

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قادیانیت کے مختلف پہلو

**DIMENSIONS
OF
QADIANISM**

By

M. ABDUL HAMID QADRI
M. A.



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The Islamic calendar

Comparative Tables of AH and CE Dates

The Islamic era is based on the Hijrah, the migration of the Prophet Muhammad from Mecca to Medina which took place on 12 July 622 CE. The Islamic year is lunar, and has 354 days. There are approximately 103 Hijri years to a Gregorian century. AH stands for Anno Hegirae (hegira being the Latinized form of Hijrah), and CE for Christian Era. The Hijri year begins on the day of the month indicated.

AH	CE	AH	CE	AH	CE	AH	CE				
1	622	16 July	600	1203	10 September	1160	1747	13 January	1362	1943	8 January
10	631	9 April	610	1213	23 May	1170	1756	26 September	1363	1943	28 December
20	640	21 December	620	1223	4 February	1180	1766	9 June	1364	1944	17 December
30	650	4 September	630	1232	18 October	1190	1776	21 February	1365	1945	6 December
40	660	17 May	640	1242	1 July	1200	1785	4 November	1366	1946	25 November
50	670	29 January	650	1252	14 March	1210	1795	18 July	1367	1947	15 November
60	679	13 October	660	1261	26 November	1220	1805	1 April	1368	1948	3 November
70	689	25 June	670	1271	9 August	1230	1814	14 December	1369	1949	24 October
80	699	9 March	680	1281	22 April	1240	1824	26 August	1370	1950	13 October
90	708	20 November	690	1291	4 January	1250	1834	10 May	1371	1951	2 October
100	718	3 August	700	1300	16 September	1260	1844	22 January	1372	1952	21 September
110	728	16 April	710	1310	31 May	1270	1853	4 October	1373	1953	10 September
120	737	29 December	720	1320	12 February	1280	1863	18 June	1374	1954	30 August
130	747	11 September	730	1329	25 October	1290	1873	1 March	1375	1955	29 August
140	757	25 May	740	1339	9 July	1300	1882	12 November	1376	1956	6 August
150	767	6 February	750	1349	22 March	1310	1892	26 July	1377	1957	25 July
160	776	19 October	760	1358	3 December	1316	1900	1 May	1378	1958	18 July
170	786	3 July	770	1368	16 August	1319	1901	20 April	1379	1959	7 July
180	796	16 March	780	1378	30 April	1320	1902	10 April	1380	1960	26 June
190	805	27 November	790	1388	11 January	1321	1903	30 March	1381	1961	15 June
200	815	11 August	800	1397	24 September	1322	1904	18 March	1382	1962	4 June
210	825	24 April	810	1407	8 June	1323	1905	8 March	1383	1963	25 May
220	835	5 January	820	1417	18 February	1324	1906	26 February	1384	1964	13 May
230	844	18 September	830	1426	2 November	1326	1907	14 February	1385	1965	2 May
240	854	2 June	840	1436	16 July	1328	1908	4 February	1386	1966	22 April
250	864	13 February	850	1446	29 March	1327	1909	23 January	1387	1967	11 April
260	873	27 October	860	1455	11 December	1328	1910	13 January	1388	1968	31 March
270	883	11 July	870	1465	24 August	1329	1911	2 January	1389	1969	20 March
280	893	23 March	880	1475	7 May	1330	1911	22 December	1390	1970	9 March
290	902	5 December	890	1485	15 January	1331	1912	11 December	1391	1971	27 February
300	912	18 August	900	1494	2 October	1332	1913	30 November	1392	1972	16 February
310	922	1 May	910	1504	14 June	1333	1914	19 November	1393	1973	4 February
320	932	13 January	920	1514	26 February	1334	1915	9 November	1394	1974	25 January
330	941	26 September	930	1523	10 November	1336	1916	28 October	1396	1975	14 January
340	951	9 June	940	1533	23 July	1336	1917	17 October	1398	1976	3 January
350	961	20 February	950	1543	6 April	1337	1918	7 October	1397	1976	23 December
360	970	4 November	960	1552	18 December	1338	1919	26 September	1398	1977	12 December
370	980	17 July	970	1562	31 August	1339	1920	16 September	1399	1978	2 December
380	990	31 March	980	1572	14 May	1340	1921	4 September	1400	1979	21 November
390	999	13 December	990	1582	26 January	1341	1922	24 August	1401	1980	9 November
400	1009	25 August				1342	1923	14 August	1402	1981	30 October
410	1019	9 May				1343	1924	2 August	1403	1982	19 October
420	1029	20 January				1344	1925	22 July	1404	1983	8 October
430	1038	3 October				1346	1926	12 July	1406	1984	27 September
440	1048	16 June				1348	1927	1 July	1406	1985	16 September
450	1058	28 February	1000	1591	19 October	1349	1928	20 June	1407	1986	6 September
460	1067	11 November	1010	1601	2 July	1348	1929	9 June	1408	1987	26 August
470	1077	25 July	1020	1611	16 March	1349	1930	29 May	1409	1988	14 August
480	1087	8 April	1030	1620	28 November	1350	1931	19 May	1410	1989	4 August
490	1096	19 December	1040	1630	10 August	1351	1932	7 May	1411	1990	24 July
500	1106	2 September	1050	1640	23 April	1352	1933	26 April	1412	1991	13 July
510	1116	16 May	1060	1650	4 January	1353	1934	16 April	1413	1992	2 July
520	1126	27 January	1070	1659	18 September	1354	1935	6 April	1414	1993	21 June
530	1135	11 October	1080	1669	1 June	1355	1936	24 March	1415	1994	10 June
540	1145	24 June	1090	1679	12 February	1356	1937	14 March	1416	1995	31 May
550	1155	7 March	1100	1688	26 October	1357	1938	3 March	1417	1996	19 May
560	1164	18 November	1110	1698	10 July	1358	1939	21 February	1418	1997	9 May
570	1174	2 August	1120	1708	23 March	1359	1940	10 February	1419	1998	28 April
580	1184	14 April	1130	1717	5 December	1360	1941	29 January	1420	1999	17 April
590	1193	27 December	1140	1727	19 August	1361	1942	19 January	1421	2000	6 April
			1150	1737	1 May						

*Transfer from Julian to
Gregorian calendar*

SIDDIQI TRUST

NASIM PLAZA NISHTER ROAD, KARACHI PAKISTAN



INTRODUCTION

The followers of Mirza Ghulam Ahmad call themselves Ahmadies. Infact, their name is either Mirzaies or Qadianies.

The object of writing the book entitled as "The Dimensions of Qadianiat", is to acquaint its readers with the history of the new religion, to lay bare its true colour and to un-ravel its mischievous interpretations, of the Quranic Text.

Mirza Ghulam Ahmad was born in Qadian a small town in India in 1839. A war of freedom against the Britishers broke out in 1857. His father helped the British Government against his compatriots with fifty horsemen. He writes "My father was so faithful and sincere to the British Government that during the upheaval of 1857, he having purchased 50 horses from his own pocket and having equipped them helped the benign Government. What he offered was beyond his means. But as the time passed our state was on the decline".

(Tuhfa-i-Qaisarya p. 16 by
Mirza Ghulam Ahmad Qadiani).

The British colonialists usurped the Indian Empire from the Muslims who were the rulers of India before their occupation. They feared that Muslims might avenge themselves by turning them out of India. They, therefore, started double pronged attack on the Muslims. On the one hand they tried to dismember the Muslim community by casting the seeds of dissensions among them and on the other hand they tried to sap the foundations of Islam.

For this purpose they stood in need of a stooge who could serve them well. Mirza Ghulam Ahmad willingly agreed to serve their interest. He had also political aspirations to establish a state under the aegis of the British Imperialists.

The waging of the holy war is called Jihad in Islam. It becomes imperative on its adherents to ensure the security of the Muslim empire, to help the oppressed people and to remove the obstacles placed in the way of the preachers and envoys of Islam.

“How should ye not fight for the cause of Allah and of the feeble among men, and of the women and the children who are crying ; Our Lord Bring us forth from out this town of which the people are oppressors”.

(IV-75) (Al-Quran)

“Most part of my life had passed in favour and support of the British Empire and I have written as many books in declaring the Jihad i.e., the holy war in Islam as unlawful and about loyalty to the British crown and have also published so many posters that if they are collected 50 almirahs will be needed to contain them.”

(Tiryaqul Qulub pp. 14-15 by
Mirza Ghulam Ahmad)

Mirza was proud of calling his religion a self cultivated plan of the Britishers.

“My aim in writing this petition is that your honour should take special steps to look after the self cultivated plan (Ahmadism) and also to instruct your honour's subordinates to do special favour to me and my followers.”

(Petition of Mirza Ghulam Ahmad
to Lieutenant Governor of Punjab,
India, 24th February, 1899 A. D.)

In lieu thereof he was allowed by the British to abuse his opponents in filthiest possible language. He went to the length of reviling and railing at Jesus Christ. The Englishmen bore all this cheerfully and tolerated the aspersions cast at their own prophet simply because he was helping their cause. In fact, he was using all these tactics as a sort of camouflage for cheating Muslims by telling them that he was propagating Islam and in his campaign he did not spare even the prophet Jesus.

"Every one who swears allegiance to me and considers me as Messiah since that very day he has to believe and make it an article of faith that the Jihad, the holy war is absolutely prohibited and is unlawful."

(Appendix to Risala Jihad pp. 7)

(by Mirza Ghulam Ahmad)

In order to cause disunity and discord among the Muslims, Mirza Ghulam Ahmad founded a new religion parallel to Islam and to sabotage it declared the institution of Jihad unlawful and illegal.

The British Imperialism thus succeeded in realising its cherished aim. As long as the British ruled India they granted full protection to Mirza Ghulam Ahmad and his successors.

At the creation of Pakistan nearly all of the Qadianis migrated to Pakistan and Mr. Zafarulla Khan who was one of their top-most leaders somehow or other got the position of the Foreign Minister and he lent his full support to his co-religionists who flourished in the new land marvellously at the cost of Muslims. Their aim was to create a state within state to establish their authority. Their attitude has always been offensive. They shut the gates of Rabwah the seat of their religion against all those who did not subscribe to their views. To the world outside they preached their new religion with vigour and inside the country they strengthened

their position by creeping into the Government service, business, and industry.

Everywhere they waged relentless campaign against Islam by flouting away its cardinal principles, connoting new meanings on the Quranic verses and boycotting the Muslim religious and social order. They apparently confess Islam but in fact they are deadly opposed to it. They never join the Muslims in their prayers, keep aloof from them in funeral services and they do not give their girls in marriage to Muslims and above all call the Muslims Kafirs, i.e. unbelievers.

I am grateful to the author for writing a very illuminative book which exposes fully the Qadianis; their religion and their designs.

AKHTAR AHSAN.



BACK GROUND OF QADIANISM

The Holy Quran and Ahadith (Traditions of the Prophet of Islam) are unanimous on the point that Islam is the most perfect and purest form of Religion, the Quran is the culmination of the Divine Revelation and that Muhammad (may peace of Allah be upon him)—the desire of all ages, the prophesied Prince Prophet—is the last of the line of Prophets who have appeared from time to time in all countries and in all ages prior to him, to guide mankind to the Right Path. There are 99 verses of the Holy Quran which declare that Muhammad (may peace of Allah be upon him) was the last Prophet and none would come as a Messenger after him. Says the Holy Quran :

“This day I have perfected for you your religion and completed My favours on you and have chosen for you as religion Al-Islam.”¹

Discussing this verse the well-known commentator of the Quran, Ibn-al-Kathir, has remarked :

“It is the most valuable bounty of the Lord on the Ummah that He has perfected the religion. Thus the Ummah of Islam neither stands in need of any other religion besides Islam nor any other Prophet besides Muhammad (peace be upon him). This is why Prophet Muhammad was

1. Al-Quran, V. 3.

raised as the last Prophet and he was sent for the guidance of the whole human race.'¹

Elucidating the Finality of Prophethood in Hazrat Muhammad (may peace of Allah be upon him), the Quran further declares :

"Muhammad was not father of any men amongst you. He was, however, the Apostle of God and the very last of the Prophets. And God is Omniscient of all things."²

These two verses clearly show that there would be no Wahi (revelation) after the Quran affirming thereby that Islam is the highly-wrought form of the Religion (Deen) and that there would be no Nabi or Prophet after Prophet Muhammad (peace be upon him) he being the last of his line. Besides the Quranic verses, there are no less than 210 Traditions (sayings) of the Holy Prophet, which testify to the Finality of Prophethood in Hazrat Muhammad. It is reported from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (may peace and blessings of God be upon him) said :

"My likeness and the likeness of the Prophets before me is the likeness of a person who built a house and he made it beautiful and made it complete except the place of the brick of the corner. So people began to go round about it and to wonder at him and say : Why have you not placed this brick ? (i.e. the Prophet) said : So I am that brick and I am Khatam al-Nabiyyin (the seal of the prophets)."³

Another Tradition says :

"It is reported from Sa'd, son of Abi Waqqas, that the Messenger of Allah (peace and blessings of God be upon him) said to Ali : You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me."

