

QADIYANIAT

AN ANALYTICAL SURVEY

(New Revised Edition)

By

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DEDICATION

To the noblest person of Dr. Abdullah Saleh Al Obayed whose greatness is reflected in his indifference towards all tokens of gratitude for his infinite concern and enexhaustible affection for the promotion of Islamic causes and projects.

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FOREWORD

The second half of the nineteenth century has far — ranging implications for subsequent developments in the world of Islam. During this period, through the active collaboration of forces antagonistic to the dynamic and revolutionary message of Islam, emerged on the map of the world two sects which used all under — the — counter tactics and below — the — belt punches to hoodwink and misguide the Muslim masses. The most heinous aspect of it all was that they tried to achieve their hideous ends by parading themselves as the latest versions of Islam. The motive behind the emergence of these sects was to disenchant the Muslims with the springs of their religious inspiration — Mecca and Madina — by sowing in their minds the seeds of skepticism about the universality of Islam and by keeping them cribbed and confined within the geo — political limits of their respective countries. They wanted to drive a wedge into the unity of Muslims which was a pain in the neck of the opponents of Islam, whose hearts burned with hatred and when they realized that it was Islamic faith alone that united disparate tribes, races and communities into an indivisible whole across the gaping cultural chasms and barriers and which wove into a single string the desert — dwellers of Hijaz and Nejd, the residents of the heights of the Himalayas and the natives of the valleys of Kashmir. These anti-Islamic forces forged two spurious sects to undermine the unity of Islam: one was the spectre

of Qadiyanism¹, a Hindu-hatched conspiracy and a British-brewed concoction, and the other was Bahatism², a joint venture of Russo – British Imperialism.

The exclusive purpose of Qadiyanism was to dismantle the forces of Islam by creating doubts and suspicions in the minds of Muslims because it was planned and supported by anti-Islamic and anti-Muslim forces. These forces extended material and non-material aid to the Qadiyanis to place it on a sound footing and to sustain it during its infancy. Huge funds and exorbitant sums were placed at their disposal. During their regime, the British placed them in high public offices, gave liberal stipends to their children and provided them with all possible facilities and conveniences. The Hindus supported their cause through pen, press and platform. The Jews helped them academically: they equipped them with arguments and self-manufactured documents against the accepted principles and fundamental beliefs of Islam. Even now, the international Jewry is substantially helping the Qadiyani centres through the Qadiyani mission in Israel. All agencies and forces inimical to the Prophet extended unqualified help to the Qadiyanis in the propagation and perpetuation of their cause. Their sole aim was to snap the Muslims' bond of allegiance to their leader, the Holy Prophet (peace be on him) whose very name sends shivers of fear down their spines and quivers of fainting in the hearts of the non-Muslims, and whose awe

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1. In Africa and Europe the Qadiyanis style themselves as "Ahmadis" to mislead the simple-hearted Muslims. Ahmed, in fact, was another name for Muhammad (peace be on him). As far as their own pretender - prophet is concerned, his name was Ghulam Ahmad and not Ahmad., that is why they are known as Qadiyanis in the Indo-Pak sub-continent.
 2. In his other book "Bahatism", the author has proved convincingly, through a massive array of documentary evidence, that "Bahatism" like Qadiyanism, is a Russo-British transplant.

causes a volcanic eruption in the fragile fortresses of anti-Muslim forces, even though he is no longer physically present among us. His living and luminous teachings, still inspire his Ummah with the same gushing intensity even in its present state of decline and decay and causes the same old ripples of fear in the hearts of his adversaries. The very idea of Islamic resurgence is enough to bring sleepless nights to his antagonists, the polytheists and the atheists. They are suffering from the chronic itch to terminate the prophetic teachings because, as long as they survive, they will continue to galvanize the Muslims with their self-renewing currents and radiations. They are a source of constant anxiety to the non-Muslims because, in the presence of their vitalizing, divinely — inspired influence, their lifeless and materialistically — oriented creeds can neither flourish nor can they make any lasting dents in the impregnable walls of the castle of Islamic faith. The continued charm and attraction of his teachings defy the puny minds of these hostile people and they think of subtle strategies and devious methods to damage their permanent appeal to the Muslim masses. They are so deeply obsessed by the glory of Islam that during sleep as well as during their waking moments, they are engaged in devising means of tarnishing its splendour and staining its universal image, not only in the eyes of the world but also in the eyes of the Muslims themselves. Since it is not possible for them to wipe out the teachings of the Prophet (peace be on him) they plan other crooked and underhand ways to deface them, to distort their meanings and to tone down their operational relevance. The best way to realize their ugly ends is to help and succour such misled religious groups as the Qadiyanis.

It is in this frame of reference that Dr. Shankar Das, a well-known Hindu addressed his fellow — Hindus: "The most crucial question before the country at this juncture is:

now to achieve the spirit of nationalism in India. Sometimes bargaining, mutual treaties and pacts are entered into with the Muslims. Sometimes, resort is taken to bribery to win them over. At other times, their religious affairs are politically exploited and efforts are made to achieve a kind of political unity. But none of these methods succeeds. The Indian Muslims consider themselves to be a separate nation. They sing the praises of the Arabian Prophet day in and day out. If they could, they would change the name of India into Arabia - - -. In this gloom and despair the Indian nationalists and patriots see only one ray of light and that friendly vision is the Ahmadiyya movement. The larger the number of Muslims inclining towards Qadiyanism, they will consider Qadiyan as their Mecca and in the end will become nationalists and lovers of India. Only the growth of Qadiyani movement amongst the Muslims can end the Arabian culture and Pan-Islamism. Let us then study the Qadiyani movement from the nationalist point of view.

From the land of the Punjab rises a man — Mirza Ghulam Ahmad Qadiyani. He appeals to the Muslims:

“I am the prophet about whose advent the Quran speaks. Gather you under my banner, for, if you do not, God will not forgive you on the day of Resurrection and you will be placed in Hell”.

Without entering into the truth or falsehood of this claim, I only wish to bring out what changes take place in a Muslim before he becomes a Qadiyani. A Qadiyani's articles of faith are:

- (i) From time to time God creates a man for the guidance of the people. This man is the prophet of his times.
- (ii) God had commissioned Prophet Muhammad to Arabia during the days of their moral degradation.

(iii) After Prophet Muhammad, God felt the necessity of sending another prophet and He commissioned the Mirza to guide the Muslims.

My nationalist brethren will ask: what have these articles of faith got to do with Indian nationalism? the answer is: just as on conversion of a Hindu to Islam, his faith and belief in Rama, Krishna the Vedas, the Gita and the Ramayana are transferred into faith in the Quran and the holiness of Arabia, similarly on conversion of a Muslim to Qadiyanism, his whole point of view undergoes a transformation. His faith in Prophet Muhammad declines. Besides, whereas the seat of caliphate for him used to be in Arabia or Turkey, it shifts to Qadiyan, Mecca and Medina become only traditionally holy cities. Any Qadiyani whether he is in Arabia, Turkey, Iran or in any corner of the world, turns his face towards Qadiyan for spiritual peace. The land of Qadiyan is for him the land of salvation. In this lies the secret of the superiority of India. Every Qadiyani will have love for India in his heart as Qadiyan is in India, the founder of the Qadiyani movement was an Indian and all his successors who are guiding this sect at the present juncture are Indians ----- that is the only reason why the Muslims view the Qadiyani Movement with suspicion. They know that Qadiyanism is inimical to the Arabian civilization and Islam.

During the Khilafat³ Movement also the Ahmadis did not side with the Muslims, for, they wished to establish the caliphate in Qadiyan rather than in Turkey or Arabia. Howsoever disappointing this may be for the common

3. At the time of the fall of the Turkish Caliphate, the Indian Muslims started a tremendous movement in favour of the Caliphate known as the "Khilafat Movement". The Hindu writer points out that the Qadiyanis did not participate in it.

Muslims who are always dreaming of pan - Islamism and pan-Arabianism, it surely is very pleasing for nationalist"⁴ .

When the Poet of the East, Dr. Iqbal wrote a very detailed and logical article against the Qadiyanis proving logically and persuasively that they are excommunicable from the Muslim millat, the first person to wield his pen against the article was the famous Hindu leader, Pandit Jawahar Lal Nehru, who felt so piqued by Iqbal's thesis that he wrote a number of articles in confirmation, favour and defence of the Qadiyanis. Nehru's favourable exposition of the Qadiyani faith earned him the gratitude and support of the Qadiyanis who arranged a formal reception in his honour and saluted him when he visited Lahore on 29th May, 1936. When it was disclaimed by the Muslims, the Qadiyani Caliph Mirza Mahmood justified the Qadiyani gesture in eloquent terms:

"In the recent past, Pandit Jawahar Lal Nehru refuted the articles written by Dr. Iqbal to prove that the Ahmadis were outside the fold of Muslims and very effectively proved that the Doctor's criticism of Qadiyanism and the question of ex-communication of Ahmadis was both unreasonable and against his earlier attitude. So when such a person comes to the province as a guest, his reception by the Qadiyandis is an extremely good gesture"⁵.

Dr. Iqbal, while refuting Nehru's arguments in favour of Qadiyanism, analysed the reasons for his support in another article:

"I am inclined to think that my statement on Qadiyanism — no more than a mere exposition of a religious doctrine on modern lines — has embarrassed both the Pandit

4. Article by Dr. Shankar Das in "Bande Matram" dated 22nd April, 1932, Lahore.

5. Friday Sermon — "Alfadi", Qadiyan, June 11, 1936.

and the Qadiyanis, perhaps because both inwardly resent, for different reasons, the prospect of Muslim political and religious solidarity particularly in India. It is obvious that the Indian Nationalist whose political idealism has practically killed his sense for fact, is intolerant of the birth of a desire for self-determination in the heart of North-West Indian Islam. He thinks, wrongly in my opinion, that the only way to Indian Nationalism lies in a total suppression of the cultural entities of the country through the interaction of which alone India can evolve a rich and enduring culture. A nationalism achieved by such methods can mean nothing but mutual bitterness and even oppression. It is equally obvious that the Qadiyanis, too, feel nervous by the political awakening of the Indian Muslims, because they feel that the rise in political prestige of the Indian Muslims is sure to defeat their designs to carve out from the Ummat of the Arabian Prophet a new Ummat for the Indian Prophet. It is no small surprise to me that my effort to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical movement of their history in India, and my warning them against the forces of disintegration, masquerading as reformist movements, should have given the Pandit an occasion to sympathise with such forces"⁶.

When a movement like Qadiyanism came into existence and posed a threat to Islam, it was obvious that all anti-Islam forces would support and defend it. They not only extended verbal approval to the movement but also helped the Qadiyanis materially. The British Imperialism placed specially trained men at the beck and call of Qadiyanis to help the Movement through its teething troubles. A large number of these persons were the British employees or

6. Islam and Ahmadism by Dr. Sir Muhammad Iqbal, pp. 2-3.

those who had been granted estates for their betrayal of the national and the Islamic cause and whose very religion was currying favour with the British and who spared no opportunity of licking their boots, opportunism was in fact their religion and they out-yessed every yes-man in pandering to British whims: This fact is admitted even by the founder of the Qadiyanis himself:

“The majority of people who have joined my sect are those who are either holding eminent posts with the British court, or the affluent class of people, their servants and friends, or business-men, lawyers or men educated on modern lines, or famous scholars, public servants and noblemen who have either served the British Government in the past or are serving it at present, or their relations or friends who yielded to the influence of their elders or the caretakers of some religious orders. In short this is a party which is the protege of the British Government from whom it has earned good name and is alone worthy of the Government’s favours or it consists of people who are related to me or are among my servants. Besides them is a large number of Ulema who have brought to thousands of hearts the munificences of the Government”⁷.

As far Jewish help and support are concerned, Mirza Mubarak Ahmad, grandson of the Qadiyani prophet, has himself acknowledged in his book ‘our Foreign Missions’ vide pp. 79–80 in the following words:

“The Ahmadiyya Mission in Israel is situated in Haifa at Mount Karmal. We have a mosque there, a Mission House, a library, a book depot, and a school. The mission also brings out a monthly, entitled ‘Al-Bushra’ which is sent out to thirty different countries accessi-

7. Application dated 24th February, 1897 Mirza Ghulam Ahmad Qadiyani-Tabligh-i-Risalat by Qasim Ali Qadiyani, Vol. VII, p. 18.

ble through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission.

In many ways this Ahmadiyya Mission has been deeply affected by the partition of what formerly was called Palestine. The small number of Muslims left in Israel derive a great deal of strength from the presence of our mission which never misses a chance of being of service to them; sometime ago, our missionary had an interview with the Mayor of Haifa, when during the discussion on many points, he offered to build for us a school at Kababeer; a village near Haifa, where we have a strong and well-established Ahmadiyya community of Palestinian Arabs. He also promised that he would come to see our missionary at Kababeer, which he did later, accompanied by four notables from Haifa. He was duly received by members of the community and by the students of our school, a meeting having been held to welcome the guests. Before his return, he entered his impressions in the Visitors' Book.

Another small incident, which would give readers some idea of the position our mission in Israel occupies, is that in 1956 when our missionary, Choudhry Muhammad Sharif, returned to the Head-quarters of the Movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back. Choudhry Muhammad Sharif utilized the opportunity to present a copy of the German translation of the Holy Quran to the President, which he gladly accepted. This interview and what transpired at it was widely reported in the Israeli Press, and a brief account was also broadcast on the radio".

These factors stimulated my curiosity to take up an intensive study of almost the entire Qadiyani literature during my student days and I contributed several articles on the subject to Indo-Pak magazines published in Urdu language.

When, in 1964, God blessed me with the opportunity of studying at the Islamic University of Medina, I was shocked to learn from the African students in particular and pilgrims and visitors from other countries in general, that the Qadiyanis were brainwashing the people of Africa by masquerading themselves as Muslims. They were cramming their heads with false notions about Islam and garbled versions of Prophetic teachings. Unfortunately, no book is available in African and Arab countries which could introduce their inhabitants to the actual beliefs and deeds of the Qadiyanis. So in deference to the wishes of friends, the desire of teachers of the Islamic university of Medina, and to fulfil this screaming need of the times, I launched on a series of articles in Arabic language against the ugly demon of Qadiyanism. I made it a point that nothing should be penned down which is unsupported by evidence or logic and all quotations must be adequately bolstered up with complete and uncurtailed reference to the sources.

These articles were published in different Arabic magazines from time to time. Ultimately, a publisher from Medina collected them and published them in the form of a book in 1967. By the grace of God, the result was extremely gratifying and the book was in great demand particularly in Africa. During this period of its immense popularity, some African friends expressed the desire for an English translation of the book which would increase its utility because English is more widely spoken and understood in Africa than Arabic.

In 1969 when I returned to Pakistan, my friends here reciprocated the sentiments of my African and Arabian friends and goaded me on to render it in English. The book is accordingly being presented in English. I admit that on account of my diverse engagements, I have not had time to add to the original although I did feel such an urge and

necessity. But I do hope that the English rendering as it is, contains the essential truth about Qadiyanism and is fairly comprehensive to impart to my readers a clear understanding of its genesis and structure. As far as I know, I am not acquainted with any detailed and well-reasoned book on the subject. It is also my earnest desire to collect my occasional pieces on the theme of Qadiyanism published in the Urdu magazine 'Al-Hadith' and publish them separately in book form⁸.

To begin with, it is necessary to explain a few basic things:

1. I have relied substantively on the book 'Qadiyani Mazhab' by Professor Muhammad Ilyas Burny which is easily available and has been printed in various editions. No Qadiyani has pointed out any mistake or omission in its source material or in its quotations. Thus it is equally reliable in the eyes of the Muslims and the Qadiyanis as far the quotations are concerned.
2. The books mentioned by me in the context of my discussion are mostly the first editions. It is a habit with the Qadiyanis that they shuffle and rearrange the pages of each new edition to create chronological confusion and logical ambiguity. This is nothing to do with the change of press and is dictated by some ulterior motives. For example, in the chapter, "Qadiyanism and the belief of the Promised Messiah", a quotation from the Qadiyani pretender that (Christ, peace be on him will overtake Anti-christ at the gate of a mofassil village of Jerusalem known as Lud (Lydda) and will kill him) is found in Ghulam Ahmad's book 'Izalatul-Auham' at page 220 of the first edition. But the Qadiyanis have reproduced this text at page 91 in

8. It has been published in Urdu under the title and is available with all booksellers.

the second edition. The difference is evident.

Similarly, the Qadiyani liar, abusing Shaikhul Islam Sanaullah of Amritsar, calls him "o, the son of wind, o traitor" in the chapter "the Qadiyani Prophet in History". This abuse is found at page 43 of the first edition of his book "Ijaz-i-Ahmadi", but in the second edition they have shifted it to page 77. This chapter reproduces the words of the pretender: "that the Prophet of Allah was asked about the Day of Resurrection, when will it occur? He replied: Doomsday will occur within a hundred years for all the sons of Adam". This was copied from page 257 of his book Izalat-ul-Auham. In the second edition, however, they have moved it back to page 104.

I have also retained the names of the Qadiyani books in their original form when they carry meanings in Arabic. I have, however, arabicized some of the names when their meanings in Arabic are not clear. An example is Ghulam Ahmad's book 'Kashti-i-Nooh'. In urdu the meaning of 'Kashti' is the same as that of 'Safinah' in Arabic, therefore in all my references, I have substituted 'Safinah-i-Nooh' for the original title, I have also replaced the title of his book 'Aina-i-Kamalat-i-Islam' by 'Mirato-Kamlat-i-Islam' because 'Aina' is the urdu equivalent of 'Mirah', and I have substituted 'Mira-tus-Sidq' for 'Aina-i-Sadaqat' a book written by Mahmood Ahmad, the son of Ghulam Ahmad. 'Jang-i-Muqaddas' is replaced by 'Al-harab-ul-Muqaddas' and 'Ek Ghalati ka Izala' by Izalat-o-Ghaltah. Both these books are written by Ghulam Ahmad.

3. In writing this book, I have copiously drawn on books by Muslim Ulama which are recorded in the bibliography. These books are the products of extensive

research and impeccable reasoning. The cogent arguments advanced by these Muslim scholars have not been rebutted by the Qadiyani imposters, the children of malice and perversion and the slobbering stooges of imperialism. I have been guided throughout this book by the principles of discussion and the moral code of argument. I have not tried to build castles in the air but have supported my conclusions with hard facts and the sources quoted by me are equally acceptable to the Qadiyanis. Besides I have based my inferences and deductions on established traditions and discarded those sources of information which are not validated by a broad consensus.

4. All the chapters of this book exist in their original form. I have not made any changes, modifications or replacements in their structure. Therefore, each chapter, with the exclusion of the first, is spearheaded by brief introductory remarks. Chapters are serially arranged. The tenth chapter is the last chapter of the book. It is also the most crucial chapter because all the imposters from Musailma to Ghulam Ahmad exploited the ignorance of the Muslims about their belief — that is, the belief in the finality of the Prophethood and messenger-ship of Muhammad, the truthful, the trustworthy (peace be on him).
5. Some people might object to my language: they might say that I have cast aside all terms and titles of courtesy and decorum in addressing Ghulam Ahmad and his followers much against the customary attitude of the "Ahl-i-Hadith" who are normally very respectful even towards their opponents. My reply is: one should respect one's adversaries in opinion and faith because they share a common basis. Sometimes, out of a sheer intensity of feeling, this respect turns into reverence.

But one cannot respect a person who is an apostate, who lashes out with his tongue at the prophets and messengers of God, who curses the Caliphs and castigates the sympathisers of the Prophet, who hurls vitriolic and caustic remarks at his kind companions, who pours viols of wrath and revulsion on the traditional practices of the Muslims and who has loathsomely tried to stain the honour of the Prophet of prophets by himself claiming prophethood. It is not only proper to show disrespect to these persons of mean mentality but it is irreligious for the Muslims to respect them. The Prophet himself remarked about these persons:

"From Muhammad, the Prophet of God to Musailma, the imposter".

"And we have, in the Prophet, the paragon of virtues" — the Quran.

As to abuse or rebuke — God forbid that we indulge in this exercise in vilification — not even against the Anti-christ figure of Ghulam Ahmad Qadiyani. Our attitude is in strict pursuence of the Prophetic command:

"A believer should neither castigate nor curse" Tirmidhi this clarification was necessary in order to facilitate the readers' understanding of the book.

And finally, I pray that the cry and wail of anguish that springs from the depths of my heart pierces not only the ears but also penetrates the hearts of all those whose love of Islam is unquestionable especially the world Muslim organization, Mecca, and the World Islamic Conference, Karachi, all the Islamic Institutions at Cairo, the Islamic University Madina, and all other colleges and universities etc. so that they should act to liberate the Muslims from the clutches of these infidels and apostates, in the Arab and the Muslim world generally and in Africa and Europe parti-

cularly. In Africa and Europe Qadiyanism is assuming ominous proportions for Islam and the Muslims through the joint conspiracy of Imperialism and the enemies of this millat. They extend their patronage to the Qadiyanis and help them in every possible manner so that the Qadiyanis, with deceit and craft, wean the Muslims away from real Islam and its glorious traditions. The agonizing situation is triggered and aggravated by the paucity of real Muslim savants, their insignificant stature in those countries, the ignorance of the majority of Muslims of the actual aims and intentions of the Qadiyanis and the appalling indifference of the Muslim world toward Africa. At present, the Qadiyanis, with the help of the enemies of Islam, publish five cleverly engineered magazines in Africa to plot against, and sow discord among, the Muslims, and to propagate infidelistic ideas that clash and clatter with the fundamental and unanimously accepted tenets of Islam. Their syllogistic manipulation and distorted handling of the most basic principles of Islam is an open challenge to all its scholars and supporters, but unfortunately there is not a single magazine in the whole of Africa to counter their malicious anti-Islamic propaganda and to expose their fallacious beliefs. This is in addition to the large number of Qadiyanis who comb the whole world in pursuit of the spread of their mission. In Africa alone they have established forty seven schools and built two hundred and sixty mosques. Again this is besides the common and special schools, compilations and translations of the Quran in various languages. They have made their invidious encroachments in other fields as well. They have opened hospitals at different places; they have also opened community centres to seduce the masses. According to their own estimate, the number of their followers has exceeded two millions in less than fifteen years.

The most surprising part of it is that this misguided and misleading faction could not bring in its fold more

than a limited number of persons in the Indian subcontinent, which is the cradle of their devilish movement, and where they drew their main inspiration and sustenance from the cunning hands of Imperialism for as long as seventy years. The hopelessly slow rate of conversion in the place of their birth provides a glaring contrast with the rocketing speed of proselytizing in Africa. Their pathetically unnoticeable influence in the subcontinent becomes all the more ridiculous when we take into account the maximum help extended to them by the British during their rule. The number of the Qadiyanis in the Indo-Pak subcontinent does not exceed thousands, their mosques are few and their schools are still fewer. This is because the Muslims in India could see through their game of pretense and posture and exposed their true self behind the mask, their hideous reality behind the courteous facade, their essential message behind the rigmarole of verbal twists and distortions. In Africa and in the rest of the Muslim world, however, the Muslim missionaries are only a few. Why? Have the Muslims become so destitute that they can not afford to send missionaries to these countries? or does the malady need some other diagnosis?

It is our moral and spiritual obligation as Muslims that we should explore our minds and souls for a satisfactory reply. If I may be permitted, I will say openly and fearlessly that, though the financial condition of the Muslims is on the up and up, our concern for Islam, our readiness to suffer for its glory and for its many-splendoured traditions, to support it, to defend it and to offer sacrifices for it, have all dwindled and in many cases have simply evaporated. We have developed a freeze-dried attitude towards Islam and our vacuum-packed personalities and compromise-compressed stances have made moral cowards of us all. We are impervious to all violations of the Islamic spirit and

all sacrilege of its basic tenets as long as we are safe, our children are safe and our brothers, families and relatives are safe. We indulge in a naive optimism of the simpleton who believes that God is in his heaven and all is right with the world. Right now Islam may be in peril, and the Muslims may be in the midst of a storm — the storm of atheism, of apostasy, of misguidance, of heterodoxy — but we are not bothered by it as long as it does not take the tops off our houses. We have personalized everything and we have also lost the impersonal and principled love of Islam.

This is manifest error. Ali has on the other hand described the Ummah of Muhammad (peace be on him) in these words:

“You are the best of Ummah evolved for mankind, bidding to good deeds and forbidding dishonour and believing in Allah”⁹.

We have unfortunately given up consciously or unconsciously our claim to this exceptional status and honour and we have lost our distinction as the best community of people among mankind.

So, wake up, Muslims!. There is a clear warning for you in your present state of decadence. Throw away the shackles of laziness, cast off the slough of lethargy and break the chains of inaction and compromise, if you desire to regain your earlier status or the status that is yours as a matter of right, if you desire to retrieve the lost glory and if you desire to recapture the innocence and untarnished bliss of paradise. Let us pool all our sources together and weld ourselves into an indivisible unity to give a tough resistance to this hydra-headed movement and root it out completely so that it may never raise its fly-festered head again and spread doubt and suspicion in the hearts of Muslims. And let us drive it not only out of Africa but out

9. Al-Imran: 110

of all the Muslim countries, including the native place of its birth.

The effort directed towards the extinction of this movement is a common cause of the Muslims, and therefore all of them are expected to contribute in proportion to their capacity to the collective effort. The action against Qadiyanism to wipe out its threat to the Muslims is the sacred duty of every Muslim, irrespective of his religious, political and nationalistic affiliations. Qadiyanis have polluted our religion by twisting its articles of faith and by razing the pillars of Islam. In the field of politics, Qadiyanism is a broad bridge for Imperialism in all walks of life as it has been raised and sustained by it. And its role in nationalism is clearly demonstrated by Dr. Iqbal in his rebuttal of Nehru's defence of Qadiyanism.

In the end I place this book — which is perhaps the only one of its kind — in the hands of the Muslim and Qadiyani readers for their perusal. It will serve a double purpose: on the one hand it will introduce the Muslims to the essential reality of Qadiyanism and on the other hand it will remind Qadiyanis of their conspiracies against Islam. In the first case, it is a warning; and in the second case, it is an exposure of a hideous lie and the equally hideous liars who have swallowed the lie, lock, stock and barrel.

I thank Sheikh Atiyya Muhammad Salam for his kind encouragement and sound advice, and Shaikh Muhammad Sultan Nammakani, the proprietor of 'Ilmiyya Press' at Madina for printing and publishing the book.

And I pray to Allah that He may bless this attempt launched purely for His sake and may stretch its utility to the maximum for all those who care to read it and treat it as my humble effort towards Jihad for recovering the original splendour of Islam. It is Allah alone who grants all guidance and wisdom. May He shower blessings on our

leader Muhammad, the last of the long chain of Prophets,
on his house and on all his companions. Amin.

CHAPTER - I

THE QADIYANIS - STOOGES OF IMPERIALISM

The leaders and chiefs of British Imperialism assembled in the surreptitious hush and secrecy of an unfrequented place in London. After an unbroken spell of grave reflection and deep discussion, punctuated only by the warm sips of insipid British tea, they chalked out one of the most outrageously wicked and monstrous plans against Islam. This plan was the inevitable consequence of their deep-rooted frustration. The collective Christian psyche had been shellshocked by the hammering and pounding it had received at the hands of the Muslims. The ingrained grudge against Islam, therefore, rankled in their unconscious, and they let no opportunity slip to take revenge for the festering wounds of their old humiliations. What they feared most was the total commitment of the Muslims to their faith. Infused with the irrepressible spirit of Jihad, they dashed into the enemy ranks and pulverized them with their incessant blows into pulp and powder. And those who survived the pummelling rubbed their wounds till the breath of life left their mortal frames. Since the British are notorious for their subtle calculation and crooked planning, the clandestine meeting reflected their timidness and cowardice, but at the same time it was a practical manifestation of their bruised pride. The meeting was called to draw up indirect strategies to browbeat the Muslims because their bitter experience of clash in the past ruled out any direct confrontation with them. The bogey of Ghulam Ahmad was a result of their vicious planning. Since he was not an alien transplant, he

could wreak incalculable damage on the unity of Islam by unleashing forces of confusion within its ranks. It was easier for the Muslims to detect an enemy from the outside, but an enemy from the inside could not be easily spotted out. The main objective of Imperialism was disintegration of the world of Islam. Since they had failed to achieve this objective in straight sets, they relied on the devious mechanism of Qadiyanism. Through the encouragement and patronization of false sects within the indivisible fabric of Islam, they wanted to strike at its very roots. The purpose of these sects was to carry out spying missions on behalf of their imperialist masters and to spread an increasingly complicated web of intrigue and conspiracy against the forces of Islam. Even in the past, the wicked planners of Imperialism had despatched a number of missions to the colonies to mislead the innocent Muslims by bribing and greasing the dishonest among them, especially those who mingled dishonesty with learning. The spinelessness of these Muslims made them complete stooges in the hands of Imperialism who readily agreed to dance to any tune their masters played. One of these glaring and atrocious stooges of the British in India was Ghulam Ahmad of Qadiyan and another stooge of equally malignant proportions was Mirza Husain, alias Bahauallah, of Iran. But though the former was stupid, the latter blended courage with his stupidity and it is a formidable combination indeed. The British exploited it by steadily pumping and persuading, and by blustering the Apostate, if the occasion demanded so. Since he mixed brazen impudence with his folly, he was easily exposed and therefore did not pose as much danger to the Muslims as the British had anticipated.. In an unrestrained burst of foolishness, he challenged the basic tenets of Islam. He openly displayed his hostility and rancour for the Muslims and had the audacity to say that the Quran had been abrogated by

his own book, that God had vested him with the requisite authority to abrogate the law of Muhammad (peace be on him). Since he could not support his wild ravings with logic and substance, his sayings are regarded by all sensible Muslims as the unbridled out-pourings and expressions of a mad and eccentric person who stewed in the cess-pool of his own dung and dirt.

But the Qadiyani proved more than a match to the imperceptive mind of an average Muslim. He was subtle as a snake and slippery as a jelly. He was adept in the art of dissimulation. Therefore he managed to conceal his hatred and malice. Besides, for fear of exposure, he kept on shuffling his role. Sometimes he pretended to be a mere reformer and sometimes the Mehdi. Then he took another somersault and declared himself to be a prophet who received revelation. His prophetic flashes, however, functioned intermittently. So he was only an irregular, half-baked prophet with a satellite status as Aaron was to Moses. His ambivalence kept him in good stead and he frequently wriggled out of an awkward situation. But, ultimately, even the cleverest person is cornered. Ghulam Ahmad was cornered on many occasions but it was his sheer stubbornness and the persistent Imperialistic backing that kept him ticking. One can imagine the heinousness of his crime by visualizing that he will-fully distorted the meanings of Quranic words and verses and he propagated and popularized capricious misinterpretations of the Holy Quran. His interpretations of the Holy Text were based more on whimsicality than sanity of judgement. Thus he nibbled away like a voracious rat at the vitals of Islam from within because he could advance the Imperialistic cause more efficaciously by proclaiming Islam than by disclaiming it. One of his greatest services to the Imperialists was his Fatwa that it was irreligious for Muslims to stage an armed insurrection

against the British as Jihad had been abolished. Besides, the British were God's vicegerent on earth and a rebellion against their authority was a violation of divine injunctions. Such a verdict, coming from the mouth of a Muslim who professed himself to be a second-degree prophet, boosted up the sagging morale of the British and they opened their treasures of financial aid and political patronage for the new stooge who smashed all previous records of flattery and sycophancy. They not only extended him material aid but supplied him with a sizable bunch of persons who followed him in word and deed and blew even his most insignificant saying out of all proportion. This man who had never seen a hundred guineas all his life wallowed in thousands daily. The poor man who was an ordinary employee at a monthly salary of less than fifty guineas, and moved from city to city and from village to village like a roving beggar in search of food and shelter, all of a sudden changed his style of living. Soon he owned a complex of splendid buildings and a number of magnificent carriages. Even his servants now enjoyed a better status than the past status of their master. All this was one of the blessings of British Imperialism, as he himself acknowledged in a memorandum which he submitted to the British Queen at the time of her visit to India. It was on account of his pliable and reliable nature that imperialism concentrated its efforts on the nourishment of the self-planted sapling. The imperialists introduced him to people of different shades of opinion and thought and of varying social status, elevated his status in the circle especially god-fathered by the British themselves, and lured and encouraged him to stigmatize Muslims as well as Islam, their leaders as well as their Imams. He felt so emboldened in his dare-devil and completely uninhibited criticism of Islamic faith that he did not spare even the holiest of the holy among the Muslims i.e the Holy Prophet (peace be on him) himself. And he

sullied not only the honour of the Holy Prophet (peace be on him) but also the honour of the prophets, of Hasan and Husain, the grand sons of the Holy Prophet (peace be on him), the honour of his sons in law and his kind-hearted companions, Abu Bakr, Umar, Usman and Ali, and he played with the honour of scores of other people who distinguished themselves for their attachment and devotion to the Holy Prophet (peace be on him):

For this reason all the great Muslim scholars held him to be an infidel. They pronounced that killing him was necessary for his false claim to prophethood, for his insulting the prophets, for his abusing and cursing the Muslims and for his denial of the very basis of Islamic faith. But his imperialist master defended him and protected him against the anger and ire of the Muslims. They could indulge only in a verbal action against him. Therefore the Muslim divines held debates and discussions with him, exposing his false claims and dismantling the super-structure he had erected on the most fundamental lie of challenging the finality of Prophethood and giving it an ugly twist that suited the heinous motives of the imperialists. The most prominent of the Ulemas was the great scholar and divine Shaikh Sanaullah of Amritsar who floored the Mirza many a time by clearly establishing through argument and evidence the falsehood of his claim and finally challenged him to a duel of imprecation — that the liar will die an unnatural death during the life-time of the truthful. The truth ultimately prevailed, and within a short period of this challenge, Ghulam Ahmad of Qadiyan died a most ignominious death. The mode and manner of his death sends shivers down the spine of any apostate. Since the way he died is a divine proof of his apostasy, it shall be mentioned in detail at a later stage.

But it is a great pity that this sect of apostates which has no links with Islam whatsoever, claimed itself to be a

sect of Muslims. They encouraged the belief that they share all the fundamental tenets of Islam with the Muslims and the differences that exist between them are inconsequential and peripheral. Their old masters helped them in consolidating this belief with scholarly support which was a spurious mixture of myth and legend. For example, the Christian committee published in an annexure to their encyclopaedia that the Qadiyanis are a Muslim sect with the only difference that they do not believe in the compulsory nature of Jihad for Muslims.

For this reason, I made up my mind to make an extensive and scholarly study of this newfangled religion after I exchanged views with Muslims from various parts of the world in the holy precincts of Kaaba. I was surprised that their countries accommodated men who invited them to embrace Qadiyanism by projecting the leader of the self-acclaimed movement as the renovator and reformer of the Muslim polity. What surprised me more was the incapacity and helplessness of these Muslims to meet squarely the onslaught of Qadiyanism. Since they did not possess first-hand knowledge of Qadiyani books and were not aware of their true motives and intentions, they were overwhelmed and swept over by Qadiyani scholastics. So, in response to the call of these Muslims, and as a moral and religious obligation, I decided to launch my attack against the unholy insinuations of Qadiyanis against Islam and the Holy Prophet (peace be on him) and not to rest until I had torn asunder the ugly mask of Qadiyanism. This chapter presents the first instalment of my anti-Qadiyani effort, and I beseech God to give me strength and wisdom to continue my efforts against all imposters and apostates who try to stigmatize Islam and its invaluable principles for the achievement of personal ends.

Ghulam Ahmad was born in 1839 A.D. in the town of Qadiyan, one of the towns of the Punjab, in a family of

of British stooges. His father belonged to a longline of traitors who had betrayed the Muslims, plotted against them and aided the colonialists to seek personal honour and glory, as mentioned by Ghulam Ahmad himself in his book 'Tohfa Qaisariyyah: "that my father Ghulam Murtaza was among those who had good connections and cordial relationship with the English Government. He held a chair in the council of the Government. He not only rendered good service to it when his compatriots and co-religionist Indians rose against the Government, in the year 1857 A.D. (an uprising known as Mutiny) but also helped it with fifty soldiers, fifty horses and served the exalted Government beyond his means". (p.16).

It was the most congenial family background for the birth of Ghulam Ahmad, the worst traitor and the most hard-dyed apostate. He studied some Urdu and Arabic books at the hands of some obscure teachers. He read a little of law and was then employed at Sialkot, a town in Pakistan, at a monthly salary of fifteen rupees. He was a sub-normal fellow: "when asked to fetch sugarcandy from home, he brought salt instead, and on account of his tomfoolery and stupidity, he started eating it on the way. When the salt reached his throat, he choked and tears welled up in his eyes".¹ He was also a coward. He had an effeminate sensibility and consciously avoided any act that spelled danger: consequently he made a fool of himself whenever he indulged in an enterprising act. Once he cut his finger while slaughtering a chicken. The sight of the blood of the chicken and his own bruised finger sent him into tantrums. Instead of confessing outright his cowardice and chicken-heartedness he equated the slaughter of a chicken with the commission of a sin. This over-consciousness of his sin was

1. 'Secrat-ul-Mehdi' by his son Bashir Ahmad.

In fact a cover for his cowardice as he was a greater chicken than the chicken itself, and his sense of repentance only a propaganda ploy to establish his overflowing piety. And to confirm his piety (or to disguise his cowardice) he never slaughtered any animal for the rest of his life².

His stupidity and cowardice increased with age. His permanent illness was a confirmation of these twin moral and mental maladies. He was a victim of hypochondria as well. He was also afflicted by many other ailments. Once a Qadiyani magazine — Review of Qadiyan — wrote: "Hypochondria was not hereditary in our revered leader. It was due to outside (non-hereditary) factors. No one in the family of Ghulam Ahmad suffered from this disease. He alone suffered from it and its symptoms appeared due to weakness of brain".³ This proves that he suffered from hypochondria. Some members of his family also suffered from it: for example, his maternal cousin, his daughter and his own wife were hypochondriac patients. This is supported by his son in his biography as well as by himself: "My wife is suffering from hypochondria. she used to go on a stroll with me occasionally, as a light exercise, according to the advice of the medical men"⁴.

Here a detailed discussion of hypochondria will not be out of place as it has a direct relevance to our subject and can illuminate it further. The great philosopher — Abu Ali sina (Avicenna) has clarified in his book 'Al-Qanun, the nature of hypochondria: "Hypochondria is a disease in which imagination and thoughts change continuously due to fear and disturbance. The very core of the brain becomes an unsociable savage and the patient grows disorderly due to

2. Vol. II, P. 4

3. August, 1936 A.D.

4. Statement of Ghulam Ahmad in the Qadiyani paper, 'Al-Hakam', August 10, 1901 A.D.

the accumulated intensity of this disease”.

Allama Burhanuddin's comments on the causes and symptoms of mental diseases, with particular reference to hypochondria, are relevant to our discussion. "Hypochondria is a disease in which natural faculty of conception and perception changes to the unnatural until a stage is reached when the patient believes he is omniscient. Some of the patients think that they are angels”.

The hallucinations and fantasies of this hypochondriac maniac grew in intensity and he claimed himself to be a Muslim renovator. Fed by this self-manufactured delusions, he claimed that this special insight had penetrated the secrets of the universe. His god-father, imperialism, supported his self-concocted claims and readily conferred on him the crown of prophethood. Their lack of hesitation only proved their conspiracy. The pretender was their prophet and they, his gods, as he himself acknowledged: "I saw an angel in the shape of an English youth who was not more than twenty years old. He was sitting on a chair and a table was placed in front of him. I told him, 'you are very handsome'. He replied 'O yes!'⁵. Then he received revelations in English: 'I love you' and 'I am with you', 'I shall help you — After this I felt tremors in my body and another revelation followed in English. 'I can what I will do' (the angel appeared to be a Cockney of the old city of London who could not speak the Queen's English properly. The Qadiyani's God seems deficient in standard English syntax!). The words came out with a vulgar English articulation and their characteristic substandard British ring was unmistakable'⁶. Therefore, when the promise had been fulfilled, and the protege had been blessed with all help and assistance, it was binding on him to express his gratitude to the benevolent powers of Imperialism, especially when Allah had sent Her Imperial Majesty, the Empress of India (May Allah protect her) to grace his house in order to console and encourage him. He himself confesses:

5. 'Tazkira Wahi-ul-Muqaddas' by Ghulam Ahmad p.31.

6. 'Brahin-i-Ahmadiyya' by Ghulam Qadiyani, p.480.

"I saw in a trance that Her Imperial Majesty (the Empress of India) – may God protect her— appeared and graced our house. I said to one of my companions: Her majesty the Queen, has honoured us with the height of her love and affection and stayed for two days in our house. It is, therefore, our moral obligation to thank her"⁷.

As a concrete token of gratitude towards Imperialism, he openly declared his unqualified allegiance to it and turned an informer against the Muslims. He went to even greater lengths to damage the cause of Islam. When a foul-mouthed imperialist wrote a book in which he compromised the honour of the Holy Prophet (peace be on him) and of his revered wives, the Muslims of India expressed their anger against this dastardly act. They brought their abhorrence of and anger against the book to the notice of the Government. But the Mirza behaved unpredictably. Instead of endorsing the stand of the Muslims, he condemned them and openly declared that they had no right to hold demonstrations or uprisings against the Government of Great Britain which was God's shadow on earth. After a crowd of indignant Muslims took him to task for his unjust and immoral defence of Imperialism, he recorded in one of his compilations: "We suffer all tribulations for the sake of our beneficent Government. We shall bear these in future also as it is our duty to thank it for its beneficence and kindness towards us. Undoubtedly, we, our souls and our properties are the ransom of the English Government. And we pray secretly and openly for their power and glory"⁸.

How can a man who laps up the insults hurled on the name of the Prophet lay claim to prophethood or refor-

7. 'Revelations of Ghulam Ahmad' by Manzoor Qadiyani, p-17

8. 'Arya Dharm', pp. 79–80

mership? On the contrary, this man praises those who insult the Prophet and condemns those who sacrifice their souls and bodies for the honour and glory of the Prophet. He incites his followers and henchment to be in a state of readiness for sacrificing their properties and lives for their British Lords. He justifies his defence of the British on the grounds of his religious convictions. It is part of his religious teaching that God should be obeyed and so also the Government, which has brought peace to the world and given them protection against the tyrants (i.e., the Muslims). This Government is none else than the British. He does not stop at that. He compounds the insult by adding. "If we disobey the Government, we disobey Islam, God and His Prophet"⁹.

In his book 'Zarurat-ul-Imam' (p.23) and in his pamphlet 'Tohfa Qaisariyyah' (p.27) he wrote: "I thank Allah, the high and the mighty, that He has provided me with a shelter under the shade of the blessings of Britain whose protection enables me to work and preach. Thus it is the duty of the subjects that they should be thankful to this beneficent Government. More particular, it is obligatory for me that I should express my profound gratitude for the present Government because I could not have succeeded in my lofty aims under the protection of any other Government, except the Government of His Majesty, the Emperor of India".

He also wrote: "God's curse on him who intends to create dissension and chaos and on him who does not wish to obey the ruler in violation of God's command: 'obey Allah and the Prophet and the ruler'. Here the ruler or the commander means the King or the Emperor. For this very reason, I advise my followers and sectarians to treat the

9. Verbatim address of Ghulam Ahmad 'For the attention of the Government'.

English as their rulers and obey them from the core of their hearts". Why should the Qadiyanis not obey them when they are their off-spring, the products of their conspiracy, and the fruit of their implantation? It is a historical reality that Imperialism copiously watered the plant of Qadiyanism when they perceived it had blossomed and borne the fruit of their plans. So, in order to nourish this bastard plant steadily, they bestowed special favours and concessions on the Qadiyanis which extended indiscriminately to all fields of life. The Qadiyani students were sent to Europe to pursue studies. They were granted special rights in trade, agriculture, industry etc. The British Government exclusively patronized the dissemination of the thoughts of this sect because indirectly it guaranteed the preservation of British welfare as its genesis owed directly to British interest. A considerable number of ignorant and weak Muslims were caught in their net through deception and coaxing as they not only saw but actually reaped worldly gains in entering the fold of Qadiyanism. This sect of apostates thus sparked off chaos and dissension. They published books and pamphlets aimed at weaning away Muslims from the basic principles of Islam, and inducing in them a blind acceptance of British values and mores. Imperialist patrons consistently defended their lackeys against the anger and hatred of the Muslims. If any British officer ever neglected them, complaints and protests were lodged against him and his indiscriminate treatment of Qadiyanis and Muslims. As a result of their protest, the officer was reprimanded and warned to improve his behaviour and to accord a preferential treatment to the Qadiyanis who were the special darlings of His Majesty's Government. Ghulam Qadiyani himself presented a petition to the Viceroy of India in a style and in words which do not become any man of honour, much less a 'prophet' of God. The text of his petition is:

“This petition that I present before your excellency along with the names of my followers does not have any aim other than making you aware and appreciate the eminent services which I and my forefathers have rendered to you. Hereby I beseech and hope from the exalted Government that they protect the family which has proved through fifty years of extreme faithfulness and sincerity that it is most loyal to the Government — a family whose friendship has been accepted and acknowledged by the highest officers of the all — powerful Government, it is established through written certificates and diplomas that this family is a family of servants, a most loyal family: In view of our credentials, I hope that your excellency will write to your officers to tend and protect this plant which has been planted by none else than yourselves. I also request that they may confer on us the status of a most favoured sect as we have never spared any sacrifice for you — in life or in blood — and as we shall never do in future. By virtue of these eminent services, it is our special privilege to request the Government for help and succour so that no one dares do harm to us ‘10.

At another occasion, he makes a mention of his meritorious services rendered to the promotion of the British cause: “I have filled shelves with books which I wrote in praise of the British, especially about the abrogation of Jihad in which many Muslims believe. This is a big service to the Government. So I hope for an appropriate and good reward”.

The service rendered by the Mirza was the greatest because all Imperialists, whether Christian or non-Christian, are awfully scared of the Muslim spirit of Jihad. The call for Jihad transcends all barriers of convenience and expediency and charges the Muslims with a passion that can be

10. Petition of Ghulam Ahmad to the Viceroy, p. 7 of ‘Tableegh Risala’ by Qasim Qadiyani.

silenced neither by guns nor diplomacy. Therefore his efforts to curb the spirit of Jihad deserved the greatest reward. The British therefore could not ignore his services and rewarded him handsomely. And what could be a greater reward than that a hypochondriac and a beggar who did not have enough food for a single meal, now was ensconced on the throne of prophethood mainly with British support. Around him flowed offerings, and to him thonged the populace. He supported the mightiest power of the time. It was, therefore, inevitable that his mania for power and affluence should also increase. And it not only increased but reached its summit as will be narrated in a separate chapter. The confession of Ghulam Ahmad's son, his second caliph, that Qadiyanism is a stooge of Imperialism, is an addition to our discussion: "the British Government has done us numerous favours. We fulfil our aims with complete satisfaction and composure . . . we travel to other countries for missionary work. Even there the British Government renders us support. This is one of His favours to us"¹¹.

On account of the favours the British had heaped on Qadiyanis, Ghulam Ahmad always hammered into his followers the value of faithfulness towards and friendship with imperialism. However, mere loyalty was not enough. It should be coupled with a spirit of demonstrable and palpable sacrifice. His followers should actively preach and convince the people that a more just and beneficent Government than the British was not to be found in the world. This mission will have a farreaching effect on the people because, when it is drummed into the hearts and minds of the masses with a clock-like regularity, the love and respect for this munificent Government will take roots in the innermost psyche of the people. This is not restricted to India alone but it covers the whole world or all the places and countries

11. Barakat-ul-Khilafat by Mahmood Ahmad, p. 65.

visited by our missionaries. For our aim and object is fixed (that is, the extinction of the upright faith of Islam and this can be achieved only through the perpetuation of imperialism). When other nations are introduced to the fairness and justice of British rule, they will also welcome imperialism with open arms (and draw away from the magnetic influence of Islam).

Actually, the targets and objects of Qadiyanism and Imperialism were identical. The Qadiyani Mubashshir (harbinger of good news) himself attests the identity of their objectives on his return from Russia in the year 1923. "I have many times been accused of being an agent of the English". He proudly adds: "I went to Russia only to preach Qadiyanism. But because the good aims of Qadiyanism are inter-related with the aims and objects of the British Government, I was anxious to serve the Government and do my duty towards it"¹².

In this way, the unholy sect descended into the darkest limbo of disgrace and degradation till they openly expressed their pleasure and joy at the fall of Muslim kingdoms, one after the other, at the hands of colonialism. They held big public gatherings and sent huge sums of money to purchase military hardware for the slaughter of Muslims. When the British army entered Iraq, the son of Ghulam Ahmad — the Khalifa addressed a gathering which had been called for the specific purpose. "The Muslim Ulema accuse us of cooperation with the English and taunt us at our pleasure in their victories. We ask: Why should not we be happy? Why should not we rejoice? our Imam has said: 'I am the Mehdi and the British Government is my sword'. We rejoice at this victory, and we wish to see the glare and lightening of this sword in Iraq, in Syria and everywhere. He (their Imam)

12. Letter of M. Amin Qadiyani missionary published in 'Alfadi' of Qadiyan, September 28, 1923.

has said: 'verily, Allah has sent down angels to lend support and help to this Government "¹³.

At another place, he wrote: "Hundreds of Qadiyanis joined the British army to conquer Iraq and shed their (putrid) blood on the way"¹⁴. In a similar way, he expressed his happiness at the time of entry of Imperialist forces in the holy city of Jerusalem. He celebrated the British conquest by dashing off a pro-colonialist article. He also wrote another article on the fall of the Turkish empire. Their newspaper 'Alfadl' splashed the British victory.

"We thank God a thousand times on the victories of Britain. This surely is a cause for our joy and happiness as our Imam (Ghulam Ahmad) used to pray for her victories and advise his sect to pray for her. Also, the doors of our call towards Qadiyanism which were hitherto barred, have been opened. All this is because of the extension of the British empire over other countries"¹⁵.

It was now crystal clear that Imperialism had raised this sect for the achievement of its mean purposes and unholy aims, for creating disunity among the Muslims and for spying against them. For this very reason, the German Government forbade its ministers from attending their conference and accused them of being the stooges of the English¹⁶. Similarly when two adherents of this sect visited Afghanistan during an Anglo-Afghan war, the Afghan Government killed them after accusing them of spying for imperialism. The Afghan Minister for the Interior declared that he found them carrying documents and letters which proved that they were the agents of their enemies. But the Qadiyani Caliph proudly defended their spying mission and praised them as the champions of British interests: "Had our men kept their

13. 'Alfadl' 22: December 7, 1918

14. Ibid., August 8, 1923.

15. Ibid., 23 November, 1918.

16. Ibid., 1 November, 1934

peace and not given expression to our belief about Jihad, there would have been nothing against them. But they could not conceal their love and affection for the British Government. That is why they met their death"¹⁷.

It is an open secret that imperialism has always exploited religious and missionary activity for spying purposes. This has been thrashed threadbare by Dr. Omar Farrukh in his book 'Preaching and Imperialism' and is also briefly referred to in the pages of this book.

Even, at the present moment, Imperialism is exploiting missionary activity for its ulterior motives, it is employing missionaries in Africa to prop up its crumbling forces and to promote its vested interests, it is employing them in the Middle East to create scepticism in the Muslims towards their beliefs, to distort Islam and to carry on espionage work for them. They wear the Islamic mask to achieve anti-Islamic designs. They are cunning and voracious wolves in the guise of Islamic lambs. We finally wind up the chapter with comments published in 'Al Fadi' which is the mouth-piece of Qadiyanism: "Surely, the British Government is our shield. We move forward and on and on under the protection of this shield. If this shield is removed, we would be torn and pierced by the arrow-shots. So we have merged into each other, and evolved a single entity out of this union. Its (British Government's) promotion is our promotion and its¹⁸ destruction is our destruction".

This is the truth about the apostate sect which bartered away its conscience to Imperialism, served it in every conceivable manner, and still follows its unscrupulous course without rest and respite.

17. Friday sermon delivered by the son of Ghulam Ahmad and published in 'Al-fadi' 16 August, 1935.

18. Al-fadi . 19 October, 1910.

CHAPTER – II

QADIYANIS AND MUSLIMS

A large number of people are simply unaware of the fundamental differences between Qadiyanism and other Muslim sects. They believe that the differences relate only to procedural matters and there is an identity of views on cardinal principles. This is a misconception consciously created and propagated by the Qadiyanis and their unscrupulous supporters. This chapter attempts to expose the true face of the Qadiyanis by analysing their behaviour towards the Muslims and towards their religion to make the polemicists realize the extent and magnitude of their misvaluation; it is also an attempt to establish the incontrovertible fact that Qadiyanism has no links whatever with Islam and its pious facade is only a pretext to spread anti-Islamic propaganda and to tarnish the undying glory of Islam through misprojection and false publicity. The fact is that the Qadiyanis are not even peripherally connected with Islam because their beliefs and convictions are negations of basic Islamic tenets. Their Islamic veil is a clever camouflage to achieve ulterior ends which are motivated by personal interests and expediency, than by principles and impersonal concerns. Their shocking and outrageous differences are clearly demonstrated by the various entries in their books which are meticulously and painstakingly arranged to highlight the dissimilarities between the two religions, The Qadiyani religion and the religion of Islam. Qadiyanis, for example, are forbidden to offer funeral prayers for Muslims nor are

they allowed to bury Muslims in their graveyards. These books disallow inter-marriages between Qadiyanis and Muslims; they also discourage any form of inter-religious communication to underscore the fact that Muslims not only belong to a different religion but they are also infidels. Could any one come across a higher form of perversion or reversal of roles! It is obviously perverse because those who are infidels accuse the believers of infidelity, those who shed crocodile tears accuse others of insincerity and those who are striking at the roots of Islam hurl charges of betrayal against its defenders. The differences that prevail between Qadiyanism and Islam are not characteristic of intra-Islamic sects because all these sects exhibit unqualified convergence of opinion on the vital issues and there is no question of any deflection from this basic unanimity. The Qadiyani itch to distinguish themselves as the sole defenders and champions of Islam is motivated by the heinous conspiracy manufactured by their unconscientious masters and needs to be rebutted with a proportionate dose of skill and diplomacy. The points of difference are clarified by the pretender-prophet Ghulam Ahmad in the words:

“He who does not believe in me, does not believe in God and His Prophet”¹.

His son and second Caliph Mahmood Ahmad wrote:

“A man met me at Lucknow and asked me: ‘Is it true that you hold those Muslims who do not believe in Qadiyanism as heretics, as is generally believed? I said to him yes, of course, we hold you to be infidels’.

The man was surprised and flabbergasted at my reply”².

He continues:

“We are questioned why we hold others than Qadiyanis as infidels? This is quite apparent from the Quran. For, God

1. Ghulam Ahmad: Haqiqat-ul-Wahy p.163

2. Anwar-ul-Khilafat, p.92

has clearly laid down that any one who disbelieves even a single prophet is an infidel; one who disbelieves angels is an infidel; one who disbelieves the Quran is an infidel; similarly, whosoever disbelieves that Ghulam Ahmad is a prophet and messenger of God disbelieves the text of the Quran. We hold the Muslims as infidels because they discriminate among messengers, believing in some and disbelieving in others. So they are infidels"³.

His second son Bashir Ahmad's remarks are graceless as a camel's hump and arrogant as a stiffnecked Indian sweeper. .

