A Review of the Pakistani Government’s “White Paper”:
Qādiyāniyyat—
A Grave Threat to Islam

Replies to Some Allegations

Claims of the Promised Messiah

Mīrzā Ṭāhir Āḥmad
A Review of the Pakistani Government’s “White Paper”: Qādiyāniyyat—
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Claims of the Promised Messiah\textsuperscript{as}
&
the testimonies of Well-Renowned Muslim Scholars of the Past
in favour of the Promised Messiah’s claim

An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalifatul Masih IV\textsuperscript{rtta}
on April 05, 1985
at the Faḍl Mosque, London
(11)
Claims of the Promised Messiah
and the testimonies of Well-Renowned Muslim scholars of the past
in favour of the Promised Messiah’s claim

An English translation of the Friday sermon delivered in Urdu
by Ḥadrat Mirzā Ẓāhir ʿĀhmād, Khalīfatul Masīḥ IV
(raḥmatullāh ‘alaih), on April 5, 1985,
at the Fāḍl Mosque, London.

Translated by: Dr. Nasim Rehmatullah
Revised by: Pir Waheed Ahmad, Arshad Ansari and Mubasher Ahmad

First Published in Urdu in the UK in 1985 as:

Ḥaḍrat Masīḥ-e-Maʿūd Mahdī-e-Ākhir-uz-Zamān kei Dʿāwi
Aur Buzurgān-e-Salīḥīn kei Qaulī Shahādatīn

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Present English translation published in UK in 2007

Published by:
Islam International Publications Ltd.
“Islamabad” Sheephatch Lane
Tilford, Surrey GU10 2AQ UK

Printed in the UK at:
Raqueem Press
Tilford, Surrey GU10 2AQ

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ISBN: 1 85372 813 6
Table of Contents

Preface ........................................................................................................ v
About the Author........................................................................................... xiii

Claims of the Promised Messiah\textsuperscript{as}..............................................1

A Few Objections Raised in the So-called
White Paper ......................................................................................................1
No Distinction Between Prophets in Matters
of Revelation....................................................................................................3
Men of God who Received Revelation..........................................................4
Philosophy of Promised Messiah\textsuperscript{as} Claim of
Superiority Over Jesus\textsuperscript{as} Son of Mary........................................6
Claims of Being Superior to Other Prophets..............................................7
Claims of Promised Messiah in the Light of
the Writings of Various Imams.................................................................8
Perfect Reflection of the Holy Prophet\textsuperscript{as}......................................10
The Essence of Spiritual Re-advent.............................................................11
A Simple Choice...........................................................................................12
Other Objections..........................................................................................13
Abuses Hurled by the Christian Writers...............................................14
Illnesses of Some Prophets.........................................................................16
Defending the Honour of the Holy Prophet\textsuperscript{as}.........................18
A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā’at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title Qādiyāniyyat—A Grave Threat to Islam, was written in support of the Federal ordinance dated April 26, 1984.

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

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā’at has responded to in the past on the basis of the Holy Qur’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 Ahmad, Khalifatul Masīḥ IVrta, the then Imam of the Āhmadiyyah Muslim Jamāʿat, 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 Āhmadiyyah Muslim Jamāʿat.

The translation of this Friday sermon was done by Dr. Nasim 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.

at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word honour.
A Review of the Pakistani Government’s “White Paper”:
Qādiyāniyyat—A Grave Threat to Islam

th, pronounced like th in the English word thing.

h, a guttural aspirate, stronger than h.

kh, pronounced like the Scotch ch in loch.

dh, pronounced like the English th in that.

ṣ, strongly articulated s.

ṭ, similar to the English th in this.

ṭ, strongly articulated palatal t.

ẓ, strongly articulated z.

‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.

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.

q, a deep guttural k sound.

’, 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); the long vowels by ā for or (like a in father); ū for or (like ee in deep); ai for (like i in site); ū for (like oo in root); 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, 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 یک is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol ِ. Thus the Urdu word یمون would be transliterated as *meiِن*.