1. Tafsir al-Quran-il Azeem. Vol. 11. p. 12.

2. Al-Quran. XXXIII 40.

3. Al-Bukhari, Chapter Khatam al-Nabiyyin.

These Traditions unambiguously negative the occurrence of the phenomenon of prophethood after the Prophet of Islam and this has been the belief held by the Ummah down the fourteen centuries. Summing up the complete unanimity of the Ummah, Imam Al-Ghazali has said :

“There is complete agreement in the whole of the Ummah on this injunction. It signifies the fact that no prophet is to be raised after Muhammad. This injunction is so clear and unequivocal that it leaves no scope, not the least, for any other interpretation. Anyone who interprets it in any other way is an unbeliever, his writing is non-sensical and his interpretation is fit to be called a heresy and its writer a Kafir since he is falsifying that very fundamental on which there is consensus of the Ummah.”

There is a Tradition of the Prophet which says :

“And surely there shall be among my followers thirty liars, everyone of them asserting that he is a prophet, but I am Khatam al-Nabiyin (the last and the seal of the Prophets), there is no prophet after me.”

This Tradition has emphasised two points, namely, (i) the Finality of Prophethood in Hazrat Muhammad (may peace of Allah be upon him) and (ii) assertions by 30 pseudo-prophets (liars). The following pages will deal with the false assertions and beliefs of a self-styled claimant to prophethood, i.e. Mirza Ghulam Ahmad of Qadian, the founder of Qadianism or Ahmadism.

Despite the clear-cut and incontrovertible Quranic verses, the Traditions of the Holy Prophet as also the complete unanimity (ijma) among the Muslims that the Holy Prophet of Islam is the last Prophet and that there would be no prophet after him, many impostors have at different times claimed prophethood. The first such liar claiming prophethood was Mussailma ibn al-Habib, commonly known in the annals of Islam as Kazzab (the liar, the impostor), who appeared in the life-time of the Holy Prophet

1. Al-Iqtisad fi al-Itiqad, p. 113 (quoted by Maulana Abul Ala Maududi in his 'Tafheemul Quran).

himself. He visited Medina and embraced Islam. He had political aspirations and wanted to acquire a Kingdom and with this end in view he offered certain terms for peace to the Holy Prophet inasmuch as that he be accepted as a partner or appointed as Prophet's successor. He claimed that he received revelations through the agency of angel Rahman and that the book revealed to him consisted of different sections and sentences (ve sès). After the death of the Prophet of Islam, the first caliph, Abu Bakr (may Allah be pleased with him), in compliance with the wishes of the Prophet, despatched a force under the great General Khalid bin Walid. Mussailma turned out to meet him with 40,000 followers, but he was defeated and murdered. Similarly, another claimant to prophethood was Al-Aswad al-Ansi whose real name was Abhala. He was a native of Al-Yamen. He was famous for his eloquence, divination and poetry. During the last days of the Prophet of Islam, Al-Aswad also pretended to receive revelations from God. It is reported that when he pretended to be in ecstatic mood, he cast down his head and after a while raised it and said "He says to me this and this". This impostor was put to sword 24 hours before the death of the Prophet of Islam.

Another such pretender was Tulaiha b. Khuwailid of the tribe of Al-Asad. He visited Medina and alongwith a deputation called on the Holy Prophet and embraced Islam. After returning home, he claimed prophetic office. He asserted that Zun-Noon brought him revelations. The first caliph sent an army to fight him and after a battle, Tulaiha was defeated and he fled to Syria, where some time after he re-embraced Islam and spent his remaining life as a Muslim. It is also reported of him that after coming back into the fold of Islam, he took part in the battle of Qadisia. A woman, Sajah (commonly known as Nabiyah Kazibah) daughter of Al-Harith, also laid claim to prophethood. She was a Christian. After the death of Prophet of Islam, she pretended to be a prophetess. She alongwith her followers, came to fight against the first caliph. This happened when Musailma Kazzab was alive. He offered to marry her and after an agreement they entered into a wed-lock. She also claimed like Al Aswad, that she had revelations. After murder of Mussailma she gave up her pretensions and re-embraced Islam and spent the rest of her life as a Muslim.

During the reign of Khalifa Abdul Malik, a person named Haris Dimashqi announced that he was a prophet. The Muslim jurists of the time delivered judgment that he should be put to death and the caliph accordingly executed him. Besides, the following persons also laid claim to Nubuwwat :

- | | |
|---|-----------------|
| 1. Al-Mughira bin Saeed al-Ajali | 724 - 741 A. D. |
| 2. Abu Mansur al-Ajali | 724 - 741 A. D. |
| 3. Ishaque al-Akhras al-Maghibi | 750 - 754 A. D. |
| 4. Abu'Isa Ishaq Isfahani | 754 - 775 A. D. |
| 5. Ali bin Muhammad Khariji | 869 A. D. |
| 6. Hameen min-Allah Makhasi | |
| 7. Mahmood Wahid Gilani | 1586-1628 A. D. |
| 8. Mirza Ali Muhammad Bab (Iran) | 1844-1850 |
| 9. Mirza Baha Ullah (Iran) | 1863-1892 |
| 10. Mirza Ghulam Ahmad of Qadian | 1891-1908 |
| 11. A large number of Qadianis who followed in the footsteps of Mirza Ghulam Ahmad of Qadian. | |

From the above it will be seen that, barring the first century after the death of the Holy Prophet, the number of pseudo-prophets in the nineteenth century was greater than in any other single century. The reason for this phenomenon is by and large political in nature. The readers of Muslim History in Asia can well appreciate that the political life of Muslims had reached its lowest water mark by the end of the eighteenth century. Allama Iqbal has very aptly said :

"The year 1799 is extremely important in the history of Islam. In this year fell Tipu ; and his fall meant the extinguishment of Muslim hopes for political prestige in India. In the same year was fought the battle of Navarneh which saw the destruction of the Turkish fleet Thus in the year 1799 the political decay of Islam in Asia reached its climax."¹

1. Islam and Ahmedism, by Allama Iqbal, p

With the setting in of nineteenth century, European Imperialism held complete sway over the politics of the Muslim world. Although the European overlords had, to a large extent, established their sovereignty on the Muslim capitals, yet the Muslim-Christian relations down the centuries was an ample testimony to the conquerors that the followers of Islam were a hard nut to crack. European imperialists had politically vanquished their foes due, apparently, to political disunity amongst them, but they fully realised that the theological unity among the Muslims was an invulnerable fortress which could at any moment reduce all their designs to naught. The institution of Jihad, in Islam, for instance, could at a short notice gather the Muslim masses against the alien rulers. The only challenge to their rising tide of victories was Islam and its followers. Already the scattered bits of Muslim fraternity had started rallying on the point of greater Muslim unity. Syed Jamaluddin Afghani, Mufti Abduh, El-Sennusi, and a host of other Muslim men of thought had launched a full-throated movement of putting the scattered straws of their nest together, and within a short span of time a great pan-Islamic movement came into existence.

Syed Jamaluddin Afghani travelled widely in the Muslim lands and in his fiery speeches gave strong jerks and jolts to rouse the Muslims from the oblivious sleep. Mufti Muhammad Abduh who was also a seasoned journalist, spent all his force in high lighting the imperative need of unity in the Muslim world. From the ashes of the political decay of the Muslim world was rising the phoenix of the future, greater and larger Muslim unity. The brilliant future of the Muslims meant the death of Imperialist forces. Thus the only anti-Imperialist and anti-Western movement, working under a religious zeal, was the great pan-Islamic movement. The colonial powers who were closely studying the signs of the time could very well visualize the far reaching implications of the Muslim unity which was ultimately destined to ring the knell of their imperialism. They therefore indulged in all types of intrigues and conspiracies and sponsored their own counter movements to frustrate the aims of the Muslims. It is in this background that the rise of Zionist movement should be seen. Theodore Herzl, a Viennese Jew play-wright, first of all mooted the idea of a

'national home' in his book 'Der Judenstaat' (The Jewish State)—published in 1896 and founded the Zionist movement. The Zionist movement called on the Jews scattered in different parts of the world to rally on the focal point of a Jewish homeland in Palestine. The British Imperialism undertook to patronize this movement with the sole aim of making Palestine a bone of contention between two parties, i.e., the Muslims and the Jews. The establishment of a Jewish state in Palestine would weaken the Muslim forces and on the other it would provide them a permanent pocket of influence. All these intrigues were hatched to weaken the inherent forces of Islam. But instead of adopting a line of direct attack it was through expedient to adopt an under-hand technique and thus strike at the roots of Muslim theology. With this end in view, through various subtle devices they planned to raise false sects within Islam, which while ostensibly bearing the name of Islam would ultimately smash the very basis and structure of its dogma. Such evil designs could not succeed without hiring the services of dishonest persons who could toe their line faithfully. First of all they patronized Babis and Bahais in Iran, but as both these sects adopted a line of open clash with Muslims, they died an early death and could not do any service to their masters. Mirza Muhammad Ali Bab declared himself to be an incarnation of Mehdi, but subsequently declared himself to be 'the Point' (Nukta) and due to his un-Islamic and heretical views antagonized the whole Muslim world. He was not inclined to tolerance and openly preached violence which led to bloody conflicts and consequently he was sentenced to death for high treason and executed at Tabrez in 1850. After his death the reins of this new faith came into the hands of Subh-e-Azal whose real name was Mirza Yahya, but soon his half-brother, Mirza Bahauallah, succeeded him. He too pretended a prophetic office and coined revelations. He brought forward his own book, called Kitab-e-Aqdas (the holy book) which, according to him, supplanted the Quran. He died in 1892. He declared his cult to be parallel to Islam and due to this open clash and hostility, this cult proved to be of little help to the imperialists. They were in search of fifth column who while claiming loyalty to Islam could play in the hands of the British masters.

This much about the British intrigues hatched at international level, but so far as the Indian sub-continent was concerned, here the problem of Muslim resistance to the new rulers was more acute. After the unsuccessful uprisings of 1857 the British had fully realized that the tide of their victories had begun to ebb and that if the Muslims were not crushed the British Imperialism would one day be obliged to say good-bye to the sub-continent. In 1869, therefore, a delegation of British journalists and Christian leaders was sent to India to study the local situation and suggest ways and means to win over the Muslim Population of India and sow seeds of loyalty to British Empire in the hearts of the Indians. This delegation submitted, in 1870, two reports—one by the politicians and the other by missionaries which were published under the title "The Arrival of the British Empire in India". The report made various recommendations one of which was to the effect that the majority of the Indian Muslims had a blind faith in their spiritual leaders and as such if the Government acquired the services of a person who claimed to be an apostolic prophet, many people would gather round him. It was also pointed out that although it appeared to be an uphill task to find out such a person from amongst the Muslims but if it could be arranged, the prophethood of such a person flourishing under the patronage of the Government, would serve the purpose. The report also stressed the need for fanning the internal and sectarian differences among the Muslims.¹

So this is the background in which was reared the pseudo-prophet, the subject-matter of our study, namely Mirza Ghulam Ahmad.

Mirza Ghulam Ahmad was born² in 1839 or 1840, at Qadyan a village in the district of Gurdaspur (now forming part of India). His father's name was Mirza Ghulam Murtaza. He studied some urdu, persian and Arabic books at the hands of some obscure teachers. About this education, he himself writes :

"When I grew out of boyhood and placed my feet in youth,
I read a little Persian and fragments of pamphlets on

1. Quoted by Agha Shorish Kashmiri in his 'Ajami Israe!', p. 19.

2. Kitbal-Bariyya Ghulam Ahmad, p. 134. Munia Inquiry report has however given his date of birth as 13th February, 1835.

accidence and syntax of grammar 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 taught me some books of this art and talked for a long time to persuade me to attain perfection in it. . . . In this way, I did not have the chance to go deep into Hadith and principles of Jurisprudence except like a sprinkling of a shower."¹

It will not be out of place to mention that Mirza Ghulam Ahmad had fits of Hypochondria.² The great Muslim philosopher and a leading medicianist, Abu Ali Sina (Avicenna) says about this malady in his monumental work, 'Al-Qanun':

"Hypochondria is a disease in which imagination and thoughts change continuously due to fear and disturbance. The very pitch of the brain becomes savage and unsocial from within and the patient grows disorderly due to the darkness of this disease."³

Another authority on the subject says :

"Hypochondria is a disease in which natural imagination and thinking changes to the unnatural until such a stage is reached that the patient considers that he is omniscient. Some of them think that they are angels."⁴

This clearly shows that the fellow was mentally ill from his early age. Only such a man could, at a later stage, assert :

"I saw an angel in the shape of an English youth whose age did not exceed twenty. He was sitting on a chair. Before him was a table. I told him : You are very handsome ! He replied 'O' Yes !'"⁵

1. Tabligh ila Mashaikh ul-Hind, by Ghulam Ahmad, p. 59.

2. Review of Qadian (a Qadiani magazine) August, 1936 issue.

3. Quoted by Ailama Ehsan Eftabi Zabeer in "Qadianiat-An Analytical Survey", p. 23.

4. Ibid.

5. Tazkira Wani ul-Muqaddas by Ghulam Ahmad, p. 31.

This hypochondriac had still at a later stage to say :

“He (God) blew into me the spirit of Jesus as he blew into Mary. I became pregnant by way of metaphor. After some months not exceeding ten months, I was changed from Mary and was made Jesus and in this way I became the son of Mary.”¹

Mirza Ghulam Ahmad appeared in the examination of Mukhtar but he could not get through. In 1864 he got employed as a Clerk in the District Court, Sialkot, where he served for four years, at a paltry sum of Rs. 15/- p. m. After the death of his father, he devoted himself to the study of religious literature and in 1880 brought out the first volume of his 'Buraheen e Ahmadi' and in the next four years other three volumes of it appeared. At early stages he gave out that he was going to write a comprehensive vindication of Islam and Prophet of Islam expanding over many volumes of 'Buraheen-e-Ahmadi' and raised huge funds as subscriptions. Although the book carried passages in praise of Islam the Quran and Prophet Muhammad (may peace of Allah be upon him), yet its reading between the lines made it no secret that it contained germs of an altogether new cult which was still in a nascent stage and that the writer was acting under a long term plan. On the one hand he had laid stress on the point that the Holy Quran is the final and eternal revelation of God, but on the other he also did not rule out chances of further revelation and asserted that 'revelation' in the form of Ilham was possible at all times. The third volume contained large praises and eulogies of the British Government. The British Government, which was already on the look-out for such a henchman, lost no time in hiring his services to carry out their nefarious design and at once undertook to patronize him.

