

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—
A Grave Threat to Islam*

Replies to Some Allegations

(13)

Majestic Writings of
the Promised Messiah^{as} in View of
Some Renowned Muslim Scholars

Mirzā Ṭāhir Aḥmad

(13)

**Majestic Writings of the Promised Messiah^{as} in View of Some
Renowned Muslim Scholars &
Ridiculous Reaction of the Literalists to insightful Interpretation**

*An English translation of the Friday sermon delivered in Urdu
by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh ‘alaih), on April 12, 1985,
at the Faḍl Mosque, London.*

Translated by: Miyan Abdul Raheem Ahmad

Revised by: Siddiqā Sajid, Rashida Rana & Attiya Mirza

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*Pur Ḥikmat Ta’wīlāt par Zāhir Parastoñ kā Maḍḥakah Kheiz
Radde ‘Amal aur Ḥaḍrat Masīḥ-e-Mau‘ūd kā Pur Shaukat Kalām
Musalmān Mashāhīr kī Nazar meīñ*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qadiyā-niyyat—Islam kei liye eik Sangīn Khaṭrah* (*Qadiyāniyyat—A Grave Threat to Islam*), was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the

Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ra}, the then Imam of the Aḥmadiyyah Muslim Jamā‘at (1982-2003), to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on April 12, 1985 at the Faḍl Mosque, London.

The translation of this Friday sermon was done by Miyan Abdul Raheem Ahmad. The English Translation Section of Additional Vakālat-e-Taṣnīf, headed by Munawar Ahmed Saeed, under the direction of Additional Vakālat-e-Taṣnīf London—finalized it for publication. Important contributions were made by Siddīqa Sajid, Rashida Rana, Attiya Mirza and several other team members. May Allah bless them all. *Āmīn*.

This book uses the system of transliteration adopted by the Royal Asiatic Society.

- 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 *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *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 *t̤*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ʿ, a strong guttural sound, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ʾ, a sort of catch in the voice.

Short vowels are represented by *a* for َ (like *u* in *bud*); *i* for ِ (like *i* in *bid*); *u* for ُ (like *oo* in *wood*); the long

vowels by *ā* for اَ or اِ (like *a* in *father*); *ī* for عِ or اِي (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*): *au* for, وِ (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus كِ is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ñ*. Thus the Urdu word مین would be transliterated as *meiñ*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa** *ṣallallāhu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.

- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.
- rta** *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, May 2009

About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD^{rtā} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organized thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) International is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā‘at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help], the present Head of the Aḥmadiyyah Muslim Jamā‘at.

Majestic Writings of the Promised Messiah^{as} in view of Some Renowned Muslim Scholars

After reciting *tashahhud*, *ta'awwudh*, and *sūrah al-Fātiḥah*, Ḥuḍūr^{ṛta} recited the following verses of the Holy Qur'an:¹

... فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ
اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ
لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكَ رِزْقًا ۝

-
1. ...so fear Allah, O ye men of understanding who have believed. Allah has indeed sent down to you a Reminder—

A Messenger, who recites unto you the clear Signs of Allah, that he may bring those who believe and do good deeds out of every *kind* of darkness into light. And whoso believes in Allah and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein forever. Allah has indeed made excellent provision for him. (*al-Ṭalāq*, 65:11–12)

Ḥudūr^{rta} said:

In the so-called White Paper issued by the government of Pakistan, many objections have been raised against the Promised Messiah^{as}. This Friday sermon is part of a series of responses to those allegations. Today, I have chosen two objections which I have discussed earlier. However, in the White Paper these objections have been divided into two parts, and so the response is also being divided into two parts.

A General Allegation with a New Slant

There is an allegation of a general nature. It is said that:

The Promised Messiah^{as} issued a *fatwā* [edict] against *jihad* and praised the British; thus it is established that he and the Aḥmadiyyah Community has been ‘planted’ by the British.

This allegation is now being made with a different slant. It is alleged that during the Sikh rule, Mirzā Ghulām Murtaḍā, the father of the Promised Messiah^{as}, promoted the British cause by providing fifty horses and fifty trained fighters at his own expense during the mutiny of 1857, and so during this *jihad* he had sided with the British against the Muslims.

Since during the time of the Promised Messiah^{as}, the Muslims did not engage in any battle against the British in India which the critics could cite as an example to assert

that Mirzā Ṣāhib issued a *fatwā* against *jihad*, or even that he stopped the Muslims or placed obstacles in their path from engaging in *jihad* [against the British]. Therefore, they have come up with a far-fetched story and have cited the ancestors of the Promised Messiah^{as} as having done so. The fact of the matter is that the basic assertion on which their argument is based on is totally false.

The contemporary historians of Pakistan portray the events of the mutiny as though it was a Muslim *jihad* against the British and all the Muslims were united in fighting this *jihad*. This is absolutely false. Nothing of the sort ever happened. What history demonstrates is that during the last days of Bahādur Shāh Zafar's rule, some conspirators, spearheaded by the Hindus and the Buddhists of the time, not only surrounded the King but also forced some Muslim clerics into issuing a *fatwā* that declared the mutiny to be a *jihad*. So far as the Muslim populace is concerned, a large majority did not take part in it. Rather, Muslim scholars who were cognizant of Islamic doctrines and possessed insight and piety, openly declared it a rebellion and wrote that calling it *jihad* was totally unjustified. In fact, they used very harsh words about those who took part in the mutiny. Had this insurgency been successful, it would not have resulted in an Islamic government in India.

Anyone with a modicum of historical knowledge will understand that the outcome of this mutiny would have been the replacement of the English government with a

Hindu government, with the Hindus further undermining the lives of the Muslims. This was the writing on the wall. When the mutiny appeared imminent to many perceptive scholars, they not only refused to call it *jihad* but also issued explicit edicts against it.

