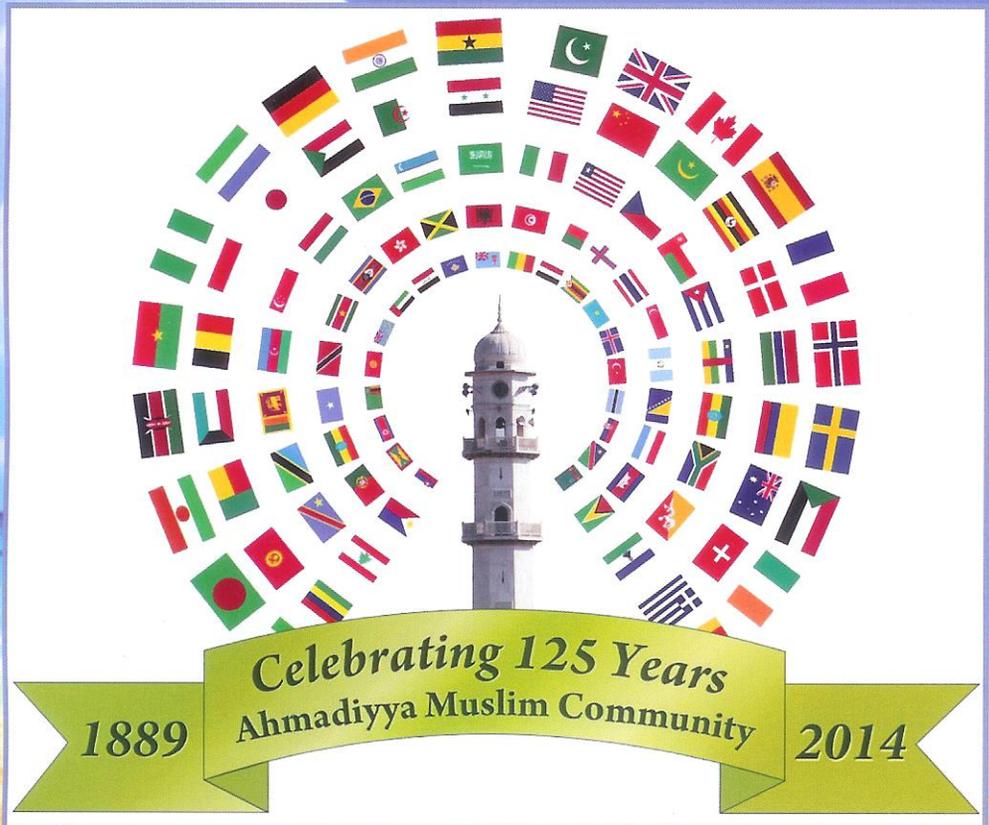


TABLIGH GUIDE

A TOOL FOR SHARING AHMADIYYA ISLAM



NASEEM AHMAD BAJWA
Ahmadiyya Muslim Missionary, UK

**“I shall cause thy message to reach
the corners of the earth”**

Translation of Urdu revelation
vouchsafed to the Promised Messiah in 1886



Ḥaḍrat Mirzā Ghulām Aḥmad^{as}

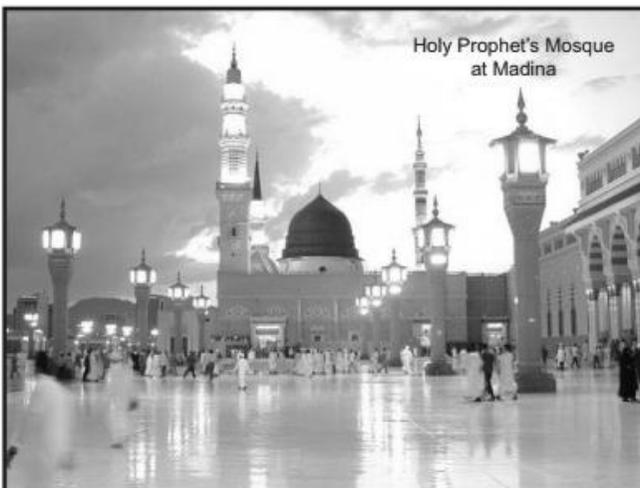
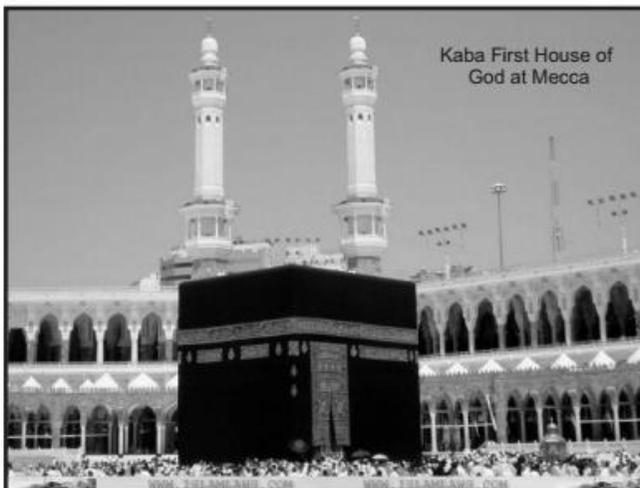
The Promised Messiah and Mahdi

(1835-1908)

Founder of the Worldwide Aḥmadiyya Muslim Jamā‘at

TABLIGH GUIDE

A TOOL FOR PREACHING ISLAM AHMADIYYAT



By

Naseem Ahmad Bajwa

AHMADIYYA MUSLIM MISSIONARY, UK

Tabligh Guide

Author: Naseem Aḥmad Bajwa
Composed by: Khurram Chaudhry, Numaan Chaudhry
Cover Design: Safdar Abbasi

First Edition: 2004. Printed by: Green Leaf Printers, UK

Second Edition: 2012. Printed by: Raqem Press, Islāmabad, Tilford, UK

First American Edition: 2015
Printed by: Aḥmadiyya Muslim Community, USA

In US: amibookstore.us

Worldwide: store.alislam.org

ISBN 978-1-882494-03-3

FOREWORD

The Author Naseem Aḥmad Bajwa, has used his wisdom and experience, both as missionary and as a former Tablīgh Secretary UK, to collate the required data for the compilation of this book, and in so doing he has produced, by the Grace of Allāh and Mercy of God, a concise, comprehensive and potent exposition on the subject relating to Tablīgh (preaching) Guide.

He has provided every potential Da'ī Ilallāh (caller to Allāh) with some of the basic tools required to ply their trade. This compendium has been designed to assist every Da'ī Ilallāh no matter where they are in the world and no matter to whom they are preaching. If these guidelines are adopted as the foundations to preaching, then with prayer, patience and steadfastness, success will surely be accomplished.

As Aḥmadī Muslims, we believe in the truth of the Promised Messiah, and, as a consequence, believe that Aḥmadiyyat, In Sha' Allāh, will soon prevail throughout the world, in this new millennium.

We are witnessing millions of men, women and children entering the Ark of the Promised Messiah.

There are billions of people who have yet to be awakened. They lie spiritually dormant awaiting their own personal Da'ī Ilallāh. I was called to Aḥmadiyyat over 14 years ago but I wish I could have been 'awakened' much sooner.

Every Aḥmadī Muslim is a missionary and every Aḥmadī should avail themselves of this book as it will prove to be a tremendous tool for the propagation of Aḥmadiyyat, the true Islām.

We all have the potential to be successful Caller unto Allāh as we should not waste the golden opportunities that lie ahead of those who strive to achieve success and so win the uncountable blessings of Allāh, the Almighty.

There are so many people awaiting your call, dear reader, don't make them wait too long.

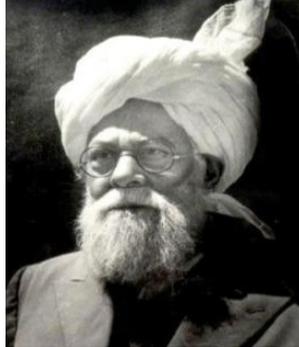
Bilal Atkinson
Regional Amīr, Northeast England
October 2004

Ahmadiyya Khilāfat in Islam

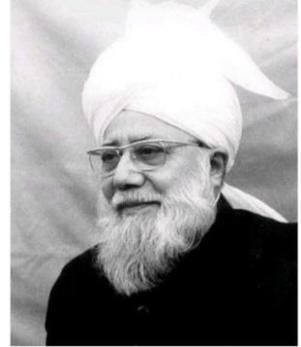
Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24[Al-Nūr]:56)



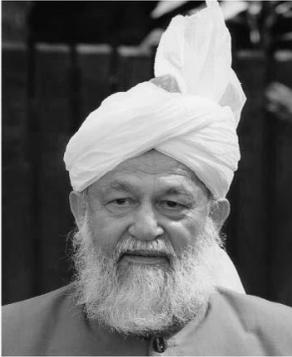
Haqrat Hakīm
Maulawī Nūr-ud-Dīn
Khalīfatul-Masīh I
(1841-1914)



Haqrat Mirzā Bashīr-ud-Dīn
Maḥmūd Aḥmad
Khalīfatul-Masīh II
(1889-1965)



Haqrat Hāfīz
Mirzā Nāṣir Aḥmad
Khalīfatul-Masīh III
(1909-1982)



Haqrat Mirzā Ṭāhīr Aḥmad
Khalīfatul-Masīh I V (1928-2003)



Haqrat Mirzā Masrūr Aḥmad
Khalīfatul-Masīh V (1950-...)

CENTENARY KHILĀFAT AHMADIYYA

1908 – 2008

In the name of Allāh, the Gracious, the Merciful

Introduction

The Holy Prophet (may peace and blessings of Allāh be upon him) prophesied that the Imām Mahdi and the Promised Messiah would come in the latter days. Through him the Divine system of Khilāfat would be reestablished and Islām would see its glory once again.

Ḥaḍrat Mirzā Ghulām Aḥmad (peace be on him), the founder of the Aḥmadiyya Muslim Jamā‘at, is sent by Allāh to fulfil this prophecy. Since its establishment on March 23, 1889, the community has spread in more than 204 countries of the world. However, despite the phenomenal pace with which the Jamā‘at has grown, there are millions who remain unaware of the advent of Ḥaḍrat Mirzā Ghulām Aḥmad.

Therefore, the need of today for Aḥmadī Muslims is to dedicate their lives for the propagation of the true Islām. The desire of our present Imām, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V, is for every Aḥmadī man, woman and child to become a successful Da‘ī Ilallāh.

The aim of this Tablīgh Guide is to encourage and help, Da‘īn Ilallāh (callers to Allāh) to understand, follow and explain to others, to the best of their abilities, the contents of the Bai‘at Form, as prescribed by Ḥaḍrat Mirzā Ghulām Aḥmad.

In advising on four beautiful methods of Tablīgh, once, the Holy Prophet (may peace and blessings of Allāh be upon him) said,

يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ

وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

“O People! If you spread peace, feed people, strengthen the ties of kinship, and be in prayer when others are sleeping, you will enter paradise with peace.” (Sunan Ibn Mājah, Kitābul-At‘imah)

The Bai‘at form consists of two sections: the ‘Declaration of Initiation’ and the ‘Conditions of Bai‘at’ (Initiation). The Declaration is a letter pledging allegiance to the present Imām and contains nine major points. Both sections summarise the belief and practices of the Aḥmadiyya Muslim Jamā‘at.

The Tablīgh Guide is split into three parts. Part one is a selection of spiritual and practical guidelines to aid a Da‘ī Ilallāh in successful preaching. Part two studies the ‘Declaration of initiation’ closely with supportive references explaining the significance of each of the nine points in light of the Holy Qur’an, Aḥādīth (sayings of the Holy Prophet) and statements by revered Islāmic scholars. It also looks at the Conditions of Bai‘at. Part Three focuses on similarities between Qur’anic* and Biblical teachings** while exposing certain Christian beliefs that find no support with Jesus.

An appendix presenting further arguments is also given at the back. Readers are advised to repeat the salutation ‘Ṣallallāhu ‘Alaihi Wa Sallam’ (may peace and blessings of Allāh be upon him) whenever reference is made to the Holy Prophet, and to say ‘Alaihis-Salām (may peace be on him) in the case of all other messengers of Allāh.

I would like to thank my son-in-law, Mr. Waqar Aḥmad Aḥmadī and my daughter Mrs. Wajeeha Bajwa Aḥmadī for their contribution in producing this guide. May Allāh reward them. Āmīn

Naseem Aḥmad Bajwa
Imām Baitul-Futūh Mosque, Regional Missionary London,
Aḥmadiyya Muslim Association,
181 London Road, Morden,
Surrey, SM4 5PT, United Kingdom.

* English translation by Maulawi Sher Ali, M.A. (Incorporating proposed translation and notes by Ḥaḍrat Mirzā Ṭāhir Aḥmad Khalīfatul-Masīḥ IV, Islām, International publication, 1997)

** The Holy Bible (Authorised King James Version, Collins’s Clear-Type Press)

An Observation

I went to the bookstore at Baitul-Futūḥ, and it was there that I came across the 2013 edition of Tablīgh Guide by Missionary Naseem Aḥmad Bajwa. I first purchased only one copy. After arriving at the Jāmi‘ah later that evening, I began to read this book. I read it almost all night. I kept saying Al-Ḥamdu Lillāh as I continued to read this blessed guide for carrying out Field Tablīgh. I concluded that this book is the spiritual tool for preparing Aḥmadiyya Jamā‘at USA to go into the field and preach Islām through Aḥmadiyyat. Missionary Naseem Aḥmad Bajwa has written a masterpiece for Aḥmadiyya Jamā‘ats around the world to prepare themselves mentally and spiritually to go out and engage in Tablīgh. This book, if it has not been done already, should be printed in as many different languages as possible and become the spiritual tool for carrying out field Tablīgh around the world, In Shā Allāh.

Omar Shaheed
President Pittsburgh PA Chapter
Secretary African American Tablīgh Desk USA

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PART ONE

Guidelines for Da‘īn Ilallāh and Instructions on Tablīgh

The Holy Qur‘ān says,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided. (16[Al-Naḥl]:126)

The Holy Prophet Muḥammad (may peace and blessings of Allāh be upon him) said,

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ لَنَّ النَّبِيِّ ﷺ قَالَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَوَاللَّهِ لَأَنَّ
تَهْدِيهِ اللَّهُ بِكَ رَجُلًا وَحَدًا خَيْرٌ لَّكَ مِنْ حُمْرِ النَّعَمِ

Ḥaḍrat Sahl bin Sa‘d narrates that the Holy Prophet(may peace and blessings of Allāh be upon him) said to Ḥaḍrat ‘Alī^{ra}: “By Allāh, if Allāh guides a single person through you, it is better for you than (the most precious) red camels.” (Bukhārī, Kitābul-Jihād)

Imām Mahdī and the Promised Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad, may peace be upon him, said,

وہ جو عرب کے بیابانی ملک میں ایک ماجرا گزرا کہ لاکھوں مردے تھوڑے دنوں میں زندہ ہو گئے اور
پشتوں کے بگڑے ہوئے الہی رنگ پکڑ گئے اور آنکھوں کے اندھے بینا ہوئے اور گونگوں کی زبان پر الہی
معارف جاری ہوئے اور دنیا میں ایک دفعہ ایک ایسا انقلاب پیدا ہوا کہ نہ پہلے اس سے کسی آنکھ نے دیکھا اور
نہ کسی کان نے سنا۔ کچھ جانتے ہوئے وہ کیا تھا؟ وہ ایک فانی فی اللہ کی اندھیری راتوں کی دعائیں ہی تھیں
جنہوں نے دنیا میں شور مچا دیا اور وہ عجائب باتیں دکھائیں کہ جو اس امی بے کس سے محالات کی طرح نظر آتی
تھیں۔ اللہم صل وسلم وبارک علیہ وآلہ بعددہمہ وغمہ وحزنہ لہذہ الامۃ وانزل علیہ
انوار رحمتک الی الابد۔

“A strange phenomenal event took place in the desert of Arabia when hundreds of thousands of the dead became alive within a few days and those who had been corrupted through generations took on Divine color. The blind began to see and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before. Do you realize what that was? All that was brought about by prayers during the darkness of the nights of one who had been wholly lost in God that created an uproar in the world and manifested such wonders as seemed impossible at the hands of the unlettered helpless person. O Allāh! send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islām), and shower upon him the light of Thy mercy forever.’ (Barakātud-Du‘ā, pp. 10-11)

Following is a narration about the zeal of Ḥaḍrat Maulawī Nūr-ud-Dīn, Khalīfatul-Masīḥ I, may Allāh be pleased with him, concerning outreach:

چوٹ اور اس کی تکلیف، کم خوابی اور اس کا کرب ضعف اور ناتوانی ایک طرف۔ مگر اس حالت میں دعوت اللہ کا جوش ایسا ہے کہ برادر م مفتی محمد صادق صاحب جب واپس آئے تو بڑے شوق کے ساتھ ان کے حالات سفر کو غیر معمولی طور پر سنا اور تبلیغ کا جو کام ان حصوں میں ہو اس کی تفصیل معلوم کر کے بہت خوش ہوئے۔ پھر (خواجہ کمال الدین صاحب) جب پہلی مرتبہ عیادت کے لئے آئے تو انہوں نے ذکر کیا کہ علی گڑھ میں جو لیکچروں کا انتظام ہوا ہے۔ اس میں پہلا لیکچر میرا ہے۔ صاحبزادہ آفتاب احمد خان صاحب کا تار آیا تھا۔ مگر حضور کی ناسازی طبع کے باعث میں نے اطلاع دی کہ میں نہیں آسکتا۔ اس پر انہوں نے بذریعہ تار حضور کی عیادت کی ہے اور مجھے بلا کر کہا کہ جب تک حضرت کی طبیعت درست نہ ہو، نہ آؤ۔ فرمایا: ’نہیں میری علالت اس تبلیغ کے کام میں روک نہ ہو۔ وہاں ضرور جانا چاہئے۔ انہیں لکھ دو کہ میں اپنے وجود کو کسی طرح پر بھی ’دین حق‘ کے کام میں روک نہیں بنانا چاہتا ہوں۔ میری آرزو تو یہ ہے کہ میں ’دین حق‘ ہی کی خدمت میں زندگی پوری کر دوں۔ تم ضرور جاؤ۔‘

“Injury and its pain, sleeplessness and its anguish, weakness and infirmity set aside, the passion [of the Khalīfatul-Masīḥ I] for Tablīgh is such that when brother Muftī Muḥammad Ṣādiq returned (from preaching), Ḥaḍrat Khalīfatul-Masīḥ I listened to the narration of his journey with extraordinary attention. He became extremely happy on learning his details of the Tablīgh work that had been carried out in those areas [where he had travelled to]. When Khawāja Kamāl-ud-Dīn visited Ḥaḍrat Khalīfatul-Masīḥ for the first time during his illness, he mentioned that he had received a telegram from Ṣaḥībẓada Aftāb Aḥmad Khān informing that he (Khawāja Kamāl-ud-Dīn) was to

deliver the first lecture at a conference in 'Aligarh. Khwāja Ṣāhib told Ṣāhibzada Ṣāhib that he would not be able to attend due to the ill health of the Khalīfatul-Masīḥ I. On this, Ṣāhibzada Ṣāhib sent a telegram inquiring about the health the Khalīfatul-Masīḥ I and called Khawaja Ṣāhib to say not to come until the Khalīfatul-Masīḥ I had recovered. On hearing this, Ḥaḍrat Khalīfatul-Masīḥ I said, 'No, my illness should not stop Tablīgh work. You should definitely go there. Write to him that I do not like to make myself a hindrance in the work of the religion of truth. My desire is that I should give my whole life in service of the religion of truth. You must go there.' (Al-Ḥakam, January 7, 1911, p. 5)

Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II, may Allāh be pleased with him, issued an announcement in May 1948 asking for dedicated members to come forward to help the cause of faith.

- 1 کیا آپ محنت کرنا جانتے ہیں؟ اتنی محنت کہ تیرہ چودہ گھنٹے دن میں کام کر سکیں۔
- 2 کیا آپ سچ بولنا جانتے ہیں؟ اتنا کہ کسی صورت میں آپ جھوٹ نہ بول سکیں۔ آپ کے سامنے آپ کا گہرا دوست اور عزیز بھی جھوٹ نہ بول سکے۔ آپ کے سامنے کوئی اپنے جھوٹ کا بہادرانہ قصہ سنائے تو آپ اُس پر اظہارِ نفرت کئے بغیر نہ رہ سکیں۔
- 3 کیا آپ جھوٹی عزت کے جذبات سے پاک ہیں؟ گلیوں میں جھاڑو دے سکتے ہیں۔ بوجھ اٹھا کر گلیوں میں پھر سکتے ہیں۔ بلند آواز سے ہر قسم کے اعلانِ بازاروں میں کر سکتے ہیں۔ سارا سارا دن پھر سکتے ہیں اور ساری ساری رات جاگ سکتے ہیں؟
- 4 کیا آپ اعتکاف کر سکتے ہیں؟ جس کے معنی ہوتے ہیں۔
(الف) ایک جگہ دنوں بیٹھ رہنا۔
(ب) گھنٹوں بیٹھے و وظیفہ کرتے رہنا۔
(ج) گھنٹوں اور دنوں کسی انسان سے بات نہ کرنا۔
- 5 کیا آپ سفر کر سکتے ہیں؟ اکیلے اپنا بوجھ اٹھا کر بغیر اس کے کہ آپ کی جیب میں کوئی پیسہ ہو۔ دشمنوں اور مخالفوں میں! ناواقفوں اور ناآشناؤں میں! دنوں، ہفتوں، مہینوں۔
- 6 کیا آپ اس بات کے قائل ہیں کہ بعض آدمی ہر شکست سے بالا ہوتے ہیں۔ وہ شکست کا نام سننا پسند نہیں کرتے۔ وہ پہاڑوں کو کاٹنے کے لئے تیار ہو جاتے ہیں وہ دریاؤں کو کھینچ لانے پر آمادہ ہو جاتے ہیں اور کیا آپ سمجھتے ہیں کہ آپ اس قربانی کے لئے تیار ہو سکتے ہیں؟

7. کیا آپ میں ہمت ہے کہ سب دنیا کہے نہیں اور آپ کہیں ہاں؟ آپ کے چاروں طرف لوگ نہیں اور آپ سنجیدگی قائم رکھیں۔ لوگ آپ کے پیچھے دوڑیں اور کہیں ٹھہر تو جائیں تھے ماریں گے اور آپ کا قدم بجائے دوڑنے کے ٹھہر جائے اور آپ اس کی طرف سر جھکا کر کہیں لو مار لو۔ آپ کسی کی نہ مانیں کیونکہ لوگ جھوٹ بولتے ہیں مگر آپ سب سے منوالیں کیونکہ آپ سچے ہیں۔

8. آپ یہ نہ کہتے ہوں کہ میں نے محنت کی مگر خدا تعالیٰ نے مجھے ناکام کر دیا۔ بلکہ ہر ناکامی کو اپنا قصور سمجھتے ہوں۔ آپ یقین رکھتے ہوں کہ جو محنت کرتا ہے کامیاب ہوتا ہے اور جو کامیاب نہیں ہوتا اس نے محنت ہرگز نہیں کی۔

اگر آپ ایسے ہیں تو آپ اچھا مبلغ اور اچھا تاجر ہونے کی قابلیت رکھتے ہیں۔ مگر آپ ہیں کہاں؟ خدا کے ایک بندے کو آپ کی دیر سے تلاش ہے۔ اے احمدی نوجوان! ڈھونڈ اس شخص کو اپنے علاقہ میں، اپنے شہر میں، اپنے محلہ میں، اپنے گھر میں، اپنے دل میں کہ اسلام کا درخت مُر جھا رہا ہے اسی کے خون سے وہ دوبارہ سرسبز ہوگا۔

1. Do you know what it means to work hard—to work so hard that you work up to thirteen to fourteen hours a day?

2. Do you know how to speak the truth that no matter what the circumstances are you could never tell a lie; that even a close friend or a relative may not tell a lie in your presence; and if somebody narrates in front of you a story of his audaciously telling a lie, you could not help but show your disgust.

3. Are you free of all false standards of self-respect? Can you sweep the streets? Can you walk the streets with loads on your shoulders? Can you make various announcements loudly in public areas? Can you walk for the whole day and keep awake for the whole night?

4. Can you go in I'tikāf, meaning:

(a) To sit at one place for days,

(b) To sit for hours praying and

(c) To refrain from talking to anyone for hours and days.

5. Are you able to travel alone, carrying your own baggage and without any money in your pocket among enemies and opponents, among strangers and non-acquainted people, for days, weeks and months?

6. Do you accept that there are some people who are above all types of defeat? They do not even like to hear the word defeat.