As he had not as yet given open expression to his heretical views, he created lot of confusion in the minds of the Muslims. But his volatile view-point soon came under severe criticism and the sages of the time expressed apprehensions that the writer would do harm to the interests of Islam in the long run.

1. Safina-e-Nuh, by Ghulam Ahmad p. 47

First of all he pronounced that he had received an Ilham that he was 'mamoor, min Allah' (entrusted by God with a special mission). Then in 1885 he announced that he was Mujaddid. In 1888 he again claimed to have received a revelation (Ilham) that he should demand bai't oath of fealty from his followers. In 1890 he expounded a new theory of the advent of Messiah and declared that he had been informed by God through revelation that Jesus did not die on the cross, but the fact was that when he had swooned on the Cross, he was taken down in a wounded condition. He further declared that later when Jesus had fully recovered, he escaped to Kashmir and died a natural death there. He also declared that he himself was Maseel-e-Isa¹ :

He said :

"I do not claim to be Jesus son of Mary ; I simply claim to be Maseel-e-Maseeh"²

He fully realized that his false claim was bound to create violent reaction among the Muslims who were very sensitive on the point of Finality of Prophethood. He therefore, did not dare oppose the doctrine straight away, and said :

"The Holy Quran does not permit the coming of another Messenger, whether new or old, after the Khatam al-Nabiyyin, because a Messenger, receives the knowledge of religion (Deen) through the mediation of Gabriel and the door of the descent of Gabriel with apostolic revelation has been shut. And this is also an impossibility that a messenger should come to the world without apostolic revelation."³

1. Report of the Court of Inquiry constituted to enquire into the Punjab Disturbances of 1953, headed by Mr. Justice Muhammad Munir, Chief Justice of the Lahore High Court, p. 9.

2. Tabligh-e-Risalat, Vol. II, p. 21.

3. Izala-e-Auham, by Ghulam Ahmad, p. 761.

When due to his twists and turns, violent criticism pestered him from all sides, he issued the following written statement on October 23, 1891, in Jamia Masjid Delhi :

"In all these matters my belief is the same as held by other members of Ahl-e-Sunnat wal-Jamaat. Now I declare my belief in regard to the following matters in this house of God (Jamia Masjid) to be that I believe in the Finality of Prophethood in the Khatam al-Anbia and consider such person to be unbeliever and outside the pale of Islam who does not believe in this article of faith."¹

But he soon contradicted this statement and in an address at Sialkot declared that :

"One of the blessings of God is that prophets come and their series will not end. This is the law of God ..."²

In 1891 he claimed that he was Mehdi and in the same year made this absurd and ridiculous assertion that he was the Promised Messiah. Out of the fear of the Muslims, he vomitted his thoughts in vaguely-worded statements, such as :

"I am not a prophet. God has, however, made me a reformer and an interlocator so that I may revive the religion of Mustafa"³

Then he got further courage and was audacious enough to assert, though even now not clearly, but in undertones, that :

"I am not a prophet ; I, however, am a relater of Traditions. A relator of traditlons is a prophet in power and not a prophet in action."

And

"A relator of traditions is defective prophet as if he is a bridge between the prophets and the followers."⁴

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1. Tabligh-e-Risalat, Vol. II, p. 24.
 2. Khutba-e-Sialkot, by Ghulam Ahmad, p. 22.
 3. Mirat-o-Kamalat-e-islam, Gaulam Ahmad, p. 383.
 4. Hamamatul Bushra, Ghulam Ahmad, p. 99.

From this "defective prophet" he pretended to be a "follower prophet" and from this step, he took another leap forward and said :

"I am the Messiah about whom the Apostle of God foretold."¹

Last of all, in 1901, he came out with the categorical assertion that :

"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."²

Now he had claimed to be a regular and full prophet, quite similar, and in some respects superior to, other prophets and apostles. He started from his claims to reformership and ultimately reached a stage when he made the false and ridiculous claim to prophethood ; nay he was audacious enough to fulminate :

"I am Muhammad-ur-Rasool Allah."³

He made different/conflicting statements at different times and for fear of the Muslims changed his stand frequently, but in spite of all his twists and quirks the one point on which he laid great stress was that he was a prophet commissioned by God and was a recipient of Divine revelation. The following few statements will bring home to the readers how volatile and self-contradictory was his attitude in this respect. Once he wrote :

"I alone have been endowed with all that all the prophets were bestowed upon."⁴

As stated earlier he had previously ruled out the possibility of descending of Gabriel on any person after Prophet Muhammad,

1. Az Iatu Auham. Ghulam Ahmad. p. 683.

2. Ibid.

3. Ek Ghalti ka Azala (a poster issued by Ghulam Ahmad) as also Hujjatullah by Ghulam Ahmad, p. 25.

4. Annexure to Haqiqatul Wahy, by Ghulam Ahmad, p. 87.

but he did not stick to this belief for long and soon came out with the claim that Gabriel visited him. Said he :

"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."¹

At another place he uttered :

"He who creates distinction between me and Mustafa (the Prophet of Islam) has neither known me nor seen me."²

And again :

"The Prophet of God performed three thousand miracles but my miracles exceeded a million."³

Once in his poetic vein he uttered :

"I am the Messiah and Moses. I am Muhammad and Ahmad whom God has selected."⁴

Just Imagine :

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

At another place he expresses himself thus :

"There has been no prophet in the world whose name has not been given to me. Hence, as God has said : I am Ahmad, I am Nooh, I am Ibrahim, I am Ishaque, I am

1. Haqiqatul Wahy, Ghulam Ahmad, p. 11.
2. Statement of Ghulam Ahmad quoted by Al-Fadi (a Qadiani magazine) of June 16, 1915.
3. Tohfa-e-Golarwiya, by Ghulam Ahmad, p. 41.
4. Durr-e-Thamin, a poetical work of Ghulam Ahmad.

Yaqub I am Ismail, I am Moses, I am David. I am Jesus son of Mary and I am, Muhammad, that is his incarnation. Thus it is essential that the glory of every prophet should be found in me."¹

He does not merely stop at claiming full and complete prophethood, but goes a step further and claims divinity. Says he :

"I saw in a dream that I am God and I believed that I am so."²

Nay, he even crosses all limits and declares :

"I am the father of God."³

At another place he becomes son :

"Thou art just a son unto me."⁴

And

'Listen to me, O my son I'⁵

And still further :

"Thou art from Me and I from thou ; thy manifestation is in fact My manifestation."⁶

And

"Jesus son of Mary is from me and I am from Allah. Blessed is one who recognizes me and doomed the one from whose eyes I remain hidden."⁷

1. Annexure to Haqiqatul Why, Ghulam Ahmad, p. 84 as also Brahin-e-Ahmadia, by Ghulam Ahmad, Vol. V, p. 101.
2. Aina-e-Kamalat, Ghulam Ahmad, p. 565.
3. Haqiqatul Wahy, Ghulam Ahmad, p. 80.
4. Ibid., p. 86.
5. Albushra, Vol. I, p. 49.
6. Majmooa e-Ilhamat wa-Mukashfat, Ghulam Ahmad, p. 650.
7. Maktoobat-e-Ahmadia, Vol. III, p. 118.

Worse than this is a statement of one of his followers which runs like this :

"The Promised Messiah once experienced spiritual illumination..... as if he were a woman and God gave expression to his manly virility with him."¹

Here is another ridiculous statement I :

"God has given me the power to make people dead and also to resuscitate them."²

Like a fly caught up in a web, he took swift but queer turns to stave off the stigma of self-contradiction, but every new explanation brought in its train a new confusion marked with the humiliation of self-contradiction. The poor fellow had to deal with the objections raised from all sides-Hindus, Christians besides the Muslims. On every new objection to his false prophethood, he hit upon a new explanation, which in turn, dragged him waist-deep into the quagmire of self-contradiction and inconsistencies. Here he takes another interesting turn and declares himself to be an incarnation of Krishna. In an address at Sialkot on November 1, 1904, he said :

"He (God) has told me, not on one occasion, but repeatedly that so I am Krishna for the Hindus and the Promised Messiah for the Muhammadans and Christians. I know that ignorant Mohammadans will at once exclaim, upon hearing this, that I have become a plain unbeliever and heretic on account of my having adopted the name of an unbeliever as they think of the Holy Krishna, but this is the first day that I announce this claim in such a large gathering, for those who come from God do not fear being blamed or reviled. Now Raja Krishna was revealed to me as so great and perfect a man that his equal is not to be found among the Hindu Rishis and avatars
I love Krishna for I appear as his image..... Spiritually

1. Tract No. 34. Islami Qurbani, by Qazi Muhammad Yar Qadiani,

2. Khutba-e-Ithamia, by Ghulam Ahmad. p 23.

*Krishna and Promised Messiah are one and the same person, there being no difference except that which exists in the terminology of the two people, Hindu and Mohammadan.*¹

In this very address he posed himself to be the "Brahman Avatar". Also "that the Krishna to whose advent the Aryas are looking forward, is none else than I. God has revealed unto me repeatedly that I am the Krishna who had to appear towards the end of the world, the King of Aryans".

Thereafter he started addressing Hindus in this manner : "As Krishna I now warn the Aryas of some of their errors." Some of his followers who had blind faith in him, held this belief :

"Praised be Allah, the Almighty, the Gracious, the Merciful who through His kindness raised a prophet in these days like unto the prophets of the old days, viz., Ahmad, the Promised Messiah, the Mohammeden Mehdi, the Krishna, the Later Day Reformer of Parsees, the hope of all the nations of the day, Champion of Islam, Reformer of Christianity, Avatar of Hinduism, Budha of East" and so on.²

He alleged received revelations in Urdu, Persian, English and some times in Arabic. Once or twice he also wrote meaningless and disjointed figures and said that these were figurative revelations covering mysterious messages for his believers.³

These false announcements caused great commotion in the Muslim circles and the fellow had to face bitter criticism from all sides and Fatwas of Kufr were pronounced against him. In order to save his face from the furious onslaughts of the Muslims he sought refuge in the shadow of the British Government and had

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1. Review of Religions, III, p. 411.
 2. A letter-head printed by a Qadiani reproduced by H. A. Walter in his book, "The Ahmadi Movement", pp. 51-52. According to Mir Mohammad Ismail Qadiani, Mirza Ghulam Ahmad bore 92 names including Krishna, Gopal, Jay Singh Bahader, Brahman Avatar, etc.
 3. Qadiani Mag'hab, by Prof. Ilyes Barni.

to change his stand from time to time making inconsistent and at times contradictory statements. This kind of heresy could not be tolerated by Muslims and their violent reaction was, therefore, not unexpected or uncalled for, but was fully justified. Commenting on this aspect of the matter, Allama Iqbal, has rightly remarked :

"And since the phenomenon of the kind of heresy which affects the boundaries of Islam has been rare in the history of Islam, the feeling of average Muslim is naturally intense when a revolt of this kind arises. That is why the feeling of Muslim Persia was so intense against the Bahais. That is why the feeling of the Indian Muslims is so intense against the Qadianis."¹

Qadianism was, therefore a revolt, an underground and subtle revolt, against Islam, designed to tarpedoe the whole of its super-structure. Who else would patroniz and protect this revolt than the British Government? Nay, in reality, it was a secret movement sponsored under-hand by the British Government and a 'sapling planted by themselves. The man suited to lead this revolt against Islam was Mirza Ghulam Ahmad and the soil which nourished him was of Qadian. Such an evil could not raise its head anywhere else, in the whole of the Muslim world. Rightly has said Mirza Ghulam Ahmad :