British Favours for the Deobandis² in the Return of Their Support

After describing their version of the events, the so-called White Paper has arrived at a rather interesting conclusion. It says that Mirzā Ghulām Murtaḍā bore considerable expense for helping the British with horses and soldiers, yet the financial condition of his family kept deteriorating and his services to the British against his Muslim brothers were not appreciated by His Majesty's government. The conclusion thus drawn by these antagonists is in itself an indication of what truly happened. The Promised Messiah^{as} never helped the British with motives for personal gains, nor did he or his Jama'at receive any reward from the British. His ancestors never served the British with a personal motive nor received any benefit from them. This has, indeed, been

2. The Deobandi Movement was founded by Qasim Nanotwi who established an Islamic Madrassa called as Darul Uloom Deoband. Organisations like Jamiat Ulema-e-Hind and Tablighi Jama'at subscribes to their views. ("Deobandi" Wikipedia, The Free Encyclopedia, Apr. 13, 2009.)

admitted by the critics themselves that the Aḥmadiyyah Muslim Jamā'at never received any favour from the British.

In contrast, who were the people who reaped vast bounties? It was in fact certain clerics of the Wahhabi³ or the Deobandi sects. That is, the forefathers of our bitterest opponents today. They were the people who spoke in favour of the British with the greatest force. Along with them, there were some Shia⁴ scholars who were great supporters of the British. They all benefited from the British. Their support was not motivated by any feeling of doing good or promoting national interest; rather, they had personal interests in doing so. It is noted in *Qaiṣarut-Tawārikh*, volume 2, page 351, printed in Lucknow:

After the insurgency was quelled, one of those who were rewarded was the prominent scholar and jurist, Sulṭān-ul-'Ulamā' Syed Muḥammad. He was remunerated by the British government with a permanent stipend of eight hundred rupees per month for himself and his future descendants.

-
3. A member of a strictly orthodox Sunni Muslim sect, the predominant religious force in Saudi Arabia. Named after the founder, Muhammad ibn Abd al-Wahhab (1703-92). (*Compact Oxford English Dictionary of Current English*, 3rd ed, Oxford University Press)
 4. One of the...branches of Islam, regarding Ali, the fourth caliph, as Muhammad's first true successor. (*Compact Oxford English Dictionary of Current English*, 3rd ed, Oxford University Press)

It is amazing that a family and a community, whom today the mullahs accuse to be a seedling planted by the British, were ignored to such an extent by the British that they were not even able to get back their confiscated properties—let alone receive honours, titles, or recompense. On the other hand, the clerics who denounce us were not only granted land and properties but received annuities guaranteed for their future generations.

As far as the elders of the Deoband are concerned, I will present a passage from their own book, *Tadhkiratur-Rashīd*, a biography of Maulānā Rashīd Aḥmad Gangohī, written by Maulānā ‘Āshiq ‘Alī, he writes:

During those days, he (Maulavī Rashīd Aḥmad Gangohī) had to confront the miscreants, who used to roam about in gangs. For his protection, he used to carry a sword with him. He, like a brave lion, would face a rain of bullets. Once it so happened that Maulavī Rashīd Aḥmad Gangohī was accompanied by his close friend, Maulānā Muḥammad Nānotawī (who was the founding father of the Deoband school), his spiritual master, Ḥājī Imdādullāh Makkī, and Ḥāfiẓ Dāmin, when they were all attacked by a band of musketeers; but this group of warriors bravely combated the rebellious mutineer of their government.

This is their story. As for the Promised Messiah^{as}, the Aḥmadiyyah Muslim Jamā‘at had not been established and the Promised Messiah^{as} himself was very young. Anyhow,

even after that period, our antagonists cannot accuse the Promised Messiah^{as} or the Aḥmadiyyah Muslim Jamā'at of ever engaging in a battle against the interests of the Muslims—God forbid! But what they now call a struggle for the Muslim cause, repeatedly proclaiming it to be a *jihad* for the sake of Islam, had elicited in the past an entirely different reaction from their forefathers. The anecdote recorded by Maulānā 'Āshiq 'Alī continues:

They would not flee or falter from the onslaught of the insurgents; instead they held fast like an immovable mountain, and were ready to lay down their lives for the sake of their government.

What an astounding display of dauntless valour! In a situation that would tame the bravest, these mendicants held onto their swords against a horde of musketeers standing firmly as though their feet were glued to the ground. And therefore they became targets of gunfire. In this skirmish, Ḥaḍrat Ḥāfiẓ Raḥmatullāh was martyred by a bullet that hit him below the navel. (*Tadhkiratur-Rashīd*, Meerut, part. 1, p. 74–75, by Maulānā 'Āshiq 'Alī)

This is the conduct of their own ancestors in what they now term as *jihad* of the Muslims against the British. But as I have submitted before, it is an utter falsehood to call it *jihad*. During the mutiny, the most eminent and God-fearing ulema warned the Muslims that it was nothing but seditious turmoil and advised them not to be involved in

this movement, for it was against the interests of the Muslim. The book, *Arwāḥe-Thalātha*, about a renowned scholar of Delhi, Maulānā Mīr Maḥbūb ‘Alī, was written by Maulānā Ahsraf Thānwī and has been published with his marginal notes and comments. He says:

During the mutiny, there were many ulema who were against it, and they declared that the mutiny was not *jihad*. Among them was Mīr Maḥbūb ‘Alī, who publicly and privately advised people against participating in the mutiny. (*Arwāḥe-Thalātha*, p. 316, Narration no. 466, marginal notes and revision by Maulānā Ashraf ‘Alī Thānwī, Islamic Academy, Urdu Bazaar Lahore, with reference to Jihad of 1857)

Maulavī Muḥammad Ḥussain Batālvī, a distinguished leader of those who today call the mutiny a *jihad*, writes:

The Muslims who had participated in the riots of 1857 committed a great sin; and according to the injunctions of the Qur‘an and the *ḥadīth*, they were mischief-makers, rebels, and men of questionable character. (*Ishā‘atus-Sunnah An-Nabaviyyah*, vol. 9, no. 10, 1887)

The father of the Promised Messiah^{as} did not participate in this *jihad*. So this criticism is used against the Aḥmadiyyah Muslim Jamā‘at to assert that Islam thereby faces a grave threat.

