

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

Replies to Some Allegations

(11)

Claims of the Promised Messiah^{as}

Mirzā Ṭāhir Aḥmad

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in favour of the Promised Messiah's claim

An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ṛta}
on April 05, 1985
at the Faḍl Mosque, London

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in favour of the Promised Messiah's claim

*An English translation of the Friday sermon delivered in Urdu
by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh 'alaih), on April 5, 1985,
at the Faḍl Mosque, London.*

Translated by: Dr. Nasim Rehmatullah

Revised by: Pir Waheed Ahmad, Arshad Ansari and Mubasher Ahmad

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



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

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

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

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

This response to the White Paper was first published in Urdu in 1985, and the English translation is now being published for the first time. This sermon was delivered on April 5, 1985 at the Faḍl Mosque, London, and deals with the common objections made against the holy Founder of the Aḥmadiyyah Muslim Jamā‘at.

The translation of this Friday sermon was done by Dr. Nasīm Rehmatullāh and revised by Pir Waheed Ahmad, Arshad Ansari and Mubasher Ahmad. The translation team headed by Munawar Ahmed Saeed, under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. Important contributions were made by Abdul-Wahab Mirza, Luqman Tahir Mahmood and several other team members. May Allah bless them all. *Āmīn*.

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

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

- ث *th*, pronounced like *th* in the English word *thing*.
ح *ḥ*, a guttural aspirate, stronger than *h*.
خ *kh*, pronounced like the Scotch *ch* in *loch*.
ذ *dh*, pronounced like the English *th* in *that*.
ص *ṣ*, strongly articulated *s*.
ض *ḍ*, similar to the English *th* in *this*.
ط *ṭ*, strongly articulated palatal *t*.
ظ *ẓ*, strongly articulated *z*.
ع *ʿ*, a strong guttural sound, the pronunciation of which must be learnt by the ear.
غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق *q*, a deep guttural *k* sound.
ء *ʾ*, a sort of catch in the voice.

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

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

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

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

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

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

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

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

Munir-ud-Dīn Shams
Additional Vakīl-ut-Taṣnīf
London, UK, July 2007

About the Author



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

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

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

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

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

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

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

Claims of the Promised Messiah^{as}

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

وَقَالُوا قُلُوبُنَا فِي آجِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي
أَذَانِنَا وَقُرْآنٍ مِّنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ قَاعَمَلٍ
رَاتِنَا عَمَلُونَ ○
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا لَهُ ۗ وَذِكْرُ
لِّلْمُشْرِكِينَ ۝

Ḥuḍūr^{ta} said:

A Few Objections Raised in the So-called White Paper

In these series of Friday sermons, I have been responding to the allegations made in the so-called White Paper

1. And they say: 'Our hearts are under covers *and are protected* against that to which thou callest us, and in our ears there is a deafness, and between us and you there is a veil. So carry on your work; we *too* are working.'

Say, 'I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him *without deviating*; and ask forgiveness of Him.' And woe to the idolaters. (*Hā Mim al-Sajdah*, 41:6–7)

published by the government of Pakistan. For today's sermon as well, I have chosen to respond to a few more allegations. The government of Pakistan alleges:

Mirzā Ṣāhib makes a strange claim saying his spiritual status is higher than the previous Prophets. In support of this, we [the government of Pakistan] present the following from Mirzā Ṣāhib's writings:

The Promised Messiah who God has sent in this *ummah* is far superior to the Messiah of the past. I swear in the Name of the Being in Whose Hands is my life that if the Messiah (Jesus, Son of Mary) would have come in this age, he would not be able to do the work that I can, nor would he be able to show the signs that are appearing through me. (*Ḥaḳīqat-ul-Wahyī*, p. 153)

I have been given the names of all past Prophets. As stated in *Brāhīn-e-Aḥmadiyyah*, God has called me Adam, Noah, Abraham, Isaac, Jacob, Ishmael, Moses, David, Jesus son of Mary, and Muḥammad peace and blessings of Allah be upon him, meaning that I have come in their spirit. For me, it is stated:

