

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

Replies to Some Allegations

(10)

The Founder of
the Aḥmadiyyah Muslim Jamā'at

Mirzā Ṭāhir Aḥmad

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Convincing and Decisive Rebuttals to the Objections Against
the Holy Founder of the Aḥmadiyyah Muslim Jamā'at

*An English translation of
the Friday sermon delivered by
Ḥadḥrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ṛta}
on March 29, 1985
at the Faḍl Mosque, London*

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*An English translation of the Friday sermon delivered in Urdu
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(rahmatullāh ‘alaih), on March 29, 1985,
at the Faḍl Mosque, London.*

Translated by: Dr. Nasīm Rehmatullāh
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyāniyyat—A Grave Threat to Islam*, was written in support of the Federal ordinance dated April 26, 1984.

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

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’ān and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response laid out by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}, the then Imam of the Ahmadiyyah Muslim Jamā'at, to these allegations.

This response to the White Paper was first published in Urdu in 1985, and the English translation is now being published for the first time. This sermon was delivered on March 29, 1985 at the Faḍl Mosque, London, and deals with the common objections made against the holy Founder of the Ahmadiyyah Muslim Jamā'at.

The translation of this Friday sermon was done by Dr. Nasīm Rehmatullāh. The translation team headed by Munawar A. Saeed, under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. Important contributions were made by Luqmān Ṭāhir Maḥmūd and several other team members. May Allah bless them all. *Āmīn*.

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

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.

- ح *ḥ*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ’, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*): *au* for اُو (resembling *ou* in *sound*).

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

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

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

- sa** *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

rta *rahmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the Chapter in which it appears.

We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, January 2007

About the Author



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

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

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

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

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

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

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

The Founder of the Aḥmadiyyah Muslim Jamā‘at

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

وَتَادَى فِرْعَوْنَ فِي قَوْمِهِ قَالَ يُقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ
وَ هَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ ۝
أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ۗ وَلَا يَكَادُ يُمِينُ ۝
فَلَوْلَا أَلْقَى عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ إِذْ جَاءَ مَعَهُ الْمَلَأِكَةُ
مُقْتَرِنِينَ ۝
فَأَسْتَحَفَّ قَوْمَهُ فَأَطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَسُوقِينَ ۝

Ḥuḍūr^{ṛta} said:

I have recited verses fifty-two through fifty-five of *sūrah al-Zukhruf*. There are two points in these verses that

1. And Pharaoh proclaimed among his people, *saying*, ‘O my people! does not the kingdom of Egypt belong to me and these streams flowing under me? Do you not then see? Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly. And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?’ Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.
(*al-Zukhruf*, 43:52–55)

need special attention. Firstly, when Pharaoh incited his people to reject Prophet Moses^{as}, he presented specific reasons. One of the reasons was that Prophet Moses^{as} was an ordinary man and had no standing in society. Secondly, he was not eloquent in his speech and could not express himself properly. The Prophet Moses^{as} acknowledged this himself. He implored God:²

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝

Meaning: ‘O my Allah, my chest is straitened [I cannot express myself fully], and my tongue is not fluent; therefore, please excuse me and send them Aaron instead.’

A Special Sign of Wickedness

Pharaoh fabricated some additional reasons as well. Allah Almighty says:³

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ... ۝

Meaning that: ‘Pharaoh frightened his people, and, in effect, coerced his people to obey him.’ Therefore, they agreed with him and rejected a Prophet of God.

Allah did not say that since these people rejected a Prophet for fear of their Pharaoh that they should not be liable and that they are innocent; rather, He points out:⁴

2. (*al-Shu‘arā*, 26:14)

3. (*al-Zukhruf*, 43:55)

... إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○

That they were a wicked people, who agreed with a tyrant out of fear and rejected the Prophet of the time.

In this verse, one of the many important points to be noted is that tyrants can only rule or suppress wicked people. If there is no wickedness in people, then no tyrant can suppress them. At such times, one should seek the forgiveness of Allah. When a ruler becomes a tyrant and a usurper, one sees two patterns of behaviour. Some weak oppressed people are crushed under his tyranny; yet, they do not change their stand and do not give up their faith. The Holy Qur'an has not used the word '*fāsiq*' for them anywhere. However, there are others who change their faith under the pressure of a ruler and start saying or writing things contrary to their beliefs. This condition is called '*fisq*' in the Holy Qur'an.

A Repetition of the Time of Moses^{as}

Unfortunately, the same events and situations that occurred in ancient Egypt are being repeated in Pakistan. Arguments and allegations always made against the divines of the time are being duplicated today against the Promised Messiah^{as}.