Here is another quotation:

Maulānā Sayyed Muḥammad Nadhīr Ḥusain Muḥaddith Dehalvī did not consider the revolt of 1857 to be a lawful *jihad*. Instead, he regarded it as an act of dishonesty, breach of trust, rebellion, and of hostility. He declared that participation in the revolt or assisting it in any way was a great sin. (*Ishā'atus-Sunnah An-Nabaviyyah*, vol. 6, no. 10, p. 288)

What Sir Sayyed Aḥmad Khān has written about the mutiny in the booklet, *Asbābe Baghāwate Hind* [Causes of Indian Revolt] is a long story. In summary, he has called it a rebellion and bastardly behaviour. (See *Asbābe Baghāwate Hind*, compiled by Sir Syed Ahmad Khan, Karachi, Pakistan, Urdu Academy Sindh, 1957 for details.)

How unjust are their assertions! What can these assertions be termed other than a mockery of Islam. They have no fear of God at all. What their forefathers described as 'bastardly behaviour', is presently being described as Islamic *jihad*, only to find an excuse to criticize the Promised Messiah^{as}.

Criticism Regarding Nuzūl over Tower of Damascus

Another objection that was raised earlier, and part of which has already been answered, is related to the *nuzūl* [descent] of Jesus Christ^{as} over the tower of Damascus. Earlier, I had addressed the part of this objection pertaining to the descent of Messiah wrapped in two yellow sheets. The

objection was that our interpretation of the yellow sheets as ailments was incorrect, meaningless, and absurd. I had pointed out that if they disapprove the idea of interpreting yellow sheets then they should accept it in its literal sense, but should not forget that the Holy Prophet^{sa} regards yellow garments to be the dress of infidels, not to be used by the Muslims.

Now I will address the second part of this criticism. The so-called White Paper puts it as the following:

It has been stated very definitely and clearly in the *aḥādīth* that Jesus^{as} son of Mary, will descend in Damascus and will liberate Muslims from the evil of the great deceiver, the Antichrist. But Mirzā Ṣāḥib uses this *ḥadīth* to his advantage with a ridiculous interpretation. (*Qādiyāniyyat—A Grave Threat to Islam*; their paraphrase of marginal note in *Izāla-e-Auhām*, p. 63–73)

After this statement it goes on to mention the interpretation that the word Damascus does not actually mean Damascus but rather some city bearing its resemblance, and the word Jesus does not literally mean Jesus^{as} but someone bearing his resemblance. The White Paper then goes on to say:

Is not someone who gives such ridiculous interpretations a threat to Islam and the Islamic world?

Truth about the Word Nuzūl

I will divide my response to this criticism in two parts. First, I will examine why, in their opinion, it is ridiculous to translate the word *nuzūl* as the birth of a person instead of his physical descent from heavens. Is there any rationale behind it? Second, I will explain the rationale for this so-called 'ridiculous interpretation'; and what scenario emerges if this interpretation is not accepted. Then we will be able to conclude whether their scenario is ridiculous or the interpretation which is made by the Aḥmadiyyah Muslim Jamā'at.

Now I will present this issue from both standpoints. First, we will discuss the word *nuzūl*. This word has been used in the Holy Qur'an repeatedly with different connotations, although there is one common theme in all of its uses. The word *nuzūl* is always used for things that are highly beneficial for mankind and have been granted to them by God Almighty as a great favour. There is no denying that the physical descent of an object is also known as *nuzūl*, but the real connotation of a usage in the Holy Qur'an can be understood only in the light of similar usages in the Holy Qur'an itself. Let me present a verse containing the word *nuzūl* and then apply their approach to its meaning to see the result of rejecting the Aḥmadiyyah

interpretation and treating it as ridiculous. Allah the Almighty says:⁵

يٰۤاٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا مِّنْ سَابِغٍ وَّاٰرِيۤسًا وَّسُوۤاۡرَةً لَّكَ
وَرِيۤشًا وَّرِجَالًا مِّنَ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ
لَعَلَّهُمْ يَذَّكَّرُوۡنَ ۝

According to our opponents, the ‘ridiculous interpretation’ of this verse according the Aḥmadiyyah Jamā‘at would be:

O Children of Adam, We granted (*anzalnā*) you garments that covers your imperfections. But the garment of piety is the best garment. This is a among the signs of Allah so that you take heed.

Garments do not descend from the sky. They are made on earth, because we make them ourselves. According to our opponents, the above interpretation is ridiculous because the translation has not been done literally.

According to their scholars, the ‘not ridiculous’ interpretation of this verse would be something like the following:

O Children of Adam, don’t you see that your garments fall from the sky? Sometimes shirts rain from the above, and other times trousers. Sometimes vests descend from the high, and other times turbans. O fools! Even after observing these signs, why do you not take heed!

5. (*al-A‘rāf*, 7:27)

Allah the Almighty also says:⁶

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ
فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝

According to the Aḥmadiyyah Muslim Jamā‘at, the word *nuzūl* is used for things that are of extraordinary benefit; thus, the translation of the word *nuzūl* in the context of iron as the physical descent of iron is not correct, because iron is mined from the earth. Rather, it is meant that God Almighty has placed enormous benefits for mankind in the use of iron, and hence the word *nuzūl* is used for it.