They are willing to cut through mountains; they are ready to pull up rivers. Do you think that you can be ready for such a sacrifice?

7. Do you have the courage that when the entire world says “NO” you say “YES?” All the people around you laugh at you yet you remain composed. People run after you and say, “Wait, we are going to give you a beating,” and instead of running away you stop and say with great humbleness, “Here I am, beat me.” You listen to no one as you know the people utter falsehood, but you convince them all because you are truthful.

8. You should not say, “I worked hard but Almighty God failed me.” Instead, in each failure you blame your own self. You firmly believe that whoever works hard will succeed and whoever does not succeed has not worked hard at all.

If you are like this then you have the potential to be a good missionary and a good businessman. But where are you? A man of God has been in search of you for a very long time. O Ahmadi youth! Search for this person in your province, in your city, in your neighborhood and in your heart since the tree of Islām is withering away and only with his blood will it once again flourish.” (Leaflet: I Am Searching For You)

Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul-Masīḥ III, put forth the basic requirements to be a trainer.

میں اپنے مربی بھائیوں کو آج اس طرف توجہ دلانا چاہتا ہوں کہ اللہ کی نگاہ میں صحیح مربی بننے کے لئے دو بنیادی چیزوں کی ضرورت ہے۔ ایک نور فراست دوسری گدازدل۔ قرآن کریم نے یہ دعویٰ بھی کیا ہے کہ میں عقل کے نقص کو دور کرنے والا اور اس کو کمال تک پہنچانے والا ہوں اور اس کی جو خامیاں ہیں وہ میرے ذریعہ دور ہونے والی ہیں اور اس کے اندھیرے میرے ذریعہ روشن ہونے والے ہیں۔ نیز قرآن کریم نے یہ دعویٰ بھی کیا ہے کہ میرے نزول کا ایک مقصد یہ بھی ہے کہ گدازدل پیدا کئے جائیں جیسا کہ اللہ تعالیٰ سورۃ یوسف میں فرماتا ہے۔

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿۱۰﴾ (سورۃ یوسف آیت 3)

“I wish to draw the attention of our missionary brothers that in order to become a true missionary in the sight of Allāh, two fundamentals are required. One is the light of understanding and the other is a tender heart. The Holy Qur’ān has also stated, ‘I am the One who removes the weakness in your intellect and take it to greater heights, and all its defects will be effaced through me and all its darkness will turn into brightness through me; Furthermore

the Holy Qur’ān has said, ‘One of the reasons for my descent is to produce tender hearts,’ as Allāh Almighty says in Sūrah Yusuf:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

“We have revealed it, the Qur’ān in Arabic that you may understand” (12[Yūsuf]:3). (Al-Faḍl, March 3, 1969)

Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV, said:

ہر احمدی جس تک میری یہ آواز پہنچتی ہے وہ خود اپنا نگران بن جائے اور خدا کو حاضر و ناظر جان کر یہ عہد کرے کہ میں نے سال کے اندر اندر ایک احمدی ضرور بنانا ہے اور دعا کرے تو یہ کچھ مشکل امر نہیں۔ جب اللہ تعالیٰ کی تقدیر کوئی چیز آپ کو دینا چاہتی ہے تو ہاتھ بڑھا کر اس کو نہ لینا سخت ناشکری ہے۔

“Every Aḥmadi who receives this message should become a guardian for himself, and, he should take a solemn vow before Almighty God, and promise that he will convert at least one person to Aḥmadiyyat within one year. If he prays then this will not be difficult. When God is willing to bestow a favor upon you, it is the height of ungratefulness not to stretch your hand and receive it.” (Friday Sermon, September 27, 1985)

دعوت الی اللہ کے باغ اور کھیت لگانا، داعی الی اللہ کا کام ہے اور یہ محض ایک نصیحت یا یاد دہانی سے نہیں ہوتا بلکہ ان کو اپنے ساتھ لگانے سے ہوتا ہے۔ ان کے دلوں میں کام کی محبت پیدا کرنا ایک فن ہے اور اس کے لئے قرآن نے اصولی روشنی ڈالی ہے جس سے ہمیں فائدہ اٹھانا چاہئے۔ حضرت ابراہیمؑ کے سپرد اللہ نے قوموں کی زندگی کا کام کیا تھا اور فرمایا تھا کہ تیرے ذریعے سے قوموں کو زندگی ملے گی۔ حضرت ابراہیمؑ بڑے عاجز مزاج تھے عرض کی رب ارنی کیف تھی الموتی کہ اے خدا مجھے معلوم ہے کہ تو قوموں کو زندہ کرے گا لیکن کس طرح؟ فرمایا چار پرندے لے اپنے سے مانوس کر لے پھر ان کو مختلف سمتوں میں بھیج دے پھر ان کو آواز دے۔ تو دیکھے گا کہ کس طرح تیری طرف اڑتے چلے آ رہے ہیں۔ یہ نمونہ تھا حضرت ابراہیمؑ کا۔ پس ہر مربی، زامیر صدر اور ہر عہدیدار کو چاہئے کہ جماعت کے ساتھ ان کی تربیت کرے۔ ان کے سپرد کام کرے ان کو دنیا میں پھیلا دے۔ اس طرح اپنی توفیق کے تحت چار آٹھ دس کو پکڑے ان کی تربیت کرے اور ان کو کام پر لگائے۔ اس طرح یہ تعداد بڑھنی چاہئے۔

“The job of the Da‘ī Ilallāh is to cultivate the crops and gardens of Da‘wat Ilallāh. It does not happen with just a mere piece of advice or a reminder; it needs the development of a close attachment with trainees. Creating a love for this work is an art and the Holy Qur’ān has thrown some fundamental light upon this we should benefit from. Allāh gave Ḥaḍrat Ibrāhīm the task of giving life to nations and he was told that through him nations will

get new life. Ḥaḍrat Ibrāhīm had a very humble character. He submitted, ‘Rabbi Arinī Kaifa Tuḥyil-Mautā, that is, *O God! I understand that you will give life to nations, but how?* In reply, he was commanded, ‘Take four birds and attach them to yourself, then send them in different directions and then call them, and you will see how they come flying back to you.’ This was the example of Ḥaḍrat Ibrāhīm. So every missionary, Amīr, president and office bearer should get hold of some members of their Jamā‘at, and under ‘Surhunna Ilaik’ (2[Al-Baqarah]:261) should attach the trainees to themselves, train them with love and affection, give them a task and spread them in the world. Likewise, according to one’s capability, one should get hold of four, eight or ten members, train them and employ them. This way, this number should increase.” (Friday Sermon, August 28, 1987)

To implement these instructions on Tablīgh, the following practical steps are suggested to Da‘īn Ilallāh.

1. Every missionary, president and office-bearer of a Jamā‘at should select at least four suitable members of their Jamā‘at to form a Tablīgh team.
2. This team should get together for Fajr Prayer at least once a week for special prayers to aid them in preaching successfully.
3. A Qur‘ān class for half an hour should follow the Fajr Prayer. The Tablīgh Guide should also be used.
4. During the weekly class, each team member should write a letter to the Khalīfatul-Masīḥ, offer Ṣadaqah and pray together for success in preaching.
5. Subsequently, the ‘13 Steps to successful preaching’ should be adhered to.
6. A weekly Tablīgh center should be established for one-to-one Tablīgh sittings from 11 A.M. to 7 P.M. These timings should be announced to your Jamā‘at.

In order to accomplish this suggested program, each team member should be allocated one of the following duties:

1. Organizing the congregational Fajr Prayer, Darsul-Qur‘ān, letter to the Khalīfatul-Masīḥ, Ṣadaqah and silent prayer.
2. Making arrangements for a Tablīgh stall.
3. Arranging transport for bringing Tablīgh contacts to the Tablīgh center.
4. Making arrangements for refreshments, providing literature, audio/video CDs and DVDs and showing MTA International.
5. Keeping a record of activities and sending weekly reports.

Some Prayers for Successful Preaching

Prayer of Moses

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي
لِيَقْفَهُوا قَوْلِي ۖ

“My Lord, open out for me my breast, ‘And ease for me my task, ‘And loose the knot of my tongue, ‘That they may understand my speech.” (20 [Tā-Hā]:26-29)

Istikhārah Prayer

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ حَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنَّهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِي بِهِ.

O Allāh! I seek good from You out of Your knowledge and seek power from You out of Your power, and beg of You out of Your boundless Grace, for You have power and I have no power and You have knowledge and I have no knowledge, and You have the best Knower of all unseen. O Allāh! If it be within Your knowledge that this project is for my good in the matter of spiritual affairs, and my worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it: and bless it for me, but if it be within Your knowledge that this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for my good, wherever it may be, and then make me pleased with it. (From Bukhāri Chapters Tahajjud, Tauḥīd and Da‘wāt)

Funeral Prayer

It is Important to memorize the Funeral Prayer so that the second step (see below) in the 13 steps to successful preaching can be practiced.

اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَعَائِلَتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ.

O Allāh! Forgive our living ones and our deceased ones; and those of us who are present and our absent ones; and our young ones and old ones: and our males and our females. O Allāh! Those of us whom you grant life, keep them firm on Islām and those of us whom you cause to die, cause them to die in the faith. Deprive us not, O Allāh, of the benefits relating to the deceased and subject us not to trial after him.

Thirteen Steps to Successful Preaching

During the week

1. Fast every week.

2. Give the six rights to all Muslims (that is, greet with Salām, accept a kind invitation, respond to Al-Ḥamdu Lillāh on sneezing with Yarḥamukumullāh, visit the sick, participate in the funeral of a fellow Muslim and like for others what you would like for yourself).

In the morning

3. Perform Tahajjud for special favors. If possible stay overnight in the mosque (weekly).

4. Perform Fajr Prayer in congregation.

5. Conduct Dars-ul-Qurʿān after Fajr Prayer. (Contemplate on the latest Friday Sermon of the Khalīfatul-Masīh.)

Before the Tabligh stall

6. Hold a weekly class; review the 13 steps, Baiʿat form, prayers and Tabligh arguments and share experiences. Include refreshments.

7. Offer Sadaqah. (9 [Al-Taubah]:103)

8. Write a letter to the Khalīfatul-Masīh for success in preaching. (9[Al-Taubah]:103)

9. Perform collective silent prayer.

After the Tabligh Stall

10. Tabligh stall to be set up weekly by Anṣār, Khuddām and Lajna. Engage in Istighfār. Maintain a register of appointments/contacts. (2[Al-Baqarah]:261)

11. Hold one-to-one meetings with the intention of getting Baiʿats. Read and explain the Baiʿat form as well as use literature and audio and video media.

12. Hold a monthly meeting of Daʿīn Ilallāh with central representatives. Maintain a register of Daʿīn Ilallāh teams (Anṣār, Khuddām and Lajna).

13. Hold a monthly meeting and Q/A Session with new Aḥmadīs and their Tablīgh contacts. Maintain a register of Bai'ats.

These are some of the very many steps for successful preaching which were tried by the Midlands Tablīgh Teams and proved successful, Al-Ḥamdu Lillāh. By following these 13 steps, the Midlands region was able to achieve its target of 131 Bai'ats in 1999-2000 and by the Grace of Allāh, the U. K. Jamā'at achieved 545 Bai'ats which was a record for the U.K.

The compiler of this guide was regional missionary for Midlands as well as national secretary Tablīgh during the period.

PART TWO

Declaration of Initiation (Pledge of Allegiance to Aḥmadiyya Khilāfat)

Following is the text of the declaration to join the Ahmadiyya Muslim Community.

To Ḥaḍrat Khalīfatul-Masīḥ V

As-Salāmu ‘Alaikum Wa Raḥmatullāhi Wa Barakātuhū

I hereby submit my declaration of initiation duly completed and signed. Please accept me into the fold of the Aḥmadiyya Muslim Jamā‘at and pray for me.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

“I bear witness that there is none worthy of worship except Allāh. He is One and has no partner, and I bear witness that Muḥammad is His Messenger.”

I enter this day the Aḥmadiyya Jamā‘at in Islām at the hand of Masroor Aḥmad. I have firm faith that Ḥaḍrat Muḥammad Rasūlullāh (may peace and blessing of Allāh be on him) is Khātamun-Nabiyyīn, the Seal of all the Prophets. I also believe that Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be upon him) was the same Imām Mahdī and Promised Messiah whose advent was prophesied by Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him).

I promise that I will always try my best to abide by the ten conditions of Bai‘at (initiation) as prescribed by the Promised Messiah. I will give precedence to my faith over all worldly objects. I will always remain loyal to the institution of Khilāfat in Aḥmadiyyat; and will obey you as Khalīfatul-Masīḥ in everything good that you may require of me, In Shā Allāh.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ - أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ -
مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ -

I beg pardon from Allāh, my Lord, for all my sins and turn to Him. I beg pardon from Allāh, my Lord, for all my sins and turn to Him. I beg pardon from Allāh, my Lord, for all my sins and turn to Him.

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O my Lord, my Allāh, I wronged my soul and confess all my sins; pray, forgive me my sins, for there is none else except Thee to forgive. Āmīn!

This section studies the ‘Declaration’ closely with supportive references explaining the significance of each of the nine points in light of the Holy Qur’ān, Aḥādīth (sayings of the Holy Prophet) and statements by revered Islāmīc scholars.

1. Origin of the Name ‘Aḥmadiyya’?

“Please accept me into the fold of the Aḥmadiyya Muslim Jamā‘at.”

In order to explain the name Aḥmadiyya, the following verse of the Holy Qur’ān should be presented:

“And remember when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allāh’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Aḥmad.’ And when he came to them with clear proofs, they said, ‘This is clear enchantment.’” (61[Al-Şaff]:7)

“Aḥmad,” as mentioned in this verse, refers to the Holy Prophet Muḥammad. Muḥammad and Aḥmad both carry the same meaning of ‘the praised one.’ Hence, the Aḥmadiyya Muslim Jamā‘at was named after the Holy Prophet and not, as non-Aḥmadīs think, after Ḥaḍrat Mirzā Ghulām Aḥmad, who was his most perfect follower. His name actually means, “servant of Aḥmad.” In essence, every Muslim should in fact be an ‘Aḥmadī’.

The following Ḥadīth states that the Muslim Ummah (people) will become divided and only one division would be true:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لِيَأْتِيَنَّ عَلَى أُمَّتِي مَا عَلَى أُمَّتِي إِسْرَائِيلَ حُدُودًا التَّعْلُ بِالتَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَىٰ أُمَّةً عَلَانِيَةً لَّكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى الثُّنَيْنِ وَ سَبْعِينَ مِائَةً وَ تَفْتَرِي أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ مِائَةً كُلُّهُمْ فِي النَّارِ إِلَّا مِائَةً وَاحِدَةً قَالُوا مَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي (ترمزى كتاب الايمان)

Ḥaḍrat Abdullāh bin ‘Amr relates that the Holy Prophet said: “Surely things will happen to my people as happened earlier to the Israelites. They will resemble each other like one shoe in a pair resembles the other to the extent that if among the Israelites someone had openly committed adultery with his mother, there will be some who would do this in my Ummah as well. The Israelites were divided into 72 sects, but my people will be divided into 73 sects. All of them will be in the fire except one. The

companions of the Holy Prophet (may peace and blessings of Allāh be upon him) asked, “who are they, O messenger of Allāh? The Holy Prophet (may peace be upon him) said, ‘they are the people who will follow my practice and that of my companions.’” (Tirmidhī, Kitābul-Īmān)

Ḥaḍrat Mullā Alī Qārī (d. 1606 A.D.), the renowned commentator of Mishkāt and a very admired Muḥaddith, has explained this Ḥadīth:

تِلْكَ اثْنَتَانِ وَسَبْعُونَ فِرْقَةً كُلُّهُمْ فِي النَّارِ وَالْفِرْقَةُ النَّاجِيَةُ هُمْ أَهْلُ السُّنَّةِ الْبَيْضَاءِ
الْمُحَمَّدِيَّةِ وَالطَّرِيقَةُ التَّقِيَّةُ الْأَحْمَدِيَّةُ-

“All 72 sects will be in the fire and the one sect which will be saved from the fire, will be that which will follow the pure Sunnah of the Holy Prophet Muḥammad (may peace and blessings of Allah be upon him) and their pure dispensation will be called Al-Aḥmadiyya.” (Mirqāt, Commentary of Mishkāt, Vol. 1, p. 204)

2. Kalimah Shahādah

“I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And I bear witness that Muḥammad is His servant and Messenger.”

Kalimah Shahādah is one of the five pillars of Islām as stated in the following Ḥadīth:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْإِسْلَامِ عَلَى خَمْسِ شَهَادَةٍ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامَ الصَّلَاةِ وَ إِيْتَاءَ الزَّكَاةِ وَ حَجَّ الْبَيْتِ وَ
صَوْمَ رَمَضَانَ-

Ḥaḍrat Ibn ‘Umar relates that the Holy Prophet said: “Islām is based on five pillars; to bear witness that Muḥammad is the Messenger of Allāh; to offer Ṣalāt (formal worship of God); to pay the Zakāt (obligatory minimum requirement of financial contribution in the cause of Allāh); to perform Ḥajj (pilgrimage to the House of Allāh); and to keep the fast in the month of Ramaḍān.” (Bukhārī, Kitābul-Īmān)

The following Ḥadīth explains that the Holy Prophet has forbidden Muslims to doubt the intention of anyone who recites the Kalimah, Allāh alone knows what is in the heart and mind of a person.

عَنْ أُسَامَةَ بْنِ زَيْدٍ وَ هَذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَةٍ
فَصَبَّحْنَا الْخُرَقَاتِ مِنْ جُهَيْنَةَ فَأَذْرَكْتُ رَجُلًا فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ فَطَعَنَتْهُ فَوَقَعَ فِي مَنْ ذَلِكَ

فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ أَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ قَتَلْتَهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا قَاتَلَهَا خَوْفًا مِنَ السِّلَاحِ قَالَ أَفَلَا سَمِعْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَ لَهَا أَمْ لَا فَمَا زَالَ يُكْرِرُهَا عَلَيَّ حَتَّى تَمْتَثِبْتُ إِلَيَّ أَسْلَمْتُ يَوْمَئِذٍ

Ḥaḍrat Usāmah bin Zaid^{ra} relates that: “The Holy Prophet (may peace be and blessing of Allāh be upon him) sent us in a raiding party. We raided Ḥuraqāt of Juhaina in the morning. I caught hold of a man and he said, “There is no God but Allāh. I attacked him with spear. It once occurred to me and I talked about it to the Apostle (may peace be and blessing of Allāh be upon him). The Messenger of Allāh (peace be and blessing of Allāh be upon him) said, Did he profess ‘There is no God but Allāh’ and even then you killed him? I said, Messenger of Allāh, he made a profession of it out of fear of the weapon. The Holy Prophet observed; “Did you tear his heart out in order to find out whether he had professed it or not?” He went on repeating it to me until I wished that I had become Muslim on that day. (Muslim, Kitābul-Īmān)

3. Khilāfat

“I enter this day the Ahmadiyya Jamā‘at in Islām at the hand of Masroor Aḥmad.”

The Holy Qur‘ān makes reference to Khilāfat (Successorship) in the following verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَ لِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَ مَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.”(24[Al-Nūr]:56)

عَنْ حَدِيثِ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ تَكُونُ النَّبِيُّهُ فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النَّبِيُّهُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاصِمًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النَّبِيُّهُ ثُمَّ سَكَتَ.

Ḥaḍrat Hudhaifah relates that the Holy Prophet said: “Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow to remain as long as He wills and then come to an end. There shall then be tyranny, which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilāfat on the precepts of prophethood. Then he remained silent.” (Musnad Aḥmad)

It is thus clear that the institution of Khilāfat was to return with the advent of the Imām Mahdī and Promised Messiah who, as the Ḥaḍīth makes clear, would be a prophet. Since Ḥaḍrat Mirzā Masroor Aḥmad is the present Khalīfa, Bai‘at must be done at his hand.

4. Khātamun-Nabiyyin

“I have firm faith that Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) is Khātamun-Nabiyyīn, the seal of all the prophets.”

The following verse of the Qur‘ān introduces the belief of Khātamun-Nabiyyīn:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.” (33[Al-Aḥzāb]:41)

Khātamun-Nabiyyīn means that Ḥaḍrat Muḥammad, may peace and blessings of Allāh be upon him, is the last of the law-bearing prophet who attained the loftiest spiritual rank having personified and perfected the highest and most noble qualities attainable by a messenger. It does not mean, however, that the appearance of more prophets is barred. The term Khātam has the primary denotation of superiority in rank, reaching the peak of something. Ḥaḍrat ‘Alī was called Khātamul-Auliya (Tafsīr-e-Ṣāfi, 33:41) and Ḥaḍrat Ibn ‘Abbās Khātamul-

Muhājirīn (Kanzul-‘Ummāl, Vol. 6, p. 178), but it would be unreasonable to say that they were, respectively, the last friend of Allāh and the last emigrant.

The following verse of the Holy Qur’ān proves that prophethood within Islām is still possible:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ۗ

“And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.” (4[Al-Nisā]:70)

In this verse, Allāh assures those who follow Him and His prophet (Muḥammad) that they will be included in one of the four categories:

Prophets (Nabiyyīn), Truthful (Siddīqīn), Martyrs (Shuhadā) and Righteous (Ṣāliḥīn).

Therefore, if, as the Muslims agree, the truthful, martyrs and righteous appear in Islām, why not prophets too? To say that prophets can no longer come is also to say that there can be no more truthful, martyrs and righteous people in Islām.

Furthermore the Holy Qur’ān states:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

“Allāh chooses His Messengers from among angels, and from among men. Surely, Allāh is All-Hearing, All-Seeing.” (22[Al-Hajj]:76)

يٰۤاَيُّهَا اٰدَمُ! اِمَّا يٰتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَفْضُوْنَ عَلَيْكُمْ الْبَيِّنٰتِ ۗ فَمَنْ اتَّقٰهُ وَاصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

“O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.” (7[Al-A’rāf]:36)

If prophethood really had ended, the verses should have been in the past tense saying, ‘Allāh chose Messengers’ and ‘Messengers came to you’, not in the present tense as stated in the above verses.

The non-Aḥmadīs, eager to argue the termination of prophethood, often present the following Ḥadīth:

“Verily, I am the last prophet.” (Muslim, Kitābul-Ḥajj)

But we find in the same sentence:

وَأَنَّ مَسْجِدِي أَخِرُ الْمَسَاجِدِ

“And this Mosque of mine (at Medina) is the last mosque.
(Muslim, Kitābul-Ḥajj)

If this tradition should mean that no prophets can appear after the Holy Prophet, it must also mean that no mosque should have been built after Masjid Nabawī (the mosque of the Holy Prophet in Madīnah). But it is well-known that Masjid Nabawī was in fact the first of thousands. So the Ḥadīth can only mean that no other mosque could ever be built that surpasses Masjid Nabawī in prestige and significance, just as no messenger can now appear who excels the Holy Prophet in beauty and importance.

The early scholars of Islām explain the meaning of Khātamun-Nabiyyīn in the same way:

Ḥaḍrat Ā’ishah, the Holy spouse of the Holy Prophet, said:

فَقُولُوا إِنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ

“Do proclaim that he (the Holy Prophet) was Khātamun-Nabiyyīn, but never say that there shall be no prophet after him.”
(Al-Durr Al-Manthūr, Vol. 5, p. 204)

Ḥaḍrat Muḥyuddīn Ibn ‘Arabī (d. 1240 A.D.), the renowned and distinguished commentator of the Holy Qur’ān and a leader of the Ṣūfī school of thought, said:

فَقَطَعْنَا أَنَّ فِي هَذَا الْأَمْرِ مَنْ لَحِقَتْ دَرَجَتُهُ دَرَجَةَ الْأَنْبِيَاءِ فِي النَّبُوءَةِ عِنْدَ اللَّهِ لَا فِي
النَّشْرِ

“From the study and contemplation of the Durūd (invoking Allāh’s blessings upon the Holy Prophet) we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of prophets if Allāh pleases, but they shall not be given any book of law.” (Futūhāt Makkiyyah, Vol. 1, p. 545)

Ḥaḍrat Mullā ‘Alī Qārī said:

وَرَدَ “لَا نَبِيَّ بَعْدِي” مَعْنَاهُ عِنْدَ الْعُلَمَاءِ لَا يَحْدُثُ نَبِيٌّ بِشَرْحِ يَنْسَخُ شَرْعَهُ

“According to the ‘Ulamā (religious scholars), the words ‘Lā Nabīyya Ba’dī’ (There is no Prophet after me) means that no prophet in the future shall be raised who shall abrogate his law.” (Al-Ishā’ah Fi Ashrātis-Sā’ah, p. 226)

Ḥaḍrat Maulānā Muḥammad Qāsim Nānōtwī, the founder of the Deoband Academy, who lived in the same century as Ḥaḍrat Mirzā Ghulām Aḥmad, said:

اگر خاتمیت بمعنی اتصاف ذاتی بوصف نبوت لیجئے جیسا کہ پیغمبران نے عرض کیا ہے تو پھر رسول اللہ ﷺ اور کسی کو افراد مقصود باخلق میں سے مماثل نبوی ﷺ نہیں کہہ سکتے بلکہ اس صورت میں فقط انبیاء کے افراد خارجی ہی پر آپ کی فضیلت ثابت نہ ہوگی افراد مقدرہ پر بھی آپ کی فضیلت ثابت ہو جائے گی بلکہ اگر بالفرض بعد زمانہ نبوی ﷺ بھی کوئی نبی پیدا ہو تو پھر بھی خاتمیت محمدی میں کچھ فرق نہ آئے گا۔

“If the finality of the prophethood of the Holy Prophet be considered in the light of his excellent attributes and his having reached the apex of excellence, as I have already stated, but not chronologically, and which height no one can ever aspire to reach, the point of his superiority over all persons becomes established over those who have passed away and also over those who come after him. If we accept this view, it shall not at all contravene his finality even though someone in the future did rise to the high status of prophethood.” (Taḥzirun-Nās, p. 28)

5. Imām Mahdī and Promised Messiah

“I also believe that Ḥaḍrat Mirzā Ghulām Aḥmad was the same Imām Mahdī and Promised Messiah whose advent was prophesied by Ḥaḍrat Muḥammad Rasūlullāh (may peace and blessings of Allāh be upon him).”