جَرِيُّ اللَّهِ فِي خَلْلِ الْأَنْبِيَاءِ.

that is, the 'Champion of God, in the mantle of Prophets'. So, it was necessary that attributes of all the Prophets be found in me. (*Tatimmah Ḥaḳīqat-ul-Wahyī*, p. 84)

No Distinction Between Prophets in Matters of Revelation

Their objection is that the Promised Messiah^{as} claimed he received revelation similar to that of other past Prophets. This objection is part of the same issue, questioning whether or not the Promised Messiah^{as} is a Prophet. To answer this objection, we must examine the following two types of verses in the Holy Qur'an regarding the Prophets. At one point it states:²

... كُلُّ أَمَنٍ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ سَلَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ...

...all of them believe in Allah, and in His angels, and in His Books, and in His Messengers saying, 'We make no distinction between any of His Messengers;'

The Holy Qur'an also states:³

... تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ...

These Messengers have We exalted, some of them above others:

If the Promised Messiah^{as} is a Prophet then the above verses should provide a full response to any objections.

As far as the quality, grandeur, authenticity, and truthfulness of the revelation is concerned, it is the same for all

2. (*al-Baqarah*, 2:286)

3. (*al-Baqarah*, 2:254)

Prophets. Revelation comes from the One God. However, the status of a Prophet is God's choosing. The holy words of God are all magnificent, pure, and wholly true; in this respect, no distinction can be made between them. Though, God still, in His wisdom, exalts some [Prophets] over the others. The question is then how, keeping in view the claims made by the Promised Messiah^{as}, is it appropriate for him to claim superiority over some of the past Prophets?

Men of God who Received Revelation

The Promised Messiah^{as} claims to be the Messiah and the Mahdī. A review of the writings of the pious men of God and reformers in Islam indicate that they emphatically state that the status of the Promised Messiah and Mahdī would be far above the ordinary men in the *ummah*. Some have stated very clearly that he [the Promised Messiah^{as}] would have a higher status than some of the previous Prophets. Indeed, some holy men in Islam, who neither claimed to be the Mahdī nor the Messiah, have made similar—or even greater—claims with regards to their own revelations and exalted stations. Regarding revelation and of superiority [in spiritual station] over others, there are several claims in Islamic history. Let me present two references regarding revelation.

Ḥaḍrat Muḥayyuddīn Ibn-e-‘Arabī, in addition to claiming that he received revelation, also claimed that he experienced spiritual exaltation (*mi‘rāj*) during which the following verse [*sūrah al-Baqarah*, 2:137] was revealed to him:

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا نُنزِلُ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ فَآعْطَا
نَبِيٍّ فِي هَذِهِ الْآيَةِ كُلَّ الْآيَاتِ وَقَرَّبَ عَلَيَّ الْأُمُورَ وَجَعَلَهَا
مِفْتَاحَ كُلِّ عِلْمٍ فَعَلِمْتُ أَنِّي مَجْمُوعٌ مِنْ ذِكْرِي-

Say ye: ‘We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, and Isaac, and Jacob and his children and what was given to Moses, Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them, and to Him we submit ourselves’. (*al-Futūhāt al-Makkiyyah*, vol. 3, p. 350)

He then states:

Thus, God has bestowed upon me all the signs mentioned in this verse, has elevated my spiritual station, and has provided me with the key to all forms of knowledge. From this I understand that I am a blended compound of all the Prophets mentioned in the verse. (*Ibid.*)

Ḥaḍrat Khwājā Mīr Dard Dehlavī, in his book *‘Ilm-ul-Kitāb* [Knowledge of the Book] under the heading ‘Gratitude for the Divine Favours’ records the revelations that he has received, which are comparable to the revelations of previous Prophets. His revelations take the form of Qur’anic verses. One revelation reads:

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاسْتَقِمْ كَمَا أُمِرْتَ -

Do not follow their desires and be steadfast as you are commanded.