According to our critics, the ‘not ridiculous’ meaning would be the following:

‘We sent Messengers with manifest Signs and We sent Books with them just as hailstorms descend from the sky. Whenever I ordained a Prophet or Prophets, then did you not see the ready-made books also falling from the sky? We made books to fall physically so that you may establish justice. You express surprise at this; don’t you see that we throw iron from the sky and often you run to take shelter

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6. Verily, we sent Our Messengers with manifest Signs and sent down (*anzalnā*) with them the Book and the Balance that people may act with justice; and We sent down iron, wherein is *material* for violent warfare and *many* benefits for mankind, and that Allah may distinguish those who help Him and His Messengers, without having seen *Him*. Surely, Allah is Powerful, Mighty. (*al-Ḥadīd*, 57:26)

from it lest your head should crack open? Similarly, you protect your animals so that they may not be killed by falling pieces of iron. It is used for warfare, and there are many other benefits as well. Even then you do not acquire wisdom. We made books descend physically and rained iron so that Allah may come to know who are the helpers of Allah and His messengers without having seen Him. Surely, Allah is Powerful and Mighty.’

The issue does not end here. There is one more Qur’anic verse. Allah the Almighty says:⁷

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمَجَعَلْ مِنْهَا زُوجَهَا وَ أَنْزَلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا
سِنًّا بَعْدَ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ۝

The translation by the Aḥmadiyyah Muslim Jamā‘at, considered ridiculous by the government of Pakistan, is:

He created you from a single being; then from that He made its mate; and He has sent down (*anzala*) for you eight *head* of cattle in pairs. He creates you in the wombs of your mothers, creation after creation, in three tiers of darkness. This is Allah your Lord. His is the kingdom. There is no God but He. Wither then are you being turned away?

According to the government of Pakistan, this translation is ridiculous. For them the ‘not ridiculous’ translation of this

7. (*al-Zumar*, 39:7)

verse would be almost the same except when the mullah would reach the part of the verse: 'He has sent down for you livestock.' The mullah would say that the word *nuzūl* has been used. Therefore, there is no question of any interpretation as this would make a mockery of the Holy Qur'an and so the literal translation is necessary—which would be the following:

We made livestock in eight pairs of the type, which you see falling from the sky; they fall like rain and you run to catch them and leash them and take them to your home, and even then you deny the blessings of God Almighty.

So these are the verses that are related to various types of *nuzūl*.

Now I return to the part where they have raised an objection about the Promised Messiah^{as}. The essence of their argument is that in the traditions of Holy Prophet^{sa}, the word *nuzūl* has been used regarding the advent of Jesus Christ^{as} and therefore one must not be allowed to translate it in a manner that requires any interpretation. Hence, whenever we Aḥmadīs depart from the literal translation, they deem it ridiculous. According to them, our reasoning is weak, meaningless, and ridiculous. The fact of the matter is that although the word *nuzūl* has been used in the traditions for the Messiah, the same word has been used for the Prophet Muḥammad^{sa} in verse of the Holy Qur'an that I

recited at the beginning of this sermon. In that verse, Allah the Almighty uses the word *nuzūl* referring to the Prophet Muḥammad^{sa} and says: ‘We have sent down a Messenger who reminds.’⁸ It is also a fact that in the Holy Qur’an the word *nuzūl* has not been used for any Prophet other than the Holy Prophet^{sa}.

But our critics have no understanding of the deeper meaning of this usage. Since they follow the letter, they are totally devoid of wisdom and discernment. They do not understand the word of God and are completely devoid of the cognition of God. Nor do they possess the insight to translate it in a manner that is in accordance with God’s majesty. Being shallow and superficial, they insist upon literal translations.

Wisdom in the Different Connotations of Nuzūl

The question arises: what is the wisdom behind the usage of the word *nuzūl* in different contexts? I will now deal with that question in detail.

In the Qur’an, the word *nuzūl* has not been used for any metal other than iron. There are numerous metals, but God singled out iron and said, ‘We have sent it down.’ There are also many species of animals, so many that scientists have not yet been able to determine the exact number of species.

8. (*al-Ṭalāq*, 65:11–12)

God Almighty has not used the word *nuzūl* for any animal other than livestock

What is the wisdom behind this? It is evident that the benefit mankind receives from all other metals pales in comparison with that of iron. It was true yesterday, and it is true today. Iron is the one metal that has benefited human beings more than have all other metals collectively. So it becomes clear that God Almighty has used the word *nuzūl* for whatever is the best and the most superior, and which provides the greatest benefit.

Take a look at the animals. From among the animals, livestock is the most useful—it gives milk, tills the land, and helps grow food. We use their skins and wool for garments and use their meat for food. All other animals combined have not benefited human beings as much as livestock, which is called *an‘ām* in Arabic. They are also used for riding. The use to which they are put for mankind is beyond description.

Let us consider the case of Prophets. There have been 124,000 Prophets, but God Almighty has not used the word *nuzūl* for them in general. The sole exception is our lord and master, Ḥaḍrat Muḥammad^{sa}, about whose advent the Holy Qur’an uses the word *nuzūl*. This is because all the Prophets sent by God to the entire world, put together, have not benefited mankind as much as our lord and master Ḥaḍrat Muḥammad^{sa}.

The vision of these antagonists cannot reach such sublimity of interpretation. They lack insight and have lost the soundness of their minds. They do not deliberate upon Qur'anic usage and terminology. They do not wish to understand the deeper connotations for they are devoid of all wisdom; but they mock our interpretations.

Blatant Discrimination in the Application of the Word *Nuzūl*

Listen! That is not all. They do not have any sense of justice. Their claim for the love for the Holy Prophet^{sa} is false. For them, reverence means applying a term in its literal sense; and since the word *nuzūl* has been used for Prophet Jesus^{as}, it must be applied literally. Not doing so would amount to offense against him. Hence, they conclude, that the Aḥmadiyyah Muslim Jamā'at is guilty of an offense against Jesus^{as}, and by interpreting the words of the Holy Qur'an and *aḥādīth*, is obstructing the descent of Jesus^{as}!

