

THE VERDICT OF THE
QURAN AND SUNNAH

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In reply to the booklet:

Faiṣalah Āp Kareiñ

[Judge for Yourself]

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The Verdict of the Holy Quran and Sunnah

An English rendering of:

Faiṣalah Qur'ān-o-Sunnat kā Chalei Gā, Kisī Airay Gharay kā Nahīn

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PREFACE

In 1991, the Aḥmadiyya Muslim Community published an Urdu booklet entitled, *Faiṣalah Qur'ān-o-Sunnat kā Chalei Gā, Kisī Airay Gharay kā Nabīn*. The present work, *The Verdict of the Holy Quran and Sunnah* is an English rendering of that booklet. The original work was written as a point-by-point rebuttal of numerous allegations levelled against the Community in a booklet published by Majlis Taḥaffuz-e-Khatm-e-Nubuwwat entitled, *Faiṣalah Āp Karein [Judge for Yourself]*.

Abdut-Raḥmān Yāqūb Bāwā, a *maulavi* of the Deobandī sect and author of that booklet, records statements of the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, his Khulafā' (Successors), and other Aḥmadi Muslims out of their context in order to attack the Community. He does so, ostensibly, to defend the honour of the Holy Prophet Muḥammad^{sa}. Ironically, however, scholars at an historic debate held in Jhang, Pakistan, concluded that it was Bāwā Ṣāḥib's own sect of Deobandīs that was judged to be most in contempt of the high status of the Holy Prophet Muḥammad^{sa}.

Judge for Yourself focuses its attacks primarily on Aḥmadi beliefs concerning the status of the Holy Prophet Muḥammad^{sa}. Most of its content alleges that Aḥmadis believe that the status of the Promised Messiah^{as} was higher than that of the Holy Prophet Muḥammad^{sa} (God-forbid), which is an unthinkable notion for Aḥmadis. It also alleges that Aḥmadis believe Qadian is mentioned in the Holy Quran; the Holy Prophet^{sa} ate food that is *ḥarām* (unlawful); and that the Promised Messiah^{as} insulted the blessed progeny of the Holy Prophet^{sa}.

The present work, *The Verdict of the Holy Quran and Sunnah*, effectively responds to these allegations, and in doing so, definitively exposes the tactics of Bāwā Ṣāḥib as deceitful, and the beliefs of his own elders as patently un-Islamic. It is a must read for Aḥmadis and non-Aḥmadis alike, who wish to learn not just who is on the path of truth, but also who is most certainly not.

The English translation was rendered by Naveed Ahmed Malik and assisted by Khawar Mumtaz (Kuwait). Valuable service was also offered by Amir Mahmood Rana (Bahrain), Naeem-ud-Din Tahir Mahmood, Luqman Tahir Mahmood and Ayyaz Mahmood Khan. May Allāh the Almighty reward them all abundantly. *Āmīn*.

Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf

London, August 2013

THE VERDICT SHALL BE BASED UPON THE HOLY QURAN AND SUNNAH

Majlis Tahaffuz-e-Khatm-e-Nubuwwat Multan has published a leaflet entitled, *Faiṣalah Āp Kareiñ [Judge for Yourself]*. This leaflet is authored by ‘Abdur-Raḥmān Yāqūb Bāwā. Before answering the objections raised in this leaflet, we would like to relate an interesting event, as a preface, to give some context for our readers.

A historic debate took place in Jhang [The Punjab, Pakistan] between the members of the Deobandi [Muslim] sect and other Muslims on the topic of ‘Who is in contempt of the high status of the Holy Prophet Muḥammad^{sa}.’ This debate took place under the watchful eyes of the Government. Both parties, desiring impartial judgment, agreed upon certain knowledgeable and wise people to serve as arbitrators. Moreover, a statement was written and signed, witnessing that parties will accept the verdict of the respected arbitrators. The debate took place peacefully and orderly under the protection of the police in Bangla Knoll. The respected arbitrators, taking God as their witness, stated with humbleness and humility that it was necessary for them to carry the unpleasant task of expressing their verdict. And in the presence of both parties, they were unanimous in their written verdict that it was the Deobandis

who were in contempt of the lofty status of the Holy Prophet^{sa}. For details, see the publication *Munāẓarah Jhang*, published by the Farīdiyyah School, Sahiwal [The Punjab, Pakistan]. An image of the actual verdict is given on page 294 of that publication. Today, these same Deobandis—already proven guilty of insolence towards the Holy Prophet^{sa}—are accusing the lovers of the Holy Prophet Muḥammad^{sa} of insolence.

Respected readers, we now proceed to assess the validity of each and every accusation, and then follow-up with our response.



The Promised Messiah^{as} writes in Arabic:

لَهُ خَسَفَ الْقَمَرُ الْمُنِيرُ وَإِنَّ لِي
عَسَا الْقَمَرَانِ الْمُشْرِقَانِ أَنْ تَنْكُرُ

(*I'jāz-e-Aḥmadī*, p. 71, *Rūḥānī Khazā'in*, vol. 19, p. 183)

Bāwā Ṣāḥib has translated the above Arabic couplet of the Promised Messiah^{as} as follows:

For [the Holy Prophet^{sa}] the sign of a lunar eclipse was manifested,

And for me both lunar and solar eclipses have been manifested. How, then, can you persist in denial?

Bāwā Ṣāḥib is so blind at heart that he is unable to see to whom he is actually objecting. In reality, his objection applies to a Ḥadīth of the Holy Prophet Muḥammad^{sa}. All religious scholars know that

both the lunar and solar eclipses were prophesized by the Holy Prophet Muḥammad^{sa}, not by the Promised Messiah^{as}. All scholars also know that a lunar eclipse took place at the time of the Holy Prophet Muḥammad^{sa}. The Promised Messiah^{as} has presented it as an evidence of the truthfulness of the prophecy of the Holy Prophet^{sa}, and no Aḥmadī scholar has ever given it a different connotation. Bāwā Ṣāḥib fails to realize that this prophecy of the Holy Prophet Muḥammad^{sa} has been preserved as a shining verity for the past 1,400 years. No religious thinker has ever raised the objection that, since only a lunar eclipse occurred for the Holy Prophet Muḥammad^{sa}, why should both the sun and moon be eclipsed for the Promised Maḥdī, which would then somehow give the Maḥdī superiority over the Holy Prophet Muḥammad^{sa}. It is only Bāwā Ṣāḥib's odd thinking that conjured up this novel allegation, in order to 'prove' that the Promised Messiah^{as} has presented this as a sign of his own superiority over the Holy Prophet Muḥammad^{sa}. If this does not show that Bāwā Ṣāḥib's intentions are crooked, then what does? On the surface, these attacks seem to be on the Promised Messiah^{as}, but in reality he is attacking the firmly established religious precepts that bear the seal of the Holy Prophet Muḥammad^{sa} himself.

A large number of ulema had accepted the Ḥadīth containing the prophecy of lunar and solar eclipses, and prior to the claim of the Promised Messiah^{as} the prophecy of the lunar and solar eclipses was very well-known in the subcontinent. Only after the advent of the Promised Messiah^{as} did the ulema start to label this as a saying of Ḥaḍrat Imām Bāqir^{rh}. This is so that they can recuse themselves of the obligation to accept the Promised Messiah^{as}, considering that the lunar and solar eclipses did take place on their appointed dates,

during the lifetime of the Promised Messiah^{as}, in 1894 and again in 1895.

The obligation of accepting the Promised Messiah^{as} is another subject in and of itself. Presently, the point under consideration is the notion that two eclipses rather than one (to show his superiority) cannot be attributed to the Promised Messiah^{as}.