Another reads:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ فِي رَمَانَ يُحْكِمُ اللَّهُ بآيَاتِهِ مَا يَشَاءُ -

Do they seek the judgement of the days of ignorance at a time when Allah has ordained to show His signs as He wills.

Yet another reads:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -

If You punish them, they are Your servants; and if You forgive them, You surely are the Mighty, the Wise.

Philosophy of Promised Messiah’s^{as} Claim of Superiority Over Jesus^{as} Son of Mary

As for the claim of the Promised Messiah^{as} that his status is higher than that of Jesus^{as} son of Mary, he himself has explained the rationale behind this claim. Any rational

person, who believes in Islam and in the exalted station of the Holy Prophet^{sa}, cannot object to this claim without losing his faith. The Promised Messiah^{as} says:

It must be remembered that I have been appointed for the reformation of the whole world, because my lord and master the Holy Prophet^{sa} was sent for the whole world. Therefore, I have been granted the qualities and strength needed to bear this burden. We are the inheritors of the Holy Qur'an whose teachings are comprehensive of all excellences, and are universal. Jesus^{as} son of Mary was the inheritor of only the Torah, which contained an imperfect teaching for a specific people. That is why, in the Bible, he had to elaborate those teachings that were hidden and unclear in the Torah. On the other hand, we cannot add anything to the teachings of the Holy Qur'an because its teachings are the most comprehensive and complete. Unlike Torah, it is not in need of any Gospel. (*Ḥaqīqat-ul-Wahyī*, p. 155)

Claims of Being Superior to Other Prophets

Regarding the claims of other holy men, I will mention Ḥaḍrat 'Alī^{ra} who said:

I am the dot of the *Ba*⁴ in Bismillah. I am that aspect of God about which you have been heedless. I am the

4. *Ba* ب is the second letter in the Arabic alphabet. It is written with a dot under it.

pen. I am the divine tablet. I am the throne. I am the seat of the Divine. I am the Seven Heavens. I am all the World. (*Faṣuṣ-ul-Ḥakam*, Muqadma 32 Faṣal 8, by Ashshaikh Da'ūd Bin Maḥmūd al-Qaiṣarī)

Ḥaḍrat Imam Ja'far Ṣādiq^{ra}, the sixth *imam* of the Sh'īah sect, a revered holy man in the *ummah*, and a teacher of Imam Abū Ḥanīfah is reported to have said that the Mahdī will pronounce:

O people, listen to me. If you want to see Abraham and Ishmael, then know that I am Abraham and Ishmael. If you want to see Moses and Joshua, then know that I am Moses and Joshua. If you want to see Jesus and Simon, then know that I am Jesus and Simon. If you want to see Muḥammad (may peace and blessings of Allah be upon him) and *Amīr-ul-Mo'minīn* [Ḥaḍrat Alī], then know that I am Muḥammad (may peace and blessings of Allah be upon him) and *Amīr-ul-Mo'minīn*. If you want to see Ḥassan and Ḥusain, then know that I am Ḥassan and Ḥusain. If you want to see the *imams* from the progeny of Ḥusain, then know that I am all of them. (*Bahār-ul-Anwār*, vol. 13, p. 202)

Claims of Promised Messiah in the Light of the Writings of Various Imams

The government of Pakistan has in a way supported the [Aḥmadiyyah Muslim] Jamā'at by quoting these excerpts

of the writings of the Promised Messiah^{as} for it has not established any new criticisms. The holy men previously quoted already have prophesied that the Promised Messiah^{as} would make these claims. If the Messiah did not make similar claims, he would have to be considered an imposter. The holy men who had made these prophecies would then also have to be considered imposters. You will have to accept the truthfulness of the Promised Messiah^{as} in accordance with the prophecy made by Imam Ja‘far Ṣadīq. Denying the Promised Messiah^{as} because of these claims would be the equivalent of denying the truthfulness and status of Imam Ja‘far Ṣadīq.