4. (*al-Zukhruf*, 43:55)

An Analysis of the Irrelevant Objection About Stammering

In the White Paper, published by the government of Pakistan, one of the objections is exactly the same objection raised by the Pharaoh against Prophet Moses^{as}. It is written:

Mirzā Şāhib was not able to correctly pronounce Arabic words. He was not able to phonetically distinguish Arabic letters with similar sounds; for example, the letter 'Qāf' versus 'Kāf'. Occasionally his audience would object, but Mirzā Şāhib was not able to say anything in his defence. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 12, referencing an article appearing in *al-Faḍl*, September 14, 1938)

They have given this reference and then used the caption 'Qādiyāniyyat—A Grave Threat to Islam'. If the Promised Messiah^{as} stammered, and could not say some words properly, how could this possibly be a 'grave threat' to Islam? Just how foolish can one be? One could understand the caption of this publication if there were ample reasons for danger.

Their own belief is inconsistent with this objection. In the Holy Qur'an, Prophet Moses^{as} acknowledges:⁵

... هُوَ أَفْصَحُ مِنِّي ...

'I cannot speak fluently and Aaron is more eloquent.'

5. (*al-Qaşaş*, 28:35)

If stammering is in fact objectionable, then why did Almighty Allah choose the one who stammered and was less eloquent? In fact, the Holy Qur'an has recorded that the Prophet Moses^{as} could not speak eloquently, but despite that people believe him to be a true Prophet. In addition, people do not believe that the Prophet Moses^{as}, despite his stammering, was a 'grave threat' to his religion. Yet, when they talk about the Promised Messiah^{as} they repeat the same objections raised by the Pharaoh. It is a Divine decree that skeptics repeat the same objections against Prophets that were made by earlier people.

In their commentaries, a lot of tales are written about stammering. It is written in *Tafsīr Rūḥul Ma'ānī*, part 19, p. 65 that:

Because of the atmosphere of suppression, the Prophet Moses was not able to speak clearly. This is a common experience. For example, when even the most eloquent people are struck with extreme grief, their hearts are overwhelmed, and as a result their speech falters, and they cannot express themselves.

Whatever justifications are given, one can easily find references about the lack of eloquence of the Prophet Moses^{as} in different commentaries of the Holy Qur'an. For example, *Fath-ul-Qadīr*, part. 3, p. 363, *Tafsīr Jalālain*, p. 408, *Tafsīr al-Khāzin*, part. 3, p. 237, etc.

There is documented evidence about well-recognised Muslim divines who stammered. Have these people forgotten Ḥaḍrat Bilāl^{ra}, whom Ḥaḍrat ‘Umar^{ra} addressed as *syedunā* Bilāl [our Master Bilāl]? Bilāl was not able to pronounce the Arabic alphabet correctly. He called the *adhān*⁶ saying:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
as-hadu al-lā ilāha illAllāh

Instead of:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
*ash-hadu al-lā ilāha illAllāh*⁷

The Companions^{ra} of the Holy Prophet^{sa} used to cry when they heard it. They would not get angry with Ḥaḍrat Bilāl^{ra}, nor would they declare him a ‘grave threat’ to Islam. Instead, they would be overwhelmed with grief, remembering that he called the *adhān* in the same way during the life of the Holy Prophet^{sa}.

Ḥaḍrat Ḥusain^{ra} also used to stammer. It is written in *Tafsīr Rūḥul Ma‘ānī*, part 16, p. 183 that:

Ḥaḍrat Ḥusain^{ra} used to stammer. In commenting on this, the Holy Prophet^{sa} stated that Ḥusain had inherited this stammering from his uncle Prophet Moses^{as}.

-
6. The formal call for Islamic daily prayers.
 7. ‘I bear witness that there is none worthy of worship except Allah.’

In *Tafsīr Rūḥul Ma‘ānī*, part 16, p. 183, the following is written about Ḥaḍrat Imam Mahdī.⁸

It has been stated that the awaited Mahdī would also stammer. And when he will not be able to express himself, he will strike his left thigh with his right hand.

Now if the Imam Mahdī has come with the so called ‘grave threat’ as prophesied, then we would have to accept this danger, as this is a sign of his truthfulness.

It should be noted that this entire discussion is based upon a ‘reference’ in the White Paper, which cites the daily *al-Faḍl*, September 14, 1938. This ‘reference’ does not exist anywhere in the September 14, 1938 *al-Faḍl*. Look it up in the *al-Faḍl*, there is no mention at all in the entire newspaper. The whole reference has been fabricated. One wonders at the moral deprivation of this government which resorts to fabricating an entire reference just to deceive the world.

Another Baseless Objection

Another objection is that:

After receiving basic education in his ancestral village, Mirzā Ṣāḥib was employed in the office of the

8. The literal translation of the Arabic word Mahdī, is ‘the Guided One’. This is the title given by the Holy Prophet Muḥammad^{sa} to the awaited Reformer of the Latter Days.

deputy commissioner in Sialkot as a junior clerk with a salary of 15 rupees per month. Some writers have written that Mirzā Ṣāhib was expelled from his home by his father as a punishment for embezzlement. This was the reason that he had to leave Qadian and take up a menial job in Sialkot. He was employed for about four years and left it in 1885. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 9)

This objection has two parts. One is that he was employed at a salary of 15 rupees per month, implying that he was a very insignificant person. This also implies that God could not have chosen him to be a Prophet, which thereby repeats the same objection raised by the Pharaoh. The second aspect of this objection is that Prophets do not work for someone else. In addition, the Promised Messiah^{as} is being falsely accused (God forbid) of theft. Supposedly, he had to leave home as a punishment for this theft.