"I cannot function in Mecca or Medinah or Turkey or Syria or Iran or Kabul. I can only do so under the (British) Government for whom I always Pray."²

And

"The British Government is my sword against which these Ulemas can do nothing."³

And further :

"We are so greatly indebted to it (British Government) that we cannot even think of going to Mecca where we cannot have any peace."⁴

1. Islam and Ahmadiam by Allama Iqbal, p. 11.

2. Tbligh-e-Risalal, Vol. VI, p. 69.

3. Ibid.

4. Malfoozat-e-Ahmad, Vol. I, p. 146.

In order to further elucidate the point, it seems quite relevant to reproduce in extenso the letter written by Mirza Ghulam Ahmad to the Viceroy of India :

"This petition that I present before Your Excellency along with the names of my followers does not have any aim other than that you may appreciate the eminent services which I and my forefathers rendered you. Hereby I beseech you 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 the sincere-most to the Government a family whose friendship has been accepted and acknowledged by the highest officers of the all-powerful Government, through written certificates and diplomas that *this family is a family of servants and sincere family*. Due to this I hope that Your Excellency may write to the officers below to tend and protect *this plant which has been planted by none else than Yourself*. I also request that they may look at my followers with a special kindly glance as we have never spared any sacrifice for you in life or in blood as we shall never do henceforth. By virtue of these eminent services, we deserve to request the Government for help and succour so that no one dare do harm to us."¹

Lo, the cat is out of bag. The family of Mirza Ghulam Ahmad is a family of servants. It is for the reader to judge from the tenor of the letter whether the writer was a "Prophet of God" or a "Prophet of the British Government," particularly so when he himself admits that Qadianism was a "plant planted by British Government." The following statement is all the more revealing :

"My religion which I frequently articulate is that Islam consists of two parts. The first part is that one should obey Allah. The second is that one should obey him who has established peace and has provided us protection against the domination of oppressors. And that is

1. Petition of Ghulam Ahmad addressed to Viceroy, quoted by Qasim Qadiani in his *Tabligh-e-Risala*, p. 7.

the British Government. Hence if we were to rebel against the British Government, we would infact be rebelling against Islam, against God, and against the Prophet."1

Such then was the character of the founder of Qadianism and such were the aims and objects of this underground movement which was in fact sponsored by the British Government. We, therefore, need not dilate on this point further. In a word, it was a revolt against the basic and fundamental principles of Islam, a revolt against Islam launched by Christianity against its eternal foe, a revolt from the very beginning and so it has always been. The garb of Islam was worn simply to dupe the common Muslims to get a breathing space to get itself firmly adopted. Otherwise, it had nothing to do with Islam and the Quran as such. Mirza Ghulam Ahmad had put his own absurd Ilhams (intuitions) at par with the divine teachings of the Quran and surreptitiously tried to supplant it with the ill-manufactured loose sallies of his hypochondriac mind.

1. A petition titled "For the Attention of the Government" by Ghulam Ahmad, p. 70.

A GLANCE AT THE PROPHECIES OF MIRZA GHULAM AHMAD

Besides his hollow claims to be the recipient of Divine Revelation, in support of his false claims he often asserted that he had wrought innumerable supernatural acts and miracles and the number of his miracles was so great as to surpass even the miracles of the Prophet of Islam. Says he :

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

The Qadiani paper, Al-Fadl, adds :

"It is our belief that God sent signs and symptoms for the truthfulness of Mirza Ghulam Ahmad, which if distributed over a thousand prophets, would prove their prophethood fully. He combined in himself all the sacred qualities found in all the prophets."¹

He has, however, evaded particular mention of his much boasted miracles and supernatural acts. To my mind, the only miracle which a false prophet like Mirza Ghulam Ahmad should be proud of and which it was within his ken to perform, is that he cut asunder the unity of Muslims and slashed away a portion of the Ummah to form his own separatist group. True prophets in the past had always wrought miracles which were quite supernatural in nature and were beyond human comprehension, but the false prophets would only play tricks to dupe the simpleton and as and when the falsity of such tricks was exposed and detected, they could not but eat a humble pie. The same was true of this self-styled prophet. He always boasted of his innumerable prophecies which, according to him and his followers, had proved true. In the following few pages we will discuss some such prophecies and leave the conclusion to the independent judgement of the reader.

1. "Al-Fadl" October 16, 1917.

Before proceeding with the examination of his prophecies it is worth while to mention at the outset the importance which he attached to them. Said he :

"Let it be known to our opponents that apart from our prophecies there can be no other touchstone to test the truth or otherwise of my prophethood."¹

In other words his prophecies were the only yardstick to test the veracity of his claim

His so-called prophecies are very many and cover a vast canvas of historical, political and social events of the time. Whenever an incident attracting the public attention occurred, he lost no time in ascribing it to be a fulfilment of his prophecy and begged credit for it. More often than not his vaguely-worded predictions failed of fulfilment and as a result he had to face trenchant criticism, taunts and stigmas from his opponents, but instead of repenting he tried to make futile efforts in seeking shelter in the vagueness of his relevant prophecy. His so-called prophecies often dealt with earthquakes, disasters, devastation and the death or humiliation of his opponents and were, strictly speaking curses rather than prophecies. It may be borne in mind that his unique claim had divided the Ummah into two hostile camps and from both sides were advanced volleys of arguments and counter arguments. No sooner did anybody begin to oppose the Mirza publicly, than he was made the target of a special curse by him (Mirza Ghulam Ahmad). The prominent targets of such so-called prophecies were Abdullah Atham, E. A. C. (a Christian), Chiragh Dín (a renegade from Qadianism), Maulana Sana Ullah of Amritsar, Dr. Abdul Hakim of Patiala, Pandit Lakh Ram etc.

Abdullah Atham was one of the Christian opponents of Mirza Ghulam Ahmad and often entered into lists with him in religious debates. Once the Mirza arranged an open debate with him and predicted his success due to his being supported by God Almighty, but when, quite contrarily, the debate ended in a draw he resorted to invoking curses and showering abuses on his adversary. On

1. Aina-e-Kamalat, Ghulam Ahmad, p. 232.

5th June, 1893. he announced that Abdullah Atham would die within fifteen months. He announced publicly that :

“If what I have said does not happen exactly, I am prepared for every punishment. My face be blackened and I be insulted. A rope be put round my neck and I be hanged. I swear by the Mighty Allah that what I have said will happen. It is incumbent that it will happen, needs must happen. It is possible that earth may be changed for another earth and the sky be changed for another sky, but it is not possible that God’s word might change. Prepare for me a cross if my falsehood is exposed and curse me more than the satans, the evil and the accursed.”¹

According to the prophecy, Atham had to die before 5th of September, 1894. It is very interesting to note that he and his misguided followers spent all the intervening period in supplications and prayers before God to honour his words. Days passed on, but Atham was as hale and hearty as even. As wide publicity had been given to this prophecy, friends and foes alike were eagerly looking forward to the deadline fixed by Mirza Ghulam Ahmad because according to his own averment the fulfilment or otherwise of this very prophecy was to be the chief criterion for his so-called claims. The Qadianis were very much perturbed. The following statement by a Qadiani biographer of the Mirza throws ample light on the mental anguish which they were undergoing :

“The last day of the period appointed for Atham dawned. The faces of the Qadiyanis were white, their hearts perturbed. Some of us had laid bets against the opponents on the death of Abdullah Atham. Dismay and sorrow-fulness were prevalent. People were crying loudly in prayer wishing for his death. The cries and moans reached such a pitch that even the opponents felt afraid.”²

1. Jang-e-Muqaddas, Ghulam Ahmad, p. 188.

2. Seerat-ul-Mehdi al-Massod, by Yaqub Ali Qadiani, p. 7.

But all their hopes ended in a smoke ; the appointed day quietly passed by leaving behind the prophet in utter humiliation and shame and Abdullah Atham was still alive. The Christians were very jubilant and had taken out a procession in honour of Atham to celebrate their success ; Mirza Ghulam Ahmad lay mourning snowed under the crushing weight of humiliation for his defeat. Judged in the mirror of his own pronouncements, the truth that emerged from this episode was a fatal blow to his sandy edifice of false prophethood and according to his own averment his falsehood stood totally proved he being liable to be hanged by putting a rope round his neck. The only course left open for him was to show penance and make amends in future. After a brief spell of silence, he came out with queer, but at the same time, lame excuse that :

"It also happens that an error occurs sometimes in the interpretation of a prophecy, for after all, prophets are mortals."

This lame excuse speaks for itself and does not stand in need of any further elucidation or comments.

Similar was the fate of his prophecy regarding the death of Maulana Sana Ullah Amritsari. The Mirza prophesied that the Maulana would die in his life time. He stated :

"By the grace of God I am sanguine that according to the 'Sunnat-ul Lah' you cannot escape from your punishment. If you do not fall victim to fatal disease like plague or cholera during my life-time, then I am an impostor and a liar and I pray before God that I be given death in the very life of Maulvi Sanah Ullah. And if Maulvi Sana Ullah is not on the right path, then he be destroyed in my life not by human hands but due to plague, cholera, etc. Whoever is false and an impostor in your/eyes be destroyed in the life-time of the righteous. My Lord, do it like this. Amen !"¹

This poster was issued on 5th April, 1907, but the Mirza did not live long to see the death of his opponent and himself fell

1. Tabligh-e-Risalat, Vol. V, p. 120.

victim to cholera and died on 26th May, 1908, during the very life-time of his adversary, leaving no speck of doubt as to his own falsity. The great Maulana lived nearly 40 years after the death of Mirza Ghulam Ahmad.

Similarly when another Muslim Dr. Abdul Hakim Khan of Patiala threw a gauntlet to the Mirza for an open debate he could not pick-up courage to respond to the challenge. Instead, he came out with a prophecy "that Abdul Hakim will die during my life-time as he insults and disgraces me". Quite interestingly enough, the said Abdul Hakim paid him in the same coin and prophesied that "the Qadiani pretender will die within fifteen months from date (4th May, 1907)". Abdul Hakim lived long after the death of Mirza Ghulam Ahmad who died within the stipulated period of fifteen months. But alas! the Qadianis did not take any lesson from this humiliating defeat.

On account of his false prophecies the public peace was disturbed and the matters reached so great a pitch that the Government had to issue an injunction¹ on 24th February, 1899, requiring Mirza Ghulam Ahmad :

"To refrain from publishing any prediction, involving the disgrace of any person or in which anyone should be represented as an object of God's displeasure :

"To refrain from publishing any challenge to appeal to God to indicate by the signs of his displeasure, such as disgrace, etc. on the party in a religious controversy which is in the wrong :

"To refrain from publishing any writing purporting to be an inspiration the object of which can be reasonably taken to be the disgrace of any person, or the representing of him as the object of the Divine wrath."

The pseudo prophet had to comply with the order of a worldly court. He submitted a written undertaking to this effect to the

1. Quoted by H. A. Walter in his "Ahmadiya Movement", pp. 43-44.

court of the District Magistrate Gurdaspur.¹ How far he stuck to his words given to the court? Even the ink on his covenant had not dried when he backed out of his undertaking and reverted to his old habit of invoking curses and abuses on his antagonists.

Another device which he pressed into service of his fake and false prophethood was that he often made prophecies regarding birth of sons in his own family as well as in those of his followers/admirers. He made a lot of money through this device because he usually charged from those concerned in lieu of good tidings/prophecies of the birth of a son. Abdullah Timapuri (who was a convert of Mirza Ghulam Ahmad but later on proclaimed his own prophethood after the death of his spiritual masters) has cited many such examples. In his reply to a pamphlet of Mirza Ghulam Ahmad, he mentioned several cases in which the Mirza received Rs. 500/- in lieu of a prophecy for a son. He has particularly stated the case of a Risaldar Major who had paid this much amount but the prophecy did not materialize".²

He had a follower named Manzoor Muhammad. Once when the Mirza came to know that the wife of his follower was pregnant he gave him the good tidings of the birth of a son whose name would be Bashir-ud-Din. Quite contrarily enough Manzoor's wife gave birth to a daughter. Similarly, on 14th June, 1899 when his son Mubarak Ahmad was born he 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 disease, a word of God and lucky. He will become famous in the four corners of the world ; he will set prisoners free and through him all nations will be blessed".³

But as 'man proposes, God disposes', the object of this prophecy, the would-be saviour of the world did not live long to

1. Muhammadia Pocket Book Munshi Muhammad Abdullah p. 353.

2. H. A. Walter, op. cit.

3. Taryequl Qulub, Ghulam Ahmad, p. 43.

mâterialize the dream of his father and died an early death at the age of nearly eight years. Likewise, on another occasion when his wife was expectant, he foretold that a son was going to be born to her, but, alas, this time too his stars betrayed him and the prophecy turned out to be false. Instead of son, a daughter, named Ismat, was born, who also did not live long and died in her childhood.

