctrine? For this sign is not something of the past; in fact, it is very recent. It was published in *Nur Afshan* and in my announcement of 10 July 1888.

Moreover, it is in conformity with all of your conditions. In my opinion, this is a criterion to judge your sense of justice. If you accept this sign and rectify your error, as you claimed that you would, then I firmly believe that in the future also, you will be prepared for a significant transformation. This sign should move you to at least publish the admission on your part, that the faith of Islam, in all probability though not certainly, seems true to me; for the prophecy which had been made in support of its truth was fulfilled.

You are aware that Imam-ud-Din, who rejected Islam and is an atheist, demanded through an announcement a sign proving the truthfulness of Islam and of my being the recipient of divine revelation. Thus, God Almighty had shown a sign in his close relations as irrefutable evidence against him. You must respond as to whether you accept or reject this sign. Otherwise, this shall be the first instance in which you will be in my debt.

OBJECTION:

Prayer-duels are also counted among miracles, but according to the teachings of the Gospel, we cannot curse anyone. You are free to beseech whatever you like and then wait a year for an answer.

ANSWER:

My Respected Sir, in a prayer-duel, there is no need to curse anyone else. Rather, it suffices for a Christian to say, for example, that he firmly proclaims that the Messiah is in fact God, that the Quran is not from God Almighty, and that if he is false in this assertion, God Almighty may curse him. This kind of a prayer-duel is not against the teaching of the Gospel; rather, if you read the Gospel carefully you will find that it accords with it completely.

Besides, as I have stated earlier, I am prepared to manifest a sign regardless of your incapability. I wholeheartedly agree with this, and you for your part should publish your declaration in keeping with the aforementioned conditions. Whenever you ask I will come to Amritsar immediately.

I already know that the Christian faith has been plunged into darkness since the day Christians gave the Messiah, peace be upon him, the place of God Almighty while rejecting Muhammad, peace and blessings of Allah be upon him, the Chosen One, the truthful, perfect, holy, and the most exalted of all prophets. Therefore, I am most certain that no Christian has the power to compete with the living divine light of Islam. I find

that the 'salvation' and 'everlasting life,' which the Christians always advocate, is as clearly evident among the elect of Islam as the shining sun. Islam has an extraordinarily distinct quality of drawing people out of darkness and into its light. Through the blessing of this light, believers manifest signs of God Almighty's acceptance and are blessed with divine discourse. Further, God Almighty manifests in their persons the signs of His love. Thus, I declare and claim emphatically that only a true Muslim can live a life of faith. This very distinction is the sign of the truth of Islam.

Now that your letter has been precisely answered, I am sending this announcement in the form of a booklet to you and to Dr Clark through registered post. I have fully conveyed and completed my argument, it is for you to accept it or not.

وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ⁸

**Writer, humbly,
Mirza Ghulam Ahmad,
Qadian, District Gurdaspur**

⁸ And peace be on those who follow the guidance. [Publisher]

A Prophecy Regarding
SHEIKH MUHAMMAD HUSAIN
OF BATALA

Sheikh Muhammad Husain Abu Sa'id is in an extremely precarious state these days. He considers me to be a disbeliever and in his edict many of his elders have gone even further to denounce me as the worst of disbelievers. He has also put his elderly teacher, Nazeer Husain of Delhi, into the same difficult situation.

Holy is Allah! A man believes in Allah, the Glorious, and His Noble Messenger, peace and blessings of Allah be upon him; observes prayer and fasts regularly; is among those who turn their faces towards the Ka'bah; acts in exact conformity with the Book of Allah and the Sunnah of Allah's Messenger, peace and blessings of Allah be upon him; yet Mr Batalvi labels him an infidel, rather the worst of disbelievers and a permanent inmate of Hell. And he does so simply because the person in question believes the Messiah, peace be upon him, to have died according to the following clear statement of the Holy Quran:

فَلَمَّا تَوَفَّيْتَنِي⁹

Moreover, based on the prophecies of the Holy Prophet, peace and blessings of Allah be upon him, the accused believes that the Promised Messiah will be

⁹ 'But since You caused me to die...' (*al-Ma'idah* 5:118)

from the Muslim Ummah; and on the basis of constant revelations and categorical signs, he proclaims himself to be the Promised Messiah.

Mr Batalvi also accuses me of denying the existence of angels, miracles, the *mi'raj* (مِعْرَاج)¹⁰ of the Prophet^{sa} and of falsely claiming prophethood.

