

THE HOLY WAR

A DEBATE

جنگ مقدس

A DEBATE BETWEEN THE MUSLIMS &
CHRISTIANS OF AMRITSAR, FOR THE
PURPOSE OF INVESTIGATING THE TRUTH

Representing the Muslims

HADRAT MIRZA GHULAM AHMAD^{AS}
OF QADIAN

Representing the Christians

DEPUTY ABDULLAH ATHAM,
PENSIONER





THE HOLY WAR



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viz.

A Debate

**Between the Muslims & Christians,
for the Purpose of Investigating the Truth**

From 22 May 1893 to 5 June 1893, in Amritsar, India

Representing the Muslims,
Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian

&

Representing the Christians,
Deputy Abdullah Atham, Pensioner

published verbatim daily after attestation by both sides

ISLAM INTERNATIONAL PUBLICATIONS LTD.



The Holy War
(*Jang-e-Muqaddas*)

A Debate between the Muslims & Christians,
From 22 May 1893 to 5 June 1893, in Amritsar, India
published in 1893, verbatim daily after attestation by both sides

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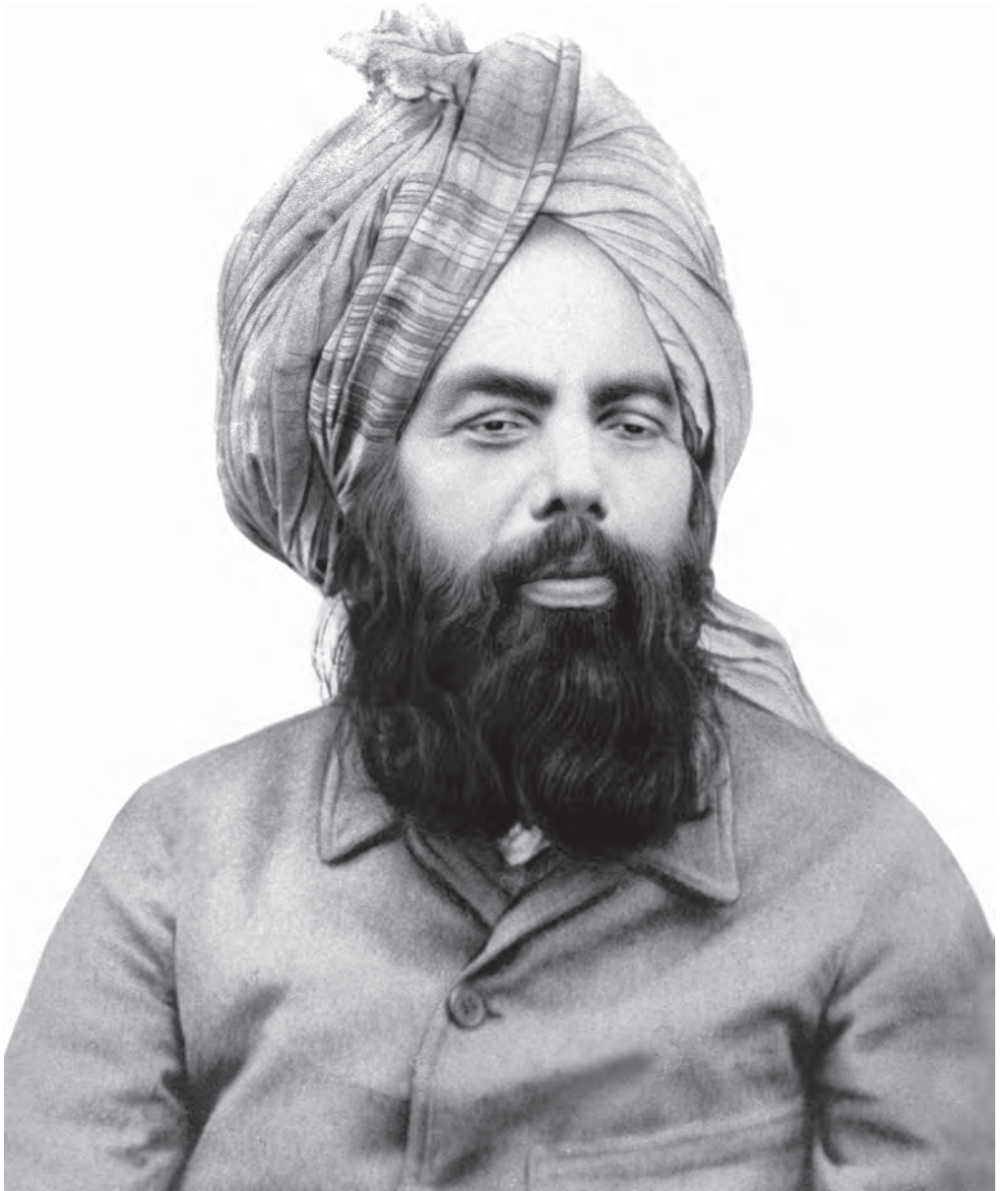
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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE PROMISED MESSIAH

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

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the book of the Promised Messiah^{as}, *Al-Waṣīyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

FOREWORD

The Church Missionary Society established its first Indian mission in 1799 with a plan to expand missions throughout the subcontinent. Within a span of a mere thirty years, the number of Christians in India more than quadrupled, growing from less than 100,000 in 1851 to over 400,000 in 1881. This explosive growth set British India aflame in a fiery atmosphere of theological debate, particularly between Islam and Christianity.

It was against such a backdrop that a man by the name of Dr. Henry Martyn Clark appeared and founded the Amritsar Medical Mission in 1882. In 1893, he penned an open letter challenging the Muslims of Jandiala to a decisive debate, declaring that if Muslims 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 boast of Islam's truth. When the challenge was brought to the attention of the Promised Messiah^{as} and he was petitioned to represent the Muslims, he happily agreed and dispatched his disciples to Henry Martyn Clark to agree upon the conditions of the debate. He stated:

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 (*Hujjatul-Islām*, Rūḥānī Khazā'in, vol. 6, p. 44, ed. 3; English translation, *A Conclusive Argument in Favour of Islam*, p. 5, edition 1, printed in 2016, published by Islam International Publications Ltd.).

Though the conditions of the debate had been agreed to and Deputy Abdullah Atham had been appointed to represent the Christians, Dr. Clark held some reservations. This was evident from his public announcement to discontinue the planned debate on the basis that the Promised Messiah^{as} could not truly represent Islam when numerous edicts of disbelief had been charged against him by his fellow Muslims. The Promised Messiah^{as} published an in-depth response to this in two booklets by the names of *Hujjatul-Islām* (*A Conclusive Argument in Favour of Islam*—April 1893) and *Sachchā'ī kā Iẓhār* (*The Truth Revealed*—May 1893). We urge the reader to study both books alongside *Jang-e-Muqaddas* (*The Holy War*) to fully understand the sequence of events leading up to the debate as well as its historical context.

The debate continued as planned and took place at the residence of Dr. Henry Martyn Clark. It began on the 22 May 1893 and lasted for fifteen days, ending on 5 June 1893. The proceedings took place every morning from six o'clock to eleven o'clock, each side allotted 50 audience admission tickets. The great renown of the Promised Messiah^{as} drew large crowds and men of great dignity, as acknowledged by Dr. Clark:

On the day appointed the verandah was filled in no time by the lucky ticket-holders, while the police turned away hundreds not so provided at the compound-gate. For some time a surging mob filled the road in front, very quiet, orderly, and intensely anxious to get in. ... In addition to the disciples of the Mirza, there was a very large attendance of orthodox Mohammedans, men mostly of affluence and position, and, as such, not usually

reached by existing methods of work. ... There they were, influential wealthy men, Government servants and what not—men, as a whole, quite beyond ordinary reach—sitting hour after hour for a couple of weeks, listening most attentively to expositions of Scripture... (*The Church Missionary Intelligence*—1894, p. 98).

A total of thirteen papers were published containing a word-for-word record of the daily proceedings—attested by both sides—no debate having taken place on the two Sundays, 28 May and 4 June, 1893. Dr. Clark took note of the immense public interest:

An enterprising Mohammedan publisher in Amritsar issued the verbatim reports daily, and it was a sight to see how the papers were bought up. The street in which the press is situated was a mass of heads, waiting for the daily issue (*The Church Missionary Intelligence*—1894, p. 100).

Since the very planning of the event, the Promised Messiah^{as} laid down two fundamental principles as his conditions for the debate. First, all claims and arguments should be sourced strictly from the respective party's scriptures. Secondly, he emphasised that a living religion must demonstrate Heavenly Signs in its favour. The Christian side, however, proved thoroughly inept in both areas.

The outcome of the debate had far-reaching consequences for the spread of Islam and arresting the growth of Christianity. Muslims were inspired by the innovative arguments put forth by the Promised Messiah^{as}. But apart from this victory was the triumphant fulfilment of the prophecy of Abdullah Atham's death within fifteen months unless he repented. When Abdullah Atham died in 1896, after he was openly informed by the Promised Messiah^{as} that he would fall victim to God's wrath, it became manifest that Islam was the faith supported by Heavenly Signs.

This translation of *Jang-e-Muqaddas* was performed by Waseem Ahmad Sayed of the English translation section of Additional Wakālat-e-Taṣnīf, who referenced an earlier translation carried out by Tahir Ahmad Khalid, a student of Jami‘ah Ahmadiyya UK in 2015. I would also like to acknowledge the contributions of Bushra Shahid, Naser-ud-Din Shams, Qadir Malik, and Mirza Abdul Wahab who reviewed the final manuscript, along with many others who contributed towards that end. May Allah the Almighty reward all who participated in this noble endeavour for their sacrifices, and may He bless them abundantly in this world and the Hereafter. *Āmīn*.

I sincerely hope and pray that this book will be a source of enlightenment for all readers.

al-Ḥāj Munir-ud-Din Shams

Additional Wakīl-ut-Taṣnīf

London, November 2020

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the original debaters who penned the papers. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

This book contains certified writings from both Muslims and Christians with Ḥaḍrat Mirza Ghulam Ahmad of Qadian representing the former, and Deputy Abdullah Atham, pensioner, representing the latter. To ensure that readers can easily distinguish between the two we have inserted grey sidebars alongside the latter.

As would be expected in a debate scenario, the papers involve complex iterations of back-and-forth rebuttals between the debaters. To facilitate readability and to clarify the certitude of references cited by the debaters, we distinguished formal direct quotes by employing either block quotes or quotation marks [' '], whereas the more casual conversational paraphrasing was distinguished using italics.

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

The following abbreviations have been used:

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

- as *'alaihis-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.
- aba *ayyadabullāhu Ta'āla binaṣrihil-'Azīz*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. The term *Rukū'* indicated in the Holy Quran with an ع and here with an *R*, refers to the grouping of verses in a distinct passage. The referenced verse(s) will be found within the given *Rukū'* number.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ' – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ' – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ن as *n̄*. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ا .

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

جنگ مقدس

یعنے

تحقیق حق کی واسطے اہل اسلام اور عیسائیوں امرت سر میں بمقام امرت سر

مباحثہ

۲۲- معی ۱۹۳۳ء سے شروع ہو کر ۵- جون ۱۹۳۳ء کو

ختم ہوا

اہل اسلام کی طرف سے حضرت مرزا غلام احمد صاحب قادیانی بخت کے لئے قادیان سے امرت سر تشریف لائے اور عیسائی صاحبان کی طرف سے ڈپٹی جج لڈ ایچ صاحب سینئر انتخاب ہو کر جلسہ مباحثہ میں پیش ہوئے۔ راقم کو مصدقہ تحریریں چھاپکر مشترک کرنے کی جلسہ بخت میں ہردو جانب سے اجازت دی گئی۔

و

حرف بجز مطابقت روزانہ مصدقہ بخت ہردو جانب چھپکر شائع ہوا کی اور وہ سب کاپیاں فروخت ہو گئیں۔ اب بار دوم اسی حیثیت سے شائقین کے لئے چھاپی گئیں

راقم

شیخ نور احمد مالک و مہتمم ریاض ہند پریس امرت سر (پنجاب)

مطبوعہ میر کاؤر ہند پریس امرت سر



THE HOLY WAR

viz.

In Amritsar, between the Muslims & Christians
of Amritsar, for the Purpose of Investigating the Truth

A Debate

*Commencing 22 May 1893
and on 5 June 1893 was concluded*

Representing the Muslims, Ḥaḍrat **Mirza Ghulam Ahmad**^{sas} of Qadian who travelled from Qadian to Amritsar for this debate and representing the Christians Deputy **Abdullah Atham**, pensioner who came for the debate after being selected for the purpose. The undersigned was given **permission** by both sides to publish these **certified** writings,

which were

published verbatim daily after attestation by both sides and all the copies were sold out. These [writings] are now being printed for a second time with the same publication rights for an avid audience.

U N D E R S I G N E D

Sheikh Nur Ahmad^{sas}, proprietor & manager
Riyāḍ-e-Hind Press Amritsar (Punjab)

PRINTED AT THE RIYĀḌ-E-HIND PRESS AMRITSAR

The Holy War

[First Paper]

PROCEEDINGS

22 MAY 1893

On Monday 22 May 1893, the debate session took place in the residence of Dr. **Henry Martyn Clark**.

The program commenced at 6:15. **Mr. Munshi Ghulam Qādir Fasih**, Vice President, Municipal Committee Sialkot, was agreed upon as President on behalf of the Muslims and **Dr. Henry Martyn Clark** on behalf of the Christians.

Ḥakīm Maulawī **Nur-ud-Din**, **Sayyed Muhammad Aḥsan**, and **Sheikh Allah-Diya** were settled upon to assist Mirza [Ghulam Ahmad] sahib, and Reverend G. L. **Thakur Dass**, Reverend **Abdullah**, and Reverend **Thomas Howell** were settled upon to assist Deputy Abdullah Atham. As Reverend G. L. Thakur Dass had not come today, Reverend Ehsanullah was assigned in his stead to be an assistant for the day.

Mirza sahib began documenting his question at 6:15 and finished at 7:15. And this was read aloud before the audience. Then Deputy Abdullah Atham spent only five minutes presenting his rebuttal. Mirza sahib then dictated his rejoinder, but the objection was raised that the question Mirza sahib had presented for writing was not in accord with the procedural rules; that is to say, the first question should be regarding the **Divinity of the Messiah**. On this, the procedural rules were

given attention. The original procedural rules in English were then compared with the translation, and an error was discovered in the translation which was in the possession of Mirza sahib. It was agreed, therefore, that the question should commence with the Divinity of the Messiah, and whatever had been previously documented would be presented on its proper occasion.

At 8:26 Mirza sahib started dictating his question about the **Divinity of the Messiah**. He finished at 9:15, and it was read out loud. Mr. Abdullah Atham started dictating his answer at 9:30, but his answer was not complete when his allotted time came to an end. Upon this Mirza sahib and the President of the Islamic community permitted the aforementioned gentleman [Abdullah Atham] to complete his reply. This was done in five extra minutes. After this, the Presidents of both parties signed the respective papers, and the attested documents were given to one another and the meeting was adjourned.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Statement of
 HĀDRAT MIRZA GHULAM AHMAD
 OF QADIAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ²

After this, let it be known that today, which is the 22 May 1893, is the day agreed upon for this disputation and debate between Deputy Abdullah Atham and me. And through this debate, the intent and aim is to impart upon seekers after truth which religion—between Islam and the Christian faith—is true, living, perfect, and from Allah, and also which religion is the means through which true salvation can be attained. I consider it appropriate, therefore, that first, by way of a comprehensive statement, the Holy Bible and the Noble Quran should be compared and contrasted regarding this very matter which is the ultimate reason for this debate. However, within this comparison and contrast, it should be kept in mind that no party shall have any right whatsoever to go outside of his Book or express anything by way of his own opinion. On the contrary, it shall be mandatory and binding that whatever claim is asserted, that claim is referenced from that revealed Book which is deemed to have been revealed. And whatever argument they present, that argument should also be referenced from that very Book, for it is absolutely true and far beneath the dignity of a Perfect

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

2. All praise belongs to Allah, Lord of all the worlds, and blessings and peace be upon His Messenger, Muhammad, and his people, and upon all his Companions. [Publisher]

Book that its advocacy be carried out by someone else employing all his training and preparation whilst that book remains totally silent and mute.

Now, let it be clear that the Noble Quran states the following in regard to **Islam**—which it puts forth:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ¹—(Pt. 3, R. 10)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَكُنْ يُقْبَلُ مِنْهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ۝
—²(Part 3, Rukū‘ 17)

Translation: meaning that Islam is the true and perfect religion in the judgement of Allah Almighty, and whoso desires any other religion apart from Islam, it shall never be accepted and he shall be among the losers in the Hereafter. Then it states:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
—³(Part 6, Rukū‘ 5)

Meaning that today I have perfected your religion for you and completed My favour upon you and I have chosen Islam for you.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝
—⁴(Part 26, Rukū‘ 12)

That God, who has sent His Messenger with guidance and with the Religion of truth so that He may make this religion prevail over all faiths. [And sufficient is Allah as a Witness.]

1. *Sūrah Āl ‘Imrān*, 3:20 [Publisher]

2. *Sūrah Āl ‘Imrān*, 3:86 [Publisher]

3. *Sūrah al-Mā‘idah*, 5:4 [Publisher]

4. *Sūrah al-Faṭḥ*, 48:29 [Publisher]

Then Allah, the Lord of Glory, putting forth several verses in praise of the Noble Quran—which presents the religion of Islam—says that since the praise of the Noble Quran is essentially praise for the religion of Islam, so those verses are also documented herein:

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا ۝
¹(Part 15, Rukū‘ 10)

‘And surely, We have set forth for mankind in various ways all kinds of similitudes in this Quran, but most men would reject everything but disbelief.’

Meaning that We perfected the Quran in every way with evidence and arguments, but still people did not refrain from denial.

²(Part 11, Rukū‘ 9)—قُلِ اللّٰهُ يَهْدِي لِلْحَقِّ

³(Pt. 25, R. 3)—اللّٰهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Meaning that God is He who has sent down the Book—that is, the Holy Quran—with truth and also the Balance. In other words, it is such a Book that serves as a scale to judge between truth and falsehood.

⁴(Part 13, Rukū‘ 8)—أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

Translation: He sent down water from the sky so that every valley began to flow, each according to its measure.

1. *Sūrah Banī Isrā‘īl*, 17:90 [Publisher]

2. Say, ‘It is Allah Who leads to the truth...’ (*Sūrah Yūnus* 10:36). [Publisher]

3. *Sūrah ash-Shūrā*, 42:18 [Publisher]

4. *Sūrah ar-Rā‘d*, 13:18 [Publisher]

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ¹—(Part 15, Rukū' 1)

This Quran guides to that teaching which is most straightforward and most perfect.

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا² ○

Say, 'If all men and Jinn were to unite together to be able to produce another book which could compete with Quranic excellences, they would not be able to produce it even though they help one another.'

Then, at another place He states:

مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ³—(Part 7, Rukū' 10)

Meaning that nothing has been left out of the Quran from among the necessary teachings, and the Quran is a Complete Book, which does away with the need to wait for any other [Complete Book].

إِنَّهُ لَقَوْلُ فَصْلٍ⁴ ○—(Part 30, Rukū' 11)

حِكْمَةٌ بَالِغَةٌ⁵—(Pt. 27, R. 8)

The Quran is a decisive word which gives the true decision in every matter. And it is Consummate wisdom.

1. *Sūrah Banī Isrā'īl*, 17:10 [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:89 [Publisher]
3. *Sūrah al-An'ām*, 6:39 [Publisher]
4. *Sūrah at-Tāriq*, 86:14 [Publisher]
5. *Sūrah al-Qamar*, 54:6 [Publisher]

¹(Part 27, Rukū' 16)—**فَلَا أُقْسِمُ بِسَوَاقِعِ النُّجُومِ ○ وَإِنَّكَ لَقَسْمٌ كَوَّلُ الْعُلَمَاءِ عَظِيمٌ ○**

إِنَّكَ لَقُرْآنٌ كَرِيمٌ ○ فِي كِتَابٍ مَكْنُونٍ ○ لَا يَسْئُرُ إِلَّا الْمُطَهَّرُونَ ○²

Meaning that I swear by the places of rising of the stars and their spectacles—and this oath is a grand oath, if you only knew the truth!—that this Quran is an esteemed and eminent Book and only those people who possess pure dispositions can touch it.

The relevance of this oath in this particular situation is that the Quran has been praised as noble—meaning that it encompasses spiritual excellences—and on account of extremely exalted and lofty subtleties and verities, it appears to be small in the view of some short-sighted people for the very same reason that the stars appear to be small and like dots, while it is not the case that they are like dots in reality. On the contrary, because their station is extremely lofty and high, it is for this reason that the eyes which lack the requisite ability are unable to perceive their true magnitude.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ○ إِنَّا لَنَكْتُامُنْذِرِينَ ○ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ○

³(Part 25, R. 14)—

[Meaning that] We have caused the Quran to descend in such a blessed Night, in which every single matter has been mentioned and explained in detail with full wisdom.

By this it is understood that just as a night had appeared with overwhelming darkness, so correspondingly, this Book has been adorned with brilliant lights that dispel the darkness of every kind of doubt and ambiguity, pronouncing judgement on every issue and teaching every type of wisdom.

1. *Sūrah al-Wāqī'ah*, 56:76–77 [Publisher]

2. *Sūrah al-Wāqī'ah*, 56:78–80 [Publisher]

3. *Sūrah ad-Dukhān*, 44:4–5 [Publisher]

¹ (Part 3, Rukū' 2)—**اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ**

[Meaning that] Allah is the friend of those who believe and He brings them out of darkness into light.

² (Pt. 29, R. 5)—**وَإِنَّكَ لَتَنذِرُكَ لِالسَّاعِيْنَ**

³ (Part 27, Rukū' 16)—**إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِيْنِ**

⁴ (Pt. 30, R. 6)—**وَمَا هُوَ عَلَى الْعَيْبِ بِضَهِينِ**

Meaning that the Quran reminds the righteous of all those matters that lay hidden and concealed within their nature. And this is the pure truth that leads man to certainty. And it [the Quran] is not ungenerous in bestowing knowledge of the unseen; that is to say, its function is not to act like misers, simply conveying news of the unseen itself yet incapable of bestowing the power of knowing the unseen upon another. Rather, it is itself comprised of the knowledge of the unseen, and the one who follows it is also bestowed the bounties of the knowledge of the unseen.

This is the Quran's claim about its teachings which it asserts itself, and then—going forward—it will itself provide its proof also. However, since the time now remaining is short, that proof shall be documented in the reply to the response.

At present, I request Deputy Abdullah Atham to similarly present the claims of the Holy Bible in this very manner and this very majesty, adhering to the rules previously documented by me, for every equitable one knows that it can never be that, [as the adage goes:]

1. *Sūrah al-Baqarah*, 2:258 [Publisher]

2. *Sūrah al-Hāqqah*, 69:49 [Publisher]

3. *Sūrah al-Wāqī'ah*, 56:96 [Publisher]

4. *Sūrah at-Takwīr*, 81:25 [Publisher]

مدعی سست اور گواہ چست [While the witness shows great enthusiasm, the plaintiff remains silent]. This must be especially so in the case of Allah, the Lord of Glory, who is Mighty and Omnipotent and possesses the most extensive knowledge of the highest possible degree. Whichever Book we ascribe to Him, that Book should sustain itself on its own. It should be pure and free of all human weaknesses; for, if it needs the support of someone else for its claim or is found wanting in providing the proofs of its claims, then it can never be the Word of God.

Again, it should be kept in mind that our only purpose at this moment is that when the Noble Quran has made the claim of comprehensiveness and completeness for its teachings, this very claim must also be asserted by that part of the Gospel which is ascribed to the Messiah, peace be upon him. Or, at the very least, it should be that the Messiah^{as} declares his teaching to be **final and complete** and not leave us waiting upon some occasion in the future.

Note

This question had been written to this point when the other party insisted that Question Number Two be addressed at some other occasion. At present, the question should be raised concerning the Divinity of the Messiah, and so because of their insistence, this question, which was **not yet final and complete**, was left at this same stage and the remaining part of it shall be published later.

22 May 1893

Question on the
DIVINITY OF THE MESSIAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ²

After this let it be known that according to the regulations settled upon in a separate document dated 24 April 1893, we had suggested that the first question we would ask Mr. Abdullah Atham would be regarding the **Divinity** of the Messiah, peace be upon him. Therefore, in compliance with this very condition, the question is written below.

Let it be known that in this debate, it will be highly essential, that whatever question may be asked from our side, or whatever may be an answer from the side of Deputy Abdullah Atham—none of it should be from one's self. Rather, it should be: (1) Referenced from one's own Revealed Book which the other party accepts as a proof; similarly, (2) Every single argument, and (3) Every single claim that is presented should be done abiding assiduously with this. In short, no party should go outside the contents of that Book of his, the citation of which can serve as an argument against him.

After this, let it be known that these verses are found in the Noble Quran regarding the Divinity of the **Messiah**, peace be upon him,

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

2. All praise belongs to Allah, Lord of all the worlds, and peace be upon His Messenger, Muhammad, and his people, and upon all his Companions. [Publisher]

rejecting the views of those gentlemen who hold the belief regarding the aforementioned holy one that he is **God** or the **Son of God**:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدْقَةٌ كَانَا يَأْكُلِينَ الطَّعَامَ
 أَنْظِرْ كَيْفَ نَبِيْنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَتَى يُؤْفَكُونَ¹

Meaning that essentially the Messiah, son of Mary, was no more than just a Messenger and before him too, indeed, only Messengers have been coming.

And the statement that *before him too, indeed, only Messengers have been coming* is an extremely fine argument by way of inductive reasoning (4) because, of all the forms of reasoning, inductive reasoning occupies the lofty station that if its conclusive and decisive status were to be disregarded or ignored, the entire spiritual and worldly design would collapse. If we diligently observe, we will discover that the evidence of a large part of the world and of the events in times past, occurred through the means of this very inductive method. For example, we currently say that man eats with his mouth, sees with his eyes, hears with his ears, smells with his nose, and speaks with his tongue. If someone presents some holy book in which it is written that these occurrences did not happen in the past; rather, in earlier ages, man used to eat with his eyes and speak through his ears, and that he used to see through the nose and similarly change other things. Or, for example, it should be said that in some bygone age man did not possess two eyes but rather had twenty, ten of which were on the front of his face and ten on the back.

So now the audience can ponder that even if we accept for the sake of argument that the one who penned these strange lines was some holy and righteous man, yet how can we move away from this categorical conclusion that has originated through inductive reasoning? In my opinion, not only one, but even if one million more such holy men were to try to sever the categorical and decisive conclusions deduced

1. *Sūrah al-Mā'idah*, 5:76 [Publisher]

by inductive reasoning, they would not be able to break them. But if we are just, and love for the truth is our habit, and if we truly consider this person to be a revered person, and yet we find in his writings such words as are contrary to observed and experienced truths, then for the sake of his reverence, we would **ignore the apparent meaning of his words** and try and find an interpretation, by resorting to which, the honour of the revered personage may remain intact.

It would, however, never be the case that those truths that have been proven to be certain and decisive through inductive reasoning could be averted based upon a single narration. If someone thinks on these lines, then the burden of proof lies upon him to provide some facts supporting and verifying such a narration that goes against the present, decisive and conclusive inductive proofs.

For example, the person who debates and argues and disputes saying that *Sir! Certainly, in previous ages people used to see with the tongue and used to talk with the nose*, such a one should present proof of this. And till such time that such proof is not presented, it is very far indeed from the dignity of a civilized, intelligent man that, relying on such writings which—even if they are taken to have been accurately conveyed—could have scores of interpretations, he should adopt those meanings which are opposed and repugnant to proven truths.

If, for example, it is stated to a doctor that arsenic and the poison that is prepared from bitter almonds, etc. are not poisonous, and that even if many pounds in weight of these are given to children to eat, no harm will come to them and—by way of proof—he is told that this is what is written in such and such holy book and that the narrators from whom this material has reached us are reliable; would that doctor—out of regard for that holy book—abandon such a fact that has been proven by inductive reasoning?

In short, since inductive reasoning occupies the status of the highest order in establishing truth in the world, Allah, the Lord of Glory, has mentioned inductive reasoning at the very start, stating:

قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ¹

Meaning that the Messiah, peace be upon him, was undoubtedly a Prophet and a beloved Messenger of Allah, the Lord of Glory, but he was a human being. Open your eyes and see that always and eternally, ever since this system of conveying the Message [of Allah] and revealing the Divine Word began, only human beings have been coming into the world upon being bestowed the status of Messenger [of Allah]. Or has it ever been the case that a son of Allah, the Exalted, also came?

And the word خَلَّتْ [*khalatt*—‘passed away’] draws attention towards this, that acquiring knowledge about the state of affairs of the people of the past by looking as far back as possible into the historic record, one should ponder well and try to understand whether this system has ever broken; can one present any such occurrence by which it may be proven that this phenomenon is even within the realm of possibilities; that before also, every now and then, this indeed used to happen.

So a wise man should pause here for a moment and—being fearful of Allah, the Lord of Glory—reflect within his heart that the system of events and occurrences demands its precedent be found sometime in some era.

Sure, if we ascribe a literal interpretation to all those Prophets and virtuous ones of the Bible regarding whom the Bible also contains words saying that they were the sons of God Almighty or that they were gods, then we would undoubtedly be forced to admit in such circumstances that it is the practice of God Almighty that He sends His sons as well; nay rather, sons aside, sometimes even daughters. And *prima facie* this appears to be an excellent argument should the honourable Christian gentlemen be pleased to assert it, and no one could even refute it since there is no mention there whatsoever of being real or metaphoric [sons]; rather, some are even referred to as the firstborn.

1. All Messengers before him have passed away (*Sūrah al-Mā'idah*, 5:76).
[Publisher]

Yes, of course, in this scenario, the total number of sons would increase significantly.

In short, Allah, **the Lord of Glory**, has first of all, indeed presented an inductive argument for the refutation of Divinity [of the Messiah].

Then, after this, God Almighty presents another argument: ¹ **وَأُمُّهُ صِدِّيقَةٌ** Meaning that the mother of the Messiah^{as} was a truthful woman. It is, of course, obvious that if the Messiah^{as} is assumed to be the literal son of Allah, the Lord of Glory, then it necessarily follows that for his birth he should not—like other people—depend upon such a mother (5) who, as is agreed by both parties, was a human being, since it is patently obvious and widely known that the law of nature of Allah, the Lord of Glory, is so constituted that the offspring of every living being is of the same species (6) as itself. For example, look at all the different types of animals, like humans and horses and donkeys, and every type of bird. They all come into being, each according to its kind. It does not happen that a human is born from a bird or a bird comes from the womb of a human.

Then, this is presented as a third argument: ² **كَانَا يَأْكُلِينَ الْكَمَامِرَ** Meaning that both of them, the Messiah^{as} and his ever-truthful mother, used to eat food. Now, you can all understand why a human being eats food and why he is in need of eating food. The real secret in this is that there is a process of dissolution (7) constantly transpiring within the body of a human being, so much so, that, as proven by ancient and modern research, in a matter of a few years, upon dissolution, the earlier body disappears and another body comes into being to take its place.

And every type of food that is eaten also affects the soul, because this is also an established truth that sometimes the soul affects the body and sometimes the body puts its impress upon the soul. For example, if the soul of a person suddenly experiences some joy, then the signs of this happiness—that is to say, cheerfulness and vivacity—make their

1. *Sūrah al-Mā'idah*, 5:76 [Publisher]

2. *Sūrah al-Mā'idah*, 5:76 [Publisher]

appearance on the face of the person. And sometimes the effects of the body, as in smiling or crying, make their impress upon the soul.

Now, this being the case, how far from the status of Godhead is this that the body of Allah, Himself, too, should always be in a state of decay and be replaced with another in a matter of every three or four years?

Quite apart from all this, the very need to eat is contrary to the meaning manifestly attached to the very being of God Almighty. Now, it is clear that the Messiah^{as} was not free of the needs that are attached to all human beings.

So again, this is an excellent argument, that despite these pains and sufferings, he was nevertheless God or the Son of God, and we have used the word pain because hunger is also a sort of pain, and if it becomes excessive, it can lead even to death.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

Reply From
MR. ABDULLAH ATHAM,
CHRISTIAN

If this statement of Your Honour is correct that the reality of every matter depends only upon experience—that is to say, that which goes against experience is false—then we would indeed have to deny the attribute of creation because we have experienced the creation of nothing. And we will also have to deny the creation of Adam without parents, and we do not know why we should do this, because absolutely impossible we say of that thing which goes against some attribute of God, and these things that are outside the realm of our experience, like, for example, the creation of things—that is to say, the coming into being from nothing, without any materials, and the coming into being of Adam in a manner that is opposed to the manner of giving birth now—we do not find to be opposed to any holy attribute of God Almighty.

SECOND—In reply to your second premise, you should know that we do not believe a visible thing—which needs eating and drinking, etc.—to be Allah, but rather consider such to be simply a manifestation of Allah. This is the same kind of premise set forth in the Quran regarding that fire visible in the bush. It is written that, *O Moses, take off thy shoes because this is the sacred valley of Tuwa and that I am the God of your father Abraham and Isaac and Jacob.*

Moses accepted this statement. Now do tell, a thing visible can, in no way, be God and yet the vision was seen; hence, we call it *a manifestation of Allah*; not *Allah*. In like manner, we do not call Christ, the creature, *Allah*, but rather *a manifestation of Allah*. If God was to call out, from the pillar in front of us, which is made of mud and bricks, and wish to say that, 'I am your Lord, heed such and such statement of Mine,' so, although this matter is against experience, is it outside the realm of possibility that God cannot do this? (In our opinion it is not outside the realm of possibility).

THIRD—We have not believed the son of Allah as having a body. We believe Allah to be a spirit, not a body.

FOURTH—Regarding any matter, our request is this, that a matter needing interpretation should, no doubt, be interpreted, but reality should not corrupt the interpretation. If some reality is contrary to a matter that took place, then it should be at once declared false rather than distorting a falsity to make it true.

FIFTH—Regarding the Immortal Being, let it be known by Your Honour that the word 'son' and 'firstborn' are used in two ways in the Bible. The first way is that he is *یک تن* [*yak-tann*], with God. The second is that he is *یک من* [*yak-mann*], one in spirit enjoying His pleasure. (The *yak-tann* form is that which is one in essence, and the *yak-mann* form is when he is not associated in essence but enjoys the pleasure of God).

About which prophet or saintly personage is it written in the Bible that, 'Awake, O sword against my shepherd and against the man that is my fellow' (Zechariah 13:7)? And then about whom is it written thus, that on the throne of David shall Yahuda, our Righteousness come (Jeremiah)? And who said that I am Alpha

and Omega, and the Almighty God? And about whom was this written that I who am wisdom dwelt with God eternally and through me were all things made, and all that is manifested of creation is through him? No one has ever seen God, the Father, but the Only Begotten (God) has made him known (John 1:18).

Now, please do justice to this. Do these words relate to *yak-tann* or *yak-mann*? Moreover, it is also worth keeping in mind that in Isaiah (9:6), it is stated that the Son that is bestowed upon us, and the Son who is born shall be adorned with these titles; that is to say: Almighty God, Everlasting Father, Prince of Peace, Wonderful Counsellor, and One who will sit on the Throne of David, whose government shall never see a decline.

SIXTH—Regarding the arguments that you have presented from the Quran, I regret to say that I am still not convinced of it being revealed. When you convince me by proving it to be revealed, then its credentials will be accepted automatically.

SEVENTH—Dear Sir, nature or creation is the Work of God and revelation is the Word of God. There should be no contradiction in the Work and the Word of God. If any discourse seems doubtful or difficult at first sight, we would, of course, interpret it according to logical arguments; otherwise, where would we go?

Sir, you yourself have stated that the matters that need interpreting must be interpreted, and you also say something even greater, that we will not accept anything that goes against experience. This again is also tantamount to turning to human nature, with which we do not agree at all.

EIGHTH—As for my answer to the eighth point, I would only say that where the differentiation between a real and a metaphoric son is not made in the Bible, it does not stop our intellect from

distinguishing between the two, and if others have the same attributes as Christ, then we would also accept them to be like Christ.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



Second Paper

DEBATE 23 MAY 1893

PROCEEDINGS

The session was held again today, and today Reverend G. L. Thakur Dass also took part in it. It was proposed and agreed that no statement issued by anyone would be considered reliable in this debate that does not have the signatures of each of the two Presidents.

After this, at 30 minutes past 6, Mirza [Ghulam Ahmad] sahib started dictating his question, but his reply had not yet been completed when time ran out. And Mr. Abdullah Atham and the Christian President permitted Mirza sahib to finish his reply, and in 16 additional minutes, the answer was completed. After this it was mutually agreed upon that in the future, no party would be allowed extra time to complete their answers.

Mr. Abdullah Atham started documenting his rebuttal at 8:11. During this time, five minutes were spent on a dispute regarding the reading out of the list of verses; thus, 5 extra minutes were added to the time allotted to Mr. Abdullah Atham. His reply was completed at 9:16.

Mirza sahib then started dictating his rejoinder at 9:27 and completed it at 10:27. After this, the Presidents of both parties signed the respective papers, and these were then given to each other, and the session was adjourned.

Signature—English
Henry Martyn Clark
(President)
Representing Christians

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims

Statement of
HĀDRAT MIRZA
[GHULAM AHMAD] SAHIB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

Yesterday—22 May 1893—when I asked Deputy Abdullah Atham about the Divinity of the Messiah^{as}, I mentioned nine (9) points that needed to be answered. At the very beginning, I had written that it would be compulsory and required for the parties to write their questions and answers referencing their own Revealed Books.

Then, together with this, it was also written that every argument—meaning, logical argument and claim in support of which that argument is presented—must be done by giving a reference and statement from one's respective Book.

My purpose in this was that in this way each book would be put to the test as to whether this miraculous power is to be found in them or not. Since 1300 years have passed, for example, since the Noble Quran was revealed, and similarly almost 1900 years have elapsed since the Gospel was documented according to writings of the disciples, then

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

2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]

under these circumstances, to place reliance exclusively on the statements that have been documented in those books will be of benefit to the individual who believes in them and considers them accurate, in addition to holding no objection to whatever meanings are ascribed to them, but if the system of reasoning and logic is included along with this, then through this system we will come to know very quickly which is the True, Holy, Perfect, and Living Word of God Almighty.

Accordingly, my purport was that whichever book about which the claim is made that it is complete **in itself** and that it presents every grade of proof on its own, then that very book should be responsible itself for also presenting the logical arguments in support of its claims. It should not be the case that the book should be completely powerless and silent and some other person should stand up in its support. And every just person can easily understand that if the parties adopt this way of proceeding, then establishing the truth and refuting falsehood would be accomplished so very easily.

I had hoped that Mr. Abdullah Atham, who has already claimed that the Gospel is, in fact, a Complete Book, would also have certainly believed, along with this claim, that the Gospel itself presents its claims in a logical manner, but the reply given yesterday by the aforementioned gentleman left me greatly astonished as well as saddened that the aforementioned gentleman paid no attention to this and instead in his sixth point addressing me stated, 'The argument that you have presented from the Quran, I regret to say that I am still not convinced of it being revealed. When you convince me by proving it to be revealed, then its credentials will be accepted automatically.'

Now, every thinking person can reflect: When was it my wish that he should accept everything stated in the Holy Quran without investigation? I had merely written—that is to say, my intent was—that the logical arguments which are presented by the parties should not be their own conceived contrivances put forth; but rather, the book that has made a claim to be complete, that claim too should be proven in detail, and, moreover, that book itself should present the logical proof

needed to establish this claim. Thus, by following this procedure, the book that in the end is proven to prevail shall have established this miraculous power for itself.

Since the Holy Quran clearly claims that it is a Complete Book, as it states:

¹(Part 6, Rukū‘ 5)—*الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي*

And as it states again at another place:

²(Part 15, Rukū‘ 1)—*إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلْبَيْتِ هِيَ أُمَّوْمٌ*

The translation of these two verses is as follows:

This day have I perfected your religion for you and completed My favour upon you.

And this Quran guides towards a straight and perfect path.

That is to say, it is complete in providing guidance, and it contains everything that is required for guidance by way of logical arguments and heavenly blessings. The Christian gentlemen think that the Gospel is a Complete Book, and all the requirements of guidance are present in the Gospel. So this being the case, it is thus necessary to see who is true in their claim.

Accordingly, the logical arguments about the Divinity of the Messiah^{as} should also have been presented from the Gospel, just as the Noble Quran presents arguments—logical as well as other arguments by virtue of the Divine light and blessings, etc. that it contains—in refutation of the Divinity [of Jesus, the Messiah].

So I hope now that Mr. Abdullah Atham would have understood the purpose of my question and thus, in accord with this purpose, he shall present such proofs and arguments based on the power and

1. *Sūrah al-Mā'idah*, 5:4 [Publisher]

2. *Sūrah Banī Isrā'il*, 17:10 [Publisher]

strength of the Gospel, and not from himself. And whosoever from us, both parties, presents any logical argument or a claim from himself, such a presentation would be taken to be a sign that his book is weak, and it fails to maintain within it the power and strength that a Complete Book should possess.

It will, however, be permissible that if a Book presents some logical argument in a brief, concise manner but in such a way that no aspect of it is doubtful, and similar content and context and the same is found in other parts of the Book, to support the same purpose, that such argument be put forth. And although such an argument should be brief and concise, yet every party shall have the right to present the preliminaries of the argument at some length to facilitate understanding for the population at large. It shall, however, never be allowed that one should make up some argument oneself to try and help the Revealed Book in a way similar to the help offered to a weak and helpless man, or a corpse that is put in motion with the support of one's own arm and one's own hand.

Now, the objection that Mr. Abdullah Atham has raised regarding the 'reasoning by induction' is only due to a lack of deliberation. He says that if the argument of reasoning by induction, which the Holy Quran presents, is accepted, then it is not possible to believe the fact that Adam was born without parents, and we would also have to reject the Divine attribute of *Creator*. It is sad that he remained unmindful of understanding that for proofs by induction, the universally accepted rule is that so long as a truth proven by inductive reasoning is not presented with a matter opposed and alien to it, the occurrence of which has also attained the status of an established fact, the truth established by inductive reasoning shall remain established and in force. For example, a human being has one head and two eyes, yet it would be insufficient to oppose this by merely stating that there may be some people in the world who have ten heads and twenty eyes; rather, such a human being should additionally be discovered somewhere and shown.

From among the two parties, is anyone in denial of the fact that

Adam^{as} was born without a father or mother? In addition, the practice of Allah has already been established regarding him. However, as far as the disputed issue is concerned, there is nothing that both parties have accepted to be established and proven. On the contrary, the party opposing the Christian gentlemen presents from their Book—that is to say, **the Noble Quran**—that based on inductive reasoning, the matter in dispute [i.e., the Divinity of Jesus^{as}] is false. Now, if this argument is not perfect and complete, then what is required from the Gospel—that is to say, from the words of the Messiah^{as}—is some argument put forth to refute it, through which it is proven that the argument presented by the Holy Quran contains this weakness.

Furthermore, it is self-evident that if proofs by inductive reasoning are rejected without presenting an opposing precedent, then all knowledge and science would be rendered worthless, and all research would come to a halt. For example, I inquire from Mr. Abdullah Atham, that if you were to give 1,000 rupees to an employee of yours for safekeeping and that money was placed inside a lockbox, and the key of the lock was given to the said employee, and there be no circumstances present of theft, yet said employee comes to you and presents this excuse that *Sir, that money became liquid and flowed out from the lockbox, or that it became vapour and thus leaked out*, would you accept this explanation of his?

You state that so long as anything does not conflict with the attributes of Allah, you will continue to consider it to be allowed and possible, but I ask you since you have for some time served as Extra Assistant and handled civil and criminal cases: Have you ever come across such a strange case in which this type of nonsensical excuse was accepted as satisfactory by the Court, and the party giving such excuse was awarded the case? Gentlemen! Carefully reflect once again; it is absolutely unacceptable that a person who opposes something established through inductive reasoning should present a new assertion that is contrary to something established by inductive reasoning, and it should be accepted unless that new assertion is proven true by some precedents.

And this example that you have presented, that if this is the case, we would also have to deny God's attribute of creation; I am amazed why you have brought forward this argument. What relevance is there at all of this argument here?

You know, and Muslims and Christians are agreed upon the fact, that the attributes of God which relate to His actions—for example, creation, etc.—carry a general authority in their meaning. That is to say, it has been accepted concerning them that Allah, the Lord of Glory, can employ these attributes from time immemorial and forever. For example, God Almighty created Prophet Adam^{as} without any parents, so can anyone from our two groups prove from our Scripture that the power and strength of Allah Almighty to bring about birth in this way, which is established by inductive reasoning, has come to an end?

In fact, the Scriptures of both parties make manifest that whatsoever Allah, the Lord of Glory, has brought into being, He can bring the like of it into being again; as Allah, the Lord of Glory, says in the Holy Quran:

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝ إِنَّمَا
 أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ
 تُرْجَعُونَ ۝¹ (Pt. 23, R. 4)

[Meaning that] Has not He, who created the heavens and the earth, the power to create, like all these things, other things also? Yea, He indeed has the power, and He is indeed the Supreme Creator, the All-Knowing. That is to say, He is Perfect in creating and knows how to create in every manner. Verily, His command is no more than this, that when He intends for a thing to be, and He says to it, 'Be!' and so it comes into being therewith. So Holy is He in whose hand is the kingdom of all things. And to Him indeed will you be brought back.

1. *Sūrah Yā Sīn*, 36:82–84 [Publisher]

Then He states at another place:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ¹

Meaning that all praise belongs to Allah, who is Lord of all the worlds. That is to say, His Lordship encompasses all the worlds.

Then at another place, He states:

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ²

Meaning that He knows every way of bringing about creation.

The few prophecies that Deputy Abdullah [Atham] has presented in support of his claim are totally against our stipulation. In our stipulation is included the statement that every single claim and argument must be presented by the Revealed Book itself.

Moreover, Deputy [Abdullah Atham] sahib is well aware that these prophecies are simply thrust upon the Messiah^{as} by way of force. They are not the calibre of prophecies that—in the first instance—the Messiah^{as} himself narrated in full and then ascribed to his person as confirmation of his truth, and the commentators were even in agreement upon this; and, furthermore, that they should be proven to be exactly so in the actual Hebrew language. Providing these proofs is your responsibility.

Until you prove these things with the specified assiduousness, your statement will remain like a claim which itself needs proof because we do not agree with you regarding the accuracy of these prophecies, nor in the accuracy of the interpretations, nor—indeed—the accuracy of the actual intent of the Messiah^{as}; yet you claim them to be accurate. Thus, it is incumbent upon you that you clarify all the steps in a perfectly crystal clear manner so that it becomes proven that in the

1. *Sūrah al-Fātiḥah*, 1:2–4 [Publisher]

2. *Sūrah Yā Sīn*, 36:80 [Publisher]

interpretation of these prophecies, the Jews—who are the true inheritors of the Torah—also agree with you, in addition to all the commentators. Moreover, make it clear that the Messiah^{as}, too—by referencing the book, chapter, and verse of all the prophecies that you mention in full—has ascribed them to himself, and that no inheritor of the Torah has, till today, declared any disagreement with you regarding your interpretation, and has manifestly accepted the Messiah^{as}, son of Mary, whom you declare to be on the stature of God, and have accepted these as sufficient proofs for him to be accorded the stature of God—then we shall accept this and listen with great interest to your proof.