In 1905 when Bengal was partitioned into two provinces, there was a general uprising against this decision of the British Government and the resentment assumed the form of large scale agitation. Mirza Sahib caught the opportunity by forelock and at once shot a prophecy. As the Government appeared adamant on its stand and there appeared to be no likelihood of its reverting to the earlier arrangement, Mirza Ghulam Ahmad, after taking stock of the prevailing conditions prophesied that the partition was final and there would be no re-union of the two provinces. Alas, the poor Mirza had to face humiliation in this matter also. In December, 1911, at the time of King-Emperor's darbar in Delhi, King George-V himself announced the restoration of the status quo setting aside the order of partition of Bengal.

In 1898 when Bubonic plague broke out in certain parts of India, he asserted that it represented God's wrath on his opponents who had not only denied his false claims but also insulted and disgraced him. At the earlier stages when the epidemic was yet far off from the outskirts of Qadian, he prophesied that the great plague would victimize only his opponents and that his own followers, including himself, were immune from this disease and further that it would not enter Qadian. He asserted :

"He is the truthful God who has sent His apostle to Qadian. He shall protect and defend Qadian against plague even though it may be rampant for seventy years, for Qadian is the dwelling place of His apostle and in this are signs for nations."¹

1. Dafi-ul-Bala, by Gdulam Ahmad, pp. 10-11.

This prophecy indicated, quite clearly, that God would protect him, his followers the village of Qadian as also his own house. He was very much vocal on his point. As he took this epidemic to be a sign of God's wrath on his opponents being at the same time God's grace on him, he spurned away the idea of his taking inoculation against it. When he was advised to get himself inoculated, just as a preventive measure he uttered :

"It should be borne in mind that I do not declare it to be generally illegal to have recourse to medicines or preventive measures in the case of plague or other diseases, for the Holy Prophet is reported to have said that there is no malady for which God has not created a remedy. But I consider it sinful to obscure by inoculation the heavenly sign which God has been gracious enough to display for me and my followers, and by which He intends to show His distinctive favour to those who accept me in sincerity and faithfulness. I cannot, therefore, insult and discredit this sign of mercy by submitting to inoculation, and be guilty of unbelief in the promise of God."¹

The reader should not be astonished to know that this time too his so-called prophecy, allegedly based on a revelation from God, met the same fate. The plague not only reached the outskirts of Qadian, but it indiscriminately raged in all corners of his village, sparing not even the very abode of this pseudoprophet. He was so much awe-stricken, that he wrote to his son-in-law, Mohammad Ali Khan :

"Plague here is in its extreme severity. A person dies only 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 naphthaline which costs about rupees twenty ... Also please send phenol for your own house."²

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1. Review of Religions (a Qadiani journal which was founded by Mirza Ghulam Ahmad), Vol. I, p. 417.
 2. Maktoobat-e-Ahmedia, Vol. V, p. 112-13.

Just imagine ! God is Great ! A person who taking crutch of an alleged revelation from God was thinking this epidemic to be a boon, a blessing and a sign of God's mercy for himself and his followers and had refused to undergo inoculation, how he is compelled to think otherwise and run after preventive measures. And, in his own house, which according to his own averment was "like the Arc of Noah immune from calamities and misfortunes" yielded before this 'wrath of God' and so far as he was concerned, he also caught the infection but survived. Following are his own words :

"Plague has entered even our / own house. The older Ghausan (name of a maid-servant) was afflicted by it. So we expelled her from the house. Similarly, Ustad Muhammad Din was struck. We turned him out too. Today another woman who was visiting us and had come from Delhi was stricken. *I also fell so ill till I thought that between me and death there were but only a few seconds*".¹

Is any more proof required to belie and falsify the claim of this false prophet ?

Here is another instance of his falsehood which he termed as prophecy. On 4th April, 1905, a great earthquake occurred in North India, which is commonly known as Kangra Earthquake, and turned many thickly populated areas into large tracts of desolation. The leading geologists of the time expressed the opinion that an earthquake of such a devastating magnitude was bound to be followed by many more earthquakes of varying degrees of intensity. Even otherwise, it is a matter of common knowledge that tremors and earthquakes rock the earth from time to time at different places. How could it be that a man like Mirza Ghulam Ahmad, who had in fact developed a sort of mania for shooting prophecies after prophecies, would have allowed to go this opportunity unavailed of. He, therefore, did not lag behind the geologists at once predicted that another horrible earthquake of an intensity unparalleled and

1. Maktoobat-e Ahmadiya, Vol. V, p. 115.

unheard for in history, was going to occur in the very near future. His first prophecy in this regard appeared on the 8th April, 1905, i.e. only four days after the first catastrophic occurrence. He declared that the impending catastrophe was going to be a sign of Qiamat which would take place during his own life. A few days later he issued another poster foretelling the impending earthquake :

"Today, the 29th April, 1905, God has informed me of a severe and horrible earthquake. True it is that another earthquake is going to occur soon which no human eye has ever seen before and no ear has ever heard of it."

At another place, he emphatically declared that according to God's revelation the earthquake was bound to occur within sixteen years and, especially, during his own life-time. He, however, did not specify particular time and place of its occurrence and enveloped his prophecy in the shroud of vagueness. The long span of sixteen year was a sufficient period to see the occurrence of many, and not one, earthquake. Mirza Ghulam Ahmad repeated his claim time and again and frightened the general public unnecessarily. He did not rest at simply coining repeated prophecies, but even sent fore-warnings to the Government to make suitable arrangements in advance to meet the impending danger. He published 'An Urgent Request demanding Attention of the Government' and forwarded its copies to Government as a fore-warning. How much importance did he himself attach to the prophecy and how eagerly was he looking forward to its fulfilment in his life, will be clear from the fact that he had himself abandoned his abode in Qadian and had pitched his tents in a garden outside the village. All this preparedness indicated that he was expecting the befalling of a horrible calamity in the form of an earthquake which would surpass the previous ones and bring in its train incalculable loss of life and property. The reader will appreciate that he was making much ado about nothing and the earthquake which he was foretelling on the beat of drum did not occur within the specified period and during the life-time of this prophecy-ridden pretender. Tremors of slight severity might have occurred at different epicentres of the earth, but the much-publicised horrible earthquake, the alleged sign of

the Day of Judgment, did not occur during his life time or even within the stipulated period of 16 years from the date of the first prophecy.

Last but not least, I mention a famous prophecy of Mirza Ghulam Ahmad about an affair in which he had involved himself so deep that he had made it, like his prophecy about Abdullah Atham, the chief criterion or touch-stone for the truth or otherwise of his alleged prophethood which, too, to his utter dismay, fell short of materialisation. He had a cousin by the name of Ahmad Baig who approached Mirza Sahib for some help. In lieu of the help, the Mirza asked for the hand of the eldest daughter of Mirza Ahmad Baig, named Muhammadi Begum. When he saw that the fellow was reluctant to agree to the proposal, he pressed into service his cunning art of prophesying. In a letter, addressed to Ahmad Baig, he wrote :

"My noble brother Ahmad Baig, may God Almighty keep you safe. Just now when I had finished my meditational prayers, sleep overwhelmed me. I dreamt that God commands me to inform you to marry your maiden elder daughter to me so that you may deserve His charity and blessings, His reward and honour, and that He may remove 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 attain His rewards and regards and the treasures of bliss may be laid open before you. You know that I honour you and respect you and consider you to be a professing believer dear to me. I am proud of your compliance. Similarly, I am prepared to execute the legal documents that you brought to me. On top of this, all my possessions are for you and for God. I am also prepared to recommend your son, Aziz Baig, to secure employment in Police as I also intend to get him married to the daughter of a very rich follower of mine."¹

1. Nawishta-e-Ghaib, Mirza Ghulam Ahmad, p. 100.

The letter speaks for itself and needs no comment. It starts with a prophecy, but as the writer in his heart of hearts realized that the fate of this prophecy was not going to be better than that of his earlier prophecies, the letter also carried another prescription, i e. temptation coupled with threat. At another place he wrote :

"Her (Muhammadi Begum's) marriage is a settled affair. I swear by God that this is true. They sha'll not have the power to thwart its occurrence God Almighty has said : "We have Ourselves married her to you. It is not possible that My words may change""¹

But Ahmad Baig was a man of different mettle and did not succumb to these machinations and did not care a little for what the Mirza said. When he saw that all his efforts did not bear fruit, he exercised all sorts of pressure to bear upon Ahmad Baig to make him to agree to the proposal. And a day came when Muhammadi Begum was married to a sepoy in Indian Army whose name was Sultan Baig. The matter did not end here ; the Mirza began to prophesy that she would be widowed within three years whereafter she would come to his lot He said :

"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 menticed in the prophecy."

and

"By the God who has sent Muhammad with truth I This is right and true that she will marry me. I make this prophecy the touch-stone for my truth or falsehood I have not said so except after God informed me about it.""²

He made the First prophecy in this respect in 1886. Neither Sultan Baig, the husband of Muhammadi Begum died within the prophesied period of three years, nor did the dream of Mirza Ghulam Ahmad materialize and the poor fellow died of cholera in 1908. On 25th May, 1908, he fell suddenly ill ; the attack

1. Hukm-e-Asmani. Mirza Ghulam Ahmad, p. 40.

2. Anjaam-e-Atham, Mirza Ghulam Ahmad, p. 223.

of cholera was severe and proved to be fatal. After acute vomiting he died on 26th May, 1908,¹ at the age of 68-69. It may also be stated *en passant* he had prophesied that his age would be 80 years (with five or six years margin on either side)² but, also, even this prophecy did not materialise and his life was cut much short of the prophesied period.

Only a few out of a host of such other prophecies have been cited. Almost all his prophecies failed of in fulfilment leaving the prophet in utter dismay and humiliation. It is also quite interesting to note that in almost all cases, he did not specify time and place of the relevant incident and always clothed his so-called prophecies in vagueness and ambiguity so that in case of non-fulfilment the stand could be changed quite conveniently. The Delphic ambiguity of his oracular ejacuations, which he calls prophecies, and their ultimate non-fulfilment proves upto the hilt that all his claims were baseless and false.

1. Siratual Mehdi, 109.

2. Braheen-e-Ahmadia, Vol. V, p. 96.

Note the ambiguity of the prophecy. He says that his age will be 10 years or 5-6 years more or less. And, to cap all this, he calls himself to be a recipient of Institution or Divine Revelation.

DOCTRINAL DIFFERENCES BETWEEN MUSLIMS AND QADIANIS

In the earlier two chapters I have attempted to give a brief narration of the circumstances and times leading to the birth of this peculiar movement called Qadianism and the modes and machinations applied for its advancement. I will now examine some of its beliefs and their fundamental and essential differences with the doctrines of Islam in some detail.

The first and foremost essential difference between Islam and Qadianism is the principle of Khatm-e-Nabuwwat. This part of the doctrinal difference has been explained in the first chapter. Suffice it to say here that Qadianis do not believe in Khatm-e-Nabuwwat, and on the contrary, have faith in the so-called prophethood of Mirza Ghulam Ahmad Qadiani. Not only this, but they have further belief in the continuance of this phenomenon :

“The door of inspiration has always been, and will always be, open and no attribute of God ever becomes useless. As he used to hold communion with his good servants, so He does even now, and will continue to do even upto the end of the world.”¹

No wonder, therefore, that certain Qadianis, who had seen their spiritual master leaping from reformer-ship to Messiahship and from Messiahship to prophethood could not help but claim the same elevation to themselves. Firstly, Yar Muhammad who was a tutor of a son of Mirza Ghulam Ahmad, attributed all the revelations of Mirza Ghulam Ahmad to himself. Another Qadiani, named Nur Ahmad, followed suit and entered the arena with the assertion :

“There is no God but God, Nur Ahmad is the Apostle of God. I am the apostle of Allah”

1. Conditions of Bai't (Part Articles of Faith, Article No. 5).

Another Qadiani, Maulvi Abdullah of Timapur (a suburb of Shorapur in the Deccan) who had been a companion of Mirza Ghulam Ahmad, also announced that he was prophet "in accordance with the predictions and prophecies of Mirza Ghulam Ahmad." He claimed :

"I am the man from God, you must all follow me ; I am the real Khalifa of Qadian "

He also claimed that he had been given the ministry of an apostle through the blessings and spiritual influence of Mirza Ghulam Ahmad. Yet another Qadiani pretended prophethood asserting : I am the covenanted and the promised one for the Qadianis in accordance with the prophecies of 'his holiness' Mirza Ghulam Ahmad. Abdul Latif Qadiani and Chiragh Din Qadiani also raised similar claims ¹

All this belief goes contrary to the Teachings of the Quran and the Traditions of Prophet Muhammad (may peace of Allah be upon him).

The second fundamental difference between Islam and Qadianism pertains to respective beliefs about Jesus and his second advent before the Day of Judgment. The Muslims believe that Jesus did not die on the cross and that he is alive in heaven from where he will descend on the earth before the day of resurrection. On the contrary, Mirza Ghulam Ahmad expounded that Jesus was saved from the cross ; thereafter he came over to Kashmir where he died a natural death and that the person who was to re-appear before the day of Resurrection was quite another person having attributes of Jesus and that he (Mirza Ghulam Ahmad) himself was the self-same awaited Messiah and promised Mehdi.