Even if this prophecy is not to be accepted as a Ḥadīth of the Holy Prophet Muḥammad^{sa}, it is still well-established as a prophecy of Ḥaḍrat Imām Bāqir^{rh}, who passed away more than 1,200 years ago. Ḥaḍrat Muḥammad Ibni 'Alī al-Bāqir^{rh} was the grandson of Ḥaḍrat Imām Ḥusain^{ra} and the son of Imām Zainul-'Ābidīn^{rh}. Millions of Shia Muslims consider him an Imām. He was raised amongst the family members of the Holy Prophet Muḥammad^{sa}.

His method of relating events did not include the citation of the entire chain of narrators; rather, he would simply relate to others what he had heard. That is why we cannot judge traditions related by him using the traditional standards of verification. Instead, keeping in mind the high status and ranking of his dignified personage, as well as his good deeds and piety, whatever he attributes to the Holy Prophet Muḥammad^{sa} should be given due consideration. Now whether or not Bāwā Ṣāhib accepts it, millions of Shia Muslims are bound to accept this tradition of Imām Bāqir^{rh}, and a number of Sunni scholars give weight to this tradition as well. No matter how hard Bāwā Ṣāhib tries to twist the facts, he cannot deny the reality that Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, the Promised Messiah and Mahdī, did not make this prophecy. If it was made by someone other than the Holy Prophet Muḥammad^{sa}, then it would have been Ḥaḍrat Imām Bāqir^{rh}. So then the question is whether or

not Ḥaḍrat Imām Bāqir^{rh} related this tradition in order to show the Imām Mahdī's superiority over the Holy Prophet^{sa}.

It must also be noted that this tradition can be found in the book of Ḥadīth entitled, *Sunan Ad-Dār Quṭnī*, which is highly regarded by Sunni scholars.

Further, Bāwā Ṣāḥib has shown us here some glimpses of his dishonesty as well, seeing as just two couplets later, in the same poem, the Promised Messiah^{as} writes:

وَأَنَّى لظِلٍّ أَنْ يُخَالَفَ أَصْلَهُ فَمَا فِيهِ فِئِي وَجْهِي يَلُوحُ وَيَزْهَرُ

*How can the shadow be different from its principal;
Therefore, the light that shines in him, shines upon
my face as well.*

(*I'jāz-e-Aḥmadī*, p. 71, *Rūḥānī Khazā'in*, vol. 19, p. 183)

The Promised Messiah^{as} further states:

Whatever signs appear in my support are, in fact, all miracles of the Holy Prophet^{sa}. (*Tatimmah Ḥaḳīqatul-Waḥī*, p. 35, *Rūḥānī Khazā'in*, vol. 22, p. 469)

To conclude, while these aforementioned texts of the Promised Messiah^{as} are decisive on this matter, Bāwā Ṣāḥib goes about hiding them from the simple-minded public. In view of his blatant dishonesty, all his objections lose their credibility.

THE TRUE SIGNIFICANCE OF EXALTING THE THRONE OF THE PROMISED MESSIAH^{AS}

Bāwā Ṣāhib makes the following revelation of the Promised Messiah^{as} the basis for his objections:

دنیا میں کئی تخت اترے پر تیرا تخت سب سے اوپر بچھایا گیا

Many thrones have descended upon the earth but your throne has been placed above all others. (*Ḥaḳīqatul-Wahī, Rūḥānī Khazā'in*, vol. 22, p. 89)

Drawing from this, Bāwā Ṣāhib alleges that the Promised Messiah^{as} claims that his *takht* [throne] was—God forbid—exalted above the throne of the Holy Prophet Muḥammad^{sa}.

Readers will note that nowhere does the Promised Messiah^{as} mention the Holy Prophet Muḥammad^{sa} in this statement. Bāwā Ṣāhib's claim is akin to misinterpreting the following verse of the Holy Quran in which the Jews are addressed:

أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ¹

I exalted you above the peoples.

Someone may claim, by virtue of this verse, 'Since the Jews have been favoured as "above the peoples," this includes the Muslim people as well. One can only ask such twisted-minded people to use their reason. Certain statements relate to a particular age, or are for limited periods of time. Similarly, certain matters are omitted or implied in an eloquent address. An educated person can glean the true meanings of such statements, but to take such writings and apply meanings to them which are absolutely wrong is contrary to honesty. Whatever exaltation the Banī Isrā'īl [Children of Israel] attained to in the Holy Quran was to be for a limited time, not for eternity; and this is something all Muslims and non-Muslims can comprehend.

Similarly, the revelation mentioned by the Promised Messiah^{as} belongs to a specific age, and the throne of the Holy Prophet Muḥammad^{sa} was never included in the period of time referred to in this revelation. The explanation of this revelation is, however, mentioned in another revelation of the Promised Messiah^{as}, wherein he was told by Allāh that:

واني فضلتك على العالمين

(*Arbā'īn*, no. 2, *Rūḥānī Khazā'īn*, vol. 17, p. 353)

¹ *Sūrah al-Baqarah*, 2:48

This revelation is similar to the revelation, ‘Many thrones have descended upon the earth, but your throne has been placed above all others.’ The only difference is that the Promised Messiah^{as} provides a clear commentary about this revelation in his own words. After reading it, every fair-minded person will be satisfied that neither in the exaltation mentioned here, nor in the aforementioned prophecy was there—God forbid—any comparison being made at all to the Holy Prophet Muḥammad^{sa}. Indeed, such a comparison is tantamount to blatant heresy according to the Aḥmadiyya Muslim Community. Now let us look at the explanation put forth by the Promised Messiah^{as} in Urdu:

جس قدر لوگ تیرے زمانہ میں ہیں سب پر میں نے تجھے فضیلت دی۔

I have exalted you above all the people of your time. (Ibid., p. 364)

Hence, in the presence of this explanation by the Promised Messiah^{as}, attributing any other meaning to him is patently unjustified.

THE STATUS OF THE PROMISED MESSIAH^{AS}

Bāwā Şāhib raises an objection to the following excerpt from Ḥaḍrat Mirzā Bashīr Aḥmad's^{ra} book, *Kalimatul-Faşl*:

Each and every Prophet is given excellences according to his capacity and mission. Some are given more and others less, but the Promised Messiah^{as} was bestowed prophethood only after he attained the sum total of excellences of the prophethood of Muḥammad^{sa}, and he became capable of being called a *zillī nabī* [a Prophet by way of reflection]. Hence, the title of *zillī nabī* did not set him back, but moved him so far forward that it brought him into the companionship of the Holy Prophet Muḥammad^{sa}.
(*Kalimatul-Faşl*, p. 113)

It is well known that the Urdu phrase '*peblū meīn kharhā honā*' used for 'companionship,' in the above citation is an idiom employed in divine scriptures that in no way implies equality in status. To indicate equality, the appropriate Urdu terms are *hamm marṭabah* [alike in status] or *hamm pallah* [equal in rank]. It seems

that Bāwā Ṣāhib is either unaware of these idiomatic expressions in Urdu, or he is purposely misleading the public.

Being in the companionship of someone denotes closeness, not equality in spiritual status. Just like a child that stands by the side of his father, in the same vein, nearness has been represented in the Gospels, wherein it is written that Prophet Jesus^{as} sat at the right hand of God. (*For details see: Matthew 26:64; Mark 16:19; Luke 22:69; etc.*)

The words of Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} cannot be cited as an argument against the Aḥmadiyya Muslim Community. Further, those who acquainted with his writings know well that he would never envisage the status of the Promised Messiah^{as} as equal to that of the Holy Prophet Muḥammad^{sa}; rather, he believed any such thought tantamount to *kufr* [disbelief].