We have researched to determine where anyone could possibly have found such an incident as a basis for such an allegation. We found in the biography *Sīratul-Mahdī*, vol. 1, p. 43–44, narration no. 49:

Once the Promised Messiah^{as} went to Sialkot to collect his grandfather's pension. Mirzā Imam-ud-Dīn, a member of his family, went after him, snatched the money, and ran away. After this, the Promised Messiah^{as} did not return to Qadian because he deemed it better to earn some money by finding a

job, rather than going back to his family after incurring the loss.

This incident illustrates the innocence, righteousness, and modesty of the Promised Messiah^{as}. The person who robbed him was a non-Aḥmadī and a staunch enemy of the Promised Messiah^{as}. But now, the allegation (of theft) is levelled against the Promised Messiah^{as}. The opposition must have read this narration and thought that it could be used as an accusation. Their allegation against the Promised Messiah^{as} is a total lie and a baseless accusation. There is a testimony of a person on record (who later became the Promised Messiah's^{as} worst opponent) that the Promised Messiah^{as} spent his entire life in a state of utmost righteousness.

If one looks at the past to understand the reason for such an accusation against the Promised Messiah^{as}, one sees that accusations of theft were levelled against previous Prophets of God by similar people. Obviously, they would not spare a person whom they consider to be an impostor and a false Prophet.

In the Holy Qur'an, it is noted that the brothers of Prophet Joseph^{as} stated (with reference to Benjamin) that the Prophet Joseph^{as} had also committed theft. Here, it is obvious that the Holy Qur'an has presented this accusation to be a false one, and it does not accept it; rather, it has mentioned this incident to let us know that Prophets are

falsely accused and even tormented. Unfortunately, some Muslim commentators have accepted this accusation to be true in different commentaries, including *Jalālain*, *al-Khāzin*, *Fath-ul-Qadīr*, and *Rūḥul Ma‘ānī*. The presumed theft has been investigated under this Qurā'nic verse.⁹

... فَكُنْ سَرَقًا مِّمَّنْ قَبْلُ ...

The commentators disagree about what was stolen, but they all agree that the Prophet Joseph^{as} was a thief (God forbid) as well as a Prophet of God. And despite their acceptance that this theft did occur, it did not pose a 'grave threat' to their faith or to the world of Islam.

Now, let me tell you what are the different speculations of the item that the Prophet Joseph^{as} supposedly stole. Some commentators say that it was a statue made of gold. Some say it was a chicken. Some say it was not even that valuable, and that it was an egg, not a chicken. Others say that he stole some food, but he did so to feed the poor. In short, these people accept such outrageous accusations about Prophets and yet have no doubt about their Prophethood. So, it is not surprising that they should fabricate such a totally false accusation against the Promised Messiah^{as}.

As far as the character of the Promised Messiah^{as} is concerned, there is an account of Mr. Munshī Sirāj-ud-Dīn, the

9. ...a brother of his had *also* committed theft before... (*Yūsuf*, 12:78)

father of Maulavī Zafar ‘Alī Khān Ṣāhib, who knew the Promised Messiah^{as} in Sialkot, when the alleged incident occurred. Talking about that time period he states:

We can say on the basis of eyewitness accounts that even in his young age, he was a righteous and pious divine. After work [his employment in Sialkot], he spent all of his time in the study of religion. He would rarely socialise. (*Newspaper Zamīndār*, May 1908; as quoted in *Badr*, June 25, 1908, p. 13)

Maulavī Muḥammad Ḥusain Batālavī writes:

The author of *Brāhīn-e-Aḥmadiyyah*, according to the observation and experience of friends and foe, is—والله حسيبه¹⁰—a follower of the religion of Ḥaḍrat Muḥammad^{sa} and a righteous and truthful person. (*Ishā‘atus-Sunnah*, vol. 7, p. 9)

With regards to the question of Prophet working as an employee, these Deobandī and Ahl-e-Ḥadīth accusers themselves acknowledge and accept that a Prophet can work as an employee of a non-Prophet. In the Holy Qur’an, Almighty Allah has clearly mentioned the employment of the Prophet Joseph^{as}. Moreover, there is no logic to the statement that a Prophet cannot work as an employee. Why can he not? They are unable to offer any argument for this

10. This Arabic phrase is an affirmative statement by which the author states that, ‘I affirm what I say and Allah is witness to it.’ [publisher]

assertion. There is no basis, nor any reference to support it. As I mentioned earlier, the Holy Qur'an clearly mentions one such Prophet who served as an alien nation and, of his own, indicated his desire to head the department of finance. An Ahl-e-Ḥadīth scholar, Maulavī Thanā'ullāh Amritsarī, writes the following regarding the Prophet Joseph^{as}:

We find it in the Holy Qur'an that Prophet Joseph administered the government of a non-believer king. The ways of any single Prophet is exemplary conduct for us. (*Ahl-e-Ḥadīth, Amritsar, November 16, 1945*)

The *Ahl-e-Ḥadīth*, in its October 15, 1946 issue, writes:

From the time of the Prophet Joseph to the time of the Prophet Jesus, there have been many Prophets who were subservient to the governments of their time.