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** ِساللَّهُ َاللَّهُ ﻋَالِيه ﺑَرَاءَح, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy ProphetMuḥammadsa.
- **as** ِاللَّهُ ﻋَالِيه ﺑَرَاءَح, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy ProphetMuḥammadsa.
- **ra** ِرَدِّ-اللَّهُ ﻋَالِيه ﺑَرَاءَح, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy ProphetMuḥammadsa or of the Promised Messiahas.
A Review of the Pakistani Government’s “White Paper”:
Qādiyāniyyat—A Grave Threat to Islam

raṭa  raḥmatullāh ‘alaih, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammadṣa or of the Promised Messiahṣs.

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. Āmin.

Munir-ud-Dīn Shams
Additional Vakil-ut-Taṣnīf
London, UK, July 2007
About the Author

ḤAḌRAT MIRZĀ ṬĀHIR AḤMADrafta was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmadrafta and Ḥaḍrat Maryam Begumrafta. 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 Aḥmadrafta 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 Khalifatul Masih IV, the fourth Head of the Aḥmadiyyah Muslim Jamāʿat. He was
elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā ʿNāṣir Aḥmadrt.

The anti-ʿAḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmadrt 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 ʿAḥmadiyyah) 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 ʿAḥmadiyyah Muslim Jamāʿat 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 Aḥmadrt 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 ʿAḥmadiyyah Muslim Jamāʿat.
Claims of the Promised Messiah\(^{as}\)

After reciting \(tashahhud,\) \(ta'awwudh,\) and \(sūrah\ \text{al-}\text{Fātihah},\) Ḥuḍūr\(^{ra}\) recited the following verses of the Holy Qur’ān:\(^1\)

\[
\text{و قالوا: نؤمن أنك ملك عبدك و نحن معه عيان طهورنا اللى فيه}
\]

\[
\text{أراك ما ؑوفك من بنيتنا و بنيت جبابة فأعلم}
\]

\[
\text{و إنك مسلون}
\]

\[
\text{قل إننا أتاكم بخير و لستم أعتن بأبكم و أختكم}
\]

\[
\text{رنة ٌ أجمع كأنا مكينيني و لو د أستفهمرون ؛ وَ ٌ بَل}
\]

\[
\text{ٌلمشوكين}
\]

Ḥuḍūr\(^{ra}\) 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 \textit{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 \textit{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:

Mīrzā Ṣāḥib 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 Mīrzā Ṣāḥib’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. (Ḥaqiqat-ul-Waḥyi, p. 153)

I have been given the names of all past Prophets. As stated in Brāhin-e-Ahmadiyyah, 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:

جَوَّلُ اللَّهُ فِي حُجُّ النَّبيَّاءِ

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 Ḥaqiqat-ul-Waḥyi, p. 84)
No Distinction Between Prophets in Matters of Revelation

Their objection is that the Promised Messiah\textsuperscript{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\textsuperscript{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:\textsuperscript{2}

\begin{quote}
...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;’
\end{quote}

The Holy Qur’an also states:\textsuperscript{3}

\begin{quote}
These Messengers have We exalted, some of them above others:
\end{quote}

If the Promised Messiah\textsuperscript{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

\begin{footnotes}
2. (al-Baqarah, 2:286)
3. (al-Baqarah, 2:254)
\end{footnotes}
Claims of the Promised Messiah

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, is it appropriate for him to claim superiority over some of the past Prophets?

Men of God who Received Revelation

The Promised Messiah claims to be the Messiah and the Mahdi. 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 Mahdi would be far above the ordinary men in the ummah. Some have stated very clearly that he [the Promised Messiah] would have a higher status than some of the previous Prophets. Indeed, some holy men in Islam, who neither claimed to be the Mahdi 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.
Hadrat Muḥayyuddīn Ibn-e-‘Arabī, in addition to claiming that he received revelation, also claimed that he experienced spiritual exaltation (miʿrāj) during which the following verse [ṣūrah al-Baqarah, 2:137] was revealed to him:

قُلْ أَمِنًا بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَى إِبْرَاهِيمَ وَاسْمَعِيْلَ وَإِسْحَاقَ وَيُزُرَّعُ وَالأَسْبَاطِ وَمَا أَنْزَلَ مِنْهُ مَوْسُوَّمٌ وَعَيْسَى وَالنِّبِيُّونَ مِنْ رَبِّهِمْ لَآنفِرُ قَبْلَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَنَسْلِمُنَّ ۖ فَأَعْطَى نَبِيٌّ فِي هَذِهِ الْآيَةِ كُلَّ الَّذِينَ عَدَّلُوا وَقَرَّبَ عَلَى الْأَمَرِّ جَعَلَهَا مُفَتَّحَةً كُلَّ عَلَمٍ فَعَلِمَنَّ أَمِينَ مَجْمَوعٌ مِّنْ ذُكُورِيِّنَّ.

