

قُلْ أَيْدِي اللَّهِ وَأَيْتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ

Say: Was it Allah and His Signs and His Messenger that you mocked at? (*Sūrah at-Taubah*, 9:66).

Reply to a Mockery

*Response to the booklet entitled
Ilhāmī Girgit [Divine Chameleon]*

H. Ali

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Reply to a Mockery—
A response to the booklet entitled *Ilhāmī Girgīt*—
by H. Ali

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CONTENTS

Foreword.....v

**Reply to a Mockery —
Response to the booklet entitled ‘Ilhāmī Girgit’ 1**

Light of the Highest Order	1
The So-Called Consensus	14
A British Agent.....	26
Villager and Farmer.....	29
Preacher of the Message of Islam.....	31
The Mirror to Manifest the Almighty	35
Imam Husain and Imam Mahdi.....	41
Perfect Intercessor	47
Ghulam Ahmad—The Perfect Reflection.....	52
Mary and Jesus	57
House of Allah.....	60
<i>Hajr-e-Aswad</i> [the Black Stone]	62
His Name Will be Ahmad	64
Mercy for the Universe	66

Seal of Prophets.....	72
Michael.....	76
The Supreme Prophet	
Ḥaḍrat Muḥammad Muṣṭafā ^{ṣas}	79
Manifestation of God.....	82
Water of Faith.....	92
Master of the Garden.....	97
Children of Allah.....	101
Be and So it Became.....	110
I have the Power to Bestow Life and Death.....	113
Holy is my Lord, the High.....	118
House of Salvation.....	119
I am the God of the Time.....	125
The True Islamic Beliefs.....	129
The Qualities of Truth.....	138
<i>Publisher's Note.....</i>	<i>143</i>
<i>Glossary.....</i>	<i>147</i>
<i>Index.....</i>	<i>149</i>

FOREWORD

There is a long and painful history of poisonous accusations against the Prophets of God. Since the Ahmadiyya Muslim Community was founded in 1889, its opponents too have attacked the Promised Messiah^{as} in every manner possible. The author of a pamphlet titled *Ilhāmī Girgit* [Divine Chameleon] has seemingly built a case against the Promised Messiah^{as} by portraying his teachings as inconsistent, blasphemous, and pandering to colonial powers. This present book, *Reply to a Mockery*, by H. Ali, is a refutation of these allegations. It exposes the deliberate falsehoods and misleading claims the pamphlet employs to misguide the public. Furthermore, it demonstrates from the writings of the Promised Messiah^{as} that his teachings are not only in line with the Holy Quran and Hadith, but that many Islamic scholars, earlier as well as recent ones, hold similar beliefs as the Promised Messiah^{as}.

Even though this book was written as a rebuttal to a specific pamphlet, the same allegations are recast by other opponents of Ahmadiyyat on many occasions. Therefore, both Ahmadis and seekers of truth are sure to find this book beneficial in clearing up

doubts about the claims and teachings of the Promised Messiah, peace be on him. The present English translation will make the arguments of both sides accessible to a larger audience, which can then make up its own mind after reading it.

We would like to acknowledge the contributions of Munawar Saeed, Fouzia Bajwa, and Pir Wahid Ahmad in rendering *Risālah Ilhāmī Girgīt kei Bāzārī Tamaskhur Kā Jawāb* into English. The Research Cell in Rabwah, Pakistan, carefully verified various citations and references in the book. The English Translation Section of Additional Wakālat-e-Taṣnīf then finalized this publication. May Allah reward them all for their contributions to this task. *Āmīn.*

Al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London, UK
July 2019

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

Reply to a
M O C K E R Y

Response to the booklet entitled '*Ilhāmī Girgīt*'²

Light of the Highest Order

Maulawī Abul Bashir Irfani, President of Majlis-e-Taḥaffuz-e-Khatm-e-Nubuwwat of Aḥmadpur Sharqīyyah, has written a pamphlet. It has been published by Majlis-e-Taḥaffuz-e-Khatm-e-Nubuwwat, Multan. He tries his level best to falsify the claims of Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian in the pamphlet entitled *Ilhāmī Girgīt* [Divine Chameleon], and the reason given for this title is:

He [i.e. Ḥaḍrat Mirza Ghulam Ahmad] does not stick to any one claim, so we have called this pamphlet *Ilhāmī Girgīt*. As a chameleon changes its colours, so does Mirza Ṣāḥib change his claims. (*Ilhāmī Girgīt*, p. 6)

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

2. Divine Chameleon [Publisher]

In his attempts to justify this tall talk, he cites various claims of Ḥaḍrat Mirza Ṣāḥib. For example, his claim that he is the divine reformer appointed by Allah; that he is a *Mujaddid* (reformer) and a *Muḥaddath* (recipient of divine revelation); that he is the Imām of this age; that he is *Walīyyullāh* (friend of Allah), *Walīyyur Raḥmān* (friend of the Gracious Lord); that he is a *Nabiyyullāh* (Prophet of God); that he is *Khātamul-Khulafā'* (the Seal of the Caliphs); that he is the Promised Messiah, *Mahdī* (the Guided Leader), recipient of divine revelation, *Rasūl* (Messenger), and a manifestation of the previous Prophets—i.e. Prophets Adam, Seth, Noah, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, and John (may peace be on them all). Similarly, in declaring himself to be a likeness of the Holy Prophet Muhammad^{ṣas}, he claims to be a fulfilment of the prophecy ¹اسْمُهُ أَحْمَدٌ.

Thus he claims that he is a reflection of *Khātamul-Anbiyā'* (the Seal of the Prophets) and of *Raḥmatullil-Ālamīn* (Mercy for all the worlds). Again, he takes on the titles of Krishna, Gopal, King of the Aryas, Amīn-ul-Mulk Jai Singh Bahādur, and so on.

Moreover, for the sole purpose of increasing the number of his allegations, when quoting from Ḥaḍrat Mirza Sahib's writings, Maulawī Ṣāḥib manufactures certain titles and leaves the reader with the impression that those titles were used by Ḥaḍrat Mirza Ṣāḥib himself. Before lifting the veil from his fraud and deception, we would like to point out to our esteemed readers that in Maulawī Ṣāḥib's pamphlet, the lineage and personal status of Ḥaḍrat Mirza Ṣāḥib is also counted as a claim. For example, his being of the Chinese race, of Persian descent, a Barlās Mughal, a descendant

1. His name will be Aḥmad (*Sūrah aṣ-Ṣaff*, 61:7).

of Ḥaḍrat Fatimah through some paternal grandmothers and in fulfilment of certain prophesies, his being a landowner.

Esteemed reader! Maulawī Ṣāḥib is a learned man with an Honours degree in Arabic. Even the most ignorant of men knows that an individual has several titles with reference to his personal status and relationships. If, after receiving his various academic accolades, Maulawī Ṣāḥib had taken the trouble to reflect on his own person he may have realised that he is Abul Bashir as well as Irfani. He is a scholar as well as a degree holder. He is an Ahmedpuri as well as a Punjabi and a Pakistani, etc. Having conducted such an analysis of himself, he could then describe himself as a 'strange chameleon'!

Maulawī Ṣāḥib's state of mind reminds us of an incident from the time of the Holy Prophet Muhammad^{sas}. The Holy Prophet^{sas} asked a child, 'Who is the brother of your mother?' The child had to think hard; the Holy Prophet^{sas} then told him with a smile, 'He is your maternal uncle, of course.' Had, God forbid, Maulawī Ṣāḥib been present at that time, what would he have made of this man who, at one and the same time, was an uncle to the boy and a brother to his mother?

As far as Maulawī Ṣāḥib is concerned, making a number of claims and holding many descriptive and dignitary titles proves a person's falsehood. Attacks of this nature on Ḥaḍrat Mirza Ghulam Ahmad^{as} prove that Maulawī Ṣāḥib's heart holds no love for our Lord and Master, the Holy Prophet Muhammad^{sas}. Nor does he have any comprehension of the Holy Prophet's^{sas} descriptive and dignitary titles, his high status, or his claims. Had he any such understanding, he would have realised that our beloved leader, the manifestation of divine attributes, beloved of

the Exalted Lord, the Holy Prophet Muhammad^{sas} is the one who becomes the real target of his attacks. Before we go into details, we present our readers with a sampling of claims made by various holy Muslim personages. These show that a multiplicity of claims and titles emphasize their high rank and status. Their rank and status is not diminished by such multiplicity.

If these claims are objectionable and prove the falsity of the claimant, as Maulawī Ṣāhib states, do these people also deserve the title given by him to this pamphlet? We find such a notion repugnant. We ask Maulawī Ṣāhib what he makes of Ḥaḍrat Shams-ud-Din Tabrezi^{rta} who says:

ہم آدم و آن دم توئی، ہم علی و مریم توئی ہم راز و ہم محرم توئی، چیری بدہ درویش را
You are Nūḥ, You are Ādam, You are 'Īsā [son of] Maryam...

(*Dīwān-e-Kāmil*, Ḥaḍrat Shams Tabrezi p.9, Sāzmān Intishārāt Jāwidān Press, 1352 AH)

And what allegation would he level against Ḥaḍrat Ibn 'Arabi^{rta} who says:

أَنَا الْقُرْآنُ وَ السَّبْعُ الْمَثَانِينُ

I am the Holy Quran and I am the *Sūrah al-Fātiḥah*...
 (*Al-Futūḥātul-Makkiyyah*, Muḥyudḍīn Ibn 'Arabi, vol. 1, p. 43, Dāru Iḥyā'it-Turāthil-'Arabīyyi, Beirut, first edition)

Likewise, what appellation will he give to Ḥaḍrat Bayāzīd Bisṭamī, who when asked, 'What is *'Arsh*?', replied: 'It is I,' when

asked, ‘What is the Throne of God?’ replied: ‘It is I;’ when asked, ‘What is the tablet and the pen [with which the decrees of God are written]?’ replied, ‘It is I;’ when asked, ‘Who are these men of God—Ibrāhīm, Mūsā, and Muḥammad [may peace and blessings be on them]?’ replied, ‘They are all I;’ when asked, ‘Is it true that Jibrā’īl, Mikā’īl, Isrāfil, and ‘Izrā’īl [may peace be on them] are all servants of the Great and Glorious God?’ replied, ‘They are all I’ (*Tadhkiratul-Auliya’*, Urdu, Sheikh Farīd-ud-Dīn ‘Aṭṭār, pp. 146–147, published by Dīn Muhammadi Press, Lahore).

And what name will Maulawī Ṣāhib assign to Ḥaḍrat Shāh Waliyullāh Muḥaddith Dehlavī, who claimed that:

تعلیم اسماء مردم را من بودم و آنچه بر نوح طوفان شد و سبب نصره او شد من بودم
 آنچه ابراہیم را گزار گشت من بودم توریت موسیٰ من بودم احیاء عیسیٰ میت را من
 بودم قرن مصطفیٰ من بودم والحمد لله رب العالمین۔

I was found in the teachings of names [given to Ḥaḍrat Ādam^{as}] and I was the succour that came at the time of Nūh’s deluge; it was I who turned the fire of Ibrāhīm^{as} into flowers, I was the Torah of Mūsā^{as}. I was the one who revived the dead at the time of ‘Īsā^{as} and I was the Quran of Muhammad^{sas}. And all praise belongs to Allah, the Lord of all the worlds. (*At-Tafhīmātul-Ilāhiyyah*, Shāh Waliyullāh Muḥaddith Dehlavī vol. 1, p. 17, printed at Akādimiyyatush-Shāh Waliyullāh, Maṭba‘ al-Ḥaidari Lajpat Road, Hyderabad, Pakistan, 1970)

Respected readers! By now you will have gained an idea of the

perversity of Maulawī Şāhib's logic. The truth is, and no one can deny it, that:

كثُرَةُ الْأَسْمَاءِ تُدُلُّ عَلَى شَرَفِ الْمُسَمَّى وَقُضْبِهِ.

Multiplicity of titles is proof of the high status, nobility, and superiority of the bearer of those titles. (*Tafsīrul-Khāzin al-Musammā Libābit-Tā'wil fī Ma'ānit-Tanzīl*, vol. 1, p. 15, Commentary on *Sūrah al-Fātiḥah*, Dārul-Kutubil-'Ilmiyyah, Beirut, first edition, 1995)

The Chief of all Prophets, Muhammad^{sa}, was blessed with the greatest number of titles because:

The light of utmost grandeur given to man, that is, the most perfect man, could not be found in the angels, the stars, the moon or the sun. It could not be found in the oceans and rivers of the earth. It was not even to be found in rubies or garnets, emeralds, diamonds or pearls. In short, that light could not be found in any earthly or celestial material. It was only to be found in man, that is, in the most perfect man—whose most profound, most perfect, and the highest being is our lord and master, the Chief of Prophets, the Chief of all living beings, Muhammad Muṣṭafā, peace and blessings of Allah be upon him. So that light was given to that [perfect] man and it was also given, in accordance with their respective merit, to those who, to some extent, adorned themselves with his attributes.. And this glory is to be found in its highest, its most

complete, and its most excellent form in our leader, our master, our guide, the Truthful and the Authenticated, Muhammad Muṣṭafā, peace and blessings of Allah be upon him. (*A'īnāh Kamālāt-e-Islām*, Ruḥānī Khazā'in, vol. 5, pp. 160–162)

Some of the names of the Holy Prophet Muhammad^{ṣā} found in the Holy Quran are:

1. **Aḥmad** (The One Who Praises) *Sūrah aṣ-Ṣaff*, 61:7.
2. **Muḥammad** (The Praised One) *Sūrah al-Faṭḥ*, 48:30.
3. **Yā Sīn** (Perfect Leader) *Sūrah Yā Sīn*, 36:2–4.
4. **Ṭā Hā** (Perfect Man) *Sūrah Ṭā Hā*, 20:2–3.
5. **Muzzammil** (Wrapped in Mantle) *Sūrah al-Muzzammil*, 73:2.
6. **Muddaththir** (Covered in the Cloak) *Sūrah Al-Muddaththir*, 74:2.
7. **Ummī** (Unlettered Prophet) *Sūrah al-A'rāf*, 7:158.
8. **Dā'ī Ilallāh** (Summoner to Allah) *Sūrah al-Aḥzāb*, 33:47.
9. **Sirājun Munīrun** (Radiant Lamp) *Sūrah al-Aḥzāb*, 33:47.
10. **Mundhirun** (Warner) *Sūrah ar-Ra'd*, 13:8.
11. **Hādī** (Guide) *Sūrah ar-Ra'd*, 13:8.
12. **Shāhid** (Witness) *Sūrah al-Aḥzāb*, 33:46.
13. **Mubashshir** (Bearer of Glad Tidings) *Sūrah al-Aḥzāb*, 33:46.
14. **Nadhīr** (Warner) *Sūrah al-Aḥzāb*, 33:46.
15. **Muzakkī** (Purifies) *Sūrah al-Jumu'ah*, 62:3.
16. **Yu'allimuhumul-Kitāba wal Ḥikmah** (Teacher of the Book and Wisdom) *Sūrah al-Jumu'ah*, 62:3

17. **Nūr** (Light) *Sūrah al-Mā'idah*, 5:16.
18. **Burhān** (Manifest Proof) *Sūrah an-Nisā'*, 4:175.
19. **Hudan** (Guidance) *Sūrah an-Naml*, 27:78.
20. **Raḥmatul-Lil-Mu'minīn** (Mercy for Believers) *Sūrah an-Naml*, 27:78.
21. **Raḥmatul-Lil-Ālamīn** (Mercy for all People) *Sūrah al-Anbiyā'*, 21:108.
22. **Desirous of your Welfare** *Sūrah at-Taubah*, 9:128.
23. **Ra'ūf** (Compassionate) *Sūrah at-Taubah*, 9:128.
24. **Raḥīm** (Merciful) *Sūrah at-Taubah*, 9:128.
25. **Shahīd** (Witness) *Sūrah al-Ḥajj*, 22:79.
26. **'Alā Khuluqin 'Azīm** (Possessor of High Moral Excellences) *Sūrah al-Qalam*, 68:5.
27. **Awwalul-Muslimīn** (The First to Submit) *Sūrah al-An'ām*, 6:164.
28. **Rasūlullāh** (The Messenger of Allah) *Sūrah al-Aḥzāb*, 33:41.
29. **Khātamun-Nabiyyīn** (The Seal of the Prophets) *Sūrah al-Aḥzāb*, 33:41.
30. **'Abdullāh** (Servant of Allah) *Sūrah al-Jinn*, 72:20.
31. **Al-Kauthar** (Recipient of Abundance) *Sūrah al-Kauthar*, 108:2
32. **Muḥyi** (Giver of Life to Believers) *Sūrah al-Anfāl*, 8:25.
33. [The One] Carried from the Sacred Mosque to the Distant Mosque *Sūrah Banī Isrā'īl*, 17:2.
34. **Qāba Qausain** (One Chord to two Bows) *Sūrah An-Najm*, 53:10.

In addition to the above Quranic names, the Holy Prophet^{sas} has also mentioned the following blessed names as applying to him:

35. **al-Māhī** (Eraser of disbelief)
 36. **al-Hāshir** (Gatherer—of people under his auspices)
 37. **al-‘Āqib** (One who comprehends the goodness of all Prophets)

These three names are mentioned in the following hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.....أَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ،
 وَأَنَا الْحَاشِرُ الَّذِي يُخَشِّرُ النَّاسَ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ.

The Holy Prophet, may peace and blessings of Allah be upon him, said: I am **al-Māhī**—Eraser of disbelief, and I am **al-Hāshir**—the Gatherer of people under his auspices, and I am **al-‘Āqib** [i.e. One who comprehends the goodness of all Prophets]. (*Ṣaḥīḥ al-Bukhārī*, Kitābul Manāqib, Hadith no. 3532)

38. **al-Muqaffa** (Well-composed—i.e. created in the perfect mode)
 39. **An-Nabiyyur-Raḥmah** (The Prophet of Mercy)
 40. **An-Nabiyyut-Taubah** (The Prophet of Repentance)
 41. **An-Nabiyyul-Malḥamah** (the Prophet who is made to fight bloody battles)

These names are mentioned, along with some others, in the following hadith:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ سَمَى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ أَسْمَاءَ

مِنْهَا مَا حَفِظْنَا فَقَالَ أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ الرَّحْمَةِ، قَالَ
يَزِيدُ، وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الْمَلْحَمَةِ-

Ḥaḍrat Abu Mūsa al-Ash'ari says that the Holy Prophet, may peace and blessings of Allah be upon him, informed us of some of his names. Those among them that we remember are that he said: I am Muhammad, **Aḥmad**, **al-Muqaffa** [well-composed—i.e. created in the perfect mode], **al-Ḥāshir** [the Gatherer], **An-Nabiyyur-Raḥmah** [The Prophet of Mercy], **An-Nabiyyut-Taubah** [The Prophet of Repentance] and **An-Nabiyyul-Malḥamah** [the Prophet who is made to fight bloody battles]. (*Musnadul Imām Aḥmad bin Ḥanbal*, vol. 6, p. 594–595, Ḥaḍīth Abi Musa al-Ash'ariyy, Ḥaḍīth 19754, Maṭbū'ah 'Ālamul-Kutub, Beirut, 1998)

42. **Sayyidu-Waladi-Ādam** (Noblest of the progeny of Adam)

43. **Shafi'** (Intercessor)

These names are mentioned in the following hadith:

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ
وَلَا فُخْرَ... وَأَنَا أَوَّلُ شَافِعٍ يَوْمَ الْقِيَامَةِ وَلَا فُخْرَ-

Ḥaḍrat Abū Sa'īd says that the Holy Prophet, may peace and blessings of Allah be upon him, said: I am **Sayyidu-Waladi-Ādam** [Noblest of the progeny of Adam], but I am not proud of it and I am **Shafi'** [Intercessor] but I am not proud of it. (*Musnadul Imām Aḥmad bin Ḥanbal*,

Ḥadīth Abi Sa'īd al-Khudriyy^{ra}, Ḥadīth 11000, printed at 'Ālamul-Kutub, Beirut, 1998)

4.4. **Wasīlah** (Recipient of the Highest status in Paradise)

This name is mentioned in the following hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللَّهَ لِيِ الْوَسِيْلَةَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْوَسِيْلَةُ؟ قَالَ أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنْأَلُهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُوْنَ أَنَا هُوَ۔

The Holy Prophet, may peace and blessings of Allah be upon him, said: Pray to Allah that I may be granted *Wasīlah*. We asked: O Prophet of Allah, what is *Wasīlah*? He answered: It is the highest station in Paradise; only one person will attain it, and it is my hope that I would be the one. (*Sunanut-Tirmidhī, Abwābul-Manāqibi 'an Rasūlillāh*^{sas}, *Bābun fī Faḍlin-Nabiyyi*^{sas}, Ḥadīth 3612)

4.5. **Ḥāmīlu Liwā'il Ḥamd** (Bearer of the flag of homage to Allah the Almighty)

This name is mentioned in the following hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ۔

The Holy Prophet, may peace and blessings of Allah be upon him, said: On the Day of Judgment, I will be the *Sayyidu-Waladi-Ādam* [Noblest of the progeny of Adam],

and I am not proud of it, and in my hand will be the *Liwā'il-Hamd* [the flag of homage to Allah the Almighty], and I am not proud of it. (*Sunanut-Tirmidhī, Abwābul-Manāqibi 'an Rasūlillāh^{sas}, Bābun fī Faḍlin-Nabiyyi^{sas}, Hadith 3615*)

46. **Akramul-Awwalīn wal-Ākhirīn** [Noblest among the first as well as the last]

This name is mentioned in the following hadith:

أَنَا أَحْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ-

I am the Noblest among the first as well as the last, and I am not proud of it. (*Sunanut-Tirmidhī, Abwābul-Manāqibi 'an Rasūlillāh^{sas}, Bābun fī Faḍlin-Nabiyyi^{sas}, Hadith 3616*)

47. **Ākhirul-Anbiyā'** (Last among the Prophets)

This name is mentioned in the following hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ-

The Holy Prophet, may peace and blessings of Allah be upon him, said: I am the last of the Prophets and this mosque of mine is the last of the mosques. (*Sunanun-Nasā'i, Kitābul-Masājid, Bābu Faḍl Masjidin-Nabiyyi^{sas}, Hadith 693*)

48. **Muḥill** (He who declares what is lawful)

49. **Muḥarrim** (He who declares what is prohibited).

These names are mentioned in the following hadith:

مَا بُعِثَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مُجَلًّا وَمُحَرَّمًا.

The Holy Prophet, peace and blessings of Allah be upon him was raised as *Muḥill* (He who declares what is lawful) And *Muḥarrim* (He who declares what is prohibited). (*Ṣaḥīḥ Muslim, Kitāb-us-Ṣaidi Wa-dhabā'ih wa mā yu'kalu min al-ḥayawāni, Bābu Ibāḥatid-Dabbi, Ḥadīth 5014.*)

The above is a sample of the claims and the blessed titles of the Holy Prophet^{sas}. In fact, our lord and master Muhammad, peace and blessings of Allah be upon him, is a perfect reflection of all divine attributes. His claims reflect his truthfulness and his nobility. Borrowing from Abul Bashir's reasoning, we pose the question: Does he believe that the numerous claims of the Holy Prophet^{sas} prove him (God forbid, God forbid) to be a liar and impostor? No, certainly not. We declare in the name of God that it is not so; rather, every single title and claim testifies to the extent of his glory. But Maulawī Abul Bashir, with his novel reasoning, proves himself a liar, time and time again.

Who can be more foolish than the one who cuts the very branch on which he is sitting? Or who, blinded by obstinacy or enmity, attacks others in such a manner as to attack his dear ones? If Maulawī Ṣāḥib had in his heart even an ounce of love for God's Messenger, peace and blessings of Allah be upon him, he would

have considered the repercussions of his attacks on our lord and master the Holy Prophet Muhammad^{sas} before levying them upon Ḥaḍrat Mirza Ghulam Ahmad^{as}.

The So-Called Consensus

Maulawī Abul Bashir has cited in his pamphlet the following extract from *Sharah Fiqh Akbar* [The Great exposition of Jurisprudence] by Ḥaḍrat Mullā ‘Alī Qārī^{rh}. The arguments he then gives are based on this extract.

دَعْوَى النُّبُوَّةِ بَعْدَ نَبِيِّنَا ﷺ كُفْرٌ بِالْإِجْمَاعِ

It is the consensus of opinion that any claim to prophethood after our Holy Prophet^{sas} is tantamount to *kufri* (disbelief). (*Sharhu Mullā ‘Alī al-Qārī*, p. 164, *Shirkah Maktabah Muṣṭafā al-Bābi al-Halabi wa Aulāduhu bi-Miṣra*, second ed., 1900)

Maulawī Ṣāhib! You claim to be a learned man with an honours degree, yet you do not know that the question of consensus (of opinion) about an issue only arises when clear, definitive statements from the Quran and the Hadith are not available to come to a conclusion. Why do you not give precedence to the Quran? Does the community not have consensus of opinion regarding the Quran? We realise that you cannot, as the Quran does not contain a single verse to support your stance. In fact, there are a number of verses that not only leave open the possibility of prophethood,

but also clearly indicate that a Prophet will most certainly come, but also mention the covenant whereby the Prophets pledged their support to all other Prophets, and this pledge was specifically taken from the Holy Prophet^{sas}. For details, see *Sūrah Āl-e-‘Imrān* 3:82 and *Sūrah al-Aḥzāb* 33:8.

Similarly, in many of the *aḥādīth*, the Holy Prophet^{sas} mentions the advent of a subordinate Prophet and he refers to the future Promised Messiah and Mahdi as a Prophet. As an example the following hadith is presented.