"All those who believe in Moses and do not believe in Jesus, or believe in Jesus and do not believe in Muhammad (God's peace be on him) are infidels. Similarly, he who does not believe in Ghulam Ahmad is an infidel, and he is outside the pale of Islam. We do not say so ourselves: We quote from God's own book: 'In truth, they are the infidels'"⁴.

One of the Qadiyani ulemas has transcribed in his book An-Nabuwwa-fil-Ilham:

"Allah told him (i.e., Ghulam Ahmad) 'he who loves and obeys Me is under divine obligation to follow you and believe in you, otherwise he is not my lover but an enemy. If those who disbelieve you do not accept it as a divine command, but on the other hand persist in belying and harming you, We shall punish them grievously and we have prepared hell for these infidels, hell which is a trap and a prison house? God has explained it clearly here that any one who disbelieves Ghulam Ahmad is an infidel and his punishment is hell'"⁵.

3. Al-fadl · June 26, 1922

4. Bashir Ahmad: Kalimat-ul-Fasl

5. Yusuf Qadiyani: An-Nabuwwa fil-Iham. p.40.

The son of Ghulam Ahmad quotes the words of Noor-ud-Din, the first Qadiyani Caliph: "The non-Qadiyani Muslims fall within the area of application of the words of God, the High and the Mighty: 'in truth, they are the infidels'. He explains these words in a note:

"How is it possible that a disbeliever of Moses may be an accursed infidel, of Christ a heretic and a disbeliever of Ghulam Ahmad be not an infidel when the faithful say 'We do not discriminate among any of His messengers'. But the Muslims do. Therefore it necessarily follows that a disbeliever of Ghulam Ahmad is an infidel to whom are applicable the words of God, the High and the Mighty: 'in truth, they are the disbelievers'"⁶.

This is a portrait of their religion painted in their own words and this is the nature of their relationship with the Muslims sketched by their own scholars. But the irony is that they seek shelter behind the Muslim lines, and bolster up their crooked defence on Muslim props and perpetuate a lie and a hoax through Islamic channels. On occasions, they deceive the Muslims in countries other than India and Pakistan by offering prayers with the Muslims and behind the Muslim Imams. It is a deception cunningly staged to hoodwink the Muslim masses. Their real intentions contradict their pretentious claims. The verbal and written statements made by their prominent religious figures and scholars are in clash with these public gestures of identity with the Muslims. This is nothing more than an eyewash because their own statements, mentioned earlier on, excommunicate as infidels all those who do not believe in Ghulam Ahmad. Therefore their prayers behind the infidel Imams and in the ranks of infidels lack all legal sanction because this act violates the basic principles of their faith. This

6. Bashir Ahmad: Kalimat-ul-Fasl p.120, 124 (quoted in 'Review of Religions?')

public show of communal bonhomie is a pious fraud and is inspired exclusively by diplomatic and hypocritical considerations. The prayers they offer with the Muslims are in fact tainted prayers and they wash out the stains by reprocessing their prayers at home. They even beat the Hindus at their touch system of caste and castigation. Thus says the Qadiyani pretender:

“This is what my professed religion is: ‘It is not permissible for you to pray behind a non-Qadiyani, whosoever and whatsoever he may be and how much may people praise him. This is the commandment of God. This is what the intention of Allah is. The doubter and the skeptic are in the group of liars. Allah wishes to distinguish between you and them’⁷.

He also entered in one of his booklets:

“God, in fact, has informed me that it is absolutely unlawful that you should pray behind any one who disbelieves me or hesitates to obey me. On the other hand, it is your duty to pray behind one of your own Imams. This is what has been referred to in the Hadith: ‘your Imam should be one from among you’. In other words, when the Messiah has descended, it is your duty to give up other sects which profess Islamic faith and take your Imam from among yourselves. So do as you have been bidden. Do you wish that all your good deeds should go waste in your state of ignorance’⁸. These words are straight from the horse’s mouth. Now let us surmise what his son ejaculates on the issue: “It is not lawful for any one (of you) to offer prayers behind a non-Qadiyani. People repeatedly ask the question: ‘Is praying behind them permissible or not? I say and I will say it whenever you ask me — it is not lawful for a Qadiyani to pray behind a non-Qadiyani; it is not lawful, it

7. Al-Hakam: Dec. 10, 1904 (Qadiyan)

8. Arbain: pp. 34–35.

is not lawful, it is not lawful"⁹. The emphasis on this aspect of their faith is so forceful that it becomes impossible for them to hide their hatred of the Muslims. They indiscriminately disallow their followers to pray behind non-Qadiyanis. They can do so only when the Imam has admitted that he is a Qadiyani. Manzoor Qadiyani explains:

"A person asked Ghulam Ahmad: 'Is it lawful for any one to pray behind an Imam whose belief he does not know? He replied: 'No' It is possible only after he makes sure of his belief. If he expresses allegiance to me (accepts my prophethood), it is permissible; if he denies me, it is not permissible. If he neither confirms nor denies, even then it is not permissible, for, he is a hypocrite"¹⁰.

The truth of their occasional prayers in the Muslim mosques and behind Muslim Imams is exposed in the words of the second Qadiyani caliph, the son of Ghulam Ahmad - Mahmood Ahmad - during the narration of his journey for Hajj:

"In 1912, I went to Egypt, and from there I left for Hajj. At Jeddah my maternal grandfather joined me. Both of us went to Mecca. On the first day, during our circumambulation of Kaaba, the Muezzin announced the time of prayer. I intended to come out of the Kaaba sneakishly but the exits were blocked by the crowd. Meanwhile prayers began. My grandfather asked me to join the prayers — which I did. Both of us prayed. When we returned home we said 'come' let us pray the unprayed prayer because a prayer is not accepted behind a non-Qadiyani'. So we offered prayers once again. We invariably followed this practice. Mostly we prayed at our homes. Occasionally we delayed our prayers, eagerly awaiting the end of the congregational prayers. At the end of them, we would stand up and offer prayers

9. Anwar-ul-Khilafah, p.89

10. Malfuzat-i-Ahmadiyyah vol. IV, p.146.

with the members of our own sect. Sometimes non-Qadiyanis would join us (as they were not aware of the reality of this apostate sect)".

He continues:

"On return, one of us asked Noor-ud-Din, the first caliph: 'what should a Qadiyani do in respect of prayers behind a non-Qadiyani'. The caliph replied: 'if he sees expediency in praying behind a non-Qadiyani, he should pray behind him. But in that case, he should reoffer the prayer'"¹¹.

Their own statements are a proof of the fact that whenever they pray with the Muslims, their real intention is to confound them and not to participate in a sincere demonstration of Islamic piety and humility. This, however, is not the limit. The Qadiyanis are also under orders to sever connections with the Muslim masses, to boycott their meetings and to refrain from condoling with them. This prescription is based on the reasoning that the Qadiyanis are pious and the Muslims are impious. Therefore the union of the pious and the impious, of the faithful and the infidels, is ruled out, as the Qadiyani pretender himself says:

"We have severed the relationship not on our own initiative but under the command of God Almighty (this naturally is the Qadiyani God and not the God of the universe). Also, any relationship with them in their impure state (that is, as long as they deny my prophethood) is like that of pure fresh milk with putrified foul milk (I do not know what he means by pure milk?). On this analogy we do not need these relationships and connections"¹².

He also "bade his sect not to participate in marriage parties etc. of Muslims and not to offer prayers for their

11. Mahmood Ahmad: Aena-i-Sadaqat p.91.

12. Ghulam Ahmad: Tashiz-ul-Azhan, Vol. VIII, No.4

dead as we have no truck with them. After all connections have been severed including the prayers, and after disaffiliating ourselves completely from their interests and priorities, how is it any of our concern that we should pray for their dead"¹³. And in confirmation of this sense of total disaffiliation from the Muslims, even their children are not spared, because, according to Qadiyanis, they also carry the taint and stigma of their fathers: "When one of us enquired from the second caliph whether offering prayers at the death of the Muslim children was lawful, as they are infants and may possibly have embraced Qadiyanism if they had lived, his reply was that prayers should not be offered for them even though they are infants, just as the children of the Christians are not to be prayed for inspite of the fact that they are infants"¹⁴.

He continues:

"One question remains: Is praying at the death of Muslim children lawful? I say: No, just as it is not lawful (to pray) for Hindu and Christian children, as the religion of a child is the religion of his parents and he is their follower"¹⁵.

This is the Qadiyani verdict on the children of Muslims. What can therefore be the nature of the command for the Muslims themselves? Surely, it is not allowed either because Muslims do not pray for the infidels. So how can they be prayed for when they are more infidel than the infidels themselves. Noor-ud-Din, the first caliph of Ghulam Ahmad remarked: "Funeral prayers for Muslims are not permissible. As far as the prayers of His Holiness the Messiah (i.e., Ghulam Ahmad) for them in the beginning of his mission are concerned, they were similar to the prayers of the

13. Kalam-ul-Imam: Alfadl, June 18, 1916.

14. Mahmood Ahmad: Yaumiyyat, (Alfadl: Oct. 23, 1922).

15. Anwar-ul-Khilafah: p.93.

Prophet of God (peace be on him) for the infidels in the beginning of Islam"¹⁶.

The height of their hatred and revulsion of the Muslims is proved by the fact that the Qadiyani pretender did not offer funeral prayers for his real son simply because the son did not believe in him, died as a Muslim and did not become an apostate like the rest of his brothers¹⁷. They crossed all barriers of logic and reason in their stubborn insistence on proving their sanctity and superiority as a religious sect and on proving the inferiority and impiety of others. In their blindness and arrogance they degraded themselves to the extent that they prohibited funeral prayers even for a person who had not heard the name of the pretender or of his false mission. 'Al-fadl', the Qadiyani mouthpiece, published in its issue of May 6, 1915.

"If it is asked: 'What should a Qadiyani do about a person who dies in a place where the call (of the pretender) does not reach? should he offer funeral prayers for him or not? our reply is: 'We do not know except what is apparent. And apparently he died in a state of ignorance of the messenger and prophet of Allah. We do not pray for this person on account of his apparent ignorance nor do we offer funeral prayers for any of the Qadiyanis who prays behind the Muslims or has dealings with them. For, due to this conduct of his, he is excommunicated from Qadiyanism"¹⁸.

The worst aspect of this attitude is that the Qadiyanis are not permitted to say even: "May God have mercy on them (i.e., the Muslims). The verdict was handed out by two Qadiyani jurists in response to the question: "Is it lawful for a Qadiyani to say 'May God have mercy on him

16. Al-fadl: April 29, 1916.

17. Anwar-ul-Khilafah: p.91

18. Mahmood Ahmad: Al-fadl April 13, 1936.

and may He accommodate him in Paradise' in the case of a non-Qadiyani when he has died". They observed: "Since the infidelity of a non-Qadiyani is apparent, God's mercy should not be invoked for him"¹⁹. It seemed as if God's forgiveness for Muslims and their entry into paradise depended on their prayers. If they did not pray for them, the gates of paradise will not be opened for the Muslims.

After all this, when the cat is out of the bag and people know the reality of their hoax, I am at a loss to understand why they insist on their confession of Islam and persist in their deception of the Muslims. They should demonstrate courage and openly declare that they are neither Muslims nor have they any connection with the faith of the Muslims. They should, on the other hand, declare their own religion like the Bahais by proclaiming complete rupture with all the existing religions. They should not tag themselves on to Islam like an ugly appendage. This would be healthier and better for them. But, as we have discussed in the chapter "the Qadiyanis, stooges of Imperialism", their sole aim is to disfigure Islam, to sow the seeds of doubt in the minds of Muslims about their beliefs, to a mass material wealth to serve colonial interests, propagate new-fangled, self-fabricated and bogus ideas in African countries in the garb of Islam and to hoodwink the unassuming Muslim masses. Since their aim is a negation of Islamic tenets and traditions and an affirmation of Imperialist interests, they spare no effort to distort Islam and mislead the Muslim masses. If the main inspiration of their faith is not anti-Islamic, their refusal to pray behind and with the Muslims does not make any sense. Not only their refusal but also their stubborn and mulish persistence in an act which is obligatory for all the Muslims reflects their clear aversion to Islamic funda-

19. Roshan Ali and M. Sarwar: Fatwa, Alfadl, Feb. 4, 1912.

mentals. What could be a more blatant proof of their hatred and loathing of the Muslims than the fact that Zafarullah Khan, the foreign minister of Pakistan, did not offer funeral prayers for Quaid-i-Azam, Mohammad Ali Jinnah, the founder of Pakistan and the benefactor of Muslims. Zafarullah was a Qadiyani and Quaid-i-Azam was a Muslim. Therefore, the latter symbolized all that the former hated. In strict conformity to his unislamic faith, and with the express intention of pleasing his Imperialist masters, Zafarullah did not attend the Quaid's funeral prayers. Obviously he considered him an infidel and to participate in the funeral rites of an infidel was prohibited by his faith. His Imam (Zafarullah's) Ghulam Qadiyani had entered in one of his books: "I received a revelation from Allah. He said to me: 'He who does not follow you nor takes an oath of fealty to you but opposes you, he surely opposes Allah and his Prophet and shall enter burning hell'"²⁰.

The son of his Imam and Khalifa said:

"Surely, all those who do not believe in Ghulam Ahmad are infidels even if they did not receive the call. Similarly they do not hold marriage with Muslims to be lawful as Mahmood Ahmad declared in his address printed in 'Barkat-i-Khilafah' at page 75: 'It is not lawful for any Qadiyani to give his daughter in marriage to a non-Qadiyani, as this is an emphatic command of the Promised Messiah (Ghulam of Qadiyan)'".

He also wrote: "Any one who marries his daughter to a non-Qadiyani is out of the fold of our sect no matter how loudly he declares his belief in Qadiyanism. Similarly, it is not proper for any of our followers to participate in these marriage parties"²¹. 'Al-Hakam' of Qadiyan went even one step further: "It is proper that we keep watch

20. Akhbar-ul-Khiyar, p.8

21. Alfadl: May 23, 1931.

over marriages with Muslims that our daughters should not be given in marriage to them but taking their daughters in marriage is lawful as they are like the people of the Book. So we do not give our daughters and we take theirs, as has been the practice of the Muslims with the people of the Book. Our Imam has clearly explained that non-Qadiyanis among the Muslims are people of the Book. Giving our daughters to them is not lawful, but if we take theirs, it is. There is an advantage in this – We add one to our rank”²². Mahmood Ahmad also observed:

“It is permissible to take the daughters of the Muslims, the Hindus and the Sikhs but it is not permissible to give daughters to them”²³. He also laid down: “No Qadiyani has given his daughter (in marriage) to a non-Qadiyani. If he did, the text of the Hadith will apply to him:

“No one commits adultery while he is a Momin (believer)”²⁴.

He added:

“Any one who gives away in marriage his daughter to a Muslim will be thrown out of the community and will become an infidel”²⁵.

The 6th September, 1934 issue of “Alfadl” announced the expulsion of five persons from the community. Their crime was that they had married off their daughters to the Muslims. The text of the announcement is:

“Under orders of the Commander of the Faithful, the Second Caliph of the Messiah (May God help him), the following are expelled from the sect. It is proclaimed for everone to boycott these persons” Bashir Ahmad rubbed salt into the wounds by declaring.

22. Al-Hakam: April, 1920.

23. Al-fadl: Feb. 18, 1930.

24.

25. Al-fadl: May 4, 1922.

"Our prayers are separate. The marriage of our daughters to the sons of Muslims is illegal. Funeral prayers for their dead are forbidden. So there is hardly any field left in which we can cooperate with them. Relations are of two kinds — religious and worldly. The most vital religious relations are consummated in worship, and the most vital worldly relations are consummated in marriage. Both these relations with them have been rendered illegal because joint prayers and inter-marriages are prohibited. If you ask me: 'How is it lawful to take their daughters?' My answer would be: 'it is as lawful to take them as it is to take the daughters of Christians'. If you ask me the question: 'why do you greet them with Salaamo Alaikum?' My reply is: 'The Prophet of God (peace be on him) used to greet the Jews with this salutation. The upshot of the discussion is that we are poles apart from each other'"²⁶.

Then why do you behave like hypocrites, you cowards, when you yourselves confess these vital differences? Why do you seek the support of Islam against the wrath and lava of public opinion? Why do you walk with Islamic crutches? Why don't you openly exhibit your animosity and your rancour against the Muslims as did your profane predecessors? Why do you deceive the entire world by posing as Muslims and by concealing your true identity, acting up to the unscrupulous formula of the thief of thieves Bahauallah, founder and pretender of Bahatism who, out of fear of ignominy and as an expression of his brazenfacedness, propagated among his followers the notorious advice: "conceal your gold, your departure and your religion". Do you suffer from the delusion that the world is ignorant of your hidden filth, your meanness, your distorted books and your cant and slang and your devilish catch words and phrases? It is

26. Bashir Ahmad: Kalimat-ul-Fasl (quoted in Review of Religions).

high time, you realize that you can no longer throw dust into the eyes of the world, numb its conscience and paralyse its scruples. The people of the world are awake to your tricks and sorcery; they know the hollowness of your claims; they have seen through the tinsel of your appearance; and they have realized the obvious disparity between your deeds and professions. They have pierced through the layers of your mystery, peeled the whorls off the onion of your pretense, chopped the ugly garlic of your posture into little bits and exposed the nature of your West-backed faith.

You! The enemies of Allah, the adversaries of Islam, the detractors of Muhammad (peace be on him) and of his followers! After your humiliation through exposure in the Indo-Pak subcontinent you packed up and pitched your tents in Arabia and Africa to carry out acts of intrigue, sedition, corruption and espionage on behalf of your old masters. An appreciable interval of time has elapsed since your Khalifa declared his enmity against the Muslims in an address to his community:

"On the basis of census we are nearly seventy five thousand in number, but the small number does not bother us for the purpose of confrontation with the Muslims. The reason is that every sincere believer among us can vanquish a thousand Muslims (bravo!) as the Muslims of the world do not exceed seventy five millions (what statistics and what lies!). It means the Muslims, all put together, are not stronger than us, nor can they overpower us; we, on the contrary, have the upper hand over them". (Al-fadl, May 21, 1922. The text clearly reflects the latent anger, hatred, rancour and malice of Qadiyanis against the Muslims. The Qadiyani second caliph, on the occasion of the historic clash between the Muslim Turkish forces and the British army, issued blasphemous statements in favour of George

V, the British king. He said: "we are with George V for he is the present Khalifa". When the British forces entered Palestine he sang paeans of praise for their courage and bravery.

Today, when Israel is the worst enemy of the entire Muslim world, the Qadiyanis are on extremely cordial terms with Israel. Their cordiality is motivated by two common interests: opposition and enmity of Islam and their role as stooges of Imperialism. The intimacy of their relationship can be measured by the fact that the Head of the Jewish state grants personal interviews to the Qadiyanis and one can easily guess what transpires in these interviews.

The degree of their closeness raises a number of pertinent questions: Why does the head of Israeli state grant them interviews, discarding protocol and other formalities? Why has he issued them the *carte blanche* or the blank cheque to open their centres and schools throughout the length and breadth of Israel? Does Israel ever extend this concession to anyone whose ideas and ideals clash with its own? Does Israel grant material help without non-material returns? Is it too wild to presume that the Qadiyanis return Israeli concessions in the form of espionage activity they carry out on their behalf against the Muslims? They, in fact, render a big service to Israel: estrangement of the Arabs from Muhammad (peace be on him), severance of emotional and spiritual ties which unite the Arabs and non-Arabs and undermining the spirit of Jihad among the Muslims: "Jihad is absolutely illegal (and irreligious) in our faith"²⁷. What is more shocking is that this centre in Israel does not work only against occupied Palestine but is active against all Arab countries. As stated by the Qadiyanis themselves, this centre serves as the super-junction from which their published material is despatched to the Arab countries. From Radio

27. Review of Religions: 1902.

Israel are broadcast, off and on, good news for Qadiyanis. Here we reproduce the full text of what Qadiyanis have published in the book "our Foreign Missions" under the label "Israel Mission".

Israel Mission

The Ahmadiyya Mission in Israel is situated in Haifa in Mount Karmal. We have a mosque, a Mission House, a library, a book depot and a school. The mission also brings out a monthly journal entitled 'Al-Bushra' which is sent out to thirty different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission.

In many ways this Ahmadiyya mission has been deeply affected by the partition of what formerly was Palestine. The small number of Muslims left in Israel derive a great deal of strength from the presence of our mission which is always at their service. Some time ago, our missionary had an interview with the Mayor of Haifa. He offered to build for us a school at Kababeer, a village near Haifa, where we have a strong and well-established community of Palestinian Arabs. He also promised that he would come to see our missionary at Kababeer which he did later, accompanied by four notables from Haifa. He was duly received by members of the community, and by the students of our school. A meeting was held to welcome the guests. Before his return he wrote down his impressions in the Visitor's Book.

Another small incident, which would give the readers some idea of the position our mission in Israel occupies, is that in 1956 when our missionary, Chaudhry Muhammad Sharif, returned to the headquarters of the Movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on his journey back. Choudhry Muhammad, utilizing the opportunity, presented a copy of German translation of the Holy Quran to the President which he gladly accepted. This interview

was widely reported in the Israeli Press, and a brief account was also broadcast on the radio.

This then is the true portrait of the apostate community. They condemn the Muslims and fraternize with the Jews — their staunch enemies. They were right in their choice of this usurped land and the Imperialist Zionist State as a centre for the liquidation of Islam, so that they may seek help from the worst and the most violent enemies of the Muslims. These facts establish beyond an iota of doubt the unlimited range of their two-pronged animosity towards the Muslims. Political animosity constitutes one prong of the fork and religious animosity constitutes the other prong. Only God's infinite mercy can save the Muslims from the malice of these criminals.

CHAPTER – III

THE QADIYANI PRETENDER AND HIS
OUTRAGE AGAINST COMPANIONS OF THE
PROPHET AND THE PROPHETS.

The Prophet of Allah (peace be on him) said.

“The doomsday will fall after the appearance of three Anti-christs, each one of them claiming himself to be the messenger of God”. According to another tradition, he said:

“I am the last of the prophets. There is absolutely no Prophet after me.” The Prophet of Allah, who was the spokesman of divine revelation, expressed the divine will and spoke nothing but the truth.

The first Anti-christ, Musailma, appeared in the first century A.H. and the second Anti-christ, Ghulam Ahmad Qadiyani, appeared in the fourteenth century. Both of them claim prophethood and messengership. The second claimant, however, outstripped the first in exaggeration and perversion: he asserted his unqualified superiority over all the prophets and messengers of God; he reviled them and stigmatized them; he rebuked them and abused them. Similarly he attacked the honour of Hasan and Hussain and the wives and sympathisers of the Prophet of God. He ridiculed the Prophet's pious companions, the bearers of the banner of Islam, the propagators of the pure Sunnah, the founding fellows of the Prophet and the saints and the elite of the Ummah. Despite their brazen-faced denigration of the faith of Islam and its most committed adherents, Qadiyanis have the cheek to call themselves Muslims and to announce their

undying faith in the basic tenets of Islam. Does any one of the Muslims believe that anyone is superior to Abu Bakr, Omar, Uthman and Ali in piety and humility? Does any one of us believe that someone could surpass Hasan and Hussain, leaders of eternal youth, in stature and dignity? who could believe in his senses that someone is superior to the person or persons whose excellence has been established through divine commands? Any one who holds such beliefs and convictions is either insane or a non-believer. Similarly anyone who ridicules the Prophets and the companions of the prophets is certainly gone off his rocker, he is a victim of delusion and hallucination and the only way to cure him is to give him a beating of his life because he is hardly moved by courtesy and decency. The Qadiyani pretender minces no words in establishing his superiority and elevation over the saints of the Ummah of Muhammad (peace be upon him).

“Undoubtedly thousands of saints are born into the Ummah of Muhammad (peace be on him) but no one is like me (I am above each one of them)”¹.

About Hasan and Hussain he says: “They are annoyed with me because I prefer myself over Hussain. This preference is justified by the fact that his name is not mentioned in the Quran; on the other hand, the name of Zaid is mentioned. Had it been the divine intention to assert the superiority of Hussain, his name would have been spelled out in the Quran. As far as geneological factors are concerned, his superiority is disestablished by the divine injunction: ‘Muhammad was not a father of anyone of your men; but he was a messenger of God’”².

He further stated:

“They say I regard myself superior to Hasan and Hussain. I say, yes! I am superior to the two and God will

1. Ghulam Ahmad: Tadhkirat-ush-Shahadatain p.29

2. Malfuzat-i-Ahmadiyya; Vol IV pp. 191–192.

soon show this superiority"³.

Worse than this is what the son of Ghulam Ahmad and his second successor blurted out in his Friday sermon at Qadiyan which was published in the Qadiyani paper "Alfadl" of twenty-sixth January 1926:

"Truly my father said: 'Hundred Hussains are in my pocket. People understand this to mean that he is equal to hundred Hussains. But his superiority is graded even higher. The sacrifice of an hour in the service of the faith (Islam) by my father is better than the sacrifice of hundred Hussains'. The Qadiyani newspaper "Al-Hakam" published his spurious vindication of self-elevation:

"Give up your quarrel over the old Khilafat. Take to the new Khilafat. The living Ali is in the midst of you. You for-sake him and crave for Ali the dead"⁴. The liar and the pretender feels puffed up by a sense of self-preference and pours out a great deal of flimflam about men who were the dearest to the Prophet (peace be on him) and tries to establish his superiority over them:

"I am the Mehdi about whom Ibn Seereen replied to the question 'Has he the same status as Abu Bakr has? in the words: 'What is Abu Bakr in comparison? He is even more elevated than some of the Prophets'⁵.

His son and successor remarked:

"The status of Abu Bakr was achieved by hundreds of followers of Muhammad"⁶.

Another Qadiyani wrote:

He heard one of the Qadiyani missionaries who was a member of the family (the progeny of Ghulam Ahmad) saying: 'There is hardly any comparison between the first

3. Ghulam Ahmad: Jjaz-i-Ahmadi, p.58.

4. Malfuzat-i-Ahmadiyya: Vol. I, p.131.

5. Ghulam Ahmad: Meyar-ul-Akhbar, (quoted in Tabligh-i-Risalat Vol. IX, p.30).

6. Mahmood Ahmad: Haqiqat-un-Nabuwwa, p.152.

two caliphs (Abu Bakr and Omar) and Ghulam Ahmad. They do not even deserve to carry his shoes"⁷. The Qadiyanis are notorious for their quackery and charlatantry. May God protect all Muslims from their remarks full of bile and guile.

It is the height of skulduggery that a dirty, worthless, pharasaical and Machiavellian person like Ghulam Ahmad should dare to vie with the two sublime souls whom God gave tidings of salvation and forgiveness during their life time. The Prophet (peace be on him) said: "Abu Bakr and Omar are the two leaders of grown-up men in Paradise from the first to the last, except the prophets and the messengers"⁸.

He added:

"Each prophet had two ministers or advisers from among the dwellers of the earth. My earthly ministers are Abu Bakr and Omar"⁹. The Prophet of God said about Abu Bakr:

"He is the first one who will be invited from all the gates of Paradise"¹⁰.

The Prophet also said:

"Out of all people who gave me company and trusted me with their wealth, (the first) was Abu Bakr. If I were to take a companion, I would take Abu Bakr. Abu Bakr is a living symbol of Islamic fraternity"¹¹.

About Omar the Prophet (peace be on him) said:

"Were there to be a Prophet after me, it would have been Omar"¹².

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7. Muhammad Hussain Qadiyani: 'Al-Mehdi' No.30, p.57.
 8. A Prophetic Tradition traced by Tirmidhi, Ibn Maja, Tabaqat Ibn Saad Musnad of Ahmad.
 9. Prophetic Tradition by Tirmidhi.
 10. Prophetic Tradition traced by Bukhari.
 11. Prophetic Tradition traced by Bukhari, Muslim, Tirmidhi, Ibn Maja, Musnad ad-Darimi, Musnad Ahmad, Tabaqat Ibn Saad: it is reproduced in Tirmidhi, 5 words.
 12. Prophetic Tradition traced by Ahmad in his Musnad and Tirmidhi in his Sahih.

He further said:

"There is no doubt that God has placed truth on the tongue and in the heart of Omar"¹³.

"Satan will not meet you crossing a path unless he treads a path other than yours"¹⁴.

He further added:

"He found himself in Paradise by the side of Omar's palace"¹⁵.

The Qadiyanis are guilty of a hideous inversion when they compare their leader, who is not only a cheat but also an opium – addict, with the saintly figures of Abu Bakr and Omar, and the comparison simply degenerates into an exercise of sheer derangement when they stress the saintliness (which is in fact disguised devilishness) of their leader at the cost of the two most venerable caliphs of the truly Islamic state. And, mind you, it is not me who is accusing the super-devil of these satanic characteristics, but it is the Qadiyanis themselves, who are not ignorant of the darkest side of his personality. Here is what his son and second successor says:

"Since opium is extensively used in the preparation of medicine, my father used to say that opium is half of medical science. For this reason, the use of opium for medical purpose is quite legal and there is no religious objection against it either on medical grounds. He (Ghulam Ahmad) prepared a medicine named as 'Tiryaaq-i-Ilahi' under the direct guidance and supervision of God. In this medicine, the largest ingredient was that of opium. He used to give this medicine to his first Khalifah, Noor-ud-Din. He also

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13. Prophetic Tradition traced by Abu Daud, Tirmidhi, Ibn Mafa, Ahmad and Ibn Saad.
 14. Traditions of the Prophet by Bukhari, Muslim, Tirmidhi and Musnad of Ahmad and Tabaqat Ibn Saad.
 15. Traditions of the Prophet of Bukhari, Muslim, Tirmidhi and Musnad of Ahmad.

used it occasionally as a treatment for different diseases"¹⁶.

What a brazen, impudent and unashamed confession! What an ugly demonstration of deception and ventriloquism! How he intends to legalize opium and deceive people, making a wily claim that he prepares it under the command and guidance of God — brushing aside what the Lord of Muhammad (peace be on him) laid down: "there is no cure in the forbidden (things)". The unlawful thing may be of any kind, not to talk of opium alone which even the general public abhor. But it is really abominable and repulsive when we contrast high-sounding claims of prophethood and skyrocketing boasts of superiority with hopeless addiction to opium and other euphoric medicines. Another Qadiyani endorses this confession unwittingly and confirms the opium-addiction of the pretender. The owner of a printing press says:

'When he (Ghulam Ahmad) came to my press for the first time and sat in a chair and started talking about the book (which he intended publishing), I formed the impression from his sleepy, halfclosed eyes that he used marijuana or opium like most members of the affluent classes. But I now realize retrospectively that the intoxication which I saw in his eyes was not that of heroin or opium but was the intoxication of the knowledge of God"¹⁷.

As far as wine is concerned, Ghulam Ahmad wrote a letter to one of his followers at Lahore "to send him 'wine' and purchase it from the shop of a man known as "Plomer". When Plomer was questioned about the specification of wine, he replied: "Wine is a strong intoxicant which is imported in sealed bottles from England".

Another Qadiyani testifies to the fact that Ghulam Ahmad was not only an opium addict but also a wine bibber.

16. Mahmood Ahmad 'Alfadi', October 19, 1929.

17. Noor Ahmad Qadiyani: 'Alfadi', August 20, 1946.

Basharat Ali, a practitioner of indigenous medicines at Qadiyan says: "What is wrong with the use of Brandy or Rum during illness? What wrong did our Imam commit if he used it or permitted its use on account of illness especially when it is known that he had a weak constitution, had cold hands and feet and had — irregular pulse-beat? Drinking in these conditions is not a violation of the religious law. It is, on the other hand ^{the religious law}"¹⁹.

O Holy God! What perjury! What bunkum and baloney! What hogwash and biarney! What representation and misprojection! Why is it not pronounced clearly that drinking is legal according to the religious law bestowed upon us by Ghulam Ahmad? Is legalization of drinking more abominable than his confession of drinking, his outrageous and perverse pilfering of the mantle of prophethood, his arraignment of Abu Bakr and Omar — yes, Omar the Zealous who did not slacken in his persistent prohibition of drinking till God Almighty revealed:

"(Dedication of) stones. And divination by arrows are an abomination: they are Satan's handiwork. Eschew such abomination that you may prosper"²⁰. And here is this sycophant and stooge who, in his oath of fealty from his followers, lays down that they should be obedient to the infidelistic British Government ²¹, preferring himself over the two martyred Imams (Hasan and Hussain) for whose sake the Prophet (peace be on him) descended from the pulpit, picked them up and made them sit in the front row while delivering the sermon²² and about whom he remarked "the two leaders of the youth in Paradise — Hasan and Hussain"²³.

19. Paigham-i-Sulh, a Qadiyani Magazine, March 14, 1935.

20. Surah al-Maidah: 93.

21. Ghulam Qadiyani: Al-Bariya, Appendix, p.9

22. Al-Tirmidhi, An-Nisai, Musnad of Ahmad and Abu Daud.

23. Al-Tirmidhi, Ibn Maja and Musnad Ahmad.

But the malice and ire of this liar and pretender is not exhausted by these blasphemous mis-statements and misinterpretations. He dishonours some of the companions of the Prophet (peace be on him) by ridiculing them in the most absurd manner. He wrote: "Indeed, Abu Huraira was stupid. He lacked sound knowledge and correct information"²⁴. He added: "Some of the companions (of the Prophet) were fools"²⁵. The fact is that he himself is foolish and resembles some of the characters in Aesop's fables in his asinine stupidity and mulish stubbornness. He writes about himself: "My memory is extremely poor. I easily lose count of a person who has met me a number of times. The condition has become so acute that it is not possible to describe it in words"²⁶. The fact is that his foolishness turned into a kind of mental derangement: he wore his socks inside out; he put his right foot in the left shoe and left foot in the right shoe, reversing the normal order of wearing shoes. Out of extreme idiocy, he used to eat sods (pieces of solid earth) which he carried in his pocket for hygienic cleansing or "dry cleaning", thinking that they were chunks of sugar-candy. Bashir Ahmad Qadiyani describes some of his eccentricities and idiocies:

"Muhammad Ismail, the medical practitioner (Qadiyani) related to me that our Imam was a simpleton to the extent that sometimes, when he wore socks, he placed the heels at the top of his foot, and put the foot in a hole other than the one before him, sometimes the lower, and sometimes the upper. Sometimes, one of the friends would bring a European shoe as a gift; he did not know the right from the left. For this reason he usually preferred a pair of simple shoes which did not discriminate between the right and the

24. Ghulam Ahmad: Ijaz-i-Ahmadi, p.18.

25. Nusrat-u-Haq: Annexure, p.140.

26. Maktoobat-i-Ahmadiyya: Vol. V, p.21.

left. The same applied to his meals: He himself told us on occasions "I do not know what I eat till I feel a piece of stone or something similar in the meal between my teeth"²⁷.

Another disciple of the liar writes:

"Ghulam Ahmad loved sugarcandy very much. He also suffered from urinary trouble. He stuffed his pocket with pieces of dry clay presuming they were nuggets of sugarcandy. This shows how he relished the candy. Sometimes he gobbled clay-pieces taking them to be sugar"²⁸.

What an irony and what an absurdity and what an exercise in the art of the grotesque that a stupid person and a half-wit like him tries to make a fool of the companions of the Prophet (peace be on him). Encouraged by his tomfoolery and foolhardiness, he even declares himself superior to the two great soldiers of Islam, Abu Bakr and Omar and to all the companions.

A few illustrations of his foolhardiness are not out of place. About his superiority to Adam he says: "God created Adam and made him an effective leader and commander over all the sentient beings as is apparent from His words: 'Prostrate before Adam', then Satan misled him and God expelled him from Paradise. The authority then was vested in Satan and Adam was humbled and belittled . . . then Allah created me so that I should defeat Satan and this is what He has promised in the Quran" (The difference between Adam and the Promised Messiah by Ghulam Ahmad). He wrote: "God made me Adam and endowed me with all that he had bestowed upon him . . . this is because God had intended from the very beginning to create an Adam who would be the last of (His) vicegerents — in

27. Bashir Ahmad Qadiyani: *Sarat-ul-Mehdi*, Vol. II, p.58

28. *Ahwal-ul-Ghulam*, Compiled by Mirajuddin in the supplement to *Baraheen-i-Ahmadiyya*, Vol. I, p.67.

the same way as in the beginning he had created an Adam who was his first vicegerent". Clarifying this Mahmood Ahmad says: "God commanded the angels to be subservient and obedient to Adam. When this was true of the first why should it not be true of the second Adam — the Promised Messiah, who is higher than Adam, the first that fire should be his slave, nay, the slave of his slaves"³⁰.

He judges himself to be superior to the prophet of the Great Lord, who stayed in the midst of his nation for fifty years short of a thousand, inviting them to the glory of God, delivering sermons to them and guiding them to the straight path — one who suffered extremely in the path of God, underwent terrible trial, neither for personal aggrandisement, nor for the sake of money or status, but raising aloft the word of God — one who said to his nation:

"O my people! I do not ask of you any wealth in return, for my recompense lies exclusively with God"³¹. Over him prefers his self a person who served Imperialism, worshipped the English and begged to be rewarded for his services without the slightest display of scruples and the least amount of conscience pricking. The passage given below exhibits the extent and magnitude of his servility and slobbering cajolery. The letter from which the passage is taken is addressed to the viceroy:

"Eighteen years have passed since I have been busy in compiling books which will induce feelings of love, obedience and friendship for you in the hearts of the Muslims. This is inspite of the fact that the majority of Muslim divines hate me. On account of such thoughts, their hearts are afire with rage and rancour. I, however, am convinced that they are an ignorant lot. They do not know that one who does

30. Mahmood Ahmad: Malibat Allah, p.65.

31. Surah Hud: p.29

not thank people does not thank the Lord and that the expression of gratitude to a benefactor is like expression of thanks to God. This is our belief. But it is a pity that our good Government did not have a deep look at these compilations which are full of faithfulness and love for the Government. This is notwithstanding the fact that I have already brought it to their notice a number of times. Now I submit to your Excellency once again in this petition of mine that you may take notice of these books and peruse the marked passages. The English Government may appreciate that these unbroken efforts over the last eighteen years are mainly designed to bring round the Muslims to obey the Government and to inculcate obedience in their hearts, and may allow his missionaries to stay in foreign countries for their sake. What is the purpose and aim of these books? Why are they published and despatched”?

The passage reveals a glaring incompatibility between the one who spent his whole life summoning people towards the workship of God and the one who spends it in the service of the Imperialist. He has no qualms when he boasts: “He spent his whole life in the service of the British Government and remained busy the whole length of nineteen years in compiling books which guide and direct people towards the necessity of serving this Government, and impress particularly on the minds of the Muslims that they should openly declare their faithfulness and sincerity to their Government. To this end have I written some books in Arabic, some in Persian, and I have circulated them in countries far and wide so that the Muslims of all places should bow before the British Government in complete submission which springs from the heart and the soul”³³.

In another book he says:

32. Mir Qasim Ali Qadiyani: *Tabligh-i-Risalat*: (Petition of Ghulam Ahmad to His Excellency, the Viceroy of India, Vol. VIII, pp. 11–13.

'The number of books I have published has reached fifteen thousand. I have published them everywhere – in Mecca, in Medina, Constantinople, Syria, Egypt and in Afghanistan. I have given publicity to these to the possible limit. These books have borne fruit because hundreds of thousands of Muslims who believed in Jihad (fighting in the way of the Lord) have given up this unholy belief which had taken roots in their hearts and was taught by the ignorant divines. This is the distinguished service I have rendered to the promotion of the British cause and no one among the Indian Muslims has the power to render such a glorious service"³⁴.

Believing himself to be superior to God's prophet Noah this lousy braggat remarks:

"God has revealed signs and distinctive proofs to establish the truth of my claim in such a number that if these had been revealed to Noah, not a soul among his followers would have drowned. But my opponents! They are like a blind man who refuses to acknowledge the brightness of the day and confuses it with the darkness of the night".

He identifies himself with Joseph who would not accept a high office until the women who had cut their hands attested to his innocence and chastity, the one who preferred imprisonment to sully the honour of the wife of Aziz of Egypt. This poser and imposter compares himself to a prophet of God, the son of a prophet of God about whom Muhammad (peace be upon him) said: "Noble one, son of noble one, son of noble one (i.e., Prophet Joseph)".³⁶

This Qadiyani, the perfidious son of a perfidious father, has the cheek to remark that "he far excels and is far superior to him".

33. Ghulam Ahmad: Kashf-ul-Ghita, p.403.

34. Ghulam Ahmad: Sitara-i-Qaisariyya, p.3.

35. Ghulam Ahmad: Haqiqat-ulWahy (Supplement) p.137.

36. Narrated by Bukhari.

He himself is the one who fell in love with a poor woman who was related to him. He made up his mind to exploit the poverty of her parents. His attitude towards her father varied according to his moods and tantrums. He praised him and terrified him in the same breath. He blew hot and cold at the same time. Sometimes he would cajole him and sometimes he would annoy him. He divorced his aged wife when his lust and infatuation reached the point of no return. The main cause for divorcing his old wife was that she did not help and mediate in trapping the other woman. Similarly, he forsook his son because he also proved a thorn in his flesh and did not help him in the realization of his nefarious designs. He ordered his second son to divorce his wife because she too had played a passive and a negative role in hooking up the woman. She was related to his beloved who was the neice of her mother. While the son was prevaricating, he issued a threat. if he did not divorce her, he would be deprived of inheritance, the treatment that had been extended to his brother. This daughter-in-law of Ghulam had not committed any sin. Her only fault was that she had refused to play the role of a pimp for her father-in-law who was growing dotty and lecherous with age, and who had become so advanced in his cupidity that he lost all sense of decorum and moral propriety. She was divorced only to satisfy the sexual vanity of a lecherous father-in-law. But the lechery of a disgruntled pig knew no limits. He cut off all family and filial ties. He threatened everyone with divine punishment who opposed his marriage to the lady of his heart. The reason given was that the beloved had been married to him in heavens, and if anyone married her, he would die immediately; that she must return to him after being widowed; and that this return to him and her marriage with him was absolutely predestined. But the poor lover died unfulfilled. His beloved married someone else and

lived by the side of her husband, his arch rival, filling him with impotent rage. Can such a person compare himself with Joseph whose life was a model of virtue and piety? But he goes further and claims his superiority over him:

"The Joseph of this nation, that is, me the meek and humble, is far better than the Joseph of Israel, for, God Himself has borne witness to my innocence and through numerous signs while Joseph, son of Jacob, needed evidence of human beings"³⁷.

You liar, who fell for a poor woman, you are mere tinsel and German silver compared with Joseph son of Jacob son of Isaac son of Abraham who kept himself aloof from the wife of Aziz of Egypt and the towns-women. You blackmailing transgressor, you varnished fake, you embellished phoney, you dolled-up fibber, you tartuffish rogue, you mealy-mouthed rascal! you, the vilest of persons, dare to compare yourself with a prophet of God! and you try to exploit the indigence and helplessness of a relative who came to seek your help and advice in his hour of trouble and you reply to him in these words:

"My noble brother Ahmad Beg, may God keep you safe. When, last night, after my meditational prayers, I fell asleep, I dreamt that God commands me to inform you to marry your elder daughter to me so that you may deserve His charity and blessings, His rewards and honour, and that he may put an end to your trials and tribulations. If, however, you do not give your daughter to me, you might fall victim to His displeasure and retribution. I have communicated to you God's order so that you may receive His rewards and the treasures of bliss may be laid open before you. You know that I respect you and honour you and consider you to be a practising believer. I am proud of your

37. Ghulam Ahmad: Baraheen-i-Ahmadiyya.

sense of loyalty and integrity. I am also prepared to execute the legal documents that you brought to me. Besides, all my possessions are for you and for God. I am also prepared to recommand your son Aziz Beg to secure employment in the Police service as I intend to get him married to the daughter of a very rich follower of mine"³⁸.

He writes in another letter to Ahmad Beg: "If you give your daughter in marriage to me, I shall bestow upon you a big portion of my garden, my landed property. I shall give to your daughter one third of all I possess. I am telling you the truth. I shall give you whatever you demand and ask for. You will not find a person like me"³⁹. When he realized that all of his temptations had fallen on deaf ears and failed to secure the desired effect, he flew into one of his tantrums and wrote to the father-in-law of his son whose wife was the sister of Ahmad Beg.

"Respected Ali Sher Beg! I have heard that Ahmad Beg does not intend marrying his daughter to me but to someone else. I expect you to mediate on my behalf because you are qualified on account of your kinship with her — and force them to marry her to me. Am I a sweeper or from a mean lineage that they are discarding me and giving her to someone else? I had sent a registered letter to your wife but never received a reply from her. On the contrary, I have heard that she remarked about me: 'This mean fellow barely escaped death. We cannot do anything for him'⁴⁰. Now I warn you that if you do not help me and Ahmad Beg marries her off to someone else, you will receive the divorce of your daughter, who is married to my son Fazal Ahmad, the very

38. Ghulam Ahmad: *Nawishta-i-Ghaib*, p.100.

39. Ghulam Ahmad: *Aeena-i-Kamalat-i-Islam*, p.573.

40. His age at that time was about fifty. He was a victim of many diseases, hypochondria, madness, urinary troubles, and probably a kind of paralysis.

day this girl is married"⁴¹.

And it is a fact that Ali Sher's daughter was divorced after this girl was married off. His second son was deprived of inheritance as he had not severed connections with his inlaws. Ghulam Ahmad also divorced his aged wife as she too had failed to come up to his expectations.

The mad lover yearned, burned and churned in the anguish of separation, deluding himself with the hope that perhaps her husband who was a soldier in the army might die. He wrote: "I have moaned before Allah and I have implored Him. So it was revealed to me; "Soon shall I show them My sign that she is separated from her husband and her parents die within three years and this woman returns to you. No one can prevent this from happening."

But God did not fulfil any of his predictions as they were self-fabricated. The soldier, who played with fire and ammunition, did not die, much against the expectations of the liar-pretender. On the contrary this mad lover, who invented dreams and entertained teacherous desires, himself kicked the bucket whereas his successful rival lived for twenty years after him.

A man like him claims excellence over and rivalry with a person whose chastity was attested by the women of Egypt, the chief among them being the wife of Aziz:

"By God! we have not known anything evil against him". The wife of Aziz said: „Now has truth become eminently clear. I tried to seduce him but he is one of the truthful"⁴⁴.

God Himself remarked about him: "Truly, he is one of our sincere servants", on whom "He bestowed authority

41. Extract from Ghulam Ahmad's letter to Ali Sher dated 2.5.1891.

42. Bashir Ahmad: Seerat-ul-Mehdi, Vol. I, p.22.

43. Ghulam Ahmad: Nawishta-i-Ghaib.

44. Surah Yusuf: p. 51.

and knowledge"⁴⁶ and whom "He taught the interpretation of dreams"⁴⁷ and described him as "Truthful Trustworthy"⁴⁸.

Now we narrate how Ghulam Ahmad claims himself to be superior to Jesus about whom God has said: "We granted to Jesus, son of Mary signs and helped him with the Holy Spirit"⁴⁹. And "Indeed, Messiah, son of Mary, is Messenger of Allah and His Word"⁵⁰. God described him in His own language. "Indeed! I am a slave of Allah! He granted me a book and made me a Prophet and made me blessed wherever I be; and has bequeathed me with prayers and alms as long as I live; He is kind to my mother; and He has not made me a hard-hearted tyrant; blessed is the day I was born, the day I shall die and the day I shall be resurrected alive"⁵¹. But this slobbering and humble servant⁵² of the British imperialists remarks about Jesus: "God has sent from this very nation a Messiah whose status is higher than that of the first Messiah by many degrees. By Allah in whose grip is my soul, had Jesus been alive in the age in which I live, he would have been incapable of doing what I do (if this means being Agent of imperialism and servility of the infidels, it is correct), it would not have been possible for him to exhibit the signs which I exhibit"⁵³. He also says: "Jesus son of Mary is from me and I am from Allah. Blessed is one who recognizes me and doomed is the one from whose eyes I remain hidden"⁵⁴.

46. Ibid., p.22.

47. Ibid., p.21.

48. Ibid., pp. 46, 54

49. Surah Baqarah: p.87.

50. Surah An-Nisa: p.171.

51. Surah Maryam: pp 30-33.

52. Ghulam Ahmad used these appellations for himself frequently.

53. Ghulam Ahmad: Haqiqat-ul-Wahy, p.148.

54. Maktoobat-i-Ahmadiyya: Vol. III, p.118.

His son writes: "My father said that he is superior to Adam, Noah and Jesus. For Satan expelled Adam out of Paradise while he will send them to Paradise. The Jews crucified Jesus whereas he will break the cross. He is superior to Noah as his eldest son was deprived of true guidance whereas his son entered the right path"⁵⁵.

Mr. Ahsan, a Qadiyani Missionary wrote: None of the resolute messengers preceding him is of the same status as our Imam, the Promised Messiah. It is supported by a Tradition: 'Had Moses and Jesus been alive they would not have had any choice except to follow me'. I, however, say that if Moses and Jesus had been alive during our Imam's time, they would perforce have followed him". Look at the ratty impudence! He has the cheek to insult and belittle the prophets and the messengers and has the brazenness to draw comparisons between them, who were selected by God, and the self-concocted Anti-christ. His Satan assists him to say: "numerous prophets have come but none surpasses me in the knowledge of God. The entire (knowledge) imbued in them has been bestowed upon me alone, in its perfect form"⁵⁷.

He also wrote: "All (points of) perfection found in all the prophets were found in the Prophet of Allah (peace be on him) — nay even more. Then all these perfections were transferred to me. For this reason, I was named Adam, Abraham, Moses, Noah, David, Joseph, Solomon, John and Jesus"⁵⁸.

And he waffles on without pause or brake like Miss Bates in Jane Austen's novel: 'Emma' or like a frustrated spinster. But the irony is that truth is engraved on the other

55. Mahmood Ahmad: 'Alfadi', July 18, 1931.

56. Alfadi, March 18, 1916.

57. Ghulam Ahmad: Durr-i-Tahmin pp. 287-288.

58. Malfoozat-i-Ahmadiyya Vo. IV, p.142.

side of the penny. All forms of imaginable wickedness and evil are found in the person of Ghulam Ahmad himself. For this reason he made up his mind to defile the prophets and the messengers. By virtue of his being a drunkard, he accused Jesus, the prophet of God, in the words: "I held that Jesus was not free from drinking"⁵⁹.

Again, "Messiah did not have the power to call himself righteous because people knew that he was a boozier and an evil-doer"⁶⁰. In Arabic, there is a well-known proverb: "A man judges other people in terms of his own prejudices and pre-conceptions". He adds: "Indeed, Jesus used to drink perhaps due to some illness or old habit"⁶¹. Since he himself necked around with women in the darkness of night which was obviously an unlawful act, he tried to justify his own evil indulgences behind the smoke-screen of the self-coined evil acts of Jesus, the prophet of God. In other words, he found a scape-goat in the holy person of Jesus for his immoral acts. So he wrote with gurgling arrogance:

"Indeed the family of Christ was a strange family. His three grandmothers were immoral adulteresses. From this impure blood came into being the body of Jesus — Perhaps the inclination of Jesus towards prostitutes was on account of this attribute, otherwise no God-fearing person would allow his head to be massaged by a young adulteress who perfumed him out of her ill-gotten wealth. People should try to understand the character of this Messiah"⁶².

59. "Review", Vol. I, 1902, p.123.

60. Ghulam Ahmad: Sat Bachan, p.172 (marginal note)

61. Ghulam Ahmad: Safina-i-Nooh, p.65.

62. Ghulam Ahmad: Anjam-i-Atham (Supplement) p.7.

What a shame and what an unmannerly display of ungentlemanliness! Is it possible for any gentleman to accuse any one in this vein especially when the accused is a prophet of God whose chastity has been attested by God Himself through the words of the messenger: "I am the messenger of the Lord that I may give you tidings of a righteous son"⁶³. The testimony of God of the universe establishes the piety of Jesus. Therefore how dare you dispute the award of God, you criminal! how dare you challenge his piety and accuse the word and soul of God! you yourself mooched around with women unknown to you and ordered them to massage your hands and feet, and that too in the darkness of the night! The testimony of 'Al-fadl' dated 10th March, 1923 is pretty conclusive: "Indeed, the Promised Messiah Ghulam Ahmad was a prophet. Therefore, there was no harm if he mixed with women, touched them and ordered them to massage his hands and feet. This, on the contrary, multiplied God's blessings on him" You are the one who said:

"Indeed, attacking the heads of various sects, talking against them and abusing them are the most heinous and abominable acts". What is your position in the light of this principle which you yourself formed and the law which you yourself founded? We repeat what you yourself said, for we are free from the guilt of rebuking or abusing you even though you may be an Anti-christ and an abuser of messengers and prophets. Here we make you a humble present of your own words recorded in one of your books:

"One who rebukes or abuses the holy and the select is none but vile, accursed and despicable"⁶⁵.

63. Surah Maryam: p.19.

64. Ghulam Ahmad: Baraheen-i-Ahmadiyya, p.102.

65. Al-katab-ul-Mubeen, p.19.

But he commits a much graver and more heinous crime when he sullies the honour of the person who is the very soul of the universe and the very pride of existence, the leader of the prophets and the messengers, about whom the messengers prophesied and God took a covenant from all the prophets to respect Muhammad, the Messenger of God, as the last of the prophets. This Antichrist says: "The Prophet of God (peace be on him) performed only three thousand miracles but my miracles have exceeded one million"⁶⁶.

He also wrote: "He gave me what He did not give to anyone in the universe"⁶⁷. His son and vicegerent says:

"The mental range and calibre of our Imam was larger and greater than the noble Prophet, peace be on him, as the present times are more developed than those times from the point of view of civilization. This is the partial superiority attained by Ghulam Ahmad over Muhammad peace be upon him"⁶⁸.

A special chapter will be exclusively reserved for a detailed discussion on this aspect of Qadiyanism. We wind up this discussion on brief excerpts from his own writings which may serve as points of arbitration in the debate that follows: "He is an infidel who finds fault with any prophet", and "Anyone who uses words the consequence of which is finding fault with a religious chief, implicitly or explicitly, we take him to be extremely contemptible and the worst-minded of all persons"⁶⁹.

We beseech God to keep us alive as Muslims and make us die as Muslims. Amin.

66. Ghulam Ahmad: Tadhkirat-ul-Shahdatain, p.41.

67. Haqiqat-ul-Wahy: Annexure. p. 87.

68. "Review of Religions", May, 1939.

69. (a) Aeen-ul-Marifa, p.18.

(b) Baraheen-i-Ahmadiyya, p.109.

CHAPTER – IV

THE QADIYANI PRETENDER AND HIS TIRADE AGAINST THE PROPHET

The world has churned out a number of wicked people but they are outmatched and outclassed by the Qadiyani pretender and his followers in villainy and wickedness. They are the worst back-biters, the lousiest back-sliders, the usurpers of the finality of prophethood, the hurlers of insults and abuses against the prophets, the fabricators of most iniquitous lies against the messengers and concocters of fibs even against God Himself. God has said: "Who is a worse transgressor than one who invents lies against Allah"¹.

Ghulam of Qadiyan invented a lie against Allah that he is His prophet and messenger in the same way as did his predecessors, Musailma and Aswal-ul-Ansi. He also claimed that "he is superior to all the prophets and the messengers and for this reason he has been named Adam, Sheetah, Noah, Abraham, Isaac, Ishmail, Jacob Joseph, Moses, David and Jesus"².

