Refutation of the Allegation of Insult to Jesus Christ

2004
Islam International Publications Ltd.
Refutation of the Allegation of Insult to Jesus Christ

(English Translation)

Translated from Urdu into English
by Mubasher Ahmad, USA

First Published in UK in 2004

© Islam International Publications Ltd

Published by
Islam International Publications Ltd
“Islamabad”
Sheep hatch Lane
Tilford, Surrey GU10 2AQ
United Kingdom

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

ISBN: 1 85372 729 6
The Analytical Table of Contents

- Foreword .............................................................................. vi
- An excerpt from Nūr-ul-Qur’an by Ḥaḍrat Mirzā Ghulām Ahmad as, the Promised Messiah as about Ḥaḍrat ‘Īsā as .............................................................. x
- The revival of various religions in the early nineteenth century in British India which became an arena of struggle between various religions during the British rule in India................................................................. 1, 3
- The Christian Missionary, William Carey comes to Bengal (1800 AD) to establish ‘The Kingdom of God’, followed by a host of Christian missionaries ........... 1
- Charles Aitchison, the governor of Punjab’s lecture at Simla about the extent of the spread of Christianity in India................................................................. 1, 2
- John Henry Barrow’s boastful lecture on the prospects of the spread of Christianity in all Islamic lands, giving assurance that ‘Christ in the person of his disciples’ would soon ‘enter the Ka‘bah’ ...................... 2-3
- During the British rule in India Christianity had an advantage in its missionary activities over other religions, especially Islam ...................................................... 3
- Muslims, bound by their faith as they were, could not resort to the same foul means as Christian missionaries were using against Islam and its Holy Founder as .................................................. 4
- Free use of foul language to disrepute other faiths—a common practice of non-Muslims at the time .................. 4
- Muslims showed respect to the founders of other religions in accordance with the teaching of the Holy Qur’an .................................................................................. 4
• The admission of ‘Shamsul Akhbār’, a Christian paper, that padre ‘Imād-ud-Dīn’s book ‘Hīdāya-tul-Muslimīn’ was detestable and could provoke another mutiny in India.................................................................4-5

• Literature written in great abundance and circulated far and wide to vilify the Holy Prophet of Islam. Muslims plunged into despair for their helplessness, being unable to use the same tactics as were employed by padres against Islam........................................4-5

• The Muslim scholars adopted a new strategy to make a counter-attack on Christianity. It consisted in the differentiation between Jesus mentioned in the New Testament (whom they could attack on the basis of the Bible) and ‘Īsā of the Qur’an whom they believed to be a true Prophet of God, free from all blame and blemish.................................................................6-7

• One to adopt this strategy was Maulawī Raḥmatullāh Muhājjir, Meccī, a learned scholar of Sunnī Muslims—excerpts from his book ‘Izālah Auhām’ ........7-9

• Maulawī Āl-e-Ḥasan uses the same strategy in his book ‘Istifār’—excerpts from this book.................................9-14

• The founder of Brelwī faith Aḥmad Raḍā Khān attacks Christians on the same lines ........................................14-15

• Maulawī ‘Abdur Ra’ūf and his attack on Christians, using the same strategy..................................................16-25

• One of the Divine missions of the Promised Messiah was to reform the latter-day Christianity ..................26

• Maulānā Abul Kalām Azād’s tribute to the Promised Messiah on his demise, acknowledging the Promised Messiah’s Jihad of pen against Christianity and other religions .........................................................footnote 25-26
The strategy adopted/advocated by the Promised Messiah as for engaging in dialogue with different faiths .................................26-28

Padres and other Christians did not heed the call of the Promised Messiah as to refrain from abusing the founders of various religions, especially the Holy Prophet as. The publications of ‘Ummahátul-Mu’mínîn’ in which a Christian by the name of Ahmad Shâh abused the noble wives of the Holy Prophet as. In response Muslims demanded that the Government should confiscate the book. The Promised Messiah’s stand that it would be counterproductive. His advice to the Muslims about how they should respond to such publications ...................................27-28

The advice of the Promised Messiah as to the British Government regarding what steps it should take with respect to the conflict between different faiths..............28-29

A glimpse of the way in which the Promised Messiah as refuted Christian doctrines, when Christians attacked Islam. They suffered a crushing defeat at his hand .................................................................29

His rejoinder to Christian Missionaries in response to their accusation that he had insulted Jesus ......................... 29

His well-founded claim that he never abused ‘Isâ as, but only attacked a fictitious person believed to be Jesus by Christians and claimed by them to be the ‘son of God’ .................................................................29-33

The mullahs join Christians in the accusation about the Promised Messiah as. The example of one excerpt from 'Dâfi’-ul-Balâ' by the Promised Messiah as cited by the mullahs for their baseless accusation. The comparison drawn by the Promised Messiah as
between Ḥaḍrat ʿĪsā anonymity and Ḥaḍrat Yaḥyā anonymity. The
meaning and explanation of the word ʿHaṣūr′..................33-38
• Because of the grudge against the Promised
Messiah anonymity, mullahs of his time denied that padres
abused the Holy Prophet of Islam. The Promised
Messiah anonymity invited them to see for themselves the
writings of the padres, vilifying the Holy Prophet anonymity........... 38
• The Promised Messiah’s explanation of, and
justification for, the approach he adopted in his attack
on the padres.................................................................38-41
• The highly esteemed and honourable position of
Ḥaḍrat ʿĪsā anonymity acknowledged by the Promised
Messiah anonymity. Citation of relevant excerpts from his
writings. .................................................................41-47
• Index ................................................................................... 49
Foreword

For the last one hundred years or more, there has been a continued and relentless campaign of disinformation and defamation against the Ahmadiyya Muslim Jam‘at and its Holy Founder, Ḥadīrnat Mirzā Ghulām Aḥmad (1835 – 1908), the Promised Messiah and Mahdi. The Jam‘at has been denying and refuting these baseless and false charges since long.

One of the allegations against the founder of the Jam‘at is that he used insulting language against Jesus Christ (Ḥadīrat ‘Īsāaヌ) in his books. In a bid to give some substance to this allegation, the Majlis Taḥaffuz-e-Khatm-e-Nabuwat of Multan, published a booklet entitled Jesus and the Ahmadiyya Movement.

The present booklet is an English version of the Urdu treatise published by Islam International Publications Ltd. UK, which effectively exposes the above baseless charge. It has been rendered into English by Mubasher Ahmad of USA and checked by Munawar Saeed, Munir-ud-Din Shams, Additional Wakīlul Taṣnīf London, England and Professor Amatul Majeed Chaudhry. It is extensively revised and edited by Mirza Anas Ahmad, M.A., M. Litt. (OXON), Wakīlul Ishā‘at, Rabwah, Pakistan. May Allāh bless them all. Amen.

Please note that the references of Rūḥānī Khazā‘in are from 1984 London Edition, and the Biblical references are to the New Oxford Annotated

The Quranic and Biblical references are given by chapter numbers, followed—after colons—by verse number(s). Semicolons are used when more than one reference is given for the same subject.

For the readers who know Urdu it may be mentioned that the Urdu excerpts from ‘Istifsār’ by Maulwi Āl-e-Hasan given on pages 9 to 13 are written in old style. For instance گ is written as گ and ے is written as ی. Because they are in quotes we have reproduced them as such. Persian excerpts from Izālah Auhām (pages 7-8) are also reproduced as such without changing the old style of writing.