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-Futūḥat 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.)
Claims of the Promised Messiah

Hadrat Khwaja Mir Dard Dehlavi, in his book ‘Ilm-ul-Kitab [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:

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

Another reads:

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:

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 Claim of Superiority Over Jesus Son of Mary

As for the claim of the Promised Messiah that his status is higher than that of Jesus 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 Muhammad (SAW), 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 Muhammad (SAW) 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. (Haqiqat-ul-Wahi, p. 155)

**Claims of Being Superior to Other Prophets**

Regarding the claims of other holy men, I will mention Ḥaḍrat ‘Ali (AS) who said:

I am the dot of the ب (Ba) 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 Daʿūd Bin Maḥmūd al-Qaṣāri)

Ḥaḍrat Imam Jaʿfar Ṣādiq, the sixth imam of the Shʿiah sect, a revered holy man in the ummah, and a teacher of Imam Abū Ḥanifah 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 Anīr-ul-Moʿminin [Ḥaḍrat Alī], then know that I am Muḥammad (may peace and blessings of Allah be upon him) and Anīr-ul-Moʿminin. If you want to see Ḣassan and Ḥusain, then know that I am Ḣassan and Ḥusain. If you want to see the imams from the progeny of Ḥusain, then know that I am all of them. (Baḥār-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] Jamāʿat by quoting these excerpts
of the writings of the Promised Messiah\textsuperscript{as} for it has not established any new criticisms. The holy men previously quoted already have prophesied that the Promised Messiah\textsuperscript{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\textsuperscript{as} in accordance with the prophecy made by Imam Ja‘far Şadıq. Denying the Promised Messiah\textsuperscript{as} because of these claims would be the equivalent of denying the truthfulness and status of Imam Ja‘far Şadıq.

The claims do not end there. Imam Khomeini, whom the Shi‘ahs have given a high status, next only in stature to their great \textit{imams}, says in reference to the status of the Shi‘ah \textit{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 \textit{imams}. (as quoted in \textit{Khomeini As Seen Through His Writings} by Dr. ‘Abdullāh Moḥammad Al ‘Arīb)

Ḥaḍrat Sheikh ‘Abdul Qādir Jilānī\textsuperscript{ra} neither claimed to be the Messiah nor Mahdī, but the ignorant \textit{maulavi} of today cannot grasp the exalted status of holy men in the \textit{ummah} of the Holy Prophet\textsuperscript{sa}. In a book by al-Shaikh Nurūdin
Abūl Ḥassan ‘Alī Bin Yūsuf on p. 21, it is said by Sheikh ‘Abdul Qādir Jilāni that:

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

Nawāb Siddīq Hassan Khān Sāhib quoting Imam Ibn Sirīn in his book Hijay al 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**

The name of Ḥadīrat Shāh Waliullāh Muhādīth Dehlavī is respectfully noted in the booklet [Qādiāniyyat—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\textsuperscript{sa} in him. Many people think that the Promised Messiah will be an ordinary person from the \textit{ummah}. This is not true. He will be the true embodiment of the name of Holy Prophet\textsuperscript{sa} and his true copy. How can he be compared with an ordinary Muslim. (\textit{al-Khair ul Kathir}, p. 236–237)

\textit{Haq\textsuperscript{r}rat} Imam \textquotesingle{Abdul Razzak Qashani writes:}

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

\textbf{The Essence of Spiritual Re-advent}

\textit{Haq\textsuperscript{r}rat} Sh\textsuperscript{r}ah Wal\textsuperscript{r}ullah Mu\textsuperscript{h}addith Dehlw\textsuperscript{r}ta 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\textsuperscript{sa} will appear in the advent of the Mahdi. (\textit{Tafhim\textsuperscript{r}at-e-Ila-hiyya}, 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 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 Ahmadi is 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 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 is:

As was previously stated, Mirzā Ghulām  did not immediately declare his intent of making the claim of Prophethood openly. He started by distorting the meaning of khatm-e-nubāwwat, 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  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 prophesied about my illness, which manifested itself in these forms. The Holy Prophet stated that when the
Messiah descends from heaven, he would be clad in two yellow robes. (Tash'hīdh-ul-Adh'ān, 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-Hadith, p. 2, col. 2, Maulavī Thanā’ullāh Amritsārī challenged Ḥaḍrat Khalifatul Masīḥ Ira 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 Prophetṣa?

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 Prophetṣa and Islam!

Abuses Hurled by the Christian Writers

A famous Christian writer, William Muir, in his book Life of Mahomet, p. 46–47, criticizes the Holy Prophetṣa 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 to claim to be a Prophet.

He then goes on to allege that:

Two to three months after his arrival in Medina, 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 capac-
ity to read such allegations to Reverend C.G. Pfander’s
book Mīzān Ul Haq, p. 459–463, wherein he makes very
distasteful remarks about the supposed illnesses of the Holy
Prophet as. 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 ill-
nesses. 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-li-l-allamah Aḥmad al-Ṣadi, al-Maliki, 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

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

There is no doubt that the darkness that had accumulated over centuries in the form of attacks upon our Holy Prophet—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! Congratulations to you, O followers of the Promised Messiah, who are deflecting all of the abuses and accusations thrown at the Holy Prophet and aiming them toward yourselves without caring in the least for the consequences!
Divine Message in the Ḥadith of the Holy Prophetṣa

The Ḥadith 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. (Ṭaṭīr-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 Prophetṣa said. Ḥaḍrat ‘Abdullāh Bin ‘Umar Bin Ās narrates that:

The Holy Prophetṣa 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 Prophetṣa! The Holy Prophetṣa 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 Messiahṣa
is the one who is subservient to the commandments of the Holy Prophet(saw), the one who follows the Islamic *shari'ah* [law] to the letter, and the one who was obedient to the Holy Prophet(saw) 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. *Insh'Allah*, 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 *insh’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 insha’Allah 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 Muhammadṣa].

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.

Aḥmadi Muslim or Aḥmadi—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 Mahdi. 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 Prophet⁵⁸ over a period of twenty-three years.

Ḥuḍūr—Your Holiness; His Holiness.

Imam—The Arabic word for a leader. The head of the Ḥāmadiyyah Muslim Jam‘at is also referred to as the Imam.

Inshā’Allah—An Arabic term meaning ‘God willing’.

Jalsah Sālānah—Annual Convention; Annual Gathering.

Jam‘at—Jam‘at means community. Although the word Jam‘at itself may refer to any community, in this book, Jam‘at specifically refers to the Ḥāmadiyyah Muslim Jam‘at.

Khalifatul Masih II—Ḥaḍrat Khalifatul Masih II, Mirzā Bashir-ud-Dīn Maḥmūd Aḥmad⁵⁸. He is also called Muḥleḥ-e-Mau‘ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah⁵⁸ in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalifatul Masih IV—Ḥaḍrat Khalifatul Masih IV, Mirzā Ṭāhir Ahmad⁵⁸ (1928–2003) was the fourth successor of the Promised Messiah⁵⁸. He was a grandson of the Founder of the Ḥāmadiyyah Muslim Jam‘at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah⁵⁸.
Mahdi—‘The guided one’. This is the title given by the Holy Prophet\textsuperscript{sa} to the awaited Reformer of Latter Days.

Maulavi and Mullah—A Muslim religious cleric.

Promised Messiah—The Founder of the A\textsuperscript{h}madiyyah Muslim Jam\textsuperscript{a}‘at, Ḥaḍrat Mīrzā Ghulām Aḥmad\textsuperscript{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet\textsuperscript{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

Şāhib—A term of respect, similar to the diversity of English terms like \textit{mister} or \textit{sir}.

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