One wonders why those Prophets did not become a 'grave threat' to their religion?

Replies to an Objection About Ancestry

Another objection raised against the Promised Messiah^{as} is that:

Mirzā Ghulām Aḥmad Qādiānī traces his ancestry to the Moguls of the of Central Asia. According to his earlier writings, he belonged to the Barlās sect of the

Moguls. [This cites a reference to *Kitāb-ul-Bariyyah*, 2nd ed. 1932, p. 134.] Later on he declared that he had received revelation that he is of Iranian descent. He probably made this claim so that he could fulfil the Ḥadīth of the Holy Prophet^{sa} that praised Iranian Muslims for their effort in the propagation of Islam. However, till the last moment of his life, he was not able to determine his exact ancestry. First, he claimed to be a Mogul, and sometime later, he stated that he has some relationship with *sādāt* i.e., and that he is from the progeny of the Holy Prophet^{sa}. In the end, he made the claim that according to the revelation, he was of Iranian descent. He acknowledged that with the exception of a so called vision, he had no evidence that he was of Iranian descent. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 9–10)

In this concocted story, there are many points worth noting, which I will recount separately. One aspect of this objection is that he claimed to be of Iranian origin, so that he could prove himself to be the fulfilment of the Ḥadīth in which Iranian Muslims are praised for their part in the propagation of Islam. This is a distortion of facts.

They did not have the courage to narrate the original Ḥadīth. In the Ḥadīth, no mention is made about Iranian Muslims serving Islam. What is mentioned is that faith will ascend to the Pleiades. In one version of the Ḥadīth, 'one person' is mentioned and in another version 'persons' (in plural) are mentioned.

It is narrated that while explaining a verse of *sūrah al-Jumu'ah*, the Holy Prophet^{sa} put his hand on the shoulder of his Companion Ḥaḍrat Salmān Fārsī^{ra} and stated that if faith ascended to the Pleiades, then 'one man' or 'some men' from among them will bring it back to earth. They did not have the courage to narrate this Ḥadīth. They have intentionally distorted the words of the Holy Prophet^{sa} as if he praised the role played by Iranian Muslims in the propagation of Islam, and that is why the Promised Messiah^{as} is presenting himself as being of Iranian descent.

As far as the ancestry of the Promised Messiah^{as} is concerned, the Promised Messiah^{as} states:

My genealogy is from the Mogul Barlās. According to the documents of my ancestors, which have been preserved, my ancestors came to this country from Samarqand. They had around two hundred people from among their servants, subordinates, and family accompanying them. They entered this country as honoured nobility. (*Kitāb-ul-Bariyyah, Rūḥānī Khazā'in*, vol. 13, p. 162–163, footnote)

Then he states:

As it is commonly understood, this family is known as the Mogul family. But God, the Knower of the Unseen, Who is aware of the reality of the situation, has repeatedly made it known to me through His sacred revelation that this is a Persian family and He

has called me a 'Son of Persia'. (*Ḥaqīqatul-Wahī, Rūḥānī Khazā'in*, vol. 22, p. 80 footnote)

According to the government of Pakistan, a person whose ancestral descent cannot be verified as being of either Persian or Mogul origin, and whose ancestry can be questioned regarding whether or not it actually included *Sayyed*¹¹ women, is without a doubt a 'grave threat' to Islam. But the fact is that there is no contradiction between these three. Because of a lack of understanding, they see a contradiction. As a matter of fact, all three are correct. Research shows that the ancestors of the Promised Messiah^{as}, as he himself claims, came from Samarqand. In this day and age, Samarqand is not included in what we call Iran. Historians would call people from Samarqand, Moguls. What about the Persian descent? Almighty Allah informed the Promised Messiah^{as} of his descent by revelation, and for him nothing was more reliable.

Therefore, looking at the current geographical divisions, on the one hand he acknowledges that his ancestors did come from Samarqand, and he also acknowledges that historians describe them as Moguls. The Promised Messiah^{as} also stated that although there is no obvious reason to believe that he is of Persian descent, as he does not have any way to 'prove' it, but God (the Knower of the

11. From the descendants of the Holy Prophet^{sa} of Islam.

Unseen) has informed him that: 'You are of Persian descent.'

Geographic boundaries change with historical developments. There is no fixed and permanent line defining the borders between countries. It is stated in the Encyclopaedia Britannica that at the time of the Emperor of Iran, Firuz Shāpur, who ruled about 300 years before the Holy Prophet^{sa}, Samarqand was the capital of the border state of the Persian empire, *Sog Diana*. The distance from Samarqand to the border was more than 120 kilometers, which is how far the Iranian Empire had spread. It is also written in the Encyclopaedia Britannica that in the time of Khusro Pervez, the king at the time of the Holy Prophet^{sa}, Samarqand was a part of the Persian empire and remained part of Iran for many centuries thereafter. (Encyclopaedia Britannica, vol. 9)

The Promised Messiah^{as} was informed by Almighty God, Who knows the Unknown. It was absolutely correct and there is no discrepancy in his statements. It is an established fact that the ancestors of the Promised Messiah^{as} migrated from Samarqand, which at the time was inhabited by people from Persia. These inhabitants of Samarqand were known as Persians.