The Qur’ān in verse below refers to the advent of a messenger of Allāh who was to come in the latter days:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۗ وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

“He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;”

“And among others from among them who have not yet joined them. He is the Mighty, the Wise.” (62[Al-Jumu’ah]:3-4)

The Holy Prophet explained this verse in the following Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَصَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ "لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَا لَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلَاءِ".

Abū Hurairah, may Allah be pleased with him, narrates: "We were in the company of the Prophet (may peace and blessings of Allāh be upon him) when Sūrah Jumu'ah was revealed. [When he recited the verse] 'Wa Ākharīna Minhum Lammā Yalḥaqū Bihim,' that is, 'And (among) others of them who have not yet joined them,' one of those present asked, "Who are they, O Messenger of Allāh?" The Holy Prophet did not reply until the third time. At that time, Salman the Persian was also among us. The Holy Prophet (may peace and blessings of Allāh be upon him) placed his hand on him and said, 'Even if faith ascended to the Pleiades, a person or persons from among them will restore it [back to earth].'" (Bukhārī, Kitābut-Tafsīr)

From this Ḥadīth, we can conclude:

1. Sūrah Jumu'ah mentions the advent of a messenger of Allāh in the latter-days.
2. Those who follow that messenger will be like the companions of the Holy Prophet.
3. This messenger is the Imām Mahdī and Promised Messiah.
4. He shall appear at a time when Muslims will be very weak spiritually.
5. He shall be raised from the Persian people.
6. He will be able to restore the true faith in the hearts of those who will follow him.
7. He will be succeeded by Khulafā who will also be from among the Persians.

Furthermore, the Holy Prophet has prophesied the advent of the son of Mary in the following Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولَ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يُنَزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلَ الْجُنَازِرَ وَيَضَعُ الْحَرْبَ وَيَفِيضُ الْمَالَ حَتَّى لَا يَقْبَلَ أَحَدٌ حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا.

Ḥaḍrat Abū Hurairah relates that the Holy Prophet said: By Him in Whose hands is my life, the son of Mary will soon appear among you. He will administer justice, he will break the cross, kill the swine, abolish war and distribute wealth but no one will accept it. In those days, one prostration before Allāh will be better than the world and what it contains. (Bukhārī, Kitābul-Anbiyā)

The breaking of the cross and killing of the swine signifies the ideological defeat of Christianity; the abolishment of war means that Jihād with sword would be suspended; and the distribution of wealth connotes the spread of spiritual knowledge.

However, the son of Mary to appear could only be a prophet bearing similar characteristics and qualities to Jesus, and not the original Jewish Messiah whose mission was confined only to the House of Israel.

As the following verse of the Holy Qur’ān declares:

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ

“And will make him a Messenger to the children of Israel”
(3[Āl Imrān]:50)

Death of Jesus

Jesus cannot return physically as the Holy Qur’ān declares him dead in the following verses:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

“And Muḥammad is only a Messenger. Verily *all* Messengers have passed away before, him. If then he dies or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.”
(3[Āl Imrān]:145)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ

كَانَا يَا كُلِّنِ الطَّعَامَ ۖ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ ۝

“The Messiah, son of Mary, was no more than a messenger, All messengers before him have passed away. And his mother was a truthful woman. Both of them used to eat food. See how we explain the signs for their good, and see how they are turned away.” (5[Al-Mā'idah]:76)

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ إِنِّي فَتَحْتُ لَكَ بِرَأْفَتِي مِنَ الْجِبَالِ أَنْزَلْتُ عَلَيْهَا طَبَقًا وَأَنْزَلْتُ عَلَيْهَا نَضِيبًا مِنَ الْجِبَالِ يَنْزِلُ أَعْيُنَ النَّاسِ فَأَقْرُبُهَا مِنَ النَّاسِ فَاتَّخِذْهَا ذِكْرًا لِمَنْ أَرَادَ أَنْ يَنْتَظِرَ ۚ وَأَنْزَلْنَا لَهُ الْإِنجِيلَ فِي الْغَيْبِ وَلَقَدْ أَنزَلْنَاهُ قَبْلَ الْغَيْبِ فِي الْبُرُودِ فَأَتَتْهُ حُمُومٌ فَكَفَرُوا ۚ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۚ ثُمَّ إِنِّي مَرَجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

“When Allāh said, O Jesus, I will cause thee to die a natural death* and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.” (3 [Āl ‘Imrān]:56)

* The word Mutawaffika is derived from the Arabic word tawaffā, which means death.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

“I (Jesus) said nothing to them except that which thou didst command me ‘Worship Allāh, my Lord and your Lord,’ And I was a witness over them as long as I remained among them but since thou didst cause me to die, Thou hast been the watcher over them; and thou art Witness over all things.” (5[Al-Māi’dah]:118)

The Holy Qur’ān clearly states in the following verse that a deceased person can never return physically:

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنْ تُمْرَأَ وَلَا يُرْجَعُونَ ۝

“And it is an inviolable law for a township which we have destroyed that they shall not return.” (21[Al-Anbiyā]:96)

It is also declared in the Holy Qur’ān that all creatures being worshipped, as Jesus is by Christians, are not living:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۗ
 أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ أَيَّانَ يُبْعَثُونَ ۗ

“And those on whom they call beside Allāh create not anything, but they are themselves created. They are dead, not living: and they know not when they will be raised.” 16[Al-Nahl]:21-22)

The word Tawaffaitanī is derived from Tawaffā, meaning death. The term is used for the deceased in the Funeral Prayer with the word Fatawaffāhu (see “Some prayers for successful Preaching”).

The Holy Prophet himself said:

لَنَّ عِيسَى ابْنَ مَرْيَمَ عَاشَ عِشْرِينَ وَ مِائَةَ سِتِّ

“Verily, Jesus, son of Mary, lived 120 years.” (Kanzul-Ummāl, Vol. 6, p. 160 and Ḥujajul-Karāmah, p. 428)

He also said:

لَوْ كَانَ مُوسَى وَ عِيسَى حَيِّينَ لَمَا وَسِعَهُمَا إِلَّا اتِّبَاعِي

“If Moses and Jesus had been alive, they would have had to follow me.” (Zurqānī, Vol. 6, p. 54 and Ibn Kathīr, Vol. 2, p. 246)

Many scholars of Islām have said that Jesus did indeed die a natural death.

Ḥaḍrat Imām Ḥasan, the grandson of the Holy Prophet, said on the death of his father Ḥaḍrat ‘Alī:

لَقَدْ فُيِّضَ فِي اللَّيْلَةِ الَّتِي عُرِجَ فِيهَا بِرُوحِ عِيسَى بْنِ مَرْيَمَ لَيْلَةَ سَبْعِ وَعِشْرِينَ مِنْ
 رَمَضَانَ

“He (Ḥaḍrat ‘Alī) has passed away during the night in which the soul [not the body] of Jesus, son of Mary, was raised, that is, the night of the 27th of the month of Ramadan.” (Ṭabaqātul-Kabīr by Ibn Sa’d, Vol. 3)

About Ḥaḍrat Imām Mālik, an authority on Islāmic jurisprudence, it is written:

وَالْأَكْثَرُ أَنَّ عِيسَى لَمْ يَمُتْ وَقَالَ مَالِكٌ مَاتَ

“Although many people say that Jesus did not die, Imām Malik used to say he had died.” (Majma‘ul-Bihar)

Ḥaḍrat Ibn ‘Arabī, in his explanation of the Raf‘ (rising) of Jesus (4[Al-Nisā]:159), said:

رَفَعَ عَيْسَى عَلَيْهِ السَّلَامُ إِتِّصَالَ رُوحِهِ عِنْدَ الْمَفَارِقَةِ عَنِ الْعَالَمِ السِّفَلِيِّ بِالْعَالَمِ الْعُلْوِيِّ
----- وَجَبَ تَرْؤُلُهُ فِي آخِرِ الزَّمَانِ بِتَعَلُّقِهِ بِبَدَنِ آخَرَ

“The raising of Jesus (may peace be on him) means that his soul was raised to meet Allāh, the Almighty, in the next world... and in the latter days he will appear metaphorically in the person of someone else.” (Tafsīr Ibn ‘Arabī, p. 65)

This leads us to the only conclusion that Jesus’ return was to be a metaphorical event. It should also be noted that the Imām Mahdī and the Promised Messiah are in fact two titles for one person as stated in the Ḥadīth below:

حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدِ الْجُنَيْدِيُّ عَنْ أَبِي بَنْ بِنِ صَلَاحٍ عَنِ الْحَسَنِ بْنِ أَنَسِ بْنِ مَالِكٍ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَزِدَادُ الْأَمْرُ إِلَّا شِدَّةً. وَلَا الدُّنْيَا إِلَّا إِذْبَارًا. وَلَا النَّاسُ إِلَّا
شُغَاً وَلَا تَقُومُ السَّاعَةُ إِلَّا عَلَى بَشَرٍ النَّاسِ. وَلَا الْمَهْدِيُّ إِلَّا عَيْسَى بْنُ مَرْيَمَ.

Ḥaḍrat Anas bin Mālik reported that Allāh’s Messenger said: “The matter will not add but (more and more) misery; and the world would not multiply but in adversity (and poverty); and people would turn more and more niggardly; and the (last) hour would not occur but on the worst people; and there would be no Mahdī (the guided one) but Jesus, son of Mary.” (Ibn Mājah, Kitābul-Fitan)

The truth of the Claim of Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be upon him)

The Truth of the claims of Ḥaḍrat Mirzā Ghulām Aḥmad can be deduced from the following verses in the Holy Qur’ān:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ



“Who is then more unjust than he who forges a lie against Allāh or he who treats His Signs as lies? Surely, the guilty shall never prosper.” (10[Yūnus]:18)

كَتَبَ اللَّهُ لَأَعْلَمَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٠﴾

“Allāh has decreed: ‘Most surely I will prevail, I and My Messengers.’ Verily, Allāh is Powerful, Mighty.” (58[Al-Mujādilah]: 22)

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۚ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۚ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۚ

“And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, And then surely We would have severed his life-artery, And not one of you could have held Us off from him.” (69[Al-Ḥāqqah]: 45-48)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۚ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۚ

“When the help of Allāh comes, and the victory, And thou seest men entering the religion of Allāh in troops, Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion.” (110[Al-Naṣr]:2-4)

These verses clearly show that an imposter’s mission can never succeed. If Ḥaḍrat Mirzā Ghulām Aḥmad was a false claimant, why did not Allāh nip his community in the bud and instead allow it to flourish? More than 80 million people joined Aḥmadiyya Muslim Jamā‘at in 2000-01 alone!

Signs of the Coming of the Mahdī

The following verse of the Holy Qur’ān mentions an eclipse of the sun and moon that was to occur in the latter days:

وَحَسَفَ الْقَمَرُ ۚ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ

“And the moon is eclipsed. And the sun and the moon are brought together.” (75[Al-Qiyāmah]:9-10)

The Ḥaḍīth below is an explanation of this verse:

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ لِمَهْدِيَّتِنَا آيَاتِينَ لَمْ تَكُنَا مُنْذُ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ يَنْكَسِفُ الْقَمَرَ لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَ يَنْكَسِفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ وَلَمْ
تَكُنَا مُنْذُ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضِ

Ḥaḍrat Muḥammad bin ‘Alī (Imām Muḥammad Bāqir) relates that the Holy Prophet said: “Surely two signs will appear for our Mahdī which have never appeared before (as signs of truth for anyone else) since the creation of the heaven and the earth. In the month of Ramaḍān, the moon will be eclipsed on the first of its night (of eclipses), and the sun will be eclipsed on the middle day (of its eclipses). Both these eclipses will take place in the same month of Ramaḍān. And these two signs have never occurred before since Allāh created the heaven and the earth.” (Sunan Dār Quṭnī, Vol. 1)

In this Ḥaḍīth, the two greatest signs of the true Imām Mahdī are mentioned with the following details:

1. After the claim of Imām Mahdī two signs will appear.
2. The moon will be eclipsed on 13th of Ramaḍān, which is the first of the three nights of lunar eclipses.
3. The sun will be eclipsed on the 28th of Ramaḍān, which is the middle of the three days of solar eclipses.
4. Both signs will appear in the same month of Ramaḍān.
5. These signs have never appeared for anyone except the true Mahdī. These signs were fulfilled in the Eastern Hemisphere in 1894, and in the Western Hemisphere in 1895 so that the whole world became its witness. Ḥaḍrat Mirzā Ghulām Aḥmad was no more than 60 years of age at the time.

APPENDIX

Letter from the Royal Observatory Greenwich



Matiullah Dard
Education Secretary
Ahmadiyah Muslim Association
Dar-ul-Barakat Mosque
85 Tilton Road
Birmingham
B9 4PP

5th May 2000

Dear Mr. Dard,

Below is the eclipse data you requested. If you have any further questions regarding the data feel free to contact me again.

Eclipses of the Sun and Moon as seen from the Eastern Hemisphere, 1894.

- The Moon was eclipsed on 20th/21st March
- The Sun was eclipsed on 5th April
- The Lunar Month began on 9th March and ended on the 6th April

Eclipses of the Sun and Moon as seen from the Western Hemisphere, 1895:

- The Moon was eclipsed on 10th March
- The Sun was eclipsed on 25th March
- The Lunar Month began on the 26th February and ended 26th March

Yours sincerely,

A handwritten signature in black ink, appearing to read "R. Warren".

Rob Warren
Assistant Astronomy Officer
Royal Observatory, Greenwich
Direct Line: +44 (0)20 8312 6568
Fax: +44 (0)20 8312 6734
E-mail: rwarren@rmm.ac.uk

Royal Observatory Greenwich, London SE10 9NF
Tel: 0181 312 6575 Fax: 0181 312 6771 www.rmg.ac.uk
National Maritime Museum Board Observator, Greenwich, Queen's House

GREENWICH
MUSEUM
2000

Opposition is a Sign of Truth

The overwhelming opposition of the leading Muslim clerics to Ḥaḍrat Mirzā Ghulām Aḥmad in itself bears evidence of his truth. A number of great Islāmic scholars stated, centuries before his advent, that the Imām Mahdī and the Promised Messiah would find, among his own coreligionists, less friends than the foes. Ḥaḍrat Sayyid Aḥmad Sirhindī, the reformer of the second millennium, said:

“It is most likely that the superficial Divines would reject him and regard him as opposed to the Holy Qur’ān and the practice of the Holy Prophet.” (Maktūbāt, Vol. 2, p. 55)

Ḥaḍrat Ibn ‘Arabī said:

“When the Imām Mahdī appears, no one will oppose him more than the pseudo jurists and Mullās, for they would be afraid of losing their own position and hold over the masses.” (Futūḥat Makkiyyah)

Nawwāb Ṣiddīque Ḥasan Khān, one time leader of the Ahl Ḥadīth in India, said:

“When the Mahdī (may peace be upon him) starts his campaign for the revival of the practice of our beloved Prophet (may peace and blessings of Allāh be upon him), the contemporary divines who are committed to following the jurists and also devoted to their leading men of the past and their ancestors, will allege that he seeks to ruin our faith and the Muslim Community. They will rise up in opposition to him and will declare him a disbeliever.” (Ḥujajul-Karāmah)

Status of the Promised Messiah

The Holy Prophet^{sa} has mentioned Jesus as a prophet four times in the following Ḥadīth confirming that the status of the Promised Messiah is no less than that of a prophet:

وَيُخَصِّرُنِي اللَّهُ عَيْسَى وَ أَصْحَابَهُ --- فَيَرَعَبُ نَبِيَّ اللَّهِ عَيْسَى وَأَصْحَابَهُ --- ثُمَّ يَهْبِطُ
نَبِيَّ اللَّهِ عَيْسَى وَ أَصْحَابَهُ --- فَيَرَعَبُ نَبِيَّ اللَّهِ عَيْسَى وَ أَصْحَابَهُ إِلَى اللَّهِ -

The Holy Prophet, on speaking of the age of Dajjāl (anti-Christ), said:

“... Allāh’s Apostle Jesus and his companions would then be besieged... Allāh’s Apostle Jesus and his companions would supplicate Allāh... Allāh’s Apostle Jesus and his companions would come down to earth... Allāh’s Apostle Jesus and his companions would then again beseech Allāh...” (Muslim, Kitābul-Fitan Wa Ashrātus-Sā’ah)

But just as Jesus served under the law of Moses, so too is the Promised Messiah under the law of the Holy Prophet, hence not contradicting his status as Khātamun-Nabiyyīn.

6. Blessings of Bai‘at

In this section, we ponder over the Initiation form. The words from the Initiation form have been highlighted by shading.

“I will always try my best to abide by the Ten Conditions of Bai‘at as prescribed by the Promised Messiah (peace be on him).”

In the verse below Allāh has promised paradise for those believers who sacrifice everything for Him. This is the definition and blessing of Bai‘at.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۗ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

“Surely, Allāh has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allāh, and they slay and are slain—a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur’ān. And who is more faithful to his promise than Allāh? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph.” (9[Al-Taubah]:111)

What is the duty of Muslims after they have found the true Imām Mahdī? The following Ḥadīth explains:

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلَجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيِّ

Ḥadhrat Thaubān relates that the Holy Prophet said: “When you find the Mahdī, perform Bai‘at (pledge of allegiance) at his hands. You must go to him, even if you have to reach him across ice-bound mountains crawling on your knees. He is the Mahdī and the Caliph of Allāh.” (Ibn Mājah)

In this Ḥadīth a Muslim is commanded by the Holy Prophet to perform Bai‘at at the hand of the Imām Mahdī.

Now we have the fifth Khalīfa of the Promised Messiah so Bai‘at should be done at his hand. Bai‘at should also be done in writing so that names of the believers can be registered. The Bai‘at form is then given to the president of the local Jamā‘at of the new Aḥmādī for further action.

7. Faith Comes First

“I will give precedence to my faith over all worldly objects.”

The verse below makes it clear that the love of Allāh and His Messenger should reign supreme over everything else:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ٩

“Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people.” (9[Al-Taubah]:24)

8. Loyalty and Obedience to the Institution of Khilāfat

“I will always remain loyal to the institution of Khilāfat in Aḥmādiyyat, and will obey you as Khalīfatul-Masīḥ in everything good that you may require of me.”

Explaining the above declaration, the Holy Qur‘ān states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ٤٦
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥

“O ye who believe! obey Allāh, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and His Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.” (4[Al-Nisā]:60)

The following Ḥadīth confirms the above verse.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ،
وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ
عَصَانِي.

Ḥaḍrat Abū Hurairah reported that the Messenger of Allāh said: Whoso obeys me obeys Allāh; and whoever disobeys me, disobeys Allāh; and whoever obeys my Amīr, obeys me, and whoever disobeys my Amīr, disobeys me.” (Bukhārī, Kitābul-Ḥkām)

In another Ḥadīth it is stated:

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ خَرَجَ مِنْ الطَّاعَةِ وَفَارَقَ
الْجَمَاعَةَ فَمَاتَ مَيِّتَةً جَاهِلِيَّةً

“I heard the Messenger of Allāh say, “Whoso goes out of allegiance and keeps himself separate from the united body, dies a death of the Days of Ignorance.” (Mishkātul-Maṣābīh, Allegiance and Rebellion)

Hence, obedience to the Imām of the time is obedience to the Holy Prophet (may peace and blessings of Allāh be upon him) which in turn qualifies as obedience to Allāh. Therefore, we should always keep in touch with the Khalīfa and do our best to follow his instructions. One method to keep in touch with him is to write to him regularly requesting prayers.

9. Seeking Forgiveness from Allāh

The ninth point is to seek forgiveness from Allāh for our sins.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ

I beg pardon from Allāh, my Lord, for all my sins and turn to Him.

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاعْفُرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O my Lord, my Allāh, I wronged my soul and confess all my sins; pray, forgive me my sins, for there is none else except Thee to forgive.

As the Holy Qur’ān states:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ۗ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۗ أُولَٰئِكَ

جَزَاءُ لَهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَنِعْمَ
 أَجْرُ الْعَامِلِينَ ۝

“And those who, when they commit a foul deed or wrong themselves, remember Allāh and implore forgiveness for their sins—and who can forgive sins except Allāh?—and do not persist knowingly in what they have done. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!” (3[Āl ‘Imrān]:136-137)

These verses open up the gates of forgiveness and paradise for those who beg pardon from Allāh—and from Him only. It is not a Christian method of a mere one-off confession to the priest. Constant seeking of forgiveness from Allāh is essential for every believer so that mercy may be shown to him and his mistakes and shortcomings may be overlooked.

شرائط بیعت

اول:- بیعت کنندہ سچے دل سے عہد اس بات کا کرے کہ آئندہ اس وقت تک کہ قبر میں داخل ہو جائے شرک سے مجتنب رہے گا۔
 دوم:- یہ کہ جھوٹ اور زنا اور بد نظری اور ہر ایک فسق و فجور اور ظلم اور خیانت اور فساد اور بغاوت کے طریقوں سے بچتا رہے گا اور
 نفسانی جوشوں کے وقت ان کا مغلوب نہیں ہو گا اگرچہ کیسا ہی جذبہ پیش آوے۔
 سوم:- یہ کہ بلاناغہ بیخ وقتہ نماز موافق حکم خدا اور رسول کے ادا کرتا رہے گا۔ اور حتی الوسع نماز تہجد کے پڑھنے اور اپنے نبی کریم ﷺ
 پر درود بھیجنے اور ہر روز اپنے گناہوں کی معافی مانگنے اور استغفار کرنے میں مداومت اختیار کرے گا۔ اور دلی محبت سے خدا تعالیٰ
 کے احسانوں کو یاد کر کے اس کی حمد اور تعریف کو اپنا ہر روزہ و روزہ بنائے گا۔
 چہارم:- یہ کہ عام خلق اللہ کو عموماً اور مسلمانوں کو خصوصاً اپنے نفسانی جوشوں سے کسی نوع کی ناجائز تکلیف نہیں دے گا۔ نہ زبان سے نہ
 ہاتھ سے نہ کسی اور طرح سے۔

پنجم:- یہ کہ ہر حال رنج اور راحت اور غم اور اُسر اور نعمت اور بلا میں خدا تعالیٰ کے ساتھ وفاداری کرے گا اور بہر حالت راضی بقضاء ہو
 گا اور ہر ایک ذلت اور دکھ کے قبول کرنے کے لئے اس کی راہ میں تیار رہے گا اور کسی مصیبت کے وارد ہونے پر اس سے منہ
 نہیں پھیرے گا بلکہ آگے قدم بڑھائے گا۔

ششم:- یہ کہ اتباعِ رسم اور متابعت ہو اوہوس سے باز آجائے گا اور قرآن شریف کی حکومت کو بکلی اپنے سر پر قبول کرے گا اور قال
 اللہ اور قال الرسول کو اپنے ہر ایک راہ میں دستور العمل قرار دے گا۔

ہفتم:- یہ کہ تکبر اور نخوت کو بکلی چھوڑ دے گا اور فروتنی اور عاجزی اور خوش خلقی اور حلیمی اور مسکینی سے زندگی بسر کرے گا۔

ہشتم:- یہ کہ دین اور دین کی عزت اور ہمدردی اسلام کو اپنی جان اور اپنے مال اور اپنی عزت اور اپنی اولاد اور اپنے ہر ایک عزیز سے زیادہ تر عزیز سمجھے گا۔

نہم:- یہ کہ عام خلق اللہ کی ہمدردی میں محض اللہ مشغول رہے گا اور جہاں تک بس چل سکتا ہے اپنی خداداد طاقتوں اور نعمتوں سے بنی نوع کو فائدہ پہنچائے گا۔

دہم:- یہ کہ اس عاجز سے عقد اخوت محض اللہ باقر طاعت در معروف باندھ کر اس پر تا وقت مرگ قائم رہے گا اور اس عقد اخوت میں ایسا اعلیٰ درجہ کا ہو گا کہ اس کی نظیر دنیوی رشتوں اور تعلقوں اور تمام خدامانہ حالتوں میں پائی نہ جاتی ہو۔ (اشہار تکمیل تبلیغ 12 جنوری 1889ء)

Conditions of Bai'at (Initiation) Conditions for Joining Aḥmadiyya Muslim Community

By Ḥaḍrat Mirzā Ghulām Aḥmad (may peace be on him) of Qadian
The Promised Messiah and the Imām Mahdī (may peace be on him)

1. The initiate shall solemnly promise that he shall abstain from shirk (association of any partners with God) right up to the day of his death.
2. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
3. That he shall regularly offer the five daily prayers in accordance with the commandment of God and the Holy Prophet (may peace and blessings of Allāh be upon him); and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Durūd (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allāh in general, and Muslims in particular, neither by his tongue nor by hands nor by any other means.
5. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allāh and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
6. That he shall refrain from the following un-Islāmic customs and lustful inclinations and shall completely submit himself to the authority of the Holy Qur'ān; and shall make the word of God and sayings of the Holy Prophet the guiding principles in every walk of his life.
7. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness
8. That he shall hold faith, the honor of faith, and the cause of Islām dearer to him than his life, wealth, honor, children and all other dear ones.
9. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his God-given abilities and power.