Hence, companionship refers only to nearness to the Holy Prophet Muḥammad^{sa}. Whereas others followed at some distance behind the Holy Prophet Muḥammad^{sa}, Allāh the Almighty ordained that the Imām Mahdī—on account of his perfect followership and sincerity—should attain a nearness to him like that of an excellent student who walks alongside his teacher; or like an obedient son who feels elated walking alongside his father. In effect, the Promised Messiah^{as} received the privilege of standing alongside the Holy Prophet Muḥammad^{sa}. If this is objectionable, then the belief that Jesus^{as} is sitting at the right side of God is cause for far greater objection.

THE SECOND ADVENT OF THE HOLY PROPHET MUḤAMMAD^{SA}

Bāwā Ṣāḥib has quoted the following statement, from page 105 of *Kalimatul-Faṣl*:

In the present condition, does any doubt remain that in Qadian, Allāh the Exalted again sent down MuḤammad^{sa} so as to fulfil His promise?

This is actually a testimony to the greatness of those prophets for whom a second advent is ordained, as stated by Ḥaḍrat Shah Wali'ullāh MuḤaddith Dehlvith:

واعظم الانبياء شاناً من له نوع اخر من البعث ايضاً و ذلك
ان يكون مر اذ الله تعالى فيه سبباً لخروج الناس من الظلمات
الى النور وان يكون قومه خير امه اخرجت للناس فيكون بعثه
يتناول بعثاً اخر

(*Ḥujjatullābil-Bāliḡhab*, vol. 1, ch. Ḥaḡiqatun-Nubuwwati Wa Khawāṣṣuhā)

That is, the Prophet highest in rank is one who has a second advent; and the intention of Allāh the Exalted for this second

advent is that he may cause to bring the people out of every kind of darkness into light and that his people be the best of the ummah, established for the benefit of the mankind. Hence, his first advent would also include the purpose of the second.

So in this way too [i.e. a second manifestation], the Holy Prophet Muḥammad^{sa} received the highest rank, greatness and an esteemed status. Allāh the Almighty Himself, whilst promising the second advent of the Holy Prophet Muḥammad^{sa}, says in the Holy Quran:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ①

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; and *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (*Sūrah al-Jumu'ah*, 62:3–4)

Ḥaḍrat Abu Hurairah^{ra} relates that when *Sūrah al-Jumu'ah* was revealed to the Holy Prophet Muḥammad^{sa}, he and other Companions^{ra} were sitting near the Holy Prophet^{sa}. Abu Hurairah^{ra} humbly asked, 'O Prophet of Allāh, who are these "people of the latter days"?' The Holy Prophet Muḥammad^{sa} did not answer and kept quiet. Again the same question was asked and again the Prophet^{sa} remained silent. When the same question was asked a

third time, the Holy Prophet Muḥammad^{sa} placed his hand on the shoulder of a companion named Ḥaḍrat Salman al-Farsi^{ra} and said:

لو كان الايمان عند الشريا لنا له رجل من هولاء

(*Ṣaḥīḥ al-Bukhārī*, Kitābut-Tafsīr, Tafsīr Sūrah al-Jumu‘ah)

That is, even if the faith were to ascend to the Pleiades, a man from among them [i.e. the people of Persia] would bring it back.

It is worth noting that the question put to the Holy Prophet Muḥammad^{sa} was simply ‘who are the *ākharīn* [people of the latter days],’ and yet the answer he gave was very comprehensive. He said that when faith would depart from this world, a man of Persian origin would bring it back to earth. In other words, when a man from among the people of Persia revives the faith, the people who believe in him and follow him would be the ‘people of the latter days.’ They would be the ones deserving the title of ‘*minhum*’ [from among them], which means that they will be counted among the Companions of the Holy Prophet Muḥammad^{sa}.

This verse contains a prophecy of the coming of a Prophet in the latter days who would be a manifestation of the second coming of the Holy Prophet Muḥammad^{sa}. If that were not the case, then there would have been no reason to name a people who were to be born after the Holy Prophet Muḥammad^{sa}—and would thus never see him—as the Companions of the Holy Prophet^{sa}.

We advise people whose thinking is in line with Bāwā Ṣāḥib’s to take heed: criticizing the promises of Allāh the Almighty is not just ignorance; rather, it is tantamount to severe disobedience to Him.

The prophecy of the second advent of the Holy Prophet Muḥammad^{sa}—destined to take place by way of reflection—was to be fulfilled in the person of the Promised Mahdī^{as}, who was to bring the faith back to this world. It was he who was the one whom our sages called 'the complete reflection of our lord and master, the Holy Prophet Muḥammad^{sa}.' He was his shadow, the reflection of his light, and to such a degree that his inner conscience became the same as that of Ḥaḍrat Muḥammad^{sa}. The following three examples prove this point clearly.

First, Ḥaḍrat Imām 'Abdur-Razzāq Kāshānīth says:

المهدى الذى يحيى فى اخر الزمان فانه يكون فى الاحكام
الشرعية تابعا لمحمد صلى الله عليه وسلم وفى المعارف
والعلوم والحقيقه تكون جميع الانبياء والاولياء تابعين له
كلهم... لان باطنه باطن محمد صلى الله عليه وسلم

(*Sharah Fuṣūṣil-Hikam*, printed in Egypt, p. 52)

That is, the Mahdī who will come in the latter days will be a follower of the Shariah of the Holy Prophet Muḥammad^{sa}. Except for the Holy Prophet^{sa}, all the other Prophets and saints (*auliyā'*) would be followers of the Mahdī, because his inner self (*bāṭin*) is the inner self of the Holy Prophet Muḥammad^{sa}.

Ḥaḍrat Imām 'Abdur-Razzāq Kāshānīth has declared the inner self of the Imām Mahdī^{as} to be the inner self of the Holy Prophet Muḥammad^{sa}; and in doing so, declares him to be the reflection, *ẓill* and *burūz* of the Holy Prophet Muḥammad^{sa}.

Second, Ḥaḍrat Shah Wali'ullāh Muḥaddith Dehlith, in his book, *al-Khairul-Kathir*, writes:

حقّ له ان ينعكس فيه انوار سيد المرسلين صلى الله عليه
وسلم و يزعم العامه انه اذا نزل الى الارض كان و احد امن
الامه كلا بل هو شرح لاسم الجامع المحمدي ونسخه
منتسخه منه فشتان بينه وبين احد من الامّة

That is to say, it is the right of the coming Messiah in the ummah of Muḥammad^{sa} that he be the reflection of the Holy Prophet's^{sa} light. People think that when the Messiah descends onto the earth he will be just an *ummatī* [follower]. This is not so. Rather, he will be the complete elucidation of the comprehensive name 'Muḥammad' and his second advent. Hence, there is a great difference between him and an ordinary *ummatī*.

In this statement, Ḥaḍrat Shah Wali'ullāhth recognizes the coming Messiah as a complete reflection of the Holy Prophet Muḥammad's^{sa} light and his perfect shadow.

Finally, Sheikh Muḥammad Ikrām Ṣabrī writes:

محمد بود که بصورت آدم در مبداء ظهور نمود یعنی بطور بروز
در ابتداء عالم ، روحانیت محمد مصطفی صلی الله علیه و سلم
در آدم متجلی شد- و بهم او باشد که در آخر بصورت خاتم ظاهر
گردد یعنی در خاتم الولايت که مهدی است نیز روحانیت
محمد مصطفی صلی الله علیه و سلم بروز ظهور خواهد
کرد و تصرفها خواهد نمود

(*Iqtibāsul-Anwār*, p. 52, with reference to *Bayānūl-Mujābid*, p. 150)

In other words, it was none other than the Holy Prophet Muḥammad^{sa} who appeared as Adam^{as} at the very beginning of life on earth; meaning, the spirituality of the Holy Prophet Muḥammad^{sa} was manifested in the form of *burūz* [spiritual reappearance] in the person of Ḥaḍrat Adam^{as}. And it was none other than the Holy Prophet Muḥammad^{sa} who was to appear in the latter days in the form of *Khātamul-Wilāyat* [the Seal of Sainthood] as the Imām Mahdī. In this way, the spirituality of the Holy Prophet Muḥammad^{sa} would be reflected and manifested in the Mahdī.

Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} mentions this same promise in his book, *Kalimatul-Faṣl*. If this is objectionable, then the objection does not lie with Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, but with God Himself who promised this in His Holy Book.

THE LIMITS OF SPIRITUAL PROGRESSION

Bāwā Ṣāḥib has falsely attributed the following statement to Khalīfatul-Masīḥ II [Second Successor to the Promised Messiah] Ḥaḍrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}, in order to establish that the Aḥmadiyya Muslim Community—God forbid—disrespects the glory of the Holy Prophet Muḥammad^{sa}. It is alleged by Bāwā Ṣāḥib that the following statement is from the newspaper *Al-Fazl*, July 17, 1922:

"یہ بالکل صحیح بات ہے کہ ہر شخص ترقی کر سکتا ہے اور بڑے سے بڑا درجہ پا سکتا ہے
حی کہ محمد صلی اللہ علیہ وسلم سے بھی بڑھ سکتا ہے"

It is absolutely true that every person can progress and attain a higher and higher status, even beyond that of Muḥammad, peace and blessings of Allāh be on him.

This statement is neither in the *Al-Fazl* of July 17, 1922 nor anywhere else. This lie and utter fabrication of Bāwā Ṣāḥib is of the sort upon which blatant liars always rely. Bāwā Ṣāḥib proves he is a master of fabrication and dishonesty: he not only attributes false

statements to others, but also makes tall claims of his statements being irrefutable.

In reality, Ḥaḍrat Khalīfatul-Masīḥ II^{ra}, to whom this statement was attributed, held no other belief about his holy master, the Holy Prophet Muḥammad^{sa}, than this:

Neither has any mother ever given birth to a child, nor will a child be born until the Day of Judgment, who can be greater than Muḥammad^{sa}, the Messenger of Allāh. (Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ II^{ra}, February 11, 1944, published in *The Al-Fazl Daily*, Qadian, June 16, 1944. p. 8, vol. 22, no. 39)

This is also the belief of Aḥmadiyya Muslim Community, but take note of how Bāwā Ṣāḥib twists matters with his lies. The reference that he gives in *Al-Fazl* also mentions the same belief as the one above by Khalīfatul-Masīḥ II, which is that no one can surpass the status of Holy Prophet Muḥammad^{sa}. He states:

We say that God Almighty has not restricted anyone from surpassing the status of the Holy Prophet^{sa}. If anyone has the will to do so then he can try, but he will not be able to do so, because no one is capable of offering the sacrifices that have been offered by the Holy Prophet^{sa}.

It is obvious that the possibility of surpassing is different from actually surpassing. The possibility of surpassing only means that every person has the opportunity to advance, and that the path is not closed, but rather open for anyone; however, since no one has exceeded the status of the Holy Prophet^{sa}, this establishes that no one else can display the love of Allāh that has been exemplified by

the Holy Prophet^{sa}. Ordinary people aside, not even Ḥaḍrat Ibrāhīm^{as}, Mūsā^{as} and ‘Īsā^{as} [Abraham, Moses and Jesus] could demonstrate that ability.

Elaborating further on the same topic, Ḥaḍrat Khalīfatul-Masīḥ II^{ra} states:

If someone asks me whether anybody can achieve a status higher than the Holy Prophet^{sa}, I tell them that Allāh has not closed that door. But show me a man who can move faster than the Holy Prophet^{sa} on the path of achieving nearness to God.

Something hypothetically happening is clearly different than it actually happening. Allāh tells the Holy Prophet^{sa} in the Holy Quran to say to the Christians that if God had a son, he [i.e. Muḥammad^{sa}] would be the first one to worship him. But this does not mean that God has a son.

Similarly, we do not say that there is anyone in the world who has surpassed the status of the Holy Prophet^{sa}. We say that if anyone wants to exceed his status he may try, for God has not closed that door; but the reality is that never has any mother ever given birth to a child, nor will a child ever be born until the Day of Judgment, who can be greater than Muḥammad^{sa}, Messenger of Allāh. (*Ibid.*)

Thus, in addition to stating the logical possibility of surpassing the status of the Holy Prophet^{sa}, it has been clearly stated that in reality this will never happen up to the Day of Judgement. All men (whether in the past, present or future) are in a race for attaining nearness to God Almighty, and no one has been prevented from

participating, nor have their feet been bound so as to cause them disadvantage in this race. Were that the case, it would be unjust. So it is not appropriate to reject the theoretical possibility. However, the empirical reality is, in the words of Ḥaḍrat Khalīfatul-Masīḥ II^{ra}, 'that neither has any mother ever given birth to a child, nor will a child ever be born until the Day of Judgment, who can be greater than Muḥammad^{sa}, Messenger of Allāh.'

‘GREATER IN STATUS THAN BEFORE’

In an effort to prove that the Aḥmadiyya Muslim Community is guilty of insolence against the Holy Prophet Muḥammad^{sa}, Bāwā Ṣāḥib has quoted the following two couplets from a poem by an Aḥmadi Muslim by the name of Qāḍī Zāḥūrud-Dīn Akmal:

محمدؐ پھر اتر آئے ہیں ہم میں اور آگے سے ہیں بڑھ کر اپنی شاں میں
محمدؐ دیکھنے ہوں جس نے اکمل غلام احمد کو دیکھے قادیاں میں

*Muḥammad^{sa} has once again descended among us,
And he is greater in status than before.*

*He who wishes to see Muḥammad^{sa} O Akmal,
Should see Ghulām Aḥmad^{as} in Qadian.*

These couplets can neither be associated with the Community’s teachings nor can the poet be construed as someone who can officially state the beliefs of the Community. If that were the case, all communities would be put to trial based on the statements of nominal members, and keeping peace within any sect or society would become impossible. If it is alleged that Akmal Ṣāḥib is trying to establish that the person who has appeared in Qadian as a *burūz* of Muḥammad^{sa} is higher in status than the one who was born in

Makkah, then this belief has nothing to do with the Aḥmadiyya Muslim Community. Any fair-minded person who is acquainted with the writings of the Promised Messiah^{as} can never attribute this belief to the Aḥmadiyya Community. The Promised Messiah^{as} spent his entire life in complete submission to the Holy Prophet^{sa}. He was so deferential that in utter humility he compared himself to the dust of the alleyways belonging to the progeny of the Holy Prophet^{sa}. Fervently in love, he writes:

جان و دلِ فدائے جمال محمدؐ است
خاکم نثار کوچہ آل محمدؐ است

*My life and heart are an offering for the graces of
Muḥammad^{sa};*

*I am equal to the dust of the alleys belonging to the
progeny of Muḥammad^{sa}.*

Let us examine the facts regarding Akmal Ṣāhib's poetry. At times, in keeping with their poetical style, poets say things which do not comprehend the true essence of their thoughts, and it is often the case that poets have to clarify their own work. Accordingly, the false impression created by these couplets was painful for all Aḥmadīs who read it. Indeed it was various Aḥmadī readers who were the first to express their displeasure about the style of writing—before any opponent ever took issue with the poem—and sought an explanation; the poet himself then explained his meaning, as follows:

The aforementioned couplet is in great respect in the Court of Muḥammad Muṣṭafā^{sa} [the Chosen One]. God, who knows the secrets hidden within the hearts, is witness that even my subconscious never considered any personality to be in any way comparable to the Seal of the Prophets^{sa}. Allāh the Almighty knows better that by writing this couplet—‘And he is greater in status than before’—I never imagined that I was bringing anyone in comparison with Holy Prophet^{sa}. Rather, what I said was that Muḥammad^{sa} has descended—that is, his second coming has taken place. This is the belief of all Aḥmadī Muslims. It is neither by way of incarnation nor by the transmigration of souls, but it is the descent which is his spiritual manifestation, as Allāh has mentioned in the Holy Quran:²

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۗ

Surely *every hour* that follows is better for thee than *the one* that precedes.