The word *nuzūl* is used for Jesus^{as} in the *aḥādīth*. They deny us the right to interpret it. However, the word *nuzūl* is used for the Holy Prophet^{sa} in the Holy Qur'an, and they themselves interpret it.

A clear pattern of discrimination emerges. The Holy Prophet^{sa} is looked upon differently than Jesus^{as}. With their tongues, they claim to be faithful followers of the Holy Prophet^{sa}, but in their hearts they are slavishly devoted to the Prophet Jesus^{as}.

The contradiction becomes even clearer from another verse of the Holy Qur'an. The Holy Qur'an says that the Holy Prophet^{sa} calls you:

... لِمَا يُحْيِيكُمْ ...

so that he may bring you to life. It is also said about Prophet Jesus^{as} that he brought the dead to life. With reference to Prophet Jesus^{as} (for whom they have enormous reverence), they translate the phrase literally to mean that Jesus^{as} actually brought the dead back to life; but when it comes to the Holy Prophet Muḥammad^{sa} (for whom they are totally lacking in reverence or interest), they translate the same phrase to mean that he^{sa} revived the spiritually dead.

This is not an isolated instance. Their practice of discrimination is widespread. They are liars. They have no veneration for anyone except the Messiah^{as}. By their words, they sing the praise of the Holy Prophet^{sa} and proclaim his love. But by their deeds show that they are dishonest. When the same phrases [as those used for Prophet Jesus^{as}] are used for the Holy Prophet^{sa} they take different meanings. This is the state of their mind, which betrays their flawed perception, and perverted taste.

When the Promised Messiah^{as} says that the word *nuzūl* does not mean that the original Messiah^{as} will descend from heavens but it implies the advent of someone who

bears resemblance to the Messiah^{as}, they laugh at this interpretation and say that it has exceeded the due limits. When the Promised Messiah^{as} says that the word minaret means brilliant arguments, they laugh at it saying, ‘Has there ever been a Prophet with shining arguments?’ When it is said to them that ‘east of Damascus’ means similar to Damascus, they scornfully state that they find it very amusing. They adamantly declare that they will accept nothing but literal translation.

The idea of a prophet of God to be born on earth—and not descend hanging from the sky—who will stand upright on a minaret made up of arguments using forceful reasoning and spreading a message of peace, and to be raised by Allah the Almighty, not in the old Damascus but in its sister city—these are all laughable matters for them.

Mullah’s Concept of the Coming of the Messiah

Now consider their concept—which they think is not laughable—about the advent of the Messiah. They say that a two-thousand year old man, wearing two yellow sheets (like *sādhūs*) will descend in Damascus from the sky swinging in the air, his hands resting on the shoulders of two angels. Every one will be watching him, clapping with excitement that the Messiah has finally arrived!

What will he do after he descends from heavens? It is mentioned in the *aḥādīth* that he will get married and will

have children. We cannot say whether he will look for a wife first or will he perform the other tasks. The tasks attributed to him as his agenda show that the reformation of lost souls would be none of his concern. His primary objective would be to kill pigs. After exchanging pleasantries with the mullahs, he will rush into the jungles and kill all the pigs. He will zealously chase them on land and sea and will not leave a single pig in this world. After he has done away with them, the mullahs will acclaim the praise of Allah that now the Messiah will enlighten them about God and spirituality, but the Messiah will refuse saying all his tasks are far from complete, since he has yet to kill the Antichrist.

Furthermore, they believe that before the descent of the Messiah a donkey would have been born. The ears of this gigantic donkey would be seventy arm-length apart and it will consume fire. The one-eyed Antichrist will ride on the donkey elevated so high that his head would be hidden in the clouds. People will travel in the belly of this donkey. You would be amused by such assertions, because your refined taste rejects these absurdities. But the sense of the ulema find a total lack of humour in this whole affair. In their minds, the one-eyed Antichrist, riding on the giant donkey, would be watching the Messiah descend from heavens and would be agonizing that his end is near, because the Messiah is here to finish him off!

After exterminating the entire breed of swine, the Messiah would turn his wrath to the one-eyed Antichrist and will at last overpower him. Then the ulema will again praise the Lord and joyfully declare that the Messiah has accomplished this feat and now it is their turn and the Messiah will reform them. But the Messiah will again excuse himself saying that he has yet to break the cross, and then he will head towards the churches, and will break each and every cross in sight; then he will invade the privacy of Christian homes and will break every cross he finds. He will even get into their wardrobes to search for the cross that is worn around the neck as a decorative piece and the images of the cross embroidered or printed on garments. In short, he will not leave a single cross on the face of the earth. Having accomplished this arduous task, he, if still unmarried, will get married, have children, and finally say goodbye to this earthly abode.

The mullahs are not at all amused by such literal rendering; they consider it quite sensible.

Reaction of the Literalists to Profound Interpretation

Now consider the Aḥmadiyyah viewpoint, about which the ulema say that Aḥmadīs have lost their minds and interpret everything. The Messiah is not the original Jesus, nor does cross indicate the physical crosses; and nor are the words swine, Damascus, and minaret used in a literal sense. How

ridiculous—say the ulema—is the interpretation of Aḥmadīs who believe that instead of physically descending from heavens, a man of God will be born like an ordinary human being, people will reject him, slander him, and call him *daj-jāl*. His followers will be massacred, their children will be slaughtered, their houses will be looted, and they will be subjected to every imaginable brutality. They will be persecuted the same way the first Messiah and his followers were persecuted.

Our opponents scoff at these interpretations given by us Aḥmadīs that the Messiah will propagate the faith with love and reason and wisdom; that he will give such powerful arguments against the crucifixion of Jesus^{as} that it will be tantamount to demolishing the cross; that he will preach piety in such a manner that will purify many, and swine-like people will return back to humanity; that he will initiate a grand campaign against sensual or swine-like civilization, which is, in fact, the symbolic killing of the swine.