Holy is Allah! In an attempt to declare me a disbeliever, what false charges has this poor man not levelled against me? How consumed is he by his grief that somehow all of mankind may consider a certain Muslim to be a disbeliever, and declare him a greater disbeliever than Christians and Jews.

Witnesses say that Batalvi's condition is wretched these days. If anybody happens to ask him as to why he does not fear God when declaring those who pronounce the Muslim creed to be disbelievers, he shouts at them like a madman, and hurls endless abuse at me saying that I am surely a disbeliever of the highest degree, indeed, worse than all disbelievers. I request his well-wishers to pray for him at this critical hour. His ship is currently caught in a typhoon from which there seems to be no apparent hope of survival.

¹⁰ Spiritual ascension of the Holy Prophet^{sa}. [Publisher]

وَإِنِّي رَأَيْتُ أَنَّ هَذَا الرَّجُلَ يُؤْمِنُ بِإِيمَانِي قَبْلَ مَوْتِهِ
وَرَأَيْتُ كَأَنَّهُ تَرَكَ قَوْلَ التَّكْفِيرِ وَتَابَ وَهَذِهِ رُؤْيَايَ وَأَرْجُو
أَنْ يَجْعَلَهَا رَبِّي حَقًّا وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى¹¹

Writer, Humbly,

Ghulam Ahmad

Qadian, District Gurdaspur

4 May 1893

¹¹ I saw in a vision that this man [Maulvi Muhammad Husain] will acknowledge my being a believer before his death. I saw that he had given up declaring me a disbeliever and had repented of his position. This was my vision and I hope that my Lord will make it come true. And peace be on those who follow the guidance. [Publisher]

[A LETTER TO THE PROMISED MESSIAH^{AS}]

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹²

TO: Your Holiness, Ghulam Ahmad, the Source of Blessing, Reformer of the Age, Honourable Scholar, and Champion of the Faith of the Holy Prophet^{sa}

FROM: Muhammad Bakhsh

Peace be upon you. It is submitted that for some time the Christians of the town of Jandiala have launched a vigorous campaign and today, on 11 April 1893, I have received a letter from them by registered post, on behalf of Dr Martyn Clark of Amritsar, a copy of which is being sent for your kind perusal, attached to the back of this letter.

The Christians have strongly urged the Muslims of Jandiala to invite their scholars and other religious leaders, and hold a convention to determine the true

¹² All praise belongs to Allah. We praise Him and seek His succour, and invoke blessings on His Noble Messenger^{sa}.
[Publisher]

religion or abstain from criticising Christianity in the future.

Thus, I humbly submit to your Holiness that since the majority of the Muslims in Jandiala are weak and poor, therefore, I respectfully request your honourable self, for the sake of Allah, to come to the aid of the Muslims of Jandiala, for otherwise the Muslim community as a whole would stand blemished.

Please also have a look at the letter received from the Christians and provide written guidance as to what reply we should give; we shall comply however you may so direct.

- End -

Waiting for an expedient reply,

Writer,
Muhammad Baksh Pandha
Maktab Desi, Qasbah Jandiala,
District and Division Amritsar
11 April 1893

A Letter to

MUHAMMAD BAKHSH PANDHA

from

DR MARTYN CLARK

RESPECTFULLY TO:

Miyan Muhammad Bakhsh
and all the other Muslims of Jandiala

Dear Sir,

Peace be upon you! It is my honest opinion that nowadays, many religious discussions are taking place between the Christians and Muslims of the town of Jandiala. Certain members of your religion criticise and question the Christian faith and likewise, the Christians have also made detailed inquiries about Mohammedanism. There seems to be gross exaggeration on both sides. Hence, in my opinion, it seems preferable and appropriate that a public meeting be held, in which the Muslims participate along with their scholars and religious leaders, whom they deem worthy. Correspondingly, certain trusted persons from the side of the Christians ought to be present as well so that the current mutual disputes are fully resolved, and goodness and truth become distinct from evil and falsehood.

The Muslims of Jandiala consider you to be a courageous man; therefore, on behalf of the Christians of Jandiala, I submit to you that either you in your own capacity or with the consultation of your fellow Muslims, set a date and invite any elder of yours whom you deem

appropriate, and we for our part, will also invite someone from among us at the appointed time in this gathering so that the aforementioned issues can be adequately resolved and the Lord may lead everyone to the straight path.