The name of Muḥammadṣa, the Holy Prophet of Islam, has been followed by the symbol ṣa, which is an abbreviation for the salutation ‘may peace and blessings of Allāh be upon him.’ The names of other prophets and messengers are followed by the symbol ṣa, an abbreviation for ‘on whom be peace.’ The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case.

In transliterating Arabic words we have followed the following system 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’.

*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’.

*s*, strongly articulated s.

*d*, similar to the English th in ‘this’.

*t*, strongly articulated palatal t.

*z*, strongly articulated z.

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

*gh*, a sound approached very nearly in the r
‘grasseye’ in French, and in the German r. It
requires the muscles of the throat to be in the
‘gargling’ position whilst pronouncing it.

*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
*ix*
oo in ‘wood’); the long vowels by \( \ddot{a} \) for \( \ddot{a} \) or \( \ddot{a} \) (like \( a \) in ‘father’); \( \ddot{i} \) for \( \ddot{y} \) or \( \ddot{y} \) (like \( ee \) in ‘deep’); \( \ddot{a}i \) for \( \ddot{a} \) (like \( i \) in ‘site’); \( \ddot{u} \) for \( \ddot{u} \) (like \( oo \) in ‘root’); \( \ddot{u} \) for \( \ddot{u} \) (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.*

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

It should also be noted that we have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Qur’an.¹

Please note that for quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ٕ,’ for ٕ. Commas as punctuation marks are used according to the normal usage.

For further information please contact any branch of Aḥmadiyya Muslim Jamā‘at International.

The Publishers

* This is not included in the system of transliteration by Royal Asiatic Society.

¹ Concise Oxford Dictionary records Qur’an in three forms—Quran, Qur’an and Koran.
In the name of Allāh, the Gracious, the Merciful

**Our Belief**

(In the words of the founder of the Aḥmadiyya Muslim Jamāʿat, Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān, peace be upon him.)

“We inform our readers that our belief concerning Jesus is extremely noble. We most sincerely believe that he was a true prophet of Allāh, and He loved him. As the Holy Qur’an tells us, we hold firm faith that he most sincerely believed in our lord and master prophet Muḥammad Muṣṭafā (may peace and blessings of Allāh be on him) for his salvation, and that he was one of the hundreds of obedient servants of the Law of Moses. Therefore, we hold a great esteem for him in accordance with his exalted status.”

(Nūr-ul- Qur’an, Part 2, Rūḥānī Khazā’in, Vol. 9, p. 374.)
In the subcontinent of India, almost two centuries ago, various religious movements experienced a wave of revival, and a struggle started among them to prove their superiority over each other.

In 1800, a Christian missionary, William Carey, came to Bengal to establish “the Kingdom of God”. After that, a regular flow of Christian missionaries started to arrive in India. With the passage of time, this flow of Christian missionaries gained a greater momentum. Within half a century, Christianity got so well-established that the Governor of the Punjab, Charles Aitchison, commenting upon the speedy growth of Christianity claimed in 1888 that the number of Christians had nearly reached the mark of one million in India. In his speech at Simla, India, he, addressing a meeting of Indian Christian Association, said:

“… it may surprise some who have not had an opportunity of looking into the matter to learn that Christianity in India is spreading four or five times as
fast as the ordinary population, and that the native Christians now number a million of souls.”

In 1897, a famous American evangelist, John Henry Barrows, was invited to visit India. He made a stormy tour and delivered lectures at many places. In these lectures he painted a picture of Christian Empire’s greatness in majestic words, and very proudly he talked about Christianity’s progress in the Islamic countries.

He stated:

“...I might sketch the movement in Mussalman lands, which has touched with radiance of the Cross the Lebanon and Persian mountains, as well as the waters of the Bosphorus, and which is the sure harbinger of the day when Cairo and Damascus and Teheran (sic) shall be the servants of Jesus, and when even the solici"ude3 (sic) of Arabia shall be peirced, and Christ, in the person of his disciples, shall enter the Ka‘bah of Mecca and the whole truth shall at last be there spoken,

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3 Probably ‘solitude’; seems to be a misprint. [Publisher]
“This is eternal life that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.”

The Indian subcontinent was virtually a fighting arena in which the religions of the world were wrestling with each other; especially Hinduism, Christianity and Islam were engaged in this struggle with great enthusiasm on a grand scale. At this point in time the scholars of various religions, other than those of Islam, were trying their utmost to defeat their opponents by all means, fair and foul. Thus they sometimes engaged in a disagreeable way by vilifying the founders of other religions. In doing so, they went to the extreme. By reviling the religious founders of other faiths, they thought that the more they hurt the feelings of their opponents, the better their own religion might look.

At that time, the British ruled over India and obviously Christianity had the upper hand. The Christians had the most favourable circumstances for preaching, while Muslims were at a great disadvantage. For Muslims it is obligatory to respect all prophets of God and the spiritual guides in accordance with the teaching of their holy book, the Qur’an. It is part of

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their faith to believe that they all are righteous and sinless. Therefore, for Muslims it is inconceivable to deride anyone of them, let alone insult them—which indeed is a great sin.

On the other hand, the holy scripture of Christians did not require them to believe in any other prophet after Jesus. Therefore, the Christians felt free to attack Islam and to ridicule the prophet of Islam - the most immaculate of all the prophets, the best among the best, the chief of the created beings - Ḥaḍrat Muḥammad Muṣṭafāṣa. They had launched a vicious attack on his noble character, and crossed all limits of human decency while attacking him most cruelly. Books were published in their thousands in the subcontinent which hurled abuse and profanity upon our lord and master Ḥaḍrat Muḥammad Muṣṭafāṣa. One can guess the depth of such obnoxious material by the mere fact that even some Christians were alarmed on the publication of ‘Ḥidayatul Muslimīn’ by padre ‘Īmād-ud-Dīn. A Christian paper, ‘Shamsul Akhbār’, Lucknow, stated in its October 15, 1875 edition:

“There is nothing more detestable than padre ‘Īmād-ud-Dīn’s publications which contain foul expressions. And if there occurs another mutiny like
that of 1857, it would be caused by the filthy language and absurdities of this person.”

Protection granted by the Government and the opportunity to misuse religious freedom made the Christian clergy very bold in their foul and scornful expressions against Islam and its holy founder. To appreciate how much the feelings of Muslims would have been hurt in those days, one has only to see the strong emotional reaction of Muslims recently evoked by ‘Satanic Verses’ written by Salmān Rushdī, the notorious and shameless novelist.

In this hostile environment, without having any political power, and being restrained by the dictates of his faith, every Muslim was being tormented. A defeatist attitude was sinking deep in their hearts, and Muslims felt more and more helpless. If they used the filthy language against Jesus as the Christian ministers were using against the Holy Prophet

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5 In addition, examples of extremely foul language are found in the following documents produced by Christian clergymen:
Muḥammadṣa, that would tantamount to committing a sin and going against the grain of their beliefs.