The third difference relates to the institution of Jihad. That Jihad is obligatory on the Muslims, has never been disputed by the Muslims. The Quranic verses which enjoin Jihad on Muslims are : XXI/39 and 40. II 190-94, LX 8, IV/74-75 and XXV 52.

1. Qadiani Maz'hab Part II, p. 839.

There have been no two opinions on the doctrine of Jihad in Islam, but Mirza Ghulam Ahmad, a subtle enemy of Islam as he was preached against this obligatory doctrine of Islam and went to the extent of repealing it through his false assertions. Says Munir Inquiry Report :

"In 1900 he expounded his doctrine that henceforth Jihad bis saif would be deemed to have been abrogated."¹

Given below are some of the sayings of Mirza Ghulam Ahmad which clearly indicate that he abrogated Jihad for Muslims :

1. I have brought a commandment for you people and it is that henceforth Jihad by sword is forbidden.
2. All wars for religion have now been forbidden.
3. Now Jihad for the sake of religion is prohibited.
4. Jihad with sword is totally prohibited for my community, for whom God has appointed me Imam and Guide. This community considers it totally prohibited (haram) to fight wars in the name of religion.²
5. He who draws his sword and claiming to be a Ghazi kills infidles, disobeys God and His Prophet.
6. In my opinion, no doctrine defames Islam more than doctrine of Jihad.
7. I have spent most of my life in 'yesmanship' of the British Government and in opposing Jihad. I continued my efforts till the Muslims became sincerely faithful to the Government.³

On the face of it, the preaching by Mirza Ghulam Ahmad was directed against an obligatory injunction enunciated in both the Quran and Hadith, out of certain extraneous consideration, i.e. to eliminate chances of confrontation of Muslims with their new

1. Report of the Inquiry Court, 1953, p. 10.
 2. Tabligh-e-Risalat, Vol. IX, p. 82.
 3. Tayaqul Qulub, Mirza Ghulam Ahmad, p. 15.

Christian overlords. A deep-woven syntax lies in the background of this repeal of a Quranic injunction by this impostor, and in view of the complexity of the problem it needs to be dealt with in some greater detail and depth.

As stated earlier, in chapter I, that Mirza Ghulam Ahmad made his false claim at a time when the Muslim world was groaning under foreign subjugation and there was felt an urgent need to forge unity in their ranks so as to cast off the yoke of foreign rule. In 1858 was fought the first freedom fight on the soil of India in which the Muslims had played active role. The Muslims were taking part in this fight under the name of Jihad. It is very pertinent to Note here that Mirza Ghulam Murtaza, father of Mirza Ghulam Ahmad had sided with the British and in collaboration with the Sikhs had tried to frustrate the hopes of independence of the freedom fighters. Mirza Ghulam Ahmad has himself mentioned this in these words :

"He (Mirza Ghulam Murtaza) was one of those loyal to the English Government so far so that he helped it in the Mutiny of 1857, handsomely and extended to it (help with) 50 soldiers and fifty horses from his own resources. He rendered service to the exalted Government beyond his resources."¹

Not only this, Mirza Ghulam Murtaza had also taken part in the battle against Ismail Shaheed in the reign of Sikhs.

The British were arrayed against Afghanistan and the Muslims were closing their ranks and pooling all their resources to wage Jihad against them. During the various clashes and skirmishes with the Muslims in the battlefield, the imperialists had fully realized that the only spirit which had put the scattered formation of their foes together was the spirit infused in their hearts by the injunction of Jihad. Apart from the sub-continent, the British intrigues were at work in Tukey as well. Russia was trying to infiltrate in the Turkish areas and after a long struggle when Turkey succumbed to Russian on slaughts and was forced to submit to the peace terms

1. Tohfa Qaisaria, Mirza Ghulam Ahmad, p. 16.

dictated by their conquerors, imperialist designs became open and tried to make capital out of the defeat of Turkey and in a calendestine manner gained sovereignty over Cyprus. In Egypt also, in 1881, the British armies defeated the Muslim armies. In Sudan too, the British had to face tough resistance from the Muslims. Lastly, the British forces conquered Aden and Bahrain. Apparently, the imperialist powers had vanquished their foe, Muslim world, but they still feared that the smothered embers could at any moment turn into flames which would incinerate all their prowess and pride and compel them to retreat. The Muslims everywhere were filled with the spirit of Jihad and the smouldering fire could any moment burst into a volcanic eruption. In order to curb the spirit of Jihad in Muslims, the imperialists encouraged the Jewish orientalis who were writing voluminously against Jihad and gave widest possible publicity to their views. But all this was not enough to detract the Muslims from it; it was almost impossible to achieve the desired results without associating the Muslim renegades in this campaign. At such a moment only a fifth-columnist could do this service for imperialists. Their eyes were already set on the self-styled prophet and he it was who could easily be persuaded to come to their rescue and announce that the injunction of Jihad no longer held good and that Jihad bis-saif (resistance with the aid of sword) was totally prohibited henceforth. The Qadianis address to H. E. Lord Reading, Viceroy, fully bears this out. It will be worthwhile to place before the reader the relevant part of the text, which is as under :

“When he (Mirza Ghulam Ahmad) made his claim, the whole Muslim world was seething with the spirit of Jihad and the position of the Muslim world was just like a barrel of petrol, awaiting a flame, to set it on fire. But the founder of the sect, started a full-throated movement against the hollowness of this un-Islamic and anti-peace idea of Jihad, with the result that hardly a few years had passed when the Government had to admit that the problem (the formation of the sect) which in their opinion was a danger for peace, proved to be of extra-ordinary assistance and relief to them.”¹

1. Al-Fadl (a Qadiani Magazine) of July 4, 1921,

Mirza Ghulam Ahmad wrote voluminously against Jihad and left no stone unturned to preach against this injunction of Islam. He wrote in different languages to disseminate his new formula far and wide in the Muslim lands. Here is his own statement :

"The number of books which I have published has reached fifteen thousand I have published them everywhere in Mecca, in Medina, Constantinople, Syria, Egypt and Afghanistan. I have given publicity to these books to the utmost possible extent. These books have borne fruit so that hundreds of thousands of the Muslims who used to believe in Jihad have given up this unholy belief which was embedded in their hearts and their ignorant divines had taught them. This is the eminent service which has emanated from me and of which I can be proud, from amongst all the Indian Muslims, for, no, one has the power to produce the like of it."¹

An imperialist stooge as he was, he could rightly be proud of this service to his masters by harming the interest of Islam. The less said the better.

Another peculiarity of Qadianism is that it has given the fulminations of Mirza Ghulam Ahmad a status equal to that of the Holy Quran. It is our belief that he who does not believe in the Quran as the final form and culmination of Divine Revelation, is not a Muslim. But the liar of Qadian says that he received revelation and assimilates his hallucinations with the Word of God. Says he :

"By the Great God I believe in my revelations 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 and believe that the Quran has been revealed by Him."²

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1. Sitara-e-Qaiseria, Mirza Ghulam Ahmad, p. 3.
 2. Haqiqatul Wahy, Mirza Ghulam Ahmad, p. 211.

Similar is the tenor of his another assertion in which he says :

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

The Qadianis have their own regular book which they call 'Al-Kitab-ul-Mubeen'.¹ They say that it is divided into 20 parts each part containing several ayats (verses).²

Besides, the Qadiani pretender puts himself on the same citadel as of Prophet Muhammad. In one of his fulminations, he says:

"He who creates distinction between me and Mustafa (the Holy Prophet) has neither known me nor seen me."³

Worse than this, he takes another leap and says :

"God told me : Thou art of me and I am of thee. Thy appearance is My appearance." ⁴

He also claimed to have introduced his own Shariah :

"I am the author of Shariah, for commandments and interdictions are revealed to me."⁵

A pretender who had no respect for the Prophets (including the Holy Prophet of Islam) and had absolutely no faith in the Divine Word of God, his followers could go to any length. They adore Qadian, the birth-place of Mirza Ghulam Ahmad and place it at par with Mecca. Mehmood Ahmad, the successor of this pseudo-prophet, says :

"Truthfully I tell you that God has informed me that the land of Qadiyan is blessed and in it descend the self-same blessings which descended in Mekkatul Mukarrah and Medinetul Munawwarh."⁶

1. Al-Fadl of February 15, 1919.

2. An-Nabuwat fil Ilham, p. 43.

4. Haqiqatul Wahy, Mirza Ghulam Ahmad, p. 73.

5. Arbaeen (by Mirza Ghulam Ahmad) No. 4, p. 7.

6. Al-Fadl, December 10, 1932.

In a Friday sermon he said :

'Qadian is the navel-wort of the earth. It is the mother of all towns. It is not possible to attain any kind of gain without this sacred place.'¹

Another ridiculous piece of absurdity :

"The Aqsa Mosque to which the Apostle of God travelled at night is the mosque situated in Qadian. Here is the text : What was intended by the Aqsa Mosque in God's saying :

' Glory be to Him Who be-took His servant overnight from the Haram Mosque to the Aqsa Mosque, whose precincts We have blessed.'

Was the Qadian Mosque as the Apostle was taken at night to this mosque which is situated in the east of Qadian, which is a living embodiment of the perfections and blessings of Mirza Ghulam Ahmad which were bestowed on him by the Apostle of God ? "²

And Qadian is their substitute for Baitullah :

"Our annual gathering is the Haj God has selected Qadiyan as the place for this (Haj). In it are forbidden obscene speech, wickedness and fighting."³

All these references clearly go to prove that the Qadianis have their own separate set of beliefs quite distinct from those of the Muslims. They have their own Nabi (Mirza Ghulam Ahmad), their own book (Al-Kitabul Mubin) their own Shariah, their own substitute for Mecca, i.e. Qadian, and their own annual conferences which in their opinion are equal to Haj. They have nothing in common with the followers of Muhammad (may peace of Allah be upon him) and had put on the garb of Islam simply to misguide the gullible elements in the Muslims and to hoodwink the world at

1. Al-Fadl, January 3, 1925.

2. Al-Fadl, August 21, 1933.

3. Barkatul Khilafat by Mahmood Ahmad, the second Qadiani caliph, p. 5 and 7.

large and to camouflage their underhand links with their imperialis, benefactors

Neither the Qadianis nor their self-styled prophet had any connection with Islam. Fatwas of Kufr were declared against Mirza Ghulam Ahmad from the moment he started making fallacious claims to prophethood. This rift created difficulties for their proselytization. Some more subtle and ingenious minds among the Qadianis were thinking of some more clandestine method of meeting this challenge. This opportunity they got when there occurred a rift between the successors of Mirza Ghulam Ahmad regarding succession (Khilafat as they call it). Muhammad Ali, who had started raising fingers on Mirza Ghulam Ahmad in many matters sponsored this new branch. He founded the Lahori Branch of Qadianism and set up Ahmadiyya Anjuman-e-Is'lam in 1914. This sect adopted a different line of action and instead of an open confrontation with Islam, chose a more cunning and deceitful method. The Lahori Branch admitted the Finality of Prophethood and began to denounce the Qadianis for their belief in Mirza Ghulam Ahmad as a prophet, but accepted him as Mujaddid-e-Azam (Greatest Reformer) a Mehdi-e-Maood (promised Mehdi). Their aim was to deceive the hitherto undeceived. Outwardly though they give much publicity to the difference of their basic point of view with the Qadianis, but inwardly they subscribe to the same Qadiani movement. They are, therefore, as inimical and dangerous to the body-politic and body-religious of Islam as the Qadianis are and both these groups supplement and complement each other in all matters of their newly coined dogma.

TEHRIF FIL QURAN

Besides holding a host of other heretical views, Mirza Ghulam Ahmad was also guilty of Tehrif in the verses of the Holy Quran. Tehrif means distortion of Quranic verses. Any deliberate contraction of, deletion from, or addition to the text of the Quranic verses constitutes Tehrif. Besides, any deliberate and wilful attempt at explaining the verses in a context other than that of its real meaning also amounts to Tehrif. Mirza Ghulam Ahmad has not faltered in one matter alone, he committed all sorts of Tehrif. Anybody who tries his hand at violating the inviolate and inviolable text of the Holy Quran is, by common consent, an unbeliever, because no Muslim having faith in the Quran as the final and eternal Divine Revelation can dare do so

Before proceeding with the examination of certain instances, we should see how much importance did Mirza Ghulam Ahmad attach to the Quran. Firstly, his very claim to be the recipient of Divine Revelation, taken to its logical conclusion, makes it abundantly clear that he had no faith in the eternity of Divine Revelations in the Quran; secondly, his alleged love for the Holy Book was only to misguide the Muslims and there was a subtle catch in his claim. In his book 'Azala-e-Auham', he says :

"The Quran had disappeared from the world and I have brought it back from heavens."¹

At another place he writes :

"I am just like the Quran and it is likely and it is manifested at my hands."²

1. Azala-e-Auham, Goot-note at p. 380.

2. Al-Bushra, Vol. II, p. 119

How revealing is his following utterance :

"I have come to remove mistakes of the Quran which have occurred due to abundance of commentaries."¹

The sick mind, therefore, proceeded with carrying out corrections in the text of the Quran and to remove alleged mistakes. Had he been a Muslim and a believer in the Quran as the eternal book of God, he would have understood the wider implications of the Quranic verdict :

"Verily, it is we who have revealed the Dhikr (Quran) and we are its Guardians."²

His nasty attempt at carrying out the so-called corrections, therefore, constitutes a grave offence and a great sin sufficient enough to throw him out of the pale of Islam.