It is not our desire to hold such a gathering out of obstinacy, opposition, or to create disorder; rather, only to clearly manifest to everyone those teachings which are truly correct and acceptable.

Another request in this regard is that if the Muslims are unwilling to participate in such a debate, then in the future they ought to reign back their boastful words, refrain from presenting unfounded and useless arguments, and remain silent at the time of our preaching or on other occasions.

Please reply to this letter promptly so that in case you accept our invitation, necessary arrangements can be made for this gathering and the topics for this debate can be proposed. End with many greetings.

- This is a copy of the original -

Writer,
[On behalf of] the Christians of Jandiala,
Martyn Clark, Amritsar (Signature in English)

A Copy of the Letter Sent by

MIRZA GHULAM AHMAD

to

THE CHRISTIANS OF JANDIALA

through registered post on 13 May 1893

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹³

TO: The Christians of Jandiala

With due regards. Today, I have read from beginning to end the correspondence you sent to Miyan Muhammad Bakhsh. I agree with what you propose in this regard. In fact, I was so delighted upon reading the contents of this letter that I am unable to truly express the degree of my happiness in this brief letter. Without a doubt it is true that the current daily disputes do not bode well, as they increasingly stir up mutual enmity that leads to disturbance of peace and security on both ends. However, this is a minor issue and what is more important and noteworthy is that, as both parties are to ultimately die and depart from this world, they will not only be wronging themselves but others as well if they do not bring out the truth through an organised debate.

I have come to realise that more so than the Muslims of Jandiala, it is my prerogative to take on such a task, as God, the Noble and Merciful, has sent me for precisely such purposes and it will be a grave sin on my part if I

¹³ In the name of Allah, the Gracious, the Merciful. [Publisher]

keep quiet on this occasion. I, therefore, inform you that I myself am ready for this task.

It is obvious that both parties claim that their religions are blessed with many supporting signs from God Almighty. Both parties also agree that a living religion cannot be one that is founded upon arguments that constitute mere tales of the past, rather, its validity must be supported by arguments that are prevalent and prominent even now. For instance, if some book mentions that a particular prophet healed such and such ailing persons by way of miracle, then such phenomena, or other similar incidents, cannot constitute a conclusive and certain proof for the people of this age. Rather, these are mere narrations which, in the eyes of a sceptic, can be either true or false. In fact, a sceptic will consider them to be nothing but tales. This is why European philosophers cannot derive any benefit from the miracles of the Messiah recorded in the Gospel; rather, upon hearing them they burst into laughter. Such being the case, this is a rather easy debate. That is to say, an individual among the Muslims should embody the teachings and hallmarks of a true Muslim as are stated in the Holy Quran, and if he fails to do so, he is a liar, not a Muslim. Likewise, a person from among the Christians should prove himself to manifest within his being the teachings and signs of the Holy Gospel, and if

he fails, he is a liar, not a Christian. Both parties claim that the light which their Prophets brought was not only self-illuminating, but also illuminated others. In such a case, only that faith which proves to illuminate others will be judged by reason as living and true.

For if we fail to attain the spiritual life and enlightenment—along with all its accompanying signs—that are attributed to a particular religion, then such a faith is nothing but a vain boast. Let us suppose that there indeed was a prophet who was holy himself, but was unable to purify a single one of us; he manifested miracles himself, but was unable to empower anyone else to do the same; he was a recipient of revelation, but was unable to endow this quality on any of us; of what benefit would such a prophet be to us? However, all praise and benevolence belongs to Allah, our Master and Messenger, the Seal of the Prophets, Muhammad, the Chosen One, peace and blessings of Allah be upon him, was not like this. According to individual capacities, he blessed an entire world with the light he was graced with and was recognised by his luminous signs. He was sent as the everlasting light and no such eternal light came before him. Had he not come and testified to the Messiah's prophethood, we would have no proof of it, as the religion of the Messiah had perished and his light

had faded, with no heir remaining who had been granted this light.

Islam is the only living religion in the world today. My humble self has witnessed and found through personal experiences that both forms of light are still freshly present in Islam and the Quran, as they were in the time of our Prophet, peace and blessings of Allah be upon him. I take it upon myself to manifest them; if anyone has the ability to compete with me in this challenge, let him correspond with me.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ¹⁴

In conclusion, let it be clear that anyone who seeks to compete with my humble self should be a renowned scholar from among the revered British clergy. For the very purpose of this contest and debate is to make an impact on the general public, and that depends on the fact that the representatives of both parties be prominent figures among their respective communities.