أَلَا إِنَّ عَيْسَى ابْنَ مَرْيَمَ لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَلَا رَسُولٌ، أَلَا إِنَّهُ خَلِيفَتِي فِي أُمَّتِي-

Beware that there is neither a Prophet nor a Messenger between Isa son of Mary and me. Beware that he will be my successor from within my Ummah. (*Al-Mu‘jamul-Ausaṭu Liṭ-Ṭibrāni, Bābul-‘Aini Manismuhu ‘Īsā, Ḥadīth* 4898, vol. 3, p. 383, Dārul-Fikr, Amman, Jordan, first ed., 1999)

In the face of such clear-cut pronouncements by God and His Messenger, does the so-called consensus have any value? Such a belief could mean only that there is a consensus that the Holy Prophet^{sas} prophecy would not be fulfilled and that God’s Word is not true (God forbid, God forbid).

It is wrong to say that all Muslims, without exception, believe that a Prophet can never be born into the Ummah. As far as the question of a law-bearing Prophet is concerned, all Muslims, the Quran, and the Hadith, agree that there can never be a Prophet outside the Shariah and dominion of the Seal of Prophets,

Muhammad^{sas}. But as for a Prophet who is subordinate and completely dedicated to Muhammad^{sas}, all are agreed that there is no obstacle to his coming. Further, the Quran and the Hadith not only allow for such a Prophet, they clearly predict his advent.

As far as the opinions of Muslim saints are concerned, some examples are presented to the reader.

The eminent divine of the first century, Imam of the Shias, Ḥaḍrat Imam Bāqir^{ra} (died 765 CE, 148 AH) discusses the subject of prophethood and leadership as follows:

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَقَدْ أَتَيْنَا آلَ إِبْرَاهِيمَ الْكُتُبَ
وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا. جَعَلَ مِنْهُمْ الرُّسُلَ وَالْأَنْبِيَاءَ وَالْأَيْمَةَ فَكَيْفَ يَقْرُونَ فِي آلِ
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَيُنْكِرُونَ فِي آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Ḥaḍrat Abū Ja'far [i.e. Imām Bāqir^{ra}], in one of his commentaries, explains these words of the Glorious God:

فَقَدْ أَتَيْنَا آلَ إِبْرَاهِيمَ الْكُتُبَ وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا

He says that Allah made Prophets, Messengers, and Imams from the progeny of Ḥaḍrat Ibrahim^{as}. Surprisingly, people accept the idea of Prophets and Imāms from among the people of Ibrahim^{as}, yet reject the same idea for the followers of Muhammad^{sas}. (*Aṣ-Ṣāfi Sharḥu Usūlil-Kāfi*, Mullā Khalīl, vol. 3, pt. 1, p. 119, Maṭba' Faḍl Manba' Munshi Nuwalkishor, Lucknow)

The eminent divine of the sixth century, Sufi Ḥaḍrat Muḥyuddīn Ibn 'Arabī (died 1240 CE, 638 AH) says:

فَالنَّبِيُّ سَارِيَةً إِلَى يَوْمِ الْقِيَامَةِ فِي الْحَلْقِ. وَإِنْ كَانَ التَّشْرِيعُ قَدْ انْقَطَعَ، فَالتَّشْرِيعُ جُزْءٌ
مِّنْ أَجْزَاءِ النَّبُوَّةِ-

Prophethood continues in the creation till the Day of Judgment, although law-bearing prophethood has ended. Bringing down a law is just a part of prophethood. (*Al-Futūḥātul-Makkiyyah* by Muḥyuddīn Ibn ‘Arabī, vol. 2, p. 89, Dāru Iḥyā’it-Turāthil-‘Arabiyyi, Beirut, first edition)

The Imam of Hind, Shah Waliyullāh^{ra} Muḥaddith Dehlavī (died 1762 CE, 1171 AH), who was the first to translate the Holy Quran into Persian, in accordance with God’s teachings states:

خَتَمَ بِهِ النَّبِيُّونَ أَيْ لَا يُوجَدُ بَعْدَهُ مَنْ يَأْمُرُهُ اللَّهُ سُبْحَانَهُ بِالتَّشْرِيعِ عَلَى النَّاسِ

The Holy Prophet^{sas} is the Seal of Prophets. This means that, after him, no divinely appointed person will be raised for mankind with a new Shari‘ah. (*at-Tafhīmātul-Ilāhiyyah*, Shāh Waliyullāh Muḥaddith Dehlavī, vol. 2, p. 85, Maṭbū‘ah Akādīmiyyatush-Shāh Waliyullāh, al-Haidari Lajpat Road Press, Hyderabad, Pakistan, 1968)

The eminent learned divine, Ḥaḍrat Maulānā Abul Ḥasanāt ‘Abdul Ḥayy (died 1882 CE, 1304 AH), has the following to say about the Seal of Prophethood:

بعد آنحضرت کے یا زمانے میں آنحضرت کے مجرد کسی نبی کا ہونا محال نہیں
بلکہ صاحب شرع جدید ہونا البتہ ممتنع ہے۔

It is not impossible for a Prophet to be born during or after the Holy Prophet^{sas}; however, it is absolutely impossible that a law-bearing Prophet should appear. (*Abul-Ḥasanāt Muḥammad ‘Abdul Ḥayy Atharu Ibni ‘Abbās fi Dāfi‘il Wiswās*, p. 16, Maṭba‘ Yūsufi Farangi Maḥal, Lucknow, second ed.)

This learned divine of the Ahl-e-Sunnat, who is remembered as the sea of reason and knowledge and as the best of translators, also says:

علماء اہل سنت بھی اس امر کی تصریح کرتے ہیں کہ آنحضرت کے عصر میں کوئی نبی صاحب شرع جدید نہیں ہو سکتا۔ اور نبوت آپ کی عام ہے اور جو نبی آپ کے معاصر ہوگا تابع شریعتِ محمدیہ کا ہوگا۔

The learned people of the *Ahl-e-Sunnat* also accept that during the Holy Prophet’s reign there can be no new law-bearing Prophet. Further, his prophethood is *‘Ām* [standard], whereas the Prophet who should appear in his era [i.e. after his advent] will be a follower of the law of Muḥammad^{sas}. (*Majmū‘atun li-Fatāwā* by Maulawī ‘Abdul-Ḥāyy, vol. 1, p. 144, Maṭba‘ Yūsufi, Lucknow, 1314 AH)

Similarly the renowned Nawab Siddiq Ḥasan Khān, who is highly revered by the Ahl-e-Hadith, says:

حدیث لا وَحْیَ بَعْدَ مَوْتِنِ بے اصل ہے ہاں لَا نَبِیَّ بَعْدِی آیا ہے اس کے معنی نزدیک اہل علم کے یہ ہیں کہ میرے بعد کوئی نبی شرع ناسخ نہ لاوے گا۔

There is no basis for the so-called hadith لَا وَحْيَ بَعْدَ مَوْتِي [there will be no revelation after my death], but there is a hadith لَا نَبِيَّ بَعْدِي [There is no Prophet after me]. People who are endowed with knowledge understand it to mean that there can be no Prophet after the Holy Prophet^{sas} who would abrogate the Shariah. (*Iqtirābus-Sā‘ah*, by Nūrul-Ḥasan Khān, p. 162, Maṭba‘ Mufīd ‘Ām Tab‘, 1301 AH)

Respected readers! Maulawī Ṣāhib tried to make a truth out of a lie by referring to the so-called consensus. But where does this ‘consensus’ exist. The divines of *Ahl-e-Tashayyū‘*, *Ahl-e-Sunnat*, *Ahl-e-Hadith*, and the Barelvis, as quoted above, have expressed the belief that the door is certainly open for prophethood without a new law. Thus his tall talk stands uprooted. Now let us examine the ideology of the divine whom Maulawī Abul Bashir follows, i.e. Maulana Muḥammad Qāsim Nanotawī, founder of the Madrasah Deoband. Maulana Muhammad (died 1880 CE, 1297 AH) writes:

According to lay people, the Messenger of Allah, may peace and blessings of Allah be upon him, being *khātam* means that his era came after the era of the past Prophets and that he is the last Prophet. But it is apparent to those endowed with insight that coming in a particular sequence holds no honour in itself. How then can the verse

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ¹

1. ‘...but he is the Messenger of Allah and the Seal of the Prophets’ (*Sūrah al-Aḥzāb*, 33:41).

be interpreted to convey a compliment to the Holy Prophet^{sas}. If one does not consider *Khātamun-Nabiyyīn* to be a praiseworthy trait or a rank of honour, only then can *Khātamiyyat* be interpreted as the last [...] But I know that this will be intolerable to every Muslim. (*Taḥdhīrun-Nās Min Inkāri Athari Ibnī ‘Abbās* by *Maulānā Muḥammad Qāsim Nanotawī*, p. 41–42, Maṭbū‘ah Idāratul-‘Azīz Gujranwālah, Maṭba‘ Suhail Printers, Bilāl Ganj, Lahore, third edition, 2001)

He further explains in the same book:

Assuming that a Prophet is raised after the time of the Holy Prophet, may peace and blessings of Allah be upon him, such an advent would not in any way affect his status as the Seal of Prophets. (*Taḥdhīrun-Nās Min Inkāri Athari Ibnī ‘Abbās az Maulānā Muḥammad Qāsim Nanotawī*, p. 85, Maṭbū‘ah Idāratul-‘Azīz Gujranwālah, Maṭba‘ Suhail Printers, Bilāl Ganj, Lahore, Ṭab‘a Sowum, 2001)

Now since every school of thought of the Muslim Ummah accepts the possibility of prophethood, what sense can one make of Maulawī Ṣāḥib’s claim of a consensus? How pitiable is the condition of the people who accept Maulawī Ṣāḥib’s baseless claim of consensus, while his leader’s beliefs are to the contrary! (Maulawī Ṣāḥib should not have made any such statement. When one believes in someone and claims to be a follower of that person, one should at least accept his teachings and not contradict them).

Furthermore, the writings of many Muslim divines prove

Maulawī Şāhib and his ilk to be liars. The divines proclaim that law-bearing prophethood is the only kind of prophethood that has been terminated. In other words, a Prophet independent of Muhammad^{sas} Shariah can never appear in this world. But a Prophet who is a follower and subordinate to him^{sas} can come and this is not objectionable. Many Muslim divines have made public their belief in such a possibility. Ḥaḍrat Imam ‘Abdul Wahhāb Sha’rānī^{rta}, Sheikh ‘Abdul Qādir Kurdustanī^{rta}, the famous Naqshbandī saint Ḥaḍrat Mirza Mazharjān Janan^{rta}, Ḥaḍrat Syed ‘Abdul Karīm Jilanī^{rta}, Ḥaḍrat Sheikh Bālī Afandī^{rta}, Ḥaḍrat Maulāna Jalāl-ud-Dīn Rūmī^{rta}, and above all, *Ummul Mu’minīn* [Mother of the Faithful] Ḥaḍrat A’ishah Siddiqah^{ra}, all held this belief. Ḥaḍrat A’ishah^{ra} once said:

قُولُوا خَاتَمَ النَّبِيِّينَ وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ

Call him (i.e. Muhammad^{sas}) the Seal of Prophets, but do not say that there will be no Prophet after him. (*Ad-Durrul-Manthūr fit-Tafsīri bil-Ma’thūr*, Imām Jalal-ud-Dīn as-Suyūṭī, vol. 6, p. 545, *Sūrah al-Aḥzāb*, 33:41, Dāru Ihya’it-Turāth al-‘Arabiyy, Beirut, first ed., 2001.)

Sheikhul-Imam, Ḥaḍrat Ibn-e-Qatībah^{rta} (died 267 AH), after quoting this saying of Ḥaḍrat A’ishah^{ra}, writes:

لَيْسَ هَذَا مِنْ قَوْلِهَا، نَاقِضًا لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَبِيَّ بَعْدِي لِأَنَّهُ أَرَادَ لَا نَبِيَّ بَعْدِي، يَنْسَخُ مَا جِئْتُ بِهِ۔

This does not contradict the saying of the Holy Prophet^{sas}

that ‘There will be no Prophet after me’, as he simply meant that there would be no Prophet who would abrogate his Shariah. (*Kitābu-Ta’wīli Mukhtalifil-Ḥadīth*, Imām Ibn-e-Qatībah^{rtā}, p.236, Maṭba‘ Kurdistān al-‘Āmiyah, Egypt, 1326 AH)

From the Indian sub-continent, the famous teacher of Hadith, Ḥaḍrat Muhammad Ṭāhir^{rtā} (died 986 AH, 1578 CE), explains Ḥaḍrat ‘Ā’ishah’s words as follows:

هَذَا نَاطِقٌ إِلَى نَزُولِ عِيسَى وَهَذَا أَيْضًا لَا يُنَافِي ح: «لَا نَبِيَّ بَعْدِي» لِأَنَّهُ أَرَادَ لَا
نَبِيَّ يَنْسُخُ شَرْعَهُ۔

This is an indication that Prophet Jesus^{as} is destined to appear in this world again, and his advent will not contradict the Holy Prophet’s hadith: ‘There will be no Prophet after me,’ because here the Holy Prophet^{sas} means that there will be no Prophet after him who will abrogate his law. (*Majma’u Bihāril-Anwār fī Gharā’ibit-Tanzīli wa Laṭā’ifil-Akhhāri Ma’at-Takmilah*, Muhammad Ṭāhir as-Ṣiddīqi vol. 5, p. 502, Maktabah Dārul-Īmān al-Madīnah al-Munawwarah, third ed., 1994.)

The hadith, ‘There will be no Prophet after me’ has also been explained by Ḥaḍrat Shāh Waliyyullāh^{rtā} Muḥaddith Dehlavī, Ḥaḍrat Noshah Gunj^{rtā} (Imam and founder of Tariqah Noshāhiah), Khalīfah Ḥāfiẓ Barkhuddār^{rtā} and the renowned scholar of *Ahl-e-Ḥadīth*, Nawāb Muḥammad Siddīq Hasan

Khanth. They all write that it simply means that there will be no law-bearing Prophet after the Holy Prophet Muḥammad^{sas}.

It is now quite clear that Maulawī Ṣāḥib's twisted belief, which he calls the consensus of the whole Ummah, is not the belief of the learned scholars and saints. Their writings are unequivocal about what they believed in. Maulawī Ṣāḥib impudently tries to attribute his twisted belief to them. Maulawī Ṣāḥib! You try to build your argument using the book *Sharḥ Fiqh Akbar* by Ḥaḍrat Mullā Ali Qari^{rtā}, the renowned Imam of the Hanafi sect. But Ḥaḍrat Mullā Ali Qari^{rtā} himself explains this matter further in another one of his books. When the Holy Prophet's^{sas} son Ibrāhīm passed away, the Holy Prophet^{sas} said:

لَوْ عَاشَ لَكَانَ صِدِّيقًا نَبِيًّا۔

Had he [Ibrāhīm] lived he would have become a righteous Prophet. (*Sunan Ibn Mājah, Kitābul-Janā'iz*, Bābu Mā Jā'a fiṣ-Ṣalāti 'alā ibni Rasūlillah^{sas} wa Dhikri Wafātihi, Ḥadīth 1511)

In his book *Al-Mawḍū'āt al-Kubrā*, Ḥaḍrat Mullā 'Alī Qārī^{rtā} writes:

فَلَا يَنَاقِضُ قَوْلَهُ خَاتَمَ النَّبِيِّنَ إِذِ الْمَعْنَى أَنَّهُ لَا يَأْتِي نَبِيٌّ بَعْدَهُ يَنْسُخُ مِلَّتَهُ وَلَمْ يَكُنْ مِّنْ أُمَّتِهِ

The hadith [i.e. 'Had Ibrāhīm lived he would have become a righteous Prophet'] does not contradict the verse where Muhammad^{sas} is described as the 'Seal of Prophets', as

what this verse means is that no Prophet can ever come after him who 1) cancels the Holy Prophet's Shariah or 2) is not from the Holy Prophet's Ummah. (*Al-Mawḍū'āt al-Kubrā*, Mullā 'Alī al-Qārī, p. 192, Maṭbū'ah Qadīmī Kutub Khānah, Ārām Bāgh, Karachi)

Can Maulawī Ṣāhib now tell us whether or not Ḥaḍrat Mullā 'Alī al-Qārī^{ra} believed that a subordinate Prophet could come into this world?

It is false and misleading to allege that a person making a claim to prophethood after the Holy Prophet Muhammad^{as} is a *kāfir* [infidel]. Such allegations have nothing to do with Islam. Maulawī Ṣāhib, please tell us: 1) Has or has not the Holy Prophet^{as} prophesied the second coming of the Messiah? 2) Will the Messiah, whose advent you are awaiting, be a Prophet or not? 3) When the Messiah comes and calls himself a Prophet, will you respond by calling him a *kāfir*?

Maulawī Ṣāhib, please do come to your senses. Use your intelligence and be mindful of seeking Allah's forgiveness, for one day you will have to present yourself in His court. You have twisted your own beliefs just to oppose Ahmadiyyat. Take note of what Ḥaḍrat Muḥyuddīn Ibn 'Arabī (died 638 AH, 1240 CE) said about the Messiah of our Ummah:

عِيسَى عَلَيْهِ السَّلَامُ يَنْزِلُ فِينَا حَكَمًا مِّنْ غَيْرِ تَشْرِيعٍ وَهُوَ نَبِيٌّ بِلَا شَكٍّ.

Jesus^{as} will be raised among us as arbitor, but he will not bear a new law, yet without doubt, he will be a Prophet. (*Al-Futūḥātul-Makkiyyah*, Muḥyuddīn Ibn 'Arabī, vol.

1, p. 662, Dāru Iḥyā'it-Turāthil-'Arabiyyi, Beirut, first edition)

Furthermore, Nawāb Muḥammad Siddīq Ḥasan Khān writes:

مَنْ قَالَ بِسَلْبِ نَبِيِّهِ كَفَرَ حَقًّا كَمَا صَرَخَ بِهِ السُّيُوطِيُّ-

As has been explained by Imam Suyutith, anyone who believes that the Messiah will lose his prophethood in his second advent is a *kāfir*. (*Āthārul-Qiyāmati fī Hijajil-Kirāmah*, Sayyid Muhammad Şiddīq Ḥasan Khān, p. 431, Maṭba' Shahjahān, Bhopal)

Maulawī Şāhib! You do not pay attention to the Holy Quran, you ignore the Hadith, you do not accept the verdict of the saints and scholars of the past, and we are sure that you will not agree with your own leader, Muftī Muḥammad Shāfi', Fāḍil Deobandi. But as we believe that there will be some Deobandīs who honour their saints and learned divines, we present you with one of Muftī Şāhib's fatwas. He writes:

Whosoever denies the prophethood of Jesus, may peace be on him is a *kāfir*, and the same law will apply in his second advent. It is compulsory to believe in him as a Messenger and Prophet. And when he comes as the Imam of this Ummah, obedience to him will be binding. In short, Jesus^{as} will remain a Messenger and a Prophet in his second coming, and belief in his prophethood—which

has been accepted for the past centuries—will continue.
 (*Register Fatāwā Alif*, p.49)

A British Agent

In his pamphlet, Maulawī Şāhib accuses Ḥaḍrat Mirza Şāhib of being a British agent, planted and nurtured by the British.

Maulawī Şāhib! There can only be two possibilities. Either you have not read Ḥaḍrat Mirza Şāhib's writings about his ancestors, or you have read it and are deliberately concealing and twisting the facts. Leaving aside the details, suffice it to say that Ahmadiyyat began with the Promised Messiah^{as} himself and not before. The people you mention in your pamphlet as having served the British had nothing to do with Ahmadiyyat. The Promised Messiah's blood relatives belonged to the Ahl-e-Sunnat and were extremely hostile towards him and his mission. So in reality, the family who disowned him were the so-called 'British agents', not Ḥaḍrat Mirza Şāhib. They had nothing to do with the Ahmadiyya Community and the Almighty made sure to distinguish them from the Promised Messiah^{as} and his community. He was informed by divine revelation: 'The family of your forefathers has been severed from you and a new family will spring from you.'

Maulawī Şāhib! So this was your attack on Ahmadiyyat, which sprang from your animosity towards us? Now let us take a look at the facts and determine who in reality were the British agents.

We start by looking at your own sect. The editor of the magazine *Tūfān* gathered some data about your sect and came to the conclusion:

The British very cunningly planted the Tehrīk-e-Najdiyat (the Ahl-e-Hadith refer to the Wahhābī Movement as the Tehrīk-e-Najdiyat) in India and then nurtured it with his own hands. (*Tūfān*, 7th November 1962)

Dear readers! You can see how history furnishes evidence. The religious academy of the Deobandī group (Idāra-e-Nadwa-tul-‘Ulamā’) was founded by the British. The academy’s magazine *an-Nadwah* reports that on 28 November 1908, His Honour Lt. Governor Sir John Hugh Prescott, K.C.S.I.E., laid the foundation stone of Nadwatul-‘Ulamā’. (*An-Nadwah*, December 1908, p. 1, 2, 4, vol. 5, no. 11)

Further on the same page it is written that this famous religious academy is indebted to an Englishman for its existence. (*An-Nadwah*, December 1908, p. 1, 2, 4, vol. 5, no. 11)

The reasons for establishing the academy, its motto and its charter are explained further:

A necessary requirement of the ‘Ulamā’ here is that they should recognize the blessings and favours of the British Government and instruct the general population to be loyal to the government. (*An-Nadwah*, July 1908, p. 1, vol. 5, no. 6)

This is what should be known as a British agent. Planted by the British, it was carefully nurtured and when it grew strong it bore fruit in all seasons, and it always begged for more favours from its masters.

As for Majlis-e-Ahrār, an offshoot of the Deobandi sect, their

most prominent leader, Maulānā Zafar ‘Alī Khān, administrator of the *Daily Zamīndār*, Lahore, writes:

Today, because of the Ahrar’s incorrect handling of the Masjid Shahīd Gunj crisis, they have become the target of criticism from other Muslims. However, the Ahrar are being shielded and protected by the British. High-ranking officials of the government have ordered that there should be no disturbance at the Ahrar’s gatherings. Does this not prove that Majlis-e-Ahrar is the government’s agent that has to be nurtured and protected from all kinds of danger? (*Daily Zamīndār*, 31st August 1935)

This statement from Maulānā Zafar ‘Alī is solid proof that this British agent (i.e. the Ahrār) was nurtured and protected by the government of the time.

But the case of the Ahmadiyya Community is exactly the opposite. No one can furnish any evidence whatsoever that the British rulers of India ever gave the Community a single cent or that the Ahmadis were ever given special protection; this is because the Ahmadiyya Community is a plant sown by the hand of God Almighty. It does not need any worldly authority for its survival. It is not indebted to any worldly power for money or other material objects. You, Maulawī Şāhib, supported as you are by worldly masters, should ponder carefully the words of Ḥaḍrat Mirza Şāhib:

The world does not acknowledge me; but the One who sent me knows me well. People, erroneously and

ill-fatedly, wish to destroy me. I am that plant which has been sown by the One and True Master with His own hand ... O people! Understand that I am supported by the hand that will never break faith with me. If your men and your women, your old and your young, your weak and your strong, should gather together and pray for my destruction, then even though you may pray so hard that your noses rot away in prostrations and your hands become paralysed, He will still not heed your supplications. He will not stop until His task is completed. So do not wrong yourselves. The faces of the honest and the dishonest are not the same. The Almighty does not leave anything without judgment. In the past, He always judged between His appointed servants and those who rejected them. In the same way, He will pass judgment on you, too. There are special seasons for the coming and departing of the Almighty's appointed servants. So understand—I have not come out of season, nor will I depart out of season. Do not fight the Almighty. It is not possible for you to destroy me. (*Ḍamīmāh Ṭuhfah Golarhwiyyah*, Ruḥānī Khazā'in, vol. 17, pp. 49–50)

Villager and Farmer

In his pamphlet, Maulawī Ṣāḥib taunts the Promised Messiah^{as} for being a villager and the son of a farmer. According to Maulawī Ṣāḥib, being a villager and a farmer is something to be ashamed of. It seems that, in his fervour of animosity towards the Promised

Messiah^{as}, Maulawī Şāhib has lost all senses. Had he but taken a fleeting glance at the lives of the past Prophets (peace be on them all), his conscience would have informed him of the irrationality of his arguments, even though his poison pen might still have remained outside his control.

Now, the Prophet Jesus^{as} lived in a village called Nazareth and Joseph^{as}, known as his father, was a carpenter. For a time, Jesus worked with Joseph in that profession. Maulānā Şāhib! In your opinion, working for a living is a way of ‘filling the belly of hell’. Yet Jesus^{as} worked for a living while living in a village. But let us leave all other Prophets aside, and look only at the King of Prophets, Muhammad Mustafā, peace and blessings of Allah be upon him.

May we ask Maulawī Şāhib to read any book on the life of the Holy Prophet Muhammad^{sas}? He spent his childhood in a village. Along with other children of the village, he would take the goats for grazing. What a wonderful existence and what noble work this King of Prophets used to do! But in Maulawī Şāhib’s opinion, it is objectionable to live in a village and to have a father who earned a living. According to Maulawī Şāhib, anyone making a claim to prophethood while being a villager or having a father who earned a living is (God forbid) an impostor.

Dear readers! Consider how Maulawī Şāhib is blinded by his prejudices against Ḥaḍrat Mirza Şāhib, and how his blindness leads him to dishonesty.

Preacher of the Message of Islam

Maulawī Şāhib writes:

Mirza Şāhib wears the mask of ‘Preacher of the message of Islam.’ (*Ilhāmī Girgit*)

This statement reveals the malice that Maulawī Şāhib has for the Promised Messiah^{as}. He uses this kind of language to conceal the truth. To prove that the Promised Messiah^{as} was not only a preacher of Islam’s message, but also a very successful defender of Islam, we present three excerpts from various publications.