By virtue of *durūd sharīf* [invocation of blessings upon the Holy Prophet Muḥammad^{sa}] and noble deeds, not only is such a believer blessed, but the status of Holy Prophet^{sa} is also raised and would continue to be raised because there is no limit to God’s bounties. Therefore, I have said only that the blessings and munificence of Muḥammad Muṣṭafā^{sa} [the Chosen One] are descending once again, and that his descent can only mean that his

² *Sūrah aḍ-Ḍuḥā*, 93:5

glory is being manifested more than ever before. No other person is mentioned in this couplet; in fact, the final couplet of this poem is:

غلام احمد مختار ہو کر یہ رتبہ تو نے پایا ہے جہاں میں

That is, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} has attained the status of the Promised Messiah as a consequence of his complete submission to, and perfect followership of, the Holy Prophet Muḥammad^{sa}. (*Al-Fazl*, Aug. 13, 1944)

It is clear from the aforementioned explanation that this interpretation does not merit criticism. If someone insists that this interpretation has been fabricated by the writer, and the verse actually carries its literal meaning—which is what Bāwā Ṣāḥib alleges—then it is his right to do so. But no one can deny the verity that among the knowledgeable, the interpretation that is provided by the poet is considered to be the most reliable. If someone disregards this principle, then he is free to attribute his own meaning to Akmal Ṣāḥib's poem and curse him; but the said belief can never be associated with that of the Aḥmadiyya Muslim Community. We proclaim once more: if the meaning attributed by Bāwā Ṣāḥib is indeed true, then this couplet is worthy of immense criticism and censure. However, the Aḥmadiyya Community can never be made the target of such criticism.

CONTEXTUALIZING ḤALĀL AND ḤARĀM

Bāwā Ṣāḥib has quoted a partial extract, out of context, from a letter written by the Promised Messiah^{as} in order to raise another allegation. The excerpt reads:

The Holy Prophet^{sa} and his Companions [...] would eat cheese made by the Christians, even though it was widely alleged that it contained lard. (*Maktūb, Al-Fazl Qadian*, Feb. 22, 1924)

This is a lengthy letter, the summary of which is that something *ḥalāl* [permissible] should not be classified as *ḥarām* [prohibited] based merely on suspicion. In this very regard, the Promised Messiah^{as} has also mentioned the practice of the Holy Prophet^{sa}. It is unclear what issue Bāwā Ṣāḥib is raising. It seems that he merely wishes to deceive the general public in order to inflame their passions. If he was at all familiar with Islamic literature, he would know that Ḥaḍrat Sheikh Zainul-‘Ābidīn bin Abdul Aziz writes in his book, *Fathul-Mu’īn Sharḥū Qur’atil-‘Ain* (compiled 982 Hijra; Egypt), under the heading of *Bābuṣ-Ṣalāt*:

و جوخ اشتھر عملہ بلحم الخنزیر و جبن شامی اشتھر عملہ
 یانفحہ الخنزیر و قد جاء صلی اللہ علیہ و سلم جنبہ من عند
 ہم ولم یسئل عن ذالک ذکرہ شیخنا فی المنہاج

It was believed that *jokh* (a type of cheese) is made with lard, and the cheese of Syria is made of liquid lard. Someone brought it to Holy Prophet^{sa} and he ate it and did not ask any questions [in regards to it].

The above translation is taken from the magazine, *Iḡbārul-Ḥaqq Darbārah Jawāz Ta'ām Ahl-e-Kitāb*, which was published by Extra Assistant Commissioner Khan Ahmed Shah in 1875. It was based on the aforementioned Ḥadīth. This magazine has been endorsed by various ulema, including Maulavī Nadhīr Ḥusain of Delhi.

In sum, either Bāwā Ṣāḥib is totally ignorant of Islamic literature, or he is knowingly resorting to falsehood. If he possessed even an iota of honesty, Bāwā Ṣāḥib would attack his own great leader, Maulavī Nadhīr Ḥusain of Delhi and the ulema of his ilk, before attacking the Promised Messiah^{as}; and were he possessed of such courage, he would first criticize Ḥaḍrat Sheikh Zainul-Ābidīn bin Abdul-‘Azīz.

REVELATIONS REGARDING QADIAN MISREPRESENTED

Bāwā Ṣāhib had recorded the following three excerpts from the literature of the Aḥmadiyya Muslim Community.

First excerpt:

Qadian is the mother of all townships; thus, whoever does not maintain relations with Qadian will be cut off. You should fear that someone may be cut off from among you. How long will this fresh milk last? Even the milk of mothers dries up. Did or did not the milk dry up from breasts of Makkah and Madinah?
(*Haqīqatur Ru'yā*, p. 46)

Second excerpt:

Whoso does not come to Qadian, or at the very least carry a desire to migrate, a doubt exists as to whether his faith is true. [...] With regard to Qadian, Allāh the Almighty has proclaimed the following:

انه اوى القرية

It is absolutely true that blessings similar to the holy cities of Makkah and Madinah descend here. The Promised Messiah^{as} himself has said:

زمین قادیاں اب محترم ہے ہجوم خلق سے ارض حرم ہے

The land of Qadian is now honoured,

By crowds of people it is a holy land.

(*Manṣab-e-Khilāfat*, p. 33, by Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra})

Third Excerpt:

The names of three cities are mentioned in the Holy Quran: Makkah; Madinah; and Qadian. (*Khuṭbah Ilhāmīyyah, Rūḥānī Khazā'in*, vol. 16, p. 20, footnote)

These above-noted statements are only partial excerpts. Further, Bāwā Ṣāḥib did not disclose that the third excerpt, from *Khuṭbah Ilhāmīyyah* [*The Revealed Sermon*], narrates a vision, and is not the speech of the Promised Messiah^{as} [but that of God Almighty]. He attempts to give readers the impression that comparing the blessings which descend in Qadian to those of Makkah and Madinah is somehow disrespectful to those two holy cities.

Someone filled to the brim with prejudice may argue such things, but it would not be difficult for a well-meaning person to take note that much greater honour has been assigned to Chāchraṅ Sharīf, homeland of Ḥaḍrat Khawājah Ghulām Farīdth. In fact, the following belief, presented by one his followers in poetic form, is commonly known in the Siraiki area:

چاچڑ وانگ مدینہ ڈسے کوٹ مٹھن بیت اللہ
ظاہر دے وچہ یار فرید بطن دے وچ اللہ

*Chāchrañ appears to be like Madinah and Kot
Mithan like Baitullah;*

*Apparently, it is our beloved Farid, but deep
within, it is Allāh.*

No one at the time of this poem's publication considered it worthy of criticism, nor do they now. Every sensible person understands that such statements are but a testament to divine blessings, the purpose of which is to make plain that the Light of Allāh shines upon Makkah and Madinah, and by their means, Allāh's Light also descends upon such villages. The question of whether or not these villages possess the same status as Makkah and Madinah—God forbid—does not even arise. Accordingly, Hājī Imdādullāh Muhājir Makki used to say:

یہ فقیر جہاں رہے گا وہیں مکہ اور مدینہ اور روضہ ہے

*Wherever this impoverished one should reside,
That place shall be Makkah and Madinah and the
Tomb [of the Holy Prophet^{sa}].*

(*Khairul-Afādāt, Malfūzāt Maulānā Ashraf 'Alī Thānwī,*
published by Idārah Islāmiyyāt Lahore, August 1982)

Similarly, *Sheikhul-Hind* [the Sheikh of India], Maulānā Mahmood Ḥasan, has said the following about Maulavī Rashīd Aḥmad of Gangoh in elegy:

پھریں تھے کعبہ میں بھی پوچھتے گنگوہ کا رستہ
 جو رکھتے اپنے سینوں میں تھے ذوق و شوقِ عرفانی
 تمہاری تربتِ انور کو دیکر طور سے تشبیہ
 کہوں میں بار بار اُرنی میری دیکھی بھی نادانی

*People—who still maintain zest for knowledge and wisdom
 in their bosoms—*

Will wander in Ka'bah, asking for the way to Gangoh.