10. That he shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allāh, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness. (Ishtihār Takmil-e-Tabligh, 12 January 1889)

The Conditions of Bai‘at were drafted by Ḥaḍrat Mirzā Ghulām Aḥmad the Promised Messiah (may peace be on him) himself.

They should be read and understood as follows:

- The first seven conditions are for self-purification.
- The eighth condition requires the believer to serve Islām.
- The ninth condition requires the believer to serve the creation of Allāh.

The 10th and the last condition requires us to be obedient to the Promised Messiah. Therefore, we should endeavor to study his life and teachings as much as possible since the Holy Prophet(may peace and blessings of Allāh be upon him) said that the main purpose of the latter day reformer would be to restore faith. The Promised Messiah (may peace be on him) wrote more than 80 books and it should be the intention of an Aḥmadī to read all of them and he should plan it properly.

All 10 conditions are a summary of Islāmic teachings and originate from the Holy Qur’ān. By following these conditions earnestly a believer can become pious and enjoy both spiritual and material blessings.

The Holy Qur’ān makes clear,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

“Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs.”
(2[Al-Baqarah]:287)

Hence, nobody should consider these conditions impossible. Allāh always rewards pious intentions and sincere efforts.

PART THREE

Islām and the Bible

1. Unity of God

The Holy Qur'ān states:

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۚ وَ لَمْ يُولَدْ ۚ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

Say, 'He is Allāh, the One; Allāh, the Independent and Besought of all. He begets not, nor is He begotten; and there is none like unto Him.' (112[Al-Ikhlāṣ]:2-5)

The Bible:

The Muslim belief in the oneness of God corresponds to the statements in the Old Testament, such as, Moses said:

Hear, O Israel: the Lord our God is one Lord. And thou shalt love thy Lord with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. (Deuteronomy, 6:4-6)

It also coincides with the teachings in the New Testament:

And Jesus answered him, The first of all the commandments is, hear, O Israel; The Lord our God is One Lord. (Mark, 12:29)

Certain fundamental tenets of the Christian faith do not agree with the teachings given in the Bible. Some of these have been mentioned on the next few pages:

i. Jesus did not come to abolish the Law:

[Jesus said,] Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil; (Matthew, 5:17)

ii. Man cannot be God:

Paul said:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became of vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image that like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Romans, 1:21-23)

iii. The king of Salem was born without parents yet he was not worthy of worship:

For this Mel-chis-ed-ec, king of Salem, priest of the most high God, who met Abraham returning from slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being interpretation king of righteousness and after that also by king of Sa-lem, without descent, having neither beginning of days, nor end of life; but made like unto son of God; abideth a priest continually; (Hebrews, 7:1-3)

iv. Miracles performed by Jesus are not a proof of his divinity

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew, 17:20)

2. Jesus Christ

Jesus was a prophet of God

The Holy Qur'an:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦١﴾

And remember when Jesus, son of Mary, said, 'O children of Israel, surely I am Allāh's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment.' (61[Al-Şaff]:7)

The Bible:

According to the following reference, Jesus was called God or son of God metaphorically, in the same way as other prophets before him were called 'god.' Jesus said:

I and my Father are one. Then the Jews took up stones again to stone him, Jesus answered them, Many good works have I showed you from my father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man,

makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came and the scripture cannot be broken; Say ye of him, whom the Father had sanctified, and sent into the world, Thou blasphemest; because I said, I am the son of God? (John, 10:30-36)

Furthermore, the Bible explains the death of Jesus very differently than how Christians perceive it:

1. Jesus was saved from the cross like Jonah was saved from the belly of a whale:

For as Jonah was three days and three nights in the Whale's belly; so shall the son of man be three days and three nights in the heart of the earth. (Matthew, 12:40)

2. Jesus (may peace be on him) was taken off the cross alive:

But when they came to Jesus, and saw that he was dead already, they broke not his legs; But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (John, 19:33-34)

3. Jesus did not die on the cross since one who is hanged dies an accursed death:

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance... (Deuteronomy, 21:23)

4. Prophet Jesus died in Kashmir, India:

According to the following verse, Jesus could not have died unless he had preached to the twelve lost tribes of Israel. Ten of these Tribes were scattered in and around the Indian subcontinent. Therefore, if he had died on the cross, he would not have been able to fulfill his mission.

“But he (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel.” (Matthew, 15:24)

3. Muḥammad in the Bible (may peace and blessings of Allāh be upon him)

The Holy Qur'an declares:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَا أُولَئِكَ هُمُ الْمَعْرُوفُونَ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْحَبِيبَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ قَالَ الَّذِينَ آمَنُوا

بِهِ وَعَزَّرُوهُ وَهُوَ نَصْرُهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ لَا أُولِيكَ هُمُ الْمُفْلِحُونَ ﴿٧﴾

“Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honor and support him, and help him, and follow the light that has been sent down with him—these shall prosper.” (7[Al-A‘rāf]:158)

**i. Moses prophesied the coming of Holy Prophet Muḥammad
(may peace and blessings of Allāh be upon him)
as a law-bearing prophet:**

God said to Moses:

I will raise them up a Prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deuteronomy, 18:18)

This prophecy can be applied only to the Holy Prophet (may peace and blessings of Allāh be upon him) since:

1. He claimed to be a prophet from among the brethren of the Israelites as he was from the children of Ishmael (may peace be on him) who was the brother of Isaac (may peace be on him);
2. He was “like unto thee,” that is, Moses (may peace be on him) because he was also a law bearing prophet;
3. He taught only that which was revealed to him (the Qur’ān).

The Holy Qur’ān has also called Prophet Muḥammad (may peace and blessings of Allāh be upon him) a Prophet like Prophet Moses (may peace be on him):

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

ط
﴿٧٣﴾

“Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.” (73[Al-Muzzammil]:16)

ii. Holy Prophet Muḥammad (may peace and blessings of Allāh be upon him) is the prophet who was to appear with 10,000 saints fulfilling the prophecy of Moses:

And he [Moses] said, The Lord came from Si-nai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them. (Deuteronomy, 33:2)

In this verse, Moses (may peace be on him) is promised three Manifestations of the glory of God. The first is stated to have appeared from Sinai. A reference to Moses (may peace be on him). The second manifestation was to take place from Seir, a reference to the advent of Jesus (may peace be on him). The final manifestation of divine glory was to rise from Paran. Paran is from the Arabic word Fārān which is the name of some hills that lie between Mecca and Medina. This manifestation, therefore, can only mean the advent of the Holy Prophet (may peace and blessings of Allāh be upon him) who marched into Mecca with ‘ten thousand’ followers. The ‘fiery law’ refers to the Holy Qur’ān.

iii. Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) is ‘that Prophet’ prophesied in the Bible.

And he (John the Baptist) confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou E-li-as? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet E-sai-as And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor E-li-as, niether that Prophet? (John 1:20-25)

iv. Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) is ‘the Comforter’ and ‘the Spirit of truth’ prophesied in the Bible

(Jesus said) Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I got not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the **spirit of truth** is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to

come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. (John, 16:7-15)

Both ‘the Comforter’ and ‘the spirit of truth’ refer to a prophet who was to appear after Jesus. This prophet is named ‘Aḥmad’ who fulfills the criteria set in both the Holy Qur’ān and the Bible.

4. The Promised Messiah in the Bible

The Holy Qur’ān:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٨﴾

“And when the son of Mary is mentioned as an instance, lo! thy people raise a clamor thereat;” (43[Al-Zukhruf]:58)

The Bible:

i. The re-advent of Elijah (may peace be on him):

And it came to pass, as they still went on, and talked that, behold, there appeared a chariot of fire, and horses of fire. And parted them both asunder: and E-li-jah went up by a whirlwind into heaven. (2 Kings 2:11)

Behold I will send you E-li-jah the prophet before the coming of the great and dreadful day of the Lord. (Malachi, 4-5)

ii. John the Baptist came as Elijah:

The disciples asked him, “Why then do the teachers of the law say that Elijah must come first?” Jesus replied, “To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands.” Then the disciples understood that he was talking to them about John the Baptist. (Matthew, 11:14)

But I say unto you, that E-li-as is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them. (Matthew, 17:12)

iii. The Promised Messiah will come from the East:

Jesus said:

For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be. (Matthew, 24-27)

iv. The eclipse of the sun and the moon is a sign of his appearance:

Jesus said:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and powers of the heavens will be shaken. (Matthew, 24:29)

v. World wars are also a sign:

Then said he (Jesus) unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in diverse places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. (Luke, 21:10-11)

vi. The Promised Messiah came 1290 years after the Holy Prophet (may peace and blessings of Allāh be upon him) and Promised Son of the Promised Messiah, Ḥaḍrat Mirzā Bashiruddin Maḥmūd Aḥmad^{ra} came 1335 years after the Holy Prophet :

And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (Daniel, 12:11-12)

According to the given prophecies, Ḥaḍrat Mirzā Ghulām Aḥmad's (may peace be on him) claim to be the Imām Mahdī and the Promised Messiah must be accepted.

5. Miscellaneous References

i. Eating Pork:

While Christians see no wrong in consuming the flesh of swine, the Bible abhors this conduct:

And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass. (Deuteronomy, 14-8)

ii. The consumption of alcohol

Drinking is also portrayed in the Bible in a negative light:

...wine and new wine take away the heart. (Hosea, 4:11)

An angel said about John:

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink... (Luke, 1:15)

iii. Circumcision:

While circumcision is not considered a necessity among Christians, the Bible does:

He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. (Genesis, 17:13)

The uniqueness and beauty of the Holy Qur'an is that it contains no contradiction. This is due to the promise of Allāh made to mankind that the teachings of this Holy Book of Allāh are complete and would be safeguarded by Him alone. It is also the only scripture with a universal and everlasting message. The Bible contains some teachings that clearly belong to the pre-Islāmic era only.

iv. Status of Women.

Women in Islām are considered by some to have no rights. However, the following verse of the Holy Qur'an states otherwise:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

“But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.” (4[Al-Nisā]:125)

In fact, it is in the Bible where women are treated unequal:

I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head. A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. (1 Corinthians, 11: 4-7)

v. Religious Freedom:

The Holy Qur'an declares that there is no compulsion in matters of faith. No one has the right to punish another for rejecting a religion.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ

بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢﴾

“There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing, All-Knowing.” (2 [Al-Baqarah]:257)

But there is punishment for apostasy in the Bible:

If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, “Let us go and worship other gods” (gods that neither you nor your ancestors have known,

gods of the peoples around you, whether near or far, from one end of the land to the other),

do not yield to them or listen to them. Show them no pity. Do not spare them or shield them.

You must certainly put them to death. Your hand must be the first in putting them to death, and then the hands of all the people.

Stone them to death, because they tried to turn you away from the Lord your God, who brought you out of Egypt, out of the land of slavery. (Deuteronomy, 13: 6-10)

Death of Jesus

Note: The 30 verses marked with an asterisk, *, are those which are quoted by the Promised Messiah in his book *Izāla Auhām* for the death of Jesus.

Death of Jesus by Name:

1)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَأُمُّهُ صِدِّيقَةٌ ۗ
كَانَا يَا كُلَّنِ الطَّعَامَ ۗ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ ﴿٢٠﴾*

“The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.” (5[Al-Mā'idah]:76)

2)

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ كَفَرُوا وَرَافِعَكَ إِلَىٰ وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۗ *

“When Allāh said, ‘O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.’”(3[Āl ‘Imrān]:56)

3)

قَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۗ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ
الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا ۗ * بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۗ * وَإِنَّ
مِنَ أَهْلِ الْكِتَابِ الْأَلْيُسُومِينَ ۗ بِهِ قَبِلَ مَوْتَهُ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۗ

“And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;’ whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty;

On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them —”(4[Al-Nisā]:158-160)

4)

مَا قُلْتُ لَهُمْ إِلَّا مَأْمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنْتُ عَلَيْهِمْ شَهِيدًا
مَا دُمْتُ فِيهِمْ ۗ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

* ﴿٥٦﴾

“I said nothing to them except that which Thou didst command me ‘Worship Allāh’ my Lord and your Lord.’ And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou has been the witness over all things.”(5[Al-Mā’idah]: 118)

5)

وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصِيَنِ بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۗ *

“And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;”(19[Maryam]:32)

6)

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۗ *

“ ‘And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again.’ ” (19[Maryam]:34)

7)

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً ۖ وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ۗ

“And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of green valleys and springs of running water.”(23[Al-Mu’minūn]:51)

Death of Jesus As So-Called God

8)

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۗ
 أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ ۗ أَيَّانَ يُبْعَثُونَ ۗ *

“And those on whom they call beside Allāh create not anything, but they are themselves created.

They are dead, not living; and they know not when they will be raised.”(16[Al-Naḥl]:21-22)

Death of Jesus as Prophet

9)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُوا الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۗ أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ۝ *

“And We never sent any Messengers before thee but surely they ate food and walked in the streets. And We make some of you a trial for others. Will you then be steadfast? And thy Lord is All-Seeing.” (25[Al-Furqān]:21)

10)

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۝ *

“And We did not give them bodies that ate no food, nor were they to live forever.” (21[Al-Anbiyā]:9)

11)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنَ يَصُرَ اللَّهُ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝ *

“And Muḥammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.” (3[Āl Imrān]:145)

12)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ ۗ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝ *

“Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.” (2[Al-Baqarah]:135)

13)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ

اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا * ٥

“Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.” (33[Al-Aḥzāb]:41)

14)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ فَمَسْئَلُوْا اَهْلَ الدِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ * ٦

“And We sent not as Messengers before thee but men to whom We sent revelation, so ask those who possess the Reminder, if you know not.” (16[Al-Nahl]:44)

15)

مَا اَفَاءَ اللّٰهُ عَلَى رَسُوْلِهِ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَ لِذِي الْقُرْبٰى وَ
الْيَتٰمٰى وَ الْمَسْكِيْنِ وَ ابْنِ السَّبِيْلِ ۗ كٰى لَا يَكُوْنُ دُوْلَةً بَيْنَ الْاَغْنِيَاءِ مِنْكُمْ ۗ وَ مَا
اٰتٰكُمْ الرَّسُوْلُ فَخُذُوْهُ ۗ وَ مَا نَهٰكُمْ عَنْهُ فَاَنْتَهُوْا ۗ وَ اتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ * ٧

“Whatever Allāh has given to His Messenger as spoils from the people of the towns is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. And fear Allāh; surely, Allāh is Severe in retribution.” (59[Al-Ḥashr]:8)

16)

وَ اِذْ قَالَ عِيْسٰى ابْنُ مَرْيَمَ بِنَتِّ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا
بَيْنَ يَدٰى مِنَ التَّوْرٰتِ وَ مُبَشِّرًا بِرَسُوْلِ يَّآتِيْ مِنْۢ بَعْدِي اِسْمُهُ اَحْمَدُ ۗ فَلَمَّا جَآءَهُمْ
بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۗ

“And remember when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allāh’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Aḥmad.’ And

when he came to them with clear proofs, they said, “This is clear enchantment.” (61[Al-Şaff]:7)

Death Of Jesus as a Human Being

17)

الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ۝

“Allāh takes away the souls of human beings at the time of their death; and during their sleep of those also that are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are Signs for a people who reflect.” (39[Al-Zumar]:43)

18)

أَوْ يَكُونُ لَكَ بَيْتٌ مِّن زُرْحُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ ۗ وَلَنْ نُؤْمِنَ لِرُؤْيِكَ حَتَّىٰ تُنزِلَ
عَلَيْنَا كِتَابًا تَقْرَأُهُ ۗ قُلْ سُبْحَانَ رَبِّيَ ۗ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۗ *

“‘Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.’ Say, ‘Holy is my Lord! I am not but a man sent as a Messenger.’” (17[Banī Isrā’īl]:94)

19)

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ۗ أَفَأَبَيْنَ مِتَّ فَعُمُّ الْخُلْدُونَ ۗ *

“We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live here for ever?” (21[Al-Anbiyā]:35)

20)

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِمَّنْ نُطْفِئُ
ثُمَّ مِمَّنْ عَلَقَةٍ ثُمَّ مِمَّنْ مُضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَنُقِرُّ فِي الْأَرْحَامِ مَا
نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ۗ وَمِنْكُمْ مَّن يَتُوفَّىٰ
وَمِنْكُمْ مَّن يَرْدُ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۗ وَتَرَىٰ الْأَرْضَ

هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَثَبَتْ مِنَ كُلِّ شَايٍ بِهِمْجٍ ۝ *

“O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust, then from a spermdrop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make Our power manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes; then We rear you that you may attain to your age of full strength. And there are some of you who are caused to die prematurely, and there are others among you who are driven to the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beautiful vegetation.” (22[Al-Ḥajj]:6)

21)

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ ۝ *

“And him whom We grant long life—We revert him to a weak condition of creation. Will they not then understand?”(36[Yā Sīn]:69)

22)

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ۝ *

“It is Allāh Who created you in a state of weakness, and after weakness gave strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-knowing, the All-Powerful.” (30[Al-Rūm]: 55)

23)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۖ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ۖ فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ۖ فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۖ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۗ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۖ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۖ ۝ *

“Verily, We created man from an extract of clay; Then We placed him as a drop of sperm in a safe depository; Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators. Then after that you must surely die.”(23[Al-Mu’minūn]:13-16)

24)

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۗ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ
أَهْلُهَا أَنَّهُمْ قَدِرُونَ ۗ عَلَيْنَا ۗ أُنزِلْنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْن
بِالْأَمْسِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾ *

“The example of life on earth is like of water that We cause to descend from heaven. Then with it mingles the vegetation of the earth of which both the people and the cattle partake. It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness –then while those who possess it deem themselves supreme over it, there suddenly descends our decree at night or during the day. Then We render it a field that is mown down as if it had not existed the day before. Thus do we expound the signs for a people who reflect.”(10[Yūnus]:25)

25)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجُهُمَا مِمَّا كَانَا فِيهِ ۗ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٥﴾ *

“But Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said: ‘Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.’”(2[Al-Baqarah]:37)

26)

لَمَّا تَرَىٰ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ۗ ثُمَّ يُخْرِجُ بِهِ
زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ۗ ثُمَّ يَهَيِّجُهُمْ فِتْرَتَهُ ۗ مُصَفَّرًا ۗ ثُمَّ يَجْعَلُهُ حُطَامًا ۗ إِنَّ فِي ذَٰلِكَ لَدَلِيلًا لِّكُلِّ
لِأُولِي الْأَلْبَابِ ﴿٢٦﴾ *

“Hast thou not seen that Allāh sends down water from the sky, and causes it to flow in the form of streamlets in the earth and then brings forth thereby herbage, varying in its colors? Then it dries up and thou seest it turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.”(39[Al-Zumar]: 22)

27)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنِّةُ ۖ * ارجعي إلى ربك راضيةً مرضيةً ۖ
فادخلي في عبادي ۖ وادخلي جنتي ۖ

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among My chosen servants, And enter thou My Garden. (89[Al-Fajr]:28-31)

28)

كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ * وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۖ

“All that is on it (earth) will pass away. And there will remain only the Person of thy Lord, Master of Glory and Honor.”(55[Al-Raḥmān]: 27-28)

29)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ۖ * فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ ۖ

“Verily, the righteous will be in the midst of Gardens and streams,

In the seat of truth with an Omnipotent King.”(54[Al-Qamar]:55-56)

30)

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هَلْ مِنْ شُرَكَائِكُمْ
مَنْ يَفْعَلُ مِثْلَ ذَلِكَ مِنْ شَيْءٍ ۗ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ *

“It is Allāh Who has created you, and then He has provided for you; then He will cause you to die, and then He will bring you to life. Is there any of your ‘partners’ who can do any of these things? Glorified be He and exalted above that which they associate with Him.”(30[Al-Rūm]:41)

31)

أَيْنَ مَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ۗ وَإِنْ نُصِبْتُمْ
حَسَنَةً يَّقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۗ وَإِنْ نُصِبْتُمْ سَيِّئَةً يَّقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ
مِنْ عِنْدِ اللَّهِ ۗ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۝ *

“Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, ‘This is from Allāh;’ and if evil befalls them, they say, ‘This is from thee.’ Say, ‘All is from Allāh.’ What has happened to these people that they come not near understanding anything?”(4[Al-Nisā]:79)

(32)

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝

“From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more.”(20[Tā Hā]:56)

(33)

قَالَ فِيهَا تَحْيَوْنَ وَ فِيهَا تَمُوتُونَ وَ مِنْهَا تُخْرَجُونَ ۝

“He said, ‘Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.’”(7[Al-A’rāf]:26)

Meaning of Nuzūl (Descent)

34)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ ۚ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَعْلُومٍ ۝

“And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure.”(15[Al-Hijr]:22)

35)

خَلَقْنَاكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلْنَا مِنْهَا رِزْقَهَا وَ أَنْزَلْنَا لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً
أَزْوَاجًا ۗ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مَرْتَبًا بَعْدَ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ
رَبُّكُمْ لَهُ الْمُلْكُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآتَىٰ نَصْرَ فُؤَادٍ ۝

“He created you from a single being; then from that He made its mate; and He has sent down for you eight head of cattle in pairs. He creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allāh, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away?”(39[Al-Zumar]:7)

36)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ
وَرُسُلَهُ بِالْغَيْبِ ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝

“Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and We sent down iron, wherein is material for violent warfare and many benefits for mankind, and that Allāh may distinguish those who help Him and His Messengers without having seen Him. Surely, Allāh is Powerful, Mighty.”(57[Al-Hadīd]:26)

37)

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيْشًا ۗ وَ لِبَاسٍ
التَّقْوٰى ۗ ذٰلِكَ خَيْرٌ ۗ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝

“O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is one of the Signs of Allāh, that they may remember.”(7[Al-A‘rāf]:27)

38)

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۗ فَاَتَّقُوا اللّٰهَ يٰۤاُولِي الْاَلْبَابِ ۗ الَّذِيْنَ اٰمَنُوْا ۗ قَدْ اَنْزَلَ
اللّٰهُ اِلَيْكُمْ ذِكْرًا ۗ رَّسُوْلًا يَتْلُوْا عَلَيْهِمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّمُحَرِّمِ الَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوْا الصّٰلِحٰتِ مِنَ الظّٰلِمٰتِ اِلَى النُّوْرِ ۗ وَ مَنْ يُؤْمَرْ بِاللّٰهِ وَ يَعْمَلْ صٰلِحًا يُدْخِلْهُ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ۗ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝

“Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—A Messenger, who recites

unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every kind of darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein forever. Allāh has indeed made excellent provision for him.” (65[Al-Ṭalāq]:11-12)

Aḥādīth on the Death of Jesus

(1) Ibn ‘Abbās said:

مُتَوَفِّيكَ مُمِيتُكَ

“Mutawaffika, that is, I will cause you to die.” (Bukhārī, Kitābut-Tafsīr, Sūrah Al-Mā’idah, under Fa-Lammā tawaffaitanī)

(2) The following two Aḥādīth show that the Messiah of the latter days is **not** the same as the Messiah of Moses since the description of their physical appearance differs.