He further claimed that "he has been endowed with all that the prophets and the messengers were gifted with"³.

1. Surah Al-Anam: p.93
2. Ghulam Ahmad: Haqiqat-ul-Wahy. p.72 (marginal note).
3. Ghulam Ahmad: Durr-i-Thamin, pp. 287–288.

But this did not satisfy his lust for power; it fell short of his self-imagined stature. He made up his mind, at the behest of his English protectors to sully the honour of the leader of the prophets and of the messengers, to reduce his status, belittle his dignity and to claim superiority over him. So he tried to establish his superiority over the holy Prophet on the basis of the number of miracles:

"The Prophet of God performed three thousand miracles but my miracles exceed a million"⁴.

I wish I knew what he meant by 'miracles'. If a miracle refers to the number of children born to him inspite of his impotence and lack of the manly power of reproduction, he is absolutely mistaken because it was not his miracle but the miracle of his wife. Let us refer to his description of this miracle:

"The second miracle: when the sacred revelation came about marriage, I was afflicted with weakness of heart, brain, body, urinary trouble, giddiness and pthysis (Good Lord! what a multitude of maladies and what lust for marriage!). When in the midst of these consuming diseases I married, some people felt sorry as my physical condition and my reproduction capability were at their lowest ebb. I was like a dying old man. For this reason (my teacher) M. Husain of Batala wrote me a letter saying: 'It was not proper for you to have married in this state as it may prove fatal to your health'. But inspite of these ailments and general debility, I was granted sound health and four sons"⁵.

It is not out of place to mention that it was Ghulam's second marriage. His age was at that time above fifty that was being undermined by a number of diseases he himself confesses. The most amusing and ridiculous aspect

4. Ghulam Ahmad: Tohfa Golarwiyah (Tadhkirat-ul-Shahdatain) pp. 40-41.

5. Ghulam Ahmad: Nazool-ul-Masih, p.209.

of his second marriage is that from this young wife were born to him ten children while only two sons were born to him from his first wife. His stance is a refutation of medical facts. The general medical opinion is that fertility decreases with age. But in the case of Ghulam the falsifier, the reverse is true: fertility and potency have increased with years. His age at the birth of his first son was only fifteen or sixteen. This he narrates himself:

“God knows that I have no desire for children, although they were bestowed on me when I was in the fifteenth or sixteenth year of life”⁶.

He wrote to his first successor and companion Noor-ud-Din:

“When I married, I was convinced for a long time that I was not a man”⁷ (in spite of this he started producing children immediately on consummation of marriage).

This may be a miracle in his own eyes or in the eyes of his followers. But we, the ‘sincere ones’, consider it a ludicrous disgrace and a tribulation, as was hinted at by the eminent Shaikh of Batala in his letter. It is the height of the pretender’s stupidity and gullibility that he even imagines to vie with the Arabian Prophet who split the moon, who was offered salutations by stones and trees, who let a spring of water gush out through his fingers and who made a stump of tree cry for him like a longing she-camel due to the pain and anguish of separation. Anas bin Malik narrates:

“The residents of Mecca asked the Prophet of God (peace be on him) to show them a sign. He showed them the splitting of the moon twice”.

In another tradition by Ibn Masud, Anas is quoted as saying:

6. Ghulam Ahmad’s words reproduced in the Qadiyani paper ‘Al-Hakam’ quoted from p.343 of Manzoor Qadiyani’s book.

7. Maktoobat-i-Ahmadiyya: Vol. V, p.145.

"While we were at Mina, all of a sudden the full moon split into two pieces one piece was behind the mountain and the other on the side of it. The Prophet of God (peace be on him) said to us: 'Bear witness'"⁸.

Jabir Ibn Samura reported from Muhammad (peace be on him):

"I know a stone in Mecca which used to greet me before I was entrusted with the mission of prophethood. I recognize it even now"⁹. Ali bin Abi Talib said:

"I was with the Prophet of God (peace be on him) at Mecca. We went out to some of its suburbs. Each mount or tree that met him was saying: 'Peace be on you, O Messenger of God'"¹⁰.

Anas bin Malik says:

"I saw the Prophet of God (peace be on him) at the approach of afternoon prayers. People looked for water for ablutions but did not find it. The Prophet of God (peace be on him) brought a vessel. He placed his hand in that vessel and asked people to perform ablution from it. I saw water gushing forth from beneath his fingers. After everybody had done so, he performed ablution himself. The number of men was approximately three hundred."¹¹.

Anas bin Malik relates the plaintive cry of a tree-stump like a she-camel:

"The Prophet used to deliver his sermon leaning against the stump of a palm tree. Once people fetched a pulpit for him. The stump cried like a she-camel. He descended from the pulpit and touched the stump. It stopped crying"¹².

8. Bukhari, Muslim, Tirmidhi, Ahmad, Tiyalsi.

9. Muslim, Musnad Ahmad, Tabaqat Ibn Saad, Musnad of Tiyalsi.

10. Musnad Darimi and Tirmidhi.

11. Bukhari, Muslim, Tirmidhi, Muwatta, Tabaqat Ibn Saad, Musnad Ahmad, Musnad Darimi.

12. Tirmidhi.

These, along with many others, are the miracles of the truthful and trustworthy Prophet Muammad (peace be on him) and they provide the yardstick to measure the self-manufactured miracles of the unreliable and villainous pretender:

At another place, judging himself to be superior to Muhammad, he says:

“For him was only the eclipse of the bright moon but for me two moons become obscure. Do you even then disown?”¹³.

What he means is that for the noble Prophet only the full moon became eclipsed but for him the full moon and the sun were eclipsed.

He came out with some thing even worse when he stated in his incorrigibly foolish manner:

“Islam began like a crescent. It was destined that this century should be like a full moon (perfect). Towards this God Almighty has hinted: ‘Allah has sent you help with the moon at Badr’ ”¹⁴.

In this knavish manner this foe of Allah intended to downgrade the stature of the Prophet about whom God has said: “And we have raised high your mention”. The liar also calculatingly and scandalously distorted God’s words:

“Today I have perfected your faith for you, completed my blessings on you and am pleased with Islam as your religion”¹⁵.

Similarly, he had plans to alter words of the Quran, as the Jews had done, when he changed the meaning of God’s words which God did not intend nor the Prophet hinted at, nor did it ever cross the mind of the companions, the religious divines or the commentators. In this manner,

13. Ghulam Ahmad: Ijaz-i-Ahmadi, p.71.

14. Ghulam Ahmad: Khutbat Ilhamia, p.184.

15. Surah Maida: p.3.

following a resolute plan, this double-dyed rogue, rises by stages towards insulting the Prophet, after insulting the saints, the religious leaders, the companions and the Prophets.

Is it not a travesty of justice that, inspite of this horrifying track-record, the Qadiyanis harbour the illusion that the Muslims should not excommunicate them from the millat nor should they hold them to be an apostate and profligate sect? Is any one, who considers himself superior to the Prophet and belittles his status, a Muslim? Has he any connection with Islam? Are those, who take the oath of allegiance to him and believe in his absurd and Mephistophelian statements, Muslims? Not only this, his followers exaggerate beyond proportion the perverse and retrograde statements made by the pretender. An accursed Qadiyani missionary and a ginned-up admirer of the pretender recited in his praise:

“Muhammad has come to us once again — this time with greater dignity than the first. Any one wishing to see the Prophet in a still more perfect form should look at Ghulam Ahmad in Qadiyan”¹⁶.

This blackguard wrote that Ghulam Ahmad was pleased with these couplets. But the question is who was the reciter and for whom was the recitation? And who was the rival in this case? A thousand imprecations on these persons ! God Almighty has Himself admonished that anyone who raises his voice above the voice of the Prophet will waste his good deeds and lose his virtues, even if he is a Muslim. God says:

“O you who believe! Do not raise (the pitch of your voices) above the voice of the Prophet nor speak loudly as you do among yourselves lest you waste your good deeds while you are not conscious of it”¹⁷.

16. 'Badr' (Qadiyani paper) October 25, 1902.

17. Surah Hujurat: p.2

What will be the fate of a person who elevates an Anti-christ and a liar above the personality of the Prophet who was sent to the whole of humanity as a warner and a harbinger of good tidings? The Qadiyanis are not Muslims; they are apostates and apostasy alone renders them liable to be killed as the Prophet of God said: "If any one changes his religion, kill him"¹⁸.

Another scalawag wrote in "Alfadl", the Qadiyani mouthpiece:

"It is our belief that God sent signs and symptoms for the truthfulness of Ghulam Ahmad, which if distributed over a thousand prophets, would justify their prophethood without an iota of doubt. He combined in himself all the sacred qualities found in all the prophets"¹⁹.

I do not understand which qualities are meant here? If the meaning of these 'sacred qualities' is confined to unqualified eulogy and servility of the imperialists, then it is true no prophet was so qualified nor do these qualities become a prophet. If the meaning is restricted to chicken-heartedness and hypocrisy even then they do not apply to the prophets because they are genetically immunized against these impurities. The Messenger of God was an embodiment of humility. Bragging and boasting were alien to his temperament. Prophets are the bravest and the most truthful of all men as they are self-sufficient and do not curry favour with other people to promote personal interests. There is no contradiction between their word and deed because they detest all kinds of hypocrisy. They have the courage of their convictions and they do not mince words to make an open declaration of their faith. The Prophet of God was not at all scared of the leaders of Mecca even though they were his formidable opponents. He addressed them openly as infidels:

18. Tirmidhi.

19. 'Al-fadl', October 16, 1917.

"Say: O you infidels! I do not worship what you worship. Nor do you worship what I worship. Nor am I worshipping what you did worship. For you is your faith; for me is my faith"²⁰.

Compare with this address the address of the diabolic Anti-Christ to the infidelistic British Government:

"I am scion of a family which the English Government acknowledges to be faithful to it. The officers have also admitted that my people are among those who served the Government in all sincerity and without any reservation. I do not find words to express my thanks and gratitude for the beneficent Government on account of the peace and the sense of compsure which we find as subjects of the Government. For this reason we — myself, my father and my brother have girded up our loins to publicize the virtues of this Government, and make obedience to it incumbent on the people and instil it in their hearts"²¹.

Are these the qualities and virtues you refer to? The prophets were killed, burnt, exiled from their countries and robbed of their possessions and properties. But they did not give up their divine mission nor did they compromise their faith in God in the face of maximum temptation and allure-ment. They accepted neither servility of kings and chiefs nor winced before any of the tyrants and pharaohs. They were the living models of God's words:

"Declare the truth of what you are ordered to and turn away from the polytheists"²².

This is quite unlike the Qadiyani pretender who equated the imperialist command with the divine command and spent his entire life in their humiliating allegiance. At another place Ghulam Ahmad uttered:

20. Surah Kafirun: pp. 1–6.

21. Tabligh-i-Risalat: Vol. VII, pp. 8–9.

22. Surah Al-Hajar: p.94.

"I have spent most of my life in 'yesmanship' of the British Government and in opposition of Jihad. I continued my efforts till the Muslims became truly faithful to this Government"²³.

Yes. It is true! He, in fact, consumed his life in opposing Jihad as he did not know its sweet taste. How could a man compounded of servility and effiminacy appreciate the true essence of the concept of Jihad and the courage and boldness of the person who said:

"The greatest of Jihad is (the uttering of) a just word before a tyrant ruler".

Had he known this, he would not have said:

"The brilliances of perfection of the Apostle of God did ascend to their limit. These brilliances however, have reached their apex in my time and in my person"²⁵.

You scamp, you scallion, you Anti - Christ! you are not even equal to the lowliest of the servants of the Apostle of God, and you hold yourself superior to him? How will you justify your claim before God when he will question you about insulting his beloved, His friend, the leader of the Arabs and the non-Arabs, the last of the prophets and the Master of the Apostles? you skunk! how dare you compare yourself to the Apostle of God (peace be on him). It is He Himself who has rendered him superior to the entire universe and given him the title of "the mercy for all the worlds". He was so large - hearted and generous that he spent everything for the pleasure of the Lord and would always return home empty - handed. When his wives would ask him 'why didn't you retain anything, O Apostle of Allah?' he would reply, "whatever is with you will be spent and whatever is with God will remain for ever". Ayesha Siddiqa, the wife of the Apostle of Allah relates:

23. Ghulam Ahmad: *Tiryaaq-ul-Qulub*, p.15.

24. Tradition of Tirmidhi.

25. *Khutba Ilhamiya*, p.177.

"The family of the Apostle of God (peace be on him) did not eat barley - bread to their fill for two consecutive days till his demise"²⁶.

Samak bin Harb related from Numan ibn Bashir:

"Haven't you all that you wish to eat and drink? I know from personal experience that your Prophet did not have even an inferior quality date nor did he have his fill".

But you limb of Satan! you picked people's pockets and illegally appropriated money from your followers in the name of Zakat and in the name of charity or for the economic rehabilitation of the poor people. You also consumed grants by the British in return for your dishonesty and knavery. You guzzled roast chicken, bustard and pigeon meat which were procured for you from distant cities, and you crunched - munched all the English delicacies without any display of scruples and you ate cakes baked in lard²⁸ imported directly from England etc. This is in addition to tonics like ambergris²⁹ and perfume which at that time sold at fifty rupees per 1/40 of a kilogram, saffron³⁰ pearls, coral, sapphire³¹, opium³² and wine³³,

You obtained all these facilities through your exploitation of the self-assumed designation of prophethood. Before donning the self-stitched garb of prophethood, your condition was miserable. Your own words are an attestation of your deplorable state:

"I was a poor man. No one knew me. Nor were my means of livelihood such that I could live in comfort and

26. Tradition of Tirmidhi in Shamail.

27. Ibid.

28. Bashir Ahmad: Sirat-ul-Mehdi, Vol. II pp. 132-135.

29. Maktoobat-i-Ahmadiyya: Vol. V, p.26.

30. Ibid., p.121.

31. M. Husain Qadiyani: Makateeb-ul-Imam, p.2.

32. 'Al-fadl', July 19, 1929.

33. Paigham-i-Sulh: March 12, 1935.

ease. All that I owned was a paltry inheritance from my father. Allah placed the entire world at my disposal though I did not expect to obtain ten rupees a month. God, however, changed my condition and held my hand. Now, I have more than three hundred thousand rupees".

What was the source of this overwhelming opulence? Qadiyani Mufti Sarwar Shah unwittingly explains:

"Some missionaries told me 'we used to send fat sums to Qadiyan (the town of Ghulam Ahmad) as charity. But when we visited Qadiyan we found these fat sums being spent on the wives of Ghulam Ahmad. They lived in ease and comfort"³⁵. Through such means this poor pretender hoarded great riches. Before the improper accumulation of wealth he barely eked out an existence. His plight was so miserable that he was forced to migrate to Sialkot to get a job of only rupees fifteen per month which was hardly better than a menial assignment. A thief of his mettle and a misappropriator of the property of others through false pretexts has the impudence to compare himself with the noble Prophet whose armour was pawned with a Jew at the time of his death. The pretender says:

"He who creates distinction between me and Mustafa (the Holy Prophet) has neither known me nor seen me "³⁶.

He adds:

"I am the Messiah and Moses. I am Muhammad and Ahmad whom God had selected"³⁷.

He further says:

"Any one who has joined my sect has the same status as a companion of the Leader of Apostles"³⁸.

Can a feigned liar like him justifiably advance such

34. Ghulam Ahmad: Haqiqat-ul-Wahy, pp. 211-212.

35. Mufti Sarwar Shah: Kushf-ul-Ikhtilaf" p.3.

36. 'Alfadl', June 16, 1915.

37. Durr-i-Thamin.

38. Khutaba Ilhamia, p.171.

false claim and say that the entrants in his party have joined the companions of the heading Apostle? The truth is that they have joined the ranks of Musailma the liar, and Aswad-ul-Ansi and the followers of the ever-peltable and everstonable Satan who misled them as well as their leader. He claims that he is Mustafa's embodiment. When Mustafa departed from this world, his armour was mortgaged to a Jew while his wives lived on water and dates. If the Apostle of Allah wished, his servants would have filled his house with gold and silver — though not in the name of Zakat and charity as is the case with Qadiyani rascal, but for the exclusive object of seeking pleasure of the Apostle of God (peace be on him). The caliph of this great Prophet dies and is buried in rags and tatters! Yes! His first Caliph Abu Bakr, the true friend! His second caliph wore patched clothes though his rule extended over as vast an area as the combined empires the Roman emperor Caesar and Khosroe of Persia. Once when he was wearing two new sheets of cloth, one of his subjects stood up, and pointing toward the extra sheet, asked: "where did you get this from"? He replied: "The extra sheet belongs to my son". On the other hand, the Qadiyani lawyer obtained money from people on promise of publishing a book but later backed out of his promise. He neither published the book nor returned the money to the people. When he was questioned about the money, he replied: "The money was gifted to me by Allah. I do not intend returning a single penny nor am I answerable to anyone about it. Anyone who asks me to account for it should better not give me anything in future".

This is the true character of the unblushing liar. And his successors lived in expensively built palatial houses which they could never have imagined in their wildest dreams. These palaces were guarded by dogs because they

were highly vulnerable on account of their stretch and spread.⁴⁰ His second successor travelled to England to see the benefactors of his father who had placed the crown of prophethood on his head "and took with him forty thousand rupees for his travelling expenses alone".

Then he travelled on to Paris where he took part in international dance parties. The dancing women were absolutely naked in these exhibitionistic galas. When asked about this, he explained:

"Since my eye-sight is weak and the stage was far from me, I did not see the naked female dancers"

Are these his companions about whom he boasts endlessly? And this is not true of his comrades only. The person involved in this porno demonstration was his own son and second successor. May God protect us from this blighted person and his rotten progeny. In spite of all this it is being asserted that "the spiritual achievement of Ghulam Ahmad was more perfect, sounder and stronger than that of the Apostle of God, peace be on him". Ghulam Ahmad's spiritualism, in fact, included opium addiction, wine-bibbing women-screwing and worship of the English. He invented lies against God. His son attended dance-parties. He resided in grandiose mansions guarded by watchdogs. He and his gravy-eyed henchmen tamper with the words of the Quran and ascribe to him verses revealed about Muhammad (peace be on him). They raise his status above the status of the superiormost personality among mankind. Another Qadiyani scrambles up a spurious thesis on a hotch-potch evidence of fabricated statements. He first distorts the words of the Quran, and through this ugly distortion and grotesque inversion, he dares to insult the Apostle of

40. Al-fadl October 2, 1924.

41. Paigham-i-Sulh, July 23, 1924.

42. Bashir Ahmad (son of Ghulam Ahmad): Kalamat-ul-Fasl (quoted in 'Review of Religions'), p.147.

God. And finally he has the arrogance to raise this King Kong of an Anti-christ above the Apostle of God, nay above all the prophets. Says he: "The covenant occurring in the Quran: 'Behold! God took the covenant of the prophets, saying 'I give you a Book and Wisdom; Then comes to you an Apostle, confirming what is with you; Do you believe in him and render him help; God said: 'Do you agree and take this my covenant as binding on you?'" They said: 'We agree". He said: "Then bear witness, and I am with you among the witnesses. Those who turn back are perverted transgressors"⁴³.

This covenant was for Ghulam Ahmad and not for Muhammad. Among those from whom this covenant was taken were Noah, Abraham, Moses and Jesus. This covenant was also taken from Muhammad (peace be on him). Hence the greetings and felicitations because the subject of the covenant has arrived. The Muslims should, therefore, make haste to fulfil the promise and become thankful servants"⁴⁴.

This quotation brings into relief the conspiracy of Qadiyanism against the most vital part of Islamic faith. This conspiracy manifests itself in the form of a three-pronged attack against Islam. First it twists the words of the Quran; secondly it discourages the Muslims from understanding its true message; and thirdly it disenchants them with the personality of Muhammad the Arabian (peace be on him). And this monstrous perversion takes place at the behest of imperialist infidels who are afraid of the personality of the Prophet of Islam and the living force of the Quran. Their chief aim behind the setting up of the prophethood of Ghulam Ahmad was to belittle the dignity of the Prophet of God and to drain the hearts of the Muslims of his love and friendship. Since it was not possible for them to change the words of the Quran, they changed their meanings and

43. Surah Al-Imran: pp. 81-82.

44: Al-fadl, February 26, 1924.

implications by twisting the words out of context and by interpreting them in a perverse manner. So Ghulam Ahmad was the first person to lay the foundation of distortion of the Quran in the name of Islam — his believers following suit in the most detestable and despicable manner.

Mentioned below is his simultaneous distortion of the Quran and insult of the Prophet of God (peace be on him). He says:

"In God's verse 'Muhammad, the Apostle of God and those with him are hard on the infidels and full of compassion among themselves?.

"I am he, because Allah has named me in this revelation 'Muhammad' and 'Apostle' as he has given me this name in a number of places"⁴⁵.

He adds:

"I have been informed that news about me exist in the Quran and the Tradition. I am the one who is the object of Allah's words: 'He it is who sent his Apostle with guidance and the faith of truth in order to hold it superior to all faiths'⁴⁶.

He further adds:

I am the one meant (by God) in his words:

"I am the focus in God's saying: "He will send you to the praiseworthy abode"⁴⁸.

His son Bashir Ahmad treads the same path, saying:

'The one about whom glad tidings were given to the Apostles was Ghulam Ahmad and not God's prophet Muhammad. He it is who is meant in God's verse: 'Giving tidings of an Apostle after me whose name is Ahmad'. The reason being that the prophet of God's name was Muhammad

45. Qasim Qadiyani: Tabligh-i-Risalat, Vol. x, p.14.

46. Ghulam Ahmad: Ijaz-i-Ahmadi (Supplement of 'Nuzul-ul-Masih) p. 7.

47. Ghulam Ahmad: Arbain, No.3, p.25.

48. Ibid., p.102.

and not Ahmad. Therefore it follows that the object should be some one other than Muhammad. So it is clear that the object is Ghulam Ahmad not Muhammad"⁴⁹.

In spite of all this deceit and dupery, the Qadiyanis assert that their evidentiary formula is exactly the same as that of the Muslims; their aim, in fact, is acknowledgement of the Apostleship of Ghulam Ahmad which is obtainable in the same evidentiary formula of the Muslims, i.e., "I bear witness that there is no God but Allah and I bear witness that Muhammad is his slave and Apostle".

Ghulam Ahmad has been mentioned in it by the name Muhammad in God's words:

"We do not need for our faith a new Kalima to bear witness to the prophethood of Ghulam Ahmad because between the Prophet and Ghulam Ahmad there is no distinction as Ghulam Ahmad himself said: 'My body has become his. Any one who differentiates between me and Mustafa has (in fact) not recognized me. Also, Allah promised that He will send the last of the prophets once more. Therefore, the promised Messiah i.e. (Ghulam Ahmad) is Muhammad, the Apostle of Allah, who has been sent to propagate Islam the second time. We, therefore, do not need any new Kalima-i-Shahdat. Had the one sent (by God) been anyone other than Muhammad, we would have been in need of a new Kalima."⁵⁰

The Qadiyanis persisted in their errors and amusive stories, and as a consequence of their self-congratulatory stubbornness, they published in the Qadiyani mouthpiece 'Al-fadl' that the grave in which Ghulam Ahmad was buried as well as the area in which the grave was located, is one of

49. Precis of an article by Bashir Ahmad in 'Review of Religions' pp. 139-141 and Al-fadl, August 19, 1916.

50. Kalimat-ul-Fasl reproduced in 'Review of Religions' Vol. XIV, No. 4, p.158.

the plots of Paradise, that the tomb of Ghulam Ahmad is like the mausoleum of the Apostle of God (Heavens forbid!). As if this perversion is not enough the Qadiyanis believe that Muhammad himself showers the blessings of peace on the tomb of Ghulam Ahmad. The director of public relations at Qadiyan announced:

"Pitiable indeed is the condition of a man who arrives at the House of Safety - Qadiyan - (this town which they style as House of Safety is in possession of the Hindus now and the Qadiyanis fled from it leaving behind the tracts of paradise and the tomb of their unholy apostle) and does not present himself at the mausoleum full of celestial lights. Do they not realize that in this holy (unholy!) tomb lies buried the sacred body of that personality to whom the Apostle of God himself sends greetings . . . By visiting this sacred tomb you can obtain those blessings which are exclusively associated with the mausoleum of the Apostle of God. Great is the misfortune of the person who does not derive benefit from this Hajj-i-Akbar of Qadiyanis"⁵¹.

No, it is utterly false; it is totally baseless, it is absolutely untrue. You wretches, you curs, you mongrels, you smooth-tongued rogues, you mealymouthed rotters!. All of you are equally wretched! Any one who denies the finality of prophethood, any one who does not believe in the last of the prophets, any one who believes that an Anti-christ, a twister and a renegade like Ghulam Ahmad is a prophet - not only is he a prophet but is like Muhammad, nay, even better than him - if he is not a wretch and a bloody bones, then what else can he be? By Allah who sent His Apostle with truth, declared his prophethood as the terminal point in the chain of prophets, appointed him the leader of Adam's progeny, made him surpass the whole humanity, equated his obedience and disobedience with His own obedience

51. Al-fadl, December 18, 1922.

and disobedience⁹⁵² and identified the oath of fealty to him with the oath of fealty to Himself⁵³ – no man is more accursed and damned than the one who insults His Apostle and claims superiority over him. Ghulam Ahmad's own words substantiate this thesis:

"Any one who humiliates a prophet is an infidel". One can judge the status of Ghulam Ahmad and Co., in the light of these words. One can also judge the status of his son and successor Mahmood Ahmad who uttered these foul words:

"It lies in every one's power to make progress and reach any position that he wishes. Even if he wishes to surpass Muhammad, the Apostle of God, he can do so"⁵⁴.

This is what the second prince of rogues has said about the Apostle who was taken on a night journey to Aqsa Mosque, who ascended to heavens, behind whom all the prophets offered prayers⁵⁵, on and for whom God, His angles and the faithful send peace and offer prayers⁵⁸, who will be the bearer of the banner on the day of judgement⁵⁷, who will address all the prophets on that day⁵⁸, about whom God Himself said – 'so that Allah might forgive all your previous and forthcoming sins'⁵⁹. And 'He it is who sent His Apostle with Guidance and the Faith of Truth to make it superior to all Faiths'⁶⁰.

And 'O Prophet! We have sent you as a witness, a harbinger of good news and warner, and an invitor towards

52. Bukhari.

53. Surah Al-Fath: p.10.

54. Al-fadl, July 17, 1922 (Mahmood Ahmad's daily utterances).

55. Reported by some traditionists.

56. Surah Ahzab.

57. Tirmidhi and Ahmad.

58. Musnad Ahmad.

59. Surah Al-Fath: p.2.

60. Ibid., p.28.

Allah, with His permission, and light radiating lamp"⁶¹.

And 'O you who believe! Do not try to surpass Allah and the Apostle and fear Allah'⁶².

Against these pronouncements of God, the Qadiyani caliph says: 'If any one wishes to surpass the Apostle of God in position and dignity, he has the capacity to do so'.

Heavens forbid! What infidelity can be greater than this? What insolence can be more stinking than this? And what meanness can be lower than this?

How these vile vermins assail and assault the position of the Apostle of Allah whose excellence is divinely established! He is so superior that if the entire creation were placed in one scale and he is placed in the other scale, his scale would be heavier without any shadow of doubt.

In spite of all this, the Qadiyanis assert that their belief about the Apostle of God is exactly the same as that of the Muslims. Which Muslim shall utter these words the very mention of which makes the tongue tremble, the mouth shiver and the jaw hang? God Almighty has articulated the truth in His own words:

'They deceive Allah and the believers; but they deceive not except themselves, they, however, know not. In their hearts is a malady. Allah has increased their malady. For them is grievous torture for they told lies'⁶³.

Do they believe that they have the power to reduce the position of the Apostle of God in this way as intended and thought of by their irreclaimable predecessors? We recite to them what God Almighty said rebuffing their predecessors:

'They wish to extinguish the Light of Allah with their mouths. And God forbids (anything) except that His light

61. Surah Ahzab: pp. 45-46.

62. Surah Al-Hujurat: p.1

63. Surah Al-Baqarah: pp. 9-10.

should reach the highest pitch, even though the non-believers may dislike. He it is who sent His Apostle with guidance and the faith of truth in order to make it excel over all faith(s) even though the polytheists may dislike"⁶⁴.

Dislike howsoever you may, you infidels and apostates, scheme with all your power and cunning to extinguish the light of God, call forth your witnesses, your helpers and supporters, your impious British Lords etc. try a billion and a trillion times and exert your utmost, but you will not be able to achieve your negative and nefarious ends for Allah is determined to shed His light, throughout the universe, dislike howsoever you may, under your very noses and under the noses of your masters. You could not perpetuate the infidelistic imperialism in the Indian sub-continent. You are dismayed at their exit from the East. You have failed to eliminate the roots of Jihad from the hearts of the Muslims. Nor have you succeeded in foisting the obedience of the British on their necks. Thus you have not been nor will you ever be able to prove the superiority of Ghulam Ahmad the Anti-christ over the last of the Prophets and the Apostles.

You have yourself admitted your defeat in your attempt to downgrade the personality of Muhammad by setting up publicity centres for invitation towards Qadiyanism in the name of Muhammad and his faith. In the foreign countries you do not spell out words of hatred and rancour against the Apostles of Allah which you conceal in your hearts, nor do you betray your true beliefs or your true intentions so that you may not be exposed and thrown in the White or Red Sea.

But we understand your intention, the camouflage, the smoke-screen and the synthetic facade which you have outwardly adopted to capitalize on the gullibility of the masses. We intend to expose you for what you are, to

64. Surah Al-Taabah: pp. 32-33.

unravel the mystery of your false posture, to unfold your hideous plans so that the ignorant may know and the unwarned may be warned. We invite you also to contemplate your end. You very well know that you were raised and reared for the service and slavery of imperialism that has taken its exit from the Indian sub-continent and it has hardly a chance of staging a come-back to Asia and Africa. You and your prophet were created to deform the Muslim belief in Jihad. The Muslims, however, were not beguiled by your wicked preaching. They waged Jihad against the forces of evil and aggression. It is proper, therefore, that you should feel sorry for your actions and revert to Islam, to the faith of Muhammad (peace be on him) and to his luminous law. It is possible Muhammad (peace be on him) may intercede for you on account of your repentance over your past deeds. He might pardon your raileries against his person. He it is who was sent down as a mercy for the entire universe, and not your pharisaical pretender. Forgiveness and magnanimity are his noble traits, and not the attributes of your Machiavellian imposter. Return, therefore, to his fold. By God! Muhammad (peace be on him) is by nature extremely noble and extremely magnanimous. It is expected of him that he will forgive you. He it was who announced on the day of Mecca's fall to those who had harmed him, battled against him, exiled him from his town - the town of his father and his forefathers. "There is no upbraiding against you today. God will forgive you. And He is the most merciful of the merciful ones". This is how he celebrated his victory against those who had fought against him, tortured him and hurled the ugliest abuses on him. He simply forgave them all and left the final verdict to his Lord. What could be a more marvellous example of human largeheartedness!

So snap up, you criminals! hurry up, you scoundrels!, make haste, you scamps and Quislings before it is said to you: "And keep yourself apart today. You criminals".

So repent without a second thought and seek forgiveness. He is the grand Apostle who said: "Islam demolishes all that preceded it and the emigration demolishes all that preceded it"⁶⁵

He it was who pardoned the murderer of his uncle who came to him as a repentant Muslim, he it was who pardoned the one who chewed the heart and the liver of his uncle when she came to him seeking forgiveness and feeling sorry for the cannibalistic act.

So be quick before it is too late. By Allah, who created the universe and all that exists in it, if you do not repent completely and unconditionally, your abode will be the worst. God alone guides to the straight path. He lights for you the path of Islam and asks you to keep away from this felonious liar and hellbound pretender, the debauched insulter of the Apostle of Allah, the profligate stealer of the robe of Prophethood and the dissembling servant of infidels.

65. An agreed tradition.

CHAPTER – V

QADIYANISM AND ITS BELIEFS

Qadiyanism is one of the bogus and self-styled religions which were raised to dissipate the forces of Islam and to de-galvanize its inherent dynamism. The aim of this religion was to give a shattering blow to the philosophical basis of Islam, not overtly but in a secret and hush-hush manner. History and experience had established beyond doubt that an open confrontation and a frontal collision with the forces of Islam invariably proved a frustrating misadventure for the anti-Islamic forces. Therefore they relied on subtle strategies, devious means and back-door techniques to neutralize and liquidate the influence of Islam. The Jews, the Christians, the polytheists of Mecca, all planned with their massive resources and an almost inexhaustible reservoir of power and pelf, to reduce the dignity of Islam by tarnishing its image in the eyes of the world as well as in the eyes of its own adherents, and hurling it from the heights of sublimity down to the depths of degradation. But their schemes always failed and increased their frustration, because no one can destroy what God preserves. Even the wars they waged against the Muslims boomeranged on them and further compounded their sense of frustration.

When the forces of the crusaders were crushed and driven away, their might broke into a million shards and these splinters scattered all over the Western world, and intensified their sense of humiliation. They received the

same treatment at the hands of the Muslims as the polytheists and the Jews had received at the dawn of Islam. Discussions, scholarly debates, persuasions and threats were destined for the same end: they could not dim the light of Islam. The flame of Islamic faith kept burning with the same intensity and luminosity and the forces that were pitted against Islam could not cause even a flicker in its steadily burning glow. Islam on the contrary thrived and flourished and survived mainly through its own self-replenishing vitality and creativity. These trials and tribulations only increased its glory, grandeur and self-galvanising resistance. The enemies of Islam were disappointed in their efforts to harm Islam because they failed to erect an effective barrier against its flood-light. The experiment of uprooting Islam was tried by the polytheists of the Arabian Peninsula, the Jews and the Christians but all of them were rebuffed and they licked their own thumbs in sheer frustration. The Hindus, the Buddhists, the Magians and the Sikhs also tried to suppress the forces of Islam in the Indian subcontinent, Afghanistan, Iran and China, but like their predecessors, they collapsed under the pressure of Muslim resistance and failed to damage the self-refreshing splendour of Islam. They realized to their great chagrin and discomfort that the rock of Islamic faith was a solid rock, unbreakable, impervious and invulnerable. The repeated failures and humiliations of anti-Islamic forces at the hands of Muslims forced them to change their modus operandi of confronting Islam openly-for their open approach alerted the Muslims and engendered in them feelings of self-defence and self-respect. They welded their differences into a fresh unity and attacked the enemy with renewed intensity which caused even greater frustration in the ranks of the enemy. Having received heavy blows and knock-outs in open confrontation with the Muslims, the main strategy of the enemies of Islam was how to adopt the

technique of deception and duplicity to create disunity among the Muslims and to beat the forces of Islam by spreading dissension among them; how to raise new - fangled religions from among the Muslims to fight Islam in the name of Islam and in this way to gradually uproot its existence and demolish its system of philosophy? In this manner, and with this well-laid-out programme, Qadiyanism was brought into being.

Its earlier appearance was in the garb of a Muslim sect. It, however, soon started spreading poisonous and intriguing thoughts in a guise which the common people did not recognize. Then, in a phased programme, the Qadiyanis gave vent to their concealed aims. When the ignorant were inescapably trapped in their noose, they came out in their true colours, realizing that these simpletons could not slither out of the trap in spite of their best intentions and efforts. Some of the victims were permanently trapped while others whose deliverance and guidance was intended by God, escaped their clutches. From that time onwards, at the instigation of Christian imperialism, they made these chalked-out stages the foundation of their missionary undertakings, to misguide the Muslims and to deform Islam. In this chapter we shall mention the real Qadiyani beliefs from their own sources available in the form of their authentic publications and unfold the objectives for which the bogey and bug-bear of Qadiyanism was reared. The purpose of this attempt is that the reader may realize the full extent of its hazards and the magnitude of its mischief and may be forewarned against their attempt at deception and dissension, in the garb of Islam.

All the Muslims, without exception, believe that Allah is absolutely free from all defects and human failings, that He neither begets nor was begotten nor was ever or will ever

there be any rival of His; that He is absolutely incomparable and is free from embodiment; that Muhammad is the very last of Prophets and Apostles not to be followed by any prophet; with him all apostleship ended and all revelations stopped absolutely; that the Quran was the last of the revealed books; that his was the last Ummah; that his was the last of religions; that after him any one who lays claim to prophethood will be a liar doing violence against God. This is in keeping with God's words:

"Muhammad was not the father of any of your men; but he was an Apostle of Allah and the very last of the Prophets"¹.

"Today I have perfected for you your religion and given you the full measure of my favour and have become happy with Islam as your religion"².

The Prophet's own words are:

(a) "Myself and the prophets are like a palace of beautiful structure in which some room for a brick is left. Sightseers move round it and wonder at its beautiful structure except at the space left for the brick. I have filled that gaping spot. With me the structure has been completed and with me the chain of apostles is completed".

Another version is:

"I am the brick and I am the very last of the prophets"³.

(b) "I am the very last of the prophets and you are the last of the Ummahs"⁴.

(c) "There shall not be a Prophet after me nor an Ummah after you"⁵.

Another version is:

"There is no Ummah after my Ummah"⁶.

In addition, the Ummah of Muhammad believes that Jihad will remain operative till the Day of Resurrection; that it is one of the excellent acts of worship; that it is the most effective means of nearness to God; that Medina and Mecca are the best and the most preferred of the cities and towns; that the Holy Mosque and the Prophet's Mosque and the Aqsa Mosque are the greatest mosques in status and position in the eyes of God and no mosque in the world competes with them. These are, in capsule form, the beliefs of the Muslims.

The Qadiyanis, however, say:

"God observes fasts and prays, sleeps and wakes, writes and signs, performs the right act and commits errors, cohabits and is begotten, is dismemberable, simulates and impersonates." Heavens forbid! These beliefs are reinforced by the words of the text:

"God said to me: I offer prayers and observe fast; I wake and I sleep"⁷.

But the God of truth revealed to Muhammad (peace be on him):

Allah! there is no Allah, But He, — the living, the self-subsisting, Eternal, sluber can not seize Him. His are all things, in the heavens and on earth. No one can dare intercede in His presence except as He permits. He knows what (appears to His creatures as) before or after or behind them.

Nor shall they compass any portion of His knowledge except as He wills. His throne does extend over the heavens.

6. Tabrani and Baihaqi.

7. Ghulam Ahmad: Al-bushra, Vol. II p.97.

and the earth, and He feels no fatigue in quarding and preserving them, for He is the Most High the Supreme (in glory)⁸ Muhammad (peace be on him) said:

“Verily, God does not sleep nor does it behove Him to sleep”⁹.

God Almighty describes Himself as follows:—

(a) “He encompasses every’hing with knowledge”¹⁰.

(b) He is the Allah — except whom there is no God —
The knower of the unseen and the apparent”¹¹.

Through the angels, He says:

“ We do not descend except under order of your Lord. To Him belongs what is before us and what is behind us and what is in-between. And your Lord was not forgetful”¹².

Moses says:

“My God does not misquide nor does He forget”¹³.

But the Qadiyanis believe that God commits errors and performs the right acts. It is an established fact that error is a consequence of ignorance and forgetfulness. The Qadiyani pretender spells out in the Arabic text and in his own words:

“God said: I, with the apostle, reply, commit error and do the right, I, with the prophet, encompass”.

He also says:

“I saw in a seance that I presented to God Almighty many sheets of paper so that He may sign them and accept the petition which I had humbly made. I saw that God wrote on them with red ink. At the time of this seance, Abdullah, one of my followers, was also present. God shook off the pen and from it drops of red ink fell on my clothes as well

8. Surah Al-Baqra: p.255.

9. Muslim, Ibn Maja and Darimi.

10. Surah Tahrim: p.12

11. Surah Hashr: p.22

12. Surah Maryam: p.64

13. Surah Ta Ha: p.52

as on the clothes of my follower Abdullah. When the seance ended I actually saw that my clothes and the clothes of Abdullah were smeared with this redness inspite of the fact that there was no red colour near and around our place. My follower Abdullah still has these clothes"¹⁵.

At another place this Anti-Christ compares the creator, the Highest, the Greatest with a sea animal known as "octopus" in the following words:

"It is possible for us to assume, for imaginary purposes, that Allah has many hands and feet; that His limbs are so numerous — innumerable and uncountable, in volume so large that there is no end to His length and breadth. And like the octopus the being of Allah has many tentacles which are spread towards the bounds and extremities of the universe"¹⁶.

In this way, he mocked at the being of God which is beyond any simile and thus belied Almighty's words:

"There is nothing like Him. And He is all-hearing, all-seeing"¹⁷.

The most heinous and blasphemous aspect of the Qadiyanis' belief is that God enjoys the company of women and cohabits with them; children are born to Him, much against the textual evidence of the Book of God and the Sunnah of the Apostle of God and contrary to all the revealed religions. The most amusing part of their faith is that God mates and cohabits with their prophet, Ghulam Ahmad; and, they compound the amusement by saying that their prophet is the product of this mating. The birth of their prophet is realized in three progressive phases: First God

14. Albushra, Vol. II, p.79.

15. (a) Tiryag-ul-Qulub, p.33.
(b) Haqiqat-ul-Wahy, p.255.

16. Ghulam Ahmad: Taudhih-ul-Maram, p.75.

17. Surah Shoora: p.11

mated with their prophet Ghulam Ahmad; secondly, their prophet conceived; and thirdly he is the child born out of the divine sperm. Could there be anything more ridiculous than this Qadiyani clap-trap.? Let us hear the Qadiyanis' own version of their cooked-up religious poppy-cock:

Qazi Yar Muhammad Qadiyani says:

"The Promised Messiah (i.e. Ghulam Ahmad) once described his condition saying: 'that he saw himself as if he is a woman and that God injected into him His manly power'"¹⁸.

The pretender himself writes:

"He blew into me the spirit of Jesus as He blew into Mary. I became pregnant, metaphorically speaking. After a period of time not exceeding ten months, I was changed from Mary and was made Jesus and in this way I became the son of Mary"¹⁹.

He continues:

"God named me Mary who had conceived Jesus. And I am the one referred to by God Almighty in Surah Tahrim:

"And Mary daughter of Imran who guarded her chastity and we blew into it of our spirit, because I am the only one who has claimed that I am Mary and that into me has been infused the spirit of Jesus"²⁰.

On the basis of this concoction, the Qadiyanis believe that Ghulam Ahmad is the son of God – nay, he is God Himself. The pretender says:

"God said to me: 'you are of our water while they are of cowardice'"²⁰.

He says further:

18. Yar Muhammad: Zabiya-ul-Islam, p.34.

19. Ghulam Ahmad: Safeena-i-Nuh, p.47.

20. Ghulam Ahmad: Haqiqat-ul-Wahy p.337 (marginal note).

21. Ghulam Ahmad: Anjam Atham. p.55.

"God addressed me with His words: 'Listen! O my son'"²².

He continues:

"God told me: 'you are of me and I am of you. Your appearance is My appearance'"²³.

He adds:

"O son, O moon! you are of me and I am of you"²⁴.

He further adds:

"Verily, God descended in me and I am the link between Him and the entire creation"²⁵.

He continues: "It was revealed to me: 'He gives you tidings of a boy, the exponent of truth and spiritual altitude, as if God descended from Heaven'"²⁶.

These are the beliefs of the Qadiyanis about God the glorious, the High, who defies all human description. God has described in His glorious words:

"(a) Say: He is Allah

The One and the Only,

Allah, the Eternal, the Absolute,

He begets not

Nor is He begotten,

And there is none

Like Him"²⁷.

(b) In blasphemy indeed

Are those that say that Allah is Christ.

The son of Mary"²⁸.

(c) O People of the Book! commit no excesses

In your religion: nor say of Allah anything but truth. Jesus Christ the son of Mary was (no more

22. Ghulam Ahmad: Al-bushra, Vol. I, p.49.

23. Ghulam Ahmad: Wahy-ul-Muqaddas, p.650.

24. Ghulam Ahmad: Haqiqat-ul-Wahy, p.73.

25. Ghulam Ahmad: Kitab-ul-Bariyah, p.75.

26. Ghulam Ahmad: Istifta, p.85.

27. Surah Ikhlas: pp. 1-4

28. Surah Al-Maida: p. 19.

than), an Apostle of Allah, And His Word, which He bestowed on Mary, And a Spirit proceeding from Him' so believe In Allah and His apostles say not "Trinity". desist: It will be better for you. For Allah is One Allah; Glory be to Him; (For exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough Is Allah as a disposer of affairs"²⁹.

- (d) The Jews call Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouths, (In this) they but imitate what the unbelievers in the old days used to say. Allah's curse be on them; how they are deluded away' from the truth³⁰.

God Himself rejects the belief of the Qadiyanis in the words of the Quran: (In this) they but imitate what the unbelievers in the old days used to say: Allah's curse be on them: how they are deluded away from the Truth.³¹

Before we move on to the second article of faith of the Qadiyanis, we wish to point out that the God whose son the Qadiyanis claim Ghulam Ahmad to be was an Englishman as has been manifestly explained by Ghulam Ahmad himself:

"A number of revelations came to me in English. At another time it was revealed to me: 'I will what I can do'.

From the accent and the pronounciation, I thought as if an Englishman was standing at my head and talking".

Now we come to their belief about 'the finality of prophethood' they believe that prophethood did not end with Muhammad, it is on the other hand continuing. The son and second successor of Ghulam Ahmad says:

29. Surah Nisa: p.171.

30. Surah Tauba: p.30.

31. Ibid.

"We believe that God continues sending prophets for the reformation of the Ummah and for its guidance, in accordance with the need of the times"³³.

He also writes:

"Do they consider that the treasures of God have been exhausted? Such an understanding of their is an error for they do not know the power of God. Not to speak of one prophet, I say that thousands of prophets will come"³⁴.

Once this Khalifah was asked:

"Is it possible that prophets will come in the future?" He replied: "Yes, Prophets will come till doomsday, for, as long as there is corruption in the world, prophets must come."³⁵

The errant khawf did not know that Muhammad (peace be on him) had discussed threadbare the nature of corruption and its remedy and there was hardly any need for the landing of a new prophet simply to eliminate the malady of corruption. Muhammad referred to it in his own words:

"Prophets used to be invested with authority over Banu Israel. Every time a prophet died, another one succeeded him. However, there will never be any prophet after me. There will be Khalifas and they will be many."³⁶

The true import and interpretation of this tradition is that Khalifas will be the persons on whom will devolve the propagation of Islam, the spread of this straight-forward faith and the reformation of the Muslims – as did the progeny of the Apostle of God. These are the ulemas as is explained in a true Tradition which reports the Apostle of God saying:

32. Ghulam Ahmad: Baraheen-i-Ahmadiyyah, p. 480.

33. Mahmood Ahmad: Al-fadl, May 14, 1925.

34. Mahmood Ahmad: Anwar-ul-Khilafat, p.62.

35. Al-fadl, February 25, 1927.

36. Bukhari, Muslim, Ibn Maja, and Ahmad.

"The Ulemas are the inheritors of the prophets"³⁷.
God Almighty Himself anticipates it in His Book:

"All go forth together; If a contingent. from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn to guard themselves (against evil)³⁸.

This belief is generated by the Qadiyanis only to prop up the hollow and baseless prophethood of Ghulam Ahmad. They know their faith needs false props and crutches without which it may collapse and crumble. One may naturally ask what corruption did Ghulam Ahmad eradicate? In fact he, himself, is the source of corruption and discord. He is like the naughty greek god who created dissension among the greek goldesses by scrawling the words "for the most beautiful" on a golden apple and hurling it among them. This Ghulam Ahmad of Qadiyan is truly an apple of discord among the Muslims who, instead of eliminating corruption, has given vent to all sorts of corruption and evil.

Ghulam Ahmad writes in support and confirmation of his son and successor:

"One of the blessings of God is that prophets come and their series will not come to an end. This is the law of God which they cannot face"³⁹.

This is the basis of their belief that Ghulam Ahmad is the prophecy of God because the chain of prophecy is endless and did not stop with the prophethood of Muhammad. And they are not contented just with his prophethood but declare that he is superior to all the prophets and apostles, that he is the pride of his predecessors and successors. Describing himself, the law – giver of Qadiyanism says:

37. Bukhari and Tirmidhi.

38. Surah Tauba: p.122

39. Ghulam Ahmad's Address at Sialkot, p.22.

"By Allah in whose grip is my soul, it is He who sent me and named me a prophet and accosted me as the Promised Messiah and revealed for confirmation of my claim clear signs whose number reaches three hundred thousand"⁴⁰.

At another place he says:

"He is the God of Truth Who has commissioned His apostle in Qadiyan. Verily, God will protect and defend Qadiyan against plague⁴¹ even though it may rage for seventy years as it is the seat of His apostle. In this are signs for nations"⁴².

At still another place he says:

"God has sent signs for confirmation of my apostleship which if distributed over a thousand prophets would testify to their apostleship. But the satans among men do not testify to this"⁴³.

He calls other people satans, though he himself is the limb of satan:

The Qadiyani paper "Alfadl" wrote:

"Ghulam Ahmad was a prophet and an apostle in the same sense as is intended for the preceding Apostle and Prophet"⁴⁴.

This newspaper also published a call to the Muslims which reads:

"O you who claim to be the adherents of Islam! come to the real Islam which you cannot obtain except from the

40. Complement to Haqiqat-ul-Wahy, p.68.

41. This letter was written by Ghulam Ahmad to his father-in-law: "Plague has reached extreme limits here. A man is afflicted by it and dies in a few hours", Maktoobat-i-Ahmaidiyyah, Vol. V, p. 112.

He also wrote to the same person: "Plague has entered even our own home. Ghausan was struck by it. We drove her out of the house as we did Muhammad Din for he also fell ill. Today another woman who had come from Delhi and was staying with us, was afflicted", Maktoobat, Vol. V, p.115.

42. Ghulam Ahmad: Daf-i-ul-Bala, pp. 10-11.

43. Ghulam Ahmad: Ain-ul-Marifa, p.317.

44. Al-fadl, September 13, 1914.

Promised Messiah. Through his medium will be opened to you the avenues of goodness and piety. By following him, a person succeeds and attains deliverance and reaches his destination. He is the one who has been made the pride of his predecessors and successors"⁴⁵.

Bashir Ahmad, the son of Ghulam Ahmad, and one of the leaders of Qadiyanis wrote:

"This is an established fact that Ghulam Ahmad was a prophet and an apostle. Muhammad called him by the name of a prophet. God addressed him in the revelation as 'O the Prophet' "⁴⁶.

This is over and above the narration in a preceding article of the Qadiyani belief that Ghulam Ahmad is superior to all the prophets and apostles, Muhammad included. Two quotations from his writings are enough to endorse their contention:

(a) "He gave to me what He did not give to any one in the entire universe"⁴⁷.

(b) "I alone have been endowed with all that was bestowed on the prophets"⁴⁸.

One of the beliefs of the Qadiyanis is that Gabriel descended on Ghulam Ahmad inspite of the Muslim belief that after Muhammad he will not descend on anyone.

Mahmood Ahmad, the Qadiyani Khalifa, says:

'We used to play — myself and a student — in our house when I was nine. Once, while playing, we saw a book. We opened it and found that we could read it. We read a little of it. One piece that we read was: 'that Gabriel does not descend now' I said: , "This is a lie Gabriel descends on my father"? The student refused to believe this and said 'no' as it is written in this book that he does not

45. Al-fadl, September 26, 1915.

46. "Review of Religions" No.3. Vol. XIII, p. 114

47. Haqiqat-ul-Wahy (Annexure) p.87.

48. Durr-e-Samin, p.287.

descend. So we quarrelled and went over to my revered father and we put him the question. He replied: 'the text of the book is wrong. Gabriel descends even now'.

Ghulam Ahmad himself says:

"Indeed, Gabriel came to me, selected me, moved his finger and pointed at me that God will protect you from the enemies"⁵⁰.

The Qadiyanis believe that Ghulam Ahmad received revelation; that God's word descended on him. And to add insult to the injury, they also believe that his revelation was like that of Muhammad and therefore was like the Quran, and so it was incumbent on everyone to believe in it. Qazi Muhammad Yusuf Qadiyani says:

"Ghulam Ahmad has been commissioned to hear what is revealed to him for his community. Similarly it is the duty of Qadiyanis to believe in him. For, God's word is not preached except for the purpose that it should be believed as well as implemented. The status that their revelation be believed in is not attained by anyone except the prophets"⁵¹.

Ghulam Ahmad says:

"By the Great God, I believe in my revelation as I believe in the Quran and the rest of the books revealed from Heavens. I believe that the word which descends on me descends from God as I believe that the Quran has been revealed by Him"⁵².

He asserts: "My faith in the revelations which have descended on me is like faith in the Torah, the Bible and the Quran"⁵³.

J.D. Shams, one of the Qadiyani 'greats' writes:

49. Mahmood Ahmad's Address: Al-fadl, April 10, 1922.

50. Mawahib-ur-Rehman, p.43.

51. M. Yusuf: An-Nabuwatfil-Ilham p.28.

52. Haqiqat-ul-Wahy, p.211.

53. Tabligh-i-Risalat, Vol. VI, p.64.

“The status of revelation of Ghulam Ahmad is exactly that of the Quran, the Bible and the Torah”⁵⁴.

As they hold the erratic utterances of Ghulam Ahmad to be similar to the Quran they say that all Traditions which clash with the sayings of Ghulam Ahmad are rejectable, even though they may be true. Similarly, all Traditions which favour Ghulam Ahmad are true, even though they may have been invented. Mahmood Ahmad says: “The words of Ghulam Ahmad are trustworthy — on which full reliance can be placed — as against the Hadith. The Traditions we have not heard from the tongue of the Apostle of God but the word of Ghulam Ahmad we have heard from his mouth — for it is not possible that a true Tradition could be against what Ghulam Ahmad uttered”⁵⁵.

“Al-fadl” also published:

“One disrespectful person wrote that we should reject the sayings of Ghulam Ahmad which are contrary to the true Traditions. This stupid fellow did not understand that it necessitates the rejection of the true claim of Ghulam Ahmad. There are found some Traditions which the Ulema hold to be weak but our prophet Ghulam Ahmad says they are true. We confirm his words and not theirs. So whichever Tradition he declares to be true we say that it is true and whichever Tradition he declares to be weak we say that it is weak. The reason is that Traditions have reached us through the Traditionists and we have not heard them from the Apostle of God. As for the word of Ghulam Ahmad we rely on it as his information is based directly on instructions and directions from God. He is the living prophet. The upshot is that any Tradition that contradicts the word of Ghulam Ahmad is garbled or untrue”⁵⁶.

54. J.D. Shams: Aqibato, Munbir-ul-Khilafat p.49.

55. Al-fadl, April 29, 1915.

56. Ibid.

The Qadiyani Khalifa and Amir wrote:

"There is no Quran but the Quran which was presented by the promised Messiah (i.e., Ghulam Ahmad) nor any tradition except what exists in the light of the teachings of Ghulam Ahmad. There is no prophet except one who exists under the leadership of Ghulam Ahmad. He who intends seeing Muhammad should see him through Ghulam Ahmad, because if he intends seeing (Muhammad) without his mediation, he will not have the power (to do so). Similarly, if he wishes to see the Quran without the medium of Ghulam Ahmad, it will not be the true Quran, (the book of) guidance for all. The same applies to Traditions. They have no value without the guidance of Ghulam Ahmad for any one can derive from them whatever one wishes"⁵⁷.