For the attainment of conclusive evidence and an irrefutable argument, I am even ready to agree that, Rev. Imad-ud-Din, Rev. Thakurdas, or Mr Abdullah Atham be selected on behalf of the Christians, and then their

¹⁴ And peace be on those who follow the guidance. [Publisher]

names should be published in a newspaper, with a copy sent to me. I will thereafter publish an announcement accepting this challenge and will send a copy to the nominee. However, let it be clear that Muslims and Christians have long been disputing and debating with each other and many books have been written from both sides. Indeed the scholars of Islam have made it crystal clear that the objections levelled against the Holy Quran, in one form or another, also apply to the Torah. Similarly, the criticism directed against our Prophet, peace and blessings of Allah be upon him, is actually a criticism against all of the prophets, with the Messiah being no exception. In fact, due to such criticisms, God Almighty Himself comes under accusation.

Thus, this debate will be held in order to determine which religion is living and which is lifeless; to examine whether or not the spiritual signs claimed by the religion and their scripture are still to be found. It seems appropriate that Lahore or Amritsar be the venue of this debate, which ought to be held in the presence of scholars from both parties.

Humbly,
Mirza **Ghulam Ahmad**,
Qadian, District Gurdaspur

AMRITSAR MEDICAL MISSION

18 April 1893

TO: Respected Mirza Ghulam Ahmad of Qadian

I hope you are well. Greetings. I received your letter and was very pleased to read it, particularly as the Muslims of Jandiala have found a most worthy and excellent person like you, but since our challenge is addressed to the Muhammadans of Jandiala, not to you, we therefore cannot accept your invitation. We have already sent a letter to them and are still awaiting their reply.

If you are willing to help them, then the most appropriate and formal way of doing so is to write to them directly and inform them of your gracious intent. If they accept you as their representative for this Holy War, we will have no objection; rather, we will happily welcome it. As an enlightened and well-experienced person, you know well that it is not our prerogative but that of the Muslims of Jandiala to accept you for this special debate. Thus, you should first reach an agreement with them, to which we too will readily agree. We are eagerly waiting for you and them to make a decision. Best Regards.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹⁵

My dear and kind Reverend,

With due regards. How blessed is this hour that I am prepared to take part in the Holy War referred to in your letter. I am sending a few of my dear friends as representatives and hope that you will agree to accept me as a contender for this holy contest.

When I received your first letter addressed to some Muslims of Jandiala and read the sentence, 'Is there anyone who dares to challenge us?' at that moment, my soul spoke out, 'Yes, it is I, at whose hands God Almighty will grant victory to the Muslims and manifest the truth'. The truth I have been granted and the sun that has risen among us will no longer remain hidden. Indeed, I see that it will shine with bright rays and will penetrate the hearts and draw them towards itself, but it needed an opportunity to manifest itself. Thus, your challenge to the Muslims is a greatly blessed and auspicious opportunity.

¹⁵ In the name of Allah, the Gracious, the Merciful. [Publisher]

I do not expect you to insist that you will only deal with the Muslims of Jandiala and nobody else. You are well aware that there is no well-renowned scholar in Jandiala and it will not befit your grandeur to compete with lay people.

You are well informed of my situation. For the past ten years I have been thirsting to debate with the Christians and to quench this thirst I have even sent thousands of letters in Urdu and English to revered priests like yourself, but having received no reply, I was left disappointed. I am sending you some of these letters by way of specimen so that you may realise that I should be the first to deserve your attention in this regard.

I am ready to face any punishment if I am lying. I have been prepared for the past ten years and to me there is none in Jandiala who is eligible to enter this contest. I, therefore, respectfully request that if you desire to settle this debate once and for all, accept my challenge so that some of the distinctive signs of the divinely supported religion and of those who believe in the true God are manifested.

One of your major claims is that the Messiah, peace be upon him, was in fact God and the Creator of heaven

and earth. We, on the other hand, believe that he was indeed a true prophet and messenger and was the beloved of God Almighty, but he was not God. Hence, this debate will be held in order to truly settle these issues. God Almighty has directly informed me that the teachings brought by the *Quran* are, in fact, the true path; every prophet has preached the same pure Oneness of God to their respective nations, but with the passage of time people became corrupted and accorded the status of God Almighty to humans. In short, this will be the objective of the debate.