Under the circumstances, the Muslim scholars devised a strategy in response to the vile attacks that Christians were making to malign the Holy Prophet of Islamṣa. They noticed that there was a difference between the Quranic Messiah—the great prophet of God, ‘Īsāṣa bin Maryamṣa—and the Biblical Messiah presented in the Gospels. The Jesus depicted by the New Testament was not the real Jesus who was sent by God as a messenger to the Israelites. Therefore, the Muslim scholars made the mythical person called ‘Jesus’ in the Gospels a target of their attack. With Biblical references, they represented this fictitious Jesus and disparaged him. It was done only to make Christians realize their folly and to stop them from abusing the Holy Prophet of Islam, Muḥammadṣa, the immaculate, the most truthful, the best of all the prophets. Thus, it was done under a compelling need. There was no other way left. No one who loves Islam and the Holy Prophet Muḥammadṣa should find fault with this approach. It would be a great injustice if one blames those who were defending Islam one hundred years ago under most unfavourable circumstances and alleges that Ḥaḍrat ‘Īsaṣa, a prophet of God, was insulted. This allegation is made out of sheer mischief.
merely to incite negative feelings. Those Muslim scholars did not insult the honoured person of Ḥaḍrat ‘Īsa as. They only reflected upon the mythical person presented in the Gospels and accepted by Christians as Jesus. That particular person had nothing to do with ‘Īsā bin Maryam as, the prophet of Allāh, mentioned in the Holy Qur’an.

For example, following are a few quotations of the Muslim scholars of the time:

1. Maulawī Raḥmatullāh Muhājir Meccī, a learned scholar among the Sunnī Muslims, in his book ‘Īzālah Auhām’, writes:

   “‘Iṣṭaḥwaṭāt Ǧumā’‘īra Ḥaẓārat Nādīdīn zo’k Ǧumā’ ‘Iṣna Ǧaṭṭān tā‘mā Ḥiṭṭān bāyād.

   أكتب رايتاين بني ميادن ويكب كربات سنا مكحت ساين.” 6

   (i) “Most of the miracles attributed to Jesus cannot be considered as miracles because magicians could also perform such feats. That is why the Jews do not accept him as a prophet and they consider his miracles as those of a magician.” 7

   "باجب گج اقرا مبنا مایکک گنج علیسلام ین کان سکوردهد ین شرحب می

   آشا میندو ابجات شراب می می ہیشیدو وگنج علیسلام در بیابان می مانندو

6 سفر
7 page 129
(ii) “The Messiah himself affirms that John, peace be upon him, neither ate bread, nor did he consume wine and that John, peace be upon him, lived in the wilderness. But Jesus was accompanied in his journeys by several women who used to provide for him out of their earnings; prostitutes used to kiss his feet; Martha and Mary (Magdalene) were his friends; and he drank wine and offered it to others.”

(See Luke 7:33. [Publisher])

8 Luke 7:33. [Publisher]
9 Mark 1:4. [Publisher]
10 Mathew 27:55-56; Luke 8:1-3. [Publisher]
11 Luke 8:3. [Publisher]
12 Luke 7:37-38. [Publisher]
13 John 11:5. [Publisher]
14 John 2:1-11. [Publisher]
15 Page 370
16 Page 370
17 Page 370
(iii) “And...Judah committed adultery with the wife of his son, consequently she became pregnant and gave birth to Perez who was among the forefathers of David, Solomon and Jesus, peace be on them.”

2. This book is full of such things, advanced to counter Christian allegations. In the margin of this book, a renowned scholar of Ahl-e-Sunnat wal-Jamā’at, Maulawī Al-e-Ḥasan writes in Istifsār:

"ان نزري كتبتي لبين سر ذاتك وكنوك معاذ الله خسرت سبيك كسه كن سبتاً" 19

(i) “And reflect a little bit on your own pathetic condition. God forbid! in the genealogy of the mother of Jesus you yourself admit of acts of adultery on two occasions.”

See also Dictionary of the Bible by John. L McKaenzie. [Publisher]
(ii) “Secondly, Jesus used to call his opponents ‘dogs’. Therefore, if we call his opponents dogs, it would not be against moral civility; in doing so we shall be exactly following Jesus.”

(iii) “(Jesus son of Mary)... at last left this world, having lived a miserable life here.”

(iv) “And all wise people know that many kinds of magic resemble miracles, especially the miracles of Moses and Jesus.”
(v) “Jesus said that foxes have holes and birds have nests but for him there is no place to lay his head. Now, this is a poetic exaggeration. It is extremely deplorable to complain of hardships of mundane life.”

(vi) “The religion and faith of them (Christian padres) is that God, having become a foetus in the womb of Mary, nourished himself for months with menstrual blood; then he grew into a shapeless lump from the clot of blood, later, from this shapeless lump, he grew into flesh & bones. Then he came out of her vaginal tract, excreted urine and faeces. On becoming

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28 See Mathew 8:20.
29 The verse reads as:
   “And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head’”. [Publisher]
30 Page 349
31
of age he became a disciple of his own servant (i.e. that of John the Baptist) and at the end he remained in hell for three days having been cursed by God.”

(vii) “In chapter eleven verse nineteen of first Gospel (Mathew), it is written (that Jesus) was a glutton and a wine-drinker.”

(viii) “Some or most prophecies of Isiah and Jesus (on whom be peace) are like riddles or fantasies so that you may fit them anywhere you wish, or, if taken literally, they are only lies. Or like the words of Jonah

32 Pages; 350-351
33 Page 353; See Mathew 11:18-19 for the full context and exact wording of the verse. [Publisher]
34 Page 353; See Mathew 11:18-19 for the full context and exact wording of the verse. [Publisher]
they are nonsensical prattle of madmen. And indeed such prophecies are not found in the Qur’an.”

(ix) “Thus it is apparent that the entire statement of Jesus is a lie. And if indeed he showed miracles they were no more than the ones the Antichrist will show.”

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36 Page 365-366
37 Page 369
38 Page 369
(x) From the eighth chapter verses two and three of the third Gospel it is evident that many prostitutes used to serve Jesus with their (illicitly earned) money\(^{41}\). Hence, if a Jew, out of sheer mischief or wickedness, claims that Jesus was a handsome man and the prostitutes stayed with him only for adultery—that is the reason why Jesus did not marry and pretended that he was not interested in women—what would be your reply to this (allegation)? Moreover, in chapter eleven verse nineteen of the first Gospel (Matthew) Jesus, admitting the opinion of his opponents about him, confesses that he was a glutton and wine-drinker. Thus combining the two facts (of the life of Jesus i.e. he lived with prostitutes and was used to drinking wine) and in view of the evil effects of liquor one would be justified to go to any extent in having evil suspicions about his character. To the enemies of Jesus, his indulgence and licentiousness were plainly evident.”\(^{42}\)

\(^{40}\) Publishers.

\(^{41}\) In Luke 8:3 as given in the New Oxford Annotated Bible, the edition we are using here for Biblical references, translates the relevant part of the verses as: “…who provided for them ‘out of their means’; but gives the note: “‘Other ancient authorities read him’.