Mirza Hairat Dehlavi, editor of the *Curzon Gazette*, writes:

The services rendered by the late Mirza Ghulam Ahmad of Qadian in defending Islam from the attacks of the Aryas and Christians are indeed worthy of praise. He completely revolutionized the style of debate and laid the foundation for a new style of literature in India. As a Muslim and as a researcher, I acknowledge that great scholars of the Aryah faith and the highly qualified clergy of the Christians were unable to counter his arguments ... Although he was a Punjabi, his pen was so powerful that today, not only in the Punjab but in the whole of India, there is none who can write with such force...His literature is unique and on reading his words one becomes enraptured. He faced death threats and hostile criticisms with bravery and single-mindedly carved himself a path to the highest

pinnacles. (*Curzon Gazette*, 1st June 1908 cited in *Tārīkh-e-Aḥmadiyyat*, vol. 2, p. 565–566)

Maulānā ‘Abul Kalām Āzād writes:

That man—that great man—whose pen was enchanting and speech was fascinating. That man who was the personification of the wonders of intelligence, whose one look caused tumult and whose voice resurrected the dead. His fingers seemed to control the strings of revolution and his two fists were like electricity poles. That man who, for 30 years, was like an earthquake and tornado in the world of religion. He was like a bell tolling to awaken mankind from its slumbers ... Yes, it is people such as he who revolutionize religion and intellect. They do not appear very often. Such pride of the human race appear very rarely in the world and when they do, they revolutionize the course of history. Mirza Ṣāḥib’s eminence in the religious world leaves the educated and enlightened Muslims (who may strongly disagree with his claims and beliefs) feeling as if they have now lost a great man. With his demise, we have lost the glorious defence of Islam that he produced from his person. We have to acknowledge that he proved himself a victorious general of Islam against the battalions of the Christians and Aryas ... His literature in defence of Islam needs no introduction from us. People are familiar with it and have appreciated it. Now that he has finished his task, let us admit the true value of his literature. We do not think that the Indian religious world is ever going

to see another man of this stature. (*Wakīl*, Amritsar, via *Tārīkh-e-Aḥmadiyyat*, vol. 2, p. 560–562.)

Finally, we present Maulawī Ṣāḥib with an extract from the writings of the famous and well-respected scholar of the Indian sub-continent, Maulānā Nūr Muḥammad Naqshbandī (owner of Aṣāḥḥ-ul-Maṭāb'i); he refers to the Promised Messiah's success in preaching the message of Islam and to his victories against the opponents of Islam.

At about the same time the priest Lefroy arrived in India along with a large delegation of the Christian clergy. They were sworn to convert the population of the sub-continent to Christianity. They not only collected large sums of money from the British for this purpose, but they also received promises of future financial assistance from the same source ... They thought that the argument of Jesus^{as} being physically alive in the heavens, while all other Prophets were dead and buried, was such a strong argument in their favour that none would be able to resist it. But Maulawī Ghulam Ahmad Qadiani stood up to defend Islam and told Lefroy and his fellow clergymen: 'Jesus^{as} died just like all the other Prophets. The Promised Messiah, or Jesus, is none other than myself. So if you are truthful, accept me.' In this way Mirza Ṣāḥib made life impossible for Lefroy and his group. Using this method he defeated all the clergy from India to Europe. (*Dībāchah Mu'jiz-numā Kalān Qur'ān Sharīf Mutarjam*, p. 30,

Publisher Nūr Muhammad Proprietor Kar Khāna Tijarat
Kutub, Arām Bāgh, Karachi)

Here we would like to remind the reader that Maulana Noor Muhammad Naqshbandi was one of Maulawī Şāhib's benefactors. He helped in the publication of Ḥaḍrat Shah Ashraf Ali Thanvi's translation of the Holy Quran. In the foreword of this translation he pays tribute to the Promised Messiah^{as}. Would that Maulawī 'Abul Bashīr and his cronies had the ability to become 'preachers of the message of Islam' like the Promised Messiah^{as}!

Maulawī Şāhib! Your leader and great scholar of the Ahrar, Chaudhry Afḍal Ḥaḳ, also clearly wished that other Muslim sects followed in the footsteps of this preacher. He writes:

Before the Aryah Samaj came into existence, Islam was a lifeless body that had lost its sense of propagation. Among the many sects of Islam no group was willing to take up the duty of propagation of Islam. But here was one heart that was agitated at the insensibility of the Muslims and decided to do something about it. So he gathered a small group around him and decided to propagate Islam. He created such fervour in his community for this goal that it is not only an example for Muslims but for all communities in the world wanting to preach their ideals. (*Fitna-e-Irtidād aur Siyāsī Qalābāziān*, Chaudhry Afḍal Ḥaḳ, p. 46, Cooperative Steam Press, Lahore)

The Mirror to Manifest the Almighty

Maulawī Abul Bashīr ‘Irfānī criticizes Ḥaḍrat Mirza Ṣāhib’s claim that he is a reflecting glass in which one can witness Almighty Allah.

The Promised Messiah^{as} wrote:

I am the reflecting glass in which to witness the Almighty.
(*Nuzūlul-Masīḥ*, Ruḥānī Khazā’in, vol. 18, p. 462)

Dear readers! Every moment of the Promised Messiah’s life was spent making this claim.

اس چشمہ رواں کہ بخلق خدا دہم یک قطرہ ز بحر مال محمد است
*The flowing stream [of the Signs of the Almighty and the miracles] that I am presenting to the world
are but a drop of the limitless oceans of the miracles of
Muhammad^{sas}.*

He further writes on the bounty of witnessing the Almighty through the Holy Prophet Muhammad^{sas}:

اس نور پر فدا ہوں اس کا ہی میں ہوا ہوں وہ ہے میں چیز کیا ہوں بس فیصلہ ہی ہے
*I am devoted to that light. I completely belong to him (i.e.
Muhammad^{sas});
He is everything. I am nothing beside him; that settles the
matter.*

سب ہم نے اس سے پایا شاید ہے تو خدا یا وہ جس نے حق دکھایا وہ مہ لقا ہی ہے
*O Lord, you are my witness that I have attained everything
 through him.*

*The one who showed me the Truth is this same mirror of
 Beauty.*

And:

آا اے منکر از شان محمدؐ ہم از نور نمایان محمدؐ
*O ye who deny the high status of Muhammad^{sas};
 And ye who deny his shining spiritual light!*

کرامت گرچہ بے نام و نشان است بیا بنگر ز غلمان محمدؐ
*Though it feels as if miracles are no more and you cannot feel
 the divine light;
 come and witness it in the servants of Muhammad^{sas}.*

He repeats the same claim:

If it is at all possible for you, present against me the miracles of any saint or any Prophet with the exception of my master, Muhammad^{sas}. Do not present me with stories, but present me with witnesses of these miracles, as stories are plentiful. Take the Hindu mythology. Presenting such tales against a living miracle is like comparing a bottle of musk to a pile of stenchful rubbish. Be warned. The miracles and prophecies that I will present will remain, in both quantity and quality, unmatched.

... I am the mirror which reflects the Divine. Anyone who accepts me and comes to me will see the Almighty in a new light, which others narrate to you as in a story. (*Nuzūlul-Masīh*, Ruḥānī Khazā'in, vol. 18, p. 462-463)

Ḥaḍrat Mirza Ṣāhib was granted, through the grace of the Holy Prophet^{sas}, outstanding signs of divine succour. The grace and glory really belongs to the Holy Prophet Muhammad^{sas} and he is the real mirror of divine glory. With the grand manifestation of God upon him, the truth about the following verse was manifested:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

And you did not throw when you did throw, but it was Allah who threw. (*Sūrah al-Anfāl*, 8:18)

Similarly, when the brave companions of the Prophet Muhammad^{sas} took the oath of death at his hand, Allah the Almighty says it was His hand at which they were taking the oath. So Allah's purest reflection was given to the world in the person of the Holy Prophet^{sas}. The same subject is alluded to in Ḥaḍrat Mirza Ṣāhib's Persian poetry:

مصطفیٰ آئینہ روئے خدا ست منعکس دروے ہماں خوئے خدا است

My Lord and Master Muhammad Muṣṭafā^{sas} is the reflecting glass in which you can see the attributes of the Almighty.

So if you cannot see the Almighty, take a look at Muhammad^{sas}.

گر ندیدستی خدا او را به بین من رأنی قد رأی الحق لیس یقین
If you have not seen God, then look at him;

*True are his words: 'Whoever has seen me has seen Haqq
 [God].'*

(*Durre Thamīn Fārsī*, p. 138, Publisher Muhammad
 Aḥmad Academy, Lahore)

The Promised Messiah^{as} further states:

And if you ask, 'What are the divine attributes?' I will say He is Gracious and Ever Merciful. And the Holy Prophet^{sas} was granted these two divine attributes from the time when the creation of Adam was still at the stage between mud and water. He was a Prophet when Adam had not yet been created. Allah the Almighty is Divine Light and He chose to create another light. So He created Muhammad^{sas} who is like a unique pearl. And He joined his two names—Muhammad and Ahmad—with His own. And he (i.e. Muhammad^{sas}) surpassed all other obedient followers of the Almighty. Thus, we find these two names glowing in the Quran and without a shadow of a doubt, our Prophet^{sas} is the compound light of Moses^{as} and Jesus^{as}, just as they both are mirrors of the divine attributes of their Creator. So this situation demands that Muhammad^{sas} be given a wondrous station in the spiritual world. That is why Allah bestowed the two names, Muhammad and Ahmad, upon him. And he was made the inheritor of glory and beauty. In this respect he is unique, for glory and beauty are divine

attributes. And he was the beloved and the lover. Since these two attributes are the attributes of the Lord of all the worlds, so Muhammad^{sas} is the one who is praised most and Ahmad is the who praises the most. Thus Allah gave him a large share of His attributes of grace and mercy. And Allah saturated Muhammad's^{sas} person from these two fountains and so he became like a goblet full of divine elixir and like a chandelier of divine light. And like these two attributes, Allah showered him with *furqān* (differentiation) and combined in him glory and beauty. And he is the essence of the Torah and the Bible. And the Almighty made him a perfect mirror to reflect the glory and beauty of Allah. And He made him a divine fountain from which the entire Ummah was given plenty. And this great teacher was to impart knowledge to mankind. So, some people drank deep from the fountain of Muhammad^{sas}, which sprang from Allah's *Raḥmāniyyat* (graciousness) and some drank deep from the fountain that sprang from the name Ahmad, which connotes Allah's *Raḥīmiyyat* (mercy). And this was a design that Allah decided upon from the beginning. This was the promise given to the world through the past Prophets, that the Holy Prophet's name Ahmad will be manifested in its full glory through the Promised Messiah and not in anyone else. (*I'jāzul-Masīḥ*, Ruḥānī Khazā'in, vol.18, p. 118–121)

Dear readers! From the above it is clear that Ḥaḍrat Mirza Ṣāḥib was ever mindful of the lofty station of the Chief of Prophets, Muhammad (may peace and blessings of Allah be upon him).

Whatever spiritual station he himself achieved was only through love and obedience to the teachings of Muhammad^{sas}.

Now, before criticizing the Promised Messiah^{as}, it would have been better if Maulawī Šāhib had considered the claims of other Muslim saints. Some in fact claimed to be more than a reflecting glass for the glory of Allah the Almighty. Ḥaḍrat Bāyazīd Bisṭāmī announced:

أَنَا الْوَاحِدُ الْفَرْدُ الْكَبِيرُ بِدَاتِهِ

I am the one and only, the greatest one, in my own being.
(*Al-Imāmus-Sarhindī: Ḥayātuhū wa A'māluhū*, Abul-Ḥasan 'Alī al-Ḥasan an-Nadwi, p. 22, Dārul-Ma'mūn lit-Turāth, Beirut, 1995)

Ḥaḍrat Syed 'Abdul Qādir Jilani^{rta} claims:

لَيْسَ فِي جَبَّتِي سِوَى اللَّهِ

Within my cloak there is nothing but Allah. (*Maktūbāt*, vol. 1, *Maktūb* Number 272)

Ḥaḍrat Sheikh Farīd-ud-Dīn 'Aṭṭār^{rta} makes the following claim:

من خدائِم من خدائِم من خدا فارغَم از کینه و کبر و هوا
I became God when I cleared my heart of malice, pride, and desires.

(*Fawā'idī Farīdiyyah* Urdu, Musamma bihi Fuyūḍāti

Farīdiyyah, Faqīr Muʿīnī Shāh Jamālī, p. 85, Maktabah Muʿīnul-Adab, Derah Ghāzī Khān)

And it is written about Ḥaḍrat Maṅṣūr Ḥallāj^{ra}:

The life of Ḥallāj was taken for his ‘crime’ of uttering ‘...I am God’. By this claim he meant that he had joined Allah Almighty and that he had lost himself in Allah and that he had lost his personality completely and become a part of Allah. (*Anwārul-Auliyaʾ*, Sayyed Raʾīs Aḥmad Jaʿfarī Nadwī, p. 180, Published by Sheikh Ghulam ‘Alī & Sons, Kashmiri Bazār, Lahore)

Besides the above quoted few, there are many Muslim saints who not only claimed to be the mirror image of God, they went further and claimed to be God Himself. Their claims did not make them God but only pointed to their lofty status. Therefore, Maulawī Ṣāḥib’s unfounded criticism of Ḥaḍrat Mirza Ṣāḥib is based on malice and enmity and is a complete falsehood.

Imam Husain^{ra} and Imam Mahdi^{as}

Maulawī Ṣāḥib has further criticized a Persian verse written by Ḥaḍrat Mirza Ṣāḥib and another one of his essays.

The Promised Messiah^{as} writes:

I say truly that there is one among you now who is greater than that Ḥusain^{ra}. (*Dāfiʿul-Balāʾi wa Miʿyāru Ablil-Iṣṭifāʾ*,

Ruḥānī Khazā'in, vol. 18, p. 233; *Defence Against the Plague & A Criterion for the Elect of God*, English ed. 2015, p. 22)

And the Persian verse is:

کربلائے است سیر ہر آنم صد حسین است در گریبانم
*It is as if I am walking around in Karbala and thousands of
 Husains are hidden in my heart.*
 (Nuzūlul-Masīḥ, Ruḥānī Khazā'in, vol. 18, p. 477)

Dear readers! Here Maulawī Ṣāḥib is being thoroughly dishonest. It is akin to someone reading the first half of verse 44 of *Sūrah an-Nisā'*, 'do not approach prayer' and leave out the second half 'while you are not in control of your senses.'

The Persian verse that Maulawī Ṣāḥib presents for his critique is preceded by other verses that express love and devotion for Allah. Ḥaḍrat Mirza Ṣāḥib explains that he too is one of those annihilated by love for Allah the Almighty and that in this day and age he is the one who is being persecuted because of that love.

Ḥaḍrat Mirza Ṣāḥib says:

بالخصوص آل سخن کہ از دلدار خاصیت دار داند میں اسرار
*The qualities of my Beloved that arouse such passion in me are
 indeed mysterious.*

کشتہ او نہ یک دو نہ ہزار ہیں قتیلان اور برون ز شمار
*Those smitten by these mysteries do not number in the ones or
 twos or even thousands.*

In fact they are countless.

ہر زمانے قتل تازہ بخوات غاۓ روئے او دم شہد است
In every age people sacrifice themselves for His sake.
His face is adorned with the blood of the martyrs.

لس سعادت چو بود قیمت ما رفتہ رفتہ رسید نوبت ما
Since in this age this good fortune was destined for me,
I gradually came to be the one sacrificed.

And the next verse is the one quoted above,

کربلائے است سیر ہر آنم صد حسینؑ است در گریبانم

Hence the Promised Messiah^{as} refers to the pain and agony suffered by Ḥaḍrat Imam Ḥusain^{ra} and pays tribute to his steadfastness and his sacrifices. The Promised Messiah^{as} describes his own pain and suffering and likens it to the anguish of Ḥaḍrat Imam Ḥusain^{ra}. So here, both Karbala and Ḥaḍrat Imam Ḥusain^{ra} are used as metaphorical terms.

In another place, Ḥaḍrat Mirza Ṣāḥib uses the word *garebān* (lit. collar or neck) as a metaphor for the heart:

شورش عشق ہمت ہر آنے تا یکے خمیر لس گریبانے
Inside me there is a passion for Allah,
I do not know for how long this heart (garebān) will survive.

Thus, in this verse *garebān* does not mean ‘collar’. It means a ‘heart’ totally immersed in the love of the devotees of God, such

as Ḥaḍrat Imam Husain^{ra}, who are willing to sacrifice themselves thousands upon thousands of times.

Metaphors and allegories are to be found in the literature and poetry of all languages. For example, an Urdu poet says:

حسن کو چاند جوانی کو کنول کہتے ہیں

Beauty is known as the moon and youth as the lotus.

Ḥaḍrat Mirza Ṣāḥib has used the words *garebān*, Karbala and Ḥusain as metaphors and similes. Allama Mullā Naui does the same in the following verse:

کربلائے عشقتم و لب تشنه سر تا پائے من صد حسینؑ کشتہ در ہر گوشہ صحرائے من

I am the Karbala of love. From head to toe I am thirsty for the water of love

And in the desert of my heart thousands of Ḥusains are being slaughtered.

Here too the similes of Karbala and Husain are used to indicate the great suffering, sacrifices, and steadfastness. These are metaphorical expressions, not to show that he is superior to Ḥaḍrat Imam Husain^{ra}. For heart, he uses the word 'desert'. Now, to interpret these expressions literally or to criticize the poet for using such expressions can only be the work of someone who has no appreciation of the language of poetry; or else he is so benighted that he would describe broad daylight as the pitch of dark.

As for the excerpt from *Dāfi'ul-Balā'* on which Maulawī Ṣāḥib bases his criticism, Maulawī Ṣāḥib is dishonest as he presents only half of what is written in the original. He not only fails to explain

the background, but he also takes one sentence out of context and mischievously uses it, ignoring the rest of the paragraph. If one were to read the whole paragraph, one would realise that Maulawī Ṣāhib is using this one sentence to exploit the people's emotions.

In the above excerpt, it is not the person of Ḥaḍrat Mirza Ghulam Ahmad that is being discussed. It is the status of the Imam Mahdi that is being referred. Maulawī Ṣāhib's elders believe that the Promised Messiah and Imam Mahdi would be a caliph of the Holy Prophet Muhammad^{sas} and would have the rank of a Prophet. Therefore, comparing the rank of a Caliph of the Holy Prophet^{sas} and a Prophet of God with anyone else is invalid and amounts to creating mischief.

The famous scholar of Ahl-e-Hadith, Nawāb Siddīq Hasan Khan, gives the following quote from the writings of Ḥaḍrat Imam Muḥammad Ibn Sirīn^{ra} :

يَكُونُ فِي هَذِهِ الْأُمَّةِ خَلِيفَةٌ خَيْرٌ مِنْ أَبِي بَكْرٍ وَ عُمَرَ

There will be a Caliph in this Ummah who will be greater than Abu-Bakr^{ra} and Umar^{ra}. (*Āthārul-Qiyāmah fi Hijajil-Kirāmah*, Nawāb Siddīq Ḥaṣan Khan, p. 386, Dar Matba' Shahjahan, Bhopal)

This ideology is fully accepted by the Deobandis. As for the saints of the past, their understanding of the status of the Promised Mahdi is reflected in the following statement of Ḥaḍrat Pīrān-e-Pīr^{ra}:

الْمُهْدِيُّ الَّذِي يَجِيءُ فِي آخِرِ الزَّمَانِ فَإِنَّهُ يَكُونُ فِي الْأَحْكَامِ الشَّرْعِيَّةِ تَابِعًا لِمُحَمَّدٍ

صَلَّى اللَّهُ وَ فِي الْمَعَارِفِ وَالْعُلُومِ وَالْحَقِيقَةِ تَكُونُ جَمِيعُ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ تَابِعِينَ لَهُ
كُلُّهُمْ... لِأَنَّ بَاطِنَهُ بَاطِنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ.

The Imam Mahdi who will appear in the latter days will follow the Shariah of Muhammad^{sas}. This means that in knowledge and in understanding, all the Prophets and saints will be subordinate to him... because spiritually he will be completely submissive to Muhammad^{sas}. (*Sharḥu Fuṣūṣil-Hikam*, Sheikh ‘Abdur-Razzāq al-Qāshānī, p. 35, al-Maṭba‘atul-Maimaniyyah, Egypt)

We believe that Ḥaḍrat Mirza Ṣāḥib is the same Imam Mahdi whose advent was foretold by the Holy Prophet Muhammad^{sas}. Therefore he holds the rank granted to him by the Holy Prophet^{sas}, and which was further explained by saints of previous eras.

Last of all, we inquire of Maulawī Ṣāḥib: Did he not attempt to make this an emotional issue for the purpose of creating disorder? Would he also please enlighten us as to:

1. Which verse of the Quran states that Imam Husain^{ra} ranks higher than the Prophets?
2. Which hadith quotes the Holy Prophet^{sas} as saying that Imam Husain^{ra} is higher in rank than the Prophets?
3. Whether or not Imam Husain^{ra} ranked himself higher than the Prophets?
4. Whether any of the Imams from *Ahl-e-Bayt* (i.e. the family of the Prophet Muhammad^{sas}) ever made such a claim on behalf of Ḥaḍrat Imam Husain^{ra}?

Until Maulawī Şāhib furnishes us with answers to the above questions, he has no right to raise this subject again.

Perfect Intercessor

Maulawī Şāhib has taken another excerpt from the book *Dāfi‘ul-Balā’* [Defence Against the Plague], in which the writer addresses the Christians. Maulawī Şāhib, in keeping with his dishonest attitude, uses this to attack the Promised Messiah^{as}. He omits the part where the Holy Prophet Muhammad^{sas} is mentioned, and presents a partial quote on page 17 of his pamphlet:

In this day and age you have no intercessor other than this Messiah... (*Dāfi‘ul-Balā’i wa Mi’yāru Ablil-Işţifā’*, Ruḥānī Khazā’in, vol. 18, p. 233; *Defence Against the Plague & A Criterion for the Elect of God*, English ed. 2015, p. 21)

Esteemed readers! We will here present you with the full excerpt and you will then see that Ḥaḍrat Mirza Şāhib believed the Holy Prophet Muhammad^{sas} was the perfect intercessor or advocate and that his own advocacy was only a reflection or a shadow of the Holy Prophet’s^{sas} advocacy. The Promised Messiah^{as} addresses the Christian clergy and advises them to refrain from referring to Jesus^{as} as their Creator and Sustainer. He says to them, ‘Follow me so that you may receive the blessings of the Holy Prophet’s^{sas} intercession.’ Here is a translation of his words:

Understand with perfect certainty that in this day and

age you have no intercessor other than this Messiah—the exception being the Holy Prophet, peace and blessings of Allah be upon him—and this intercessor is in no way separated from the Holy Prophet, peace and blessings of Allah be upon him; his intercession is, in fact, the very intercession of the Holy Prophet, peace and blessings of Allah be upon him.

O Christian missionaries! Say not رَبُّنَا الْمَسِيحُ [Our Lord is the Messiah] and observe that among you now there is one who is greater than that Messiah [i.e. Jesus]. And O Shiites, do not persist in saying that Husain is your **saviour**, because I say truly that there is one among you now who is greater than that Husain. If I say these things of my own accord, then I am a liar. But if I possess God's testimony concerning it, then do not oppose God, lest you be considered in opposition to God.

Now hasten towards me. I liken such a one who hastens towards me at this time to the one who boards a ship at the verge of a violent storm. However, I foresee that he who does not accept me will be like the one who throws himself into a tempest without any provisions to save himself. I am the true intercessor, and I am the shadow and *zill* [reflection] of the most venerated intercessor—Ḥaḍrat Muhammad Muṣṭafā [the Chosen One], peace and blessings of Allah be upon him. The blind of this age did not accept him and treated him with deep contempt. (*Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā'*, Ruḥānī Khazā'in, vol. 18, p. 233; *Defence Against the Plague & A Criterion for the Elect of God*, English ed. 2015, p. 21-22)

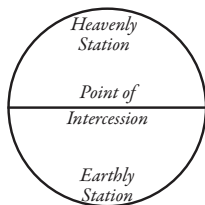
From the above, the reader can see how dishonest Maulawī Ṣāhib has been. He has tried to create the impression that Ḥaḍrat Mirza Ṣāhib's intention was to push aside his Lord and Master, Muhammad^{sas}, and appoint himself as the intercessor. Dear readers! Ḥaḍrat Muhammad Muṣṭafā^{sas} is the real, genuine, and perfect intercessor. He has the right of intercession before the Almighty and this is what Ḥaḍrat Mirza Ṣāhib has explained here. The same subject is repeated in the following Urdu verse:

پہلے توراه میں ہارے پار اس نے ہیں اتارے میں جاؤں اس کے وارے بس ناخدا یہی ہے
All the previous Prophets became tired along the way, but he
(i.e. Muhammad^{sas}) brought everyone across.
May I sacrifice myself for him for he is the captain of the ship
[of faith].

He further explains that:

It is necessary for an intercessor to hold such a deep relationship with God, as if God has descended upon his heart. The human self of such a person becomes extinct and the divine glory of Allah is manifested in their every hair. Their soul melts and flows like water towards God until it reaches the most extreme point of divine nearness. Moreover, it is also necessary for an intercessor that his heart soars in sympathy towards the one for whom he desires to intercede, as if he were about to faint, and the intense agony that he feels is as severe as if the limbs were parting from his body and his senses were scattered. His sympathy should carry him to a stage which exceeds that

of a father, a mother and any well-wisher. When these two conditions take root in a person, he becomes united on the one side with the station of divinity and becomes paired with the earthly station on the other. Then both these aspects shall be present within him in equal measure. That is to say, he shall be a perfect manifestation of divinity as well as a perfect manifestation of humanity, and shall thus occupy the place of an intermediary between both realms, as shown below:



Referring to this very station of intercession, the Holy Quran alludes to the Holy Prophet in his grand position as intercessor in the following words:

دَنَا فَتَدَلَّى - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ¹

Meaning, the Messenger ascended towards God and approached Him as far as is possible for man, soaring through all the exalted stations of divine nearness, thereby attaining his full share of the divine realm. He then returned complete to mankind and attained to the highest pinnacle of servitude to God, thus acquiring the greatest

1. *Sūrah an-Najm*, 53:9-10.

measure of the holy attributes of humanity, i.e. sympathy and love for mankind, which is known as earthly perfection. Thus, he arrived at the pinnacle of perfection in the love of God on the one hand, and in the love of mankind on the other. Since he attained perfect nearness to God and then attained perfect nearness to mankind, due to his equal nearness to both, he became, as it were, a chord between two bows. Therefore, the conditions that are necessary for intercession were present in him. This is the reason that in His Word, God put forth testimony that he stood between mankind and God just as a common chord between two arches. [...]

