

THE MAGNIFICENT SERVICES OF  
THE JUST IMAM, THE PROMISED MESSIAH TO

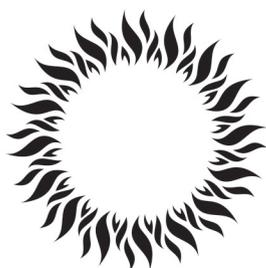
# REFORM

THE MUTUAL CONTROVERSIES  
& DISTORTED BELIEFS  
OF THE MUSLIMS

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PART 16 OF A REVIEW OF THE PAKISTANI  
GOVERNMENTS WHITE PAPER:  
QĀDIYĀNIYYAT A GRAVE THREAT TO ISLAM

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

Replies to Some Allegations

(16)

Magnificent Services of the  
Just Imam, the Promised Messiah<sup>as</sup>,  
to Reform the Mutual Controversies and  
Distorted Beliefs of the Muslims

**Mirzā Ṭāhir Aḥmad**

Magnificent Services of the Just Imam, the Promised Messiah<sup>as</sup>,  
to Reform the Mutual Controversies and Distorted Beliefs of the  
Muslims.

*An English translation of the Friday sermon delivered in Urdu  
by Hadrat Mirzā Tāhir Ahmad Khalīfatul Masih IV  
(rahmatullāh 'alaih), on May 3, 1985,  
at the Fadl Mosque, London.*

*First Published in UK in 1985 as:*

*Musalmānoñ kei Bahāmī Ikhtilāfāt, Madhakah Kheiz Tasawwurat  
aur Bigrhei huwei Aqā'id kī Islāh kei liye Hadrat Hakamo Adal  
Masīh-e-Mau'ūd 'alaih-salām kī 'Āzīmush-Shān Khidmāt*

Translated by: Bashir-ud-Din Shams  
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on May 3, 1985,  
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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 Ahmadiyya Muslim Jamā‘at by the Government of Pakistan is the White Paper. This document, published by the Government of Pakistan under the title *Qadiyaniyyat—Islam ke liye aik Sangīn Khaṭrah* (*Qadiyaniyyat—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 and social freedoms of the Ahmadiyya Muslim Jamā‘at. Using the White Paper as a crutch, the Government of Pakistan claims the beliefs of the Ahmadiyya Muslim Jamā‘at compel it to impose restrictions upon the Ahmadi 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

Ahmadiyya 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 presents the response by Ḥaḍrat Mirza Tahir Ahmad, Khalīfatul Masīḥ IV<sup>rtā</sup>, the then Imam of Ahmadiyya Muslim Jamā‘at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on May 3, 1985 at the Faḍl Mosque, London. It gives a heart-rendering account of the perversions that had been incorporated into the holy faith of Islam by the so-called divines. It also gives a brief summary of the magnificent services of the Promised Messiah<sup>as</sup> and his Community to remove these perversions and to establish true Islamic faith.

The translation of this Friday sermon was done by Bashir-ud-Din Shams. The translation team—headed by Munawar Ahmed Saeed, under the direction of Vakālat-e-Taṣnīf, London—finalized it for publication. Important contributions were made by Rashida Rana and Naveed Malik who were assisted by Humera Malik, Karimullah Zirvi, Luqman Tahir Mahmood and Muhammad Dawood. May Allah bless them all. *Āmīn*.

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

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

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ی (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 یِ or یَ (like *ee* in *deep*); *ai* for ای (like *i* in *site*); *ū* for وِ (like *oo* in *root*): *au* for او (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 کے 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** *ṣallallāhu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muhammad<sup>sa</sup>.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muhammad<sup>sa</sup>.

**ra** *raḍi-Allāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muhammad<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.

**rta** *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 Muhammad<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

**Munir-ud-Din Shams**  
Additional Vakīl-ut-Taṣnīf  
London, UK, August, 2012

# About the Author



ḤADRAT MIRZA TAHIR AHMAD<sup>rtā</sup> was born in Qadian, India, in 1928 to Ḥaḍrat Mirza Bashir-ud-Din Mahmood Ahmad<sup>ra</sup> and Ḥaḍrat Maryam Begum<sup>ra</sup>. He received his early schooling in Qadian. After graduating from the Ahmadiyya 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 Mirza Tahir Ahmad<sup>rtā</sup> 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 Ahmadiyya Muslim Jamā'at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirza Nasir Ahmad<sup>rta</sup>.

The anti-Ahmadiyya ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirza Tahir Ahmad<sup>rta</sup> to leave Pakistan. He decided to migrate to England, where he established his transitory base in exile. Of all his achievements in England, Muslim Television Ahmadiyya (MTA) International is one of the greatest. Through MTA International, numerous educational programs are televised twenty-four hours a day. His activities after his departure from Pakistan helped proliferate and spread the Ahmadiyya Muslim Jamā‘at to more than 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 Mirza Tahir Ahmad<sup>rta</sup> passed away on April 19, 2003, at the age of 74. He is succeeded by Ḥaḍrat Mirza Masroor Ahmad [may Allah be his help], the present Head of the Ahmadiyya Muslim Jamā‘at.

## Magnificent Services of the Just Imam, the Promised Messiah<sup>as</sup>, to Reform the Mutual Controversies and Distorted Beliefs of the Muslims

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After reciting *tashahhud*, *ta'awwudh*, and *Sūrah al-Fātiḥah*, Ḥuḍūr<sup>rtā</sup> recited the following verses of the Holy Quran:<sup>1</sup>

الَّذِينَ كَفَرُوا أَتَوَّابٌ عَلَيْهِمْ وَأَنزَلْنَا لَهُ إِلَهًا لَّهُمْ لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ  
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ○  
اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، وَوَيْلٌ لِلْكَافِرِينَ  
مِنْ عَذَابٍ شَدِيدٍ ○  
يَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلْحَيَاةِ الدُّنْيَا عَلَى الْأَخْرَاقِ وَيَصُدُّوا  
عَنْ سَبِيلِ اللَّهِ وَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○

Ḥuḍūr<sup>rtā</sup> said:

The verses that I have selected for today's sermon describe a unique quality of the Holy Prophet Muhammad<sup>sa</sup>—bringing mankind out of spiritual darkness into light.

The Holy Prophet Muhammad<sup>sa</sup> is unique in the sense that he alone was chosen to do this task assigned by Allah and was bestowed all the qualities necessary to accomplish it by himself. However, it does not mean that he cannot or

would not be followed by people from among his followers who would continue to reform mankind in the same manner. The fact of the matter is that the light towards which a Messenger of Allah invites people is followed by many others who join him and it seems that the candle of guidance is lit everywhere.

The Holy Prophet Muhammad<sup>sa</sup> beautifully sheds light on this aspect in the following:

اصحابي كالنجوم بايهم اقتد ايتم اهتد ايتم

Look at my followers who shine like stars. They took light from my light and have been so filled with the light of righteousness that whichever one you follow will guide you on the right path.

In the Holy Qur'an, Allah the Almighty states:<sup>2</sup>

... يَٰۤاٰدۡنِ رَبِّهِمْ اِنۡى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

- 
1. *Alif Lām Rā* [I am Allah, the All-Seeing]. *This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—*  
Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:  
Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allah and seek to make it crooked. It is these who have gone far off in error.  
(*Sūrah Ibrāhīm*, 14:2–4)
  2. ...by the command of their Lord, to the path of the Mighty, the Praiseworthy— (*Sūrah Ibrāhīm*, 14:2)

From their Lord, Allah, this duty has been assigned to Prophet Muhammad<sup>sa</sup>.

When the phrase 'from the Lord' refers directly to the Holy Prophet<sup>sa</sup>, Allah the Almighty uses the word 'Rabbuka' [Your Lord], but here Allah the Almighty uses:

... بِأَذْنِ رَبِّهِمْ ...

'by the command of their Lord' referring to mankind. Allah the Almighty is making it incumbent upon all mankind to obey this command of their Lord. It is not intended only for the Prophet Muhammad<sup>sa</sup>, even though he is the one who conveys the message. It is a command from Allah, the Lord of all, and everyone is obligated, when called upon the path of guidance, to respond to his call and walk toward the spiritual light.

### **The Fate of Those Who Follow the Wrong Path**

Further shedding light on the word 'Rabbihim' [their Lord], Allah the Almighty says that: God is He Who is Lord of the earth and the heavens. There is no protection outside the sphere of His commandments, nor any means of salvation. Then it is said:<sup>3</sup>

... وَذَيْلُ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۝

---

3. ...And woe to the disbelievers for a terrible punishment.  
(*Sūrah Ibrāhīm*, 14:3)

Meaning: If they go against His commandments, there will be a severe punishment for them. Unfortunately, some people will be such that:<sup>4</sup>

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ...

Meaning: They give preference to the material world of this life over the Hereafter. Furthermore, they mislead others from the right path. They try to hinder the right path and desire to pervert Allah's path. They want to portray Allah's path as crooked—just as their own nature is crooked. They hope that by doing so, they would make others follow their thoughts instead of Allah's commandments. Allah says:<sup>5</sup>

...أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ○

Meaning: These people have gone far off in error.

In these words it is pointed out that such crooked thinkers never attain salvation. Their salvation is impossible. They have wandered so far off the righteous path that the time for their return has passed. It is our duty to approach the leaders of the non-believers being mentioned and it is necessary that we call them toward guidance. Although, some unfortunate and wretched leaders of the nonbelievers have gone so far astray that there is very little hope for their return.