But to make clearer this very delicate issue, I remind again that till you prove all those points which I have written down, without any dissension, and present these together with the testimony of the Jewish scholars that the Son of Mary is God, on the basis of these prophecies, these hypothetical tales will be of no use to you.

The second part of this will be mentioned in response to these questions as the time is nearly up.

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims

Signature—English
Henry Martyn Clark
(President)
Representing Christians

Reply from
MR. ABDULLAH ATHAM,
CHRISTIAN

FIRST—In reply to your inquiry, my respected Mirza [Ghulam Ahmad], I request that you please elaborate on the word '*istiqrā'* [Reasoning from Induction]. Does it not mean *experience* or *customary*? Please state if there is any other meaning apart from these.

SECOND—In your second premise, you state that revelation should be self-explanatory and it should not be made to depend on reasoning. Most of this is true, but to understand it, the comparison of revelation and intellect is that of the eye and light. If there is light but no eye, then that is useless; similarly, if there is an eye but no light then that is also worthless. To understand something we must have intellect even if the matter to be understood is a revelation. What I mean to say is that whatever matter is not supported by revelation and is only a man-made idea, then it will not be involved in the revelation, but whatever matter is a revelation, and is lit up by the Divine light of revelation from below, can human intellect not serve as a niche to house it?

THIRD—Sir, why do you ask for the Jews to agree with us while the words are present, as are the lexicons, and the rules as well? Do the translation yourself, and whatever meanings result, those would be acceptable. I cannot take responsibility word for word, but overall, summarily, Christ has taken upon himself all prophecies in this passage.

Thus, in John, chapter 5, verse 39, and in Luke, chapter 24, verse 27, this matter has been explained. John—You ‘Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.’ ‘And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.’

Apart from these, some special prophecies have also been written in the scriptures for Christ; for example, in Matthew, chapter 26, verse 31, where reference is given to the prophecy regarding, ‘the man that is my fellow.’

However, there are many more examples that I give a list of below:

Isaiah 6:1–12 in comparison with John 12:40, 41; Acts 28:26. Then Isaiah 40:3; Malachi 3:1 in comparison with Matthew 3:3; Zechariah 12:1, 10 in comparison with John 19:37; Jeremiah 31:31–34 in comparison with Hebrews 8:6–12; Hebrews 10:12–19; Exodus 17:2; Numbers 20:3, 4; Numbers 21:4, 5; Deuteronomy 6:16. These four places in comparison with 1 Corinthians 10:9–11. Isaiah 41:4 and 44:6 in comparison with Revelation 1:8, 11, 17 and 2:8 and 21:6 and 22:13 and Joel 2:33 in comparison with Romans 10:9–14 and Isaiah 7:14 and 8:10 in comparison with Matthew 1:23.

Whichever issue you wish to take up from the Hebrew Language can be presented.

FOURTH—The word *kamāl* [excellence], which you refer to, that the Gospels should be excellent in themselves; I ask you in what sense do you mean ‘excellent’? Should it be in the work of a goldsmith or the work of a blacksmith?

These Books do not make any such claim. But to show the path to salvation is their claim. We can present the excellence that the Gospels have shown in this respect; for instance, it is written:

‘Under the heavens, no other name, except the Messiah, has been bestowed upon men through whom we can attain salvation.’¹

And in the letter to the Romans, it is stated that if salvation is by grace, then work is no more work, but if salvation is by work, then grace is no more grace. This just proves the same point again that Christ himself said, ‘I am the way, the truth, and the life’ (John 14:6). And it should be remembered that in the Word of God, the Lord frequently says, I indeed am, I am. And this hints to the name which God said to Moses that *My name is I am, so I am, and before this, I was not known by this name. This is being conveyed to you* (Exodus 3:14).

(Due to the lack of time the answer remained incomplete)

(Signature—English)

Henry Martyn Clark
President
Representing Christians

(Signature—English)

Ghulam Qādir Fasih
President
Representing Muslims

1. *Acts*, 4:12 [Publisher]

Remaining Answer of
 HAD RAT MIRZA
 [GHULAM AHMAD] SAHIB

I shall now dictate the rest of my answer that was left incomplete. Mr. Abdullah Atham states, 'We do not believe a physical thing that is a manifestation of Allah, to be Allah, and we have not believed in the Son of Allah having a body. We **believe** Allah to be a **spirit**.' This statement of the aforementioned gentleman is immensely contorted and deceptive. The aforementioned gentleman should have stated in clear words that we recognize Jesus^{as} to be God and believe him to be the Son of Allah because every single person understands and knows that there is no mutually necessary association between the body and the spirit so that the body should be declared to be a part of some person. For example, when we know some human being to be a human being, do we consider him to be a human being because of a certain special body that he possesses?

Clearly, this thought is patently false since the body is constantly in a state of dissolution and renewal and in a few years, it is as if the previous body has been replaced by a new one. So what is the special peculiarity of the Messiah^{as} in this context? No human being is a human being by virtue of the body he possesses; rather, it is by virtue of his spirit or soul that he is called a human being. If the body was necessary for a person to be who he is, then a person, upon reaching the age of 60, for example, should no longer be considered to be the same person, but someone completely different, because in the sixty years he has changed his body many times.

This is exactly the case of the Messiah^{as}. The blessed body that he was given in the beginning, with which he was born, could not be offered in atonement nor be of any use. Instead, by age thirty he had acquired a new body, and it is with this body that it is thought that he

was placed on the cross and then, after joining with the spirit, has been seated forever on the right hand of God Almighty.

Now that it has been proven that the body has no connection with the attributes and qualities of the soul and whether a human or an animal, it would be distinguished as a human or an animal according to its soul, and the body is constantly in a state of dissolution. So given all this, if the Christian gentlemen believe that the Messiah is truly God Almighty, then what need is there for them to say that he is a manifestation of Allah? Do we say that man is a manifestation of man?

Similarly, if the soul of the Messiah^{as} is not similar to a human soul, and he did not acquire his soul in the womb of Mary, the Ever-Truthful, in the way and according to the law of nature, as human beings do—in the manner which has been observed by medical science and doctors—then you must first present proof that the development of his foetus happened in some extraordinary manner. And then the question is why to make this **belief** [Divinity of Jesus] known to people, hiding and concealing it like someone afraid, couched in various ways and forms. Instead, you should just clearly state that the Messiah is our God, and there is no other God beside him. Considering, that God, in His perfect attributes, cannot be divided up and the word ‘God’ cannot be applied to the being that lacks even one attribute from all God’s perfect and complete attributes.

So in such a case, I cannot understand how they became **three**. When you gentlemen have yourselves already agreed and accepted that it is necessary for God Almighty to be the Possessor of all complete attributes, in that case, this division which has been done—that is to say, the Son of God, who is a complete God; God the Father, who is a complete God; and the Holy Spirit, who is a complete God—what is the meaning of these, and for what reason are these three names given? Because the names, being different, requires that there be some attribute more or less in each.

But since you have admitted that there is no increase or decrease with regard to the attributes, then out of these three persons of the

Godhead, which of them is distinctive whom you have not yet revealed? Whatever you will declare to be the distinguishing feature that, too, will be an attribute of all the perfect attributes that should be found in the being that is called God. Now that that attribute is found in this being who has been declared to be God, then against this, to give some other name—for example, the Son of Allah or the Holy Spirit—becomes totally absurd and pointless.

Because this is a very profound matter, you gentlemen should really ponder diligently over what I have just said, lest you ignore these matters in your reply. God Almighty is that Being, who is the Possessor of all complete and perfect attributes, and does not need any help from any other being, nor in being Perfect, is He in need of any other. The similitude of Moses and the bush that Mr. Abdullah Atham presented in item 2 is irrelevant for this current argument. The aforementioned gentleman should kindly present proof from the Holy Quran showing where it is written that the fire itself was God or that the voice came from the fire. In fact, God Almighty clearly states in the Holy Quran that:

—فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

¹(*Sūrah an-Naml*, Pt. 19, R. 16)

Meaning that when Moses came, it was proclaimed [by a voice]: Blessed is he who is in the fire and also those around it, and Holy is Allah from having a body or from coiling up into Himself, and He is the Lord of all the worlds.

Please notice that God clearly states in this verse that *blessed is he who is in the fire, and those who are around it*, and God Almighty called out to bestow this blessing upon them. From this, we learn that the thing that was in the fire was what received the blessings, not the one who gave the blessings. God uses the word نُودِيَ [*nūdiya*—called out] to indicate that He Himself blessed the inside of the fire and its

1. *Sūrah an-Naml*, 27:9 [Publisher]

surroundings. From this, it is proven that God was not in the fire and this is not the belief of Muslims either. In fact, Allah, the Lord of Glory, rebuts this fanciful idea in the next verse by stating that:

وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝¹

Meaning that God Almighty is pure from such ‘passing into things’ and ‘descending’, and He is the Lord of every single thing.

Similarly, it is written in Exodus 3:2 that during that time, ‘the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush.’ And whereas Mr. Abdullah Atham states that it is also written in the Quran at this place that, I am the Lord of your father Ishāq^{as} [Isaac], and Ibrāhīm^{as} [Abraham], and Y‘aqūb^{as} [Jacob]—this is completely contrary to the facts. This is not written in the Holy Quran anywhere. If this is the plight of the references cited by the aforementioned gentleman, that he fearlessly presents a reference that is completely contrary to the facts, then those references that he has cited from the Torah and the New Testament also merit being checked for authenticity with the books at hand.

Then the aforementioned gentleman states that in the Torah, the Messiah is referred to as *يك تن* [*yak-tann*] and the Prophets as *يك من* [*yak-mann*].

I declare that neither the word *yak-tann* nor *yak-mann* can be found anywhere in the Torah. It would be a very great favour of the aforementioned gentleman if he proves, by explaining on the basis of the Torah, that whenever the other Prophets have been called the Sons of Allah, it was meant to be in the sense of *yak-mann* [that is to say, one in spirit], and that when the Messiah, peace be upon him, was called Son of Allah, it was meant in the sense of *yak-tann* [that is to say, one in body].

In my understanding, however, I believe the other Prophets excel

1. *Sūrah an-Naml*, 27:9 [Publisher]

the Messiah, peace be upon him, as regards these honorific titles. This is so because the Messiah^{as} himself settled this issue when he stated that *Why do you grieve when I am called the Son of Allah, this is no great thing, in Psalms it is even written that 'You are all gods.'*

The exact words of the Messiah^{as} that are written in John 10:35¹ are as follows: 'If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?'

Now, unbiased people should reflect upon these verses—fearing Allah Almighty—that upon such an occasion when the Messiah^{as} was directly questioned regarding his Sonship, was it not incumbent upon the Messiah^{as} that if he were truly the Son of Allah he should have said that he is, in fact, the Son of Allah Almighty, yet you all are men? But he gave his rebuttal in such a way that he put a seal on it by saying that you are partners of a higher rank in title since I have only been referred to as 'the Son' while you have been called 'God'.

Then the aforementioned gentleman states that although others have also been called sons in the Torah, the Messiah^{as} has been glorified very greatly. The reply to this is that these praises will only rightfully be accepted as applying to the Messiah when you prove them to be so in accord with the conditions that we have set forth. Secondly, the statement of the Messiah, peace be on him, in John, chapter 10, is contrary to your explanation and in accord with our statement. These thoughts of yours have been refuted by the Messiah himself, peace be upon him.

The rest of the answer will be written after your reply.

Signature—English
Ghulam Qādir—Fasih
 President
Representing Muslims

Signature—English
Henry Martyn Clark
 President
Representing Christians

1. In the King James Version this reference is John 10:35–36. [Publisher]

Third Paper

DEBATE 24 MAY 1893
PROCEEDINGS

Today, Mr. Abdullah Atham started dictating his answer at 6:16, which was completed at 7:16 and was read out loud. Mirza [Ghulam Ahmad] sahib started dictating his reply at 7:50 and finished it at 8:46, and it was also then read out loud.

Deputy Abdullah Atham started dictating his reply at 9:25 and completed it at 10:25, which was then read out loud. After this, the Presidents of both parties signed the respective writings that were then given to each party. Afterward, some suggestions were made to change the style of the debate, but the original format remained in force.

The session then came to a close.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



24 May 1893

Statement by

DEPUTY ABDULLAH ATHAM

First of all, I am pleased to hear that the argument of reasoning by induction does not apply to Adam and Eve, which means that an exception is allowed to the general rule.

FIRST—You state that the body of Christ was in a state of decay; therefore, it could not atone, nor be of any other use. In reply to this, I submit that we do not declare the human body of Christ to be Christ; but rather, that whole human part of him that was free from sin and, except for sin, in all other things, was equal to us and mortal. And apart from being human, he was also the manifestation of Allah; that is to say, the place for the manifestation of Allah in humanity to take upon itself the burden of the sins of all, and the Second Person of Allah [the Son of Allah] enabled that weight to be so carried. And, thus, compensation for sins being done, the atonement of sins was completed. What then was the need for another physical body to remain eternally?

SECOND—Your second objection is that if Christ is God Almighty, then what is the need to call him the manifestation of Allah? Do we call man the manifestation of man? **Answer:** Why is Christ, the man, held out to be the likeness of the Divinity attached to his person? In a human, the body is actually a separate thing, and the soul is separate, and the life-force is a separate thing. Thus, the soul is

that thing that possesses the attributes of knowledge and will. The body is that thing which possesses neither knowledge nor will. The life-force is that regulating system which provides nourishment through the veins and sinews even to the plants. However, God, or the manifestation of Allah, is distinct from all such contingencies and exists independently in His own right by Himself.

THIRD—In the thinking of the Honourable Mirza [Ghulam Ahmad] sahib, the soul of Jesus Christ came from Mary according to the law of nature, and, therefore, he cannot be God. In reply to this, I submit that although the human soul of Jesus was not born according to the law of nature, nonetheless, it is the same in its nature. And a soul does not derive from another soul, so that it may be said that his soul came by splitting from that of Mary. Since the soul is the very essence of a person and not the name of any law or ordinance, but a thing—the sum total of every attribute and definition of a person—then why do you say that the soul of Jesus Christ, came from Mary? Why not say concerning it that a new creation came into being? Apart from this, what does this have to do with Divinity? We have repeatedly said that his being a manifestation of Allah is quite apart from his humanity.

FOURTH—Your question is: Since God cannot be divided, how can there be three gods and what distinctions are the bases of this division? In reply, I submit that, according to us, the mystery of the Trinity is that on the one hand it is a form of Unity, and on the other hand it is three. We shall explain this presently.

The attribute of incomparability comes from the attribute of endlessness because only that thing can be absolutely incomparable that erases all possibility of any comparison, and this possibility can only be erased when there remains no space for comparison. In other words, that thing should also be endless, concerning which it can be said that in its antiquity and essence endlessness

and incomparability are one. Since no one can say when incomparability issued forth from endlessness and where it resides, it cannot separate from endlessness.

Thus, you can see from this example that one thing similar to endlessness, exists in its own right, while another similar to incomparability, is inseparable from endlessness. And look very carefully that in both these attributes there exists a premise which if stated extempore it would run as follows. Although the two examples look alike in one sense, they are also different in another. As we have given the example of two attributes, so these attributes instead of being parts of a thing encompass the whole thing. Similarly, the Being whom we call God, the Father, and He, like endlessness, exists on His own, and those whom we call the Son and the Holy Ghost, they are inseparable from God, the Father.

Now, we have shown this distinction among them. We do not say that their essence is divisible. Thus, we cannot be accused of being polytheists, because we believe in God being One, without any associate. We do not make three gods. However we find all three Beings or Persons of the Trinity, equal, each to the other, glorified by way of attributes in the scriptures, and they are one in their essence but each in its own right, being inseparable from the other, are consequently three.

FIFTH—You ask me to prove from the Quran that the fire was, in actual fact, God or that the voice came from the fire, and the voice was heard saying, ‘I am the God of Abraham, Isaac, and Jacob.’ In reply to this, I submit that at the moment we will not discuss the voice that came from the unseen and which conversed with Moses, but that voice said this, ‘Surely, I am your Lord’ [*Sūrah Tā Hā, Rukū’*. 1]. If Your Honour says that this voice did not come from the fire, then I can only say that the style of the utterance of these words does not show that it came from anywhere other than the fire.

And in *Sūrah al-Qaṣaṣ*, it is written thus. Concerning the same voice that emanated from the fire or the bush, *indeed I am the Lord of all the worlds*. And the third verse, besides these two verses, that Your Honour has mentioned, the phrase that *I am the Lord of Abraham and Isaac and Jacob*, is actually in the Torah. I erroneously attributed this quote to the Quran. This much error you can accept to be mine that I attributed the words of the Torah to the Quran, but actually there is no difference in *I am your Lord*, and *I am the Lord of all the worlds*, and that which is written in the Torah that, *I am the Lord of your father Abraham, and Isaac and Jacob*—nothing less and nothing more. The argument of the manifestation of Allah comes from this because a visible object cannot be God.

SIXTH—In reply to your statement that each of the two words **یک** [yak-tann] and **یک من** [yak-mann] are not found in the Torah, I submit that I made a deduction; in other words, I concluded. If you keep objecting like this, then this would be similar to that person named Muhammad Bakhsh, whom someone confronted by asking *Why do you not offer prayer?* His reply was *Where is it written that Muhammad Bakhsh should offer prayer?* Now, this is no argument but just a joke.

SEVENTH—You referred to these words that Christ, our Lord, said that *You don't declare it blasphemy when your judges and divines are called 'gods,' so why do you accuse me for saying I am the 'Son of God'?*

Our Lord Christ used to address himself to the Jewish people saying that *I am the Son of God*, so they were getting ready to stone him saying that *By calling yourself the Son of God, you make yourself equal to God and this is blasphemy; it is for this reason that we stone you.*

Our Lord rebutted their assertion by saying that *God is the equal of God. If I call myself God then your divines were also called 'gods,' so in their case why did you not accuse them of blasphemy?* Thus, our

Lord silenced them, not denying his Divinity nor giving any proof of it, leaving it as a separate issue, in which there is a confession of nothing less nor anything more.

EIGHTH—You state that the praises of Jesus Christ, in the Torah are not greater than the other Prophets. In reply to this, I submit that all these Prophets placed their hope for salvation upon Christ, so how can you say that Christ has not been given greater praise than the other Prophets? Apart from Christ, which other Prophet has been referred to as an equal to God? See: Zechariah 13:7; That Jehovah our Righteousness come who is about to come on the throne of David—Jeremiah 23:5,6,7. That Mighty God, Everlasting Father, is Prince of Peace, Counsellor, Reformer, who will reign on David's throne forever—Isaiah 9:6, 7.

Postscript

The rest, which Your Honour has asked regarding the superiority of the Gospels, please see John 12:48–50. The Gospels are the scriptures that will be used for the final judgement of all the peoples; that is to say, of the whole world. (The rest, later).

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

24 May 1893

Reply of
 ḤADḤRAT MIRZA
 [GHULAM AHMAD] SAHIB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

The questions of yesterday remained somewhat incomplete, and I will answer those first. Mr. Abdullah Atham asks me what is *istiqrā* [Reasoning from Induction] and what is the definition of *istiqrā*. In reply to this, it should be clearly understood that *istiqrā* is the method whereby the results obtained by studying—as far as possible—the observable elements of a class, are assumed to apply to the entire class. In other words, to the extent that we can see various elements of a class of things, or can find proof of them from history, then that one special quality or one distinctive feature that they possess inherently, we should take it to be a characteristic of all elements of that class of such things, till the time that we observe an element from the same class that does not, in fact, manifest that same characteristic.

For example, as I have already said before, studying all individual human beings, as far as is within the realm of possibility, this fact has become proven and acknowledged that man has two eyes. Thus, the issue of having two eyes will remain established and in force until, in opposition to this—for example—the having of four or more eyes does not become proven. It is on this very basis that I had said that this rational argument of Allah, the Lord of Glory:

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

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

that has been presented by way of an inductive argument, is a decisive and conclusive inductive argument. Until and unless this argument is refuted, and it is proven that Sons of God were also sent down as Messengers, it cannot be established that the Messiah^{as} was the real Son of God.

This is so because Allah, the Lord of Glory, clearly points out in this argument that, starting from the Messiah, we can search and look as far back as the very beginning of the coming of Prophets and see if—apart from humans—any God or Son of God was ever sent down. And if it is said that this has never happened before, but now it has, then in the art of debating this is known as *maṣādir-ʿalal-maṭlūb*; in other words, the very matter that is in dispute is presented as an argument in its support. The point is that this is the very issue we are debating: How did the Messiah^{as} come into the world as the Son of God by breaking an established time-honoured practice?

And if it is said that by his unique manner of birth, Prophet Adam^{as} also broke the established law of natural birth, then the answer to this is that we are indeed ourselves convinced that if some particular occurrence—which is against logical or historical arguments and opposed to inductive reasoning—can be proven to have taken place by logical or historical proofs, then we will believe it. It is clear that both parties accept this unique birth of Prophet Adam^{as}. Thus, that manner of giving birth is proven to be another particular practice of God, just as it is a practice of Allah to bring about the birth of man from a drop of sperm.

If we are to compare the Messiah^{as} with Prophet Adam, peace be upon him, with a view to benefiting from this precedent, then what is required is, that in the same way and with those same logical arguments

1. All Messengers before him have passed away (*Sūrah al-Mā'idah*, 5:76).
[Publisher]

that the birth of Prophet Adam^{as} in the very beginning of the human race has been accepted to be unique, similarly it should be proved that the Messiah^{as} was the Son of God, or God, and came into the world by contravening the previous well-known proven practice of the manner of coming of Prophets, and that he came as God or the Son of God. Then there would be no excuse left for us to deny because when an occurrence going against inductive reasoning is proven to have taken place, then that matter also automatically becomes included in the law of nature and the practice of God. So please prove this issue, but with logical arguments.

Then Mr. Abdullah Atham states that revelation should be self-explanatory. So let it be clear that we agree on this point. Without a doubt, for a true revelation, this very condition is necessary that the exposition of all its parts needing explanation should also be done based on the revelation itself. As we see in the **Noble Quran**, there is this verse in *Sūrah al-Fātiḥah*; namely:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

Now, in this verse, the words² *أَنْعَمْتَ عَلَيْهِمْ* are succinct and require explanation; therefore, at another place, God Almighty elaborated upon this Himself, stating:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ³ (Part 5, R. 6)

1. Guide us in the right path—the path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]
2. On whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]
3. Who shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous (*Sūrah an-Nisā'* 4:70). [Publisher]

And then Deputy [Abdullah Atham] sahib says in his statement, which I shall summarise: 'It is not necessary that Divine revelation should prove its claims with logical arguments, only stating its claims would be sufficient, and then the readers of that book would develop the arguments themselves.' This statement of Deputy sahib is to hinder and protect his own wiggle room because I had presented the argument that a mandatory sign and condition that a true Book from Allah Almighty must satisfy is that it must itself set forth its claim as well as provide the arguments in support of that claim itself. In this way every reader, upon finding those decisive arguments, may be able to thoroughly understand its claims without the claim being devoid of proof, because this is considered a shortcoming of every speaker that he should go on making claims but not provide any argument in support of them.

Now, upon hearing this condition, Deputy sahib became preoccupied with this worry that *Our Gospel is totally lacking this lofty stature and cannot in any way compete with the Holy Quran, it would be best to try and evade this by any means*. So I think this is a favour that Deputy sahib is doing to the Holy Gospel in that he is himself engaged in keeping its deficiencies hidden. It is sad, however, that you did not pay attention to this fact whilst you were dictating these words, that, for a very long time you served as an Extra-Assistant and you know full well how a judge, by virtue of his judicial authority, gives a ruling between two contending parties.

Did you ever have occasion to simply decree or dismiss a case considering it pointless to give conclusive arguments in the final record of court proceedings, based upon which the true are adjudged truthful and the liars declared to be liars? And this is only a mundane worldly matter with the attendant loss likely being nothing very great. But should the Word of God Almighty, who warns of an everlasting Hell if His Words are misunderstood, simply announce its claims and place the whole world in misery without giving arguments and proofs in

support of its claims, which was, in fact, its responsibility? Is this what ought to be expected from His Mercifulness?

Apart from this, you are well aware that Prophets appear when the world is engulfed in darkness and human intellect has become weak and reasoning defective, while the fumes of frenzied evil desires prevail. Now, I ask you to be just: Is it not incumbent upon God Almighty in such a predicament that He put forth His Words fortified by irrefutable arguments in order to deliver people out of the darkness, rather than hurling them into even greater darkness and confusion by presenting complicated, roundabout statements?

It is clear that before the Messiah^{as}, the Jews, the Children of Israel, used to believe in God Almighty in a simple, straightforward manner, and they were very satisfied in believing in Him thus. Every heart sought to convey that God is True; He is the Creator of the earth and the heavens and the true Creator of all things. He is One and has no partner, and no one had any doubt identifying God. Then, when the Messiah^{as} came, they heard the statements of His Most Eminent Holiness [Jesus], peace be upon him, and they became alarmed as to which God this person was presenting. There was certainly no mention of any God like this in the Torah.

Then, the Messiah^{as}, who was a true Prophet of God Almighty and His Beloved and Chosen One, to remove this false concept which had become entrenched in the hearts of the Jews due to their shortsightedness, laid before them those blessed words of his that are present in John 10:29–30.¹ So that excerpt is being written down exactly in what follows and all attendees should listen to these words of the Messiah^{as} with great care and attention because it delivers the full and complete verdict between us and the Christians, and that excerpt is:

‘My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered

1. In the King James Version these verses are John 10:29–36. [Publisher]

them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself, God. Jesus answered them, Is it not written in your law that I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Now, every just and devout person can understand that, upon hearing the word *father*, and that *I and my Father are one*, the Jews thought that this person is proclaiming himself to be the real and actual Son of God, and accordingly raised this objection. So in reply to this, the Messiah^{as} said in absolutely clear words that there is nothing extraordinary about him, and asked them to see that even the title of *god* had been applied in their favour.

Now, it is obvious that had the Messiah^{as} understood himself as having been born of Allah in reality and actually considered himself to be the Son of God Almighty, then at this moment of debate and misunderstanding when the Jews had accused him, he should have come forth bravely and declared clearly, manifestly, and openly that *I am in reality born of Allah and in actuality the Son of God*. What strange reply was this, that *if I declare myself to be the Son, then you have also been called God?* On the contrary, he had been given an opportunity upon this occasion to emphatically present the proofs in support of his claim, and he should have presented to them all those prophecies that were written down by Deputy Atham in his reply of yesterday as well as the entire list he submitted. And on this occasion, he should have said, *You are incensed at my trivial statement that I am the Son of God. In actuality, I am also God according to these statements of your Books, and according to such and such prophecies, I am also the All-Powerful God and the Equal of God too. What attribute of God is there that is not found in me?*

In short, this is the passage of the Holy Gospel that resolves all its

passages and all prophecies of the Bible and serves as a commentary and explanation of them—but for him who fears Allah Almighty.

Then, Deputy [Abdullah Atham] sahib states, ‘Why should we be asked for the concurrence of the Jews?’ So let it be clearly known that the reason why we seek the concurrence of the Jews is that they are the progeny of Prophets and have continuously been taught by the Messengers, and the Holy Gospel also gives testimony that they were taught everything through the Prophets. In fact, Jesus^{as} testifies himself and says: ‘The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.’ (Matthew 23:1)¹

Now, from this pronouncement of the Messiah^{as}, it is evident that he is advising his followers and disciples, that the opinion of the Jews, in regards to the Old Testament, is worthy of being accepted—*You should certainly accept it for they are sitting on the seat of Moses*. From this, it is clearly understood that to reject the testimony of the Jews would be a form of disobedience to the command of the Messiah^{as}. And the Jews certainly do not write in any of their commentaries that some true God or Son of God will come. However, they are waiting for a true Messiah, and they do not consider that Messiah to be God, but if they do so understand him to be, then you should prove this from their books. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims

Signature—English
Henry Martyn Clark
(President)
Representing Christians

1. In the King James Version these verses are Matthew 23:2–3. [Publisher]

24 May 1893

Statement of

DEPUTY ABDULLAH ATHAM

Remaining Answer—

The Superiority and Perfection of the Word of God

FIRST—The Gospel claims that it is an Everlasting Word, so much so, that the judgement of people will happen according to it (John 12:48–50).

SECOND—The Gospel regards itself as the revealer of the eternal secret of salvation (Romans 16:25, 26) (1 Peter 1:20).

THIRD—The Gospel regards itself as the power of God (Romans 1:16).

FOURTH—The Gospel regards itself bringing life and immortality to light (2 Timothy 1:16).

FIFTH—The Gospel deems itself to be the words expressed by the Spirit of God, not human wisdom (1 Corinthians 2:12, 13 and 2 Peter 1:19).

SIXTH—In comparison to this Gospel, every other gospel is naught (Galatians 1:8).

So, these are the things that point to the superiority, perfection, beauty, and beneficence of the Word of God, and not those matters concerning social behaviour about which philosophers and physicians can also provide the needed exposition to men.

You stated that it is written in the Holy Quran *اكملت لكم دينكم*. It is very likely that according to the text of the Quran this relates to social behaviour and the mention of what is permitted and what is forbidden in this context.

Answer to the Objections of 24 May 1893

FIRST—We have understood the meaning of *istiqrā* [inductive reasoning] to be what experience of nature routinely, and in the past, has taught, without interruption; this is what reasoning by induction means. The statement of Mirza [Ghulam Ahmad] sahib in this regard is correct that if there is any possibility of an exception, it is not enough to prove the possibility of an exception; it is necessary that it be proven in reality. Thus, I would submit regarding this only that the case of Christ is completely unique, for which we have presented verses from the Word of God.

We would further like to show that **multiplicity in unity** is present in the Old Testament. Had it not been present, the Jews could have been considered to be right; however, because this matter is present there, they should have no excuse. I shall present two cases by way of example: First of all, it is stated in Genesis 1:26 *و يومر الوهيم نعشا آدم سلمنوقد ميتونو* in Hebrew, that is to say, Elohim God said, 'Let us make Adam in our images, and after our likenesses.' Second, in Genesis 3:22 it is written that Jehovah Elohim said, 'Behold, in knowing good and evil, the man has become like one of us.' In this verse, the phrase that is translated as *has become like one of us* (in Hebrew it is written *كما حد ممنو*), seeing the first person including others form, the Jews took the meaning that in this situation

God Almighty included the angels with Him. And Sir Syed Ahmad Khan Bahadur has written that the others in this phrase refers to that class of Adams before the commonly known Adam, who were destroyed because of their sins, and that in the words *لو ممنو*, it is not the 'first person including others' but rather the 'third person plural' form that is meant. The purpose of both these people being that the teaching of multiplicity in Unity should thus be prevented from being proven.

SECOND—Now we ask the following questions from these people: **Firstly**, to the Jews, where is the reference to your angels in the text of the Scripture? Is the linguistic form 'us' not a pronoun? And is it not necessary for a pronoun to have a referent nearby? And if some statement should not identify a referent in itself then is that statement not said to be confusing and unintelligible? For example, if I were to say to somebody that 'it was like this' and before or after this statement, I do not make clear as to what 'it' was, then is this not a confusing statement? Thus, when they talk of the companionship of angels, they should show these angels within the very body of the text. Secondly, if the angels are indeed referred to here, then their knowledge of evil must be either inherent or earned. If it is inherent, then they cannot be created beings because inherent knowledge is a characteristic of one who is self-existing, and if it is earned, then this earning makes them impure. So then how could they be worthy of going in the company of the Most Pure Creator?

Our first question to Sir Syed is that same one. Where is the referent in the text about the Adams who were there before the commonly known Adam that you perceive? Let alone finding such mention from the text, where, from geology—of which you are proud—can you find it? Besides this, if not in geology, let us know even if you find such mention in any of the other sciences. We are certain that he will never be able to find any such thing, nor can the Jews discharge this duty. They only present false ideas to silence the

mouths of Christians; what sentence can be clearer and what other interpretation can there be of such a sentence as *Behold, the man has become like one of us, knowing good and evil*? Looking at this sentence through the lexicon and logical terminologies, and the grammatical and morphological meanings, this statement meets all these standards.

The use of the plural for the respect that Sir Syed Ahmad Khan Bahadur has mentioned regarding Elohim—can the gentleman show us from anywhere in nature or in events, if ever, in any proper name as well, there can be shown respect or disrespect? Can the name of *Sir Syed* be *Sir Syed Ahmadan*? If this is not mere deception then what is it?

Sir Syed Ahmad says that in Ba'alīm and Istraḥīm the use of ع [*yā*] and م [*mīm*] is for respect. This is not just false; it is, in fact, the highest form of falsehood. Since these were fictitious idols—not real persons—and were worshipped as idols in various places, so there were many idols, and for this reason, there was plurality expressed in their names. Just as statues of Krishna and Ramchandra come from Jasmēr and it is said that they are dealers of Ramchandras and Krishnas. In short, in a proper name, there is nothing of respect or disrespect.

THIRD—A matter that is beyond perception of its existence is wisdom—we shall present and prove its occurrence from the Divine Word. So, we have clearly presented the issues of the Divinity of Christ and the 'Trinity in Unity' from the revealed Books, and we have also shown its possibility logically. So now, no further burden of proof remains upon us.

FOURTH—The explanation of a revelation should be through revelation itself. In this matter, your statement was correct to a great extent and best, because if a revelation seems at some place to be too concise or confusing, then another place in the revelation can serve

to elaborate and explain the former. However, if some teaching is in the revelation only in one place, and that revelation is also not explained well, then there should be room to interpret that revelation logically. We cannot throw such revelation away as worthless, but rather we must try to interpret it logically.

FIFTH—Regarding where Christ our Lord said *Why do you accuse me of blasphemy for saying I am the Son of God? Aren't your judges and divines called 'gods'? There is no charge of blasphemy against them, so why upon me?* By this he in no way denied his Divinity; rather, deeming their anger unjustified he controlled it. Apart from this in Matthew 16:13–16, our Lord accepted this title from his disciples, that he is the Son of the living God. Then it is recorded in Matthew 26:63 that the high priest said to him, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.' (The rest, later.)

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Faṣih
President
Representing Muslims



Fourth Paper

DEBATE 25 MAY 1893

PROCEEDINGS

Today, at 6:08 Mirza [Ghulam Ahmad] sahib started dictating his rebuttal and at 7:08 he completed it. At this occasion, a suggestion was made and was accepted by both parties, that because while the papers are being read, the transcribers interrupt to compare the writings, and this ruins the flow of the topic and the audience cannot enjoy the subject matter being presented; therefore, it was decided that the papers should be compared by the transcribers before they are read out.

Then Deputy Abdullah Atham started dictating his reply at 7:54 and completed it at 8:54. It was then read out loud after its comparison. Mirza sahib then started dictating his reply at 9:24 and completed it at 10:24:30 and it was then read out loud.

After this, the Presidents of both parties signed the respective papers that were then given to each party. After this, the session was adjourned.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



25 May 1893, Time 6:08

Statement of
 HADḤRAT MIRZA
 [GHULAM AHMAD] SAHIB

Regarding my earlier statement where I wrote that as a miraculous sign of the heavenly Books—the Bible and the Holy Quran—it is essential to compare their individual excellences, Deputy Abdullah Atham, being critical of the word, ‘**excellence**,’ wondered, *What is excellence? Is it the excellence of a goldsmith or that of a blacksmith?*—but rather excellence has to do with showing the path to salvation.

In reply to this, I wish to state that the claim of guiding towards salvation can, and will only be accepted as excellent after it has been proven, and even to make mention of this before such time seems to me to be out of place. Now let it be clear that with regard to the excellence of His teachings, Allah the Lord of Glory has made the claim Himself in the Holy Quran, as He says:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي^١

Meaning that this day have I perfected for you your religion and completed My favour—that is to say, the Quranic teachings—upon you.

1. *Sūrah al-Mā'idah*, 5:4 [Publisher]

Then, at another place, while elaborating upon this excellence, to make clear what it is that can be called excellence, He states:

كَمْ تَرَكَيْتَ ضَرْبَ اللَّهِ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۝ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝ يُخَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ

¹ (Pt. 13, R. 16)

[Meaning that] Dost thou not see how Allah sets forth the similitude—that is to say, the similitude of perfect faith—that a good word is like a good tree whose root is firm and whose branches reach into heaven. It brings forth its fruits at all times by the command of its Lord. And Allah sets forth these similitudes for the people so that the people may remember them and may reflect. And the example of an evil word is like unto that of an evil tree, which is uprooted from above the earth and has no permanence nor stability. Thus, Allah strengthens the believers with the Word that is firmly established—that is to say, a word that is proven and well argued—both in the present life and in the Hereafter; and the people who adopt transgression, Allah lets go astray; meaning that the wrongdoer does not get the help by way of guidance from God Almighty so long as he does not seek guidance.

Now, look how the Honourable Deputy, while elaborating on the verse *أَكَلْتُمْ لَكُمْ* [perfected for you] said only that it seems related to societal matters. But Deputy [Abdullah Atham] sahib has already accepted that we should take those meanings of a verse that the Revealed Book gives itself, and that the explanation of a Revealed Book takes precedence over all other explanations.

Now, in these verses, Allah Almighty makes the excellence of a Holy and Pure Word dependant on three things.

First that أَصْلُهَا ثَابِتٌ [whose root is firm], meaning that the basic

1. *Sūrah Ibrāhīm*, 14:25–28 [Publisher]

principles of faith of that Book must be solid and proven, and their very essence must have attained the status of perfect certainty, and that the nature of man accepts them, because the word *ارض* [*ard*—earth] points here to the nature of man, as also the words *مِنْ قَوْسِ الْأَرْضِ* [*min-fauqil-ard*—from above the earth] also clearly express this and Deputy sahib is not going to deny this. In short, the principles of faith should be such as are proven and in accordance with the nature of man.

Then, the second sign of excellence stated by God Almighty is *قُرْهُهَا* *فِي السَّمَاوَاتِ* [*far'uhā fis-samā'*] that is to say, its branches reach up to the heavens. The meaning of this is that the people who look up to the heavens—that is to say, who study the book of nature carefully—its truth should be manifested upon them. And also the teachings—that is to say the *فروعَات* [*furū'āt*—branches] of this teaching—like, for example, its eloquent description of actions, of commandments, and of morals; all these should be achieved to perfection such that nothing beyond this could be imagined, just like a thing begins from the ground and reaches up into the heavens and nothing beyond that can be conceived.

Then, the third sign of excellence stated is *تُؤْتِي أَكْمَامًا كُلَّ حِينٍ*, that it should bestow its fruit at all times and forever. It should not be the case that at some time it should become like a dry tree deprived totally of fruit and flower. Now, gentlemen! See how Allah Almighty has Himself explained His statement: *الْيَوْمَ اكْمَلْتُ* [this day have I perfected] that it must possess three signs.

Thus, just as He has laid out these three signs, similarly He has also given the proofs concerning them. And the principle of faith which has to do with the first sign—by which is meant the *Kalimah* *لا إله إلا الله* [*Lā ilāha illallāhu*—There is no one worthy of worship except Allah]—it has been mentioned at such length in the Holy Quran that if I were to write all the arguments given in its support, it would not finish even after writing many chapters, but I shall write a little herein

below, by way of example. Allah Almighty says in the 2nd Part of the Holy Quran, in its 2nd Chapter, *Sūrah al-Baqarah*:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ¹

That is to say, verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters in the earth all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—all of these are Signs for the existence of God Almighty and His Unity and the existence of His revelation, and for His being the Regulator of all by virtue of His Will.

Now, look how Allah, the Lord of Glory, has argued within this verse in favour of this principle of faith of His, from His law of nature—in other words, from His creations which can be found in the heaven and earth—by looking at which, in clear accord with the intent of this noble verse, it becomes very clearly evident that, without a doubt, there is an Eternal Creator of this world who is Perfect, and One, without any partner, and the Regulator of all that exists by virtue of His will, and the One who sends His Messengers into the world.

The reason for this is that all of these creations of God Almighty, and this system of the universe which we see before our eyes, clearly tells us that this world did not come into being all by itself, but that it has an Originator and a Maker who should necessarily have these attributes—that He should be Gracious, and Merciful, and All-Powerful, and One without any partner, and Eternal and Everlasting, and the Regulator by

1. *Sūrah al-Baqarah*, 2:165 [Publisher]

virtue of His will, and also the Possessor of all perfect attributes and the One who also sends down His revelation.

The **second** sign is **فَرَعَهَا فِي السَّمَاءِ** [far‘uhā fis-samā’] which means that its branches reach up to the heavens and those people who look to the heavens—in other words, those who observe the laws of nature—should be able to see it and, moreover, it thus becomes established that it is the Perfect Teaching. One part of the proof for this comes forth from this same verse. This is so because as Allah, the Lord of Glory, has set forth this teaching in the Noble Quran, for example, that:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○¹

The meaning of this is that Allah, the Lord of Glory, is the Lord of all the worlds; that is to say, He is the ultimate cause of every single source of providence. Secondly, He is also the Most Gracious, which is to say, without the need for any action, He provides for His creation from Himself all sorts of bounties and favours. He is also the Ever Merciful, meaning He is the Helper of those who do good works and takes their objectives to perfection. And He is also **مَلِكِ يَوْمِ الدِّينِ** [Māliki-Yaumid-Dīn—Master of the Day of Judgement] so that every reward and punishment is in His control. He can deal with His servant as He wills, punish if He so desires, in recompense for an evil deed to such an extent as is proper for that evil deed or, if He so desires, He may make available the means for forgiveness; and all these matters are clearly proven by studying the system that Allah, the Lord of Glory, has put in place.

Then, the **third sign** **مُؤْتَىٰ أَكْهَابِكُمْ**, means that a sign of a Complete Book is also that whatever fruit it promises to give, it should not only be a promise, but it should bestow that fruit forever and at all times. And here, by *fruit*, is meant the meeting with Allah, the Lord of Glory, together with all its accompaniments by way of heavenly blessings

1. *Sūrah al-Fātiḥah*, 1:2–4 [Publisher]

and Divine converse and every type of acceptance and miracles, as He Himself states:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَكْفُرُوا وَلَا تَحْزَنُوا وَلَا أَبْشُرُوا
 بِالْحَسَنَةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○ نَحْنُ أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَكَلِمَةٌ فِيهَا مَا كُنْتُمْ سَأَلْتُمْ
 أَنْفُسَكُمْ وَكَلِمَةٌ فِيهَا مَا تَلْعَنُونَ ○ نَزَّلْنَا مِنْ عَقُودٍ رَحِيمٍ ○¹ (Pt. 24, R. 18)

As for those people who say, ‘Our Lord is Allah,’ and then they adopted steadfastness—that is to say that they did not turn their backs on what they had said and although various types of trials came upon them, they remained on firm footing—the angels descend on them, saying: ‘Fear ye not at all, nor grieve whatsoever, and rejoice in the Garden that you were promised.’ That is to say, now you have found that Garden and the heavenly life has now begun. How has it begun? **نَحْنُ أَوْلِيَاكُمْ** In this way that now We are your friends, and We have become responsible for your protection and your needs in this life and the Hereafter. And in this heavenly life, you will have available all that you ask—an entertainment from the Most Forgiving, the Most Merciful.

Here, by the word ‘entertainment,’ reference is made to that fruit mentioned in **تُؤْتِي أَكْثَرَهَا ثَمَرًا**² [it brings forth its fruit forever and at all times]. And regarding the verse **فَرَعَاهَا فِي السَّمَاوَاتِ**³ [whose branches reach into heaven] one point remained unmentioned having to do with why and how this teaching is perfect because of its highest level of advancement. The explanation of this is that all those teachings that came before the Holy Quran, they were, in reality, in the form of a law for a certain people or a certain age and they did not possess the power of being of general benefit. But the Holy Quran has come for the education and perfection of all peoples and for all times.

For example, to provide a comparison, there is found, in the

1. *Sūrah Hā Mīm as-Sajdah*, 41:31–33 [Publisher]
 2. *Sūrah Ibrāhīm*, 14:26 [Publisher]
 3. *Sūrah Ibrāhīm*, 14:25 [Publisher]

teachings of Prophet Moses^{as}, a great deal of emphasis on punishment and retribution as we can tell from phrases like *a tooth for a tooth and an eye for an eye*. And in the teachings of the Messiah^{as} there is great emphasis on forgiveness and pardoning. However, it is evident that both these teachings are deficient. Things cannot function if you always exact retribution, nor if you always forgive; but rather, at its proper occasion you must be lenient or strict, just as Allah, the Lord of Glory, states:

¹(Pt. 25, R. 5)—وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

So the truth is that the recompense of an injury is an injury the like thereof, but whoso forgives, and his act brings about some reformation and not some mischief—in other words, forgiveness is shown on its proper occasion and not on a wrong occasion—the reward thereof is with Allah. In other words, this is the most excellent way.

Now, see what other teaching could be better than this that forgiveness be practiced where forgiveness is merited and retribution where retribution is required. And then again, God Almighty states:

²(Pt. 14, R. 19)—إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَالْيَتَايَ ذِي الْقُرْبَىٰ

Meaning that Allah Almighty commands that you observe justice, and greater than justice is that—despite having dispensed justice—you go beyond and show kindness, and even greater than kindness is that you show such consideration to others as if they are your loved ones and, indeed, as if they are your kindred.

It is worth remembering that there are just these three levels. Firstly, man observes justice; that is to say, he asks for rights in lieu of granting rights. Then, if he advances further, comes the stage of showing

1. *Sūrah ash-Shūrā*, 42:41 [Publisher]

2. *Sūrah an-Nahl*, 16:91 [Publisher]

kindness to others. And if he advances yet further, then he leaves behind even the stage of showing kindness to others and displays sympathy for others with the same love with which a mother shows sympathy to her child; that is to say, with a natural passion and not with the intention of being kind to others. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

25 May 1893

Statement of
DEPUTY ABDULLAH ATHAM

Remaining from Yesterday

Respected Mirza [Ghulam Ahmad] sahib stated regarding matters related to the teachings of a Revealed Book that the proof of those should also come from within that very Book. In other words, a confusing mixture should not result in which some came from teachings of the Book and some from the mind of the person who stands in support of those teachings. In reply to this, I request that I have made a short list, which Reverend Thomas Howell shall dictate since I am a weak man, and it is as follows:

First—Multiplicity in Unity

Jeremiah 23:6. 'In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS.' In the original, it is *يهو صد قنو*.

Isaiah 7:14, 8:10. 'Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.' You shall, 'Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.' Here the word is *Immanuel*.

Isaiah 40:3—Malachi 3:1 in comparison to Matthew 3:3.

Zechariah 12:1, 10 in comparison to John 19:37. Isaiah 6:5 in comparison to John 12:37, 40, 41.

*Second—Necessary Attributes of
Divinity in Christ*

First—Eternal

John 1:1–3. ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.’

John 8:58. ‘Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.’

Revelation 1:8. ‘I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.’

John 17:5—Isaiah 44:6, in comparison to Revelation 2:8 and Micah 5:20.

Second—Creator

John 1:3, 10. ‘All things were made by him; and without him was not anything made that was made.’ ‘He was in the world, and the world was made by him, and the world knew him not.’

Hebrews 1:2, 3. ‘Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and

the express image of his person, and upholding all things by the word of his power.’

Colossians 1:15, 16, 17; Ephesians 3:9; Revelation 4:11; all of these in comparison to Proverbs 8.

THIRD—Protector of All Creation

Colossians 1:17. ‘And he is before all things, and by him, all things consist.’ In comparison to Isaiah 44:24, Hebrews 1:1, 2, 3, 10.