The question of the Promised Messiah^{as} being a Mogul or not is a secondary issue. Those Moguls who settled in India became Indian Moguls, and those who settled in Afghanistan became Afghani Moguls. Therefore, this is not

a big issue. However, if one pursues the matter, we find the following proof from the experts. They say that even if someone is known as a Mogul, it does not necessarily refer to the same Moguls who came from Mongolia.

Mr. Stanley Pool, in his authentic book on the history of Mogul Emperors, *Medieval India under Mohammedan Rule*, writes:

The term Moghul...and came to mean any fair man from Central Asia or Afghanistan, as distinguished from the darker native Indians. The various foreign invaders, or governing Muslim class, Turks, Afghans, Pathans, and Moghuls eventually became so mixed that they were all indifferently termed Moghuls. (Published by T. Fisher Unwin Limited, London, 15th ed. 1926, p. 197, footnote)

There is nothing to be surprised. First of all, it is a meaningless objection whether the Promised Messiah^{as} was Mogul or not. The Promised Messiah^{as} only says that: we are called Moguls; I am not aware what the facts are. It is possible that history may be wrong. Even historians acknowledge that the possibility of being mistaken is definitely present.

There is no doubt as far as the Promised Messiah^{as} being of Persian descent is concerned.

Satanic Obstacles in the Path of Good

Another major objection is:

Some of his close relatives were strongly opposed to him. One of them, Mirzā Sher 'Alī, was his brother-in-law and the father-in-law of his eldest son, Mirzā Faḍl Aḥmad. He had a dignified appearance with a white beard, and he carried prayer beads in his hand. He would sit near *Bahishtī Maqbarah* and whoever would come to see Mirzā Ṣāhib would be advised in these words:

Mirzā Ṣāhib is my close relative. Why did I not accept him? The reason is that I am well aware of his condition. I know that this is a business, which he has set up to defraud people. In fact, his income was low, his brother had deprived him of his inheritance, and therefore he started this charade. You people receive books and advertisements and think of him as a great divine. We are well aware of his reality. We live with him day and night. I am telling you these things for your own benefit. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 12–13)

This is the objection, which was raised to pronounce the Promised Messiah^{as} as a 'grave threat' to Islam. But the fact is that a similar charge is levelled at the Holy Prophet^{sa}. He was the best and greatest of all Prophets. The universe was created for his sake. Yet, his closest relatives became his staunch enemies. In the Holy Qur'an, one such enemy is

called Abū Lahab. Not many people know his real name, but he was the uncle of the Holy Prophet^{sa}. Abū Lahab's mission in life was to dissuade people from seeing the Holy Prophet^{sa}, claiming that he was a boy of the family and that Abū Lahab knew him well. The Quraish [Prophet's own tribe] would also try to mislead people by telling them that the Holy Prophet^{sa} was (God forbid) a tyrant, a sorcerer, and a madman. They said he was (God forbid) a magician, a liar, and an impostor.

These opponents, while levelling accusations against the Promised Messiah^{as} did not realise that they were repeating the same allegations, which were made against the best among men, Ḥaḍrat Muḥammad^{sa}.

A reference to the speech of Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} [Muṣleḥ-e-Mau'ūd^{ra}] is made in this White Paper. What Ḥaḍrat Muṣleḥ-e-Mau'ūd^{ra} was telling us was that there was a man from the family who used to sit along the pathway and try to deceive people, but no one would listen to him. It is reported that he was once sitting and saying the same things when two simple farmers were coming to Qadian. He stopped them and started making his normal comments. Since he looked like a respectable person, they listened to him very attentively. When he finished, one of the farmers grabbed him and said to his companion, 'We used to hear that Satan sits in disguise on the path of Prophets'. [He then said,] 'This person is that Satan. God's word is fulfilled that a Satan sits on the path of

every good. If you have never seen that Satan, now you can see his face'. What has been presented is a distorted version of this incident. In the White Paper, they are trying to give the impression that Ḥaḍrat Muṣṭafā-e-Mau'ūd^{ra} really considered Mirzā Sher 'Alī to be an important person and that he believed what Mirzā Sher 'Alī said to be true.

These people should realise that much greater Satans have passed before during the time of other Prophets and even amongst the relatives of other Prophets. The fact is that when people becomes blinded by enmity, they do not realise what is being said. They ignore what has already happened in history. There are many other references of opposition to Prophets by their relatives, but there is no need to go further.