Here are a few glaring instances of Tehrif committed by the Mirza in his different books. For facility of reference both the original verses of the Quran as also the distorted version put in vogue by him are given below in a juxtaposed form.

Original verses of the Holy
Quran

Distorted version introduced by
the Mirza

وان كنتم فى ريب مما نزلنا على
عبدنا فاتوا بسورة من مثله واعوا
شهداءكم من دون الله ان كنتم
صادقين، فان لم تفعلوا ولن تفعلوا.

(Al-Quran, II/23)

...

وان كنتم فى ريب مما نزلنا على
عبدنا فاتوا بسورة من مثله وان
لم تفعلوا ولن تفعلوا .

(Surma Chashm-e-Aria, foot-note,
p. 10. and Brahin-e-Ahmadia,
p. 395, 396, 546, and Haqiqatul
Wahy, p. 248).

1. Azala-e-Auham, Foot-note at p. 380.

2. Al-Bushra, Vol. II, p. 119.

In the distorted version, the Mirza deleted the words underlined in the original Quranic verse and also added the word "وإن" . The distorted version is found not in one but in four different books of the Mirza.

قل لئن اجتمعت الجن والانس قل لئن اجتمعت الجن والانس
على ان ياتوا . على أن يأتوا .

(Al-Quran, XVII/88)

(Surma-e-Chashm-e-Arya p. 10
Noorul Haque, Vol 1, p. 109).

He upset the original sequence of the verse by putting the word 'al-Jin' before 'al-Ins'.

وما ارسلنا من رسول ولا نبي وما ارسلنا من رسول ولا نبي
الا آن تمى الذى الشيطان فى امنيته . الا اذا تمى الذى الشيطان
فى امنيته .

(Al-Quran, XXII/52)

(Azala-e-Auham, p. 629. Roohani
Khazain, p. 439. Dafi-al-Waswaas
preface to Haqiqat Islam, p. 330).

He deleted the words "من قبلك" because in the presence of these words, he could not build the sandy edifice of his prophethood.

ان يجاهدوا فى سبيل الله باموالهم واجاهدوا باموالكم وانفسكم
وانفسهم . فى سبيل الله .

(Al-Quran, IX/41)

(Jan-e-Muqaddas, p. 194).

The Mirza cunningly interpolated the words "ان يجاهدوا باموالهم" in place of the words "واجاهدوا باموالكم وانفسكم" and misplaced the word "فى سبيل الله". The reason for carrying out the alleged corrections was that in the original verse the Muslims had been ordered to undertake Jihad, but he being hyper allergic

to this doctrine, made an unholy attempt to create a confusion by interpolation coupled with distortion.

الم يعلموا انه من يجادد الله
ورسوله يدخله ناراً خالداً فيها
ذلك الخزى العظيم .

الم يعلموا انه من يجادد الله
ورسوله فان له نار جهنم خالداً
فيها ذلك الخزى العظيم .

(Al-Quran, IX/63)

... (Haqiqatul Wahy, p. 130).

The Mirza interpolated the words and deleted the words
"فإن له - وجهم"

وما ارسلنا من قبلك من رسول
ولا نبي ولا محدث الا اذا تمنى
التي شيطان فى امنيته فينسخ الله
ما يلقى الشيطان ثم يحكم الله آياته .

وما ارسلنا من قبلك من رسول
الا نوحى اليه انه لا اله الا انا
فاعبدون .

(Al-Quran, XXI/25)

... (Braheen-e-Ahmadia, Vol. IV,
p. 348).

He copied the original verse upto the word "من رسول"
and thereafter adds his own coined verse. How cleverly he has
brought in the word "محدث" which is not at all available in the
whole of the Quran. The reason for doing this is quite obvious.
Prior to claiming prophethood, the poor fellow had claimed himself
to be a Muhaddith.

جادهم بالحكمة والموعظة .
ادع الى سبيل ربك بالحكمة
والموعظة الحسنه وجاد لهم بالتي
هى احسن .

(Al-Quran, XVI/125)

... (Noorul Haque, Vol. 1, p. 46,
Tabligh-e-Risalat Vol. III, pages
194 and 195).

He distorted the whole verse, again not in one book which could be attributed to copying mistake, but in two of his books.

وجعلنا من هم القردة والخنزير وجعل منهم القردة والخنزير

(Al-Quran, V/60)

.. (Azala-e-Auham, Vol. 1, p. 674).

He subsituated the word "جعلنا" for the Quranic word "جعل"

بدلت الارض غير الارض يوم تبدل الارض غير الارض

(Al-Quran, XIV/48)

... (Tohfa-e-Golarwia, p. 185).

He deleted the word "يوم تبدل" and replaced it by "بدلت"

كل شئ فان ويبقى وجه ربك كل من عليها فان - ، ويبقى وجه
ذوالجلال والاكرام . ربك ذو الجلال والاكرام .

(Al-Quran, LV/26-27)

... (Azala-e-Auham, p. 136).

The words "من عليها" have been replaced by the single word "شئ"

انا انزلنا قريباً ، من القاديان انا انزلناه في ليلة القدر

(Al-Quran, XCVII/1)

... (Braheen-e-Ahmadia, p. 313).

Qadian was his abode. He hit upon a plan to give it sanctity by saying that the word Qadian was mentioned in the Holy Quran. Hence this distortion.

Such then were the alleged corrections that he carried out into the text of the Quran. Only a few out of many instances have been quoted where the Mirza had been guilty of Tehrir (distortion) in the Quranic verses. Besides this literal distortion, there are many of his statements which clearly show that he had committed in the explanation/interpretation of several verses of the

Quran thereby changing the whole context of the verse concerned. Here are a few such examples :

1. In this 'Haqiqatul Wahy' he quotes a Quranic verse thus "يس - إنك لمن المرسلين" Firstly he deletes the words "والقرآن الحكيم" available in the original verse of the Quran. Secondly, he gives it quite novel meaning and asserts that the personage referred to by God in this verse was not the Holy Prophet Muhammad, but Mirza Ghulam Ahmad.¹ He has committed a two fold sin in this particular case, i.e. he deleted some words from the original verse and, to cap all this, applied the verse to his own self
2. There is a Quranic verse which runs like thus : "وما أرسلناك إلا رحمة للعالمين". The Holy person qualified by this verse is Prophet Muhammad, but look at the audacity of the Mirza, he asserts that it was he who is meant in the verse to be "رحمة للعالمين". What a lie !²
3. In the Quranic verse "اسمه أحمد مبشراً برسول يأتي من بعدي" is mentioned a prophecy of Prophet of Jesus (may peace be upon him) in respect of Prophet Muhammad whose name was also Ahmad. The impostor again applies this verse to his own self and declares that the prophecy did not relate to Muhammad but Ahmad and by Ahmad he means his own mean self.³ The poor creature was named as "Mirza Ghulam Ahmad" (i.e. servant of Ahmad) but the Quranic verse qualifies "Ahmad". How can a prophecy qualifying "Ahmad" (another name of Prophet Muhammad) be applicable to "Mirza Ghulam Ahmad" (slave of Ahmad) ?

1. Haqiqatul Wahy. Mirza Ghulam Ahmad. p. 107.

2. Ibid. p. 82.

3. Azala-e-Auham. p. 673.

4. In the last verse of Surah Al-Fat'h, it is quite clear that it applies to Prophet Muhammad who has been mentioned by name in it. It does not lie in the mouth of a follower of Muhammad (may peace of Allah be upon him) to dethrone the Prophet of Islam and usurp his status; but the Qadiani pretender whose very aim was to give a coup de grace to the religion of Muhammad, applied this verse too to his own self and asserted that God had revealed to him that by the words "محمد رسول الله" is meant Mirza Ghulam Ahmad.

In the face of all this if any Qadiani says that the Mirza did not commit Tehrif in the text of the Quran then either he is enjoying the bliss of ignorance or wilfully conceals the great sin committed by the founder of this cult which alone was sufficient for his ex-communication and throwing him out of the fold of Islam.

This much about the founder of Qadianism, but his followers have gone a step ahead of their prophet and distorted the Kalima which is the article No. 1 of Islam. They have substituted 'Al-Ahmad' for "Muhammad" in the Kalima. On the facade of the central mosque in Nigeria is writ large their own Kalima which runs as **الأحمد رسول الله**. A photograph of this central mosque is included in the book, "Africa Speaks" published at Rabwah and the distorted Kalima was quite conspicuous on the facade of the mosque.

Before concluding this chapter it is necessary to mention here that the Mirza, in some of his writings, had badly denounced a person who commits any type of Tehrif in the Quranic verses. In his "Azala-e-Auham" he wrote :

"The Quran is the last of the Divine Books and not even a little or dot can be added to or deleted from its verses or injunctions. There can now be no revelation (Wahy or Ilham) from God purporting to modify, or supplant the Quranic injunctions. If somebody thinks it to be

possible, then, to my mind, such a person is an apostate, unbeliever and outside the fold of Islam."¹

After going through the above few examples where prima facie Tehrif has been committed, not inadvertently but quite wilfully and deliberately, by Mirza Ghulam Ahmad just to grind his own axe, the reader can fully appreciate that the Mirza stands liable to the penalty of ex-communication imposed by himself in his above-quoted Fatwa. Not to speak of altering or removing a little, he has been guilty of glaring distortion in the Quranic verses, both textually as well as in their meaning and interpretation. After placing these bare facts, I leave the matter to the independent judgment of the reader.

1. Azala-e-Auham, Mirza Ghulam Ahmad. 137.

QADIANISM A SEPARATE UMMAT

It is an admitted fact that Mirza Ghulam Ahmad laid claim to prophethood knowing full well that any claimant to prophethood after Prophet Muhammad (may peace of Allah be upon him) was not a Muslim. Many statements to this effect are found in his earlier works and are emphatic on the finality of prophethood. When later, however, he laid claim to the status of a prophet, he had ipso facto broken all his ties with Islam which recognizes no prophethood after the Prophet of Islam, and thereby he had laid the foundations of a new heretic cult, namely, Qadianism. Seen from this angle, the only logical conclusion of his claims to prophethood is that he had gone astray and driven himself as well as his followers outside the ambit of Islam. His followers began to call themselves Ahmadis, an epithet which clearly differentiates them from the Muslims. He did not stop at his mere false claims, but unequivocally declared all those who did not follow him as Kafirs (unbelievers). He said :

1. God has revealed unto me that those who received my message but did not believe in me are not Muslims.
2. Those who oppose me are like Christians, Jews, Mushriks and "Jahannamis".
3. I received a revelation that Allah 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.¹

He even does not hesitate from using filthy language while denouncing his opponents, who were no other than the Muslims, the staunch believers in Finality of Prophethood. The reader will

1. Akhbar-ul-Khiyar, Mirza Ghulam Ahmad, p. 3.

excuse me for reproducing a few such dirty utterances of this self-styled prophet :

"All Muslims have accepted my message and have confirmed it, but the progeny of prostitutes and incestuous people have not done so ¹

And

"Verily our enemies are like swines of the wilderness and their womenfolk are worse than bitches."²

Again

"There is nothing more foul in this world than a pig. But the u'ema who oppose me are more foul than a pig. O ye ulema I ye eaters of dead bodies and ye putrid souls."³

Addressing one of his opponents (Maulana Sanaullah) he uses most vulgar words :

"Ghoul, mean, profligate, Satan, accursed, the seed of fools, abominable, corrupted deceiver, ominous and son of a prostitute."⁴

He crosses all limits of decency and even does not spare holy personages like prophets. I again beg pardon to quote one of his vile utterances in regard to Jesus (may peace of Allah be on him) :

"Jesus used to lean towards prostitutes as his grandmothers were of (the stock of) prostitutes."⁵

There is no dearth of such fulminations in his writings. In fact he had gone so far in the wilderness of indecency in calling names to his opponents that a criminal court, after holding him ill tempered and evil tongued, had to issue an order requiring him

1. Mirat-o-Kamat-e-Islam, Mirza Ghulam Ahmad, p. 541.
2. Najm-ul-Huda, Mirza Ghulam Ahmad, p. 21.
3. Anjam-e-Atham, Mirza Ghulam Ahmad, p. 21.
4. Ibid p. 281.
5. Annexure to Anjam-e-Atham (marginal note) p. 7.

to furnish an undertaking not to use bad names against his opponents, and he had to give an undertaking in black and white to this effect. He himself admits it in these words :

"I gave an undertaking to the court that I shall not use, after this, bad words."¹

He was compelled by his very nature and such undertakings could not bind him for long and his wrath soon burst into vulgar ejaculations. While this violent tirade of filthy vituperations against his opponents throws a flood of light on the character of this so-called prophet, it, at the same time, shows quite clearly that he had himself drawn the line of demarcation and laid foundations of cleavage between the Muslims and his own followers. Qadianism was, therefore, to be not only a separate community in matters of religion, they had to break apart from the general Muslims in all social matters. He forbade his followers to pray behind the Muslim Imams :

"God in truth has informed me that it is absolutely unlawful that you should pray behind anyone who belies me or hesitates in my obedience. On the other hand, it is your duty to pray behind one of your own Imam ... when the Messiah has descended, it is your duty to give up other sects which claim Islam, to take your Imam from amongst yourself. So do as you have been bidden. Do you wish that your good deeds should go waste while ye know not."²

On another occasion when he was asked by one of his followers as to whether he should pray behind an Imam whose belief he does not know, he categorically said: 'No'. Except after he acquaints himself with his belief. If he affirms me (i.e. my prophethood) it is permissible. If he belies me, it is not lawful. If he neither confirms nor belies, even then it is not lawful, for he is a hypocrite.