FOURTH—Unchanging

Hebrews 13:8. ‘Jesus Christ the same yesterday, and to day, and for ever.’ Psalms 102:25, 26, 27 in comparison to Hebrews 1:8, 10, 11, 12.

FIFTH—Omniscient

1 Kings 8:39. ‘Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; for thou, even thou only, knowest the hearts of all the children of men.’ (This is the definition of God Almighty.)

In comparison to Revelation 2:23, and all the churches shall know that I am he, meaning Jesus Christ, which searcheth the reins and hearts: and I will give unto every one of you according to your works. Matthew 11:27, 9:4, 12:25; Luke 6:8, 9:47; John 1:48, 16:30, 21:17; Colossians 2:3.

SIXTH—Omnipresent

(Spatial) Matthew 18:20. 'For where two or three are gathered together in my name, there am I in the midst of them.' John 3:13. 'And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.'

(Temporal) Matthew 28:20, John 1:48.

SEVENTH—Omnipotent

John 5:21. 'For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.'

Revelation 1:8. 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' Matthew 28:18, Mark 1:27, John 3:31–35, 16:15, Philipians 3:21, Hebrews 7:25, 1 Peter 3:22.

EIGHTH—Immortal

John 11:25. 'Jesus said unto her, I am the resurrection, and the life.' 1 John 5:20

Third—Christ is the Supreme Sovereign

Romans 14:9. 'For to this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and living.'

1 Timothy 6:15. 'Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.' Acts 10:36, Ephesians 1:22, 23, Revelation 19:16.

Fourth—Authority over the Entire Universe

Matthew 28:18. 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.' Matthew 1:17, Hebrews 1:3.

Fifth—Worship of Christ

In these verses the words that have been translated into prostration, in the original language they are *پراس اخومائی* [προσεύχομαι in Greek or *prosefkhome*] which specifically mean worship of God. Matthew 2:11, 8:2, 9:18, 14:33, 15:25, 20:20 and 28:9; Mark 5:6; 1 Thessalonians 3:11; Hebrews 1:6; Philippians 2:10, 11. The prophets, the saintly, and the angels kept vehemently forbidding such worship of themselves but Jesus Christ, did not forbid it. Revelation 19:10. John refused. Acts 10:26. Peter refused. 14:14. Paul refused.

Sixth—Supplication is made to Christ

Acts 7:59. 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.' Mark 9:24, Luke 23:42, John 9:38, 2 Corinthians 12:8, 9, Revelation 5:8, 12, 13.

Seventh—Christ Shall Judge the World

Matthew 16:27. 'For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.'

2 Corinthians 5:10. 'For we must all appear before the judgment

seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' Matthew 13:41, 42, 43, 25:31-46, John 5:22, 23, Acts 10:42.

Eighth—Christ Forgives Sins

Matthew 9:6. 'But that ye may know that the Son of man hath power on earth to forgive sins.' Luke 5:20-26, 7:48.

Ninth—Christ Sends His Angels

Matthew 13:41. 'The Son of Man shall send forth his angels.'
Revelation 1:1, 22:6.

NOTE: If Jesus Christ was a mere man, then how could the above-mentioned attributes that can only be applied to the Almighty Being, have been applied to him? Moreover, it should be clear that Christ has been tasked with such work relating to the salvation of man, his punishment, etc. that, apart from the Creator, no created beings could accomplish. And they have not been assigned to any other being in the Bible.

Now, the answer to the remaining matters raised by you that could not be completed before. You refer, in opposing the Divinity of Christ, this statement of his: *It is written in your Books that ye are all gods, so why do you reject my being God?* Mirza sahib states that at this occasion, it would have been most fitting for Christ to explain his claim to Divinity fully and prove it.

ANSWER: I request you to understand that for a person to say something together with reasons pertaining thereto, does not mean

to deny any part that has not been mentioned. In other words, there is no denial of Divinity in what was said. Jesus Christ intended to extinguish their anger because they wanted to stone him, as he had said that he was the Son of God. They took it to mean—and they were right—that by calling himself the Son of God, he had declared himself equal to God. Thus, he had blasphemed, and that is why they were stoning him. He asked how could he be accused of blasphemy by the use of the word ‘Allah’; was it not written in Books of their Prophets that the judges and other venerable people were called **gods**? *If they were called **gods** and not deemed guilty of blasphemy, then why accuse me of blasphemy whom God has sanctified?*

All this makes it very clear that the fire of their insanity was extinguished and (by use of these words) he neither admitted nor rejected his Divinity. That is all. (The rest, later.)

Signature—English
Henry Martyn Clark
(President)
Representing Christians

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims



25 May 1893

Statement of

HĀḌRAT MIRZA

[GHULAM AHMAD] SAHIB

Deputy Abdullah Atham had expressed some reservations about the use of the word *kamāl* [excellence]. To some extent, I have already replied to this briefly. However, Deputy [Abdullah Atham] sahib also added this sentence that excellence should be in providing salvation and that the Saviour is the Messiah^{as}. And in support of this, Deputy sahib has presented many prophecies from the Bible and also from letters to the Hebrews, etc., but I write sadly that this headache was undertaken for no benefit.

I had already stipulated that if any person from the two parties wishes to state anything about his Revealed Book, then the following rule must be adopted: If that statement is by way of a claim then that claim also should be presented by the Book itself; and if that statement is by way of a reasoned argument then it should be the case that the Book itself should present that logical argument. It should not be the case that the Revealed Book should be utterly helpless in this respect and taking pity on the Book it should be provided assistance.

Deputy sahib should note attentively that when I presented arguments refuting the Divinity [of the Messiah], I did not present anything from my self—I presented those logical arguments that the Holy Quran has presented itself. But I wish to inquire from Deputy sahib what, by way of logical arguments, has he presented in accord with the stipulated conditions. If Deputy sahib states that *I have indeed*

presented such a large trove of prophecies, what more could have been presented than this? So in answer to this I would have to say with a heart full of sadness, that those prophecies are not from the realm of logical arguments. They remain yet mere claims and are themselves in need of proofs, let alone talk of them providing support to something else. And I have already stipulated that logical arguments should be presented.

Besides, the Messiah^{as} negates attesting to the veracity of all that was presented. Although I did present proof of this, to some extent, in yesterday's statement, I will write some more for the sake of an increase in understanding of the audience. The Messiah^{as} states very clearly in (**John** 10:30–37) that there is no distinction or peculiarity in me and other saintly and holy people, insofar as the applicability of the words 'son of Allah' or 'god' that has been frequently applied in the Bible for Prophets and the like. This matter needs to be pondered upon for a while, that when the Jews heard the Messiah^{as} declaring himself to be the son of God, they accused him of blasphemy and labelled him a blasphemer and for this crime, they desired to stone him, and they became very angry.

Now, it is evident that upon such an occasion the Messiah^{as} was regarded in the eyes of the Jews to be a blasphemer for having called himself the son of Allah, and the Jews wanted to stone him; so when the moment to prove his innocence or establish his claim presented itself, what was the duty of the Messiah^{as}? Every wise person can understand that in this situation when he had been declared a blasphemer and had been attacked, and people had decided to stone him, the Messiah had to choose one of two things. First, if the Messiah^{as} was in reality, truly the Son of God, then he should have replied to them saying, *This, my claim, is indeed true, and I am truly the Son of God, and to prove this claim I have two proofs. Firstly, in your Books it is written regarding me that the Messiah is the Son of God—nay, in fact, he is God Himself, the Omnipotent, the Knower of the Unseen and He does what He wills—and if you have any doubt, then bring forth your Books, I will show you proof of my being God from these Books. This is your misunderstanding and*

lack of attention to your own scriptures that you accuse me of being a blasphemer; your very own Books themselves make me God and say that I am Omnipotent, then how can I be a blasphemer? In fact, what is required very much is that you should now begin to worship and idolize me because I am God!

Then the second proof he should have given should have been to say that *Come and see the Signs of God in me, and just as God Almighty has made the sun, the moon, the planets, and earth, etc. a portion of the earth, or some star, or some other such thing has also been created by me, and I can even now demonstrate such power of creation, and that I possess far greater power and strength than manifested in the ordinary miracles of the Prophets.*

And it would have been appropriate for him to present to them a detailed list highlighting that he had done this and this godly thing up till today. Has any Prophet—from Moses to any other later Prophet—ever done any such things similar to this? Had he presented such proofs, the Jews would have been silenced and all the Pharisees and scribes would have immediately fallen in prostration before him, saying, *Yes, O Lord! You are indeed God...we had forgotten. You have—in comparison to the sun which is there since eternity, shining and making the day bright, and in comparison to the moon which rises in the night with its beautiful light and brightens the night—created a sun and a moon yourself, and shown to us; and you have also presented proofs of your claim to Divinity from our accepted and recognized Books. How can we now dare not to call you our God?* Where God has manifested His refulgence with His powers, what can a humble man do? But the Messiah^{as} did not present anything from these two proofs. And what he did present are these **sentences** that he advanced, do listen:

‘Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not

written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?’

Now the fair-minded people should ponder if—in order to have the allegation of blasphemy removed, and to establish the truth of his being the actual Son of God—this was indeed the answer, to say that *If I call myself the son, what harm is there in that, since your holy people have also been called gods?*

Deputy Abdullah Atham seems to suggest here as if the Messiah^{as} became afraid, terrified by the riot, and concealed the true answer, adopting *taqiyyah* [concealing one’s faith out of fear], but I proclaim: Can this be the act of Prophets who remain ever committed to sacrifice their lives in the way of Allah, the Lord of Glory?

In the **Noble Quran Allah**, the Lord of Glory, states:

الَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ¹

Meaning that the True Messengers of Allah Almighty, who deliver His messages, fear no one in the task of delivering the Message, so how could it be that the Messiah—claiming to be the All-Powerful—became intimidated by the weak Jews?

Now, it is manifestly clear from this that the Messiah, peace be upon him, never claimed to be the actual Son of God or God. Instead, he declared that he was like all the others (who have been called sons of God) and that his claim is just like their claim. So, this being the case, how can the prophecies that Deputy Abdullah Atham has presented be accepted to be correct in accordance with the stipulated conditions? It should not be the case that: مدعی ست اور گواہ چست [While a witness shows great enthusiasm, the plaintiff remains silent].

To save himself from the accusations of blasphemy, the Messiah

1. *Sūrah al-Aḥzāb*, 33:40 [Publisher]

presents only **this excuse** that *the word 'son' has been spoken concerning me in the very same way that it was spoken concerning your elders*. In other words, he was trying to say that he would have been blameworthy and guilty of blasphemy if he had claimed to be the Son of God distinctively. *Your Books are filled with references to people being called the sons of God and God—go and take a look!*

Then, the Messiah^{as} did not just stop there; nay rather, he has admitted his many human weaknesses at various places throughout the Gospels. When he was asked, for example, about the Day of Judgement, and he declared his lack of knowledge and said that apart from Allah Almighty, nobody knows when the Day of Reckoning will take place. Now, it is evident that knowledge is an attribute of the soul, and not of the body. Thus, if he had the soul of Allah Almighty in him and he was, in fact, Allah Almighty Himself, then what is the reason behind the declaration of lack of knowledge? Can God Almighty become ignorant also after knowing?

Then, it is written in Matthew 19:16:¹

And, behold, one came and said unto him, (that is to say, to the Messiah), 'Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God.

Then, it is written in Matthew 20:20 that when the mother of the children of Zebedee requested for her sons to sit on the right and left of the Messiah, he replied that this was not within his power. Now, do tell where his 'Omnipotence' has gone? Can an Omnipotent Being ever become helpless? And now that so much contradiction has crept into the attributes that while the disciples regard him to be Omnipotent, he himself denies being Omnipotent; so what respect and standing are left of these prophecies that when they are presented on behalf of the

1. In the King James Version this reference is Matthew 19:16–17. [Publisher]

person, he himself negates them, saying I am not Omnipotent? This is strange indeed!

Then in **Matthew 26:38**, it is written, the gist of which is that the Messiah prayed all night fervently and with great grief that the Lord may save him, and begged Allah, the Lord of Glory, that, *if it be possible, to take this cup away from me*. And he not only prayed himself, but he made his disciples also pray for him, just as among the ordinary people when someone is afflicted in some way, they often ask for prayers for themselves in the mosques. But how strange, that despite this, the attribute of Omnipotence is thrust upon him for no reason at all and his works are described as being miraculous. Nevertheless, that prayer was still not accepted and whatever had been decreed took place. Now, consider if he had been Omnipotent then one would expect that this authority and power would have been of some use; first, for his own self. When it proved of no use in his own case, for others to expect something from him is a vain hope.

Now, from this statement of ours, all the prophecies that Deputy Abdullah Atham presented, have been rebutted, and it is now **clearly evident** that through his words and through his deeds, the Messiah^{as} considered himself just a mere humble human being, and never believed he possessed any Divine attributes. **Yes, he is a Prophet of Allah, without any doubt**—a true Messenger of God Almighty. There is no doubt about this whatsoever.

Allah, the Lord of Glory, states in the **Noble Quran**:

قُلْ ادْعُوا إِلَهُكُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ لِيُنذِرَنِي
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ لِحُكْمٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ۝ وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ۝¹

Meaning that do you see the people whom you consider to be gods beside Allah, what have they created in the earth? Or have they a share

1. *Sūrah al-Aḥqāf*, 46:5–6 [Publisher]

in the creation of the heavens? If you have proof of this, or if there is some Book in which it is written that such and such a thing was created by your god, then bring that Book and present it if you are truthful. In other words, it cannot happen that someone should have himself be called Omnipotent and then not show any example of his 'Divine' powers, or be called the Creator yet fail to manifest any example of his creation.

And then He says, and which person is more astray than the person who calls unto such a person as God who cannot answer him till the Day of Resurrection, and who is, in fact, oblivious even of his calling unto him, let alone responding to him?

Now, at this point, I would like to present a true testimony that is incumbent upon me, and it is this: **I believe in that Allah, the Exalted, who is not Omnipotent merely in name. On the contrary, He is, in reality and actuality, Omnipotent, and He has, of His grace and benevolence, honoured me with His special words and has informed me: I, the True and Perfect God, shall be with you and shall bestow victory on you in every contest pertaining to spiritual blessings and heavenly support.**

I would now like to say to Deputy Abdullah Atham, and all the Honourable Christian audience, what need is there now to prolong this discussion by you presenting such prophecies as are contradicted by the actions and deeds of the Messiah^{as} himself? There is an easy and straightforward way to settle this issue; that I pray to the Living and Perfect God for a Sign and you pray to the Messiah. You believe that he is Omnipotent; thus, if he is Omnipotent, you will certainly attain success. And I now swear in the name of Almighty Allah, and proclaim that if I am unable to present a competing Sign, I shall be prepared to accept every punishment being imposed on myself. Indeed, even if you show any competing Sign to me, I shall still be prepared to suffer punishment. It would be good for you to have mercy upon the creatures of Allah. I have also now reached old age, and you yourself have also become old. Our last resort now is the grave. Come, let us settle

the issue in this way. The True and Perfect God will certainly help the truthful. What more can I now say than this? (The rest, later.)

Signature (English)

Ghulam Qādir Fasih

President

Representing Muslims

Signature (English)

Henry Martyn Clark

President

Representing Christians

Fifth Paper

DEBATE 26 MAY 1893
PROCEEDINGS

Mr. Abdullah Atham started dictating his reply today at 6:11 and completed it at 7:06, which was then read out loud. Mirza [Ghulam Ahmad] sahib started dictating at 7:22 and completed it at 8:22. After this was read out, a question was raised that some members of the Christian Society would like to reply to the comments addressed to the general body of Christians by Mirza sahib at the end of his paper. First of all, Reverend Thomas Howell requested permission and Mirza sahib consented on his behalf. After this Reverend Ehsanullah stated that according to the rules, no other person is permitted to speak from the Christians, even though the question is directed at the Christian audience. Therefore, this question should be regarded as irrelevant. Upon this, the President of the Islamic Society said that an answer should be given in the same order as the question. In other words, since the question was raised through Reverend Abdullah Atham to the Christians, so the answer too should be done in the same way with the same order. Thus, at the time of the answer to this question any Christian gentleman who requests permission to answer the question may be presented. Upon this the President of the Christian Society stated that this technique would disrupt the debate, it is better if we just remove

this question. Mirza sahib stated that it would be much more reasonable if we limit the question to Reverend Abdullah Atham alone, and this solution was then agreed. After this, Reverend G. L. Thakur Dass requested permission and noted that Mirza sahib has full right to ask this type of question from the Christians but because this matter had been previously settled it was allowed to remain so. Then Reverend Abdullah Atham dictated his answer at 8:15 and completed it by 9:22, then Mirza sahib dictated his reply at 9:30 and completed it by 10:30.

Afterwards, the Presidents signed the respective papers and they were then given to each party. After this, the session was adjourned.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



Statement of
DEPUTY ABDULLAH ATHAM

Our statement is that Christ is a perfect human and a perfect manifestation of Allah according to the Divine Word, and denial of these two facts is impossible. However, the Jews most certainly did not know him to be the manifestation of Allah, and so whenever some word would escape from his mouth expressing that he was the manifestation of Allah, the Jews would accuse him of blasphemy and become prepared to stone him.

Thus, the contentious moment under discussion is also of this same nature and upon this occasion, Christ said that *even if, in my human capacity, I call myself the son of Allah, it is not at all more than how your Prophets were called gods. So, my saying this as a human is not greater than this.* So, how can it be said here that he denied being the manifestation of Allah? The verses regarding him being the manifestation of Allah are indeed there in the list that we presented yesterday. On what presumption does Mirza [Ghulam Ahmad] sahib reject this? What fact did he find in them indicating its falsehood? Which truth seems to be the cause of his rejection? Can some particular thing having to do with the humanity of Christ be opposed to his Divinity or being the manifestation of Allah? Certainly not, by any law! The truth is that even in his humanity too, he was a person sanctified and sent.

The word which is translated as 'sanctified' is ہے گی ایڈزو [*ἁγιασθήσεται* or *agiazo*] in Greek, and it means holy, and one sent. The word points to what he used to say that *I am from the heavens and you are*

dwellers of the Earth. That is to say, *I have been sent to the earth from the heavens,* and most of our commentators believe this to mean Divinity.

Then, has His Excellency Mirza [Ghulam Ahmad] sahib not seen in the 10th chapter of John, that Christ claimed at the outset that *I and the Father are one,* which caused the Jews to pick up stones presuming that being a creation, a human, he claimed to be Allah? Then, when he had also saved his human self from being accused of blasphemy, he presented the very same claim that *I and my Father are one.* So why does the gentleman say that he became afraid? Indeed, instead of being afraid he presented his claim of Divinity even more openly.

And it is true that at one point Lord Jesus said that *I am not aware of the time of the hour* and that he also stated at another occasion that it is not in his power to assign who to sit on his right and left, but these assertions pertain to his human self; the words having to do with Divinity are different; for example, he says, *I have authority over the heavens and the earth.* Then, it is also true that on another occasion the Lord said, *Why do you call me good, there is no one good but God,* but he said this to a person who did not believe him to be the Saviour and Master of all things. So, when he said in the end that *if you wish to be perfect then give all your wealth to the poor and follow me,* he became sorrowful and left, but had he accepted him to be God and Master, and that he can forgive him a thousand times over, then he would never have left sorrowful. This shows that he did not believe in his Divinity; that is why Lord Jesus said *why do you call me good;* meaning, *why do you become deceitful because you know that there is no one good apart from the Lord Himself?*

2) Mirza [Ghulam Ahmad] sahib stated nothing from the Quran regarding the perfect path to salvation, then what use is any other

thing of ours? As Christ said, 'For what is a man profited, if he shall gain the whole world, and lose his soul?'

Thus, first and foremost, it is necessary and proper that excellence is shown in the Quran regarding salvation. An abode there [in the Hereafter] means no worries if we have one here or not, but if we do not have that, then all is lost.

Knowledge about the Unity of God was present even in the Bible. Moreover, what has the phrase regarding the Unity of God to do with salvation? Has it not been said, most correctly and properly, in verse 19 of the Second Letter of James the Disciple, that, *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

There are four parts to the contents of the Torah apart from the confirmatory matters. That is, Commandments about morality, commandments about ceremonies, commandments about jurisprudence, and historical episodes—now all these are matters of **typology** that is to say, a sort of illustrative signs. Accordingly, the morality shows the needs, the **ceremonies** illustrate what needs to be done, the **jurisprudence** illustrates the theocracy—namely the sovereignty which God Almighty exercises Himself without the involvement of anyone else, and historical episodes which are filled with illustrative signs. Now, if we begin to write these matters here, it would take a really long time, so instead, we present our book, *Andrūna Bible*, which will make all these matters clear.

In the Gospel, the Man fulfilling these very signs is shown so how can these [the Torah and the Gospel] be considered to be differing shariah laws [spiritual laws]? However, the Shariah of the Quran is apart from this and is specific to the Quran, and its burden lies upon you—not us.

4) How can **truth** need any proof? Is it not itself indicative of its purpose? What further clarity do you wish for it? The verses that

we presented in the form of a list—are there any among them that are not clear?

5) We were asked that while God has made the heavens and the earth and all things, what has Christ created? In reply to this it should be known that as a human being he did not create anything, but, as the Second Person of the Trinity it is written in Proverbs 8 and John 1 that whatever has been made, is made through him, and that no man has seen God but the Son, through the means of creation, He has made Him known.

7) We did not say that the Lord Jesus became afraid; we stated that he extinguished their unjustified anger.

8) Christ did not make the former teachings more complicated; rather, he made the complicated teachings clearer.

Thus, by becoming the manifestation of Allah, he exhibited those attributes that could not be shown in any other way. As we see in Matthew 6:9, God is the Father, in John 3:16 God is Love, and in John 4:24 God is the Spirit. Multiplicity in Unity was clearly stated in the Torah as it is in this verse: ‘Behold, the man is become as one of us, to know good and evil.’ Nevertheless, the Jews had a covering of ignorance upon their eyes, and the Lord lifted that covering.

9) The skill of explaining Divine Words is not something the Jews inherited even though they are the children of Prophets and trustees of the revelation and have continuously listened to them. This is because they have become filled with rancour and prejudice. And when the Lord Jesus said, ‘Do as they say but do not do what they do’, this clearly means that they say what the Torah says, but their actions are opposed to it.

10) Whether the body of Christ was subject to aging or not, what has this to do with atonement? At the moment I will not say more. (The rest, later).

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Statement of
HADHRAT MIRZA
[GHULAM AHMAD] SAHIB

In my statement of yesterday something remained to be written about **salvation**, as to what is the reality of salvation and in truth, and in reality, when and at what time can it be said concerning someone that he has attained salvation.

Now, it should be known that Allah, the Lord of Glory, has stated this in the **Noble Quran** regarding **salvation**:

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ¹

And they say, ‘None shall ever enter Heaven’—that is to say, he will not attain salvation—‘unless he is a Jew or a Christian.’ These are their vain desires. Say, ‘Produce your proof, if you are truthful.’ That is to say, show us what **salvation** you have attained, ‘for he attains salvation who submits himself completely to Allah.’ In other words, he dedicates his life to the path of God and spends it in His way, and after so dedicating his life, he becomes involved in the doing of good deeds, and becomes, ‘the doer of every manner of good deeds, it is only such a one, as shall have his reward with his Lord. And no fear shall come upon such, nor shall they grieve,’ meaning they shall gain full and perfect salvation.

Here Allah, the Lord of Glory, states regarding the **Christians** and the **Jews** that the salvation that they, each on their own, claim to have gained, is just the expression of their desires. And the reality of

1. *Sūrah al-Baqarah*, 2:112–113 [Publisher]

their desires, which is the **soul** of life, is certainly not found in them. In fact, the true and real salvation is that salvation, the reality of which becomes palpable to its recipient in this very world, and that happens this way that the recipient of such salvation is granted the ability by Allah Almighty to devote his entire being in the way of **God Almighty**. In such a way that his **death**, and **living**, and all his **actions** become for God Almighty, and he should become completely separated from his *nafs* [self], and his desires become the desires of God Almighty. And then this should not just remain simply a resolve in his heart, but all his limbs, and all his powers, and his intellect, and thinking, and all his abilities begin to be spent in this very path. Then will it be said regarding him that he is a *mohsin*, a beneficent one; in other words, he has truly discharged what was due by way of service and obedience insofar as was humanly possible. So such a person is the one who attains salvation. Just as Allah states at another place:

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ ۝¹ (Pt. 8, *Sūrah al-An'ām*, Rukū' 7)

Say, 'My prayer and my devotions and my life and my death are all for that Allah who is the Lord of the worlds, who has no partner, and it was this status that I was commanded to attain, and I am the first of those who submit.'

Then, after this, Allah, the Lord of Glory, writes down the signs of such salvation in His Holy Book, because even though what He has already said serves to set apart a person who has truly achieved salvation; yet, because worldly eyes cannot see this inner salvation and link with Allah, and the matter of one who is connected to God and another who is not, remains obscure to the worldly, so Allah informed us of those signs.

Now, there is no group of people in the world, who consider

1. *Sūrah al-An'ām*, 6:163–164 [Publisher]

themselves to be not-saved and Hell-bound—ask anyone and see. In fact, when asked, a person belonging to any nation will say that the people of his race or religion have attained the salvation of the highest order. This being the case, how could this matter be settled? So, for this determination to be possible, God Almighty has established the signs of the **real** and perfectly faithful and of those who have truly and **perfectly** attained salvation and has declared their distinctive characteristics so the world should not remain in doubt. Thus, from amongst those signs, mention is made of some signs herein below:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○ لَهُمُ
الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ○ —

¹ (Pt. 11, R. 12, *Sūrah Yūnus*)

Meaning: Behold! Those people who are the friends of God Almighty have no fear, nor shall they grieve. Those are indeed the ones who have believed—that is to say, they became obedient to Allah and His Messenger—and then, kept to righteousness. For them are glad tidings in the present life and also in the Hereafter—meaning that God Almighty will continue to give glad tidings to them through dreams, and revelations, and visions—there is no changing the promises of Allah, and this indeed is the supreme triumph that has been appointed for them; Meaning that, through this triumph they shall be set apart from the others. And those who have not truly attained salvation will be unable to speak when they face them.

Then, at another place, God Almighty states:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْهَمُوا أَتَعَبْنَا بِعِلْمِهِمُ الْوَيْلَ لَهُمْ سَالِكِةُ الْأَسْبَابِ وَلَا تَحْزَنُوا وَلَا تَبْشُرُوا
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○ نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ○ وَكُلُّمُ فِيهَا مَا تَشْتَهَى
أَنْفُسُهُمْ ○ وَكُلُّمُ فِيهَا مَا تَدَّعُونَ ○ نُزِّلَ مِنَ عَفْوَهِمْ رَحِيمٌ ○ —

² (Pt. 24, R. 18)

1. *Sūrah Yūnus*, 10:63–65 [Publisher]

2. *Sūrah Hā Mīm as-Sajdah*, 41:31–32 [Publisher]

Meaning that: As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, their distinguishing sign is that, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised. We are your friends and Guardian in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for—an entertainment from the Most Forgiving, the Most Merciful.’

Now please observe the signs mentioned in this verse: Divine converse, and acceptance, and God Almighty being the Guardian and Provider, and laying the foundation of a heavenly life for them in this very world, and being their Helper and Supporter.

And then again in the verse which I mentioned yesterday, which is ¹ *قُلْ أَكُلُوا مِمَّا كَرِهْتُمْ*, there is an indication towards this very sign that one who gains true salvation always bears good fruits, and he constantly goes on receiving the fruit of heavenly blessings.

Then, at another place, God Almighty states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيْسَ سَمِيعٌ بِأَنَّهُمْ
يُرْشِدُونَ ○ ² (Pt. 2, R. 7)

And when My servants ask about Me, you should say to them, that, ‘I am near.’

Meaning that when those who believe in Allah and His Messenger wish to find out the favours that God Almighty has kept exclusively for them and that are not for others, you should say to them that *I am near*. In other words, *the difference between you and others is that you are My distinguished ones and near, while the others are forsaken and far—I answer the prayer of the supplicant from among you when he prays to Me. That is to say, I begin to address him and talk with him and bestow upon*

1. It brings forth its fruit at all times (*Sūrah Ibrāhīm*, 14:26). [Publisher]

2. *Sūrah al-Baqarah*, 2:187 [Publisher]

his prayers the status of acceptance. So they should hearken to My commands and believe in Me so that they may attain to goodness.'

Similarly, at many other places in the Holy Quran Allah, the Lord of Glory, has set forth the signs of those people who gain salvation. If all of those were to be written down, then it would take up a lot of time. For example, one such verse from among those is:

¹(Pt. 9, R. 18, *Sūrah al-Anfāl*)—يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

Meaning that, 'O ye who believe! If you fear God Almighty, then God will grant you a distinction over the others.'

Now, I ask Deputy Abdullah Atham respectfully if there is any way of attaining salvation written down in Christianity, and if, in your view, that method is correct and proper and those who follow it attain to salvation, then certainly the signs of those who attain salvation must also have been written in this book. And surely the true believers who attain salvation and thus become liberated from this world of darkness, their characteristics must be written somewhat in the Gospels. It would be very kind of you if you could give me a brief answer whether or not those signs of salvation are found in yourselves or among some such very great holy men who are leaders and guides and at the head of your group. If they are found then their proof should be presented. And if these are not found, then you can understand that the thing in which the signs of its soundness and perfection are not found, then can such a thing be considered to be safe and existing in its original state? For example, if in turpeth or the herb **scammonia or senna** the essence of these herbs is missing, and it does not have the purgative effect, can such turpeth or scammonia be said to be pure?

And apart from this, the method that you gentlemen consider to be the way of attaining **salvation**, when we compare it to the other way that the Holy Quran has presented, your method's artificiality and

1. *Sūrah al-Anfāl*, 8:30 [Publisher]

unnatural character becomes apparent clearly and it becomes proven that in your rites no correct way has been established to attain salvation.

For example, look, the method that Allah, the Lord of Glory, presents in the **Noble Quran** is that when a man devotes his entire being and his whole life in the way of God Almighty, then in such a case he hands over a true and pure **sacrifice** by sacrificing his self. And thus he becomes deserving that he should receive **life** in exchange for **death**. And this is also written in your books that the one who gives his life in the way of God Almighty, he becomes the inheritor of life. Thus, the person who devotes his entire life in the way of Allah, and puts all his limbs and faculties to work in this way, has such a one still not delivered over a true **sacrifice**? After having given his life, is there anything else that he has left behind?

But the justice of your faith I fail to understand, that one person should sin and another should be sent to the gallows in lieu thereof. If you ponder upon this with care and attention then, without a doubt, you will realize this to be a shameful practice.

Ever since God created man, He also made a natural law for him to attain forgiveness, and this I have just mentioned. And in reality there is, in this natural law, which is innate and in place since the very beginning, such beauty and excellence, that God Almighty has placed in the very nature of man, both things—just as He has placed sin in his nature, similarly He has placed therein the remedy for sin. And that remedy is to so devote one's life in the way of God Almighty as could be called a true **sacrifice**.

Now, in summary, you believe that this remedy to achieve salvation, which the Holy **Quran** presents, is not correct. So first you should present, as opposed to this remedy, in the same reasoned and logical way, the form, which is proven to have been presented by the tongue of the **Messiah**, also giving the text of his discourse on the matter. And then, after this, present also the signs of this, in his own blessed words, so that all the members of the audience present may be able to make a determination right now.

Deputy [Abdullah Atham] sahib! No truth can be established without signs. In the world as well, there is a **standard** by which truths can be recognised, and that is to evaluate them based on their signs. So we have presented those **proofs** as also our claim regarding them. Now, this is a **debt** you owe us. If you will not present and will not prove by what reason the way of salvation attributed to the Messiah is true, correct, and perfect, then, till such time, your claim can never be accepted as correct, but rather the way that the **Noble Quran** has mentioned will be considered correct and true because we see that it has not just made mention of it, but has shown it in actuality and I have presented its proof. You should now please not mention this story of salvation without proofs, and reason by way of a mere claim alone. Let any person from among yourselves stand up and proclaim that I have gained salvation in accord with the way the Messiah has stated, and those signs of salvation and perfect faith which **Jesus, the Messiah**, had prescribed are present in me. So how can we deny this? What we desire is indeed salvation, but nobody can accept mere talk. I have already stated before you that I have seen with my own eyes the bestowing of salvation by the Holy Quran, and I again swear in the name of Almighty Allah, that I am ready to show this in a contest face to face. But first you must answer me 'yes' or 'no', whether true salvation together with its signs is found in your religion or not; and if it is found, then show it and compare and if it is not found then just simply say that *salvation is not found in our religion*, and in such case I would be ready unilaterally to provide proofs from our side.

Signature—English
 Ghulam Qādir Fasih
 President
Representing Muslims

Signature—English
 Henry Martyn Clark
 President
Representing Christians

Statement of
DEPUTY ABDULLAH ATHAM

The Remaining Answer: Mirza [Ghulam Ahmad] sahib says that why did Christ not give this or that type of proof when, after accusing him of blasphemy, they wanted to stone him so it would become clear that in reality, he is Allah?

Hearing this I recall a story. Once a man said to me that it is extremely shortsighted of God Almighty to have affixed just two eyes below the forehead; why did He not affix one on the head so he could safeguard himself from the calamities above and another in the back so he could see from behind? The bewildering thing here is that over a thing meriting no wrangling or altercation is it permissible to carry out so much questioning why and wherefore. It is unreasonable to say why this or that was not done, but it is reasonable to question what was done.

We ask, was it not the allegation of the Jews that *being a man you claim to be God and this is blasphemous*? And the reply given was that *even being a man I can call myself the son of Allah and this is not blasphemous because the Prophets also were human beings and they were called Allah*. Thus, where, in all this was there any question regarding his Divinity?

THE SECOND matter that Mirza sahib speaks about is that Christ asked the disciples to pray for him. This is not true; you should look at the reference. It is written that Jesus told them that you should pray for yourselves so that you do not suffer any trial.

THIRD—The answer to the gentleman's prayer duel of yesterday is that we Christians do not see any need for new miracles to be shown regarding the old teachings, nor do we feel that we have any ability for it. Apart from this, we have been promised that whatever we will ask for in accord with the pleasure of the Lord that will be given to you. We were not promised any signs but the gentleman is very proud of it, and we do not refuse to see miracles.

If kindness on the creatures of Allah indeed lies in settling the issue by showing a sign, then, for our part, we have declared our inability; you, by all means, should show a miracle. And at this time, in your last paper of yesterday, you had said, and there was an indication of this today also, that: *What need is there now for further discussion on these matters? We are both advanced in age, and the grave is our final abode. We should have mercy upon the creatures of Allah, so let us settle the matter with some heavenly Sign.* And you also said that I have received a special **revelation** that in this field you shall be **victorious**. And certainly, the Just God shall be with those who stand upon justice, certainly, most certainly.

The answer to this summary of your statement, as we have already written earlier, is that we are not debating you because we believe you to be some sort of Messenger or Prophet or a person who receives revelations. We have no concern with your personal thoughts and reasons and revelations. Assuming that you are only a Muhammadan person, we are conversing with you about the religion of **Christianity** and **Muhammadanism** based on those rules and tenets that are commonly accepted in both. That is all well.

Nevertheless, since you call us to enter a contest, being ready to show a special Divine power, we are not at all averse to seeing it, be it a sign or a miracle. Therefore we present these three people, from among whom one is blind, one lame, and one dumb. Heal from among them whomsoever that you can, and whatever becomes incumbent, or due from us, for this miracle, we will discharge. You believe in a God who is not just said to be All-Powerful but

is All-Powerful in reality, so He will surely be able to restore them to health; so what need is there for the delay? And as you said, He will be with the just—most certainly He will. Have mercy on the creatures of Allah and do so quickly. And you must have known already that you would have to deal with this situation today. The God who had informed you through revelation that in the field of this battle you would be victorious, He would also have told you that the blind and other afflicted ones would be presented. So fulfil your **challenge** in front of all these Christians and Muhammadans.

FOURTH—What you told us regarding salvation from the Quran, its summary has to do with specific deeds and we will review this matter in the coming week because that will be the appropriate time when our attacks will start, and your assaults will come to an end. And we will examine this expiation of the deeds of righteous people that you have presented to see whether this is perfect or deficient. Similarly, we will examine the method of salvation presented by Christ on that same occasion.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Statement of
 HAD RAT MIRZA
 [GHULAM AHMAD] SAHIB

You presented the excuse regarding the Messiah that he only said, 'Is it not written in your law, regarding your prophets, that they are gods?' so that he could extinguish the anger of the Jews.

Furthermore, you also stated there that the Messiah gave such an answer by virtue of his human dimension. This statement of yours merits the attention and consideration of fair-minded people. It is clear that the Jews had asked this question citing the statement of the Messiah that, *I am the Son of God Almighty*, as blasphemy, and deeming him to have—God forbid—committed blasphemy. And in reply to this question, it was, without doubt, the responsibility of the Messiah that if he believed himself to be the Son of God Almighty—not due to his human self, but due to his Divinity—then he should have openly and fully presented his claim, and given them proof of his being the Son of Allah, because at that moment all they wished for was some evidence. But the Messiah did not turn his attention to this and likening himself to other prophets, gave the excuse, and did not fulfil his responsibility which a true preacher and teacher always desires to fulfil.

And your statement that *مخصوص* [*makhṣūṣ*] means 'holy', cannot establish any distinction for the Messiah, because this word *makhṣūṣ* has been used in your Bible about other Prophets, etc. as well. Look at Isaiah 13:3. And your considering *بھیجا ہوا* [*bheijā-hu'ā*—one who is sent] to imply Divinity is also a strange translation. Look how it is written in 1 Samuel 12:8 that Moses^{as} and Aaron^{as} were 'sent'. Then in Genesis 45:7 it is written that God has sent me here. Then in Jeremiah 35:13, 44:4 this same verse is present. Now, should we translate these words here also to mean 'Divinity'? It is sad that you try to distort and twist the

simple and straightforward statements of the Messiah to make them fit your own interpretation, and you intend to make the proof that the Messiah presented to vindicate himself, appear to be useless and absurd. Could the Messiah have been held blameless in the eyes of the Jews just by saying that *by virtue of being God, without doubt, I am indeed the Son of Allah, but by virtue of my humanity I am equal to the other Prophets and what was said in their favour has also been said in my favour?*

And could this type of flimsy excuse remove the accusation of the Jews that hung over the head of Jesus? And had they accepted that the Messiah was, without doubt, indeed the Son of Allah, by virtue of his Divinity and that they had no quarrel with this, but yes, by virtue of being human why is he calling himself the Son of Allah? But it is manifestly clear that if in their hearts the Jews had only been concerned that the Messiah, being simply a human, is declaring himself to be the son of Allah like other holy and select men, then why would they have labelled him a blasphemer? Did they consider Prophets Israel, Adam, and other Prophets in whose favour the words 'son of Allah' have been applied to be guilty of blasphemy? No. Indeed, their question had arisen because they too had been deceived into thinking that the Messiah, in reality, considers himself to be the Son of Allah.

And since the answer must be provided in the context of the question being asked, it was the responsibility of the Messiah that he should adopt that same line of thinking based on which they had raised the question. If, in reality, he was the Son of God Almighty, then he should have presented before them the very prophecies that Deputy Abdullah Atham is presenting outside of these sessions. And he should have shown some examples of his being God and the matter would have been settled. This is absolutely not the case that the Jews were not asking to be provided the proofs of him being the actual Son of Allah. At this stage, there is no need to write further regarding this.

Now let it be clear that I had written to Deputy Abdullah Atham that just as you claim that salvation is only in the Christian religion, similarly it is written in the **Quran** that salvation lies only in Islam. Now, you

have only presented the claim in your own words whilst I have presented those very verses from the Holy Quran. It is clear, however, that a claim possesses no respect or regard without any proofs. Thus, it was asked, that the signs of one who has attained salvation are indeed written in the **Noble Quran**, according to which signs we see that those who follow this Holy Book indeed attain to salvation in this very **life**; but in your religion, the signs that the Messiah^{as} has written down for those who attain salvation—that is to say, of the true **believers**—where are they to be found in yourselves? For example, in Mark 16:17¹ it is written that, ‘And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.’

So now I respectfully entreat you—and if there be any harshness or bitterness in these words, I seek pardon for it—that these **three** sick persons whom you have presented is the very sign of distinction that Jesus^{as} had specifically established for the Christians, saying that if you are true **believers**, then verily your distinctive mark is that you shall lay your hand upon the sick and they shall be healed. Now forgive my audacity, but if you claim to be **true believers**, then here at this very moment are three sick persons presented by your very own selves; do lay your hands upon them, and if they are healed, we will accept that you are undoubtedly **true believers** and have attained salvation. Otherwise there remains no path to acceptance, since Jesus, the Messiah, also says that if ye have **faith** even as [little as] a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; but well, at this moment, I do not ask you to move a mountain because they are at some distance from this place. However, this has become such an excellent opportunity since you yourselves have already presented the sick, now lay your hands upon them and show them to us cured. Failing this, you will be deemed to possess not even a mustard seed worth of **faith**.

1. In the King James Version these verses are Mark 16:17–18. [Publisher]

It should, however, be clear to you that this accusation cannot be levelled against us because Allah, the Lord of Glory, has not stated this, in the **Noble Quran** to be one of our signs that specifically this indeed is your mark of distinction that when you place your hands on afflicted people, they will be cured. He has, however, told us that *I will accept your prayers in accord with My will and pleasure and that, at the very least, if a prayer is not worthy of acceptance and is against the Divine purpose, then you will be informed of it.* It has nowhere been said that you will be given complete authority so that you go and do as you will with all power and might.

But it seems as though the Messiah gave an order and bestowed upon his followers the power and authority to cure the sick and afflicted, etc., as is written in **Matthew** 10:1, 'And when he had called unto him his twelve disciples, he gave them **power** against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.'

Now, this has become your responsibility, and it will certainly be a sign of your level of **faith**, that you show us these afflicted people cured, or at least admit that you do not have even a grain of mustard seed worth of **faith** in yourselves.

And remember that each person will be held to account according to his Book. In our **Noble Quran**, it is nowhere written that you will be given the power to do as you wish. Instead, it states clearly: ¹ **قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ**, Meaning that say to them that 'Surely Signs are with **Allah the Exalted**,' whichever Sign He chooses, He manifests that very Sign; His servant has no power over Him that by force he should get a particular sign from Him. This type of force and power is indeed found in your Books and according to you, the **Messiah** used to show miracles of Godly power and he had bestowed such ability upon his disciples as well.

And you also believe that the Messiah is still alive, that he is the Living, the Self-Subsisting, the All-Powerful, and the Knower of the

1. *Sūrah al-An'ām*, 6:110 [Publisher]

Unseen, and that he stays with you day and night, and he can give whatsoever you ask. So you should request **Jesus Christ** that upon your placing your hands upon these three afflicted ones, he should make them **whole** so some sign of faith may remain in you. Otherwise, this is not proper that while you enter into a debate with *Abl-e-Haqq* [**The People of the Truth**] portraying yourselves as true Christians, but when the signs of true Christians are asked, you say that you lack the power to do so. By this statement, you deliver a confessional judgment against yourselves that, at this time, your religion is not a **living** religion.

But we are ready to show signs according to what God Almighty has determined are the **signs** of true believers, and if we are unable to show such signs, then we are ready for any kind of punishment you wish to give. You may cut our throats with any knife you wish.

And that way of manifesting signs for which we have been appointed is that when a true and perfect **Prophet** is rejected, and a contest ensues, at that time, we will ask for some sign, most humbly, from God Almighty, who is our True and All-Powerful God. So He, by His own Will, and not as if He were our subject or under our authority, would show a sign in whatever manner He may choose.

You must think over this carefully that even **Jesus, the Messiah**, despite all your excessive exaggeration, was unable to show any, 'at will' signs of Divine power. It is written in Mark 8:11,12, 'And the Pharisees came forth and began to question with him'—in other words, as I am now being questioned—'seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.'

Now look, the Jews asked to be shown a sign in this same manner, but the Messiah sighed and refused to show a sign. Now, look at another even stranger sort of an occasion that when the Messiah was put on the **cross**, at that time the Jews said: *He saved others, but he cannot save himself. If he is the King of Israel, let him come down now*

from the cross, and we will believe in him. Now, think carefully over this verse. The Jews declared openly and swore that if he now came down from the cross, they would believe in him. But Jesus could not come down. From all these references it is perfectly clear that showing a sign of Divine power 'at will' is not the prerogative of man, it is in fact in the hands of **God**.

And so similarly, at another place, the Messiah says in Matthew 12:38,¹ 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the **prophet Jonas**.' Now look here that Jesus did not accept their request. Instead, he told them what he knew from God Almighty. Similarly, I also present what I know from God Almighty. My claim is not that I am God or that I possess the authority to manifest Divine powers at will. And I am a **Muslim** man and follow the Holy Quran, and I claim salvation that is available based on the teachings of the Holy Quran. I do not claim to be a Prophet.

This is an error on your part, or you are saying this for a certain reason. Is it necessary that whosoever claims to receive revelation should also be a Prophet? I, in fact, belong to Muhammad^{sas} and I am a perfect follower of Allah and His Messenger, and I do not wish to refer to these signs as miracles, but rather—according to my faith—these signs are called **marvels** that are given to one upon following Allah and His Messenger.

Now, I once again complete my argumentation for the sake of calling towards the **truth**, that this true salvation and the blessings and fruits of true salvation, are only to be found in those who follow Ḥaḍrat **Muhammad, the Chosen One**, peace and blessings of Allah be upon him, and truly obey the commandments of the Holy Quran. And my claim, in accord with the Holy Quran, is only that if any Christian gentleman rejects this true salvation, which can be attained through the agency of the Holy Quran, then they have the right to

1. In the King James Version this reference is Matthew 12:39. [Publisher]

present, in opposition to me, the heavenly Signs of true salvation by asking for them from their Messiah. But for now, in accordance with the conditions of this debate, I especially address in this regard, **Deputy Abdullah Atham**. This gentleman should prove that he possesses in himself the signs that are laid out by the **Gospel** as being characteristic of a true believer, and similarly, on this side, it shall be incumbent upon me that I prove to possess in myself those signs that the **Noble Quran** indicates are the signs of a true believer. But it should be known that the Noble Quran does not bestow on us any authority to show signs at will. Indeed, our bodies tremble upon uttering any such word. We do not know what type of sign He will show. He alone is **God**, and there is no god beside Him.

Notwithstanding—yes, this is a strong vow by us, that just as Allah, the Lord of Glory, has made it clear to me that I will surely be victorious at the time of a contest; however, it is not known how exactly God shall show a sign; the only objective being that it be a sign beyond the **powers of a human being**. Is it necessary that a humble man should be held up to be God and a sign of Divine power—at will—be demanded of him? This is not what our religion teaches nor is it our belief.

Allah, the Lord of Glory, promises to show us signs only in general and universal terms. If I prove false in this, I would be willing to accept any punishment that is suggested, even if it be death, but if leaving behind the bounds of justice and reasonableness, you demand from me such signs as even His Eminence, **Jesus**, was unable to show—indeed, he hurled one or two abuses upon the petitioner—so even to speak of showing such signs is, in my way of thinking, tantamount to disbelief.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

Sixth Paper

DEBATE 27 MAY 1893

PROCEEDINGS

The meeting was again held today. Dr. Henry Martyn Clark suggested that Dr. Inayatullah Nāṣir should be appointed as a replacement for Reverend G. L. Thakur Dass since he had gone to Gujranwala on an important assignment. The suggestion was accepted.