\(^{42}\) Pages 390-391
3. The founder of the Brelawī faith, the great Imām of Ahl-e-Sunnat, Maulānā Maulawī Shāh Aḥmad Raḍa Khān writes:

"Yes, yes! The God of Christians, after getting killed by those he had created, went to his father, but he threw him into hell—and that is how he bestowed honour on him and showed appreciation for his suffering and sinlessness. In place of others (who have committed sins), he roasted him (his innocent son) for
three days in hell. (Jesus is a god) who eats bread and meat and on his return from his journey, having got his feet washed, he rests under a tree—the tree is higher and he is lower. (God the father) is such that his son invests majesty in him. The mother of the god of Aryās\textsuperscript{44} used to protect the life of her son, but the son of god of Christians bestows honour on his father—and why not sons are meant to be gracious to their fathers! How unjust and ungrateful is the father who, in spite of every thing, throws his son, without any fault of his, into hell. The Christian god is treacherous and regretful. He has two consorts who are both confirmed adulterous and inveterate prostitutes\textsuperscript{45}. He is a god for whom the earnings from adultery and expenditure of a prostitute are perfectly sanctified and pure (i.e. to him the money prostitutes earn and spend on him is pure)."\textsuperscript{46}

\textsuperscript{44} A Hindu sect. [Publisher]
\textsuperscript{45} Can also be translated as 'confirmed adulterous and extremely obscene'.
\textsuperscript{46} Al-\textsuperscript{46}Aṭāya An-Nabawiyyah Fīl-Fatāwā Ar-Raḍwiyyah', Vol. 1, Pages 740-741 Kitābul Ţahārah Bābū Al-tayammum, Publisher: Sheikh Ghulam Ali & Sons, Lahore.
4. In the Friday issue of March 31, 1939, of the paper ‘Ahle-Ḥadīth’⁴⁷, Maulawī ‘Abdur Ra’ūf, Ghand-e-Nagrī, District Bastī, India, writes:

[Text of the quote]

⁴⁷ The paper was owned and published, from Amritsar, India, by Abū’al Wafā Maulawī Sanā’ullāh, a known scholar of Ahl-e-Ḥadīth—a sect of Islam. [Publisher]
لوگاں میں تویجی کمک کے لئے ایک خواتین ہوائی شرکی پیدا کرنے کی کوشش کرنے کے بعد خواتین ہوائی شرکی کے معاون کے لئے انتخاب ہوا ہے (۱۹۸۳ ری)。

پہلے واقعہ سرفروز سن تھا کہ

تاجبہ کے لئے ایک خواتین پیدا کرنے کے بعد خواتین ہوائی شرکی کے معاون کے لئے انتخاب ہوا ہے ۔ اس قدم کے نام سے خواتین کا ناہوننے کے سیاہ خواتین کی کمی محسوس بنا۔ اسی طرح سے خواتین کا ناہنے کے نتیجے میں

یہ بنگالی خواتین نہیں گاہا سی۔

بیان ہے کہ ایک خواتین پیدا کرنے کے بعد خواتین ہوائی شرکی کے معاون کے لئے انتخاب ہوا ہے ۔ اس قدم کے نام سے خواتین کا ناہوننے کے سیاہ خواتین کی کمی محسوس بنا۔ اسی طرح سے خواتین کا ناہنے کے نتیجے میں

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یہ بنگالی خواتین نہیں گاہا سی۔

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لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
نہیں، پتھر کا لغات صرف میں ہے گو میں نہیں لوٹے گی، لوٹے گی کے گفتگو میں لیں۔

اے کی رفیق بھر آئی اوہنا لیتے ہوئے میں ایم ہد (اس بنان میں لوٹے گی منفرد ہے)

روہ بھر آئی دالات کرتے ہیں کہ اس کی روہ نکل کر جی تجربہ کرنا ہو جاتا۔ اس سے

ضروری ہے کہ نکالی گری کی حیثیت سے اس کے نگیر نمایاہ مکمل کی اور تعلقات موجود

شواہت ہو۔ حالاً کہ یہ تعلقات سزاں ہے تو جو بے شاگرد نہ

کو دیکھی گیا ہے (مرم کا باب 9:80)۔ یہ کہ نکالی نہ دیکھی گری نہ کیا کو بے شاگرد وہ

دو - ابتدائی ہور میں ہے کہ وہ براعظم کا لوگ

این طرح بحاجی میں ہے کہ

لوگوں نے جگہ سے کہا کہ تم عمید میں بیاہ میں انس زندگی میں میں ہو۔ نہیں

جب اس کے حوالے عمید میں ہے گان اس وقت کو جگہ گیا (بیجہ 8:4).

اور ہکھی ہوئیں جنجہ نہیں بیاہ سے افکار کیا۔ اور ہکھی ہوئیں کے گی

افرقت کے حوالے سے یہ گم جا رہاہو ہے کہ میں نے لوگوں نے افکار کا

تھی کہ کب قرآنی اصابت کمی دی سب - پتھر میں سبہ -

تب اس وقت ان نے کم ہوا ہے کہ کسی کو دیکھنا کے مجموعہ سب

سے (سیہ 30:78)

یہ صمیم لوگوں اور مرہٹوں میں گمی سبہ۔

اس بات کی آپ کا آخر مکمل ہے (مرنہ) 49
(i) “It is evident that Jesus, according to his own confession, was not a pious man. Perhaps someone may say that he was being humble. But the response to this explanation is that according to the Christian belief, humanity of Jesus is better than humanity of all the men and there is no iota of doubt in his sinlessness. If there is no doubt in his sinlessness, then how could Jesus himself say that he is not pious! To say something in humility is possible only if it can be verified by some other means. For example, if a person is very pious, yet has some shortcomings in his humanity, he may say that he is not perfect. But if the humanity of the Messiah is devoid of every imperfection or sinfulness, his confessions of not being good cannot be attributed to his humility. Thus, the argument that his confession was out of his humility is not at all valid. It is very clear that his negating himself to be good brings him at the level of other humans and proves him not to be sinless. In the same way the study

50 Mark 10:18. [Publisher]
of the Gospels tells us that women anointed him with fragrant oil, pouring it on his head.\textsuperscript{51}

It is written in the Gospel of John that a pound of very costly oil was used by a woman, some she poured on his head (Mark) and some she used to anoint his feet.\textsuperscript{52}

In the Gospel of Luke it is written that a sinful woman in the city washed his feet and wiped them with her hair and kissed them and anointed them with fragrant oil.\textsuperscript{53} This incident is narrated only in Luke.

Evidently, to let an unrelated or a sinful woman to anoint the head and feet and wipe them with her hair is much against precaution. Such acts are against the Divine Law. It is well-written in the Book of Proverbs:

“For a harlot is a deep pit;
   an adventurous in a narrow well.
She lies in wait like a robber
   and increases the faithless among men.”\textsuperscript{54}

In the same way the Bible tells us that he made wine through power of miracle and impressed others

\textsuperscript{51} Matthew 26:6, 7; Mark 14:3; John 12:3.
\textsuperscript{52} Mark 14:3; John 12:3
\textsuperscript{53} Luke 7:37
\textsuperscript{54} Proverbs 23:27, 28
with his majesty. This incident is narrated only in John.\(^{55}\)

To make liquor which is the root of all evils, to offer it at a wedding ceremony and to attend the wedding along with his mother on the invitation of liquor drinkers, all this is written in the Gospel of John.\(^{56}\) Yet the use of wine was prohibited in the Old Testament.

Concerning wine, Isaiah says:

“Woe to those who are heroes at drinking wine,
and valiant men in mixing strong drink.”\(^{57}\)

(ii) Hosea says:

“Wine and new wine
take away the understanding.”\(^{58}\)

And the prophet Daniel also considers wine as defiling and filthy.\(^{59}\)

Despite the fact that most of the books of the Old Testament prohibit, and censure the use of wine, Jesus did not care about the Laws upheld by the prophets.

\(^{55}\) John 2:6-9  
\(^{56}\) Ibid  
\(^{57}\) Isaiah 5:22  
\(^{58}\) Hosea 4:11  
\(^{59}\) Daniel 1:8
According to the Gospel of John he himself made wine, and attended a wine drinking ceremony with his mother.\textsuperscript{60} And yet he himself says: “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them.”\textsuperscript{61}

Thus, to make wine was an act against the Divine Law.

