

A Rejoinder to the False Accusations against Ahmadiyya Beliefs

PART ONE

by MAULANA DOST MUHAMMAD SHAHID

The Distinctive Characteristics of THE TRUE SERVANTS OF GOD

Why is this world divided into two distinct camps?

The sign of the righteous servants of God is that their faith is based on very sound and rational grounds. The true faith is only that which is founded on true insight and which should be accepted with, so to say, one's eyes and ears fully open. That is why God Almighty says:

And those who, when they are reminded of the Signs of their Lord, not deaf and blind thereat (25:74).

Moreover, we learn from R-3 of the Chapter 'Mominoon' that heavenly Reformers and those who are commissioned by God Almighty are also from among those who could be called the 'Signs of Allah'. Therefore, it becomes the bounden duty of those who accept them that they should acquire a deep and exhaustive knowledge of the true teachings of their faith. This inculcates steadiness in belief as also the attainment of the blessings of Allah.

THE SERVANTS OF GOD. The world-wide Ahmadiyya Community are, therefore, morally bound to uphold and maintain the traditions and teachings of the true servants of God till the end of time. For it is the Ahmadiyya Movement alone which could appreciably claim a purely religious and ethical background at present time. Its lofty ideals are such as surpass all conceivable heights and its doctrines as substrative and deep as the oceans.

The safest and the most realistic way of confirming the integrity of Ahmadiyyat could only be that which has been described by the Holy Prophet, peace be on him. He has pointed out to us that: Knowledge is a treasure-house and its key element is inquisitiveness.

The True Background of Anti Ahmadiyya Criticisms

The Holy Founder of the Ahmadiyya Movement, the Promised Messiah and Mahdi, has said:

‘This humble servant of God has been sent to mankind simply for the purpose of informing them that the only true religion in this world is the one revealed by the Quran and that the gate-way of salvation is the message: There is no God but Allah and Muhammad is the Messenger of Allah.’

(*Hujjatul Islam*, pp.12–13)

According to the Holy Quran the doctrine of Trinity poses the greatest threat to the Unity of God and the apostleship of Muhammad. Says the Holy Quran: *The heavens might well-nigh burst thereat and the earth cleave asunder and the mountains fall down in pieces, because they ascribe a son to the Gracious One* (19:91–92).

In the light of the above, the Holy Founder of the Ahmadiyya Movement had launched a life-long crusade against this false belief. He says:

‘We believe India is a war-zone. This is because the Christians have waged here a most dangerous warfare against Islam. They have come out in the battlefield with the spears of their pens and the cannons of their false beliefs. We must also, therefore, have to come out against them with the weapons of the pen and nothing else but the pen. Such monstrous attacks are being made against the Holy Prophet (peace be on him) which tear our hearts and are beyond endurance.’

As a matter of fact the real powers that were working behind this despicable scheme were the British and other Christian Powers who had been working long before the advent of the Promised Messiah.

A number of Christians such as ImadudDin, Ranklin, RamChandar and Rodgers had published most baleful, venomous

and agonising literature against Islam and which had been distributed throughout the length and breadth of the sub-continent and which acted like gunpowder. This caused many a weak Muslim to be completely shaken. Consequently, they surrendered themselves to their Christian victors.

With this conquest the Christian missionaries were so puffed up that Rev. John Henry Barrows went throughout the length and breadth of the whole of Christendom giving lectures and enlisting help in the cause of Christianity.

In one of these lectures he even boasted that the time was fast approaching when the whole world shall witness the cross being raised on the Ka'aba and at Medina.

In order to achieve this golden goal the Christians adopted all sorts of measures and spread a network of Missions throughout the world in order to oppose Islam and the Holy Prophet Muhammad (peace be on him).

We give here only three quotations out of the immense amount of literature that had been published against Islam and the Holy Quran all over the world. From this it would be very easy to judge the force of hatred that the Western Clergy held against Islam.

1. Steer clear of the Quran and hold fast to the Holy Bible which alone shows the straight path to salvation.

*(The Quran, p.12, published by the
Christian Literature Society, Ludhiana, 1900)*

2. Muhammad never manifested any miracles but the Messiah manifested wonderful Signs—the one who granted sight to the blind and gave life to the dead. It is he who can save you from the ill consequences of sin.

Muhammad ultimately died and his body became mere dust. But Christ atoned for your sins and then he rose from the dead and is living for ever for the salvation of all those who believe in him. If Muhammad intercedes for you, it would be of no avail. How could a sinner help another sinner? Would a judge listen to the recommendation of a thief in favour of another thief?

*(Messiah or Muhammad, pp.12–13,
publisher, The Christian Literature Society, Ludhiana, 1900)*

3. The Messiah is the Final Emissary of Abraham's dispensation and is the true and final heir apparent of Abraham's ministry.

(*Alfurqan*, Part III, p.84,
by Padre Ghulam Maseeh, Pastor city Church)

Statements like the above were totally unpalatable for the Promised Messiah and he has described his unhappy state of mind in the following words:

'This fact that there are more than four hundred million people in this world who believe that Jesus, peace be on him, is actually Divine is causing me such great distress as I have never experienced in my life before. If it had been possible for one to die because of the distress of sorrow, I would certainly have died quite a while back . . . For the last so many years I have been soliciting in my daily prayers to my God Almighty to grant these unfortunate people the true insight so that they may believe and accept His True Unity and acknowledge His True Messenger.

(*Tableegh-i-Risalat*, Vol. 7, pp.71-72)

The Promised Messiah said further: 'The real need for the coming of the Promised Messiah, as has been stated in the Traditions, is that he shall uproot the love of the cross from the hearts from its very foundations . . . The uprooting of the love of the cross shall be truly exemplary and most effective.' (*Kitabul Bariyya*, footnotes, pp.262-3)

The Promised Messiah, therefore, challenged the worshippers of the cross and refuted their beliefs in such a splendid manner that a great many people had had to admire his timely effort and in this connection Maulana AbulKalam Azad wrote:

'Christianity was, because of its political ascendancy, flourishing greatly as if it was the life and soul of mankind. This aspect had been shattered into smithereens and the glamour and the splendour of the Christian is now disappearing like smoke.'