Next, a motion by Dr. Inayatullah, with the support of Mīr Ḥāmid Shāh, was approved unanimously that although it was in the original conditions of the debate that every speech must carry signatures of the speakers and the presiding officers, the signatures of the presiding officers should be deemed sufficient.

Concerning the debate, it was decided that Munshi Ghulam Qādir Fasiḥ and Mirza Khuda Bakhsh from the Muslims and Babu Fakhar-ud-Din and Sheikh Waris Din from the Christians should decide among themselves and report what appropriate price for the 'Debate' can be fixed? Afterward, it will be decided by the Christian side how many copies they will be able to buy; and the 'Debate' that the Christians will buy should be printed in such a manner that the proceedings and the speeches would be reported verbatim and no party would be permitted to make any alterations.

At half past six, Mr. Abdullah Atham started to dictate his reply

and completed it at half past seven, and it was read out loud. Mirza [Ghulam Ahmad] sahib started to dictate his reply at five minutes past eight and finished at five minutes past nine. Afterward, there was a dispute on a certain matter, which was resolved and the two presiding officers signed it. That is attached to these proceedings. That is all.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Because Mr. Abdullah Atham was not well, he presented an already written statement for the last answer and suggested that someone should read it on his behalf. The Muslim Presiding Officer objected that it was contrary to the rules to read a previously written statement. This dispute continued for some time. In the end, it was decided that Monday should be added as an extra day in this debate and, similarly, an extra day shall be added to the latter part of the debate.

Furthermore, it was also decided, with the consent of Mirza sahib, that if Mr. Abdullah Atham is—God forbid—still indisposed on Monday, then Dr. Henry Martyn Clark shall have the authority to appoint someone else in his place. It was also decided that on the 29th, Mr. Abdullah Atham will give the last reply and, in the second part, Mirza sahib will give the last reply, and there will be no limit on the time, and the proceedings will end by eleven o'clock. In other words, the last period shall belong to the respondent that he should reply. If after that any time is left, the questioner will not be given that time, and the meeting will be terminated. Because the first disputed issue still needed to be decided, it was decided that, in the future, no one

would be allowed to have copied a previously written paper word for word. This decision was arrived at by mutual consent of both parties, and there is no objection by either party.

27 May 1893

Signature—English
Henry Martyn Clark
(President)
Representing Christians

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims



27 May 1893

Statement of

DEPUTY ABDULLAH ATHAM

FIRST—Concerning the path to salvation and the Signs of those who have achieved the salvation that Mirza [Ghulam Ahmad] sahib has stated, we have already mentioned that a full debate of this issue shall start the beginning of next week. We would like, however, to mention here that your definition of the word *salvation* is incomplete. It was not necessary for you to describe the Christian method of salvation as artificial, unnatural, and false. In any case, we shall examine what you have said presently when it is our turn to raise objections.

SECOND—We have answered fully, with room to spare, concerning the verses of John 10 that were presented. Instead of demonstrating some fault with the answer, you have continued just to repeat the verse, as if repetition is sufficient and a lengthy discourse somehow establishes the truth.

In John 10:36, where the words مخصوص [*makhṣūṣ*—sanctified], and بھيجا ہوا [*bheijā-hu'ā*—one who is sent], have been translated, we have explained that the actual word corresponding to *makhṣūṣ*, in the original language, means ‘sanctified’, and *bheijā-hu'ā*, is indicative of what he said, that, ‘I am heavenly and you are earthly.’ In all the references you have given, this word is not used in respect of any other saintly person. In the lines of Isaiah 13:3, the word is

ارخومائی [ἔρχομαι or *erkhome*] which means, *bheijā-hu'ā*. 1 Samuel 12:8 the word is لو ایسنن [ἀποστέλλω or *apostello*] and the meaning is the same. In Genesis 45:7 and also in Jeremiah 35:13 the word is بادی زی [βάδιζε or *vadize*] the meaning of which is, to go. And all these words are very different from the words هی گی آسه [ἁγιάζει or *agiazī*] in the passage under dispute, and these words have nothing to do with the passage in dispute. And what we have said is correct that the words mean, 'the one sanctified by God and sent'; that is to say, sent from heaven.

THIRD—You ask, 'Did the Jewish people consider Israel, etc. to be guilty of blasphemy for being given this same title.' We have answered this again and again, but it is sad that, for some reason, you did not understand. Look carefully again on our previous discussion to see that the distinction that Christ enjoyed was not in any other venerable personage.

FOURTH—When people look at the issue, they will be able to assess justly regarding what Mirza [Ghulam Ahmad] sahib says, that we have only made a verbal claim of salvation and have merely employed the word. We ask you, sir, why did you not pay attention to the verses quoted from our Holy Books; why did you not show any defect in them before ignoring them?

FIFTH—Mirza sahib asks us to show signs according to Mark 16. In reply to this, it should be clear that we do not disagree with the generality of the promise, that anyone who has faith should have these Signs. The only question is whether, with the generality of the promise, is it also meant that anyone and everyone could be the means for showing these Signs? Is it not the case that some disciples, because of their weak faith, did not accept the witness of the reliable people, nor the promises of the Lord and the prophecies of the previous Prophets, and they were reprimanded for their doubt?

And, was it not the custom of our Lord that those whom he reprimanded, he strengthened as well?

When he said to them to go into the world and these Signs will accompany those who believe, he did not mean you were weak in regards to miracles before, but that future miracles shall happen through you. Was this reprimand given to the priests of our age also? We agree that the promise is a general one, but show us where those through whom this promise is to be fulfilled are also similarly meant to be everyone. We have read out to you all that is in Mark 16 in our statement. Did the same situation exist there or not? Thus, when those through whom these Signs were to be shown were specific, is the stretching of this promise beyond the time of the disciples misplaced or not?

Regarding the fulfilment of this promise, read Acts 8:14 and see if it is not written that when the apostles John and Peter went to Samaria and found many Christians there, they asked them if they had also received the Holy Spirit or not? They replied that they had not even heard about the Holy Spirit, so they were asked at whose hand they had been baptised. They replied that they had been baptised at the hand of John the Baptist. Then they laid their hands on their heads, and they received the Holy Spirit. Does this example not show that our explanation is correct and true, and your stretching to eternity the promise of miracles is wrong?

1 Corinthians 12:4 tells us that, 'Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.' In the same chapter, verse 28, 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?'

This clearly shows that in those days when the disciples were

present, they considered any special faculty as a Divine gift and declared that some could do this while others could do that, yet nobody was deprived of miracles.

But the Divine Word has declared in 1 Corinthians 13:2,8: 'And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.' 'Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' And in the last verse it is written, 'And now abideth faith, hope, love, these three; but the greatest of these is love.'

Because when faith becomes a reality, it remains as faith, when hope is fulfilled, it reaches its completion, but love never reaches its end. And it should also be remembered that love is the special name of God because God is love. The conclusion that we can draw from all these matters is that just as miracles have not been promised forever, similarly they do not have the highest rank regarding salvation. But at one time when the new teaching was given, the miracles were granted for the establishment and evidence of that teaching. If miracles happened every day, they would lose their effect. Summing up, the verse that you have used to construe a general promise, we have explained that it is dependent on those through whom these Signs were to be shown and those are wholly specific. And after looking at the contents of Mark 16, you will not be able to consider this statement to be wrong in any way at all.

SIX—You say, sir, the Messiah also refused to show any 'at will' miracles. You do injustice, sir. Where did he refuse? After people had already seen the heavenly Signs, and as a jest they asked to be shown more heavenly Signs, it was declared that 'this evil and adulterous' group will not be shown any Sign. Now, sir, in all fairness does refusing to show a Sign mean not being able to show a Sign? If

a powerful person says he will not do a certain thing, does it mean that he cannot do that thing?

In Matthew 9, John 11 and Luke 7 and others, miracles can be seen very clearly. Sir, I expected better from your wisdom and intellect that you will not construe such meanings.

SEVEN—You say that the Messiah used two abusive words. Can calling evil an evil or a bastard a bastard be termed use of abusive language? Had you followed the Islamic traditions of conversation, you would not have said such disrespectful words about a courageous and innocent Prophet. For this, we regret that Prophets should be accused of using abusive language. (The rest, later.)

Signature (English)
Henry Martyn Clark
(President)
Representing Christians

Signature (English)
Ghulam Qādir Fasih
(President)
Representing Muslims



Statement of
HADRAT MIRZA
[GHULAM AHMAD] SAHIB

My question to Deputy [Abdullah Atham] sahib was that, 'Since you believe Jesus^{as} to be God, what proof do you have in support of his Divinity?' There are many sects and nations that consider their reformers and founders of their religions as God. For instance, believers of Hinduism and Buddhism also present scriptural arguments to prove the Divinity of their founders based on their Puranas and Shastras. In fact, they present such miracles and supernatural feats, and so forcefully, that you possess nothing like it. For instance, the marvels they mention having been carried out by Raja Ramachandra, Raja Krishna, Brahma, Vishnu, and Mahadev are not hidden from you. So, this being the case, are most excellent logical arguments not needed to establish the One True God from among so many different gods?

Wherefore, in presenting claims and in presenting scriptural proofs, all these gentlemen are just like you; nay rather, they appear to have the upper hand in presenting these scriptural proofs. And I did not just draw the attention of Deputy sahib to this, but I actually presented logical arguments extracted from the Holy Quran in refutation of the Divinity of the Messiah, that a man, who is burdened with all the human necessities, cannot in any way be considered to be God. And never has it ever been established that God or the Son of God came into this world, like a Prophet, to preach and reform the people. I regret that Deputy sahib did not give any satisfactory reply

to this. From my side, the condition had been stipulated from the outset that in this debate, both parties will present their claims from their own revealed scriptures, and will also present logical arguments from these same Revealed Books. However, instead of presenting any logical arguments in support of Jesus being God or the Son of God, Deputy sahib went on and on making claim after claim, feeling so very proud of some of the prophecies that he had extracted to present from the Letters to the Hebrews and some other places of the Bible. Alas! He does not understand that until such prophecies are proven to be, in fact, accurate and that the Messiah^{as} has declared himself to be the fulfilment of those prophecies, and logical arguments are presented to support these claims—till such time these cannot be presented as proofs at all. They are actually just further claims of Deputy sahib that need supporting arguments.

Besides these claims, Deputy sahib has not presented anything at all to prove the Divinity of the Messiah.

I have already explained that in John 10, the Messiah^{as} in being called the 'Son of God', considered himself clearly to be just like others [mentioned in the Bible], and did not ascribe any special characteristic to himself in this regard, although this was the very question of those Jews who had declared him to be guilty of blasphemy. And this was indeed the reason they had held him to be guilty of blasphemy; that if you are indeed the Son of God, then present proof of your Divinity, but he gave no such proof at all.

It is a pity, why Deputy sahib does not understand; was it at all possible that the question should be something and the answer something else? Had the Messiah^{as} actually considered himself to be the Son of Allah, he would certainly have presented these very same prophecies that Deputy sahib is now presenting. And since he did not present these, we come to know that that was not his claim. If he presented them at some other occasion or countered this repeated objection of the Jews at some other place, that he was really God or the Son of God and these prophecies apply to his person, and he proved his Divinity by

his actions so that he would have been freed from this disputed prophecy, please let us know where this took place. You can now in no way keep this occasion hidden, as all your other interpretations are flimsy.

The truth is indeed that the words *makhṣūṣ*, [sanctified] and *bheijā-giya* [one who is sent] have been used generally in the Old Testament as well as in the New Testament. This is one debt you owe us, which I do not see you discharging, that while you have mentioned the Divinity of the Messiah^{as}, you have failed to provide any logical argument in support of his Divinity, nor were you able to establish any distinction regarding him in comparison to other gods. You should tell us what argument there could be—logically speaking—that while Raja Ramchandra, Raja Krishna or Buddha cannot be God, but the Messiah^{as} can be God? And it would be appropriate if, from now on, you do not continue to repeatedly mention those prophecies that have been turned down by the manner in which the Messiah^{as} himself spoke, and which were not employed by the Messiah^{as} at the time of need. Every reasonable person understands—without any doubt—that when he was declared a blasphemer and was attacked, and he began to be stoned, he was badly in need of those prophecies to prove his Divinity, if indeed they were applicable to the Messiah^{as} and bore witness to his Divinity. As he was in danger of losing his life at that moment—already having been declared a blasphemer—for what day were these essential and useful prophecies being saved? Why were they not presented? Have you ever answered this question? So what should we do with these prophecies, and with what manner of respect should we look upon them, and wherefore should we make a distinction between Jesus, the Messiah^{as}, and other artificial gods in the world? Allah, the Lord of Glory, states in the Noble Quran:

وَقَالَتِ الْيَهُودُ عِزْرُ بْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ
 الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنْ يَكُونُوا أَعْبَادًا إِلَّا خَتَمَ اللَّهُ عَلَى أَسْمَانِهِمْ وَيُرِيدُ اللَّهُ
 وَالْمَسِيحُ ابْنُ مَرْيَمَ وَمَا أَعْبُدُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا إِلَّا إِلَهُهُ سُبْحَانَهُ عَمَّا يُشْرِكُونَ وَيُرِيدُونَ
 أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ هُوَ الَّذِي أَرْسَلَ
 رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ¹

(Pt. 10, R. 11)—

Meaning that Allah Almighty says that: some of the Jews say, ‘Ezra is the son of Allah’, and the Christians say, ‘The Messiah is the son of Allah’; that is what they say with their mouths, for which there is no proof whatsoever. They only imitate the sayings of those who disbelieved before them; that is to say, those who have declared human beings to be Gods, or the sons of God. May they perish. How they are turned away from the teaching. They have taken their priests and their monks for Providers besides Allah, and so they have taken the Messiah, son of Mary, whereas We had commanded them not to worship anyone but the One who is God, who has no partner. [Too Holy is He for what they associate with Him!] They seek to extinguish the light of Allah with their mouths; but Allah refuses but to perfect His light, though the disbelievers may resent it. He, it is who sent His Messenger with guidance and the religion of truth so that that religion may prevail over all religions, even though the idolaters may resent it.

Now, look in these noble verses. Allah, the Lord of Glory, states clearly that before the Christians, the Jews—that is to say, some Jews—had also declared Ezra to be the son of Allah, and not only they but some disbelievers of the earlier ages had also given the same status to their spiritual guides and leaders. So what arguments do these people have to prove that those earlier people were wrong in considering their priests to be gods while they are right? Then, the Holy Quran indicates that these were the evils that had become prevalent in the world for the reformation of which this Messenger was sent so that, with the Perfect Teaching, he

1. *Sūrah at-Taubah*, 9:30–33 [Publisher]

may eradicate those evils. Had the Jews possessed a Perfect Teaching, they would certainly not have made their teachers and priests into gods in contravention to the Laws of the Torah. This shows that they needed a Perfect Teaching just as the Messiah^{as} too had affirmed that, ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.’

Here, the Christians take the words ‘Spirit of Truth’ to mean the Holy Spirit, and do not pay attention to the fact that according to them, the Holy Spirit is God, and so, who will he hear from? Whereas the words of the prophecy are, ‘whatsoever he shall hear, that shall he speak.’

Now, again turning back to the earlier topic, we say that Deputy sahib was unable to present any logical argument from the Bible about the Divinity of the Messiah. However, we shall present another argument from the Noble Quran where Allah, the Lord of Glory, says:

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِمَّنْ
 شَيْءٌ سُبْحٰنَهُ وَكَعْلٰى عِبَادِ يُشْرِكُوْنَ ۝¹ (Part 21, Rukū‘ 7)

Meaning that: it is Allah Who has created you, and then He has provided for you; then, He will cause you to die and then He will bring you to life. Is there any of your so-called associate-gods, who are from among the human beings, who can do any of these things? Holy is God from the calumny that the idolaters ascribe to Him. Then Allah further states:

أَمْ جَاءُوا اللَّهَ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ
 الْقَهَّارُ ۝²

1. *Sūrah ar-Rūm*, 30:41 [Publisher]
 2. *Sūrah ar-Ra‘d*, 13:17 [Publisher]

[Meaning that:]Or have they taken for partners with Allah such as are creators like God Almighty is a Creator, so that by this argument they have accepted them to be God? Say to them that the only proven fact is that Allah Almighty is the Creator of all things and He alone is Supreme over all things, Triumphant.

In keeping with this argument of the Holy Quran, I had asked Deputy sahib that, if in the view of you gentlemen, the Messiah^{as} is truly God, you should produce some evidence of his Divine attributes of Creator, etc.; for, it cannot be the case that God should come to the world denuded and bare, having left His attributes in heaven. His attributes are associated with His being and are inseparable from Him and can never be suspended. It is not at all possible that being God, He should be powerless to manifest the perfect Divine attributes. Deputy sahib answers this by saying to me that whatever is in the heaven and the earth by way of the sun and the moon etc. and whatever things, creatures that are found, they have been created by the Messiah. The listeners can judge for themselves what the excellence and worth of this answer is. Is this an argument that has been presented by way of proof or is it another claim that has been made? Do the Hindu gentlemen not say, in exactly the same way, that Raja Ramchandra has indeed brought into being all the creatures found in the heavens and the earth? So who should settle this issue?

Then, after this, Deputy sahib declares that Signs giving evidence of faith are limited to a certain period, whereas the Messiah^{as} states in clear terms that anyone with a mustard seed grain of faith shall be able to show such and such marvels. Then, he declares in John 14:12, 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.' Now, I ask you, what is left of your belaboured interpretations? In this verse, the Messiah has, in fact, given his manifestly clear judgement and stated that *one who believes in me, will acquire my colours, and shall be able to do works similar to mine; indeed, even greater.*

This statement of the Messiah is absolutely correct and true, because Prophets come for this very purpose; so that people, by following

them, become coloured in their colours, and become a branch of their tree, bearing the same flowers and fruits that they [the Prophets] bear. Besides, it is obvious that man is ever in need of inner satisfaction, and in every age, when darkness spreads, there is a need for Signs.

How could it be, therefore, that there should be no need whatsoever of any Signs to maintain the religion of the Messiah^{as} and this belief in the Divinity of Jesus^{as} that is opposed to the facts? While the other people who are deemed to be established on falsehood, and the Holy Prophet^{sas} who brought the Holy Quran and is considered to be opposed to the truth—those who follow him should be manifesting Signs in accord with the intent of the Holy Quran by the favour and grace of God, but for the Christians there are no Signs in the future, for they lie in the past! If the Christians now no longer have the power to show any Signs, they should themselves ponder what their religion amounts to.

I say again, for the third time, that just as Allah, the Lord of Glory, has established three Signs of His true religion, so those are still, even now, manifestly present in Islam. Then, what is the reason that your religion has become devoid of any Signs and no Signs of truth remain in it anymore?

Then you stated that the reason why the Messiah^{as} refused to show Signs on one occasion was that he had already shown them before. I say that this statement of yours is not correct. Had he already shown Signs he would have given some reference thereto. And furthermore, I also say that I have indeed shown you the Signs already. Do you not remember the paper *Nūr Afshān* of 10 May 1888, in which—rejecting my prophecy¹ with great fanfare—Messrs. *Nūr Afshān* had written an antagonistic article against it and had included the prophecy in that publication? And, then that prophecy was fulfilled in the allocated time.

You have admitted already that a prophecy is also included among

1. The reference is to the prophecy regarding Mirza Ahmad Beig of Hoshiarpur. [Publisher]

things miraculous, so we have already shown you one Sign, and it is published in *Nūr Afshān*. Thus, if you still have an objection after this, it would be similar to the objection that the Jews made, the details of which you have already heard in the very words of the Messiah; I need not repeat it. Now, in accord with your declaration to embrace Islam I am very eager to hear from you to what extent you have embraced Islam upon having seen the fulfilment of this prophecy. As for me, I am ready any time [for this contest] in the future also; all that remains is your request and the written conditions.

And you are mistaken in your statement that having described the use of an abusive word by the Messiah, it is as if I have disrespected him. I consider the Messiah^{as} a true Prophet and a venerable and beloved servant of God Almighty. That was merely a remonstrative rejoinder that was appropriate to your taste, and that accusation falls on you, not on me. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
(President)
Representing Muslims

Signature—English
Henry Martyn Clark
(President)
Representing Christians

Seventh Paper

DEBATE 29 MAY 1893
PROCEEDINGS

The meeting was again held today. Dr. Henry Martyn Clark proposed that since Mr. Abdullah Atham could not come because of illness, he would offer to take his place and that Reverend Ehsanullah should be appointed the Chairman representing Christians. The proposal was accepted by the permission of Mirza [Ghulam Ahmad] sahib and the Chairman representing Muslims.

Dr. Clark started to dictate his reply at 6:16 and finished at 7:15, and after due comparison between the transcribers, it was read out loud. Mirza sahib started at 7:55 and finished his dictation at 8:55, and after comparison, it was read out loud to the audience. Dr. Henry Martyn Clark began dictating his reply at 9:40 and finished at 10:35, and, after comparison, it was read out loud to the audience. Afterward, the two Chairmen signed the written documents and thus the first part of the debate was adjourned.

Signature—English
Ehsanullah acting on behalf of
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

29 May [18]93

Statement of

DR. HENRY MARTYN CLARK

(Representing Deputy Abdullah Atham)

I am very surprised by many of the things that I have heard Mirza [Ghulam Ahmad] sahib say, but I was most surprised upon finding him capable of saying, why, rationally, Ramchandra and Krishna should not be considered God, and why should the proof from Hindu scriptures not be considered reliable? What is this that you are saying, Mirza sahib? What Divine works have they performed and which claim of theirs has attained the level of established truth, and what was the need of citing their examples in a sitting of the People of the Book? Do you not differentiate rationally between Christ and Ramchandra and Krishna, and do you consider the majestic Bible to be comparable with Hindu Books? In my opinion, it is a sin to even liken a Truthful Prophet and issues of the People of the Book with idol worshippers and their Books. And if you wish to make such comparisons, you will have to answer to Allah Almighty. The Hindu Books that you have mentioned are not even historically correct. Now, what should we look at mostly to make a distinction? You also said that since many people made the claim that 'we are God', and their claims turned out to be false; therefore, since Christ has also claimed that he is God, he is also false.

My dear Sir, what is this that you say? If nine rupees out of ten turn out to be counterfeit, would the tenth rupee also be counterfeit? A ruling of this sort cannot be given. A decision should only be

given after taking into account all circumstances and particularities that may be present. Since there are false claims, it will become clear to you that there must be a true claim also. Had there been no genuine currency, there wouldn't have been any counterfeit currency.

THIRD—We have presented many prophecies to Mirza sahib, but he objects that we have presented only claims in support of claims because the prophecies that you refer to are claims in themselves and how can a claim serve as proof in support of another claim? I submit my dear Sir that this is a strange misunderstanding of yours. Divine prophecies of Allah Almighty can in no way be counted as claims for they are truths and we do not accept them to be mere claims. We accept them as pronouncements of our Master. Could any mere mortal dare to call the statement of his Creator and Provider to be a mere claim? We do not even have the right to examine and evaluate them, because if it is a prophecy, then it has to do with the future and not the present; so how can we settle issues related to a destination we never arrive at? We have the right to assess and evaluate the Prophet and satisfy ourselves that he is indeed a Prophet of Allah. And once we come to know that, then we must accept the message he conveys to us with gratitude and respect, considering it not to be his message, but rather the message of his Master and our Master. When a prophecy comes down, it is accepted, and when it is fulfilled, it comes to completion. Who, apart from Almighty Allah can distinguish between those matters that have not yet taken place? Now, my dear Sir! Look in the Old Testament. Many Prophets informed people about Allah Almighty—*that from Allah Almighty we have been told that such and such things will happen*. The New Testament is also the Truth revealed from God and has descended from Allah Almighty. Many others write that this guidance by God, *that such and such of My servants who had said at such and such an occasion, that that is being fulfilled today and at this place*. My dear Sir, we have perforce to believe. Evasion is against

human nature because the testimony of Allah Almighty and His pronouncements are above all other testimonies.

Sir! We presented three lists to you containing prophecies of the Old Testament, with references and the places in the New Testament where it was written that these have been fulfilled. What the Prophets of Allah had said six, seven, or eight hundred years earlier came to fulfilment word for word. My dear Mirza sahib, if you still consider this to be a mere claim, it will only be obstinacy and prejudice.

You have also asked whether Christ had himself, with his own blessed tongue, ever accepted the fulfilment of those prophecies in his favour? Sir, he did, not once or twice but many times, and not one or two but all of the prophecies. Please look at Matthew 22:41–46, John 5:39, Matthew 11:10, as compared with Malachi 3:1, Luke 24:27, Matthew 6:17.

FOURTH—Sir, you have enquired about John 10:35. We have repeatedly explained it, but we are surprised that you do not understand the point. I make this last appeal. Perhaps, you keep on referring to this verse because you believe that there is a denial of Divinity in this verse. On the contrary, Christ makes a very strong claim of his Divinity upon this occasion. It is as if he is saying to the Jews, that in the beginning was the Word, and the Word was with God, and the Word was God, and when the Word was made flesh, those people to whom the Word of Allah reached became worthy of being called Divine by virtue of this blessing. In other words, for following the Word, they received this blessing. If he called them gods to whom the word of God came, do you say to him who is the Word personified that you utter blasphemy? Sad indeed is the state of your intelligence. The two words worthy of paying attention to are *مُحَمَّدٌ* [*makhshūṣ*—sanctified] and *بَعِيَّةٌ*. [*bheijā*—sent].

You had indicated some verses stating that these words are found in them also, but upon searching, we encountered no reference to

these words in them. Your references turned out to be wrong. We had even submitted for your attention the Greek. You told us there are many more references, but you never gave us those. Please pay attention that the *bheijā* [بھیجا—sent] in reference to the sending of Christ was of a totally different type from others. John 16:28 states I came from the Father, and am come into the world; if there is a denial of Divinity in this, then please tell us whether any human being said that, ‘I came from the Father and am going back to the Father.’

Then you say that the statement that Christ was sent is not correct. We have no right to say it should have been like this or that. We have to decide according to what has been said; otherwise, we might as well say that we are wiser than Allah Almighty and His Prophets, and had it been up to us, we would have said it like this. This is not wisdom but slander. Alexander the Great had a general by the name of Parmenion. When Alexander had conquered Persia, Parmenion said that had he been Alexander, he would have married the daughter of Darius and never left Persia, to which Alexander replied, ‘Had I been Parmenion, I would have also done the same, but since I am Alexander and not Parmenion, I will do something else.’ Therefore, because at that time it was the Christ and not Mirza sahib, and remember that this was not the only dialogue between him and the Jews so that everything should have happened at that time; this affair went on for three years.

FIFTH—If Christ was the Creator, what did he create? The answer according to John 1 is, ‘Everything.’ If Mirza sahib abhors this verdict, then he might as well reject the whole of the New Testament and declare it to be a man-made book, lewd and full of lies.

SIXTH—When he became man, where did the attributes of Allah go? This is the question from Mirza sahib, and the answer is very

short and succinct. Although Allah Almighty was eternally blessed and is, according to Philippians 2:6, He suppressed Himself.

SEVENTH—Your foot slipped on a mustard seed and arrived at the mountains, and what wondrous shoe wrapped in pashmina cloth you used to strike our heads telling us to wake up, or even a mustard seed worth of faith shall not remain. Please do not worry, our faith is not going anywhere. I submit that this saying is only for Prophets and not for us. For it is clearly stated in 1 Corinthians 13:2, and though I have all faith so that I could remove mountains, and have not love, I am nothing.

And as for the magnificent edifice you have raised in favour of miracles upon the foundation of Mark 16, it is all to no gain, because the foundation is faulty.

We have clearly told you that the apostles who accepted Christ, even in the state of disbelief, were told that they would have such and such Signs. The word in Greek is **پس ٿي آئي** [πιστοὶ or *pisti*] and it means, ‘those who have believed’. It is present tense, and the form does not in any way mean, ‘those who will come to believe’. Even in the times of the apostles, not everyone had that privilege’. They were like one body but different limbs. A disciple asks, is everyone an eye, or ear, or can they all show miracles and perform marvels and cure the sick, etc. as has already been mentioned. And then it is clearly written that these special bounties will, in any case, come to an end and what will remain forever, is love. Our Lord stated very clearly that the everlasting Sign by which the world will recognize you—that you belong to me—will not be marvels and miracles, but love. See John 13:34, 35. By this, all men will know that you are my disciples.

Then you ask us that according to John 12:14, it is our duty to do such deeds as Christ did or even greater than those.

Dear Sir, you must look at the text carefully. Here he was addressing his disciples, not me nor you. *The works that I have been*

doing; you will keep on doing, he said. And, indeed, they purged many demons, captured many snakes and raised many dead.

And you will do greater things than these as I go to the Father. And this is the truth, and it did happen just like this, because, only a few believed upon the preaching of Christ, but with just one announcement of Peter, three thousand became believers. It is written in the Acts that he only used to preach among the Jews while his disciples roamed the world. However, we must remember that pupils are not greater than the Master.

You ask me, and I shall make it happen! He told them that their job was to pray. Therefore, it is clearly written that they kept on praying and Lord Jesus Christ kept giving them results and continues to do so.

EIGHTH—You inquire if Signs are not necessary for every age? Certainly not! They are needed in the beginning, but the beginning does not last forever. Signs and miracles are meant to complete the teachings and faith.

And what once has been made complete by Allah Almighty, should not have been sent so incomplete; so there would be no need to make it complete again. The Last Sign was Lord Jesus Christ himself. And, it is also manifestly clear that when some new teaching is sent, it needs a special person who can deliver the message and there should be special Signs by which Allah Almighty should prove that *this is My Messenger and this is My Teaching*. Now, there are a thousand ways in which research can be done; that is to say, scriptural, rational, historical, etc. Where some task can be accomplished by ordinary means, Allah Almighty does not employ special means.

The Jews kept on receiving heavenly food while roaming in the wilderness where no food was available, but the day they arrived in a country where things were available, that heavenly food also vanished.

Miracles are like a seal of attestation that *this is My servant and this is My Teaching*. After that, there is no special person and no special attestation, and that enterprise is made to function ordinarily. Thus, according to your belief, his Excellency **Muhammad**^{sas} was a Prophet of Allah, and Almighty Allah kept revealing the Quran to him through Gabriel. And it is right that in the beginning, it should happen thus. But now, the followers of his Excellency Muhammad^{sas} are spreading this teaching and religion, and not Muhammad^{sas} himself, and the Qurans are being published through printing and not through angels.

NINTH—Why did Lord Jesus refuse to show miracles? Regarding this Mr [Abdullah] Atham spoke briefly already. Even at that time he did not refuse but told them that they would see the Sign of Prophet Jonah. You did not read this out, that just as he remained three days in the belly of the fish, so would the son of Adam also remain three days in the womb of the earth. He gave them the Sign of his death, burial, and resurrection and there has never been any miracle greater than this in the world, and he showed that miracle (John 21:25).

The Apostle says that he accomplished many other works, and what reference does he give for his work? Please see John 14:11.

TENTH—You ask why he did not come down from the cross. How should he have come down? He had come into the world for that very task to offer atonement for the world. Similarly, Satan had asked him to bake bread from stones. He neither did this nor that, because each of these deeds involved the worship of Satan.

You suggest that if he had come down from the cross, the Jews would have believed in him immediately. How exactly do you know this? Having witnessed which other miracle had they believed in him, and did they believe in him after seeing him resurrected? My distinguished sir, faith is not created through any miracle. Was

there any lack of miracles shown by Moses to Pharaoh, yet that hard-hearted person remained a disbeliever? There is no guarantee that with a Sign one will be granted faith also—that is to say, the one who witnesses the Sign may or may not believe—this is a Divine thing. I have given the example of Pharaoh.

Christ had brought a man named Lazarus back to life from the dead. The Jews became so angry that they proposed killing them both. It is clearly written in the Glorious Bible that if they do not believe in Moses and the Scriptures, they will not believe even if someone raised from the dead were to go to them.

ELEVENTH—You said that a man's body is replaced every four years, so how could atonement have taken place. It is not after four years; this change occurs after seven years. Well, the change is of the physical body and not of one's being. In your opinion atonement was not possible because of this. And perhaps now you will also agree that after seven years, or after four years, a man will no more remain the husband of his wife, nor the father of his children, nor the owner of all his possessions. So as the end of this time nears the marriage should be registered again, so his honour and property remain intact.

Sir! Are such questions and objections becoming of your bright intellect!

Signature—English
Ehsanullah acting on behalf of
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

29 May 1893

Statement of
 HADĀRAT MIRZA
 [GHULAM AHMAD] SAHIB

I was extremely surprised to hear all that Dr. [Henry Martyn Clark] sahib presented today by way of proof in favour of the Divinity of Jesus, the Messiah—strange indeed were the statements that issued forth from the mouth of Dr. sahib. It should be remembered that this claim of Divinity that is attributed to the Messiah^{as}, is not some small claim. It is an immensely grandiose claim.

According to the belief of the Christian gentlemen, any person who denies the Divinity of the Messiah^{as} shall be thrown into Hell. And according to the teachings of the Holy Quran, whosoever says someone is, in reality, God, or that *I am verily God*, shall become deserving of Hell. As Allah, the Lord of Glory, states:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِثْلُ دُونِهِ فَأُولَٰئِكَ نَجْزِيهِمْ جَهَنَّمَ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ۝¹

Meaning that whosoever says that ‘I am God beside the True God’, him shall We requite with Hell.

And it is also stated before the above verse:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ۝²

1. *Sūrah al-Anbiyāʾ*, 21:30 [Publisher]

2. *Sūrah al-Anbiyāʾ*, 21:27 [Publisher]

And the Christians say that, ‘Allah, the Exalted, has taken to Himself a son.’ Holy is He from having sons. Nay, these are only honoured servants, Part 17 *Rukū‘* 2.

And so, after this, when we look to see what proofs do we have in hand regarding this, we find a treasure trove of such proofs.

On the one hand, we find sound human intellect rejects this belief, while on the other, inductive reasoning testifies that till today no other example of its like has been found other than the one in contention right now.

Meanwhile, the Holy Quran, which establishes its truth with innumerable proofs, rejects it, as it states:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَكُنْ لَهُ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ
 نَصِيرَةٍ ۝ (Pt. 17, R. 16)

Meaning that they worship beside Allah such things for the divinity of which Allah Almighty has sent down no Sign—that is to say, there are indeed always Signs for a Prophet, but they cannot be of any use to prove Divinity—and then the Holy Quran says that for this belief of theirs, ‘they possess no knowledge’; namely, they do not even have any logical arguments by which their belief could be strengthened. And then the Holy Quran says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُم بِشَيْئًا إِذَا ۝ تَكَادُ السَّمَوَاتُ يَتَكَطَّرْنَ مِنهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ
 الْجِبَالُ هَدًّا ۝ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝ (Pt. 16, R. 9)

[Meaning:] And they say the Gracious God has taken the Messiah unto Himself as His son. O Christians, you have put forth a most weighty claim. The heaven and earth might well nigh rent asunder thereat, and the mountains begin to tremble for you make a man into God.

1. *Sūrah al-Hajj*, 22:72 [Publisher]
 2. *Sūrah Maryam*, 19:89–92 [Publisher]

Then, after this, let us look whether the Jews were involved in any way in fabricating this God. The Jews were the first to inherit the Torah, and prophecies of their Old Testament are presented in support of this belief due to sheer misunderstanding. Did they—who used to recite their books daily, pondering over them, while Jesus, the Messiah, had also testified in their favour that they understood these books very well and that his followers should heed their statements—ever agree with even one of the many prophecies presented, saying that *yes this prophecy informs us that Jesus, the Promised Messiah, was indeed God, and that the Messiah who was to come would not be a man but would, in fact, be God?* When we look, we do not find any such thing.

Every wise person can contemplate that if at all any meanness or prejudice would have developed in the Jews towards the Messiah, it would have arisen after his arrival. Before his advent, they used to look at those prophecies with great affection, interest, justice, and freedom and used to recite the verses from these books daily and used to write commentaries [in their explanation].

How strange it is then, that these meanings remained totally hidden from them. Dr. sahib says that manifestly clear prophecies about the Divinity of the Messiah were present in the Old Testament. Now we are wonderstruck and astonished! If there had been only one prophecy that the Jews did not understand, they could have been excused, but how is it possible that despite there being hundreds of prophecies, even then they did not understand a single one? And at no time did they ever hold the belief that the Messiah would appear into this world as God. There were among them Prophets and rabbis and sincere worshippers of God, but no one from among them wrote, by way of explanation that, *yes, a God is also to come in the garb of a man.*

You must know this, that it is impossible that an entire people such as this, who held under its sway every single aspect of the Torah, should so unanimously commit the same error. Were all of them

really ignorant? Were they all indeed stupid? Were all of them prejudiced, and if they were prejudiced, then what was it that made them so before the advent of the Messiah? It is clear that prejudices arise when there is something competing going on. Who could they hold prejudice against when no one had claimed to be God? Therefore, this consensus of the Jews beforehand that the Messiah to come would be human and not God is sufficient proof for a seeker after the truth. If they had desired to hide the truth needlessly, why would they admit to the coming of a Prophet? Apart from this, other parts of the Torah also support and testify to the truth of this. Thus, it is clearly written in the Torah not to make a God of anything that you see in the heaven or the earth. As it is written in the Old Testament that, ‘Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth’ (Exodus 20:3)¹.

It is also written that if a Prophet or a seer of dreams appears among you and shows you signs or some miracle, and the same should come about as mentioned in the sign or the miracle, and he asks you to worship and obey some other deity whom you do not know, then do not pay any attention to that prophet or seer of dreams.

There are many such references in the Torah, and it is not necessary to write them all here, but above all is this declaration of Jesus himself that is worthy of attention. He says: ‘The first of all the commandments is, Hear O Israel; The Lord our God is one Lord.’² Then he says, ‘And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent,’ John 17:3.

And the word بَشِيرٍ: [*bheijā*—sent] has been used in the Torah on many occasions and always with these same meanings, that when God Almighty, by appointing some servant of His and making him a Prophet sends him into the world, then at that time it is said that this

1. In the King James Version this verse is Exodus 20:4. [Publisher]

2. Mark 12:29 [Publisher]

is the servant who has been sent. If Dr. [Henry Martyn Clark] sahib can prove any other meanings for this بھجیا گیا [bheijā-giya—one who is sent] word anywhere else beside the disputed verses, then he can claim from us any recompense that he desires in return. It should be clear to Dr. sahib that the words *bheijā-giya* as well as مخصوص [makḥṣūṣ—sanctified] have been used with reference to a human being. It would be sheer usurpation that now some other meaning should be given to these words.

Nevertheless, if the Christians had all been in agreement regarding their principle of faith, and no group or sect from among them had remained outside of this agreement, then they could still have had some reason to be proud but the situation is that now Dr. sahib does not even have this much in his hand. I ask Dr. sahib to state whether from among your various sects, the Unitarian sect recognizes Jesus as God? Is that sect not obliged to adhere to the same Bible that you are bound to? Is that sect unaware of the prophecies that you are aware of?

So here, on the one hand, we have Jesus, the Messiah, while trying to prove his innocence of the charge of blasphemy, saying as recorded in John 10 that he was no different in being referred to as god from any of the others so mentioned in the Bible, then he also declares his lack of knowledge that he does not know anything about the Day of Judgement as to when it will take place, and then he also does not like that anyone should call him good, and again and again he says that I have been sent by God Almighty and counsels his disciples that they should take the prophecies and other such matters to mean exactly what the Jews take them to mean and to listen to, and heed, their words.

And then, on the other hand, we see that the miracles of the Messiah are just like those of the other Prophets; nay rather, to some extent less than them by virtue of that story of the pool—which Dr. sahib must know well—by taking a bath in which people used to be cured of those same types of illnesses as is mentioned regarding the Messiah. And furthermore, we see that there is discord in Christendom itself. While one

from among the Christians considers Jesus to be God, the other sect rejects their claim, and the Jews forcefully reject their claims as well; furthermore, intellect also opposes these unreasonable ideas. And then there is that last Prophet, who has established with hundreds of proofs and Signs, that I am a true Prophet.

Thus, despite so many proofs against it, what purpose can the idea of one particular sect serve? And even that, without any proofs that the Messiah was indeed God! And what respect does it merit being given?

That is why I had said that since so many concerted attacks are being made on your claim, you should present such proof in order to establish the Divinity of the Messiah that is altogether free of ignorance and obscurity, and regarding which no one could have any difference of opinion. Unfortunately, you have not paid any attention to this and say that the prophecies you present are proofs and not claims.

Dr. sahib, please ponder justly. When there are so many people standing over these prophecies to oppose and refute them, and the very people who are inheritors of the Old Testament do not accept the meanings that you ascribe to them, and when Christendom itself is split on the issue—then, are these not mere claims or are they something else? In other words, when the matter is in dispute among your own sects, you should first settle the issue with the Jews, then come to a decision with the Unitarians, and then, when everyone has come to an agreement that the Promised Messiah who was to come is indeed God, you can present this to the Muslims by way of a decisive argument.

Then, you say that for us there is no need of any Signs in this age, that the Signs were specific to the earlier epochs, and that when an object is once established, what need is there for Signs?

I say that had this matter been established, why would there have been so many disputes and why would there have been people present within your own faith to refute these meanings? Thus, since neither the soundness of these prophecies has been established, nor the claim by the Messiah that they apply to him, nor indeed consensus [among

Christians] as to the particular meaning ascribed to them, then how can you say that these are proofs?

You should also remember that your saying that Signs were necessary only for the time of the disciples and that the disciples were the ones who were being addressed is proven false by this following argument. If the fact that the disciples were addressed about a certain matter is to mean that in that matter the things mentioned should only remain limited to the disciples, then surely in such a case the whole Gospel is lost because all the moral teachings that the Messiah gave were addressed to the disciples. Now, you have the opportunity to say that we do not need to turn the other cheek if we are slapped on one since this was only enjoined to the disciples.

I am surprised at your inquiry about the comparison between Ramchandra and Krishna on the one hand and Jesus, the Messiah, on the other; and your argument that if ten people make the same claim, can one of them not be right? I am surprised at what you have written. I was merely arguing that if by making a claim anyone could be right, then there are many in the world that make claims. If there is one among them whose claim is true then let him present his proof; otherwise, we or you have no justification for selecting one from among the ten claimants without any proof.

This is exactly what I have been saying and writing repeatedly, that you have not presented—thus far—any rational arguments in support of the Divinity of the Messiah. And the scriptural prophecies which you go on presenting, have no value, being disputed as they are, which you translate to mean one thing, the Unitarians another thing, and the Jews something else again, while the Muslims have their own understanding. Therefore, how can those be considered to be decisively conclusive? You know that only that merits being called an argument which is decisively conclusive and in its own right illuminating and manifest and affirmative of something, and not that it should itself be in need of proofs; for, a blind man cannot guide another blind man to the right path.

I reiterate what I said earlier, that you know that in this tumultuous world, man is always in need of assurance and perfect cognizance, and every person indeed desires that the arguments that he wants to be accepted by others should be so categorical and sufficient that no room for argument should exist concerning them. And, when a seeker after the truth remembers his death and his state of disbelief and ignorance and remembers the punishments that will be given to such people, he trembles, and thirsts and hungers for any Sign that could be a source of assurance for him and be a proof to act as a support for him. So I wonder why this tree of the Christian faith is being declared to be without fruit and why a path to assurance is not being presented to another who is showing a path to assurance in opposition to them. If it is not the custom of God Almighty to show Signs, then why does He show Signs in favour of Islam? Is it possible that darkness should prevail over light? Please leave off all such talk because I know full well that your heart will never ever be in accord with these statements of yours.

It would be better that we conclude this issue with a written agreement between us. If, according to the conditions of this agreement that I suggest, I am not able to show some Divine Sign in accord with the will of Allah, the Lord of Glory, then I shall be prepared to suffer whatever type of punishment that you desire; indeed, I would be ready even to face the penalty of death. But if it is proven, then it will be your obligation that being fearful of Allah, the Lord of Glory, you would embrace Islam.

Dr. [Henry Martyn Clark] sahib! How can it be that the Christian faith should be the true one, but Islam should be the one that is helped? You may continue in your own right to pray to Jesus Christ, that he should humiliate and leave this person without any answers and I shall pray to my God and then the True God shall prevail.

What could be a better way than this to achieve a resolution of the matter?

Who can accept your claims without any supporting arguments?

Why do you go on presenting them again and again? Has your community accepted all these claims unanimously? Please follow the straight path and adopt the course by which truth and falsehood can be distinguished.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Ehsanullah, acting on behalf of
Henry Martyn Clark, President
Representing Christians

Statement of

DR. HENRY MARTYN CLARK

In his reply, Respected Mirza [Ghulam Ahmad] sahib has spent time at length on the Jews. We have no idea why he has made them arbiter between himself and us. Sir, the children of which darkness are you referring to? If the matter depends on them not accepting, then it will affect the dignity of your Holy Prophet a great deal as well, because in opposing him also, they remained his deniers steadfastly.

My dear Sir! The decision does not rest on any human being. Books are available, language is not incomprehensible, and God Almighty did not grant wisdom to the Jews only. Please point out if there is any error in any statement. If there is an error in the meanings, then do bestow upon us the correct meanings, but why do you thrust the misfortune of the Jews upon our heads?

You say that this community was pious and God-fearing. However, if you read the Holy Torah and the scriptures of the Prophets, their true condition will become illumined upon you. See the Book of Isaiah what God Almighty says about them: 'A people that provoketh me to anger continually to my face' (Isaiah 65:3).

And look at the Prophets—what they have to say: 'murderers, merciless beyond the limit, killers of Prophets, those who turned their faces away from their own God.' These are their qualities in the Word of Allah, yet you consider them a pious community! Indeed, God has gone to the extent of saying about them that *an ass knows its owner and the ox knows its fodder, but My people do not know Me*. Those whom Allah Almighty calls more foolish than an

ass or an ox; you wish to use them to settle the dispute! Mirza sahib, you cannot do that.

My dear, it was as a punishment for their hard-heartedness that God made their hearts dark so that they would not understand—Isaiah 6:10. And this curse was on them at the time of the advent of Lord Jesus Christ and still is. You can see by looking at the following verses—Matthew 13:15, Acts 28:27, and 2 Corinthians 3:15–16—upon whom you have allotted the task of arbitration.

Yes, because of their faithlessness, their city was destroyed, proverbially exiled from their homeland, dispersed all over the world, disgraced and are still roaming just as the prophecy of Christ had declared.

SECOND—Then you put forward the Unitarians; my dear Sir, they are not a sect from among the sects of Christianity. Why do you seek answers from me about all the follies and disbelief of the world? And the Roman Catholics—owing to the profanity of their hearts—call Mary the mother of God, while the Unitarians through their foolishness (complete their disbelief) in another way.

What is my concern in all this? I have the Book in my hand. Its writings are there; convince me if I am wrong, otherwise, do not give me examples of these unenlightened people. Our belief is in Jesus and not in the sects. If I were to start giving such accusatory replies, I could show many splits within Islam right now. Please, my dear Sir! Look at your own home before you take the pain to criticize and do not depend on whether a certain man accepts or not, but rely on the Book of Allah.

Sir, you have asked me to present an argument which no one doubts. I admit freely that I am unable; nay rather, God is also helpless in this respect. Nothing in the world is more apparent than His Holy Being yet will you not find a thousand fools in the world who will say that God is nothing? When you call into question the Holy

Being of the Maker and express doubts regarding that Being Truly Worthy of Worship with whose Glory the whole world is filled, then what argument can we present that someone will not object to?