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4. *Sūrah Ibrāhīm*, 14:4

5. *Sūrah Ibrāhīm*, 14:4

## **A Cardinal Objective of the Mahdi of the Latter Days**

This task of bringing people out of darkness and into the pure light was destined for Ḥaḍrat Mahdi<sup>as</sup>, a follower of the Holy Prophet<sup>sa</sup>. The Holy Prophet<sup>sa</sup> declared that the Mahdi would be 'an Arbitrator and Just.' He prophesied that the Mahdi would appear at the time when faith will have become corrupted; many crooked paths will be adopted—off the straight path prescribed by Allah—and, consequently, the Islamic faith will have experienced decline. Conflicts will have exceeded all due limits. The Imam Mahdi was to appear at that time to lead people into the light. The topic of the Imam Mahdi is mentioned in the hadith under the heading *Ḥakamu 'Adal* [the Arbitrator and the Just]. He was destined to issue his verdict to resolve the conflicting views and to give his judgment against the wrongdoers. In essence, the Mahdi was to appear in the Latter Days to resolve the conflicts by giving his verdicts and to rectify the prevailing wrong beliefs. Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad Khalīfatul Masīḥ II<sup>ra</sup> says regarding this subject:

I vividly remember the Promised Messiah's<sup>as</sup> words. He said that it is not true that our differences with others are only regarding the death of the Messiah along with a few other issues. He elaborately explained that we have different views about Allah the Almighty, the Holy Prophet<sup>sa</sup>, the Quran, *ṣalāt*

[Prayers], fasting, the pilgrimage, [and] *zakāt* [prescribed almsgiving]. He elaborated that our belief about all of these matters is distinct from the others. (*al-Faḍl*, Qadian, July 30, 1931)

### **Deception of the Government Booklet**

The above statement, taken out of its context and manipulated, has been cited in the ‘White Paper’ of Pakistan with great pretense. The Government of Pakistan has published a book entitled *Qadiyāniyyat—Islam ke liye eik Sangīn Khaṭrah* [*Qadiyāniyyat—A Grave Threat to Islam*]. The intended inference from that statement is that the guilty party has confessed the crime by making the statement ‘Our Islam is different from theirs.’ The government booklet states:

Qadianis believe that the point of difference between them and other Muslims is not only the prophethood of Mirza Ghulam Ahmad, but also that their God, their Islam, their Quran, their fasting and virtually everything else is different from the other Muslims. Mirza Bashir-ud-Din Mahmud Ahmad, son of Mirza Ghulam Ahmad, has stated this in his speech entitled: *Musalmānoṅ sei Ikhtilāf*, published in *al-Faḍl*, July 30, 1931. (*Qadiyāniyyat—A Grave Threat to Islam*, p. 26)

This statement is followed by the quotation that I have given above.

## **A Pack of Lies**

It is evident that whoever selected the references mentioned in the 'White Paper' and made inferences from them has deliberately lied. All these people, the Pakistani government officials at every level and the ulema, know the reality. The Promised Messiah<sup>as</sup> has repeatedly illustrated his beliefs very clearly and all the activities of the Ahmadiyya Muslim Jamā'at are like an open book before its opponents. They definitely know that it is an utter lie to say that our God, our Quran, our Islam and our fasting are different. They previously claimed that the Ahmadiyya Jamā'at's *kalimah ṭayyibah* [The declaration of Islam faith] was different but now they have proven themselves wrong by their own actions. By forbidding the Ahmadis to use the *kalimah*, they have inadvertently admitted that our *kalimah* is the same *kalimah* as theirs. This admission makes it evident that they have been untruthful about our *kalimah* being different for ninety years, because now they say that the *kalimah* of the Ahmadis is the same as ours, but we will not permit them to use it. Whoever is responsible for writing the above quoted statement in the government's booklet is certainly an expert deceiver and deliberate liar. It is not important how many people were involved in this scheme; the ultimate responsibility of this fabrication lies on the Government of Pakistan, which published this booklet to deceive the world.

## **An Established Way of Eloquent Speech**

The above mentioned words, in this official booklet of the Pakistani government, give the perception that all Ahmadi beliefs are entirely different from that of other Muslims. It is a known fact that a brief scholarly and intellectual statement contains vast information in it. For example, the statement ‘You and I are different,’ does not suggest that one is a human being while the other is not. Neither does it say that one is an animal, such as a donkey or a dog. In fact, it would mean: ‘You are a different kind of a human being than me. You have lost the qualities of being a human by adopting inhumane characteristics, while I have not. You certainly have changed and non-human qualities have corrupted your human qualities.’ Ḥaḍrat Muṣṭafā-e-Mau‘ūd<sup>ra</sup> [Khalīfatul Masīḥ II] made the above referenced statement, in his speech, in the same manner and spirit. He reminded the members of the Ahmadiyya Muslim Jamā‘at that the difference that prompted the initiation of the Jamā‘at was not trivial. Allah established the Ahmadiyya Muslim Jamā‘at because the opponents of Ahmadiyyat have a comprehension that is quite different from the true Islamic teachings about Allah, the Quran, the angels, the Prophets, the Hereafter, Heaven and Hell, life after death and so forth. Hence, their perception of the fundamental Islamic beliefs is different from the Ahmadi perception. The Ahmadiyya Muslim Jamā‘at declares this openly and

has been proclaiming for the last ninety years that our Islam is the same as that of the Holy Prophet Muhammad<sup>sa</sup>, our God is the same as the God of the Holy Prophet Muhammad<sup>sa</sup> and our perception of angels is the same as that of the Holy Prophet Muhammad<sup>sa</sup>. Our Quran is precisely the one that was revealed to the pure heart of Holy Prophet Muhammad<sup>sa</sup>. Our comprehension of Heaven and Hell is the same as has been taught by the Holy Quran and exhibited by the tradition of the Holy Prophet<sup>sa</sup>. However, the Pakistani government's booklet has deliberately tried to distort these facts.

There are so many detailed references related to these differences that it is impossible to cover them in one sermon. I have made a brief selection which can be covered in one sermon. It would have required eight to ten sermons to cover all the material. However, I will only present a concise summary of the references.

### **The Right Way to Search for Truth**

If a forthright, righteous and pious person had made this analysis, he would have stated exactly what the Promised Messiah<sup>as</sup> has written about Allah and what the staunch enemies of the Ahmadiyya Muslim Jamā'at have written about their perception of Allah. This way, the difference between their Allah and the Allah of Ahmadiyyat could have been made evident. Then, the world itself could

evaluate and judge whose belief about Allah is true and whose belief is imaginary and out of touch with reality. Similarly, he could have compared the beliefs of the Promised Messiah<sup>as</sup> and the other ulema regarding the Holy Prophet<sup>sa</sup>, the angels, the divine books and the various Prophets. He could have elucidated the Ahmadiyya perception and compared it with one of the other Muslim ulema so that people could observe the difference. Since the authors of the government booklet have not done so, I am going to present a few selected examples.

### **Exaggerated Status of Ḥaḍrat ‘Alī<sup>ra</sup> According to Some Shias**

In *Ḥaqqul-Yaqīn Majlisī* it is written:

Ḥaḍrat ‘Alī is superior to all Prophets. (*Ḥaqqul-Yaqīn Majlisī*, written by Imam Muhammad Baqir Majlisi, p. 28, *Der Bayāni Tafḍīli Amīril-Mo’minīn Ber Sā’ril Anbiyā’*)

### **Barelwīs’ Paganistic Views**

According to Barelwī beliefs, the qualities and power of God have been shared not only among the living, but also among the dead:

The saints exercise their powers from their graves.<sup>6</sup>

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6. *Aḥkāme-Sharī‘at*, by Ahmad Raza Khan Barelwi, vol. 2, issue 27, p. 106, Nazir Sons Publishers, 40 Urdu Bāzār, Lahore

In other words they believe that the graves of the saints possess divine powers and they are partners of God in this sense. Based on these conceptions, there are hundreds of thousands of graves in Pakistan with various flags or rags of cloth in different colours. Each grave is said to possess an honourable quality. One grave can cure illnesses, the other can bestow children, one can give sons and the other is capable of awarding daughters. Another grave can even cure tuberculosis. In other words, whatever miraculous expectations a believer has from God—and which a true Muslim cannot imagine addressing to anyone else—are sought by these people from the dead. They even offer justification of this idea according to religious laws.

According to Maulavī Ahmad Raza Khan Barelwi, it is certainly a true belief that the saints exercise their will from the graves—granting favours to some and withholding them from the others. (For details see, *Aḥkāme-Sharī‘at*, by Ahmad Raza Khan Barelwi, vol. 2, issue 27, p. 106, Nazīr Sons Publishers, 40 Urdu Bāzār, Lahore, Pakistan)

Citing the Quranic verse that says that the non-believers have become disappointed with the inhabitants of the graves—which is really a reference to the disbelievers' denial of the resurrection of the dead—the writer infers that the disbelievers deny the powers of the graves. According to them, a clear reference from the Holy Quran proves that the dead are partners with God Almighty in

exercising their will and those who deny that are confirmed disbelievers.

In the same manner, a prominent Barelwī scholar, Mufti Ahmad Yar Khan writes:

The following is a commandment in the Holy Quran:<sup>7</sup>

... مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ...

Meaning: do not call upon those who do not have the power of bestowing blessings or inflicting harm.

It shows that you should not call upon idols because they do not have the power of bestowing blessings or inflicting harm but you can call upon the prophets and the saints as they do have the power to cause harm or bestow blessings. (*Mawā'iz-e-Na'imiyah*, by Ahmad Yar Khan Badayuni, part 2, pp. 294–295, Naimi Kutub Khānah, Gujrat, Pakistan)

### **Fallacious Beliefs of Deobandīs**

There seem to be two opposing concepts of God. Deobandīs, another faction of ulema, have a different conception about God. Both Barelwīs and Deobandīs keep squabbling with each other over their conflicting views. The Barelwīs contend that God's status and power are shared not only with mortal humans, but also with the

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7. ...on any other that can neither profit thee nor harm thee...  
(*Sūrah Yūnus*, 10:107)

dead. The Deobandīs, on the other hand, include God among the sinful humans. They assert that God has the power to commit sin and, thus, this subject becomes the point of contention among them. A Deobandī book states the following:

Hence, we do not accept that it is impossible for God to lie, because that would mean that the human powers are greater than those of God. (*Yak-Rozī*, written by Maulavī Muhammad Ismail, Matba Faruqi, p. 145, line 1, quoted in *Deobandi Madh-hab*, by Ghulam Mehr 'Alī Golarhvī, p. 100, Kutub Khānah Mehriyyah Manzil, Mandi Chistiyan Sharif, District Bahawal Nagar, Pakistan)

The *maulavīs* have lengthy debates on this topic. The issue is not merely the possibility of lying; they go much further in their contention:

Now how can we keep illicit behaviour out of the reach of the everlasting powers of God the Almighty.

The illicit actions are within the power of God the Almighty.