(*Akhbar Vakil*, Amritsar, June 1908)

In the same way, Maulana Noor Muhammad Naqshbandi, Chishti, the proprietor *Asha-ul-Mataabew* of Delhi, also wrote about the Promised Messiah and confirmed that the Christian priests of India and Europe had suffered a crushing defeat.

The Christian priests, having found themselves in deep water, had no recourse but to join forces with Muslim Mullahs to confront the true Champion of Islam.

The Christian clergy beguiled the Mullahs by saying that they were the true allies of the Mullahs in standing against the one who claimed to be the Promised Messiah and that they also, along with the Muslims, were awaiting the arrival of the Messiah from the heaven. They must, therefore, collaborate in condemning their joint opponent.

In the year 1907 a well-known Christian priest, Akbah Maseeh by name, wrote a book which he named *Meenaara-tul-Baidha*. On pages 2 and 3 of this book the author wrote:

‘We invite the Muslim divines to a joint campaign against the Ahmadiyya Movement.’

The Christians paid great tribute to those Muslims from whose books they borrowed a lot of anti-Ahmadiyya material.

The proof of this pact can easily be found in the book *Takhsees*, written by Mr Samuel Ahmad. Padre K. L. Nasir has also mentioned the same thing in his book *Haqeeqat-i-Mirza*. In the ‘Foreword’ of this book we read:

‘I dedicate this book in the name of the following Muslim divines who have rendered invaluable service to the Muslims as well as the Christians of India and Pakistan. This is a service which cannot be overlooked.’

The writer has then listed the names of the divines and among them are mentioned Maulana SanaUllah of Amritsar, Professor Ilyas Barni and Maulana Muhammad Ibrahim of Sialkot.

This move of the Christian High Command has resulted in the fact that along with the Mullahs of the Ahrar Party, the Christians also become very bold in openly attacking the Ahmadiyya Community and now they declare publicly that:

- (a) Jesus was he who was the source of the creation of all the Messengers of Allah. (*Maseeh ki shaan*, pp.19–33, by F. M. NajmudDeen, Akhuwwat-i-Anderyassiyya, Punjab, April 1980)

- (b) He (Jesus) alone is the Saviour of the sinners and like the Father, reigns in the Heaven—the only son who resides in heaven. (*Azli-Mahbub-i-Khuda*, pp.9–16, by Padre A. Barkat Khan, Member, Basharati Committee, Sialkot, 1980)
- (c) In short, thou—O Jesus—art the one who deserves true homage and obeisance.

Another factor has also come to light that now the Christians are also in alliance with the Zionists. In fact, the former are now working as the agents of the latter. (*Islam ke khilaf khufia Saihooni Saazish*, p.38, Dr Muhammad MohyudDeen, Advocate High Court, President, Mo'tamar-i-Aalami Islami, Sargodha, May 1984)

Matters have reached to such a lamentable state that a so-called Islamic Educational Institution has invited the Christians to work hand in hand with them against the Ahmadiyya Movement. Only recently they had published a pamphlet under the heading *Lamha-i-Fikriyyah—A Moment to Ponder*. In this publication the so-called Muslim institutions have invited their Christian 'brethren' and have said: 'You believe in Jesus to be the son of God, come and join us in this holy war against the Ahmadis.' (*Madrisa Jaamiah Hanfiyyah Ta'limul Islam*, Jam'e Mosque Gumbad Wali Jehlum City)

In this connection the Holy Quran commands: *O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people* (5:52).

Another 'religious' institution—The Suhail Academy—has also shown their true colour recently by publishing a book entitled *Muhammad*, by an orientalist called Martin Lings. On pages 212–213 of this book the author has blatantly accused the Holy Prophet, the Crown of all the Messengers and the intercessor of the sinful. The author states that on the occasion of the fall of Mecca, the Holy Prophet destroyed many idols, but he did not touch idols of Mary and Jesus and left them there to be worshipped by one and all. (May God protect us from all such trash. Inna Lillahi wa inna ilaihi raje'oon.)

The above-mentioned book was declared to be the prize-winning book and the best English book of the year and was awarded the prize of five thousand rupees.

Now Professor Rafi Ullah Shahab has moved that the said book be banned as was mentioned by the *Daily Jang* of 3rd November, 1984.

Another instance more appalling and heart-rending is that a Christian newspaper *Prospector*, in its issue of October 1958, while writing about the partition of India in the year 1947, said that the total population of the Christians in Pakistan was only 80,000. But the people of Pakistan were astounded to learn from the *Daily Aman* of 29th September 1974 that the number of Christians in Pakistan has now passed the figure of six million. The said paper had warned the Muslims of Pakistan that if due attention was not paid to this important matter and if proper steps were not taken against the Qadiani minority and the rights of the six million Christians of Pakistan were not properly looked after, it is feared that declaring the Qadianis as a minority section, a time is bound to come when the solidarity of Pakistan might be jeopardised and it may not remain a Muslim majority country. (The *Daily Aman*, Karachi, dated 29th September, 1974, p.4; ref. *Daam-i-Tathleeth*, p.6 by Saeed bin Waheed Alig, B.S., Karachi)

This Christian leader has also appealed to all the Christian Governments to ban at once all the Ahmadiyya literature in their own countries. (The *Daily Aman*, Karachi, dated 29th September, 1974; ref. *Daam-i-Tathleeth*, p.6)

This combined front against the Ahmadis has given birth to a number of allegations and criticisms against the Ahmadiyya way of thought and the echo of which is now being heard in all corners of the world.

How befittingly the famous poet 'Akbar' has expressed this lamentable situation. He says:

Our adversaries have gone to the Police Station to report
That Akbar, even in times like these, remembers Allah!

This strong combined movement has given birth to a great number of protests and criticisms against the Ahmadiyya Community all over the world.