From Sunnah below

رَأَيْتُ عَيْسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عَيْسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ
يَبْتِمَا أَنَا نَائِمٌ أُطَوِّفُ بِالْكَعْبَةِ فَأَذَارُجُلًا --- سَبِطُ الشَّعْرِ --- فَقُلْتُ مَنْ هَذَا قَالُوا
ابْنُ مَرْيَمَ

“I saw Jesus, Moses and Abraham, Jesus was of red complexion and had curly hair and broad shoulders.”

“While I was sleeping I saw that I was performing a circuit of the Ka’bah. It was a man of brownish color and straight hair. So I enquired who he was. They said, “This is the Messiah, son of Mary.” (For both see Bukhārī, Kitāb Aḥādīthul-Anbiyā, Bāb: Wadhkur Fil-Kitābi Maryam)

(3)

لَوْ كَانَ مُوسَى وَ عَيْسَى حَيِّينَ لَمَا وَسِعَهُمَا إِلَّا اتِّبَاعِي

If Moses and Jesus had been alive they would have had followed me. (Commentary Ibn Kathīr under 3:81)

(4)

لَنْ عَيْسَى ابْنِ مَرْيَمَ عَاشَ عَشْرِينَ وَ مِائَةَ سَنَةٍ

Finality of Prophethood

The Holy Qur'an on the Finality of Prophethood

(1)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَا تَحْمِرُ الْأَمْغُصُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

“The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.” (1[Al-Fātihah]:7)

The above verse is explained in the following verse

(2)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۗ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تُوْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ۝

“Allāh would not leave the believers as you are, until He separated the wicked from the good. Nor would Allāh reveal to you the unseen. But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward.” (3[Āl 'Imrān]:180)

Note: Allāh will be separating the wicked from the good by sending messengers.

(3)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۗ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝ فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

“And remember the time when Allāh took a covenant from the people through the Prophets, saying: ‘Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said: ‘Do you agree, and do you accept the

responsibility which I lay upon you in this matter?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’ Now whoso turns away after this, then, surely, those are the transgressors.” (3[Āl ‘Imrān]:82-83)

The following verse explains the above verse.

(4)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ
ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ۝

“And remember when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant;” (33[Al-Aḥzāb]:8)

(5)

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ
وِازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

“He who follows the right way follows it only for the good of his own soul: and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger.” (17[Banī Isrā’īl]:16)

The following verse explains the above verse.

(6)

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا
شَدِيدًا ۗ كَانَ فِي الْكِتَابِ مَسْطُورًا ۝

“There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.” (Banī Isrā’īl, 17:59)

(7)

يُذَيِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يُعْرِجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ
سَنَةٍ مِمَّا تَعُدُّونَ ۝

“He will plan the Divine Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.”(32[Al-Sajdah]:6)

The following Ḥadīth explains the above verse.

خَيْرَ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَحْيَىٰ ءِ أَقْوَامٍ تَسْبِقُ شَهَادَةُ
أَحَدِهِمْ يَمِينَهُ

“The people of my generation are the best, then those who follow them, and then those who follow the latter; after that there will come some people whose witness will go ahead of their oaths.”
(Bukhārī, Kitābush-Shahadāt)

This Ḥadīth and the Qur’ānic verse indicate that falsehood was to spread after the first three centuries of Islām and before the advent of the Imām Mahdī.

(8)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ۗ

“He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.”(61[Al-Saff]:10)

The following verse explains the above verse.

هَذَا عِنْدَ نَزُولِ عِيسَىٰ

Note: This prophecy will be fulfilled through the advent of the Promised Messiah. (Ibn Jarīr, Vol. 15)

(9)

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ
إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ۗ

“And Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: ‘Allāh will never raise up a

Messenger after him.’ Thus does Allāh adjudge as lost those who transgress, and are doubters,” (40[Al-Mu’min]:35)

Note: In the above verse a believer of Moses is addressing the Jews who rejected Moses.

(10)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۗ

“And indeed they thought, even as you think, that Allāh would never raise any Messenger.” (72[Al-Jinn]:8)

Note: Above is the Address of a believing Jew of the Holy Prophet (may peace and blessings of Allāh be upon him) to the non-believers.

Aḥādīth on the Finality of Prophethood

(1)

أَبُوبَكْرٍ أَفْضَلُ هَذِهِ الْأُمَّةِ إِلَّا أَنْ يَكُونَ نَبِيٌّ

“Abū Bakr is the best from among this community of Muslims except if a prophet is born.” (Kunūzul-Ḥaqā’iq, p.4)

(2)

أَبُوبَكْرٍ خَيْرُ النَّاسِ إِلَّا أَنْ يَكُونَ نَبِيٌّ

“Abū Bakr is the best from among all people except if a prophet is born.” (Al Jāmi‘uṣ-Ṣaghīr by ‘Allama Suyūṭī, p. 6)

(3) It is reported in Khaṣaiṣul-Kubrā by ‘Allāmah Suyūṭī that Moses said to Allāh,

اجْعَلْنِي نَبِيٌّ تِلْكَ الْأُمَّةِ

that is, “Make me a prophet of that community of Muslims.” In reply, Allāh said,

نَبِيَّهَا مِنْهَا

“Their prophet will be from among them.”

(4) Durūd Sharīf (Ṣalātun-Nabī)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

“O Allāh, bless Muḥammad (may peace and blessings of Allāh be upon him) and his people as Thou didst bless Abraham and his people...”

Note: A Muslim can also be a prophet as one of the blessings bestowed on the people of Abraham was that of prophethood.

(5) The Holy Prophet, may peace and blessings of Allāh be upon him, said,

وَأَشُوْقَاةَ إِلَى إِخْوَانِي الَّذِينَ يَأْتُونَ بَعْدِي

I have great love for my brothers who will come after me.” (Al-Insānul-Kāmil, Vol. 2, p. 84)

In the same book, explaining this Ḥadīth, ‘Allāmah ‘Abdul-Karīm Jīlānī said:

فَهَوْلَاءِ أَنْبِيَاءِ الْأَوْلِيَاءِ يُرِيدُ بِذَلِكَ بُؤَةَ الْقُرْبِ وَالْإِعْلَامِ وَالْحُكْمِ الْإِلَهِيِّ بُؤَةَ التَّشْرِيحِ
لِأَنَّ بُؤَةَ التَّشْرِيحِ انْقَطَعَتْ بِمُحَمَّدٍ ﷺ

In this Ḥadīth the prophets and the saints are mentioned. However, this prophethood will witness nearness to Allāh, prophecies, and divine wisdom rather than new laws because law-bearing prophethood has ended with the Holy Prophet Muḥammad (may peace and blessing of Allāh be upon him). (Al-Insānul-Kāmil)

(6)

أَبُوبَكْرٍ وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوْلِيَيْنِ وَالْآخِرِينَ إِلَّا التَّيْبِينَ وَالْمُرْسَلِينَ

Abū Bakr and ‘Umar are chiefs of the middle-aged people of paradise who are from among the earlier Muslims and Muslims of the latter days but not of the prophets and messengers. (Mishkāṭ, Chapter on excellences of companions of the Holy Prophet)

(7) The Holy Prophet, may peace and blessings of Allāh be upon him, said,

أَلَا إِنَّهُ لَيْسَ بَيْنَهُ نَبِيٌّ وَلَا رَسُولٌ وَلَا آتِيٌّ خَلِيفَتِي فِي أُمَّتِي

“Hearken! There is no prophet and messenger between me and forthcoming Jesus. And hearken! He is the Khalīfa (successor) of my Ummah.” (Ṭabarānī)

(8) When his son, Ibrāhīm, passed away, the Holy Prophet, may peace and blessings of Allāh be upon him, said

لَوْعَاشَ لَكَانَ صِدِّيقًا نَبِيًّا

“Had Ibrāhīm lived, he would have certainly been a true prophet.” (Ibn Mājah, Kitābul-Janā’iz)

(9) The Holy Prophet, may peace and blessings of Allāh be upon him, said,

كَيْفَ أَنْتُمْ إِذَا نَزَلَ عِيسَى ابْنُ مَرْيَمَ فِينَكُمْ وَإِمَامَكُمْ مِنْكُمْ

How will you be when son of Mary descends among you and he will be your Imām from among you. (Bukhārī, Kitāb Aḥādīth al-Anbiyā, Bāb Nuzūl ‘Īsā Ibn Maryam)

(10) The Holy Prophet, may peace and blessings of Allāh be upon him, said,

يُوشِكُ مَنْ عَاشَ مِنْكُمْ أَنْ يَلْقَى عِيسَى ابْنَ مَرْيَمَ إِمَامًا مَهْدِيًّا حَكَمًا عَدْلًا

Anyone who will be alive from among you, will meet Isa son of Mary who is the Imām Mahdī, a Judge and a Justice. (Musnad Aḥmad bin Ḥanbal, V. 2, P. 411)

(11) The Holy Prophet, may peace and blessings of Allāh be upon him, said about the second coming of Jesus,

لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَإِنَّهُ نَازِلٌ

There is no prophet between me and him, and he shall descend. (Abū Dāwūd, Kitābul-Malāhim)

(12) The Holy Prophet, may peace and blessings of Allāh be upon him, said

إِذَا هَلَكَ فَيَصْرَ فَلَا فَيَصْرَ بَعْدَهُ وَإِذَا هَلَكَ كِشْرَى فَلَا كِشْرَى بَعْدَهُ

There shall be no Caesar after the death of the present Caesar and there will be no Chosroes after the death of the present Chosroes. (Bukhārī, Kitābul-Īmān)

39)

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ

كَانَا يَأْكُلِنِ الطَّعَامَ أَنْظُرْ كَيْفَ نَبِيْنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظُرْ أَنِي يُؤْفَكُونَ

“The Messiah, son of Mary, was no more than a messenger, All messengers before him have passed away. And his mother was a truthful woman. Both of them used to eat food. See how we explain the signs for their good, and see how they are turned away.”(5[Al-Mā'idah]:76)

40)

وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنْتُمْ لَا يَرْجِعُونَ

“And it is an inviolable law for a township which we have destroyed that they shall not return.”(21[Al-Anbiyā]:96)

(11)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

“Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.”(33[Al-Aḥzāb]:41)

(12)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا ۝

“And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.”(4[Al-Nisā]:70)

(13)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

“Allāh chooses His Messengers from among angels, and from among men. Surely, Allāh is All- Hearing, All-Seeing.”(22[Al-Ḥajj]:76)

(14)

يَبْنَىٰٓ اٰدَمَ ۗ اِمَّا يٰٓاَتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِي ۗ فَمَنْ اٰتَقَىٰ وَاَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

“O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.”(7[Al-A‘rāf]:36)

Meaning of the Term Khātamun-Nabiyyīn as The Cheif of the Prophets

Here we give examples of the term Khātam used by prominent Muslim scholars in various contexts illustrating it to mean the chief, the best, the one who excels in the field.

1. Abū Tammām (188-231 A.H./804-845 A.D.), a poet, was referred to as Khātamush-Shu‘arā, that is, chief of the poets. (Wafiyāt-ul-A’yān, Vol. 1)
2. Abū Al-Ṭayyib (303-354 A.H./915-965 A.D.) was also called Khātamush-Shu‘arā, that is, chief of the poets. (Muqaddimah Dīwān Al-Mutanabbī, Printed in Egypt, p. 10)
3. Abdul ‘Alā Al-Ma‘arrī (363-449 A.H./973-1057 A.D.) was also called Khātamush-Shu‘arā, that is, chief of the poets. (Muqaddimah Dīwān Al-Mutanabbī, Printed in Egypt, p. 10)
4. Shaikh ‘Alī Ḥazīn (1113-1180 A.H./1701-1767 A.D.) is considered to be the Khātamush-Shu‘arā, that is, chief of the poets, of Hindustān (subcontinent of India). (Ḥayāt-i-Sa’dī, p. 117)
5. Ḥabīb Shīrāzī is regarded as Khātamush-Shu‘arā, that is, chief of the poets, in Iran. (Ḥayāt-i-Sa’dī, p. 117)
6. Ḥaḍrat ‘Alī is Khātam-ul-Auliyyā, Chief of friends of Allāh (that is, Chief of Saints). (Tafsīr Ṣāfi, Sūrah Al-Aḥzāb)
7. Imām Shāfi‘ī (150-204 A.H./767-820 A.D.) was Khātam-ul-Auliyyā, Chief of the friends of Allāh (that is, Chief of Saints). (Tuḥfatus-Sunniyyah, p. 45)
8. Shaikh Ibn-ul-‘Arabi (560-638 A.H./1164-1240 A.D.) was Khātam-ul-Auliyyā, Chief of the friends of Allāh (that is, Chief of Saints). (Title page of Futūḥāt Makkiyya)
9. Kāfūr was Khātam-ul-Kirām, Chief of the generous ones. (Sharḥ Dīwān Al-Mutanabbī, p. 304)
10. Imām Muḥammad ‘Abdu of Egypt was Khātam-ul-A’immah, Chief of the leaders. (Tafsīr Al-Fātiḥah, p. 148)
11. Al-Sayyid Aḥmad Al-Sunnūsī was Khātam-ul-Mujāhidīn, Chief of those who strive in the way of Allāh. (Akḥbār Al-Jāmi‘ah al-Islāmiyyah, Palestine; 27 Muharram, 1352 A.H.)
12. Aḥmad bin Idrīs was called Khātam-ul-‘Ulamā al-Muḥaqqiqīn, Chief of the Research Scholars. (Al-Aqd al-Nafīs)
13. Abdul-Faḍl Al-Alūsī was called Khātam-ul-Muḥaqqiqīn, Chief of the Researchers. (Title page of Tafsīr Rūḥ-ul-Ma‘ānī)
14. Shaikh-ul-Azhar Salīm al-Bashirī was referred to as Khātam-ul-Muḥaddithīn, Chief of the Specialist in Ḥadīth. (Al-Ḥirāb, p. 372)
15. Imām Suyūṭī (d. 911 A.H./1505 A.D.) was noted as Khātam-ul-Muḥaddithīn, Chief of the Specialists in Ḥadīth. (Title page of Tafsīr Itqān)

16. Ḥaḍrat Shah Waliyyullāh Dehlavī is acknowledged as Khātām-ul-Muḥaddithīn, Chief of the Specialists in Ḥadīth in ‘Ujālāh Nāfi‘ah by Shah ‘Abdul-Azīz.

17. Al Shaikh Shams-ud-Dīn was known as Khātām-ul-Ḥuffāz, Chief of the Memorizers of the Holy Qur’ān. (Tajrīd-uṣ-Ṣarīḥ, Muqaddimah, p. 4)

18. The greatest Walī (saint) is known as Khātām-ul-Auliyyā, chief of the saints or friends of Allāh. (Tadhkiratul-Auliyyā’, p. 422)

19. By continued progress, a Walī reaches the status of Khātām-ul-Auliyyā, chief of the saints or friends of Allāh. (Futūḥ-ul-Ghaib, p. 43)

20. Al-Shaikh Najīb is acknowledged as Khātām-ul-Fuqahā, chief of the jurists. (Akhhār Al-Ṣirāt al-Mustaqīm, Yāfā, 27 Rajab, 1354 A.H.)

21. Shaikh Rashīd Raḍā has been acknowledged as Khātām-ul-Mufasssīrīn, chief of the commentators of the Holy Qur’ān. (Al-Jāmi‘atul-Islāmiyyah, 9 Jumāda al-Thānī, 1354 A.H.)

22. Al Shaikh ‘Abdul-Ḥaq (958-1052 A.H./1551-1642 A.D.) was known as Khātām-ul-Fuqahā, Chief of the Jurists. (Title page of Tafsīrul-Iklīl)

23. Al-Shaikh Muḥammad Najīb has been mentioned as Khātām-ul-Muḥaqqiqīn, Chief of the Researchers, in Al-Islām, printed in Egypt, Sha‘bān, 1354 A.H.)

24. The superior-most (Afḍal) Walī is of the rank of Khātām-ul-Wilāyah, chief of the sainthood. (Muqaddimah Ibn Khaldūn, p. 271)

25. Shah ‘Abdul-‘Azīz (1159-1236 A.H.) was Khātām-ul-Muḥaddithīn Wal-Mufasssīrīn, Chief of the Specialists in Ḥadīth and Commentary of the Holy Qur’ān. (Hadya Al-Shī‘ah, p. 4)

26. Every human being is Khātām-ul-Makhlūqāt al-Jismāniyyah, chief of all creatures. (Tafsīr Kabīr, Vol. 6, p. 22, published in Egypt)

27. Al-Shaikh Muḥammad bin ‘Abdullāh was Khātām-ul-Ḥuffāz, Chief of the Memorizers of the Holy Qur’ān. (Al-Rasā’il-ul-Nādirah, p. 30)

28. ‘Allāmah Sa’d-ud-Din Taftāzānī was Khātām-ul-Muḥaqqiqīn, Chief of the Researchers. (Sharḥ Ḥadīth Al-Arba‘īn, p. 1)

29. Ibn Ḥajar-al-‘Asqalānī was Khātām-ul-Ḥuffāz, Chief of the Memorizers. (Title page of Ṭabaqāt-ul-Mudallisīn)

30. Maulawī Muḥammad Qāsim (1148-1297 A.H.) has been noted as Khātām-ul-Mufasssīrīn, Chief of the Commentators of the Holy Qur’ān. (Title page of Asrār-i-Qur’ānī)

31. Imām Suyūṭī was Khātām-ul-Muḥaddithīn, Chief of specialists in Ḥadīth. (Hadyah Al-Shī‘ah, p. 210)

32. A monarch is Khātam-ul-Ḥukkām, chief of the rulers. (Ḥujjat-ul-Islām, p. 35)

33. Ḥaḍrat ‘Īsā is Khātam-ul-Aṣfiyā-ul-A’immah, chief of the chosen leaders. (Baqiyatul-Mutaqaddimīn, p. 184)

34. Ḥaḍrat ‘Alī is Khātam-ul-Auṣiya, Chief of the Successors by Will. (Manār-ul-Hudā, p. 109)

35. Al-Shaikh Al-Ṣadūq has been described as Khātam-ul-Muḥaddithīn, Chief of the Specialists in Ḥadīth. (Book: Man Lā Yaḥḍuruhul-Faḳīh)

36. ‘Abul-Faḍl Shahāb al-Alūsī (773-854: A.H./1371-1450 A.D.) is noted as Khātam-ul-Udabā, chief of the specialists in literature. (Title page of Rūḥ-ul-Ma‘ānī)

37. The author of Rūḥ-ul-Ma‘ānī has described Al-Shaikh Ibrāhīm-al-Kurānī as Khātam-ul-Muta’akhhirīn, Chief of the people of the Latter Days. (Tafsīr Rūḥ-ul-Ma‘ānī, vol. 5, p. 453)

38. Maulawī Anwar Shāh Kashmīrī has been described as Khātam-ul-Muḥaddithīn, Chief of the specialists in Ḥadīth. (Book: Ra’īs-ul-Aḥrār, p. 99)

39. Ḥaḍrat Farīd-ud-Dīn ‘Aṭṭār (513-620 A.H./1116-1223 A.D.) said about Ḥaḍrat ‘Umar,

ختم کرده عدل و انصافش بحق تا فرست برده از مردم سبق

“He took his justice and equality to the very end, for the sake of Allāh; until his wisdom excelled that of all other human beings.” (Mantiqut-Ṭair, p. 29)

40. Maulānā Ḥālī wrote about Shaikh Sa‘dī:

“In my view, just as the descriptive power ends with Firdausī in such areas as satire and sarcasm as well as war epics in much the same way when it comes to morals, worship and exhortation, youth and romance, comedy and humor, worship and ostentation, the power of description ends with the Shaikh.” (Risālah Ḥayāt-i-Sa‘dī, p. 108)

41. Ḥaḍrat Maulawī Muḥammad Qāsīm Nānotvī (1148-1297 A.H.) wrote:

So, therefore one who exhibits a greater manifestation in him of that particular attribute which is the ultimate attribute (Khātam-uṣ-Ṣifāt). There is no other attribute above this which can possibly be manifested, that is, worthy of being transferred to or conferred upon other creatures that particular person will occupy the ultimate rank (Khātam-ul-Marātib) among those creatures, and the same person will be the chief of them all and superior to everyone else.” (Risālah Intiṣār-ul-Islām, p. 45)

Truth of the Promised Messiah

The Holy Qur'an on the truth of the Promised Messiah

(1)

الَّذِينَ اتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝

“Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.” (6[Al-An‘ām]:21)

(2)

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۗ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ
قَبْلِهِ ۗ أَفَلَا تَعْقِلُونَ ۝
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ

“Say, ‘If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?’

Who is then more unjust than he who forges a lie against Allāh or he who treats His Signs as lies? Surely, the guilty shall never prosper.”(10[Yūnus]:17-18)

(3)

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّي
اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا
يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

“And a believing man from among the people of Pharaoh, who concealed his faith, said, “Will you slay a man because he says, ‘My Lord is Allāh,’ while he has brought you clear proofs from your Lord? And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will

surely befall you. Certainly Allāh guides not one who is a transgressor, and a liar.”(40[Al-Mu’min]:29)

(4)

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ
مَنْ افْتَرَىٰ ۝

“Moses said to them, ‘Woe to you; forge not a lie against Allāh, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.’(20[Tā Hā]:62)

(5)

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝

“It is Allāh Who has made the night for you that you may rest therein, and the day to enable you to see. Verily, Allāh is the Lord of bounty for mankind, yet most men are ungrateful.”(40[Al-Mu’min]:62)

(6)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۖ
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ۝

“And surely Our word has gone forth respecting Our servants, the Messengers, That it is certainly they who would be helped; And that it is Our host that would certainly be victorious.”(37[Al-Şāffāt]:172-174)

(7)

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنْقُضُهَا مِنْ أَطْرَافِهَا ۗ أَفَهُمُ الْغَالِبُونَ ۝

“Nay, We provided those and their fathers with the good things of this world till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?”(21[Al-Anbiyā]:45)

(8)

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ
مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

“Do they say, ‘He has forged it?’ Say, ‘Then bring ten Chapters like it, forged, and call on whom you can beside Allāh, if you are truthful.’” (11[Hūd]:14)

(9)

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنُ حَلْفَهُ رَصَدًا ۚ

“He is the Knower of the unseen; and He reveals not His secrets to any one, Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him,” (72[Al-Jinn]:27-28)

(10)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ

“That this is indeed a noble Qur’ān, In a well-preserved Book, Which none shall touch except those who are purified.” (56[Al-Wāqī’ah]:78-80)

(11)

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ۝

“But We saved him and those who were with him in the Ark; and We made it a Sign for all peoples.” (29[Al-‘Ankabūt]:16)

(12)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝

“You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better

for them. Some of them are believers, but most of them are disobedient.”(3[Āl Imrān]:111)

(13)

الْأَإِنِّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ
 الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۗ
 لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۗ ذَلِكَ هُوَ
 الْفَوْزُ الْعَظِيمُ ۗ

“Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve—Those who believed and kept to righteousness—For them are glad tidings in the present life and also in the Hereafter—there is no changing the words of Allāh; that indeed is the supreme triumph.”(10[Yūnus]:63-65)

(14)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۗ
 نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنفُسُكُمْ
 وَلَكُمْ فِيهَا مَا تَدْعُونَ ۗ
 نَزَّلْنَا مِن غَفُورٍ رَّحِيمٍ ۗ

“As for those who say, ‘Our Lord is Allāh,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised. ‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for—‘An entertainment from the Most Forgiving, the Merciful.’”(41[Hā Mīm Sajdah]:31-33)

(15)

إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ سُيِّرَتْ ۖ وَإِذَا
 الْعِشَارُ عُطِّلَتْ ۖ وَإِذَا الْوُحُوشُ حُشِرَتْ ۖ وَإِذَا الْبِحَارُ سُجِّرَتْ ۖ وَإِذَا النُّفُوسُ
 زُوِّجَتْ ۖ وَإِذَا الْمَوْءِدَةُ سُبِلَتْ ۖ بِأَيِّ ذَنْبٍ قُتِلَتْ ۖ وَإِذَا الصُّحُفُ نُشِرَتْ ۖ وَإِذَا

السَّمَاءِ كُشِطَتْ ۖ وَإِذَا الْجَحِيمُ سُعِرَتْ ۖ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۖ

“When the sun is wrapped up, And when the stars are obscured, And when the mountains are made to move, And when the she-camels, ten month pregnant, are abandoned, And when the beasts are gathered together, And when the seas are made to flow forth one into the other, And when people are brought together, And when the girl-child buried alive is questioned about, ‘For what crime was she killed?’ And when books are spread abroad. And when the heaven is laid bare, And when the Fire is caused to blaze up, And when the Garden is brought nigh,”(81[Al-Takwīr]:2-14)

(16)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۖ

“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’” (2[Al-Baqarah]:187)

Aḥādīth on the Truth of the Promised Messiah

(1)

لِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مِّنْ يَّجِدُهَا دِينَهَا

“Verily God will continue forever to raise for this Ummah in the beginning of every century one who will restore its faith for it.”
(Abū Dāwūd, Kitābul-Fitan)

The above Ḥadīth suggests that a restorer of faith is to appear at the head of each century. Putting a seal on the authenticity of the Hadith, and confirming the prevalent wait for the appearance of a Mujaddid for the fourteenth century, the author of the book Ḥujajul-Karāmah and some others have identified Mujaddids for the first thirteen centuries of Islam as follows.