Unbelievable Deception

They have written in this official booklet:

Mirzā Ṣāhib spent his early life in extreme poverty and deprivation. He himself states that he did not have the hope of earning even ten rupees per month, because he had very few assets and capital.
(*Qādiyāniyyat—A Grave Threat to Islam*, p. 11)

This glaring deception is amazing. The Promised Messiah^{as} has written that he did not care about his property. He did not even know where it was located. He spent his time in the remembrance of Allah, study of religion, mosque or

among the poor. He distributed his meals among the poor, whereas these opponents paint a different picture.

The fact of the matter is that the whole world knows about his early life. Their own religious leaders, who became his worst enemies, have testified in his favour. Even Sikhs and Christians have testified to this. The childhood of the Promised Messiah^{as} was exemplary. He accepted poverty though he had wealth. He would leave the table full of food, take out his portion of food and distribute it among the poor. At times, he would not be left with any food and had to go without eating. At other times he would eat simple food worth very little. But to these opponents, the Promised Messiah's^{as} way of life is perceived as a 'grave threat' to Islam. They issued a wake up call to all Muslims of the world that here is a man so 'threatening' to Islam that he gives away his food to the poor.

The Epitome of Accusations

The next objection is the epitome of accusations. They say that:

As soon as he made the claims (of being a Divine Reformer, recipient of Divine revelation, and a Prophet), he received an abundance of gifts, donations, etc., such that in his last years, his income had increased many fold. In 1907, his income had reached up to 250,000 rupees. At that

time, it was a great honour to have property valued above 100,000 rupees. In the later years of his life, he had an abundance of wealth. His lifestyle had become so luxurious that even his own followers started criticising and disliking it. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 11)

On the one hand they make this allegation, and on the other hand, they accept such Prophets as true Prophets whose lifestyle is proverbial. It is narrated about Prophet Solomon^{as} that he had such an abundance of jewelry, gold, and wealth that one does not find its equivalent in recorded history. It is written that he had 200 shields and 300 armors made of pure gold. Biblical accounts of his wealth are even more astonishing. It is written:

All of King Solomon's goblets were gold, and all of the household articles in the palace of the Forest of Lebanon were pure gold. Nothing was made of silver, because silver was considered of little value in Solomon's days. (Kings 1, 10:21)

It is also written:

Then the King made a great throne inlaid with ivory and overlaid with fine gold. The throne had six steps, and its back had rounded top. On both sides of the seat were armrests with a lion standing beside each one. Twelve lions stood on the six steps, one at each end of the step. Nothing like it had ever been made for any kingdom. (Kings 1, 10:18–20)

Then it says:

The King made silver as common in Jerusalem as stone... (Kings 1, 10:27)

There was so much gold, so much wealth, and so much splendour that silver had no value. The more one reads, the more one is amazed.

The short account about the Prophet David^{as} and the Prophet Solomon^{as} written in the Holy Qur'an indicates an empire that would not be seen ever after. With all their imperial pomp and splendour they are still true Prophets and were not a 'grave threat' to their religion. The Promised Messiah^{as} however, is a 'grave threat' to Islam, because of the wealth he had accumulated (according to their erroneous claim). This is such a great lie and such a tremendous calumny that one is amazed at their total lack of the fear of God in their opposition to Aḥmadiyyat.

Kings Shall Seek Blessings from Thy Garments

Let us read the opinion of the Promised Messiah's^{as} disciples about him and about the condition they found him in after he made his claim:

Once, several people who had come to attend the *Jal-sah Sālānah*¹² did not have any winter clothing. Nabī

12. Literally meaning 'annual gathering', the *Jalsah Sālānah* is the yearly convention of the Aḥmadiyyah Muslim Jamā'at.

Bakhsh *Numberdār*¹³, a resident of Batāla, requested comforters from the home of the Promised Messiah^{as} and started distributing them amongst the guests. After the *Ishā*¹⁴ Prayer, he came to see Ḥaḍrat Ṣāhib¹⁵ and found him sitting with his hands in his armpits. One of his sons (most likely Ḥaḍrat Khalīfatul Masīḥ II^{ra}) was sleeping nearby, and the Promised Messiah^{as} had covered him with his overcoat. At this, he realised that when he had asked for comforters for the guests, the Promised Messiah^{as} had sent out his own warm clothing as well.

This is an example of the ‘imperial’ lifestyle of the Promised Messiah^{as}. These are the actions that bother the people accusing him (God forbid) of living a life of luxury. The narrator continues:

I said that Ḥuḍūr^{as} has no warm clothing left. It is very cold. He replied, ‘Guests should not have any inconvenience. As far as I am concerned, the night will pass anyway.’ I came down and reprimanded Nabī Bakhsh about taking the personal bedding of the Promised Messiah^{as}. He became regretful and said that he could not take it back from the person who he had given it to. Then, I asked for bedding

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13. The title ‘*Numberdār*’ means a person as one who holds a minor administrative post in a village.
 14. This is the Evening Prayer, which begins when dusk has finally disappeared, giving way to the darkness of night.
 15. This is referring to the Promised Messiah^{as}.