As the love of God and attaining a high station of nearness to Him is a matter of which others cannot be cognizant, God Almighty manifested such actions of the Holy Prophet, peace and blessings of Allah be upon him, which established that he had truly given precedence to God over everything else. Every particle of the Holy Prophet, and his every vein and fibre was so permeated with the love and greatness of God that his own being served as a mirror to reflect in full the spectacle of God's manifestations. All the signs of perfect love of God, which can possibly be fathomed, were present entirely in the Holy Prophet, peace and blessings of Allah be upon him. (*The Honour of Prophets*, London: Islam International Publications, Ltd., 2018. pp. 13–19)

This was the intercession and intercessor towards whom Ḥaḍrat

Mirza Şāhib^{as} called. If only the human race would love this perfect intercessor and hold fast to him and thereby be freed of miseries and pain.

Maulana! In a way, it is good that your criticisms have given us the opportunity to explain the real meaning of intercession. We do not expect that you will benefit from this exposition but may we hope that many others will.

Ghulam Ahmad—The Perfect Reflection

Ḥaḍrat Mirza Şāhib writes:

God sent the Promised Messiah from our ummah, and he is greater than the earlier Messiah in his excellence. God gave the name ‘Ghulam-e-Ahmad^{sas}’ [the Servant of Ahmad^{sas}] to this Messiah, in order to point out to the Christians that their Messiah who they deem to be ‘God’ cannot compare to even a lowly servant of Ahmad^{sas}.¹ (*Dāfi‘ul-Balā’i wa Mi’yāru Ahlil-Iṣṭifā’*, Ruḥānī Khazā’in, vol. 18, p. 233; *Defence Against the Plague & A Criterion for the Elect of God*, English ed. 2015, p. 22)

He also states in an Urdu verse:

1. One of the names of the Holy Prophet Muhammad^{sas} as mentioned in the Holy Quran is ‘Ahmad’, and it is to him that reference is being made. [Publisher]

ابن مریم کے ذکر کو چھوڑو اس سے بہتر غلام احمد ہے
Speak no more of Ibn Maryam [the son of Mary],
Superior to him is Ghulam-e-Ahmad^{sas} [the servant of
Ahmad^{sas}]

(*Dāfi'ul-Balā'i wa Mi'yāru Ablil-Iṣṭifā'*, Ruḥānī Khazā'in,
 vol. 18, p. 233; *Defence Against the Plague & A Criterion for*
the Elect of God, English ed. 2015, p. 36)

Maulawī Ṣāḥib objects to Ḥaḍrat Mirza Ṣāḥib's claim of being superior to Jesus^{as}. On page 23 of his pamphlet, Maulawī Ṣāḥib reproduces an excerpt from *Ḥaqīqatul-Wahī*, and as an objection gives it the title, 'I am better than all the Prophets apart from Muhammad^{sas}'.

The excerpt is as follows:

The truth is that He has caused a river of miracles to flow and—with the sole exception of our Holy Prophet, may peace and blessings of Allah be upon him—it is impossible to find categorical evidence of so many miracles being shown by any of the past Prophets, may peace be upon them. For His part, God has incontrovertibly established the point. It is now up to the people to accept it or not. (Epilogue *Ḥaqīqatul-Wahī*, Ruḥānī Khazā'in, vol. 22, p. 574; *Ḥaqīqatul-Wahī*, English ed. 2018, p. 720)

Respected readers! According to Maulawī Abul Bashir, these words represent the utmost in infidelity. Here we would like the

readers to understand that, once again, Maulawī Ṣāhib's attitude is akin to attacking the beliefs and writings of the pious saints of old. We now present some excerpts from the writings of Muslim saints.

In the light of the Quran and the Hadith, Ḥaḍrat Sayyed 'Abdul Karīm Jilānī^{ra} explains the status of the Imam Mahdi as follows:

It refers to such a person who will acquire the station of Muhammad (*Muqām-e-Muḥammadi*) and who will be perfectly balanced in attaining excellence in all perfection. (*Insān-e-Kāmil*, Sayyed 'Abdul Karīm bin Ibrahīm Jilānī, translated by Fadl Miran, p. 401, printed at Nafis Academy, Karachi, 1980)

The renowned Shi'ah scholar of the eleventh century, Allamah Bāqir Majlisi, writes that Imam Bāqir^{ra} has said:

يَقُولُ يَا مَعْشَرَ الْخَلَائِقِ... أَلَا وَمَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ - فَهَذَا أَنَا ذَا
إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَلَا وَمَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى مُوسَى وَيُوشَعَ فَهَذَا أَنَا ذَا مُوسَى وَيُوشَعَ -
أَلَا وَمَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى عِيسَى وَشَمْعُونَ فَهَذَا أَنَا ذَا عِيسَى وَشَمْعُونَ أَلَا وَمَنْ أَرَادَ
أَنْ يَنْظُرَ إِلَى مُحَمَّدٍ وَأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَهَذَا أَنَا ذَا مُحَمَّدٍ ﷺ وَأَمِيرِ
الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

[When the Imam Mahdi appears] he will announce to the world: O People! If you want to see Abraham and Ishmael then know for certain that I am Abraham and Ishmael. And if you want to see Moses and Joshua, then know that

I am Moses and Joshua. And if anyone wants to see Jesus and Simon, then know that I am Jesus and Simon. And if you want to see Muhammad and *Amīrul-Mu'minīn* [lit. 'Leader of the Faithful', here referring to Ḥaḍrat Ali^{ra}], peace and blessings of Allah be upon them, then know that I am Muhammad^{sas} and Ali^{as}. (*Bihārul-Anwār*, Muhammad Bāqir al-Majlisi, vol. 53, p. 9, First Printing, Matba' al-Amīrātu lit-Taba'ah wan-Nashr wat-Tauzi', Beirut, 2008)

Similarly, Ḥaḍrat Shāh Waliyyullāh writes:

حَقٌّ لَهُ أَنْ يُنْعَكِسَ فِيهِ أَنْوَارُ سَيِّدِ الْمُرْسَلِينَ ﷺ وَيَرْعُمُ الْعَامَّةُ أَنَّهُ إِذَا نَزَلَ فِي
الْأَرْضِ كَانَ وَاحِدًا مِّنَ الْأُمَّةِ. كَلَّا بَلْ هُوَ شَرْحٌ لِلْإِسْمِ الْجَامِعِ الْمُحَمَّديِّ وَنُسْخَةٌ
مِّنْهُ فَتَسْتَأْنِ بِبَيْتِهِ وَبَيْنَ أَحَدٍ مِّنَ الْأُمَّةِ.

The Promised One, who is to appear in the future, has the right to reflect in his person the light of the Chief of Prophets, Muhammad^{sas}. The average person believes that the Promised One will be just an ordinary follower of the Holy Prophet Muhammad^{sas}. Not at all! In fact, he will be a full exposition of the name 'Muhammad' and he will be a true copy of the Holy Prophet's light and virtues. Thus there is a difference between him and the common members of the Ummah. (*Al-Khairul-Kathīr*, Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī, translated by Maulānā 'Ābidur-Raḥmān Siddīqī p. 236–237, Matba' Sa'īdī, Karachi)

In the book *Sharḥu Fuṣūṣil-Ḥikam*, the following is written about the Imam Mahdi:

الْمُهْدِيُّ الَّذِي يَجِيءُ فِي أَجْرِ الزَّمَانِ فَإِنَّهُ يَكُونُ فِي الْأَحْكَامِ الشَّرْعِيَّةِ تَابِعًا لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْمَعَارِفِ وَالْعُلُومِ وَالْحَقِيقَةِ تَكُونُ جَمِيعُ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ تَابِعِينَ لَهُ كُلُّهُمْ وَلَا يَنْقِضُ مَا ذَكَرْنَاهُ لِأَنَّ بَاطِنَهُ بَاطِنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ۔

In the Latter Days the Imam Mahdi will appear. As far as the law of religion is concerned, he will follow the Holy Prophet Muhammad^{sas}. And as far as knowledge and wisdom are concerned, all other Prophets and saints will be subordinate to him. This does not contradict the assertion we made above. In fact, the Imam Mahdi's and the Holy Prophet's^{sas} heart will be one and the same. (*Sharḥu Fuṣūṣil-Ḥikam*, Sheikh 'Abdur-Razzāq al-Qāshānī, p. 35, al-Maṭba'atul-Maimaniyyah, Egypt)

So this is how the saints of the past, in the light of the Quran and the Hadith, describe the status of the Imam Mahdi. And Maulawī Ṣāḥib not only declares the claimant of this status a liar, he goes further and even mocks him.

Maulawī Ṣāḥib! Please note, the earth can change its course, mountains can move, but the prophecies of our lord and master, Muhammad^{sas}, cannot be frustrated. Thus, the Imam Mahdi enjoys the lofty station described above as he is the true copy of Ḥaḍrat Muhammad Muṣṭafā^{sas} and his heart is the heart of Muhammad^{sas}—truly beyond the reach of anyone's imagination.

Mary^{ra} and Jesus^{as}

Ḥaḍrat Mirza Ṣāḥib states:

First God named me ‘Maryam’ in the book *Barāhīn-e-Aḥmadiyya* and then said that, having breathed into this ‘Maryam’ the spirit of truth, He named me ‘Isa. (*Ḥaḳīqatul-Waḥī*, English translation, p. 424; see also *Ḥaḳīqatul-Waḥī*, Ruḥānī Khazā’in, vol. 22, p. 350)

Maulawī Ṣāḥib finds this highly objectionable and, to lend credence to his objections, he resorts to deception once again and fails to quote the complete paragraph.

Esteemed readers! In the above quoted reference Ḥaḍrat Mirza Ṣāḥib further explains:

This was as if ‘Isa was born from a Maryam-like state. So was I named the Ibn-e-Maryam [the Son of Mary] in the Word of God. The Holy Quran, too, has a clue in this context and it constitutes a prophecy about me; meaning that Allah the Almighty compares certain persons from among the Ummah to Maryam in the Holy Quran. (*Ḥaḳīqatul-Waḥī*, English translation, p. 424; see also *Ḥaḳīqatul-Waḥī*, Ruḥānī Khazā’in, vol. 22, p. 350).

The above quoted paragraph makes it clear that Ḥaḍrat Mirza Ṣāḥib does not claim to be Mary, daughter of Imran, who lived more than 1,900 years ago in the town of Nazareth. In fact,

Ḥaḍrat Mirza Ṣāḥib is pointing to a very profound subject of the Qurān when he talks of the ‘Mary-like state’. He also makes it clear that the Qurān uses the simile of Mary for certain persons of the Ummah. The Holy Qurān describes this subject thus:

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَاتُ نُوحٍ وَامْرَأَتُ لُوطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَافْتَهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ۝
 وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَاتُ فِرْعَوْنَ ۗ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ
 نَجِّنِي مِنَ قَوْمِ الظَّالِمِينَ ۝
 وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَلَوْتُ إِلَيْهَا وَرَبُّهَا
 كَتَمْتُهَا ۖ وَكَانَتْ مِنَ الْمُقَنَّبِينَ

Allah sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allah and it was said to them, ‘Enter the fire, ye twain, along with those who enter.’

And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, ‘My Lord! Build for me a house with You in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people.’

And the example of Mary, the daughter of Imran, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled in her person the words of her Lord and His Books and was one of the obedient. (*Sūrah at-Taḥrīm*, 66:11–13)

In these verses Allah likens the believers to two women, i.e. the wife of Pharaoh and Mary, daughter of Imran. Now Maulawī Ṣāhib feels that being likened to Mary is highly offensive. If someone calls him Mary, he might hit him hard. So now only two options are open to him. Either he can be likened to the wife of Pharaoh, or to the two other women mentioned in the above verses, i.e. the wife of Lot and the wife of Noah. The choice is his.

As for being likened to Mary, this is a divine mercy bestowed upon the true believers who reach a high station in the sight of Allah. They become worthy of fulfilling in their persons the Word of their Lord and His Books, and they become completely obedient to Him. This is the point where *Nafkh-e-Rūḥ* (breathing in of the Holy Spirit) occurs, and it is here that Allah speaks directly to such persons, elevating them to the rank known as the rank of Jesus^{as}. Many Muslim saints claim to have achieved this status. For example Ḥaḍrat Sheikh Muʿīn-ud-Dīn Chishtī Ajmeri^{rta} made the following well-known claim:

دمبدم روح القدس اندر معنے ے دمدم من نمیکویم مگر من عیسیٰ ثانی شدم
The Holy Spirit is resplendent in my soul at all times.
I say it not, but in truth, I am the second Jesus^{as}.

Similarly, Shāh Niyāz Aḥmad^{rta} Dehlaṽī says:

عیسیٰ مریمی منم

I am the Jesus who was born of Mary. (*Dīwān-e-Niyāz*, Beniyar Shah Aḥmad p. 54, Maṭbaʿ Agra Akhbar Agra Jamādiyyul-Awwal, 1348)

So Maulawī Ṣāḥib! You should consider your own position in the light of the above Quranic teachings before you mock and deride the devotees of Allah those who first acquired the rank of Mary and then of Jesus.

House of Allah

Ḥaḍrat Mirza Ṣāḥib writes:

In revelations [vouchsafed to me] Allah has named me the 'House of Allah'.

Maulawī Ṣāḥib objects that, along with other holy names and virtues, Ḥaḍrat Mirza Ṣāḥib has claimed to be the 'House of Allah'.

We have the following Hadith of the Holy Prophet Muhammad^{sas}:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْتَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْتَةُ قَالَ فَأَنَا اللَّبْتَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ-

Ḥaḍrat Abu Hurairah^{ra} narrates that the Holy Prophet^{sas} said: 'I and the Prophets before me can be likened to a man who built a beautiful palace, decorated and furnished it with great care, but in a corner left space for one brick. People would come to the palace and, looking at the corner, wonder why the final brick had been omitted.' The

Prophet of Allah said: ‘I am the missing brick. I am the Seal of Prophets.’ (*Ṣaḥīḥ al-Bukhārī*, Kitābul-Aʿnbiyā’, ch. Khātamun-Nabiyyīn, Hadith 3535)

In this hadith, the Prophet^{sas} of Allah likens himself to the most beautiful brick of the most beautiful palace. If Maulawī Ṣāḥib believes that human beings cannot be likened to buildings, what does he have to say about the Holy Prophet Muhammad^{sas} comparing himself first to a most beautiful palace and then to the most beautiful brick of that palace.

Before attacking Ḥaḍrat Mirza Ṣāḥib, Maulawī Ṣāḥib should consider who in fact ends up bearing the brunt of his attacks.

And if Maulawī Ṣāḥib objects to Ḥaḍrat Mirza Ṣāḥib calling himself the ‘House of Allah’, this objection has already been refuted by our beloved Master, Ḥaḍrat Muhammad Muṣṭafā^{sas}. Here, he is telling us that the use of this simile is not only permissible but also shows the high spiritual status of the person concerned. Addressing Ḥaḍrat Ali^{ra}, the Holy Prophet^{sas} once said:

يَا عَلِيُّ أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ

‘Ali, you are like the Ka‘bah. (*Al-Firdous bi-Ma‘thūril-Khitābi*, Abu Shujā‘ Shīrwaiḥ bin Shaḥrdar ad-Dailamī, vol. 5, p. 315, Hadith 8300, Dārul-Kutub al-‘Ilmiyyah, Beirut, 2010.)

Hajr-e-Aswad [the Black Stone]

[*Hajr-e-Aswad*—the black stone of the Ka‘bah—is kissed by Muslims when they perform Hajj]

Ḥaḍrat Mirza Ṣāhib describes a vision of his:

یکے پائے من می بوسید و من میگفتم کہ حجر اسود منم

Someone kissed my feet and I said, ‘I am *Hajr-e-Aswad* [the Black Stone]’. (*Arba‘īn*, No. 4, Ruḥānī Khazā’in, vol. 17, p. 445, footnote)

Maulawī Ṣāhib objects that Ḥaḍrat Mirza Ṣāhib has considered himself to be the *Hajr-e-Aswad*.

Dear readers! Visions need to be interpreted. A vision is never taken in its literal sense. In the Holy Quran, Allah says:

الَّذِينَ تَرَأَىٰ اللَّهُ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

Have you seen that to Allah submits whosoever is in the heavens and whosoever is in the earth, and the sun and the moon and the stars ... (*Sūrah al-Hajj*, 22:19)

And yet Joseph^{as} describes his vision as following:

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

I saw *in a dream* eleven stars and the sun and the moon,
I saw them making obeisance to me. (*Sūrah Yūsuf*, v12:5)

Had there been a person like Maulawī Abul Bashir at the time of Joseph^{as}, one shudders to think what taunts he would have levelled at Joseph^{as}. He may have accused him of making a claim of divinity! But this was a vision and it was fulfilled when the eleven brothers and parents of Joseph^{as} were brought into his protection. *Sūrah Yūsuf*, verse 101 gives the complete details. Thus, visions have to be interpreted. And according to the renowned experts of interpretation of dreams and visions, *Ḥajr-e-Aswad* means a scholar, a jurist, and a person of great knowledge.

This interpretation perfectly fits Ḥaḍrat Mirza Şāhib. In previous chapters we have already presented the opinions of Ḥaḍrat Maulānā Abul-Kalām Āzād, Mirzā Hairat Dehlavī and Ḥāfiẓ Nūr Muḥammad Naqshbandi Chishtī. Now we will quote the most vehement opponent of Ḥaḍrat Mirza Şāhib, the famed leader of Ahl-e-Hadith Maulawī Muḥammad Ḥusain Batālawi, who in a manner of speaking is an elder of Maulawī Abul Bashīr. His testimony will prove that the vision means that Ḥaḍrat Mirza Şāhib was a scholar without equal, a great jurist and a man of noble intellect and great wisdom. Here we quote Muhammad Husain Batalawi, who wrote after studying *Barāhīn-e-Aḥmadiyya*:

Here we briefly express our opinion of this book. Without exaggeration, this book in this age is such a work that the like of it has not been published in the entire history of Islam. We do not know what the future holds... And with his wealth, his writings, his life and eloquence of speech,

the author of the book has proved so steadfast in the service of Islam that there are few among the Muslims who can be compared to him. If anyone thinks we are exaggerating then let him show us one book which so effectively deals with the different opponents of Islam, particularly the Ārya and Brahm Samaj. Point out even one or two champions of Islam who, in addition to defending Islam so zealously with their lives, wealth, pen, and eloquence of speech, have taken on the defence of this religion in this age and declared boldly in response to the opponents of Islam and deniers of the continuity of revelation: ‘Those who disbelieve in divine revelation should come and spend some time with me and witness and experience divine revelation.’ And many non-Muslims actually did witness and experience divine revelations through him. (*Ishā’atus-Sunnah*, January–February 1884, p. 169–170, vol. 7, No. 6, Maṭba‘ Chashma-e-Nūr Amritsar)

His Name Will be Ahmad

Maulawī Şāhib has chosen an excerpt from the appendix to Ḥaḍrat Mirza Şāhib’s book *Tuhfah Golarhwiyyah* for his criticisms. He points out that Ḥaḍrat Mirza Şāhib claimed to be the Prophet mentioned in the Quranic prophecy, ¹اسْمُهُ أَحْمَدُ i.e. his name will be Ahmad.

The translation of the original passage is:

1. His name will be Ahmad (*Sūrah as-Şaff*, 61:7).

And as the verse *وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ*¹ points to the fact that in the latter days there will be a manifestation of the Holy Prophet Muhammad^{sas} and he will be like one of his hands, and his name in the heavens will be Ahmad, and like the Messiah of yore he will spread religion in a beautiful manner. (Appendix, *Tuhfah Golarhwiyyah*, Ruḥānī Khazā'in, vol. 17, p. 68–69)

Esteemed readers, take note! The passage clearly states that the Quranic verse points to a manifestation of the Holy Prophet Muhammad^{sas} in the latter days. Ḥaḍrat Mirza Ṣāḥib does not claim that the verse mentions him directly, but states that it refers to him in his capacity of reflection and shadow of the Holy Prophet Muhammad^{sas}.

In Ḥaḍrat Mirza Ṣāḥib's estimation, the verse is fulfilled in the person of the Holy Prophet Muhammad^{sas}, for he further writes:

Our Prophet has two names. (1) One is Muhammad and this is the name given to him in the Torah. The Torah is a fiery law as can be seen from the verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ... ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ²

1. And giving glad tidings of a Messenger who will come after me. His name will be Ahmad (*Sūrah as-Ṣaff*, 61:7).
2. Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves...This is their description in the Torah. (*Sūrah al-Fath*, 48:30)

(2) The second name is Ahmad, and this name is found in the New Testament, which is the beneficent law as can be seen from the verse *وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ*¹. Our Prophet was the comprehensive personality which exuded both *Jalāl* (majesty) and *Jamāl* (beauty). (*Arba'in*, No. 4, Ruḥānī Khazā'in, vol. 17, p. 443)

Maulawī Ṣāḥib has certainly read the book *Arba'in* very carefully and many of its sentences are the targets of his criticisms. He quotes them liberally in his pamphlet. Therefore, without a doubt, Maulawī Ṣāḥib is deliberately trying to deceive the average Muslim and he wilfully conceals the truth.

Mercy for the Universe

Maulawī Ṣāḥib raises objections against the revelation:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you in order to show mercy for the universe.²

Now could Maulawī Ṣāḥib please tell us: Will the Messiah and Mahdī whom he awaits be a blessing or a curse? To us it is plain

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1. And giving glad tidings of a Messenger who will come after me. His name will be Ahmad (*Sūrah as-Ṣaff*, 61:7).
 2. *Arba'in*, no. 3, p. 23–29, Ruḥānī Khaza'in, vol. 17, p. 410–418 and Appendix Toḥfah Golarhviyyah, p. 14–19, Ruḥānī Khaza'in, vol. 17, p. 59–65.

that anyone belonging to Ḥaḍrat Muhammad Muṣṭafā, peace and blessings of Allah be upon him, regardless of whether he is given any rank or title, will be a mercy for the entire universe. He will be a blessing for the universe; for, anyone who is not a blessing for the universe cannot be a follower of the Holy Prophet Muhammad^{ṣas}.

Now, as for the possibility that a follower of the Holy Prophet^{ṣas} be the recipient of divine verses specifically addressed to the Holy Prophet^{ṣas}, let us remind Maulawī Ṣāhib that Maulawī ‘Abdul Jabbar Ghaznavi explains this issue in his book *Itbbātul-Ilhām wal Bai‘at*. He wrote the book to refute those who criticized Ḥaḍrat Maulawī ‘Abdullāh Ghaznavī’s claim to being the recipient of divine revelation and visions, especially revelations found in the Quran which are addressed to the Holy Prophet^{ṣas}. Maulawī ‘Abdul Jabbār was one of the most vehement opponents of Ahmadiyyat and he is one of Maulawī Abul Bashīr’s elders. He writes:

If in revelation one receives a verse that specifically addresses the Holy Prophet^{ṣas}, one should consider it addressed to oneself. Anyone who considers the dos and don’ts, the incentives and support contained therein as intended for himself, surely that person is worthy of approbation. If one is inspired with verses addressed to the Holy Prophet^{ṣas} given below it can be said with certainty that such a person will be granted an open mind, God’s pleasure, and the gift of guidance in accordance with his rank:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ- وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى- فَسَبِّحْهُمْ اللَّهُ- فَاصْبِرْ كَمَا
صَبَرَ أَوْلُو الْعَرْزِ مِنَ الرُّسُلِ- وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ... فَصَلِّ لِرَبِّكَ وَأَنْحِرْ... وَ لَا تُطِغْ مَنْ أَعْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَ اتَّبِعْ
هُوَآءَهُ... وَوَجِدْكَ صَالًّا فَهَدَى ...

He will be considered as sharing in the Holy Prophet's obedience to the commands and prohibitions. (*Ithbātul-Ilhām wal Ba'iatil bi-Adillatil-Kitābi was-Sunnah*, Maulawī 'Abdul-Jabbār Ghaznawī, p. 143)

Maulawī Şāhib:

1. Please study the following examples of revelation as recorded in Ḥaḍrat Maulawī 'Abdullah Ghaznawī's biography.

سَنِيْسُرُّكَ لِلْيُسْرَى

(*Sawāniḥ 'Umri Maulawī 'Abdullāh Ghaznawī al-Marḥūm wa Majmū'ah Maktūbāt* Maulawī 'Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 5, Maṭba' al-Quran was-Sunnah, Amritsar)

This was revealed to him repeatedly.

وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وُلِيٍّ وَلَا نَصِيرٍ

(*Sawāniḥ 'Umri Maulawī 'Abdullāh Ghaznawī al-Marḥūm wa Majmū'ah Maktūbāt* Maulawī 'Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 15, Maṭba' al-Quran was-Sunnah, Amritsar)

وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ... فَأَذَا
قِرْآنَهُ فَاتَّبِعْ قِرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

(*Sawāniḥ ‘Umri Maulawī ‘Abdullāh Ghaznawī al-Mar-ḥūm wa Majmū‘ah Maktūbāt* Maulawī ‘Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 35, Maṭba‘ al-Quran was-Sunnah, Amritsar)

لَا تُمَدِّدْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا... وَلَا تَطْعُ مَنْ
أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ اتَّبِعْ هَوَاهُ وَ كَانَ أَمْرُهُ فُرْطًا

(*Sawāniḥ ‘Umri Maulawī ‘Abdullāh Ghaznawī al-Mar-ḥūm wa Majmū‘ah Maktūbāt* Maulawī ‘Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 35–35, Maṭba‘ al-Quran was-Sunnah, Amritsar)

وَأَسْوَفٌ يُعْطِيكَ رَبُّكَ فَتَرْضَى

(*Sawāniḥ ‘Umri Maulawī ‘Abdullāh Ghaznawī al-Mar-ḥūm wa Majmū‘ah Maktūbāt* Maulawī ‘Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 37, Maṭba‘ al-Quran was-Sunnah, Amritsar)

أَلَمْ نُنشِرْ لَكَ صَدْرَكَ

(*Sawāniḥ ‘Umri Maulawī ‘Abdullāh Ghaznawī al-Mar-ḥūm wa Majmū‘ah Maktūbāt* Maulawī ‘Abdul-Jabbār and Maulawī Ghulam Rasūl, p. 37, Maṭba‘ al-Quran was-Sunnah, Amritsar)

2. Ḥaḍrat Khawājah Mīr Dard recorded revelations he received in his book, *‘Ilm-ul-Kitāb*. More than two-dozen revelations consist of Quranic verses. One of these is:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(*‘Ilm-ul-Kitāb*, Khawājah Mīr Dard, p. 64, Maṭba‘ al-An-ṣārī, Delhi, 1308 AH)

3. The Quranic verse

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

was revealed to Ḥaḍrat Sheikh Niẓām-ud-Dīn Auliya^{’rta} many times.

Ḥaḍrat Makhdūm Gaisūdarāz writes:

Ḥaḍrat Sheikh used to say: In some months a young and handsome boy would appear by my bed and address me with the words: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ I would bow my head in embarrassment and ask, ‘What are you saying? These words were specifically intended for the Holy Prophet. How can I be worthy of such address?’ (*Jawāmi‘ul-Kalimi Malfūẓāt*, Khawājah Bandah Nawāz Gaisudarāz^{’rta}, Murattabah Sayyed Muhammad Akbar Husaini, Translated by Professor Mu‘īn-ud-Dīn Dardai, p. 226, Maṭbū‘ah Nafis Academy, Karachi)

Now all Muslims know that the above revelations are found in

verses of the Quran and that they are addressed specifically to the Holy Prophet^{ṣas}.

So Maulawī Ṣāhib what fatwas will you apply to your elders and especially to Ḥaḍrat Sheikh Niẓām-ud-Dīn Auliyyā? Why not make him a target of your attack? But before opening this battle-front you should find out what is going on in your own backyard. And until you have done so you have no right to abuse the true and holy personages. Ask your leader Maulawī Ashraf ‘Alī Thānwī about his divine leader Ḥājī Imdādullāh Muhājir Makkī. He will tell you quite openly that in his book, *Ifādātul-Yaumiyyah*, volume 1, page 105, Ḥājī Imdādullāh declared himself to be a mercy for the entire universe. (*Malfūzāt Ḥakīmūl Ummat Maulānā Ashraf ‘Alī Thānwī*, vol. 1, p. 122, Nāshir Idārah Ta’līfāt Ashrafiyyah, Multan, 1430 AH)

And before you try to erase these words from the above-mentioned book, consider the status of your elder, Syed ‘Aṭā’ullāh Shāh Bukhārī. The people of Multan who belong to your sect regard him as a mercy for the entire universe. If you are not aware of this, ask the people of Madrasah Qāsimul-‘Ulūm Multān. Muḥammad Mūsā, a teacher at the Madrasah, has written an elegy to Bukhārī Ṣāhib. This elegy was published in *Tarjamānul-Islām*, Lahore, 15th September 1961. It contains the following verse:

و كنت من الرحيم على بسيط عطاء رحمة للعالمين

You were bestowed on this world by the Merciful God and you were a mercy for the whole world. (*Haft Rozah Tarjamānul-Islām*, 15 September 1961 CE)

So Maulawī Irfani Şāhib, unless you demolish these men you have no right to abuse the true and righteous people.

Maulawī Şāhib! We know that an abundance of titles is a sign of honour. If a non-Ahrari were to count the titles of your leader, e.g. *Amīr-e-Shari'at* [Leader of the Islamic law], *‘Aṭā’ullāh* [Gift from God], *Shāh* [King], *Bukhārī*, Mercy for the World, etc., and were then to call him a chameleon, what reply would you give?

Seal of Prophets

Maulawī Abul Bashīr takes an excerpt for the writings of Ḥaḍrat Mirza Ghulam Ahmad and fraudulently entitles it, ‘I am the Seal of Prophets.’ What Ḥaḍrat Mirza Ghulam Ahmad actually wrote was:

I have repeatedly said before that in accordance with the verse *وَآخِرِينَ مِنْهُمْ لَنَا يَلْحَقُوا بِهِمْ*, I am a reflection [*burūz*] of the same Prophet, the Seal of Prophets [*Khātamun-Nabiyyīn*]. (*A Misconception Removed*, p. 12; see also *Aik Ghalatī kā Izālah*, Ruḥānī Khazā’in, vol. 18, p. 212)

Respected readers! You have already seen the dishonest means that Maulawī Şāhib employs. Ḥaḍrat Mirza Şāhib, neither in the above quotation nor in any other of his writings, has ever claimed to be the Seal of Prophets. Here, and wherever this subject comes up, he always describes himself as a reflection and shadow of the Holy Prophet^{sas}. So whosoever makes such allegations, as Maulawī Şāhib has done, is indeed a liar.

Ḥaḍrat Mirza Ṣāḥib considered it a sin to claim equality with the Holy Prophet^{ṣas}. According to him, anyone claiming equality had to be false. He always ranked himself as a follower and servant and slave of the Holy Prophet^{ṣas}:

The Messenger, **Muhammad of Arabia**, may peace and blessings of Allah be upon him [...] is **truthful, and indeed the Chief of the truthful**. He was vehemently rejected, but in the end, it was this very Messenger who was bestowed the crown of honour. I am one of his servants and subordinates. (*Ḥaḳīqatul-Waḥī*, English translation, p. 348; see also *Ḥaḳīqatul-Waḥī*, Ruḥānī Khazā'in, vol. 22, p. 286)

He also says:

انظر الى برحمة و تحنن يا سيدي انا احقر الغلمان
O my Master! Turn to me with mercy and compassion.
I am the most humble of your slaves.

Moreover, he has said:

I also believe that without following our Prophet (peace and blessings of Allah be on him) it is not possible to reach even the lowest stage of the straight path, not to mention the impossibility of attaining the higher stages of progress along the paths of righteousness without following this Leader of Messengers. We cannot achieve any station of eminence or excellence and no rank of honour or

nearness (to Allah) can be reached without following our Prophet^{sas}. Whatever we have, we have as a subordinate to and shadow of him. I also believe that all the righteous and perfect people who had the honour of being the companions of the Holy Prophet^{sas}, were able to reach higher spiritual levels. And the perfection of their spiritual status is such that our excellences, if we were to acquire them, would be a reflection of their excellences. There would still be certain partial excellences that we cannot achieve now in any way. (*Izālah Auhām*, Ruḥānī Khazā' in vol. 3, p. 170)

Also:

The wisdom and providence of God Almighty has bestowed this status in order to prove the excellence of the spiritual blessings of the Holy Prophet, may peace and blessings of Allah be upon him, that He took me to the station of Prophethood through the blessings of his (the Holy Prophet's) grace. Therefore, I cannot be defined only as a Prophet. Rather, I am a Prophet in one respect and an *ummatī* [follower of the Holy Prophet^{sas}] in the other. My Prophethood is a reflection of the Holy Prophet, may peace and blessings of Allah be upon him, and not an independent Prophethood. This is why in the hadith as well as in the revelation vouchsafed to me, I have been named a Prophet, just as I have been named an *ummatī*, so that it might become known that every excellence has been bestowed on me through following the Holy Prophet, may peace and blessings of Allah be upon him, and through

his medium. (*Ḥaḳīqatul-Wahī*, English translation, p. 184; see also *Ḥaḳīqatul-Wahī*, Ruḥānī Khazā'in vol. 22, p. 154, footnote)

It is a grave injustice to object to Ḥaḍrat Mirza Ghulam Ahmad's status as a shadow and reflection of the Seal of Prophets^{sas}. It is akin to accusing the pious Muslims, whose beliefs are given below, of apostasy and infidelity. As an example, Shāh Waliyyullāh Muḥaddith Dehlavī writes:

حَقٌّ لَهُ أَنْ يَتَعَكَّسَ فِيهِ أَنْوَارُ سَيِّدِ الْمُرْسَلِينَ ﷺ وَ يَزْعُمُ الْعَامَّةُ إِنَّهُ إِذَا نَزَلَ فِي
الْأَرْضِ كَانَ وَاحِدًا مِّنَ الْأُمَّةِ - كَلَّا بَلْ هُوَ شَرْحٌ لِلْإِسْمِ الْجَامِعِ الْمُحَمَّدِيِّ وَ نُسْخَةٌ
مُنْسَخَةٌ مِنْهُ فَتَشْتَانُ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِّنَ الْأُمَّةِ

The future Mahdi has the right to be the reflection of the light of the Chief of Prophets. People generally believe that when the Promised One arrives in this world his status will be that of a common member of the Ummah. This is not the case. He will be an exposition of all attributes of Muhammad^{sas} and a true copy of him. Hence there is a big difference between him and an ordinary follower. (*Al-Khairul-Kathīr* Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī, Tr. Maulānā 'Abidur-Raḥmān Ṣiddīqī, p. 236–237, Maṭba' Sa'īdi, Karachi)

Sayyed 'Abdul Karīm Jilānī^{rh}, says the following about the Imam Mahdi:

This refers to that person who will attain to the perfect

adoption of the way of Muhammad^{sas}. and who will maintain perfect balance at the highest level of every excellence.* (*Insān-e-Kāmil*, Sayyed ‘Abdul Karīm bin Ibrāhīm Jilānī, Translated by Faḍl Miran, p. 401, printed at Nafīs Academy, Karachi, 1980)

Ḥaḍrat Khawājah Ghulām Farīd^{rta} says:

The Holy Prophet is reflected in all Prophets from Adam *Ṣafīyyullāh* [the friend of Allah] to the Imam Mahdi. He was first reflected in Adam and then, one after the other, in the Prophethoods of great and noble men. He will continue to be reflected through the ages and will finally be reflected in the person of the Imam Mahdi. Hence all Prophets, *Auliyyā’*, and eminent saints from the time of Adam until the time of Imam Mahdi were manifestations of the spirit of Prophet Muhammad, may peace and blessings of Allah be upon him. (*Maqābīsul-Majālis Malfūzāt Ḥaḍrat Khawājah Ghulām Farīd^{rb} Maulānā Rukn-ud-Dīn^{rb}*, Tarjumah al-Ḥāj Kaptan Wāḥid Bakhsh Siyāl, p. 419, Maṭba‘ al-Faiṣal Nāshirān wa Tājirān Kutub, Urdu Bazar, Lahore, 2005)

Michael

Maulawī Ṣāḥib takes the following excerpt from one of Ḥaḍrat Mirza Ṣāḥib’s books:

In the books of some of the Prophets, I have been mentioned metaphorically as an angel. In the book of Daniel, I am named Michael and in Hebrew the literal meaning of Michael is ‘like God’. (*Arbaʿīn*, No. 3, Ruḥānī Khazāʾin, vol. 17, p. 413, footnote)

In his pamphlet, Maulawī Ṣāḥib slanderously gives this excerpt the heading, ‘I am like God’, giving the impression that Ḥaḍrat Mirza Ṣāḥib claimed to be like God.

Dear readers! Mirza Ṣāḥib never made any such claim. This calumny is Maulawī Ṣāḥib’s own invention. This is not the only one; as you can see Maulawī Ṣāḥib habitually tells lie after lie and does not tire of doing so.

As far as the above excerpt is concerned, all Mirza Ṣāḥib has done is to quote the book of Prophet Daniel^{as}. Similarly, Prophet Daniel^{as} describes the Prophet of the latter days as ‘angel’ and ‘Michael’. (See chapter 12 of the Book of Daniel). Maulawī Ṣāḥib is so full of malice that he does not stop to think that in attacking Ḥaḍrat Mirza Ṣāḥib he is actually attacking the Prophets of old who made these prophecies.

As for describing a person as an angel or as God, the Quran and the Bible both use such similes. Prophet Joseph^{as} has been described as a ‘noble angel’ in Sūrah Yūsuf, verse 32. And about our lord and master, Muhammad Muṣṭafā^{sas}, in the Quran, Allah Almighty says:

وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ

And you did not throw when you did throw, but it was Allah who threw. (*Sūrah Al-Anfāl*, v. 18)

And the oath of allegiance to the Prophet^{sas} is called allegiance to Allah and the hand of the Prophet^{sas} is said to be the hand of God.

In the Bible, the advent of Muhammad Muṣṭafā^{sas} is referred to as the coming of God Himself:

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the

corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:33-44)

This prophecy is about our Lord and Master Muhammad Muṣṭafā^{ṣas}. Such parables are meant to show God's succour, His Majesty and His Grandeur. But according to Maulawī Ṣāḥib, this is highly objectionable and unlawful, and anyone who says so is a liar (God forbid).

The Supreme Prophet Ḥaḍrat Muḥammad Muṣṭafā^{ṣas}

Maulawī Ṣāḥib translates the following couplet,

له خسف القمر المنير وإنّ لي غسا القمران المشرقان أتتكر

which is from one of Ḥaḍrat Mirza Ṣāḥib's Arabic poems, as follows:

For him was shown the sign of lunar eclipse and for me of lunar and solar both. Would you still deny me? (*Ijāz-e-Aḥmadī*, Appendix-*Nuzūlul-Masīb*, Ruḥānī Khazā'in, vol. 19, p. 183)

Maulawī Şāhib also writes:

Similarly, on page 40 and 67 of *Tuhfab Golarhwiyyah* it is written that the miracles of the Holy Prophet^{sas} numbered 3,000. And in *Barāhīn-e-Aḥmadiyya*, part 5, p. 56, he counts his own miracles as reaching one million.

Maulawī Şāhib then gives these two excerpts the heading, ‘I am superior to the Holy Prophet^{sas}.’

Maulawī Şāhib is so benighted that he cannot see whom he is attacking. In reality, he is criticizing a hadith of the Holy Prophet^{sas}. All learned people know it was the Holy Prophet^{sas}, not Ḥaḍrat Mirza Şāhib, who made the prophecy of the eclipse of the sun and the moon in the month of Ramadan. They also know that the moon eclipsed at the time of the Holy Prophet^{sas}. And Mirza Şāhib mentions this to prove the truthfulness of the Holy Prophet^{sas}. No Aḥmadi scholar has ever used this prophecy to argue for Ḥaḍrat Mirza Şāhib’s superiority over the Holy Prophet^{sas}. But this Maulawī Şāhib is impudent and ignorant. In the past fourteen hundred years no one ever stated that the two eclipses prophesied for the Mahdi gave him any superiority over the Holy Prophet^{sas}, who only witnessed one eclipse. If this is not a twisted mentality, then what is? He ostensibly attacks Ḥaḍrat Mirza Şāhib, while he is attacking the religious principles which are authenticated by the Holy Prophet^{sas} himself!

The prophecy about the sun and the moon eclipsing in the month of Ramadan had been widely accepted by scholars long before the birth of Ḥaḍrat Mirza Şāhib. But since his advent, the prophecy is being sourced to Imam Bāqir^{ra} so as to deny Ḥaḍrat

Mirza Şāhib's claim in whose time the double eclipse took place in 1894.

Although it is a separate issue, here we are arguing the point that the prophecy of the double eclipse was not concocted by Ḥaḍrat Mirza Şāhib.

Even if we do not accept that this prophecy was made by the Holy Prophet^{ṣas}, it still can be traced back to Imam Bāqir^{ṛta} who passed away in 148 AH, 765 CE. Now, Imam Bāqir^{ṛta} was the grandson of Ḥaḍrat Imam Ḥusain^{ra}, and the son of Imam Zain-ul-Abidīn^{ṛta}. Millions of Shiites accept him as their Imām. Although his style of narration was not the unbroken chain common among other narrators (i.e. I heard it from Zaid, and Zaid heard it from Bakr, etc.), but he was brought up in the household of the Holy Prophet^{ṣas} and he would state what he heard exactly as he heard it. For this reason, there was an authenticity to his sayings. He was brought up by extremely pious people and they would not fabricate anything about the Holy Prophet^{ṣas}. Whether or not Maulawī Şāhib accepts this Hadith, millions of Shia Muslims accept it and a great many Sunni scholars accept it and respect it. Even a person as absurd as Maulawī Şāhib has to admit that this prophecy was not made by Ḥaḍrat Mirza Şāhib. If anyone did indeed invent it, it must have been Imam Baqir^{ṛta}. And if that is so, did he do it to prove the Imam Mahdi superior to the Holy Prophet^{ṣas}?

Here we would like to point out that this hadith is recorded in *Dār Quṭnī* which Sunni scholars regard as a book of high rank. Also, we would like you to bear in mind that here, once again, Maulawī Abul Bashīr Irfani has showed his dishonesty. Two verses after the one quoted above, Ḥaḍrat Mirza Şāhib says

و اتى لظل ان يخالف اصله فما فيه في وجهي يلوح و يزهر
How can the shadow differ from the real thing?
The light that shines in him also glows in me.

The Promised Messiah^{as} also says:

The miracles of our Holy Prophet, may peace and blessings of Allah be upon him, continue to manifest themselves even through today and will continue being manifested until the Day of Resurrection. Indeed, all things that are manifested in my support, are, in fact, miracles of the Holy Prophet, may peace and blessings of Allah be upon him. (*Ḥaḳīqatul-Waḥī*, English translation, p. 582; see also *Ḥaḳīqatul-Waḥī* Appendix, Ruḥānī Khazā'in, vol. 22, p. 469)

Lastly, we would like to point out that the above excerpt decisively states Ḥaḍrat Mirza Ṣāḥib's claims. The writer and publisher of *Ilhāmī Girgīt* are trying to conceal this truth from the ordinary man. If they were to put the real facts before the public their criticisms would become null and void.

Manifestation of God

Maulawī Abul Bashīr Irfani attacks another of the Promised Messiah's writings. After chopping and distorting the original, he presents the following words in his pamphlet: 'My coming is the

time for the manifestation of Allah's perfect majesty. (He then goes onto say) it is through a human being that His Majesty shall be manifested.'

The correct excerpt is as follows:

Prophet Dāniāl [Daniel] is also on record having said that my advent is the time of the manifestation of the full grandeur of God and in my time is the final battle between angels and satans. God will show such Signs in this time as He has never shown and, as it were, God Himself shall descend upon the earth. As He says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ¹

Meaning that, on that day your God shall come among the clouds. In other words, God will display His grandeur and show His countenance through a human manifestation. (*Ḥaḳīqatul-Wahī*, English translation, p. 189; see also *Ḥaḳīqatul-Wahī*, Ruḥānī Khazā'in, vol. 22, p. 158)

Dear readers! Which of Maulawī Ṣāhib's lies should we quote and which of his cruelties should we mention? He takes a few written words, chops and distorts them out of context, and from there he launches his unjust attacks on Ḥaḍrat Mirza Ṣāhib. Now at the start of the above quoted paragraph, Ḥaḍrat Mirza Ṣāhib clearly cites the Prophet Daniel^{as}. Yet Maulawī Ṣāhib deliberately does

1. *Sūrah al-Baqarah*, 2:211

not mention Prophet Daniel^{as}. Similarly, he fails to mention the divine verse that explains this subject.

As for being a manifestation of God, Ḥaḍrat Adam^{as} is described by God in similar terms. The same holds true for all the other Prophets. Whenever people move away from God and His attributes, Allah the Almighty sends His vicegerent to the world. This vicegerent then becomes the vehicle through which the attributes of God are gloriously manifested.

It is this glory that is known as the manifestation of His attributes. And the person through whom His attributes become known is called a manifestation of God. This is why our lord and master, Muhammad Muṣṭafā^{sas}, was the perfect manifestation of the Almighty. Through him, the world witnessed the loftiest, the highest, and the most perfect manifestation of the attributes of Allah. It was through him that God sent the following message to mankind:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً¹

Meaning that: every human being should try to imbibe the attributes of Allah because to Allah belongs the most beneficent attributes.

Maulawī Šāḥib! You may feel this message is not for you; but please realise that it is addressed to every believer. And the more Allah enables a person to imbibe His attributes, the more that person becomes a vehicle through which those attributes are made apparent. So, whoever learns from the beloved of the Almighty, the perfect manifestation of His divine attributes, i.e. Ḥaḍrat

1. *Sūrah al-Baqarah*, 2:139

Muhammad Muṣṭafā^{sas}, to imbibe the divine attributes becomes, to some extent, a manifestation of God. That is why the saints of old not only claimed to be manifestations of God, and even went further to say: اَنَا الْحَقُّ i.e. I am the Truth. We have already quoted one such example previously so there is no point in discussing this further. Suffice to say that Maulawī Abul Bashir Irfani does not have any understanding of these paths of cognition; so how can he understand the divine spirituality? How can he comprehend that when a devotee travels along the path of love and devotion to Allah, he sometimes reaches a point where he starts to say: اَنَا الْحَقُّ [I am the Truth], مَنْ خُدَائِمُ مَنْ خُدَائِمُ مَنْ خُدَائِمُ مِنْ خُدَا [I am God, I am God, I am God], لَيْسَ فِي جُبَّتِي سِوَى اللَّهِ [Inside my garments there is nothing but Allah]. Since Maulawī Şāhib is knowledgeable only in the art of deception and of concealing the truth, we do not expect him to understand these sublime matters. But he should, at least, learn from history what type of people issued edicts of apostacy, and persecuted these godly persons even to the point of death.

Like Offspring

Maulawī Şāhib quotes two of Ḥaḍrat Mirza Şāhib's revelations:

انت مني بمنزلة ولدي

انت مني بمنزلة اولادي

Meaning that: You are to me at the station of a son; you are to me at the station of my offspring.

He then slanders the Promised Messiah^{as} by adding the words *اسمع ولدي* and claiming that this too was one of the Promised Messiah's revelations. Maulawī Abul Bashīr records all three together under the title, 'I am the Son of God'. This leaves the reader with the impression that (God forbid) Ḥaḍrat Mirza Ghulam Ahmad claimed to be the son of God.

Dear readers! There is no revelation of Ḥaḍrat Mirza Ghulam Ahmad's in the words *اسمع ولدي*. There is a revelation worded *اسمع وارى* which means: 'I hear and I see.' It was written incorrectly by scribe's error. The word *وَأَرَى* [*wa arā*] was misprinted as *وَلَدِي* [*waladī*]. Hence the revelation *اسمع وارى* was erroneously recorded as *اسمع ولدي*.

It is extreme dishonesty on the part of Maulawī Ṣāḥib that not only did he fail to cancel the superfluous line between the *Alif* and the *Ra*, but he went further and altered the vowels of the revelation. *أَسْمَعُ* [*Asma'u*] became *إِسْمَعُ* [*Isma'*] and *وَأَرَى* [*Wa-arā*] became *وَلَدِي* [*Waladī*]. He then based his objections on this misquotation.

As far as the other two revelations are concerned, it is worth noting that there is a world of difference between *بِمَنْزِلَةٍ وَلَدِي* [at the station of a son] and *وَلَدِي* [my son]. God has no sons; but if He were to say, 'I love you as a father loves his son', this would not be a new figure of speech. The Bible is full of such phrases. In fact, all the Prophets are referred to as God's sons in the Bible. Will Maulawī Ṣāḥib then come to the conclusion that God had sons before the time of the Holy Prophet^{sas} but ceased to have them once the Quran had been revealed?

The Holy Quran states: *لَمْ يَكُنْ لَهُ يَتِيمٌ وَكَهْ يُوَلَّدُ*, i.e. God never had any sons. He neither begot nor was He begotten. This is what Ḥaḍrat

Mirza Ghulam Ahmad and the Ahmadiyya Community stand by, as do all other Muslims.

Divine books prove that God uses the word ‘son’ as a term of endearment. In a divine context it always means, ‘I love you more than you love your sons’. Ḥaḍrat Shāh Waliyyullāh Muḥaddith Dehlavī writes:

اگر لفظ ابنا بجائے محبوباں ذکر شدہ باشد چه عجب

What cause is there for wonder if God refers to someone as His son instead of beloved.? (*Al-Fauzul-Kabīr Ma‘ā Fat’ḥil Khabīri fī Usūlit-Tafsīr*, Shāh Waliyyullāh Dehlavī, p. 7, Maṭba‘ Alimi, Lahore)

Maulawī Ṣāḥib does not seem to have come across any similar sort of verse in the Quran. One wonders about the manner in which he studies the Quran that clearly states:

فَاذْكُرُوا اللَّهَ كَمَا ذُكِرْتُمْ بِهِ أَوْ أَشَدَّ ذِكْرًا

Celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that. (Sūrah Al-Baqarah, v. 201)

How does Maulawī Ṣāḥib interpret this verse? The Maulawī’s is lacking entirely in understanding of these matters. But let us quote one who did understand these matters. One of the great saints of Islam, Ḥaḍrat Maulana Rumi^{ra}, understood these matters well and has thrown light on them in many of his writings. He says:

اولیا اطفال حقندای پسر

Meaning that: the *auliyā'* are the sons of God, in a symbolic manner. (*Kulliyāti Mathnawī* Maulānā Jalāl-ud-Dīn Muhammad Balkhī Rūmī, Daftar Siwom, p. 213, Intisharati Kitābchi, Tehran, 1375 AH)

But the one who possessed the greatest knowledge of the Divine was Ḥaḍrat Muhammad (peace and blessings of Allah be upon him). He was the one who cared most for the Oneness of God. Alas, Maulawī Ṣāhib is so blind that he neither saw the above quoted Quranic verse, nor did he ever read the following words of the Holy Prophet^{sas}:

الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

The creation of God is His family, i.e. His offspring. Whosoever is kind towards Allah's family becomes most dear to Him. (*Mishkātul-Maṣābīḥ* Kitābul-Adab, Ch. *'Ash-Shafqatu war-Raḥmah'*, vol. 2, p. 217, Hadith 4998, Dārul-Kutubil-'Ilmiyyah, Beirut, 2003)

Sadly, this is not even a matter of lack of insight. The Maulawī Ṣāhib's deliberately discards and distorts the truth.