A well-known Syrian scholar of great repute, Dr Mustafa Sabae, while writing about the Christian orientalists in his book *Al-Mustashriqoon Wal-Islam*, says:

'Their basic aim is to ridicule Islam with the arrows of objections and criticisms and they would love to disfigure the beauty par excellence of Islam by distorting its pure and excellent teachings and by misrepresenting its ideals and facts, so that the simple-minded ignorant Muslims, who do not even have the most elementary knowledge of their faith, could be easily beguiled and misled because of the hypocrisy of these pseudo religious experts.' (*Islam and the Orientalists*, pp.31-32. *Idara Islamiyat*, Anarkali, Lahore, p.190)

It is most amazing that the very same tactics are being used against the Ahmadiyya Movement by the Mullahs and their Christian allies.

The next part of this article will contain InshaAllah the answers to some of the very ridiculous charges that are so very often being brought against the Ahmadiyya Movement. We pray to our Gracious God Almighty to grant us His help in this our humble effort. Being totally deficient and ill-equipped, we approach Thee!

Give us Thy succour as Thou didst to Moses.

Ameen.

(to be continued)

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A Rejoinder to the Mullahs for Allegations against Ahmadiyya Beliefs

PART TWO

by MAULANA DOST MOHAMMAD SHAHID

(The first part of this article appeared in the March 1986 issue of this magazine— Editor)

Allegation No. 1

The Founder of the Ahmadiyya Movement had greatly disparaged Jesus son of Mary.

The Answer

The above allegation is totally baseless. It has been concocted merely to gain the good graces of the Christian world. The Promised Messiah has himself said in this connection:

‘God Almighty has, along with many other duties, commissioned us to try to convince the whole world that Jesus son of Mary was a true and righteous Prophet of God and the world must believe in him as such. We have, indeed, never used any deprecatory language about him’ (*Ayyaamus Sulh*, title, p.2).

But he has certainly not refrained from finding fault with the mythical Jesus as has been presented to us by the Christians. This he has explained himself and says:

‘We did not wish to have to do anything with the Jesus of the Christians and the false picture that they present of their “Christ”. But they have chosen to utter unwarranted language against the most sacred person of our beloved master the Holy Prophet. We have, therefore, been forced to unveil a few facts about the so-called “Jesus” whom they worship’ (*Zameema Anjaami Aatham*, footnote, pp.6-9).

In the footnote on p.19 of the book *Targheeb-ul-Momineen*, the Promised Messiah wrote:

‘We were not at all interested in the Christ of the Christians and his supposed exploits. But the priests, for no rhyme or reason, have ridiculed and reviled our beloved master the Holy Prophet. Their obnoxious behaviour has forced us to pay them in their own coin and let them know some truths about their mythical Jesus’ (*Zameema Anjaam-i-Atham*, footnote, pp.8-9).

‘We have written all this in retaliation to their own way of writing, otherwise, personally we hold him in very high esteem and fully believe that he was one of the beloved Prophets of God.’

Everyone who loves the Holy Prophet would call such writings as retaliatory in nature and only a sort of counter-measure. This is why Hazrat Maulvi Al-i-Hassan; Hazrat Shah Abdul Aziz of Delhi; Hazrat Maulana Rahmatullah Qarshi Uthmani of Kerala and Delhi; Hazrat Maulana Muhammad Quasim of Nauta, Founder of the Theological College at Deoband and the famous debater Hazrat Hafiz Wali Ullah of Lahore had declared this type of contest to be quite lawful and necessary. That was why the Founder of the Ahmadiyya Movement was considered to be a fit heir to the Holy Prophet and the greatest Muslim writer of the present age.

2nd Allegation

‘It has been fully established through the Traditions of the Holy Prophet Muhammad that Jesus son of Mary shall not descend in the capacity of a prophet nor shall he be honoured with the Divine revelation’ (Mubahitha Deeni with Tukmilah Hazrat Haafiz Waliullah and Padre 'ImadudDin's debate at Amritsar dated 4th March 1887; Mustafaaee Press).

The Answer

This objection has three different aspects.

1. The religious denomination of a people changes only with the appearance of a new Law-bearing Prophet. If the names changed after the coming of every Prophet, there would have been 124,000 different denominations.

A number of Prophets have been mentioned in the Holy Quran from Abraham to Shu'aib and none of these was a Law-bearing Prophet. But Moses was, indeed, a Law-bearing Prophet and he started a new dispensation, but his own brother Haroon was also a Prophet. But he was not the Founder of any new denomination. He only assisted his brother in preaching the Law revealed to Moses. A great number of Prophets came after Haroon, but none of them started any dispensation of their own. They all followed the Torah and judged according to the Law of Moses. The Muslim historian Ali bin BurhanudDin AlHalbi has said that there were 1,000 Prophets between Moses and Jesus (*AlSeeratul Jaleela*, Vol. I, p.40).

2. A very renowned commentator of the Traditions, Hazrat Imam Ali-al-Qaari, has stated that the verse KHATAM-AN-NABIYYEEN only means that no Law-bearing Prophet shall ever come after the Holy Prophet. No one shall abrogate the Quranic Law, nor could any Prophet appear from outside the Ummah (*Mauzoo' aati Kabeer*, pp.58-59; Mujtabae Press 1315 A.H.).

Hazrat Sheikh-ul-Islam, Ibn-i-Timiah has stated:

'Islam is the religion of the earliest period as well as the Latter Days and also is the religion of all the Prophets and Messengers of God in the past.'

This, indeed, is a fact as clear as daylight that the Founder of the Ahmadiyya Community had never claimed to be a Prophet from outside the Ummah. He only claimed to be a Prophet from within. In this context he says: 'There is now for the whole of mankind, no other Book to follow than the Holy Quran and for the progeny of Adam MUHAMMAD is the Messenger of Allah and Intercessor (W.A.S.).'

The following Persian verse of the Promised Messiah is, indeed, self-explanatory: Even a single step outside the Quran will be total disobedience to Allah and cause of spiritual ruination.