(iii) The study of the Gospels indicates that lying was practiced by Jesus. About a ruler’s daughter who had died, he said: “Why make this commotion and weep? The girl is not dead, but sleeping.”\textsuperscript{62}

After that, Jesus said to the girl: “Little girl, arise.” Here, the Christians say that the girl was dead. But in the words of Luke: ‘Then her spirit returned, and she arose immediately.’ (This statement is only in Luke.) Returning of the spirit indicates that her spirit had departed her body and on its return she came to life again. Therefore, we have to accept that Jesus said something which was not true and gave a false testimony. Actually Jesus himself prohibits his

\textsuperscript{60} John 2:6-9
\textsuperscript{61} Matthew 5:17
\textsuperscript{62} Matthew 9:23-25, Luke 8:49-55
disciples from bearing false witness: “Do not kill, Do not commit adultery, … Do not bear false witness.”

   It is written in the Book of Proverbs:
   “A false witness will not go unpunished, and he who utter lies will not escape.”

   Similarly, in the Gospel of John, we read that Jesus said to his brothers: “Go to the feast yourselves; I am not going to this feast, for my time has not yet fully come.”

   But when his brothers had gone, then he also went up to the feast, not openly, but, as it were, in secret. Thus we see that Jesus denied going to the feast, but then he went there in secret!

   With reference to the Gospel of Matthew, it could be proven that Jesus allowed to tell a lie and to hide the truth: “Then he strictly charged the disciples to tell no one that he was Jesus the Christ.”

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63 Mark 10:19. The full verse includes the injunction— ‘…Do not steal…’ [Publisher]
64 Proverbs 19:5
65 John 7:8
66 John 7:10 [Publisher].
67 Matthew 16:20
This statement is also written in the Gospels of Luke and Mark\textsuperscript{68}. When he commanded to hide a truth it becomes evident that he allowed, whenever it may be necessary, to say incorrect and untrue things.”\textsuperscript{69}

The objectives of this newspaper included “to propagate the religion of Islam and the Sunnah of the Prophet\textsuperscript{as}.

In short, after reading the above quotations, the reader may easily understand that the Jesus mentioned in them is that of the Gospels.

Ḥaḍrat Mirzā Ghulām Aḥmad Qādiyānī, the Promised Messiah\textsuperscript{as} was commissioned, among other things, to reform latter-day Christianity. This is clearly stated in the sayings of the Holy Prophet\textsuperscript{sa} when he prophesied about the second coming of ‘Īsā\textsuperscript{as} (of the Messiah).\textsuperscript{70} Therefore, not only he fully participated in this Jihād, but also played the role of a successful general.\textsuperscript{71}

\textsuperscript{68} Luke 9:18-21; Mark 8:27-30. [Publisher]
\textsuperscript{69} ‘Ahl-e-Ḥadīth’, March 31, 1939, pp. 8-9
\textsuperscript{70} Ṣaḥī Bukhārī: Kitābul Anbiyā, Bābu Nuzūli ‘Īsā bin Maryama; Ṣaḥī Muslim: Kitābul Ḯmān, Bābu Biyān-e-‘Īsā. [Publisher]
\textsuperscript{71} A famous political and religious leader of the Indian sub-continent, Maulānā Abul Kalām Āzād, who was also an acclaimed writer, wrote about this Jihad of the Promised Messiah peace be upon him in these truth bearing words:

“From our hearts we cannot erase the memory of the time when Islam was encircled by vicious attacks of its enemies. Although the Muslims were duty-
First of all, for a long time he admonished scholars of all religions to refrain, in religious debates, from throwing dirt on each others’ faiths. Instead, the approach should be to bring forth the good points of their own faiths.

Secondly, he presented the principle that if one wished to refute beliefs of a religion, one must put forward one’s arguments within the context of accepted and established beliefs of that particular religion.

Thirdly, in the same manner, the good qualities and praiseworthy characteristics of the founders of Islam were bound under the commandment of God, the True Defender, to protect Islam by all possible means, but they were powerless and incapable to do so. They were sobbing under the punishment for their own mistakes. On one hand, the scope of extended attacks on Islam was such that the entire Christian world was determined to blow out the divinely lit light of Islam considering it the greatest hurdle in its way. Great intellectual powers and enormous wealth were supporting these attacks enthusiastically. On the other hand, condition to defend Islam was so miserable that there were not even arrows in response of gun shots.

There was no defence and no power to strike back... Under these conditions Muslims initiated a defence in which Mirzā Šāhīb had a significant part to play. This defense shattered earlier Christian influence which they had gained under the protective life support of the British Empire. And thus millions of Muslims were protected from a greater and more severe Christian assault. ... The illusory grandeur of Christianity itself began to crumble... Thus, this service of Mirzā Šāhīb will keep the coming generations obliged for ever. In this Jihad of the pen in defence of Islam, he was in the front line and he left behind him such literature that would last as long as the Muslims have lifeblood in their veins and love of Islam in their national conscience.”

(Newspaper “Wakīl”, Amritsar, May 1908. See “Badr” Qādiān, June 18, 1908)
religions should be presented instead of abusing and degrading them.

This method became popular as it was totally based upon principles of peace and justice. But foul-mouthed and depraved padres continued their disgusting vulgarities. In 1897, a Christian by the name of Ahmad Shâh wrote a book entitled “Ummahâtul Mu’minîn” (“Mothers of the Believers”). In this book extremely filthy language was used, insulting the noble wives of the Holy Prophet ﷺ. Its venomous language was so provocative and incendiary that every Muslim was agitated and outraged. As a reaction, the Muslims demanded that the Government should confiscate the book. Hadrat Mirzâ Ghulâm Aḥmad ﷺ advised the Muslims that the book had already been circulated among the masses and shown its evil effects, therefore, its confiscation will not be of much use. The very basis of the demand to confiscate would be used against any book that might be written in response, and the response would also be confiscated before its publication. Therefore, the demand to confiscate the book being counterproductive, the effective method should be to refute all such nonsensical writings by giving intelligent and persuasive replies. He said:

نما ای را لے دے بھیجشے سے نئی سے کو کو چھپنی اور عقیدہ اور افکار کی بات فروز
I have always held the opinion that we should refute those who attack us in a mild, civilized reasonable and rational manner; and should get rid of the thought that the esteemed government be asked to punish any sect. Those who defend religion must demonstrate their moral rectitude. Religion is defamed if we lose our temper on every occasion (our faith is attacked).”\(^{73}\)

At the same time he conveyed to the Government of the time the following suggestion:

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\(^{72}\) Al-Balāgh, page 34 Rūhānī Khazā`īn, Vol. 13, page 402

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“To stop publication of offensive writings, the esteemed Government should adopt one of the two proposals: either each party should be asked that when it wants to raise an objection against another religious group, it must not do so without providing references from the authentic books of the other group, or on no account any follower of a religion should attack religious beliefs of the followers of other religions, and should only put forward good points of his own religion.”