The claims do not end there. Imam Khomeini, whom the Shī‘ahs have given a high status, next only in stature to their great *imams*, says in reference to the status of the Shī‘ah *imams*:

Surely, in our religion we have a firm belief that none of the exalted angels, nor any Prophet or Messenger can attain the status of the *imams*. (as quoted in *Khomeini As Seen Through His Writings* by Dr. ‘Abdullāh Moḥammad Al ‘Arīb)

Ḥaḍrat Sheikh ‘Abdul Qādir Jīlānī^{rtā} neither claimed to be the Messiah nor Mahdī, but the ignorant *maulavī* of today cannot grasp the exalted status of holy men in the *ummah* of the Holy Prophet^{sa}. In a book by al-Shaikh Nūrudīn

Abūl Ḥassan ‘Alī Bin Yūsuf on p. 21, it is said by Sheikh ‘Abdul Qadir Jilānī^{rta} that:

There are leaders of men, leaders of Jinn, and leaders of angels; and I am the chief of all of the leaders. Do not compare me with them and do not compare them with me.

Nawāb Şiddīq Ḥassan Khān Şāhib quoting Imam Ibn Sīrīn in his book *Ḥijaj ul Karāmah*, p. 386 says:

In this *ummah* there will be a *khalīfah* with a higher status than Abū Bakr and ‘Umar. He was asked, ‘Would he have a higher status than both of them?’ He said, ‘Yes, and in fact this *khalīfah* may possibly be of a higher status than some Prophets.’ Another source has the words: ‘Abū Bakr and ‘Umar would not be of a higher status than this *khalīfah*.’

Imam Sayūṭī has testified to the authenticity of this saying.

Perfect Reflection of the Holy Prophet^{sa}

The name of Ḥaḍrat Shāh Waliullāh Muhādīth Dehlavī^{rta} is respectfully noted in the booklet [*Qādiānīyyat—A Grave Threat to Islam*], which is published against our Jamā‘at. He has been accepted as an authority on Islam and about issues facing the *ummah* by the publishers of this booklet. Regarding the status of the coming Imam and Promised Messiah, he has said:

The reality [is that] the Promised Messiah is to have the light and image of the Holy Prophet^{sa} in him. Many people think that the Promised Messiah will be an ordinary person from the *ummah*. This is not true. He will be the true embodiment of the name of Holy Prophet^{sa} and his true copy. How can he be compared with an ordinary Muslim. (*al-Khair ul Kathīr*, p. 236–237)

Ḥaḍrat Imam ‘Abdul Razzak Qashānī writes:

The Mahdī of the latter days would be subservient to the laws of Muḥammed^{sa}. However, in reality, in religious knowledge, Prophets and other holy men would be subordinate to him [the Mahdī], because intrinsically this Mahdī is the representation of Muḥammed^{sa}.

The Essence of Spiritual Re-advent

Ḥaḍrat Shāh Waliullāh Muḥaddith Dehlavī^{rta} says:

One form of the real spiritual re-advent is that sometimes the progeny or the followers are included within the same status of a principal person in the same way as the image of the Holy Prophet^{sa} will appear in the advent of the Mahdī. (*Tafhīmāt-e-Ilāhiyya*, vol. 2, p. 198)

A Simple Choice

Having referenced the literature of holy men who possess extraordinary spiritual status—including some who were the reformers of their respective age—there are two ways to decide upon this issue. Either you should issue verdicts of apostasy against these holy men similar to those you issue against the Promised Messiah^{as} and his followers, or you should agree that these holy men had truly estimated and stated the status of the Promised Messiah^{as} as the real Messiah. If you [government of Pakistan] possess any justice and righteousness, you should not only withdraw your objections against the Promised Messiah^{as}, but should sincerely accept him.