The righteous people recognise illicit actions among the other possibilities under the power of the Most High. (*al-Juhādul-Maqall*, part 1, p. 41, quoted in *Deobandi Madh-hab*, by Ghulam Mehr 'Alī Golarhvī, p. 102, Kutub Khānah Mehriyyah Manzil, Mandi Chistiyan Sharif, District Bahawal Nagar, Pakistan)

The so-called illicit behaviour that they associate with God the Almighty cannot be quoted. Even though the words have been uttered by others, I feel embarrassed in narrating them. They have gone to the point of saying that theft, drinking and injustice are all within the power of God and to deny this power amounts to ignorance. Their argument is that whatever is within the power of man is within the power of God. (For details see, *Tadhkiratul-Khalīl*, written by Āshiq ‘Alī Mirāthī, printed at Maktabah Qāsimiyyah Rang Purah Road, Sialkot City, Pakistan, Rabi‘ul-Awwal 4, 1389, May 1969, Article by Mahmud Hasan, quoted in the newspaper *Nizām-ul-Mulk*, Aug. 25, 1889)

Their argument is that whatever is within the power of man is within the power of God. Both of these viewpoints have played a disgraceful role in slanting the concept of Allah. One upgrades the rank of people to God and the other downgrades the rank of God to the level of people. The God they speak of is not the God Who revealed Himself to the Holy Prophet Muhammad<sup>sa</sup>. This is not the God Who is the God of the universe and Who is without any errors, Whose praise and glorification is sung day and night, even by things considered lifeless by us. How can one compare their theories with the beautiful concept of Allah! We only recognise the God of our master Ḥaḍrat Muhammad<sup>sa</sup> and declare with full force that if you [non-Aḥmadīs] believe in the God that you have mentioned in

your writings, then by God, our God is different from yours.

It is shocking to see how many stories have been fabricated to belittle the Divinity of God in order to associate man with his Creator. In a fable relating the miracles of Ḥaḍrat Sayyed Abdul Qadir Jilani<sup>rtā</sup>, there is a story of his recovering a boat full of people that had drowned in a river twelve years ago. A well known Barelwī book, *Guldasta-e-Karāmāt*, tells the story of an old woman who was traveling with her only son's wedding procession. While crossing a river, their boat sank and she lost her son. The old woman kept returning to the river regularly, with the excuse of fetching water, to mourn the loss of her son for twelve years. One day, Ḥaḍrat Abdul Qadir Jilani<sup>rtā</sup> saw her and enquired about her grief. The old woman told him about her loss and he replied, 'No problem.' Then he focused his attention to the river and retrieved the boat that had sunk twelve years ago. All the drowned people, including the bride and groom, disembarked the boat happily. (See *Guldasta-e-Karāmāt*, pp. 21–22, published in 1861 CE (1377 AH), written by Mufti Ghulām Sarwar.)

This is their concept of God! They make human beings partners in the divinity by ascribing to them the power of bringing the dead—even those who died twelve years back—to life.

### **Absurd Concept About Angels**

Their concept about the angels is so absurd that one wonders what kind of Islam they are presenting to the world! Here is an example of the belief they present about the angels:

Allah the Almighty selected two very pious angels named Harut and Marut....

These were not ordinary angels; rather, Allah selected them because of their worship and piety. Allah favoured them because of their eminence compared to others. The quotation continues:

...Allah inculcated all the human desires in them and sent them to Babylon, a place in the valley of Kufa. They then were entrapped in the love of a Parsi woman named Zuhrah....

Just imagine the extent to which the writer goes in giving his description about the woman, her cast and the love scandal. Their account continues:

...She lured them into drinking, and while intoxicated they committed fornication, apostasy and murder.... On account of their sins, they will be inflicted with numerous types of punishment until the Day of Judgment. (*Tafsīr Aḥsanut-Tafāsīr*, vol. 1, p. 108, written by Maulānā Ahmad Hasan

Muhaddith Dehlavi, published by al-Maktabah As-Salfiyyah, Lahore)

This is an example of their views about the angels. The Shia literature says about angels that considering the pain and suffering of Ḥaḍrat Imam Husain<sup>ra</sup>, the angels adamantly requested Allah for His permission to help Ḥaḍrat Imam Husain<sup>ra</sup>. Finally, Allah gave them permission, but [alas] before they could reach the earth, Ḥaḍrat Imam Husain<sup>ra</sup> had already been martyred. (For details see, *Jilā'ul-'Uyūn*, Urdu translation, vol. 2, ch. 5, part 14, p. 498, and *Jilā'ul-'Uyūn*, Urdu translation, vol. 2, ch. 5, part 17, p. 539)

The first part of the quotation implies that Allah was late in granting permission, resulting in the inability of the angels to help. This reference depicts the absurdity of the views presented by the opponents of Ahmadiyyat regarding Allah and His angels. Still, they dare to criticize the Just Arbitrator appointed by God. Their views are meaningless in comparison with the ones that the Promised Messiah<sup>as</sup> has presented—based entirely upon the Holy Quran and traditions of the Holy Prophet Muhammad<sup>sa</sup>—in his sacred writings.

The above mentioned reference was from the Shia book *Jilā'-ul-'Uyūn*. The following is another quotation from Shia literature:

And one angel addressed Ḥaḍrat ‘Alī<sup>ra</sup> and said:

السلام عليك يا وصي رسول الله و خليفته

‘Peace be on you, O heir of the Prophet of God, his *khalifah*.’ Then, the angel requested his [Ḥaḍrat ‘Alī<sup>s</sup><sup>ra</sup>] permission to meet Khid̄ar. Ḥaḍrat Ali<sup>ra</sup> gave him permission to meet Khid̄ar. Ḥaḍrat Salman Farsi<sup>ra</sup> was present at that moment and asked Ḥaḍrat Ali<sup>ra</sup> if the angels required his [Ḥaḍrat ‘Alī<sup>s</sup><sup>ra</sup>] permission to meet anyone. Ḥaḍrat Ali<sup>ra</sup> replied, ‘By the name of the One Who has erected the heavens without any apparent columns, none of the angels can move for a moment without my permission. My children Hasan and Husain hold the same position and the same goes for their children.’ (Shia periodical, *Durr-e-Najaf Sialkot*, special edition *al-Ḥaqqu Ma‘ ‘Alī<sup>ra</sup> Number*, Rajab, February 15–24, 1960, vol. 51, iss. 7–8, p. 60)

Allah the Almighty says in the Holy Quran that the angels do not move without His permission and they only follow as He commands them. They never cross those lines. Contrary to the Quran, these Shia writers have twisted the concept about God and His angels as if the angels were under the power of Ḥaḍrat Ali<sup>ra</sup> and they had an insignificant position compared to Ḥaḍrat Ali<sup>ra</sup>.

## Corrupted Views About the Holy Quran

Similarly, the government's White Paper states that our Quran is different from theirs. I would like to point out that the Promised Messiah<sup>as</sup> has shown his unequivocal love for the Holy Quran in his writings, in both prose and poetry. Such love, passion, knowledge and enlightenment cannot be found in any of the writings of the previous religious scholars and writers. He writes in one of his poems:

دل میں یہی ہے ہر دم تیرا صحیفہ چوموں  
قرآن کے گرد گھوموں کعبہ مرا یہی ہے

*The desire of my heart is to keep kissing Your  
Scripture every moment;  
And to make circuits around the Quran—for  
this, indeed, is my Ka'bah.  
(Qādiyān kei Ārya aur Hamm, Rūḥānī  
Khazā'in, vol. 20, p. 457)*

These statements demonstrate the true love and devotion that the Promised Messiah<sup>as</sup> felt for the Holy Quran. Only a devout lover can express this kind of passion for the Divine Book.

The Promised Messiah<sup>as</sup> has explained the true knowledge and enlightenment of the Quran in a manner that is unprecedented. He has rejected the accusations and theories fabricated about the Holy Quran, which,

unfortunately have been authored by the Muslim scholars themselves. For example, the Quran has no doubt in it, yet some people believe that some parts of the Quran have been abrogated. In reality, this amounts to a great attack on the Quran because the possibility of being obsolete opens up opportunities for various scholars to declare verses abrogated based on their own motives and interests. It would be a matter of which ones and how many verses are acceptable or unacceptable to them. Exclusion of even one verse compromises the credibility of the Holy Quran.

The Promised Messiah<sup>as</sup> was the first person who wrote clearly that the Holy Quran was intact from day one and not even an iota of it has been abrogated nor can it ever be abrogated in the future. He asserted that it was the perfect book, which would remain intact forever. While the Promised Messiah<sup>as</sup> made the claim about the integrity of the Holy Quran, scholars who opposed him touted false theories that had become prevalent by their time. Let me present some of those examples. The following is mentioned in *Tafsīr Ṣāfi*, a prominent book among the Shia commentaries:

The original Quran is not available. There are ten parts missing from the current version while some verses have been edited or changed. (For details see, (a) *Tafsīr Ṣāfi*, vol. 1, *al-Muqadimah al-Khāmisah*, pp. 25–26, (b) *Tafsīr Ṣāfi*, vol. 2, part 27, pp. 656–657 by Faid Kashani, al-Maktabatul Islamiyyah, Tehran,

Shāri‘ Jamharī, (c) *Tafsīr Lawāmi‘ut-Tanzīl*, vol. 14, pp. 15–22, by Sayyed ‘Alī al-Hairi<sup>8</sup>)

Likewise, Allamah Sayyed ‘Alī al-Hairi has not only stated that ten parts of the Holy Quran are missing, but he goes so far as to name the specific *sūrahs* in the missing parts, i.e., *Sūrah Nūrain* which starts from:

يايهاالذين امنوا امنوا بالنورين

...and ends with:

والحمد لله رب العلمين

(See *Tafsīr Lawāmi‘ut-Tanzīl*, Allamah Sayyed ‘Alī al-Hairi, part 14, pp. 15–16 quoted from the pamphlet, *Summary of Shia Beliefs*.)

They imply that the Holy Quran was revealed to the Holy Prophet<sup>sa</sup> by mistake. Various possibilities for this mistake have been mentioned in the Shia literature. According to one episode, Ḥaḍrat Jibrā’īl<sup>as</sup> [Gabriel] mistook the Holy Prophet<sup>sa</sup> as Ḥaḍrat Ali<sup>ra</sup> due to their physical resemblance. Since the first mistake was made, Ḥaḍrat Jibrā’īl, may peace be on him, had no choice but to continue revealing [the Quran] to the Holy Prophet<sup>sa</sup>.

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8. The above quotation is taken from a pamphlet *Khulāṣa’e-‘Aqā’ide Madh’haba Shia* published by Sunnī Anjuman Tanzīm-ul-Masājīd, Muslim Town Gujranwala. It has not been verified completely with the original books; however other references containing similar statements have been verified.