As regards the Holy Prophet, the Promised Messiah says:

Obeying every command of the Holy Prophet is the aim of my life; Whatever he said or did, forms the essence of my faith.

(*Siraaj-i-Munee*, p.4)

If despite all this the Promised Messiah is accused of being the Founder of a new faith, then according to the teachings of the Mullahs a true Muslim is the one who holds views contrary to the Founder of the Ahmadiyya Movement as well as the Holy Quran and the Traditions of the Holy Prophet (W.A.S.).

The Promised Messiah draws the attention of all sensible people and says:

O, our Muslim friends; spare a glance of sympathy,
For the sake of Muhammad, the Chosen One, the Best of the
Creation, if for nothing else.

3. There is a Tradition of the Holy Prophet which says that he who digresses from the Community even to the length of the palm of a man's hand, he disowns Islam.

Hazrat Imam Ahmad bin Hambal has included the following in his collection known as 'Musnid', 'Someone enquired the Holy Prophet: Even if the digressor said his daily prayers and kept fast?'

He replied: Yes, even so. But continue to call him by the name that God has chosen for you.'

All the writings of the Promised Messiah are a true reflection of the above command of the Holy Prophet. In all his books he called the pseudo Muslims—his opponents—by the name of Muslims. This was because God Almighty had Himself commanded him to the same effect:

1. To bring back (revert) the pseudo Muslims to become true Muslims.
2. O my God! do please reform the Ummah of Muhammad.
3. Gather all the Muslims all over the world back to the only true faith.

The enemies of the Promised Messiah banded together in order to hang him on the scaffold and branded him an apostate.

'They all have branded me a Kafir, an apostate and the Dajjal:
Alas! what epithets have they coined for me—the greatest
friend and helper for the Ummah.

By thy countenance, O my beloved Ahmad,
We bear gladly all these sufferings for the sake of thy love.

3rd Allegation

The Creed of the Ahmadis is 'There is no God but Allah and Ahmad is the Messenger of Allah' (Announcement published by the Majlis Tahaffuz-i-Nabuwwat).

The Ahmadis, whenever they utter 'Muhammad is the Messenger of Allah' they always mean the 'Mirza Sahib' (*The Daily Jang*, Lahore, 9.11.1984, col.4).

Another accusation against the Ahmadis is that they have added the words: 'No doubt the Promised Messiah is Thy servant' (*Bilal Zubairi*, Publisher 'Adabi Academy', Jhang Cantt, August 1973).

The Answer

Leaving alone their uncouth and queer criticism—strange and fantastic as it is—the question is that if the Ahmadiyya Kalima is different and corrupted, then why should these zealots bother to wipe it out?

So also is fantastic their accusation that the word 'Muhammad' in the 'Kalima' stands for Hazrat Mirza Sahib. It is a vile concoction of their brain which does not serve any purpose other than injuring the feelings of the Ahmadis.

On the contrary the Promised Messiah has said:

'All the Prophets that were commissioned by God Almighty were commanded to proclaim on the earth that there was no God but Allah.'

Remember that the most notable person who succeeded in proving that all the other gods were false and possessed no power at all; and that it is Allah alone Who stands supreme over everything, was none other than the Holy Prophet himself. This verity was revealed to him by God and was thus given the incontrovertible proof that there is no God but Allah and Muhammad is His Servant and His Messenger.

It was the Holy Prophet Muhammad who proved that God Almighty did exist with all His powers and glory; and it was he alone who established the truth for all time to come that:

‘There is no God but Allah and Muhammad is indeed His servant and His Messenger’ (*Jesus in India*, p.58).

The Kalima is deeply engraved in the heart of each and every Ahmadi all over the world. Every Ahmadi, be he in Arabia or in Iran or in the East or the West, would very gladly be cut into pieces, but he will not suffer the Kalima to be slighted and insulted. Nor will he ever believe in other man-made Kalimas.

4th Allegation

The Mullahs state:

Mirza Sahib has declared Qadian to be as sanctified as the Aqsa Mosque (*The Daily Jang* of 7th November 1984, p.4).

Mirza Sahib sent his disciple, Sahibzada Abdul Latif, to Qadian to perform the Hajj and he also claimed for himself to be equal in rank to the Holy Prophet. He further claimed that three hundred thousand verses had been revealed to him, among which were fifty thousand that dealt with the methods and means to obtain wealth (*The Daily Jang*, 7th November 1984).

The Answer

In the Chapter 'Al-Maida of the Holy Quran, it is mentioned: 'And let the enmity of a people, that they hindered you from the sacred Mosque, incite you to transgress' (5:3).

What is least required under the above command is, that when someone starts writing against or criticising other schools of thought, it should be incumbent upon him that he must first study their basic literature with an open mind.

So far as criticising the Ahmadis is concerned, most of their adversaries find safety in taking shelter behind the book *Qadiani Mazhab* by Professor Ilyas Barni.

The honest opinion about this book of the eminent and notable critic of the sub-continent is not at all quite complimentary. One of them says: 'So far as the question of the life and teachings of the Founder of this Movement is concerned, this book may be considered a masterpiece in putting up a screen to hide all facts and truths. Other than this this book serves no purpose at all' (*Mulahazat Niaz Fatehpuri*, p.60).

Malik Muhammad Ja'far Khan, the author of the book *The Ahmadiyya Tahreek*, says:

'I was extremely disappointed after reading Professor Ilyas Barni's book *Qadiani Mazhab* which had been recommended to me by a number of people. Moreover this fact was an added attraction that the author was not a bigoted Mulla but a Professor of Economics in a proper college and had the reputation of being a person of fastidious nature. I, therefore, expected that his attitude would be quite different from the common Mullahs and that his approach would be very sound and reasonable. But the study of his book proved that all my expectations were unfounded. The most distinctive feature of this book is that the author had subscribed very little of his own.

'This statement of the author is certainly true to some extent. But the learned Professor, despite the assertion that he had added nothing much of his own, he has added some headings and the sub-headings of some paragraphs which are masterpieces of depraved and wicked interpolations intended to injure the feelings of the opposite party.