*By comparing your enlightened tomb to Mount Sinai,
 I keep pleading again and again 'show me your face.' See
 how simple I am.*

(See *Mersiyah*, by Mahmood Ḥasan, President Deoband, p. 6–17,
 published by Maṭba' Bilālī, Sadhora, Ambala Distt.)

One wonders, how do those who inflame the emotions of simple Muslims—in particular those affiliated with the Deobandi sect and whose highly respected elder's words these are—forget to issue a fatwa of disbelief against him? And why did they not think to kindle a fire of opposition against him and all of his followers?

These words, which highly respected Deobandi elders often repeat with great pomp, are very dangerous. In truth, if insolence has been committed, it is in these words. It is claimed that the distant towns and villages are *not* receiving blessings from Makkah; rather, in the blessed alleys of Makkah—which were honoured by the blessed feet of our beloved lord and master, the Holy Prophet Muḥammad^{sa}—people of faith cannot achieve peace until they ask the way to Gangoh. In other words, Makkah and Baitullāh [i.e., the Holy Ka'bah] are but a compass, and Gangoh has become the town of the *qiblah*—God forbid.

Let us examine other statements. ‘Allāmah Iqbāl writes about India:

گوتم کا جو وطن ہے جاپان کا حرم ہے
عیسیٰ کے عاشقوں کا چھوٹا یروشلم ہے

*It is the homeland of Gautama; and a sanctuary
honoured by Japan,*

For the lovers of Jesus, it is a small Jerusalem.

(*Bāqiyāt-e-Iqbāl*, p. 328, Publisher: Ā’īna-e-Adab Chowk Mīnār,
Anārkalī, Lahore, Second Edition, 1947)

Ḥaḍrat Bābā Farīdud-Dīn Ganj Shakar declares that:

A dervish must cover 70,000 spiritual stations. At the first station, the dervish reaches a stage where he offers his five daily prayers before God’s Throne along with its residents; and whenever the dervish returns from there, he always sees himself inside the Holy Ka’bah. When the dervish returns, he sees the entire world between his fingers. (*Anwār-e-Ṣābrī*, by Ḥāfīz ‘Ubaidullāh Ṣābrī, Islāmī Kutub Khānah, Gujranwala, p. 118)

Then we have *Sulṭānul-Mashā’ikh* [the King of the Sheikhs] Khawājah Nizāmuddīn Auliya’, known as the ‘Devotee of Allāh,’ who states:

On one occasion, I became very eager to make the pilgrimage to the Holy Ka’bah. I had decided to pay a visit to Pakpattan [a city in Pakistan] before setting off for the Hajj. Upon reaching the

noble city of Pakpattan, I was honoured to encounter Ḥuḍūr Sheikhul-Islam Ḥaḍrat Bābā Ṣāhib^{ra}, and the purpose of my performing the pilgrimage was fulfilled and I obtained even greater rewards from Allāh.

He further states:

After some time, the eagerness to perform the Hajj again dominated my thoughts, so I once more visited Pakpattan and Allāh further bestowed special bounties upon me. *Sulṭānul-Mashā'ikh*, with tears in his eyes, said with his blessed tongue:

آن راہ بسوئے کعبہ برو واین بسوئے دوست
That is the way to the Ka'bah;
But here is the way to the Friend.

(*Anwār-e-Ṣābrī*, by Ḥāfiẓ 'Ubaidullah Ṣābrī,
 Islāmī Kutub Khānah, Gujranwala, p. 172)

Now, will Bāwā Ṣāhib make these statements the subject of his reproach as well? If he possesses the audacity, let him try.

THE PROGENY OF ḤAḌRAT FĀṬĪMAH^{RA}

Bāwā Ṣāhib quotes the following statement from a book of the Promised Messiah^{as}, *Eik Ghalatī Kā Izālah* [*A Misconception Removed*]:

According to the Ḥadīth recorded in *Kanzul-Ummāl*, the Persians are not only Israelites but are also among the *ahl-e-bait*³ [people of the house]. In a vision, Ḥaḍrat Fāṭimah^{ra} placed my head on her lap and thus showed me that I too belonged to her progeny. (*Eik Ghalatī Kā Izālah*, *Ruḥānī Khazā'in*, vol. 18, p. 213)

In an effort to spread his hateful views, Bāwā Ṣāhib did not publish the entire vision, which, incidentally, the Promised Messiah^{as} mentions in a footnote on the very same page from which the above noted excerpt is taken. These *maulavīs* have no shame. Although Ḥaḍrat Fāṭimah^{ra} is referred to as a mother figure, with the

³ *Kanzul 'Ummāl*, vol. 12, Hadith 34132, 34133

Promised Messiah^{as} proclaiming himself to be from her progeny, these *maulavīs* cannot desist from exposing the filth of their own souls. Adopting such an attitude towards a personality so pious and respectable as Ḥaḍrat Fāṭimah^{ra} is highly disrespectful and entirely unbearable.

We reproduce below the entire event as narrated by the Promised Messiah^{as}. Readers will thus be able to understand that the *maulavīs* are deliberately hiding the truth by publishing only an excerpt in an effort to validate their hateful views and mislead people of their own ilk. In the footnote below the above-quoted excerpt, the Promised Messiah^{as} has discussed the vision in detail. He writes:

After *Maghrib* Prayer, while I was fully awake, I was overtaken by a slight numbing of my faculties [...] and had a wonderful experience. First there was a sound of some people walking fast [...] and then five very dignified, holy, and handsome personages came into my vision. They were the Holy Prophet, may peace and blessings of Allāh be upon him, Ḥaḍrat 'Alī, Ḥasan, Ḥusain and Fāṭimah Az-Zahrā', may Allāh be pleased with all of them. One of them, and I think it was Ḥaḍrat Fāṭimah, may Allāh be pleased with her, out of great affection and kindness like a loving mother, placed this humble one's head upon her thigh. Then I was given a book concerning which I was told: 'It is a commentary on the Holy Quran, which has been compiled by 'Alī and now 'Alī bestows it upon you.' **فَاَلْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ** [Allāh be praised for all this]. (*Barāhīn-e-Aḥmadiyya*, part 4, p. 503 sub-footnote 3, *Rūḥānī Khazā'in*, vol. 1, pp. 598–599 sub-footnote, See also *Toḥfa-e-Golarhviyyah*, p. 31 sub-footnote 3)

Read each and every word of this vision and you will discover that it describes that the Five Holy Ones [the Holy Prophet Muḥammad^{sa}, ‘Alī^{ra}, Fāṭimah^{ra}, Ḥasan^{ra} and Ḥusain^{ra}] entered the room and were standing therein. One of them, most likely Ḥaḍrat Fāṭimah^{ra}, like a compassionate and kind mother, brought the Promised Messiah^{as} close to herself. He was a child so young in age that his height barely reached above the knees of this compassionate and kind mother. The scene shown to the Promised Messiah^{as} in this vision is that of a mother who keeps her child close to herself out of love and affection.