Another belief of the Qadiyanis is that a Book was revealed to Ghulam Ahmad in the same manner as Books were revealed to the prominent among the Apostles, and also what has been revealed to him is more than what has been revealed to most of the prophets. It is also mandatory that this book should be recited like all other heavenly scriptures. The name of this revealed book is "Al-Kitab-ul-Mubin". It is worth mentioning that the Qadiyani Quran has twenty parts which is also divided into verses. A Qadiyani newspaper writes:

"What was revealed to Ghulam Ahmad by his God is not shorter than the revelations on any prophet — nay, it is larger than those revealed on most of the prophets".

Muhammad Yusuf Qadiyani writes in his book:

"God has named the collection of revelations of Ghulam Ahmad as "Al-Kitab-ul-Mubin" and named one revelation as an "Ayat" — a verse. Any one who believes that

57. Al-fadl, July 15, 1924.

for a prophet it is necessary to be the 'Receiver of a book'. must also believe in the prophethood of Ghulam Ahmad and in his apostleship as God revealed to him a book and named it "Al-Kitab-ul-Mubin" and endorsed His description to the dislike of the infidels". The Qadiyani caliph spoke in an Eid sermon in Qadiyan:

"The Eid is real for us but it is necessary that we read the word of God and understand it to be what has been revealed to the promised Messiah. Few read this scripture and drink its milk inspite of the fact that a reading of other scriptures does not give such taste and happiness as is obtained from reading what has been revealed to Ghulam Ahmad"⁶⁰.

Ghulam Ahmad describes his scriptures in these words:

"God's word descended on me in such abundance that if collected, it would not be less than twenty parts"⁶¹.

The Qadiyanis also believe that they are followers of a permanent religion, that their 'Shariah' is permanent, that the comrades of Ghulam Ahmad are like the companions of the Prophet because his ummah is a new ummah.

An article published in a Qadiyani paper observed:

"God has made this apostleship appear in the ruins of Qadiyan and chosen for this important task Ghulam Ahmad who is of Persian origin. He said to him:

'I shall propagate your name to the very limits of the universe. I shall help you with power and I shall make your religion prevail over all other religions. Its sway shall continue till the Doomsday' "⁶².

It also published:

"Everyone who saw Ghulam Ahmad, after embracing Qadiyanism, is called a companion"⁶³.

60. Al-fadl, April 3, 1928.;

61. Haqiqat-ul-Wahy, p.391

62. Al-fadl, February 3, 1955.

63. Al-fadl, Septemb

Ghulam Ahmad himself wrote:

"He who joins (my) party in fact joins (the rank of) the companions of the Leader of the Apostles"⁶⁴.

The Qadiyani paper commented:

"The party of Ghulam Ahmad is in reality the community of the companions — companions of Muhammad . Just as the bounties of the Apostle of God flowed for them, similarly and without any difference whatsoever, his bounties flow on his community"⁶⁵.

Mahmood Ahmad, the Qadiyani Khalifa, exhorted his partymen to meet these companions:

"You should meet the companions of the promised Messiah. Many of them have dishevelled hair and dustcovered faces but God Himself has eulogized them"⁶⁶.

Ghulam Ahmad mentions; his Ummah in the following words:

"My ummah is divided into two kinds — one which chooses the colour of Christianity and will die and the other kind which will choose the colour of Mehdi"⁶⁷.

About his Shariah (religious law) he says:

"You should understand what is Shariah. Shariah comprises a set of prescriptions for lawful and unlawful acts. Whoever legislates these laws for his ummah becomes the author of Shariah. I am, therefore, the author of Shariah because commandments and interdictions are revealed to me. It is not necessary for Shariah to be constituted of new commandments as teachings and prescriptions found in the Quran are found in the Torah as well. God Almighty has made reference to this trend in divine revelation: "This truly

64. Khutba Ilhamia, p.171.

65. Al-fadl, January 1, 1914.

66. Al-fadl, January 8, 1932.

67. Al-fadl, January 26, 1916.

is in the early scriptures — scriptures of Abraham and Moses”⁶⁸.

The Qadiyanis believe that Qadiyan, the birthplace of Ghulam Ahmad, is like Medina and Mecca-nay, even superior to these cities, and its precincts are precincts of the Holy Kaaba. In it are performed the rites of God; in it descend the holy lights of God and His blessings, in it is a tract which is one of the tracts of paradise, in it is a tomb on which Muhammad sends blessings and peace. It has been mentioned in the Quran also. The mosque in it outweighs the Mosque of the Prophet, the Holy Mosque and the Aqsa Mosque. Nay, the town itself outdazzales the Qibla and Kaaba of the Muslims. One of the accursed Qadiyanis writes in ‘Al-fadl’:

“What is Qadiyan? Qadiyan is a prominent sign of the Might of God and His power as the promised Messiah has observed. It is also the capital of an apostle of God, the abode of Messiah, his birth place and the place of his burial. In this town is the house in which lived the deliverer of the world, the slayer of the Anti-christ, the breaker of the cross (in dream) and the winner of victory of the religion of Islam over all other religions”⁶⁹.

Another liar writes:

“This is the focus of God’s celestial lights. Its lanes and houses are filled with piety and holiness. Its bricks are the signs of God. Its mosques are celestially lighted and the call to prayer by its muezzin is divinely attuned. From the minarets of these mosques comes a voice which was heard fourteen centuries earlier in the Arabian Peninsula”⁷⁰.

Mahmood Ahmad, the Khalifa says:

“I tell you truthfully that God has informed me that

68. Ghulam Ahmad: Arbain, No.4, p.7.

69. Al-fadl, December 13, 1939.

70. Al-fadl, January 1, 1929.

the land of Qadiyan is a blessed land and in it descend all the blessings that descended in Makkatul Mukarrama and Medintul Munawware"⁷¹.

At another place he says: "Qadiyan, indeed, is the repository of the favours of God and His blessings and bounties do not descend on any other place as they do in Qadiyan. Ghulam Ahmad has already said: " I have apprehension about the faith of any one who does not come to Qadiyan"⁷².

Al-fadl published:

"The Aqsa Mosque to which the Apostle of God ascended at night is the mosque situated in Qadiyan. The reference to Aqsa Mosque in God's saying 'Glory be to Him who took His servant overnight from the Haram Mosque to the Aqsa Mosque, whose precincts we have blessed' was in fact a reference to the Qadiyan Mosque as the Apostle was taken at night to this mosque which is situated in the east of Qadiyan and which is a living embodiment of the rewards and blessings of Ghulam Ahmad bestowed on him by the Apostle of God"⁷³.

Comparing this mosque to God's Holy House, the Qadiyani Anti-Christ himself says:

"God has revealed in the Quran: 'Whosoever enters it becomes safe' — it was in fact a divine reference to my mosque in Qadiyan"⁷⁴.

A follower of Ghulam Ahmad wrote in Al-fadl:

"If the land of the Arabs is proud of precincts of the Haram, the land of the non-Arabs is proud of the precincts of Qadiyan"⁷⁵.

The same paper published a panegyric by a Qadiyani in praise of Qadiyan:

71. Al-fadl, December 10, 1932.

72. Mahmood Ahmad: Anwar-ul-Khilafat, p.117.

73. Al-fadl, August 21, 1933.

74. Izalat-ul-Auham, p.75.

75. Al-fadl, September 25, 1932.

"O land of Qadiyan! How should I describe your celestially lighted atmosphere from which the eyes of fair-complexioned houries borrow light? What should I call you? The Qibla, the Kabba or the mosque of the Angels"⁷⁶.

In a Friday sermon, the Qadiyani Khalifa hollered:

"Qadiyan is the tummy-button of the earth. It is the mother of all towns. It is not possible to attain any gain without this sacred place"⁷⁷.

He added:

"Qadiyan is the mother of all towns. Any one who cuts himself away from it will be cut and torn into pieces. So guard yourself against the curse of being minced and cut into pieces. The fruits of Mecca and Medina have been plucked and gobbled up but the fruits of Qadiyan will ever remain fresh"⁷⁸.

In this way they tried to degrade and deflate the status of Medina and Mecca yes! The revered Mecca by which God Almighty abjured and named it "the trustworthy town" saying:

- (a) "I abjure by this town"⁷⁹.
- (b) "And this trustworthy town"⁸⁰.
- (c) "So that you may warn the mother of all towns and those around it"⁸¹.
- (d) "Verily the very first house built for the people and for the guidance of the universe was the one at the blessed Becca. In it are clear signs – the place of Abraham, and whoever enters it is safe"⁸².

76. Al-fadl August 18, 1931.

77. Al-fadl January 3, 1925.

78. Haqiqat-ur-Roya, p.46.

79. Surah Balad: p.1.

80. Surah Tin: p.3.

81. Surah Anam: p.92.

82. Surah Al-Imran: pp. 96-97.

(d) "I have been bidden to worship the Lord of this town which he has sanctioned"⁸³.

About Mecca, the Apostle of God said: "By God! you are the best of lands and the dearest of God's lands"⁸⁴.

And Medina, the celestially lighted; the city of the Great God's Apostle. The receptacle of revelation. The source of light. The place of migration of the leader of all the Apostles and the place of his burial. Named as 'pure' by God Who made His Apostle an interceder for any one who dies in it, Who has protected it against the onslaught of the Anti-christ and the contagion of plague. The Apostle of God who spoke the revealed word sanctified it as Abraham sanctified Mecca and made it the stronghold of the faith. He says about Medina:

- (a) "God has named Medina as Tayyabah, the delightfully pure"⁸⁵.
- (b) "Whosoever dies at Medina is welcome as I shall intercede for any one who dies in it"⁸⁶.
- (c) "On the thoroughfares of Medina are angels on duty). Plague and Anti-christ will never enter it"⁸⁷.
- (d) "Abraham sanctified Mecca and I sanctify what is between her two walls (Medina)"⁸⁸.
- (e) "Faith takes refuge in Medina as does a snake in its hole".
- (f) "Medina discards bad people as a blacksmith discards the dross of iron"⁹⁰.

83. Surah An-Naml: p.91.

84. Tirmidhi, Nisai, Ibn Maja, Musnad Ahmad, Mustadrak-i-Hakam and Ibn Hibban.

85. Bukhari and Muslim.

86. Tirmidhi, Ibn Maja, Ibn Hibban.

87. Bukhari, Muslim, Muatta Malik Musnad Ahmad.

88. Tirmidhi.

89. Bukhari, Muslim, Ibn Maja, Musnad Ahmad

90. Bukhari, Muslim, Tirmidhi, Nisai, Muatta, Musnad Ahmad and Tiyalsi.

These are the beliefs of Islam and of the Muslims about Mecca and Medina. The Qadiyanis, however, intended to belittle and downgrade their status and paint Qadiyan not only in the image of Mecca and Medina but to present it as superior to both of them.

Keeping this in mind, the Qadiyani Khalifa said:

“The fruits of Mecca and Medina have been plucked and picked but the fruits of Qadiyan shall ever remain green”.

“Indeed, in Qadiyan there are a number of places where the rites of God are performed. Of these is the place of annual gathering, the Mubarak Mosque, the Aqsa Mosque (Qadiyani) and the Minaret⁹¹ of the Messiah and other similar places of worship. It is proper that these holy places be visited as the rites of God are performed in them”⁹².

One of their beliefs is that Hajj is the attendance at the annual conference in Qadiyan. The Khalifa says:

“Our annual gathering is the Hajj. God has selected Qadiyan as the place for this (Hajj). In it are forbidden obscene speech, wickedness and fighting”⁹³.

A Qadiyani wrote in:

“Paigham-i-Sulh”.

“There is no Islam without faith in Ghulam Ahmad of Qadiyan as there is no Hajj without attendance at the Qadiyani conference as the purposes of Hajj are not fulfilled at Mecca now”⁹⁴.

91. Built by Ghulam Ahmad who proclaimed that the Apostle of Allah hinted at this minaret in his saying that Jesus will descend on it in the east of Damascus. The foolishness of this claim is self-evident. Mark the distance between Damascus and Qadiyan and then look at the minaret already built and the one built by the pretender himself. To top it he says he alighted on it. Could there be any greater stupidity!

92. Alfadl, January 8, 1933.

93. Mahmood Ahmad: Barakat-i-Khilafat pp. 5-7.

94. April 19, 1933.

Ghulam Ahmad himself says: "Staying in Qadiyan is better than the supererogatory Hajj"⁹⁵.

Mahmood Ahmad writes:

"Yaqub Ahmad Qadiyani related to me that Ghulam Ahmad said: 'coming to Qadiyan is Hajj' "⁹⁶.

To sum up, the Qadiyanis believe:

1. God is anthropomorphic. He observes fasts and prays; He sleeps and wakes; He commits mistakes and errors; He writes and petitions; He cohabits and mates; He gives birth and impersonates.
2. The prophets and the apostles will continue to receive ministry from God till the Day of Resurrection.
3. Ghulam Ahmad is a prophet and apostle of God.
4. He is superior to all the prophets and apostles including Muhammad.
5. He received revelation from God.
6. The angel entrusted to bring revelation to him was Gabriel.
7. Their religion is distinct from all other religions, they have a regular Shariah of their own and they are a new Ummah – the Ummah of Ghulam Ahmad.
8. They have a regular Book which ousts the Quran in rank and status; it has twenty parts; its name is Kitab-ul-Mubin; it is divided in Ayat (verses). Some of these verses are:
 - (a) "God descends on Qadiyan".
 - (b) "God praises you from His throne and comes walking to you"⁹⁸.
 - (c) "That they intend to inform about the mensis or about another uncleanness in you but God

95. Mirato Kamalat-ul-Islam, p.352.

96. Al-fadl, January 5, 1933.

97. Albushra, p.56.

98. Anjam-i-Atham, p.55.

will show you His favours which will be unremitant. There is no mensis in you but in you is a child — yes! The child who has the status of God's sons"⁹⁹.

9. Qadiyan is like Mecca and Medina in status and position — nay, even superior to the two most holy cities.
10. Their Hajj is their attendance at the annual conference in Qadiyan.

And now we ennumerate the various orders and commands which were revealed to the Qadiyani pretender not from the Lord but from his British 'Lord' for vitiating the creative vitality of the Muslims, for bringing them submissively and unprotestingly under the umbrella of colonialism and for the abolition of Jihad which was the greatest eye sore for imperialism. What imperialism dreads the most is the Muslims' belief in Jihad. It knows that the fighting capacity of the Muslims is illimitably increased when they are charged with the spirit of Jihad. It has also tasted the bitter fruits of this belief twice during the crusades. Therefore, on account of an inveterate fear of Jihad, British imperialism ordered its pretender to wash out this belief from the hearts of the Muslims and recondition their minds in a manner that the possibility of its revival is permanently eliminated. Thus, in pursuance of the commands of his British Lords, the pretender announced:

"God gradually reduced the severity of Jihad i.e., fighting in the way of God. During the time of Moses, even boys were killed. During the time of Muhammad, the killing of children, women and old people was stopped. Then, in my time, the commandment regarding Jihad has been totally abolished"¹⁰⁰.

99. Haqiqat-ul-Wahy, p.142. (Annexure)

100. Arbain; No.4, 0.15

At another place he says: "From today the commandment regarding Jihad by the sword has been abolished. After today, there will be no Jihad. Whosoever takes up arms against the non-believers after this and calls himself a Ghazi will be the adversary of the Apostle of God who announced thirteen centuries earlier the abolition of Jihad in the time of the promised Messiah (This is a lie, you enemy of God! you have attributed to the Apostle what he never said). I am the promised Messiah. There shall not be any Jihad now after my appearance. We raise the standard of truce and the flag of peace"¹⁰¹.

Once this dishonest agent pronounced: "Now give up the thought of Jihad as fighting for the sake of religion has been made religiously unlawful. The Imam Mehdi and the Messiah has arrived. God's light has descended from the sky. There will be no Jihad. On the contrary whosoever fights in the path of Allah now is an enemy 'of Allah' (the Allah of Qadiyan, i.e., the British imperialism) and the denier of the Prophet (the prophet of Qadiyan)"¹⁰².

The editor of the Qadiyani magazine "Review of Religions", Muhammad Ali wrote: "It is time the British Government knew the position of the Qadiyanis. Our Imam devoted twenty-two years of his life to teaching people that Jihad is unlawful, absolutely unlawful (from the point of view of religion). He did not confine himself to spreading this teaching in India alone. He, on the other hand, propagated it in the Islamic countries — Arabia, Syria, Afghanistan etc"¹⁰³.

The pretender himself said:

"This sect — the Qadiyani sect — will continue exerting itself day and night to eradicate this unholy belief, the belief

101. Arbain; p.47.

102. "Review of Religions": No. 2 Vol. IV, p. 49.

103. "Review of Religions": No.2, 1904.

of Jihad from the minds of the Muslims" 104.

The impiety and outrageousness of the Qadiyani belief assumes glaring dimensions in the light of the pronouncements made by Muhammad (peace be on him).

- (a) "Jihad enjoys the highest priority among good deeds" 105.
- (b) "The best of men is a believer who offers his own self and his belongings for Jihad" 106.
- (c) And he said: "There are 100 steps in paradise which Allah has prepared for those who fight in the way of Allah" 107.
- (d) And he said "To go out in the morning for the sake of Allah or to go out at dusk for His pleasure is better than the world and all its belongings" 108.
- (e) and he said: "There will be none entering paradise who would like to come back and to have what is in this world except a martyr. He would like to return to the world and be martyred there ten times on account of the honour he will receive." 109.

This is what the Prophet of Islam said and that is what this Qadiyani pretender, the dishonest and wicked agent of imperialism, the charlatan and the coward said. This is the belief of the freedom loving and selfrespecting Muslims and that is the belief of the conscience-selling Qadiyanis, the toadies of imperialism.

Another belief of the Qadiyanis is their total and unqualified subservience to the British Government. Though

104. "Review of Religions" No.5, 1922.

105. Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisai, Darimi and Ahmad.

106. Bukhari, Tirmidhi, Nisai, Darimi and Ahmad.

107. Bukhari, Muslim, Abu Dawood, Nisai, Ibn Maja, Darimi, Ahmad and Tiyalsi.

108. Bukhari, Muslim, Nisai and Ahmad.

109. Bukhari, Muslim, Tirmidhi, Nisai, Ibn Maja, Tiyalsi and Darimi.

a separate chapter is reserved for a detailed treatment of this aspect of their belief, a brief mention must be made here to plug some of the vital omissions.

The affirmation of this subservience is one of the fundamental beliefs and cardinal principles of Qadiyanism. It is an established fact that the pre-requisites of an oath of fealty are fundamental and foundational for religion — as had been admitted by the pretender himself:

“I have printed the terms of fealty so that this should serve as a code for my sect and for any one who will follow me.”¹¹⁰

It is apparent that all these conditions form a code of action for the Qadiyanis according to the text of their prophet. Let us examine the conditions which Ghulam Ahmad has made constitutional for them. He confesses: “I published the provisions of fealty so that these may become a constitution for my sect and for every one who follows me and I have named it: ‘Completion of the Mission and requirements of Fealty’ I have sent one copy to the Government so that it may know that I have planned for my followers to be faithful to the British Government”¹¹¹.

Elucidating this, he says:

“My speeches spread over a continuous stretch of seventeen years have clearly demonstrated that I am faithful and sincere to the British Empire from the core of my heart and soul.. Obedience to the Government and love of people are facets of my belief. This belief I have included in the provisions for oath of fealty required of my followers and devotees. I have elaborated this belief under the fourth item in the pamphlet of terms for oath of fealty which is disseminated to my devotees and followers”¹¹².

110. Tabligh-i-Risalat, Vol. VII, p.16.

111. Ibid.

112. Supplement to Kitab-ul-Bariyya, p.9.

His son and successor wrote: "The promised Messiah included among the conditions of fealty faithfulness to the English Government and said: 'whoever does not obey the Government, takes part in demonstrations against it or does not enforce its orders — is not a member of our community'"¹¹³.

The sum and substance is that faithfulness to and friendship of the infidelistic British imperialism is an article of faith of Qadiyanism. We add to these corrupt beliefs another vicious belief and wind up this chapter.

The Qadiyanis believe that any one who did not believe in Ghulam Ahmad and did not accept what he said is an infidel, a permanent dweller in hell even though he may be a believing Muslim. Mahmood Ahmad says: "Whosoever did not believe in Ghulam Ahmad is an infidel and is excommunicated from the faith even though he is a Muslim and or may never have heard the name of Ghulam Ahmad"¹¹⁴.

Bashir Ahmad, the second son of Ghulam Ahmad says:

"Whosoever believes in Moses and does not believe in Jesus, or believes in Jesus and does not believe in Muhammad is an infidel. Similarly, whoever believes in Muhammad and does not believe in Ghulam Ahmad is an infidel. There is no doubt about his infidelity"¹¹⁵.

The Qadiyani pretender himself said:

"Any one who heard my call and did not believe in me is an infidel"¹¹⁶.

He also said: "God told me in a revelation: 'Any one who does not believe in you and follow you but opposes you is the apponent of God and His Apostle and will enter hell fire'"¹¹⁷.

113. Mahmood Ahmad Tohfat-ul-Mulhuk, p.123.

114. Mahmood Ahmad: Aina-i-Sadaqat, p.35.

115. Kalimat-ul-Fasl quoted in "Review of Religions" No.35, Vol.XIV, p.110.

116. Al-fadl, January 15, 1935.

117. Tabligh-i-Risalat, Vol. IX, p.27.

These are the articles of faith of the Qadiyanis. We have not invented them. As the footnotes prove, we have culled them from their publications — which exist either in the form of short pamphlets or as detailed expositions.

CHAPTER VI

THE PROPHET OF QADIYANISM

Qadiyanism was hatched and reared for imperialist aims and objectives. The purpose of the conspiracy was to wash out the dynamic and soul-stirring teachings of Muhammad (peace be on him) from the hearts of the Muslims, to sow the seeds of discord among them, to weaken and finally snap the bonds of love and affection that existed among them on account of their adherence to the Islamic faith and on account of their common belief in the fundamental tenets of Islam: Their belief in one God, one Qibla and in one Book and limitless love for Muhammad (peace be on him), the greatest man among men and the last Apostle of God, whose love supercedes the love of one's property, family and children, and a living and abiding proof of the Muslims' love for the Prophet of God is that they love all the towns where he lived, all the villages where he dwelt, all the mosques where he prayed, all the nations and communities which speak the language he spoke and all the individuals who regard him as the greatest benefactor of mankind and who look upon him as the highest and the deepest source of inspiration.

Qadiyanism was inspired by these negative factors and it was nurtured under the protective wings of the enemies of Islam. It rendered eminent services to those who spare no opportunity to tarnish the image of Islam and to pull the legs of the Ummah of Muhammad. They went the

whole hog to extend their support to Ghulam Ahmad who considered himself to be a prophet of God superior to all the prophets and apostles including Muhammad (peace be on him). They believe that Qadiyan where Ghulam Ahmad lived is superior to Mecca and Medina, that the grave in which this liar — pretender is buried is the most honoured grave on the face of the earth, that there is no need for Hajj at Mecca, Arafat and Mina, that there is no need for Jihad in the path of Allah, that there is no other Islam than the one presented by their prophet, that there is no Muslim except the one who believes in him and in his sanctity. In this chapter we intend to discuss the biography of their prophet from the cradle to the grave so that the readers may know who this man was and what was his reality. Can such a man be a prophet? Leaving aside prophethood, is it possible to count men like him among the pious and the virtuous? Since we have restricted ourselves to rely entirely on the words and information contained in their own books, we will observe this self-imposed restriction punctiliously and refrain from garnering the Qadiyani dish with a dash of our own spice.

His Family and Birth Place

"My name is Ghulam Ahmad and my father's name is Ghulam Murtaza. His father's name was Ata Muhammad. My caste is Mughal Barlas. From some preserved documents, it appears that my fore-fathers come from Samarqand"¹.

It is well-known that Mughals are of the Turkish stock. Ghulam Ahmad says here that he is a Mughal but at another place he contradicts himself and says that his family is Persian .

It is apparent that my family is of the Mughals - - - But now God has revealed to me that my family is in reality a

1. Ghulam Ahmad: Kitab-ul-Bariyya, p.134.

Persian family. I believe it because no one knows the realities of ancestry as God Almighty does"².

He continues: "I read in some of the biographies of my forefathers that they are of Mughal stock. I heard the same from my father as well. But God revealed to me that they are not of the Turks but are from the shores of Persia. God also informed me that some of my grandmothers were from Bani Fatima and daughters of the Prophet's House"³.

He was asked: "How do you explain the inconsistency between the two versions: First you say you are a Mughal, then you back out of it and call yourself a Persian? What is the proof? He replied: "I have no proof that I am Persian by origin except the proof of God's revelation"⁴.

Similarly he changed his clan at another time without proof: "Muhayyud Din Ibnul Arabi prophesied about me in his book Fususul – Hikam when he said: 'towards the end of time will be born a boy who will call people towards God. His birth-place will be China while his language will be the language of his town'. I am the one referred to in the prophecy as I was born in China"⁵. At another time he wrote: "I am a Fatemite of Bani Fatima (daughter of the Prophet) and my forefathers are of the children of Isaac"⁶.

Every time he was asked about the inexplicable changes in his ancestry he would say: "These changes have been unfolded to him through divine revelation'. But the words of God do not support his contention and clearly point out the falsehood of his statements: "If it be from other than God they would find much contradiction in it"⁷.

2. Arbain (Notes), No.2, p.17.

3. Haqiqat-ul-Wahy (Annexure) p.77.

4. Tohfa Golriyya, p.29.

5. Haqiqat-ul-Wahy, p.200.

6. Tohfa Golriyya, p.29.

7. Surah An-Nisa: .82.

He talks about his father:

"My father occupied a chair in the council of the Government. He was so loyal to the English Government that he helped it in the mutiny of 1857 (a well-know uprising against imperialism in the Indian subcontinent) handsomely with fifty soldiers and fifty horses from his own resources. Afterwards the fortunes of my family declined and it was cut down to the status of a family of land tenants"⁸.

In this family of paupers and thugs was born Ghulam Ahmad, the pretender, the Anti-christ, the bogus challenger and the fraudulent gauntlet - thrower to the Prophet of God: "I was born in the year 1839 or 1840 A.D. towards the end of the Sikh rule"⁹.

Childhood and Education:

When he reached the age of understanding, he started learning the rules of accidence and syntax, some Arabic and Persian books and indigenous medicine: "When I grew out of boyhood and reached adolescence, I read a little Persian and fragments of pamphlets on accidence and syntax and some other branches of knowledge and a little out of books of medicine. My father was an expert diviner. He had great skill in this art. He helped me in attaining perfection in the art of divining through books and discussions — As a result I could not imbibe a deeper knowledge of Hadith and principles of jurisprudence and my knowledge in these fields was like the mere sprinkling of a shower"¹⁰.

He continues: "I learned the Quran and Persian books from my teacher Fazal Elahi and I learned accidence and synlax from Ustad Fazal Ahmad"¹¹.

8. Tohfa Qaisariyya, p.16.

9. Kitab-ul-Bariyya, p.134.

10. Tabligh ila Mashshaikh-ul-Hind, p.59.

11. Kitab-ul-Bariyya, p.135.

Some of his teachers were addicts of hashish and opium as his son and successor Mahmood Ahmad narrated in an address published in *Alfadl* on fifth of February, 1929. He also read some elementary English readers at Sialkot: "During his stay at Sialkot, an English night school opened for Government employees. Amir Shah Tabib was appointed a teacher of this school. His holiness started learning English in this school and read a book or two there."¹²

This is the aggregate of his education and learning. Its effect is quite apparent in the confusions and misvaluations with which his articles and books are choked. He does not only bungle in scientific matters but he also makes equally clumsy misinterpretations of historical realities. He says, for example: "The Apostle of God, peace be on him, was born a few days before the death of his father"¹³.

Anyone who has even a slight smattering of Islamic history or biography knows that Abdullah, the father of the Apostle of God, died before the birth of the Apostle. He also fired another howler: "That to the Apostle of God were born eleven sons all of whom died"¹⁴.

I do not know what was his source of information. History or biographies do not tell us that eleven sons were born to him. On the other hand, the consensus among the historians and the biographers is that he had only four sons – Tayyib, Tahir, Qasim and Ibrahim. The third one was from Khadija and the fourth one was from Mary.

Once Ghulam Ahmad wrote:

"The promised son was born in the fourth Islamic month, that is, he was born in Safar"¹⁵. Even a child knows that Safar is not the fourth Islamic month. It is the second

12. *Sirat-ul-Mehdi*, Vol. I, p.137.

13. *Paigham-i-Sulh*, p.19.

14. *Ain-ul-Marifa*, p.286.

15. *Tiryaq-ul-Qulub*, p.43.

month of the Islamic calendar. There are numerous illustrations of misstatements and misinterpretations in his works.

He brags about his distinguished boyhood but the activities in which he distinguished himself reflect negatively on his personality. The order of demerit in which he displayed his essential self can be reduced to an unenviable set of four characteristics: his cowardice, his foolhardiness, his capacity for embezzlement and his multiple ailments. The eminent Qadiyani writer Yaqub Ali narrates in his biography:

"His holiness did not participate in competitions or wrestling matches as was expected of the sons of nobility in those days nor did he learn the military craft in spite of the fact that these things were considered absolute necessities of honour and valour"¹⁶.

Bashir Ahmad wrote: "His holiness once wanted to slaughter a chicken but he cut his finger. Blood flowed from it. So he stood up seeking forgiveness and repentance. And he never slaughtered an animal through the rest of his life"¹⁷.

Examples of his foolishness and sub-normality have also been adduced by his son: "My mother told me that his holiness once mentioned to her that during his boyhood 'some boys asked me to fetch brown sugar from home. I went home, and without asking any one, I took what I thought was brown sugar. On the way I started eating it. When it reached my throat, I was choked and in great pain. I then realized that what I took to be brown sugar was in fact salt' "¹⁸.

The same son narrates another episode which provides us a fair inkling into the personality of his father: "My mother told me that his holiness, the promised Messiah, one day,

16. Hayat-un-Nabi, Vol.I, p.138.

17. Sirat-ul-Mehdi, Vol. II, p.4.

18. Ibid., Vol. I, p.226.

during his youth, went to obtain the pension of his grandfather. With him went a person by the name of Imam-ud-Din. When he received the pension, Imamuddin misled him and took him outside Qadiyan. They roamed about from place to place. When his holiness had spent all he had, Imamuddin deserted him leaving him alone. He left for some other place. But his holiness, the promised Messiah, did not return home for shame and for fear of infamy. Instead, he went to Sialkot and got himself employed for a miserably low remuneration (that came to only fifteen rupees)"¹⁹.

His Maladies:

He suffered from a number of maladies. To start with, his right hand was broken. His son says: "My mother told me that my father had broken his right hand, and the hand never really improved till the end of his life. With this hand he could pick up a morsel but he could not lift with it a water - vessel or any heavy article. Even in prayers he used to support himself with his right hand"²⁰. About his teeth, the son says: "His teeth were in a state of decay and bacteria had eaten into them"²¹.

Tuberculosis:

Yaqub Ahmd wrote: "His holiness had contacted tuberculosis during the life time of his father. His father treated him for nearly six months"²².

Bashir Ahmad says: "His holiness, the promised Messiah, had fallen ill with tuberculosis during the lifetime of his father"²³.

19. Ibid., Vol. I, p. 24.

20. Ibid., Vol. I, p.198.

21. Ibid., Vol. II, p.135.

22. Hayat-i-Ahmad, Vol.I, p.79.

Urinary Disease and Giddiness:

"I suffer from two diseases: The first disease is in the upper part of the body and that is giddiness, the second disease is in the lower part of the body and that is excessive urination"²⁴.

His state of giddiness is portrayed by his wife. "Once his holiness, the Messiah, was stricken by giddiness. His sons Sultan Ahmad and Fazal Ahmad were called. They rushed to him. Sultan Ahmad was awfully scared and sat by his bed. As for Fazal Ahmad, his colour changed and he started running here and there. Then he tied the feet of his holiness with his turban"²⁵.

Ghulam Ahmad himself writes about his condition during an attack of giddiness: "Sometimes, I fall on the ground, from the severity of headache. The giddiness reduces the amount of blood and slows down its flow and circulation. This condition is very bad"²⁶.

His wife also narrates one of his states of giddiness:

"Ghulam Ahmad once went for prayers to the mosque. He joined the prayers. He saw that some black object had flown from his eyes up towards the sky. He screamed and collapsed on the floor. He had lost his senses. After that he did not pray along with people"²⁷.

This condition became routine for Ghulam Ahmad. For this reason he did not fast during the following Ramadan. This has been narrated by his son in his biography²⁸.

Describing his reproductive and manly powers in a letter sent to Nooruddin, his first caliph, he says: "I do not consider you have reached the state of weakness of brain that I have reached. When I married I believed that I was not

24. Haqiqat-ul-Wahy, p.206.

25. Sirat-ul-Mehdi, Vol. I, p.22

26. Baraheen-i-Ahmadiyya, Vol. V, p.201.

27. Sirat-ul-Mehdi, Vol. I, p.13.

28. Ibid., p.51.

a man''²⁹.

It is quite proper to mention here that his first son was born when he was only fifteen or sixteen years old''³⁰

He suffered from nervous complications as he possessed bad memory and lacked power of retention. This he mentions in a number of his letters to various persons. For example:

- (a) I am suffering from disease of nerves and for this reason I cannot bear cold and rain''³¹.
- (b) "I have a very bad memory. I meet a person many times, but after sometime I forget that I ever met him. This condition has reached a stage beyond description''.

His eyes were also weak and diseased. His son wrote that he could not open them fully:

"Once his holiness wished to pose for a picture along with some of his devotees. The photographer asked him to open his eyes a little to improve his image on the photographic plate. His holiness tried hard to open (his eyes) but he could not''²³.

Lastly, this man — were he to be named as "the compendium of diseases," it would not be an inept label to apply to the multiplicity and diversity of his maladies — was stricken by hypochondria. It is a kind of melancholia as has been described by Allama Burhanuddin in his book 'Sharh-ul-Asbab' — "A kind of melancholia is called hypochondria''³⁴.

A Qadiyani magazine attests to his hypochondria: "His holiness, the Messiah, suffered from hypochondria on

29. Makatib-i-Ahmadiyya, Vol. V, No. 13.

30. Manzoor Elahi, p.342.

31. Maktoobat-i-Ahmadiyya, Vol. V, No.2.

32. Ibid., No.3.

33. Sirat-ul-Mehdi, Vol. II, p.77.

34. Sharh-ul-Asbab, Vol. I, p.74.

35. Review of Religions, August, 1926.

'account of weakness of the brain'. Ghulam Ahmad himself wrote: "I am suffering from hypochondria"³⁶.

A Qadiyani doctor, Shah Nawaz, wrote in reference to the diseases Ghulam Ahmad suffered from: "Indeed, the maladies of our reversed leader such as giddiness, headache, insomnia, indigestion, weakness of heart, dysentery, excessive urination, hypochondria etc., are traceable to one primary cause, and that was weakness"³⁷.

Ghulam Ahmad himself wrote:

(a) "I am a chronic patient"³⁸.

(b) "I am crippled by these diseases to the extent that I cannot offer prayers standing. Sometimes I have to cut them short. Now my condition is that I cannot even pray while I am sitting"³⁹.

As a further divine proof of his accursed existence, God also made him a victim of hysteria. Bashir Ahmad writes:

"Qadiyani doctor and native practitioner, M. Ismail mentioned to me that his holiness, the Messiah, suffered from hysteria".

Similarly, Bashir Ahmad derives a tradition from his mother also who told him. "His holiness was stricken by hysteria after the death of his son, Bashir, the first"⁴¹.

God Almighty has told the truth: "We give them a taste of lesser punishment before the greater punishment so that they may return"⁴².

Beginning of his Fame and his call:

Ghulam Ahmad's first appearance was in the guise of a defender of Islam. When he gave up his employment at

36. Al-Hakam, Octo., 31, 1961.

37. Review of Religions, May, 1937.

38. Nasim-i-Dawat, p.68.

39. Maktoobat-i-Ahmadiyya, Vol. V, p.88.

40. Sirat-ul-Mehdi, Vol. II, p.55.

41; Ibid., Vol. I, p.13.

42. Surah As-Safda: p.20.

Sialkot, he had no regular occupation to keep him busy. He started reading books of the Hindus and of the Christians as, at that time dogmatic theologic discussions and religious debates were in vogue between Muslim ulemas and the savants of Christian and Hindu religions in India. The common run of Muslims respected their ulemas and debators and placed at their disposal all that they could, their property and possessions as the Muslims of the whole world had done a century earlier. Ghulam Ahmad found this role easy and lucrative. He could earn material wealth and property which he could not earn as a regular employee. His first step was to issue a challenge to the Hindus. To pursue his anti-Hindu stance, he published some articles in the newspapers against the Hindus. The articles were followed by challenges and pronouncements against the Hindus and the Christians. The Muslims, therefore, took special notice of him as he apparently seemed to champion their cause. These were the years 1877, 1878⁴³. Encouraged by a favourable climate of opinion he announced the writing of a book in fifty volumes to meet all the objections and aspersions that the non-believers generally raise and cast against Islam. He requested the Muslims to send contributions to him to make possible the publication of his voluminous undertaking. The common Muslims were taken in by his spurious claims and misleading announcements that he intended to publish a book in fifty volumes that would repel all the objections of the Hindus and the Christians against Islam and assert its finality and universality. Simultaneously, he declared his miraculous powers and his self-assembled seances. The ignorant and the naive among the Muslims thought that he was a Majdhub () besides being a religious savant and a saint. They, therefore, excelled one another in remitting fat sums

43. Tabligh-i-Risalat, Vol. I, pp. 1,2, 706.

for the publication of the book⁴⁴.

The first part of the book was issued in 1880 as *Baraheen-i-Ahmadiyyah*. It was an assorted mixture of announcements, bills, narration of miracles and seances. The second volume was no different from the first. In 1882 he issued the third volume and the fourth volume came out in 1884. (Foreword to *Baraheen-i-Ahmadiyyah*). When it reached the readers, they were taken aback. Instead of answering the objections and doubts of the enemies he had blackened the pages with his own miracles and an unashamed eulogy of imperialism. The ulema realized that the man was a deceiver and a trickster. With his announcements and handbills against the Hindus and the Christians he only intended to hoodwink the Muslims and earn for himself material wealth, status and fame, and not in the least to defend Islam or serve the Muslims. Particularly, after they came to know that part of the text of his book went against the fundamentals of Islam, many of the ulemas warned that the only motive of this hypocrite was to build his own business and to promote his self-image in the name of Islam. If he found some one who gave him more money and sent him larger donations, he would call his tune even if he had to oppose Islam. What they said was true. It was borne out by the march of events. The British were perturbed by the uprising and resistance of the Muslims. They were on the look out for a person from amongst the Muslims who enjoyed popular support and could make them dance round his little finger. When these imperialists found a man from a family known for being its agents, they hired him. For this reason Ghulam Ahmad filled the third part of the book with unprecedented and unqualified praise of British

44. Ibid., Vol. I, p.25; Vol. II, p. b and Vol. I, p.13;

imperialism. When this was objected to by the Muslims, he replied: "Some persons from amongst the Muslims wrote to me why I have praised the English Government in the third part? Why I have expressed my gratitude for this Government? Some Muslims have rebuked and abused me for this praise Everyone should know that I have praised this Government in exclusive pursuit of the teachings of the Quran and the Sunnah. For this reason I was anxious to praise and thank the English Government"⁴⁵.

To sum up, imperialism capitalized on his insatiable greed and conscience-selling. They hooked him as their stooge and showered on him all the material comforts and luxuries to numb his scruples for ever. He deserted Muslim ranks as his father had done before 1857. The first desertion, however, was of the native land and of its inhabitants but the second desertion was much more serious; it was a desertion of faith and of those who practised the faith.

Thus Ghulam Ahmad took up cudgels on behalf of imperialism and started justifying the imperialist ways to the Muslims of the sub-continent. His first announcement that he was a Mujaddid — a religious reformer — came in 1885. In 1891 he claimed that he was the promised Mehdi, the promised Messiah and a prophet. In 1901 he proclaimed that he was a regular prophet, and superior to all the prophets and apostles. The intelligent people had seen through his pretense and declared that the real intention of this clever man was the proclamation of prophethood. Stung by their announcement, he denied the charge vehemently: "My beliefs are exactly those of the followers of the Sunnah. I believe that Muhammad is the very last of the prophets. Whosoever claims prophethood after him is an infidel, a

45. Ghulam Ahmad: Baraheen-i-Ahmadiyya, Part IV.

liar. This is because I believe that prophethood started with the Apostle of God, peace be on him".⁴⁶

Then he promoted himself a little at the behest of imperialism. He said: "I am not a prophet. God has, however, made me a reformer and an interlocuter so that I may revive the religion of Mustafa"⁴⁷.

Gradually he reached a stage where he said:

(a) "I am not a prophet. I, however, am a relater of traditions. A relater of traditions is a prophet in power and not a prophet in action"⁴⁸.

(b) "A relater of traditions is a defective prophet.... as if he is a bridge between the prophets and the followers"⁴⁹.

(c) "I am not a prophet eclipsing Muhammad but for whatever there is in my claim I am a follower prophet"⁵⁰.

(d) "I am the Messiah about whom the Apostle of God fore-told"⁵¹,
and lastly:

(e) "By Allah in whose grip is my soul it is He Who commissioned me and named me a prophet ... and expressed for the truth of my claim clear signs the number of which reaches three hundred thousand"⁵².

This is in complete defiance of his earlier announcements:

46. Tabligh-i-Risalat, Vol. II, p.2.

47. Mirat-o-Kamalat-i-Islam, p.383.

48. Hamamat-ul-Bushra, p.99.

49. Azalat-ul-Auham, p. 529.

50. Haqiqat-ul-Wahy (Annexure), p.68.

51. Azalat-ul-Auham, p.683

52. Ibid.

- (a) "Whosoever claims prophethood after Muhammad, he is the brother of Musailma, a liar, an infidel and a foul person"⁵³.
- (b) "We curse whosoever claims prophethood after Muhammad, peace be on him"⁵⁴.

The initial purpose of his call was to claim himself a reformer and the final end of his call was to claim himself a prophet. It is also proper to mention that, instead of publishing fifty volumes of the announced book, he published only five volumes. Questioned by the subscribers he replied: "There is no difference between 5 and 50 except that of a dot"⁵⁵.

His Culture and Ethical Principles:

As far as his ethical behaviour was concerned, the Qadiyani chief and pretender was without a peer — as it is not possible to name any abuse or rebuke he did not know and make use of against his adversaries and opponents. Once he prophesied the death of a person within a fixed period of time. The man however did not die during the period fixed by him. Some of the Ulema reminded him of his claim to be a prophet who spoke only what was revealed to him by God. How was it possible that God would go back on His promise? Instead of coming out with a logical and plausible justification or explanation, he started abusing them and all the Muslim divines. He said:

- (a) "There is nothing more foul than a pig in the world. But the Ulema who appose me are more foul than a pig. O you Ulema! O you eaters of dead bodies and O you putrid and stinking

53. Anjam-i-Atham, p.28

54. Tabligh-i-Risalat, Vol. VI, p.2.

55. Baraheen-i-Ahmadiyya (Foreword), Vol. V, p.7.

souls!"⁵⁶.

- (b) "You wretched inventors (of lies)I do not know why this civilized sect does not exercise modesty? Their faces will be blackened"⁵⁷.

He describes his opponents in highly abusive terms:

"Some of them are like dogs and some of them are like wolves and some of them are like pigs"⁵⁸.

Not content with the generalized animal images, he abuses his opponents pointing and personifying them by name:

- (a) "May death overtake you, Abdul Haq, you servant of Satan!"⁵⁹.
- (b) "Abdul Haq is not content with our victories. He is itching to become a bastard"⁶⁰.

The name of one of his opponents was Saadullah. He presented to this man the bouquet of his moral code which consisted of the ugliest and the lousiest flowers of his loose and immoral tongue: "Ghoul, mean, profligate, Satan, reprobate, debauched, skunk, renegade and son of a prostitute"⁶¹.

Addressing the famous religious debator Sheikh Sanaullah of Amritsar, he says:

- (a) "You cur!. You gobbler of carrion"⁶².
- (b) "You, Abu Jahl"⁶³.
- (c) "You son of a cyclone! You deserving rebel"⁶⁴.

He addresses one of the heads of a Sufi order in equally repulsive language: "Liar, deceiver, squealer, scorpion of the land of Golra (the seat of this order), curse of God be on

56. Anjam-i-Atham, p.21.

57. Ibid., p.58.

58. Khutba Ilhamia, p.150.

59. Anjam-i-Atham, p.58.

60. Anwar-ul-Islam, p.30.

61. Anjam-i-Atham, p.281.

62. Anjam-i-Atham (Margin), p.25.

63. Haqiqat-ul-Wahy (Supplement), p.26.

64. Ijaz-i-Ahmadi, p.43.

you! you have been accursed on account of your support of an accursed one, the Sheikh of misguidance, ghoulish and wretched''⁶⁵.

He makes reference to all of his enemies in the following Arabic couplet:

"The enemies have become wild boars and their women are bitches, by their side''⁶⁶.

The Qadiyani prophet was in fact Billings-gate personified. He used to shoot abuses which ears would refuse to hear and the tongue would refuse to utter — especially the abuses which incur the imposition of Islamic punishment of stoning — which even the foulest man would shun to utter. Mahmood Ahmad son of Ghulam Ahmad on hearing one person abusing another as a "bastard" said:

"Persons like him were whipped for libel during the rule of Omar. But now-a-days, people are not offended when they hear one person abusing another as a "bastard" as if the abuse does not matter at all''⁶⁷.

Mahmood Ahmad! What is your opinion about your own father when he abuses one of the Muslim Ulemas as: "You have inflicted pain on me with your foulness. You are not truthful. I pray that you die in shame, you son of a harlot''⁶⁸.

Did your father and your prophet whose Khalifa you are deserve to be flogged or not for his foul mouth?

The Qadiyani pretender had a repertoire of abuses to use against his adversaries. He very often called his opponent a "bastard" or "son of a harlot". He hurled these mean and loath-some abuses on countless prominent Muslims. Once he addressed the entire Ummah in Arabic in the following

65. Nuzul-ul-Masih; pp 75—76.

66. Najm-ul-Huda, p.10.

67. Alfadl, Feb 13, 1922.

68. Anjam-i-Atham, p.288.

words:

"These are the books which are looked upon by all the Muslims with love and affection; they derive benefit out of their knowledge. They accept me and confirm my mission except the progeny of prostitutes on whose hearts God has set seal and they do not accept"⁶⁹.

He abused a very prominent Muslim savant in his characteristic style.

"You danced like a harlot in a gathering"⁷⁰.

He abuses a Christian in the same vein. "This bastard of a doctor does not tread the straight path"⁷¹.

Abusing an ordinary Hindu religious person, he says:

"They are the bastards, mean by nature".

These are sufficient samples of the personal ethics of the Qadiyani pretender. In his misplaced rage and odious wrath, he transgresses all limits of decency. It is not possible to find any one who could out-abuse him because he is the emperor of all abusers and revilers. A person who can blacken four pages of his book with a barrage of curses is certainly a freak. He is a monster and an ugly toad because he has fouled up four pages of one of his books with an acrimonious repetition of the word curse, curse, curse, curse and he has condemned persons who opposed him⁷³.

He once cursed a Christian a thousand times. Such instances are numerous in his books.

Can there be any one who abuses the Prophet? The Qadiyani pretender' abuses Jesus, one of God's prophets:

(a) "Jesus could not claim himself to be virtuous, for people knew well that he was a drunkard and an ill -

69. Mirat-o-Kamalat-i-Islam, p.547.

70. Hujjatullah, p.87.

71. Anwar-ul-Islam, p.30.

72. Arya Dharm, p.54.

73. Nur-ul-Haq, pp.118-122.

tempered person"⁷⁵.

(b) "Jesus used to lean towards prostitutes as his grandmothers were of (the stock of) prostitutes"⁷⁶.

The greatest irony is that a cursing, foul-mouthed person like him claims that he is a prophet. He himself wrote: "Abuses and rebukes are not the acts of the righteous and that a believer can not be a curser"⁷⁷.

His son wrote: "When a man is floored and does not find arguments for his claims, he starts off with abuses and the more the abuses the more established is his defeat"⁷⁸.

Two judges of a criminal court held that the Qadiyani pretender was ill tempered, evil-tongued and flagitious in his use of words. They bound him down with a surety that he would not use such words again for his opponents. Ghulam Ahmad himself makes a confession of this undertaking: "I gave an undertaking to the deputy commissioner that I shall not use bad words from now onward".

So these are the moral and ethical principles of the Qadiyani pretender, and these are the abuses and rebukes, a mere sprinkling of which we have reproduced from his books in his own words.

His Dealings:

He announced. "It is the duty of all my followers to remit some amount out of their earnings. After this announcement we shall wait for three months. We shall remove from the list of devotees the name of any one who does not remit a portion of his earnings during these three months"⁸⁰.

74. Tabligh-i-Risalat.

75. Sat Bachan (Margin), p.172.

76. Anjam-i-Atham (Annexure marginal note) p.7.

77. Azalat-ul-Auham, p.66.

78. Anwar-ul-Khilafah, p.15.

79. Kitab-ul-Bariyya, p.13.

80. Ghulam Ahmad: Lauh-ul-Mehdi, p.1.

At another occasion he announced: "People ought to donate for Qadiyanism as it is not possible to do anything without money. Donations were collected during the time of the Apostle of God, of Moses, of Jesus, and during the time of every prophet. For this reason, it is incumbent on our community to pay attention to the monetary aspect and collect all that is possible to collect in the form of donations"⁸¹. People remitted to him fat sums for what he used to style as 'service of Islam'. But where were these amounts spent? This question is answered by one of the great leaders of the Qadiyanis in these words:

"Once we, Khawja Kamaluddin (one of their great leaders), Ustad Muhammad Ali (Amir of the Lahori Qadiyanis) and myself went out to collect donations. On the way Kh. Kamaluddin said 'we used previously to tell people that it is proper for us to adopt the way of life of the Prophet and the companions and do what they used to do. They used to wear coarse clothes and eat coarse food. They used to spend their wealth in the path of Allah. In the light of this mode of reasoning we used to collect donations from people and from our wives and remit them to Qadiyan. But when our women folk and their women visited Qadiyan and saw the state of affairs there, they returned in a state of anger and told us: you are liars. We have seen the way of life of the prophet and the companions with our own eyes. We have seen their wives and women folk living in plenty and luxury even one-tenth of which would not be possible outside (Qadiyan). This is inspite of the fact that money is not remitted to them (for their personal use) but for expenditure in the way of the Lord. We shall spend on ourselves whatever we have as it is our money earned through lawful means. For this reason, from now on, we shall not

81. Badr, July 9, 1903.

give any donations"⁸².

The son of Ghulam Ahmad admitted this fact when he said in a Friday sermon at Qadiyan:

"Once a man from Ludhiana said that we sent donations to Qadiyan after bearing hardships and misfortunes. These amounts are expended on the ornaments and dresses of the wife of Ghulam Ahmad. So what is the use of these donations? When this news reached his holiness, the promised Messiah, he said: it is unlawful for him to send anything to us after what he has said. Then we shall see what harm it does to us"⁸³.

On another occasion when an objection was raised that donations collected in the name of religion were spent by him on himself and on his wives, he is accountable to the people for mis-spending the money, he replied: "I am not a merchant to keep accounts with me nor am I a treasurer of the community to be asked to render account. I am God's vicegerent on earth. It is not proper to ask me where I spent the money. Those are truly the believers who gift me their money and afterwards do not question me. It is all the same whether they understand or not. They understand that an objection of this sort will result in the bankruptcy of their faith"⁸⁴.

The objectors were the highly placed Qadiyanis, as has been elucidated by Mahmood Ahmad, the son of Ghulam Ahmad: "His holiness said before his death that Kh. Kamaluddin and Muhammad Ali entertained doubts about me and accused me of misappropriating public money. This was not proper for them. In fact, today, Ustad Muhammad Ali has sent me a letter asking me where is the balance of thousands of rupees especially when the expenditure is

82. Sarwar Shah Qadiyan: *Kashf-ul-Ikhtilaf*, p.13.

83. *Alfadl*, August 31, 1938.

pretty light. His holiness flew into a rage and said: 'They say that we eat Haram (what is religiously forbidden) – What is their link with these amounts? If I sever my link with them, nothing whatsoever of these amounts will come in, not even a penny' ⁸⁵.

These monetary matters actually reached the watershed. Once he announced the publication of a book in fifty volumes and added that he would despatch it at half the actual cost to whosoever would send the price of the book in advance. Many an ignorant man was tempted by this offer. They remitted the price of fifty volumes but he published only five volumes out of the promised fifty. When people questioned him, his reply was an eye-opener: "Yes! I promised to publish the book in fifty volumes but since there is no difference between five and fifty except that of a dot, I did not break the promise" ⁸⁶.

When people demanded the balance of their advances, he replied: "This money was given me by God. I shall not return it to any one – not even a penny as I am not answerable to any one. Any one who asks me to render account should not give me anything in future" ⁸⁷.

Much worse than embezzlement is the episode narrated by his son Bashir Ahmad: "Abdullah of Sinnaur (of Qadiyan) told me that a man came to his holiness and asked for his decision on a property left by his sister who was a harlot (making money through prostitution). His holiness replied that the money must be spent in the service of Islam" ⁸⁸.

His reply, in fact, implied that the money must be donated to him because he was the most dedicated servant

84. Ibid., September 19, 1936.

85. Muhammad Ali Qadiyani: Haqiqat-ul-Ikhtalaf, p.50.

86. Baraheen-i-Ahmadiyya, Vol. V, p.7.

87. Al-Hakam, March 21, 1905.

88. Sirat-ul-Mehdi, p.343.

of Islam and no body could serve the cause of Islam better than him.

His Lies:

Defining a 'lie', the Qadiyani pretender says: (a) "A lie is the mother of all evils, indeed"⁸⁹. (b) "A lie is not a lesser crime than apostasy"⁹⁰. But he himself was a compulsive liar. The most heinous and blasphemous aspect of his lying is that he invented a lie against God Himself. He gave out the lie that God made him His Apostle and sent revelation to him. Secondly he attributes to the Quran what is not there at all. For example, he says: "God Almighty has said: argue with them with wisdom and good advice"⁹¹.

These words are not found in the Quran at all. He has repeated them many times, perhaps with the wicked intention of change and interpolation in the Quran. He has repeated them as many as four times in his book Faryad Dard Balagh at pages 8,10,17 and 23. He also did the same in his announcements published in Tabligh-i-Risalat, Vol. III, p.194 and Vol. VII, p.39.

At page 154 of his book, Haqiqat-ul-Wahy, Ghulam has written that the following words occur in the Quran: "The day your Lord will come in the shades of clouds". This is a transparent lie against the Quran. At page 34 of this book Tadhkirat-ush-Shahadatain he writes: "Look at what God has said in the noble Quran: 'No greater transgressor will be found than one who invents lies against me. And I shall destroy the liar soon and I shall not allow him respect'. These sentences are found in his book even today despite the fact that they have gone through many editions. His purpose was to create ambiguity in the minds of people that the

89. Tabligh-i-Risalat, Vol. II, p.28.

90. Arbain (margin) No.3, p.24.

91. Nur-ul-Haq, Vol. I, p.46.

Quranic text is disputable and controversial.