On the face of it, it seems impossible that you [government of Pakistan] will have the courage to do so, because you are issuing verdicts of death upon those who have accepted the Promised Messiah^{as}. You have ordained that the houses of the Aḥmadīs be looted, their properties burnt and that all of them; including the women, children, and elderly; should be killed. If this is your belief about the followers of the Promised Messiah^{as}, then similar treatment should be administered to the followers of these holy men and *imams*. Since you lack courage and do not fear God, you are not capable of doing anything except hurling verbal abuse and inciting people to violence.

The fact of the matter is that the Promised Messiah^{as} has claimed everything that these holy men and *imams* said that the Messiah would claim. So this is one way of recognizing his truth, for if he had not made these claims, you should have then been questioning his validity and truthfulness.

Other Objections

Another objection made in the White Paper against the Promised Messiah^{as} is:

As was previously stated, Mirzā Ghulām Aḥmad did not immediately declare his intent of making the claim of Prophethood openly. He started by distorting the meaning of *khatm-e-nubūwwat*, then speedily he advanced towards his real objective. After several confusing and contradictory statements he claimed to be a Prophet.

Another objection is:

In his youth, Mirzā Ṣāḥib had episodes of epilepsy and nervous disorders. Sometimes he had hysteria, and he was a diabetic too. It is interesting to note that later on, he claimed that the epilepsy and diabetes were divine signs in his favour. He writes:

The Holy Prophet^{sa} prophesied about my illness, which manifested itself in these forms.
The Holy Prophet^{sa} stated that when the

Messiah descends from heaven, he would be clad in two yellow robes. (*Tash'ḥīdh-ul-Adh'hān*, June 1906)

These allegations should appear striking to people who are familiar with religious history and the writings of the orientalist of Europe, because similar allegations have always been made in the past. Just where did they learn to make such allegations? Here is the real story: In the March 24, 1911 issue of the newspaper *Ahl-e-Ḥadīth*, p. 2, col. 2, Maulavī Thanā'ullāh Amritsarī challenged Ḥaḍrat Khalīfatul Masīḥ I^{ra} in these words:

Do we, or do we not, have the right to question his (the Promised Messiah's) mission and Prophethood in the same way as the Christians and Āryās question the Prophethood of the Holy Prophet^{sa}?

It is easy to put these attacks in perspective when we find that these people learned their tactics from the Āryās and Christians who make filthy allegations about the Holy Prophet^{sa} and Islam!

Abuses Hurlled by the Christian Writers

A famous Christian writer, William Muir, in his book *Life of Mahomet*, p. 46–47, criticizes the Holy Prophet^{sa} with regards to his developing claim of Prophethood. He says:

Thus we may suppose was Mahomet by degrees led on to believe that God had called him to preach reformation to his countrymen.... The commission pervaded throughout the future course of Mahomet, and mingled with every action. He was now the servant, the prophet, the vicegerent of God; and however much the resulting sphere of action might expand in ever widening circles, the principle on which the commission rested was from the commencement absolute and complete. (*Life of Mahomet*, p. 46–47)

If we substitute the name of William Muir with the names of the authors of the White Paper, and then change nothing else in the above paragraph, the theme is the identical.

William Muir argues that the absence of a controlling authority, and internal strifes between people in Mecca enabled Muḥammad^{sa} to claim to be a Prophet.

He then goes on to allege that:

Two to three months after his arrival in Medîna, Mahomet saw the Jews keeping the great Fast of the Atonement; and he readily adopted it for his own people. Prior to this, fasting does not appear to have been a prescribed ordinance of Islam. It was established at a period when the great object of Mahomet was to bring his religion into harmony with the Jewish rites and ceremonies. (*Life of Mahomet*, p. 200)

As for diseases, the same allegations of epilepsy and hysteria were made against the exalted being for whom the

heavens and the earth was created. The same person who is the chief of all of humanity, higher in status than all Prophets, was abused. This is that person whom God has stated that he could have illuminated the whole world even if he had not receive any revelation. About this person, William Muir makes accusations of mental confusion and fear of darkness.