Now, to lewdly deride such a vision can only be the work of someone with an impure character. With the exception of one who cares not the least bit for the sanctity and respect of the *ahl-e-bait* [i.e. family of the Holy Prophet^{sa}], who can ridicule this pure vision?

As far as visions are concerned, many saints from the ummah have related visions of a similar nature. Anyone who reflects upon them can easily ascertain that the ones guilty of insolence and of abusing the *ahl-e-bait* are not the people of visions, but rather those who draw the wrong conclusions about such visions. If those given to criticism were alive in the times of the great elders, would they have raised such sordid objections against them as well?

For example, Ḥaḍrat Imām Abū Ḥanīfah^{rh} saw that he was gathering the blessed bones of Holy Prophet Muḥammad^{sa}, choosing some but not others. He awoke out of fright from this dream. (For details see: *Tadbkiratul-Auliya’*, ch. 18, Kashful-Mahjūb, Urdu translation, p. 106)

Then, Ḥaḍrat Sayyed 'Abdul-Qādir Jilānīth states:

And that I saw in the dream that I am in the lap of Ḥaḍrat 'Ā'ishah^{ra} and suckling on her right breast. Then I took out her left breast and suckled on it. At the same time, Ḥaḍrat Muḥammad^{sa} came inside. (*Qalā'idul-Jawābir, Fi Manāqibush-Sheikh Abdul-Qādir Jilānī*, published in Egypt, p. 57)

These are just two examples of visions granted to the indisputable elders for our readers to consider.

In contrast, the following vision belongs to a famous elder of *Silsilah Qādiriyyah Mujaddidiyyah*, Ḥaḍrat Shah Muḥammad Āfāq (d. August 14, 1935), who narrated it to one of his followers, Faḍlur-Raḥmān Ganj Murādabādī. (Note that Shah Muḥammad Āfāq is among the elders of the Deobandi sect.) [Following a long series of honorific titles for Maulānā Faḍlur-Raḥmān covering more than two lines, e.g. 'the Guide of the shariah and the way,' and 'the Knower of the secrets of truth and knowledge'] it is written:

[...] Maulānā Faḍlur-Raḥmān stated personally that once, Ḥaḍrat 'Alī^{ra} asked me to go to his home. I was embarrassed by the thought of going, so I hesitated. Ḥaḍrat 'Alī repeated his request, saying 'Go ahead, you have my permission.' So I went. Inside, Ḥaḍrat Fāṭimah^{ra} was seated. She exposed her blessed breast and embraced me, chest-to-chest, and kissed and fondled me excessively. (*Irshād-e-Raḥmānī*, p. 42, printed Khānqāh Moniger)

Bāwā Ṣāḥib's judgement is confusing. If in a vision someone sees Ḥaḍrat Fāṭimah^{ra} as his mother, Bāwā Ṣāḥib vehemently raises cries

of 'insult' and 'abuse' against him; yet he feels no shame when reading the aforementioned 'vision' of Maulānā Faḍlur-Raḥmān. The fact is that visions require interpretation, but if they are not interpreted in the light of sane reason, understanding and insight, the results can become extremely repulsive. The responsibility of inappropriate interpretations lies not with the great seers of visions, but with those who misinterpret them; or instead of interpreting, attribute literality to them and proceed to expose their wretched inner selves.

CONCLUDING COMMENTS

In the end, we present a few statements of the Promised Messiah^{as} which demonstrate that he was an earnest follower of the Holy Prophet Muḥammad^{sa}, inebriated with love for him and for the members of his household. Nowhere in the entire world of literature can you find a parallel to the love and devotion that the Promised Messiah^{as} has expressed in his poetry and prose towards his lord and master, Ḥaḍrat Muḥammad Muṣṭafā^{sa} [the Chosen One]. Moreover, he has imparted to his Community a true understanding of the station of the Holy Prophet Muḥammad^{sa} and the members of his household. To accuse such a person of abusing the Holy Prophet Muḥammad^{sa} is a great calumny.

1. The Promised Messiah^{as} expresses his love for the Holy Prophet Muḥammad^{sa} in his Persian poetry as follows:

جان و دلِ فدائے جمالِ محمدؐ است خاکم نثارِ کوچہء آلِ محمدؐ است
دیدم بعینِ قلب و شنیدم بگوشِ ہوش در ہر مکانِ ندائے جمالِ محمدؐ است
این چشمہ رواں کہ تخلق خدا دہم یک قطرہ ز بحرِ کمالِ محمدؐ است

*I am ready to offer my heart and soul for the beauty
of Muḥammad^{sa}.*

*My body is merely the dust of the lane treaded by
the progeny of Muḥammad^{sa}.*

*I have seen with my heart's eye and heard with
perceptive ears,*

*That the trumpet of the beauty of Muḥammad^{sa},
echoes everywhere.*

*This ever-flowing spring of divine verities which I
am distributing freely among God's creatures,*

*Is but a drop from the ocean of the excellences of
Muḥammad^{sa}.*

(*Majmū'a-e-Ishṭihārāt*, vol. 1, p. 97)

2. In *Barāhīn-e-Aḥmadiyya*, he writes of his love for the ummah:

In acquiring divine light, love for the members of the household of the Holy Prophet^{sa} plays a great part. A person who attains nearness to God does so by virtue of spiritual inheritance from those righteous and holy ones and becomes their heir in respect of all his knowledge and spiritual insight. (*Barāhīn-e-Aḥmadiyya*, part 4, pp. 502–503 sub-footnote 3, *Rūḥānī Khazā'in*, vol. 1, pp. 597–598 sub-footnote 3)

3. Earlier in the same excerpt, he speaks of his servitude to the Holy Prophet Muḥammad^{sa}:

This humble one is one of the lowly servants of the great Prophet^{sa}, who was the Chief of Messengers and the Crown of all Prophets. If the other Messengers are Ḥāmid,⁴ he is Aḥmad,⁵ and if they are Maḥmūd⁶ he is Muḥammad^{sa}.⁷ (*Barāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in*, vol. 1, p. 594, sub-footnote 3)

4. Expressing his love for Islam and the Holy Prophet Muḥammad^{sa}, the Promised Messiah^{as} writes in Arabic:

والله يعلم انى عاشق الاسلام وفداء حضرت خير الانام
وغلام احمد المصطفى

Allāh knows that I am a lover of Islam and a sacrifice for, and a servant of, the Best of Creation Aḥmad Muṣṭafā^{sa} [the Chosen Prophet of God]. (*Ā'īna-e-Kamālāt-e-Islām*, p. 388, *Rūḥānī Khazā'in*, vol. 5, p. 388)

5. Emphasizing the importance of following the Holy Prophet Muḥammad^{sa}, the Promised Messiah^{as} writes:

[...] We have found every light by following the immaculate Prophet and whoever follows him will also find it and he will

⁴ He who praises Allah.

⁵ He who praises Allah to the ultimate point.

⁶ One deserving praise.