In his speeches and writings he refuted the tenets of Christianity using evidence from the Holy Qur’ân, sayings of the Holy Prophet’sa, the Old and the New Testaments, history, medicine, logic, and rational arguments. He presented the laws of nature as supportive proofs. God Almighty made his arguments prevail by showing heavenly signs. The tools used in this Jihad included a vast, profound and truth-revealing research and deep study. In this encounter every effort made by Christians was defeated and crushed. He presented scholarly arguments and also utilized the

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74 Al-Balâgh, pp. 34-35 Rûhânî Khazâ’in, Vol. 13, pp. 402,403
technique of counter accusation. In this technique, however, the element of truth, reasoning and rationality were very prominent. Moreover, whatever he stated was based upon the authentic writings of the Christians. When padres felt defeated, they started alleging that (God-forbid) Ḥaḍrat Mirzā Ṣāḥib was being insulting to, and contemptuous of, Ḥaḍrat Ḥiṣāmah. Ḥaḍrat Mirzā Ṣāḥib responded to this false allegation as follows:

“You say that I have, as if, insulted Ḥaḍrat Masīḥ (the Messiah) to some extent by using an abusive word with reference to him. This is a misunderstanding of yours. I believe Ḥaḍrat Masīḥ to be a true prophet, a chosen one and beloved servant of God. What I said in retaliation was in keeping with your own faith. Hence
it is you, not me, who stand accused of the accusation that you level at me.”

In addition, he said:

“... When we are deeply hurt and unjustified attacks of all kinds are made on our Holy Prophet(s.a), only then, as a warning, we retaliate in kind on the basis of their (Christians’) own authentic books. … they aught to point out in my writings any thing which I have written as a retaliatory response and it is not found in the Gospels. After all it is not possible for me, that on hearing the insult of the Holy Prophet(s.a), I remain silent.”

On this, the Christians repeated this allegation with greater force through some self-serving mullahs. In

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77 Jang-e-Muqaddas Page 88, Ruhani Khaz’in, Vol. 6, page 170
78 ملافیّات، Vol. 9, page 479, edition 1961
response, to this Ḥaḍrat Mirzā Ṣāhib published a poster on December 20, 1895, and explained his position as follows:

"I have been accused of being a suppostitious Jesus of Christians; and the humble servant of God, ‘Īsa as bin Maryam, who was a

80 ٤٨١٤٥٧٣٥٣٥٤٦٢٣
prophet of God and who is mentioned in the Holy Qur’an is certainly never intended in my harsh comments. I adopted this path after constantly listening to the abuses of padres for the last forty years. Some ignorant mullahs—who should better be called blind and sightless—excuse the padres and say that they, the poor, helpless fellows, do not utter a word (against the Holy Prophet[^85]), nor are they in the least disrespectful to him. But it must be borne in mind that in reality it is the padres who are in the forefront in displaying contempt, hurling insults and shouting abuses. I have a stockpile of books by those padres who have filled their writings with hundreds of abuses. Any mullah who wishes should come and see for himself. And let it be remembered that if in future any padre, shunning the ways of abuse, speaks politely, I, too, shall be polite with him. At present they themselves are responsible for the attacks on their Jesus for under no circumstances they refrain from abuse and vituperation. We are sick of listening to them.”[^81]

The same foolish mullahs, on account of their grudge against Ḥaḍrat Mirzā Ṣāḥib, present some extracts from his writings to impress upon the common man as if he (the Promised Messiah[^85]) has insulted

[^81]: Nūr-ul-Qur’an, Part 2, Rūhānī Khazā’in, Vol. 9, page 375
Hadrat ‘Isa as and did not respect his high status. For example, they cite the following excerpt from one of his books.

"The righteousness of the Messiah cannot be proven to be greater than that of other righteous persons of his time. The prophet John (the Baptist) is rather better than him in one respect. He did not drink wine, and it is never heard that any prostitute anointed his hair with precious oil that she purchased with her
income, and touched his body with her hands or hair, or any young unrelated woman remained in his service. That’s why in the Qur’an God gave to Yaḥyā (John the Baptist) the name “Ḥaṣūr”, but did not give this name to the Messiah because such stories did not permit to give this name to him (‘Īsāas). And then, Ḥaḍrat ‘Īsāas made remission of his sins through baptism administered by Yaḥyā - who is called John by Christians and who was later made to be Elijah. Thus he became a special disciple of Yaḥyā. This clearly proves Yaḥyā’s superiority, because it is not evident that Yaḥyā ever repented on anyone’s hand.”

The hypocrisy of these mullahs is apparent by the very fact that they do not stir a bit and do not open their drowsy eyes when the Christian missionaries launch a vicious attack on the noble character of our Master, the Holy Prophet Ḥaḍrat Muḥammad Muṣṭafāas, with all their might. But when, quoting authentic books of Christians, a rebuttal is made against the Christian writings that contain mordacious insults to our Master and Leader, Ḥaḍrat Muḥammad Muṣṭafāas, then they raise hell.

Read the above extract from Ḥaḍrat Mīrzā Ṣāḥīb’s writings. Does it not refer to Jesus mentioned in the

83 Dāfī’ul-Balā, p.4, footnote, Rūḥānī Khazā’in, Vol. 18, p.220
Gospels? The prophet ‘Īsā as mentioned in the Holy Qur’an has no such stories to be attributed to. Therefore, even if the words “‘Īsa” or “Messiah” are used, the story clearly indicates that here Jesus of the Gospels is being portrayed and not Ḥaḍrat ‘Īsā as of the Holy Qur’an who was a Prophet of Allāh sent as a messenger to Banī Isrā’īl and who after being absolved of all the calumnies, left this world in a great victory. Peace was on him the day he was born and peace was on him the day he died.

Before presenting his (The Promised Messiah’s) belief about Ḥaḍrat ‘Īsā as, the prophet of Allāh, mentioned in the Qur’an, and his love for him, we would like to explain the meaning of the word “Ḥaṣūr” mentioned in the above extract. In the Qur’an this is a name used for Ḥaḍrat Yahyā as. The significance of this name, as explained in the above extract, while a comparison is drawn from the Gospels between Jesus and John the Baptist, is exactly the same as written in “Tafsīr Ibn ‘Abdil Bari, Tafsīr Jāmi‘ul Bayān, Tafsīr Kamālain, and Tafsīr Tarjumānul Qur’an”. In all these books, the meaning of “Ḥaṣūr” is given as “the one who does not go near women.” In the Gospels there is not a single story that tells that Yahyā (John the Baptist) ever mingled with
women. But there are many stories in the Gospels telling that Jesus had close contacts with women.

Referring to these stories, Maulawī Rahmatullāh Muhājir Meccī, who is the leader of mullahs who raise objections against the Promised Messiah as, writes in his book ‘Izālah Auhām’, on page 370:

(ii) “The Messiah himself affirms that John, peace be upon him, neither ate bread, nor did he consume wine and that John, peace be upon him, lived in the wilderness. But Jesus was accompanied in his journeys by several women who used to provide for him out of their earnings; prostitutes used to kiss his feet; Martha and Mary (Magdalene) were his friends; and he drank wine and offered it to others.”

Here, Maulawī Muhājir Meccī has written “Messiah” and not Jesus; but the facts mentioned here

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84 Page 7 of this book. [Publisher]  
85 Page 370, please refer to page 7 of this book. [Publisher]
tell that here the Jesus of the Gospels is being discussed and not Ḥaḍrat ‘Īsa of the Qur’an\textsuperscript{as}. The same is the nature of the use of the words “‘Īsa” and “the Messiah” in Ḥaḍrat Mirzā Ṣāḥib’s writings.

It should also be noted that the purpose of Ḥaḍrat Mirzā Ṣāḥib’s writings is the same as that of Maulawī Muhājir Meccī Ṣāḥib’s and both have a common end to achieve. Therefore, to raise objection to the writings of the Promised Messiah\textsuperscript{as} is actually an attack on their own leader and guide, viz., Maulawī Rahmatullāh Muhājir Meccī, and also on the earlier great Mufassirīn—the Interpreters of the Qur’an.