I am certain that the time has come when the jealousy of God Almighty will demonstrate its power and I trust that due to this contest, useful and effective results shall display themselves to the world. It would not be surprising if the entire world, or a large part of it, would now accept the one true and living religion that is shaded by God's cloud of mercy. The debate ought not to be limited to the earthly realm alone, but rather the heavens ought to participate in it as well. The focus of this contest should be around which religion possesses spiritual life, heavenly acceptance and enlightenment. It would be incumbent upon me and my opponent to demonstrate the effects of our respective books in our own beings. If later on, they so desire to reconcile these two doctrines

on the basis of reason, this too is well and good; nevertheless, the heavenly and spiritual contest must take precedence.

وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى¹⁶

Humbly,
Ghulam Ahmad
Qadian, District Gurdaspur
23 April 1893

¹⁶ And peace be on those who follow the guidance. [Publisher]

Amritsar, 24 April 1893

**TRANSLATION OF
DR CLARK'S LETTER¹⁷**

¹⁷ The heading is taken directly from the Urdu, and the letter given herewith was re-translated from Urdu. The original English text could not be found. [Publisher]

RESPECTFULLY TO:

Mirza Ghulam Ahmad, Chief of Qadian

Dear Sir,

Maulvi Abdul-Karim, accompanied by an honourable delegation, arrived and personally handed me your letter. I gladly accept your challenge on behalf of the Muslims. Your delegation has agreed on your behalf to the necessary terms and conditions of the debate and I am certain that you too will agree to them. Therefore, kindly inform me at your convenience whether or not you accept these conditions.

Yours sincerely,

H. Martyn Clark
MDCM (Edinburgh), MRAS, CMS

THE PROPOSED
CONDITIONS OF THE DEBATE
between the Christians & the Muslims

(Translation from English)¹⁸

1. This debate will be held in Amritsar.
2. Each party will be represented by no more than fifty people. Mirza Ghulam Ahmad will issue fifty tickets to the Christians, and Dr Clark will release fifty tickets to Mirza Sahib for the Muslims. The Muslims will collect tickets from the Christians and vice versa.
3. Mirza Ghulam Ahmad of Qadian will represent the Muslims at the debate and Deputy Abdullah Atham Khan will do so on behalf of the Christians.
4. Except for the two aforementioned gentlemen, no one else will be permitted to speak in the debate. They can, however, each select three persons as assistants but they will not have the right to speak.
5. Both parties will accurately note down the proceedings for the purpose of publication.
6. No speaker from either side will be permitted to

¹⁸ The heading in parenthesis is taken directly from the Urdu, and the section given herewith was re-translated from Urdu. The original English text could not be found. [Publisher]

speak for more than one hour.

7. In administrative matters, the decision of the president will be considered definitive.
8. There will be two presidents. At the time of the debate, a member from each side will be selected.
9. The venue of the debate will be decided by Dr Henry Martyn Clark.
10. The time of the debate will be from 6 am to 11 am.
11. The debate will be held in two sessions. The first session will last for six days, from Monday 22nd, to 27th May. During this period, as Mirza Sahib has made evident in a letter to Dr Clark dated 4 April 1893, he will be permitted to put forth his view that the truth of a religion ought to be established through living signs.
12. Afterwards, the second point of discussion, namely the divinity of Christ will be addressed; Mirza Sahib will be entitled to raise any further questions, albeit within the allotted six days.
13. The second session will also last for six days, from 29th May to 3rd June (if required). During this session, Mr Abdullah Atham Khan will be permitted to present his questions as outlined below:

- a. Unconditional Mercy
- b. Predestination and Divine Decree
- c. Belief in Predestination
- d. Proof that the Quran is the Word of God
- e. Proof that Muhammad (peace and blessings of Allah be upon him and his progeny) is the Messenger of God

Mr Atham can also raise other questions provided that he does not exceed the prescribed six days.

14. The tickets will be issued by 15th May according to the sample below.
15. The Christians and Deputy Abdullah Atham Khan consent to abide by the above conditions and certify to the following statement: *I (the undersigned) sign this document on behalf of Mr Abdullah Atham Khan by way of testimony that either of the parties that fail to abide by any of the aforementioned conditions will be considered guilty of breaching their agreement.*
16. To confirm the validity of the speeches, both the presidents and the speakers will sign them.