Then, you ask how the Christian religion can be true if it bears no fruit. My dear Sir, this religion is not without fruit and at the proper time—that is to say, this very week—its fruits shall be presented to you. Now, I have a very significant conflict with you. Why did you label me a hypocrite? Holding me to be a hypocrite that I say with the tongue that which is not in my heart. You accused me of this. I have been listening to your claims of prophethood, but this is a claim to Divinity, that you can see what is in the hearts. My final submission is that it is appropriate that the Holy Being of the Creator should not be comprehensible to His creations. The Being of God Almighty is essentially all essence, and if we could comprehend His Holy Being, then what would remain beyond that? Would we not become His equal? Without a doubt this would be the case.

This is precisely why I cannot come to accept the Muhammadan concept of Unity that even a child can understand, while my intelligence testifies that the pure Being should be far more than that. In your concept of Unity what aspect is left beyond understanding, it is as if the finite has managed to encompass the infinite somehow. But the concept of 'Plurality in Unity' is such that no one has been born who can understand it nor will any such person be born in the future. Can you tell us if human intellect can comprehend God Almighty? God forbid! God forbid!

The Being of God is such that it can neither be proved by reason nor can it be denied by rationality. It is a matter hundreds of thousands fold beyond human intellect and only God Almighty can settle this issue with clarity. What pertains to God, only God knows and neither I, nor you, Mirza sahib, have the right to use

logical arguments, but to accept. And the correct teaching of the Books of Allah Almighty is indeed that Trinity with One God is blessed for eternity.

The Prophets continued testifying in favour of the Lord Jesus Christ, and Almighty Allah continued manifesting this by examples: in sacrifices, in the permissible and non-permissible; in circumcision and the Temple. And then He kept on declaring that I, God Almighty, am Myself your Saviour; and that a virgin shall become pregnant at the appointed time, and shall give birth to a son, and you shall name him Emmanuel; meaning, 'God with us'. He came on time and was born.

This matter continues with the attestation of the angels; with the witness of the disciples; and his own claims, marvels, and miracles. Yes, God Almighty Himself having been baptised by the hand of John the Baptist as He comes out of the water, the Holy Spirit descended on Him in the form of a dove, and God Almighty declares from heaven in a loud voice, 'This is my Son with whom I am pleased.' See, the Father, the Son, and the Holy Spirit are all present because these three are one.

I do not wish to prolong the matter, but the testimony of the opponents is also available as is the testimony of Satans, who were crying out, 'You are the consecrated of God!' There is the evidence of the Romans and Pilate. Sir, all the evidence is available for you in the New Testament, and all the Jews were not faithless either. According to you, his disciples were also Jews. Three thousand of them became Christians instantly after just one sermon.

Even if a community is accursed, all its individuals are not accursed. Even now, thousands, hundreds of thousands of Jews consider the Lord Jesus Christ as their Saviour. And when you presented this issue that when Jesus asked, 'Whose son is Christ, and why does David refer to him as Lord,' they fell silent and no one could answer. My dear Sir, convincing a reasonable person is not a

difficult matter at all, but to remove the obstinacy of the heart is a feat for God.

Then, in your lecture, you claimed that the marvels are with Islam. We have no objection to seeing them. But supposing one or more marvels are indeed wrought, do also tell us how we would know that they are from Allah? You yourself have cited (Deuteronomy 13:1, 2) that false prophets will arise to test you and show miracles and Signs. You can also see Mark 13:22 and Galatians 1:8. Therefore, my dear Sir, the need is not only of marvels but how to be convinced that they are from Allah. And I submit to you with great respect that I am heartbroken with your marvels. You have yourself stated that there is a difference between a Sign and a miracle, but what that is, I do not know.

Then you stated that you do not know what sort of Sign He will show. And then that you do not know what manner of Sign He will show. Sir! In this there is a clear attempt at evasion from showing any miracle and marvels, whereas you had already agreed to this in your paper *Hujjatul-Islām*, p. 14–17.

In short, what a blessed occasion this was for you to establish the claim that you had been so vehemently making for so many days. A thousand pities that you let such a good opportunity pass through your hands and avoided the issue with your absurd interpretations and meaningless accusatory replies. By your avoidance, this humble one's simple mind understands that this claim of yours is all by way of you trying to make your followers happy. By way of kindness, please do not mention these claims in front of Christians again because it would be needless humiliation.

Sir, we had heard so much of your scholarship and broad-mindedness, and we had great hopes from you. It is a pity that you presented the same old contentions and arguments and statements that have been making the rounds in this country's bazaars for the last forty years.

Mirza sahib, we are sorry that we found no way to be happy with you. You asked for logical arguments; I gave you those. You asked for scriptural proof; I presented them to you; you desired revelation, so I accepted that. On this occasion, I remember something from Matthew 11:16, 17, 19, and you can see it for yourself. Lastly, I submit that, in the first instance, the one and only Son of God came to this world as a Prophet and his advent is outside the scope of the inductive reasoning you presented like the birth of Adam and Eve. What answer did you give for this? None.

Secondly, the claims of Divinity and its proofs were presented from the Holy Bible together with detailed verses; its possibility shown based on reason, and its occurrence proven from the Word of God. What answer did you give? None.

You continued needlessly to emphasise the 10th chapter of John. Considering logically, there is nothing there.

You were presented with prophecies from the Old Testament in support of Christ, and their fulfilment was shown to you in the New Testament. The answer? None.

FIFTH—Such sentences from the Old Testament like, from among us like unto one equal, *يٰهٰوِصِدْقُوْ* [THE LORD OUR RIGHTEOUSNESS], etc. etc. from which Divinity can be deduced. Your answer? None.

With very strong arguments we proved the status of Jesus Christ as a perfect man and Perfect God and as a manifestation of Allah. Answer? None.

SEVENTH—Cogent and detailed replies were given concerning the verses that you presented about the Judgement Day, etc. You did not give any reply.

EIGHTH—Sir, you quote many references from the Quran, and they are pointless for people like us since we do not consider it to be an authenticated Book.

NINTH—You delivered a long discourse on Mark 16, and tried to convince us about the need for miracles. That was answered fully and well. What answer did you give? None.

TENTH—Salvation and personal revelation were irrelevant and contrary to the conditions of the debate. Therefore, we did not pay much attention to that.

ELEVENTH—Sir, your claim to being a man of marvels has most clearly been proven to be wrong. You evaded the issue by using counter accusatory replies. These are the proceedings of the last week, do please tell us which of our argument did you break or bring about even an iota of change? You continued to give your explanations and never paid any attention to what we said.

Now, this is the last time of the first part of our debate. I submit to you in the name of God that in accord with God's Word, all that He spoke through the Prophets in the previous ages has ultimately been bestowed upon us through His Son, the Heavenly religion and the way to salvation, and the forgiveness of sins. Now it is for everyone to leave prejudices behind and accept the Will of God. I testify that Christ is, without doubt, the Son of the One Almighty Allah and the personified Word of Allah and he is going to be the Judge for all people on the Day of Judgement.

As to the prayer duel, I would say briefly that our God has not taught us to curse anyone. He does not harbour any enmity for any of His creation. He provides light and rain in equal measure to the just and the unjust. Religions in which curses are allowed, their followers are free to believe in them and pursue them. We are the

children of the King of Peace, and just as we seek good and mercy and forgiveness for ourselves, we seek, in lieu of curses, the same for you.

We pray that Allah Almighty, through His limitless mercy, shows you the right path and keeps you in peace and faith so that when you pass away from this transitory world to the everlasting one, your end is good.

I make a final request, Mirza sahib, that you have exceeded all bounds. Forgive me, but I say with a pure heart, you said that according to the revelation, with cause unknown, you will be victorious; you will have the victory in this war. Sir, you yourself can assess whether the situation described above is of victory or something else. Sir, to think in terms of defeat and victory should never be the goal. Quite the contrary, let there be defeat—no matter—but, O Allah! Your truth should become evident. I am sorry that I have not noticed this in your behaviour.

My dear sir, the Christian religion has been here for the last 1900 years, and it is like an anvil over which many a hammer have been worn out, and many will continue to be worn out in the future. Was a matter of 1900 years duration destined to be turned over—here and now—in these days? When I look at the opponents of Christianity, I recall a Greek fable. A snake entered an ironmonger's house. It saw a file lying on the floor. Full of poison, the snake started to bite the file. The file said to the snake, carry on biting, as much as you desire, it is only your teeth that will be ground down.

My dear sir, you really did try everything but failed to reply with either logical arguments or scriptural arguments. And the revelation and marvels that you were so proud of proved unsound and useless. Many efforts were made, but the result of this first part is evident to every reasonable person.

My dear Mirza sahib, you kept on talking of victory loudly, but it did not become evident to anybody else. Dear Sir, in this war

and every war, today and till the end of time, magnificence, dignity and majesty, glory and Power and Supremacy and victory belong to Christ who is the blessed God forever. *Āmīn!*

Signature—English
Ehsanullah acting on behalf of
Henry Martyn Clark President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

THE SECOND PART

[Eighth Paper]

[DEBATE] 30 MAY 1893 PROCEEDINGS

The meeting was held again today. Dr. Henry Martyn Clark returned to his original designated seat as President. Mr. Abdullah Atham opened the debate; he started dictating his question at 6:09 and completed it at 6:20,¹ which was then read out loud. Mirza [Ghulam Ahmad] sahib then started dictating his answer at 6:27 and completed it at 7:27. Whilst Mirza sahib was dictating his reply, the President for the Christians tried to stop him without the agreement of the President for the Muslims and told his scribes to stop taking the dictation. However, with the permission of the Muslim President, Mirza sahib continued to dictate his answer and his scribes continued to write as well. The President for the Christians wished that Mirza sahib would stop writing and then they could table a motion because in their opinion Mirza

1. The time has been corrected on a copy of the daily-published proceedings; hence, the correction is made here as well. [Publisher]

sahib was writing an answer that was against the conditions. But when, in their opinion, Mirza sahib started writing in accordance with the conditions, then they told their scribes to continue writing as well. It was the opinion of the President for the Muslims that until Mirza sahib completes his essay, no action should be taken to stop him, because, in his opinion, Mirza sahib had done nothing against the conditions. Consequently, Mirza sahib continued dictating his reply and completed it within his allocated time. When they were comparing the papers, the Christian clerks then completed that part of the essay that they had left because of the orders from their President. Now, another matter arose that the Christian President and audience believed that the answer of Mirza sahib was against the conditions because firstly, this week the Christians had the right to ask questions to the Muslims regarding the religion of Muhammad, not that the Muslims seek answers from the Christians. Secondly, at present, Abdullah Atham has asked the question about Mercy without Recompense, whilst Mirza sahib is asking about the Divinity of the Messiah.

The President for the Muslims declared that the essay of Mirza [Ghulam Ahmad] sahib is not against any conditions. In fact, it is exactly in accordance with the rules. Mirza sahib also stated that his answer does not go against any condition because the question of Mercy without any Recompense is founded upon the Divinity of the Messiah, and we can only fully refute the issue of Mercy without Recompense once this foundation has been uprooted. How can the foundation be said not to be relevant? In fact, it should be said that the issue of Mercy without any Recompense is based on perversity confounded. The Christians continued to insist that the essay of Mirza sahib was against the conditions, whilst the Muslims were trying to prove that it was, in fact, in accordance with the conditions. Reverend Imad-ud-Din stood up and stated clearly that it is not permissible for the two presidents to prevent any speaker from answering any question, but upon the question from the Christian President, however, he stated also that the reply of Mirza sahib was against the conditions. Mr. Abdullah Atham

also said that it was against the conditions to some extent, but that it should be pardoned. The Muslim President stated that this essay is not against any condition at all and, therefore, we do not seek your pardon. This disagreement continued for a while. During this time Deputy Abdullah Atham said that only if his Chairman would permit him to reply to Mirza sahib word by word, then he will do so; otherwise, he will not. But the Muslim President informed Deputy [Abdullah Atham] that there is no need for you to seek permission from the Presidents to reply, you have permission to reply in any form or manner, but the Christian President stopped him and said that he refused to give him permission and that if he continued then the President will give in his resignation as president because that was against the conditions. Again, this argument continued for a while. Finally, it was agreed that in the future no debater would be stopped from answering and they would have the right to answer in any manner they pleased.

After this, Deputy Abdullah Atham started dictating his answer at 8:35 and completed it by 9:50. The written documents were then compared and read out loud. Finally, the two presiders added their signatures to the written record. The session then closed because there was not enough time for Mirza sahib to complete his answer.

(Signature—English)
Henry Martyn Clark
President
Representing Christians

(Signature—English)
Ghulam Qādir Fasih
President
Representing Muslims

30 May 1893

Question by

DEPUTY ABDULLAH ATHAM

My first question is on **Mercy without Recompense**, which means that mercy is shown without any regard to the demands of justice. In this regard, the first question is whether the attributes of justice and truth can be freely manifested; that is to say, this restriction no longer applies to them that they not be manifested, like if justice was done or not; truth prevailed or not. The objection in this, if it were so, is, who then would be the guardian of God's Holiness? And are mercy and goodness bound to be manifested? And the objection in this is that if they are so required to be manifested then will this not be by way of a loan advanced that must be repaid?

My second question is that so long as whatever of sin remains, then in what way can the sinner attain salvation? Now, there are three means of salvation mentioned in the Holy Quran. Firstly, that if you save yourself from the major sins, then the minor sins will be forgiven out of mercy. Secondly, if the weight of the bad deeds will not be greater than that of the good deeds, then you will be eligible for mercy. Thirdly, that justice, in comparison to mercy, becomes relieved from its duty; in other words, mercy prevails over justice. In the first two instances, the principle that has been laid down is that partial payment suffices for the whole, while in the third, the principle that has been shown is that the manifestation of justice is not essential but that mercy must perforce come into play. In

both these principles mentioned above, is anything stated against the obvious or not? Because recompense for justice was not done and this is Mercy without Recompense which renders two Divine attributes deficient; that is to say, Justice and Truth.

We wait for the gentleman's reply to this, and the answer should explain if both these principles are manifestly true or not or if these are truths or not, but the recompense is paid, and the attributes remain established. There is no need for me to state anything further in this regard.

I hope that just as these, my questions, are brief, the answers too shall similarly be brief.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasīh
President
Representing Muslims

30 May 1893

Statement of
 HADRAT MIRZA
 [GHULAM AHMAD] SAHIB

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

The question that Deputy [Abdullah Atham] sahib has asked regarding the matter of Mercy without Recompense is based in reality on accepting the Divinity of the Messiah. Therefore, for clarity, it is very important that mention is made briefly of this, because, if the Divinity of the Messiah is proven, then there is no need for any lengthy disputation at all. However, if it is proven on the basis of decisive arguments that he was a mere human being and his Divinity is proven false, then until Deputy sahib does not establish the Divinity of Jesus, it would be contrary to the nature of this debate to go in any other direction.

In order to prove the Divinity of the Messiah, Deputy sahib said in his previous statements that while other human beings have just one soul, the Messiah had two souls: One—that of a human, and one—that of God Almighty; as if his body had two souls governing the one body. The matter that cannot be understood, however, is how it is possible for one body to have two souls? And if it was just the one soul of God Almighty then in what meaning can the Messiah^{as} be considered a human, or rather a perfect human being? Was he just considered a human because of his physical body?

And I have already stated that the human body is constantly

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

decaying and, in a few years the physical body changes completely. And no intelligent person can call someone a man just by virtue of the body, so long as the soul has not entered into it. If the Messiah had, in reality, a human soul and that soul was governing the body, and it was that very soul that underwent crucifixion and left the body upon crucifixion whilst the Messiah gave his life crying *Eli, Eli* [My God, my God!]; then where and how did the spirit of God come into play and consideration? We cannot understand this, nor can any intelligent person.

If in reality the Messiah was also a human with respect to his soul, then he cannot be God; and if he was God with respect to his soul, then he cannot be a human being. Besides, the Christians believe that the Father is Perfect; the Son is Perfect as is the Holy Spirit. Thus, since all three are Perfect, then by combining the three, they must become Supremely Perfect. Because, for example, if three items are supposed to be three kilograms in weight each, then the total weight of all three will become nine kilograms. I asked Deputy sahib for the answer to this objection before as well, but it is sad to say that I still have not received an answer and it is crystal clear that this is such a forceful objection that it completely refutes the Divinity of the Messiah.

These are the very objections that the Holy Quran itself presents and it was upon this basis that I had laid down the condition that some logical argument should be presented in support of the Divinity of the Messiah. But alas, no attention was paid to this condition at all. I had also mentioned that all the prophecies that you have presented to prove the Divinity of the Messiah^{as} are mere claims, not arguments. Most importantly, until an illogical matter is not shown to be logical in some way, no benefit can be gained from scriptural references at all.

For example, if a donkey is standing in front of our very eyes and a thousand books are presented wherein it is written that it is a human being [and not a donkey], even then how will that donkey become a human being?

Apart from this, those scriptural references are utterly useless. Those from whose books they are taken do not accept them, and in your own

house there is discord, and the Messiah^{as} says that the Jews are sitting on the Seat of Authority of Moses and you should heed what they say.

It is sad to say that their interpretations are not accepted, and the excuse is given that the Jews are transgressors and adulterers, whereas the Gospels say that their statements and their interpretations should be accorded the highest degree of acceptance. And we are told arrogantly that *look the books are present, read them!* Nevertheless, justice demands that every truth be evaluated from all angles. We will also examine the statements of the Jews, and we will cast a glance at your internal differences too. Furthermore, if you wish that books be perused, we will examine them as well, but under the condition that the meanings derived by the Jews are heard, just as the interpretations you derive are heard. We will also examine their dictionaries and your dictionaries and the most suitable and worthiest will be accepted. And by the Jews, we mean those very Jews who passed away hundreds of years before the Messiah. In short, it is necessary for a seeker of truth to evaluate all angles and not just one.

Moreover, this question that is raised of Mercy without Recompense—one aspect of it I have already mentioned, but another is that we should look into the law of nature of God Almighty to learn how His practice manifests in the application of the attributes of mercy and wrath such that wrath appears against mercy.

If Mercy without Recompense is not allowed then anger or wrath without any recompense should also not be allowed. Now a very difficult objection arises, if Deputy sahib can manage to solve this problem, then the audience will be able to benefit from this philosophy of his.

And the case of wrath without recompense is that we see in the world, with our very own eyes, that thousands of insects and worms and thousands of animals, without any crime or proof of any fault, are killed, annihilated and slaughtered; so much so that in just one drop of water we drink hundreds of germs. If we look carefully, then we will see that all of our social affairs are functioning based on God Almighty's wrath without recompense, so much so that even the clothes made of

silk that man uses, involve the killing of countless living creatures. And the meat of the finest animals that is consumed daily by the Christian gentlemen, we are unable to discover in lieu of what sin all this is taking place.

Now that it has been proven that Allah, the Lord of Glory, shows wrath without recompense and we see no compensation being meted out, so in this situation showing mercy without recompense seems most worthy and befitting from a moral standpoint. The Messiah^{as} also counselled the forgiving of sins, that you should forgive the faults of those who trespass against you. If this act of forgiving sins is against the attributes of Allah Almighty, Lord of Glory, then why would man receive such teachings? Indeed, the Messiah says that I tell you not seven times, but up to seventy times seven¹; in other words, go on forgiving sins up to this degree.

Now look how when man is taught, he is told to go on forgiving those who sin against him without limit and ask for no recompense, but God Almighty says that I will certainly not forgive without receiving some recompense—what kind of teaching can this be?

Indeed, the Messiah says at one place that make your morals similar to the morals of God; He causes the sun and the moon to rise equally upon the sinners and the saints and showers His Mercy upon every wrongdoer and innocent one. If these are the ways of God then how is it possible for the Messiah to give such teachings as are against the morals of God; in other words, if the morals of God Almighty are that no one can be free till he is punished, why did Jesus advise others to practice forgiveness? Also, when we look carefully, we notice that sinners have always been forgiven by the intercession of the pious; see Numbers 14:19, Numbers 12:13, Deuteronomy 9:19, Exodus 8:8.

Then, apart from this, we ask that on the basis of the division that you have done of sin, which appears to be of three types: Innate; rights due to God; and rights due to the creatures of God; so you can

1. Matthew 18:23 [Publisher]

understand what may be the cause of rights of men not being discharged, and you should, therefore, also see that the concept of innate sin breaks this rule of yours. According to your Torah, there are many parts of it from which your concept of mercy without recompense is proven to be false. If you believe the Torah to be true and from Allah then the intercession that Moses did through which the sins of great sinners were forgiven would be deemed as useless and pointless. You should know that the solution which the Holy Quran provides for this issue is the most appropriate which can have no objection against it; for, it states that there are just two types of rights: the rights due to God and the rights due to man. The rights of man have been made subject to the following conditions: That so long as the victim is not granted his right or does not forego his right, he will retain title to his right. And regarding the rights of God it has been stated that just as a person adopts the path of sin out of audacity and arrogance, similarly, when he turns towards God with repentance and seeks forgiveness and joins His obedient followers with true sincerity and becomes ready to endure all sorts of hardships and discomforts, then God Almighty forgives his shortcomings because of his sincerity; for, just like when he was about to commit sin under the impulse of sensual desires, so similarly he has undertaken all manner of hardships upon himself to free himself from sin.

Thus, this is the recompense of accepting hardships that he has endured under Divine obedience, and we cannot name this as mercy without any recompense. Has man not done any work? Has he been forgiven without making any effort? In fact, he has made a perfect sacrifice by offering true repentance and taken upon himself every type of pain and suffering even unto death, and the punishment that would otherwise have been meted out to him, he has himself—of his own volition—imposed that punishment upon himself.

So to call this mercy without recompense is nothing but a serious mistake. However, the mercy without recompense which Deputy [Abdullah Atham] has presented, which requires that X commits a sin

and Y pays the price for it, as we can see from the following references: Ezekiel 18:1, then Ezekiel 18:20, then Samuel 2:3, Revelation 20:12, Ezekiel 19:27–30¹—is indeed a most detestable cruelty and there surely could be no greater cruelty in the world than that. Unless, of course, it is the case that God suddenly remembered this remedy for sins after hundreds upon hundreds of years of contemplation.

It is evident that a Divine arrangement that is in accord with human nature should have been in place from the very beginning. Ever since man appeared in the world the foundation for sin was laid from then on. Then, what is this that sin began to spread poison from that point on, but it was some 4,000 years later that God Almighty remembered to provide a remedy for this sin? No—Sir!—this is nothing but a sheer fabrication.

The fact is that just as God Almighty had placed the capacity to sin within the nature of man, so did He similarly place the cure for that sin within his nature, as He Himself says:

بَلِّغْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ—
²(Pt. I, R. 13)

That is to say, whoever submits his entire being to God Almighty, and then devotes himself to the doing of good works, shall have the reward of these from Allah Almighty. And such people shall have no fear nor shall they grieve.

Now, look how this rule to repent and turn to God Almighty and to devote one's life in this very path is such a straight path to achieve forgiveness of sins that it is not limited to any particular age or period. Ever since man came into this transitory life, he has had this law with him. As he possesses a condition in his nature to be attracted towards sin, he has the second condition in him to feel repentant and become

1. The correct reference is Ezekiel 18:27–30. [Publisher]

2. *Sūrah al-Baqarah*, 2:113 [Publisher]

prepared to devote his life for his Lord; thus, the poison and the antidote are both within him—not that the poison should be found within him, but the antidote is to be sought for somewhere in the jungles. Apart from this, I would like to ask that if it is true that believing in the atonement of Jesus causes one to acquire a certain change within himself, then why has there been no proof presented of this? I have repeatedly affirmed and I affirm it yet again that that special change, that special purity, that special salvation, that special faith, and that special converse with God can only be attained through Islam and that the Signs of having acquired true faith become manifest after embracing Islam.

If this atonement is true and you have achieved salvation through this atonement, attaining true faith, then why are the Signs of this true faith—which Jesus himself described—not found within you? And to say that those Signs are not to be found in the future but were manifested exclusively in the past is to articulate a pointless assertion. If you call yourselves the faithful, then the Signs that have been set for you to show as a consequence, must needs be found in you, for the statement of Jesus cannot be false. But if you look closely, you will find that those Signs are so profusely found in Islam that you cannot even dare to come close in their demonstration. These were the Signs concerning which I had said to you that if you cannot match them, then observe and examine them in the light of the teachings of the Holy Quran, and if they appear true to you, then accept them like all just people; but what reply did you give other than mockery and derision?

You brought forth three lame, crippled, etc. persons and stood them in front of me, requesting me to make them whole, whereas to make such whole is a Sign that the Christians are supposed to show. For us are those Signs that the Holy Quran has stated and we have nowhere been told that you will be able to show Signs of Divine Power by your own will; indeed, we have been only told to supplicate humbly before God, then whatever sort of Sign He desires will be shown. So is this

not injustice on your part that you requested something from me that should have been requested from you, and then labelled it as a victory?

I am still ready to show these Signs according to the conditions that our Book has prescribed, and you should also compete with me to show those Signs as prescribed by your Book; then will truth and falsehood manifest itself. To laugh and mock is not the etiquette of the just; upon me is incumbent that which is made incumbent by the Holy *Quran* and upon you is incumbent that which the Gospel makes incumbent. Please repeatedly read the adage of the grain of a mustard seed and then decide for yourself.

After your reply, I shall explain the remaining part of the question that you asked me on the issue of mercy without any recompense. However, it is necessary for you to first present this question based demonstrably upon the Gospels in accord with the stipulated conditions, supported by evidence, because it is not right for you to put forward something which the Gospels do not put forward themselves.

In my opinion, the Gospels alone are sufficient to negate this question, and the sayings of Jesus are adequate for its eradication. Can you please give the final answer in such a manner that the references from the Gospels are included so that the audience can know what the Gospels say and whether the Gospels are the cause of this question or if the Gospels deny or denounce it?

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

30 May 1893

From

DEPUTY ABDULLAH ATHAM

I have some objections to your style of answering.

You have replied that the concept of mercy without recompense depends wholly on proof of the Divinity of Jesus, the proof of which you have not provided. I state from my side, 'What proof do you desire from me?'

I have already stated that we do not regard that Jesus who was a creature and a physical being to be Allah, but rather we say he was a manifestation of Allah; and for this, there are two facts that need to be proven: 1. Is this possible; and 2. Did it actually occur?

We prove the possibility with logical arguments and the occurrence from the Word of God. So it should be made clear to us what more it is that you want. Regarding the possibility of this, we had stated, 'Does God not have the power to answer from this pillar that is made of earth and bricks? What can prevent God from doing this; that is to say, what attribute of God is contradicted by this?' This was your responsibility to show us, and it still has not been done. Just like the example of a pillar that I have presented, similarly, it is possible for Him to manifest Himself among His creations. And regarding its occurrence, I have already presented some verses. If you do not accept the Book to be revealed then that is another matter, and if we have given any wrong references then you can hold it against us, but to say that these writings are from a Revealed Book and then simply ignore the references by saying they are nothing, is not right.

SECOND—You enquired whether the Messiah had two souls or just one, and how is it possible for one being to have two souls?

My answer to this is that in the ‘wholly man’ Jesus there was ‘wholly one soul’, but God Almighty, in His being, is limitless and is present everywhere inside and outside. And the meaning of manifestation of God is simply, that He should manifest Himself in some particular place in some way; so where in this is there any indication for the need of a second soul to be present in the body of Jesus and where is there any indication from this of him being devoid of God? This is a logical matter that does not need any Book, why do you hesitate to understand this issue?

THIRD—The statement you make regarding the pull of weight as it relates to the Absolutely Subtle Being; it appears from it that you ascribe density to God and we do not believe the Being of God to be dense, so how could there be weight associated with God? For weight has to do with pull [of gravity] and pull is related to density. You have not understood our argument about ‘multiplicity in Unity’. We do not divide the essence of the Godhead, nor do we consider the Persons of the Godhead to be a mix of one another. The case of our multiplicity in Unity is like unto the manner in which the attribute of Incomparability issues forth from Limitlessness and its issuing forth creates no impact in space or time, but in a certain sense they both remain one, and in another sense they become many; in the same way the first Person in the three Persons of the Godhead exists in Himself, and the other two Persons apart from it are inseparable from it.

How can you separate the weight of the three Persons of the Godhead into three different places? What relation does the Absolutely Subtle Being have to weight? We call that being the Absolutely Subtle Being who is perfectly the opposite of that which is dense and not just some being that is relatively more subtle than another; for example, water when compared to dirt, or air as compared to water, or fire as

compared to air. These are all examples of one being relatively subtler than the other, yet they are all dense things.

You declare the statements from the Word of God to be mere claims and ask for arguments by way of proof for them. From this, it seems that you are either wavering regarding belief in the Word of God or do not believe in it at all. Once this is settled, then we will reply to this also.

FOURTH—The argument which you gave for mercy without recompense, is that it is the practice of God that just as He shows mercy without any recompense, similarly He shows His wrath without any recompense. Thus, many innocent animals are killed; some die for the sustenance of others and some for other reasons. The answer to all these complaints lies in the suffering, and in my opinion, sufferings are of three kinds: Firstly, that which is by way of punishment; secondly, that which serves to perfect one's appreciation of ease; and thirdly, that which comes as a test. Think how wrong you are when you conclude from the sufferings of beasts that this is wrath without any recompense or any apparent reason. You have not only included three different sufferings in one punishment but also you stated that anger and mercy could also be shown without any reason. If we accept this, then the Divinity of God will become the darkness of atheism.

FIFTH—Lord Jesus did certainly say that you should continue to forgive the sins which are committed against you and do not retaliate, but the Gospels also say not to take any vengeance because God says that *vengeance is My work*.

And although there may be many different types of sin, the true sin is that which goes against God. God says not to retaliate and that if it is necessary, then He will certainly take vengeance. So, what is against the teachings of Atonement in this? The one against

whom sin is committed has not appointed everybody the avenger and judge of these sins.

SIXTH—The court of justice in this world is not the true court of justice; it is just the name of a mere administrative system, because it does not make any recompense but causes crimes to decline steadily. Similarly, worldly intercession is not the name of real intercession, but it is the name of some respite of time because God has full power to stop and eliminate the sinner in this very world. However, at the request of His beloveds, He grants them respite to seek forgiveness. We have answered the issue of the intercessors who have no authoritative role. Nevertheless, with the permission of God, man can be granted respite time so that he may seek forgiveness. According to us, there are only two types of responsibilities, but there is really only one type, as Prophet David said, *I have sinned against You alone*. Therefore, the sins regarding the rights of mankind have come in this, but what you refer to as innate sin—perhaps what you mean by this is ‘inherited sin’—we mean by inherited sin that by Adam falling into sin, the trials of mankind became hardest still so that pain developed in the body and death became fearful. In this manner, this is regarded as the sin of Adam; otherwise, as you referred to Prophet Ezekiel, it is true that whichever soul sins will die, the progeny does not taste the bitterness of the grapes which their forefathers ate.

SEVENTH—The plan that you find disgusting, that one should commit a sin and another should suffer the punishment, the answer to it is that even in the world, the debt of one can be discharged by another through the use of his wealth.

But yes, a sinner cannot bear the weight of the sin of another because he is not free from his sins and one who is already in debt cannot become a guarantor for the debt of another person. So wherefrom is this disgust regarding the atonement offered by Jesus

who was not a sinner and was rich with the treasure of salvation which he had created by his atonement?

EIGHTH—From this example, God Almighty has shown us that trials of efforts which ended with one mistake and were not given respite for forgiveness, were postponed due to the atonement of Christ; and instead, tests of faith were established with more time to seek forgiveness. Therefore, even those who are accepted by God Almighty are not acquitted from the tests of faith in this life. But the end is near and when that day comes man will see complete salvation. For the present, he just experiences the tranquillity that a person feels who is waiting for crown and throne upon fulfilment of a promise made by a truthful one.

You stated that you should be shown such a person who has gained salvation; it seems as though you consider salvation to be like a clod of earth that can be seen by the naked eye. This is not the reality of tranquillity; it is actually as the parable says, ‘a new bridegroom cannot fully explain the pleasure of the first night but holds it very dear.’

NINTH—As for your constant insistence that we should show miracles as required by the verses of the Gospels, we have repeatedly shown the true explanations of those verses. If you continue to repeat this question and cannot show our explanations to be incorrect and flawed, then all I can say is that the fair-minded persons will see clearly in front of whose door justice is being denied. Now our question is just where we left it and that is mercy without recompense is not permissible at all.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Ninth Paper

DEBATE 31 MAY 1893
PROCEEDINGS

Mirza [Ghulam Ahmad] sahib started writing at 6:06 and completed it at 7:06 and this was read out loud after having been compared.

Mr. **Abdullah Atham** started [his paper] at 7:52 and completed it at 8:52 which was then read out loud. Mirza sahib then started at 9:26 and finished at 10:26, which was then read out loud. After this, the Manager of the National Press requested permission to publish the debate. Permission was granted but on the condition that it should be published in the exact same manner as the Manager of the **Riyāḍ-e-Hind Press** was publishing it. In other words, it should publish them without any additions or deletions from the papers of both parties and in order. After this, the presiders signed the papers and the session ended.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

31 May 1893

Statement of
HADṢRAT MIRZA
[GHULAM AHMAD] SAHIB

Today I will answer in some detail the question that Deputy [Abdullah Atham] sahib asked yesterday that mercy without recompense is not at all permissible. Let it be clear that regarding mercy without recompense, it is the belief of Christians that God Almighty is both Just and Merciful and the attribute of justice demands that a sinner should not be let off without any punishment, while the attribute of mercy demands that a person should be saved from punishment, but because the attribute requiring justice prevents mercy from happening that is why mercy without recompense is not permissible.

However, Muslims believe that mercy is a general attribute which holds the highest stature and has precedence over the attribute of justice, just like God Almighty states:

¹*Pt. 9, R 9*—قَالَ عَدَايَ أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

From this verse we learn that mercy is general and all-encompassing, while wrath—in other words, the attribute of justice—comes into operation only after some particular occurrence, meaning that this attribute develops its right to appear after a Law of God is transgressed, and for this it is necessary that there first be a Divine Law present, through the

1. *God* replied, ‘I will inflict My punishment on whom I will; but My mercy encompasses all things...’ (*Sūrah al-Aʿrāf* 7:157). [Publisher]

breaking of which sin comes into being and then this attribute makes its appearance and fulfils its requirements.

But so long as there is no law present or no sin born in disobedience to a law—for example, there should be a person who is incapable of understanding the Divine Law, like a child or an insane person or some like of animals—till such time this attribute does not make its appearance. Nevertheless, by virtue of His being the Master, He may do as He wills because He has a right over all His creation.

So it has been proven from this study that justice has no relation whatsoever with mercy; mercy is indeed God's eternal and foremost ranking attribute. Just as the Christians themselves hold to this belief that God is Love, it is not written anywhere that God is Wrath—meaning, He is Just—and Wrath is similar to Just because the wrath of God is not like the wrath of humans, that manifests itself without any reason, or on trivial annoyance, but instead God manifests this attribute at the precise and relevant time of justice.

Now, the second question is: What are the injunctions regarding him who breaches the Divine Law? The answer is that action will be taken according to the conditions of this law; mercy has no connection with this. In other words, the issue of mercy without recompense has no relevance here because the philosophy of sin is that it comes into being due to the breaking of a Divine Law. Therefore, it is necessary first to have a law but the law will be present in a certain epoch, which is why God's mercy cannot go hand in hand with His justice, but it comes into effect when the law has been established and conveyed, and then its rules are breached and transgressed. So the Maker of Law has this general authority that He can assign whatever punishment He likes for the breaking of any law, and then also to make certain conditions and rules and limitations, as He wishes, to provide for a pardon from those punishments.

So now we see that this problem of mercy without any recompense has become a completely different and clear issue. However, we

still have to see the Book of which religion has set forth the punishments, or the means of forgiveness, in the most suitable, best, and just manner. But to see this characteristic one must keep the aspect of mercy very much in mind because as we have just proven, mercy is the real, universal, and foremost attribute. Therefore, the religion whose manner of punishment and prescribed way of forgiveness is closest to mercy, that religion will be deemed the best and most suitable because in the principles and rules of punishment, to exercise harshness beyond all limits and to place such severe restrictions as are themselves against mercy, is very far from the holy attributes of God Almighty. Now, the just people can see which path the Holy Quran has presented for forgiveness and which path the Gospels have presented to attain forgiveness.

Therefore, let it be clear that the teachings which the Holy Quran prescribes for someone to attain forgiveness contain no misplaced severity and employ no principle that would lead to cruelty. It states the following pure and natural guidance, that whoever becomes guilty of some crime by breaching the Divine Law, then he has open to him the path of sincerely repenting by believing in the rectitude and truthfulness of these laws, and starting afresh following these rules with zeal and passion, so much so that he would not be afraid of even laying down his life in this path. And yes, it is also written that intercessorship is beneficial for the offenders, but with the permission of God Almighty. And good deeds also are a means of warding off sins, and increase of faith, and love and strong emotional attachment [with God] burns away all remnants of sin like fire.

However, the principle of the Christian gentlemen from the very outset is that to attain forgiveness of a sin, it is necessary and required that a sinless person must be crucified. Now the fair-minded people can judge for themselves.

It should also be remembered that for the judgement of every dispute and quarrel, the natural law of God Almighty exists. This natural

law clearly testifies that God's mercy without recompense has been in operation since eternity. Can anyone deny the extent to which God has shown His mercy by the creation of the earth and the heavens and the many different types of favours with which He has blessed mankind?

Just as Allah, the Lord of Glory, states:

¹*Pt. 13, R. 7*—وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا

Meaning that if you try to count the favours of Allah, you will never be able to number them. Similarly, His Mercifulness—meaning, to reward a good deed—is clearly proven from the law of nature because whoever treads on the paths of righteousness benefits from the consequences. Similarly, His Mastery is proven from natural law. As I explained yesterday, tens of millions of animals are sacrificed for the benefit of man; besides this, the Torah proves that in the storm of Prophet Noah, all animals were destroyed except only a few. Had they committed any sin? Certainly not! This was simply a requirement of His Mastery.

And the statement that sin is born of law is clearly established by this verse:

²*Pt.1, R. 4*—وَالتَّيْنِ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Meaning, those people who disbelieve after the arrival of our Book and treat Our Signs as lies, these shall be cast into the Fire.

And the proof that God Almighty forgives sins through repentance is proven from this verse:

³*Pt. 24, R. 6*—عَافِي الدَّيْنِ وَقَابِلِ التَّوْبِ

1. *Sūrah Ibrāhīm*, 14:35 [Publisher]

2. *Sūrah al-Baqarah*, 2:40 [Publisher]

3. The Forgiver of sin and the Acceptor of repentance (*Sūrah al-Mu'min*, 40:4). [Publisher]

And the Graciousness, Mercifulness, and Mastery of God Almighty are proven from these verses:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○¹

I will now give the remaining answers to Deputy Abdullah Atham herein below.

He said the soul of Jesus was created and his body was also created, and the relationship of God Almighty with Jesus was there because God is present everywhere. I cannot understand this statement of Deputy sahib because if Prophet Jesus was just a mere human being, and there was no uniqueness in him, and his connection with God Almighty was simply that God Almighty is present everywhere and yet despite this, you give emphasis to the statement that he was a manifestation of Allah. I wonder how he could be a manifestation of Allah? What is certain through this argument is that everything is a manifestation of Allah.

Then, another question that I have is whether his becoming a manifestation of Allah happened before the Holy Spirit descended on him or after that? If it happened afterward, then what was his uniqueness?

Then, you say that we do not believe the being of God to be a substance so how can there be any weight in him? My answer to this is that it is proven that the Son—that is to say, Jesus—was a being with a body because it is written that the Revealed Word was made flesh and the Holy Spirit was also given a body as it is written that it descended in the form of a dove and your God also has a body because He wrestled with Jacob and He was also seen, and it is also said that the Son went and sat on His right-hand side.

Then you speak about multiplicity in Unity, but I do not understand how a real multitude and real unity can come together in one

1. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment (*Sūrah al-Fātiḥah*, 1:2–4). [Publisher]

place? And to trust in just one of them is not in accord with your faith. I want to ask you here also, as to whether Jesus, the Messiah, who has been declared to be the manifestation of Allah, was a manifestation of Allah from the very beginning till the very end and was this manifestation found in him permanently or did it appear by chance now and then? If it was permanent, then you will have to prove that he also held the Divine attributes of Omniscient and Omnipotent, etc. at all times because the Holy Gospel rejects this. I need not state this again and again.

Here I also have to ask another question. You state that there were not two souls in Jesus, that he possessed just one and that it was the human soul that he possessed, in which there was not even an iota of Divinity.

And yes, just as God Almighty is present everywhere and as it is written that His spirit was present in Joseph^{as}, so similarly, was it present with Jesus^{as}? So how, in his own essence, could Jesus be taken to be the second Person of the Trinity? It is also worth asking you gentlemen whether in your view Jesus, being the second Person of the Trinity, is periodic or permanent?

Then you state that He—meaning Allah Almighty—says not to retaliate, but I am surprised why you refrain from retaliation even though the reprisal laws in the Torah are among your established beliefs. And I still have not received from you the answer to this question that since you hold the three persons of the Trinity to be equal in possessing perfect attributes, then—when there is one Perfect Being possessing all perfect attributes, and there is no need for anything beyond that—why is it necessary that there should be other beings?

Then, when these perfect entities combine or come together, why is there nothing by way of result that ought to manifest itself necessarily as a consequence of this coming together? In other words, what is the reason that despite each of the three beings possessing all the perfect attributes when they come together, why is there no increase in strength or power? Or, if it has increased and, for example, if before it

was perfect, then after the combination it should have become more perfectly perfect, or—for example—if before it was Omnipotent then after combining it should have become the Most Omnipotent, or if it was first called the Creator then after combining it should have become the Great Creator; so you should provide proof of this.

You have unnecessarily diverted the topic to solid bodies. I had only presented an example, and by the grace of God, I also proved it from your very Books. All of your statements are disappointing because according to our conditions you have neither presented the exact text of the Gospels nor have you given any logical argument from them. Please tell us where the words *mercy without recompense* have been mentioned in the Gospels and where and when did Prophet Jesus himself give the meaning or expression to this idea? Any amount of sorrow expressed by those who are just on this breaking of the agreement would be too little. You also failed to give a satisfactory reply to my question yesterday regarding the wrath of God without recompense. What was meant was that the attribute of 'Master' that Almighty Allah possesses functions independently of any link to sins. For example, look at the children of mankind who are affected with many difficult and dangerous illnesses, and some are born in poor families and poor houses so that from the moment they start teething they suffer from starvation and malnutrition, and when they grow up, they are made to serve as someone's stableman. On the other hand, a child is born in a king's palace, and from the moment he is born he is served by servants and handmaids, while helpers carry him in their laps, and when he grows up, he sits upon the throne. What is the reason for this? Is Mastery the reason or are you a believer in the concept of reincarnation? So if Mastery is proven, and that no person has any right against God Almighty, then why is there so much excitement shown on this subject?

Then, you say that the intercessions of Moses were not real intercessions, that there was a precondition attached, of being judged on the Day of Judgement even though God Almighty temporarily forgave them and said that for the sake of Moses your sins are forgiven.

However, they were not forgiven and were destined to be cast into the Fire out of petulance by God. Now, what evidence do you have for this? Please present these proofs but with references from the Torah where God says that though I have forgiven this disobedience today, however, I will judge them tomorrow. Here, your exegesis and interpretations will not suffice. If you are truthful, then show the verses of the Torah because this very matter is plainly, clearly written in many places of the Torah—and we will provide these references afterwards—that God had forgiven the House of Israel at the time of some of their disobedience due to the intercession of Moses. In fact, the very words of forgiveness are present in Numbers 12:13 and 14:19, Deuteronomy 9:19–22, and Exodus 8:8.

Then you say that it is not against the law of nature for Jesus to be crucified for the sins of others, that a person can pay the debt of another person with his wealth. This is a fascinating example that you have given! What was actually asked was whether some other person could be punished for the crimes of a criminal? Is there any example of this in the world? You have served as an Extra-Assistant, and you know that the British laws are compiled after a great deal of deliberation and research and due regard to the requirements of justice. Have you ever seen anything in the Indian Penal Code that Y should be crucified for the sins of X? (The rest, later.)

Signature—English
 Ghulam Qādir Fasih
 President
Representing Muslims

Signature—English
 Henry Martyn Clark
 President
Representing Christians

31 May 1893 CE

Statement of

DEPUTY ABDULLAH ATHAM

Sir, your saying that mercy occupies the first and superior status is opposed manifestly to 7:53 because this clearly directs that no attribute is lower than another and that each has its own full stature.

The gentleman has also very rightly stated that until a law is not breached, punishment is not applicable and the sin is not placed on him, that is why children who are not aware of the nature of sin and the congenitally insane cannot sin. In fact, if somebody does not know the nature of a sin and he perpetrates the act, the attribute of justice will not arbitrate it, and that action will not be regarded as a sin.

If God were to act based on His being the Master in such a way as to breach the nature of His other attributes, then the whole structure of His Holiness is turned upside down. It is, therefore, not correct that because of His Mastery He can do as He wishes so much so as even to commit a transgression.

Moreover, the association of justice with mercy is not such that that which is mercy cannot be said to be just and that which is just cannot be mercy, but both these attributes belong to the One Holy God. And it is not possible that the Word of God should say that God is wrongfully Wrathful, but it is also written that He is the fire that consumes the sinners—Deuteronomy 4:24.

The law comes into being as a result of the action of a lawmaker,

and it is indeed true that an action comes into being after its doer, but the justice that makes the law—whose work is the making of laws—is an eternal and permanent attribute and does not come into being temporarily nor can it disappear temporarily.

And it is also not correct to say that justice has been executed when the damage remains and the sinner is freed. It should be made clear that the justice of this world is not true justice. In fact, it is the name of a mere system, and its purpose is not only that punishment should be perfectly dispensed, but that crimes should continue to decline. Can the murdered person be brought to life by executing the murderer? What does it matter to the murdered if the murderer is executed? This is not the system of justice of God. It is, instead, that till the damage of sin is not returned, freedom from the compensating punishment should also not be granted.

SECOND—This, that you say is the way of attaining forgiveness according to the Holy Quran. First of all, you saying this is not permissible because it is not possible that both being the Word of the One God could teach two such diametrically opposed ways; that doing good deeds could pay off the debt. Although it is indeed our responsibility that we do good deeds, but it is very strange to think that partial payment should be considered as full payment and, thus, the total debt declared fulfilled.

For instance, a person owes 100 rupees, and after paying 25 rupees, he says that the loan is cleared. No sensible person will accept that a part is equal to the whole. Therefore, you should not mention the issue of good deeds until you can prove that through good deeds, one can clear all the debt; that is to say, one can become totally free of sin. Repentance and faith are indeed the outer gates of salvation—in other words, without these two, one cannot gain admittance into salvation—but they cannot be the door to the inner essence. If we kill a fly and then repent a hundred times, will it make that fly come back to life? And regarding faith, if we believe

that God is Omnipotent and can give it life again, then this happening is somewhat far from the realm of possibility. Love and strong emotional attachment are part of the responsibilities of life; their mention is included in the doing of good deeds. No further mention is necessary.

THIRD—You are clearly mistaken when you say that mercy without recompense is a Divine Law of God Almighty that has constantly been in force since the very beginning. It is engraved in our nature as an ultimate truth that whoever causes loss to another being, he must then compensate for his loss. Humanity, in every era, must observe the obedience of God, and if one transgresses and commits a sin then he shall have to pay compensation for that, and the only suitable recompense is that he remains incarcerated in punishment.