There have been countless crimes committed against the Holy Quran through different commentaries of the Quran. If it was not for the Promised Messiah<sup>as</sup>, those people would have completely distorted the teaching that was revealed to the Holy Prophet<sup>sa</sup>. The teaching of the Quran is pure light, but some *maulavīs* have spread darkness over that light. Allah says about the Quran:<sup>9</sup>

... لَا رَيْبَ فِيهِ ...

However, they have covered this Perfect Book with veils of doubts. Their distorted understandings have brought about such darkness that one is totally confounded.

### **Quranic Teaching in the Eyes of Some Scholars**

The Quranic concept about the earth that some *maulavīs* have presented is enough reason for non-Muslims to prove that the Quran, Islam, its Prophet and even the God of Islam are false (God forbid). One religious scholar who claims to be a great intellectual, rejects the rotation of the earth based on these verses of the Holy Qur'an:

*Sūrah Yā Sīn*, 36:41:<sup>10</sup>

... وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝

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9. ...there is no doubt in it... (*Sūrah, al-Baqarah*, 2:3)

10. ...All of them float in an orbit. (*Sūrah Yā Sīn*, 36:41)

*Sūrah ar-Ra‘d*, 13:3:<sup>11</sup>

... اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ...

*Sūrah Fāṭir*, 35:42:<sup>12</sup>

... إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ...

*Sūrah al-Anbiyā’*, 21:32:<sup>13</sup>

... وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تُكَلِّمَهُ بِهِنَّ ...

Based on these verses, he argues that the earth does not rotate. He writes:

And the rotation of the earth is impossible, otherwise the human habitats would constantly be changing directions. If my house is facing West in the morning, it would be facing East in the evening and to a different direction in the afternoon. But this does not happen... (*al-‘Aṭāyā al-Aḥmadiyya Fī Fatāwā Na‘īmiyyah*, vol. 2, p. 277 by Iqtidar Ahmad Khan Naimi, Kuṭub Khānah al-Ḥamd Market, Ghaznī Street 40, Urdu Bāzār Lahore, Pakistan, 1976)

In other words, he offers this absurd reasoning and attributes it to the Holy Quran, and he goes on to claim

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11. Allah is He Who raised up the heavens without any pillars that you can see.... (*Sūrah ar-Ra‘d*, 13:3)
  12. Surely, Allah holds the heavens and the earth lest they deviate from their places.... (*Sūrah Fāṭir*, 35:42)
  13. And We have made in the earth firm mountains lest it should quake with them... (*Sūrah al-Anbiyā’*, 21:32)

that Allah the Exalted repudiates the scientists by denying the rotation of the earth and the heaven.

He attributes his foolish theory to God Almighty (God forbid). He further says:

According to my research, gravity does not exist, except in magnets... (*Ibid.*, 292)

There was once the Newton Era, then the Einstein Era and now these are the discoveries by the author of the *Fatāwā Naʿimiyyah*! His statement continues:

According to my research, gravity does not exist, except in magnets. The Holy Quran clearly repudiates gravity. (*Ibid.*)

In addition, the religious scholar tries to support his concept from the Qur'anic verse:<sup>14</sup>

... وَرَأَتْ مِنْهَا كَمَا يَهَيِّطُ مِنْ خَشْيَةِ اللَّهِ ...

He states:

The verse means, 'The rocks fall due to the fear of Allah.' Thus, rocks, etc., fall by their own virtue and not due to gravity of the earth. The Creator of the universe has given the verdict that rocks fall by themselves and not due to any pull or gravity, while scientists claim the contrary. There are many other

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14. ...And indeed, of them there are some that humble themselves for fear of Allah.... (*Sūrah, al-Baqarah, 2:75*)

divine verses and *aḥādīth* which deny the existence of gravity. This particular divine verse claims that stones fall because of:

... خَشْيَةَ اللَّهِ ...

‘the fear of Allah’ and not gravity. (*al-‘Aḥyā al-Aḥmadiyya Fī Fatāwā Na‘īmiyyah*, vol. 2, p. 292 by Iqtidar Ahmad Khan Naimi, Kutub Khānah, al-Ḥamd Market, Ghaznī Street 40, Urdu Bāzār Lahore, Pakistan, 1976)

[Ḥuḍūr<sup>rtā</sup> remarked: <sup>15</sup> اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ. and continued:] This is the God and Quran you [non-Ahmadis] believe in, and in this manner will you present them to the world and expect people to believe in them as such? It was a great blessing that the Promised Messiah<sup>as</sup> brought us out of the darkness to that divine light which was revealed upon the pure heart of the Holy Prophet Muhammad<sup>sa</sup>.

In the same manner, various ignorant beliefs prevailed among the scholars throughout history, which veiled the wisdom and enlightenment of the Holy Quran. The Promised Messiah<sup>as</sup> eradicated all those ignorant beliefs about the teachings of the Quran by exhibiting the beauty and the true blessings of the Quranic teaching. He taught the treasures of the Quran which possess the power to conquer the world, yet his opponents aggressively

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15. Literal meaning: To Allah we belong, and to Him shall we return—this expression is used to express extreme pain.

corrupted the Quranic teaching. Allamah Ibn-e-Jarir was a prominent writer and a respected individual, yet even he could not escape the influence of the dark perspectives of his times. Allamah Alusi states a quotation by Allamah Ibn-e-Jarir in his book, *Tafsīr Rūḥul-Ma‘ānī*:

Allah has created an ocean beyond this earth which is encompassing this earth. Moreover, there is a mountain beyond that ocean called ‘Qāf’ and the heavens are spread over it....

...On the other side of this mountain, God has created another earth similar to this one and another heaven is established over it. Thus, there are seven earths, seven oceans and seven mountains and this is ordained by God as:<sup>16</sup>

... وَالْبَحْرِ يَمْدُدُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ...

(*Tafsīr Rūḥ-ul-Ma‘ānī*, by Mahmud al-Alusi Abul-Faḍl, part 26, p. 171, Dāro Iḥyāit-Turāth al-‘Arabī Beirut)

### **An Interesting Example of Maududi’s Commentary**

Maulavī Maududi’s commentary is very interesting. Here is an example of his commentary:

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16. The entire verse has been translated by Maulavī Sher ‘Alī<sup>ra</sup> as: ‘And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise.’ (*Sūrah Luqṣmān*, 31:28)

The subjects mentioned in every *sūrah* of the Holy Quran are so vast that it is impossible to name them comprehensively according to their subject matter. (*Tafhīmul-Qur'ān*, by Abul Ala Maududi, vol. 1, p. 46 under *Tafsīr Sūrah al-Baqarah*, Idārah Tarjamānul-Qur'an Lahore)

This may sound like a trivial matter, but the fact is that Allah has given titles to all *sūrahs*—one *sūrah* is named '*al-Baqarah*,' another is '*Yūsuf*,' another '*Muhammad*,' another '*al-Muddaththir*' and so forth. Then why does Maulavī Maududi question the names that Allah has given to those *sūrahs*? It would only mean that those names given by Allah are not comprehensive and eloquent. This notion, filled with ignorance, amounts to a cruel attack against the eloquence and clarity of the Holy Quran. One wonders about the nature of this commentary, written by a religious scholar. The fact is that he is unable to comprehend the subject of the *sūrah* himself and consequently unable to understand its relation to the respective title. Thus, he attributes his narrow-mindedness to the Holy Quran and Allah.

Let us examine Maulavī Maududi's so-called 'world renowned' commentary of the Holy Quran. He has given the interpretation of *ḥūr* in *Tafhīmul Qur'ān*, under *Sūrah aṣ-Ṣāffāt*, *Sūrah ad-Dukhān*, and *Sūrah ar-Raḥmān*. The summary of his long description of '*ḥūrs*' is as follows:

In the verse (*al-Raḥmān*, 73):

حُورٌ مَّقْصُورَاتٌ فِي الْغِيَابِ ۝

The pavilions described are probably similar to those that the rich and famous use for leisurely activities. *Ḥūrs* are to be imprisoned in such pavilions. Maulavī Maududī says that the ‘*ḥūrs*’ are actually adolescent daughters of the non-Muslims. They will be kept in the pavilions in the gardens outside the perimeter of paradise, as they will not be allowed to enter the paradise. Pious people living with their unblemished wives would entertain the desire to spend nights of enjoyment with the ‘*ḥūrs*.’ Allah will grant them permission to spend nights with the beautiful daughters of non-Muslims, who will be adults by that time and go back to their wives afterward. (For details see *Tafhīmul-Qur’ān*, by Abul Ala Maududī, vol. 4, p. 287 footnote 28–29, and *Tafhīmul-Qur’an*, by Abul Ala Maududī, vol. 5, pp. 271–272 footnote, under *Tafsīr Sūrah ar-Raḥmān*, Idārah Tarjamān-ul-Qur’an Lahore)

Then he writes in *Tafhīmul Qur’ān*, volume 5, page 272:

He (Allah) will transform them into charming young and beautiful women as a blessing for the paradise dwellers so that they can enjoy making love with them. It is certain that they will not be unreal or fairylike creatures because humans are unable to get used to making love to non-humans. (*Tafhīmul-Qur’ān*, by Abul Ala Maududī, vol. 5, p. 272, under

*Tafsīr Sūrah ar-Raḥmān*, Idārah Tarjamānul-Qurʾān  
Lahore, Pakistan)

He has stated that to consider the *ḥūrs* to be spiritual beings is wrong. He has orchestrated the whole episode to prove his belief that paradise is material and not spiritual. He contends that people shall have physical bodies in the hereafter just like the ones in this world. As humans cannot satisfy their physical urges through unreal and fairylike creatures, it is imperative that '*ḥūrs*' be in physical form. The Muslim women will already be in paradise as their wives or attached to them in other relations; therefore, he comes up with a unique imaginative idea regarding the concept of '*ḥūrs*.' He says that the deceased adolescent daughters of non-Muslims will be brought to those places after being transformed into '*ḥūrs*.' Just imagine his disrespect for the Holy Quran by presenting these vulgar ideas as the hidden treasures of the Quran. It is shocking to see the lack of reverence he gives to the Holy Quran.

There is another ridiculous discussion stated in *Raddul-Mukhtār 'Alā Durril-Mukhtār*, a book of Ḥanafī jurisprudence that is accepted by both the Barelwīs and Deobandīs. All of the Ḥanafīs from among them follow this book. It states:

To cure a nosebleed it is permissible to write *Sūrah al-Fātiḥah* on the inflicted one's forehead and nose with blood; it is also permissible to write *Sūrah al-Fātiḥah*

with urine. (*Raddul-mukhtār ‘Alā Durriil-Mukhtār*, vol. 1, p. 154, Maktabah Mājidiyyah, ‘Īd Gāh, Ṭoghī Road, Quetta, Pakistan, 1399 Hijra, First edition)

This is their faith! Such are their impertinences!