So how does Ḥaḍrat Mirza Ṣāhib interpret the revelation that is so mocked by Maulawī Ṣāhib and by which he accuses Ḥaḍrat Mirza Ghulam Ahmad of claiming to be the son of God? Who can object to his own interpretation of the revelation, an

interpretation that he explained to others, except such a one who is tainted in nature? He says:

It must be remembered that God Almighty has no sons. He has no associate and no son; nor does anyone have the right to claim to be God or the son of God. However, this phrase is used here by way of allegorical and metaphorical expression. As for instance in the Holy Quran, God has said:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

The hand of Allah is over their hands. (*Sūrah al-Fath*, 48:11)

And has, thus, described His own hand as the hand of the Holy Prophet, peace and blessings of Allah be upon him, in the words: Allah's hand was above their hands. He has also used the expression:

قُلْ يُعْبَادِي¹

Say, 'O you my servants' instead of قُلْ يُعْبَادِ اللَّهِ [Say, 'O servants of Allah'], and as He also said:

فَاذْكُرُوا اللَّهَ كَمَا كَرَّمْتُمْ آبَاءَكُمْ

1. *Sūrah az-Zumar*, 39:54

‘Celebrate the praises of Allah as you celebrate the praises of your fathers’ [*Sūrah al-Baqarah*, 2:201].

It is, therefore, necessary to study these words of God with full concentration and care. Believe in them as allegorical and do not try to probe into their deeper meanings—leave that to God. Hold fast to the truth that God does not take to Himself a son; yet, there are many allegories to be found in His word. Beware, therefore, of construing literally that which is allegorical, for that would be ruinous. There is a clear revelation concerning me set out in *Barāhīn-e-Aḥmadiyya*:

قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد و الخير كله في القرآن

Tell them: I am but a human being like yourselves. It is revealed to me that your God is One God and that all good is contained in the Quran. (*Dāfi‘ul-Balā‘i wa Mi‘yāru Ahlil-Iṣṭifā’*, Ruḥānī Khazā’in, vol. 18, p. 233; *Defence Against the Plague & A Criterion for the Elect of God*, English ed. 2015, p. 14-15)

It is sheer dishonesty on the part of the *maulawīs* to attribute *shirk* (the associating of partners with God) to Ḥaḍrat Mirza Ṣāḥib while this piece of writing exists. Another of Ḥaḍrat Mirza Ṣāḥib’s great writings settles such disputes in the following manner:

Those who lose themselves in God are called the children of God. However, this does not mean that they are

literally God’s sons. It would be sheer blasphemy to say so; for, God is Holy and has no sons. But they have been called ‘children of God’ only as a figure of speech since, like an innocent child, they keep on remembering God with utmost zeal. Indicating the same spiritual station, the Holy Quran says:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا¹

Meaning that, remember God with such love and heartfelt compassion as a child remembers its father. This is why God has been addressed as *Ab* or *Pitā* [meaning ‘father’] in the scriptures of every people. Figuratively speaking, God has a resemblance to a mother also and just as a mother rears her child in the womb, so are the beloveds of God nourished in the lap of the Divine’s love. They are granted a holy body out of a filthy origin. This is why the *Auliya*’ [friends of Allah] are called ‘children of God’ by the mystics. It is only a figure of speech. Otherwise, God has no children, and [in terms of the Quranic verse,] God:

لَمْ يَلِدْ وَلَمْ يُولَدْ²

(*Ḥaḳīqatul-Wahī* Appendix, Ruḥānī Khazā’in, vol. 22, p. 582, *Ḥaḳīqatul-Wahī*, English ed. 2018, p. 729)

1. *Sūrah al-Baqarah*, 2:201 [Publisher]

2. He begets not, nor is He begotten (*Sūrah al-Ikhlāṣ*, 112:4). [Publisher]

Water of Faith

Dear readers! Maulawī Abul Bashir quotes Ḥaḍrat Mirza Ṣāḥib's revelation:

أَنْتَ مِنْ مَّائِنَا وَهُمْ مِنْ فَشَالٍ

This means, 'You are from our water, while others are from *fashal*'. (*Arba'in*, No. 2, Ruḥānī Khazā'in, vol. 17, p. 385)

Maulawī Ṣāḥib then gives it the title, 'I am from God's seed'. He further states that:

1. In the Arabic lexicon, ماء (water) means seed. The Quran states:

هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا

Allah is the one who has created mankind from water.

2. The Holy Quran also states:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرَائِبِ ۝

So man should ponder over his creation. He was created from the water that spurts from the back of the male and the breast of the female.¹

There are many verses of the Holy Quran that indicate that 'water' means 'seed'. This is also well explained in the

1. *Sūrah aṭ-Ṭāriq*, 86:6–8

commentaries. If by ‘water’, Mirza Ṣāḥib means the water of righteousness or purity, then it will have to be said that he has no knowledge of the Arabic lexicon. It would seem as though Mirza Ṣāḥib is referring to himself as the seed of God. (*Ilhāmī Girgīt*)

Dear readers! The correct interpretation of divine revelation is the one given by the recipient of that revelation. Accordingly, we find that Ḥaḍrat Mirza Ṣāḥib explains this revelation thus:

In the words, ‘You are from my water while others are from *fashal*,’ water means the water of faith, the water of steadfastness, the water of piety, the water of fidelity, the water of truth and the water of divine love which is received from the Almighty. *Fashal* means cowardice that comes from Satan. Every dishonesty and evil doing has its roots in cowardice. When a person loses the strength of steadfastness, he bows towards sin. So *fashal* is from Satan and righteous beliefs and virtuous deeds are divine water that comes from the Almighty. (Appendix *Anjām-e-Ātham*, Ruḥānī Khazā’in, vol. 11, p. 56, footnote)

Instead of accepting this sensible and truthful explanation, Maulawī Ṣāḥib mocks divine revelation and shamelessly makes evident his own filthy mind.

Maulawī Ṣāḥib! Exalting yourself as a scholar of the Arabic lexicon, you have made the claim that ‘water’ means only ‘seed’. This claim makes a mockery of your title of ‘Allamah and the honours degree in Arabic. Before we discuss the word ماء (water)

further, would you care to translate the following verses of the Quran in keeping with your own Arabic lexicon and your own principles of translation? Before you attempt to do so, please have your academic degrees on hand.

The verses in question are:

فَلَمْ تَجِدُوا مَاءً فَتَيَبَّيْتُمْ مَوْصِيئًا طَيْبًا

And when you find no water, then betake yourself to pure dust. (Sūrah an-Nisā', v. 44)

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ

And the inmates of the Fire will call out to the inmates of Heaven, 'Pour on us some water ...' (Sūrah al-A'raf, v. 51)

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

And His throne rests on water, that He might prove you to show which of you is best in conduct. (Sūrah Hūd, v. 8)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جِبْتِ

And we send down from the sky water that is full of blessings, and we produce therewith gardens ... (Sūrah Qāf, v. 10)

أَفْرَاءٍ يُنْمِئُ الْمَاءَ الَّذِي تَشْرَبُونَ

Do you see the water that you drink? (*Sūrah al-Wāqiah*, v. 69)

Maulawī Ṣāhib! You reject the meaning given by Ḥaḍrat Mirza Ṣāhib—a sound and pure meaning. We do not know which lexicon you consulted before you made your nonsensical claim. But you did not even stop to think that the Holy Quran supports Ḥaḍrat Mirza Ṣāhib’s translation. The Holy Quran demolishes the false and filthy-minded people and their arguments.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

We hurl the truth at falsehood and it breaks its head, and lo, it perishes. (*Sūrah al-Anbiyā’*, v. 19)

Maulawī Ṣāhib! Read the following verse with some modesty:

وَيُنزِلُ عَلَيْكُمْ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

And He sent down water upon you from the clouds, that thereby He might purify you, and remove from you the filth of Satan, and that He might strengthen your hearts and make your steps firm therewith. (*Sūrah al-Anfāl*, v. 12)

Now tell us the meaning of ماء (water) in this verse. Is it any different to the one given by Ḥaḍrat Mirza Ṣāhib in *Anjām-e-Ātham*? The verse says that the divine water, which descends from heaven, causes its recipients to be purified and become steadfast. It gives

them courage and purity of heart and saves them from satanic filth and cowardice. Is this not exactly the same as the explanation given by Ḥaḍrat Mirza Ṣāḥib?

Dear readers! Please note that in the Holy Quran where the physical and material creation of human beings is mentioned the word ‘water’ does indeed mean ‘seed’ or ‘sperm’. There are only four such verses in the Quran. There are 59 other verses where the word ‘water’ has been used and in those places it either refers to ordinary water or spiritual water, which is known as the water of the Almighty upon which His throne sits and which purifies the hearts. Whenever this type of water is mentioned, it is with reference to divine revelation or the Word of God and interpretation of the divine attributes. The pure hearts that receive this water are given faith, steadfastness, truth and the love of the Almighty. Only a foul-mouthed person could think of translating these 59 verses according to the perverted concept of Maulawī Ṣāḥib.

We would also like to remind the readers that according to the Holy Quran even when the word ‘water’ is used in reference to human beings, it certainly does not carry the meaning that Maulawī Ṣāḥib’s lexicon seems to have. For example, study the following verse:

قُلْ اَرءَيْتُمْ اِنْ اَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِسَاءٍ مَّعِينٍ

Say, ‘Tell me, if all your water were to disappear in the earth, who then will bring you clear flowing water?’ (*Sūrah al-Mulk*, v. 31)

Maulawī Ṣāḥib! We challenge you to find one verse (other than

the four which refer to the creation of the human race) where ماء means ‘sperm’. And if you cannot find any then fear the curse that is the destiny of all liars. We also claim that whenever the word ماء is used in reference to the Almighty, but is translated as ‘sperm’, the translator is filthy minded, impudent, and foul-mouthed. No right-minded person could even contemplate such impudence.

Master of the Garden

Maulawī Şāhib quotes the following revelation of the Promised Messiah:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ مَطْهَرِ الْحَقِّ وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

We give you good tidings of a gentle son, who will be a manifestation of truth and exaltation as if Allah had descended from heaven. (*Anjām-e-Ātham*, Ruḥānī Khazā’in, vol. 11, p. 62)

Maulawī Şāhib gives this revelation the title, ‘I am the father of God’. He further argues:

If Mirza Şāhib’s son is to be called God, then Mirza Şāhib must be the father of God. (*Ilhāmī Girgit*, p.62)

Dear readers! As for Maulawī Şāhib’s slanderous title, one can only say, ‘May the curse of Allah be upon the liar’. Ḥaḍrat Mirza Şāhib has in none of his books ever made the claims that Maulawī

Şāhib attributes to him. Maulawī Şāhib can never substantiate his accusations, as a calumny can never become the truth. Maulawī Şāhib's criticism of the revelation is answered in the words of the revelation itself. The word *كأن* means 'as if'. The son mentioned in the revelation will be a means of exhibiting God's attributes. The Arabic word *كأن* is generally used to refer to mean a 'manifestation' of something—not the original itself. So Maulawī Şāhib's accusation that the son mentioned in the prophecy would be God is a mere fabrication and an attempt to deceive the ordinary man. It is a vain exercise in futility.

Dear readers! The style of the revelation is common enough in the scriptures. If Maulawī Şāhib is not aware of this we can enlighten him here. In the Bible the advent of our lord and master, Muhammad^{sas}, is described as the coming of the Almighty.

And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. (Deuteronomy, 33:2–3)

And in the New Testament, the Holy Prophet Muhammad^{sas} is referred to as the Master of the Garden

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when

the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21:33-44)

And the same subject is taken up in the Quran:

وَمَا دَرَمَيْتَ إِذْ دَرَمَيْتَ وَلَكِنَّ اللَّهَ رَحِيمٌ

And you threw not when you did throw, but it was Allah who threw. (*Sūrah al-Anfāl*, v. 18)

And:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Verily those who swear allegiance to you indeed swear allegiance to Allah. The hand of Allah is over their hands. (*Sūrah al-Fatḥ*, 48:11)

These verses describe the being of the Holy Prophet as God and his hand as the hand of God.

Maulawī Ṣāḥib! Following the example you set, one could declare Ḥaḍrat ‘Abdullah to be the father of God and Ḥaḍrat Āmina the mother of God. What opinion would you form about a person making such declarations? Would you not think of him as shameless, impudent and contemptible? Please come to your senses. Use your intelligence. We have reminded you repeatedly that the most ignorant person is the one who, in his ardour to slay his enemies, ends up killing his loved ones.

Maulānā! We have fully explained to you that when God allows His devotees to become a means for the manifestation of His Majesty, they are immersed in the attributes of God. so that the world can witness the Signs of God Almighty through them. You unfortunately are totally incognizant of this path. No wonder that you stumble again and again. Is it clear!

Children of Allah

Now let us take a look at Maulawī Şāhib's raillery. He writes:

Mirza Şāhib has written:

1. I have a secret relationship with the Almighty that cannot be described in words. (*Barāhīn-e-Aḥmadiyya*, Part V, Ruḥānī Khazā'in, vol. 21, p. 81)

2. Qādi Yār Muhammad, Pleader, has described this relationship in tract number 3, page 12 of 'Islāmī Qurbānī'. Quoting Mirza, he says 'the Promised Messiah^{as} once narrated that in a vision he felt as though he was a woman and that God came to him as a man. For people of understanding, this hint is enough.'

3. Bābū Ilāhī Bakhsh wishes to see your menstruation or come to know of some other filth or defilement, but God, on the other hand, will shower His bounties upon you, which shall be perpetual. You do not have menstruation, but you do have a child—a child who is at the status of the children of God. (*Ḥaqīqatul-Wahī*, Appendix, Ruḥānī Khazā'in, vol. 21, p. 581)

The above three quotations are enough to show that Mirza Şāhib's secret relationship with the Almighty is that of man and wife. He disclosed this secret to one of his chosen followers and this devoted follower had it published

to propagate Mirza Şāhib's religion. Also, by saying that his uncleanness gave way to a child and that the child was born of Mirza Şāhib proves that he regarded himself as the wife of God. Qadi Şāhib himself says that a hint is sufficient for a person of understanding. (*Ilhāmī Girgit*)

Maulawī Şāhib has himself exposed his shamelessness and base-ness. Even the lowest of the low could not think as he does. We will now refute each of his criticisms one by one.

As usual, the first reference is taken out of context. Ḥaḍrat Mirza Şāhib's original statement is:

The other reason is that just as the angels objected to Adam being made the Vicegerent, and God Almighty rejected their objection saying, 'You do not know the circumstances and condition of Adam as I know them,' the same stands true of me. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, there is a revelation to the effect that people will raise objection regarding me just as they had objected with regard to Ḥaḍrat Adam, may peace be upon him. Allah the Exalted says:

وان يتخذونك إلهاً هزواً أهذا الذى بعث الله جاهل او مجنون

Meaning that, people will mock you and ask, 'Is this the one whom God has raised? He is either a fool or a madman.' In reply to them God says in these parts of *Barāhīn-e-Aḥmadiyya*:

انك متى بمنزلة لا يعلمها الخلق -

Meaning: ‘Your status with Me is that which the world knows nothing of.’ These words are similar to those the Holy Quran records with regard to Adam:

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ¹

[‘He answered, “I know what you know not”’]

(*Barāhīn-e-Aḥmadiyya*, Part 5, Ruḥānī Khazā’in, vol. 21, p. 80–81; *Barāhīn-e-Aḥmadiyya*, English ed., published 2018, p. 139).

Esteemed readers! Please note that the above excerpt explains the revelation قال اني اعلم ما لا تعلمون. [meaning: I know what you know not]. It describes the loving relationship that exists between God and His servant. It is a spiritual relationship of a very high order. The case of one who does not have a private relationship with God is cause for concern. A secret and hidden relationship with God provides beauty to a believer’s worship (of God) and is a reflection of his nearness to God. This has been explained by our Prophet Muhammad^{sas} in the following words:

إِنَّ أَعْبَطَ النَّاسِ عِنْدِي عَبْدٌ مُؤْمِنٌ خَفِيفُ الْخَاذِ ذُو حَظٍّ مِنْ صَلَاةٍ، أَطَاعَ رَبَّهُ
وَأَحْسَنَ عِبَادَتَهُ فِي السِّرِّ

Without a doubt I like that believer the most who has the

1. *Sūrah al-Baqarah*, 2:31 [Publisher]

least wealth and has a greater share in prayers and is obedient to his God and prays secretly to the best of his abilities. (*Musnad Ahmad bin Hanbal*, vol. 7, p. 404–405, Hadith Abi Amamah al-Bahiliyy, Hadith 22550, ‘Ālamul-Kutub, Beirut, 1998)

This is the private and secret relationship that Ḥaḍrat Mirza Ṣāḥib is explaining. And God Almighty affirms this in the words: **أَعْلَمُ مَا لَا تَعْلَمُونَ** i.e. I know this secret relationship, while you know not. Anyone who has a secret relationship with God is dear to our beloved Prophet and God’s beloved servant, Muhammad^{sas}. How dare this foul mouthed and base Maulawī revile such a person?

Maulawī Ṣāḥib has copied part of a tract written by a crazy man called Qādī Yār Muḥammad. His use of this tract exposes the filth of his own mind.

Since Maulawī Ṣāḥib seems to be well versed in lust and filthy affairs it is hardly surprising that such venom spills from his pen. We request that if at any time his mind should turn to clean and pure thoughts he should open the Holy Quran and study the verse:

فَتَبَيَّنَلَّ لَهَا بَشَرًا سَوِيًّا

And he appeared to her in the form of a perfect man.
(*Sūrah Maryam*, v.18)

Maulawī Ṣāḥib should think hard and give up his impudence. We should be grateful to the Almighty that low-minded people like Maulawī Ṣāḥib did not exist at the time that this verse was

revealed. Had such people existed they would have declared Mary to be the wife of an angel and along with Mary they would have made the angel a target of their ridicule. People of Mary's time were audacious towards her, but at least they had the decency to spare the Almighty and His angels from their base attacks. So, for you Maulawī Şāhib, we can only repeat the words of our Holy Prophet Muhammad^{sas}:

إذا لم تستحي فاصنع ما شئت.

If you have no shame then do whatever you will.

Maulawī Şāhib! You and falsehood are hand in glove. You always use falsehood to advance your arguments and to demolish the truth. After all, your elders have advised you:

To uphold the truth, it is acceptable to lie. (*Fatāwā Rashīdiyyah*, Maulānā Muftī Rashīd Aḥmad Gangohī, p. 557, Dārul-Ishā'at, Urdu Bazar, Karachi)

The Maulawī reproduces a portion of an explanation given by Ḥaḍrat Mirza Şāhib about one of his revelations. The words of the revelation are: يريدون ان يروا طمثك و الله يريد ان يريك انعامه. الانعامات المتواترة. Had Maulawī Şāhib not been such a mean and low-minded person he would have reproduced the entire explanation that is the essence of the teachings of saints and sufīs. Ḥaḍrat Mirza Şāhib wrote:

Bābū Ilāhī Bakhsh wishes to see your menstruation or

come to know of some other filth or defilement, but God, on the other hand, will shower His bounties upon you, which shall be perpetual. You do not have menstruation, but you do have a child—a child who is at the status of the children of God.

In other words, menstruation is something impure, but a child's body grows out of it. Similarly, when man surrenders to God then all the filth and defilement, which is part and parcel of human nature, is transformed into a spiritual body. This menstruation becomes the cause of human progress. This is the basis for the saying of the mystics: 'Had there been no sin, human beings could have made no spiritual progress.' The same was the cause of Adam's progress. This is why every Prophet, keeping in view the hidden shortcomings, kept invoking *istiḡfār* [seeking forgiveness], and the same fear has always been the cause of all kinds of progress. God says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ¹

Thus, every son of man inherently contains the impurity of menstruation within him, but that very menstruation prepares the body of a pure and clean child for the one who sincerely turns to God. This is why those who lose themselves in God are called the children of God. However, this does not mean that they are literally God's sons. It

1. Allah loves those who turn to Him and loves those who keep themselves clean (*Sūrah al-Baqarah*, 2:223). [Publisher]

would be sheer blasphemy to say so; for, God is Holy and has no sons. (*Ḥaḳīqatul-Wahī*, Ruḥānī Khazā'in, vol. 22, p. 581–582; English ed. 2018, p. 728)

Maulawī Ṣāhib! We realise that you are helpless as you are incapable of comprehending such issues. Many Sufis, saints and devotees of Allah have recounted similar experiences. When a devotee seeking nearness to Allah and sets out on the journey towards Him, there comes a time when he feels as though he has become a woman. We quote here from Syed 'Abdul Qādir Jilani^{ra}:

لا تكشف البرقع و القناع .. عن وجهك

The *burqā* and the veil shall not be lifted... from your face. (*Futūḥul Gha'ib*, Sharḥ Farsī, 'Abdul-Ḥaḳ Dehlavī, p. 119, Article 26, Maṭba' Muhammadi, Lahore)

Explaining this, 'Abdul-Haḳ Muḥaddith Dehlavī wrote:

در تعبیر برقع و قناع کہ از لباس نساءست اشارتست بآنکہ مرد تا ظہور کمال و تحقیق برہان توحید حکم زنان وارد و دعوے مردانگی از وے درست نیاید

The burqa and the veil are female modes of dress. This indicates that until man is perfected he is like a woman, and while he is still like a woman it is not right that he should make a claim to manliness. (*Futūḥul Gha'ib*, Sharḥ Farsī, 'Abdul-Ḥaḳ Dehlavī, p. 119, Article 26, Maṭba' Muhammadi, Lahore)

We have previously explained that in *Sūrah at-Taḥrīm* of the Holy Quran, believers are likened to the wife of Pharaoh and Mary. At this stage the seeker is like a woman. He then progresses further and acquires the Mary-like state, or he acquires the attributes of Mary. Then when the Almighty wills He breathes the spirit into him and a new person is born. In the language of mystics this is called ‘spiritual birth’. The famous sufi, the leader of them all, Ḥaḍrat Sheikh as-Saharwardī^{ṛṛṛ} explained this phenomenon as follows:

The disciple becomes immersed in his spiritual leader in the same way that a son is part of his father. The disciple is the spiritual son of his leader. Jesus^{as} said that anyone who is not born twice would not enter the kingdom of God Almighty. Natural physical birth creates a link between man and this world while spiritual birth creates a link with the spiritual world. This is what is meant by this verse:

وَكَذَلِكَ نُرِيّ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

... Pure and perfect belief comes after the second birth and with this birth man becomes a worthy successor of the Prophet. A person who is not a successor of the Prophet is not yet born, regardless of how clever and wise he may be. (*Awāriful Ma‘ārif*, Shahāb-ud-Dīn Abū Ḥafṣ Umar ibn Muḥammad ibn ‘Abdullāh as-Saharwardī^{ṛṛṛ}, vol. 1, p. 45)

This spiritual birth is the birth of the children of Allah. The same

theory has been described by Maulana Rūm in his *Mathnawī* the following words:

أوليا اطفال حقندای پسر

O my dear child, listen! The saints are the children of God.

(*Kullīyyāt Mathnawī*, Maulānā Jalal-ud-Dīn Muhammad Balkhi Rumi, vol. 3, p. 213, Intishārāt Kitābchi, Tehran, 1375 AH)

Maulawī Ṣāhib! Who is deserving of opprobrium—the people known as the children of God or the ones who mock and deride them? Ḥaḍrat Mirza Ṣāhib is one of the children of God, but you are the one who reviles him. To which group of people do you belong?

Maulawī Ṣāhib! We would like to remind you of a Hadith narrated by Dailmī. He quotes Ḥaḍrat Salman Farsi who in turn quotes the Holy Prophet Muhammad^{ṣas}:

الْكُذْبُ حَيْضُ الرَّجُلِ وَ الْإِسْتِغْفَارُ طَهَارَتُهُ

Falsehood is the menstruation of men. It is purified by *istiḡfār* (seeking the forgiveness of Allah). (*Al-Firdausu bi-Ma'thūril Kutūb* Abū Shujā' ad-Dailamī, vol. 3, p. 315, Hadith 4953, Dārul-Kutub al-'Ilmiyyah, Beirut, 1986)

Bābu Ilahi Bakhsh could not prove any falsehood in Ḥaḍrat Mirza Ṣāhib; he failed miserably in his devious schemes. But Maulawī Ṣāhib, your pamphlet and our rebuttal prove time and time again

that you are a liar and that you are the one who is impure and unclean. We advise you to refrain from your fabrications and falsehoods and to seek forgiveness of Allah, because that is the only way of cleansing yourself. And we are only obliged to pass on the message of Allah.

Be and So it Became

Maulana Şāhib has come up with a new form of distortion and deception. He copies the following revelation from *Ḥaḳīqat-ul-Wahī*:

إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئًا أَنْ تُقُولَ لَهُ كُنْ فَيَكُونُ

He translates it as following:

(O Mirza)! Whatever you intend, is immediately fulfilled by your command.

(Ḥaḳīqat-ul-Wahī: Ruḥānī Khazā'in, vol. 22, p. 108)

As a deception Maulawī Şāhib inserted the words 'O Mirza' into the revelation and gave it the slanderous title, 'I possess the attribute of *Kun*'¹

Esteemed readers! Mirza Şāhib never claimed to possess the attribute of *Kun*. Maulawī Şāhib falsely accuses him of making

1. In the Holy Quran the phrase '*kun fa yakūn*' is found. This means that God says 'Be' and the thing is created. To possess the attribute of '*Kun*' means that one can command something to come into existence from nothing. [Publisher]

such a claim. And to fortify his deception he inserted the words ‘O Mirza’ in parenthesis at the beginning of the revelation. Why does Maulawī Ṣāhib fabricate such stories to try to prove his self-coined belief about Mirza Ṣāhib? Was truth ever born of falsehood?