Thus, due to their grudge and animosity for Ḥaḍrat Mirzā Ṣāḥib\textsuperscript{as}, these mullahs felt compelled to tolerate insults hurled on the noble person of the Holy Prophet Muḥammad\textsuperscript{sa} but could not bear any attack on the fictitious person of Jesus Christ — the person not mentioned in the Holy Qur’an at all. On the other hand, Ḥaḍrat Mirzā Ṣāḥib explains his helplessness in the following words:

"اس ہی کو قافلہ نور کیئے نہ ہو گیا ہے میں جس کیے رضی اللہ تعالیٰ کریم کیے رضی اللہ تعالیٰ کریم ایک تھا ہے کہا کہ ہم کو قافلہ نور کیئے نہ ہو گیا ہے میں جس کیے رضی اللہ تعالیٰ کریم کیے رضی اللہ تعالیٰ کریم ایک تھا ہے وہ مینے کے ساتھ ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے ساتھ مینے کے स
The readers should keep it in mind that with reference to Christian religion it was necessary for me to argue in the same manner as they (the Christians) adopt in confrontation with us. In fact, Christians do
not believe in that ‘Īsā as of ours who claimed about himself that he was only a servant (of God) and a prophet, acknowledged that earlier prophets were righteous and sincerely and truly believed in the prophet to come—The Holy Prophet sa. He prophesied about the advent of the Holy Prophet sa. Rather they believe in a man by the name of Jesus of whom there is no mention in the Qur’an and say that that person claimed to be God and called earlier prophets robbers etc. They also say that this man was a staunch disbeliever of our Holy Prophet sa and that he prophesied that he would be followed only by false claimants. And you know very well that the glorious Qur’an has not taught us to believe in such a man. Rather the Qur’an, with reference to such people, has categorically stated that if anyone, being a human, claims to be God, God will throw him into hell. It is for this reason that whenever I have mentioned the Jesus of Christians I have not observed such reverence for him as one should observe with respect to truthful and righteous person. Were such a man not blind, he would never have said that he would be followed only by false claimants; and were he pious and faithful, he would not have claimed to be God. The readers (of my writings) should keep it in mind that some harsh words that I have used do not apply to Ḥaḍrat ‘Īsā as. On the
contrary they are used for Jesus of whom we find no mention whatsoever in the Qur’an or Ḥaḍīth.”

This is the person named Yasū’ (Jesus) and the Gospels give detailed information about him. But, for the Prophet of Allāh called ‘Īsaasm, who is described in the Holy Qur’an, Ḥaḍrat Mirzā Ṣāhibasm has paid great respect, extolling his high rank and eminence. He claimed himself to be in the likeness of that great person, in his image and his brother. At several places in his writings he mentioned his esteemed and honorable position with great reverence. We would like to conclude this discussion with a few selections from his writings.

Ḥaḍrat Mirzā Ghulām Aḥmadasm writes:

“The Messiah is one of the most beloved and righteous servants of God. He is among those who are

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87 Majmū’ah Ishtihārāt, Vol. 2, pp. 295, 296
chosen by God. He belongs to those whom God purifies with his own Hand and whom he keeps under the shelter of His light. But he is not God—as is presumed. Yes, he is close to God and is among those perfect ones who are the few.”

“..."I refer to the padres. For as they are bound to believe in the eminence and honour of Haḍrat ‘Īsa, so I—apart from confining the station of Godhead to God alone—am under the obligation to acknowledge that Haḍrat ‘Īsa was truthful and righteous and deserved all respect which is due to a true prophet of God.”

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89 Toḥfa-e-Qaṣariyyah, pp.20, 21 Rūḥānī Khazā’in, Vol. 12, pp. 272, 273
I greatly esteem the Messiah son of Mary because in Islam I am spiritually the Khātamul Khulafā (Seal of the caliphs) as the Messiah son of Mary was the Khātamul Khulafā’ in the dispensation of Banī Isrā’il. In the dispensation of Mosesas, the son of Mary was the Promised Messiahas, and in the dispensation of Muḥammadsa, I am the Promised Messiahas. So, I respect him whose name I share. And that person is wicked and a liar who says that I do not respect the Messiah, son of Maryas. Not only the Messiahas, I also respect his four brothers because all five are of the same mother. Not only that, I also consider the two real sisters of the Messiahas as blessed.”

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92 Kashfī-e- Nūh, Rūhānī Khazā’in, Vol. 19, pp.17, 18
“Haḍrat ‘Īsāas is an exalted Prophet of God. Without any doubt, ‘Īsā the Messiahas is a beloved of God, a Chosen one, Light for the world, a Sun of guidance, a dear one to God, placed closed to His Throne. Millions of people who love him truly and follow his exhortations correctly shall be saved from hell.”

“I consider him as a brother of mine, and I have seen him several times (in visions). Once the Messiahas and I ate beef together out of one bowl. Thus, he and I are two portions of the same gem.”

95 طالقان، ت. 3، ص 330، اصدار 1961
“It is revealed to this humble one that in my meekness, humility, trust, sacrifice, signs and blessings I am the model of the first manifestation of Messiah. My nature has close affinity to that of the Messiah, as if we were two portions of the same gem or two fruits of a single tree. We are so closely bonded together that only a spiritually-gifted eye can detect the fine difference that exists between us. Moreover, there is a manifest resemblance between us. For the Messiah was the subordinate to a perfect prophet of great grandeur
i.e. Moses and was the servant of the religion (of Moses) and his Gospel is a branch of Torah. And this humble one too is one of the most humble servants of that Prophet\textsuperscript{sa} of great eminence who is the Master of all prophets and the Crown of all Messengers. If they praise their Lord, he extolled Him in the highest possible way in such a manner that no one can compete with him or excel him in his praise of his Lord: if they (the prophets) deserve praise, he is the only one who deserves the highest possible praise—his Lord (Allah) praised Him as He praised no one.”\textsuperscript{99} “I have seen ‘Îsā\textsuperscript{as} several times in my dreams, and many a time I met him in visions. And he had indeed eaten with me the same food. Once I asked him about the state (of idolatry and sin) into which his people have plunged themselves. He was gripped with the fear

\textsuperscript{99} Brâhîn-e-Ahmadiyyah, pp. 593, 594, marginal notes within margin No.3, Rûhâni Khâzâ’in, Vol. 1

\textsuperscript{100}
and awe of God. He proclaimed the Greatness of God and began glorifying and extolling Him. Then he pointed towards the earth and said: ‘I am only a speck of dust and am innocent of all that they say about me’. Then I realized that he was one of those who are meek and humble.”

And our last prayer is that all praise belongs to Allâh alone, the Lord of all the worlds.

All of them (the believers) believe in Allâh, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers;’ and they say, ‘We hear and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.’