'In short, the book has not served any useful purpose nor does it seem to have been written for any noble object.

'This book does not tell what are the basic differences and what should be the logical approach for assessing the truth. Nor does it suggest how one could arrive at a sane and clear conclusion' (*Ahmadiyya Tahreek*, pp.13-14; Publishers Sindh Sagar Academy, Lahore, 1958).

It must be understood that the main features of all the objections mentioned above and many more which shall appear a little later, have been based on Ilyas Barni's book, the sole aim of which is nothing but to hide the facts through every kind of subterfuge.

The world has, indeed, witnessed so many blatant lies that if those had been placed on Mount Everest, the whole mountain would have certainly sunk to the ground with their weight. The most conspicuous among these lies are those that have been circulated against the Promised Messiah whom no man could surpass in the intensity of love and affection of the Holy Prophet.

What a preposterous accusation is this that the Promised Messiah has declared Qadian sanctified and holier than Mecca. This is a most blatant lie and a shameless falsehood the like of which would not be found anywhere else.

The books of the Promised Messiah are filled with the love of his master and of Mecca his birthplace; the holiest of the holy—Ka'aba, the first ever House of Allah. As, for example, he has written:

The sun of guidance rose from Mecca
And the fountain of grace and generosity burst out from Hira.
The rays of the sun only resemble his brilliance in some ways.
Whenever I ponder over the dazzling light of this sun of
guidance, tears flow from my eyes in abundance.

There is no doubt that in one of his verses he has also called Qadian by the name 'Arz-i-Haram'. But that was because of the gathering place of a very large number of visitors who came to Qadian. But those who are versed in poetry and can appreciate its beauties are fully aware of the fact that the word 'Haram' in the Arabic language, as well as in Urdu, is often used for places and things that are considered holy and blessed.

A Persian poetic stanza, inscribed on the entrance gate of the mausoleum of Hazrat Data Ganj Bakhsh at Lahore and compiled by Dr Iqbal, says:

The year of the foundation of this sanctified place
Sought from Gabriel and not from any other invisible source;
Focus thy sight on the 'Aqsa Mosque' and pronounce that
God has really and truly sanctified it.

It was Dr Iqbal who had said:

The home town of Gautam Budha is now the Haram of Japan,
It also is the 'Minor Jerusalem' of the lovers of Jesus.

According to the Promised Messiah the Ka'aba and Mecca are the most sanctified places on the face of the earth.

Hazrat Khalifatul Masih I, Hazrat Khalifatul Masih II and a great many other Ahmadis have been on pilgrimage to this sacred place.

The booklet *Twenty-three Aims of the House of Allah*, published by Hazrat Khalifatul Masih III, is a masterpiece in explaining this allegation against the Ahmadiyya Community. Therefore, the allegation that Sahibzada Abdul Latif was advised to go to Qadian to perform the Hajj pilgrimage is a blatant lie concocted by the Mullahs.

But this also is a fact that some of the Sufis maintain that a visit to a truly pious person could be likened to performing the Hajj pilgrimage. As, for instance, the 43rd chapter of the book *Al-Fath Rabbani*, the most revered saint Hazrat Sayyad Abdul Qadir Jilani has said: 'O, you ignorant one! you should start your pilgrimage by coming to me before you go to the Ka'aba for Hajj. Because I am the gate to the Ka'aba. Come, therefore, to me first.'

Similarly, Hazrat Abul Hassan has said that the merit of visiting a truly pious saint is, without doubt, more than completing one hundred pilgrimages (*Zaheer-ul-Asfiya*, Urdu translation; *Tazkeratul Auliya*, p.504; Publishers Haji Chiraghdin Sirajdeen, Booksellers, Kashmiri Bazar, Lahore, 1917).

On page 338 of the famous book *Tazkeratul Auliya* it is mentioned that once there lived a Sayyad who was known as 'Nasiri. Once he made up his mind to go to the Ka'aba for the Hajj. While he was travelling he reached the city of Baghdad where he met Hazrat Junaid seeking from him the way to Allah. Hazrat Junaid said: 'Your own heart is the abode of God. Do not let anything else enter it.'

A certain revered and respected Sufi went to see Hazrat Abu Hazim of Mecca. He had also gone there with the intention of performing the pilgrimage. When he arrived at the house of the saint, he was told that the said saint was sleeping. So he waited. A little later the saint sent for him and told him that he had seen the Holy Prophet in a vision. He had been directed to convey this message to the visitor: Go back and look after your mother. This would be better than Hajj.

Consequently the man, instead of performing the Hajj, returned home.

The Holy Prophet had said that he who came to the aid of a needy Muslim shall gain the merit of performing a Hajj (*Jaame-al-Sagheer lil-Sayooti*, Vol. 2, p.178).

Now we come to the objection regarding the supposed claim of three hundred thousand revelations out of which fifty thousand deal with the methods of gaining wealth.

This accusation is another blatant lie of the perverted Mullahs. No such writing of this kind exists in any of the books of the Promised Messiah.

These dishonest Mullahs might have concocted the above charge on the basis of a writing on page 333 of his famous book *Haqeeqatul Wahi* wherein he says:

‘Very often God informs me beforehand about some cash or some presents which are sent to me by my followers or others. He tells me either through His revelation or through a vision. Such Signs, if counted, would be more than fifty thousand.’

This statement could not possibly become a target of objection by any sensible person. Because this is a practical proof of the fulfilment of the promise of God that HE has given in the Holy Quran. The above statement of the Promised Messiah is the practical proof of the fact that God Almighty does provide for His servants from sources they do not know.

We would further like to add that it does not behove those who criticise the Promised Messiah and believe that Jesus was granted the miracle under which he could tell the people what they had eaten in their homes and what they shall be eating the next day and also what they should keep in store for future use.