Esteemed readers! It is quite common to find a co-mingling of personal pronouns in the scriptures. In other words, a sentence may start with one personal pronoun but then suddenly switch to another. The following Quranic verses are presented as examples:

1. *Sūrah Fātiḥah* starts in the third person but soon switches to the first and second person with the words, ‘You alone do we worship’. No one has the right to misinterpret these words.

2. وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً ۖ بِقَدَرٍ ۚ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ تُخْرَجُونَ .

And Who sends down water from the sky in proper measure, and We thereby quicken a dead land—even so will you be raised. (*Sūrah az-Zukhruf*, 43:12)

3. وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۚ فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ۚ

And it is He who sends down water from the cloud; and We bring forth therewith every kind of growth. (*Sūrah al-An‘ām*, 6:100)

4. وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُسْقِنُهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا .

And Allah it is who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land,

and quicken the earth thereby after its death. (*Sūrah Fāṭir*, 35:10)

This shows that different personal pronouns can be used in the same sentence and this should not be objected to. In fact, it brings out the beauty of the divine Word. However, the revelation that Maulawī Ṣāhib refers to does not have any mixed pronouns. Rather, it is clearly a prayer to God by Ḥaḍrat Mirza Ṣāhib. The revelation and a few preceding sentences are presented here:

اے ازلی ابدی خدا بیڑیوں کو پکڑ کے آ۔ ضاقت الارض بما رحبت۔ رب انی
مغلوب فانتصر۔ فسحقهم تسحقا۔ زندگی کے فیشن سے دور جا پڑے ہیں۔ انما
امرک اذا اردت شیئا ان تقول له کن فیکون

O Eternal and Everlasting God! Come to my aid. The earth has become strait for me despite its expanse. O my Lord! I am overcome, so take my revenge from the opponents and crush them into bits, because they have drawn far away from the fashion of life. When You determine a matter, it happens immediately with Your command. (*Ḥaḡiqatul-Wahī*, Ruḡānī Khazā'in, vol. 22, p. 107–108; English ed. 2018, p. 125)

Now, other than the Eternal and Everlasting God is anyone else addressed here? Are the words, 'O Mirza' anywhere to be found? Does he claim to possess the attribute of *Kun*? If not, then Maulawī Ṣāhib is certainly a fraudster and a slanderer.

I have the Power to Bestow Life and Death

Maulawī Ṣāḥib has copied the following passage from Ḥaḍrat Mirza Ṣāḥib's book *Khutbah Ilhāmiyyah*:

وَأُعْطِيتُ صِفَةَ الْإِفْنَاءِ وَالْإِحْيَاءِ مِنَ الرَّبِّ الْفَعَّالِ

I have been granted the power to cause death and bring about life. This power was given to me by God. (*Khutbah Ilhāmiyyah*, p. 55–56, Ruḥānī Khazā'in, vol. 16)

Maulawī Ṣāḥib then gave this passage the title 'I have the power to bestow life and death.'

Maulawī Ṣāḥib, here, again, you resort to deception. You leave the impression that the title that you have written is from Ḥaḍrat Mirza Ṣāḥib. As a matter of fact, he never claimed that he was the bestower of life and death. He did say that God had given him a share in the attribute of bringing on life and death.

Why does Maulawī Ṣāḥib object to Ḥaḍrat Mirza Ṣāḥib's being granted a share of the power to bring about life and death? He believes that Jesus^{as} revived the dead. In fact, he is so blind in this belief that he denies our Prophet Muhammad^{as} this same ability, in spite of the fact that God clearly declares in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O ye who believe! Respond to Allah and the Messenger when he calls you that he may give you life.

(*Sūrah al-Anfāl*, 8:25)

Here, the power of giving life is so splendidly manifested in the person of Muhammad^{sas}, the best of the life-givers, that it is as if God has given him a share in His powers. Maulana! You accept that Jesus^{as} possessed this attribute, yet you deny it in the Holy Prophet Muhammad^{sas}. The message conveyed in the above verse is that all people--before and after Muhammad--who had the power to bring about life and death had this power in the spiritual sense, not in a physical sense. They did not send living people into the graves, nor did they bring out the dead out of the graves. Our lord and master, Chief of the Life-Givers, Ḥaḍrat Muhammad Muṣṭafā^{sas} was the ultimate manifestation of God's attribute of life and death. The weapons and tools that God gave the Holy Prophet^{sas} in this regard are clear Signs:

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَاتٍ وَيَجِيءَ مَنْ حَىَّ عَنْ بَيِّنَاتٍ

...so that he who had already perished through a clear Sign might perish and he who had already come to life through a clear Sign might live. (*Sūrah al-Anfāl*, 8:43)

Hence, accepting the clear Signs given to Prophet Muhammad^{sas} is like drinking the elixir of life at his hands and, in doing so, one becomes the inheritor of everlasting life. And he who rejects these clear Signs--his lips have touched the goblet of death and he has descended into the darkness of destruction. Who can say that Ḥaḍrat Abu Bakr, Ḥaḍrat Umar, Ḥaḍrat Uthman, Ḥaḍrat Ali, Ḥaḍrat Talhah, Ḥaḍrat Zubair, and Ḥaḍrat Bilal (may Allah be

pleased with them all) who believed in the Holy Prophet^{sas}, are not alive today? And who can say that their lives are not ever-lasting? And, in contrast, who can say that the Chiefs of the Qurāish, the possessors of pomp and splendour, the powerful and mighty, who rejected these clear Signs, were truly alive even though they had physical life? So these are the weapons of life and death given to the Chief of Prophets^{sas} and his slaves are also recipients of the same. Mirza Şāhib was one such slave.

Maulawī Şāhib! We fear that even when you understand the truth you will still reject it. So let us step into your shoes for a while. You and your followers proudly proclaim that Prophet Jesus^{as} revived the dead. You also believe that the same Jesus will one day return to this earth. So the Messiah whom you await has the power of bringing about life and death. You also cannot reject that our Lord and Master, Ḥaḍrat Muhammad Muşţafā^{sas}, said the following about the Messiah:

فَلَا يَجُلُّ لِكَافِرٍ يَجِدُ مِنْ رِيحِ نَفْسِهِ إِلَّا مَاتَ-

The Messiah will destroy all the *kāfirs* within his reach. (*Mishkātul-Maşābiḥ* vol. 2, p. 296, Kitābul-Fitan, ch. al-‘Alāmāti Baina Yadas-Sā‘ati wa Dhikr-id-Dajjāl, Hadith 5475, Dārul-Kutubil-Ilmiyyah, Beirut, 2002)

So not only do you accept that the Messiah has the power to bring about life and death, but it is also part of your fundamental beliefs. So to what are you objecting?

Maulana Şāhib! The power that Ḥaḍrat Mirza Şāhib claimed to possess was:

دُعَائِينَ دَوَاءً مُجَرَّبًا. أَرِي قَوْمًا جَلَالًا. وَقَوْمًا آخَرِينَ جَمَالًا. وَبِيَدِي حَرْبَةٌ أُبِيدُ بِهَا
عَادَاتِ الظُّلْمِ وَالذُّنُوبِ. وَفِي الْآخِرَى شُرْبَةٌ أُعِيدُ بِهَا حَيَاةَ الْقُلُوبِ. فَاسٌّ لِلْأَفْنَاءِ.
وَأَنْفَاسٌ لِلْإِحْيَاءِ.

My prayer is a tried and tested remedy. To one nation I display my glory and majesty, and to another my beauty. In one hand, I carry weapons for destroying sin and iniquity. In my other hand, I carry a sweet syrup with which I revive souls; a hatchet to destroy and a breath of life to revive. (*Khuṭbah Ilhāmīyah*, p. 61–62, Ruḥānī Khazā'in, vol. 16)

Similar claims can be found in the books of Muslim saints. The saints acquired such attributes through the Prophet Muhammad^{sas}. For example, Ḥaḍrat Syed 'Abdul Qādir Jilani^{rtā} says:

مَلَكْتُ بِلَادِ اللَّهِ شَرْقًا وَ مَغْرِبًا وَ إِنْ شِئْتُ أَفْنَيْتُ الْأَنَامَ بِلِخَطِّتِ
*In the East and in the West, everywhere I am master of God's
dominion.*

*Should I desire, I could destroy God's creation in the twinkling
of an eye.*

(*Bahjatul-Isrār wa Ma'dīnūl-Anwār*, 'Alī ibn Yūsufash-Shatnūfi, p. 343, Publisher al-Munazimmatul-Maghribiyyah lit-Tarbiyyah wath-thaqāfah wal-'Ulūmi Fes Morocco, 2013)

Maulawī Ṣāhib! Now we return the fabricated title to you and ask whether or not Ḥaḍrat Syed 'Abdul Qādir Jilānī^{rtā} was the giver of life and death? He claims that he is able to give life to anyone he

wants. He also claims that he has the ability to destroy the whole creation.

Maulawī Şāhib, because of their devotion to the Holy Prophet Muhammad^{sas} the saints had the power of giving spiritual life and death. Before ending this discussion, we would like to ask you the following question. Maulana Mahmud-ul-Hasan, the true successor to Maulawī Rashīd Ahmad Gangohī, *Khātamul-Auliya'*, and *Khātamul-Muḥaddithīn*, has the following to say about his master:

مردوں کو زندہ کیا، زندوں کو مرنے نہ دیا
اس مسیحائی کو دیکھیں زری ابن مریم

*He brought the dead to life, he kept the living from death;
Take a look at these miraculous powers, O Son of Mary.*

(*Marthiyyah Bar Wafāt Rashīd Aḥmad Gangohī*, Maulānā Maḥmūdul-Ḥasan, p. 23, Kutub Khānah Rahimiyyah Deoband)

If he revived the spiritually dead then your objection against Ḥaḍrat Mirza Şāhib has no foundation. There is positive proof that you are not only a liar but a mischief-maker as well. If Maulana Rashid Ahmad Gangohī revived the physically dead, dug them out of their graves and sent them to their homes, then please provide us a list of the names of such people. If you are unable to produce a list, then accuse Maulana Maḥmūd-ul-Ḥasan of whatever crime you wish. This is your own affair; we will not interfere.

Holy is my Lord, the High

Maulawī Şāhib finds the following revelation of Ḥaḍrat Mirza Şāhib to be objectionable:

انت اسمى الاعلى

Esteemed readers! The Arabic word *Isim* means name and attribute. Ḥaḍrat Mirza Şāhib was a human being; a human being can be named and talked about. But he cannot be called ‘name’ or ‘attribute’. Hence a word must be implied, but not stated explicitly. In the Arabic language, it is quite common for a word to be implied from the context. Here, that word must be ‘manifestation’ which should come between اِسْمِي and اَنْتَ. Ḥaḍrat Mirza Şāhib translated this revelation as:

You are a manifestation of My Highest Names. That is, You will always prevail. (*Tiryāqul-Qulūb*, Ruḥānī Khazā’in, vol. 15, p. 315)

This revelation describes the subject of the Quranic verse:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي

Allah has decreed: Most surely I will prevail, I and My Messengers. (*Sūrah al-Mujādalah*, 58:22)

So every Prophet is a manifestation of God’s highest names. The readers may please note that: To conceal the translation given by

Ḥaḍrat Mirza Ṣāḥib is totally disrespectful to the readers, and attributing his own manufactured translation to Ḥaḍrat Mirza Ṣāḥib is a grave dishonesty.

House of Salvation

Maulawī Abul Bashīr Irfani finds the following writing of Ḥaḍrat Mirza Ṣāḥib objectionable:

Observe that God Almighty has described my revelations, my teachings, and *Bai'at* to me as Noah's Ark; they are a pivot for the salvation of all mankind. Those who have eyes should see and those who have ears should listen. (*Arba'in*, No. 4, Ruḥānī Khazā'in, vol.17, p. 435, footnote)

Dear readers, we reproduce the full text below:

As my teachings contain commands, prohibitions and a revival of the essential laws of Sharī'ah, God has termed my teachings and revelations as *fulk* (Ark). One of the revelations is: *واصنع الفلك باعيننا ووحينا ان الذين يبايعونك انما يبايعون الله* و يد الله فوق ايديهم i.e. Prepare this teaching and spiritual rejuvenation under Our supervision and according to Our revelation. Those who take the oath of allegiance to you are in fact swearing allegiance to Allah the Almighty. It is the Almighty's hand that is upon their hands. Observe that God Almighty has decided that my revelation, my teachings and my *Bai'at* are, like Noah's Ark, the pivot for

salvation for all mankind. Those who have eyes should see and those who have ears should listen. (*‘Arba‘īn*, No. 4, Ruḥānī Khazā’in, vol.17, p. 435, footnote)

In the above extract, Ḥaḍrat Mirza Ṣāhib makes it very clear that his teachings are nothing but the rejuvenation of the Sharī‘ah. It is this Sharī‘ah of Muhammad^{sas} that is the salvation for the human race. Ḥaḍrat Mirza Ṣāhib also states:

Now under heaven there is only one Prophet and only one Book. Meaning that, Ḥaḍrat Muhammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, who is higher and more exalted than all Prophets, is the most perfect and complete of Messengers, is *Khātamul-Anbiyā’* [the Seal of the Prophets] and *Khairul-Warā* [the Best of Men], by following whom God Almighty is found, the veils of darkness are lifted, and the signs of true salvation are witnessed in this very life; and [the Book is] the Holy Quran, which comprises true and perfect guidance and effectiveness, through which divine knowledge and understanding are obtained and the heart is cleansed of human impurities; and, being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of *ḥaqqul-yaqīn* [true certainty]. (*Barahīn-e-Aḥmadiyya*, Part IV, Ruḥānī Khazā’in, vol. 1, p. 557–558, Sub-Footnote Number 3; English ed. 2016, p. 355)

One of the main purposes in the advent of the Promised Mahdi was to re-establish the Ummah on the Shariah given to the Prophet Muhammad^{sas} and to remind the people of what they had forgotten. In fact, he was to be the greatest *Mujaddid* of the Shariah. So why is the Maulawī so critical when Ḥaḍrat Mirza Ṣāhib presents the true Shariah and announces that mankind will be delivered from sin and weakness by following it?

Maulawī Ṣāhib! Would you kindly explain what misery and what calamity did the Muslim Ummah beg the Almighty to deliver them from? Those who felt the anguish of the Muslim Ummah rendered this heartfelt cry:

دین احمد کا زمانہ سے مٹا جاتا ہے نام
 قہر ہے اے میرے اللہ! یہ ہوتا کیا ہے
 کس لئے مہدیٰ برحق نہیں ظاہر ہوتے
 دیر عیسیٰ کے اترنے میں خدا کیا ہے

The religion of Ahmad is being obliterated from this earth,

This is a cruel fate my Allah! What is happening?

Why is the true Mahdi not appearing?

delay in the second advent of Jesus?

(Al-Haqqus-Ṣarīḥ fī Ithbāti Ḥayātil-Masīḥ, Maulawī

Bashīr Aḥmad Sahsawāni, p. 133, Maṭba‘ Anṣārī, Delhi,

1309 AH)

Maulawī Abul-Khair Nawāb Nūrul-Ḥasan Khān, at the start of the 14th century of Hijrah, was waiting so restlessly for someone to either deliver the Ummah from a vortex or to throw them into the midst of one. He wrote:

The Mahdi was to appear in the 13th century of Hijrah. The whole of the 13th century passed but he did not come. At the time of writing we are already into the sixth month of the 14th century. Perhaps Allah the Majestic will have mercy and, through His grace and justice, grant that in the next four to six years the Mahdi will appear. (*Iqtirābus Sā'ati*, Nawwāb Nūrul Ḥassan Khān, p. 221, Maṭba' Mufīd Alam, 1301 AH)

Maulana Ṣāhib! Perhaps you do not realise that the writer of the above extract was one of your leaders.

Now let us take a look at the Shiites. How do they express their restlessness at having waited so long for the advent? They have firm faith that he will indeed come as that is what the Leader of the Truthful, Ḥaḍrat Muhammad Muṣṭafā, had promised. Here we quote the Shia scholar Mr. Athar Fidā Bukhāri:

اب انتظار کرتے ہوئے تھک گئے ہیں ہم
 ڈھلنے لگا ہے سایہ دیوار آئیے
 اب آ بھی جائیے میرے منتظر امام
 مدت سے منتظر ہیں عزا دار آئیے

This waiting has left us tired,

The sun is about to set,

Please come, my awaited Imām,

We have been waiting for you for so long.

(*Ma'āriful-Islām*, Ṣāhibuz-Zamān Number, p. 36, Athar Fida Bukhāri)

Maulana Ṣāhib! These are but a few examples that we present in the hope that you will learn the error of your ways.

یاد وہ دن جبکہ کہتے تھے یہ سب ارکانِ دین
مہدی موعودِ حق اب جلد ہو گا آشکار
کون تھا جس کی تمنا یہ نہ تھی اک جوش سے
کون تھا جس کو نہ تھا اس آنے والے سے پیار

Remember the days when all religious leaders used to say,

‘The Promised Mahdī is going to appear soon,’

There was not one who did not wish for his arrival with anticipation and excitement,

There was not one who did not profess love for the one they were waiting for.

There was a time when those who loved the religion of Muhammad^{sas} anxiously awaited for the one who would deliver them from their misery. But now when the unlearned ones are presented with the unadulterated teachings of Ḥaḍrat Muhammad Muṣṭafā^{sas}, so that they may achieve salvation, they call it false and objectionable. They not only deny it themselves, but also actively dissuade simple and straightforward Muslims from accepting it.

Maulawī Ṣāhib! We deem it essential to draw your attention to the following claim of Ḥaḍrat Mirza Ṣāhib:

I have been sent only to convey the message to Allah’s creation that from among all of the world’s existing religions, the only religion that is true and acceptable in the sight of God Almighty is the one brought by the Holy Quran, and the door to enter the abode of salvation is *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ*

رَسُولُ اللَّهِ¹ and no other. (*Hujjatul-Islām*, Ruḥānī Khazā'in, vol. 6, p. 52–53; *A Conclusive Argument in Favour of Islam*, 2016, ed. p. 26)

He also stated:

I have firm faith that he who follows me, with truth and patience, will not be destroyed. Rather, he will partake of the life, which shall suffer no death. (*Malfūzāt*, vol. 2, p. 377)

Maulawī Ṣāhib! Ḥaḍrat Mirza Ṣāhib has repeatedly explained in his writings that the real and true salvation can only be achieved by believing that, '*There is none worthy of worship except Allah and Muhammad^{sas} is His Messenger*'. The true saviour is the Crown of all Humanity, Seal of Prophets, Muhammad^{sas}. But tell us, does the following claim of Maulana Rashīd Ahmad Gangohī leave any room for the leadership of Ḥaḍrat Muhammad Muṣṭafā^{sas}?

Hear ye! Truth is that which is uttered by the tongue of Rashīd Ahmad and I say on oath that I am nothing. But in this age deliverance and guidance can only be had by following me. (*Tadbkiratur-Rashīd*, Muhammad 'Āshiq Ilāhī Mirādhi, vol. 2, p. 17, Idārah Islāmiyat, Lahore, 1986)

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

I am the God of the Time

Maulawī Abul Bashīr made a vision of Ḥaḍrat Mirza Ṣāḥib the target of his fraudulent accusations. In so doing, he slanders Ḥaḍrat Mirza Ṣāḥib twice. In the first instance, he records the vision in some detail. In the second, he records just one part of it. The titles that Maulawī Ṣāḥib gives to the vision are: ‘I am God’, ‘I am the Creator’.

The vision to which Maulawī Ṣāḥib gave this false title is as follows [the parts that he omitted are shown in ‘...’ and his insertions are shown inside ‘[]’]:

In a vision I saw that I am God, and I believe that I am the same ... [Then he says] And His divinity raged within me ... [Then he says] My own dwelling disintegrated and the dwelling of the Lord of all the worlds came into view. And, with great force, the divinity took control of me ... [Then he says] And while in this state I say, ‘We desire a new order, a new heaven and a new earth.’ So I first create the heaven and earth in an abstract form, but it had no order and no classification. Then in accordance with the divine will I organise and classify it. And I see that I am master of His creation. Then I created the heaven and the earth in its physical form and said: انا زيننا السماء الدنيا بمصاييح- . I then said: ‘Now we will create man from dust.’ After that my condition changed. I moved from vision into revelation and my tongue uttered the words, اردت ان استخلف فخلقت . انا خلقنا الانسان في احسن تقويم- . These are revelations about

myself vouchsafed to me by Allah the Almighty. (*Kitābul-Bariyyah*, Ruḥānī Khazā'in, vol. 13, p. 103–105)

Esteemed readers! To strengthen his dishonest case, Maulawī Şāhib has liberally chopped this vision. He completely omits those words that indicate Ḥaḍrat Mirza Şāhib's absorption into, yet separate existence from, God. For example, he omits the sentences:

The spirit of Allah the Almighty encompassed me completely. He took hold of my physical body and hid me within His Being.

My Lord took hold of me so powerfully that I became absorbed into His Being.

Allah employed all my faculties in His service and He held me with such immense power that a greater power cannot exist.

Maulawī Şāhib very cunningly removed these sentences because they prove that Ḥaḍrat Mirza Şāhib did not claim to be God. Rather, they show that, in a state of vision, God's splendour descended upon him. There is nothing objectionable in this. Maulawī Şāhib resorts to deception and gives the impression that it was Ḥaḍrat Mirza Şāhib who entitled the vision, 'I am God, I am the Creator', when in fact it was Maulawī Şāhib who manufactured these titles.

As far as the question of God and Godhead is concerned, we have already listed the claims to divinity made by Ḥaḍrat

Sayyed ‘Abdul Qādir Jilānī, Ḥaḍrat Sheikh Farīd-ud-Dīn ‘Attār and Ḥaḍrat Maṣṣūr Ḥallāj (may Allah have mercy on them all). There is no need to compile a long list of similar claims made by other saints. We understand that when pious and holy people are absorbed in and completely encompassed by God, they do utter such proclamations. We also know how little is the worth of people who oppose, reject and hurt these holy men. But Maulawī Ṣāhib, while understanding these issues well, still does not refrain from his viscous attacks. Therefore, we can present a few more examples from the writings of the saints of Islam.

Ḥaḍrat Abul Ḥasan Kharqānī^{ra} declares:

میں بھی ندائے وقت ہوں۔

I am...also the God of the time. (*Tadhkiratul-Auliya’*, Farīd-ud-Dīn ‘Attār, p. 418, Abul-Ḥasan Kharqānīth, Mumtaz Academy, Lahore)

Ḥaḍrat Bāyazīd Bisṭāmīth:

سُبْحَانِي مَا أَعْظَمُ شَأْنِي۔

I am holy with glory and greatness.

And:

لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي۔

There is none worthy of worship other than myself. So

worship me. (*Fawā'id Farīdiyyah*, Urdu translation, *Musammā bihi Fuyūdāt Farīdiyyah*, Faqīr Mu'īnī Shāh Jamālī, p. 73, Maktabah Mu'īnīl-Adab, Dera Ghāzī Khān)

Ḥaḍrat Ḥusain bin Maṣṣūr^{ra} was asked, 'Do you claim to be a messenger?' He replied, 'Alas, you underestimate my status. I claim to be God and you give me only the rank of messenger!' (*Fawā'id Farīdiyyah*, Urdu translation, *Musammā bihi Fuyūdāt Farīdiyyah*, Faqīr Mu'īnī Shāh Jamālī, p. 76, Maktabah Mu'īnīl-Adab, Dera Ghāzī Khān)

In the matter of the creation of a new heaven and a new earth, Maulawī Ṣāḥib displays extreme dishonesty. Ḥaḍrat Mirza Ṣāḥib gave his interpretation of the vision; the most that Maulawī Ṣāḥib has the right to do is to disagree and criticize that interpretation. But to ignore Ḥaḍrat Mirza Ṣāḥib's own interpretation, while criticizing the recipient and to reduce the vision to a physical matter, is certainly not justice.

Ḥaḍrat Mirza Ṣāḥib interpreted the vision as follows:

أَنَّ هَذَا الْخَلْقَ الَّذِي رَأَيْتُهُ إِشَارَةٌ إِلَى تَائِيدَاتِ سَمَاوِيَّةٍ وَأَرْضِيَّةٍ

The creation of the heaven and the earth that I saw in a dream points towards the fact that heavenly and earthly support is with me. (*Ā'īnah Kamālāt-e-Islām*, Ruḥānī Khazā'in, vol. 5, p. 566)

Then he writes:

I have been sent only to convey the message to Allah's

creation that from among all of the world's existing religions, the only religion that is true and acceptable in the sight of God Almighty is the one brought by the Holy Quran, and the door to enter the abode of salvation is God has decreed to create a new heaven and a new earth. What is this new heaven? And what is this new earth? A new earth means those pure hearts that God is preparing with His own hand, which will be manifested by Him and through whom God will be manifested. A new heaven means those signs which are being shown by His command at the hand of His servant. (*Kashṭi-e-Nūb*, Ruḥānī Khazā'in, vol. 19, p. 7)

A the time of the advent of every great reformer a new heaven and a new earth is created spiritually. (*Ḥaqīqatul-Waḥī*, Ruḥānī Khazā'in, vol. 22, footnote p. 102; English ed. 2018, p. 121)

When Ḥaḍrat Mirza Ṣāḥib himself has interpreted this vision so unambiguously, does it not prove that those who accuse him of making claims to be God and the Creator, are not only liars but also mischief-makers?

The True Islamic Beliefs

With undisguised arrogance, Maulawī Abul Bashir states that Ḥaḍrat Mirza Ṣāḥib's beliefs and teachings are false. He goes on to

say, 'He invented false tenets which have caused so much damage that we seek protection of Allah the Protector.