Similarly, he lied against the Apostle of God: "the Apostle of God was asked about the Day of Resurrection — when shall it be? The Apostle of God, peace be on him, replied: 'the Day of Resurrection will be within hundred years from this day for all the sons of Adam' "⁹². The Apostle never spoke these words. It is impossible to confirm them through any source. Another instance of his lying is:

"The Apostle of God, peace be on him, said: "when an epidemic afflicts any town, its inhabitants should leave the town at once, otherwise they will be among those who do battle against God' "⁹³. This is another lie and a clear forgery against Muhammad, peace be on him. He uttered another lie when he said: "It is mentioned in the True Traditions that the Promised Messiah will appear at the beginning of a century and will be an Imam for the fourteenth century "⁹⁴. He forged still another falsehood against all the prophets when he said: "The revelations of all the earlier prophets are unanimous that the promised Messiah will be born in the fourteenth century, and he will be born in the Panjab "⁹⁵.

This is a patent lie and a blazing falsehood as this prediction is not found in the revelation of any prophet, in this specific sense. His lies extended to all the prophets. He lied about Jesus, the prophet of God (a) "Jesus was a reviler, ill-tempered. He used to fly into anger over petty things for want of self - control — Jesus was also a habitual liar "⁹⁶. (b) "Jesus was bereft of the manly qualities of reproduction which is one of the most praiseworthy qualities of a man "⁹⁷. (c) "Jesus was a magician. All that his hands

92. Azalat-ul-Auham, p.253.

93. Al-Hakam, August 24, 1907

94. Ghulam Ahmad: Nurrat-ul-Haq, p.188.

95. Arbain, No.25, p.23.

96. Anjam-i-Atham (Supplement-margin), p.5.

97. Maktoobat-i-Ahmadiyya Vol. III, p.28.

did was the result of magic"⁹⁸.

In another chapter, we have mentioned his lies against Jesus. He was particularly inimical to Jesus. He used it as a camouflage to cover up his own moral iniquity.

His falsehoods against the prophets are too numerous to be cited in toto. A few examples should serve how highly he regarded himself and how rudely he treated the other prophets. One of his lies was:

"In a few years, more than a hundred thousand persons have become my devotees"⁹⁹. A Qadiyani paper published an announcement by Ghulam Ahmad:

"Nearly a hundred thousand souls have repented at my hands upto now"¹⁰⁰. But after three and a half years he wrote: "About four hundred thousand persons have come back to God, at my hands"¹⁰¹.

In his book *Haqiqat-ul-Wahy*, he himself wrote:

"I thank a thousand times that at my hands have repented from infidelity and sin four hundred thousand persons, till now"¹⁰². His son and successor announced 14 years after his death: "The number of Qadiyanis has reached four hundred thousand or five hundred thousand. The routine census has, however, exposed the lie of the pretender and his son: "The number of Qadiyanis in the Punjab is fifty-six thousand souls according to the official census. The estimate of the number of Qadiyanis in the rest of India is twenty thousand. In this way, our number reaches seventy-six thousand persons"¹⁰⁴.

98. *Azalat-ul-Auham*, p.309.

99. *Tohfah-ul-Nadwa*.

100. *Review of Religions*, September, 1902.

101. *Tajalliat-i-Allahia*, p.3 (edition of March 3, 1906).

102. *Haqiqat-ul-Wahy* (Supplement P p.117).

103. *Al-fadl*, June 26, 1922.

104. *Al-fadl*, June 21, 1934.

The lie is obvious. In 1906 Ghulam Ahmad says that his sectarians numbered four hundred thousand. But the census figures issued eighteen years later disclosed that they did not exceed 76 thousand souls, and the census was confirmed by no less a figure than the son of the pretender. The number included children and women as well. What a shame! As Shakespeare said: "Shame, where is thy blush"?

He circulated another lie in 1899:

"More than three hundred thousand of my prophecies have come true"¹⁰⁵. After two years, he contradicted himself: "I have myself seen that till now one hundred and fifty revelations have proved me right"¹⁰⁶. Another thumping lie is: "My miracles exceed a million"¹⁰⁷.

Lying was actually his second nature. He had, however, the temerity to say (a) "Lying is no less a crime than apostasy"¹⁰⁸. (b) "On a forgerer of lies is the curse of God, and for him there is no place with God"¹⁰⁹. Abdullah bin Amr reported God's Messenger saying:

"Four attributes constitute a hard-boiled hypocrite, and any one who possesses even one of these attributes is a hypocrite till he abandons it. When he is trusted he betrays his trust; when he talks, he lies; when he makes a covenant he acts treacherously; and when he quarrels, he deviates from the truth"¹¹⁰. When we judge the Qadiyani pretender against the Prophetic yardstick, we find him an embodiment of sheer hypocrisy as he exhibits all the four attributes of a hypocrite.

105. Haqiqat-ul-Wahy, p.8 (1899 edition).

106. Aik Ghalati Ka Izala, p.7 (1901 edition).

107. Tadhkirat-ush-Shahadatain, p.41.

108. Arbain, No.35, p.24 (margin).

109. Nusrat-ul-Haq, p.10.

110. An agreed Tradition of the Prophet.

His Revelations:

We intend to mention only some of his revelations in the context of his biography so that the reader may understand what kind of revelations he received, what is meant by such revelations and whether it is logical to accept the pretender's mediation on the meaninglessness or irrationality of the divine word. For example, Ghulam Ahmad says: (a) "I received the revelation ' 11 (eleven) if God wishes"¹¹¹. Its meaning has never been elucidated by him or by any one else for him. What is meant by "11 - if God wished"? (b) "A reasonable man"¹¹². Who is reasonable?. It is not known (c) "Pity - the whole of pity"¹¹³. (d) "The time has come for the confirmation of the prophecies of the general ruler" (e) "Chaudhry Rustum Ali"¹¹⁴. (f) "The bed of luxury"¹¹⁵. (g) "The crater of a volcano, welfare of Arabia, successful"¹¹⁶. (h) "Fazlur Rehman opened the door"¹¹⁷. (i) "You are of me like my children"¹¹⁸.

These are some specimens of his revelations. No one knows their meaning. The strangest part of it is that even he himself did not know their meaning. Though his revelations are innumerable, they display a basic pattern of confusion and be-fuddlement.

His end and death:

His death set a stamp on his lies. He used to draw curses on himself for his forged lies against God, the Apostle, the Quran and the Prophets. The Ulemas were always at

111. Albushra, Vol. II, p.65.

112. Ibid., Vol. II, p.84.

113. Ibid., p.71.

114. Ibid., p. 57.

115. Ibid., p. 94.

116. Ibid., p. 88.

117. Mukashifat, p. 43, quoted in Badr, Vol.I, p.32; Albushra, Vol.II, p. 90.

118. Arbain, No.4, p.23 (margin).

variance with him. Vainly did they try for his reform and return to the fold of Islam. His intransigence forced them to enter into debates with him. They exposed his falsehood and finally passed a collective judgement against his infidelity and anti-Christship. The debates were headed by Allama Sanaullah of Amritsar, a well-known debator and defender of Islam and the Muslims in the Indian subcontinent. Between him and Ghulam Ahmad a number of written and oral debates and discussions took place. Invariably, victory was on the side of the man of God, and the hero of Islam. The pretender's repeated humiliations provoked him into a paroxysm of rage. In sheer desperation, he issued a regular denouncement on the 15th of April, 1907: "In the name of Allah, the most Merciful, the most compassionate. We praise Him and pray for His noble Apostle. They ask you: Is it true? Say yes, by my Lord. It is true.

To Ustad Sanaullah - Salam on whosoever follows the guidance. For a considerable period I have been called a liar and a profligate in your magazine "Ahl-e-Hadith". In this magazine you always call me 'This accursed liar, anti-Christ, corruptor'. It publicizes to the whole world that I am an innovator, a liar, an anti-Christ, that I have forged a lie as far as my claim of Messiahship is concerned'. I have suffered considerable pain at your hands but I remained patient. But when I realized that I have been commissioned for dissemination of the truth and you prevent people from paying attention to me on account of your calumnies against me -----so I pray that if I am a liar and an innovator, as you refer to me in your magazine, then I shall die during your life-time because I know that the life-span of a liar and a corrupter is not long. On the other hand he lies frustrated during the life-time of his staunch enemies, in shame and degradation. In his death lies the welfare of God's creatures as he cannot mislead them after his death. But if I am not a

liar and an innovator but I am honoured by Allah's address and dialogue, and I am the promised Messiah, then I pray that you shall not escape the end of liars according to God's practice. So I announce that if you do not die during my life by God's punishment which cannot but be from God alone — for example that you die of plague or cholera — then I am not an Apostle of God Almighty. This I do not utter as a prediction but I have asked for the final verdict from God, the Holy, the Almighty. I pray to God — O my Lord, the observer, the powerful, the knower, the Omniscient, O Knower of the secrets of hearts!. If I am a liar and am corrupt in your view and I forge lies against you, night and day, O Allah, then perish me in the life-time of Ustad Sanaullah and make him and his party happy by my death, Amen. And O Allah, if I am truthful and Sanaullah is false and is a liar in his accusations that he levels at me, then O Lord of the universe, perish him in my life-time with fatal diseases like plague or cholera or some other diseases, Amen!.

O Lord! I have been tortured and I tolerated it all. But now I perceive he has crossed the limit and he believes I am more profligate than thieves and ravishers who cause harm to the world. He considers me to be the meanest of God's creatures. He has defamed me in far-flung areas of the country and believes that I am in fact an evil person, a marauder, greedy, liar, innovator and abominable person. Had there been no echo of these utterings, I would have tolerated them. But I realize that Sanaullah's accusations have an ulterior motive. He desires to bury my mission and dismantle my edifice which you have built. O my Lord and O you who have sent me. For this reason, I beseech you, O Allah, seeking refuge in your mercy and compassion. Decide the truth between me and Sanaullah and destroy the liar and the evil in the life-time of the truthful or afflict him

with a death-like calamity. Kindly do this O my dear Lord – Amen!. Our Lord! Expose the truth between us and our nation and you are the best of the victors.

In the end I expect from Ustad Sanaullah that he should publish this text in his magazine and write whatever note he likes on it. The verdict is now in the hand of Allah. The writer, Allah's servant, Ghulam Ahmad, the promised Messiah, may God protect him and help him".

The Qadiyani Ghulam Ahmad sought in this prayer the death of the liar during the lifetime of the truthful. In other words, if Ghulam Ahmad was truthful, Shaikh Sanaullah will die during his life. And if Shaikh Sanaullah was truthful, then Ghulam Ahmad shall die during his lifetime. Ten days after this announcement and prayer. Ghulam Ahmad published in a Qadiyani newspaper: "All that has been said about Sanaullah is not from ourselves but is from God as it was revealed to me on the night of the prayer that 'I respond to the call of the caller': The meaning of this revelation is that my call has been accepted"¹¹⁹.

His call was actually accepted and the truth was decided between him and Sanaullah. After exactly thirteen months and ten days God announced His decision. He decreed it in a spine-chilling manner that Ghulam Ahmad wished for the eminent Sanaullah, yes, by the very disease which he himself had named i.e., cholera.

Bashir Ahmad son of Ghulam Ahmad writes in his biography:

"My mother informed me that his holiness wanted to go to the bathroom immediately after meal. Then he slept awhile. After that he felt like going to the toilet again. He did go to the toilet once or twice without telling me. Then he woke me up. I found him to be extremely weak.

119. Badr, April 25, 1907

He could not walk to his bed. So he sat down on my bed. I began rubbing and massaging him. After sometime he wanted to go to the toilet again. But he was too emaciated to reach the toilet. So he used the bed as a chamber pot. After this he lay down for a little while. The weakness, however, had become acute and reached its lowest ebb. He felt like visiting the toilet again, and used the bed as toilet. Then he vomited. After vomiting he fell flat on his back, his head hitting the wooden frame of the bed. His condition changed for the worst"¹²⁰.

His father-in-law wrote: "The night his holiness fell ill I was sleeping in my room. When his illness grew severe, they woke me up. I went over to his holiness and found him in great pain. He addressed me saying: "I have been stricken with cholera. After this he did not utter a single intelligible and coherent word till he died on monday after ten O'clock in the morning"¹²¹.

The contemporary Indian papers published:

"Ghulam Ahmad, the Qadiyani pretender, when he was stricken with cholera, filth came out of his mouth. He died while he was sitting in the lavatory for passing stools". Similarly Ismail Qadiyani issued a statement in a Qadiyani paper (Paigham-i-Sulh of March 3, 1939): "The opponents say that filth was coming out of the mouth of his holiness, the promised Messiah, at the time of his death".

The sum of it all is that death came to him, but in what shape? In a shape the very mention of which one abhors. Thus he died "at half past ten in the morning on 26th of May 1908 A.D."¹²².

He died while Sanaullah lived and continued living nearly forty years after his death, dismantling the edifice

120. Sirat-ul-Mehdi, p.109.

121. Hayat-i-Nasir, p.14.

122. Al-Hakam May 28, 1908 and Sirat-ul-Mehdi.

of Qadiynatism and destroying its very roots. God proved the lie of the liar in the very last moment of his life. He punished him in this world. The chastisement of the next world is much more severe and torturous. God Almighty has told the truth.

“Who can be more wicked than the one who invents a lie against Allah, or says, “I have received inspiration”, when he has received none or again who says,

“I can reveal the like of What Allah has revealed”.

If you could but see how the wicked (do fare In the flood of confusion, at death! — The angels stretch forth their hands, (saying), “yield up your souls this day shall you receive your reward — a penalty of shame, for that you used. To tell lies against Allah, And scornfully to reject His Signs!”¹²³.

It is to be noted that the Qadiyani pretender died at Lahore. His deadbody was transported to Qadiyan¹²⁴. Even after his death he proved that he was a liar in his claim of prophethood. For Muhammad, peace be on him, said: “God has not caused the Prophet to expire except in a place where he loves to be buried”¹²⁵.

123. Surah Al-Anam: p.93

124. Sirat-ul-Mehdi and Hayat-un-Nabi etc.

125. Tirmidhi.

CHAPTER VII

QADIYANIS AND THE PROMISED MESSIAH

The Qadiyanis believe that Ghulam Ahmad is the Messiah whose advent had been promised by God. He appeared as a prophet in strict conformity to the predictions made by Muhammad the Apostle of God. Since his advent is prefigured by no less a person than Muhammad (peace be on him) himself, the Qadiyanis say, it is the duty of all and especially of the Muslims to believe in him and to follow him. Let us, therefore, examine this claim. He says. "I swear by Allah who has sent me as messenger and against whom only the accursed forge a lie, that He has sent me and made me the promised Messiah"¹. He adds: "My claim is that I am the promised Messiah about whom news has been given in all the Heavenly Scriptures that he will appear towards the end of time"².

He continues: "The seances of all the big saints converge on the point that the Messiah will appear before the fourteenth century (Al-Hijra) or at the end of the fourteenth century (who said this and where?). It is evident that in the fourteenth century no one has openly claimed this status with my exception. For this reason I am that Promised Messiah"³.

This is a quaint justification of his claim. However he withdraws the claim as hastily as he has asserted it: "I

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1. Tabligh-i-Risalat, Vol. X, p.18.
 2. Tohfa Golarwiyya, p.195.
 3. Izalat-ul-Auham, p.685

claimed that I was like the Messiah and not that I was the Messiah as some fools thought ---- I do not claim at all that I am Messiah, son of Mary. On the contrary whosoever accuses me of this claim is guilty of concoction and is a liar. My claim is that I am the semblance of the Messiah, that is, some of the spiritual qualities, habits and moral traits of Jesus are infused in my nature by God"⁴.

On another occasion he said: "I have not claimed that I am the Promised Messiah and that there will be no other Messiah after me. I, on the other hand, believe and I repeat it, it is possible that after me will come not one Messiah but thousands of Messiahs"⁵. What he insinuated was that people should follow him now, and when, later on, another Messiah appears on the horizon they should also believe in him and follow him. What monkey logic!

This is the Qadiyani Messiah who like the tribe of liars acts recklessly and desperately in asserting his bubble claim. With such diabolical reelings and ravings the Qadiyanis wish to throw dust in the eyes of the simple folk and the Muslim masses and lead them up the garden path by false promises and window-dressing.

The claims of Ghulam Ahmad are nothing more than a Judas kiss or a Cornish hug. They are a frame-up to bamboozle the innocent masses. They are empty tinkettles. Like choked gutters they overflow with contradictions. These contradictions are, in fact, gaping falsifications of his claims, and hardly deserve analytical probing.

Nevertheless we intend to establish the corruptibility and culpability of his claims in a scientific manner, our arguments will be supported by excerpts from his conjectures, lies, amusing speculations and his glassy-eyed

4. Ibid., p.296.

5. Ibid.,

reflections. Our aim is to plug all avenues of retreat and retractions for all those who like to give the Qadiyanis the benefit of doubt and unconsciously assist in the propagation of false beliefs which are no less sanguine than perjury and blasphemy.

The Apostle predicted the advent of the Promised Messiah, clearly stating his qualities and delineating his personality in transparent terms so that any play-pall of Satan may not take liberties with him.

Abu Huraira has reported the Prophet of God saying: "By Him in Whose hand my soul is, the son of Mary will soon descend among you as a just judge. He will break crosses, kill swine and abolish the 'jizya', and wealth will be in such abundance that no one will accept it, and one sajda will be better than all the world and all that it contains".

Abu Huraira continued: "Not one of the people of the book will fail to believe in him before his death ---"⁶.

Nu-was bin Saman believes that the statements of the Apostle of God form one of the most important links in the long chain of traditions about the advent of Anti-christ.

Abdullah bin Amar has reported the Messenger of Allah saying: Jesus son of Mary will come down to the world. He will marry, a child will be born to him, he will live for 45 years and then die. He will be buried with me in my tomb. Then Jesus son of Mary and myself will stand up in one grave between Abu Bakr and Umar⁷.

Numerous similar traditions exist on the subject.

In these traditions the Prophet has elucidated the descriptive qualities of the Promised Messiah — who he will be, from where will he come, where will he be, what will

6. Bukhari and Muslim.

7. Muslim, Abu Daud, Tirmidhi, Ibn Maja, Ahmad (original wording from Muslim).

happen in his age, what he himself will do, how long will he stay on earth, and where will he be buried. He very clearly laid down that:

- (1) The Promised Messiah shall be the son of Mary and none else — neither the son of any one else nor his replica.
- (2) He will descend from the sky. In other words he shall not merely be commissioned as an apostle but it is inevitable that he should both be an apostle and should descend, for, the Apostle said: "He shall physically descend in your midst". It is well-known descent does not mean being commissioned as an apostle.
- (3) He shall descend from the sky on the white minaret to the east of Damascus. At the time of his descent he will be clad in two yellow sheets. His palms will be resting on the wings of two angels.
- (4) All infidels shall die at the time of the descent.
- (5) He will be a just ruler and not a subject or an unjust ruler.
- (6) He shall break the cross which will never be worshipped again.
- (7) He will order the killing and complete wiping out of the entire breed of pigs so that no one will eat them afterwards.
- (8) He will gather all mankind around Islam so that no other faith will challenge it as a rival.
- (9) He will kill the Anti-christ at the gate of Lydda.
- (10) Wealth will be so abundant during his time that there will be no beggar left to solicit alms.
- (11) He will exhort people to worship Allah. They will prefer it to all wealth and delicacies.
- (12) There will be complete peace on earth: The lions will graze with camels, cows with leopards, wolves with sheep and children will play with snakes and no harm

will come to any one. The world shall be purified from deleterious effects of violence, greed and aggression.

- (13) After his descent he will either perform Hajj or perform Umra followed by Hajj or perform Umra and Hajj together.
- (14) He will stay on earth for forty years after which he will die.
- (15) Muslims will offer prayers for him.
- (16) He will be buried in the mausoleum of the Apostle of God, peace be on him.

These are some of the qualities and characteristics of the Promised Messiah. We have culled them from various authentic Traditions. Let us now examine the claim of Ghulam Ahmad that "he is the Promised Messiah about whom all the heavenly scriptures foretold". Do these qualifications befit him?

- (1) He is not son of Mary nor is his name Jesus, but his name as he himself clearly stated, was Ghulam Ahmad: "My name is Ghulam Ahmad and my father's name is Ghulam Murtaza and my grandfather's name is Ata Muhammad"⁸.

No one can imagine that his mother's name was Mary. Her name in fact, was "Chiragh Bibi". A Qadiyani writer observes: "In the whole universe there has been no mother of greater status among the women of the world, with the exception of Syeda Amena, the mother of the Apostle of God, than Chiragh Bibi who gave birth to a son of highest grandeur Ghulam Ahmad Qadiyani"⁹.

His own name, therefore, was Ghulam Ahmad, his father's name was Ghulam Murtaza and his mother's name was Chiragh Bibi whereas the Apostle of God said: "The

8. Yaqub Qadiyani Kitab-ul-Barriyya (Margin), p.134.

9. Yaqub Qadiyani, Hayat-un-Nabi, Vol. I, pp. 141-142.

son of Mary will descend among you"¹⁰.

He particularized the name of Jesus in the words:

"Anti-christ will appear in the midst of my Ummah. He shall remain for forty years. I do not know - days or months or forty years. Then God will send Jesus son of Mary as if he is Urwa son of Masood"¹¹.

When Ghulam Ahmad came across authentic texts, he started off on his ravings and scatty excursions to prove that he is 'son of Mary' even though he had to resort to extreme stupidity and knavery. He wrote:

"I was made Mary. I remained Mary for two years. Then the soul of Jesus was blown inside me as it was blown inside Mary. Thus I conceived metaphorically. After some moths, not exceeding ten, I changed from Mary into Jesus. In this manner, I became son of Mary". Again: "Indeed, God named me Mary who was pregnant with Jesus. I am the object of the words of the Almighty in Surah Tehrim. 'And Mary, daughter of Imran, who guarded her chastity, so we blow into it our spirit'¹³, as I am the only one who has claimed that I am Mary and that into me has been blown the soul of Jesus"¹⁴.

Once he came down to even a lower level of idiocy and foolishness: "I saw myself as if I am woman and Allah spilled into me His reproductive power of manliness"¹⁵.

He assumed that he was the intended object of these 'revelations' and started arguing that he was Messiah son of Mary. These arguments, however, are as specious and meretricious as the preceding ones: "The meaning of the Messiah being Jesus son of Mary is that he will be a semblance of the

10. Agreed Tradition already quoted.

11. Tradition traced by Muslim Ahmad, Al-Hakam: (wording is from Muslim).

12. Safina-i-Nuh, p.16.

13. Surah Al-Tehrim; p.12

14. Haqiqat-ul-Wahy, p.337.

15. Yar Muhammad Qadiyani: Islami Qurbanî, p.34.

latter. I resemble Jesus in many ways – even I resemble him in the mode of birth. His birth was a unique occurrence (i.e., he was born without a father). There is uniqueness in my birth as well. When I was born, a girl was also born along with me. This is one of the unique wonders of human creation as on most occasions at one time only one child is born”¹⁶.

Can there be anything more foolish than this? He, however, gushed forth with something even more hair-raising: “The Messiah of this Ummah resembled Jesus because Jesus was not an Israelite from all sides but was an Israeli from the side of his mother only. Similarly I am a Hashemite as some of my grandmothers were of the Syeds. My father, however, was not of them.”¹⁷.

He adds: “I resemble Jesus from the point of view that I am not a Qureshite but all the same I have been sent (as a prophet) in the fourteenth century as a link in the chain of apostles initiated by Muhammad, peace be on him. Similarly, Jesus was not of the Beni Israel for lack of a father, and yet he was a link in the series of apostles triggered by the apostleship of Moses and (appears) fourteen centuries after Moses”¹⁸.

But even this does not exhaust his malevolence: He wrote at another occasion: “Believe it that I am that son of Mary who was to descend. I am the only one who did not have a spiritual ‘Shaikh’ and this is the resemblance between me and Jesus son of Mary. He was born without a (physical) father and I was born without a spiritual father”¹⁹.

I am at a loss to understand that, inspite of this gibberish and poppycock uttered by the pretender, the

16. Tohfa Golarwiyya, p.110.

17. “Muhadara Sialkot”, No.17.

18. Tadhkirat-ush-Shahadatain, p.33.

19. Izalat-ul-Auham, p.659.

Qadiyanis wish and hope that the Muslims accept him as the Promised Messiah and believe in him. What a cheek! what perfidy! What obliquity! What a sink of iniquity! and what an Alsatian den!. It was he who said: "Self-contradiction is a necessary characteristic of liars"²⁰.

(2) He did not descend from the sky but was born in Qadiyan, a town in East Punjab, India. A Qadiyani paper wrote: "Qadiyan is the birth-place of the Messiah, his dwelling - place, his burial-place and in this town is the house in which Ghulam Ahmad was born"²¹.

The Qadiyanis raise the objection that in the quoted tradition, the word 'sky' occurred neither in Bukhari nor in Muslim compilation, and the clause of descension has been added by the Muslims without any authority, and the meaning of 'descent' is just 'appearance'. The reply to these objections is that the word sky is not an addition by us but was used by the Prophet in a tradition traced by Baihaqi from Abu Huraira in the chapter 'Names and Qualities'. "The Apostle of God, peace be on him, said: How shall you be when the son of Mary will descend from the sky in your midst while your Imam will be from among you". For this reason, the inter-pretation of descent as mere appearance is not correct.

The Qadiyanis raise the objection that the word 'sky' is Baihaqi's addition and does not exist in the original version. They base their argument on the assumption that Baihaqi has himself traced this tradition back to Bukhari and Muslim who reported the tradition without the insertion of the word 'sky' in it. Imam, Suyuti also copies this tradition from Baihaqi without the insertion of the word 'sky'. This leads to the conclusion that the word 'sky' is not a part of

20. Baraheen-i-Ahmadiyya (Supplement), Vol. V, p.112.

21. Alfadl, December 13, 1929

this tradition but was only a later addition.

For a correct appreciation of this question we have to understand the nature of Baihaqi's compilation. This book is one of a series of regular reported traditions. In other words, Imam Baihaqi narrates in the book the reference along with its authority that goes back to the Apostle of God — as is done by Bukhari, Muslim, Tirmidhi, Ibn Maja etc. It is not one of those books of traditions which compile the text only without a mention of the relevant authority such as Mishkat-ul-Masabih, Balugh-ul-Muram, which are mere compilations. The difference between the two types of books of Tradition is that the first-when it traces a tradition back to a book, its purpose is mere indication or reference as the original version of the particular tradition is available in the book referred to. In the second case when a particular book is attributed to, the intention is the explanation of the etymology and genesis of the particular tradition.

So when Baihaqi attributed this tradition to Bukhari he did not mean that the origin of this tradition is Bukhari. On the other hand, he meant to point out that this tradition was originally traced back by Bukhari. This is as clear as day-light. Baihaqi's mention of the word 'sky' and its omission by Bukhari and Muslim - are of no consequence as these books in themselves are in the nature of source material. The larger the number of authorities, the greater is the acceptability of tradition. There is a consensus of verdict on this aspect as is demonstrated by Khatib's opinion. Besides there is absolute linguistic compatibility and logical synchronicity between 'sky' and 'descend'. There is also syntactical harmony between the two words as they form one of the most fundamental grammatical colligation in English language: the immediate juxtaposition of a noun and a verb. It implies that even the English rendering does not fail to realize the intended meaning which would have

generated unnecessary confusion in the case of omission of any one of the two key concepts symbolized by the verbal symmetry of 'sky' and 'descend'.

Jalaluddin Suyuti's omission to mention the word 'sky' while quoting from Baihaqi does not challenge the authenticity of the tradition either.

He had probably his eyes focussed on the text of Bukhari and Muslim while copying the tradition. Both the situations are doubtful and furnish no proof. This frequently happens as is experienced by the Traditionists themselves. In fact Ghulam Ahmad has himself admitted that the Messiah will descend from the sky: "It occurs in Hadith that the Messiah will descend from the sky and will be (clad) in two yellow sheets.

He made the same statement in his book *Tashhid-ul-Adhan*'. There is, therefore, no escape from the proof that the Messiah will descend from the sky, and there was no ambiguity, whatsoever, in the description of the Apostle. In fact, this has been proved by the pretender himself in his own words. What could be a greater proof than voluntary self-admission!

(3) The Prophet clearly specified the place of the Messiah's descent: "He will descend on a white minaret in the east of Damascus wrapped in two sheets resting his two hands on the wings of two angels".

It is a fact that Ghulam Ahmad did not descend on the white minaret to the east of Damascus. On the other hand he was born at Qadiyan. He never visited Damascus during his life-time. But according to the old adage".. A shameless person does whatever he likes", he could not refute the tradition but issued all kinds of false and spurious interpretations. At one time, he said: "I am the promised Messiah. It is, however, possible that another Messiah might

come in Damascus"²³.

At another time, he wrote: "I do not deny and I shall not deny the coming of another Messiah who will possess the qualities which have come down in the traditions and which apparently I do not possess. Perhaps Messiah will descend in Damascus"²⁴.

Since this did not help him, he made another fumbling statement: "What occurs in Sahih of Muslim that the Messiah will descend at the white minaret in the east of Damascus — was baffling for the research scholars. Now, however, God has expressed its meaning 'to me': from Damascus is meant a town in which live the followers of Yazid, the foes of God, the enemies of His Prophet, those who have made their desires their gods and those who pursue their passionate selves --- it was, therefore, inevitable that the Messiah should descend in their midst --- and for this reason God made it manifest to me that Damascus stands for a town in which are found the qualities of Damascus. This is Qadiyan as God made it clear to me, it resembles Damascus. In it dwell followers of yazid. It is apparent that a in a simile there should be a complete resemblance. On the other hand, sometimes the name of a thing is used for another on account of even slight similarity between the two. On the basis of this general rule God simulated Qadiyan with Damascus"²⁵.

What about the minaret?

In 1903, after two years of his claim to Messiahship, he built in Qadiyan a minaret which he christened "Minaret of the Messiah". He announced: "This is the minaret which has been mentioned in the tradition and on which the Messiah will descend"²⁶.

23. Ibid., p.p. 72–73.

24. Tabligh-i-Risalat, Vol. II, p.159.

25. Izalat-ul-Auham, pp. 63–70 (Summary).

Can there be anything more stupid? And what confusion and wooziness dwells in those minds who believe in him in spite of these glaring stupidities and monstrous villainies! God Almighty has told the everlasting truth:

"They have hearts with which they do not understand; they have eyes with which they do not observe; they have ears with which they do not hear. They are like quad-rupeds, nay, even more misguided (than them). They are the ignoramuses"²⁷.

He continues in his foolish outbursts: "It has been proved in the Sahih Muslim that Jesus will descend in two yellow sheets. It means that at the time of his descent he shall be ill"²⁸. 'Two sheets' mean 'two diseases'. That is, the Prophet pointed out that the Messiah shall be suffering from two diseases at the time of his descent. Here I am suffering from two diseases polyuria and giddiness"²⁹.

He added: "Ever since I claimed to be the Promised Messiah I am suffering from two diseases — maturation and giddiness"³⁰.

And lastly: "It has occurred in the Tradition that the Messiah will descend in two yellow sheets. Here are the two sheets: my giddiness which occasionally paralyses me; and the excessive maturation which sometimes makes me urinate a hundred times in the course of a day"³¹.

Is it not something to be wondered at that the true Messiah cured the blind and the lepers and resurrected the dead with God's permission and this lying Messiah himself suffered from a disease which sent him spinning on the floor and occasionally knocked him out of his senses and he

27. Surah Al-Araf: p.179.

28. Izalat-ul-Auham, p.81.

29. Badr, June 7, 1906.

30. Haqiqat-ul-Wahy, pp. 206—207.

31. Baraheen-i-Ahmadiyya (Supplement) Vol. V, p.201.

kept a utensil by his side always and invariably urinated in it and then threw it away himself"³².

But even these Mephistophelian amplifications failed to satisfy him. He wrote: "It is possible that another messiah may descend who manifests the qualities mentioned in the Hadith"³³. He seems to have articulated the truth when he wrote: "Two self-contradictory statements can only come from a madman or from a hypocrite"³⁴.

It is clear that 'his holiness' did not fulfil even the third qualification i.e., the descent of the Messiah at the white minaret in the east of Damascus in two yellow sheets, his hands placed on the wings of two angels³⁵.

(4) The fourth qualification of the Messiah which the Prophet clearly stated was the death of the infidels on his descension.

Ghulam Ahmad, on the other hand, increased the number of infidels at the time of his claim. He said: "Everyone who does not believe in me is an infidel"³⁶. Only twenty thousand fools believed in him: "When twenty years later his death census figures were issued, the number of the Qadiyanis did not exceed seventy thousands souls"³⁷.

(5) One of the most important signs of the Promised Messiah is that he shall be a just ruler and not a subject, nor shall he be an unjust ruler as was elucidated by the Prophet. But the holiness of Qadiyan was not only a subject, he was a mean subject, an embezzler of the funds of his community, a servile subject of infidelistic imperialism, and who took pride in being a subject of this power:

32. Address delivered by Muhammad Sadiq published in *Al-fadl*, December 6, 1940.

33. *Izalat-ul-Auham*, p.199.

34. Ghulam Ahmad. *Sat Bachan*, p. 31.

35. He perhaps did not offer any interpretation of the hands of the Messiah resting on the wings of two angels.

36. *Haqiqat-ul-Wahy*, p.163.

"Till his death, my father remained a sincere servant of the English Government. This service of the exalted Government was inherited by my brother Abdul Qadir. He followed in the footsteps of our father and spared no chance of demonstrating his loyalty towards his masters till death overtook him. Then it was my turn to butter up the British. I, however, did not possess money or estate. So I served the English Government with my hand and pen and excelled my forefathers in the art of servility -- I have promised to God that I shall not write a single book in which I do not mention the favours of the Imperial Government.

He says: "I have served the English Government with what no one did -- not even my forefathers. I have written scores of books in Arabic, Persian and Urdu to express the view that Jihad against the beneficent English Government is not legal and it is binding on all the Muslims to obey the Government from the depth of their hearts. My writings have led to the formation of a party of my followers who are faithful to the English Government and is ever prepared to make sacrifices for its sake"³⁹.

He continues: "It is binding on every good-natured Muslim that he should persuade others to support the English and to pray for their victory against the enemies as they are a beneficent nation. The British Government has done us very big favours. Only the ignorant, the foolish and the stupid bear a grudge against the Government. If we do not thank the Government we do not thank God"⁴⁰.

He made these remarks in spite of his admission that "The Promised Messiah will descend with an enviable status and a constitution in strict conformity to the words of the

38. Ghulam Ahmad, Nur-ul-Haq, Vol. I, p.28.

39. Tabligh-i-Risalat, Vol. VI, p.65

40. Izalat-ul-Auham, p.509

Tradition. But I am humble in status and I am a dervish"⁴¹.
What a disarming humility!

(6) One of the portents of the advent of the Messiah is that he shall break the cross so that it will never be worshipped again. This is one of the greatest miracles of Jesus, peace be on him, as no cross will be left in the world to be worshipped nor will a Nazarene prostrate or kneel before any one except God. Ghulam Ahmad himself agreed to this interpretation of the tradition:

"The manifest sign and clear symbol made necessary for the Promised Messiah is the breaking of the cross at his hands".

On the very next page, he himself reported: "The Tradition has elucidated that the first sign of the Messiah is the breaking of the cross at his hands"⁴³.

He further elucidated:

"The purpose of descent of the Mussiah is that the theory of trinity will be completely obliterated and the unity of God shall prevail"⁴⁴.

He wrote at another place:

"the Messiah will exert all his efforts for the obliteration of the theory of Trinity". Then he argued about his own Messiahship:

"My assignment is to break the pillar of the worship of Jesus"⁴⁶.

Did the Qadiyani realize his assignment? Did he possess the qualifications of the Promised Messiah? Let us examine what the Qadiyani newspapers say about Christianity.

41. Ibid., p. 200.

42. Anjam-i-Atham, p.46.

43. Ibid., p.47.

44. Tabligh-i-Risalat

45. Ayyam-i-Sulh (Margin), p.44.

46. Badr, July 19, 1906

'Paigham-i-Sulh' published:

"Christianity is flourishing day by day"⁴⁷. This is what the Qadiyanis admitted. The text of the census of the Christians in Gurdaspur, the district of the Qadiyani himself, is produced below for the information of the readers: "The number of Christians in it in the year 1891 i.e., the year in which Ghulam Ahmad proclaimed that he is the Promised Messiah, was only 2400 heads. It was presumed that according to the prediction of the Prophet and the admission of Ghulam Ahmad not a single Christians will be left, after his claim to Messiahship - especially in the district in which he lived. But what happened actually? Just after ten years i.e., in 1901, their number reached 4471. At the time of the following census for this district in the year 1911, they were 23365 and in 1931 their number increased to 43343. In other words, after the proclamation of Messiahship by Ghulam Ahmad, the number of Christians multiplied twenty times in forty years. This is what happened in a small district - his own district. These facts fly in the face of his assertion: 'If I do not do for the protection of Islam what is attributed to the Promised Messiah and die, bear witness that I am a liar'⁴⁸.

We have proved with the help of facts and figures and the self-confession of the Qadiyani that he did not achieve what the Messiah should have achieved as part of his covenant. He is, therefore, not a Messiah, but a liar, as he himself admitted. We bear witness, in accordance with his request, that he is a liar.

(7) The seventh sign of the Promised Messiah is that he will order killing of pigs and their complete destruction so that no body will eat them again:

47. March 6, 1928.

48. Badr, July 19, 1906 (Copied from 'Muhammadiyah Pocket Book')

Has this been achieved by Ghulam Ahmad? Is not pork the most delicious dish in the West?

(8) The next quality of the Promised Messiah is that he will convert the whole humanity to one faith — that is, Islam. No other religion will be in a position to challenge Islam. This is proved by the Prophet's saying: "And he shall put an end to wars". The abolition of war does not mean the abolition of Jihad. This is an obvious falsification of the Prophet's words. On the other hand, the true meaning of the Tradition is that no religion will remain to fight against Islam. The Prophet himself opted for this explanation in another Tradition derived by Ahmad in his Musnad and Abu Daud in his Sunan —

"I am the nearest to Isa bin Maryam who is about to descend. Recognize him when you see him. He is a man of middle stature with fair complexion. He is wearing two saffron coloured sheets. It appears as if drops of water are dripping from his hair, though water never touched him. He will break the cross and put an end to the entire breed of pigs. He will call people to Islam. However Allah will destroy all other religions in his times and will restore Islam."⁴⁹

Abu Huraira pointed toward a similar interpretation: "All the people of the Books must believe in him before his death and on the Day of Resurrection he shall be the witness."⁵⁰

Even the Qadiyani pretender admitted that one of the predicted qualities of the Promised Messiah is the propagation of "Islam and the falsification of other religions

49. Ahmad and Abu Daud.

50. Bukhari, Muslim, Ibn Maja, Ahmad; Some Ulema have traced it to the Prophet himself.

during his period: "It is agreed on all hands that, by and large, Islam will spread in the world and that during the period of the Promised messiah the false religious communities will perish"⁵¹.

He also wrote: "From the word 'Rajim' (stoneworthy) 'I take shelter in God from the stone-worthy Satan' I understand that a time shall come when falsehood will be wiped out and lies will completely vanish and all religious communities except Islam will be destroyed"⁵².

He also remarked: "God intended that all nations should bind themselves into one religion. For this purpose, He made a vicegerent whom He named the Promised Messiah"⁵³.

Have all communities except Islam perished after the claim of Ghulam Ahmad to Messiahship? Has all humanity embraced only one religion — Islam? The answer is found in the religious prejudice and bigotry rampant in the present world. The fact is that religious sects have increased and one of them is the Qadiyani sect itself.

(9) Another qualification of the Messiah is that he shall kill the Anti-christ at the gate of Lud (Lydda). In accordance with the Prophetic prediction the Qadiyani pretender himself admitted: "Messiah, son of Mary, shall move out in search of the Anti-christ. He will over-take him at the gate of a town among the towns of Bait-ul-Muqaddas known as Lud and kill him"⁵⁴.

Has Ghulam Ahmad achieved this after claiming that he is the Promised Messiah? No one has said and none shall ever say that Ghulam Ahmad killed the Anti-christ. He, in

51. Ayyam-i-Sulh, p.136.

52. Ijaz-ul-Masih, p.83.

53. Aina-i-Marifat, p.82.

54. Izalat-ul-Auham, p.220

fact, died without presenting himself at Bait-ul-Muqaddas. He did not even see it.

(10) The tenth qualification of the Promised Messiah is that during his time wealth will be in such plenty that no one will stretch his hand in begging. Has this happened during the period of Ghulam Ahmad? Did the multiplication of wealth wipe out the curse of beggary? Did the Qadiyani Messiah invite people to get riches from him and they refused, as has been narrated in various Traditions that the Messiah shall dole out wealth among the people and no one shall accept it.

On the other hand, when we examine the history and biography of the Qadiyani pretender, we find the whole picture topsyturvy.. He is a negation of all that is associated with the Messiah. Instead of distributing wealth he begged for it. instead of being the donor, he became the recipient of alms and charity; "It is binding on all of my followers to remit to me some money every month. We shall wait for three months after this announcement. Any one who fails to send a portion of his wealth within these three months, we shall remove his name from (the list of) the followers"⁵⁵.

He also wrote to his followers: "It is proper for people to give free donations as it is not possible to do anything without money. It is necessary for our community to pay attention to this aspect and collect all possible donations"⁵⁶.

This is not, however, the end of the story. He even charged money for the prayers for his own followers. The Qadiyani Mufti says: "Once the son of a very rich Qadiyani fell ill. He desired that his holiness, the promised Messiah should pray for the health of his son. His holiness,

55. Ghulam Ahmad: Lauh-ul-Mehdi, p.1.

56. Badr, July 9, 1903.

the Promised Messiah, retorted: "The rich man should set apart a fat sum so that we may pray for his son"⁵⁷.

The urge for begging from people became so obsessive that he started selling graves. He announced: "I saw a tomb which God named as the paradiasical tomb. God revealed to me its incomparable beauty and told me that all the graveyards of the world were no match for it"⁵⁸.

He exhorted his followers: "My Lord revealed to me pointing towards a piece of land. This is the land beneath which is paradise. Whosoever is buried in it, enters the paradise and is indeed among the peaceful."⁵⁹.

And then he betrayed his true motives:

"We have acquired land for the graves of the Qadiyanis. God has given the glad tiding that this is (this land) the paradise. Any one who wishes to be buried in this graveyard should remit money according to his capacity. Besides, it is binding on him to leave for Qadiyanism one tenth of his estate in will"⁶⁰.

So his claim for Messiahship was exclusively inspired by monetary considerations: money that was doled out to him by British imperialism and the money that he expected to amass from the simple folk as his son and second successor states: "Mirza Sher Ali whose sister was the wife of his holiness, the promised Messiah, was a shapely handsome man with a long white beard. He used to live on the way to Qadiyan. Whenever a new man from among the followers of his holiness was on his way to Qadiyan, he invited him to his place and told him: 'Ghulam Ahmad is indeed a liar and a looter. He has opened this shop to extort money

57. Address of Mufti M. Sadiq published in Al-fadl, October 22, 1937.

58. Manzur Qadiyani: Mukashifat of Ghulam Ahmad p.59.

59. Ghulam Ahmad: Al-Istifta, p.51.

60. Ghulam Ahmad: Al-Wasiyyat, pp. 12-13.

from people --- I am the most knowledgeable person about him as he is one of my relations. You do not know but I know that he was a poor man, his income was very meagre, on top of it his brother deprived him of the share of inheritance of his father. You do not know the reality as you come from afar. But we know him as we are close to him"⁶¹.

In another chapter we have narrated his methods of falsely depriving people of their hard-earned money. This illegal mode of grabbing wealth is still practised by his sons and successors. This is the truth about his trumped up affluence who thought himself to be the promised Messiah from the point of view of wealth. But the financial condition of the commonman has not registered any improvement. His buying capacity has in fact decreased. There are extreme pockets of poverty in the world. Slums surround posh localities; huts fringe palaces and penury reigns in the midst of affluence. His devious ways of collecting money and his insatiable lust for the wealth of others are a clear proof that he is an incorrigible blasted liar.

(11) The Prophet of God explicitly mentioned about the leaning of people during the Messiah's time towards worship of God and preferring it over the world and all that it contained. This also did not come about during the time of Ghulam Ahmad as admitted by the Qadiyanis themselves:

"Only a meagre number of persons believed in him. Thirty years after when census figures were released, the number of the Qadiyanis did not exceed seventyfive thousand in the length and breadth of India"⁶². The pitiable person failed even on that count and yet he claimed himself to be the promised Messiah.

61. Al-fadl, April 17, 1946.

62. Ibid., July 21, 1934

(12) Another sign of the descent of the Messiah is that peace will reign on the earth. The prophet said: "The lion will graze about with a camel, the leopard with a cow, the wolf with a lamb and children will play with snakes who will not harm them".

This has not come to pass during the lifetime of Ghulam Ahmad; it has not happened even after his death. The world is now a more dangerous place to live in; violence has increased and so has human greed. The greatest argument against it is the excuse offered by the Qadiyanis for Ghulam Ahmad's inability to perform the Hajj. They say: 'Ghulam Ahmad did not perform Hajj as he was ill and as the ruler of Hijaz was against him. In his going there, there was danger to his life'⁶³.

This was the condition of 'peace' during the period of Ghulam Ahmad acknowledged by the Qadiyanis themselves. One may naturally ask where did the lions graze with the camels, the cows with the leopards, the wolves with the sheep and where did the children play with the snakes? On the contrary, his opponents accused him of murder through the agency of his followers. The matter was brought to a court but the English Court held him innocent.

(13) Another quality of the Promised Messiah is that he shall perform the Hajj or Umra or both as narrated by the Prophet. Ghulam Ahmad performed neither Hajj nor Umra nor did he have a chance to visit the holy cities. The Qadiyanis offer a defence based on cheap, non-sensical, implausible and ridiculous interpretations which defy all norms of logic and reasoning: "Hajj was not mandatory for Ghulam Ahmad as he was ill and as the ruler of Hijaz was opposed to him, Besides the Indian Ulema asked for a fatwa about his holiness. The Ulema of Hijaz ruled that he must be killed. So in his going

63. Ibid., September 10, 1929.

there lay danger to his life',⁶⁴.

This is notwithstanding Ghulam Ahmad's claim that he received the revelation:

"And God will protect you from the people",⁶⁵.

The fact remains that Ghulam Ahmad Qadiyani, the self-styled Messiah, did not perform the Hajj, whether due to illness, fear or anything else. This is inspite of his acknowledgement: "It has come down in the Sahih Hadith that the Promised Messiah shall perform Hajj",⁶⁶.

Since according to the Prophetic prediction performance of Hajj is a pre-requisite of the Promised Messiah, there is hardly any room left for any excuse. If he had been a true Messiah, God would have cured him of his maladies and removed all hurdles in his way to enable him to perform the Hajj. His inability to perform the Hajj is a clear proof of the falsity and perversity of his claim as the Promised Messiah.

(14) The Prophet said that the Messiah shall remain on earth for forty years before dying. Ghulam Ahmad was born in 1839 or 1840⁶⁷ and died in 1908⁶⁸. On this basis his age was 68 or 69 years. But he interpreted that the intended meaning of 'life' in the Tradition is "life at the time of receiving the ministry of prophethood",⁶⁹

But even this proved false, for he claimed Messiahship, in the year 1891, as mentioned by his son Bashir Ahmad in his biography: "His holiness announced that he had been commissioned for the reformation of this Ummah in the year 1882. In the year 1889 he announced that he was the

64. Ibid.,

65. Tadhkirat-ush-Shahdatain, p.4.

66. Ayyam-i-Sulh, p.169.

67. Kitab-ul-Barriyyah, p.134.

68. Al-Hakam, May 28, 1905.

69. Izalat-ul-Auham, p.81.

'revivalist' but in 1891 he announced that he was the Promised Messiah"⁷⁰.

Not more than seventeen years passed after his claim to Messiahship that he died, and he did not live for forty years after the announcement. So he failed to fulfil another clause of the prediction.

(15) The Prophet had said that the Muslims will offer funeral prayers for Jesus. But not a single Muslim prayed for Ghulam Ahmad when he died. All those who prayed for him belonged to the apostate rebel community. It is not possible for any Qadiyani to prove that even a single Muslim attended his funeral prayers or offered them in absentia. On the contrary, the Muslims hurled heaps and handfuls of garbage, and rubbish at him as his dead body was being taken to the railway stations for onward journey to Qadiyan.

(16) It is found in a Tradition reported by the author of "Mishkat-ul-Masabih" and derived by Ibn al-Jauzi that the Messiah will be buried in the Mausoleum of the Prophet. The authenticity of this tradition is confirmed by the pretender himself: "Indeed the Prophet of God said that the Messiah will be buried in my grave"⁷¹.

The Qadiyani did not have the chance of even visiting the tomb of the Prophet — not to talk of the blessing of being buried in it.

He died in Lahore which was the capital of West Pakistan at that time, and now a provincial capital of Panjab. His dead body was removed to Qadiyan where he was buried⁷².

When Ghulam Ahmad failed to find a burial place in the tomb of the Prophet, the Qadiyanis again twisted the Prophetic tradition. They explained: "The meaning of 'grave'

70. Sirat-ul-Mehdi, Vol.I, p.31.

71. Ghulam Ahmad: Safina-i-Nuh, p.15.

72. Al-Hakam, May 28, 1908

is the 'spiritual grave' and not the real grave. If the word grave is interpreted as physical grave, it necessarily implies an insult to the Prophet — The opening up of his grave and burial of the Promised Messiah in it⁷³.

The Arabic word (قبر) 'grave' actually means مقبره 'tomb'. This is the traditional practice among the Arabs. It has been mentioned by Ibn Shaiba in the Book of Burials (كتاب الجنائز) about Abdullah bin Mas'ud who said "Bury me in the grave of Uthman bin Mazun"⁷⁴. In the same chapter of the same book it has been reported from Muawiya bin Hisham who reported from Sufyan who reported from another person that Khaithma willed that he should be buried in the tomb of the indigents of his community. This interchanged use of the words (قبر) 'grave' and (مقبره) 'tomb' is common among the Arabs.

A Qadiyani missionary, Khadim, in his book 'Report from Mulla Ali al-Qari' has written:

"After remaining on earth for some time Jesus will perform Hajj, with return from there, will die between Mecca and Medina, will be carried to Medina and will be buried in the noble chamber"⁷⁵.

Again, it is not always necessary that the world في, 'in' should be related to place. It is occasionally used in the sense of 'near' also, as in the Quranic verse (بورك من في النار) ⁷⁶ Razi says: "This means the nearest. When an article is near to a particular thing it is said that it is in it"⁷⁷.

The meaning, therefore, of 'will be buried in my grave' is 'near my grave' This meaning is confirmed by a tradition reported by Tirmidhi from Abdullah bin Salam: "The description of Muhammad is written in the Torah and Jesus son

73. Khadim Qadiyani: Ahmadiyya Pocket Book.

74. Kitab-ul-Janaiz, p. 144 (Indian edition).

75. Ahmadiyya Pocket Book. p.482.

76. Surah An-Namal: 8.

77. Razi: Tafsir-Kabir, Vol. VI, p.436.

of Mary will be buried with him"⁷⁸.

Tirmidhi has called it a valid Tradition "Abu Maudud and Madani, the reporters of this Hadith, added that 'space' for one grave has been kept in the building"⁷⁹.

This in fact has been acknowledged by the Qadiyani pretender himself: "This tradition carries the literal meaning (and not the metaphorical meaning). It is possible that another Messiah may come who will be buried in the Mausoleum of the Apostle of God"⁸⁰.

These absolute proofs and irrefutable arguments prove that Ghulam Ahmad was a liar in his claim to Messiahship, in accordance with the descriptions given by the Prophet and in accordance with his own acknowledgements and admissions.

We have quoted reliable sources for all the material used in this discussion. We have discussed the issue at greater length because the Qadiyanis deceive the weak-willed, the weak-hearted and the weak-knowledged with their perverse plans and reductive schemes. They seduce the people with rickety and wobbly beliefs and take the hell out of the pigeon-hearted and lily-livered people with threats of dire consequences to their souls if they persist in their erroneous beliefs. The timorous and pusillanimous persons among the masses are easily scared away by their tinselly logic. But the fact is that their faith is a house of cards, a fragile sand castle, a network of cob-webs, a woof of gossamer, and a heap of egg-shells. Their entire crooked edifice is based on the belief that Ghulam Ahmad is the promised Messiah, and their weakest point is to prove this pretentious claim through evidence. His claim and nonsensical pleas have been thrashed out threadbare. Is this the assertion of sane person: "I am

78. Tirmidhi.

79. Mishkat-ul-Masabih: Chapter on the superior qualities of the Prophet.

80. Izalat-ul-Auham, p.196.

the promised Messiah" on the basis of the sleaziest proof "because I am the only one who has come out with this claim"⁸¹.

We shall wind up this chapter with the Tradition of the Prophet in which he clearly narrated the events which are to precede and succeed the advent of the Messiah. The Prophet's companion Nawwas bin Saman reported.

An-Nawwas bin Saman reported that God's messenger mentioned the 'dajjal' saying if he appears while I am among you I shall be the one to dispute with him on your behalf, but if he appears when I am not among you, a person should dispute with him on his own behalf, and God will take my place in looking after every Muslim. He will be a youngman with curly hair and a floating eye who might be compared to Abd al-Uzza bin Qatan. Those of you who are living in his times should recite over him the opening verses of Surah al-kahf (for they are your protection against him). He will appear on a road between Syria and Iraq and do mischief right and left. Stand firm, servants of God. God's messenger was asked how long would he stay on the earth, and he replied: "Forty days, one like a year, one like a month, one like a week, and the rest of his days like yours". God's messenger was then asked if one day's prayer would be enough on that day which would be like a year. He replied "No, you must make an estimate according to its duration". He was asked about the mode of his appearance. He replied he would appear like rain driven along by the wind. He will come to people and summon them and they will believe in him. He will then command the sky and it will send rain, he will command the earth and it will produce crops. In the evening shall return pasturing animals with their humps impossibly high, their udders full of milk and their

81. Ibid., p.685.

flanks distended. He will then come to people and summon them but people will decline his invitation and he will leave them. In the morning they will be destitute, with all their property gone. He will till the waste land to bring forth its treasures, and its treasure will follow him like swarms of bees. He will then summon a man in the prime of youth, strike him with a sword and cut him into two halves. Then he will call him and he will come forward laughing with a shining face. At that very moment God will send the Messiah son of Mary who will descend at the white minaret in the east of Damascus wearing two garments dyed with saffron and placing his hands on the wings of two angels. When he lowers his head, pearls will drip from it and when he raises it pearls will scatter from his head. Every infidel who smells his breath will die and his breath will reach as far as he can see. He will then seek him till he catches up with him at the gate of Ludd and kills him. People whom God has protected from his evil influence will then come to Jesus who will wipe their faces and tell them of the ranks they will have in paradise. While this is happening God will reveal to Jesus that He has brought forth His servants whom no one can defeat in battle and He tells him to collect His servants from at-Tur. God will 'then release Gog and Magog 'and they will swarm down from every slope'. The first of them will pass by the lake of Tiberias and drink its contents; when the last of them passes (by the lake) he will say there was once water there. They will travel on till they come to the mountain of thickets which is the mountain of Jerusalem and will say: "We have killed those who are in the earth; come and let us kill those who are in the heaven". They will then shoot their arrows into the sky and God will send their arrows back to them dyed with blood; and God's prophet and his companions will be restrained till an ox-head seems better than a hundred dinars. God's prophet Jesus and his companions will

then beseech God who will send insects to destroy them in the morning as if they were one person. God's prophet Jesus and his companions will then come down to the earth and will not find in the earth as much space as a span which is not filled with their putrefaction and stench. God's prophet Jesus and his companions will then beseech God who will send birds with necks like those of Bactrian Camels and they will carry them and throw them where God wills (according to another version they will throw them in an-Nahbal and the Muslims will burn their bows, arrows and quivers for seven years). God will then send a rain which no house of clay or camel's wool will keep out and it will wash the earth till it shines like a mirror. The earth will then be told to bring forth its fruit and restore its blessing, and on that day a group of people will eat a pomegranate and seek shelter in its skin, and the milk will be blessed so that a milch-camel will be sufficient for a number of people, a milch - cow will be sufficient for a tribe of men and a ewe will be sufficient for a clan of men. At that time God will send a pleasant wind which will take away the spirit of every believer and every Muslim, but the wicked people will remain in the earth and will be disorderly like asses. Then the last hour will come to them''. Muslim transmitted it except for the second version 'they will throw them in an-Nahbal -- seven years''. That is transmitted by Tirmidhi⁸².