Century	Name Of Mujaddid	Hijrah Dates	Christian Era
1st	‘Umar bin ‘Abdul-‘Azīz	60-101	717-720
2nd	Aḥmad bin Hanbal	164-241	780-855
3rd	Abul-Ḥasan Ash‘arī	260-324	873-935
4th	Abu Bakr Baqlānī	?-403	?-1013
5th	Al Ghazālī	450-505	1058-1111
6th	Abdul-Qādir Jīlānī	470-561	1077-1166
7th	Ibn Taimiyyah	661-728	1263-1328
8th	Ibn Ḥajar ‘Asqalāni	773-852	1372-1449
9th	Jalāluddīn Suyūṭī	848-909	1445-1505
10th	Muḥammad Ṭāhir Gujrati	?-986	?-1578
11th	Aḥmad Sirhindi	971-1034	1564-1624
12th	Shah Waliyyullāh	1113-1175	1702-1762
13th	Aḥmad Brelwi	1201-1246	1786-1831

Ḥaḍrat Mirzā Ghulām Aḥmad, may peace be upon him (1251-1326 A.H./1835-1908 A.D.) was raised by Allāh as the Mujaddid for the fourteen century in fulfillment of the prophecy of the Holy Prophet, may peace and blessings of Allāh be upon him.

(2)

لَيَتْرَكَنَّ الْفَالَاصُ فَلَا يُسْنَى عَلَيْهَا

“The camel as a means of transport will be abandoned and people will not look to the camel with this intent.”(Muslim, Kitābul-Īmān)

(3)

مَنْعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيرَهَا وَمَنْعَتِ الشَّامُ مُدْيَهَا وَدِينَارَهَا وَمَنْعَتِ مِصْرُ إِزْدَبَهَا
 وَدِينَارَهَا وَعُدَّتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدَّتُمْ مِنْ حَيْثُ بَدَأْتُمْ

“Iraq will refuse to share her produce and her prosperity; so will Syria, so will Egypt, and you (meaning the Arab people) will become as divided and disunited as you were once.” (Muslim, Kitābul-Fitan Wa Ashrāt-us-Sā‘ah)

(4) Allāh will say to the Promised Messiah,

حَرِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا إِلَى لَا يَدَانِ لَا حِدٍ لِقِتَالِهِمْ قَالَ وَيَبْعَثُ
 اللَّهُ يَأْجُوجَ وَمَأْجُوجَ

“Lead my servants to Sinai, I have sent some men into the world, no one can fight in battle and he said Allāh would raise Gog and Magog.” (Muslim and Tirmidhī)

What Non-Muslim Scholars Said About the Promised Messiah^{as}

The Holy Founder of the Aḥmadiyya Muslim Jamā‘at conducted such a momentous Jihād by pen, against Christianity and in support of the Religion of truth brought by his Lord and Master, Muḥammad (may peace and blessings of Allāh be upon him) the chosen one, the like of which is not seen anywhere else.

He was such a General as was destined to be victorious; for whose fate, on every front, ascendancy was pre-ordained, causing his friends and foes alike to exclaim their warm accolades.

Some candid admissions of others concerning this momentous Jihad by him are prescribed below:

Ḥaḍrat Khawāja Ghulām Farīd, Sajjādah Nashīn of Chāchrhān Sharīf:

“Ḥaḍrat Mirzā Ṣāḥib spends all his time worshipping God, the Exalted and the Majestic: either he is engaged in the daily prayer, or recitation of the Holy Qur’ān, or keeping himself occupied in other religious tasks. And he has set about to defend Islām with such high resolve that he has invited even the Empress of the British Empire to accept Islām. Similarly he has sent the message of Islām to the monarch of Russia, France and other kingdoms. All his efforts and endeavors are geared towards ensuring that people must abandon the doctrine of Trinity and the Cross—which is an unequivocal disbelief—and accept the oneness of God. But look at the predicament of contemporary religious divines that they have completely overlooked the actions of all the other false religions

and have rallied against such a righteous man who hails from Ahl Sunnah Wal-Jamā'ah, adheres to the straight path and guides others to it. And they issue edict of heresy (Fatwā Kufr) against him! Look at his Arabic work which surpasses human contrivance: all his works are permeated with profound perceptions, truths and spiritual guidance. He is certainly not a disbeliever in the essentials of the practice of Ahl Sunnah Wa-Jamā'ah and of the Faith. (Isharāt-e-Farīdī, Vol. 3, p. 69-70, Translated from Persian)

Newspaper Wakīl, Amritsar:

“That man... a colossal man... whose pen was magic and diction enchanting, the man who was paragon of the marvels of mind... whose glance would cast a spell, and whose voice the clarion call of resurrection; and whose fists were the two charged batteries of electricity, the man who, for thirty years, was like the earthquake and storm to the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence... He departed this world all by himself... The death of Mirzā Ghulām Aḥmad Ṣāhib Qadiani is not something from which one may not draw any lesson and just consign it to the ever receding time, and be content. Such personage who bring about revolutions in the religious or intellectual world, do not always visit this world. They are the pride of human history; their rare appearance on the world scene is very rare, and they depart only after having brought revolution in the world.”

“In view of his hallmark, that he continued to perform his duty as the General who was destined to be victorious against the opponents of Islām, compels us to register our feelings with full candor, so that the grand movement which, for long, has kept our enemies lying low and trampled over, may continue even in future. The literature produced by Mirzā Ṣāhib during his confrontations with the Christians and the Aryas bears the seal of popular acclaims and he needs no introduction in his specialty. We have to heartily acknowledge the value and greatness of that body of literature, now that it has accomplished its task. This is because we can never efface from the template of our hearts, the time when Islām was surrounded by the incursions of its enemies, and the Muslims whose duty it was to safeguard it—they being in the nature of instruments which constituted the objective world of resources, created by God, the Genuine Protector—they lay sobbing helplessly, after being punished for their own blunders, and they were not doing anything—nor could they do anything—for Islām. On the one hand, the range of onslaughts indicated that

the entire Christian world wanted to snuff out the candle which guides one to God, viz Islām, perceiving it to be an outpost of resistance, getting in the way of their own destination. And the powerful forces of mind and wealth were vying with each other to provide the backing of this assailant. But on the other hand, the feebleness of defense was such that there did not exist even arrows to fight against the cannons. Neither did the capability to launch an offensive exist, nor was there any potential for self-defense... Then the Muslim resistance began, of which Mirzā Ṣāhib's contribution forms a part. It not only blew to pieces the initial influence secured by Christianity—which was due to the tutelage of the British Government and was, in fact, its mainstay—causing hundreds of thousands of Muslims to escape its much more dangerous and likely-to-succeed attack, but even the magic of Christianity itself started to blow up in smoke... In short, this service by Mirzā Ṣāhib will keep future generation weighted down under debt for having led from the front those engaged in Jihād by the pen and for having performed the duty of defending Islām and leaving such a vast body of literature that as long as blood courses in the veins of the Muslims, and the defense of Islām remains the hallmark of their national character, this literature will endure.”(Quoted in Al-Badr, 18 June, 1908, pp. 2-3, cf Daily Millat, Lahore, 7 January, 1911, pp. 13-15)

Ṣādiq-ul-Akhhbār, Rewarhi:

“Through his forceful declamation and splendid writings, Mirzā Ṣāhib has delivered a coup de grace to the lecherous objections raised by the opponents of Islām, and has silenced them forever. He has demonstrated that the truth is, after all, the truth. And there is no doubt that Mirzā Ṣāhib left no stone unturned in the service of Islām by himself being the paragon in the defense of Islām. Justice demands that we must mourn the sudden and untimely death of such a stalwart defender of Islām and a helper of the Muslims, who was a scintillation of erudition ... an irreplaceable scholar.”(Quoted in Al-Badr, 20 August, 1908, p. 6, 1-2)

The editor of Curzon Gazette, Mirzā Ḥairat Dehlvi wrote:

“The sterling services rendered by the deceased in favor of Islām, against the Aryas and Christians, are indeed worthy of effusive praise. He completely transformed the style of religious debate, and laid foundation of modern literature in India. As a Muslim, and also as a researcher, I acknowledge that even the greatest among the great Aryas, or the greatest among the great

padres did not have the courage to open his mouth in opposition to the deceased...although the deceased hailed from the Punjab, his pen possessed such power that there is no writer in contemporary. ..His forceful literature is unique in its majesty, there is no doubt that by reading some of his writings one is thrilled in raptures of ecstasy..." (Quoted in Silsila Aḥmadiyya, p. 189)

Choudhary Afzal Ḥaq, Mufakkar-e-Ahrār:

“Before the inception of Ārya Samāj, Islām was a lifeless body which had lost all sensation of the need to proselytize. Among the various sects of Muslims, no organization devoted to preaching could be created. But, of course, there was one man with a heart who rose up in anguish at the neglect for behavior of the Muslims. He created such a consuming passion for proselyte outreach in his community which should serve as an example for not only all the Muslim sects but also for all the preaching communities of the world. “He created a small group of advents around him and leaped forward for the propagation and dissemination of Islām... (Fitna-e-Irtidād aur Political Qalābāziyān, sic. “The Menace of Apostasy and the Political somersaults,” Second Edition, p. 24)

Maulānā Sayyid Ḥabīb Editor “Siyāsāt”:

At the time Aryas and all the Christians priests were launching unrelenting attacks against Islām, whatever few religious scholars existed were sporadically engaged in defending the integrity of the Islāmic Shari‘ah, but none achieved any mentionable measure of success. Then Mirzā Ghulām Aḥmad Ṣāḥib entered the arena, and he resolutely positioned himself as the shield of Islām against the Christian and Arya preachers. I have already exposed the nature of Mirzā Ṣāḥib’s claim to Prophethood etc., but as some (sic. poet)has said :

“My faults were all spoken by thee,
Do thou express my skill as well.”

So I would mince no words in saying that Mirzā Ṣāḥib, performed this duty with great capability and dexterity, and defanged the opponents of Islām. Some of his writings about Islām are matchless. (Tahrīk-e-Qadian, pp. 208-209)

Ḥaḍrat Mirzā Ghulām Aḥmad^{as} (1835-1908), founder of the Aḥmadiyya Jamā‘at resolved to set forth the excellences of Islām in a monumental work which designated as Barahīn Aḥmadiyya. The first two parts of the book were published in 1880, the third followed in 1882 and the fourth in 1884.

Maulawī Muḥammad Ḥussain of Batāla, leader of the Ahl-Hadīth sect, published in his journal *Ishā'atus-Sunnah* (Vol. vii, Nos. 6-11) a detailed review of the book extending over two hundred pages. In the opening part of the review he observed:

“In our opinion, keeping in mind this age and its circumstances, this is the book the equal of which has not been published in Islām to this day, whatever might happen hereafter. The author has proved himself so steadfast in the service of Islām through his pen, his money, his tongue, etc., that few such instances are to be found among Muslims.”

Ḥaḍrat Ṣūfī Aḥmad Jān of Ludhiana was himself a great saintly Ṣūfī. He wrote about Barahīn Aḥmadiyya as follows:

“That great personage, benefactor of mankind, source of benevolence and beneficence, personal proof of Islām, honored above the commonalty and the nobility, Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāḥib, may his blessing endure, Chief of Qadian, in the district of Gurdaspur, Punjab, has written a book designated Barahīn Aḥmadiyya in Urdu, of which two parts have been published and the rest will continue to be published from time to time and will reach the subscribers in due course. This book establishes the truth of Islām and of the prophethood of Muḥammad, peace and blessings of Allāh be upon him, and of the Qur'ān, through three hundred strong proofs of various types and refutes, the Christian, Arya, Hindu, Brahma Samaj and all other religions opposed to Islām.”

Maulawī Muḥammad Sharīf of Bangalore, Mysore. South India, Editor of *Manshūr Muḥammadi*. He headed his review with the verse of the Holy Qur'ān:

Truth has arrived and falsehood has vanished; falsehood was bound to disappear (17:82).”

In the course of his review, he observed:

“We had been most anxious over a long period that of the body of Muslim divines someone, who may be inspired by God to stand up in support and defense of the faith, should write a book which should be in accord with the need of the times, and which should set out on the basis of reason and scriptural arguments to prove that the Holy Qur'ān is the word of God and that the Holy Prophet, peace and blessings of Allāh be upon him, was a righteous Prophet of God. We are deeply grateful to God that this desire of ours has at last been fulfilled. Here is the book, the writing for which we had been awaiting for a long time. Its title is Barahīn Aḥmadiyya, and the author has set out in it three hundred conclusive

arguments, in proof of the truth of the Holy Qur'ān and the Prophethood of Muḥammad, peace and blessing of Allāh be upon him. The author of this book is the best of the divines, an accomplished scholar, pride of Muslims of India, the accepted one of the God Almighty.”

Khawaja Hasan Nizami, another acknowledged scholar and member of a celebrated literary family, in spite of being a passionate critic of Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, found himself obliged to admit that:

“A lot of benefit is being derived from his works and we cannot help admitting his scholarly caliber, his deep knowledge and his colossal learning.” (Munādī, 27th Februray-4th March, 1930)

‘Allāmah Muḥammad Iqbāl. His critical views have often been capitalized upon by the adversaries of the Aḥmadiyya Muslim Community, considered Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian to be:

“The profoundest theologian from amongst the present day Muslims.” (The India Antiquary Journal: Vol. 29, Sept, 1900)

Maulānā Noor Muḥammad Naqshbandi Chishti, the proprietor of Aṣaḥḥul-Matābi' Press, writes:

“During that period Padri Lefroy accompanied by a large group of Padris left Europe with an oath that he will convert the whole of India to Christianity within a short period of time. With immense financial support from the English and promises of continuous support in the future, he entered India... The existence of Ḥaḍrat Īsā alive in the heaven with his earthly body while other prophets buried in the earth proved to be in his thoughts a very effective attack on public.

Then Maulawī Ghulām Aḥmad Qadiani stood up and told Lefroy and his group that the Isa you proclaim has died like other human beings and is buried. And the Isa, who is promised to come, is me. So if you are righteous, then accept me. By this powerful argument, he defeated the Padris from India to the whole of Europe.” (Introduction to the Quran, Page 32)

In conclusion to this section we must note that the life of this great and noble champion of Islām was fully devoted to performing Jihād for the Faith brought by Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him). His world-renowned religious combat against Christianity had created upheavals in the world of Christianity. Yes, indeed, he was the same Victorious General whose followers are constantly engaged in this sublime Jihād up to this day and are remarkably defeating Christians on new fronts, day in and day out these maniacally-devoted servants of Islām are locked in combat with Christianity in every part of the globe:

Europe, the United States, the African continent... in every arena of activity, the Church is reeling under their attacks, and the world of Christianity seems to be quivering, the movement of their lips breaks the Cross, the sound of whose advancing footsteps spells command for Christianity Alas! Alas! some cruel tongues taunt this Victorious General, saying (God forbid) that he was an agent of Christian government! We entrust this matter to our All-knowing, All-Aware, God of Honor and Dignity, albeit we add only this much. O triumphant one! benedictions be to you. Your rank is inaccessibly above the vile taunt and imputations of your malicious detractors. O ye who was the Moon of the Fourteenth Century—inspired by the Divine light of Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) the spit of your detractors cannot reach the celestial heights of your exalted abode.

Holy Prophet Muḥammad **(may peace and blessings of Allāh be upon him)** **in the Eyes of Non-Muslims**

“Muhammed is the most successful of all Prophets and religious personalities.” (Encyclopedia Britannica)

“...a mass of detail in the early sources shows that he (Muḥammad) was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men.”(Encyclopedia Britannica)

“I have studied him—the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity.”

“I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness.”(The Genuine Islām, Volume 1, Published 1936, Sir George Bernard Shaw)

“I have prophesied about the faith of MUḤAMMAD that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islām.” (The Genuine Islām, Volume 1, Published 1936, Sir George Bernard Shaw)

“I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of Qur’ān which alone are

true and which alone can lead men to happiness.”(Napoleon Bonaparte, Quote in “Christian Cherfils”)

“The league of nations founded by the prophet of Islām put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations... The fact is that no nation of the world can show a parallel to what Islām has done towards the realization of the idea of the League of Nations.”(Professor Hurgronje)

“The more one reflects on the history of Muḥammad and of early Islām, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam.”(William Montgomery Watt - Muḥammad at Madinah P 334-335)

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire, that is Muḥammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?”

“If greatness of purpose, smallness of means, and outstanding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muḥammad? The most famous men created arms, and empires only. They founded, if any at all, no more than material power which often crumbled away before their eyes. This man merged not only armies, legislation, empires, peoples and dynasties but millions of men in one third of the inhabited world, and more than that, moved the altars, the gods, the religions, the ideas, the beliefs and the souls on the basis of a Book, every letter of which has become law. He created a spiritual nationality of every tongue and of every race.”(Alphonse Marie Louis de Prat de Lamartine, *Historie de la Turqu.*)

“He was Caesar and Pope in one; but he was Pope without Pope’s pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power

without its instruments and without its supports.”(Reginald Bosworth Smith, *Mohammad and Mohammadanism*, P 92)

“I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind... I became more than ever convinced that it was not the sword that won a place for Islām in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet’s biography), I was sorry there was not more for me to read of that great life.”(Mahatma Gandhi, published in ‘*Young India*,’ 1924)

“He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, “I have never seen his like either before or after.” He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said...”

“The day of Muḥammad’s greatest victory over his enemies was also the day of the grandest victory over himself. He freely forgave the Quraysh all the year of sorrow and cruel scorn with which they had afflicted him, and gave an amnesty to the whole population of Mecca... No house was robbed, no woman insulted. One thing alone suffered destruction. Going to the Ka’abah, Muḥammad stood before each of the three hundred and sixty idols, and pointed to them with his staff saying, ‘Truth is come, and falsehood is fled away!’ and at these words his attendants hewed them down and all the idols and household gods of Mecca and round about were destroyed.”(Lane-Poole in ‘*Speeches and Table Talk of the Prophet Muḥammad*’)

“Muḥammad had to start virtually from scratch and work his way towards the radical monotheistic spirituality of his own. When he began his mission, a dispassionate observer would not have given him a chance. The Arabs, he might have objected, were just not ready for monotheism: they were not sufficiently developed for this sophisticated vision. In fact, to attempt to introduce it on a large scale in this violent, terrifying society could be extremely dangerous and Muḥammad would be lucky to escape with his life.

Indeed, Muḥammad was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history.”(Karen Armstrong, Muḥammad: A Biography of the Prophet P 53-54)

“Finally it was the West, not Islām, which forbade the open discussion of religious matters. At the time of the Crusades, Europe seemed obsessed by a craving for intellectual conformity and punished its deviants with a zeal that has been unique in the history of religion. The witch-hunts of the inquisitors and the persecution of Protestants by the Catholics and vice versa were inspired by abstruse theological opinions which in both Judaism and Islām were seen as private and optional matters. Neither Judaism nor Islām share the Christian conception of heresy, which raises human ideas about the divine to an unacceptably high level and almost makes them a form of idolatry. The period of the Crusades, when the fictional Mahound was established, was also a time of the great strain and denial in Europe. This is graphically expressed in the phobia about Islām.”(Karen Armstrong, Muḥammad: A Biography of the Prophet, P. 27)

“History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islām at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.”(Islām at the Crossroads, London, 1923, p. 8)

“In the year 565 Justinian died, master of a great empire. Five years later Muḥammad was born into a poor family in a country three quarters desert, sparsely peopled by nomad tribes whose total wealth could hardly have furnished the sanctuary of St. Sophia. No one in those years would have dreamed that within a century these nomads would conquer half of Byzantine Asia, all Persia and Egypt, most of North Africa, and be on their way to Spain. The explosion of the Arabian peninsula into the conquest and conversion of half the Mediterranean world is the most extraordinary phenomenon in medieval history.” (The Story of Civilization by Will and Ariel Durant)

“Whatever opinion the reader may form when he reaches the end of this book, it is difficult to deny that the call of Muḥammad seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments,

and in the experience of Christian saints, possibly also of Hindus and devotees of other religions. Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue. To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles of distance, who cannot conceivably have even heard of each other. Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It scarcely appears reasonable to suggest that all these visionaries “imagined” such strikingly similar experiences, although they were quite ignorant of each other’s existence.”

“The list¹ seems to have included very nearly all the persons who had accepted Islām and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Makkah, a situation which proves him to have possessed a considerable degree of moral courage and conviction. “When the fugitives² had whispered goodbye to Abū Bakr’s son and daughter outside the cave on Mount Thaur and the camels had padded silently away into the darkness beneath the sharp Arabian stars, the curtain rose on one of the greatest dramas of human history. How little did Caesar or Chosroes, surrounded by their great armies and engaged in a long and bitter war for world supremacy (as they thought), realise that four ragged Arabs riding silently through the bare mountains of the Hejaz were about to inaugurate a movement which would put an end to both their great imperial dominions.”(Lieutenant-General, Sir John Bagot Glubb)

1. The List of Prophet Muḥammad (may peace and blessings of Allāh be upon him) companions who migrated to Abyssinia to flee persecution.
2. Prophet Muḥammad (may peace and blessings of Allāh be upon him) and Ḥaḍrat Abū Bakr^{ra}.

“One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muḥammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumor of speech in the obscure Arabian Desert, he could know nothing. The

wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wilderness; has to grow up so,—alone with Nature and his own Thoughts.”

“How he was placed with Kadajah, a rich Widow, as her steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity and adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty five; she forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done.” (Sir Thomas Carlyle, 1795-1881)

“His military triumphs awakened no pride nor vain glory as they would have done had they been effected by selfish purposes. In the time of his greatest power he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him.”(Washington Irving in ‘Life of Muḥammad’)

Selective Writings of the Promised Messiah^{as}

The Gist of our faith is:

“ہمارے مذہب کا خلاصہ اور لب لباب یہ ہے کہ لا الہ الا اللہ محمد رسول اللہ ہمارا اعتقاد جو ہم اس دنیوی زندگی میں رکھتے ہیں، جس کے ساتھ ہم بفضل و توفیق باری تعالیٰ اس عالم گذران سے کوچ کریں گے یہ ہے کہ حضرت سیدنا و مولانا محمد مصطفیٰ ﷺ خاتم النبیین و خیر المرسلین ہیں جن کے ہاتھ سے اکمال دین ہو چکا اور وہ نعمت بمرتبہ اتمام پہنچ چکی ہے جس کے ذریعہ سے انسان راہ راست کو اختیار کر کے خدائے تعالیٰ تک پہنچ سکتا ہے اور ہم پختہ یقین کے ساتھ اس بات پر ایمان رکھتے ہیں کہ قرآن شریف خاتم کتب سماوی ہے اور ایک شے یا نقطہ اس کی شرائع اور حدود اور احکام اور اوامر سے زیادہ نہیں ہو سکتا اور نہ کم ہو سکتا ہے اور اب کوئی ایسی وحی یا ایسا الہام منجانب اللہ نہیں ہو سکتا جو احکام فرقتانی کی ترمیم یا تنسیخ یا کسی ایک حکم کی تبدیلی یا تغیر کر سکتا ہو۔ اگر کوئی ایسا خیال کرے تو وہ ہمارے نزدیک جماعت مومنین سے خارج اور لحد اور کافر ہے۔”

لا الہ الا اللہ محمد رسول اللہ

“La Ilāha Illallāhu Muḥammadur-Rasūlullāh.”

There is no god but Allāh, Muḥammad is the Messenger of Allāh.