Honoured readers! The tenets and teachings put forward by Ḥaḍrat Mirza Ghulam Ahmad are as follows:

The essence of our religion is: *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ* i.e. there is none worthy of worship except Allah, and Muhammad^{sas} is His Messenger. We adhere to this belief in this life and hope that, with the grace and blessings of Allah, we will depart from this world with the same belief, that Ḥaḍrat Muhammad Muṣṭafā^{sas} is our Lord and Master and the Seal of Prophets and the Best of Prophets. Faith was perfected at his hand. And the favour of Allah has reached the highest stage of perfection; and by following this path the progeny of Adam can reach God Almighty. (*Izālah-e-Auhām*, Ruḥānī Khazā'in, vol. 3, p. 169–170)

Now according to Maulawī Şāhib this religion and these beliefs are false.

گر کفر ایں بود بخدا سخت کافر م

If this be kufir, then by God I am the greatest kāfir.

In accordance with the summary given in *Da'watul-Amīr* (Anwārul-'Ulūm vol. 17, p. 332–337) by Ḥaḍrat Khalīfatul Masīḥ II^{ra}, a summary of our beliefs is the following:

1. We believe that God Almighty is ever-living and ever-present.

To believe in Him is to believe the greatest truth, rather than in conjectures.

2. We affirm that Allah Almighty is One; He has no partner either in this earth or in the heavens. All else is creation and thereby dependent on Him for succour and protection. He has no son, no daughter, no father, no mother, no wife and no brother or sister. He is the One and Only, there is none like unto Him, He is Unique.
3. We firmly believe that Allah is Holy in His Person; He is free from all defects and He comprehends all virtues. There is no weakness that can be found in Him and there is no virtue that cannot be attributed to Him. He is Omnipotent; His power has no bounds. His knowledge is limitless; He has complete knowledge of everything but there is none who can comprehend Him or His attributes. He is First and Last. He is apparent and He is concealed. He is the Creator of the whole universe and Master of all creation. His authority has never been challenged and never will be challenged. He is Living; He will never die. He is constant and He will never decline. All His works are done through His purpose, not through compulsion. He rules the universe today as He has always done. None of His powers will ever decline or be suspended. He will forever display His power.
4. We affirm that angels are also God's creation and in accordance with the verse *يَفْعَلُونَ مَا يُؤْمَرُونَ* (*an-Nahl* 16:51) they do that which they are commanded. And Allah Almighty's wisdom has created them to perform certain duties; they actually exist and are not just metaphors. They are just as much in need of Allah's support as humans are as Allah is not dependent on

them for proclaiming His Omnipotence. Had He wished, He could have fulfilled His purpose without them. But in His infinite wisdom He decided to create the angels and they were created. It is with the light of the sun that the human eye can see. It is with food that the human stomach is filled. But God does not need the sun or light to fulfil His purpose. Similarly, although He uses angels for the expression of His will, He is not dependent on them.

5. We believe that Allah communicates with His servants. He makes manifest to them His will. This discourse descends in specific words; man cannot interfere with its course, nor can he choose its meaning nor can he select its words. The Almighty determines the words and their meanings and this is the real food of the soul. This is what makes the spirit live and it creates a bond between the Almighty and His servant. And this discourse is without comparison, both in its strength and in its majesty. No human being is capable of creating anything like it. It is a treasure of knowledge. It is like a mine the deeper one digs the more priceless become the gems one discovers. But unlike worldly mines, this treasure of gems is never-ending. This discourse is like an ocean with ambergris floating on the surface and priceless pearls covering the bottom. So when you view the surface you enjoy the fragrance of the ambergris, and when you dive into the ocean you discover a wealth of wisdom and knowledge. The discourse can be of many different kinds. Sometimes it consists of orders and commands, at other times of exhortation and advice. Sometimes it is used to impart knowledge of the unseen, while at other times it opens the doors of spiritual knowledge. At times the Almighty may use

the discourse to show His pleasure, at other times to admonish His servant. He may use the discourse to please the heart of His servant by telling him of His love or He may use it to chide His servant and to remind him of his duty towards the Almighty. Occasionally the Almighty uses this communion to explain to His servant the deep secrets of morality and virtue and at other times He may explain some hidden weakness. In short, we believe that the Almighty communicates with His servants in a manner that varies according to the prevailing conditions and the nature of the person addressed. And of all communication that Allah has had with humans, the Holy Quran is the most excellent, the most perfect, and the most supreme. The law that it contains and the guidance that it affords are eternal. No other divine word can ever abolish it.

6. Similarly, we have firm faith that whenever the world becomes dark with iniquity, when people are steeped in sinfulness, and when it becomes difficult to be rid of the Satanic grip without heavenly help, Allah the Exalted through His perfect grace and infinite mercy chooses from amongst His pious servants one to lead the world out of its misery. He says in *Sūrah Fāṭir* that:

وَأِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

There is no nation to which a Prophet was not sent. (*Sūrah Fāṭir*, 35:25)

These men of God guide the people. Through the Prophets and Warners, God informs the world of His will. Those

who reject God's chosen ones are destroyed and those who accept them enjoy the love of the Almighty. They are blessed and Allah's mercy and compassion encompass them. Those who come after them accept them as their leaders. Such people are chosen to succeed both in this life and in the Hereafter.

We also affirm that the chosen ones, who led their people out of the darkness of evil into the light of virtue, were appointed at different times and places. The leader of them all was our Lord and Master Muḥammad Muṣṭafā^{ṣas}, the one upon whom the Almighty bestowed the honour of being the Leader of the Children of Adam. He was the one appointed for all mankind. And Allah gave him complete knowledge and helped him with such awe inspiring splendour and majesty that even mighty kings would tremble at the mention of his name. It was for his sake that Allah made the entire earth a mosque. On every inch of the earth his followers made prostrations to the One and Only God. This world came to know justice and peace after it had been filled with iniquity and transgression. We believe that had all the Prophets of old been alive during the life of our Lord and Master, they would have had no choice but to follow him as Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ آمَنُوا لَمَّا اتَّبَعْتُمْ مِّنْ كُتُبٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

And remember the time when Allah took a covenant from the people through the Prophets, saying: 'Whatever I give

you of the Book and Wisdom and then there comes to you a Messenger fulfilling that which is with you, you shall believe in him and help him.' (*Sūrah Āl Imrān*, 3:82).

And our Prophet has himself said:

لو كان موسى و عيسى حيين لما وسعهما الا اتباعى

Had Moses and Jesus been alive they would have no choice but to follow me.

7. We also have firm faith that Allah listens to the supplications of His people and removes their troubles and difficulties. He is the Living God and people can feel His living at all times and in all ages. He is not like the person who uses a ladder when digging a well; but when the well is complete he breaks the ladder because he feels that it is of no more use to him. He can be likened to a brilliant light without which it would be pitch dark. Or you can compare Him to a soul without which there would be nothing but death. Separate Him from His servants and they are like corpses. He has not lost interest in His creation. No! He always cares for His people; He takes note of their humility and servitude and should they forget Him, He reminds them of His Being. Through His Messengers, He makes it known to them that

إِنِّي قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in

Me, that they may follow the right way. (*Sūrah al-Baqarah*, 2:187).

8. We firmly believe that Allah Almighty, from time to time, sets into motion His special divine decree that manifests His Majesty and Absolute Power. This is not what is known as the laws of nature. Allah is not restricted by the physical laws of nature. The Almighty has other laws besides the laws of nature and He employs them to help His devotees and to destroy their opponents. Had there been no such laws, how would it have been possible for Moses^{as} to succeed against the mighty and powerful Pharaoh and his legions? Again, if there was no divine decree, how was our Lord and Master, Muhammad Muṣṭafā^{sas}, saved when the whole of Arabia was bent on destroying him and his religion? Time and time again Allah caused him to prevail against his enemies and protected him from their attacks. The person forced to flee the place of his birth returned victorious to the same town accompanied by ten thousand holy persons. Can anyone show us in the laws of nature an instance where a weaker power has destroyed a stronger power? No! As a rule the greater power always destroys the weaker power.
9. We affirm that mankind will be raised to a new life after death. They will be called to account for this life. Those who did good deeds will be rewarded and those who defied the divine will shall be punished. There is no way that this can be averted. The body of humans can be eaten by maggots or the wild animals of the jungle or maybe by vultures; his bones can be burnt and the ashes thrown to the wind, but he will still be raised a second time and made to account for his actions. The Almighty does

not need the first body of man to resurrect him. The truth of the matter is that He can resurrect from the smallest atom of the present human body or from a minuscule part of the soul. For although the body is transformed to dust, some atoms do survive and the soul that resides within the human body cannot be destroyed without the command of the Almighty.

10. We also believe that those who deny His existence and are pitched against His religion (unless He decides to forgive them as a special act of mercy) will be kept in a place called Hell. There they will suffer the burning fire and the extreme cold. This will be done not just to punish them but to reform them as well. They will be unable to do anything but to cry out in pain until such a time comes when Allah will envelop them in His mercy as stated in a hadith: *يأتي على جهنم زمان ليس فيها احد و نسيم الصباتحرك ابوابها* (*Tafsīr-e-Ma'ālim-at-Tanzīl*)
11. We also firmly believe that those who believe in Allah, His Prophets, His angels and His scriptures, who obey His commandments and are humble, who tread this earth with humility, and even if they be of high rank they behave meekly, and though they may be rich they choose to live like the poor, who spend their lives serving God's creatures, who sacrifice their own comfort to give respite to others, who avoid transgression, tyranny and treachery, who strive to achieve high morals and reject villainous behaviour--these people will reside in a place called Heaven. There they will have repose and tranquillity; they will not know any hardship or sorrow; they will enjoy the pleasure and bounties of the Almighty; they will be near to Allah and they will become like mirrors which reflect His attributes. They will be free of all base desires and their wishes

shall become the will of the Almighty. And having acquired eternal life they will have the attributes of the Almighty reflected in them. (*Da'watul-Amir*, Anwārul-'Ulūm vol. 17, p. 332-337).

These are our beliefs. All the saints and scholars of Islam have professed the same beliefs in accordance with the Holy Quran, Sunnah, and the Hadith. These are the beliefs that Muslims are required to have and that Ḥaḍrat Mirza Ṣāhib has instructed us to have. And these are the self same beliefs that, according to the Maulawī Abul Bashir, are false!

The Qualities of Truth

In his pamphlet, Maulawī Abul Bashir includes a list of those who falsely claimed to be a Prophet or Mahdī. With complete disregard for the Quranic injunction *وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ* (Do not conceal truth with falsehood), he includes the name of Ḥaḍrat Mirza Ghulam Ahmad on that list. Maulawī Ṣāhib attempts to prove that the Hadith about the thirty impostors applies to Ḥaḍrat Mirza Ṣāhib.

Dear readers! You have already seen that all claims and criticisms of Maulawī Abul Bashir's are dishonest. This attack of his, so full of deception and fraud, actually rebounds on him and proves that he is a liar. Rather than enter into a prolonged argument, we turn instead towards the invitation issued by Ḥaḍrat Mirza Ghulam Ahmad, the one appointed by Allah for this age, and ask: Are these the properties of falsehood? In contrast, when

the so-called truthful people reject this invitation, does this not prove their dishonesty? And the one who enjoys the support and succour of Allah, is he not the one who should be accepted, even though he is accused of being a liar? And what of the one who, in appearance, may be truthful but is unaided by Allah and is not even in His sight?

Ḥaḍrat Mirza Ṣāḥib says:

ہے کوئی کاذب جہاں میں لاؤ لوگو کچھ نذیر
میرے جیسی جس کی تائیدیں ہوئی ہوں بار بار

Is there any impostor in this world who enjoys the repeated support of Allah as I do?

Also:

The world does not recognize me. But the One Who sent me knows me well. These people are mistaken and unfortunate to desire my destruction. I am that tree which was planted by the True Master...

O people! Understand with certainty, I am accompanied by that Hand which will be faithful to the end. Even if your men and women, your young and old, your children and adults all pray for my destruction, and even if you prostrations leave your noses bruised and your heads tired, still God will not hear your prayers. And He will not stop until He has completed His works. And even if not one human stands with me, God's angels will be with me. And if you suppress evidence then soon stones will give

evidence in my favour. So do not be cruel to yourselves. The dishonest and the honest are visibly different. God does not leave any issue undecided. I curse that life which is filled with dishonesty and deception, and in which fearing the created one ignores the Creator. It is not possible that I be indolent towards that service which the Powerful God has assigned me and for which He created me, even if the sun, on the one side and the earth on the other, together try to crush (this work).

What is a human? A mere insect. What is man? Just a piece of flesh. So how can I ignore the commands of the Living and Self-Subsisting God for the sake of an insect or a piece of flesh? God has always decided between His appointed ones and the liars. Similarly, He will decide between us today. There is a time for the coming of God's appointed ones and a time for their departure. So understand with certainty, my coming was not untimely and my departure will not be untimely. Do not fight against God; it is not possible for you to destroy me. (*Tuhfah Golarhviyyah, Appendix, Ruḥānī Khazā'in, vol. 17, p. 49-50*)

And:

For the sake of Allah, I tell the Ulema and their supporters that it is impolite to use foul and abusive language. If such is your disposition, then so be it. But if you believe that I am an impostor, you are at liberty to gather in mosques and, collectively and severally, pray against me

and passionately wish for my destruction. Then, if I am an impostor your prayers will certainly be accepted. And you always do pray.

But remember, even if you pray so hard that your tongues become wounded, and you cry so much in your prostrations that your noses become bruised, and your tears destroy all your eyelashes and your sockets become hollow, and even if your anguish should eventually affect your brain and lead to epilepsy or melancholia, even then your prayers will not be answered. This is because I am from God Almighty. No one dies on this earth unless it is decreed in the heavens. My soul has the same truth that was given to Abraham^{as}. I have the same relationship with the Almighty as Abraham^{as} had. Apart from my God, no one knows my secret. My opponents are destroying themselves in futility. I am not the kind of plant that can be uprooted. O God, have mercy on this Ummah. Ameen. (*Arbaʿīn No. 4*, Ruḥānī Khazāʾin, vol. 17, p. 471–473)

We are only obliged to pass on the message. In the end we say, All praise belongs to Allah, Lord of all the worlds.

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

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

The following abbreviations have been used:

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

as *'alaihis-salām*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

rta *rahmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

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

ﻻ at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.

ث *th* – pronounced like *th* in the English word *thing*.

ح *ḥ* – a guttural aspirate, stronger than *h*.

خ *kh* – pronounced like the Scottish *ch* in *loch*.

ذ *dh* – pronounced like the English *th* in *that*.

- ص *ṣ* – strongly articulated *s*.
 ض *ḍ* – similar to the English *th* in *this*.
 ط *ṭ* – strongly articulated palatal *t*.
 ظ *ẓ* – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ε which is distinct from the apostrophe ’ used for ε̣ .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, 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.

GLOSSARY

Aḥādīth plural of Ḥadīth

Āmīn A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Auliya' Plural of Wali

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}.

Furqān Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.

Ḥadīth A saying of the Holy Prophet Muhammad^{sas}. The plural is *aḥādīth*.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat 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.

Imam Mahdi A title meaning 'Guided Leader', given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sas}.

Jamā'at Jamā'at means 'community'.

Although the word Jama'at itself may refer to any community, in this book, Jamā'at specifically refers to the Ahmadiyyah Muslim Jamā'at.

Kāfir infidels; *see also kufi*.

Khalifah Caliph is derived from the Arabic word Khalifah, which means 'successor'. *Khulafā'* is the plural of Khalifah. In many divine revelations someone commissioned by God Almighty is referred to as His Khalifah. In Islamic terminology, the title '*Khalīfah-e-Rāshid*' [righteous Khalifah] 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 Khalīfatul Masīh.

Khalīfatul-Masīh *see* Khalifah.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

Madinah The ancient Arabian city to which the Holy Prophet^{sas} emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet, the second holiest site in Islam.

Maulawī A Muslim religious cleric.

Mahdi Literally means 'Guided One'. *see* Imam Mahdi.

Muḥaddath A recipient of divine revelation.

Muhammad^{sas} Founder of Islam. *see* Holy Prophet^{sas}.

Mujaddid Reformer. Holy personages within Islam who appeared in every century.

Shirk The act of associating partners with God

Sūrah A chapter of the Holy Quran.

Wali Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliya'ullāh* which is sometimes abbreviated as *auliya'*.

INDEX

- ‘Abdul Jabbār Ghaznavī** 67
‘Abdullāh Ghaznavī 68
Abul Bashīr Irfānī 1
Abul Ḥasanāt ‘Abdul Ḥayy
on Khatem-e-nubuwwat 17
Abul-Kalām Āzād 63
Abul-Kalām Āzād
obituary of Promised Messiah
by 32
Abul-Khair Nawāb Nūr-ul-
Hassan Khan 121
Adam
described as manifestation of
God 83
Ahmad
second name of Holy Prophet
Muhammad 65
Ahmadiyya Community
divine origin of, 28
not British agents 28
Ahrar
British agents 27, 28, 34
Ali
likened to the Ka‘abah 61
Allah
attributes of, 130
attributes of Light, 38
not restricted by laws of nature
135
reflection of, through Holy
Prophet 37
Allama Bāqir Majlisi
On the status of Imam Mahdi
54
Al-Sheikh Bali Afandi 21
Angel
Promised Messiah mentioned
as, in book of Daniel 76
Prophet Joseph described as,
77
Angels 131
Āryas
Promised Messiah’s defense of
Islam against, 31
Ashraf Ali Thanwi 71
Attributes of God
manifestation of 100
Barāhīn-e-Aḥmadiyya
praise of, 63
Bāyazīd Bisṭāmī 127
Believers
likened to Mary in Holy
Quran Chapter 66 107
Bible
advent of Prophet Muhammad
referred to as coming of
God 77

- on calling Prophets as God's sons 86
- prophecy about the advent of Muhammad 98
- Birth**
spiritual, 108
- Brick**
Prophet Muhammad likens himself to beautiful, 60
- British**
founded Deobandi group 27
planted Wahabi movement 27
- British agent**
accusation against Promised Messiah 26
- Christians**
advice to, 47
Promised Messiah's advice to, 47
Promised Messiah's defense of Islam against, 31
- Consensus**
validity of, 14
- Daniel**
book of, regarding latter day Prophet 77, 83
- Dār Qutnī**
hadith about eclipse in 81
- Death**
life after, 136
- Deobandi group**
founded by the British 27
- Divines**
on continuity of prophethood 21
- Divinity**
claims made by saints about 126
- Earth**
vision regarding creation of new, 128
- Eclipse**
sign of, 80
- Family**
of Promised Messiah 26
- Fashal**
meaning of, 93
- Fawā'id Faridiyya 127**
- God**
accusation regarding son of, 85
attributes of, 130
attributes of, displayed through people, 100
holy people absorbed and encompassed by, 126
manifestation of, 83
prophets are manifestation of names of, 118
sent Promised Messiah 28
splendour of, descended upon Promised Messiah 126
support for Promised Messiah 139
woman in relation to journey towards, 106
- Hadith**
about Ibrahim son of Prophet Muhammad 23
- Hafiz Nūr Muḥammad Naqshbandī Chishtī 63**
- Haji 'Imdād Ullāh 71**
- Ḥajr-e-Aswad**
interpretation of seeing, in vision 63

Heaven

concept of, 137
 vision regarding creation of
 new, 128

Hell

concept of, 136

Holy Prophet Muhammad

Allah's reflection through, 37
 eclipse of moon at time of, 80
 granted attributes of Allah 38
 Imam Mahdi will be a follower
 of, 56
 most venerated intercessor 48
 Promised Messiah as a reflec-
 tion and shadow of, 65
 Promised Messiah ranked
 himself as a servant of, 72
 the perfect intercessor 47

Ibrāhīm

Holy Prophet's son, demise
 of 23
 status of the son of Prophet
 Muhammad 23

Ifāqātul-Yaumiyya 71**Ilhāmī Girgit**

claims made in, 1

'Ilm-ul-Kitāb

revelations recorded in the
 words of Holy Quran in. 69

Imam Bāqir 80**Imam Husain 81****Imam Mahdi**

reflection of Prophet Muham-
 mad 75
 status of, 44, 54
 status of, compared to other
 prophets 56

Intercessor

Holy Prophet was the perfect,
 47

Islam

accusation that Promised Mes-
 siah was simply a preacher
 of, 31
 Promised Messiah as defender
 of, 31

Jesus

Allah named Promised Mes-
 siah, 57
 belief in his power of bringing
 life and death 114
 profession of, 30
 Promised Messiah's advice
 regarding, 47

Joseph

described as noble angel 77
 vision of, 62

Ka'bah

Hadrat Ali likened to, 61

Kāfir

false allegation that any
 claiming prophethood after
 Muhammad is, 24

Life

after death 136
 Holy Prophet Muhammad's
 power of giving, 113

Mahdi

hadith about coming of, 15

Mahmūd-ul-Hassan 116**Makhdūm Gaisudarāz 70****Mansūr Hallāj 40, 126****Mary**

believers likened to in *Surah*
At-Tahrim 107

- visionary experience of an angel 104
- Mercy**
for the universe 66
- Messiah**
second coming of, prophesied by Holy Prophetsa 24
- Metaphor**
Promised Messiah's use of, 43
- Miracles**
of Holy Prophet will go on appearing till the end of time 81
of Promised Messiah 53
- Mirzā Ghulām Aḥmad, Ḥaḍrat**
claims of, 2
lineage and personal status of, 2
on essence of religion 129
- Mirzā Hairat Dehlaṽī 31**
- Mirza Mazharjān Jānan 21**
- Moḥyuddīn Ibn Arabī 16, 24**
- Muḥammad, Holy Prophet**
advent referred as coming of God, 77
elixir of life 114
leader of Prophets 133
light conversation with a child 3
likens himself to beautiful brick of beautiful palace 60
mention in Bible 98
names of, found in Quran 7
no law-bearing prophethood after, 16
on relationship between God and believer 103
perfect manifestation of God 84
power of giving life 113
praise by Promised Messiah 119
praise for, by Promised Messiah, 6
profession of, 30
reflected in all prophets 76
shariah of,-- the salvation for the human race. 119
status of, in eyes of Promised Messiah, 35
two names of, 65
- Muḥammad Ḥussain Batālawī 63**
- Muḥammad Ibn Sirīn**
on the status of Imam Mahdi 45
- Muḥammad Qāsim Nanotawī 19**
- Muḥammad Shāfi 25**
- Muḥammad Siddiq Ḥassan 22, 25**
- Mullah 'Alī Qārī 23**
- Muslims**
awaiting the Promised Messiah 120
- Nafkh-e-Rūh 59**
- Nature**
laws of, 135
- Nūr Muḥammad Naqshbandī 34**
- Pharaoh**
wife of, mentioned in Quran 58
- Prayer**
concept of acceptance of, 135

of the Promised Messiah. 115

Preacher

accusation that Promised Messiah was, of Islam 31

Promised Messiah

accusation that, was simply a preacher of Islam 31

addressed as the House of Allah 60

advice to Christians 47

Allah named, Mary and Jesus 56

as a reflection and shadow of Prophet Muhammad, 65

awaited by Muslim Ummah 121

beliefs of, 130

claim that he is reflecting glass for witnessing the Almighty 34

defense of Islam against Aryas and Christians, 31

eclipse of sun and moon at time of, 80

hadith about coming of, 15

mentioned as angel in book of Davidas 76

mention of Imam Hussainra 43

on subject of sons of God 88

on the status of Holy Prophet 72

power of the prayer of, 115

praise for Prophet Muhammad 119

revelation regarding water 91

sent by God 28

splendour of God descended upon, 126

status of Muhammad in eyes of, 35

teachings of, 119

truth of, 138

use of metaphors 43

vision regarding creation of new heaven and earth, 128

will be a follower of Holy Prophet 55

Prophecy

about Prophet Muhammad in Bible 78

eclipse of sun and moon 80

Prophet

coming of subordinate, 16

sending of, to people 133

prophethood

after Muhammad 24

law bearing, has been terminated 21

Prophets

manifestation of God's names 118

Quran

Mary in, 107

names of Prophet Muhammad found in, 7

perfect guidance 120

states that God has no sons 86

talks of Mary-like state 57

use of personal pronouns in, 110

verses regarding water 92

Reflection

Promised Messiah as, of Holy Prophet Muhammad 65

Relatives

of Promised Messiah 26

Religion

Promised Messiah on essence
of, 129

Remembrance of God

similarity to remembering
father 91

Revelation

follower of Muhammad
receiving, 67

Rumi 87**Saints**

acquired attributes through
Prophet Muhammad 115
claims to divinity made by,
126
claim to be more than a
reflecting glass of glory of
Allah 39
on coming of prophet 16

**Sayyed ‘Abdul Qādir Jilānī
126****Seal of Prophets**

Promised Messiah a reflection
of, 72

Shadow

Promised Messiah as, of Holy
Prophet Muhammad 65

Shāh Nīāz Aḥmad Delhī 59

**Shāh Walīyullāh Muḥaddith
Delhī 5, 22, 55, 75, 86, 87**
on the termination of
law-bearing prophethood
17

Sharah Fiqh Akbar 23**Shariah**

the salvation for the human
race in, of Muhammad 119

**Sheikh Farid-ud-Din Attar
126****Sheikh Muin-ud-Din Chishti
Ajmeri 59****Shiah**

accept hadith about eclipse 81
advice to, 48
Imam Baqir of, on prophethood 16
waiting for Imam Mahdi 121

**Siddiq Hassan Khan, Nawab
45****Son of God**

accusation regarding, 85

Sunni

accept hadith about eclipse 81

Syed ‘Abdul Karīm Jilānī 21**Teachings**

of Promised Messiah 119

Titles

bestowed upon Holy Prophet
13
held by Holy Prophet 3
multiplicity of, 3, 6

Ummah

Promised Messiah to re-establish, 120

Verses

addressed to Muhammad
being recieved by a follower
67

Vicegerent

of God, sent when people
move away from God 83

Villager

accusation that Promised
Messiah was, 29

Visions

interpretation of, 62

Wahabi Movement

as British agents 27

Water

use of the word in revelation
91

Wife of Pharaoh

mentioned in Quran 58

Woman

in relation to journey towards
God 106

Zafar 'Ali Khan 28

Zain-ul-'Abidīn 81