FOURTH—I also explained yesterday that sufferings are of three types. Firstly, that which is called punishment, which means to recompense for damages and its limit is that till the damages are not paid the offender should not be released. The second is the type that serves to perfect one's appreciation of ease, by which I mean that one desirous of knowing about something outside his ken cannot attain to it fully without knowing its opposite. For example, a congenitally blind person does not know what whiteness is, but he also does not know what darkness is despite being in front of it all the time. Similarly, if a man was sent to Paradise and he never had any painful experience, he will not recognise or appreciate the significance of Paradise. The third type of pain is that of a test or a trial; that is to say, making a person capable of taking action to choose from among potential actions. Having been placed between two things similar but uniquely opposite in their outcome, accepting one cannot happen without pain and suffering. If these three types are right, then what right do you have to say that the pain that animals go through is by way of punishment?

FIFTH—Let me answer your failing to understand what the uniqueness of God's manifestation in Jesus is while everything is a manifestation of God. The uniqueness is that by virtue of Jesus, Allah Almighty completed the task of atonement. God Almighty is absolutely free from taking upon Himself pain and suffering while a created being cannot remain alive upon taking on the burden of everyone. So in such a situation, God Almighty did the following, that the one pure, innocent man took upon himself the whole burden, and had him carry it for the second Person of the Divinity. Thus, suffering found shelter because, on this occasion, the punishment of the evil spirit came to face the Eternal and Everlasting second Person of the Trinity.

Where else can this uniqueness of the manifestation of God be found! You must show it to us. And even if you do not accept our claim to this uniqueness of Jesus but till you reject the Bible, you have no right to object that it is the exclusive miracle of Jesus to be born and be killed and be raised again to life and ascend to the heavens.

And please also explain if these hold any significance or not, whereas it is written that salvation cannot be achieved without the shedding of blood—Hebrews 9:22, Leviticus 17:11—and that all the sacrifices in the Torah suggest this as well. And it is also written that for salvation there is no other name given under heaven, Acts 4:12. Please give us explanations of all these matters and do not simply brush them aside.

SIXTH—This that you ask, Sir, whether the manifestation of Allah in Jesus happened after the descent of the Holy Spirit or even after that. Our answer to this is speculative; it happened at the time when the Holy Spirit descended but the Divine Word makes mention of no specific time. What importance does it have if he became the manifestation of Allah before or after? Since you have not elaborated on this point, I cannot explain this matter any further.

SEVENTH—Although you have not very correctly mentioned the three Persons of the Godhead becoming endowed with a body, you have asserted that upon being endowed with a body they acquire weight as you have said, that if, for example, each weighed three units, then upon being combined, their total weight would be nine units.

EIGHTH—In the teachings of Unity in Trinity, we do not mean that simultaneously there is Unity as well as Trinity. Rather, we believe that in one instance there is a unity and in another instance there is Trinity. When I suggested that these three qualities have that same type of relationship as in how incomparability issuing forth from limitlessness is in no need of time and space, but the description of these two attributes are separate, and both are similar. The same is the situation of the three Persons of the Godhead, that one exists in his own right and the other two are inseparable from it. To understand this, you should also ponder on this statement that it is not possible for a single person to simultaneously seek revenge and peace, but if a sinner is forgiven, then both these go hand in hand. And this is not possible for just one being to carry out and therefore, at the least, two beings are needed.

Time is short, and I wish to explain a little about incomparability. Absolutely incomparable is that thing which eliminates all possibility of comparison, and this can only be done by a being who has the power to eliminate all possibility of there being anything comparable. Now, God Almighty is Absolutely Incomparable; therefore, it is essential that He should be Limitless as well, and this Incomparability should emanate from the Limitlessness without any distinction of time and space.

We have even more logical examples of multiplicity in unity but showing only its possibility; however, to show its occurrence is the work of Divine Scriptures. And we have given the references to these verses before, one of those verses being: ‘Behold the man has

become like one of us, knowing good and evil' (Genesis 3:22). (The rest, later.)

Signature—English

Henry Martyn Clark

President

Representing Christians

Signature—English

Ghulam Qādir Fasih

President

Representing Muslims

Statement of
 ḤADRAT MIRZA
 [GHULAM AHMAD] SAHIB

First of all, I must say with regret that despite my reminding Deputy Abdullah Atham again and again that every single claim and every single statement should be presented from the Gospels alone, and that logical arguments should be shown only from the Gospels; yet on every occasion he neglected this condition, and his statements are read aloud profusely and freely as if he is compiling a new set of Gospels.

Now, we should ponder on what answers he has given to my questions. First of all, I had asked by way of a condition, where, in the Gospels is the phrase ‘mercy without recompense’ found and then I had asked where is the logical explanation and detail of it provided by Jesus. Yet again, you deliberately refused to answer this question. That is why I believe that you do not debate as a follower of the Gospels; instead, you express your ideas as an intellectual thinker.

You begin to criticize my statement that mercy is foremost in its appearance, and occupies the highest stature, without even trying to understand it. There is indeed no doubt that all the perfect attributes of God Almighty are eternal and everlasting. However, they are manifested in this world on their proper occasions, and as and when required, they are delayed and hastened. Who cannot understand that mercy ranks foremost in making its manifestation, because it is in no need of a Book having been revealed nor does its manifestation depend on the fact that people should have become intelligent and wise. In fact, just as His mercy is bestowed upon intelligent people, it is bestowed on children and the insane and all kinds of animals.

However, the time for the manifestation of justice—even though the attribute of justice is there from the beginning—is after the Divine

Law is established and fully conveyed to the creation of Allah and its truth and its origin from Allah is proven to the people. Then, after that, whoever transgresses and breaches these laws will be seized.

This, in fact, was my question, that your question of mercy without any recompense would sit well only when the manifestation of mercy and the manifestation of justice should both happen in the same age, there always being a mutual necessity between the two at every place. Nevertheless, it is obvious that the sphere of mercy is extremely vast and broad, and it has been manifesting its blessings from the beginning, since the inception of this world. So what relation does justice have with mercy and how can they impede each other?

From your explanation of mercy without recompense, I can, in summary, understand nothing other than that justice requires punishing and mercy requires forgiveness and pardoning. However, when the manifestations of mercy and justice are not equal and of the same grade and it is proven that the mercy of God Almighty does not require anyone's righteousness, but that His Graciousness has—since the beginning—always been manifested upon righteous and sinful people, then how can it be proven that God Almighty does not wish for the sinful to taste an iota of His mercy?

Is the law of nature before us not proclaiming out loud over and over again that sin, heedlessness, and guilt are no barrier before the mercy of God, but if they were, then it would be difficult for man to survive even for a single instant? So, now that it is proven that this system of mercy is found and proven throughout this world without any condition of righteousness or innocence or virtuousness and that the law of nature is clearly proving this, then how can one refuse to believe in it? And how can a man believe in this new doctrine that is against human nature that God's mercy is linked to the righteousness of men?

Allah, the Lord of Glory, has presented many verses of the Holy Quran by way of example, from which it becomes proven how the sphere of His mercy is extremely vast and benefiting all His creation. For example, Allah, the Lord of Glory, states:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ
 الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۝ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ
 الْيَلَّ وَالنَّهَارَ ۝ وَاشْكُرُوا مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا¹

Then again He states:

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ²

Then again He states:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَاكُلُوا مِنْهُ لَحْمًا طَرِيًّا³

Then again He states:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا⁴

Through all these verses, God Almighty has provided clear proof from the law of nature that His mercy is unconditional, that there is no condition relating to anyone's righteousness involved. However, the issue of crimes begins once the Divine Law is promulgated—as you

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1. Allah is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you. And He gave you all that you wanted of Him; and if you *try to* count the favours of Allah, you will not be able to number them (*Sūrah Ibrāhīm*, 14:33–35). [Publisher]
 2. And the cattle too He has created; you find in them warmth and many *other* benefits; and some of them you eat (*Sūrah an-Nahl*, 16:6). [Publisher]
 3. And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh (*Sūrah an-Nahl*, 16:15). [Publisher]
 4. And Allah has sent down water from the sky, and has quickened therewith the earth after its death (*Sūrah an-Nahl*, 16:66). [Publisher]

accept—and it is only then that the time for the manifestation of the attribute of justice arrives. Although justice is an eternal attribute, however, if you look closely into this matter, then you will realise that—depending on the occurrence of events—the manifestation of attributes may be delayed or hastened as the need arises.

Thus, since sin began after the Divine Book had been sent into the world and it had also established its truth through miracles and signs, where does mercy without recompense remain; because the system of mercy was in operation from the beginning without any condition as to the righteousness of anyone? Further, the sins that the Holy Book of God Almighty lays out are contingent upon the fulfilment of certain conditions; in other words, these injunctions will become applicable upon those to whom these laws have been fully conveyed, providing the recipients are not insane or crazy.

Moreover, you criticize Mastery and suggest that if the Mastery of God is accepted, then the system of this whole universe would be turned upside down. You should ponder over the fact that this entire universe is operating within the parameters established for it, so what do you mean that it may be turned upside down? For example, the person who, by contravening the law of God Almighty, becomes deserving of some punishment in accordance with His promise—although God Almighty being Master can forgive—it is on account of His promise that such a person cannot escape the punishment until that person makes himself deserving of forgiveness by following the ways that the Book of God has appointed. This is because the promise has been made, but if, for example, the Divine Book has not yet been revealed or has not reached somebody, or if, for example, the sin is committed by a child or an insane person, then whatever treatment is meted out to such a one, it will be in accordance with the Mastery of God.

If this is not so, then a very strong objection arises as to why little children suffer horrendous pains before ultimately dying, and why millions upon millions of animals are killed. We have no other explanation besides He being the Master and doing as He pleases.

Then, sticking adamantly to your first statement, you say that the forgiving of sins of someone in the world through someone's intercession is just an administrative issue. It is sadly perplexing how you became a legislator at this time and why you started abrogating verses of the Torah. If it was only an administrative matter and in reality, the sins were not forgiven, then you should give proof of this from the Torah. The Torah clearly states that sins were forgiven many times through the intercession of Prophet Moses. And nearly all the books of the Bible agree with us that God Almighty is Ever-Merciful and Most-Forgiving; see Isaiah 55:7; Jeremiah 3:13; 2 Chronicles 7:14; Psalms 4:32;5; Proverbs 28:13. Similarly in Luke 17:3—4; Luke 15:4—24; Luke 10:25,28; Mark 16:16; Genesis 6:7, 9; Book of Job 1:1, Ezekiel 14:14; Daniel 6:4; Psalms 130:3, 4, 7; Psalms 78:38; Micah 7:18.

How much more should I write? You should open and read these Books for yourself and see that all of them prove the same fact that there is no need whatsoever for mercy without recompense, and that God Almighty has always been showing His mercy through many different means.

Then you go on to say that repentance and faith are the exterior doors; in other words, even though one may repent and have faith, he still needs to be atoned. This is just your claim, which is against all the Books I have referred to. However, this much is true that just as Allah the Lord of Glory, has never decreased or diminished His mercy even though man commits many sins and faults, similarly, when the moment of accepting repentance comes, God Almighty always keeps His mercy in sight and through His grace He considers their paltry offerings as enough and accepts them.

If we interpret this practice of God as His grace and say that salvation is gained through the sheer grace of God, then this is indeed very appropriate, because just as a poor and humble man gives a flower as a gift to a king, and the king, out of his endless favours, and knowing his own stature, grants the poor man such a reward which is thousands—nay, millions—of times better than the flower, then this act

is not beyond imagination. God Almighty also treats His creation in the same way. Out of His grace and according to His Glorious Divine Eminence, He accepts even the lowliest and humble beggar. We see this too in the acceptance of prayers, that that is also dependent upon the grace of God, and the Bible is full of such statements.

Then you state that although the Messiah had no supernatural quality and was just a mere human being just like other humans, and that God Almighty had the same relationship with him as He had with others, but his specialty and uniqueness is proved from the fact that atonement happened through him, and that he ascended to the heavens, and because he was born without a father. This statement of yours I find to be very surprising; is it your habit to go on making claims? Since when do we believe that Jesus came back to life? Albeit yes, it is proven from many places in the Holy Quran that Jesus died, but if by being brought back to life is meant spiritual life, then in this sense all Prophets are alive. Who is dead? Is it not written in the Gospels that the disciples saw Prophet Moses and Elijah and said, 'O teacher, if you want we can raise a separate tent for you and a separate tent for Moses and one for Elijah?' So if Moses was dead how did they see him? Can the dead also come and be present? Then, in this same Gospel, it is written that when Lazarus died, he was taken to sit in the lap of Abraham. If Prophet Abraham was dead then was he taken to sit in the lap of a dead person?

Let it be clear that we do not have any belief whatsoever in this so-called uniqueness of Prophet Jesus. In fact, our belief, according to our Holy Scripture and traditions, is that our Holy Prophet, peace and blessings of Allah be upon him, is alive in the highest and strongest form and no Prophet is alive to that lofty degree of life like that of the Holy Prophet^{sas}.

Thus, I have seen and conversed with the Holy Prophet many times while in the state of consciousness and asked him questions regarding many different issues. If Jesus is alive then has somebody from among you ever seen him in a state of consciousness?

Then, your saying that Prophet Jesus was not the manifestation of Allah before the Holy Spirit descended on him; this is, in fact, an acknowledgment of defeat from you. You have accepted that Prophet Jesus was just a mere man for thirty years, and there was no sign of him being the manifestation of God. Then, after thirty years, when the Holy Spirit descended on him in the shape of a dove, he became the manifestation of Allah.

Now, at this moment, I am so very grateful that today we have won a great victory because you have yourself conceded and acknowledged this fact that for thirty years Prophet Jesus was totally deprived of being a manifestation of Allah and was a mere man. Now, after this, the claim that he became the manifestation of Allah after the dove descended, requires the attention of the audience, because, if the descending of the Holy Spirit makes a man God and the manifestation of Allah, then Prophet Yahya, Zachariah, Joseph, Joshua the son of Nūn, and all the disciples would be declared Gods.

Then, you ask, *Can it mean that being endowed with a body means having weight?* This is a strange question. Can you bring forth such a body which is regarded as a body but is entirely free from all physical characteristics? Nonetheless, thank you, for you have at least conceded that all three of your Father, Son, and Holy Spirit have bodies.

Then, you state that there is no contradiction between multiplicity in Unity and Unity—that both can exist in the same place; that is to say, in relation to different directions in space. Your answer is bizarre. The question asked was which of the two do you believe to be real. And you did not give any answer to this.

Then, you state by way of a claim that under the heavens there is no other name by which salvation can be attained. You also claim that Jesus was free from sin while the other Prophets are not, but it is peculiar that Jesus did not say this himself, that *in the estimation of God Almighty, I am free of every blame and every fault*. And this statement of Jesus that *who from among you can place any blame on me*, this is a different matter altogether which means that *as against you and by virtue*

of your accusations, I cannot be held to be a criminal or a liar. However, at the threshold of God Almighty, he clearly admits that he is guilty as we can see from Matthew 19 where he refused to be called good.

Then you ask why the Holy Quran and the Gospels, both being the Divine Scriptures of God, give two separate paths to salvation? The rebuttal to this is, the path opposed to the Holy Quran that is mentioned with reference to the Gospel is simply your baseless imagination. Up until now, you have not provided any proof that this is the statement of Jesus; indeed, there is not present in the Gospel specifically and in words, the word of ‘trinity’ nor is there any mention of ‘mercy without recompense.’ The references which I have just mentioned are sufficient to prove the veracity of the Holy Quran, whereas there are many verses from the Holy Quran, Old Testament, and New Testament that unanimously stand opposed to your Doctrine of Atonement.

So, at the very least, you should have admitted that you erred in understanding this doctrine because a person may occasionally be misled when arriving at the meanings of a statement, as you suggested your [Christian] brethren the Roman Catholics and Unitarians, have been misled in understanding the Gospels, whereas both these sects believe you to be misled and in the wrong. Hence, while there are differences and misunderstandings in your very own house, how is it right for you to abandon the understanding of an issue that is agreed upon, and adopt something wherein you have differences and misunderstandings? (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

Tenth Paper

DEBATE 1 JUNE 1893 CE
PROCEEDINGS

The debate took place again today and Deputy Abdullah Atham started dictating his question at 6:08 and completed it at 7:40, this was then read out loud. After him, Mirza [Ghulam Ahmad] sahib started dictating his reply at 8:01 and completed it at 9:01, which was then read out loud. Then Deputy sahib started writing at 9:27 and completed at 10:06, which was then also read out loud.

After this, the presiders signed the respective papers and the session was adjourned.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



1 June 1893 CE

Statement of

DEPUTY ABDULLAH ATHAM

Yesterday, during the statement of the other party I heard two very strange declarations. One, as if I did not answer any of your issues, and second that I seemed to have conceded that the human form of Christ was devoid of the second Person of the Divinity for thirty years. If there seems to be this misunderstanding, I want to rectify these two issues at this time. For the first mistake, my answer is that after yesterday's papers are published and available for the audience, only then the fair-minded people will see for themselves whether I did not give an answer or the other party failed to do so.

Regarding the second issue, my answer was that the special manifestation [of God] in Christ became apparent at the time when he left Jordan after being baptised, and when the voice was heard saying, 'This is my beloved son, I am pleased with him, listen to him.' He is the Messiah from that time onward. Thus, I consider both these pronouncements to be akin to beating the ripped drum or frazzled trumpet.

Secondly: the other party certainly did not answer my question as to how the demand of Divine justice was fulfilled, nor did he give any just consideration to it. Therefore, I will neither say anything about it nor hear anything further about it.

I will now present the rest of my questions, and the first of these questions is as follows:

¹ (Pt. 4 R. 7)—يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ

They say, 'Is there for us any part in the government of affairs?' Say, 'All government belongs to Allah.'

In the Gospels it is indeed written that privilege, which can be roughly translated as latitude, is indeed bestowed by Allah. Thus, some are given honour and respect, while others are humiliated; some are made masters and others are made servants; but nobody will have the Hellfire as their destiny nor is anybody assigned destruction. It is further written that Pharaoh was allowed to become established for this very reason, (the actual words are *was made established*, meaning that he was allowed to become established) so that the glory of Divine attributes may increase in him, but it is not written that man has no choice whatsoever; however, his deeds are accountable.

In short, this is the difference between the Holy Quran and the Gospels that the Holy Quran gives teachings that are contradictory to human choice whereas the Gospels do not negate choice in human actions as they relate to privileges and permissions. And although the Holy Quran mentions compulsion along with destiny, these two cannot be compatible with each other.

My third question is regarding what is written in *Sūrah at-Tauba*:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ ذَاكِرُونَ ٢٠

It is written thus in *Rukū* ' 4, 'Kill those who believe not in Allah, nor in the Last Day, nor hold as unlawful what Allah and His Messenger have declared to be unlawful, including those who are

1. *Sūrah Āl 'Imrān*, 3:155 [Publisher]

2. *Sūrah at-Taubah*, 9:29 [Publisher]

the People of the Book, until they pay the *Jizyah* [tax] with their hand and acknowledge their subjection.’

Our allegation here is that this verse teaches compulsion in faith. The jihads of Moses were of a different type; no person can prove that in them, safety and security were dependent on faith. While in this verse the jihad referred to is not a defensive jihad, nor is it a jihad of revenge, nor is it a governmental affairs related jihad; in fact, it is a jihad that whosoever does not believe in these Quranic principles will be killed. This is what is called compulsion in faith. Our Respected Sir Syed Ahmad Khan Bahadur does not concede jihad of compulsion; he states that you either accept or die or live by paying the *Jizyah*. But regarding the third condition concerning the *Jizyah*, our question to him is why have the words *من الذين* [from among] been used for the People of the Book. The word *من* or ‘from’ is excessive and ‘People of the Book’ have an exception to this rule. Then, is this not wishful thinking that this third condition should also be declared as commonly applicable? And then this gentleman also states that the verse *لَا تُكْرَهُ فِي الدِّينِ*¹ refutes all objections relating to compulsion in religion. But if we can show that the Quran also contains the following command that *O Muslims! When some well off person approaches you and greets you with the greeting of peace, you should not say to him that you are deceitful and not really a Muslim, so that you can rob him. God will give you much wealth in other ways.* So, is it not then use of **force** to rob a person by way of deceptive slander? And is this not against the policy which hinders the progress of religion? On this very note, there are a few other sides to this matter that can be presented from the opposing party, and we shall deal with them when they are raised.

Thirdly: A glimpse of the teachings of the Quran that has been presented above, shows that there is not even slight obscurity that could give us any deception concerning the miracles. Thus

1. *Sūrah al-Baqarah*, 2:257 [Publisher]

His Excellency, **Muhammad**, absolutely refuses to be known as a miracle-maker.

Some Muslims maintain that in the verse ¹ *فَأَتُوا سُورَةَ مِّنْ وَرَاءِهِ* a great miracle on the eloquence and articulacy of the Quran has been stated, but there is no mention in the verse regarding what the example is being sought, and there is not a word in the Quran regarding the claim for eloquence and fluency anywhere. Perhaps what is meant by this Quranic claim is that the Quran is a summary of the Books of the previous Prophets which could not have been made by any creature other than God; therefore, it—the Quran—too is without equal; that is to say, it contains the claim to containing holy teachings but not of eloquence and fluency.

In fact, contrary to being eloquent and articulate, it is also written in the Quran that it has been made easy in Arabic for the Arab people, yet whatever eloquence and fluency is absolutely new becomes in need of being explained and instead of being easy, does not remain easy at all. And it should also be remembered that according to the Quran, His Excellency, Muhammad, was not absolutely illiterate, but the Quran actually says that whoever is not from among the People of the Book is illiterate. And in actuality, it seems that His Excellency, Muhammad, did not have knowledge of Hebrew and Greek. Likewise, it should also be remembered that the word 'Book' in Quranic terminology normally means only a 'revealed Book' and not any worldly book.

Fourthly: you did not fully answer one of my questions yesterday. I had wished to know if the birth of Jesus was indeed a miracle or not? In other words, did he have a father or not, did the angel—specifically Gabriel—bring glad tidings to Mary or did he not? And what you asserted regarding your vision that you had conversed with His Excellency, **Muhammad**, in our opinion, the proof of this

1. *Sūrah al-Baqarah*, 2:24 [Publisher]

is nothing more than the proof concerning the Night of Ascension of your master.

Moreover, we ask why you place the Unitarians and Roman Catholics as judges over us? They call themselves Christians, but we believe them to be wrong Christians. When our Archbishop Deputy wanted to assess how far the circle of Christianity was, he included Muslims among Christians, and he used arguments from the *Quran*, yet we cannot accept them as true Christians. (The rest, later.)

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims



1 June 1893

Statement of
 HADRAT MIRZA
 [GHULAM AHMAD] SAHIB

First of all, Deputy [Abdullah Atham] sahib says that he has not confessed that the second partner of the Trinity—meaning, Jesus the Messiah—was devoid of the manifestation of Allah in him for thirty years. In reply to this, it is sufficient to place before you your written words dated 31 May 1893, and these are:

‘Sixthly—this that you ask, Sir, whether the manifestation of Allah in Jesus happened after the descent of the Holy Spirit or even after that. Our answer to this is speculative; it happened at the time when the Holy Spirit descended.’

Now, those given to reflection can understand whether this text can have any other meaning than that Prophet Jesus was not a manifestation of Allah prior to the descending of the Holy Spirit, which descended upon him in the form of a dove; he actually became the manifestation of Allah after this event.

Therefore, now that Deputy sahib has completely rejected the manifestation of Allah without any exception, can there be a meaning other than this that Prophet Jesus was just a mere man before the Holy Spirit descended on him in the shape of a dove? Since the words ‘manifestation of Allah’ do not permit any division or analysis, and from his statement, it certainly cannot be concluded that Jesus was, at first, the manifestation of Allah in a hidden form, and then sometime later he became so openly. He is saying clearly that he became the manifestation

of Allah after the descent of the Holy Spirit. So this second statement is not an explanation of the first statement; in fact, it is the opposite of it. And to deny after first accepting is not the practice of just people. Without a doubt, he acknowledged that the Messiah was completely devoid and destitute of any manifestation of Allah for thirty years. Because I had asked whether he was the manifestation of Allah before the descent of the Holy Spirit or after that, and he conclusively chose to say *after*, and openly admitted that he became the manifestation of Allah after [the said event].

Now, there is no need for us to continue discussing this matter. When this issue becomes open to the public, then they will understand themselves whether Deputy sahib first admitted and then denied his answer, or whether it is something else. And now he also admits that he will not discuss this issue any further and that he has said whatever was needed. It is sad that he has thus not adopted the way of the truthful. It seems that the comments and criticisms of others had forced him to think that his statement might prove Jesus to be human, and not have been the manifestation of Allah for thirty years. Due to the likely difficulty that might occur, he has given this cunning explanation today, which is actually not an explanation but a denial in very clear and conspicuous terms.

Then Deputy sahib states that his question has not been answered; that is 'How was the demand of justice met?'

I had clearly directed to be written in my statement yesterday that this claim of yours that mercy and justice being side by side and concurrently necessary for God, is a wrong ideology. I reiterate that by virtue of the testimony of the law of nature, the attribute of mercy occupies the foremost stage, and appears to be everlasting and universal. However, the reality of justice comes into force only after the descent of the Divine Law and after the promise; in other words, before the promise, justice is nothing at all, and it is the Mastery of God that prevails.

If justice has some standing before a promise is made, then Deputy sahib should attend to our yesterday's question and answer why

thousands of children, birds, and insects are killed without any reason. So why does this take place if the everlasting attribute of justice is active? And according to your rules why has justice not been administered for them?

The truth is that nothing has any right against God Almighty; man cannot even enter into Heaven by his own right; this status emerges out of a promise. Once the Book of God is revealed and within it are promises and warnings, then Allah Almighty deals with every righteous or evil person in accord with His promises and warnings. And given that justice on its own is nothing, and in fact, the whole foundation is based upon His promises and warnings; and since nothing has any kind of right against God Almighty, then why should justice be maintained?

The definition of justice demands that first the parties be ascribed rights. However, the creatures have no right against God who created them from nothingness; otherwise, a dog—for instance—could ask *why did You not make me a bull* and the bull could ask *why did You not make me a human being?* And because these animals are suffering a form of Hell in this very world, if justice were made incumbent on God, then such a serious allegation would be raised that you would be unable to answer in any way.

Then, you objected to compulsion and destiny and stated that compulsion is proven from the Quran. In reply to this, it should be known that perhaps you may not have seen these verses which clearly argue in favour of endeavour and choice. The verses are as follows:

¹(Pt. 27 R. 3)—وَ أَنْ كَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

That, man will have only that which he strives for; what he has attempted; in other words, deeds are necessary for gaining rewards.

Then again He states:

1. *Sūrah an-Najm*, 53:40 [Publisher]

¹(Pt. 22, R. 5)—**وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظُهُرِهِمْ دَابَّاتٌ**

Meaning that if Allah were to punish people for what they do of their own choice, he would not leave any creature that can move on the surface of the earth.

Then again He states:

²(Pt. 3 R. 8)—**لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ**

[Meaning,] It shall have the reward it earns, and it shall get the punishment it incurs.

Then again He states:

³(Pt. 24 R. 6)—**مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ**

[Meaning,] Whoso does a good deed, it is for his own soul, and whoso does evil, it will only go against it.

Then again He states:

⁴(Pt. 5 R. 6)—**فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ**

Meaning that, then how is it that when an affliction befalls them because of what their hands have sent on before them.

Now see that from all these verses it is proven exactly that man does indeed possess a choice in his actions.

And at this occasion the verse that Deputy [Abdullah Atham] sahib has presented: ⁵**يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ** And by this, the purpose of

1. *Sūrah Fāṭir*, 35:46 [Publisher]

2. *Sūrah al-Baqarah*, 2:287 [Publisher]

3. *Sūrah Ḥā Mīm as-Sajdah*, 41:47 [Publisher]

4. *Sūrah an-Nisā'*, 4:63 [Publisher]

5. They said, 'Is there for us any part in the government of affairs?' (*Sūrah Āl Imrān*, 3:155) [Publisher]

Deputy sahib is to say that this verse proves compulsion in Islam. This is his misunderstanding. Actually, the Arabic word امر [*amr*] means command and governance; and this was the thought of some of those people who said that if only we had some sort of influence on the governing of affairs, we would have employed such tactics as would have prevented the suffering that was faced at the Battle of Uhud. In reply to this Allah Almighty states:

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ¹

That is to say, 'All affairs are in the control of Allah.' You should remain obedient to the Holy Prophet. Now, we should look at what this verse has to do with destiny. The question of some people only was that if our advice and consultation were to be taken then we would counsel against this, but Allah Almighty forbade them stating that this matter was not based on اجتهاد [*ijtihad*—human reasoning], but rather this was a commandment of Allah Almighty.

Now, after this it should be made clear that تقدير [*taqdīr*] only means to establish a measure; as Allah, the Lord of Glory, states:

وَمَا خَلَقَ كُلَّ شَيْءٍ قَدْرًا تَقْدِيرًا²—Pt. 18 R. 16—

Meaning that He created everything, and has ordained for it its proper measure. How is it proven from this that man is deprived of his freedoms? In fact, his freedoms have been included in the same measure that God Almighty ordained for man and his temperament, and this is what is given the name of Divine decree. And therein it is ordained that man can use his powers up to a certain limit. It is a great misunderstanding to think that the word *taqdīr* or destiny should be understood

1. *Sūrah Āl 'Imrān*, 3:155 [Publisher]

2. *Sūrah al-Furqān*, 25:3 [Publisher]

in such a way as to mean that man is forced to be deprived of his God-given faculties.

Here the example of a timepiece is very appropriate; for, whatever period the watchmaker decrees for it, it cannot function beyond that limit. The same example can be used for man, that he cannot accomplish anything beyond the powers that he has been conferred, and he cannot live beyond the duration of life that he has been granted.

And this question which was raised that in the Holy Quran God has by way of force destined some people to be Hell-bound and made Satan rule over them for no reason, is an utterly shameful mistake. Allah, the Lord of Glory, states in the Holy Quran:

لَنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ¹

Meaning that O Satan, thou shalt have no power over My servants.

Now, look how Allah Almighty makes manifest the freedom given to humanity. For an equitable person who has regard for justice in his heart, this verse alone would be sufficient, but from the Gospel of Matthew, quite the opposite is seen to be established. Since it is proven beyond any doubt from the Gospel of Matthew that Satan took Jesus away to be tried, this shows that Satan had a sort of authority that he was capable of exercising so much coercion on a holy Prophet as to take him from place to place. Satan even went to the extent of showing him so much disrespect as to say to him to prostrate before him, and then he took him to the top of a great high mountain and showed him all the great kingdoms of the world and their majesty and glory.

See Matthew 4:8. Now look at this with attention and see how Satan was able to manifest Divine glory that firstly, by his own will—and that too against the will of Jesus the Messiah—he was able to take him to the top of a mountain, and it was in his powers—like God—to show him the kingdoms of the world.

1. *Sūrah al-Hijr*, 15:43 [Publisher]

Now, it should be clear that this ideology which seems to have become firmly established in your imagination that the Holy Quran has created some people for Hell for no apparent reason, or sets a seal on the hearts without any cause, simply proves that you never look at the Holy Quran with the pure eye of justice. Look what Allah, the Lord of Glory, states:

¹*Pt. 23 R. 14*—لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبَعُكَ وَهُمْ أَجْمَعِينَ ○

Meaning that while addressing Satan, He says that I will fill Hell with thee and with those who follow thee.

See how this verse clearly manifests that it is not the wish of Allah Almighty to throw people in Hell by force and for no reason whatsoever, but rather only those people will be made to enter Hell who become deserving of it due to their own evil deeds.

Then again He states:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا¹ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ○²

Meaning that many does He adjudge by it to be erring and many by it does He guide, but He adjudges those to be erring who commit such deeds as lead to misguidance and walk along the paths of transgression.

In other words, man receives the consequences of his actions from God Almighty, just like when a person opens a window facing the sun. Then, its natural and innate consequence is that the sunlight and its rays will fall onto his face, but when he shuts this window, then through his own action, he creates darkness for himself.

Now, since God Almighty is the Ultimate Cause of all causes, He attributes these two actions to Himself, but in His Holy Word, He has repeatedly explained that whatever misguidance impacts the heart of

1. *Sūrah Šād*, 38:86 [Publisher]

2. *Sūrah al-Baqarah*, 2:27 [Publisher]

anyone, it is the result of the bad deeds committed by that very person. Allah Almighty does not inflict any cruelty upon such a one, as He states:

¹(Pt. 28 R. 9)—فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

[Meaning,] So when they became deviated, so did Almighty Allah cause their hearts to become deviated.

Then, at another place, He states:

²فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

[Meaning,] In their hearts was a disease, and Allah increased this disease. Meaning that by putting them through a trial, He manifested this reality.

Then again He states:

³بَلْ طَعَجَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

Meaning that because of their disbelief God Almighty set a seal upon their hearts.

Nevertheless, if this allegation of compulsion can be raised at all, it will be against your Holy Books; see Exodus 4:21: *And the Lord said unto Moses, I will harden Pharaoh's heart.* So when it became hardened, would the consequence be Hell or something else? Look at Exodus 7:3, Proverbs 16:4, then Exodus 10:3, Deuteronomy 29:4: 'Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.' Now witness what a clear example this is of compulsion. Then look at Psalms 148:6: 'He hath made a decree which shall

1. *Sūrah Aṣ-Ṣaff* 61:6 [Publisher]

2. *Sūrah al-Baqarah*, 2:11 [Publisher]

3. *Sūrah an-Nisā'*, 4:156 [Publisher]

not pass.' Romans 9:18¹: 'Shall the thing formed say to him that formed it, Why hast thou made me thus.' Now, from all of these verses, your allegation has reverted to you.

After this, you raised an allegation on jihad but this allegation is completely against the procedure of this debate, and this very thing was also written in your conditions that questions would be asked in an ordered manner. What was the purpose of this other than that once a question is answered, only then should another question be raised so that the discussion should not become meaningless.

Now, there is still some answer remaining from your first question regarding justice. And the answer is that your self-made law has been broken by the Messiah himself because he based the criterion of salvation on promises exactly in accord with our statements and he presented the Divine commandments, the reward for which has been presented in the form of promises. As he states, 'Blessed are they that mourn: for they shall be comforted. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God.'

Now, do please tell us whether these promises that were made to those that mourn, and the merciful, and pure-hearted—will they be fulfilled or not? If they will be fulfilled, then there is not the least mention of any atonement here. And if they are not going to be fulfilled, then an unfulfilled promise is the consequence, and to suggest such a thing about the directions of God Almighty is a grave sin.

In short, I have completely refuted your issue of mercy without recompense from the perfect teachings of the Holy Quran, the law of nature and your own Holy Books. Now, if you do not abandon your stubbornness against a matter that has been proven, then the fair-minded people can decide for themselves. All the teachings of God Almighty are in accord with the laws of nature, and according to Dr. Henry Martyn Clark, the Unity which the Quran teaches is so clear and pure and consonant with human nature, that even children can

1. In the King James Version this reference is Romans 9:20. [Publishers]

understand it, but [as regards] this—your issue of Trinity—set aside any talk of children, even philosophers of today hold it contrary to reason.

So how can that teaching be deemed worthy of rejection which is in accord with the nature of man and the law of nature, and so crystal clear that even children accept it, and which Unity is all that remains when all the superfluous and redundant elements are taken out of all the religions? And the answer to your question about jihad will be given on another occasion. However, you have gone against the rules of this debate by asking question upon question. The audience will see this for themselves.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

1 June 1893 CE 09:27

By

DEPUTY ABDULLAH ATHAM

Your saying that according to me Jesus Christ stayed devoid of Divinity for thirty years is merely wishful thinking. I only stated that he had not come to occupy the office of the Messiahship till then. And this is true; everything else you have mentioned is superfluous. To be devoid of limitlessness is not permissible for anyone let alone that Jesus Christ should have been devoid of it. The relationship that the second Person of the Trinity has with humanity is through Christ. Although the second Person of the Trinity was with the Divinity, he was not the Messiah until he reached the age of thirty.

What does the manifestation of Allah mean and for what purpose have these words been used? In my opinion, it means the place of the manifestation of Allah for the sake of the office of the Messiah. So then why do you argue over this matter? The Holy Spirit descended to testify that *this is the Son of God* and God said *I am pleased with him*, not so that He could come and enter into him.

2) The answer to your second issue is that you can say whatever you like, but you have not answered my question of how the demand of justice has been fulfilled. If your statement means that the demand of justice is nothing, then we cannot agree with you regarding this primary truth.

3) You puzzle me when you say that compulsion is not proven from the Quran. You do not pay attention to the words in that verse in which it is written: They say, 'Do we have any hand in the government of affairs?' And in reply to this it is said: 'Say, all affairs are in the hand of Allah.' And I can give many Quranic verses regarding this case, but there is no need.

Then, your belief that is written here *والقدر خيره و شره من الله تعالى* that good and evil come from Allah the Almighty, this inference is chosen from the Quran. The commentary you have written about the verses from the Gospels is not correct. I have stated that evil is permitted by God; in other words, for permissions and privileges, that is the limit of it, within which there is no mention of Heaven or Hell. Scarcity and excess of convenience and ease within the world are mentioned. So why do you say that they are similar to the Quran? What I say is that the Quran teaches both coercion and destiny, but both these cannot coexist in harmony with each other, together. Instead, they negate each other just as saying that *you have a choice* and *you do not have a choice* are clear opposites.

4) Regarding the trial of our Lord Christ, where Satan tested humanity, I fail to understand what you mean; nothing is apparent at all. What do coercion and destiny have to do with this?

I do not understand why your example of the sun is appropriate here when you say that God Almighty, who is the First Cause, attributes the actions of the secondary causes to Himself as well. I do not understand why He does it. What need is there for this? The actions of the secondary cause can be attributed to the First Cause when there is some share of the First Cause in them also.

The First Cause made a person capable of free will. Free will in itself cannot be held accountable until something results from it. It is, therefore, in reality not bad either but rather good and if the primary Cause were to interfere in it, then it would negate the act of granting free will. This is in itself far from His purpose of bestowing free will.

We have explained why the heart of Pharaoh was made hard. We have already explained this, that he was not stopped from committing evil, and God lifted His hand of grace from him; thus, his heart was made hard. Thereafter, God did nothing in this, but did not permit to stop it. We call this 'permission'. And this is the metaphorical expression that they were not given eyes to see or ears to hear, which means that while having eyes and ears, they could not see or hear, but God Almighty did not stop them. Similarly, metaphorical language is used when a father says to his child angrily, 'May you die!' This does not mean that he desires that he should die, but in fact, he is upset with his actions.

5) I saw that the question was short and there was enough time for two, so I asked two questions. You can answer whenever you wish; we will not hold it against you that you did not answer the question immediately. And then when you will desire an answer, we will repeat it also.

6) You ask where is the mention of atonement in the promises that Christ has mentioned in Matthew 5; I am very much surprised by this. Am I to understand that all subjects must be gathered together in one and the same place? If it is not mentioned here, then it is mentioned in many other places, and we have given these references many times. It was your responsibility to prove that atonement is refuted in them. Why are you placing your burden of providing proof on others?

7) It is good if you have refuted the issue of mercy without recompense from the law of nature, Quranic verses, and Holy Books because when these matters are published, everybody will be able to see it for himself and judge it. Repeating the arguments that we have given regarding this would be like churning water.

8) Until this issue of the Trinity that we have presented with arguments is refuted with sound arguments, we will not give it any attention. You have made it your habit of repeating an issue, but failing to give any attention to its evidence.

9) I feel disappointed that you do not reply to my questions nor do you pay any attention to my replies. Till today the question remains unanswered whether you believe that Gabriel came to Mary or not, as mentioned in the Gospels, and whether the birth of Christ was a miracle or not? But you have paid no attention to these matters.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Eleventh Paper

DEBATE 2 JUNE 1893, CE
PROCEEDINGS

Today Mirza [Ghulam Ahmad] sahib started dictating his answer at 6:09 and completed it by 7:09; this was then read out loud. Deputy Abdullah Atham followed and started dictating his answer at 7:40 and completed it by 8:40. That was then read out loud. Mirza sahib then started writing his reply at 9:01 and finished it by 10:01. That was then read out loud. After this, the two presiders signed the respective papers of both parties and the session was adjourned.

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

3 June¹ 1893; Time 6:10

Statement of
 HADRAT MIRZA
 [GHULAM AHMAD] SAHIB

Deputy [Abdullah Atham] sahib states: ‘To be devoid of limitlessness is not permissible for anyone let alone that Jesus Christ should have been devoid of it’; meaning that Jesus, the Messiah, was a manifestation of Allah even before the descent of the Holy Spirit because, in general terms, all of creation is said to be the manifestation of Allah.

In reply, I say that your admission is still the very same; that the Messiah became the manifestation of Allah specifically after the Holy Spirit descended upon him, and prior to this he was an ordinary manifestation just like the others.

Then, after this Deputy sahib makes mention of the three persons of the Godhead and does not realise that this mention by him is without any evidence as he gives no logical argument for it.

As a matter of fact, it is vital for every prophetic dispensation that there be three elements in it and it is wishful thinking on the part of you gentlemen to name them the three persons of the Godhead. **The Holy Spirit** descended on the Messiah just as it has been descending on Prophets from the beginning. And we have given proof of this, what is so novel in this?

Then, you state that it is also first written in the Holy Quran that, ‘All affairs are in the hand of Allah.’ I say that although this is true, and Allah, the Exalted, states in the Holy Quran:

1. According to the original the correct date is 2 June. [Publisher]

¹ [Part] 12—*أَلَيْسَ بِرِجْجِ الْأَمْرِ كُلُّهُ*

[Meaning,] And it is indeed to God Almighty that every affair returns.

However, to derive from this the conclusion that this proves that man is compelled thereby is a misunderstanding. As it stands, God Almighty has also stated in the Holy Quran that *I send down rain and create thunder and lightning, and grow crops*, but to conclude from this that God Almighty denies the presence of natural causes that bring about rain and create thunder and lightning is completely senseless, because these stages are themselves specifically mentioned to point out that they come into being through natural causes. So in truth, the reason for God Almighty to make such statements like *rains happen by My command* and that *it is by My command that crops grow and thunder and lightning and fruits are created* etc. etc., as well as *every matter is in My power and is done with My command*—all this is affirmed not to prove that the system of this world is absolutely and directly enforced; rather, it is to articulate His greatness and to point to Him being the Cause of all causes and the Provider of the means for all causes, because the true object of the teachings of the Holy Quran is to spread the pure Unity of God in the world and to obliterate every form of idolatry that was spreading and because at the time when the Holy Quran was revealed, such an array of divergent forms of idolatrous beliefs were spreading throughout the Arabian peninsula that some attributed rains to stars and some held—like the atheists—that the cause of coming into being of all things was limited to simply physical means. And some believing in two gods attributed their difficult decree and destiny to be from Ahriman. This is why it was obligatory upon the Book of God Almighty—for which purpose it was revealed—that it should eradicate all such ideas and make manifest that the true Cause of all causes and the Provider of the means for all causes is indeed God. And there were also some who, believing that matter and souls were eternal,

1. *Sūrah Hūd*, 11:124 [Publisher]

considered the idea of God Almighty being the Cause of all causes to be a weak and flawed concept.

Thus, these words of the Holy Quran that *everything comes into being by My very command* were used to establish the absolute Unity of God. To conclude from such verses that man is compelled is *تفسير القول بما لا يرضا به قائله* [to explain a statement with which the reciter is not satisfied]. And by observing God Almighty's law of nature, it is also proven that that freedom and lack of compulsion which Deputy [Abdullah Atham] sahib is proclaiming is not found in the world; that in fact, many kinds of constraints and compulsions are evident and palpable. For example, there are some whose memories are not so good and perforce cannot remember things beyond the capacity of their weak memory; there are others whose understanding is poor, and they perforce cannot deduce the right conclusion.

Some have very small heads like those who are called *doulay shāh ka chūhā*¹ and they are unable to understand anything. Further ahead in limitations are some insane people, and man's own powers have been kept within certain limits beyond which he cannot make any use of them. This is also a type of constraint and coercion.

Then Deputy sahib states that it is a belief in Islam that goodness and evil both come from Allah, the Exalted. It is very sad how Deputy sahib has deviated from the correct meanings. Let it be clear that this does not mean that God Almighty creates evil as evil because Allah, the Exalted, clearly states:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ²

Meaning that O Satan, who causes evil to spread, thou shalt have no power over My servants.

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1. Persons suffering from microcephaly are exploited as beggars at the shrine of Shah Daulah in Gujrat City, Punjab and other places in Pakistan. [Publisher]
 2. *Sūrah al-Hijr*, 15:43 [Publisher]

In fact, this statement means that the causes of everything—be they good or evil—have been created by God Almighty. For example, if the ingredients with which wine is made are not available, then how could the drunkards make wine and drink it? But if you must object, then first raise it on this verse: ‘I make peace, and create evil’ Isaiah 45:7.

Then, moving forward, Deputy sahib states, the summary of which is as follows: ‘The Torah has no command as such that God forced someone to go into Hell.’ Verily, the rebuttal to this is that God hardened the heart of Pharaoh and you believe in this—so was the consequence of this hard-heartedness Hell or was Heaven his lot?

Now, look at what your Lord says in Proverbs: ‘The Lord hath made all things for himself: yea, even the wicked for the day of evil’ 16:3.¹ Now, look at how this falls upon you like a **confessionary judgement** that the evildoers have been created for Hell because that is indeed the day of evil!

Then you state that even though the Holy Quran gives teachings of free will, it teaches compulsion as well, yet these two are contradictory to each other. In reply to this I have already written that you are mixing up the objectives—wherever you feel there is a teaching of coercion, what is actually intended is a refutation of false religions and to declare that the source of every grace is God Almighty.

And you state that when Satan led away the Messiah, where is there coercion in this? The reply is that verily light was made to submit to darkness; light naturally tends to stay away from darkness.

Then, you state that if free will is believed in, then it is pointless to consider God Almighty to be the Cause of all causes. This is the summary of your speech, from which it appears that by rendering God Almighty totally powerless, you wish to have full and total power and freedom, whereas His Divinity rules over our powers, the capabilities of our limbs, and over the sum total knowledge of our thoughts; so how can God be rendered powerless? If this were to happen, then the whole

1. In the King James Version this reference is Proverbs 16:4. [Publisher]

system of cause and effect would be cast into chaos, and much disorder would result in how to recognise the True Creator. Even praying would become pointless because if we have full freedom, then prayer would be of no benefit. You should remember that to believe in God Almighty as the Cause of all causes does not necessarily imply compulsion. This is indeed what faith is, and what unity of God is, that one should believe in Him to be the Cause of all causes and to pray to Him so that He can remove our weaknesses.

Then you say that the statement that says *they have not been given eyes to see* is metaphorical. Sir, if this is metaphorical then how did you come to know that the seals on hearts and coverings on eyes are literal? Is it the case that here you can see the seals and the coverings?

Then you state that *you* should rejoice if you believe that you have refuted mercy without recompense. It is sad that you still have not understood my point. This much is, of course, clear that justice means to establish the rights of both the parties; in other words, it becomes necessary thereby that God Almighty should have a right upon His servant which He should demand, and the servant of God should have a right upon God Almighty which he should petition for.