### **Piety of the Prophets in the Eyes of Ahmadiyyat**

You would be shocked to know the kind of tales that ignorant mullahs have fabricated against the Holy Prophet<sup>sa</sup> and the other Prophets. You should be thankful that Allah sent the Promised Messiah<sup>as</sup> to show you the true light by getting rid of ignorant views. The references in this regard are too numerous to be covered in one sermon. It would take many months if I were to narrate the whole episode.

The Ahmadiyya perspective about the piety of the Prophets is very clear. The Promised Messiah<sup>as</sup> has explicitly discussed this subject with great reverence. Ḥaḍrat Khalifatul Masīḥ II, Muṣleḥ-e-Mau‘ūd<sup>ra</sup>, has summarized it in the following paragraph:

All Prophets of Allah are safeguarded [by Allah the Exalted] from making errors in the matter of faith. They are true examples of honesty and are true pictures of being faithful. They reflect the attributes of Allah in themselves. Their purity and magnificence illustrate Allah’s Holiness and Purity and indicate Allah’s Perfection. In fact the Prophets are like mirrors. Sometimes, evil-doers see the reflection of

their own ugliness and malice but ascribe it to the Prophets. Ḥaḍrat Adam<sup>as</sup> did not disobey the Shariah, nor did Ḥaḍrat Nūḥ<sup>as</sup> [Noah] commit any sin. Ḥaḍrat Ibrāhīm<sup>as</sup> [Abraham] was not a liar, nor was Ḥaḍrat Ya‘qūb<sup>as</sup> [Jacob] a cheat. Ḥaḍrat Yūsuf<sup>as</sup> [Joseph] never intended to indulge in illicit behaviour, stealing, or deception. Neither did Ḥaḍrat Mūsā<sup>as</sup> [Moses] murder anyone without cause, nor did Ḥaḍrat Dāwūd<sup>as</sup> [David] abduct anyone’s wife, nor did Ḥaḍrat Sulaimān<sup>as</sup> [Solomon] ignore his duties for the love of an atheist women, or miss his prayers due to an affection for horses. The Holy Prophet<sup>sa</sup> never committed any sin, no matter how trivial. His life was pure of all detriments and secure from all wrongdoings. If anyone points a finger at the Holy Prophet<sup>sa</sup>, he actually reveals his own inner filth. (*Da‘watul-Amīr*, by Mirza Bashir-ud-Din Mahmud Ahmad, p. 149, Islam International Publications Limited)

### **Accusation of Apostasy on Ḥaḍrat Adam<sup>as</sup>**

The Ahmadiyya belief about all Prophets<sup>as</sup> is that they are innocent, and, based on this belief, our perceptions can never be like theirs. Why should we not say that our Holy Prophet<sup>sa</sup> is different to non-Ahmadis and our Prophets are different to theirs? This difference is because of the stories that they have fabricated about the Prophets.

Listen to what their literature, *Tafsīr Ḥusainī*, states:

The name of Satan was ‘Ḥārith’ among the angels. Satan told Ḥaḍrat Adam<sup>as</sup> that child labour would be easier if he named his child ‘Abdul Ḥārith [Servant of Harith]. Therefore, Ḥaḍrat Adam<sup>as</sup> named his son ‘Abdul Ḥārith’ instead of ‘Abdullāh.’ (For details see: *Tafsīr Ḥusainī*, translated by Maulavī Fakhr-ud-Dīn, vol. 1, p. 325, under *Tafsīr Sūrah al-A‘arāf*, verse no. 7:189, Maktaba Sa‘īd, Nazimabād, Karachi, Pakistan)

And according to *Tafsīr Jalālain* and *Ma‘ālimut-Tanzīl*:

Ḥaḍrat Adam<sup>as</sup> was guilty of associating partners with God. (*Tafsīr Jalālain ma‘ Kamālain*, by Jalālud-Dīn Muhammad bin Aḥmad al-Maḥallī and Jalālud-Dīn ‘Abdur-Raḥmān bin Abū Bakr As-Suyūṭī, p. 353, under *Sūrah, al-A‘araf*, verse no. 191; *Ma‘ālimut-Tanzīl*, by Abū Muhammad Ḥusain bin Mas‘ūd Fara’ Baghwī Shāfi‘ī, vol. 3, p. 7, under *Sūrah al-A‘araf*, verse no. 191)

That means that Ḥaḍrat Adam<sup>as</sup> committed the first act of apostasy on the face of the earth (God forbid). This is the kind of perception they have regarding the Prophets!

### **Ḥaḍrat Idrīs<sup>as</sup> Accused of Entering Paradise with a Clever Move**

*Tafsīr Ma‘ālimut-Tanzīl* explains the verse regarding Ḥaḍrat Idrīs<sup>as</sup>:<sup>17</sup>

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝

Ḥaḍrat Idrīs<sup>as</sup> entered Heaven with a clever move and refused to leave it. (For details see, *Tafsīr Ma‘ālimut-Tanzīl*, by Abū Muḥammad Ḥusain bin Masūd al-Fara al-Baghwi Shafi, Idārah Tālīfāt Ashrafiyyah, Multan, Pakistan, part 3, p. 200, under *Tafsīr Sūrah Maryam*, verse no. 19:58)

The above quote implies that there is a way of entering into heaven that even the Holy Quran does not have knowledge about. Yet, this commentator has special knowledge regarding it! The Holy Quran says that you can enter paradise by upholding the truth. However, this commentator believes you can find your way into paradise by lying. According to him, Ḥaḍrat Idrīs<sup>as</sup> knew of the method and utilized it (God forbid).

### **The Character of Ḥaḍrat Lūṭ<sup>as</sup> Defiled**

Various commentators have desecrated the character of Ḥaḍrat Lūṭ<sup>as</sup> [Lot] and his regard for the honour of his daughters. *Tafsīr Kashshāf* states:

Ḥaḍrat Lūṭ<sup>as</sup> offered his daughters so they [the town's men] could marry them, as this was allowed by God, as opposed to having sexual relations with men. (For details see, *Tafsīr al-Kashshāf ‘an-Haqa’qith-Tanzīl wa ‘āin-ul-aqavīlīfi wujūhit-tāwīl* by Abul-Qasim Ja ullah Mahmud Bin al-Zamakhshari, vol. 2, p. 283,

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17. And We exalted him to a lofty station. (*Sūrah Maryam*, 19:58)

Dārul-M‘arifah Lebanon under verse *Sūrah Hūd*,  
under verse number 79:

... هَؤُلَاءِ بَلَّغُوا هُنَّ أَطَهَرُكُمْ ...

One wonders about the logic of this commentary because Ḥaḍrat Lūṭ’s<sup>as</sup> two or three daughters could get married with only a corresponding number of men, which would not be sufficient to cure the entire nation’s homosexuality. The Holy Quran says that Ḥaḍrat Lūṭ’s<sup>as</sup> people had corrupted minds and immoral thoughts. They had become habitual homosexuals and wanted to attack Ḥaḍrat Lūṭ<sup>as</sup> because he was teaching them otherwise. According to the commentator, Ḥaḍrat Lūṭ<sup>as</sup> found the solution for that (God forbid) by ignoring all other women and offering only his two daughters to cure the entire nation’s immoral habit. There has to be a limit to ignorance! They feel no shame in accusing a Prophet of God of such ignorance and immorality.

### **A Ridiculous Accusation Against Ḥaḍrat Dāwūd<sup>as</sup>**

Ḥaḍrat Dāwūd<sup>as</sup> is a noble and great Prophet of God. If you read the Zabūr (Book of Psalms) you will notice that he is a Prophet who is very much in love with God and who always sings the praises of God’s Holiness. The Quran has mentioned the Zabūr with great love and respect. However, the commentaries *Tafsīr Jāmi‘ul-Bayān* and

*Tafsīr al-Baghawī fī Ḥāshiyati Tafsīril-Khāzin* give the following account regarding Ḥaḍrat Dāwūd<sup>as</sup> while commenting on the verse:<sup>18</sup>

وَهَلْ أَتَاكَ نَبِيُّ الْخَضِرِ مَرَادًا تَسْوَرُوا الْأَمْخِرَاتِ . . .

Ḥaḍrat Dāwūd<sup>as</sup> was in the balcony reciting the Zabūr, i.e., singing songs of God's praise, when Satan in the guise of a little golden bird fell near him.

Now how could he let this golden bird escape? The account continues:

So he rose to catch it. The bird flew to a parapet.

Thus, the Prophet set the Zabūr aside and forgot about singing God's praises, as he saw a piece of gold and ran after it (God forbid). This is about the Prophet who was given more gold and precious gems than any other Prophet, but according to the commentators, his greed was such that he ran to catch a golden bird while neglecting his worship. It continues:

When he climbed to the parapet he saw a woman bathing in the garden beyond.

Now he forgot about the bird! The story continues:

He fell in love with her at first sight and later conspired to send her husband to die on a war front, and then married her. Before this, Ḥaḍrat Dāwūd<sup>as</sup>

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18. *Sūrah Ṣād*, 38:22–26

had 99 wives. (For details see, (a) *Tafsīr Jāmi‘ul-Bayān*, (b) *Tafsīr Al-Baghawī fī Ḥāshiyati Tafsīril-Khāzin*, commentary of *Sūrah Ṣād*, 38:22–26 (c) *Tafsīr Jalālain ma‘ Kamālain*, by Jalalud-Din Muhammad bin Ahmad al-Mahalli and Jalalud-Din Abdur-Rahman bin Abū Bakr as-Suyūṭī, under verse of *Sūrah Sād*, 38:22–26)

Such are their commentaries and such are their concepts of the Prophets of God. We seek Allah’s protection from this. These days, if anything of this kind is mentioned about even an ordinary ruler, he would defend himself forcefully and a great debate would ensure about such accusations. If such a thing were found to be true, there would be a revolution. If it were proven against any ruler that he unjustly caused the death of a general—just to marry his wife—it would be considered a great crime. This would be a great crime even for an ordinary atheist. However, these commentators maintain that a Prophet of God who holds a high stature amongst Prophets and whom the Quran mentions with great love and respect, fell madly in love with another person’s wife. As a matter of fact, they have tried to undermine the gift that God had given Ḥaḍrat Dāwūd<sup>as</sup> and in doing so, they have not been mindful of God. It is possible that they did so in ignorance, but their ignorance seems to be limitless. Wherever Allah shows that His Prophets were pure and innocent, these commentators try to prove otherwise. All the verses that the commentators

have tried to use as accusations of crime against the Prophets, were in fact revealed by Allah to defend Prophets from exactly these kinds of accusations. Wherever Allah cites the princely example of the good character traits of his Prophets, these commentators try to negate it. Instead of appreciating the Prophets, they come up with an evil and undesirable connotation.