May the curse of Allah be upon the willful liars. I cannot read the whole passage. I refer people who have the capacity to read such allegations to Reverend C.G. Pfander's book *Mizān Ul Haq*, p. 459–463, wherein he makes very distasteful remarks about the supposed illnesses of the Holy Prophet^{sa}. He bases these allegations on *aḥadith* and asserts that this is what is written by Muslim holy men and jurists. He repeats reference after reference of baseless stories, or draws misleading conclusions from events which he fails to understand. Of course, there is no reality to these claims. I cannot stand to read such writing. Perhaps our opponents may wish to read this, since they seem to have learned their style of allegations by reading such writings.

Illnesses of Some Prophets

An interesting point to note is that these people discount the claim of Prophethood made by the Promised Messiah^{as} by stating that he was a frail person and had several illnesses. On the other hand, they make slanderous remarks

regarding fictitious illnesses of the Prophets in whom they do believe. For example, in *al-Itqān*, vol. 2, p. 138, it is written about Ḥaḍrat Idrīs^{as} that:

One of his eyes was bigger than the other.

About Ḥaḍrat Sho‘aib^{as}, it is said that:

He became blind in the later years of his life. (*al-Itqān*, vol. 2, p. 139)

These accusations are minor when compared to what they say about Ḥaḍrat Ayūb^{as}. This is [what they believe] despite Allah saying that He breathes His own spirit into Prophets and thereby they gain a new life. About Ḥaḍrat Ayūb^{as}, it is written:

Satan blew into his nose, and his body erupted with big carbuncles, which produced violent itching that he continued to scratch with fingernails, hard objects, and stones without relief. His body became infected and foul smelling, and he was ousted from the village on a cart with a covering, and everyone boycotted him with the exception of his wife, Reḥmat Bint Ifrā’īm. (*al-Jalālāin-lil-allamah Aḥmad al-Ṣadī, al-Malikī*, vol. 3, p. 73, footnote)

It is not surprising that people who have such opinions about the earlier Prophets of God hurl such allegations at the Promised Messiah^{as}.

Defending the Honour of the Holy Prophet^{sa}

The fact of the matter is that there is a message of gratification and comfort for Aḥmadiyyah Muslim Jamā‘at in all of this. Until the advent of the Promised Messiah^{as}, the world was hurling all kinds of abuse at the Holy Prophet^{sa}. The Promised Messiah^{as} defended the honour of the Holy Prophet^{sa} in such a way that the abuses are now deflected away from him. Having silenced the enemies of the Holy Prophet^{sa}, he took the burden of the abuses upon himself. This is the greatness of the sacrifices made by the Aḥmadiyyah Muslim Jamā‘at. This is the grandeur of the truthfulness in the claims of the Promised Messiah^{as}. In these attacks, we see the mercy and blessings of God descending upon the Promised Messiah^{as}.

There is no doubt that the darkness that had accumulated over centuries in the form of attacks upon our Holy Prophet^{sa}—the arrows that aimed at our Lord and Master and hurled filthy abuse at him—were converted by Almighty Allah into fragrant messages of peace and blessings for the Holy Prophet^{sa}! Congratulations to you, O’ followers of the Promised Messiah^{as}, who are deflecting all of the abuses and accusations thrown at the Holy Prophet^{sa} and aiming them toward yourselves without caring in the least for the consequences!