(Signed)
Henry Clark MD et al.
Amritsar
24 April 1893

SAMPLE TICKET

The debate between
Deputy Abdullah Atham Khan
of Amritsar and
Mirza Ghulam Ahmad
of Qadian

ENTRANCE TICKET FOR THE CHRISTIANS

ALLOW ENTRY TO.....

NUMBER

Signature:
Mirza Sahib

SAMPLE TICKET

The debate between
Deputy Abdullah (Atham) Khan
of Amritsar and
Mirza Ghulam Ahmad
of Qadian

ENTRANCE TICKET FOR THE MUSLIMS

ALLOW ENTRY TO.....

NUMBER

Signature:
Dr Clark

Amritsar
24.4.1893

A Registered Letter Sent to

REVEREND CLARK

on 25th April in reply to his letter of 24th April

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹⁹

My dear and kind Reverend,

With due regards. Your letter was read out to me from beginning to end. I agree to all of the conditions signed by you and my friends.

However, it first needs to be clearly determined as to what will be the ultimate objective of this debate and contest. Will it be like those ordinary debates that have been going on between Christians and Muslims for a number of years in the Punjab and India with the result that the Muslims firmly believe to have overcome the Christians in every issue, and the Christians, on their part, assert to their fellow brethren that they have silenced the Muslims? If this is the case then such a debate is totally futile and fruitless. The final outcome will be nothing more than the clamour and excitement that will surround this debate of a few days, and this will then provide braggarts with the opportunity to claim victory for their respective sides. But what I desire is for the truth to be manifested, so that the world at large can witness

¹⁹ In the name of Allah, the Gracious, the Merciful. [Publisher]

it. If the Messiah, peace be on him, is in fact God, the Lord of all the worlds and the Creator of the heavens and earth, then of course we would be disbelievers, rather the worst of disbelievers and in such a case, without a doubt, Islam would be a false religion. However, if the Messiah, peace be on him, was but a mortal, a prophet of God Almighty, and possessed all the weaknesses that are found in man, then it is a grave injustice and blasphemy on the part of the Christians to have deified a humble human being. Under these circumstances, there is no greater proof of the Quran being the Word of Allah than the fact that it re-established the Oneness of God, which had been lost, and brought about the reformation expected of a true Book. Further, it was revealed when it was most needed.

Although it was not difficult to understand the concept of God and His attributes, the Christians have yet failed to understand this point, and in the land of India, rational and scriptural arguments have also been of little benefit to them; therefore, it is now necessary to change the manner of debate. So, in my opinion, there cannot be a better method than to engage in a spiritual contest by way of a prayer-duel. Firstly, in this regard, each party should avail their allotted six days, as agreed to by my friends. Then, on the seventh day, there ought to be

a prayer-duel, in which both parties should pray. For example, the Christians may pray thus:

Jesus the Messiah of Nazareth, in whom I believe, is indeed God and the Quran is not the Book of God Almighty, but a fabrication of man. If I am false in this regard, then may I suffer a humiliating chastisement within a year.

For my part, I will pray thus:

O Perfect and Glorious God! I am certain that Jesus the Messiah of Nazareth is indeed Your servant and a messenger, and surely not God. The Noble Quran is Your Sacred Book, and Muhammad, the Chosen One, peace and blessings of Allah be upon him and his progeny, is Your beloved and noble Messenger. If I am wrong in this statement, may I suffer a humiliating chastisement within a year. My Lord! If within a year You do not manifest such a sign in my support, the equal of which all my opponents are unable to produce, this will be enough for my disgrace.

Moreover, the following statement, bearing the signatures of both parties, must be published in a few newspapers:

As for the one about whom it is established that they have become subject to divine wrath within a year, or if certain heavenly signs are manifested in support of one party and not manifested and proved in favour of the other, then the defeated party will either embrace the faith of the victor, or give away half of their property to support the religion of the party whose truthfulness is established.

Humbly,
Mirza **Ghulam Ahmad** of Qadian
District Gurdaspur

Glossary

Ameen or Āmīn (أَمِين) Uttered at the end of a supplication to pray that Allah may accept it, meaning ‘so let it be.’ It is similar in meaning to ‘amen.’

Mi’raj or Mi’rāj (مِعْرَاج) Refers to the spiritual experience of the Holy Prophet^{sa} in which he travelled to the heavens and witnessed various manifestations of God’s grace.

Muhaddath or Muḥaddath (مُحَدَّث) An individual who receives an abundance of revelation from God Almighty and is blessed with divine discourse.