This is the touchstone for the truthfulness of the claim of any one who announces that he is the Promsied Messiah — Has he been preceded by the events foretold by the Prophet? Have events occurred during his life time as described by the Prophet and finally does he possess the re-

82. Mishkat-ul-Masabih, Book XXVI, Ch. IV.

quisite qualifications mentioned by the Prophet? Any claimant who does not fulfil these criteria, is a rafter and a blighter. He is a liar of the worst order. And since Ghulam Ahmad fulfils none of these criteria, he is also a liar and a blackguard.

CHAPTER VIII

THE QADIYANI PRETENDER AND HIS PROPHECIES

One of the proofs of prophethood is the confirmation of truthfulness of the prophecy by revelation from God. An example is the prophecy of Muhammad (peace be on him) about the defeat of the non-believers in the battle of Badr. Before the start of the battle he had predicted: "Soon the gathering will be defeated and they will turn back"¹.

Similarly he prophesied about the place of fall of fighters at Badr a day before the battle as has been mentioned by Anas on the authority of Omar bin al-Khattab: "The Apostle of Allah showed us the place of fall of the fighters at Badr yesterday, saying — 'This will be the place of death of so and so tomorrow, if God wills, and this the place of fall of so and so if God wills'. Omar said 'By Him Who sent him with truth, they did not miss the limits chalked out by the Apostle of Allah, peace be on him' "².

Another example was his prophecy about the confiscation of the treasures of Caesar and Khosro by the Muslims. There are many other predictions which came true and were witnessed by the people themselves. This is because the prophets do not prophesy of themselves. On the other hand, all their anticipations and predictions are backed by the

1. Bukhari

2. Muslim

authority of God. This is indicated by God in His words:

(a) —“No one can have control over His secret except whomsoever He chooses out of the prophets”³.

(b) “You must never consider God to go back on His promise to His Apostle. Verily, God is invincible, avenging”⁴. This proves it is impossible that an occurrence, about which an Apostle has predicted, should not take place. This is against the practice of God. This would belie God’s word Who is the most truthful of all. The Qadiyani pretender himself admits the current meaning of prophecy:

(a) “The Torah and the Quran admit that the most truthful evidence of prophethood are the prophecies”⁵.

(b) “It is not possible that God’s revelations are not confirmed by their fulfilment”⁶.

On the basis of the normal currency of the term prophecy, and the one endorsed by the pretender himself, this chapter proposes to discuss the prophecies of Ghulam Ahmad the claimant to prophethood and apostleship, and who is extraordinary proud of being honoured by God’s revelation:

(a) “MY belief in my revelations is like my faith in the Bible and the Quran”⁷.

(b) “I am a prophet and am honoured by the address and dialogue of God. I ask Him and He replies to me and exposes to me things unseen and informs me of the secrets of the universe and future happenings — For that reason I have been named a prophet”⁸.

In the light of this statement, we shall try to find out whether he really was accepted by God and knew the

3. Surah Al-Hinn: pp 26–27

4. Surah Al-Hajar p.47.

5. Ghulam Ahmad: Istifta, p.3.

6. Ghulam Ahmad: Aina-i-Marifat, p.83.

7. Arbain: No.4, p.25.

8. Ghulam Ahmad: Letter to the newspaper “Am”, Lahore, May 23, 1908.

secrets of the future? Or did he forge lies against God? He himself laid down the rule: "Nothing better and preferable will be found for the confirmation of my truthfulness and falsehood than my prophecies"⁹.

We shall test his veracity or falsehood with the help of the standard set by himself. But before dealing with the prophecies, it is quite proper to make reference to his conception of prophethood. Deprecating Jesus, he says:

- (a) "What were the prophecies of this poor Israeli man? that earthquakes, famines and wars will take place. I am at a loss to understand why these things have been named prophecies and predictions about the unseen. Have not earthquakes and famines occurred from the very first day? Is not war a common occurrence? Why did this fool name these things as prophecies?"¹⁰.
- (b) "It is possible for other than prophets to foretell the occurrence of wars, earthquakes, calamities, etc."¹¹.

The Qadiyani pretender tells us in these two quotations that prophecies are supernatural and it is not possible to predict them through forgery, fabrication of lies and a process of rationalization. He affirms that a person, vested even with a modicum of intelligence, can predict earthquakes and famines. But prophecies are a different proposition and involve much more than mere intelligence: They are bound up with the spiritual orientation of the prophet. The fact is that his own prophecies contradict his affirmations. Most of them revolve round the ordinary phenomena of life, the phenomena that are within the conceptual range of an intelligent and wise person. Let us take just one example, to begin with. He said: "God revealed to me that frequent

9. Aina-i-Kamalat-i-Islam, p.232.

10. Anjam-i-Atham (Supplement) p.4.

11. Baraheen-i-Ahmadiyya, p.468.

rains will come down. On account of their frequency, villages will be destroyed. They will be followed by severe earthquakes. Actually frequent rains have poured down but we are still waiting for the earthquakes"¹².

Rains have been pouring down from the beginning of time. In the rainy season especially, it is possible for everyone to prophesy that rains will come. In the following pages we shall mention the prophecies of Ghulam Ahmad one by one and make them the measure of his truthfulness or falsehood, as he himself suggests. We shall especially mention the prophecies whose fulfilment he guaranteed within a prescribed period of time because he had articulated them only after receiving information from God, and in case they were not fulfilled, the onus of their unfulfilment would be directly on his shoulders which could take the form of some dire or fatal consequences for his own self.

Here is one of his prophecies on which he placed extreme emphasis in the following words: "If what I have said does not happen exactly, I am prepared for every punishment. My face should be blackened and I should be insulted. A rope should be put round my neck and I should be hanged. I swear by the Mighty Allah that what I have said will happen. It must happen. It is possible that the earth may be changed for another earth and the sky may be replaced by another sky but it is not possible for God's word to change -- prepare for me a cross if my falsehood is exposed and curse me more than the Satans and the evil persons are cursed"¹³.

One's curiosity is naturally stimulated by the prophecy for the sake of which Ghulam Ahmad is prepared to go to the gallows if it does not come out to be true. We shall reproduce his own words after a brief introduction which may

12. Haqiqat-ul-Wahy, p.304.

13. Ghulam Ahmad: Al-Harb-ul-Muquddas (Jang-i-Maqaddas), p.188.

help the reader to comprehend the whole story: "A Christian by the name of Abdullah Atham entered into a religious debate with Ghulam Ahmad in the town of Amritsar in India in 1893 A.D. After a long discussion, they did not come to any decision, and none of the two had an edge over the other inspite of Ghulam Ahmad's claim that he was helped by God's revelation". So he made up his mind to play a ruse to wash off the sense of humiliation at the hands of an ordinary Christian. When the 5th of June 1893 dawned, he announced he had been informed by God about the death of Abdullah Atham who would die within a period of fifteen months, i.e. before 5th of September, 1894. It is noteworthy that Abdullah was at that time on the wrong side of sixty six. Now we reproduce the words of Ghulam Ahmad:

"When I humbly entreated and implored God Almighty and prayed to Him to show me the details of the matter, He indicated to me that the liar will die within fifteen months provided he does not return to truth. The truthfull will be honoured and respected. If the liar does not die within fifteen months from 5th of May, 1893, and if what I have said does not turn out to be true, I shall be prepared for any punishment; my face will be blackened and I shall stand insulted; a rope will be put around my neck and I will be hanged. I swear by the Mighty Lord that what I have said is inevitable; it is bound to happen"¹⁴.

The Qadiyanis anxiously waited for this prophecy to come true. They displayed a rare degree of patience in a highly charged and tense atmosphere. I shall set out some of the quotations to stress the climate of tension and anxiety in which he and his followers lived. Towards the end of the prescribed period, Ghulam Ahmad wrote to one of his

14. Jang-i-Muqaddas, p.188.

devotees:

"Respected brother Rustam Ali, Peace, God's mercy and blessings on you. Your esteemed letter has reached me through the post. A few days are left in the fulfilment of the promised prophecy. We pray to God that He may spare His servants the rigours of the test. The person (Abdullah Atham) is at present in Ferozpur (a town in India) and is hale and hearty.. May God save His weak servants from the trial. Amen! Amen! I am fine. Please also write to the Shaikh to join in the prayer (i.e. Abdullah may die during the prescribed period). Salam Ghulam Ahmad from Qadiyan"¹⁵.

Bashir Ahmad writes: "Abdullah Assinouri narrated to me that when only a day was left of the appointed period for Abdullah Atham's death, his holiness the Messiah ordered Hamid Ali and myself to get hold of a number of lentil-grains which will help them in reciting a Quranic verse for a fixed number of times without losing count or making error in the number of recitations to be made. I have forgotten the verse but I remember it was a short verse, probably as short as 'Al-fil'. We completed the assignment through the night. Then we went over to his holiness and presented to him the grains (whose number indicated the number of times we had recited the verse). He took us to the northern part of Qadiyan and said:

"I shall soon throw these grains into a deserted well. When I throw these grains, do not look behind but turn back on your heels. We did so and returned hurriedly without looking back"¹⁶.

We now visualize the very last day of the predicted period through the words of Yaqub Ali Qadiyani in his

15. Makateeb-i-Ahmadiyya, Vol. V, No.3, p.128.

16. Sirat-ul-Mehdi, Vol. I, p.159.

book 'The Life of the Promised Messiah'. He says: "The last day of the period appointed for Atham dawned. The faces of the Qadiyanis were pale white, their hearts perturbed. Some of us had laid bets with the opponents on the death of Abdullah Atham. A sense of dismay and depression prevailed. People were crying loudly in prayer wishing for his death. The cries and wails reached such a pitch that even the opponents felt afraid"¹⁷.

But what was the upshot of all these recitations, supplications, incantations and invocations? Did this prophecy come true? Did Abdullah Atham die? These questions are answered by the son-in-law of the pretender in a letter:

"Respected Maulana, may God keep you safe! Peace and mercy of Allah on you. Today is the 7th of September while the last day of fulfilment of the prophecy was 5th of September. I shall not discuss the words of the prophecy. I shall, however, mention the words of your revelation — 'if the liar does not die within the period of fifteen months and what I have said does not come true I am prepared — Now that this prophecy has not come true and Abdullah Atham is safe, sound, alive and is not dead, I do not consider an other interpretation is possible for this prophecy.'¹⁸

Some Qadiyanis wanted to give a twist to the prophecy by saying that Abdullah Atham had turned his back on Christianity. But Abdullah Atham ridiculed them — not yielding ground to any interpretation — through an announcement which he sent to the newspaper "Wafadar", ten days after the expiry of the fixed period. A portion of this letter is reproduced for the consumption of the readers:

"I invite your attention to the prophecy of Ghulam Ahmad about my death. I inform you that, by the grace

17. Sirat-ul-Mehdi-al-Mauood p.7.

18. Letter of Muhammad Ali Khan to Ghulam Ahmad, published in 'Aina-e-Haq Numa' by Yaqub Ali, pp. 100—101.

of God, I am safe and sound. I have heard Ghulam Ahmad alleging that I have turned my back on Christianity. I proclaim that this is a lie. I was a Christian, and I ever remained a Christian and I thank God that He made me a Christian"¹⁹.

This is how God humiliated the pretender - liar. He had invented the lie against God: "It is possible that heaven and earth may disintegrate but it is not possible for this prophecy to turn out differently"²⁰. He had palmed off to the people a self-coined prophecy as divine revelation and his disgrace was a natural consequence of spreading lies against the authority and omnipotence of God.

Abdullah Atham lived for long. The Qadiyani Chief proved himself to be a sham Abraham. He was indeed more accursed than satans as he himself admitted. God dishonoured him publicly and revealed his true identity to the naive and credulous people. He made it clear that He never supported the liars and never mocked His Apostles and Prophets. He Himself had said:

"You should never consider God to go back on His words to His Apostles"²¹.

The Second Prophecy:

This prophecy also needs a brief introduction for its clarity and understanding. once Ahmad Beg, a relation of Ghulam Ahmad, needed help in a certain matter. When he approached Ghulam Ahmad, he replied: "I shall help you if you marry off to me your daughter Muhammadi Begum".

At that time he was on the wrong side of fifty, and was stricken by many diseases, such as tuberculosis, frequent urination and partial paralysis. Ahmad Beg refused to accept

19. "Wafadar", Lahore, September 15, 1894.

20. Jang-i-Muqaddas, p.188.

21. Surah Al-Hajj p. 17.

the condition laid down by Ghulam Ahmad, which infuriated the pretender and fanned his latent madness. He issued threats to Ahmad Beg. His infatuation for the girl reached unimaginable heights and when persuasion, cajolery, threats and all other strategies to convince Ahmad Beg failed, he had to rely on the crutches of a self-manoevred prophecy. He pronounced:

"God has manifested to me in the shape of a prophecy that the eldest daughter of Ahmad Beg will be married to me in spite of the opposition and resistance of her family. God will marry her off to me. He will remove all the impediments. No one has the power to prevent this marriage (sanctioned by God Himself)"²².

He added: "Her marriage is a settled affair. I swear by God that this is true. They shall not have the power to thwart the will of God. God Almighty has said: 'We have Ourselves married her to you. It is not possible that My Words may change'"²³.

Ghulam Ahmad alleges that it is the Lord of the universe who married her to him and that there is no possibility of change of His words. For this reason he emphasizes that the occurrence and truthfulness of this prophecy is an absolutely settled affair. He says: "Indeed, the subject matter of this prophecy i.e. the marriage of this woman to me, is a divine inevitability – an inevitability which no circumstances can alter, because in this revelation I found the sentence: 'There is no altering of the words of Allah'. The meaning of the sentence is that this prophecy is bound to come true as the failure of its fulfilment falsifies the word of God"²⁴.

He continues: "If this prophecy does not turn out to be

22. *Izalat-ul-Ayham*, p. 396.

23. Ghulam Ahmad, *Hukm-i-Asmani*, p.40.

24. A handbill of Ghulam Ahmad October 16, 1894.

true, I shall be the most evil of the evil, you fools! (his opponents). This is not the invented lie of a man nor the plaything of an abominable inventor of lies, but on the other hand, this is a promise of the truthful God – the God whose words do not change and the Lord whose will no one can thwart”²⁵.

He prophesied on the one hand, and threatened and cajoled Ahmad Beg and his relations on the other, harmonizing his wish and the prophecies that were a confirmation of his wish. He wrote to Ahmad Beg, blending courtsey with threat:

“My respected brother Ahmad Beg, May God Almighty keep you safe. I had just finished my meditative prayers when sleep overpowered me. In my sleep I dreamt that God commanded me to inform you that you should give in marriage to me your eldest daughter to merit God’s grace and blessings, His prize and honour – so that your trials and tribulations are over. But if you do not marry your daughter to me, you will be the target of wrath and punishment. I have conveyed to you the command of God so that you may obtain His prize and honour and the treasures of His blessings are flung open for you - - - I am also prepared to sign the document which you brought to me. On top of it, all my properties and possessions will be yours and at the disposal of God. I am also prepared to recommend your son Aziz Beg for employment in the Police department and I shall get him married as well to the daughter of a rich person among my followers”²⁶.

He wrote another letter: “If you marry your daughter to me, I shall give you a big portion of my estate and of my orchards. I shall give to your daughter one third of what I possess. I am quite sincere in what I am saying. I shall give

25. Anjam-i-Atham (Supplement), p.54.

26. Nawishta-i-Ghaib, p.100.

you all that you demand and ask for. You will not find any one like me who joins the womb (helps his relatives as I do''²⁷.

When he realized that these baits and temptations failed to impress Ahmad Beg, he started humiliating himself before him, invoking his pity. He wrote another letter to him which partly reads: "I beseech you with all courtsey and humility that you should accept my proposal for your daughter, as this marriage will bring you blessings and will open the gates of mercy for you which you cannot even imagin - - - you probably know that this prophecy has been circulated among thousands of people - nay, hundreds of thousands. The whole world is waiting for the fulfilment of this prophecy. Thousands of Christians wish that the prophecy may not come true so that they may laugh at us. God, however, will humiliate them and will help me. Therefore I request your help and cooperation in the realization of this prophecy''²⁸.

When his plans and schemes failed to convince Ahmad Beg, he wrote to his two sons Sultan Ahmad and Fazal Ahmad to help him by virtue of Fazal Ahmad's marriage to Ahmad Beg's sister and Sultan Ahmad's connection with the relations of Ahmad Beg through his mother. It is apparent from a letter which he wrote to his wife, mother of Sultan Ahmad, and asked her to exert pressure also. If they did not help him out, each one of them, he warned, Sultan Ahmad and Fazal Ahmad, will be deprived of patrimony and their mother will be divorced. The text of his announcement is as follows:

"If the daughter of Ahmad is married to any one else and not to me, the same day Sultan Ahmad shall be deprived

27. Aina-i-Kamalat-i-Islam, p.573.

28. Ghulam Ahmad's letter dated July 17, 1892 reproduced from Kalemato Fazl-i-Rabbani, p.123.

of inheritance and he shall have no connection whatsoever with me. His mother too will be divorced. My son Fazal Ahmad will too be deprived of inheritance if he does not divorce his wife who is the daughter of Ahmad beg's sister. He, too, like his brother Sultan Ahmad, shall have no connection whatsoever with me"²⁹.

The purpose of this warning was that these persons should force Ahmad Beg into marrying his daughter to him. God, however, does what He wills. Muhammadi Begum was married to Sultan Beg, a sepoy in the army. The liar-inventor had nothing but frustration to live on, drawing curses on himself, curses which were self-imposed and self-pronounced e.g., "If this prophecy does not turn out to be true, I shall be the most abominable of all evil persons"³⁰.

This prophecy about which he had said, "God the truthful has promised it, He whose words do not alter or change" did not fulfil itself. God disgraced him publicly. He, however, remained intransigent and insisted that soon Muhammadi Begum will be married to him as she was married to him in heavens and that his present husband would soon die.

"It is true that Muhammadi Begum has not married me. It is, however, decreed that she will be married to me soon as has been mentioned in the prophecy ---- Indeed, people have mocked me at the non-fulfilment of the prophecy — a prophecy I did not make on my own volition but I pronounced it after revelation from God. I assert truthfully that a day will come when the heads of these mockers will bow down with shame --- and that the woman will remain in the prison of life till she returns to me and marries me. I have very firm faith in this conviction as the promise of God never remains unfulfilled"³¹.

29. *Tabligh-i-Risalat*, Vol. II, p.9.

30. *Anjam-i-Atham* (Supplement) p.54.

31. Announcement of Ghulam Ahmad in "Manzur Elahi" by Manzur Qadiyani, p.244.

He also wrote: "I supplicated God. I implored Him. I beseeched Him only then I received the supplication: 'Soon I shall show them My signs that this woman will be widowed and her husband as well as her father will die within three years'. Then this woman shall come back to me. No one shall have the power to prevent it"³².

And again: "By the God Who has sent Muhammad with truth! This is right and true that she will marry me. I make this prediction the touchstone of my truth or falsehood. I have not said so except after God informed me of it"³³.

He waited for long. But the husband of Muhammadi Begum, who lived in the midst of smoke and fire, did not die nor did she return to the pretender-liar. Curses and abuses poured on him from all quarters. Then he declared, praying:

"In the end, I pray to God, the Holy, the Lofty O God, the Powerful, the Omniscient! If the prophecy regarding marriage with Ahmad Beg's daughter is from you, kindly confirm it so that it may be a proof for your creatures and stop the rumour – mongering of the jealous and the evil persons. But if this prophecy is not from you, O God! then perish me in disgrace and total loss and make me accursed and peltable in your view"³⁴.

And actually God gave this "accursed and peltable" person a disgraceful and despicable death – a death of deprivation after his numerous machinations for the materialization of this prophecy spread over a long period of twenty two years. He made this prophecy for the first time in 1886 and he died in 1906. This woman lived on to enjoy matrimonial alliance with her brave husband³⁵ burning the heart of this pretender, belying his prophecy and his bogus

32. Navishta-i-Ghaib.

33. Anjam-i-Atham, p.223.

34. Announcement of Ghulam Ahmad made on October 28, 1894 and quoted in 'Tabligh-i-Risalat', Vol. III, p.186.

35. She died in November 1966 at the age of about 100.

claims. The successful rival outlived Ghulam Ahmad for more than forty years. This was a decisive blow for the Qadiyanis. Their heads still hang in shame because they cannot shrug off the painful memory of this unfulfilled concoction their pretender named as prophecy. It is difficult for them to squirm out of their disgraceful position because the prophecy served as a touchstone of truth or falsehood of their prophet. After the unfulfilment of the prophecy it was expected that the Qadiyanis would discard the liar and reembrace Islam as it is impossible for God's words and promises to change 'but the hearts which are inside the chests are blind'.

The Fourth Prophecy:³⁶

This prophecy alone would suffice to prove Ghulam Ahmad a liar and a fabricator. Muhammad Ali, the Lahori Qadiyani, one of the pillars of Qadiyanism and the chief of Lahori branch said: "It is true that our Imam said that Muhammadi Begum will be married to him. It is also true that she was not married to him. But, all the same, it is improper that a person should be held to be a liar on account of just one prophecy and the rest of the fulfilled prophecies should be left aside"³⁷.

This, however, goes against what Ghulam Ahmad himself said, i.e. "The opponents should know that for the judgement of our truthfulness or falsehood there cannot be found a better and a more adequate touchstone than this prophecy". Secondly he vigorously emphasized a number of times "that its fulfilment is pre-destined" and "that Muhammadi Begum was married to him in heavens" and "indeed, it is God who married her to me" and "truly, this

36. The prophecy about the death of Muhammadi Begum's husband has been treated as the third prophecy.

37. Paigham-i-Sulh, January 16, 1921.

prophecy is in the words of God which are neither altered nor changed" and "if this prophecy does not come out to be true he shall be accursed and liable to stoning" etc.

However there is another prophecy that supports our contention and leaves no room for suspicion or prevarication.

When his wife was pregnant, he prophesied: "Praise be to Allah Who bestowed upon me inspite of old age four sons and has given me good news of the fifth"³⁸. This revelation was dated first January, 1903 but on 28th of the same month his wife delivered a daughter! yes, a daughter! She did not live for long and died after a few months.

At another time when his wife conceived, he prophesied: "The son of nobility will be born, a lad well-proportioned and handsome"³⁹.

The intention of this prophecy was to create ambiguity in the minds of people: that the prophecy he made in 1903 related to this pregnancy and not the earlier one. But what happened? How God belied and disgraced this liar within only a month after this revelation and prophecy! On the 24th of June 1904, his wife delivered again — a daughter, yes, a daughter who was christened Amatul Hafiz. But the "son of nobility" and the "well-proportioned, handsome lad", of course, was not born inspite of Ghulam Ahmad's insistence till the end of his days that a son would be born to him to wash off the shame of ~~his~~ earlier prophecies to establish the cooked-up thesis that the prophecy did not relate to the first or second pregnancy. So he proclaimed his revelation and prophecy in particular about the son on 16th September, 1907:

"Truly, we give you tidings of a meek boy"⁴⁰.

38. Nawahil-ur-Rahman, p.131.

39. Albushra, Vol. II, p.91.

40. (a) Badr, September 16, 1907.

(b) Albushra, Vol. II, p. 136.

In October also, he pronounced his second revelation: "I shall soon bestow upon you a pious boy. My God! Grant me pure progeny. Truly, we give you tidings of a boy whose name is Yahya"⁴¹. But what a pity that the pious lad and the meek boy was not born. Within months of this revelation on 26th May, 1908 Ghulam Ahmad himself died. Amatul Hafiz born in 1904 was the last of his children. This, however, was not the first blow. He had tasted its bitterness in 1886 as well. Stupidity, however, had taken hold of him. So he did not learn a lesson from his follies.

The Fifth Prophecy:

This prophecy needs a detailed analysis. On 20th February, 1886 Ghulam Ahmad's wife was pregnant. He proclaimed that he had received a revelation from Allah: "Indeed, Allah the compassionate, the Merciful Who is powerful over all things informed me that he will exhibit His Sign — The sign of mercy — the clear sign — a handsome son, shapely, pious --- treasure of covert and overt science --- the son of the beloved, fortunate, the exhibitor of the First and the Last, the exponent of truth and spiritual altitude as if Allah has descended from heaven. The child will grow speedily, will set prisoners free and by him all nations will be blessed"⁴².

He elucidated: "This great son will be from this present pregnancy".

After these high-sounding pronouncements and resounding revelations his wife delivered in April — not a son as he had claimed, but a daughter who was named "Ismat". She died in 1891 when she was five year old. The Qadiyanis however felt non-plussed waiting for a son "beautiful",

41. Albushra, Vol. II, p.136.

42. Tabligh-i-Risalat, Vol. I, p.58.

“handsome”, “pure”, “exponent of truth and spiritual altitude”, “by whom all nations will be blessed”, “who will set prisoners free.” This was a bitter experience. Had Ghulam Ahmad possessed even a little wisdom, he would not have fabricated such lies. His Mephistopheles, however, misled him time and gain to make him earn disgrace, shame, curses and abuses which he specified himself and applied them lock, stock and barrell to himself. The surprising part is that, inspite of all this, he claimed that “He did not speak of his volition. Indeed that is nothing but revelation which is revealed”⁴⁴.

The Sixth Prophecy

On 20th February 1886, he declared: “Indeed God has given me the good news that I shall have numerous children from blessed women, whom I shall marry after this revelation”. He elucidated it in the following words;

“In February 1886, I made a declaration after receiving revelation from God that He gave me good news of marriages after this declaration and soon I shall marry women of good omen and virtue and to me will be born children from them”⁴⁵.

The prophecy is quite explicit and needs no explanation or interpretation. It clearly means that Ghulam Ahmad Qadiyani will marry a number of women after 1886 and children will be born of them. Only one thing is not made explicit: How many women will he marry after this declaration and how many children will be born of them? What do the facts say? After the declaration, Ghulam married no woman, not a single woman, and the children.....?

43. Arbain, No.3, p.43.

44. Tabligh-i-Risalat, Vol. V, p.58.

45. Ibid., Vol. I, p.89.

The Seventh Prophecy:

A son was born to him on 14th June 1899. He christened him 'Mubarak Ahmad'. Only a few days after his birth Ghulam Ahmad declared: "This lad is indeed a spark of the Light of God, the promised reformer, the owner of greatness and authority, possessor of healing breath like the Messiah, curer of diseases, a word of God and a lucky person. His fame will spread to the four corners of the world, he will set prisoners free and through him all nations will be blessed"⁴⁶.

This son fell ill in 1907, i.e., eight years after his birth. Ghulam Ahmad felt deeply perturbed as his predictions were linked with the health and growth of the boy. He administered all possible remedies to him. On 27th August, 1907, when the boy recovered from his illness, Ghulam Ahmad prophesied: "God has revealed to me that He has accepted the prayer and the illness is cured. It means that God has accepted my prayer and Mubarak Ahmad will get well"⁴⁷.

But no sooner had he declared this conoction against God than the illness returned. On 16th September 1907 died this promised reformer, the possessor of greatness, the curer of diseases, the owner of Messiah's healing breath and who would set the prisoners free by snapping the chains of burden and slavery⁴⁸.

The Eighth Prophecy: -

One of his prophecies was that plague shall not afflict Qadiyan, the town where he dwelt. He said: "He is the truthful God who has sent His Apostle to Qadiyan. He shall protect and defend Qadiyan against plague even though it is

46. Tiryaq-ul-Qulub, p.43.

47. Badr, August 29, 1907.

48. Sirat-ul-Mehdi, p.40., Alfadl, October 30, 1940.

on the rampage for seventy years, for Qadiyan is the dwelling place of His Apostle and in this (i.e. helplessness of plague to enter Qadiyan) are signs for nations"⁴⁹.

Plague, however, did enter Qadiyan to belie his claim in spite of the fact that at that time plague was not in epidemic form in the country or in the neighbouring towns of Qadiyan nor did it continue even for a year. This fact is established by Ghulam Ahmad himself. He mentions the prevalence of plague in Qadiyan in a letter to his son-in-law, Muhammad Ali Khan:

"Plague here is in its worst form. A person dies within hours after he is afflicted by it. God alone knows when will this extreme trial end Please bring with you a big package of phenol nephthaline whose price is about rupees twenty — Also send phenol for your own house"⁵⁰

This is not all. Plague entered the very house where he lived and about which he used to say: "Indeed my house is like the Arc of Noah. Whosoever enters it is immune against calamities and misfortunes". But plague entered his haven and took its toll as was admitted by Ghulam Ahmad in another letter which he addressed to the same person: "Plague has not spared even our own house. The elderly Ghausan (an old woman) was afflicted by it. We expelled her from the house. Ustad Muhammad Din was also struck with plague. We turned him out too. To day another woman who was visiting us and had come from Delhi was also stricken. I also fell seriously ill and I felt that between me and death there were only a few seconds"⁵².

This was Ghulam Ahmad's prophecy about the immunity of Qadiyan against plague, a town about which he

49. Ghulam Ahmad: Dafi-ul-Bala pp. 10—11.

50. Maktubat-i-Ahmadiyya, Vol. V, pp.112 —113.

51. Safina-i-Nooh, p.26.

52. Maktubat-i-Ahmadiyya, Vol. V, p.115.

used to say: "And in this is a sign for nations". These are the irrefutable facts. Actually, in this is a sign for nations of his falsehood and his concoction against God.

The Ninth Prophecy:

Manzoor Muhammad was one of the followers of Ghulam Ahmad. When his wife conceived, he came over to see Ghulam Ahmad and broke the news to him. The pretender rose as it was his habit to do so when ever he declared a prophecy. "We saw in a dream that a son was born to Manzoor Muhammad. We asked him his name. The state of dream changed into the state of revelation. It was said: 'Bashir-ud-Daula' (the harbinger of kingdom). But I do not know what is meant by Manzoor Muhammad"⁵³.

It was apparent that by Manzoor Muhammad was meant the person who had come to him and told him about the conception. The ambiguity generated by Ghulam Ahmad was intentional. He wanted to keep himself free from any particularization and specification after the bitter taste of his unfulfilled prophecies. He was calculatingly playing a game. His past frustrations had induced in him an element of caution. If a son was born to Manzoor Muhammad, he would be told: you are the person intended in the prophecy. But if a daughter was born, it would be easy to say that another person was meant, as in the text of the revelation, nothing had been specified.

"They schemed and Allah planned. And God is the best of planners". God probably desired to disgrace this liar once again. Only four months later, he announced. "We have been informed that it is this Manzoor Muhammad specified in the revelation. A son will be born to him from his wife

53. Review of Religions, p.122 March, 1906.

Muhammadi Begum and he will be named Bashir-ud-Daula. It is possible that the boy is not born of this pregnancy but from the next. It is, however, inevitable that he will be born as he is the sign of God". A saving clause was also present in the prophecy: "I do not know whether he will be born from this pregnancy or from the one after it". This was due to his earlier bitter experiences. With all these safeguards and cautions, he emphasized the birth of a son to Manzoor Muhammad from Muhammadi Begum. He pronounced: "Manzoor Muhammad's wife shall not die unless she gives birth to this noble son and until this prophecy is fulfilled"⁵⁵.

But what happened actually proved that God was determined to humiliate this liar. Manzoor's wife gave birth to a daughter in July 1906, and after that she never conceived. And she died before she could deliver the promised son. The Qadiyanis, in their stupidity, still waited for the birth of Bashir-ud-Daula, though the woman who had to conceive him, according to the prophecy, had kicked the bucket. They reflected:

"God knows when and how will this prophecy come true as his holiness had given the news of its fulfilment through Muhammadi Begum who had died"⁵⁶. O stubbornness where are thy brakes!

The Tenth Prophecy:

Abdul Hakim, a Muslim doctor, once entered into a discussion with Ghulam Ahmad and challenged him to an open debate calling him a liar. Instead of responding to his challenge, Ghulam Ahmad threatened him with chastisement and extreme bereavement. As was his habit, he announced:

54. Ibid., June, 1906.

55. Ibid., June, 1907.

56. Albushra, Vol. II, p.116.

"Abdul Hakim will die during my life-time as he insults and disgraces me. He shall not live to insult me".

Dr. Abdul Hakim was a man of different mettle, not the one to be cowed down by his devilish pronouncements. He too retaliated with an announcement. "The Qàdiyani pretender will die within fifteen months from today". He made the announcement on the fourth of May, 1907. Let us hear it straight from the horse's mouth: "Another enemy has appeared now — Dr. Abdul Hakim of Patiala. He claims that I shall die in his life-time, before fourth of August, 1908. God has informed me, however, that he will be afflicted with torturous punishment and God will perish him. I shall, on the other hand, remain safe from his mischief. This is a matter in the control of God. Undoubtedly God will help one who is truthful in His view"⁵⁷.

He added: "The enemy (Adbul Hakim) who wishes for my death will soon die. He shall be annihilated in my presence as were annihilated the 'companions of the Elephant' "⁵⁸.

Another supporting prophecy was: "Enemies wish for my death and prophesy about it. God has, however, given me the good news that I shall live for eighty years or more"⁵⁹. He stressed not only the fact that he shall not die before 4th of August 1908 but he shall live for ten extra years as God has informed him that he shall live upto eighty years. It is well-known that he was born in 1839 or 1840: "I was born in the year 1839 or 1840"⁶⁰. He wrote: "In 1857, I was in the sixteenth or seventeenth year of life"⁶¹.

57. Ain-ul-Marifa, pp. 321—322 (May, 1908).

58. Vide Tabsara of Ghulam Ahmad

59. Mawahib-ur-Rahman, p.21.

60 (a) Kitab-ul-Bariyya (marginal notes) p.146.

(b) Badr, August 8, 1904.

(c) Hayat-un-Nabi Vol. I, p.49.

61. Kitab-ul-Bariyya (Margin), p.146.

Therefore he rolled three prophecies in one prophecy:

- (a) Prophecy of the death of Abdul Hakim during his life-time.
- (b) His survival after 4th of August 1908 against Abdul Hakim's prophecy.
- (c) His survival till 1919 or 1920.

Let us see whether these prophecies about which he claimed: "It is improbable that prophecies of prophets are not fulfilled" — were in fact fulfilled⁶². He further remarked: "For ascertaining my truthfulness or falsehood there is no better yardstick than my prophecies"⁶³.

Muhammad Husain Qadiyani writes: "Our Imam, the promised Messiah, was hale and hearty till 25th of May. He wrote an article for 'Paigham-i-Sulh' but he fell ill after sun-set ... And at half past ten in the morning of 26th May, 1908, his soul departed to its creator"⁶⁴.

Bashir Ahmad son of Ghulam Ahmad wrote: "The promised Messiah was hale and hearty till 25th of May, 1908. But late in the evening he took us aback by his mortal illness and died on May 26, 1908"⁶⁵.

With a single stroke, God falsified his three self-chiselled prophecies. First, he died within the time limit fixed by Dr. Abdul Hakim. He himself proved through his death that he was a liar and Abdul Hakim was truthful. It was a confirmation of his own statement. "God helps one who is truthful in His view". Secondly, Abdul Hakim did not die during his lifetime as he had prophesied. He lived after the death of the pretender. Thirdly, Ghulam Ahmad died in the sixty eight or sixtynine year of his life against his prediction that he will live for eighty years or more. There-

62. Safina-i-Nooh, p.5.

63. Aina-i-Kamalat-i-Islam, p.288.

64. Al-Hakam, May 25, 1908

65. Sirat-ul-Mehdi, p.7.

fore we repeat his words as they justify the invalidity of his claims: "The nonfulfilment of prophecy of a claimant to prophethood is the greatest let down and the biggest disgrace for him"⁶⁶.

We have called ten prophecies out of a long list of prophecies. These prophecies were not based on divine revelation as he cleverly gave the impression to people but were rooted in megalomania and false sense of grandeur and were apparently made up to compensate for his other inadequacies. The tenth in fact comprised three prophecies. Though he made many prophecies, these ten prophecies furnish adequate material to establish the falsehood of his high claims. He himself asserted: "Any one proving him false even in one thing may not rely on him in others". We have proved him false not in one or two but in twelve predictions, and therefore, in terms of his own statement, have proved his unreliability.

As a supplement to this discussion, we intend to examine the Qadiyani claims that "some of the prophecies proved true and were fulfilled, if not all".

Apart from the pretender's own statement, we would like to point out that the truthfulness or fulfilment of some prophecies and falsification or lack of fulfilment of others itself leads to the conclusion that the pretender's source is not God. It is not reasonable to presume self-contradiction in the statements made by God as the divine word is free from self-cancelling incompatibilities. His word is an eternal truth, not subject to the vagaries of change and fluctuation. Therefore, the only logical conclusion we can draw from the capricious evidence is that the pretender's prophecies, like the predictions of astrologers and conjurers, are based on speculation and conjecture. They are only guesstimates:

66. Tiryāq-ul-Qulūb (first edition) p.107 (second edition) p.268.

Sometimes these predictions come true, sometimes they don't. But astrologers and conjurers can never be styled as prophets or recipients of revelations.

Secondly, what the Qadiyanis call fulfilments of prophecies were really not prophecies in terms of the pretender's own definition and conception of prophecy. Besides Ghulam Ahmad had never prophesied about those happenings. Therefore the Qadiyanis; praise and adulation of Ghulam Ahmad is based on two fundamental misunderstandings which clearly show that the praise is not only misplaced but absolutely undeserved:

- (a) Ghulam Ahmad never prophesied about these happenings. Either he arrogated them to himself or they were attributed to him — but only after their occurrence.
- (b) These happenings were not fit to be called prophecies.

Here is an example of the first type. A Hindu Pandit, Dayanand, was an adversary of Ghulam Ahmad Qadiyani. When he died, the Qadiyani tried to capitalize on his death. He declared: "I had prophesied that Pandit Dayanand who opposes me will soon die. Look! he is dead. The witness of this prophecy is also a Hindu, Sharampat by name"⁶⁸. As soon as the prophecy was announced by him, Sharampat whom he had quoted as a witness, declared: "Ghulam Ahmad is a liar and an anti-Christ. I never heard this prophecy from him"⁶⁹. Even after the passage of more than half a century, no Qadiyani has been able to prove from the books or pamphlets of Ghulam Ahmad that he uttered this prophecy before the death of Pandit Dayanad.

67. Ain-ul-Marifa, p.222.

68. Ahmadiyya Pocket Book.

Abdul Latif and Abdul Rahman, two Qadiyanis were executed in Afghanistan on a charge of spying for the English. When this news reached the Qadiyani pretender, he announced: "He had already prophesied about their execution in his book 'Baraheen-i-Ahmadiyya,' at page 511, and pointed towards his revelation: 'he slaughtered two goats'"⁷⁰.

He explained: "The intended meaning of 'two goats' is these two executed ones"⁷¹.

This is an evident lie. Ghulam Ahmad in fact twisted the interpretation of the revelation to establish his prophethood and he had done it after the execution of the two spies. Therefore the Qadiyanis' obsession to prove the prophethood of Ghulam Ahmad on the basis of this assumed revelation is both vain and false. What is stranger still is that Ghulam Ahmad himself interpreted the revelation in an entirely different sense: "From the two slaughtered goats in the revelation are meant the husband of Muhammadi Begum and her father"⁷². His retraction from his own interpretation is a falsehood and a deception. It is in fact the compounding of a lie. It also gives a new dimension to the ravings and fumbblings of this charlatan.

The second example of deceitful attribution of a prophecy to him by his followers is: "Ustad Muhammad Faizi was one of the opponents of his holiness who prophesied about his death. So Faizi died. This prophecy of his holiness is available in his book 'Mawahib-ur-Rahman'"⁷³. This is a patent lie and a manifest bluff. We challenge all who

69. Anthology of Pandit Lakhram and Takzib-i-Baraheen-i-Ahmadiyya.

70. Tadhkarat-ush-Shahdatain.

71. Ibid.

72. Ajam-i-Atham (Supplement) p.57.

73. Ahmadiyya Pocket Book.

claim to be Qadiyanis to prove this prophecy from the first edition of 'Mawahib-ur-Rahman'. They will never be able to prove it. Whenever anything happened, Ghulam stood up to announce: "I had predicted it before its occurrence". Following in his footsteps, the Qadiyanis attribute to him what he never uttered and what never even crossed his mind.

There are numerous instances of the second type i.e., to dub events as prophecies after they had occurred, although the nomenclature does not fit them. Once Ghulam Ahmad predicted that "a man, one of my opponents, by the name of Doey, shall die whether he enters into a duel of mutual imprecation or not"⁷⁴. The Qadiyanis assert that "Doey actually died in accordance with the prophecy of Ghulam Ahmad"⁷⁵. Can this be called prophecy? If it is, then, it is possible for anyone to utter such prophecies as Ghulam Ahmad did not fix nor delimit any time for his death. He had simply uttered that Doey will die. Can any one live for ever? Do the Qadiyanis think that Doey would have lived till eternity if Ghulam Ahmad had not prophesied about his death? What else do they think? Can any one with a grain of reason left in him say that this is a prophecy? Ghulam Ahmad himself admits that "A prophecy is not a prophecy unless it contains a supernatural element"⁷⁶. What was supernatural in Doey's death? Every one who is born is a mortal. Ghulam Ahmad died and so did his companions, his first and second Caliphs, his sons, his brothers, his wives and relations. Had there been some fixation of period in the prophecy, it would have been somewhat reasonable. A large number of Ghulam Ahmad's prophecies are post-fixal: They come after the occurrence. There is hardly any prefixal prophecy, something that is made

74. Khadim Qadiyani

74. Khadim Qadiyani; Ahmadiyya Pocket Book, p. 384.

75. Ibid.

76. Tiryaq-ul-Qulub, p.1151.

before the occurrence of a happening and is fulfilled within the predicted time.

The second example of this nature which the Qadiyanis trumpet is that Ghulam Ahmad prophesied about earthquakes and the plague and both the prophecies were fulfilled. Before we refute their claim with textual quotations we consider it proper to say that prediction about plague and earthquakes cannot be termed 'prophecy'. They do not fulfil the requirements of prophecy as defined by Ghulam Ahmad himself. We reproduce below some elucidations offered by him. About prophecies he says: "Matters about which prophecies are made are matters concerned with God's powers unlike the prediction of astrologers about earth quakes, drought, wars and calamities"⁷⁷.

He wrote: "The purpose of prophecies is confirmation of pleas and arguments. If the prophecy itself is dependent upon plea and argument what is the use of such a prophecy? For this reason a prophecy should be evident and transparent which the world sees clearly"⁷⁸. He also said: "A prophecy should be examined. Is there in it any supernatural element which is beyond human power or anything which is possible for a man of wisdom to predict with the help of astronomy or physics? The first one is prophecy and the second is knowledge"⁷⁹.

Commenting on the prediction by Jesus about earthquakes in the Bible, he says: "Prediction about earthquakes, wars, deaths and famine is not called prophecy"⁸⁰. Nur-ud-Din, his first Caliph wrote:

"Famine, earthquakes and natural calamities — it is not possible to describe prediction about these phenomena

77. Baraheen-i-Ahmadiyya p.255.

78. Tohfa Golarwiyya, pp. 121–122.

79. Tiryaaq-ul-Qulub, p. 155.

80. Izalat-ul-Auham, p.7.

without specification of time and period, as prophecy⁸¹.

We should add to these statements Ghulam Ahmad's own text where he poohpoohs Christ: "What were the prophecies of this poor man Jesus – that earthquakes, famines and wars will occur ... I am at a loss to understand why predictions about these phenomena have been termed prophecies and news from the unseen? Have not earthquakes been occurring from the beginning of time? Did not famine occur before? Is not war being fought in some corner of the world? Why did this foolish Israeli (Jesus) describe news about them as prophecies⁸².

In view of these statements one fails to understand how the Qadiyanis dare to say that "Ghulam Ahmad prophesied about the occurrence of plague in his book 'Haqiqat-ul-Wahy, p.220 and the fact is that the plague did occur in accordance with this prophecy". Also "he prayed against his opponents in his book 'Sirat-ul-Khilafat', p.62 that plague may afflict them. So it afflicted them⁸³.

Ghulam Ahmad's own statements sound even more bizarre when they are juxtaposed with his earlier statements: "Indeed God informed me of the occurrence of a severe earthquake which will be like the Doomsday ... After this prophecy, it is proper to take precautions and adopt safety measures and fear its happening. On account of this prophecy I have given up living in my house. I have purchased tents and I live in them. I have spent about a thousand rupees on them. Who would do so and who would spend this amount except one who believes in its occurrence as a matter of absolute faith⁸⁴.

81. Nur-ud-Din. Fasl-ul-Khitab.

82. Anjam-i-Atham, p.4.

83. Ahmadiyya Pocket Book

84. Tabligh-i-Risalat, Vol. X, pp. 96–97.

Does this prophecy fall under the definition formulated by Ghulam Ahmad himself? Are not this and the earlier prophecy regarding plague the same as the prophecies of Jesus? Why did he attack God's prophet Jesus for something which he himself later practised? He seems to have told the truth when he said:

"The words of a liar are never free from contradictions"⁸⁵.

Let us now examine the prediction about plague. The Qadiyanis say: "Indeed Ghulam Ahmad prophesied about the occurrence of plague in his book *Haqiqat-ul-Wahy*, and the fact is that plague did follow his prophecy"⁸⁶.

The fact, however, is that Ghulam Ahmad did not at all predict about the plague before its outbreak. On the otherhand he talked about it after it had appeared in some part of the country. Here is his admission: "One of the proofs of my prophethood is that I prophesied about the spread of plague in the Punjab inspite of the fact that plague had not spread there except in one of its districts. And actually plague spread in all the districts of Punjab"⁸⁷. He also said. "I informed about the spread of plague when it had not occurred except in two districts of Punjab"⁸⁸.

This matter does not require philosophical reflection or spiritual insight. Epidemics are notorious for their contagious effects. They spread to the adjoining areas if once they affect a territory. So there is hardly anything new or startling in the prediction of Ghulam Ahmad.

The pretender used to claim that plague shall not invade the town of Qadiyan. It however did invade not only the town but his house as well about which he claimed that "it is like the Ark of Noah".

85. *Baraheen-i-Ahmadiyya* (Supplement), Vol. V, p.112.

86. *Ahmadiyya Pocket Book*.

87. *Haqiqat-ul-Wahy*, p.220.

88. *Malfoozat-i-Ahmadiyya*, Vol. Vi.

The third item of phophecy elucidated by the pretender was: "I prayed against the opponents that plague should attack them"⁸⁹. It implied that plague would afflict only those who do not believe in Qadiyanism and oppose Ghulam Ahmad. This is also stated at another juncture: "Torture of plague is for none except transgressors and the libertine"⁹⁰.

But what did actually happen? A large number of Qadiyanis died of plague as is admitted by the pretender: "Some persons of our sect also died of this plague"⁹¹. His holiness himself was pretty scared of the plague: "The promised Messiah was precautious and careful during the epidemic to such an extent that if a letter arrived from outside and he touched it, he washed his hand immeditely"⁹².

And "he gave up mutton as he used to say that it contained germs of plague"⁹³. The severity of plague reached such a limit that he started praying with tears in his eyes and with a degree of rare emotional involvement and spiritual intensity: "O God! Remove this epidemic from our community"⁹⁴.

This is the truth about the prediction of plague which the Qadiyanis tomtom without measure and use as a ploy to deceive the innocent believers.

Now about the earthquake. In India, a severe earthquake occurred on the 4th of April 1905. The earth was turned inside out, a large number of lives were destroyed, houses were reduced to a shambles and villages were wiped out. Partial and total loss in terms of life and property was immeasurable and incomputable. This was known as "Kangra earthquake".

89. Sirr-ul-Khilafa, p.62.

90. Tafsir Khazinat-ul-Irfan, Vol.I, p.131.

91. Haqiqat-ul-Wahy, p.131.

92. Al-fadl, May 28, 1937.

93. Sirat-ul-Mehdi, Vol. I, p.38.

94. Badr, May 4, 1905.

It is a geological fact that severe earthquakes are followed by others. The pretender, therefore, made up his mind to exploit this opportunity. He decided to convert a natural calamity into a personal advantage, a decision which only a devil could conceive and implement. He came out with an announcement on 8th April, 1905 only four days after the earthquake; "it has been revealed to me today at 3 A.M. that a severe earthquake — the earthquake of the Doomsday will occur. God will manifest His new sign. I do not know when will the earthquake occur — in a few days, in a few weeks in a few months or in a few years"⁹⁶.

This was the first prediction about an earthquake emanating from Ghulam Ahmad. After a week of this warning, he issued a second warning on 15th April, 1905: "After a few days there will be a severe earthquake. The earth will be overturned, towns will be destroyed, mankind, trees and stones will be decimated. Its timespan will be a moment only but the course of the universe will be changed and even the Jinn and birds will be affected".

Days ticked away without the predicted earthquake. People questioned him about the time of the earthquake as the entire prophecy was couched in general terms without a specification of the period. He replied: "God informed me of a severe earthquake which will be like the Doomsday itself on account of this prophecy I have given up living in the house. I have purchased tents and I live in them".

More days galloped away but there was no rumbling in the belly of the earth against all his calculations and assumptions. The tempo of criticism became increasingly strident and clamorous. On 22nd of May he made a strange announcement:

"It is not necessary that the earthquake of God's revelation should be a real earthquake but it is possible that

74. Khadim Qadiyani; Ahmadiyya Pocket Book, p. 384.

the earthquake symbolizes a chain of upheavals and calamities. But, inspite of its symbolic implications, the word earthquake is used in its literal sense. For this reason, I am living in tents; I have given up the house. Also, it has been revealed to me that the earthquake will occur in the spring season".

He lied once again. Spring came and tripped away but there was no sign or tremor of an earthquake. The earthquake of the intensity of the Doomsday which would equally affect the Jinn and the birds. But he did not keep quiet nor did he feel ashamed. He announced once again: "Indeed, the earthquake about which I have given the news is bound to occur in my country during my lifetime. And howsomuch it may be delayed, it will not be delayed by more than sixteen years. It is inevitably to come while I am alive"¹⁰⁰. But what happened? The pretender died and there was no earthquake.

The Qadiyanis were forced to admit that the earthquake did not take place during the lifetime of Ghulam Ahmad. Mahmood Ahmad, his second successor, admitted: "His holiness died before the occurrence of the earthquake"¹⁰¹.

And now, whenever there is an earthquake in any town, the Qadiyanis hasten to claim that it endorses the prophecies of Ghulam Ahmad. They may be asked: How can you make such a preposterous claim? Your leader, the lying and feigning prophet, had manifestly made it clear that this earthquake will occur in his country during his lifetime. Even otherwise one may ask the mulish Qadiyanis. Were there no earthquakes in this world before the prophet-hood of Ghulam Ahmad? No sane person would reply in

99. Review of Religions, Vol. Iv, p.344.

100. Nusrat-ul-Haq (Marginal Note of Supplement), p.98.

101. Mahmood Ahmad: Dawat-ul-Amir, p.231.

the negative.

As far as the earthquake on the 5th of April, 1905 is concerned, Ghulam Ahmad did not claim that he prophesied about it. Nor is it possible for any of his followers to prove that he had predicted about it. So these are the predictions Qadiyanis proclaim in Stentorian accents. Even if they had turned out to be true, their fulfilment would not furnish a proof of his claim to prophethood and to divine revelation. First, prediction of earthquakes and natural calamities does not fall under the definition of prophecy, nor is it consistent with the pretender's own conception of prophecy. And, secondly, the zig-zag course of these prophecies i.e., fulfilment of some predictions and non-fulfilment of others, does not lead to the conclusion that they originate from God. Had the predictions been from God, it would have been impossible for some of them not to have been fulfilled. For this very reason, Ghulam Ahmad himself said: "The fulfilment of some of the prophecies will be accepted only if all the prophecies are fulfilled"¹⁰².

It is a matter of common observation that even an ordinary person predicts about future events. Some of these predictions are fulfilled while others are not. Though some of his predictions are fulfilled we do not claim him to be a prophet or a saint of God. Ghulam Ahmad himself approved this line of reasoning: "Some adulterers, debauchees, rapists, thieves, grabbers of ill-gotten money and opponents of the injunctions of God found that they saw true dreams".

He also said: "The diviners in Arabia, who were pretty large in number, received inspiration from Satan as some of their predictions came true"¹⁰⁴.

102. Kitab-ul-Barriyya, p.21.

103. Haqiqat-ul-Wahy, p.2.

104. Zarurat-ul-Inam, p.17.

We have proved with the help of evidence culled from the books of the Qadiyanis that not even one of the prophecies, which met the criteria of the definition, was fulfilled. Even those which failed to satisfy the basic criteria of the definition remained unfulfilled. This was a measure of divine punishment for the forgerer and the liar. The Qadiyanis slap their heads in misguidance, some of them knowingly, concealing the truth, and some of them in ignorance, not knowing the truth. We pray to God to show them the path of truth and grant them the means to follow it, to show them falsehood in its true colours and grant them the power to eschew it, for He is the best master and the best helper.

CHAPTER IX

QADIYANIS: THEIR LEADERS AND THEIR SECTS

A Persian verse succinctly expresses the situation of the Qadiyanis and the nature of their conviction and commitment. It means that if the first brick in the foundation of a building is laid askew, the entire edifice raised on this crooked foundation, will surely be askew. The philosophical implications of this poetic statement are extremely relevant to the religious manifesto and programme of the Qadiyanis. Since their faith is based on a foundation of twists and turns, contortions and distortions, the structure raised on this twirled-up base is nothing but crinkum-crankum, hocus-pocus, a mere house of cards. It is the product of a juggler's sleight-of-hand and not the expression and materialization of divine intuition. It is a dirty trick played by a practical joker, a kick in the soft underbelly of Islam, a spanner thrown into the unity and indivisibility of Ummah, a vicious plan to hit the Muslims below the belt and a calculated device to dismantle the traditional structure of Islamic faith.

The verse exposes Qadiyanism in its true tints. First Ghulam Ahmad invented a lie against God. He claimed to be the Promised Messiah, a prophet of God, an apostle, superior to all the prophets and apostles. He tried to demolish the fundamental structure of Islam through calculated confusion and misinterpretation. He calumniated prophets, apostles, saints and other pious Muslims and paved the way for internal quarrels and wrangles among the Muslims, with the material and moral backing of the anti-Islamic forces of

imperialism.