### **False Accusations Against the Prince of Chastity and Modesty**

Now let us examine their views regarding Ḥaḍrat Yūsuf<sup>as</sup> [Joseph], who had a most noble and pure character. As evidence of his character, Allah has related an incident in the Holy Quran, which they have made known as the story of Yūsuf<sup>as</sup> and Zulaikha. These commentators portray Ḥaḍrat Yūsuf<sup>as</sup> as a person who was a slave to his sensuous urges and present Zulaikha as 'Ḥaḍrat Zulaikha,' a paragon of virtue! Allah save us from this calumny!

An Urdu verse describes their attitude very well:

خرد کا نام جنوں رکھ دیا جنوں کا خرد

*You name wisdom as madness  
and you name madness as wisdom*

One should reflect: such people portray the one to whom Allah is ascribing virtuous conduct as a sexual deviant. The person whom the Quran describes as a seductress, is

described by them as the princess of chastity! Is this your Quran? And are these your concepts of the Prophets of God? If so, then we do not have any hesitation in saying our Quran is different from yours and our Prophets are different from yours. Your concepts, theories and beliefs have nothing to do with those concepts that are given to us by the Promised Messiah<sup>as</sup>.

In *Tafsīr Rūḥul-Ma‘ānī*, Allamah Alusi has refuted several kinds of these of stories. In summary, these episodes assert that Ḥaḍrat Yūsuf<sup>as</sup> was fully prepared for adultery with Zulaikha. Then God sent his father [Ya‘qūb<sup>as</sup>], that he may be ashamed to commit this act in front of his father, but Yūsuf<sup>as</sup> could not be persuaded otherwise. These kinds of outrageous stories have been mentioned in *Tafsīr Jalālain* as well as in *Jāmi‘ul Bayān*.

So, if the person who is considered the prince of chastity and modesty could not resist the temptations of an older seductress, then how can the people who are not Prophets—be they saints or other holy personages—resist such temptations? What would be the state of their chastity? Do you see how they have transgressed all bounds in commenting on the Quran?

Now, when the Imam who is just and wise has come and has cleansed the Holy Quran from all such damaging interpretations and has shown its true beauty and light, we, the followers of that Imam, are accused of misinterpretations. They claim that we have a different

Quran than theirs. We agree. Our Quran is that Quran which is a witness to the chastity of all Prophets and which does not accuse them of any filthy deeds.

There is a mind-boggling story narrated about Zulaikha. It is a long narration; I will only present a part.

If we examine with honesty and integrity, we would have to admit that the like of the chastity of Ḥaḍrat Zulaikha has vanished from our society.

[Ḥuḍūr<sup>ta</sup> remarked: *إِنَّا لِلَّهِ وَأَنَا لِيهِ رَاجِعُونَ*.<sup>19</sup> and then added, what would be the state of affairs of the society that lacks such 'chastity'.] The story continues:

This devoted woman of God spent her entire life with patience and fortitude and did not let her virginity be impaired. Despite being wealthy, beautiful and attractive—when the freedom and mixing with men was available—she spent the whole period of youth with an impotent man and preserved her virginity.

This is another fiction of their imagination that the Ruler of Egypt was impotent. Just see how their imagination is running wild! It continues:

A married woman has all the avenues of misconduct and promiscuity available to her, unlike an unmarried girl. The fear of defamation for a married

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19. Literal meaning: 'To Allah we belong, and to Him shall we return.' This expression is used to express extreme pain.

woman is insignificant as compared with an unmarried girl confined within her veil. For such a lady, living in an atmosphere of freedom, to not permit her virginity to be shattered is no doubt an indication of perfect saintliness and the grace of God.

Please read the account of Zulaikha in the Holy Quran and compare it with the above statement. These people need to have a mental examination. The account does not stop here. What follows exceeds all limits! It continues:

But how great are you, O chaste wife of the Prophet!

In other words they have declared her to be wedded to Ḥaḍrat Yūsuf<sup>as</sup>. It continues:

We admire your greatness and fortitude that when you had your first meeting with Ḥaḍrat Yūsuf in his wedding chamber, you offered him not only your piety, but also the ornament of virginity.

[Ḥuḍūr<sup>ra</sup> again remarked: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*.<sup>20</sup> and continued the story:]

...The chastity of Zulaikha has been amply demonstrated. If someone puts the veil of obstinate denial upon his eyes, he may think whatever he likes. But honesty does not permit us to deny this verity. (*al-‘Aṭāyā al-Aḥmadiyya fī Fatāwā Na‘imiyyah*, pp.

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20. Literal meaning: ‘To Allah we belong, and to Him shall we return.’ This expression is used to express extreme pain.

339–340, by Iqtidar Ahmad Khan Naimi Qadiri  
Badayuni [Gujrat] Na‘īmī Kutub Khānah, Gujrat)

So how can we say that our Quran and our Prophets are the same as yours? By God they are not the same! We believe in the Holy Quran that was revealed to the pure heart of the Holy Prophet<sup>sa</sup>. We believe in those Prophets who are repeatedly mentioned in a loving and respectable manner in the Holy Quran. We are repeatedly urged to follow their noble examples. As for you, there is no Prophet mentioned in the Holy Quran who has been safe from your accusations.

### **Fabrications About Ḥaḍrat Sulaimān<sup>as</sup>**

In *Tafsīrun Nasafī al-Musammā bi Madārikit-Tanzīl wa Ḥaḡā’iqut-Tā’wīl*, under verse *Sūrah an-Naml*, 27:45, it is written:<sup>21</sup>

... كَشَفَتْ عَنْ سَائِبِهَا ...

The Jinn were averse to Ḥaḍrat Sulaimān<sup>as</sup> [Solomon] marrying her [the Queen of Sheba], as they feared that their offspring would inherit the mental traits of both men and Jinn and would thus be much superior to all. They, therefore, insinuated to Ḥaḍrat Sulaimān<sup>as</sup> that she had much hair on her lower legs which resembled a donkey. To satisfy himself, Ḥaḍrat Sulaimān<sup>as</sup> ordered a throne to be

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21. *Sūrah an-Naml*, 27:45

made over water. (*Tafsīrun Nasafī al-Musammā bi Madārikit-Tanzīl wa Ḥaqā'iqut-Tā'wīl*, by Imām 'Abdullāh bin Aḥmad bin Maḥmūd an-Nasafī, vol. 2, p. 1234, *Tafsīr Sūrah an-Naml*, under verse no. 45, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi, Pakistan)

The suggestion here is that Ḥaḍrat Sulaimān<sup>as</sup> had the castle of transparent glass constructed in order to get married (God forbid). It continues:

He was thus planning to see the reflection of her legs in the water. And, it turned out that she had beautiful legs, so Ḥaḍrat Sulaimān<sup>as</sup> averted his gaze. (*Ibid*)

The Promised Messiah<sup>as</sup> comments on this verse and the following verses by writing:

I refer here to the verse of the Holy Quran:<sup>22</sup>

... قَالَ إِنَّهُ صَرَحٌ مُّصَرَّدٌ مِنْ قَوَارِيرَ ...

Meaning, the Prophet told her, O Bilqis do not be deceived, these are glass tiles that have been fixed on the upper surface while the water is flowing underneath. She then understood that she was being warned about her spiritual error; that she had been following the path of ignorance when she worshipped the Sun. (*Nasīm-e-Da'wat*, Rūḥānī Khazā'in, vol. 19, p. 411)

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22. Solomon said, 'It is a palace paved smooth with slabs of glass.'  
(*Sūrah an-Naml*, 27:45)

So, it is true that we follow that concept of Prophethood which is found in the Holy Quran and which was revealed to the Holy Prophet<sup>sa</sup>. The Promised Messiah<sup>as</sup> extracted priceless gems for us by diving deep into the knowledge and wisdom of the Holy Quran. After gaining cognition of this Quran [taught to us by the Promised Messiah<sup>as</sup>], how can we follow another!

Allamah Alusi has refuted another famous yet outrageous story in *Tafsīr Rūḥul-Ma‘ānī*. According to the story, a Satan took the signet ring of Ḥaḍrat Sulaimān<sup>as</sup>, threw it away, and thus his kingdom was lost. (The Quran does not support this; rather it relates Ḥaḍrat Sulaimān's<sup>as</sup> prayer that he may be granted a kingdom that has no parallel.) Ḥaḍrat Sulaimān<sup>as</sup> lost his kingdom to the Satan whose name was Sehr. (For details see *Tafsīr al-Kash-shāf*, *Tafsīr Sūrah Ṣād*, under verse 38:35.)

The next episode which Ḥaḍrat Sulaimān<sup>as</sup> is charged with is totally unbearable. *Tafsīr Rūḥul-Ma‘ānī* says about Ḥaḍrat Sulaimān<sup>as</sup> under verse *Sūrah Ṣād*, 38:35:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ

This Satan continued having intercourse with the wives of Ḥaḍrat Sulaimān during their menstruations. (*Rūḥul-Ma‘ānī*, by Mahmud al-Alusi Abul-Faḍl, part 23, p. 199, *Tafsīr Sūrah Ṣād*, under verse 38:35, 'Adadul-Ajzā' 30, Dāro Iḥyāit-Turāth al-'Arabī, Beirut)

## **Ghastly Accusations Against the Holy Prophet Muhammad<sup>sa</sup>**

So far I have mentioned some of the accusations various people have made against the sacred Prophets of God. It is possible to argue that the accusations were prompted by opponents of Islam and adopted by some Muslims inadvertently. Only God knows the intentions of people. As far as we can observe, among them are many godly people and great scholars who had dedicated their lives in the service of Islam. Even pious people were influenced by the propaganda of Jewish and Christian literature. They were not completely innocent like the Prophets, as God had not appointed them as reformers. They wrote many good things but made many mistakes as well.