⁷ One deserving the ultimate praise.

become so accepted of God that nothing will be impossible for him. The Living God, who is hidden from people, will be his God and all false gods will be trodden under his feet. He will be blessed everywhere and Divine Power will be with him. وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [Peace be on him who follows the guidance.] (*Sirāj-e-Munīr, Rūḥānī Khazā'in*, vol. 12, pp. 82–83)

6. Again on the same subject we read:

All this honour has been conferred upon me solely by virtue of being a follower of a Prophet^{sa} whose spiritual rank and high standard is largely hidden from the world, and he is none other than Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allāh be upon him. (*Chashma'-e-Masīḥī*, p. 23–24, *Rūḥānī Khazā'in*, vol. 20, p. 254)

7. In his illuminating exposition on revelation, *Ḥaqīqatul-Waḥī*, the Promised Messiah^{as} writes:

I have, by the sheer grace of God, and not on account of any merit of my own, been accorded a full measure of the bounty that was bestowed before me on the Prophets and Messengers^{as} and the Chosen ones of God. It would not have been possible for me to be granted this bounty had I not followed the ways of my lord and master, the Pride of the Prophets, the Best of Mankind, Muḥammad^{sa}. Whatever I have been given, I have been given due to this adherence and I know through my true and perfect knowledge that no man can reach God except through following the Holy Prophet^{sa} nor can anyone arrive at a full understanding

of God except through him. (*Ḥaḡīqatul-Waḡī, Rūḡānī Khazā'in*, vol. 22, pp. 59–65)

8. Showing how the Promised Messiah^{as} considered the Holy Prophet^{sa} his very shelter, he said:

Aside from the Greatest and Best of the Messengers, Ḥaḡrat Muḡammad Muḡṡafā^{sa} [the Chosen One] and his pure and comprehensive Ḥaḡīth, and the true Light of Allāh and His undoubted Word, what other shelter is there for us to turn to, and whose face is more beautiful that would attract us. (*al-Ḥakam*, Nov. 8, 1898, p. 6)

9. Expressing gratitude for the fruits that come from faithfulness to the Holy Prophet Muḡammad^{sa}, he says:

Verily, loving of the Word of Allāh, and acquiring love for the pure speech of the Holy Prophet^{sa} and gaining of the pure love and relationship with the people of God is a blessing which is bestowed upon distinguished and sincere people of God. As a matter of fact, this is the basis of great advancements towards perfection, and the seed by which a tree of certainty and advancement of knowledge and strength of beliefs emerges, and indeed the fruit of deep personal love of God. (*al-Ḥakam*, March 3, 1899, p. 3)

10. The Promised Messiah^{as} then explains that all his and his Community's blessings and success comes from following the path of Islam.

I know it for certain that under all circumstances, my Community and I shall be granted the support and help of God, so long as we tread upon the straight path, follow the Holy Prophet Muḥammad^{sa} earnestly and completely, make the sublime teachings of the Holy Quran our way of life, and exhibit these teachings through our practice and condition, and not just words. If we follow this path then surely remember that even if the whole world should come together to destroy us, we would not perish, because God will be with us. (*al-Hakam*, Sept. 24, 1904, p. 4)

To the fault-finders we submit one final excerpt, from the Promised Messiah's^{as} Persian poetry:

بعد از خدا بعشق محمدؐ محرم گر کفر این بود بخدا سخت کافر
هر تار و پود من بسر آید بعشق او از خد تہی و از غم آں دلتاں پر
*Next to God I am inebriated with the love of
Muḥammad^{sa};*

*If this is infidelity, then by God I am a great infidel.
His love has penetrated inside my body so much so,
That I have been freed from everything personal
and totally filled with the passion for that beloved.*



SYSTEM OF TRANSLITERATION

Please note that according to our system of counting Quranic verses, the verse *Bismillāhir-Raḥmānir-Raḥīm* (In the name of Allāh, the Most Gracious, Ever Merciful) is counted as the first verse of the chapter which it precedes. Some publishers of the Holy Quran, however, begin counting following *Bismillāhir-Raḥmānir-Raḥīm*. Should the reader not find the relevant verse under the number mentioned in this book, he or she is advised to deduct 1 from the number. For example, if this book quotes Ch. 35: *Fāṭir*: 25, then some copies of the Holy Quran will list the same verse under Ch. 35: *Fāṭir*: 24.

The name of Muḥammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the prayer (ﷺ) *Ṣallallāhu ‘Alaihi Wa ‘Ālihī Wasallam* (may peace and blessings of Allāh be upon him and his progeny). The names of other Prophets^{as} and messengers are followed by the symbol ^{as}, an abbreviation for (ﷺ) *‘Alaihissalām/‘Alaahimussalām* (on whom be peace). The actual prayers have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the

Promised Messiah^{as}. It stands for (رَضِيَ اللهُ عَنْهُ/رَضِيَ اللهُ عَنْهَا/رَضِيَ اللهُ عَنْهُمْ) *Raḍīyallāhu 'anhu/'anhā/'anhum* (may Allāh be pleased with him/with her/with them). ^{rb} stands for (رَحِمَ اللهُ عَلَيْهِ) *Raḥimahullāhu Ta'ālā* (may Allāh's blessing be on him). ^{aa} stands for (يَا أَيُّهَا اللهُمَّ) *Ayyadahullāhu Ta'ālā* (may Allāh, the Almighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society:

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in 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.
- ئ ' , a sort of catch in the voice.

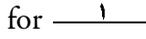
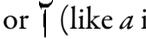
Short vowels are represented by:

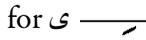
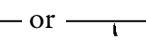
a for  (like *u* in *bud*)

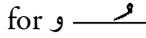
i for  (like *i* in *bid*)

u for  (like *oo* in *wood*)

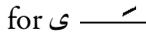
Long vowels by:

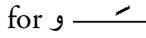
ā for  or  (like *a* in *father*);

ī for  or  (like *ee* in *deep*);

ū for  (like *oo* in *root*);

Other:

ai for  (like *i* in *site*);⁸

au for  (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 words *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong. Thus  is transliterated as *kei*. For the nasal sound of *n* we have used the symbol *ñ*. Thus the Urdu word  is transliterated as *meiñ*.⁹

⁸ In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

⁹ These transliterations are not included in the system of transliteration by The Royal Asiatic Society.

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

We have not transliterated most of the foreign words which have become part of English language, e.g., Islam, Mahdi, Quran¹⁰, Hijra, Ramadan, , ulama, umma, sunna, etc.

Curved commas are used in the system of transliteration, ' for ξ, ' for ε. Commas as punctuation marks are used according to the normal usage. Similarly, normal usage is followed for the apostrophe.

¹⁰ Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran.

GLOSSARY

Aḥmadiyya Muslim Jamā‘at—The Community of Muslims who have accepted the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Community was established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as} in 1889, and is now under the leadership of his fifth *khalīfab*—Ḥaḍrat Mirzā Masroor Aḥmad (may Allāh be his help). The Community is also known as **Jamā‘at-e-Aḥmadiyya**. A member of the Community is called an **Aḥmadī Muslim** or simply an **Aḥmadī**.

Alḥamdulillah—A phrase from the Holy Quran meaning, all praise belongs to Allāh alone.

Allāh—Allāh is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, translated here as ‘the Exalted’, when saying His Holy name.

Burūz—Spiritual reappearance. Refers to the spiritual second advent of the Holy Prophet Muḥammad^{sa} in the person of Ḥaḍrat Mirzā Ghulām Aḥmad^{as}.

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

Holy Prophet^{sa}—A term used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad, may peace and blessings of Allāh be upon him.

Holy Quran—The Book sent by Allāh for the guidance of mankind. It was revealed word by word to the Holy Prophet Muḥammad^{sa} over a period of twenty-three years.

Imām Mahdī—The title given to the Promised Reformer by the Holy Prophet Muḥammad^{sa}; lit. Guided Leader.

Muḥammad—Proper name of the Holy Prophet^{sa} of Islam.

The Promised Messiah—This term refers to the Founder of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian. He claimed that he had been sent by Allāh in accordance with the prophecies of the Holy Prophet^{sa} about the coming of *al-Imām al-Mahdī* (the Guided Leader) and Messiah.

Sunnah—Practice of the Holy Prophet Muḥammad^{sa} of Islam.

Sūrah—A term in Arabic referring to a chapter of the Holy Quran.

Zill—Zill means a reflection. The title of *Zillī Nabī*, given to the Promised Messiah^{as}, means that he reflected the prophethood of the Holy Prophet Muḥammad^{sa} and had no independent status.

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