5th Allegation

The Sharia has specially reserved the use of the word ‘Prophet’ and ‘Messenger’ only for those who had been raised by God Himself. It is, therefore, not lawful to use this word even in its literal sense. As a rule when a conventional meaning is given to a certain word then its literal meaning ceases to operate.

The Answer

This is a very important matter as it affects basic religious tenets. I shall, therefore, not only confine myself to a mere rejoinder but shall make a little research also.

It would be appropriate if we first sought the religious literature that has accumulated within the last fourteen centuries. Then we shall leave the matter for the readers to form their own conclusion.

O my brethren! we have no hatred or rancour in our hearts. But we must also give a humble advice; love and we always love those who are pure of hearts.

Prophet

1. In respect of his son Ibrahim, the Holy Prophet declared: 'By God he is a Prophet and the son of a Prophet.'
He made the above statement full three years after the verse Khatam-am-Nabiyyeen had been revealed (*Al-Fatawa Al-Hadihiyya*, p.176, Khatamatul Fuqaha WalMuhadditheen, Al-Sheikh Ahmad Shahab-ud-Din bin Hajar-al-Haithami of Mecca died 974 AH).
2. It is stated that the Imamia Commentary known as 'Qummi' wherein we find: He (Hazrat Imam Jaffer Saadiq) is the Prophet for the people of Kufa.
3. On page 331 of *Iqtibasul Anwar*, Hazrat Sabiri says that 'Chishti' is the Prophet for India.
4. Hazrat Shah Fareed Shakarganj has stated, 'I am the heir, I am Ali, I am the Prophet.'
5. Hazrat Sheikh Abdul Qadir Jilani has said:
The Prophets had been awarded with the specific rank of Prophethood. But we who are their followers are associated with this title only in an honorary capacity. Such persons may be regarded as saints akin to Prophets in a remote sense.
6. Hazrat Maulana Rum has stated:
'O thou disciple! remember that the true mentor is like the Prophet of his time.'

7. Dr Muhammad Iqbal recited the famous poem of Maulana Hali in the nineteenth Annual Gathering of the Anjumani-i-Himayat-i-Islam, Lahore, held in April 1904. Before starting the said poem of the Maulana, he recited an extemporaneous verse of his own:

Hali's name is very well known everywhere:
His goblet is always full of righteous thinking.
I am as if a Prophet in the realm of poetry;
Hali's verses are coming out of my mouth
as if being revealed.

(*Baqiyaat-i-Iqbal*, p.245. Publishers AAeena-i-Adab,
Chowk Anarkali, Lahore. 2nd edition 1966)

8. One of the books prescribed in the schools of Saudi Arabia with the title *Al-qiratul A'daabiyah*, there is a sentence about Gandhi: Gandhi is a prophet like Confucius or of the like period.
9. Prophet Maudalievo, the Russian scientist.
(The monthly *Kaarvaani Science*, Karachi,
No. 2, Vol. 2, 2nd term 1965)
10. Akhbar 'Al-Kuwait' of 15th October 1970 published an elegy written by the famous Arab poet Nazaar Qayaani at the death of Jamal Abdul Nasir which contains the following:
We have murdered thee . . . O thee, the last of the prophets,
We have murdered thee . . .
(*Risala Chataan*, Lahore, 9th November 1970, p.5,
Aksal Kuwait with translation)
11. Iqbal has been spoken of as the last Messenger.
(The monthly *Paigham*, Karachi, November 1977, p.5,
Aksal Kuwait with translation)
12. We read in the Holy Quran:
And the king said, 'Bring him to me.' But when the *messenger* came to him, he said, 'Go back to thy Lord and ask him . . . (12:151).
Maulana Muhammad Hassan of Deoband has translated the above verse as: 'When reached the man, who was sent to him, he said, 'Go back to your master.'
13. In 1970 a book was published in Bairut, eulogising Col. Gaddafi, President of Libya. The title of this book was *Merila Bayanukum* wherein he has been spoken of as the 'Messenger' of the desert.

From Bairut was also published another book *Muhammad Ali-al-Qaed-i-Azam*. On page 17 of this book, the Qaed-i-Azam has been described as 'The Messenger of Peace and Compromise'. (The above book was written by the calligraphist Shafeeq Naqqash.)

14. King Faisal of Saudi Arabia was described as the 'Messenger' in the '*Al-Mimbar*' of October 1976.
15. Pandit Jawahar Lal Nehru, Prime Minister of India, was officially welcomed with the slogan of 'The Messenger of Peace'.
16. The famous historian Allama Ali bin BurhanudDin Al-Halbi, who died in 1044 AH, writes on page 139 of the third volume of his *Seerat-ul-Halbiyya*:

'The Holy Prophet appointed Hazrat Abdullah bin Hajash as the Commander of the Muslim army and exalted him with the title of Ameerul Momineen. Therefore, the first person who was called "Ameerul Momineen" was Hazrat Abdullah bin Hajash and after him Hazrat Umar was addressed as "Ameerul-Momineen".'

'We learn this uncommon fact from the book *Muqaddama Ibni Khaldoon* that the Arabs, during the lifetime of the Holy Prophet, used to call him the Ameer of Mecca and his Companions used to call Sa'd bin Abi Waqas as "Ameerul Momineen."'

(Urdu translation, p.258.

Publisher Noor Muhammad, Asha-ul-Mataabe)

17. From amongst the earliest collectors of the Traditions and Sayings of the Holy Prophet, Hazrat Imam Malik, Hazrat Sufyan Thori, Hazrat Imam Bukhari, Hazrat Imam Dar Qutni, Hazrat Shaiba bin Hajjaj all were called Ameerul Momineen of the Traditions. From amongst the grammarians, Abu Hayyan of Granada (Spain) is called the Ameerul Momineen of the grammarians.

Hazrat Hassan of Basra was also known as Ameerul Momineen.

(Urdu Daaerah Mu'aarif-i-Islamiyyah)

18. The Umayya and the Abbaside Kings were also spoken of as 'Ameerul Momineen' and according to the Urdu Daaera-i-Muarifi Islamia the title 'Ameerul Momineen' was applicable

only to Sayyadina Hazrat Ali ibn-i-Tazlib. But the Fatamide dynasty, known these days as the Agakhans—the religious leaders of the Shia Ismailia Community were also called by the title of Ameerul Momineen.