Our belief, which we hold in this life here on earth and to which we will continue firmly to adhere till the time that we pass on to the next world, is that our spiritual leader and master, Muḥammad, peace and blessings of Allāh be on him is the Seal of the Prophets and the Best of the Messengers. At his hands religion has been perfected and blessing of Allāh has been consummated which lead man to the right path and further on to God Himself. We hold this positive belief with absolute certainty that the Holy Qur’ān is the Seal of all Divine books and not an iota can be added to or subtracted from its prescribed teachings, inhibitions, commands and injunctions. There will be no revelation or word from God which may amend or abrogate or change or alter any of the injunctions of the Holy Qur’ān. If anyone subscribes to such views, in our opinion, he ceases to belong to the body of believers and becomes an infidel thereby. (Rūḥānī Khazā’in, Vol. 3: Izāla-e-Auḥām, p. 170)

اے سننے والو! سنو! کہ خدا تم سے کیا چاہتا ہے۔ بس یہی کہ تم اس کے ہو جاؤ۔ اُس کے ساتھ کسی کو بھی شریک نہ کرو نہ آسمان میں نہ زمین میں۔ ہمارا خدا وہ خدا ہے جو اب بھی زندہ ہے جیسا کہ پہلے زندہ تھا اور اب

بھی وہ بولتا ہے جیسا کہ وہ پہلے بولتا تھا اور اب بھی وہ سنتا ہے جیسا کہ پہلے سنتا تھا۔ یہ خیال خام ہے کہ اس زمانہ میں وہ سنتا تو ہے مگر بولتا نہیں بلکہ وہ سنتا ہے اور بولتا بھی ہے۔ اس کی تمام صفات ازلی ابدی ہیں۔ کوئی صفت بھی معطل نہیں اور نہ کبھی ہوگی وہ وہی واحد لاشریک ہے جس کا کوئی بیٹا نہیں اور جس کی کوئی بیوی نہیں اور وہی بے مثل ہے جس کا کوئی ثانی نہیں... جس کا کوئی ہم صفات نہیں اور جس کی کوئی طاقت کم نہیں۔ وہ قریب ہے باوجود دُور ہونے کے اور دُور ہے باوجود نزدیک ہونے کے... وہ سب سے اوپر ہے مگر نہیں کہہ سکتے کہ اس کے نیچے کوئی اور بھی ہے۔ اور وہ عرش پر ہے مگر نہیں کہہ سکتے کہ زمین پر نہیں۔ وہ مجمع ہے تمام صفات کا ملکہ اور مظہر ہے تمام محامد حقہ کا اور سرچشمہ ہے تمام خوبیوں کا اور جامع ہے تمام طاقتوں کا اور مبداء ہے تمام فیضوں کا اور مرجع ہے ہر ایک شے کا اور مالک ہے ہر ایک ملک کا اور متصف ہے ہر ایک کمال سے اور منزہ ہے ہر ایک عیب اور ضعف سے اور مخصوص ہے اس امر میں کہ زمین والے اور آسمان والے ہی اس کی عبادت کریں۔ (روحانی خزائن جلد 20 الوصیت صفحہ 309-310)

Hearken ye who have ears to hear: What is it that Allāh requires of you? Only this that you should become His alone and set up no equal with Him, neither on this earth nor in heaven. Our God is the One Who is alive today as much as He ever was; likewise, He speaks today as He did in the past; He hears as He used to hear. To think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate; He has neither son nor wife; and He is the same Eternal Being Who is peerless, and there is none like unto Him; there is no one similar to Him in His attributes; none of His powers ever wane. He is near, yet far; distant, yet close. He is the Highest of the high, yet it cannot be said that there is anyone below Him farther than He. He is in heaven, but it cannot be said that He is not on earth. He combines in Himself all the most perfect attributes and manifests the virtues which are truly worthy of praise, He is the Fountainhead of all excellence; He is the All-Powerful. Everything good originates from Him and to Him all things return; all possessions belong to Him, in Him all excellences combine. He is free from blemish, without weakness. He is unique in His right to be worshipped by all who dwell on the earth or belong to heaven. (Rūḥānī Khazā'in, Vol. 20: Al-Waṣīyyat, pp. 309-310)

تمام آدم زادوں کے لئے اب کوئی رسول اور شفیع نہیں مگر محمد مصطفیٰ ﷺ۔ سو تم کو شش کرو کہ سچی محبت اس جاہ و جلال کے نبی کے ساتھ رکھو اور اس کے غیر کو اس پر کسی نوع کی بڑائی مت دو تا آسمان پر تم نجات یافتہ لکھے جاؤ اور یاد رکھو کہ نجات وہ چیز نہیں جو مرنے کے بعد ظاہر ہوگی بلکہ حقیقی نجات وہ ہے کہ اسی دنیا میں اپنی روشنی دکھلاتی ہے۔ نجات یافتہ کون ہے؟ وہ جو یقین رکھتا ہے جو خدا سچ ہے اور محمد ﷺ اس میں اور تمام مخلوق میں درمیانی شفیع ہے اور آسمان کے نیچے نہ اس کے ہم مرتبہ کوئی اور رسول ہے اور نہ قرآن کے ہم مرتبہ کوئی اور کتاب ہے اور کسی کے لئے خدا نے نہ چاہا کہ وہ ہمیشہ زندہ رہے مگر یہ برگزیدہ نبی ہمیشہ کے لئے زندہ ہے۔ (روحانی خزائن جلد 19 کشتی نوح صفحہ 13-14)

For all the children of Adam there is now no Messenger and intercessor other than the Holy Prophet Muḥammad, the chosen one, may peace and blessings of Allāh be upon him. So you should endeavor to cultivate true love for this magnificent and majestic prophet and not place anyone else above him in any manner so that you may be counted in Heaven among those who have attained salvation. Remember, salvation is not something which is attainable only after death. Indeed true salvation is the one which manifests its light in this very world. Who is the one who is delivered? He indeed, who believes that God is truth and that the Holy Prophet, may peace and blessings of Allāh be upon him, is the intercessor between God and mankind. So also he believes that under the firmament of Heaven there is no prophet equal to him and that there is no book of the status of the Qur'ān. And for none else God ordained that he should live forever with his message and his law, but this noble prophet lives forever. (Rūḥānī Khazā'in, Vol. 19: Kashtī Nūḥ, p 13)

اور میرے لئے اس نعمت کا پانا ممکن نہ تھا اگر میں اپنے سید و مولیٰ فخر الانبیاء اور خیر الوریٰ حضرت محمد مصطفیٰ ﷺ کے راہوں کی پیروی نہ کرتا۔ سو میں نے جو کچھ پایا۔ اس پیروی سے پایا۔ اور میں اپنے سچے اور کامل علم سے جانتا ہوں کہ کوئی انسان بجز پیروی اس نبی ﷺ کے خدا تک نہیں پہنچ سکتا اور نہ معرفت کاملہ کا حصہ پاسکتا ہے۔ اور میں اس جگہ یہ بھی بتلاتا ہوں کہ وہ کیا چیز ہے کہ سچی اور کامل پیروی آنحضرت ﷺ کے بعد سب باتوں سے پہلے دل میں پیدا ہوتی ہے۔ سو یاد رہے کہ وہ قلب سلیم ہے یعنی دل سے دنیا کی محبت نکل جاتی ہے اور دل ایک ابدی اور لازوال لذت کا طالب ہو جاتا ہے۔ پھر بعد اس کے ایک مصطفیٰ اور کامل محبت الہی باعث اس قلب سلیم کے حاصل ہوتی ہے اور یہ سب نعمتیں آنحضرت ﷺ کی پیروی سے بطور وراثت ملتی ہیں۔ (روحانی خزائن جلد 22 حقیقۃ الوحی صفحہ 65-64)

It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muḥammad, the chosen one, may peace and blessings of Allāh be upon him. Whatever I achieved, I achieved by following him, and I know from verified reliable experience that no man can reach God and obtain a deeper understanding of His ways without following that Prophet, may peace and blessing of Allāh be upon him. Now, let me also make it known that the very first thing that is rewarded after having completely submitted to the instructions and teachings of the Holy Prophet Muḥammad is that a new heart is granted which is always rightly inclined, that is to say, a heart which has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this desire this heart is now fit to receive that perfect and purest love—the love of God. Because of complete obedience to him, all these blessings are bequeathed as his spiritual heritage. (Rūḥānī Khazā'in, Vol. 22: Haqīqatul-Waḥy, p 64-65)

میں تمہیں سچ کہتا ہوں کہ جو شخص قرآن کے ساتھ حکم میں سے ایک چھوٹے سے حکم کو بھی نالتا ہے وہ نجات کا دروازہ اپنے ہاتھ سے اپنے پر بند کرتا ہے۔ حقیقی اور کامل نجات کی راہیں قرآن نے کھولیں اور باقی سب اس کے ظل تھے۔ سو تم قرآن کو تدبر سے پڑھو اور اس سے بہت ہی پیار کرو ایسا پیار کہ تم نے کسی سے نہ کیا ہو کیونکہ جیسا کہ خدا نے مجھے مخاطب کر کے فرمایا کہ الخیر کلہ فی القرآن کہ تمام قسم کی بھلائیاں قرآن میں ہیں۔ یہی سچی بات ہے۔ افسوس ان لوگوں پر جو کسی اور چیز کو مقدم رکھتے ہیں۔ تمہاری تمام فلاح اور نجات کا سرچشمہ قرآن میں ہے۔ کوئی بھی تمہاری ایسی دینی ضرورت نہیں جو قرآن میں نہیں پائی جاتی۔ تمہارے ایمان کا مصدق یا مکذّب قیامت کے دن قرآن ہے اور بجز قرآن کے آسمان کے نیچے اور کوئی کتاب نہیں جو بلا واسطہ قرآن تمہیں ہدایت دے سکے۔ (روحانی خزائن جلد 19 کشتی نوح صفحہ 19)

Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Qur'ān, he slams the door of salvation upon himself. The real and perfect paths of salvation have been opened only by the Holy Qur'ān; all others were only its shadows. Therefore you should study this holy scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For, indeed, as God has conveyed to me, فی القرآن الخیر کلہ that is, all the good lies in the Qur'ān. All kinds of good are to be found in it—and this

is the truth. Unfortunate, indeed, are the people who to other things give preference over it. The Holy Qur'an, is the fountainhead for your salvation, for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your Faith on the Day of judgment would be the Holy Qur'an; and apart from this Book there is no other under the heavens which can provide you with direct guidance. (Rūḥānī Khazā'in, Vol. 19: Kashtī Nūḥ, p 19)

”مسح موعود کا آسمان سے اترنا محض جھوٹا خیال ہے۔ یاد رکھو! کہ کوئی آسمان سے نہیں اترے گا۔ ہمارے سب مخالف جو اب زندہ موجود ہیں وہ تمام مریں گے اور کوئی ان میں سے عیسیٰ بن مریم کو آسمان سے اترتے نہیں دیکھے گا۔ اور پھر ان کی اولاد جو باقی رہے گی وہ بھی مرے گی۔ اور ان میں سے کوئی آدمی عیسیٰ بن مریم کو آسمان سے اترتے نہیں دیکھے گا۔ اور پھر اولاد کی اولاد مرے گی اور وہ بھی مریم کے بیٹے کو آسمان سے اترتے نہیں دیکھے گی۔ تب خدا ان کے دلوں میں گھبراہٹ ڈالے گا کہ زمانہ صلیب کا بھی گزر گیا اور دنیا دوسرے رنگ میں آگئی مگر مریم کا بیٹا عیسیٰ اب تک آسمان سے نہ اتر۔ تب دانشمند یکدفعہ اس عقیدہ سے بیزار ہو جائیں گے اور ابھی تیسری صدی آج کے دن سے پوری نہیں ہوگی کہ عیسیٰ کا انتظار کرنے والے کیا مسلمان اور کیا عیسائی سخت نومید اور بدظن ہو کر اس جھوٹے عقیدہ کو چھوڑ دیں گے اور دنیا میں ایک ہی مذہب ہو گا اور ایک ہی پیشوا۔ میں تو ایک ختم ریزی کرنے آیا ہوں سو میرے ہاتھ سے وہ ختم ہو یا گیا۔ اور اب وہ بڑھے گا اور پھولے گا اور کوئی نہیں جو اس کو روک سکے۔“ (روحانی خزائن جلد 20 تذکرۃ الشہادتین صفحہ 27)

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake the belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came

only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it. (Rūhīnī Khazā'in, Vol. 20: Tadhkiratush-Shahādain, p 67)

Some Prophecies of the Promised Messiah^{as}

Prophecy about Khilāfat

“سوائے عزیزو! جبکہ قدیم سے سنت اللہ یہی ہے کہ خدا تعالیٰ دو قدرتیں دکھلاتا ہے تا مخالفوں کی وہ جھوٹی خوشیوں کو پامال کر کے دکھلا دے۔ سوا ب ممکن نہیں ہے کہ خدا تعالیٰ اپنی قدیم سنت کو ترک کر دیوے۔ اس لئے تم میری بات سے جو میں نے تمہارے پاس بیان کی غمگین مت ہو اور تمہارے دل پریشان نہ ہو جائیں کیونکہ تمہارے لئے دوسری قدرت کا بھی دیکھنا ضروری ہے اور اس کا آنا تمہارے لئے بہتر ہے کیونکہ وہ دائمی ہے جس کا سلسلہ قیامت تک منقطع نہیں ہو گا۔ اور وہ دوسری قدرت نہیں آسکتی جب تک میں نہ جاؤں۔ لیکن میں جب جاؤں گا تو پھر خدا اس دوسری قدرت کو تمہارے لئے بھیج دے گا جو ہمیشہ تمہارے ساتھ رہے گی۔” (روحانی خزائن جلد 20 الوصیت صفحہ 11)

So dear friends! It has always been the way of God Almighty to show two manifestations of His Power. He thereby demolishes two false joys of the opponents. It is impossible that He should now change this long established Divine practice. Grieve not therefore at what I am telling you. Nor should you be heartbroken as you are destined to witness the second manifestation of His Power. And this second manifestation will be better for you as it is everlasting and will remain unbroken until the Day of Judgment. And the second manifestation cannot occur until after I am gone. But once I have departed God will bring about for you the second manifestation of His Power and it will remain with you forever. (Rūhīnī Khazā'in, Vol. 20: Al-Waṣīyyat, p 11)

Prophecy about Promised Son

In January 1886, following a divine hint, Ḥaḍrat Aḥmad went into retreat for a period of forty days in a town named Hoshiarpur. He occupied all his time in worship of Allāh and prayers. At the end of this period, he made an announcement that God had vouchsafed him with a revelation informing him about the birth of a son of great and outstanding qualities.

A summary of this revelation containing this prophecy is given below. This revelation was published on February 20, 1886.

“I confer upon thee a sign of power, mercy, and grace. O victorious one, you are granted a key of success and victory. God

speaks thus so that dead may be given life; the truth, the superiority of Islām and dignity of God's word may manifest to people, so that they may know that I am with thee and those who disbelieve and deny His Holy Messenger, Muḥammad, the chosen one, may be confronted with a clear sign.

Rejoice, a handsome and pure son will be bestowed on thee. He will be extremely intelligent but meek of heart and will be filled with secular and spiritual knowledge. God's grace will be upon him and he will achieve greatness and wealth and with his Messianic qualities will heal many of their ills. God will protect him and he will rapidly grow in stature. His fame will spread to the ends of earth and people will be blessed through him.

God will maintain thy name with honor, and will convey thy message to the ends of the earth. God will bestow every success upon thee and will grant thy desires. I will cause an increase of thy sincere friends and will bless their lives and their properties and they will grow in number, and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. The time is approaching, indeed it is near, when God will put thy love in the hearts of kings and nobles so much so that they will seek blessings from thy garments." (Tadhkirah, Page 174)

Ḥaḍrat Aḥmad announced that it was not only a prophecy but a grand heavenly sign to demonstrate the truth and greatness of the Holy Prophet Muḥammad, peace be upon him. He specified that Promised Son will surely be born within nine years. On January 12, 1889 Ḥaḍrat Aḥmad was blessed with a son whom he named Maḥmūd. His full name was Mirzā Bashiruddin Maḥmūd Aḥmad. Later, at different times, Ḥaḍrat Aḥmad declared in his books that he was the Promised Son which had been predicted.

This son, Mirzā Bashiruddin Maḥmūd Aḥmad grew to adulthood. He was a genius and possessed a dynamic personality. He was the image of his great father. Due to his sterling qualities and great influence in the community, he was elected to the exalted office of Second Successor of the Promised Messiah (Second Khalīfa) at the age of twenty five and his period of Khilāfat (leadership as a successor) lasted for 52 years.

This became the glorious period in the history of the Movement. Membership increased vastly. Numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. He has astounding record of success and high achievement in so many fields of human endeavor. He was the author of scores of books including a commentary of the Holy Qur'ān, Tafsīr-e-Kabīr, which will live in the annals of Islāmic scholarship.

His leadership was outstanding and multifarious and he organized the Movement on firm foundations. His intellectual capabilities, love of Islām and the Holy Prophet, his ability to provide political leadership to Indian Muslims are recognized even by opponents. In 1947 when the Indian subcontinent gained independence, in which he had played a prominent role, and was divided into India and Pakistan, he migrated to Pakistan and founded a new modern town, Rabwah, as the international headquarters of the Movement. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

Ḥaḍrat Mirzā Bashiruddin Maḥmūd Aḥmad died in 1965 and was succeeded by Ḥaḍrat Mirzā Nāṣir Aḥmad, his eldest son.

He fulfilled every aspect of the great prophecy by Ḥaḍrat Aḥmad—the Promised Messiah. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of Ḥaḍrat Aḥmad—the Promised Messiah.

Prophecy on the Death of Pundit Lekh Ram

One of the bitter enemies of Islām and Ḥaḍrat Aḥmad was Pandit Lekh Ram. He was a leader of Arya Samaj Hindu Sect. He had established a branch of Arya Samaj at Peshawer. He wrote many books in an attempt to refute Islām and Ḥaḍrat Aḥmad. He abused the Holy Prophet Muḥammad (peace be on him) and used very obscene language and said many unpleasant and harsh things about him, thus causing great hurt to Muslims. At one time he had visited Qadian and stayed there for 25 days. He had met Ḥaḍrat Aḥmad who advised him to desist from insulting and abusing the Holy Prophet—the holiest of Prophets. Pandit Lekh Ram did not listen to this advice and did not change his habit.

In March 1886, Ḥaḍrat Aḥmad announced that Allāh had revealed to him about the future of a few persons, the fulfillment of which would be a clear evidence of truth and excellence of Islām. Some of these things were unpleasant and their disclosure might cause some pain to those concerned. He made it clear that he did not wish ill to anybody and if those whose future has been revealed, did not want the prophecy to be published, should inform him within a fortnight. Among those whose future had been revealed were M. Inderamn and Pandit Lekh Ram. M. Inderamn kept quiet and passed away, but Pandit Lekh Ram wrote to Ḥaḍrat Aḥmad and asked him to publish the revelation which he had received concerning him. He ridiculed him and did not care.

After an interval of a few years, when Pandit Lekh Ram did not give up his habit of abusing the Holy Qur’ān and Holy Prophet, Aḥmad announced the awesome prophecy about Lekh Ram on February 20, 1893. He wrote:

“Within six years from today, February 20, 1893. this man will be overtaken by severe torment as a punishment for the disrespect which he has manifested towards the Holy Prophet. By announcing this prophecy, I inform all Muslims, Christians and followers of other religions that if this person is not overtaken within the period of six years from today by a torment that is distinguishable from ordinary suffering that should bear an extraordinary character and should be in the nature of Divine chastisement, then you can truly say that I have not been sent by God Almighty, nor do I speak under His spirit.”

Some people criticized the prophecy and said it was mere conjecture and anything could happen in six years. Ḥaḍrat Aḥmad replied that prophecy will be fulfilled in an extraordinary way. He also added that he did not bear any personal animosity to Lekh Ram or any other person but this man had proven himself the enemy of truth and had spoken contemptuously of the perfect Holy Prophet who is the fountainhead of all truth.

Lekh Ram ridiculed the prophecy and announced that Ḥaḍrat Aḥmad would die of cholera within three years. Ḥaḍrat Aḥmad wrote in April 1893 about a vision he had,

“This morning I saw that I was sitting in a large room where some of my friends were present when a well-built man of ferocious appearance came and stood before me... As I looked at him he asked, ‘Where is Lekh Ram?’ Then I understood that this one had been appointed for the chastisement of Lekh Ram.”

In a Persian poem, Ḥaḍrat Aḥmad referred to Pandit Lekh Ram,

“Beware O foolish and misled enemy
Fear the cutting sword of Muḥammad.”

In an Arabic poem in his book, “Karāmātuṣ-Ṣādiqīn,” Aḥmad wrote that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an Eid Festival. This prophecy was fulfilled in a remarkable way on 6th March 1897. Lekh Ram was murdered in his well-guarded house in Lahore. It is said that the murderer was a fierce looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed him in abdomen with a dagger and then disappeared. The murderer was never found. It happened on a Saturday, next to the Muslim Festival of Eid on Friday. Lekh Ram’s death caused a great uproar. It was alleged that Ḥaḍrat Aḥmad must have conspired this murder to fulfill his prophecy. Ḥaḍrat Aḥmad dismissed the accusation, saying that it was God who had ordained it as He had revealed to him. It was a victory for Islām and had proved the truth of word of God. As a fellow human being, Ḥaḍrat Aḥmad was sorry for the fate of Lekh Ram and wished that he had followed his advice and save himself.

Prophecy about Mr. Dowie

John Alexander Dowie was an American who in 1896 founded a Christian Catholic sect and started building a town near Chicago, Illinois, called Zion City. He claimed to be Elijah or the forerunner of the second coming of Jesus Christ. He collected a great following and claimed to heal people by prayer. He was a bitter enemy of Islām and hurled vile abuse at Islām and its Prophet and proclaimed his mission to destroy Islām before the coming of Christ.

When Ḥaḍrat Aḥmad—the Promised Messiah was informed about him, he wrote to Mr. Dowie about his claim as the Promised Messiah and challenged him to a prayer contest that each of them should pray to God that of the two, whoever was impostor be punished and destroyed by God in the lifetime of the other. The Promised Messiah wrote,

“I am about seventy years of age while Mr. Dowie is about fifty-five and thus compared with me he still is a young man. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him Who is the Lord of heaven and earth and judge over all judges. He will decide in favor of the true claimant.”

When Mr. Dowie did not reply and remained silent, Ḥaḍrat Aḥmad made the statement;

“Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal.”

This challenge was widely published in the American press. Some of the papers commented that the proposed mode of decision was just and reasonable. The challenge was issued in 1902 and was repeated in 1903. When Mr. Dowie paid no attention to it, he was hard pressed by American papers. Finally, Mr. Dowie announced in his paper, *Leaves of Healing* of December 1903:

“In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive.”

Finally the prophecy was fulfilled. Rebellion broke out against Mr. Dowie in Zion. His wife and son deserted him and he was charged with many illicit and immoral practices. He was finally expelled from Zion and reduced to a miserable

allowance. In 1905 he suffered a stroke and was paralyzed. On March 9, 1907 he died in misery and pain.

Death of Mr. Dowie and fulfillment of Ḥaḍrat Aḥmad's prophecy was widely commented in American press. A few samples are given.

The Dunville Gazette of June 7, 1907 wrote:

“Aḥmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago”.

The Truth Seeker of June 15, 1907 wrote:

“The Qadian Man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirzā said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Aḥmad.”

Boston Herald of June 23, 1907 wrote:

“Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirzā comes forward frankly and states that he has won his challenge.”

This was a sign shown by God, at the hands of Ḥaḍrat Aḥmad, in America.

Prophecy about Great World Wars

God is all knowing. The knowledge of unseen or the future belongs to Him. He reveals knowledge of the future to his prophets as much as He wills. We read in the Holy Qur'an:

“He is the knower of the unseen, and He reveals not the hidden to anyone, except to him whom He chooses from among His Messengers.” (72:27-28)

Prophets gain knowledge of the future through revelation from God. They demonstrate the attribute of God as All Knowing. This means that the truth of a claimant of prophethood can be judged by the fulfillment of his prophecies. To prophecy is an essential part of prophethood. These prophecies are not vague and uncertain predictions of astrologers and other soothsayers that are mere conjectures. These possess the qualities of certainty and majesty. At times, these are stated literally and sometimes in metaphorical words which can cause some confusion if not properly understood.

On the basis of his revelations from God, Ḥaḍrat Aḥmad—the Promised Messiah, made numerous prophecies. Some of which concerned his person, others about his family, his followers, his opponents, his community and world events. This is a lengthy subject. Most were fulfilled during his lifetime and others after his death and some still await their proper time.