Secondly he was surrounded by a bunch of rogues and rascals who readily sold their conscience for guineas and dollars. They were not restrained by the legal and moral limitations imposed by Sharia and Islamic ethics. Their primary criterion of evaluation was personal profit and personal aggrandisement. They exploited faith for personal promotion and elevation. Faith for them was nothing more than a set of chips and counters tactfully employed for the achievement of personal ends. They cared as much about faith as the grass in their backyard or a dispensable and barterable commodity and they bartered it away without qualms of compunction, without regrets and apologies and without the slightest show of scruples. Faith for them was a coffee shop, a cigarette kiosk round the corner, a coca-cola stand or a Polka stall on the roadside. One of these exploiters of faith was Ghulam Ahmad. It would be more appropriate to say that these covetous and avaricious people tempted Ghulam Ahmad into false claims of prophethood, fanned his insatiable greed and puffed up his misguided arrogance, or they pampered his latent delusions of grandeur which had roosted in his subconscious as a consequence of deep-rooted frustration or inferiority complex on account of his low birth and poor status in society. They were the gluttonous guys who financed the prophethood of Ghulam Ahmad as if it was a business corporation. He was a mere wireless set who broadcast only their request programmes and commands, and a mere mouthpiece who uttered whatever they wanted him to utter. We do not make this allegation without any authority or evidence. We quote the pretender himself seeking help for the publication of one of his books:

"I have been much pleased to receive your letter. From the very beginning it has been my desire to serve Islam.

Your book has encouraged me tremendously ... if you have any articles, send them over to me"¹.

He added: "Your article about confirmation of prophethood has not reached me so far although I have waited for it long. Therefore I bother you once again to send me your article without delay. I'd like you to write another article for me about affirmation of the reality of Quran so that I may be able to include it in my book *Baraheen-i-Ahmadiyya*"².

Another Qadiyani leader declares it openly and clearly:

"His holiness, inspite of being the Promised Messiah and the covenanted Mehdi – used to consult and question me about the manifest sciences (Sharia)"³.

Even his son admitted in his book: "Indeed his holiness used to send manuscripts of his Arabic books to his first Caliph, Nuruddin, and also to Ustad Muhammad Ahsan Amrohi for improvement and correction (Does a prophet need correction?). The first caliph used to return the manuscripts as he took them (as he was the author of most of what Ghulam Ahmad wrote and for this reason he did not require a second reading). As for Ustad Muhammad Ahsan Amrohi he exerted his utmost in correction and change"⁴.

A newspaper published: "His holiness, the promised Messiah, wrote his book of 'Tabligh', which is included in his book 'Aina-e-Kamalat-e-Islam' in Arabic. During the course of its writing, he used to send the manuscript to the philosopher of the community, Nuruddin, for reading it. After this he used to send it to Ustad Abdul Karim so that he may shape it out in Persian"⁵.

Qadiyani prophethood was, in fact, a factory product. It was manufactured in collusion with these leaders who

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1. Letter of Ghulam Ahmad to Chiragh Ali in 'Seyar-ul-Musannifin'.
 2. Ibid.
 3. Article of M. Ahsan Amrohi in *Alfadl*, December 22, 1916.
 4. *Sirat-ul-Mehdi*, Vol. I, p.75.

obviously stamped it with the brand of their prejudice and preference. We have already narrated and exposed the true intentions of the pretender, and to round off the picture we need to expose the true intentions of these leaders as well because they played a very crucial role in moulding the tenor and tenets of this spurious faith. Similarly a discussion of Qadiyanism will not be complete without a mention of the parties and sects which sprang up within Qadiyanism, we have chosen to devote this chapter to these two vital purposes.

Ghulam Ahmad died of cholera as a result of his own prayer against himself on 15th of April, 1907 challenging the eminent Shaikh Sanaullah of Amritsar: "The liar will die of plague or cholera during the lifetime of the truthful". He died in the lavatory in 1908, only a year after this prayer and during the lifetime of Sanaullah of Amritsar⁶. The Qadiyani leaders and the devilish architects of Ghulam Ahmad's bogus prophethood were, soon after his death, involved in dividing his inheritance and in mutual bickering. The most prominent among them were Nuruddin, Muhammad Ali, Mahmood Ahmad son of Ghulam Ahmad, Kamaluddin, Mohd Ahsan Amrohi, Yar Muhammad, Abdullah Timapuri, Muhammad Sadiq. At the head of this group of gangsters were Nuruddin and Muhammad Ali.

It is a fact that Nuruddin is the real author of all the books and pamphlets which have been attributed to Ghulam Ahmad. He was the one who financed the pretender right from his first claim of 'reform' to his last claim of prophethood. This is not improbable in view of Ghulam's Ahmad's genetic stupidity and cupidity which is detailed out in other chapters. He did not learn the Science of Sharia in a systematic manner and his grasp of Arabic language was marked by

5. Al-fadl, January 15, 1929.

6. Who died nearly 40 years after Ghulam Ahmad.

a pathetic inconsistency. But Nuruddin first of all learned the Arabic language systematically; secondly he stayed in Hijaz for a long time; thirdly, he was an imaginative person. This is confirmed by the letters of Ghulam Ahmad to Nuruddin. The former always paid courtsey to him and addressed him with titles which are only used for a teacher or a preceptor. For example he wrote:

- (a) "My respected master, my brother Shaikh Hakim Nuruddin, may God keep you safe: your revered letter reached me. I wonder why the prescribed medicine did not do good to my master.

The Servant

Ghulam Ahmad".⁷.

- (b) "To his holiness, the revered master, Shaikh Hakim Nuruddin, the trusted one – may God keep him safe.

The Servant

Ghulam Ahmad".⁸.

This was his routine mode of addressing Nuruddin. Is it reasonable and compatible with the dignity and status of a prophet that he should address his follower in such servile and self-humiliating terms? This opinion was unwittingly confirmed by the son and second successor of Ghulam Ahmad during an address in Qadiyan in 1929 i.e. nearly 20 years after the death of Ghulam Ahmad". Many people used to say that his holiness, the promised Messiah did not know even Urdu and some one else wrote the books which were attributed to him. The others held even a worse opinion about his writing potentialities. They believed that Shaikh Nuruddin was the person who wrote the books for him. The truth is that the promised Messiah himself did not claim that he learnt the manifest sciences from anyone. He (Ghulam Ahmad) used to say that his teacher was

7. Maktoobat-i-Ahmadiyya, Vol.V, p.14, letter No.2.

8. Ibid., No.14.

an opium - addict⁹ who smoked Huqqa as well. Sometimes, on account of intoxication, he used to spill the contents of the bottle on the ground. What could one expect from such teachers?"¹⁰

We have already established through a statement made by his son and through an excerpt from Al-fadl that the pretender used to send manuscripts for correction to Nuruddin, who was in fact the brain behind the Qadiyani movement and who wielded power after the death of Ghulam Ahmad.

Approaching him in status among the Qadiyanis was Muhammad Ali. He possessed a Master's degree and was an eminent emissary of imperialism in Qadiyan. For this reason the Qadiyani gave him a very special status. He appointed him editor of the magazine "Review of Religions". He also headed many Qadiyani organizations. He worked as a liaison between the pretender and his English over-lords.

No one among the Qadiyanis eclipsed these two persons in status or station except one who died a horrible death. We shall, therefore, first take up the lives of Nuruddin and Muhammad Ali to be followed by the biographical notes of other Qadiyani chiefs in order to illuminate the readers on the companions of Ghulam Ahmad, and his successors so that they may place the pretender and his bunch of scoundrels in a proper historical and moral perspective. They are in fact the persons who form the foundation and the bed-rock of Qadiyanism.

Nuruddin:

The first Qadiyani Caliph was a greedy person. His ambition was to obtain honour and status. From his very

9. Perhaps from such people Ghulam Ahmad caught the habit of opium as his son Mahmood Ahmad guesses: "His holiness, the promised Messiah prepared a medicine the chief ingredient of which was opium. He invariably took the medicine himself as well as gave it to Nuruddin".

10. Address of Mahmood Ahmad published in Alfadl, February 5, 1929.

youth, he was keen on self-exhibition. When the heretics and atheists raised their heads in India, he joined hands with them. But inspite of all their evil-mindedness and Machiavellian frame of mind, they were well-versed in the current social and physical sciences. This poor man's entire education had however been in a mosque and he had read only the old system of medicine. So he did not receive much recognition in thos circles. It was therefore his sense of frustration that attracted him towards Ghulam Ahmad of Qadiyan. He realized that the Qadiyani would immediately respond to his overtures and in this way he would be able to compensate for his past failures and achieve his evil designs. The son of Ghulam Ahmad says: "The revered Shaikh Nuruddin was under the influence of the thinking of the heretics. After his association with his holiness Ghulam Ahmad the influence gradually vanished"¹¹.

After his association with the Qadiyani, he speeded up his heinous programme and financed to the last penny in the wholesale manufacture of lies and fibs. The purpose of this unconditional aid was partly the satisfaction of his ego and partly the fulfilment of his greed. He achieved his ambition when after the death of Ghulam Ahmad he claimed that he was God's vicegerent on earth, the representative of the promised Messiah and the apostle of God. He would not have wasted his efforts and abilities but for the achievement of this goal. He announced:

"I swear by the Mighty Allah that it is He who has made me His vicegerent. So no one can snatch away the mantle of this vicegerency from me. God in His wisdom and will has made me your leader and your caliph. I don't mind what you say against me. But keep in mind that all the baseless things you impute to me and the insults you

11. Sirat-ul-Mehdi, Vol. I, p.141.

hurl at me do not reach me but they return to God as He it is who has made me the Caliph"¹².

The Qadiyanis took an oath of fealty to him as the Khalifa of their prophet on account of his strong connections with the family of Ghulam Ahmad, the dead one's respect for him and especially on account of the imperialist Government's readiness to place the crown of Khilafat on his head. After the seal of the British Government, no one dared to oppose his claim. It may be mentioned that imperialism did not immediately support his claim to Khilafat. They extended their patronage to him only after they had tested his friendship, loyalty to the British Government and his treachery against the Muslims. He ascended the Qadiyani throne as a die-hard British stooge and called himself a 'replica of Abu Bakr' Heavens forbid! What comparison is there between this stinking, spuming filth and Abu Bakr the pure, the sublime. This fellow himself confesses: "I was in Jammu. A Hindu woman there used to love me. When my two sons Fazal Elahi and Hafiz-ur-Rahman died, she came to me to say: "I shall give you two beautiful sons like them'. I asked her: 'Is a substitute possible'?"

What can be the comparison between this filthy pig who bartered away his faith and religion for the sake of insubstantial worldly honour and status and Abu Bakr Siddique who gave away his entire property to be used in the path of Allah and gave up his estate and chieftainship for the sake of his faith and for the glory of the religion of Islam! God, therefore, took a severe revenge against this blasphemous person. He suffered a long illness, became in-

12. Review of Religions: Vol. XIV, No.6, p.234.

13. Akbar Qadiyani: Mirqat-ul-yaqeen fi Hayate Nuruddin, p. 199.

sane and lost the power of speech. He remained in this condition for a long time to suffer the divine punishment till he died a loathsome death. His young son joined him soon after. Poison was administered to him by the Qadiyanis themselves. His wife eloped with another person after his death and married him. I quote from Al-fadl "What an assertion of Shaikh Nuruddin that his holiness the promised Messiah is the prophet and apostle of God and what assertion that his holiness prophesied: 'There will come one after me whose name will be Ahmad'?¹⁴ What a silence, during his last days, regarding the apostleship of the Messiah? Then his turning away from the path of perseverance, his fall from horseback as a measure of punishment and his grievous injuries, his inability to talk before his death, his death in penury, the death of his son Abul Hayi soon after in the very prime of his life and then the marriage of his wife in an outrageously contemptuous manner — Isn't there a lesson in all these happenings for those who want to take lesson"¹⁵.

This is not all! His daughter who was married to Mahmood Ahmad, son of Ghulam Ahmad, was murdered and Mahmood Ahmad himself was accused of murdering her and her brother Abdul Hayi¹⁶.

So Nuruddin did not attain anything — not even honour, status or worldly profit for which he played a traitor to Muhammad, peace be on him. He, his son, his daughter married to the pretender's son—all died: Only his second son Mannan survived. When he protested against excesses committed by the house of Ghulam Ahmad, he was thrown out of the community and was accused of creating dissension.

14. The Qadiyanis believe that this description of the Prophet Muhammad by Jesus in the Quran is meant for Ghulam Ahmad and not for Muhammad, peace be on him.

15. Af-fadl February 23, 1922.

16. Ibid., August 4, 1937.

He lost both this world and the next. He was rewarded neither here nor can he expect to be rewarded in the next world.

“And God is the most powerful avenger”.

Nuruddin's death took place on 13th March, 1914. After him, Mahmood Ahmad, son of the pretender, was crowned the Khalifa. But before we sketch out his life, we would like to narrate the biography of Muhammad Ali who was the next black star in the fog-ridden and smog – smeared galaxy of the Qadiyani horizon.

Muhammad Ali – the Chief of Lahori Qadiyanis:

He was highly educated in the modern sense and possessed a Master's degree. But he remained unemployed till imperialism hooked him, purchased his faith and religion and deputed him to work for its dishonest agent, the Qadiyani pretender, and thus intensify the imperialist campaign against Islam by creating confusion and chaos in the Muslim rank and file. He was appointed as a British agent on a fat salary, exceeding rupees two hundred. At that time, any one drawing rupees fifty per month was considered a very rich person. It is appropriate to recall here that before his claim to prophethood Muhammad Ali's chief Ghulam Ahmad, used to draw only rupees fifteen per month as salary. He therefore could not even dream about such a fabulous salary. It upset his wildest guess. So he danced to the British tune and in company with the Qadiyani he worked for the decline and collapse of Islamic values. He amply financed the pretender to propagate his calumnies and false assertions against Islam. Similarly he prepared ground for spying on behalf of imperialism against the Muslims. The English were extremely shrewd and shamelessly enterprising to advance their ends. After crowning Ghulam Ahmad with prophethood they felt it necessary to gather around him persons

well-versed in modern knowledge etc, so that they may spread chaos in the ranks of contemporary Muslim students. It was one of the most hideous plans ever devised to strike a mortal blow at the very fabric of Islam.

Muhammad Ali was one of the persons hired by the British to stigmatize Islam. At the suggestion of the British, Ghulam Ahmad brought out for him a monthly magazine, called 'Review of Religions'. The magazine was published to spread the philosophy of anarchy among the students and votaries of modern culture. This anti-Islamic task was entrusted to him:

"The magazine — Review of Religions — is a monthly founded by his holiness to propagate his thoughts and preachings in the world. He made Ustad Muhammad Ali its chief editor"¹⁷.

When Ghulam Ahmad died, he was made a supervisor of this magazine. The translation of the Quran into English in accordance with the Qadiyani interpolations was entrusted to him. It was his unholy privilege to write marginal notes in keeping with the apostatic and crooked Qadiyani beliefs. In the beginning, Nuruddin the first Qadiyani caliph, was the supervisor of the translation: "His holiness, the first caliph of promised Messiah, Nuruddin, entrusted Ustad Muhammad Ali with translation of the Quran. He used to draw a salary of rupees two hundred monthly"¹⁸.

Sher Ali Qadiyani wrote: "After Muhammad Ali's engagement in the work of translation, he was made an over-all supervisor of the magazine and I was made its editor. I took charge of the magazine and started writing articles. But before publishing these articles I used to place them

17. A review on the Replies of Muhammad Ali's previous writings by M. Ismail Qadiyani, p.64.

18. Alfadi, June 2, 1931.

before Ustad Muhammad Ali till 1914"¹⁹.

As he was fully acquainted with the truth about Ghulam Ahmad and his false claim of prophethood, he paid scant respect to Ghulam Ahmad and his family. On the other hand, he raised objections against him and even insulted him during his lifetime. He, on many occasions, accused Ghulam Ahmad of unjustifiably devouring people's money. Ghulam neither replied to him nor did he punish him. And how could Ghulam Ahmad punish him when he was himself indebted to persons like him.

"Ustad Kamal-ud-Din and Ustad Muhammad Ali constantly raised objections against his holiness. Nawab Muhammad Ali (father-in-law of Ghulam Ahmad) narrated to me that once Kamal-ud-din and Muhammad Ali told him that the time for taking stock of Ghulam Ahmad was ripe. That is the reason a day before his death his holiness had said: 'Ustad Muhammad Ali and Khawja Kamalud din harbour evil thoughts about me and say that I devour people's money. This is not proper for them'".

He continued: 'Today I have received a letter from the Ustad in which he has stated that (actual) expenditure is nominal. Where is the rest of the money spent i.e., thousands of rupees'?

'His holiness flew off the handle and raged: "These people say that we devour the unlawful. It's none of their business to ask me where the money is spent? If I break off with them, these amounts will not come to them – nay, not a penny"²⁰. (Is this a valid reason for misappropriation of funds and donations).

A somewhat similar statement has been made by a Qadiyani Mufti, Sarwar Shah, in his book 'Kashf-ul-Ikhtilaf'.

19. Review on Muhammad Ali's earlier beliefs by Sher Ali Qadiyani, p.24.

20. Letter of Ghulam Ahmad to Nuruddin published in Haqitat-ul-Ikhtilaf' by Muhammad Ali, p.50.

He says that Ustad Muhammad Ali and Khawaja Kamal-uddin raised constant objections against the promised Messiah in the matter of money. They used to entertain doubts about him. While they were in this split-state with the Qadiyani pretender on the question of hoarding and monopolising money all by himself to the exclusion of others, Ghulam Ahmad died and Nuruddin was crowned the caliph of Qadiyan. The inheritors of the pretender started dividing the money gifted by the English and looted from the followers. Imperialism now thought up a new device since Qadiyanism had failed to create dissension among the Muslims and the imperialist scheme had collapsed on its haunches. The Qadiyani defeat was facilitated by the awakening of the Muslim savants headed by famous pugilists like Muhammad Hussain of Batala, Shaikh Sanallah of Amritsar, Muhammad Ibrahim of Sialkot, Hafiz Muhammad of Gondal etc. Each one of them compiled a regular book to repel Qadiyanism. They ruthlessly exposed the Qadiyani intrigues and conspiracies against Islam.. They warned the Muslims against their false prophet and the false religion he propagated. Imperialism, therefore, feared the complete wastage of its efforts in support of this apostate community. It instigated its smaller agent — Muhammad Ali — who headed the opposition party in Qadiyan, not out of any conviction but for his personal gratification. The British goaded him to form a new party and declare that Ghulam Ahmad was not a prophet but a reformer of the Millat — the Islamic Millat. The actual aim of the apparently harmless party was to deceive those who had not been deceived by Ghulam Ahmad. Once they accepted him as a reformer, their transition into Qadiyanism could be made easier. In any case they will be estranged from the vibrant message of Islam and develop a negative attitude towards the Apostle of God. This new sect therefore owed its origin to the dictates of imperialism and the irrepressible

greed of Muhammad Ali. Philosophically, both the leaders professed identical beliefs. The new amendment was intended to trap the unsuspect masses. Muhammad Ali made the city of Lahore the centre of his sect as Qadiyan remained the centre of the original Qadiyanism²¹.

The followers of Ghulam Ahmad are known as Qadiyanis while the followers of Muhammad Ali are known as Lahori Qadiyanis. We have just stated that the Lahori Qadiyanis did not show their opposition to Qadiyanis on account of any difference in belief or philosophy as their beliefs are secretly the same as those of the Qadiyanis. Here are extracts of an article about their real beliefs of the seat of Muhammad Ali, published by a Lahori Qadiyani paper: "We are the very first servants of his holiness, the promised Messiah. We believe that his holiness was an apostle of the True Allah. He was sent for the guidance of people of these times. We also believe that our salvation lies only in following him"²².

Muhammad Ali himself wrote as follows;

"We believe that Ghulam Ahmad is the promised Messiah and the covenanted 'Mehdi' and he is Allah's apostle and prophet. He has commissioned him in a status or a position he has fully explained (i.e. superior to all the apostles). Similarly we believe that there is no salvation for any one who does not believe in him"²³.

He adds: "If Moses was prophet of God and Jesus apostle of God, Ghulam Ahmad is both prophet and apostle as the signs we recognize in prophets of God are all found in 'his holiness'. Ghulam Ahmad of Qadiyan for whom my father and mother be ransom and on whom be peace and

21. Muhammad Ali: Tahreek Ahmadiyya, p.30.

22. Paigham-i-Sulh (a journal of Qadiyanis of Lahore), September 1, 1913.

23. Review of Religions, Vol. III, No. 11, p. 411.

blessings"²⁴.

Numerous examples of this kind may be tabulated to support the identity of views of the two sects. Muhammad Ali asserts: "We do not believe that Ghulam Ahmad was prophet and apostle of God, but we believe that he was a revivalist and a reformer"²⁵.

This assertion does not agree with his prior and correct assertions and is not factually true. The reason is that the claims of Ghulam Ahmad are marked by a clarity of presentation and content that any twisted justification of these views is not possible. The claims are that "He is the prophet and apostle of God and that he is superior to all the prophets including the Prophet".

God forbid! We have dilated upon his claim in the preceding chapters. Similarly we have established on the authority and evidence of Muhammad Ali himself and his party that they formulated the new belief only to deceive the Muslims and to trap those who had formerly escaped their clutches. And some simpletions among the Muslims who were ignorant of the claims of Ghulam Ahmad as well as of this group did rally round the new sect. But when they discovered the truth, they broke away from it as they did from the Qadiyani sect.

To sum up, Muhammad Ali and his followers known as Lahori Qadiyanis believe in all that the Qadiyanis believe. They, however, gave up the explicit belief 'due to a compulsion in the mind of Jacob'²⁶. This is made clear in a three-fold explanation:

- (a) It means the support of imperialism which was the true lord of Qadiyanism that felt the need and the compulsion to carve a new sect out of the Qadiyani

24. Ibid., Vol. IX, No.7, p. 248.

25. Paigham-i-Sulh, 1913.

26. Surah Yusuf.

(a) Paigham-i-Sulh, April 17, 1934.

community with leanings towards the Muslims in general in order to bring them nearer to Ghulam Ahmad. It is well known that whosoever was closer to him, moved automatically away from Islam and nearer to imperialism by virtue of its being the patron of Qadiyanism. This was indicated by the Lahori Qadiyani paper "We wish Qadiyanism had embodied Ghulam Ahmad in a shape other than that of a prophet ... Had they done this, Qadiyanism would have spread to the four corners of the world"²⁶.

In a letter addressed to a qadiyani missionary in Mauritius, Muhammad Ali himself bears testimony to this feeling: "It is proper for you to propagate there that Ghulam Ahmad is a prophet and not a revivalist and that all those who do not believe in him are infidels, for, these two beliefs have harmed Qadiyanis in India".

It is obvious that these pains were borne to propagate Qadiyanism and bring people nearer to Ghulam Ahmad. The following quotation supports the view that it was done at the connivance of the British:

"The Qadiyani paper *Alfadl* published that the English Government gitted to the Lahori Qadiyanis a thousand acres of land in recognition of their services to the English Government ... And the sect has been awarded this big recompense in recognition by the Government of its eminent services"²⁸.

(b) Muhammad Ali was none else than a lofty depute of imperialism at Qadiyan to finance Ghulam Ahmad and to forge a spurious alliance with him. He, in fact, knew the truth about the prophethood and the purpose of its propagation. The purpose was pandering to imperialism and alienating

27. Letter of Muhammad Ali, leader of Qadiyanis of Lahore, published in 'At-Tabligh', Vol. I, No.21.

28. *Alfadl*, December 25, 1930.

Muslims from the true springs of Islam. The imperialist could be served better by founding a new sect, and therefore he hastened to execute the orders of imperialism.

- (c) He bore grudge against the family of Ghulam Ahmad for amassing immense wealth and without sharing it with others after the death of the pretender and for not showing him proper respect. He frowned upon him for his knowledge of the foundation of prophethood. Alfadl admitted: "Ustad Muhammad Ali broke away from Qadiyanism for some reasons. When his holiness the promised Messiah died, Ustad Muhammad Ali was turned out of the house of his holiness. The second reason was an accusation against him by the brother-in-law of his holiness that he spent people's funds on his own building"²⁹.

The same paper published: "The leaders of this group (i.e., Lahori Qadiyanis) took an oath of fealty to the Promised Messiah. They were counted among the chiefs of this Ummah (i.e., the Qadiyanis). But on account of their spiritual shortcomings they constantly behaved disrespectfully towards the promised MessiahAfter his death they separated from Qadiyanism and founded a new sect in greed of money and rank".

These two quotations are a clear testimony of the truth of our basic contention. Their disrespectful behaviour was justified by their knowledge of the fact that the prophethood was a commercial alliance and all of them were partners in it.

In brief, Qadiyanism split into two factions. The first one was headed by Nur-ud-din. They believed that Ghulam Ahmad was the prophet and apostle of God; he was the pro-

29. Ibid., September 2, 1915.

mised Messiah and the covenanted Mehdi; he was superior to all the prophets and apostles. Any one who does not believe in him is an infidel and is the fuel for hell-fire. The chiefs of this faction besides Nur-ud-din were: Mahmood Ahmad son of Ghulam Ahmad, Muhammad Sadiq Mufti of Qadiyan etc. This was the real Qadiyani sect as it openly avowed and practised the preachings of Ghulam Ahmad, and did not make any pretense or effort to suppress or distort their content.

The second faction was headed by Muhammad Ali. They declared that Ghulam Ahmad was not a prophet or an apostle but he was a revivalist and a reformer and to deny him this status was an evil and abominable act. Their chiefs were Khawja Kamal-ud-din, Muhammad Ahsan Amrohi etc. But there is a clash between the teachings of this sect and those of Ghulam Ahmad.

It is interesting to learn what did Muhammad Ali do when he parted ways with Qadiyanism. Alfadl says:

(a) "Perhaps the readers know when Ustad Muhammad Ali made exit from Qadiyan he took away a stolen copy of the translation of Quran in English language on which the Jami'ah had spent thousands of rupees, a big library and a type writer the value of which approximated rupees three hundred"³¹.

(b) "Ustad Muhammad Ali used to translate the Quran into English on behalf of 'the Jamiah' and he was paid a fat remuneration for the work he did. Then he moved from Qadiyan to Abbotabad on the pretext that he would complete the rest of the translation there. He took an advance of one thousand

30. Ibid., September 11, 1928.

31. Ibid., July 1, 1915.

rupees for that purpose and also took away valuable books from the public library at Qadiyan, the approximate value of which was thousands of rupees. He took away the new typewriter as well which was owned by the Qadiyani Jami'ah. Instead of returning these articles to the Jami'ah, he announced at Lahore that all these articles belonged to him and the Qadiyanis had no connection with them. Then he deliberately excluded some Qadiyani interpretations from the translation of the Quran³².

He reached the apex of dishonesty and did not care for the words of the Almighty — Do not be dishonest to Allah and the Apostle and do not be dishonest in your trust intentionally". God has said: "Truly God does not love the dishonest"³³.

- (c) "Muhammad Ali stole the thoughts of his holiness, the promised Messiah, in his translation and annotation of the Quran. He did not mention that he (Ghulam Ahmad) was his source".
- (d) Ustad Muhammad Ali built a large beautiful palace at the Dalhousie hill - station and spent thousands and thousands of rupees on it and poured money in it like water. Where did the money come from?"
- (c) "It is not Ustad Muhammad Ali alone who carries out spying for the English, his revered wife is also an accomplice"³⁶.

This is the truth about the leader of Qadiyanis and the chief of Lahori Qadiyanis and the Lahori party. It is note-

32. It is a pity that the Muslims buy this translation not knowing the pitfalls created by him.

33. Al-fadl, June 2, 1931.

34. Ibid., June 30, 1931.

35. Ibid., December 2, 1930.

36. Paigham-i-Sulh quoting from Al-fadl, March 3, 1931.

worthy that Lahori party became the personal property of Muhammad Ali and his relations as did the original Qadiyani party become the estate of the family of Ghulam Ahmad after the death of Nuruddin. The chief of Lahori party was Muhammad Ali himself, its secretary was his brother, its treasurer was his nephew and the trustee of the public and special library was the son of his sister and the chief of the division of newspapers, magazines and announcements was his son-in-law and the chief of the entertainment division was a near relative³⁷.

Mahmood Ahmad: The Second Qadiyani Caliph:

After the death of Nuruddin in 1914, the son of Ghulam Ahmad Qadiyani appeared on the horizon and named himself the caliph – not only the caliph of the Qadiyanis but of the entire universe. He proclaimed: "I am not the Khalifa of the Qadiyanis only nor am I the Khalifa of India. I am not the caliph of the promised Messiah. I am the Caliph of Afghanistan, the Arab world, Iran, China, Japan, Europe, America, Africa, Sumatra, Java. I am the caliph of Britain also and my sultanate extends over all the continents of the world"³⁸.

He was the true and befitting successor of an insane father. He raved like his nutty father and announced. "I have been mentioned in the Quran. Look into the parable of Luqman and his son in the Quran. Do you know who was Luqman and who was his son.? Luqman was the promised Messiah (i.e., Ghulam Ahmad) and I am his son"³⁹.

He followed in the footsteps of his father, in his servility to imperialism. He declared: "The woes of the English Government are our woes. The Qadiyani armies which are

37. Al-fadl, September 7, 1928.

38. Address of Mahmood Ahmad published in Al-fadl: November 1 1931.

39. Ibid., March 12, 1923.

fighting on the land of France against the enemies of Britain should understand the meaning (of my words)"⁴⁰.

He ordered special celebrations to express happiness and pleasure at the defeat of Muslim Turkey and Austria by the British. He remitted five thousand rupees to the Government as a contribution from the Qadiyanis towards military preparations. He lit electric lights to congratulate the treacherous imperialist officers⁴¹. The following details may throw some light on his character: Firstly, he was accused by his opponents of numerous cheatings. Among the accusers were his own wife, daughter of Nur-ud-din and his brother-in-law — the brother of his wife⁴². They accused him on the basis of personal knowledge of their leader, a knowledge of his treachery, filial and conjugal dishonesty and his involvement in many unlawful and heinous activities. A Qadiyani accused him of raping his daughter-in-law: "I, Ahmad Din, proclaim to the chiefs that I am a Qadiyani. I believe that the promised Messiah, peace be on him, was the prophet of Allah and His apostle. I took an oath of fealty to the second caliph of the promised Messiah, Mahmood Ahmad son of Ghulam Ahmad. My wife and family members often visited the house of the second caliph Mahmood Ahmad to serve his family members and the family members of his holiness, the promised Messiah. Some days back, my daughter-in-law went to his house as usual to perform some service. When Mahmood Ahmad saw her alone, he took her to a room under some pretext and forcibly raped her and told her: 'Do not tell any one about what you did because no one would believe you and you will lose esteem in people's eyes'. But she came home crying and let out what had happened. I went over to the Khalifa and questioned him. He denied

40. Ibid., October 27, 1914

41. Ibid., November 16, 1918.

42. Ibid., August 14, 1937.

it. Then I abjured him but he refused to say anything on oath. He also threatened me with death or expulsion from Qadiyan if I opened my mouth and blabbed it out to any one. I am sending this letter to the newspaper so that people should know the truth about this Khalifa who is desecrating the Qadiyani order with his crimes. If he did not rape my daughter in law, let him enter into a contest of imprecation with me and God's curse will be placed on the liar"⁴³.

Soon after the publication of the letter, the Khalifa bribed him with a large sum of money and he announced in Al-fadl "I regret to have published a letter in the newspaper 'Zamindar' as the wife of my son accused the Khalifa of the Messiah falsely and without basis. For this reason we have divorced her. It was also an error on my part to ask the Khalifa to swear (that he had not committed the rape). I was at that time quite puzzled. Similarly, I did not know that an imprecation contest was unlawful as far as these matters were concerned. So I announce that I am convinced without an oath by his holiness and without the prayer-contest that my daughter-in-law accused his holiness baselessly and falsely"⁴⁴.

Similar allegations were levelled against him by a number of persons — more than twenty persons. Among them were Abdur Rahman Qadiyani, Engineer, Abdul Karim, the engineer and Abdul Aziz the physician, but he never pleaded guilty or ever entered into a prayer contest every time he was challenged: "The number of accusations of rape against Mahmood Ahmad exceeded twenty from the year 1925 to the year 1949. All of these charges were levelled by those who had migrated from their towns and villages to Qadiyan in pursuit of divine bliss and happiness. One of these persons wrote a letter with the caption. "The

43. Letter of Ahmad Din Qadiyani published in the daily 'Zamindar' of Lahore.

44. Al-fadl, June 30, 1930.

oppressed ones of Qadiyan". After listing the accusations, the letter said: "Abdur Rahman Misri Qadiyani demanded that a committee of the chief Qadiyanis should be formed to investigate these accusations. The Khalifa, however, did not reply to him. On the other hand, instead of appreciating his reasonable demand, he excommunicated him and announced his expulsion from the Qadiyani sect."⁴⁵

This was the truth about the Imam and the Khalifa of the Qadiyanis who was constantly accused of these abominable acts — not by his opponents but by his own followers. The following quotation which we reproduce from the records of the crimes department indicates the psychology of this womanizer:

"Mahmood Ahmad had a young maid servant. She once visited the dispensary of Ihsan Ali Qadiyani to buy some medicines. Ihsan Ali deceived her and took her to an empty room behind the drug store and raped her. When this maid, named Salma, returned home she informed the Qadiyani Khalifa about what had happened. The khalifa called Ihsan Ali and asked Salma to beat him with a shoe ten times which she did. Then he let Ihsan Ali alone who sneaked away"⁴⁶.

This quotation establishes two facts about him. First, he took a heinous crime lightly; second, he derived pleasure from this immoral act. This is the reason that he lacked the courage to defend himself whenever he himself was accused of such acts.

Once the proprietors of the newspaper 'Mubahila' of Amritsar challenged him to an imprecation contest to prove that he did not commit rape. He rejected the challenge saying: "Mubahila is unlawful in these matters. Umrudin of Simla, a Qadiyani, narrates that after the challenge of the

45.^(a) By Fakhrud-Din Multani.

46. Evidence of Salma before the District Magistrate of Amritsar on June 10, 1935, reproduced from the book 'Qadiyani Mazhab'.

daily 'Mubahila' to the Qadiyani caliph Mahmood Ahmad and his turning away from it, I went over to see him. He was then hill-resorting at Mansuri. I said to him: "Why is not Mubahila permissible in a state of accusation of rape by some Muslims against others inspite of the fact that the promised Messiah laid down in writing that it was permissible in such circumstances?"

Khalifa Mahmood Ahmad replied: "I was not in fact aware of the religious pronouncement of the promised Messiah regarding permissibility of Mubahila in these matters'.

It was expected from the Khalifa after learning of the religious pronouncement of the promised Messiah not to offer excuses nor delay the Mubahila. In spite of it, he has not accepted the challenge of Mubahila to prove his innocence⁴⁷.

This very Khalifa committed morally offensive acts during his recreational trip to Europe. Even a passing reference to these acts makes one shudder with revulsion and loathing. Some material, however, has been published about his notorious journey. In Paris he visited an international theatre and enjoyed (the dance of) nude dancers. When somebody raised an objection, he replied: "I visited it only to see the evils of the Western civilization".

He built palaces in Qadiyan and in the most famous hill - resorts and cities of India. At the time of partition of the sub-continent he fled to Pakistan leaving behind in Qadiyan his crown and throne. He founded a new centre for Qadiyanism in Pakistan and named it Rabwah. He ordered the Qadiyanis to flock to it from every part of the world as it was the place where God Himself lived. But he did not give up his old habits and proved the proverb that old habits

47. Paigham-i-Sulh, July 19, 1934.

die hard. He wallowed once again in sensual pleasures and lewdness till stories went the rounds again and tales were spun to paint in glaring terms his wicked ways. Even his special confidants recognized him in his true colours. The eminent Qadiyani who was the editor of the Qadiyani paper 'Alfadl' derided him in his book 'The Religious Dictator of Rabwah' after he fled from Rabwah leaving behind both his belongings and Qadiyanism.

Then followed the divine punishment. He fell victim to a number of incurable diseases like piles, rheumatism, giddiness, melancholia, tuberculosis and paralysis. He remained bed-ridden for a number of years incapable of movement or conversation till his death in 1965. He spent the last ten years of his life in the painful grip of different diseases which was an obvious manifestation of divine anger and displeasure. God told the truth when He stated: "We must make them taste the lesser punishment before the big punishment that they may return"⁴⁸. He left his son as Khalifa after him.

Khawaja Kamaluddin:

He was one of the greatest helpers of Muhammad Ali. After the death of Ghulam Ahmad, he announced: "he will do what Ghulam Ahmad used to do. He was also like him, a reformer and a revivalist"⁴⁹.

He received large sums from the Qadiyanis on the pretext of preaching Qadiyanism in Europe. He went to England and settled down in Woking. There he bought a huge house and lived like a lord without any regular job or occupation. But whenever he heard that a European had embraced Islam, he attributed it to his efforts as he did with Lord Headley, Muhammad Pickthall, Sir Archibald Hamilton,

48. Surah As-Sajdah: p.20.

49. Al-fadle, October 10, 1915.

Dr. Sheldrake and Sir St. Ranken. Each one of these converts had to categorically deny that they owed their conversion to Kamaluddin. They announced that they had no concern with the Qadiyani's faith or with the faith of his companions⁵⁰.

He misappropriated large sums on the pretext of missionary work. He took the credit for a number of acts in which he had played no role whatsoever.. "Khawja Kamaluddin devoured all the money which amounted to hundreds of thousands of rupees without even breaking a straw and without rendering account for these huge amounts. When asked about the accounts he replied that the accounts were with the Jamiat-ul-Islamia, Lahore. The Jamiat announced that Khawja Kamaluddin never sent them any accounts whatsoever"⁵¹. An Indian tourist in Woking gives an inkling into his mode of living:

"Ustad Kamaluddin was sitting in a hotel with a friend. They were taking meals. After their departure, I asked the waiter what had they eaten? He replied innocently: 'The choicest kind of pork'"⁵². He died leaving a huge estate behind.

Muhammad Ahsan Amrohi:

It is a fact that Ghulam Ahmad used to send his manuscripts to this person for correction. Ghulam Ahmad was all praise for him. "The revered Ustad Muhammad Ahsan Amrohi is a person learned, eminent, trustworthy, fastidious and one who has sacrificed everything for the pleasure of Allah"⁵³.

50: Mahmood Ahmad: Aina-i-Sidq, p.158; "Haqiqat-ul-Islam", January 1934; "An-Najm", Lucknow, September 28, 1934; "Madina", September 21, 1934.

51. Alfadl, August 17, 1928.

52. Ibid., August 21, 1924.

53. Tabligh-i-Risalat, Vol. II, p.103.

The son and successor of Ghulam Ahmad wrote about him: "His holiness the promised Messiah and his holiness the Khalifa of the Messiah had (great) respect for Shaikh Syed Muhammad Ahsan Amrohi. His holiness my father paid courteous regards to him on account of his erudition and scholarship"⁵⁴.

The Qadiyani prophet even consulted him on the solution of religious problems. Muhammad sadiq, the Qadiyani Mufti, says: "Shaikh Abdul Karim was offering prayers with some persons. His holiness Ghulam Ahmad was standing behind him. When Shaikh Abdul Karim stood up from the first sitting position, his holiness did not follow suit and kept sitting till Sheikh Abdul Karim said Allah-o-Akbar, signalling everybody to kneel. At that juncture, his holiness realised his mistake (what ignorance on the part of the prophet) and joined the Shaikh in genuflexion, omitting the intermediate step. When he finished the prayers, he sent for Ustad Nurud-din and Ustad Muhammad Ahsan Amrohi, placed the problem before them seeking their religio-legal decision in the matter. (What a helpless and spineless prophet?). Should this be counted as one rak'at (the complete standing, kneeling, prostrating and sitting process) or not? Ustad Muhammad Ahsan Amrohi explained various aspects of the problem"⁵⁵.

But what was the end of this eminent and honest scholar?

"The newspaper 'Paigham-i-Sulh' has published an article by a stonehearted wretch and a Goliath who has reached the nadir of his life and lost his senses i.e. Ustad Muhammad Ahsan Amrohi. He has revealed that our leader and master, the replica of Omar the second Khalifa Mahmood

54. Mahmood Ahmad: Mansab-ul-Khilafat, p.53.

55. Al-fadl. January 17, 1925.

Ahmad is Samri and Goliath"⁵⁶.

That is what Alfadl says about the grand companion of the Qadiyani prophet. At that time the newspaper was under the supervision of Mahmood Ahmed, son and Khalifa of Ghulam Ahmad. Amrohi uttered exactly the same words about Mahmood Ahmad. We, however, are convinced that both of them were in the right.

Muhammad Sadiq Mufti

He too received grievous punishment from God:

"Mufti Muhammad Sadiq has been afflicted by fever and prostrate glands (retention of urine), nasty and painful ailments. Friends should pray for him"⁵⁷.

It is simply outrageous to imagine that he married a young girl during his state of affliction by these diseases. It is also noteworthy that at this time he was on the wrong side of seventy: "The news of Mufti Muhammad Sadiq's marriage has reached us. In spite of the fact that he is on the wrong side of seventy, he has married a tenderaged young woman. It is well known that Mufti is in Karachi for treatment. His zest for marriage was so overwhelming that he did not postpone it till the restoration of his health and return to Qadiyan. For that reason he married by proxy. Similar news of the marriage of Shaikh Abdur Rahim, the Qadiyani missionary, has also reached us. He too, is on the wrong side of seventy. The fact is that he used to teach a young girl. All of a sudden he announced that he will marry her"⁵⁸.

He remained constantly ill till on the 9th of January 1946, it was announced in Alfadl: "The Mufti is very ill. His bladder has swollen. Blood comes out of it. This causes extreme pain to him. He spends the whole night in anguish

56. Ibid., November 9, 1918

57. Al-fadl, August 10, 1940.

58. Paigham-i-Sulh, October 28, 1940.

without any relief whatsoever"⁵⁹. He died in great torture.

"And the torture of the Hereafter is greater, if they only knew"⁶⁰.

Abdul Karim Imam of the Qadiyanis:

He died during the life time of Ghulam Ahmad. Ghulam Ahmad remarked:

"There is no third person in Qadiyan who outshines Sh. Nuruddin and Sh. Abdul Karim"⁶¹. He added: "My master, Abdul Karim of Sialkot, may God preserve him, is the one who aided and helped me in the translation of my book 'At-tabligh'. He was one of the sincere friends. He was a naturist and an atheist before his association with Ghulam Ahmad"⁶². "He was the first to address Ghulam Ahmad of Qadiyan as the apostle of Allah, the Prophet of God"⁶³. "He was one of those fans of Ghulam Ahmad who were madly in love with him"⁶⁴.

Some people say that in fact, he was the person who encouraged Ghulam Ahmad to pronounce his prophethood. He constantly addressed him as 'O prophet and O apostle' in his Friday sermons which were often attended by Ghulam Ahmad himself.

But the punishment he received at the hands of God sends shivers down one's spine. Bashir Ahmad son of Ghulam Ahmad observed: "Shaikh Abdul Karim was afflicted with a carbuncle. No portion of his body was left which had not been opened up by surgical operations. He used to utter such horrible shrieks that no human being could stand them. On account of his horrifying screams, his holiness, the promised Messiah changed his abode as Shaikh Abdul

59. Al-fadl, January 9, 1946.

60. Surah Al-Qalam: p.33.

61. Al-fadl, February 20, 1922.

62. Sirat-ul-Mehdi, Vol.I, p.141.

63. Al-fadl, January 4, 1923.

64. Ibid., July 1, 1933.

Karim lived in the same house in which his holiness lived. Shaikh Abdul Karim cried and screeched to attract the attention of his holiness but his holiness did not visit him because he could not possibly see him in his miserable condition. Sometimes, on account of the severity of the disease, Shaikh Abdul lost his senses and would say: 'Bring the horse to me so that I may go to his holiness the Messiah as I have not seen him for many days. He, in his delirious state, must have thought he was living outside Qadiyan away from his holiness'⁶⁵.

He remained in the fatal grasp of the carbuncle for nearly two months till he died of it.

Yar Muhammad, Abdullah of Timapur and the Third Qadiyani Sect:

They formed a separate group. Since they knew that the prophethood of Ghulam Ahmad was purely a synthetic affair, and, there was hardly anything divine about it, they felt that the claim of prophethood was just a juggler's trick, like producing rabbits out of the old hat. Each one of them, therefore, claimed prophethood. Thus they gave birth to another sect in Qadiyan. The fact is that it was this group that acted up to the teachings of Ghulam Ahmad and propagated what the Qadiyani pretender had in fact laid down.

First, Yar Muhammad put forth his claim of prophethood and announced that he was a satellite prophet of his holiness Ghulam Ahmad. This new pretender was a teacher of Mahmood Ahmad, son of Ghulam Ahmad and the caliph of the Qadiyanis.

"Yar Muhammad was my teacher at school. He loved his holiness the Messiah passionately. He was overpowered by his own fantasy and delusions and thought that he was a

65. Sirat-ul-Mehdi, Vol.I, p.271.

prophet and he attributed the revelations of his holiness to himself''⁶⁶.

Nur Ahmad of Qadiyan followed him with an announcement: "There is no god but God, Nur Ahmad is the apostle of God. I am the apostle of Allah. Whosoever obeys me obeys Allah and whosoever disobeys me has disobeyed Allah. I have been commissioned to be the mercy for all the world as I am a synthesis of all the prophets''⁶⁷.

What surprises me most that each time a person claimed prophethood, the Qadiyani caliph called him 'a mad person' or 'a sick man'. He makes an irrational discrimination between his family and others because they are all a pack of liars. It is the Qadiyanis themselves who opened the gate of prophethood. The opening of the prophetic gate is in fact like opening the Pandora box of lies and concoctions. A characteristic of the box is that it is operated by an irreversible mechanism. Once it is opened, it can never be shuttered back again. A lie is, therefore, a hydra-headed monster and it multiplies its progeny through the law of geometrical progression. Falsehood breeds falsehood. The Qadiyani caliph does not label the pretender - prophet as a lawyer because he is his blood. But he is very generous in showering obscene epithets on other pretenders. The fact is that all pretenders are liars. All of them should be equally condemned. But liars do not follow a consistent policy: they follow a zig-zag course. Sometimes liars are followed by super-liars. This is the pattern exhibited by the growth or deterioration of Qadiyanism. These people who formed the new sect were super-liars but that is the treatment the liars really deserved. Mahmood Ahmad's condemnation of the new pretender reflects the pique and the chagrin which the liars feel when they are scared of being superceded by the super-liars:

66. Al-fadle, January 1, 1935.

67. Nur Ahmad Qadiyani: *Lekulle Ummatin Ajal*, pp 1-2.

"Some people attribute Nur Ahmad's actions to us ... It is now no secret that Syed Nur Ahmad has claimed prophethood. He is sick and incapacitated. For this reason we have severed all connections with him"⁶⁸.

Abdullah Timapuri also announced that he was a prophet in accordance with the predictions and prophecies of Ghulam Ahmad:

"I am the one about whom 'his very holiness', the promised Messiah Ghulam Ahmad gave the good news that he will be sent as an apostle. Here I am, having been given the ministry of an apostle through the blessings and spiritual influence of Ghulam Ahmad. The world will soon learn the truth of his holiness through me"⁶⁹.

He added: "God has sent a heavenly scripture to me and commanded me to communicate the divine message to the entire creation. I have been discharging my divine duty over the last twenty-two years"⁷⁰.

After him, another Qadiyani had the brazenness to tom-tom his prophethood: "I am the covenanted and the promised one for the Qadiyanis in accordance with the prophecies of his holiness Ghulam Ahmad. Look at my sincerity and the rectitude of my intention. I myself went to Qadiyan and took an oath of fealty to Khalifa Mahmood Ahmad. I was one of his faithful followers till it appeared to me that I am the awaited one, the promised one for the Qadiyanis. God has manifested many signs for me, the whole of His perfect power is infused into me"⁷¹.

Similarly, a number of other persons claimed prophethood: Chiraghuddin of Jammu, Muhammad Sadiq Qadiyani etc. They formed their own sects at Qadiyan. They believed: Ghulam Ahmad of Qadiyan is a prophet and apostle of God

68. Al-fadle, Nov. 11, 1934.

69. Abdullah of Timapuri: Tafsir of Sab'un Minal Mathani.

70. Abdullah of Timapuri: Ummul-Irfan, p.5.

71. Muhammad Siddiq Qadiyani: Khadim-i-Khatimum - Nabiyyin, p.18.

as they are his prophets and apostles. For any one who does not believe in the prophethood of Ghulam Ahmad, there is no salvation as there will be no salvation for anyone who does not believe in them.

The difference between them and the Qadiyani pretender is that he claimed to earn prophethood directly from God while they earned it indirectly through him. He, therefore, is their teacher and guru and they are his pupils. The truth is that they are the real inheritors of Ghulam Ahmad because the genes of his bogus claim have passed directly into their blood. Imperialism, however, did not support their claim so that people may not identify prophethood with a toddlers' game. For lack of British support, these super-crooks could not muster enough strength to prop up their baseless claims, though they, too, like Ghulam Ahmad, had formed around them a nucleus of fools and knaves. Their sects just whimpered away in the absence of financial and official patronage.

This chapter has presented a brief resume of the leaders and chiefs of the Qadiyanis, of their crooked and immoral way of life, of their blasphemous approach towards God and His Apostle, of their shameless in-fighting, and of the multiple maladies which ultimately claimed their lives and which inflicted on them unprecedented torture as long as they lived.

CHAPTER X

THE FINALITY OF PROPHETHOOD AND THE QADIYANI INTERPOLATION

There is a complete convergence among the Muslims on the finality of prophethood. They unconditionally, and without any reservation whatsoever, believe in the conclusiveness and irrevocability of his prophetic assignment and commission. They believe, irrespective of their sectarian affiliations, that Muhammad, the Apostle of God, peace be on him, was the last of the prophets, that he was the last link in the chain of prophethood, that there will never be any prophet after him and that anyone who claims prophethood after him is either a liar, an anti-christ or simply off his nut. There is absolutely no divergence of opinion among the Muslims on the terminality of prophethood. Muslims all over the world are passionately and intensely committed to this belief as they are committed to the belief in the unity of God. As a matter of fact, divine unity and prophetic finality are concomitant, one presupposes the other. Anyone who believes in the unity of God automatically believes in the finality of Muhammad's prophethood. A denial of the terminal nature of his prophethood is in fact a denial of the oneness and eternality of God.

Some groups and coteries were the product of imperialist and Christian ire and malice against Islam which bore the name of Islam ostensibly while, in fact, they were tools in the hands of anti-Islamic forces. They were always on the look out for those people among Muslims who are motivated by a devilish urge to exploit the principles and tenets of

Islam for selfish and ignominious ends, who are stupefied by the glitter and glare of secular creeds and who are overwhelmed by greed and wordly lust to the extent that they do not even pause to rend the traditional fabric of Islam into a million bits and pieces. These people were especially patronized by the malevolent imperialists because they, through their ill-conceived notions, claimed that the Apostle of God was not the last of the Prophets in the sense that there will be no prophet after him. They claim that Muhammad was just another link in the unending chain of prophecy and prophets will continue visiting the earthly globe till the Day of Resurrection and they insisted on the basis of their perverse logic and cooked-up evidence, that prophets have appeared on this planet after the death of the Apostle of God. They tamper with words and give false, evil, whimsical and nauseating twists to the words of the Quran and the Traditions. The most ill-famed, devil-driven and Lucifer-lashed of these Faustian and malignant factions are the Qadiyanis, followers of Ghulam Ahmad of Qadiyan and the Bahais, followers of Hussain Ali or Bahauallah. Since these two evil-engineered factions claim to be Muslims, they could not discredit the Quran and the Sunnah nor could they express their disaffiliation with those two primary sources of Muslim faith. Instead of indulging in a dare-devil attitude, they thought of a devious and Machiavellian approach towards Quranic text and the recorded Sunnah. They resorted to false interpolation and outrageous interpretation in order to achieve thier nefarious ends. This chapter intends to unravel the truth and to sift fact from fantasy in the light of convincing proofs and lucid arguments, with supporting quotations from the Quran and the Sunnah. We intend to repel the doubts and objections of the ill-wishers of Islam with systematic reasoning and irrefutable evidence. We will eschew extremes and follow the middle way between brevity and dilation so that our exposition is neither dull nor vague.

The aim is to let the reader in on their blunders and howlers and to take the lid off their techniques of deceit and deception.

Both the Bahais and the Qadiyanis make an assault against the established principles of Islam. The Bahais believe that Hussain Ali is the prophet and apostle of God; The Qadiyanis believe that Ghulam Ahmad is the prophet and apostle of God. Both these beliefs are entrenched in misguidance. The greatest absurdity is that the beliefs are not unconsciously framed; They are rather the products of conscious calculation and conspiracy against Islam. Instead of being framed out of innocence and ignorance, they reflect the cunningness and vixenishness of their framers and formulators.

God Alimighty says: "Muhammad was not the father of any man among you. He was, however, the Apostle of God and the very last of the Prophets. And God is omniscient of all things"¹.

This verse is the crux of the whole problem. Its meanings are transparent and do not need any interpretation or elaboration. Any one who has even the slightest smattering in Arabic language understands from this verse that there shall never be any prophet after Muhammad, peace be on him.

The enemies of Islam, in a flush of fantasy and perversity, ignore the apparent meaning of the verse and claim that the verse does not prove that there shall never be any prophet after Muhammad. They play upon certain key words in the verse and try to squeeze out of them the meaning that suits them even though the meaning is not there. It is a case of placing the cart before the horse: Instead of placing the word before the interpretation, they place the interpretation

1. Surah Al-f

1. Surah Al-Ahzab: p.41.

before the word. Their explanations, therefore, are the materialization of a preconception and a misconception and they do not occur as semantic radiations that spring from the text itself. It clearly proves their malafide basis. Let us, however, familiarize ourselves with their jugglings and shufflings before we retaliate their hair-splitting and logic-chopping with the hard currency of linguistic and semantic evidence. They believe:

- (a) The meaning of the word 'khatam' is not 'the last' but 'superior'. The verse there means 'the superior most of the prophets (and not the one with whom prophethood ceased for ever).
- (b) the meaning of 'Khatam' is 'seal'. That is, he sets seal on people and with his seal one becomes a prophet.
- (c) the word 'prophets' in the verse means prophets who are law givers i.e. Muhammad is the last of the prophets who introduced regular law. Moses was the law giver but Aaron was a mere prophet.

These are the broad and false interpretations to which these people resort to prove the prophethood of their pretender whose status is even lower than that of a servant of the Apostle of God. He was simply a gutter snipe and an earth worm when placed beside the most sublime and glorious Apostle of God. The very thought of comparing this toad of a man with our shapely and handsome prophet amounts to blasphemy and invidiousness. These interpretations are not only mean but irrational and absurd and therefore they must be discarded on account of their irrationality and absurdity. But the simple and naive people cannot penetrate through their seemingly plausible disguise and are in danger of being misguided by their apparently coherent exteriors. Therefore it is necessary for their information and guidance to expose the remoteness of these interpretations as well as their utter irrelevance to divine intentions

as embodied in the Quranic text and the text of the Traditions.