Then he will confront the nations who practice and promote deception on earth. The blind right eye of the Antichrist means that these nations are completely devoid of spirituality; and their bright left eye symbolizes the material and represents great progress in the worldly domain. The Messiah will wage a war against these false ideologies and will strive for the supremacy of Islam. He will reach their lands and catch the white birds. His followers will challenge Christianity in every part of the world.

This interpretation of ours is considered laughable and the height of folly by the ulema.

Deplorable Consequences of Perverted Logic

If what you [the government of Pakistan] say is wisdom and what we say is folly, then by God we prefer our folly to your wisdom, since it is our ‘folly’ that glorifies Islam and its Founder—not your ‘wisdom’. You have started ascribing your ignorance to the Holy Prophet^{sa} and the darkness of your soul to the Holy Qur’an. The one who descended on the minaret of light, offered you the light and strived to light the dark recesses of your soul—from him you turned away, closed all the windows of your mind, and refused to be enlightened. In the darkness of your soul, you scoff at the news that the sun has risen. What can we say except:

أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

It seems that your hearts have been firmly bolted.

Meaningless Objections about the Command of Language

Another accusation against the Promised Messiah^{as} is his diction. It is said that: ‘He was not capable of writing good Urdu; and since Mirzā Şāhib did not know how to write eloquently, he has put the religion of Islam in great jeopardy.’ The original accusation is worded as follows:

The writings of Mirzā Ṣāhib are dry and uninteresting, because his writings are without any intellectual content or literary merit; his handling of the issues is ineffectual and his compositions resemble third rate medieval expressions. He would severely berate his adversaries, and occasionally even use abusive language. Many of his writings are full of so-called prophecies, which are usually about the impending death of his opponents. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 13)

The sum total of the threat hovering over the Islamic world is that he (Mirzā Ṣāhib) was incapable of writing good Urdu, his style is without flair, and his writings lack humour and pun. Hence the man poses a grave threat to Islam!

This accusation is completely false. The fact is that every word of the Promised Messiah^{as} makes us ecstatic, inspires our souls, and kindles new life in us. If we pay tribute to his writings, then others may not accept it. Therefore, we ask the clerics of the past, who subscribed to a certain standard of piety; we research their prominent scholars, and their experts in Urdu literature, whose literary works were widely enjoyed by the Indian readership, for their objective appraisal of the Promised Messiah's^{as} writings.

Maulānā Abul Kalām Āzād⁹, editor of the Urdu newspaper, *Vakīl* of Amritsar, was an exceptional scholar and an eminent writer, whose diction and eloquence are

self-evident from his literary works. The way he viewed the writings of Promised Messiah^{as} is worthy of special attention. At the demise of the Promised Messiah^{as}, respected Maulānā Āzād wrote:

This man—the very pre-eminent personality—whose pen was a marvel and voice a magic. He was a monument of great intellectual wonders; his insight was revolutionary and his voice was charged with call of Judgement. His fingers moved the strings of reformation, and his two fists generated the thunderous lightning. The man who served as the epicentre of religious shock waves for thirty years, and awakened the sleeping souls of the world with his thunderous calls.

But could not awaken these unfortunate people! The quotation of Maulānā Āzād continues:

This devastating death, this cup of poison death, which has laid the deceased in the belly of the earth, will always be lamented by millions. The strike of Divine decree has blatantly put an end to the hope

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9. Some people have mistakenly attributed this writing to Maulānā ‘Abdullāh al-‘Imādī which is not correct. The magnificent style of writing clearly indicates that it is written by Maulānā Abul Kalām Āzād. This is also confirmed by his autobiography (*Āzād kī Kahānī*, *Āzād kī Zubānī*) which states on pages 309–310 that Maulānā Āzād himself used to write everything from lead articles to minor accounts. Maulānā ‘Abdullāh al-‘Imādī was the editor of *al-Bayān* (Lucknow).

and aspirations of many, but their woeful cries will keep his memories alive for a long time.

Maulānā Āzād continues:

Men who revolutionized the spiritual or intellectual world appear very seldom. But when such prides of the children of history do appear, they bring about a revolution in this world. The demise of Mirzā Ṣāhib, in spite of extreme differences over some of his claims and views, has made educated and enlightened Muslims realize that they have lost one of their pre-eminent personalities.

Now remember their remarks that the writings of the Promised Messiah^{as} is without flair, and his writings lack humour and reasoning. The Maulānā further writes:

His distinction of serving as an ever victorious general against the opponents of Islam...

Our adversaries say that Mirzā Ṣāhib's writings lack substance and, besides prophesizing the deaths of his antagonists, contributed nothing, but Maulānā Abul Kalām Āzād writes about the Promised Messiah^{as}:

His distinction of serving as an ever victorious general against the opponents of Islam compels us to openly and sincerely wish that the majestic movement which dwarfed and destroyed our enemies for a long time may continue in the future.

O writer, may God bless your noble wish! This Movement still continues and will continue in the future. The Maulānā further writes:

The literature that Mirzā Ṣāhib produced against the Christians and Āryās has been acclaimed widely and as such does not need any introduction. Even today, now that it has fulfilled its purpose, we have to sincerely acknowledge its influence and magnificence. Our hearts can never forget the time when Islam was totally encircled by hostile attacks and Muslims, who were entrusted by the Real Protector [God Almighty] with the duty to defend Islam in the visible and perceptible worlds, were leading a miserable life as a penalty for their own vices. They did nothing for the defense of Islam, nor were they capable of it.