However, both these points are false because God Almighty created man out of absolute nothingness, and He did so as He wished; for example, a man or a donkey or an ox or some insect or ant. Thus, what right? And even though the rights of God are limitless, what does seeking them mean? If it means that God Almighty is in need of the obedience of His people and His Divinity can remain established only if every person becomes pious and pure-hearted or else His Divinity will slip away from His hand, then this is absurd because if the whole world became pious, His Divinity would not increase at all, and if they all became evil, then it would not decrease at all.

Hence, what does it mean for a right to be demanded as a right? The truth is that God Almighty, who is Independent and Self-Sufficient and is above the fact that He should ask for some right to

fulfil His Own need, has created all that exists for the benefit of man to illustrate His Mastery, His Creativity, His Grace, and His Mercy. Firstly, by virtue of His guardianship—i.e., as required by Him being the Creator—He brought this world into being and then by the dictates of His Graciousness He bestowed upon them all that they needed.

Then, by virtue of His attribute of Mercy, He blessed their efforts and hard work, and then—on account of His attribute of Mastery—He assigned them responsibilities. And He made them responsible for enjoining good and forbidding evil and upon this, affixed warnings and promises. He simultaneously made this promise that whoever turns to repentance and seeks forgiveness after treading upon the path of sin, will be forgiven. Then He will deal with them in accord with His promises on the Day of Judgement.

What connection does the objection of mercy without recompense have with all this? And what connection is there with the establishing of rights and petitioning for justice from God Almighty in an arrogant manner? The true philosophy underlying all this is exactly what has been laid out in *Sūrah al-Fātiḥah*, as Allah the Exalted says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○ مَلِكِ يَوْمِ الدِّينِ ○¹

Now look, here it was apparently thought that after mentioning *رحمن* [*Raḥmān*—Gracious] and *رحيم* [*Raḥim*—Merciful] it would have been in keeping with the mention of these attributes to have brought here the word *العدل* [*Al-ʿĀdil*—The Just], so that after Mercy mention of Justice should be made. God Almighty, however, turning aside from justice has here chosen to mention His attribute of *مَلِكِ يَوْمِ الدِّينِ* [*Māliki-Yaumid-Dīn*—Master of the Day of Judgement] so that it may be known that it is not permissible to demand rights from Him nor

1. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment (*Sūrah al-Fātiḥah*, 1:2–4). [Publisher]

can anybody be a petitioner of his own rights, nor is He in need—like one who would die if not given his right—of His servants that they should obey Him. In fact, the prayers and obedience of human beings are for their own benefit. As, for example, when a doctor prescribes some medicine for a patient, it is not so that the doctor may imbibe that medicine himself, or so that he may derive some pleasure from imbibing it, but rather it is for the well-being of the patient.

Then after this, you objected to jihad in Islam, but it is a pity that you have not understood an iota of the philosophy of Islamic jihad and have raised vain objections by ignoring the arrangement of the verses.

Let it be known that the wars in Islam were not like the way a tyrannical king subjugates a weak people and then kills them. The true picture of these battles is as follows. For a long period of time, the Holy Prophet of God Almighty and his followers continued to suffer all manner of pain at the hands of their opponents, in consequence of which many from among them were murdered and many were tortured to death in terrible ways, so much so that a plan was even hatched to murder our Holy Prophet, peace and blessings of Allah be upon him. The opponents attributed all these successes to the truth of their idols.

Even after the **Holy Prophet**^{sas} had migrated, he was not left alone, and those very enemies traversed a distance so long that it required them to camp eight times in between to personally wage war upon the Muslims. It was then that the believers were commanded to fight to prevent their attacks and to afford peace to those who were like unto prisoners in the hands of their enemies, and, furthermore, to prove false the idols upon whom they relied for support and to whom their earlier successes had been attributed.

Just as Allah the Exalted states:

وَأَذِيبِكُم بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ
الْمُكْرِمِينَ ۝ 19/18¹

Then He states:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ — إلى آخره 2/5/7²

Then He states:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا — 2/8³

Then He states:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا — 2/10⁴

Then He states:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ — 2/17⁵

1. And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned, and Allah *also* planned, and Allah is the Best of planners (*Sūrah al-Anfāl*, 8:31). [Publisher]
2. And what is the matter with you *that* you fight not in the cause of Allah and of the weak—men, women and children—who say, ‘Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?’ (*Sūrah an-Nisā*, 4:76) [Publisher]
3. And fight in the cause of Allāh against those who fight against you, but do not transgress (*Sūrah al-Baqarah*, 2:191). [Publisher]
4. And they will not cease fighting you until they turn you back from your faith, if they can (*Sūrah al-Baqarah*, 2:218). [Publisher]
5. And had it not been for Allāh’s repelling men, some of them by the others, the earth would have become filled with disorder (*Sūrah al-Baqarah*, 2:252). [Publisher]

Then He states:

¹Pt. 14, Last Rukū‘ — **إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَاقَبْتُمْ بِهِ**

Then He states:

²21/18 — **إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ**

Then He states:

³4/1 — **يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ**

Then He states:

⁴10/8 — **وَهُمْ بَدَأُوا كُمْ أَوَّلَ مَرَّةٍ**

Now, after the translation of these verses you will realise what the real truth is. If this question is raised that no matter what sufferings the disbelievers imposed, the Muslims should have remained patient, then the rebuttal is that the disbelievers attributed their victories to the support of their idols Lāt and ‘Uzzā—the Holy Quran being full of these examples—whereas that was a time of respite given to them. It was for this reason that God Almighty desired that it should be proven that just as their idols are unable to compete with the Holy Quran; similarly, they are unable to make them victorious through the sword. Thus, the main

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1. If you *desire to punish the oppressors*, then punish *them* to the extent to which you have been wronged (*Sūrah an-Nahl*, 16:127). [Publisher]
 2. When they came upon you from above you, and from below you, (*Sūrah al-Aḥzāb*, 33:11). [Publisher]
 3. O people of the Book! Why hinder ye (*Sūrah Āl ‘Imrān*, 3:100). [Publisher]
 4. And they were the first to commence *hostilities* against you (*Sūrah at-Taubah*, 9:13). [Publisher]

purpose behind all the attacks that were made in Islam against them was to establish the helplessness of the idols of the disbelievers.

It was never the case that these battles were intended to make these people Muslims by giving them death threats. In fact, they were already liable to death owing to their various and sundry crimes and bloodshed. And from among the Islamic favours which the Merciful Lord had granted them, one was also that if somebody was bestowed the ability to join Islam, then he could be spared. Where is the coercion or compulsion in this?

The Arabs had the verdict of death upon them because of their previous crimes. Despite this, these concessions were also acted upon that their children should not be killed, their elderly should not be killed, their women should not be killed, and together with this, the concession was made that anyone who accepts Islam would also be spared death. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

2 June 1893 CE Time 7:40

Statement of

DEPUTY ABDULLAH ATHAM

THE ANSWER, FIRST, is that I did not say that he is the manifestation of Allah; on the contrary, I said that the second Person of the Godhead and humanity remained linked with each other. He became the manifestation of Allah when he became the Messiah; in other words, at the age of 30 years.

SECOND: Ample proof on the issue of Trinity has been given through logic regarding its possibility and through the Word of God regarding its occurrence. If you do not accept this, then everyone can judge for themselves after it is published.

THIRD: Did the Holy Spirit ever descend on any other Prophet in the form of a dove? Then you give no proof of any other Prophet who was equal to him, and present an unjust argument.

FOURTH: The verse that I have presented by way of evidence contained an account of the Muslims saying that, 'Do we even have any affair in our hand?' The reply given to this was that, 'All affairs are in the hand of Allah.' The meaning of 'governance' that you, Sir, have given to the Arabic word امر [*amr*], the plural of which is, امور [*umūr*], that too is an example of *amr*; that is to say, some affair. So the meaning is that every matter is in the hand of God. This definitely constitutes interference in the free exercise of choice by man.

Honourable Mirza [Ghulam Ahmad] sahib! The references that you give of things created and the similitude of fields and water

etc.—these are not examples having to do with freedom of choice or not. I do not accuse the gentleman of deceit, but he has certainly been deceived.

FIFTH: The proof of the Unity of God is not advanced in this way at all that God Almighty, being the First Cause, should leave no latitude for the secondary cause. If the First Cause is Omnipotent, then He can create the latter with free will as well, and once He has made him with free will, then He cannot interfere in his free will because it is against His plan.

SIXTH: I never said that the free will of man is limitless, but within his limits, he has absolute free will and your rejecting this is futile.

SEVENTH: There is nothing against free will in the statement of Isaiah which says, 'I make peace and create evil.' I do not understand why the gentleman referred to this verse.

Why did the heart of Pharaoh become hard? We explained this yesterday that when he was not stopped from committing his mischief and the hand of grace was withdrawn, then its consequence is that he necessarily became hard-hearted. Does the gentleman not understand that there is a big difference in causing something to happen and letting it happen? In English, there is a clear difference that 'commission' means to do something yourself and 'permission' means to let something happen. So, is letting something happen equal to being guilty of causing something to happen? And if this is the objection, then it is not right.

EIGHTH: It is stated in the third example you cited that He made them mischievous for Himself; the meaning of this is clear that He let them become mischievous. This is that same permission, not commission.

Why do you plunge into philosophical meaning while ignoring the metaphorical and ordinary usage of language? Do you converse with the ordinary public in this same manner that every word must be philosophical; in other words, according to philosophic usage?

Nevertheless, the verse which is currently in dispute has a basic principle established, given that God appears to be stating within it that, 'Every single thing is in My authority', and the statement of this principle is under the heading, 'They said, is any affair at all in our hand?' This is the great rule that is mentioned here, and the conjectures of people are of inferior stature. The conclusion this leads to, you can judge for yourself.

NINTH: Jesus Christ, by virtue of his humanity, has to fulfil all the obligations to God; therefore, he will have to pass through tests and be tried by Satan as well. So is it necessary that we include this matter in the discussion of choice or lack thereof?

TENTH: We have not placed any limits on the authority of God except for that limit to which every attribute is bound to by its nature. For example, we call Him the Omnipotent, but this cannot mean that He can also bring opposites together simultaneously, because another name for such bringing together of opposites is falsehood. And falsehood is no attribute that He should desire to bring into being, but only to manifest the truth. Thus, the meaning of Omnipotence is this that He should bring into being that which is possible and there is no need whatsoever for Him to make that which is impossible because that can only happen by lying. It should be clear that just as we cannot place inappropriate limits on Divine powers; similarly, we cannot place inappropriate limits on the free will of man.

ELEVENTH: Prayer is useless while one has full authority; this means that we also possess unlimited knowledge and power. However, I have never made any such claim, only that his [man's] knowledge, power, and authority are all limited. So, in short, your assumptions and your suppositions are just imaginary.

TWELFTH: We have never said that putting a seal on hearts and eyes is not meant to be metaphorical; therefore, why should this objection be made against us?

THIRTEENTH: We totally accept that the being of God

Almighty is absolutely Self-Sufficient, but He is only free up to where all His attributes unanimously permit. Thus, if He should desire to be unjust to someone, then the attribute of Justice must prohibit it. Or if He should be moved to be pleased with unjust suffering, then His attribute of **Goodness** must prevent this. And so on.

He has many blessed attributes that can work being inclusive but cannot do so exclusively, just as when one attribute works, all the other attributes unanimously work together to aid it, even though the actual manifestation is of the original attribute which is in operation. And if one attribute is functioning, then it cannot be said that it is singular and no other attribute works with it. And it is not suitable for two attributes to—God forbid—contradict one another in any way.

FOURTEENTH: In the first instance, you continually demonstrate a lack of knowledge regarding the differentiation of the two attributes: Mercy and Goodness. The difference is that Mercy is shown after being held accountable or after some suffering, while Goodness is only shown to keep the related people happy. Just like when a person is stuck in a problem, the attribute of Mercy delivers him from his misfortune, and if a person wishes to keep his animals happy and he feeds them the best food which they can eat, then it is due to Goodness.

Thus, this word '**Goodness**' has been made mention of by the Prophet **David** who says, 'Oh, come, taste and see that the Lord is good!' Now, it is the duty of Justice that when sin is committed, it should remedy it, and Mercy cannot precede this, but rather after the redress and accountability have been done, it should come to seek to free the person. Until sin is committed, whatever good that is done to him is according to Goodness. And it should also be remembered that whatever has come into existence from nothingness has the right to ask his Creator that *Why has such and such pain afflicted me? If You are Just, deal justly with this.* If a goat is

slaughtered then it is not enough to say that *I am your Creator and Master, I give you a little pain for the benefit of others, do not complain unjustly*. So, Justice does not wish that anybody suffers for something which he is not liable, or that the suffering might not lead to the development of some excellence in him. That is why I stated the three different types of suffering that you cannot ignore or erase. And then, thinking all suffering to be of just one type, how can you permit God—donning the cloak of Creator and Master—to take any and every worthy and unworthy action?

I have repeatedly stated to the gentleman that the attributes of Justice and Truth cannot be manifested without any benefit. So why do you ignore giving regard to the demand of Justice? Will Justice stop its demand if you ignore it? Verily, until its demand is fulfilled, Mercy cannot be shown.

FIFTEENTH: According to you, in *Sūrah al-Fātiḥah*, Allah the Exalted has not moved away from Justice nor has He given priority to Mercy over Justice; but rather, He has given people the shelter of His mercy, and this is rightly so. Whatever other vain illusions you may have is your choice.

SIXTEENTH: This is true that Allah the Exalted desires of His creations that they act in such and such a way and it is for their benefit as well, but to reject the Divine Rights by this is wrong. Does not God have some rights upon His servants? If not, then what recompense does God have for sins and why does He warn them of the sword of justice? When there is no recompense, then why the need for punishment?

The admonition of a father is indeed for the betterment of the son, but is the word of punishment absolutely meaningless? Admonitions are derived from Mercy, while punishment is derived from Justice. Thus, we also admonish and punish our children, but this does not mean that they should simply die. And when they become unworthy and are expelled, then it means they are being punished: ‘These are the consequences of your actions.’ Accordingly,

these two matters are clearly differentiated; so why should they be ignored?

SEVENTEENTH: We concede that the battles of Islam were of many kinds—for example: defensive, retaliatory, and administrative, etc.—but the reason given in the verse being debated is: ‘Kill those who do not believe in Allah and the Last Day and do not differentiate between the lawful and unlawful.’

Signature—English
 Ghulam Qādir Fasih
 President
Representing Muslims

Signature—English
 Henry Martyn Clark
 President
Representing Christians



2 June 1893

Statement of
 HADRAT MIRZA
 [GHULAM AHMAD] SAHIB

Deputy [Abdullah Atham] sahib states that before the manifestation there was a link with the second Person of the Godhead, but we cannot accept this unless he presents clear verses from the Gospels that the manifestation happened afterwards and that there was a link with the second Person of the Godhead from the beginning. Then his saying that *I have proven the possibility of Trinity by logic, and have proven its occurrence through the Word of God*; both of these remain—as of today—mere claims.

The audience may peruse the pages of his replies and see; where has he logically proven the possibility of the **Trinity**? The judgement of a logical nature is always conclusive. If it were to be logically permissible for the Messiah to be included in the Trinity, then logic would dictate this to be possible for others as well.

Then Deputy sahib asks upon which Prophet did the Holy Spirit descend in the form of a dove? I proclaim that if the Holy Spirit had descended on Jesus the Messiah in the form of a **gargantuan** animal like an elephant or a camel, then it might have been some small occasion to boast; but to boast about a tiny little bird—labelling it as something incomparable—is totally out of place!

Behold, according to the disciples, the **Holy Spirit** descended upon them in the form of sparks of fire and sparks of fire prevail over a dove, because if a dove falls into the sparks of a fire it will get burned.

And your comment that which Prophet is equal to Jesus? only exposes your wishful thinking. I ask if Moses, peace be upon him, was not greater than Jesus, peace be upon him, for whom he was sent

as a follower and devotee and was called a follower of his law? Some Prophets excelled so much more than the Messiah in performing miracles that—according to your Books—touching the bones of the deceased, they brought them back to life. Furthermore, the miracles of the Messiah remain suspended in a state of doubt owing to the mention of the pool [of Bethesda] that is recounted in John 5. And the glitter of all the Messiah's miracles is dissipated by this account.

Moreover, so far as his prophecies are concerned, they already suffer a rather weak and feeble state, so on account of the excellence of which of his actions and practices is the superiority of the Messiah established?

Furthermore—by the way—if he was superior, then what was the need for him to be baptised by the Prophet **John**, and why did he confess his sins in front of him, and reject being called 'good'? And if he possessed **Divinity** why would he have replied to Satan saying that it is written not to prostrate before anyone but God? And your criticism of my statement alleging that there is a verse in the **Holy Quran** stating that nothing whatsoever is in your control; this is not your misunderstanding but your **feigned ignorance**. I had had it written in my statement of yesterday that the meaning of this verse is not what you allege. The purpose is only this much that Allah the Exalted says that *you should follow My command and law; you have no authority to interfere in this*. Now, assess whether this statement is about compulsion being imposed upon man or whether the statement applies to an occasion when some people were prevented from unnecessarily intervening in the affairs of governance?

Therefore, I reiterate—whether you listen to me or not—that the Holy Quran has repeatedly mentioned quite clearly about choice, for which reason man will be held accountable. However, on other occasions, it is also stated in refutation of some **false religions** which existed in Arabia, that as you people believe, that such and such idol has a hand in the Divine system is absolutely wrong. That the source and root of every matter is God and that He is the Ultimate Cause

of all causes and the Provider of the means for all causes, is the very reason that at times in the Holy Quran, God Almighty—removing reference to the intervening causes—refers to Himself as being the Cause of all causes, just as He states that, ‘The ship that sails in the sea is by Our beneficence.’ In short, we have given you **ample reply** here that an objection of compulsion cannot be raised against the Holy Quran nor are we called those who compel. You are still unaware of the doctrine of the Muslims; you do not even know that God Almighty orders for the hand of a thief to be cut off and that an adulterer should be stoned, so if the teachings were compulsive who could be stoned?

In the Holy Quran there are not just one or two, but hundreds of verses which prove the free will of man and, should you wish, a complete list will be presented. Notwithstanding, you yourself even believe this much that man does not have complete free will from all aspects, and his faculties and abilities and other external and internal causes are governed by God Almighty—this being our religion as well—so why do you unnecessarily prolong discussions with **absurd reasoning**?

Notice that when I presented to you as a rebuttal that it is written in the **Torah** that the heart of Pharaoh was hardened and that it is also written in **Proverbs** that the wicked were made for a day of evil, you submitted rather shallow explanations and then it is strange how you oppose the clear verses of the Holy Quran with such callousness that has driven you to the extremities of baseless bigotry. How fitting is someone’s **saying** that this is what happens when one does not pay due regard to the dignity of others!

The Holy Quran has not been revealed to explain just one half, but on just such occasions it is its responsibility to explain both halves. Sometimes, in regard to Him being the Cause of all causes, He explains the extent of His sovereignty and sometimes, by virtue of man being made accountable due to his given freedom of choice, He explains the authority that man has been granted. Hence, to take one statement

from one place and impose it upon another without considering its proper context—if this is not bigoted, then what is?

If this is what you believe to be a valid objection, then we can prepare and present a veritable hoard of these types of verses duly listed from your Torah and Gospels, but I absolutely detest these worthless and absurd discussions. There is no doubt whatsoever that the words and meanings of the Torah, Gospels, and the Holy Quran completely agree on this issue without any differences, yet to argue in the presence of explicit agreement is **shameful wrangling**. Notice that these are the words found in the Torah: ‘I have hardened the heart of Pharaoh.’ Now you have excised these words and fabricated new words, stating this instead: ‘I did not harden it, but I let him become wicked.’ Yet even then, the result is still the same. If in the presence of someone a child is sitting near a well and is about to fall in it, and that person did not save the child even though he could have saved the child, then is he not at fault?

In any event, when you fixate upon semantics, is it not our right to criticize as well? If objections can be made against some words of the Quran, then similar words are also found in the Torah. In particular, the reference of Proverbs is worthy of your **attention**, wherein it is clearly written: ‘I have made the wicked for the day of evil.’

Now you had it written that God Almighty says, ‘I have created the wicked people for Myself.’ Lo and behold! Where it was, ‘for a day of evil’, there is, ‘for Me’. If this is not deliberate distortion, then what is it?

Then you decided to **deceive** people by pointlessly arguing on the Mastery of God Almighty. May it be known to you that although God Almighty is Holy, He does not hold anyone accountable without revealing His law. Besides this, it is a fact that all God Almighty demands—essentially—is that nobody associate partners with Him, no one disobey Him, and no one deny His existence. He does not consider other types of sins as truly sinning until His laws have been revealed.

Observe, in the time of Prophet Adam, God Almighty had permitted marriages between brothers and their real sisters. Then, at various times He permitted the drinking of alcohol, while at times He prohibited it; sometimes He permitted divorce, while sometimes He prohibited divorce; sometimes He permitted revenge, while at other times He prohibited revenge; and these are only within the species of humankind. If we look into the species of animals, then we see that there is no difference in mothers and sisters, etc. Every type of unlawful and illegitimate action takes place before God and offspring are born from them. Assuredly, **it is proven** from this that accountability does not exist prior to the revelation of a Book and you have already conceded that all these laws are for the benefit of man.

Moreover, you have still not given any valid rebuttal to the argument that in the event that all these ordinances are conceived to be for the benefit of man, and accountability is not even established before the promises and warnings of God Almighty; then—since this method can operate this way in a manner so easy for God Almighty to accept the repentance of the repenters in accordance with His promises—what is the need for any other irrational method?

I will answer the rest of this issue at another time. At this moment in time, I will talk about the remaining issues regarding jihad, and that is—as I have already mentioned—jihad was only undertaken to establish peace, to destroy the glory of the idols, and to thwart the attack of the enemies. And this verse, namely:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ
الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ¹

What benefit can this verse give you and what compulsion in faith is proven from this verse? Its meaning is clear: Fight those faithless people who believe not in Allah nor in the Last Day—that is to say, those

1. *Sūrah at-Taubah*, 9:29 [Publisher]

who are practically involved with indecent and filthy actions—nor hold as unlawful what is unlawful, and do not follow the ways of truth, and are from among the People of the Book, until they pay the *Jizyah* [tax] with their own hand and acknowledge their subjection.

Now look, what does this prove? Verily, this merely **proves** that we should fight those who, through their rebellious behaviour, obstruct people from the right path and attack the true religion unjustly, and safeguard those who seek the Faith. How does this prove that the fight started without any attack from their side?

It is absolutely vital to examine the chronology of the battles, and so long as you refrain from studying the chronology, you will—intentionally or inadvertently—immerse yourselves into grave errors. The **sequence** is that first the disbelievers decided to kill our **Holy Prophet**^{sas} and expelled him from Mecca due to these attacks. They then pursued him. When the persecution intensified to the extreme, the first verse regarding fighting was revealed, which was:

أُذِنَ لِلَّذِينَ يُقَاتُونَ بِأَنفُسِهِمْ أَن يُجَاهِدُوا وَإِن لَّيَكْفُرُوا عَلَىٰ نَفْسِهِمْ فَكُلِّبُوا ۚ أَلَمْ يَكْفُرُوا مِن دِينِهِمْ
 بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ¹

Meaning that: Permission to fight is given to those against whom war is made by their opponents. They have been given this permission because they have been wronged—and Allah indeed has the power to help those wronged—These are the people who have been driven out from their homes unjustly, and their sin was nothing other than that they say, ‘Our Lord is Allah.’

Note that this was the first verse from which the sequence of battles began. Subsequent to this, under the circumstances when the enemy did not desist from fighting, God Almighty revealed the second verse:

1. *Sūrah al-Ḥajj*, 22:40–41 [Publisher]

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝¹

Meaning that, and fight in the cause of Allah against those who fight against you, but even then do not transgress, for Allah does not befriend those who transgress.

Then He states:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجْتُمُوهُمْ²

Meaning that, and kill them wherever you find them and drive them out just as they have driven you out.

Then He states:

وَلُحِبُّوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ ۖ وَيَكُونَ الدِّينَ لِلَّهِ³

Meaning that: Fight them until their rebellion comes to an end, and the obstructions to religion are lifted, and the religion of Allah begins to reign.

Then He states:

قُلْ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَصَلُّوا عَلَيَّ وَكُفِّرُوا بِي وَاسْجُدُوا لِلْعَرَارِ ۖ وَأَخْرِجُوا أَهْلَهُ مِنْهُ الْكَبِيرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ الْكَبِيرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ ۖ إِنِ اسْتَطَاعُوا⁴

Meaning that, fighting in the Sacred Month is indeed a sin, but to hinder men from the way of Allah, and to be ungrateful to Him and to expel the virtuous servants of Allah, the Exalted, from the Sacred Mosque, is a very great sin; and to spread rebellion, that is to say, to

1. *Sūrah al-Baqarah*, 2:191 [Publisher]

2. *Sūrah al-Baqarah*, 2:192 [Publisher]

3. *Sūrah al-Baqarah*, 2:194 [Publisher]

4. *Sūrah al-Baqarah*, 2:218 [Publisher]

obstruct peace, is worse than killing. And they will not cease fighting you until they turn you back from your faith, if they can.

Then He states:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ إِلَىٰ آخِ ۱

Meaning that, and had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder.

Then, again He states:

إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۲

Meaning that, and if you desire to punish the oppressors, then punish them to the extent to which you have been wronged.

وَلَكِنْ صَبِرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ۳

[Meaning,] And if you show patience, then, surely, that is best for those who are patient.

Then, to warn the People of the Book of their sins He states:

يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مِن مِّنْ آمَنَ تَبِعُونَهَا عَوَجًا ۴

[Meaning,] O People of the Book! Why hinder ye the believers from the path of Allah, seeking to make it crooked.

So this was the reason why fighting with the People of the Book had to be taken up, because they hindered the call towards truth, aided the idolaters, and joined them in trying to destroy Islam, as it has been

1. *Sūrah al-Baqarah*, 2:252 [Publisher]

2. *Sūrah an-Nahl*, 16:127 [Publisher]

3. *Sūrah an-Nahl*, 16:127 [Publisher]

4. *Sūrah Āl 'Imrān*, 3:100 [Publisher]

shown with much explanation in the Holy Quran. So what other solution was there other than to fight them and repel their attacks? Nevertheless, the Muslims were still not ordered to kill them. Instead, God Almighty stated:

حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ¹

Meaning that fight with them until they pay the *Jizyah* [tax] acknowledging their subjection.

God has clearly stated that Islam did not instigate jihad, meaning fighting, just as He states:

وَهُمْ بَدَأُوا² أَوَّلَ مَرَّةٍ

Meaning that these same opponents were the first to commence hostilities.

So now, when they were the ones to start and exiled [Muslims] from their land, massacred hundreds of innocents, pursued them and gave publicity to this success of their idols, then what other right and wise choice did the Muslims have other than to punish them?

In contrast to this, look at the battles of Prophet **Moses**^{as}. Look at the people against whom they were waged—what pain and suffering was incurred from them and yet how merciless were those battles in which hundreds of thousands of innocent children were killed? See Numbers 31:17, Deuteronomy 20:1; 1 Samuel 18:17, then 1 Samuel 25:28. Then, from Deuteronomy 20:10, and these verses it is also proven that first a message of reconciliation also used to be sent, as is evident from 1 Shab 102.³ [sic] Furthermore, it is clear that a *Jizyah* [tax] was also

1. *Sūrah at-Taubah*, 9:29 [Publisher]

2. *Sūrah at-Taubah*, 9:13 [Publisher]

3. In the King James Version this reference is Deuteronomy 20:10. [Publisher]

taken as mentioned in Judges 1:28, 30, 33, 35 and Joshua 16:10. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

Twelfth Paper

DEBATE 3 JUNE 1893
PROCEEDINGS

Deputy Abdullah Atham started dictating at 6:02 and finished at 6:04,¹ which was read out. Mirza [Ghulam Ahmad] sahib started dictating at 7:27 and completed it at 8:20. This was also read out loud. Afterwards, the two presiders signed the respective documents and the session was adjourned.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

1. The correct time is 7:04. [Publisher]

3 June 1893

Statement by

DEPUTY ABDULLAH ATHAM

THE REMAINING FROM 1 JUNE—Regarding compulsion in faith, review (1) It is written in *Sūrah al-Anfāl*:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ¹

Meaning that fight them until there remains no mischief and religion becomes wholly for Allah. (First *Rukū'* of *Sūrah at-Taubah*): 'And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way free. And if any idolater asks for protection, grant him protection till he hears the Word of Allah; then convey him to a place of security.'

Then, it is written in the first *Rukū'* of *Sūrah at-Taubah*: 'Say to the desert Arabs who stayed behind that ahead you will have to fight a very contentious army; either you will kill them, or they will believe.'

So apart from the verse we have been debating about, these are other verses that very clearly indicate compulsion in faith. And besides these, we have never denied those many statements in the Holy Quran regarding defensive, retributive, and administrative jihad. From among the various types of jihad, this is a unique type of jihad which we are emphasising and which indicates faith

1. *Sūrah al-Anfāl*, 8:40 [Publisher]

by compulsion. What does this mean that ‘fight them until there is no opposition to the religion of Allah and all religion becomes wholly for Allah’? And then what can this mean, ‘But if they repent and observe Prayer and pay the Zakat, then leave their way free. Otherwise, attack them from every path’? Then, from among them also, ‘if any idolater asks for protection, grant him protection till he may hear the Word of Allah, then convey him to a place of security’; in other words, such a place of protection where strangers cannot cause trouble, and if they turn away from Islam then they should not cause harm to any Muslim. Then, what does this mean that ‘either you kill them or they will submit’? The summary is very clear; all of these statements are commands to compel belief.

THE REMAINING ANSWER IN THE PAPER OF 2 JUNE—Then, Sir, you mentioned again the Word becoming flesh, the Word, meaning the Second Person of the Godhead. In the first chapter of John it is written thus that the Word became flesh but its manifestation, for the office of Messiahship, became apparent at the age of thirty; when the Holy Spirit descended and a voice was heard saying, ‘This is my beloved Son. I am pleased with him.’

Sir, you repeatedly object to the issue of Trinity in Unity. It is incumbent upon you first to prove that absolute unity means something other than a being with multiple attributes or show in anything something other than a multiplicity of attributes. It should be clear that the definition of attribute is that it is a power which is constituted of one particular type of thing, for example, light only does the work of illuminating, etc., similarly a being which is the embodiment of all attributes and only has one task to perform.

You must not forget that we consider an attribute to be a Person of the Godhead; our meaning of a Person of Godhead is a particular being that is the epitome of all attributes. And our proof, which is based on a part of the attribute, by it our meaning is this, that that which is true for the part is also true for the whole.

We make the following statement regarding the three Persons of the Godhead: just like something exists in its own right and the others are equal to it and necessary and indispensable in it; in the same way, the First Person of the Godhead who is referred to as the Father, exists in His own right and the other Persons of the Godhead, i.e., the Son and the Holy Ghost, are necessary and indispensable in it. And such things where one exists in its own right and the others necessary and indispensable from it do not divide up the essence though they each have their own distinction.

3) You seem to have mocked the subject of the Holy Spirit descending in the form of a dove stating, 'A bird is nothing but a small animal, why did it not descend in the form of an elephant or a camel?' In answer to this, you should know that the dove is said to be a harmless animal and the harbinger of peace at the time of the flood of Noah; this is what was indicated by it descending in the form of a dove, while elephants and camels are mentioned as impure animals in the Torah. The Holy Spirit could not have come in their form. Nevertheless, if somebody were to say in response to your mockery that *why did your Master, the Arabian Prophet, appear in the form of a small human body? Why did he not appear in the shape of a Simurg*, then what would you say to this mockery?

4) When Moses^{as} says that *you should hearken to the Prophet who is to come like unto me, from among you*; what does this say about who will be greater, the one who should be listened to, or the one whose listening has come to an end?

Then, it is written in Hebrews 3:3 that Moses was the servant of the house whilst Christ the Messiah was its master. Then, Moses came to the mountain to meet Jesus Christ; Christ did not go to meet him, so whose is the greater stature?

5) This statement of yours is incorrect that some miracles are small and some that are great also. They are the same handiwork of One Powerful Being. The making of a fly or an elephant requires one and

the same power, but here the thing I find most amazing is that you have not proven any miracle of the Prophet of Islam at all, be it big or small. You contented yourself only by mentioning the miracles of others, or you made mention of some of your own visions and marvels that never made any demonstrable impact on the people.

6) Jesus Christ had never made any confession of his sins, neither in word nor implication, nor was there ever a religious verdict of sin placed against him.

It is true that the Holy Quran does not consider man to be only subject to coercion but rather, on the one hand, he is subject to coercion and at the same time he is subject to destiny; that is to say, a being with a choice. But what I say is that coercion occupies the foremost position in this and that these two are also contradictory to each other. Thus, we will give more references to verses that prove the foremost nature of coercion:

1—The gist of what is stated in the tenth *Rukū'* of *Sūrah an-Nisā'* is: Those who say that good is from Allah and evil is from you; you should tell them that, 'It is all from Allah alone.'

2—Then, in the eleventh *Rukū'* of *Sūrah an-Nisā'* it is said that 'The one whom Allah causes to become misguided, you cannot bring to the right path and for such a one there is left no path at all.'

3—Then, in the seventh *Rukū'* of *Sūrah al-Mā'idah* it is said, 'If God had so desired He would have given to all the same religion, but He wished to try you.'

Then, in the seventeenth *Rukū'* of *Sūrah al-An'ām*, it states: 'They say that if Allah had pleased, we could not have joined gods with Him. In like manner did those who disbelieve say before.'

9) You have wrongly used the word *ītlāq* for the free will of man; but rather, man is actually completely free within his **fixed limits**. I have never believed what you say, that there is some outsider involvement also in the exercise of free will, nor do I absurdly engage in argumentation. As they say, 'Everyone ponders according

to his capacity!' But this contradictory issue of compulsion and free will for man is only to be found in the Quran alone.

10) I have repeatedly explained the meanings of the hardening of Pharaoh's heart; further repetition is of no use.

11) In Proverbs 16:4, it does not state that the wicked were created for wickedness but a day of evil. And the explanation of this can be found in Ezekiel 18:23, 32 and 32:11, and 2 Peter 3:9. And in 1 Timothy 2:4 it is written that the wicked people are given a respite for salvation and the pleasure of God is not in this, as the Quran states regarding your Prophet *استغفر لذنبك وللمؤمنين و للمؤمنات* *seek forgiveness for your sins and for the sins of believing men and women.*

With regards to being baptised, Jesus has declared his purpose himself; in other words, so that complete righteousness is attained—that is to say, to follow the present commandments and Divine laws. It should be known that the Mosaic dispensation and the actions of previous prophets remained until the day of the Pentecost, when Jesus Christ, by becoming resurrected, ascended to Heaven; from that moment on the Christian law was established. Before this, it was the previous law, and there was no mention of a succeeding law.

Now, you state that John baptised Jesus because he was greater, but John states himself that *I am unworthy of even untying his shoelaces. Behold the Lamb of God, which shall be sacrificed for the sins of all the people.*

You have repeatedly asked me questions regarding the issue of being good, and its answer has also repeatedly been given; so now there is nothing else to say about this except that it should be remembered that the conversation which Jesus had with the man that 'Why do you call me good? There is only one who is good, that is, God!' and at the end of the conversation he said to this same person, 'If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But the young man went away sorrowful.'

Now, what does this mean? It means that Jesus was the Master of all Life and Wealth, but that young man did not believe him to be the master, which is why he was warned that you do not know me to be God as such, because all Jews believed that there could be no one good except God. That is why Jesus said to him, ‘Why do you deceitfully call me good?’ What Jesus said to him was by way of reforming his deceit and was not intended to reject his own Divinity.

7) What harm to his Divinity is there in Jesus, the man, being tried by Satan? He was tried because he was human and by remaining standing he regained and established what the first Adam had lost by falling, so where in this is there anything to object to? Let the wicked die in his wickedness? So this is wrong to say that the wicked were made wicked, just as it is wrong to say that Satan was made Satan. The truth is that Satan was made a holy angel, then after sinning, he formed himself into Satan. And this is also a mistake to consider letting somebody become wicked, as being the same as making somebody wicked. And regarding the example of the child which you gave, it too needs correcting, that if he is not aware of the differentiation between good and evil or if he does not possess the power to do good or evil then he is also to be exempted from judgement, and his death is not for being reborn.

12) You have deemed me to be a fraud; for this, I send peace upon you and my forgiveness without you even asking for it. (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

By
 ḤADRAT MIRZA
 [GHULAM AHMAD] SAHIB

Of all these verses of the Holy Quran that Deputy [Abdullah Atham] sahib has again written from which he wishes to derive the result of faith by compulsion, it is sad that in presenting these verses he did not employ an iota of fairness. I had clearly established in my earlier writing that the teaching of compulsion is most certainly not present in the Holy Quran.

First, the disbelievers started by inflicting great suffering upon hundreds of believers, killing some and expelling others from their homes. Then they pursued them, and when their cruelty exceeded all bounds and their crimes became worthy of punishment in the sight of God Almighty, then Allah the Exalted sent down this revelation:

¹(Pt. 17 R. 13)—اِدْنِ لِلَّذِينَ يُفْتَلُونَ بِاَنَّهُمْ ظَلَمُوا ۗ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرٌ

In other words, now Allah the Exalted also grants permission to retaliate for those people upon whom excesses were committed—that is to say, the Muslims—and for whose killing plans had been set in motion.

Thereafter, on account of all the bloodshed which the people of Arabia had unjustly perpetrated and because of the brutal slaughter of Muslims that they had committed already, they had collectively become deserving of the law of retaliation. They had become worthy of being killed in the very same manner in which they had unjustly

1. Permission to *fight* is given to those against whom war is made because they have been wronged—and Allah indeed has the power to help them—(*Sūrah al-Ḥajj*, 22:40). [Publisher]

murdered innocent victims, unleashing brutal torture upon them. And just as they had expelled the Muslims from their homes and heaped destruction upon them, and taken possession of their wealth and properties and homes, the same should be done to them. However, just as God Almighty had given them some exemption, saying that their children and women should not be killed, so did He permit that if anyone of them becomes a believer on his own before he is killed, such shall be saved from the punishment which he had become liable for by virtue of his previous crimes and the shedding of blood. The Holy Quran is filled with such statements just like this very verse that I have presented. And together with this, there is this other verse as well:

¹(17/13)—الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

Meaning that: Alas those oppressed who have been driven out of their homes unjustly only because they said, ‘Our Lord is Allah’.

Then, after this, I present this verse:

²وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

Meaning that kill those idolaters of Arabia until no rebellion remains and religion—meaning governance—becomes wholly for Allah.

How is compulsion deduced from this? All that can be found from this is that you fight them until their power is broken and mischief and disorder are lifted, so that those people who had secretly embraced Islam should also be able to follow its commandments openly. If it had been the desire of Allah, the Lord of Glory, that faith should be forced upon people, as Deputy sahib is understanding things, then why were *Jizyah* [taxes], reconciliations, and treaties made allowable? And why were the Christians and Jews permitted to live in peace by paying

1. *Sūrah al-Ḥajj*, 22:41 [Publisher]

2. *Sūrah al-Anfāl*, 8:40 [Publisher]

the *Jizyah*, spending their lives in harmony under the shadow of the Muslims?

Furthermore, the explanation which Deputy sahib has given for the word **مَأْمَنَهُ** [*ma'manah*—his place of security] is not a correct explanation. The meaning of the verse is that if some idolater wishes to hear the Holy Quran take him into your protection till he hears the Divine Word and then convey him to his own place of security.

Then, after this verse comes the verse:

¹ (*Sūrah at-Taubah, Rukū' 1*)—**ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ**

In other words, this concession is put in place because they are a people who have no knowledge.

Now, Deputy sahib takes this verse to mean that after listening to the words of Allah you should take him to such a place from where he cannot escape. If this is the standard of fairness and understanding, then it is understood what the consequences of this debate will be. You are unaware that the words of the Divine language in fact are: **ثُمَّ أَرْبَعُهُ** ² **مَأْمَنَهُ** Meaning that *then convey this idolater to his place of security*. Now, to distort such crystal clear and manifest words and to assert that this means to take him to such a place from where he cannot escape—continually remaining in the custody of the Muslims—is akin to murdering a manifest truth.

Then, Deputy sahib presents this verse in which is the command to kill them after four months have passed, yet he fails to realise that this was for those criminals who broke their covenants, as Allah, the Lord of Glory, states:

³ (*at-Taubah, Rukū' 2*)—**كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ**

1. *Sūrah at-Taubah*, 9:6 [Publisher]

2. *Sūrah at-Taubah*, 9:6 [Publisher]

3. *Sūrah at-Taubah*, 9:7 [Publisher]

Which means exactly this very thing, that, after their breaking of the treaties, what trust remains of their words or deeds?

Then He states:

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَاذِمَّةً، وَأُولَئِكَ هُمُ الْمُعْتَدُونَ¹

[Meaning,] These idolaters observe not any covenant nor any tie of relationship, and it is they who exceed all bounds.

Then He states:

وَلِإِنْ تَكَفَّرُوا آبِيَاءَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا آلَ الْكُفْرِ! إِنَّهُمْ لَا آيَاتَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ○ أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا آبِيَاءَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُواكُمْ أَوْلَ مَنَاقِبَةٍ²

Meaning that: And if they violate their oaths after their covenant, and attack your religion, then fight these leaders of disbelief—surely, they have no regard for their oaths—that they may desist. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you?

Now, a fair-minded person can see from examining all these verses that there is no connection here at all to the use of force to make someone believe. In fact, the idolaters of Arabia had taken their persecution and shedding of blood to such extremes that they had become deserving of punishment. Just as they had murdered Muslim men and killed Muslim women mercilessly and also their children, they had become deserving under the Mosaic law of jihad that their women should have been killed, and their children should have been killed, and their young and old should have been put to the sword, and expelling them from their homelands, their cities and villages should have been razed to the ground.

1. *Sūrah at-Taubah*, 9:10 [Publisher]

2. *Sūrah at-Taubah*, 9:12–13 [Publisher]

However, our Holy Prophet^{sas} took no such action. Instead, he gave them every type of concession, so much so that even though they had become liable for death owing to the bloodshed they perpetrated, he still presented them this additional concession that if any one of them wished to join Islam willingly, then he would be afforded safety.

Now, allegations are raised against these compassionate and merciful teachings of Islam, but the battles of Moses^{as} are considered holy. It is sad, very sad; if at this moment in time, justice was adopted, there would be no difficulty in understanding the difference between the two scenarios. It is also amazing that the God who commanded Moses^{as} to unjustly—without any reason—borrow the tableware and jewellery of the people of Egypt and then having deceptively taken custody, regard them as his own property, and then treat the enemy so mercilessly as to kill many hundreds of thousands of their children, loot their wealth, and take out therefrom a portion for God; and that Prophet Moses^{as} can pick out for himself whichever woman he pleases, and under some circumstances even *Jizyah* should be seized, and the cities and villages of the enemies should be burnt to the ground; yet that very same God states in the time of our Holy Prophet^{sas}—despite His just mentioned leniencies—do not kill the children, do not kill the women, stay away from the monks altogether, do not set fire to crops, do not demolish the churches, and only retaliate against those who take the first step in trying to kill you; and if they pay the *Jizyah* or if they are from the parties in Arabia who are liable to death because of their previous bloodshed, leave them alone if they accept Islam; and if any person wishes to hear the Word of God, then take him in your protection and when he has heard the words of God, convey him to his place of security! It is such a shame that now allegations are raised against that same God. It is a shame that those very people are raising allegations against these ideal and extraordinary teachings, who believe that the bloodletting of the Torah—from which even innocent children were not spared—were commandments from God Almighty!

Then Deputy [Abdullah Atham] sahib stated in support of his

statement regarding the issue of mercy without recompense, which it is wrong to believe that mercy comes before justice, that—in fact—the treatment which is extended before justice is called ‘goodness’, and mercy takes effect after justice. It is a shame that Deputy sahib continues to commit error upon error—which of his errors should I correct?

It should be clear that goodness—otherwise known as ‘beneficence’ or ‘generosity’—is not an attribute; in fact, it is the consequence and reward of a state of being. Here, the thing which should be named an attribute is nothing except Mercy; there can be no other name for it. And Mercy is the state when man or God Almighty—finding someone in a state of weakness, fragility, and feebleness, or affliction and in need of help—turns His attention to him to support him. Then the help which results—no matter how it comes into being—you may name it *goodness* or *virtue* or *kindness*. It may be that kindness is not an attribute and is not the name of a feeling ingrained in the heart, but it is definitely the result of that ingrained state of mercy.

For example, when an utterly helpless and hungry person comes before us, then by seeing his initial state of feebleness and weakness, a feeling of mercy develops in our hearts for him. Then, with this zeal of mercy, we will attain the ability to do good, and that goodness that you speak of will come into being. So now look, is goodness the fruit and the result of Mercy or is it a completely separate attribute? The fair-minded people can judge this for themselves.

Then you state that Mercy comes after Justice. From this you mean to reject the words in *Sūrah al-Fātiḥah* of the Holy Quran, which are ¹الرَّحْمَنُ الرَّحِيمُ. But how Mighty is Allah the Exalted that from this, the veil is being lifted to expose your lack of knowledge? Who does not know that Mercy—as I have just explained—is born of seeing somebody in a state of weakness or feebleness or affliction, and not that it comes into being after justice is manifested?

This is how it is in the Torah: Ezra 3:11, Nehemiah 9:3 and 9:19,

1. The Gracious, the Merciful (*Sūrah al-Fātiḥah*, 1:3). [Publisher]

Psalms 86:5 and 106:1. Moreover, your other statement, which you keep reiterating as if Mercy and Justice are at war with one another, and atonement was recommended to settle the dispute. This statement of yours is completely wrong. There is no doubt whatsoever that sin comes into being when first the law requiring obedience is published, because disobedience comes after [the promulgation of the law requiring] obedience. So this being the case, it is clear that when the rules are revealed and the Book of God Almighty begins to operate according to its promises—in other words, it will have injunctions like if so and so does good deeds then his reward will be such and such, or if he does bad deeds then his punishment will be such—then, in such circumstances, atonement has no right to intervene whatsoever because decisions are made according to His promises and warnings. This being the case, even if a thousand sons were crucified instead of one, even then the promise of God cannot be broken, nor is it written in any Book that God Almighty breaks His promises. Since the entire foundation is based upon His promises and not on anybody's right, the decisions should—therefore—be made according to His promises.

Your repeatedly stating that decisions are made in accordance with rights amazes me. You fail to understand that nobody has a right against God; if anyone had a right against God, then many allegations would be raised against Him from all directions. As I have already explained, insects, bugs, and all types of animals, which God Almighty has created, would complain why He created them as such.

Similarly, God Almighty also does not hold anybody accountable before His Book is revealed or sent. Besides, the rights of God upon man are as numerous as His favours upon man—in other words, they cannot be numbered—but the term sin will only apply to those actions that fall under the label of disobedience after the Book is revealed. And since this is the case, it proves that God Almighty actually does not generally demand His rights because they are innumerable and beyond measure, but He does hold people accountable for any disobedience.

And acts of disobedience, as I have just stated, are bound together

with promises and warnings; in other words, the one doing good deeds will definitely be rewarded, and the one who does bad deeds will taste the evil fruits thereof. And together with this, it is also promised that salvation can be attained through faith and repentance; so, this being the case, what link remains with atonement? Can someone being crucified relieve Allah the Exalted from the fulfilment of His promises?