The adoption of 'afzal' (superior-most) as the meaning of 'Khatam' and to discard 'finality' as its obvious meaning is against the rules of Arabic grammar, the pronouncements of the commentators, the totality of agreement of the entire Ummah and the clear texts of the Quran and the Traditions.

Let us first discuss the meaning of the word 'Khatam' at the lexical level as it is explained in various authentic dictionaries of the Arabic language.

Majduddin Ferozabadi says in his dictionary 'Qamus': The end of everything, the finality — like the very end of it. The last one of a nation is its 'Khatam' "(2)

Ibn Faras says:

"Khatam means coming to the very end. The Prophet, peace be on him, is the 'Khatam-ul-Anbiya' as he is the very last of them"³.

Imam Zubaidi says: "one of his names (peace be on him) is al-Khatim and al-Khatam. He is the one with whose arrival prophethood came to an end"⁴.

Jauhari says in 'As-Silah: "Khatima of a thing is its end. Muhammad, peace be on him, was the last of the prophets".

The well-known lexico-grapher, Abul Baqa says: "Our Prophet is named as 'Khatamul Anbiya' because 'Khatam' is the last of a people. God Almighty has revealed: Muhammad was not the father of any one of men among you but he was the Apostle of God and the very last of the Prophets"⁵.

Imam Raghیب Isfahani says. "'Khatamun Nabiyyin' ended the prophethood, that is, he ended it by his arrival"⁶.

2. Al-Qamus-ul-Muhit, Vol. IV, p.102 (4th edition).

3. Mujim Maqavis-ul-Lughat, Vol.II, p.245 (first edition).

4. Taj-ul-Urus, Vol. VIII, p.267 (1st edition).

5. Kulliyat Abul Baqa.

6. Al-Mufradat, p.142 (Egyptian edition).

The author of 'Al-Majma' states:

"Khatim and Khatam are names of the Prophet, peace be on him. With the dia-critical mark $\bar{\text{ا}}$ it is a noun meaning the very last and with the dia-critical mark ا it is the subject; the noun agent"⁷.

Lastly, we reproduce the text of the Imam of lexicographers — Ibn Manzur Al-Afriqui Al-misri under the word 'Alkhatim'.

" 'Khatam' and 'Khatimah' of anything is the end, the last of it. 'Ikhtitam (end) of a thing is the antithesis of 'Iftitah' (beginning). The Khatimah of a verse is its end. The Khatim and 'Khatam and Khatime of a people is their last one. Allihyani says: "Muhammad, peace be on him, is the Khatamul Anbiya".

At-Tehzib says: "Al-Khatim and Al-Khatam are names of the Prophet, peace be on him. Quran declares: "Muhammad was not a father of any of your men but he was the Apostle of God and the Khatimun Nabiyyin; that is, the last of the Prophets"⁸.

This is what the savants and authorities on the Arabic language affirm. We have reproduced the exact words of the most important lexicons and encyclopaedias. All these statements converge on 'Akhir', the very last, as the meaning of the word 'Khatam'. One is therefore at a loss to understand how people, whose knowledge of Arabic is pathetically hopeless, can state with confidence that the meaning of the word 'Khatam' is not 'the final' but 'the superior - most'. This obviously means that either their confidence is misplaced or their ignorance knows no limits.

All reliable and respectable commentators have endorsed the traditional implications of the word.

7. Majma-ul-Bahar, p.330.

8. Lisanul Arab, Vol. XII, P. 164 (Beirut edition).

Imam Ibn Jarir Al-Tabari: "Khatamun Nabiyyin — that is, the very last of them"⁹.

Imam Abu Hayyan writes:

"The majority read 'Khatim' with the diacritical mark 7 which meant that he ended them or he came at the end of them. Asim read it with the diacritical mark 4 which meant they were ended with him — he adds he who goes to the extent of saying that prophethood can be earned or cultivated and has not been terminated, or that a Wali (saint) is superior to a prophet is a heretic whose killing is a must"¹⁰.

Al-Khazin says: "Al-Khatimun Nabiyyin means that God finished off prophethood with him. So there would be no prophethood after him 'And God is omniscient of everything' i.e. it was in his knowledge, that there will be no Prophet after him"¹¹.

Nasfi explains: "Khatamun Nabiyyin with the diacritical mark 4 on 't' means the last of them. With the diacritical mark 7 is the noun - agent of the word Khatm (on who ends)"¹².

Imam al-Qurtabi says: "Asim alone read it with the diacritical mark 4 on 't' with the meaning that they were ended with him. The majority read it with the diacritical mark 7 on 't' with the meaning that he ended them i.e., he came at the end of them. It has been said that Khatim and Khatam are just two variations".

Imam Fakhruddin Razi states: "And 'Khatemun Nabiyyina': that is because if a prophet is followed by another prophet — if he left his advocacy or moral exposition unfinished — his successor prophet will complete it. But

9. Tafsir Ibn Jarar, Vol. XXII, p.12 (first Egyptian edition).
10. Tafsirul-Bakr-ul-Mubit, Vol. VII, p.236 (Egyptian edition).
11. Tafsir of Babut-Tawal, Vol. III, p. 471 (first Egyptian edition).
12. Tafsir Madarak-ut-Tazeel, Vol. III, p.471 (first edition).
13. Tafsir Qurtabi, Vol. XIV, p.196 (first Egyptian edition).

the one after whom there will be no prophet will be the most kind-hearted, the best guide and the most suitable for his Ummah"¹⁴.

Imam Ibn Kathir explained the verse: "This verse is the clear specification that there will be no prophet after him. When there is no prophet after him, there will be no apostle after him. A series of Traditions supporting this view have come down from the Prophet"¹⁵.

The Prophet himself — who spoke only the revealed word — specifically explained the text in his Traditions:

- (a) "I am the last of the prophets and my mosque is the last of the mosques"¹⁶.
- (b) "I am the last of the Prophets and my mosque is the last of the Prophets' mosques"¹⁷.
- (c) "I am the last of the prophets and you are the last of the peoples"¹⁸.
- (d) "My example and that of the prophets is like that of a palace whose edifice is beautiful. In it, room for just one brick is left. Visitors perambulate around it marvelling at the beauty of its structure except the space left for that brick. I have filled up the (empty) space. With me the edifice has been completed and with me the Apostles have ended"¹⁹.

In these Traditions, the Apostle of Allah, peace be on him, has very clearly stated that he is the very last of the Prophets. He elaborated the word 'Khatm' completely in the tradition about the palace leaving no room for any of the deceivers to claim that there will be a prophet after him — as the palace of prophethood has been completed and the

14. Tafsir-ul-Kabir

15. Tafsir Ibn Kathir, Vol. III, p. 493 (3rd Egyptian edition).

16. Muslim

17. Dailmi and Alhazar quoting from Kanzul Ummal.

18. Ibn Maja and Al-Hakam

19. An agreed Tradition.

empty space in it has been filled – This tradition has been traced by many eminent Imams of Tradition in different ways.

Imam Ahmad traced it from Ubayi bin Ka'b who quoted the Prophet saying:

"My example in the midst of prophets is like a person who built a house. He beautified it and completed it but left in it space for a brick which he did not place in. People moved round the building, marvelling at it, saying: we wish the empty space too had been filled. In the midst of the prophets I am the place for that brick"²⁰.

In another tradition the last words read: "Then I came and filled up the space for that brick"²¹.

All these traditions unequivocally prove that the Apostle of Allah is the Khatimun Nabiyyin i.e., the very last of the prophets, and the Qadiyani version that the meaning of the word 'Khatim' is 'superior' and not 'the last' is false, foul, empty, stupid, without basis or foundation. It is bilge, trash, stuffed owl. All the authentic lexicographers and commentators agree that the word 'Khatim' means 'the last'. Similarly the leader of all the Muslims and the Prophet of all the believers, the one who spoke out the revealed word, has himself clearly laid down that he is the last of the prophets and with him prophethood and apostleship ended. No one dare contradict the Prophet. Ghulam Ahmad himself endorsed this view in his early statement:

"NO (contrary) explanation or commentary is reliable after the elaboration by the Receiver of Revelation"²².

These utterances forced him to say:

"Indeed our Rasul is the last of all the prophets and

20. Ahmad in his Musnad quoting Ibn Kathir.

21. Musnad Ahmad

22. Tabligh-i-Risalat, Vol. I, p.121.

with him ended the series of Apostels''²³.

The Qadiyanis found it difficult to defy the obvious and irrefutable facts. So they resorted to more vulnerable material to lend force to their false interpretation. Since they could not find any substantial evidence to refute the Prophetic Tradition, they argued on the basis of a self-concocted tradtion: "That the Apostle of Allah, peace be on him, said to Ali, may God be pleased with him: 'I am the last of the Prophets and you O Ali are the last of the saints''²⁴.

According to their interpretation the Tradition means that Ali is the best of all the saints but it does not mean that there will be no saint after him.

Actually, there is no basis for this tradtion. Secondly, we have proved with the help of the True Traditions that the meaning of the word 'Khatam' is the last and not the best- and we have also quoted from the lexicons and the exigeses to support our thesis.

Similarly, some Qadiyanis argue, on the basis of a broken, disjointed tradition that the Prophet said to Abbas: "Have peace my uncle, for you are the 'Khatam' of the refugees."''²⁵.

They interpret the word 'Khatam' here as the best because the phenomenon of migration did not cease with Abbas son of Abdul Muttalib.

To make this tradition as the main support of their argument betrays faulty understanding, a crooked mentality and an inclination towards interpolation in Islam. It also betrays a nasty tendency to segregate the Muslims from Muhammad (peace be on him), the truthful and the trust-worthy. It is an exercise in futility to rebut this tradition

23. Al-Istifta

24. Al-qaul-us-Sareeh by Nazir Ahmad Qadiyani P.173.

25. Abdur Rahman Qadiynai: Ahmadiyya Pocket Book.

for the following reasons;

- (1) It is a broken and disjointed tradition.
- (2) We have proved on the authority of the Prophet himself that the door to prophethood has been closed and apostleship has been discontinued.
- (3) According to the pretender's own text any exegesis or commentary that is in clash with the Prophet's own elucidation is unreliable, irrespective of the status of the commentator or the exegetist.
- (4) Even if we accept the tradition as true, it does not provide a proof that emigration from Mecca to Medina was mandatory for every Muslim resident of Mecca before its conquest. Abbas had embraced Islam shortly before the conquest and emigrated to Madina as has been mentioned by Al-Hafiz in "Al-Isaba"²⁶.

He witnessed the conquest. When he arrived at Madina, the Prophet said to him: "Rest in peace uncle, for you are the last of the emigres on account of the approaching conquest (of Mecca)".

Similarly, the Prophet had said when Majashi bin Masud Salmi brought his brother Mujalid bin Masud for an oath of fealty for emigration:

"There will be no emigration after the conquest of Mecca. The fealty to Islam, however, will continue"²⁷.

This does not, therefore, prove that the meaning of 'Khatam' is 'the best' and not 'the last'. The Prophet himself had elucidated: "You are, in relation to me, of the same position as Aaron was to Moses except that there will be no prophet after me"²⁸.

26. Ibn Hajar: Al-Isaba-fi-Marifat-us-Sahaba.

27. Bukhari.

28. An agreed tradition.

This tradition testifies that the meaning of 'Khatam' is 'The last' as the Prophet himself negated prophethood after him.

The Qadiyanis' argument that some poets have used this word in the meaning of 'the best' also does not provide any proof. For example, they say that Hasan bin Wahb expressed in his elegy of Abu Tama-mut Tai:

فجع القريض بخاتم الشعراء
وغدير روضتها حبيب الطائي

The meaning here of 'Khatam-ush-Shu'ara is the best and not the last as the poet will continue'²⁹.

Does this mean that Abu Tamam was the best of all his predecessors? There never was and there would never be any one, including Hasan bin Wahb himself, who believed that Abu Tamam was the best of all the Arab poets. It therefore obviously means that Abu Tamam, in the eyes of Hasan bin Wahb, was the last remnant of the philosophical brand of poets. This verse rather disproves than proves the Qadiyani thesis.

The language of human beings is hardly a reliable basis for specifying the meanings of the divine text. On the other hand, the Quran itself and the Sunnah are the most reliable and authentic sources for the specification of Qur-anic meanings. The other reliable sources in order of preference are the utterances of the companions, their followers, the acknowledged Imams and the exigesists. The poet's words are ambiguous and cannot form the basis of divine interpretation.

If at all the Qadiyanis wanted to rely on human language for argument and proof they should have relied on the language of their own prophet because who could be more reliable than him in their eyes. Their own prophet uses the

29. Al-Qaul-us-Sareeh and Ahmadiyya Pocket Book.

word 'Khatam' in the meaning of 'The last'. Narrating his birth, he wrote: "When I was born, a girl was also born along with me. She came out of the womb first, then I followed her. And no one was born to my parents afterwards. And I was the 'Khatam' of their off-spring"³⁰.

Are the words of Hasan bin Wahb more reliable for the Qadiyanis than the words of their own prophet?

The pretender mentioned in reference to Jesus, peace be on him: "The name of the 'Khatam' of the prophets of Bani Israel was Jesus"³¹.

No Qadiyani can say in defiance of the verdict of their own prophet that the meaning of the word 'Khatam' here is 'the best' and not 'the last'. The pretender himself elucidated at another place: "All the prophets after Moses were subservient to the law of Moses"³².

If it was necessary to provide evidence from human speech, it would have been far more pertinent and logical to argue from the writings of their prophet who claimed that "he did not speak of his own desire: It surely is the revelation revealed"³³. He has used the word 'Khatam'³³ in the meaning of 'the last' and not 'the best'. And this is what precisely is the meaning of the word.

Another contention of the Qadiyanis is that the word 'Khatam' means 'The seal', i.e., the Prophet sets his seal on people and with his seal one is invested with the status of a prophet. They believe that he is the insignia of attestation and confirmation. This is, however, a concocted meaning unknown to the Arabs. If the word is interpreted as seal' in all contexts, it will trigger off a series of inexplicable absurdities. In this sense 'Khatamul Muhajerin' would be the one with whose seal persons are turned into emigrants.

30. Tiryaq-al-Qulub, p.379..

31. Nusrat-u-Haq, Annexure to Baraheen-i-Ahmadiyya.

32. Shahadat-ul-Quran, p. 26.

33. "Arbain", , No.3, p.43.

Similarly 'Khatamul Mujtahedin' would be the one with whose seal individuals are turned into Mujtahids. The use or application of the word in this sense is unheard of among the Arabs nor does it exist in their language or lexicon. The words of the Qadiyani pretender do not make sense either if they are interpreted in this way. "I was the 'Khatam' of the off-spring of my parents will mean that he sealed the children of his parents to turn them into his own children as well as into their children. This is an absurd interpretation and only highlights the stupidity of their prophet which surely they would not like. This kind of foolhardiness does not help them either to establish the prophethood of their pretender nor does it help them in their general deception of the Muslims.

Another plea of the Qadiyanis is that the word 'Prophet' means a law-giving prophet. This is again a self-fabricated explanation. God did not distinguish between law-giving and non-law-giving prophets. He used the word 'Nabiyyin' (prophets) in its general connotation and usage. It is a well-known principle that the general is applicable in its generality unless it is expressly particularized or specified. There is, in fact, no particularisation or differentiation of the word 'Nabiyyin' nor is it indicated in any special sense by the established texts or traditional usage. Therefore the word 'prophet' is used in its undifferentiated sense and no particular sense is intended by its use.

Other Traditions are tabulated below which testify to the complete cessation of prophethood after Muhammad, peace be on him. He said:

"Prophets used to guide Bani Israel. Every time a prophet died, another prophet succeeded him. But there will be no prophet after me. There will be successors and they will be many"³⁴.

34. Bukhari, Ibn Majah and Ahmad.

This establishes the generality of the term 'Nabiyyin' and no distinction is made between the law-giving prophets and the others. The Prophet (peace be on him) stressed two elements in this Tradition. (1) Every time a prophet died, another one succeeded him. No one ever said that all the prophets of Bani Israel were givers of permanent law. Even the Qadiyanis do not say so. The prophet added: "There will be no prophet after me" (2) "There will soon be 'Khulafa' (successors) who will be many". This affords a clear proof that there is no prophet after him. Were it possible for prophets to continue after him he would not have said anything about 'Khalifa'.

Since he was the Prophet of God, he knew through revelation that soon after him will follow concocters and liars who will lay claim to prophethood and rely on textual mis-interpretation and semantic interpolation to establish the validity of their claims. He therefore categorically affirmed: "Soon in my Ummah there will be three liars each one of whom will assume that he is a prophet of God, but (the fact is that) I am the very last of the prophets; there will be no prophet after me".

Another version is: "The Doomsday will not come until three Anti-christs appear. Each one of them will assume that he is apostle of God. I am, however, the very last of the prophets; there will be no prophet after me"³⁵.

This tradition clearly exposes the lie and deception of those who resort to false interpretation and foul interpolation. Before laying claim to his false prophethood this pretender himself admitted that the meaning of God's words 'Wa Khatamum Nabiyyin' is general in its application to prophethood:

"Don't you see that the merciful, munificent Lord has named our Prophet (peace be on him) as the 'Khatamul

35. Abu Daud and Tirmidhi.

Ambiya' without exception and our Prophet (peace be on him) has elaborated this sense through his words 'La Nabiyya Ba'di' (there will be no prophet after me) in a statement clear for the seekers"³⁶. He also said: "This verse (Ma Kana Muhammadan) that no apostle will come to the world after our prophet, peace be on him"³⁷.

At another place he wrote: "The Apostle repeated many times that no prophet will come after him. The tradition 'there will be no prophet after me' was widely known. No one can entertain doubts about its correctness. The Noble Quran every word of which is absolute testifies to the Prophet's truth: 'but an Apostle of God and the very last of the Prophets. So Prophethood has ended with our Prophet,'"³⁸.

He states in another context: "I believe in all that the Muslims do and that the followers of the Sunnah do. I accept all things which are endorsed and confirmed by the Quran and the Tradition. I believe that any one who claims prophethood or apostleship after our leader and master Muhammad, peace be on him, the last of the Apostles, is a liar and an infidel. I believe that the revelation of apostleship started with Adam, the purified one and finished with Muhammad, the Apostle of Allah, the chosen one"³⁹.

This is what the Qadiyani pretender himself stated. He asserted that he uttered nothing of his own desire and what he uttered was revealed to him. Therefore, how absurd and irrational it is on the part of the Qadiyanis to ignore the consensus of the Ummah, the utterances of the exegesists, the Traditions of the Great Apostles and even the sayings of their own pretender!. It is their own prophet who elucidated that the meaning of the word 'An-Nabiyyin' in 'Khata-mun Nabiyyin' is general and equally and uniformly appli-

36. Ghulam Ahmad: Humamat-ul-Bushra, p.34.

37. Izalat-ul-Auham, p. 614.

38. Margin of Kitab-ul-Barriyya p.184.

39. Tabligh-i-Risalat, Vol. II, p.2.

cable to the law-giving prophets and others. And he vehemently refutes those who simply hint at the arrival of even non-law-giving prophets: "Muhayyuddin Ibnul Arabi wrote that the lawgiving prophethood has ended with Muhammad, peace be on him but non-lawgiving prophethood has not. I believe that doors to all kinds of prophethood have been closed"⁴⁰

I am, therefore, at a loss to understand how, after all this, he and the Qadiyanis have the cheek to say that the meaning of 'Khatamum Nabiyyin' is the law-giving prophets? we would also like to know what the Qadiyanis think about the Quranic verse:

"And he does not command you to take the Angels and the Prophets as Lords"⁴¹.

Do the Qadiyanis believe that this verse makes exception in the case of non-lawgiving prophets? Do they believe that the command applies only to lawgiving prophets and the non-lawgiving prophets may be taken as Lords? God says: "But the virtue is (for one) who believes in Allah, the Last Day, the Angels, the Book and the Prophets."⁴²

Is non-faith in the non-lawgiving prophets permissible? This, in fact, does not go in their favour as they say that Ghulam Ahmad is also a non-lawgiving prophet and at the same time claim that belief in him is an incumbent necessity. They hold as unbelievers all those who do not believe in his false prophethood, as has been already explained.

The fact is that they do not tamper with God's words except for foul aims as the Qadiyani pretender did not claim himself a non-lawgiving prophethood but a regular law-giving one. As has been elaborated in the fifth chapter, he claimed

40. Al-Hakam, April 10, 1903.

41. Surah Al-i-Imran: p.80.

42. Surah Al-Baqarah: p.177.

to receive the Holy Sprit and the Quran. He also claimed that his Shariah and his religion were regular and permanent. Not only that he preferred his dungy self over all the prophets and apostles. The Qadiyani distinction, therefore, between the lawgiving and non-lawgiving prophets is formulated with ulterior motives: they use the false distinction as a ploy to deceive and hoodwink the Muslims and not as a matter of conviction because the total edifice of their faith is raised on hypocrisy and crookedness.

Their reference to Ibn-ul-Arabi that 'Nabiyyin' means 'some of the prophets' is also incorrect. First, because their own pretender refuted Ibn-ul-Arabi. It simply does not make sense that they should quote an authority which has already been refuted and repudiated by their own prophet, secondly even in copying down the words of Ibnul Arabi the Qadiyanis resort to deceit and duplicity. They know that Ibnul Arabi does not distinguish between lawgiving and non-lawgiving prophets. On the contrary, but in his view no prophet is non-lawgiving. Everyone who preaches and announces what is revealed to him is a law-giving prophet. One who only receives revelation but does not preach his revelation is in his view a saint who may be called a prophet only metaphorically. The author of 'Alywaqit says:

"The difference between the two (the factual and metaphorical prophet) is that when the holy spirit puts a thing in his mind, a prophet restricts it to his particular self and it is impermissible for him to communicate it to others. And if he is asked to preach and communicate what is revealed to him he is named an apostle. The law-giving prophethood is not for the saints",⁴³

Ibn-ul-Arabi says: "What particularizes a prophet in distinction to a saint is the Revealed Law. No one is given a Shariah except a prophet and no one is given a Shariah

43. Alyawaqit wal-Jawahar quoted in Muhammadiyya Pocket Book.

except an apostle."⁴⁴

Ibn-ul-Arabi and other Sufis therefore do not believe that factually true prophethood is continuing after Muhammad, peace be on him. They interpret the word 'Nabuwwat' (prophethood) as 'al-Wilayat' (sainthood) which it is impossible to preach or communicate to others. Do the Qadiyanis mean this type of prophethood and believe that Ghulam Ahmad is a prophet in this sense of the word? Thirdly, after elaboration of the meaning of the words 'Khatamun Nabiyyin' through his words "There will be no prophet after me," it is not open to any one to brush aside his clear and manifest words and seek argument and evidence from ambiguous and vague sayings, especially by men whose integrity and reliability are doubtful and questionable. The truthful and trustworthy prophet himself elucidated: "apostleship and prophethood have been discontinued: so there will be no prophet after me nor an apostle"⁴⁵.

Ghulam Ahmad has himself quoted this tradition at page 7 of his book 'Tohfa-i-Baghdad'. He stated: "God will not send a prophet after our Prophet, the last of the prophets and He will not start a second series of prophethood after its cessation.

They also argue that the word "an-Nabiyyin" means 'some' and not all prophets, on the analogy of God's words:

"And they killed the prophets without any right"⁴⁷.

This is also misleading. The 'alif' and 'lam' (the definite article) in the word "an-Nabiyyin" is used for the particular party and discourages the other meaning i.e., of Istighraq or one which is commonly applicable. The following words furnish a clue to this interpretation:

"So a party you belied and a party you killed".

44. Ibnul Arabi: Futuhat-i- Makkiya.

45. Tirmidhi and Ahmad.

46. Mirat Kamalat-i-Islam, p.377.

47. Surah Al-Baqarah: p.61.

Nor does it refer exclusively to the law-giving prophets with the implication that they used to kill the law-giving prophets and spared the other ones. This does not lead anywhere.

The Bahais' interpretation of the words is that

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The meaning of 'Khatam' is 'an ornament' and, therefore, the Prophet of God was like an ornament on the fingers of the prophets. They are followed in this interpretation by their unholy successors — The Qadiyanis.⁴⁸ This is, in fact, an insult to the Noble Prophet. It is a matter of universal experience that an ornament has no comparable value to the owner of the ornament or its wearer. He buys it, wears it, and casts it away. It is the wearer who bestows honour on the ornament and not the ornament that bestows honour on the wearer. Therefore, it is not a compliment to the Prophet; it is rather a calculated de-exaltation and de-glorification of the Prophet. God Almighty has elevated him to the highest position which is elaborated by the Prophet himself in the following tradition:

"I have been given preferential place over all the prophets in six things: I have been blessed with substantial discourses; I have been vested with awe and sublimity; booties have been made lawful to me; the earth is a mosque and a pure place for me; I have been sent to the entire creation and with me the prophets have ended"⁴⁹.

For this reason the consensus of the entire Islamic Ummah is that Muhammad, peace be on him, is the last of the prophets; There will be no prophet after him, any one who claims prophethood after him is an infidel and an anti-christ; any one who believes that prophethood did not end with him is an infidel and is outside the Islamic community.

48. Nazir Qadiyani: Qaul-us-Sareeh.

49. Muslim.

The words of Qazi Ayadh are crucially relevant to our discussion of the finality of prophethood: "whoever claims to be a prophet along with our Prophet, peace be on him, or after him, like the Christians and the Jews who assert that his apostleship was specifically intended for the Arabs, or like the Hazmis who believe in the continuation of apostleship — all of them are infidels because the Prophet, peace be on him, himself gave the news that he is the last of the prophets and there will be no prophet after him. And God Himself gave the news that he is the last of the prophets and that he was sent for the entire humanity. The Ummah unanimously agrees on the apparent meaning of the words and rejects the false and spurious interpretations which the infidels explicitly or implicitly try to impose on them"⁵⁰.

We reproduce below the rest of the tradition in which the Prophet made explicit reference to his terminal status as a prophet:

"I was inscribed in God's presence as the seal of the prophets."⁵¹

The Prophet, peace be on him, said: "I have many names. I am Muhammad, I am Ahmad and I am the Eraser with whom God will erase unbelief; and I am the resurrector — on my feet people will be resurrected; and I am the very last and after whom there is no prophet"⁵².

Another version is : "I am the last one — after me there is no prophet"⁵³.

This tradition testifies that Muhammad, peace be on him, will not be followed by any other prophet: "I am the last one to come". Then he himself elucidated the word 'Aqib' — 'Aqib' is one after whom there is no prophet'.

Faced with this type of textual lucidity, the Qadiyanis seek refuge in the nature of textual elaboration. They say:

50. Qazi Ayadh Al-Shifa.

51. Mishkat-ul-Masabih.

52. Agreed Tradition.

53. Tirmidhi.

“The elaboration of Aqib is not by the Prophet but is by one of the narrators (of the tradition)”⁵⁴.

But on account of their ignorance they are unaware of Tirmidhi’s version in which the exigesis is made in the first person: “And I am the Aqib the one after whom there is no prophet”⁵⁵.

These are not the words of one of the narrators. To suspect their validity is to suspect the validity of the Prophet’s own words. Ibn Abdul Barr has also copied this tradition in his (Al-Istiab in the first person: “I am the last. God has ended prophethood with me. And I am the Aqib. So there is no prophet after me”⁵⁶.

This leaves no room for the Qadiyanis to say that the interpretation is by one of the narrators of the Hadith and is not from the mouth of the Prophet himself. We have proved that this version is in the first person. It is impossible for any one else to offer explanation in the first person except the Apostle of God himself. The context of the tradition also proves the same contention. The Apostle first said: “I am the eraser”. Then he elucidated it: “The one – with whom He erases infidelity”. He continued: “I am the resurrector” and he elaborated: “The one – at whose feet people will be resurrected”. He added: “I am the last one to come (aqib)”. And he explained it “the one after whom there is no prophet”. It is easier for the readers to grasp that he is the person who has elucidated the word ‘Aqib’ as he elaborated the two words ‘Mahi’ and ‘Hashir’

Since we have proved that this elucidation is by the Prophet himself, we expect everybody to spit in the face of the Qadiyani pretender and call him without hesitation a liar and a leper in putting forth his fictitious claim to pro-

54. Nazir Ahmad Qadiyani: Al-Qaul-us-Sareeh p.187.

55. Tirmidhi, Vol. II, p.137. (Egyptian edition, 1922).

56. Ibid, Vol. I, p.37 (Egyptian edition).

phethood.

Another Hadith says: "The Apostle of God, peace be on him, said to Ali: you in relation to me have the same status as Aaron has to Moses except that there will be no prophet after me"⁵⁷.

This tradition proves in all clarity that there will be no prophet after Muhammad, peace be on him. When the Prophet left Ali behind in Madina at the time of the battle of Tabuk, Ali wished to be with the Prophet of God in the battle. The Prophet said to him: "I have not left you behind to belittle your status or on account of any lapses in your position. I have, however, left you behind in Madina as Moses left Haroon with his followers when he went to Tur for a meeting with God. There is no difference between the two situations except that Haroon was a prophet on account of the continuing process of prophethood. But you are not a prophet as prophethood has discontinued with me and there will be no prophet (after me)".

This statement is supported by another statement quoted by Saad bin Waqqas: "There will be no prophethood after me"⁵⁸.

This is a decisive blow to the atheistic apostates who tamper with the words of God and His Prophet, as did the Jews before them. They also say that the word 'لا' or 'no' in all these traditional versions is for the negation of perfection and not for the negation of the species. They, on this premise, interpret words to mean that 'there is no regular prophet after me' as the Prophet first mentioned the prophethood of Aaron and then followed it up with his words 'there will be no prophet after me'. It is known that Aaron was not a regular prophet but was a prophet satellite to Moses.

57. Agreed tradition.

58. Muslim.

The fact is that the community of quislings has more heinous intentions than mere denial of the end of prophethood. These dirty dogs and whelps intend to open the door of atheism by demolishing the very foundations of Tauhid (unity) which Muhammad Mustafa and the other prophets had built. They seek to achieve their felonious intentions by establishing that the words “لا نبوة بعدى” and “لا نبي بعدى” are for negation of perfection. Their fixed interpretation permits them to make similar statements about “لا اله الا الله” (There is no god but God). This is confirmed by their description of God in Chapter V. Their head, the pretender, though, has admitted that “ لا ” in the Prophet’s words “ لا نبي بعدى ” stands for the general negation and not for the negation of perfection⁵⁹.

Some Qadiyanis believe that the negative particle in this tradition is particularly intended for Ali. This shows their ignorance of the Arabic language and their scorn for truth. Any one who has even a smattering of Arabic understands that “ لا ” here stands for an absolute negative. The Prophet said: “you in relation to me are like Aaron to Moses except that there is no prophet after me” or “no prophethood after me”. He did not say: “Indeed, you are not a prophet after me”.

Abu Huraria reported that the Prophet said: “Nothing has been left of prophethood except (harbingers of good news). المبشرات. They asked “What are المبشرات?”. He said: “Good dreams”⁶⁰.

The meaning of this Hadith is quite clear – that there will be no prophet or prophethood after the Apostle of Allah, peace be on him. The Qadiyanis and others who are their comrades in apostasy argue that some traditions quote

59. Ayyan-i-Sulh, p.146.

60. Bukhari.

the Prophet saying: "Had Ibrahim lived, he would have been a righteous prophet"⁶¹.

This Hadith is not true, and is maliciously cooked up by the Qadiyanis to support their perverse thesis of the continuation of prophethood after Muhammad, peace be on him. The tradition can be rejected on various grounds.

First, it is not true. Nowawi and others have pointed out that according to the consensus of the traditionists, Ibrahim bin Uthman is a weak authority and Ibn Shaaba described him, "a liar. Imam Ahmad called him weak. Ibn Mu'cen said: He is not reliable. Nisai said: out of use"⁶² etc. Since his authority is not recognized by the traditionists, therefore to quote him as an authority is actually to deny the validity of one's own thesis. Therefore the Qadiyanis' reliance on the authority of this weak tradition vitiates their defence and hardly proves any thing.

Secondly, even if it is taken to be true, it in no way disproves the discontinuation of prophethood with Muhammad, peace be on him. It means that Had Ibrahim lived, he would have been a righteous prophet. But he was not to live as the discontinuation of prophethood with Muhammad, peace be on him, cancelled this possibility. This is what Hafiz ibn Hajar has quoted from Musnad of Ahmad. The Prophet said: "Had Ibrahim survived, he would have been a prophet but it was not to be that he should live as in your midst as the last of the Prophets"⁶³.

This is confirmed by another Hadith reported by Bukhari and Ibn Maja etc. on the authority of Ibn Abi Aufa: "He (Ibrahim) died while he was small. Had it been decreed that there be a prophet after him, his son would have lived, but there is no prophet after him"⁶⁴.

61. Al-Qaul-us-Sareeh and Ahmadiyya Pocket Book.

62. Dhahabi: Mizan-ul-I'tidal.

63. Ibn Hajar: Fath-ul-Bari.

64. Bukhari and Ibn Maja.

Thirdly the word 'if' in this tradition is conditional. In a conditional proposition it is not necessary for the event to happen. This Prophetic saying is in the mode of divine articulation: "Had there been in these two (the earth and the heavens) gods other than Allah, these would have suffered anarchy and foulness"⁶⁵.

The fact is that this tradition also boomerangs on those who quote it in support of their anti-terminal thesis. It provides a strong argument and proof that prophethood had ended with the truthful and trustworthy Prophet much against what the atheistic apostates think. God Himself has emphasized it in the Quran:

- (a) "This day I have perfected for you your faith and I have completely bestowed on you my munificence and I am pleased with Islam as your faith"⁶⁶.
- (b) "Say: O Men! I am sent to you all, as the Apostle"⁶⁷.
- (c) "We have not sent you but as a universal (messenger) to men, giving them glad tidings and warning them (against sin)"⁶⁸.

Divine pointers in support of the universality and finality of the Prophet, peace be on him, can be multiplied.

That is why, before receiving commission from Imperialism, Ghulam Ahmad wrote: "Allah has manifestly stated in his words

ان يوم اكملت لكم دينكم

and

و لكن رسول الله و خاتم النبيين

that prophethood has ended with Muhammad, peace be on him, and he is the last of the prophets"⁶⁹.

65. Surah Al-Anbiya: p.22.

66. Surah Al-Maida: p.3.

67. Surah Al-Araf: p.158.

68. Surah Saba: p.28.

69. Tohfa-i-Golarwiyya, p.83.

Another tradition is: "Had there been a prophet after me, it would have been Omar"⁷⁰.

This also testifies to the discontinuation of prophethood after Muhammad (peace be on him). But it is sad and strange that the community which has sold its conscience to the devil and the enemies of Islam and clinging to the Machiavellian and Faustian apronstrings of imperialism with a kind of slobbering servility and blind-foldedness, whenever they come across a manifestly clear text they repudiate it by first tampering with its words and then by a deriving a malformed and malicious interpretation from the mangled text, as the Jews did in the early days of Islam. When syntactical rules and linguistic usage do not permit any misvaluation, they wriggle out of the lucidity and luminosity of the text by saying:

"There is an uncommon tradition from which nothing can be argued," and "the meaning of 'after me' is 'other than me', and is not the opposite of 'before me'. So it cannot provide argument and proof that there is no prophet after Muhammad"⁷¹.

Let us examine their utterly non-sensical statement. First, their theory that an uncommon extraordinary Hadith cannot be made the basis of an argument is based on ignorance of the term hadith and of the opinions of terminologists of Hadith. The uncommonness of a Hadith neither injures its substance nor renders it weak or invalid for inferential purposes. This is the opinion of the chief traditionists and terminologists. Ibnus Salah, Hakim, Khalib and Asqalani in *Uloomul Hadith, Marifat, Uloomul Hadith, Al-Kifaya*, Shaikh Nakhbat-ul-Fikr etc. agree that weakness or strength has no connection with uncommonness. The first

70. Tirmidhi.

71. *Al-Qaul-us-Sareeh*, p.184.

tradition of Bukhari "Indeed actions are by intentions" is an uncommon Hadith and yet no one has cast any doubt on it as it is a true Hadith which is relied upon as a proof. Its popularity and validity are also confirmed by the Tirmidhi.

Similarly their view that 'after' means 'other' is intended only to deceive and misguide Muslims. No Arabic lexicon shows that the meaning of 'after' بعد is 'other'. غير. Similarly, the Arab linguists and litterateurs have not used this word any where to mean 'otherwise' or 'opposition'.

The Qadiyanis also argue that the word بعد has been used in the sense of غير in the Quranic verse: "So with which Hadith after God and His signs will they believe."⁷² This interpretation is also based on their ignorance and shallow knowledge and inadequate understanding of the Arabic language. The Arabs frequently drop مضاف اليه and replace it with the second مضاف اليه. This is apparent to any one who possesses even a rudimentary knowledge of Arabic. The verse quoted by the Ahmadis to bolster up their argument is an illustration of this kind "So with which Hadith after God" is actually 'after the Hadith of God' (i.e., the Quran) 'and His signs/verses will they believe.

This has been testified by all the leading exegesisists- Ibn Jarir, Imam Suyuti, Abus So'ud, Zamkhshari, Baidhawi etc. Khazim and Nasfi endorsed it when they inserted after the word بعد (after) the words كلام الله (the speech of God).

فبأي حديث بعد الله أي بعد كتاب الله و آياته يؤمنون

"With what Hadith after God (or after the book of God) and His verses will they believe"⁷³.

Numerous examples in Arab usage support this interpretation. For example, the Apostle, peace be on him, said in the prayer for sleep: "you are the last. So there is

72. al-Jathia: p.6.

73. Maalim and Mudarik.

nothing after you".

Mullah Aliul Qari interprets it to mean: "after your finality"⁷⁵. The Prophet's own utterance chimes in with this interpretation "There is no prophethood after me" meaning that there is no prophethood after his prophethood.

There are other traditions in which the word بعد (after) does not occur at all. We have already enumerated some of these traditions. For example, "I am the last of the prophets" and "Nothing remains of prophethood except المبشرات". They asked: "And what are المبشرات? He replied: "Pious dreams".

Another tradition is: "Indeed, apostleship and prophethood have been discontinued".

These traditions clarify that the meaning of بعد (after) is 'the last'. And any one who doubts it doubts the light of the sun when it is in its meridian position.

The Qadiyanis also say that the word بعد (after) has been used in the sense of غير (other) in the following quotation from the Prophet:

"Had I not been given ministry as a prophet, you would have been given it, O Omar"⁷⁶.

This is also incorrect and false. They reproduce it from 'Mirqat'. The author of 'Mirqat', however, does not base it on any authority. This obviously means that the reported quotation is nonsensical and irrelevant. Shaikh Abdullah Mimar says that the tradition couched in this phraseology is not found in any book of Hadith. Mulla Aliul Qari had probably copied it from some other source: "Had I not been sent as a prophet, Omar would have been sent in your midst"⁷⁷, or he copied it from still another tradition which

74. Muslim.

75. Mirqat, Vol. III, p.108.

76. Al-Qaul-us-Sareeh and Ahmadiyya Pocket Book.

77. Manawi: Kanuz-ul-Haq.

came down roughly in these words:

"Had I not been sent as a Prophet, Omar would have been sent after me"⁷⁸.

But whatever the wording of these traditions, they furnish no proof as they are weak and self-fabricated:

"The first of these traditions has been mentioned by Ibn al-Jauzi in his book 'Mandhorat' with two authorities. The first of the two persons who narrated it is named Zikriya bin Yahya Alwaqar who is a liar and a concoter. Ibn al-Jauzi says: "Zikriya is a liar and a concoter"⁷⁹. Zahabi says in 'Al-Mizan' quoting Ibn Adi: "Zikriya manufactures traditions".

Saleh writes: "He was one of the greatest liars".

The second narrator of the Hadith quoted by Ibn al-Jauzi was named Abdullah bin Wahid al-Harrani. About him, Ibn al-Jauzi says: "He is (usually) brushed aside"⁸⁰. Zahabi quotes Yaqub Ibn Ismail: "Ibn Wahid used to lie"⁸¹.

This was the basis of Ibn al-Jauzi's pronouncement that it is in every way a concocted tradition.

One of the reporters of the second tradition is Ishaque bin Najih ul Multi. Quoting from Imam Ahmad, Zahabi says: "He is one of the worst of liars". He also said "Yahya is known for lying and concocting traditions"⁸². From these statements Ibn al-Jauzi inferred: "This tradition is also a concocted one"⁸³.

The result of this discussion is that these two traditions, on account of their invalidity and unreliability, cannot form the basis of argument or proof. Any conclusion based on these traditions is motivated by bad intentions and is a

78. Ibid.

79. Zahabi: Mizan-ul-I'tidal.

80. Mauzuat.

81. Mizan-ul-I'tidal.

82. Ibid.

83. Mauzuat.

wicked attempt to distort the fundamentals of Islam through a wilful and capricious misinterpretation of the word "بعده" (after).

The fifteenth tradition in proof of the finality of the Prophet is: "O Abu Zar! The first of the prophets was Adam and the last is Muhammad"⁸⁴.

These established traditions and the clear text of the Quran leave no scope for ambiguity. They furnish an absolutely unambiguous proof that there will be no prophet after Muhammad, peace be on him, and anyone who lays claims to prophethood after him is a liar and an anti-Christ according to the predictions and forewarnings of the Prophet (peace be on him) himself.

Imam Ibn Kathir wrote: "One of the mercies of God Almighty on the human beings is the sending of Muhammad (peace be on him) to them, and then with his arrival ending (the series) of prophets and apostles and of perfecting the straight-forward faith through him. God Almighty in His Book and His Apostle (peace be on him) in his Sunnah have informed that there will be no prophet after him so that they may be warned that any one who claims this status after him is a liar, an imposter, and anti-christ, a misguided one and a misleading one, even though he may be a magician, a talisman or a miracle engineer. All of them are loath-some and misguided people in the estimation of the wise. God exposed Ausi in Yemen and Musailma at Yamama and painted them, through their own corruption, as traitors to the cause of humanity. Men of wisdom, understanding and reason penetrated through their disguise and found them hideous and corrupt. All imposters will meet the same disgraceful end till the Day of Judgement. God creates around each one of these liars a halo of circumstances which bear witness to the falsehood of their deeds and actions in the

84. Ibn Haban and Ibn Hajar have included it among the true traditions; Abu Najm includes it among Hilya.

eyes of the discerning Muslims',⁸⁵.

After this ruthless exposure, after a knowledge of the truth which in fact existed from the very beginning, after an awareness of their flirting with the Quranic text and their philandering with the Sunnah and the Arabic language, after their foul interpolations, their extravagant interpretations, their croaky sayings and their tumble-down, ramshackle kiosks of varnished and grog-eyed convictions that they erroneously call faith and belief, we now intend to discuss other tinkering and interpolations on the strength of which they argue in favour of the continuation of prophethood. The motive of this detailed digging is to make this chapter inclusive and comprehensive, to unfold each and every layer of their onion-like reasoning and to familiarize the reader with their maliciousness and the secret hide-out of their piggish minds:

The Qadiyanis say that the Quranic verse:

‘All who obey Allah and the Apostle
are in the company of those on whom
is the grace of Allah — of the prophets (who teach)
the sincere (lovers of truth)
the witnesses (who testify)
and the righteous (who do good);

Ah! what a beautiful fellowship',⁸⁶

proves the continuation of prophethood⁸⁷.

But any one who possesses even the slightest understanding of Arabic lexis, will never use this verse as a basis for establishing the continuation of prophethood. There is absolutely no indication of its continuity in the specified Quranic text. But the Qadiyanis, who are the unashamed

85. Tafsir Ibn Kathir, Vol. III, p. 494 (Egyptian edition).

86. An-Nisa: p.69.

87. Al-Qaul-us-Sareeh, p.197 and Ahmadiyya Pocket Book, p.500.

disciples and plenipotentiaries of the devil, do not hesitate to misrepresent the divine words in their Mephistophelian bid to deceive people in the name of Islam.

In shameless and immoral defiance of all the Quranic texts and of the Sunnah, and in complete disregard of the pronouncements of leading lexicologists and exegesists, the Qadiyanis gleefully affirm: "Whoever obeys God and His Prophet becomes one of the prophets, the sincere ones, the martyrs and the righteous ones".

Yes! This is what these disbelievers in the Quran, these foes of God, His prophet and of Islam, these agents of haughty and pride-pampered imperialism affirm to establish the prophethood of an opium-addictstinko and a blotto and a shoe-licking, grovelling servant of the British; and this is what they affirm in spite of the clarity of the Quranic message:

"Any one who obeys God and His Apostle attains the company of prophets, the sincere ones, the martyrs and the righteous ones.

This is the reason it is followed by the statement: "And how beautiful is their company".

Their interpretation is mischievous in many respects. It raises many undesirable and impertinent issues which clash with the essential spirit of the Quran and the Sunnah.

It affirms that prophethood can be earned, it is not bestowed by God, that it is within everybody's reach to become a prophet by obeying God and His Prophet. This, however, is against the clear text of the Quran: "God selects from among the angels, the apostle and from among the men"⁸⁸.

Secondly, it becomes a necessary corollary that every obeyer of God and His Prophet becomes a prophet, especially the companions of the Prophet whom God has

88. Surah Al-Hajj: p.75.

Himself praised in the Quran. For, no one was, nor will ever be found, more obedient to God and His Noble Prophet. Approximating them, in status and obedience are their followers and then the followers of their followers. But none of them ever claimed that he had become a prophet nor did any of the Imams claim prophethood. God addressed the true Muslims as Siddiques (sincere friends) martyrs and the righteous ones in the following verses:

- (a) And those who believe and work righteous deeds, we shall admit them to the company of the righteous⁸⁹.
- (b) For those who give in charity, men and women, a loan to Allah, a beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.

And those who believe in Allah and in His Apostle, they are the sincere (lovers of truth) and the witnesses (who testify), in the eyes of their Lord, they shall have their reward and their light⁹⁰.

God did not call them 'prophets' because prophethood is not an earnable commodity. Otherwise, the Qadiyani pretender would alone not have been a prophet but all those obedient to God and to His Prophet would have been without distinction. This conclusion even the Qadiyanis themselves meticulously avoid.

Thirdly, in the words of God "whoever obeys God His Apostle" are included both men and women, why has a woman been deprived of prophethood (so far)?

Fourthly, the Prophet said: "A truthful trustworthy merchant is in company of the prophets, the siddiques and the martyrs"⁹¹.

89. Surah Al-Hadith: p.18.

90. Surah Al-Ankabut: p.9.

91. Tirmidhi, Darimi, Darkutni, and Mishkat.

Does this mean that a truthful and trustworthy merchant become a prophet? How many merchants have been transformed into prophets by their truthfulness and honesty? This tradition is like the Quranic verse in its accuracy as the Apostle, peace be on him, said that the truthful and honest trader will be in the company of prophets. The Quran declares:

All who obey Allah
and the Apostle
are in the company
of those on whom
is the grace of Allah —
of the prophets (who teach⁹²)

This simply means that a truthful trader attains the company of those who are near to God.

Fifthly, the Apostle, peace be on him, used to say towards the end of his days:

“With those on whom you have bestowed favours from among the prophets, Siddiques, martyrs and the virtuous”.

It is obvious that he used to beseech the kind and compassionate Lord to lift him from this “vale of tears” and take him to His neighbourhood so that he may attain the company of His prophets, the siddiques, the martyrs and the virtuous. Similarly, he once addressed God in the vocative mood: “O God, the highest companion”. If we interpret it as the Qadiyanis do, the meaning would be that he may become one of the prophets, siddiques and martyrs while he was already a prophet and an apostle.

(a) Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the seal of the prophets⁹³.

92. Surah An-Nisa: p.69.

93. Surah Al-Ahzab: p.40.

- (b) This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion⁹⁴.
- (c) We have not sent you but as a universal (messenger) to men, giving them glad tidings, and warning them (against sin)⁹⁵.

These Quranic verses clearly testify that there will be no prophet after Muhammad, peace be on him, and are an absolute proof of the discontinuation of prophethood. This infallible and inviolate proof leaves no escape-route for any of the interpolators and henchmen of Jews to twist the divine diction for establishing the prophethood of any of the imposters and liars.

Seventhly, their assertion that the word (مع) (with) in the verse *مع الذين انعم الله عليهم* means (among) has no proof as none of the leading lexicographers or exegesists support this meaning. On the other hand, they all agree that 'مع' in this verse is used in the sense of (معية) and موافقه i.e. proximity and company Ibn Kathir wrote: "Makes him. Their associate or companion." Zamakhshari explained: " Makes him a comrade or companion of the nearest (closest) servants of God". Razi commented: "When they wish to see and meet me they have been empowered to do so."

If this is not the intended meaning, then how would the Qadiyanis explain the meaning of the following verses:

- (1) ان الله مع الصابرين
Truly, God is with the patient⁹⁶.
- (2) ان الله مع الذين اتقوا
Truly God is with those who are God-fearing⁹⁷.

94. Surah Al-Maida: p.4.

95. Surah Saba: p.28.

96. Suurah Al-Baqarah: p.153.

97. Surah Al-Nahal: p.128.

There fore 'مع' in the verse means that he attains the company of those who are near to God as had been elaborated by God at the end of the verse. "و حسن اولئک رفیقاً"

"And what beautiful company are they!"

This is also borne out by the Prophet's reply to a person who questioned: "O Apostle of Allah! I bear witness that there is no god but God and that you are Apostle of God. I pray five times and pay Zakat out of my property, I fast during Ramadan".

The Prophet replied:

"Whosoever dies with this (belief and practice) is with the prophets, the siddique and the martyrs on the Day of Resurrection like this; and he raised two fingers of his"⁹⁸.

This is also proved by his saying:

"He who loves me will be in Paradise with me"⁹⁹.

Rabiah bin Kaab asked him:

"O Apostle of Allah! I request you for your company in Paradise". He replied "Bring yourself nearer to me with plentiful prostrations"¹⁰⁰.

If the meaning of مع (with) is من (among), it would necessarily imply that every Muslim is a prophet:

The Qadiyanis intend to misguide people with self-taped evidence but their evidence is as fragile as a China jar and as filmy as cob-web. God says: "And indeed the flimsiest of houses is the house of a spider. Would they but know!"¹⁰¹.

The other verse on the basis of which these unworthy followers of Bahais seek to argue in favour of continuation

98. Tirmidhi.

99. Ibid.

100. Muslim

101. Surah Al-Ankabut: p.41

of prophethood, through a perverse misinterpretation of its contents is:

O you children of Adam whenever there come to you apostles from among you, rehearsing my signs to you — Those who are righteous and mend (their lives) — on them shall be no fear nor shall they grieve¹⁰².

They hold that this verse indicates the advent and arrival of apostles after the Prophet, peace be on him, as God has informed the children of Adam about the arrival of apostles¹⁰³.

To argue for the continuation of prophethood on the basis of this verse is false for a number of reasons:

First, this verse is addressed to Adam and his children in the beginning of creation. This promise was fulfilled through the advent of prophets and apostles till the arrival of the Apostle of God, peace be on him. Imam Ibn Jarir explains:

“God took Adam and his progeny in His Hand and addressed them so.”

The verse stresses three things simultaneously: The creation of Adam, his entry into Paradise and his exit from it.

The presence of the word ‘ان’ (in) means that its fulfilment is not necessary in the verse:

ان كان للرحمن ولد فانا اول العابدين

“If there were a son of the Merciful, I am the first of the worshippers¹⁰⁴.”

Thirdly, the word ‘ياتين’ indicates an aorist tense. In this tense continuity is not mandatory e.g.

اما ترين من البشر احدا فقولى انى نذرت للرحمن صوما

“If you see a human being, tell him: ‘I have vowed a fast

102. Surah Al-Araf; p.35.

103. Al-Qaul-us-Sareeh, p.198. Ahmadiyya Pocket Book, p.503.

104. Surah Az-Zukhrif: p.81.

into the Merciful”.

This verse does not surely mean tht Mary will live for ever till she saw a man frequently (continuously and repeatedly).

It is clear that the address in this verse is not to the Ummah of Muhammad, peace be on him, but to Adam before the advent of the Prophet.

Fourthly, there is the Qadiyani pretender’s own pronouncement that prophethood in the sense of apostleship has been discontinued. It is properly supported by appropriate quotations from his books.

The Qadiyanis also seek to prove the prophethood of their pretender on strength of the following traditions, which are obviously in addition to the ones already mentioned:

Ayesha, may God be pleased with her, said: “Say: The last of the Prophet and do not say: there is no prophet after me”¹⁰⁶.

This tradition has no authority and no basis whatsoever. No Qadiyani or any one of their toadies can prove its authenticity because it is a concocted tradition. Besides, it paints our Lady Ayesh’a in glaringly false colours. She herself reported the Prophet of God saying:

“Prophethood will not continue after him except the harbingers of good news. They asked: what are the harbingers of good news, O Apostle of Allah. He replied: virtuous and pious dreams a Muslim sees or are shown to him”¹⁰⁷.

The second tradition on which the Qadiyanis rely is that the Apostle of Allah said to Abbas:

“The Prophethood among you would be kingship. Khilafat is among you and prophethood is also among you”¹⁰⁸.

105. Surah Maryam: p.26.

106. Al-Qaul-us-Sareeh and Durr Mansur.

107. Ahmad in Musnad

108. Kanz-ul-Ummal and Hjjaj-ul-Karamah.

This is also a concocted tradition. One of the reporters is Muhammad Amer who is an unreliable reporter by consensus.

Even if the authenticity of this tradition is established it simply means that the Apostle informed Abbas bin Abdul Muttalib that there was a prophet from among them i.e., the house of Hashim as will there be kings and caliphs. This is the correct meaning. There is no indication in it of the arrival of prophets after the Apostle, peace be on him.

Thirdly, the succeeding events have disproved the interpretations which the Qadiyanis wish to impose on these words. None of the Abbasides claimed that he was a prophet. Ghulam Ahmad of Qadiyan was, in fact, a self-professed Mughal¹⁰⁹.

These are the authorities quoted by the Qadiyanis to establish the validity of their spurious thesis. I fail to understand why do they kick aside the authentic and valid traditions and place maximum, even exaggerated, emphasis on concocted and discarded traditions. But this erratic and zig-zag behaviour is characteristic of these imposters. The motivating principle of the imperialists who both planted and nourished the sapling of Qadiyanism is that end justifies the means. The invention of Qadiyanism was intended to distort the truth of Islam, to misguide the Muslims and to create disunity and dissension in their ranks.

In order to achieve their impious aims, they rely on the props and crutches of misinterpretation, falsehood and misprojection. It is our moral and religious obligation to unveil the truth about this greed - galvanized and lust - lacerated community, to take the lid off their pretense and posture, and to expose their hideous motives and plans against Islam and the Muslims. These two-faced, double-tongued, double-hearted and double-livered hypocrites

109. Please refer to Chapter VI.

deserve neither courtsey nor sympathy and their camouflaged heinousness and profligacy must be x-rayed with an almost missionary zeal. If we do not check their cancerous growth, they may spread their poison into the entire Muslim community and claim it eventually as a victim of their infectious fangs and claws.

We have made our humble contribution to lay bare the true intentions of this devilish community and to tear away their clever disguise, in the light of our knowledge and experience.

I pray to God to establish the truth of His words and help His missionaries. May He shower His blessings on our Leader and Master, Muhammad, (peace be on him), the last of the prophets and on his progeny and his companions.

THE END

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