from Muftī Faḍl-ur-Raḥmān—or someone else, I do not remember the person for sure—and took it upstairs. The Promised Messiah^{as} stated, 'Give it to some other guest. I do not even sleep most of the time.' Despite my insistence, he did not take the comforter, and asked me to give it to some other guest. Then, I brought it back. (*Aṣḥāb-e-Aḥamd*, vol. 4, p. 118)

In *Sīratul Mahdī*, vol. 3, p. 122–123, an incident is reported as following:

Another person told me that in my young age I used to accompany the Promised Messiah^{as} as a helper during his journeys. It was his routine that he would ask me to ride the horse, while he himself would walk along side; and sometimes, when I would really insist, he would ride for a short time and then ask me to ride for the rest of the journey. And when we would arrive at our destination—because in those days things were inexpensive—Ḥuḍūr^{as} would give me some money for my meal. [This was the Promised Messiah's^{as} 'imperial pomp' and 'splendour'.] He himself would only get a few pennies worth of food, and he would eat very little.

Let us hear another disciple who writes:

The Promised Messiah's^{as} family had gone to Ludhiānā. I went to meet Ḥuḍūr^{as} at his home. The room was freshly built, and it was cool. I sat down on the bed and fell asleep. At that time, Ḥuḍūr^{as} was

strolling while he was writing something. When I suddenly woke up, I saw the Promised Messiah^{as} was lying on the floor near my bed. I was embarrassed, and I stood up quickly out of respect for him. The Promised Messiah^{as} asked me with great affection and love, 'Maulavī Şāhib, why did you stand up?' I apologised, 'How can I sleep on the bed when Ḥuḍūr is lying on the floor.' He smiled and said, 'Go back to sleep without any hesitation. I was watching out for you. Children were making some noises, and I was stopping them so that your sleep would not be disturbed.' (*Sīrat Ḥaḍrat Masīḥ-e-Mau'ūd*, by Ḥaḍrat Maulavī 'Abdul Karīm^{ra}, p. 36)

This is the 'grave threat' to Islam. What would be left of the Islam of these *maulavīs* in the presence of such pious people? This is the real 'threat' that the *maulavīs* are hiding from the public.

Ḥaḍrat Maulavī 'Abdul Karīm^{ra} testifies that on one occasion, the Promised Messiah^{as} stated under oath:

I cannot describe the pleasure and delight that I get in my dependence on Almighty Allah when my wallet is empty. This condition is much more delightful and satisfying compared to when my wallet is full. (*al-Ḥakam*, vol. 3, no. 32, p. 4–5, as quoted in *Malfūzāt*, vol. 1)

It is clear that whatever the Promised Messiah^{as} would get, he would spend in the way of Almighty Allah and in the

service of Islam. Whenever his pocket was empty, he would enjoy his poverty, because he had firm faith that Almighty Allah would provide for his needs. There were occasions when large groups of guests would come when the Promised Messiah^{as} had no money left, and he had to sell his wife's jewelry to accommodate them. But on every occasion, Allah helped him and his work continued. This is the 'luxurious' lifestyle that the government of Pakistan is objecting to in this booklet.

[Ḥaḍrat] Munshī Zafar Aḥmad^{ra} narrates:

Once after *Maḡhrib* Prayer, the Promised Messiah^{as} was waiting for supper on the roof of the Mubārak Mosque with some guests.

I am describing his lifestyle, which according to his opponents is 'imperial' and 'pompous'.

At that time, an Aḥmadī friend, Miān Niẓām Dīn—a resident of Ludhiana who was very poor and wore clothes that were like rags—was sitting about four to five people away from the Promised Messiah^{as}. During this time, a few respectable guests came one after another sitting near Ḥuḍūr^{as}. Each time, Miān Niẓām Dīn was pushed further away, to the point where he had reached the place where people had taken off their shoes. Meanwhile, the dinner was being served and the Promised Messiah^{as}, who was observing everything, took some bread and curry and asked Miān Niẓām Dīn, 'Come Miān Niẓām Dīn. Let us eat

inside.' After saying this, Ḥuḍūr^{as} went into the room attached to the mosque, and Ḥuḍūr^{as} ate together with Miān Niẓām Dīn out of the same bowl. (*Siratul Mahdī*, p. 252)

This is the imperial splendour and grandeur that they are calling a 'grave threat' to Islam. They are also claiming that the Promised Messiah^{as} left behind unimaginable wealth for his relatives. Let us look at the life of the Promised Messiah^{as} the day before his demise. Ḥaḍrat Bhā'i 'Abdur Raḥmān Qādiānī^{ra}, a new Muslim, testifies:

On the eve of the day that Ḥuḍūr^{as} passed away, he was about to go out for a ride in a horse carriage. He specifically instructed me: 'Miān 'Abdur Raḥmān, tell the driver of this carriage very clearly that we have only one rupee and that he should only take us far and back as that one rupee will cover.' (*Riwāyāt Bhā'i 'Abdur Raḥmān Ṣāhib Qādiānī*)

My aunt, the late Ḥaḍrat Nawāb Mubārakah Begum Ṣāhibah¹⁶ states:

At the time of death of the Promised Messiah^{as}, our mother called us and said: 'Children, looking at the empty home do not think that your father has left you nothing. He has left an enormous treasure of prayers for you in the heavens, which will nourish

16. Ḥaḍrat Nawāb Mubārakah Begum Ṣāhibah was also a daughter of the Promised Messiah^{as}.

you according to your needs.' (*Riwāyāt Nawāb Mubārakah Begum Ṣāhibah*)

The people in this age who themselves indulge in extravagance, the people who sell their faith for money, the people who indulge in lies and slander to earn their living; the people who do not hesitate to accumulate worldly fortunes by forsaking the signs of Allah, they are the people accusing the Promised Messiah^{as} (God forbid) of accumulating excessive wealth and living a life of luxury after making the claim of being a Divine Reformer. If this were so, then every conniving liar and impostor would make such a claim. History tells us otherwise. Those who come from God are treated differently. They are victimized, their properties are confiscated, their belongings are looted, their followers are persecuted, their businesses are destroyed, their entire life's works dwindle before their very eyes. This is the treatment of the true claimants; but, impostors are treated differently. How can one say that the Promised Messiah^{as} was treated differently? The reality is that from the day Ḥaḍrat Ādam^{as} was born, to the time of the Promised Messiah^{as}, the world has witnessed the same phenomenon. One who is popular and has all the amenities claims that he is from God, and all his friends and relatives become his worst opposition. His own people oppose him, and his friends become his enemies. Attempts are made to deprive the claimant of everything. And this is what happened with the Promised

Messiah^{as}. Despite this, Allah's help and succour are showered upon him. But the authors of this governmental pamphlet do not realise this. They have not learned the lessons of history. They do not understand the kind of service that they are rendering to Islam by making these filthy, nonsensical, and baseless accusations.

Think about the condition of Ḥaḍrat Abū Hurairah^{ra}. The same Abū Hurairah^{ra} who would pass out because of hunger. People would hit him with their shoes thinking that he was suffering from seizures; because in those days, the Arabs thought this was the treatment for epilepsy. In reality, the poor man would be unconscious due to extreme hunger and not due to epilepsy. But Ḥaḍrat Abū Hurairah^{ra} was enduring this for the sake of God, Who does not let anyone's sacrifice go to waste. There came a time in the life of Ḥaḍrat Abū Hurairah^{ra} when Khusro's empire was vanquished, and Ḥaḍrat 'Umar^{ra} presented him with a handkerchief, which the Emperor carried in his pocket as a symbol of grandeur and glory. Ḥaḍrat Abū Hurairah^{ra} spit on that handkerchief and said, '*Bakh-e Bakh-e Abū Hurairah*', meaning, Abū Hurairah, look at the status that you have achieved in obedience to the Holy Prophet^{sa}. Today you are spitting on the handkerchief of Khusro.

It is true that the Promised Messiah^{as} was provided in abundance by God, but to his final day he kept on spitting on these worldly riches. He never valued them. There was a time when he used to eat the leftovers, which we do not

deny. This was not due to his poverty, but was because he had no interest in this world. Then there came a time in his life when hundreds of thousands started eating from his table with the wealth that was granted to him by God Almighty, and every Prophet is treated in the same manner.

Today, the Aḥmadiyyah Muslim Jamā'at is being treated in the same manner. In the future, the same treatment will continue with your children. The opponents will keep on burning in their jealousy, and they will be consumed by this fire. But Almighty Allah will keep on blessing your lives and your wealth, and by God, those days will come when you will spit on the handkerchiefs of emperors like Caesar and Khusro and say, '*Bakh-e Bakh-e Abū Hurairah.*'

O, Followers of the Promised Messiah^{as}! How grand is your station today that God has granted you the status of spitting on the garments of kings? It will be the kings who will be in such a condition that they will be vying for the garments of the Promised Messiah^{as} to absorb Allah's blessings from them. Those clothes, which will apparently be in a poor condition and faded by that time, will be treated with the utmost precautions so that they are not torn apart. With God as my witness, a time will certainly come when kings shall seek Allah's blessings from his garments. They will send peace and blessings upon him, and they will invoke the curse of Allah on those people who without fearing God levelled these types of filthy and false allegations against the Promised Messiah^{as}!

Glossary of Important Terms



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

Adhān—The formal call for Islamic Prayer.

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Jamā‘at.

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

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

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

Ḥudūr—Your Holiness; His Holiness.

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

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

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

Inshā' Allah—An Arabic term meaning 'God willing'.

Jalsah Sālānah—Annual Convention; Annual Gathering.

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

Kalimah Shahādah—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, that He is One, without any associate, and to bear witness that Muḥammad^{sa} is His Servant and His Messenger.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣleḥ-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righ-

teous son who would be endowed with special abilities, attributes, and powers.

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

Khilāfat—The institution of successorship in Islam.

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

Maulavī and Mullah—A Muslim religious cleric.

Nabī and Rasūl—Arabic terms for Prophet and Messenger.

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

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

Sūrah—Arabic word for designating the chapters of the Holy Qur’an.