Allah the Exalted had destined to appoint the Mahdi to correct those mistakes. This was one of the Mahdi's<sup>as</sup> great objectives. When [Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> announced that] Allah has appointed him as the reformer, these very people started persecuting and ridiculing him. They fabricated lies against him and accused him despite his innocence. How can those who accused the Prophets, whom they believe to be appointed by God, be expected to leave alone a person whom they deem to be an imposter?

Accusations like these are worthless and constitute unworthy attacks on the revered status of the Prophets. The worst of the attacks was launched on the status of the Holy

Prophet Muhammad<sup>sa</sup>. They can describe it any way they like—an innocent mistake or ignorance—but it is certainly disrespectful to the Holy Prophet<sup>sa</sup>, which is intolerable for us. *Tafsīr Jalālain* and *Asbābun-Nuzūl Lis-Suyūṭī* states under the commentary of the verse *Sūrah al-Ḥajj*, verse 22:53:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ  
لَا إِلاَّ أَنْتَ أَلَمْتَ الشَّيْطَانَ فِي أَمْنِيَّتِهِ ...

When the Prophet of God in a meeting with Quraish, recited a verse of *Sūrah an-Najm*.<sup>23</sup>

○ أَفَرَأَيْتُمُ اللَّتَّ وَالْحُرَّى  
○ وَمَنْوَةَ الثَّالِثَةَ الْاُخْرَى

Satan caused the following words to flow from his tongue:

تلك الغرائيق العلى و ان شفاعتهن لترتجى

This brought great joy to the Quraish.

Just imagine, a satanic revelation to the Holy Prophet Muhammad<sup>sa</sup>! It is awful to see the extent of their fabrication. How dare they write this? I can believe that this so-called *tafsīr* is a satanic revelation, but there is no way that I would ever even think that Satan ever came close to Holy Prophet Muhammad<sup>sa</sup>, nor will any Ahmadi ever imagine this. (For details see: (a) *Tafsīr Jalālain* and

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23. Now tell *me* about Lāt and ‘Uzzā, And Manāt, the third one, another goddess! (*Sūrah an-Najm*, 53:20–21)

*Asbābun-Nuzūl Lis-Suyūṭī, Tafṣīr Sūrah al-Ḥajj, verse 22:53*  
(b) *Fat-ḥul-Bayān, Tafṣīr Sūrah al-Ḥajj, verse 22:53*)

The enemies of Islam have used these references to launch filthy attacks on the Holy Prophet Muhammad<sup>sa</sup>. Every time we dig deeper into those dangerous accusations, we can trace them back to one or another fabricated stories by some simple-minded Muslim or an ignorant religious scholar. There has to be a limit to simple-mindedness and one should stop and think about what or whom it is they are writing about before they start to write. Such indecent accusations have been made against the Holy Prophet Muhammad<sup>sa</sup> (God forbid) that it leaves us stunned. In *Tafṣīr Jalālain* such daring writings have been penned about Ḥaḍrat Zainab<sup>ra</sup> and indeed about the Holy Prophet<sup>sa</sup> that are beyond belief. It is written that the Holy Prophet<sup>sa</sup> went to the house of Ḥaḍrat Zaid bin Ḥārith for some purpose, he happened to see Ḥaḍrat Zainab<sup>ra</sup> and was seduced by her beauty.

This is followed by the fabricated story of divorce. It is so agonizing to read what they have written about the morality of the prince of chastity. (For details see *Tafṣīr Rūḥul-Ma‘ānī*, by Mahmud al-Alusi Abul Faḍl, *Tafṣīr Sūrah al-Aḥzāb*, under verse 33:37, Dāro Iḥyāit-Turāth al-‘Arabī Beirut, (b) *Tafṣīr Al-Baghawī fī Ḥāshiyati Tafṣīril-Khāzin*, *Tafṣīr Sūrah al-Aḥzāb*, verse 33:37 (c) *Tafṣīr Jalālain ma‘ Kamālain*, by Jalalud-Din Muhammad bin

Ahmad al-Mahalli and Jalalud-Din Abdur-Rahman bin Abū Bakr As-Suyūṭī, *Tafsīr Sūrah al-Aḥzāb*, verse 33:37)

Are they not embarrassed to write such fabrications against the Holy Prophet<sup>sa</sup>? It is a shame that they even enjoy relating these stories in their commentaries. There are numerous such references but I do not have the heart to read them.

### **Grim Impertinences Against the Holy Prophet Muhammad<sup>sa</sup>**

Both Shia and Sunnī scholars have made many other ridiculous statements. Scholars from both sides have used horrendous words, which reflects their ignorance. One prominent Deobandī scholar, discussing the Holy Prophet<sup>sa</sup>, states:

Being superior to the Angel of Death does not prove at all that his (the Holy Prophet<sup>sa</sup>) knowledge regarding these matters is even equal to the Angel of Death, being greater is yet another thing. (*al-Barāhīn al-Qāṭi'ah*, written by Khalil Ahmad [president Madrasah Deobandiyyah Sahāran Pūr], p. 56, Dārul-Ishā'at, Urdu Bāzār, M.A. Jinnah Road, Karachi, First Edition, March 1987)

In other words, Deobandīs and Barelwīs have been debating between each other about the level of the knowledge of the Holy Prophet<sup>sa</sup>. It is a pity that people who are themselves ignorant are issuing edicts regarding

the knowledge of the Holy Prophet Muhammad<sup>sa</sup>. Both parties make rude remarks about the Holy Prophet<sup>sa</sup>. It is mind-boggling to see the nature of their discussions. They have argued whether or not the Holy Prophet<sup>sa</sup> is omnipresent. One group claims that if one does not believe in the omnipresence of the Holy Prophet<sup>sa</sup>, he is out of the pale of Islam! The other group raises the question that if he is omnipresent, is he watching over them while they have intimate relations with their wives? The first group confirms his presence but affirms that he keeps his eyes down due to modesty. They have created a ridiculous perception of the status of the Holy Prophet<sup>sa</sup>. They have twisted the concept of God and tarnished the pure and elite status of the Holy Prophet<sup>sa</sup>. They have not left any aspect of the sublime character of the Holy Prophet<sup>sa</sup> unsullied. They present such a twisted teaching of Islam to the world that any person in his right mind would never find any common sense in it. Yet, they reject the Reformer appointed by God. They do not relent for a moment from employing abusive language against the one who has been called ‘the Arbiter’ and ‘the Just.’

Another shameful and ignorant example of the comparison made by the Deobandīs is, and I quote:

It is a matter for deep deliberation that to argue—on the basis of knowledge granted to Satan and the Angel of Death—that the Holy Prophet<sup>sa</sup> had knowledge encompassing the whole world, amounts to

apostasy and has no element of faith, as it is done only on the basis of conjecture and lacks any firm authority. (*al-Barāhīnūl-Qāṭi'ah*, written by Khalil Ahmad, [president Madrasah Deobandiyyah Sahāran Pūr], p. 55, Dārul-Ishā'at, Urdu Bāzār, M.A. Jinnah Road, Karachi, First Edition, March 1987)

The text is very complicated and may not be fully understood by many. To summarize, the impertinent writer is discussing whether the knowledge of the accursed Satan is greater than that of the Holy Prophet<sup>sa</sup>.

If one has even an iota of love and respect for someone, he never compares that beloved one with a shameful example. These people do not feel ashamed in comparing the knowledge of the Holy Prophet<sup>sa</sup> with Satan. I am outraged! How dare they compare the Holy Prophet's<sup>sa</sup> knowledge with that of Satan. One group is proudly and enthusiastically declaring that the knowledge of the Holy Prophet<sup>sa</sup> was greater than Satan's, while the opposing group is retorting back that the knowledge of the Holy Prophet<sup>sa</sup> was (God forbid) less than Satan's. This is how they express their love and affection and this is their concept about the Holy Prophet<sup>sa</sup>. They do not have control over their uncouth tongue. Ashraf 'Alī Thānwī writes:

If the Holy Prophet's<sup>sa</sup> revered personage had the knowledge of the unseen and it is with Divine decree, then the question is whether this knowledge of the

unseen was partial or complete. If it is meant to be the knowledge about only some matters, then this quality is not unique for Ḥuḍūr<sup>sa</sup> [The Holy Prophet Muhammad<sup>sa</sup>], as partial knowledge of the unseen has been given even to non-prophets... (*Ḥifẓul-Īmān ‘Aniz-Zaighi waṭ-Ṭughyān*, written by Ashraf ‘Alī Thānwī, p. 92, published by Anjuman Irshādul-Muslimīn, Lahore, Pakistan, Shawwāl, 1400 Hijra, September 1980)

It is good to provide reasoning against a false concept but one ought not to be rude. It is unbearable for us to see such rudeness of comparing the Holy Prophet<sup>sa</sup> to non-prophets.

### **Offences Against the Holy Prophet Muhammad<sup>sa</sup> by the So-Called Upholders of the Unity of God**

There are other outspoken self-righteous people, who brand the Barelwīs as pagans because they exaggerate the status of the Holy Prophet<sup>sa</sup> and thereby associate partners with God. They allege that the Barelwīs hold two pagan beliefs: association of partners in Prophethood and partners with God. They proclaim that the Barelwīs associate partners in the oneness of God and join other saints in the holiness of the Holy Prophet<sup>sa</sup>. These accusers make tall claims of upholding the Unity of God. They seem to forget that they themselves have committed serious transgressions against the Holy Prophet<sup>sa</sup>. An example of an insult to the

Holy Prophet<sup>sa</sup> and the exaltation to their own scholars is found in the elegy by Maulavī Mahmud Hasan in the memory of Maulvāī Rashid Ahmad Gangohi:

زباں پر اہل اہوا کی ہے کیوں اٹھن ہنک شاید  
اٹھا عالم سے کوئی بانٹے اسلام کا ثانی

In this couplet he declares Maulavī Rashid Ahmad to be a duplicate of the Holy Prophet<sup>sa</sup> (God forbid) and says that because of him the opponents are raising the slogans for their idols. Then he says:

خدا اُنکا مربی وہ مربی تھے خلاق کے  
مرے مولے مرے ہادی تھے بیشک شیخ ربانی  
پھریں تھے کعبہ میں بھی پوچھتے گنگوہ کا رستہ  
جو رکھتے اپنے سینوں میں تھے ذوق و شوق عرفانی

*God was his teacher and he was the teacher of mankind  
My lord, my guide was certainly a scholar divine  
People—who still maintain zest for knowledge and  
wisdom in their bosoms—  
will wander in Ka'bah, asking for the way to  
Gangoh*

Such is their wisdom. He is claiming that Maulavī Rashid Ahmad of Gangoh is an equal to the Holy Prophet<sup>sa</sup> and Gangoh is not just the equal of the Ka'bah but a place to which the Ka'bah directs the people. He further mentions that he would not be spiritually content in the Ka'bah,

rather he would be asking the way to Gangoh [India]. Then Maulavī Mahmud Hasan says that:

تمہاری تربت انور کو دے کر طور سے تشبیہ  
کہوں ہوں بار بار ارنی مری دیکھی بھی نادانی

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

It could be simple-mindedness, of course, that by comparing his grave with Mount Sinai, he disrespected Mount Sinai. In that sense the couplet would not be open to criticism. But there is another sense in which such expressions are used. Ghālib has a similar couplet:

یوسف اُس کو کہوں اور کچھ نہ کہے خیر ہوئی  
گر بگڑ بیٹھے تو میں لائق تعزیر بھی تھا

*I called him Yūsuf<sup>as</sup> [Joseph] and he did not reprimand  
me—that is well and good;  
But if he had reprimanded me, that would have been fully  
justified!*

Even if we assume that he meant the expression in the first sense, a mistake once or twice might be forgivable, but he says that he is repeating it continuously:

کہوں ہوں بار بار ارنی مری دیکھی بھی نادانی

(See *Mersiyah*, by Mahmud Hasan, President Deoband, p. 6–17, Published by Maṭ'ba' Bilālī, Sadhora, Ambala Distt.)