Sir! These are punishments required by law which humans will receive—these punishments have nothing to do with rights, and this is also your own belief. So if this is the situation, these rewards and punishments are all due to the promises and warnings. There is no other way which is opposed to this.

And it is true that Allah the Exalted is not pleased with evil nor disbelief—who can deny this? However, crimes can only be called crimes once the law deems them to be crimes. Otherwise, hundreds of impermissible acts have transpired and they continue to transpire, but if they are not included in the Holy Book, then how can they be crimes? For example, just as man kills and sheds blood, similarly a beast like a lion always causes bloodshed to fill its stomach; and just as man follows the injunctions of marriage by refraining from his mother, sister, and other relations, this law is not even found in animals. And for humans, some of the laws of shariah have been changed; for example, the Prophet Moses^{as} was permitted to choose any woman for himself from among the female prisoners of war, to kill children, to deceitfully take possession of foreign wealth and use it as sustenance for long-distance travels, and to burn villages to the ground, but where is this permission granted in other religious laws? (The rest, later.)

Statement of
DEPUTY ABDULLAH ATHAM

The Remaining Answer From Yesterday

14) You will not be able to show that protection was offered on the condition of faith in the wars of Moses. And you cannot say that the epidemics—just as was the deluge of Noah^{as} or other cases of mass deaths—were not by the command of God, or that the innocent killed therein became thereby accounted as not innocent. So you either reject the Torah being the Word of Allah or stop your criticisms. Our criticisms against the Quran are by virtue of it being opposed to Divine attributes, and from this we conclude that it cannot be the Word of Allah and that the Prophet of Islam cannot be a Messenger of Allah, and we have never gone against our objections to accept that it is the Revealed Word or that he is a true Prophet. Thus, our objections are not like the objections you raise against the Torah despite believing it to be the Word of Allah in accord with the Quran and believing that Moses was a true Prophet of Allah, yet you raise objections.

As I have already shown some of the Quranic teachings which are against Divine attributes, I shall state some more such Quranic teachings also. For example, one is that the Quran—instead of teachings worship of the truth—teaches worshipping the fear of falsehood, as is written in *Sūrah an-Nahl* that, ‘whoso disbelieves in Allah after he has believed, providing that he is not forced thereto while his heart is at peace, on such a one is Allah’s wrath.’ In other words, in a state of compulsion, though the heart is at peace in the

truth of Allah, to declare disbelief in Him will not lead to Divine wrath. And this is clearly worship of the fear of falsehood instead of worshipping the truth that is the right of the Omnipotent God.

And then in *Sūrah al-Kahf*, it is written that when Dhul-Qarnain arrived in Arabia, he found the sun setting in a stream of murky water. Now, although it states here that it was Dhul-Qarnain who found this to be so, this is not without the attestation of the words of the Quran—that is to say, the testimony of the Quran supports this finding—but this is not actually correct. Thus, how can it be associated with the truth?

3) These are the limits to the timings of keeping fasts mentioned in the Quran, that it should be started before the manifesting of the white thread of the day and observed till the coming of the dark thread of the evening. The question here is that if the Quran is for all humanity then what will happen to Greenland and Iceland where the sun does not rise for six months? And if you say that there an estimate of timings should be made, then the answer to this is that the Quran itself estimates the time, and does not permit anybody else to estimate it. These are just some of the Quranic teachings by way of example, which go manifestly against the truth.

4) Apart from this, it is obvious that a junior can cite a senior in an oath; and the meaning of the oath is that if his statement is false, then the elder can reprimand him. But in the Quran there are oaths taken of high ceilings, boiling water, olive, and pen, etc. What damage can these things do to God? If these types of oaths are not a joke, what are they?

Today's Answer

1) You state that the Quran does not teach faith by compulsion. Nothing more need be said regarding this; the fair-minded people

will be able to see the statements of both and come to a just evaluation themselves.

To execute a commandment of Divine wrath is different from explaining a suggested policy. Moses was Divinely commanded to completely destroy those seven nations just like when a storm is ordained or an epidemic ordered, in which the sinful are destroyed and the trial of the innocent comes to an end, they are not deemed sinners. However, your commandments are a matter of policy in which it is written that women and children should be kept safe and whoever joins Islam will be protected. And this is precisely protection afforded based on faith, on which these allegations are raised, and no allegation can be raised on the pestilences ordained by God, no matter by what means they are wrought.

The meaning of *أمانه* [*ma'manah*] is not that only the land or house of that very person should be considered to be the abode of peace, in fact, in *Sūrah al-Anfāl* there is a verse, the exact reference of which I shall right now provide, after finding it, which states that whoever does not leave his home to come and stay in our midst is not safe from our war. From this, it is proven that by *ma'minah* is meant that very place where strangers cannot give them any trouble and where they cannot be afforded an opportunity to deviate from the Faith.

I have accepted your many different types of jihad; my allegation is regarding the jihad of faith by compulsion. Whatever else you have stated is totally irrelevant. You have not given a proper answer to the verses that I have presented by way of argument. And regarding what you said that Moses kept, from among the women who remained after the looting, those good and nice for him, what becomes clear from the Torah is that he entered into marriage once with the daughter of Reuel or Jethro. Apart from this he married no one else, nor did he keep a slave girl. However, he did permit to be left free some of the women who were brought by way of loot by the Children of Israel since there were no guardians left for them

because the order was to kill everyone. And this usually happens in every epidemic that some people indeed survive by the will of God. But how can you hide the women of plunder and purchased women that the Quran deems lawful, who in fact had guardians and carers present?

Look at *Sūrah al-Aḥzāb* in which this is written:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ¹

In this verse ownership is by buying, and *فِيء* [*fai*] refers to plunder. And that which Sir Syed Ahmad Khan has said in explanation of this verse it is not the occasion to comment on, but later I shall show the error he makes.

We have shown the difference in the battles of Moses, that they were by the command of God and with His signs, whilst the battles of the Quran were clearly a matter of policy, in support of which never was any miracle shown and the reverence accorded to them goes against the attributes of God, so we cannot consider them to be Divinely ordained.

2) It is true that the Children of Israel borrowed the gold and silver of the Egyptians, but that gold and silver belonged to the true Master who is God, and that same God permitted them to keep it with themselves, so where is the excess in this? The Quran has decreed the *Jizyah* [tax] and a life of humiliation for the People of the Book. Although they were exempt from open massacre, you cannot say that paying the *Jizyah* and being disgraced is nothing small and completely harmless. There is necessarily some harm in this.

I will not give you any additional historical references as to

1. O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses (*Sūrah al-Aḥzāb*, 33:51). [Publisher]

what kind of things happened; we have only chosen the Quran and only on this will we raise our objections and do no more.

3) You assert goodness to be a part of Mercy, but forgive me, this is such a common mistake which even the average thinker can understand. Goodness is that which shows more benevolence than what is rightfully merited, whereas Mercy is that which liberates from the accountability of Justice. But you have pointlessly tried to make sure that the teachings of Atonement are not proven, that is why you do not wish to understand this.

This is a strange thing that you state that Mercy has precedence over Justice, and what is strange in this is that mercy is shown upon being held accountable; in other words, the accountability demanded by justice, so how can it have precedence? The right thing to say is that every attribute manifests itself on its own proper occasion, and those things that you believe to be related to Mercy are in actuality related to goodness; they have nothing to do with Mercy.

I shall define goodness a little more by way of explanation. For example, if a person bathes his animals properly, feeds them, gives them drink, much more so than would ever be available to them if they were to be set free, then this is Goodness. And if a person causes harm to those animals that are under his protection and he is pleased by injuring them, then this is that matter which is opposite to Goodness. Every creature that comes into existence from nothingness has some rights on its Creator, one of them being that they will be protected from any being who wishes to cause them pain for whatever reason; this is the limit of Justice, but whoever excels from this and increases their contentment, then this is Goodness. And when a person is justly called to account for his deliberate and intentional actions and is then helped to be free from this, then this is called Mercy.

4) Regarding animals, what has been said concerning their being killed for purposes to do with the supply of food and our

economic existence? If they suffer some pain then, Sir, you should prove whether it is something apart from the three types of suffering which we have mentioned before, and show if there is some recompense due that needs to be adjudged. Otherwise, what blame is there, and those who are not even aware of the nature of cruelty, or as you also say, how can there even be any recompense done? It appears, Sir, that you have not dived into the depths of this philosophy and seen all four sides of it, nor examined its inside and outside. Once you attain a full understanding of its nature, then you will not even present these kinds of arguments.

5) I had asked a question regarding angels and the birth of Jesus Christ. I have much to say about this, you have not yet given a reply to this; we will wait for it.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

Thirteenth Paper

[DEBATE] 5 JUNE 1893, CE
(PROCEEDINGS OF THE MEETING)

Mirza [Ghulam Ahmad] sahib started dictating the reply at 6:10 and finished at 7:10, and it was read out loud to the gathering.

It was mutually agreed that the debate should finally end today and today should be considered the last day.

Mr. Abdullah Atham started to dictate his answer at 7:55 and finished at 8:55 when it was read out loud.

Mirza sahib began at 9:23 and completed at 10:33.

Respected Khawaja Yousaf, Honorary Magistrate Amritsar, stood up and gave a short speech offering thanks on behalf of the audience to both Presidents and especially to Dr. Henry Martyn Clark for his pleasant morals and excellent arrangements due to which this fifteen day event was able to be conducted in a pleasant and pleasing manner; and if any differences occurred they were amicably resolved by the agreement of both Presidents, and for maintaining amity among the parties by being completely just. After this, both Presidents signed the written documents and the meeting was adjourned—June 5, 1893.

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

By
 ḤADḤRAT MIRZA
 [GHULAM AHMAD] SAHIB

The questions and answers between Deputy [Abdullah Atham] sahib and myself are indicated below by the letters A and G; that is to say, Deputy] sahib is indicated by the letter 'A' and I am meant by the letter 'G.'

A—It is written in the Quran ¹ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ meaning continue to kill until religion is wholly for Allah and there remains no disbelief on the earth.

G—If, in fact, the Quran has dealt with all religions in this way—that is to say, either believe or be killed—then you are true in taking such meanings. Otherwise, you can see what the reality is.

A—If there was no compulsion in religion then why was this condition imposed on the Arabs that they should either believe or be killed?

G—This order for the Arabs was because of the bloodshed and the killing of poor and defenceless Muslims that they indulged in before the Muslims were permitted to fight. To be granted freedom upon believing was a concession that is not against Divine attributes. Look how many times the Jews were spared from the wrath of God Almighty by repentance and by intercession as well.

1. *Sūrah al-Anfāl*, 8:40 [Publisher]

A—You were not able to prove protection being afforded on condition of belief in the case of the battles of Moses^{as}.

G—You have already seen the offer of safety and security in return for the payment of *Jizyah* [tax], see Judges 1:28–35. You have also heard the offer of peace. If there was wrath, then why the offer of peace? See Deuteronomy 20:10, one who desires peace gets nearer to the faith, and then who can stop him from believing?

A—Killing innocent children is like death by epidemics.

G—If killing little, suckling children in front of their mothers with swords and bayonets—not one or two, but hundreds of thousands—is by a commandment of God Almighty, then why are these Quranic jihads considered to be so objectionable? Are these the attributes of God and those not?

A—Moses^{as} was commanded to eliminate these seven nations.

G—Where were these nations destroyed? Peace was arrived at, and they were released upon payment of a *Jizyah*. The women were left alive.

A—Force was used to convert people to Islam.

G—The one who said ¹لَا إِكْرَاهَ فِي الدِّينِ, agreed to peace, gave security upon receiving payment of the *Jizyah*—who can call that person a tyrant?

A—The teaching of the Holy Quran is that one can rob a person by way of deceptive slander. This is what I understood from the statement of Deputy [Abdullah Atham] sahib.

1. There should be no compulsion in religion (*Sūrah al-Baqarah*, 2:257).
[Publisher]

G—If this is indeed the teaching, please present the verse from the Holy Quran. However, those who killed with swords, verily died by swords; those who unjustly robbed the poor, were themselves robbed; as they sowed, so did they reap. On the contrary, they were treated rather leniently, for which much objection is raised these days as to why they were treated that way. They should all have been killed.

A—The Quran gives permission to hide your faith in a state of fear.

G—If this is the teaching of the Holy Quran, then why does the Quran state:

¹ (Sūrah at-Taubah, Rukū‘ 3)—وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

And:

² [Pt.] 28/9—كَأَنَّهُمْ بِنِيَانٍ مُّرْصُومٍ

And that:

³ [Pt.] 22/2—وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

The fact is that there are grades of believers, as Allah the Almighty states:

⁴ [Pt.] 22/16—وَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

1. And strive in the cause of Allah with their property and their persons (Sūrah at-Taubah, 9:20). [Publisher]
2. As though they were a *strong* structure cemented with *molten* lead (Sūrah aṣ-Ṣaff, 61:5). [Publisher]
3. And feared none but Allah (Sūrah al-Aḥzāb, 33:40). [Publisher]
4. Sūrah Fāṭir, 35:33 [Publisher]

Meaning that, there are some from among the Muslims who are overwhelmed by their carnal passions and some who are in a middling state, while some are those who have advanced to the highest perfection of faith. Thus, if Allah the Exalted—conceding that the group of Muslims who are weak, cowardly, and defective in faith—said that if such people, fearing for their lives, were to deny their faith verbally while remaining firm at heart, then such individuals are deemed excusable. Notwithstanding, along with this, it was additionally stated that there are also such believers who bravely lay down their lives for the sake of their faith and do not fear anyone.

The account of St. Paul is not hidden from anybody when he said that, 'I am a Jew among the Jews, and I am a Gentile among the Gentiles.' Moreover, St. Peter even denied [Jesus] three times, fearing the enemies; nay rather, on one occasion—imitating blasphemy and alleging blasphemy—he hurled a curse upon the Holy Messiah^{as}! I have also heard from reliable sources that some Englishmen in Muslim countries, for the sake of expediency, try to show themselves as Muslims.

A—It is written in the Quran that Dhul-Qarnain saw the sun setting in murky water.

G—This is only a description of the ecstatic state of Dhul-Qarnain. If you happen to be travelling on a ship, then you will also see that the sun rises from the sea and also sets in the sea. The Holy Quran has not stated this according to the science of Astronomy. Hundreds of similes and metaphors are used in everyday conversations. For instance, if you said that you had a plate of rice today, should we understand that you ate the plate? Or if you say that some person is a lion, should we understand that his hands are like the claws of a lion and there is, of necessity, also a tail? It is written in the Bible that 'they came from the end of the earth to listen to the wisdom of Solomon,' whereas the earth is round so what is meant by 'end of the earth'? Then, in Isaiah 14:7 is this verse,

‘The whole earth is at rest and is quiet,’ whereas the movement of the earth has been proven.

A—How should one fast in places where the sun does not come out for six months?

G—If we must speculate on the capabilities of people based on their strength, then we will have to illustrate in relation to the period of human gestation, which is the root of all human faculties. Thus, if it is required to abide by our reckoning, then the period of gestation in these countries should last only a day and a half; but if their reckoning is to be employed, then the child has to remain in the womb for 266 years, and the burden of this proof lies upon you. The gestation period lasts only a day and a half, but in the case of it lasting 266 years, it would not be beyond belief to think that they could also hold a fast for up to six months because this is the duration of their day and their faculties are also commensurate with that.

A—Mercy is after justice but goodness, meaning kindness, is before it.

G—Kindness is not an attribute but a consequence of the attribute of Mercy. For instance, a person can say that he felt merciful towards someone, but we cannot say that he felt kindness towards anyone. We feel merciful towards the sick, the weak, the young. If we feel merciful towards a scoundrel or one deserving punishment, then it would only be when he adopts the ways of the weak and the helpless; so in such case, the real cause of drawing our mercy would be weakness and helplessness or would it be something else?

A—Man is free to act as he wishes.

G—If by this is meant that to the extent that he has been bestowed the powers and abilities, then to that extent he has the freedom to use them

as he wishes, then the teachings of the Holy Quran are not against this. Allah, the Lord of Glory, says:

اعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۝١٦١/١١

Meaning, our Lord is He Who gave unto everything its appropriate powers and limbs and then gave them the ability to put these to use. Similarly, He says:

كُلٌّ يَعْمَلُ عَلَىٰ شَاكْرٍ ۝١٥/٩

Meaning that everyone is given the ability to act according to his own powers and manner. If you mean something else, then may they be a delight for you.

A—Can God, under cover of His attribute of Master, permit improper actions?

G—Do not say unworthy. Whatever God has done or is doing is proper and worthy. Look at the book of nature and what He is doing with millions of birds, beasts, and other animals. What do we observe concerning His practice regarding animals? If you look carefully, you will have to agree that the world has been designed in such a way that God Almighty has made every animal for man and his benefit.

A—The Word became flesh!

G—This means that the body of the Messiah^{as} was also God. Instead of one we now have two.

1. *Sūrah Ṭa Hā*, 20:51 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:85 [Publisher]

A—The components of Trinity mean certain established Beings. So these are three separate persons, but their Essence is One. Thus, the Father—who exists in His own right—and the Son and the Holy Spirit are necessary and indispensable from it.

G—Since these three persons are all three perfect, and in all three exists the trait of exercising independent will—the Father exercising His own will, the Son exercising his will, and the Holy Spirit exercising its will—then please explain to us how there can be a unified essence in spite of this actual separation? The example of limitlessness and incomparability is not applicable to this scenario because the actual separation was not made admissible there.

A—No miracle—great or small—has been proven for the Prophet of Islam.

G—The Holy Quran is replete with miracles. In fact, it is itself a miracle; look with care. And the prophecies are flowing through it like an ocean: News of the victory of Islam was given at the time when Islam was weak; news of the victory of the Roman Empire was given when at first they had been defeated; the miracle of the ‘splitting of the moon’ is found there as well. If this raises doubts in your mind thinking it to be against the established system of nature, then you should look at the example of Joshua, the son of Nūn and the Prophet Isaiah, but we can find no trace of the miracles of the Messiah. The pool of Bethesda has taken away all glitter of any such. His prophecies seem to be mere conjectures, and one experiences even greater sorrow that some were not even fulfilled. For instance, when and at what time was this prophecy fulfilled that, ‘Some amongst you will not have yet died when I will come down from the heaven.’ When was the kingdom bestowed for which swords had been bought? The twelve disciples were promised heavenly thrones; where did Judas Iscariot get his throne?

A—The Quran has not made any claim for eloquence and fluency.

G—I shall show that in my next submission.

A—Can God not speak in a pillar?

G—Why not? Moreover, He can address from a pillar and yet remain detached from the pillar and the pillar will not be called the ‘Son of God’ but will remain a pillar as it was before. In fact, speaking from one pillar cannot prevent Him from speaking simultaneously from another pillar. In fact, He can speak from millions of pillars at the same time, but your principle is not in accordance with this.

A—About which Prophet has it been written that ‘he is like Me?’

G—Sir, when some Prophets were called ‘god’, what part of ‘like Me’ is left behind? Indeed, by being called ‘god’, the attributes like the Omnipotent and all others become included.

A—There are many prophecies in the Bible for Christ being the manifestation of Allah.

G—For 1400 years before the advent of the Messiah, scholars had been reading these books of the Jews, and these books passed before the eyes of tens of millions of scholars. Did it not cross the mind of anyone of them that a ‘God’ was about to appear? Did the Jews not know the language; did they not possess books, were they not the disciples of Prophets? Furthermore, there is the difference of opinion about this within the house of Christianity itself, and the fact that some Christian scholars agree with the Jews also supports this view.

A—The signs of Mosaic Law were beautiful? What did the Quran bring?

G—The Holy Quran gave new life to the dead, and it erased false ideologies.

A—In the Christian religion, there is no teaching of the Divine decree of compulsion.

G—It is found in the Gospel that satans are compelled to commit evil and are unholy spirits. If this is not true, please prove which Satan received the good news of salvation from the Messiah. Indeed, he [Jesus] says that he [satan] was a murderer from the very beginning and the devils do not possess truthfulness. Was the Messiah^{as} a source of salvation for the satans or not, and what is the proof for this? On the other hand, the Holy Quran mentions the reformation of the Jinns.

A—Christ is the Creator of Heaven and Earth.

G—The question was, ‘What did the Messiah create when he came into this world as the manifestation of God?’ The answer we get is that everything is indeed created by Jesus Christ.

A—He refused to say that he was ‘good’ because he [the questioner] did not believe that Christ was God.

G—Give us proof of this from the Gospel. It is, in fact, clearly written in Mark that he went down on his knees and the Messiah^{as} did not mention anything about his Divinity. He, in fact, said, ‘If you want to become perfect, then give away all your possessions to the poor.’

A—Do you accept the fatherless birth of Christ?

G—In my opinion, the birth of the Messiah without a father is not some astonishing event. Adam^{as} did not have a father or a mother. The rainy season is now near; you must go outside and see how a vast number of

insects and worms are born without mother or father. Thus, to deduce Divinity for the Messiah from this is a mistake pure and simple.

A—How can sins be forgiven by only repenting without payment of reparations?

G—No one's sin causes any damage to God. And sin does not exist before the advent of the Law. Allah the Exalted says,

وَمَا لَنَا مَعْزُومِينَ حَتَّى نَبْعَثَ رَسُولًا ۝¹ 15/2

Meaning that, We never punish upon sins until We have sent a Messenger. And when the Messenger comes and shows the ways of good and evil, only then—according to the promises and warnings in those Laws—will action be taken. Going in search of atonement is a joke. Can atonement break Divine promises? A promise can be changed only by another promise and not by some other contrivance, as Allah the Exalted states,

سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنْكَ مِنْ عَمَلٍ وَإِنَّكُمْ سَوْءٌ بِمَا لَوْ تَمَّ تَابَ مِنْ بَعْدِهِ وَ
أَصْلَحَ فَإِنَّهُ عَفُورٌ رَحِيمٌ ۝² 7/12

And to say that good deeds are by way of repayment of a loan is a misunderstanding. It would have been correct to talk of a loan if there had been a claim for rights. Now, since sin is born of breaking the Divine law and not by way of abdication of any right, and worship is simply the name given to obeying the commandments contained in holy

1. *Sūrah Banī Isrā'il*, 17:16 [Publisher]

2. Peace be unto you! Your Lord has taken it upon Himself *to show* mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful (*Sūrah al-An'am*, 6:55). [Publisher]

scripture, so salvation or absence of salvation rests only on the promises and warnings given in the law.

A—The Quranic oaths are just a laughing matter.

G—You do not know the reality of this. This is a special terminology by which Allah, the Lord of Glory, presents a manifest fact to provide an observable proof, in the form of oaths; or states an indisputable matter for the purpose of gaining acceptance of something not yet acknowledged; and the thing that is sworn by, in fact, stands in the place of the witness. I have explained this in detail regarding the verse:

لَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ¹

Should you wish to see further details, refer to *Ā'inah Kamālāt-e-Islām*.²

A—Suffering is of three kinds.

G—The thing that you have to prove is why millions of animals are slaughtered without any charge of wrongdoing. If that is not because of Mastery then why are they slaughtered, and in which Paradise will they be given repose after their death? (The rest, later.)

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

1. Nay, I swear by the moorings of the stars (*Sūrah al-Waqi'ah*, 56:76). [Publisher]

2. Authored by Ḥaḍrat Mirza Ghulam Ahmad^{as}, published in 1893 by Riyāḍ-e-Hind Press, Qadian; see also *Ā'inah Kamālāt-e-Islām*, Rūḥānī Khazā'in, vol. 5, published 2020, by Islam International Publications Ltd. [Publisher]

By

DEPUTY ABDULLAH ATHAM

Sir, you stated that the order to kill was only for those who had committed atrocities against Muslims. My reply is that in *Sūrah at-Taubah, Rukū' 4*, this is not the reason that has been cited. It is stated there, rather, that anyone who does not believe in Allah and the Day of Judgement and does not accept as impermissible what God and His Messenger have forbidden, should be killed. And the only exemption from this is for the People of the Book, that if they do not want to believe and do not want to be killed, they should be permitted to live a life of misery by paying the *Jizyah* [tax]. There are also other similar verses that I have referred to, in which this very same intent is found. And although making security conditional upon believing is a concession, this further establishes the use of coercion in faith, for those intercessions and pardons which were given as a worldly reprieve are not examples of your coercion in faith, because they decide the fate till the Hereafter.

2. The particular jihad that has been mentioned was against seven nations whose names have also been included; the Hivites, the Jebusites, etc. Besides that, there were many other nations between Abraham and the Promised Land about whom no injunction for their killing was issued except that it would be sufficient if they became obedient. This strengthens our argument that those seven nations mentioned were under such wrath of God as the coming of the wrath of God in the time of Noah and Lot, destroying everyone; therefore, the command was given for these nations to be destroyed by the sword of Israel. The objection that you have about

the innocent children that they died in the wars of Moses, it should be remembered that such is common in every epidemic. You have to accept that either Moses was acting under the commandment of God or, discarding this aside, say that the Torah is not the Word of God. You cannot simply hang in the middle.

3. The reason for this objection to your religion is because the condition of protection depends on faith. There was no appeasement with these seven nations; this statement of yours is wrong, and all their women were not kept, though occasionally the Children of Israel were permitted to save some and only those who had no one to protect them. And if they had not been permitted to be saved, this would not have been worse than their having been killed.

4. You have agreed that one who has permission to make peace, if he does it for the sake of faith, then some coercion would have to be acknowledged as being permitted. However, permission to make peace with these seven nations of the Philistines was never given nor was the payment of a *Jizyah* accepted from them, and they were put to the sword like unto an epidemic. So you cannot compare the teaching of the Quran with them and cannot say there was any similarity between the two.

5. You said that I implied that the Quranic teaching is to cheat and rob the innocent gentlefolk. My answer is that I never said any such thing and you must have misunderstood me. I certainly said that in the words ¹ لَا إِكْرَاهَ فِي الدِّينِ coercion that is referred to, could be thought to be of the type which some Muslims, seeing a gentleman who greets them with the greeting of peace, say to him that *you only say this to deceive us, you are not a Muslim*, and saying so they would kill him and rob him. This verse could be for such people: *Do not*

1. *Sūrah al-Baqarah*, 2:257 [Publisher]

perpetrate this kind of coercion in relation to faith. The reference here is not to the coercion to make people believe for which we have presented many verses from the Quran itself, that speak loudly to this.

6. It is a Quranic teaching that, if under any compulsion, someone denies God although his heart is content with the truth, then, because of the denial and remaining content at heart, he will be spared from the wrath of Allah. Our objection to this was that this is adoration of the fear of falsehood that the All-Powerful Holy God teaches, and this should not happen. You can confirm this teaching in this verse of *Sūrah an-Nahl*, where it is written: ¹ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ

7. The saying of Paul, ‘I am a Jew with the Jews and with other nations like one of them,’ cannot mean that Paul was faithless and duplicitous. What is meant clearly is that as far as I can agree with someone, I should not be hypocritical. Therefore, please look at this incident carefully in 1 Corinthians 9:20–22 and Peter’s clear denial is only of sin and he did not curse upon Christ, but only upon himself. I do not know what anxiety stops you from even quoting the correct reference. And why do you refer to the dishonest Englishmen? Are they the New Testament? The discussion is about the Bible and the Quran and not about the people who do evil.

8. I have travelled by ship and I have not seen—nor has anyone else—the sun set in any marshy water. As far as the verse that mentions that ‘he found the sun setting in a stream of marshy water,’ along with it is the confirmation of the God of the Quran who says this ² يَسْأَلُونَكَ — Meaning, they ask you concerning Dhul-Qarnain, and We promise them that We shall soon tell them. Thus, here

1. *Sūrah an-Nahl*, 16:107 [Publisher]

2. *Sūrah al-Kahf*, 18:84 [Publisher]

there is the confirmation of the same God, and so it is not just that Dhul-Qarnain found this to be so.

This makes it clear that you cannot rebut this objection. This is not a question of idiom, but—in fact—this is against the normal use of idiom that the sun set in a stream of marshy water, because apparently no such idiom of any language or place has ever been that the sun sets in some marshy stream. However, the general idiom is that the sun rises and the sun sets; and not the phrase that you mention. And those matters that apparently manifest themselves in some form are given expression to in that same metaphorical form.

For instance, when it is said that a plate of rice was eaten, everyone understands a plate full of rice was eaten without leaving anything, or it is said that the gutters are running or that the well is sweet or bitter. These are also such idioms that are in general use. Similarly, when it is said that the Queen of Sheba came from the end of the earth, it clearly means that she came from the other end of the land which was on the other side of Palestine. What link is there to geography and geometry in this? These examples that you give, sir, will not bring into being the marshy stream for the sun to set into. The earth being still is also commonly understood and people do not take exception to it, and the Word of God is for the people.

9. What an excellent interpretation you have expressed about the days in Greenland and Iceland, and that example of pregnancy that you have applied to this is even better! It is astonishing for me how far you stray, deviating from the text. In the text of the Quran, it is written that you should fast from the white streak of the morning to the appearance of a black streak in the evening. Now, both of these streaks do not exist in these countries, and the example of pregnancy that you have cited, the period has been established by us and not in any Holy Book.

10. You, sir, say that 'goodness' is not an attribute; thus, when a person who is not being called to account, does not deserve any

good treatment either. The definition of mercy makes it clear that the person is being called to account in some way and he is freed through mercy. It is entirely up to you to remain obstinate, but this issue is manifestly clear.

11. It is a strange impediment that a matter, which is manifestly unworthy, should not be so called. If we were to suppose that God committed an injustice or uttered a falsehood, is it then obligatory that we should not call God unworthy for such actions? We for our account will call these acts as unworthy and that imaginary 'God' a false god. We do indeed see that God has made it permissible in His Word, for human beings to eat the flesh of animals and some other animals like lions and eagles have become permissible by the natural disposition of man. However, due to one such visible issue, His manifest justice cannot be eliminated. There must be a reason for this to be declared to be true which we are not aware of but our not knowing this reason does not negate it.

12. To say that upon the Word becoming flesh means that the body also became a Divinity, may be your terminology; our meaning is that becoming flesh indicates to the manifestation of God.

13. Sir, how can you declare false our examples of incomparability and limitlessness which is an unyielding fact? Are these two attributes not the same in essence, because absolutely incomparable cannot be from limitlessness? Time and space for both remain the same. Please reply after thinking about it.

14. We shall accept it when you give us the proof that there is a miracle in the Quran or that the Quran itself is a miracle. This reminds me of someone who narrated a humorous tale to a king where seven handkerchiefs were unwrapped and spread before the king, and he was told that there was a headdress of the Divine in these that only a trueborn can see and it remains invisible to the illegitimate. Similarly, sir, you have suggested that if we cannot see those miracles, it is because of our faulty perception. We are quite

prepared to accept being abused, but we are not prepared to make a false confession.

As far as the miracle of the ‘splitting of the moon’ is concerned, you may not know that the splitting of the moon is essentially associated with the approaching Judgement Day.

Furthermore, the tense ان يروا [*in-yarau*] is a tense that contains both the present and the future. And for this miracle, there has been no instance that favours or opposes it. Therefore, sir, who are you trying to satisfy with such examples? So be it known.

However, there are many prophecies in the Quran, but prophecies are of two kinds. There are prophecies that are results of Divine knowledge, and there are those that can be made by common insight. If you can present an example which is the result of Divine knowledge, then we shall look at it. As far as the prophecy of Romans subduing Persia is concerned, that comes under the category of analytical deduction with simple wisdom.

(Was not allowed to speak further as the time was over.)

Signature—English
Henry Martyn Clark
President
Representing Christians

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

(5 JUNE 1893)

THE LAST PAPER BY ḤADḤRAT
MIRZA [GHULAM AHMAD] SAHIB

This is my last paper which I will write today in reply to Deputy [Abdullah Atham] sahib, but it saddens me greatly that Deputy sahib paid no regard whatsoever to the conditions under which this debate was begun. The condition was that just as I have continued to present every claim and argument of mine with support from the reasoned arguments from the Holy Quran; similarly, Deputy sahib would do the same, but he has not been able to fulfil this condition on any occasion. Well, the readers will now be able to judge for themselves.

In this response to the reply of the reply, it is sufficient for me to say that the verse from *Sūrah at-Taubah* that Deputy sahib has presented and thinks that even after accepting the faith, the punishment of killing should apply, this is his misunderstanding. The reality is that this verse proves what I have already explained, that if a person, by his free will, accepts Islam, then even if he is subject to the punishment of death, he will be granted freedom. Thus, Allah the Exalted here states that those who do not benefit from this concession and do not accept the faith by their free will, they will be subject to the death penalty by way of punishment for their crimes. How does this prove that here there is coercion to believe? It is only a concession that has been left to their willingness.

The 'seven nations' that you mention that they were killed and no leniency was shown to them, this is against the explanation of the verse. Look in Judges 1:28–30 where it is stated that a *Jizyah* [tax] was

permitted to be taken from the Canaanites who were one of the seven nations. See also Joshua 16:10 and Judges 1:35 that proves that the Amorites also paid *Jizyah*.

Then you have once again repeated that the Holy Quran teaches that faith can be kept hidden when there is a state of fear. I have already written that this is not a teaching of the Quran. The Quran has kept included in the category of believers some such people who went through this state considering them to be a lower grade of Muslims. You can understand that all are not of one level of faith and you cannot deny that sometimes the Messiah similarly avoided Jews for fear of stoning and sometimes by way of concealment of the real thing hid the truth. And in Matthew 16:20 it is written, 'Then charged he his disciples that they should tell no man that he was Jesus, the Christ.'

Now, tell me honestly, is this the action of true believing people, and is this appropriate for those who are sent to this world as Messengers and preachers that they hide themselves? What other example could be more condemning to you than this, provided you think about it?

Then, you write that 'the sun setting in a marsh' does not qualify among metaphors, whereas **عَيْنٌ حَمَقَةٌ** actually means 'black water', and in this—even now—people witness this scene with their own eyes. And the construction of metaphors is founded upon eyewitness phenomena, just as we sometimes refer to the stars as dots and say the sky is blue and that the earth is stationary. Thus, since this is also from these genres, then why is it denied? You suggest that the phrase, 'the Word became flesh,' is also a metaphor, but can any person provide proof where in the world is it mentioned that such and such a person came as the fleshly embodiment of the Word?

Then, you give a very painstaking explanation of goodness. I have already stated that 'goodness'—that is to say, 'kindness'—is in itself not an attribute that can be included in personal characteristics. It can be said that I am overcome with mercy, but you cannot say I am overcome with kindness. However, you enquire that if—without seeing an individual in difficulty—one is treated with kindness, then what would that be called?

Please remember that this action is also included in the wider meaning of mercy. A person will treat kindly someone when in the first instance some force would cause feelings of kindness to develop in his heart and move him to carry out that kindness, then it is the force of mercy that surges forth with every kind of sympathy for humanity. And until a person is not found meriting kindness and is not seen from any point of view as being deserving of mercy—but is, in fact, seen to be deserving of wrath—then who is it that can do kindness to such a one?

Then, you ask if we should presume God to be cruel by looking at animals being killed. I ask, ‘When did I call this act cruelty?’ What I say is that this act happened because of Mastery. When you have already agreed that the difference in the gradation of the rank of different creatures—that is to say, human and animals—is because of Mastery and not transmigration; then what obstacle prevents you from accepting that whatever else essentially happens to the animals, also happens because of Mastery?

Finally, I make clear to you regarding the Holy Quran, the proofs that the Holy Quran has given regarding its being the Word of Allah. Although at this time I cannot write down all these proofs in the form of a list, I wish to say this much that included in these proofs are external proofs like giving the news, ahead of time, of the coming of Prophets, which you also find to be written down in the Gospel.

Secondly, the revelation of the Holy Quran at the true time of need; in other words, its revelation at the time when the practical condition of the people throughout the world had deteriorated, and, furthermore, there had arisen many differences in the matter of beliefs, and the moral condition of the people had also developed many defects.

Thirdly, the proof of its truthfulness is in its perfect teachings; thus by its coming, it has proven that the teaching of Moses was also defective in that it emphasised only one side of things—that of punishment. And it also proved that the teaching of the Messiah^{as} was also defective because it was only laying emphasis on the side of forgiveness and pardon.

It was as if these Books did not even intend to address the

reformation of all the branches of the tree of humanity, but considered it sufficient to address only one branch. However, the Holy Quran brought all branches of the tree of humanity—that is to say, all faculties of the human being—under discussion and issued commandments for the training and development of all at the proper occasion and time, a proper detail of which we cannot present in this short time.

What was the teaching of the Gospel, the reliance upon which the whole system of the world would fall into disarray? Moreover, should this pardoning and forgiveness merit being called the excellent teaching, then the people of Jainism are far more advanced in that they do not wish to cause harm to all manner of insects, worms, lice, and even snakes.

Another, excellent attribute of the Holy Quran is its perfection of elucidation. That is to say, it has made use of all those paths to enable its message to be understood as can be conceived. If it is an ordinary person, then he can make use of his limited perception to benefit from its teachings. And if he is a philosopher, then he can find in it truths, in accord with his refined manner of thinking. And it has proven all principles of faith with reasoned arguments. The verse:

تَعَالَىٰ رَبُّنَا ۖ كُنَّا لِلَّهِ قَانِتِينَ ۚ
¹3/15—

brings forward the argument conclusively against the People of the Book that Islam is that perfect religion which, if you remove the superfluous disagreeing items that are in your hands or in the hands of the world, then all that remains is Islam.

Then the third set of excellences of the Holy Quran is its effects that it has. If a just comparison is made between the Apostles of the Messiah and the Companions of the Holy Prophet^{sas}, then we need say nothing further because through this comparison it will become known clearly which teaching took the power of faith of its followers

1. *Sūrah Āl 'Imrān*, 3:65 [Publisher]

to its highest level, so much so that the Companions of the Prophet Muhammad, peace be upon him—due to the love of these teachings and in utter devotion to their Prophet—left their homelands happily, and abandoned their comforts with the greatest of ease, and sacrificed their lives and shed their blood in its path. Which other teaching is there that had this effect?

When the Jews captured that Prophet—that is to say, the Messiah—the disciples could not remain firm even for a minute, each taking his own path; a certain one even sold his chosen Prophet for a paltry sum of thirty pieces of silver, while another denied him three times. Open the Gospel and see that he cursed him and declared on oath that he did not know that man. If this was the situation in the beginning—so much so that the disciples did not even bother to join in the funeral or burial—what would be the state of affairs in this day and age when the Messiah is no longer present among them? There is no need for me to have written much on this as even the most eminent Christian scholars of the age have borne testimony that when they compare the state of the disciples with that of the Companions (of the Holy Prophet) they have to admit with embarrassment that the condition of the disciples in comparison to that of the Companions of the Holy Prophet was a matter worthy of shame.

Then, you deny the miracles of the Holy Quran. You do not know that the continuity and certainty with which the truth of those miracles is established is such that—in comparison to them—the mention of miracles of others is no more than mere tales. For example, the prophecy about the fulfilment of the mission of the Holy Prophet in his lifetime that is included in the Holy Quran. This prophecy was made at a time when there were no signs or prospects of success. In fact, the attestations of the disbelievers that are included in the Holy Quran show their adamant claims that now this religion will soon be destroyed and will disappear from the Earth. In those days, they were told:

¹ IO/II—○ كِرَّةَ الْكٰفِرُوْنَ وَيُرِيْدُوْنَ اَنْ يُظْفِرُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبِىْ اللّٰهُ اِلَّا اَنْ يُتِمَّ نُوْرَهُ وَاَنْ لَّوْ كِرَّةَ الْكٰفِرُوْنَ

Meaning that: These people brag with their mouths that this faith will never be successful. Our hands will destroy this faith. But God will never let this religion go to waste and will not abandon it until He perfects it.

Then, in another verse, He declares:

² 18/13—وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا ... اَنْ

That is to say, Allah has promised that in this religion will be born *Khulafā'* [Successors] after the Holy Prophet^{sas} and that He will keep it established till the Day of Judgement.

In other words, just as He kept on sending *Khulafā'* and kings in the faith of Moses^{as} for a long time, He would do the same here and He would not let it disappear.

Now, the Holy Quran is here and there are memorizers of the Holy Quran present as well. Just look with what confidence the claims were made by the disbelievers that this religion would certainly disappear and that we would make it non-existent and against their claims are the prophecies present in the Holy Quran which state that this faith would never be destroyed; nay rather, it would grow into a large tree and would spread, there being kings in it, as is indicated in this verse:

³ 26/12—كَرْجٍ اَخْرَجَ شَطْرًا

1. *Sūrah at-Taubah*, 9:32 [Publisher]

2. *Sūrah an-Nūr*, 24:56 [Publisher]

3. Like unto a seed-produce that sends forth its sprout (*Sūrah al-Fatḥ*, 48:30). [Publisher]

And regarding the clarity and eloquence of language, the Holy Quran says ¹19/15—**بِلِسَانٍ عَرَبِيٍّ مُبِينٍ**.

And then, it [the Holy Quran] demands its likeness, challenging man that if he has any ability whatsoever, he should present its likeness; therefore, what meaning other than fluency and eloquence can be meant by the words **عَرَبِيٍّ مُبِينٍ**? Specifically, when a man says that I am giving this speech in such a language and challenges you to put forth its equal, then what else can be understood than that it holds the highest standard of eloquence and the word **مُبِينٍ** means this as well.

Now, in the end, insofar as Deputy Abdullah Atham deliberately denies the miracles of the Holy Quran and also denies the prophecies contained in it, and in this very gathering I was mocked at by being presented three sick people implying that if Islam is a true religion and I am a recipient of revelation, I should make them whole, whereas I never made a claim to being the All-Powerful nor was it a demand that met the criteria of the Holy Quran. On the contrary, it is established as a sign of true faith for the Christians as documented in the Gospel that if they are true and honest in their belief, they will certainly be able to cure the lame and the blind and the deaf. Nevertheless, I kept praying for this, and **last night it was made clear to me after I had prayed to Allah the Almighty with great humility and beseeched Him to give a verdict in this matter and that we are humble servants and can do nothing without His verdict. So, He gave me this Sign in the form of a glad tiding that in this debate, whichever party from among the two is deliberately adopting falsehood and abandoning the True God and is making a mere mortal into God, will be cast into Hell and utterly disgraced corresponding to the very days of this debate—in other words, taking one month for**

1. In plain and clear Arabic tongue (*Sūrah ash-Shu'arā'*, 26:196). [Publisher]

each day, meaning, within fifteen months—on the condition that he does not return to the Truth; and the one who is on the path of Truth and believes in the True God, his honour will be manifested through this; and at the time this prophecy will come to pass, some of the blind will begin to see, and some of the lame will begin to walk, and some of the deaf will begin to hear.

This very way is the manner that Allah Almighty expressed His desire. Accordingly—all praise belongs to Allah with all gratitude—if this prophecy had not been ordained, our efforts of the last fifteen days would have been wasted. It is the habit of a man who exceeds the bounds that in spite of seeing, he does not see, and in spite of hearing, he does not hear, and in spite of understanding, he does not understand. He becomes defiant and shows audacity and does not realise that God exists. However, I know now that the time for the final decision has come. I was amazed as to why I had the opportunity to be involved in this debate! Ordinary debates happen every day in which other people are involved, but now this fact has become clear that it was for this Sign.

I now declare that if this prophecy proves false; in other words, if that party, which is established on falsehood in the estimation of God Almighty, is not thrown into Hell sentenced to death within fifteen months from today's date, I will be ready to accept every single punishment. I may be humiliated, my face may be blackened, or I may be hanged with a rope around my neck. I am prepared to accept every single thing. And I swear in the name of Allah, the Lord of Glory, that He will surely do this. He will certainly do this. He will certainly do this. The Heaven and Earth may move, but His words cannot be averted.

Now, I ask Deputy [Abdullah Atham] sahib that if this Sign is fulfilled, would it—in accord with your principles—be accounted as being a perfect prophecy and a prophecy from God or not, and would this be accepted as an undeniable argument for the truthfulness of the

Holy Prophet of Islam whom you have named the *Dajjāl* [Antichrist] in your book *Andrūnāy Bible*?

What more can I now write than this when Allah the Exalted has Himself granted the final verdict. There is no need to laugh unnecessarily. If I am a liar, then keep the gallows ready for me and declare me more accursed than all Satans and evildoers and those accursed, but if I am true then do not make a man into God. Read the Torah and see what its basic and manifestly clear teaching is and what teaching have all Prophets been continuously giving and look to what direction the whole world has become inclined to. I take leave from you now and will say nothing further.

والسلام على من اتبع الهدى- [And peace be upon those who follow the guidance].

Signature—English
Ghulam Qādir Fasih
President
Representing Muslims

Signature—English
Henry Martyn Clark
President
Representing Christians

T H E E N D

GLOSSARY

- Āmīn**—A term said after a prayer meaning, ‘May Allah make it so’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.
- Dajjāl**—An Arabic word literally meaning the ‘great deceiver’. In Islamic terminology *Dajjāl* refers to those satanic forces which would be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi^{as}.
- Dhul-Qarnain** Lit. One who lives in two centuries or one with two horns. Historical figure mentioned in the Holy Quran. Also contains a prophecy about the Promised Messiah^{as}.
- Ḥadīth**—A saying of the Holy Prophet Muhammad^{sas}. The plural is *ahādīth*.
- Ḥadrāṭ**—A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Jizyah**—Lit. Tax. A tax paid in lieu of military service by non-Muslims living in a Muslim State.
- Rahīm**—Merciful—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *rahīmīyyat*.
- Promised Messiah^{as}**—A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad^{sas}; *see also* About the Promised Messiah on page ix.
- Mahdi**—Literally means ‘Guided’. A title given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sas}; *see also* About the Promised Messiah on page xi.
- Holy Prophet^{sas}**—A title used exclusively for the Founder of Islam, Ḥadrāṭ Muhammad^{sas}.
- Holy Quran**—The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.

Khalīfah Caliph is derived from the Arabic word *khalīfah*, which herein means ‘successor’. *Khulafā’* is the plural of *khalīfah*. In many divine revelations someone commissioned by God Almighty is referred to as His *khalīfah*. In Islamic terminology, the title ‘*Khalīfa-e-Rāshid*’ [righteous *khalīfah*] is applied to each of the first four *Khulafā’* who continued the mission of the Holy Prophet Muhammad^{sas}. Ahmadi Muslims refer to each successor of the Promised Messiah^{as} as Khalifatul-Masīḥ.

Maulawī—A Muslim religious cleric.

Muhammad^{sas}—Founder of Islam. *see* Holy Prophet^{sas}.

Quran—*see* Holy Quran.

Raḥmān—Gracious—an attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥmāniyyat*.

Shariah Religious Law of Islam. The term is also used in a general sense for any religion’s revealed legal code.

Sūrah A chapter of the Holy Quran.

BIBLICAL AND QURANIC NAMES

Names of Prophets

Adam Ādam

David Dāwūd

Abraham Ibrāhīm

Son of Mary (Jesus) Ibn-e-Maryam

Elijah Ilyās

Jesus ‘Īsā

Ishmael Ismā‘īl

Messiah Masīḥ

Muhammad Muḥammad

Moses Mūsā

Noah Nūḥ

John the Baptist Yaḥyā

Solomon Sulaimān

Jacob Ya‘qūb

Jesus Yasū‘

Joshua [son of Nūn] Yasū‘ā

Jonah Yūnus

Joseph Yūsuf

Zachariah Zakariyyā

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