19. Maulana Muhammad Jaafar of Thanesar has, in his book *Swaneh-i-Ahmadi*, used the title of Ameerul Momineen several times in respect of Hazrat Sayyad Ahmad of Bareli and Hazrat Sayyad Muhammad Ismail Shaheed of Delhi. The reason for this was that millions of people had taken their oaths of allegiance at their hand and acknowledged them as their beloved leaders and from that date Syed Ismail Shaheed has been known as the Imam and the Ameerul Momineen and his Khalifa.
20. Maulana Hafiz Abdullah of Ghazipur, the renowned Principal of the Theological College at Arra, has used the title of Ameerul Momineen in respect of Maulvi Sayyad Nazeer Hussain Sahib of Delhi and he wrote:
He is the leader of the Ahli-Hadeeth of the modern days.
(*Al-Hayat Ba'dal Mamaat*, p.544,
by Haafiz Abdul Ghaffaar Salfi,
Publisher Maktaba Shu'aib, Hadeeth Manzil, Karachi)
21. Professor SalahudDin Ilyas Barni, MA, LLB, Alig, has, in the very beginning of his book, described His Exalted Highness, the Nizam of Hyderabad, as 'Ameerul Momineen' and he further says: 'In these times of disturbances and belicosity, Hyderabad, of happy origin, has become a safe abode for the love of the Holy Prophet and his glory. And why should it not be so? The "Ameer-ul-Momineen" of this realm is the one who excels everyone in his love for the most beloved Messenger.'

Muslim or Musleman

Says the Holy Quran: It is from Solomon, and it is in the name of Allah, the Gracious, the Merciful; behave not proudly towards me but come to me in submission (27:31–32).

Hazrat Allama Abdullah bin Muhammad of Shiraz, who was a renowned commentator of the Holy Quran, Amwar-ut-Tanzil wa Asztatul Taveel, as well as Hazrat MuslehudDeen Saadi and Hazrat Shah Abdul Qadir of Delhi, have all explained it as 'obedient and submissive'.

From amongst the present day scholars Sayyad Hakeem Masbool Ahmad of Delhi, Maulana Muhammad Hassan Sahib of Deobandi; Maulana Ashraf Ali Thaanavi, all have explained it as 'obedient'.

23. The following incident is mentioned in *Alfazatul Yaumiyya*, part II, about Maulana Ashraf Ali Thanavi:
'A maulvi once stated in his presence: Would a compulsory Prayer be cognisable without the Kalima? To this the Maulana replied: "Whether you recite the Kalima or not, it would be cognisable when one has made up his mind that he is a Muslim—he does become a Muslim whether he recites the Kalima or not.'" (Publishers Kutubkhana Imdaadiyya, Karachi)
24. There is a Saying of the Holy Prophet: He whose hand and tongue do no harm to any Muslim, he is a true Muslim'
(Tirmizi; Nisaaee; Musnid Ahmad bin Hanbal;
Sabeeh ibni Hayyaan with reference to Jaame-as-Sagheer
Lil Sayooti, vol. 2, p.182)
25. Maulana Shabber Ahmad Usmani read out a paper in the Muslim League Conference at Merath: The Muslim League have declared in their Constitution that the word 'Muslim' denotes anyone and everyone who calls himself a Muslim, and recites the 'Kalima of Islam'.

(Presidential Address, pp.15–16)

Once Maulana Ashraf Ali Thaanavi declared at a gathering that the Holy Prophet is reported to have said: Anyone who says his Prayers like we do and faces our Ka'aba, as we do, and eats the meat slaughtered by us; he is, indeed, a Muslim.

By the expression 'who ate meat slaughtered by us' that this is also a sign of a Muslim who eats meat slaughtered by a Muslim. There is a subtle indication in the above expression and that is that there is going to come a time when a Muslim will be recognised only because he eats meat slaughtered by Muslims. If it was not so, there was no need to add anything further after having said, 'Anyone who says his Prayers like we do and faces our Ka'aba, as we do.'

Sayyad Abul A'la Maudoodi has translated the above Hadeeth thus: 'He who said the Prayer as we do and faced the same Ka'aba as we do; and he eats the meat slaughtered by us, he is a Muslim for whom God and His Prophet have given a guarantee.'

Therefore, you must not break the promise that Allah and His Prophet have given.'

(*Dastoori Sifaarishat pas Tanqueedi Nazar*, pp.14-15)

Umm-ul-Momineen

26. It is mentioned in connection with the mother of Hazrat Ghaus-i-Azam that after hearing a praiseworthy speech of her son the Mother-of-the-Faithfuls was highly pleased.

(*Guldasta Kiramat*, an Urdu book written by Hazrat Shaikh Muhammad Saadiq)

27. Hazrat Khwaja Ghulam Fareed of Chaacharan had said about the wife of Hazrat Jamalud Din of Haansi the Khalifa of Hazrat Fareedud Din Shakar Ganj: When Hazrat Qutub Jamaal of Haansi passed away, he held the Mother-of-the Faithfuls in his arms—she was then seven years old—and made her take the oath of allegiance to the Sheikh of his time.

(*Ishaaraat-i-Fareedi*, Vol. 2, p.61)

28. Hazrat Sayyad Muhammad bin Mubarak of Kirmaan has stated in his book *Searul Auliya* that there was a maid servant of Sheikh Jamaalud Din of Haansi whom Hazrat Fareedud-Deen Shakar Ganj used to address as 'Ummul Momineen'.

(P.87 *Siyar-ul-Auliya*, translated by Ghulam Ahmad Biryaaan) Khaleeq Ahmad Nizami, Incharge History Section, Muslim University Aligarh, has also mentioned him on page 164 of his book *Seer-ul-Auliya* that Shaikh JamaaludDeen of Haansi used to call; his maidservant 'Ummul-Momineen', who was very much devoted to prayers and was a saintly person. She took Soofi BurhanudDeen to the Saint Baba Fareed who also treated her with great kindness and affection and conferred upon her the honour of being one of his successors.