This is not simple-mindedness. This is an offence—an offence so major that he is comparing the tomb of a *maulavī* with Mount Sinai. He is addressing that tomb with using words with which Mūsā<sup>as</sup> addressed God Almighty. And still they claim to be the upholders of Unity! Let me give you an example of how they exalt their *maulavīs* and *muftīs*:

Today at Jumu‘ah prayer our hearts were distressed with the announcement that *Raḥmatul-lil-‘Ālamīn*<sup>24</sup> (Mufti Muhammad Hasan Deobandi of Lahore) passed away from this world. (*Tadhkirah Ḥasan*, quoted from *Monthly Tajallī-e-Deoband* and *Monthly Nūrī Kiran*, Breilī, February 1963, quoted from *Deobandī Madh-hab*, p. 126–127, written by Ghulam Mehr ‘Alī Golarhvī, Kutub Khānah, Mehriyah Manzil, Mandī Chishtiyan Sharīf, Bahawalnagar Province)

They declare Deobandi Mufti Ṣāhib as *Raḥmatul-lil-‘Ālamīn*—the title given to the Holy Prophet<sup>sa</sup> in the Holy Quran! Another scholar, Maulavī Ashraf ‘Alī Thānwī, has been mentioned in the following words:

The Holy Prophet’s<sup>sa</sup> blessed complexion, features and body were just like those of Ḥaḍrat Maulānā Ashraf ‘Alī. (*Aṣḍaqr Ro’yā’*, part 2, p. 3, published in Dhul-Ḥijjah 1354 H. (also quoted in Deobandī

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24. Mercy for all peoples.

Madh-hab, by Ghulam Mehr ‘Alī Golarhvī, p. 131,  
Kutub Khānah, Mehriyah Manzil, Mandī Chishtiyan  
Sharīf, Bahawalnagar Province))

Meaning, the Holy Prophet’s<sup>sa</sup> appearance was like Maulavī Ashraf ‘Alī Thānwī. Since the above mentioned reference is a dream, it should not be held against them. But I have mentioned it because if an Ahmadi sees a dream like this, these people criticize it and call it an impertinence against the Holy Prophet<sup>sa</sup>. They hold the belief that it is insulting to give any simile to the Holy Prophet<sup>sa</sup>. According to that principle Deobandīs are at the forefront of insulting the Holy Prophet<sup>sa</sup>. We do not believe in that principle; rather, we contend that any dream in which the Holy Prophet<sup>sa</sup> is seen needs to be interpreted in a spiritual context. Satan cannot adopt his appearance. However, the very people who believe that seeing the Prophet<sup>sa</sup>, even in a dream as another person’s shape, is an offense are describing a dream comparing the Holy Prophet<sup>sa</sup> to Maulavī Ashraf ‘Alī Thānwī. They even elaborate the interpretation of the dream:

The Holy Prophet<sup>sa</sup> is in the person of our Maulānā Thānwī. (*Aṣḍaḡur Ro‘yā’*, p. 25, line 15, quoted from Deobandī Madh-hab, by Ghulam Mehr ‘Alī Golarhvī, p. 131, Kutub Khānah, Mehriyah Manzil, Mandī Chishtiyan Sharīf, Bahawalnagar Province)

And then in the same book, it is written:

His face is like our Maulānā Thānwī. (*Aṣḍaḡur Ro'yā'*, p. 37, line 19, quoted from Deobandī Madh-hab, by Ghulam Mehr 'Alī Golarhvī, p. 131, Kutub Khānah, Mehriyah Manzil, Mandī Chishtiyān Sharīf, Bahawalnagar Province)

### **False Propaganda Exposed**

With great impertinence, they compare the Holy Prophet<sup>sa</sup> to Thānwī, instead of comparing Thānwī to the Holy Prophet<sup>sa</sup>. They have been branding us with false accusations and finally they themselves have proven that their propaganda against Ahmadiyyat were baseless and false accusations. Also groundless has been their assertion about the *kalimah* of the Ahmadiyya Muslim Jamā'at being different from the one taught by the Holy Prophet Muhammad<sup>sa</sup>.

The fact of the matter is that Shias and Sunnīs both have changed the *kalimah*. This claim is not just hearsay; instead these views have been documented in their books and periodicals and their ulema know it. In spite of their knowledge of this deviation, their scholars do not show any concern or raise their voices against those horrible changes. Their conscience does not pinch them. But ironically, they insist that changes have been made in our *kalimah* where no changes have been made at all. They are so eager to falsely accuse Ahmadiyyat of having changed the *kalimah*

while they ignore their own literature. They write about Ḥaḍrat Khawaja Muin-ud-Din Chishti<sup>ra</sup>:

A person told Khawaja [This is not a dream but a real life incident] that he wanted to become his follower. Khawaja asked him to recite:

لا اله الا الله چتتی رسول الله

He followed the instructions and Khawaja<sup>ra</sup> took him as his follower. (*Ḥasanātul-‘Ārifīn*, p. 19, written by Hafiz Abdul Ahad, Maṭba‘ Muḥtabā’i Delhi. *Ḥasanātul-‘Ārifīn*, Urdu translation, p. 34, by Arif be Huzno Andoh Shahzadah Muhammad Dara Shikoh Qadiri)

It is an insult and very rude attack on Ḥaḍrat Khawaja Muin-ud-Din Chishti<sup>ra</sup> to attribute this kind of story to him. It is impossible that a godly person and a Mujaddid of his time would say such a thing, but how can one expect them to respect godly people while they have not even spared the Prophets?

### **Grand Status of the Promised Messiah<sup>as</sup>**

This is the nation with which we have to deal. May Allah forgive our mistakes. There has to be a great reward for putting up with such ignorant ulema. Only Ahmadiyyat has the honour of performing jihad day in and day out against these *maulavīs* to expose their ignorant views to enlighten people. The Ahmadiyya Muslim Jamā‘at is

working so hard for this purpose that it would take the general public centuries to match these accomplishments. The Ahmadiyya Muslim Jamā'at is unique and distinguished from others in this respect as well. The Holy Quran, elaborating this fact, tells us that your opponents cannot compare with you; whenever you march forward, your opponents become infuriated. They are the people who guide people to the darkness while you invite people to the light. So there is no comparison between you and them.

No doubt they persecute us. But keeping in mind our status, we thank God for the appearance of the great Mahdi, for abolishing the layers of darkness and leading us towards the pure light—the light of the Holy Prophet<sup>sa</sup> and the Word of God. The Mahdi<sup>as</sup> has rekindled the spiritual lamp and we find it even brighter than the sun and the moon.<sup>25</sup>

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى عَبْدِكَ الْمَسِيحِ الْمَوْعُودِ  
إِنَّكَ حَمِيدٌ مَّجِيدٌ

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25. O Allah! Bless Muhammad<sup>sa</sup> and his progeny and Your servant, the Promised Messiah. Verily You are Praiseworthy and Glorious.

# 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.

**Ahmadi Muslim or Ahmadi**—A member of the Ahmadiyya Muslim Community.

**Ahmadiyya Muslim Jamā‘at**—(Also Ahmadiyya) The Community of Muslims who accept the claims of Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian as the Promised Messiah and Mahdi. The Jamā‘at established by Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>, now led by his fifth *Khalifah*, Ḥaḍrat Mirza Masroor Ahmad [may Allah be his help].

**Hadith**—A saying of the Holy Prophet Muhammad<sup>sa</sup>. The plural is *aḥādīth*.

**Ḥaḍrat**—A term of respect used for a person of established righteousness and piety, literally translated as ‘his or her presence’.

**Holy Prophet<sup>sa</sup>**—A term used exclusively for Ḥaḍrat Muhammad<sup>sa</sup>, the Prophet of Islam.

**Holy Quran**—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet<sup>sa</sup> over a period of 23 years.

**Ḥudūr**—A term of reverence, meaning ‘His Holiness’, literally translated as ‘His Presence’.

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

**Jalsah Sālānah**—Annual convention or 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 Ahmadiyya Muslim Jamā‘at.

**Khalīfatul Masīḥ II**—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirza Bashir-ud-Din Mahmud Ahmad<sup>ra</sup>. He is also called Muṣṭaḥ-e-Mau‘ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah<sup>as</sup> 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, Mirza Tahir Ahmad<sup>rta</sup> (1928–2003) was the fourth successor and a grandson of the Promised Messiah<sup>as</sup>, the Founder of the Ahmadiyya Muslim Jamā‘at, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>.

**Mahdi**—‘The Guided One’. This is the title given by the Holy Prophet<sup>sa</sup> to the awaited Reformer of Latter Days.

**Maulavī or Maulānā**—Literally, ‘my lord’, a title of reverence used for religious clerics. Maulānā, ‘our lord’.

**Promised Messiah**—The Founder of the Ahmadiyya Muslim Jamā‘at, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet<sup>sa</sup> regarding the coming of a Mahdi and Messiah from among the Muslims.

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

**Sunnah**—Traditions/Practices of the Holy Prophet Muhammad<sup>sa</sup>.

**Sūrah**—Arabic word for designating the chapters of the Holy Quran.