Ḥaḍrat Aḥmad made a detailed prophecy about the First World War. This prophecy was published piecemeal from 1904 to 1908. He prophesied that a great earthquake was impending and explained that it may not be an earthquake as the literal words were in some revelations, but a great world catastrophe of another nature ‘which would cause great loss of life and destruction of buildings and which would cause rivers of blood to flow and create great consternation among men.’ From the details of prophecy it becomes clear that it foretold a great war and not an earthquake. He said:

“Alarm and bewilderment would be caused in the whole world and travelers will be put to great trouble, calamity would come all of a sudden. Young men will be turned grey by the shock. Mountains would be blown up and many people would go mad. The whole world will feel its effects but the plight of the Czar of Russia will be particularly miserable. The foundations of Governments will be shaken; naval fleets will be on the lookout for enemy fleets and will scour the seas in search of enemy vessels; there will be naval duels: the earth will be turned upside down and God would appear with his hosts to punish the transgressors and the oppressors. The calamity will also affect the birds of the air. The Arabs will prepare for war and the Turks will be defeated in Asia Minor but would recover a portion of their lost territory. Signs of this calamity will appear in advance but God will delay it for a time. In any case, it will overtake the world within sixteen years of the publication of the prophecy but not during his (that is, the Promised Messiah) lifetime.” (Barahīn Aḥmadiyya, Part V, and Ḥaḳīqatul-Waḥy)

Those familiar with history will agree as to how this prophecy was literally fulfilled by occurrence of First World War and how the plight of the Czar of Russia became most miserable.

He prophesied that there will be total of five great worldwide catastrophes and some so severe that they will resemble the Day of Judgment. There will be parts of the world where life will become totally extinct. This probably is a reference to destruction by nuclear war. One of his revelations was:

“A Warner came to the world but the world did not accept him but God will accept him and will manifest his truth by means of mighty attacks.” (Tadhkirah)

Another revelation is: “I will show you the manifestation of this sign five times.” (Tadhkirah)

In the Holy Qur’ān, there is a graphic picture of the present age. For instance, there is a prophecy about Yājūj and Mājūj (The Gog and Magog). This is a prophecy about two groups of nations in latter days. According to the Promised Messiah, Gog and Magog are North European Christian nations. Writing at turn of century he named them as Russia and Britain and their allies. He predicted that these nations after subjugating other nations will fight with one another. He explained the Qur’ānic prophecy that these nations were destined to make great material and scientific progress. In the words of the Holy Qur’ān, “*They will hasten forth from every height*” (21:97).

Referring to Gog and Magog and their final conflict, the Holy Qur’ān says:

“And on that day, We shall leave some of them (Gog and Magog) to surge against others, and trumpets will be blown. Then shall We gather them all together.

And on that day, We shall present hell, face to face to the disbelievers; whose eyes were under a veil, not heeding My reminder and they could not even afford to hear.” (18:100-102)

The Promised Messiah further predicted that God will unify all nations through him but in the process there will be many catastrophic signs shown to the world.

History may be analyzed from two different angles. The first is the obvious and apparent. For instance, any student of history can tell us the obvious reasons which led to the First World War and later to the Second World War. Similarly, the present tensions and conflicts in the world which may lead to a Third World War are apparent. The other angle is spiritual. Thus the spiritual reasons for the great world wars and worldwide catastrophes are the spiritual decay and decadence of modern civilization; and through worldwide catastrophes, God desires to bring about a great change in the present day world—a spiritual transformation, the means for which have been provided in the Holy Qur’ān as explained by the Promised Messiah—the World Reformer of this Age. As explained by him the dawn of a new age is about to set in. God desires to establish His faith in the hearts of men as in the days of prophets of old. Ever since the appearance of the Promised Messiah in the last decade of the 19th century, the world is undergoing rapid changes in every sphere of life and all this is a series in a chain of events destined to bring about a great revolution. Unity of God will be established as the faith of men and world will be unified ending the period of mutual conflict. A millennium of peace and spiritual progress will follow. This has been predicted by the Promised Messiah.

A Prophecy about Nuclear War

As we approach the end of the 20th century, the prophecy of the Promised Messiah about a nuclear war should be widely propagated to serve as a warning.

In 1907, he warned the world in the following words:

“Remember, God has informed me of many earthquakes. Rest assured, therefore, that as earthquakes have shaken America and Europe, so will they shake Asia. Some of them will resemble the Day of Doom. So many people shall die that rivulets of blood shall flow. Even the birds and the beasts will not be immune against this death. A havoc shall sweep the surface of the earth which shall be the greatest since the birth of man. Habitations shall be demolished as if no one had ever lived in them. This will be accompanied by many other terrible calamities which the earth and the heavens will send forth, till their extraordinary nature will become evident to every reasonable man. All the literature of science and philosophy shall fail to show their like. Then, mankind shall be sorely distressed and wonder what is going to happen. Many shall escape and many perish. The days are near, in fact, I can see them close at hand, when the world shall witness a terrible sight; not only earthquakes but also many fearsome calamities shall overtake man, some from the skies and some from the earth. This will happen because mankind has stopped worshipping their true God and have become lost in the affairs of the world with all their heart and their effort and their intent. If I had not come, these afflictions would perhaps have been delayed a little. But with my coming the secret purposes of an affronted God which were hidden so far, became manifest. Says God:

‘We never punish unless We send a Messenger.’ (Holy Qur’ān, 17:16)

Those who repent shall find security and those who fear before calamity overtakes them shall be shown mercy. Do you think you will be immune to these calamities? Or can you save yourselves through artifice or design? Indeed not. That day all human schemes shall fail. Think not that earthquakes visited America and other continents but that your own country shall remain secure. Indeed, you may experience a greater hardship. O Europe, you are not safe and O Asia, you too, are not immune. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in Majesty and Awe. Let him who has ears hear that the time is not far. I have done my best

to bring all under the protection of God but it was destined that what was written should come to pass.

Truly do I say that the turn of this land, too, is approaching fast. The time of Noah shall reappear before your eyes, and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His Wrath. Repent that you may be shown mercy! He who does not fear Him is dead, not alive.” (Ḥaḳīqatul-Waḥy: pp. 256-257)

The prophecy and warning is very clear. He has explained in his other writings that by warning of ‘earthquakes’ in his revelation may be meant some other type of catastrophe which resembles earthquakes in suddenness and destruction. A reflection over his words makes it clear that worldwide catastrophic events which are world wars have been prophesied. Additional tribulations may also be meant. We think that two World Wars that the 20th century has experienced were foretold in this prophecy. His words also warn that a Third World War that will be a nuclear war will also occur. His words ‘Day of Doom’ and ‘A havoc shall sweep the surface of the earth which shall be the greatest since the birth of man. Habitations shall be demolished as if no one had ever lived in them’ and looking at the prophecy as a whole makes it clear that a world catastrophe of the nature of a nuclear war is also prophesied and man is warned against it. The author has made it clear in his writing that all prophecies of punishment are conditional and can be averted if people repent, turn to God, perform righteous actions, giving up transgression and evil ways. The spiritual reason for worldwide catastrophes is the turning away from God, materialism and evil practices of modern civilization. Thus it is the spiritual decadence of modern civilization which is the greatest danger. The remedy has been pointed out. The most important righteous action on the part of superpowers is the total destruction of their nuclear arsenals and their missiles in the shortest possible time so as to free mankind from this curse which may one day destroy it. Instead of policies of arrogance of power, and mutual rivalry and animosity, resulting in fanning of regional conflicts and wars around the world, they should learn to work for true human welfare.

The Divine Warner has warned in clear words. Now it is up to the world to respond. The choice is clear.

The last three successors of the Promised Messiah have interpreted some verses of the Holy Qur’ān as containing a prophecy of nuclear destruction in this age. For example, such an event is described in Sūrah Al-Kahf (18:100-103) and in Sūrah Al-Raḥmān (55:34-38) and also in a few other places in the Holy Qur’ān. As we have described repeatedly, the prophecies about worldwide catastrophes and nuclear war in the Holy Qur’ān and in the writings of the Promised Messiah, some people might think that we Muslims, or Aḥmadi Muslims in particular, wish for such a disaster to occur so that this prophecy should prove true. There is nothing more farther from the truth than such an idea. Our purpose of writing about such

a prophecy of frightful destruction facing humanity is the same as was of the Promised Messiah, that is, to serve as a warning to people and nations to turn to God with repentance and righteous actions so that the impending danger may be removed. (*The Promised Messiah and Mahdī*, by Dr. Aziz Aḥmad Chaudhry)

What the Non-Muslim Dignitaries are Saying About the Aḥmadiyya Muslim Community

Head of the Aḥmadiyya Community is a man of peace

I congratulate the Aḥmadiyya Muslim Community UK on its remarkable centenary. Your presence in this country is a living example of how Britain has become a true home to people from all corners of the world. Your achievements are many, from building London's first mosque in Southfields in 1924, to the phenomenal work you have done in promoting peace right across the country. Just last year you celebrated with the rest of us the joyous Diamond Jubilee of Her Majesty The Queen as well as the amazing success of Britain at the Olympics. Indeed it is events such as those and communities such as yours that show the world the best of Britain.

Your tremendous charitable services that you have delivered to old and young alike, your care for the environment by planting thousands of trees each year, your feed the homeless project and blood donation drives are just a few of the many reasons that Britain can be proud of you. This is true faith in action.

I know that your community has suffered terrible persecution but I also know that your worldwide leader, His Holiness Mirzā Masroor Aḥmad, who is based right here in London, is a man of peace. These are difficult times but the manner in which you persevere is exemplary.

I hope that your good works, your message of peace and your philosophy of Love For All Hatred For None continue to flourish in Britain and throughout the world.

Many congratulations to all Aḥmadī Muslims in the United Kingdom on their centennial year!

Rt Hon David Cameron MP, Prime Minister of the United Kingdom
Islām—A Religion of Peace and Compassion
House of Commons—11th June 2013

You make an inspiring contribution to our values

I'd like to start today by expressing my gratitude. .. to the Aḥmadiyya Muslim Community here in Vaughan. I'm grateful for the outstanding example that you set. In spite of ... [persecution] your belief in tolerance and harmony endures and in this you make an inspiring contribution to our values. You strengthen Canada's commitment to diversity and pluralism and you remind your fellow Canadians that the freedoms you enjoy are precious and must never be taken for granted. So as your Prime Minister I thank you on behalf of all Canadians for strengthening and enriching the fabric of our country.

Stephen Harper, Prime Minister of Canada

*Creation of the Canadian Office of Religious Freedom—
Humanity First Complex, Ontario*

Aḥmadiyya is a peaceful, reformist movement

Founded in India in 1889, the Aḥmadiyya is a peaceful, reformist movement claiming tens of millions of adherents worldwide. While its members oppose violence and support freedom for others, they often face severe violence and other violations of their own freedom. The Aḥmadiyya message includes a positive call for world harmony and liberty. It points beyond today's sufferings to tomorrow's hopes and possibilities.

The rights of people everywhere to think as they please, believe or not believe as they wish, peacefully practice their beliefs, and express them publicly without fear or intimidation are inviolable. We are proud to stand with the Aḥmadiyya Community and proclaim together that these and other freedoms are the birth right of humanity.

Dr. Katrina Lantos Swett

(Chairperson for the U.S. Commission on International Religious Freedom)

*The Path to Peace—Just Relations Between Nations
Capitol Hill, Washington, USA—27th June 2012*

Aḥmadī Leader is the voice of Peace, Hope and Courage

It is an absolute honor and privilege to share time with Your Holiness because he walks the world stage with a very powerful message of faith and peace. You are so well respected across the entire globe for calling for peace and tolerance. It is leaders like you who will impact the future of the world. We need more leaders like you because only through voices like yours will stability

develop in the world. You are the voice of peace, of hope and of courage.

John Robertson MP, Leader of the Opposition
*Inauguration of Khilāfat Centenary Hall, Sydney,
Sydney, Australia—18th October 2013*

Aḥmadiyya practice of their message of peace is very impressive

It is a pleasure to welcome His Holiness to the New Zealand Parliament. I have always been very impressed at how Aḥmadīs live their lives as citizens of the nation and practice their message of peace.

Dr Rajen Prasad MP, New Zealand
Wellington, New Zealand's National Parliament, 4th November 2013

You believe in a peaceful Jihād

I am happy that your community does not believe in Jihād by the sword, guns and bombs. You believe that Jihād is peaceful preaching and an internal struggle for purification of hearts. I fully appreciate your services in the field of humanity.

Lars Rise, MP Norway
Aḥmadiyya Muslim Community UK Annual Convention—2005

Some Questions for Revision

1. What is the importance of Tablīgh according to the Holy Qur'ān, Ḥadīth, writings of the Promised Messiah and Khulafā?
2. Describe some prayers for successful Tablīgh.
3. Describe some steps for successful preaching.
4. Describe some points mentioned in the declaration of Initiation (letter of Bai'at to the Khalifatul-Masīḥ).
5. Which verse of the Holy Qur'ān should be quoted to explain the name Aḥmadiyyat?
6. What did Ḥaḍrat Mullā 'Alī Qārī say about the 73rd sect of Islām who will be saved from the fire?
7. What did the Holy Prophet (may peace and blessings of Allāh be upon him) say to Ḥaḍrat Usāmah when Ḥaḍrat Usāmah killed a disbeliever after he recited first part of the Kalimah Ṭayyibah?
8. What does the Holy Qur'ān say about Khilāfat in Islām?

9. What did the Holy Prophet (may peace and blessings of Allāh be upon him) say about the establishment of upright Khilāfat in the latter days?
10. What does the Holy Qur’ān say about the status of the Holy Prophet (may peace and blessings of Allāh be upon him) as Khātamun-Nabiyyīn?
11. Describe four grades, which can be attained by a Muslim through obedience to Allāh and the Holy Prophet (may peace and blessings of Allāh be upon him).
12. What is the meaning of Ḥadīth “There will be no Prophet after me” and what did Ḥaḍrat Mullā ‘Alī Qārī say about it?
13. What did the Holy Prophet (may peace and blessings of Allāh be upon him) say to Ḥaḍrat Abū Hurairah when he asked the meanings of the words “And among others of them who have not yet joined them” and what does it prove?
14. How did the Holy Prophet (may peace and blessings of Allāh be upon him) describe the advent of the Promised Messiah in the Ḥadīth book of Bukhārī?
15. How can you prove the death of Ḥaḍrat Īsā from chapter 3 verse 145 of the Holy Qur’ān?
16. How can you prove the death of Ḥaḍrat Īsā from any book of Ḥadīth?
17. How can you prove the truth of the Promised Messiah with the help of chapter 69 verses 45-48 of the Holy Qur’ān?
18. How can you prove the truth of the promised Messiah with the help of Ḥadīth regarding the eclipse of the sun and the moon?
19. In which Ḥadīth is it mentioned four times that the Promised Messiah will be a prophet of Allāh?
20. What did the Holy Prophet (may peace and blessings of Allāh be upon him) say about the importance of Bai‘at of the Promised Messiah?
21. What is the importance of obedience to the Khalīfa of the time?
22. What is the importance of seeking forgiveness from Allāh for our sins?
23. Describe the ten conditions of Bai‘at briefly in your own words.
24. What is the reference in the Bible where it says that God is one?
25. How can you prove from John 10:30-36 that Jesus claimed to be a Son of God metaphorically?
26. How can you prove from John 19:33-34 that Jesus did not die on the cross?
27. How can you prove from Deuteronomy 18:18 that Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) has fulfilled this prophecy and not Jesus?

28. How can you prove from John 16:7-15 that Ḥaḍrat Muḥammad (may peace and blessings of Allāh be upon him) has fulfilled the prophecy contained in this reference?

29. What is the reference where Jesus said that John the Baptist came to fulfil the prophecy about the second coming of Elijah?

30. What is the reference where Jesus told about the eclipse of the sun and the moon at the time of the advent of the Promised Messiah?

31. Describe some examples where present day Christianity has deviated.

32. How many verses of the Holy Qur'ān are quoted in this book to prove the death of Ḥaḍrat Īsā?

33. How many sayings of the Holy Prophet (may peace and blessings of Allāh be upon him) are quoted in this book to prove the death of Ḥaḍrat Īsā?

34. How many verses of the Holy Qur'ān are quoted in this book to prove that a follower prophet can appear in Islām after the Holy Prophet (may peace and blessings of Allāh be upon him)?

35. How many sayings of the Holy Prophet (may peace and blessings of Allāh be upon him) are quoted in this book to prove that a follower prophet can appear in Islām after the Holy Prophet (may peace and blessings of Allāh be upon him)?

36. How many examples of Arabic literature are quoted in this book to prove that Khātamun-Nabiyyīn means the best of all the prophets and not the last prophet in time?

37. How many verses of the Holy Qur'ān are quoted in this book to prove that Ḥaḍrat Mirzā Ghulām Aḥmad is the true Promised Messiah?

38. How many Aḥādīth of the Holy Prophet (may peace and blessings of Allāh be upon him) are quoted in this book to prove that Ḥaḍrat Mirzā Ghulām Aḥmad is the true Promised Messiah?

39. How many quotations of the non Aḥmadī Scholars are quoted in this book to prove that Ḥaḍrat Mirzā Ghulām Aḥmad is a true, pious and great servant of Islām?

A Vision of the Promised Messiah

We believe in the rising of the sun from the west but it has been disclosed to me in a vision that the meaning of the rising of the sun from the west is that the western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islām...

I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islām in English language, in a very well-reasoned address. Thereafter I caught several birds that were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges.

I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth. (Izāla Auhām, 1989, pp. 515-516)

Kindness Unto Mankind

The Promised Messiah says:

Of all the principles to which I have been made to adhere firmly, there is one that has specifically been revealed to me by God Himself. That principle is to desist from declaring false in essence such religions as have been revealed by God through His prophets and which have the following characteristics. They have met with wide acceptance in certain regions of the world; having survived all challenges, they have become well established and deeply rooted. Having stood the test of time for long, they have acquired a measure of age and an air of permanence. According to this principle, such religions are essentially true and their founders were most certainly true prophet of God. (Rūḥānī Khazā'in, Vol. 12, P: 256)

“The principle to which we adhere is that we have kindness at heart for the whole of mankind. If anyone sees the house of a Hindu neighbor on fire and does not come forward to help extinguish the fire, most truly I declare that he does not belong to me. If anyone of my followers, having seen someone attempting to murder a Christian does not endeavor to save him. I most truly declare that he does not belong to us.” (Rūḥānī Khazā'in, Vol. 12, Sirājūm-Munīr, p. 28)

A Vision of Ḥaḍrat Khalīfatul-Masīḥ II

The Khalīfatul-Masīḥ II made the following statement on 17 September 1945:

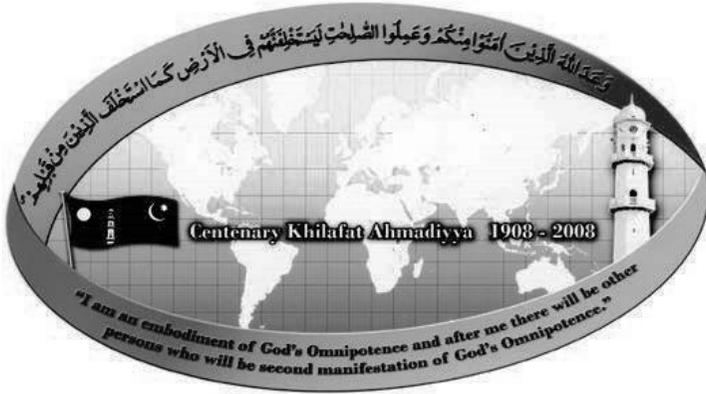
“Tonight, that is the night between the 16th and 17th of September 1945, at about 2 or 3 A.M., I saw that I have boarded an airplane and I am flying towards England. The plane is quite big and there are other passengers as well. We landed in hilly part of England. The reason for landing was to have some breakfast

and then take off again. The area where the plane landed seems to be to the North of London as if we have passed over London. The other passengers went for breakfast and I went to the washroom to wash my hands... When I came out of the washroom, I realized that I am three-quarters of an hour late but that I boarded the plane and I asked one person where would the plane land? He said in Scotland. Then I asked him which city in Scotland. He replied in Glasgow. Then I asked him how far is Glasgow from here. He said that in one respect it is 1,500 and in another respect it is 200 miles. At that I said to him that it cannot be 1,500 miles in any way. I have studied the geography of England. The train from London reaches the end of Scotland overnight, how can it be 1500 miles? It would be 200 miles. At that he either did not reply or I did not hear him and I woke up.

I perceive that Allāh, the Exalted, will probably facilitate the propagation of Aḥmadiyyat in Scotland and possibly some movement in this regards will rise from a place 200 miles to the south of Glasgow and continue to Glasgow because the plane landed two hundred miles from Glasgow. The respondent also said that in one way it is 1,500 miles. If that is not wrong then it means that this place is situated near the northwest of England. If we travel from the west by ship instead of by land then probably a distance of a thousand to fifteen hundred miles is to be covered.

Glasgow and its surrounding area hold importance from another respect as well, which is mentioned in some of my previous visions. Those with perception can understand. The present time does not allow elucidation.” (Al-Faḍl, Qadian, 21 September 1945, p. 2)

Note: In 1945, there was no branch of the Aḥmadiyya Movement in Scotland and North of England. Now, by the Grace of Allāh, there are 17 branches including two purpose-built mosques in Bradford and Hartlepool. There are also Prayer Centers and Mission Houses in Huddersfield, Scunthorpe, Sheffield, Keighley, Manchester and Glasgow. There are more than 2,000 Aḥmadi Muslims living in this part of UK. These are the signs of the truth of the above-mentioned dream, Al-Ḥamdu Lillāh.



Pledge of the New Century

I bear witness that there is none worthy of worship except Allāh Who is One and has no partner; and, I bear witness that Muḥammad is His Servant and Messenger.

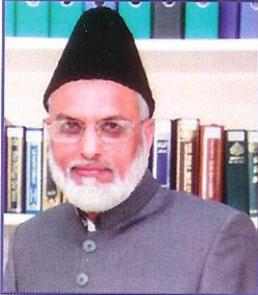
Today, on the completion of hundred years of Aḥmadiyya Khilāfat, we make a solemn pledge, in the name of Allāh, the Exalted, that we shall continue to strive until the last moments of our lives for the propagation of Islām and Aḥmadiyyat and shall convey the name of Muḥammad, the Messenger of Allāh (may peace and blessings of Allāh be upon him), to the ends of the world. For the accomplishment of this sacred obligation, we shall always keep our lives dedicated to God and His Messenger (may peace and blessings of Allāh be upon him), and by offering the greatest sacrifices, shall keep the flag of Islām aloft in every country of the world. We also pledge that for the safeguarding of the system of Khilāfat, and for its consolidation, we shall continue to strive till our last breath, and exhort our children and their progenies to always remain attached to Khilāfat and benefit from its blessings so that Aḥmadiyya Khilāfat continues safely till the end of time and the propagation of Islām continues till the Day of Judgment through the Aḥmadiyya Movement, and the flag of Muḥammad, the Messenger of Allāh (may peace and blessings of Allāh be upon him) flies higher than all other flags of the world.

O God enable us to fulfil this pledge.

Allāhumma Āmīn, Allāhumma Āmīn, Allāhumma Āmīn

(This Pledge was taken from the whole Jamā'at by Ḥaḍrat Khalīfatul-Masīḥ V at the ExCel Conference Centre, London on 27 May 2008.)

LOVE FOR ALL, HATRED FOR NONE



NASEEM AHMAD BAJWA

Ahmadiyya Muslim Missionary, UK

Mr. Naseem Ahmad Bajwa graduated from the University of the Punjab in 1968 before dedicating his life for the service of Islam at the hand of Ḥaḍrat Mirza Nasir Ahmad, Khalifatul-Masih IIIth, Supreme Head of the Worldwide Ahmadiyya Muslim Community at the time. In 1974 he obtained his Shahid degree from Jami'a Ahmadiyya in Rabwah, Pakistan.

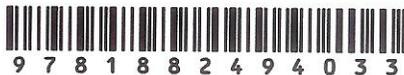
He is one of the longest serving Ahmadiyya Muslim Missionaries in UK. He has been posted in UK since 1975 except for the period 1990 - 1992.

During 1990 - 1992, he was the Ameer and the Missionary In-Charge in Tanzania, East Africa. He served as National Secretary Tabligh UK from 1999 - 2001. Currently he is serving as Regional Missionary for London and as Imam Bait-ul-Futuh Mosque, London. He is also a professor at Jami'a Ahmadiyya UK.

Ḥaḍrat Mirza Tahir Ahmad, Khalifatul-Masih IVth, Supreme Head of the Worldwide Ahmadiyya Muslim Community at the time, honored his services by describing him as 'an exemplary missionary'. (Akhbar-i-Ahmadiyya, London, November 2000)



BAITUL-FUTUH MOSQUE, MORDEN, UK
THE LARGEST MOSQUE IN WESTERN EUROPE



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