At that point Ummul Momineen said in the Hindi language: 'Khoja Burhanud Deen is only a kid.'

(*Mashaekh-i-Chishti*, published by Maktaba Aarifeen: Ruqayya Building, Pakistan Chowk, Karachi)

The Companions

29. In the book *Tazkiratul Auliya*, it is mentioned:

'Ibn-i-Seereen enquired from a "Companion" . . .

(Page 188, compiled by Hazrat Khwaja Fareedud Deen 'Attar-Naashir Manzil Naqshbandia, Kashmiri Bazar, Lahore)

30. Maulana Najmul Hassan of Karrar has, in connection with Hazrat Imam Ja'far Sadiq, written that once a question was asked through one of his 'companions' Hasham bib Hakam.
(*Chaudah Sitaare*, p.256)
31. An article was printed on page 7 of the monthly *Al-Muntazir*, Lahore, the title of which was: The saintly Companions of three Imams.

The Mosque

32. God Almighty has said in the Holy Quran: And all places of worship belong to Allah; so call not on anyone beside Allah (72:19).

It is mentioned in the *Al-Faqeeh* that Amirul Momineen Hazrat Ali used to say that the word 'Masajid' stands for the parts of the human body that are used in 'Sajdah', that is to say, the face, both the palms of the hand, both the knees and feet and toes.

Imam Taqi in the *Tafseer-i-Qummi* as well as in the 'Kaafi', the highly revered Imam Ja'far Saadiq is also reported to have said the same thing. (Footnotes on the Translation of the Holy Quran by Maulana Maulana Sayyad Hakeem Maqbool Ahmad of Delhi, p.686. Publishers Iftikhar Book Depo, Krishan Nagar, Lahore)

Besides the above famous personalities there are many others also belonging to various denominations who state that 'Mosque' here means the various parts of the human body which are used while prostrating in the prayers.

Accordingly, the renowned scholar Hazrat Abdullah bin Umar Al-Shira Al-Baidhavi has made the following comments in connection with the above verse of the Holy Quran:

The word 'Masjid' has been used for the whole wide expanse of the earth as it has been approved by Allah as 'Masjid' for the Holy Prophet and all his followers. This is also stated that by 'Masjid' is meant the Ka'aba—the Masjid-al-Haraam, as it is indeed the most sanctified place on the face of the earth.

The word 'Masjudaat' is used here because it is the plural of 'Masjid'.

33. We find the following comments on the above mentioned verse made by Hazrat Allama Hussain Waaiz, in his *Tafseer-i-Hussaini*:

‘Some have explained that the word “Masjid” here signifies the whole earth which is, indeed, the mosque of the Chief of the Prophets and all the other Prophets who had passed before him. He had said: Indeed the whole surface of the earth has been made my Mosque. (*Tafseer Hussaini*, Vol. 2, p.581 and Bukhari, Muslim, AbuDaood, Tirmidhi, Nisaaee, Ibn-i-Maajah and Darmi)

34. Even the Christian Houses of Worship have been called ‘Masjid’ in the Holy Quran. Accordingly, we find: Those who won their point said, ‘We will, surely, build a Masjid over them’ (18:22).
35. Among the Sayings of the Holy Prophet, we find there is a curse of Allah upon the Jews and the Christians because they turned the sepulchres and mausoleums of their Prophets and Saints as their Houses of Worship. (Bukhari: Egyptian edition, Vol. 3, p.62)
36. Hazrat Ibn-i-Abbas said, ‘The Synagogues are the Mosques of the Jews.’
37. Shaikh Maulana Muhammad Ali Al-’Aqanwi has stated in *Al-Istalahaat-ul-Islamia*, Vol. 3, page 639: ‘In lexicography, ‘Masjid’ is the place where people prostrate. But in the terminology of the learned people ‘Masjid’ is where people prostrate wherever it may be possible. But the word ‘Masjid’ is a proper house built specially for the purpose of prostrating before Allah. But among the Sufis it means the manifestation of Divine magnificence. Sometimes it means the domicile of the Preceptor.

The Azaan

The renowned Lexicographer Hazrat Allama Raaghib of Asphahan has very clearly mentioned in his *Al-Mufridaat-fi-Lughaatul Quran* that according to lexicography the word ‘Azaan’ means to call loudly or announce publicly. And the ‘Muazzin’ is the one who makes such a call loudly; and this is quite true that word ‘Azaan’ and ‘Mu’azzin’ is used in its literal sense and not according to terminology. This shall become quite clear from the following four verses and the translation of Hazrat Shah Abdul Qadir, Allah’s mercy be on him.

- (1) And the inmates of heaven will call out to the inmates of hell: 'We have indeed found what our Lord promised to us to be true. Have you too found what your Lord promised you to be true? They shall say: 'Yes.' Then a proclaimer shall proclaim between them saying, 'The curse of Allah is on the wrong-doers' (7:45).
39. (2) And this is a proclamation from Allah and His Messenger to the people on the day of the greater pilgrimage, that is clear of the idolators . . . (9:3).
40. (3) Then a crier cried: 'O ye men of the caravan you have been guilty of theft (2:71).
41. (4) And proclaim unto mankind the pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track (22:28).

The above-mentioned forty-one pointers should be more than sufficient for the seeker after truth to differentiate between right and wrong and to contemplate how could it be correct to throw the true meanings at their backs as our opponents are doing:

When the truth has been made quite clear and fully manifest;
It behoves the righteous to accept it, as this alone is proper
for the lovers of truth.

(to be continued)

The real victors in Islam are not the conquerors of lands, but they are the people who conquer the hearts of their enemies. This is how the Holy Prophet, peace be on him, saw the victory. Such a victory is achieved not by taking lives, but by giving life to others.

(HAZRAT KHALIFATUL MASIH IV)