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101 Nûr-ul-Haq, Part one, pp. 56-57  Rûhânî Khazâ’în, Vol. 8
102 2:286
# Index

- **Abdur Ra’ūf, Maulawi** iv, 17-25
- **Ahmad, Mirzā Ghulām**
  - *see under* Promised Messiah
- **Aitchison, Charles**
  - (The Governor of the Punjab) 1-2
  - the spread of Christianity in India, according to iii, 1
  - one million Christian in (1888) in India, according to iii, 2
- **Akhbār Nūr Afsān** 5
- **Āl-e-Ḥassan, Maulawi** 9-14
- **Andrūna-e-Bible** 5
- **Antichrist and Jesus** 13
- **Āryas** 16
- **Āzād, Abu’l Kalām** footnote 26, 27
- **Barrows, John Henry**
  - (An American Evangelist) iii, 2, 3
  - visits India (1897) 2
  - his boast about the spread of Christianity in Muslim lands iii, 2, 3
- **Bengal** iii, 1
- **Bible** iv, vii, 5, 9, 14, 22, 49
- **Book of Proverbs (OT)**
  - on prostitution 22
  - on false witnesses 25
- **Carey, William**
  - (Christian Missionary) 1
  - comes to Bengal (1800) iii, 1
  - followed by other missionaries 1
- **Christ**
  - *see under Jesus*
- **Christian(s)**
  - iii, iv, v, 1, 2, 4, 5, 9,
  - 11, 16, 21, 27, 28, 36,
  - 40, 49, 50, 51
- **Christian missionaries arrival of, in India** iii, 1
- **took undue advantage of the policies of British Govt. in India** iii, 1, 3, 4, 6
- **abuse of Islam, by** iii, 4, 5
- **abuse of the Holy Prophet**, by iii, 4, 5
- **attack on Islam, by** iii, 4, 5
- **Christianity** iii, 1-4, 27, 28, 31
- **Ḍafī’-ul-Buhṭān** 5
- **Daniel**
  - on wine 23
- **David** 9
- **Elijah** 36
- **Ḥadāyatul Muslimin** 4
- **Ḥaṣūr, meaning of** 37-38
- **Hinduism** 3
- **Hosea**
  - on wine 23
- **Imāduddin, Padre** iii, 4
- **India**
  - Revival of various religions in the early nineteenth
century, in _________ iii, 1
An arena of religious struggle _____________ iii, 1, 3
rapid growth of Christianity, in _____________ iii, 1, 2
British rule in, & Christianity 3

Indian Christian Association ___ 1
Indian Subcontinent
see under India

‘Īsā“ bin Maryam
different from
Jesus________ iv, 6, 33, 39, 40
Muslims believe in________ 6
never abused by
Ḥaḍrat ʿAḥmad ____ 31-34, 39, 40
Praise of, by Ḥaḍrat ʿAḥmad42-47

Ishā‘
prophecies of ____________ 12
on wine ________________ 23

Iṣra‘ilites ________________ 6

Iṣṭifā‘ 9-13, 14, 15

Jesus, Christ
a mythical figure as portrayed in the New Testament _________ iii, 6, 33, 34
distinct from ‘Īsā“ bin Maryam ___________ iv, 6, 33
Muslim attack on this mythical figure based on the New Testament _________ 7-26
miracles and prophecies of _____________ 7, 10, 12, 13
led a miserable life in the world _____________ 11
was born like ordinary human being _____________ 11
cursed by God _____________ 11
remained in hell for three days _____________ 11
was not sinless _________ 17, 21
claimed to fulfill the Law (Judaic) _____________ 24
did not care for the Law (Judaic) _____________ 23
reviled by the New Testament _8-10, 12-14, 17-26, 35-36

Jews & Jesus _________ 7, 13

Jews __________________________ 7

Jihād __________________________ 26, 30

John the Baptist
see under Yahyā“as _______ 12, 35

Jonah __________________________ 12

Judah __________________________ 9

Khān Raḍa, Maulawī ___ iii, 14-15

Kingdom of God _________ iii, 1

Lucknow ______________________ 4

Masih-ud-Dajjal ________________ 5

Messiah
see under Jesus and ‘Īsā“ bin Maryam“as _____________

Moses _________________ viii, 6, 39, 44

Muḥammad, Ḥaḍrat“as vii, 6, 39, 44

Muhammad Kī Tawārikh Kā Ijmāl _____________ 5

Mullāhs, the Hypocrisy of ____________ 36
Mullāhs, Christians and Jesus 36

Muslims
at a disadvantage vis-à-vis
the attack of Christian
missionaries ____________ iii, 3
helplessness of ____________ 5
adopt a new strategy to
counter the Christian attack
on Islam _______________ iii, 6

Nabī Maṣṣūm ____________ 5
Padre(s) ____________ , v, 49, 51
Parez _____________________ 9
Promised Messiah ___ iii, iv, v, vi,
one of the missions of _____ 26
the Holy Prophet’s prophecy
about ____________ 26
and Jihād of pen__________ 26
condemns the vilification
of Prophets and faiths _______ 27
three ways of engaging in
religious debates, proposed
by ____________ 27-28
confiscation of opponents
books not desirable and
counter-productive ______ 28
advice of, about the manner
of response to critics
of Islam ____________ 28-29
his advice to the British
Govt. about resolving
religious differences __ 29-30
deply hurt by the attack on
the Holy Prophet’s ____________ 32
refutation of Christianity __ 28, 30
______________ 33-34, 39-40
Never abused ‘Īsāas
Falls allegations of Padres
and Mullāhs against ______ 31-37
— ‘Īsāas revered by ____ 42-47
— and Jesus (mentioned in
the New Testament) _ 33-34, 39
— and Padres ________ 31-34
— and mullāhs ________ 33, 34
— and Yahyāas ________ 35-36

Qur’ān, The _________ iii, iv, ix, xi,
4, 7, 13, 31, 34, 36, 38, 40, 42, 43
Rahmatullāh Muhājir _ 7-9, 38, 39
Criticism of Biblical Jesus _ 7-9
and John ________ 7-9
Review Barāhīn-e-Aḥmadiyyah _ 5
Rushdi, Salman ____________ 5
Ṣaḥīḥ Bukhārī ____________ 26
Ṣaḥīḥ Muslim ____________ 26
Satanic Verses ____________ 5
Shāh, Ahmād
A Christian writer ____________ 28
‘Ummahātul Muḥīn’ _______ 28
Muslims demands the
consification of ____________ 28

Shamsul Akhbar ____________ iii, 4
Simla ____________ iii, 1
Sirat-ul-Masiḥ wal Muḥammad _ 5
Solomon ____________ 9
Savānīḥ ‘Umrī Muḥammad
Sāḥib ____________ 5
Taftish-ul-Islam ____________ 5
Ummaḥātul Muḥīn ________ 28
Yahyāas ____________ 7-8, 35-36
REFUTATION OF THE ALLEGATION OF INSULT TO JESUS CHRIST

This is the English translation of the booklet “Ḥaḍrat ‘Īsā as Kī Tauhīn Ke Ilzām Kā Jawāb”. It is commonly alleged that Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah, has used insulting language against Jesus Christ in his books. In a bid to give some substance to this allegation, the Majlis Tahaffuz-e-Khatm-e-Nabuwwat of Multan, published a booklet entitled Jesus and the Aḥmadiyya Movement.

The present publication is a rebuttal of the allegations contained in the above mentioned booklet. The reader will discover for himself that the Promised Messiah has in reality portrayed Jesus Christ in the same respectful manner as he is described in the Holy Qur’an.

Whenever Promised Messiah as attacked Jesus it was never aimed at ‘Īsa bin Maryamas (of the Qur’an), the true Jesus; it was invariably directed at the fictitious person of Jesus as mythologized by Christians and he (the Promised Messiah) always based his arguments on the Bible. His counter-attack on this fictitious person of Jesus must be viewed in the perspective of vicious attacks made by the Christian missionaries of the time against the Holy Prophetas of Islam.