Muslims neither did anything nor had the ability to do anything. Instead, they were gasping with pain from their extensive wounds. At that time, the Promised Messiah^{as} committed this ‘injustice’ to the Islamic world. Maulānā Āzād further writes:

The state of defense was such that they did not even have arrows to combat cannons. There was not even a semblance of counter-attack or defense, yet his defense not only destroyed the initial influence of Christianity, which considered itself strong under the shadow of its government, but also saved hundreds of thousands of Muslims from extremely dangerous and potentially successful attacks from Christianity. The

spell of Christianity started vanishing like smoke. His defense brought such a change that the conquered became the conqueror.

What a great threat to the world of Islam it was that the Promised Messiah^{as}, by sacrificing his honour and unceasingly spending all his resources for the defense of Islam, turned the oppressed, subdued, and demoralized Muslims into a victorious force! He vanquished not one but all the enemies of Islam. His opponents say they cannot forgive him for that. What distresses the clerics of today is the fact that the Promised Messiah^{as} was able to do all that.

The same author further writes:

Mirzā Ṣāḥib rendered a distinguished service to Islam by crushing the poisonous fangs of the Āryā Samāj. His writings against the Āryā Samāj clearly establish the claim that—no matter how extensive our endeavour becomes—it would be impossible to ignore these books in all future efforts of defense.

You [the government of Pakistan] may all try till the Day of Judgment and you may write whatever you want to write, but you can never ignore the literature of Mirzā Ṣāḥib.

Maulānā Āzād further writes:

There is no hope [How true!] that in the religious world of India, a man of such splendor will ever again be born who will focus all his high aspirations in the study of faith.

In the issue of *Vakīl* of May 30, 1908, an article was published about the Promised Messiah^{as}, in which the writer states:

Even at the age of 35 or 36, he was full of extraordinary religious passion, and he lived like a true and righteous Muslim. His heart was indifferent to worldly attractions. He looked for company in solitude and solitude in company. We found him restive, as if he was in search of some lost treasure. (*Vakīl*, May 30, 1908)

He was searching for the supremacy of Islam. He was looking for Joseph^{as} whose scent he could perceive. In one of his Urdu couplets he states:

آ رہی ہے اب تو خوشبو میرے یوسف کی مجھے
گو کہو دیوانہ میں کرتا ہوں اس کا انتظار

*I can now feel the fragrance of my Joseph;
I await him even though you may call me mad.*

His condition, in which others found him, was described in these words:

He was in search of some lost treasure that is not found in this mortal world. He was brimming with the colour of Islam. At times he debated the Aryas and at other times he wrote voluminous books in support of the truth of Islam. I still relish the joy I received from the debates he conducted in 1886 at Hoshiarpur. I still experience the ecstasy that I felt by

reading the peerless books written by him in refutation of other religions and in support of Islam.

Revolutionary Impact of the Effect of Eloquent Writings

These are the impressions of pre-eminent Muslim scholars, who had the fear of God, loved honesty, had refined taste, and whose writings have set the standard of Urdu literature. Mirzā Ḥairat Dehalvī, editor of the paper *Curzon Gazette* wrote about the writings of the Promised Messiah^{as} and their influence in the June 1, 1908 issue of his paper:

The great services the deceased rendered to Islam against Aryas and Christians deserves high commendations. He transformed the style of scholarly debate and laid the foundation of modern literature in India. Not only as a Muslim but also as a research scholars, I admit that not even the most eminent of the leading Aryas or Christian ministers had the courage to confront the deceased. He wrote such unequalled books refuting Āryā and Christian doctrines, and gave such devastating rebuttal to the opponents of Islam, that even to this day we have not seen any rejoinder to them based on sound reasoning. (*Curzon Gazette*, June 1, 1908)

The government of Pakistan is disturbed that the Promised Messiah^{as} has left behind writings that neither Aryas nor Christians have been able to rebut. Even his adversaries had to concede that he gave devastating arguments in defense of

Islam. What a great threat to the world of Islam! The White Paper asserts that [God forbid] the Promised Messiah^{as} did nothing, except insult his opponents, and that there is nothing else in his writings.

This does not only show their ignorance but is blatant falsification. They deliberately slander the Promised Messiah^{as}. Otherwise, one must conclude that the ones making allegations have not read any of his books and have written without any investigation. It is nothing but fabrication and deception.

Now let me tell you who used insulting language. (I will provide some examples later). Mirzā Ḥairat Dehalvī has mentioned the manners in which these debates were conducted, what was being presented by the Promised Messiah^{as}, and what the tactics of his opponents were. He writes:

I have not seen their counter-rebuttal except that the Aryas would abuse him in an uncivilized manner or use extremely foul language against the leaders and principles of Islam. But there was so much force in his pen that today there is no one in the entire Punjab or in all of India, who could write with similar force.

They were hurling abuses, but this stout defender of Islam had no need to resort to abusing. Mirzā Ḥairat Dehalvī continues:

His brain had a treasure-house of words full of eloquence and energy. When he wished to write, such a stream of measured and precise words would flow that it was beyond description. Those who did not know the late Maulavī Nūr-ud-Dīn—the first caliph—mistakenly think that Maulavī Nūr-ud-Dīn might have helped him in his writing, but from my personal knowledge I can say that the late Ḥakīm Nūr-ud-Dīn, compared to Mirzā, could not even write a few lines. Despite the fact that his literature occasionally had a flavour of Punjabī in it, yet it had a unique grandeur. It is a fact that one would get enraptured by reading some of his passages.