Divine Message in the Ḥadīth of the Holy Prophet^{sa}

The Ḥadīth that states that the Messiah will be clad in two yellow robes when he descends from Heaven can be taken either literally or it can be interpreted as a vision. The literal meaning is not logical. If you look for a divine message then you note that holy men from the *ummah* in the past have interpreted this to mean:

If you have a dream or a vision that someone is wearing yellow clothes, it means illness. (*Ta'fīr-ul-An'ām*, vol. 1, p. 96)

There is no other meaning to this. If people insist that the Messiah will be dressed in yellow like a yogi's, then they must become aware of what the Holy Prophet^{sa} said. Ḥadīrat 'Abdullāh Bin 'Umar Bin Ās narrates that:

The Holy Prophet^{sa} saw a person clad in yellow, and he admonished him not to wear such clothes as it was the dress of the disbelievers. (Muslim)

We do not accept a Messiah from the disbelievers. Our souls only accept a Messiah from the *ummah* of the Holy Prophet^{sa}! The Holy Prophet^{sa} had admonished his *ummah* not to wear yellow, as it was the dress of disbelievers. So, if you wish for a Messiah from this *ummah*, you will have to reassess your concept of who is the Messiah. And then, if you still insist on your concept of the Messiah, your Messiah is for you and our Messiah is for us. Our Messiah^{as}

is the one who is subservient to the commandments of the Holy Prophet^{sa}, the one who follows the Islamic *shari'ah* [law] to the letter, and the one who was obedient to the Holy Prophet^{sa} at all times.

Today, for this sermon, keeping in mind the *Jalsah Salanah* [Annual Convention], I had chosen to respond briefly to these two allegations. *Inshā'Allāh*, I will continue this in the future. For the final address [on April 7, 1985] I have chosen the topic of *Khātam-al-Nabiyyin*. The White Paper raises issues about this as well, and I feel that I should respond to this in my final address as everything cannot be covered in the brief period of time given during a single Friday sermon. May Allah, out of His grace, give me the ability to cover these issues and respond in the allotted time.

The Importance of Jalsah Salanah in the United Kingdom

In the end, I would like to say it is God's grace that has enabled us to participate in this historic *Jalsah Salanah* which is about to begin. We do not call this a central Convention. The central Convention will be held in Rabwah *inshā'Allah*. It is our basic right to hold our religious gatherings and functions at our centre. The government of Pakistan has permitted us to hold our *shūra* in Rabwah this year. This is God's favour and grace. Even

though we do not call this our central Convention, people the devotees of Ahmadiyyat have travelled from far and wide to attend by spending lot of money and facing lot of hardship and difficulties. This is a unique moment in the history of the UK which will not be repeated. The faces you see today, you may not see them again. I hope that *inshā'Allāh* you will come to the next *Jalsah Salanah* in Rabwah, as you did before. Do enjoy these new faces and company moments, but do not forget your brethren in Pakistan. Pray for them from the bottom of your heart. They are in great pain, sorrow, and difficulties. These days of separation have turned into long nights, and it is difficult for them to bear this.

Instructions for those Hosting the Jalsah Salanah

At this *Jalsah Salanah* people have come from far and wide, experiencing considerable expense and difficulties. Some poor people who had never left their villages before are here as well. Although the UK *Jamā'at* is aware of its responsibilities and duties, it is my responsibility to remind them to be kind and friendly to their guests, to attend to their needs and comfort as best as they can, and to always do this for the sake of God. These people are here today as a sign of the truth of Ahmadiyyat. You must all pray that they remain safe and sound here and go back home safely carrying countless blessings with them.

These days of *Jalsah* are very blessed. Spend these days singing the praise of your Lord, praying, and reciting *durūd* [sending blessings on the Holy Prophet Muhammad^{sa}].

Remember Allah much during this Friday during *Jalsah Salanah*. He has always helped you and protected you in your trials and tribulations. He has never forsaken you, and you should never be disloyal to Him. I conclude now with the prayers that Allah protect and help you all.

Glossary of Important Terms



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

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

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

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

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

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

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

Ḥudūr—Your Holiness; His Holiness.

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

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

Jalsah Sālānah—Annual Convention; Annual Gathering.

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

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

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

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

Maulavī and Mullah—A Muslim religious cleric.

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

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

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