Sayyed Mumtāz 'Alī writes in *Tehdhīb-e-Niswān* (Lahore):

The late Mirzā Ṣāhib was a holy and noble personage. The force of his righteousness could subjugate even a hard-hearted person. He was an extremely erudite scholar, a dauntless reformer, and the epitome of noble deeds. Although, in the religious sense, I do not accept him as the Promised Messiah, yet his teachings and guidance did indeed breath new messianic life into the dead souls. (*Tehdhīb-e-Niswān*, printed in Lahore, quoted in, *Tash-ḥidhul-Adhhān*, vol. 3, copy 10, p. 383, 1908)

The paper *Ṣādiqul-Akhhbār*, Rewarhi, Bahawalpur, writes:

Mirzā Ṣāhib has silenced the opponents of Islam by giving a crushing rebuttal to their vulgar allegations with his powerful speeches and superb writings. He

proved that truth does prevail. It is a fact that Mirzā Şāhib defended Islam as it should have been done and left no avenues unexplored in the service of the faith. Justice demands that the sudden and untimely death of such a great and resolute champion of Islam, erudite theologian, helper of Muslims, and irreplaceable scholar should be mourned. (*Şādiqul-Akhhbār*, quoted in, *Tash-ḥīdhul-Adhhān*, vol. 3, copy 8, p. 382, 1908)

Khwājah Ḥassan Niẓāmī was a famous and well-known writer. He was from a family of Urdu scholars that is widely respected in India. He was not a supporter of Aḥmadiyyat, in fact, he was an opponent. He writes:

Mirzā Ghulām Aḥmad Şāhib was a great scholar of his time... a study of his writings and words... is extremely beneficial. I cannot but concede his intellectual superiority and the excellence of his erudition. (*Munādī* newspaper, February 27, March 4, 1930)

Even an opponent like Maulānā Zafar ‘Alī Khān had to accept that the writings of the Promised Messiah^{as} had a unique force. He writes:

Mirzā Şāhib responded to the onslaught of the Hindu and Christian religions with great competence. His books *Surmah Chasham Āryā* and *Chashma-e-Masīḥī*, etc. are very good books against the Āryā Samājists and Christians. (*Zamīndār* newspaper, September 12, 1923)

This statement lacks the flair, but his praise is justified.

The Real Source of Promised Messiah's^{as} Eloquence and Magnificent Literature

How did the Promised Messiah^{as} acquire such forceful eloquence? There were many scholars and linguists who had studied at renowned universities, whereas the Promised Messiah^{as} had received scanty instructions from ordinary village teachers. From where did he get this capability, this outstanding and magnificent eloquence?

When we seek an answer to this question from the Promised Messiah^{as}, we find that he attributes nothing of this wisdom to himself, being fully cognizant that:

میں تھا غریب و بیکس و گمنام و بے ہنر
کوئی نہ جانتا تھا کہ ہے قادیاں کدھر

*I was poor, helpless, unknown and unskilled
nobody knew where Qadian was.*

In other words, he makes it clear that nothing was of his own. God alone, Who commissioned him, was causing those words of wisdom to flow from him. God alone granted power to his pen. These streams of wisdom can only flow from someone who is connected to the fountain-head of wisdom and keeps extracting precious pearls from it.

This was the picture that the Promised Messiah^{as} painted of himself. He insisted that he was nothing, and that there was no value attached to his person, and that his knowledge was extremely limited. He said that if one wished to ridicule his knowledge or his person, one was free to do so, but how dare one ridicule God Almighty, the Creator of this universe. Thus, his writings and speeches were a proof that he was in touch with the Ultimate Fountain of knowledge. He stated:

I declare with full force and determination that I am firmly established on truth; and, with the Grace of God, mine will be the victory in this contest. When I peer into the future with my foresight, I see the whole world following the footsteps of my truth.

This is a statement that they think lacks flair. Now listen further to the grandeur of his words. You will discover that his words are absolutely incomparable. These are not the words of an ordinary man. In truth God Almighty spoke through his voice; that is what created a great force and grandeur in his words. His quotation continues:

When I peer into the future with my foresight, I see the whole world following the footsteps of my truth.

What a lovely and captivating sentence! Then he says:

The time is near that I be granted a grand victory, because there is another Voice speaking in support of my voice and there is another Hand that is in motion

to strengthen my hand. The world sees it not, but I see it. A Divine spirit speaks within me, breathing life into every letter and every word that I speak. A fervour and commotion has surged in the heavens and has raised this fistful of dust¹⁰ like a puppet to serve as His instrument. Everyone on whom the door of salvation is not closed will soon see that I am not of my own. Do the eyes that cannot recognise a truthful person have sight? Is he alive who cannot feel this Divine call? (*Izāla-e-Auhām, Rūḥānī Khazā'in*, vol. 3, p. 403)

There is nothing left to say after these words of the Promised Messiah^{as}, except to close with the words:

شرم تم کو مگر نہیں آتی
'But you are totally shameless.'

10. Meaning, my humble self.

Glossary of Important Terms



Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, ‘the Most High’, when saying His Holy name.

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Community.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

Āryā—A militant Hindu sect.

Dajjāl—A term in Arabic that literally means, ‘the great deceiver.’ In Islamic terminology ‘*dajjāl*’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdī. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same

phenomenon, and we have therefore translated the term ‘*dajjāl*’ as ‘Antichrist’.

Fatwā—A legal opinion or ruling issued by an Islamic scholar.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur’an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of 23 years.

Ḥuḍūr—Your Holiness; His Holiness.

Imam—The Arabic word for a leader. The head of the Aḥmadiyyah Muslim Jamā‘at is also referred to as the *Imam*.

Jamā‘at—*Jamā‘at* means community. Although the word *Jamā‘at* itself may refer to any community, in this book, *Jamā‘at* specifically refers to the Aḥmadiyyah Muslim Jamā‘at.

Jihad—The literal meaning of this word is ‘striving’. The term is used to mean self-purification as well as religious wars in some instances.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣṣleḥ-e-Mau‘ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003) was the fourth successor and a grandson of the Promised Messiah^{as}, the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad.

Mahdī—‘The Guided One’. This is the title given by the Holy Prophet^{sa} to the awaited Reformer of Latter Days.

Maulavī, Mullah or Maulānā—A Muslim religious cleric.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

Ṣāḥib—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

Ulema—A class of Muslim scholars.