1. Foreward to 'Kitab-ul-Bariyya', Mirza Ghulam Ahmad, p. 13.

2. Arbaeen, Mirza Ghulam Ahmad, pp. 3, 35.

He also bade his sect not to offer funeral prayers of the dead bodies of other Muslims. "After all connections have been severed including the prayers ... how is it any of our concern that we should pray for their (Muslims') dead"¹ How much stress did he lay on this rule will be clear from the fact that he refused to join the funeral services of his son, his own real son, who had defied his false claims and had died as a staunch believer in the Finality of Prophethood unlike his other brothers.² His followers have been following his dictate till todate ; so much so that Ch. Zafar Ullah Khan did not offer the Jenaza prayers of the late Quaid-e-Azam, the founder of and father of Pakistan. The Mirza brought in another rift in the social life of the Muslims by ordering his followers not to give their daughters in marriage to non-Ahmadis, permitting them, however, at the same time to take Muslim girls in marriage into their families. Elaborating this point, Mahmood Ahmad, son of Mirza Ghulam Ahmad who was also his second successor, has very categorically stated :

"It is not lawful for any Qadiani to give his daughter in marriage to a non-Qadiani, as this is an emphatic command of the Promised Messiah."³

He further wrote :

"Anyone who gives away in marriage his daughter to Muslims will be thrown out of the community and will become an infidel."

How this order was put into practice, can be seen from the following published in Al-Fadl, the mouth-piece of this community :

"Under orders of the Commander of the Faithful the second Caliph of the Messiah (May God succour him with His help), the following are expelled from the sect. It is proclaimed for everyone to boycott these persons."⁴

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1. Kalamat-ul-Imam Al-Fadl, June 18, 1916.
 2. Anwarul Khilafah, p. 9.
 3. Al-Fadl, May 32, 1931.
 4. Al-Fadl, September, 1934.

And resultantly five persons who had faltered in strictly observing this edict of their Messiah were expelled from the community.

Although Mirza Ghulam Ahmad, and in obedience to his orders, his followers too, have been masquerading themselves as every bit a Mus'lim, yet the following few statements from Qadiani leaders will bear me out in my proposition that they were from their very inception a new, separate, independent community having no connection, whatsoever, with the general body of the Muslims :

"Our prayers are separate. Marriage of our daughters to them is illegal. Funeral prayers for their dead is forbidden. So what is left for us to co-operate with them. Relationship is of two kinds—religious and worldly. The biggest of religious relationship is prayers and the biggest of worldly relationship is the bond of inter-marriages common prayers and inter-marriages have since been rendered illegal. The up-shot is that from all angles there is total difference between us."¹

Justifying his stand of severance of all connections with Muslims, Mirza Ghulam Ahmad has written :

"The relationship we have severed not of ourself but this is under a Command of God Almighty. Their group has crossed all limits of hypocrisy and other evils. As such, any relationship with them in this state of theirs is like that of pure fresh milk. For this reason our community cannot, and in fact need not have any relationship and connections with them."²

Mirza Mahmood Ahmad once wrote :

"That all those so-called Muslims who had not entered into his (Mirza Ghulam Ahmad's) bai't formally, wherever they might be living, were Kafirs and outside the pale

1. *Kalimatul Fasi* by Bashir Ahmad.

2. *Tashreehul Aq'eedah*, Vol. VIII No. 6, p. 311.

of Islam, even though they may not have heard the name of the Promised Messiah."¹

Still more emphatic in his following statement :

"And the Promised Messiah has said : Their (the Muslims') Islam is separate and ours is different. Their God is different, and ours is different. They have their own Haj while we have our own. Likewise, difference is there in every matter."²

The founder as well as the followers of Qadianism, therefore, brought in a gulf in between themselves and the Muslims and introduced a sort of social boycott.

It will, therefore, be seen from the above pronouncements that the Qadianis themselves had realized from the very beginning that theirs was a dissenting group and a separate community, quite distinct from, and independent of, the general community of the Muslims. When in 1901, Mirza Ghulam Ahmad founded the 'Jama'at-e-Ahmadiya', he himself requested the Government to show them as a different sect, i.e., different community, in the census records of that year which was accordingly done. He, as such, cut his group off the general body of Muslims.³ Moreover, the very claim of Mirza Ghulam Ahmad to be a prophet taken to its logical conclusion, draws up a line of cleavage between Islam and Qadianism. The Muslims on their own part, have, therefore, been quite vocal, and rightly so, in declaring the followers of this new cult as apostates, renegades, non-Muslims and consequently a danger to the body-politic and body-religious of Islam. Allama Iqbal has represented the feelings and sentiments of the Muslims in these words :

"Islam is essentially a religious community with perfectly defined boundaries belief in the unity of God, belief in all the prophets and belief in the finality of Muhammad's prophethood. The last mentioned belief is really the

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1. The Truth about the Split, Mahmood Ahmad, pp. 35-56
 2. Al-Fadl, August 21, 1917, p. 7.
 3. Report of the Inquiry Court, 1953, p.

factor which actually draws the line of demarcation between Muslims and enables one to decide whether a certain individual or group is a part of the community or not. For example, the Brahmos believe in God. they also regard Muhammad (on whom be peace) as one of the Prophets of God, yet they cannot be regarded as part and parcel of Islam. because they like the Qadianis, believe in the theory of perpetual revelation through prophets and do not believe in the finality of prophethood in Muhammad. No Islamic sect, as far as I know, has ever ventured to cross this line of demarcation. The Bahais in Iran have openly rejected the principle of Finality but at the same time frankly admitted that they are a new community and not Muslims in the technical sense of the word. According to our belief Islam as a religion was revealed by God, but the existence of Islam as a society or nation depends entirely on the personality of the Holy Prophet."¹

The Muslims have, therefore, been up in arms against this cult, this new religion, from the days of its inception, and have been demanding their declaration as a separate community. The late Allama Iqbal made out a strong case for declaring them as a different community, saying :

"We must not forget the Qadian's own policy and their attitude towards the world of Islam. The founder of the movement described the parent community as "rotton milk", and his own followers as "fresh milk" warning the latter against mixing with the former. Further their denial of fundamentals, their giving themselves a new name (Ahmadis) as a community their non-participation in the congregational prayers of Islam, their social boycott of Muslims in the matter of matrimony etc. and above all their declaration that the entire world of Islam is Kafir, all these things constitute an unmistakable declaration of separation by the Qadianis themselves. Indeed, the

1. Speeches and Statements of Iqbal, Shamlou, p. 108.

facts mentioned above clearly show that they are far more distant from Islam than Sikhs from Hinduism, for the Sikhs at least inter marry with the Hindus, even though they do not worship in the Hindu temples."¹

The fact of the matter is that the Muslim religious scholars and political leaders of the time had vividly foreseen the rising winds of revolt against Islam from the Qadiani side. The founder as well as the followers of this new cult has raised banner of revolt against Islam, not openly but in a clandestine manner. To cite Allama Iqbal again :

"The socio-political organization called 'Islam' is perfect and eternal. No revelation, the denial of which entails heresy is possible after Muhammad. *He who claims such a revelation is a traitor to Islam.*"²

It was not only a new Community created to torpedo the dogmatic structure of Islam, but it was a secret underground movement sponsored by the British Government. The repeated denunciation of Jihad and the virtual abrogation of this article of faith in Islam by Mirza Ghulam Ahmad clearly unveils the nefarious aims of this movement. He spent all his life in preaching subservience to the British Government and in his enthusiasm made no secret of the fact that his very existence was indebted to the patronage and protection extended by the Government. So he wrote in his book "Zarurat-ul Islam" :

"I thank Allah, the High and Mighty, that He has provided me with a shelter under the shade of the blessing of Britain under whose protection I am able to work and preach. So it is the duty of the subjects that they should be thankful to this beneficent Government. More particularly, it is incumbent on me that I should express profound gratification, for, I could not have succeeded

Ibid.

¹ Islam and Ahmadism, Allama Iqbal, p. 14.

in my lofty aims under any other Government, except the Government of His Majesty the Emperor of India."

The poor fellow was fully justified in thanking the benign Government of the time, which had in fact planted this sapling and had been watering it quite carefully until it grew into a full fledged tree. He knew full well how the two heresies-Baharism and Babism were crushed by an iron hand by the Governments of Persia and Turkey. Bahauilah had died in 1892, just a year after Mirza Ghulam Ahmad had made his false claim (1891) the drop-scene of Baharism was still recurring before his eyes. He fully realized that his heretical views would also entail the same doom. Had he raised his false claims under any Muslim Government, the evil would have been nipped in the bud. It was only under the protection of the British bayonets that he became more and more fissiparous and aggressive and carried on his campaign against Islam causing disruption in the ranks of the Muslims. How factious and true is his following statement :

"The British Government is my sword against which these ulemas can do nothing."

His son Mirza Mahmood Ahmad has supplemented this statement by observing :

"Why should we Ahmadis not feel happy over his victory. We want to see this sword glittering victorious in Iraq, Arab, Syria and everywhere."²

At another place he admits :

"This Government has bestowed innumerable favours on us. If we go out from here, we will have no shelter, neither in Mecca nor in Constantinople. As such, how can we afford to oppose this Government."³

1. Sarurat-ul Imam Mirza Ghulam Ahmad, p. 23 also Tohra-e-Qasaria, p. 27.

2. Al-Fadl, December 7, 1918.

Malfoozat-e-Ahmadia, Vol. I, p. 146.

And

"I cannot do my work satisfactorily in Medina, nor in Rome, nor Syria, nor Iran, nor Kabul, except under the patronage of this Government for which I always pray."¹

At another place, he makes a clean statement of facts in these words while giving a piece of advice to his followers :

"Just think for a moment if you are driven out of the protection of this Government, you will have no shelter to hide your head. There will be no Government to offer you shelter. Every Mu-lim Government is gnawing at you to put to sword because in their eyes you are guilty of apostacy. As such, you should be thankful to this blessing of God. You will certainly appreciate that God Almighty has established the English Government for your protection and if any calamity befalls this Government, it will also wreck you to pieces. Just go to another Government and you will see what treatment is meted out to you. Therefore, give heed to what I say, the British Government is a boon and blessing for you and it is God's shield for you. You should acknowledge it. The English are thousand times better than the Muslims, because they do not hold us liable to capital punishment and do not wish to disgrace us."²

The statement, though brief, is yet self-contained and leaves no room for any further elucidation. Anybody who reads this statement between the lines cannot help concluding that Qadianism was launched and brought up by its foster-mother, British Imperialism, and but for its blessings and patronage it could not have thriven and would have died its natural death in its infancy. It was in fact the British colonialism which was working behind the scene as a wire-puller and had engineered this movement for purely political reasons and to despoil Islam of its potential vitality. Qadian's voice is, therefore, 'his master's voice'. And the fact is

1. Tabligh-e-Risalat, Vol. II, p. 69.

2. Tabligh-e-Risalat, Vol. X, p. 123.

that the Qadianis have spared no effort to further the cause of imperialism and wherever the Muslim cause, national or international was involved, their peculiar political outlook could not conceal, itself. In 1913, for instance, when the Government demolished a portion of a mosque in Cawnpore in order to re-align a road, the entire Muslim community in India showed a violent reaction and launched a mass agitation; many Muslims laid their lives but the Qadiani leaders dubbed the martyrs as 'Maqtool Baghl' and tried to curry favour with their imperialist benefactors. Similarly, in 1918 when the Muslims were greatly perturbed over the British designs in Turkey, the followers of Mirza Ghulam Ahmad celebrated the victory of the British by arranging illuminations in Qadian nay they arranged big public gatherings to celebrate the occasion and raised funds which they offered to the Government to purchase military hardware which was, apparently, to be used against the Muslims. When the British troops trampled upon the Iraqi lands, the son of Mirza Ghulam Ahmad arranged a big gathering and delivered speeches to express his jubilations.¹ The reader may pause for a moment and ponder over the following statement of Mirza Mahmood Ahmad :

"Hundreds of Qadianis joined the British Army to conquer Iraq and shed to say their blood on the way."²

Similarly the British entry in Jerusalem was celebrated in the same jubilant manner and when the Turkish empire fell, their joy knew no bounds. The Munir Inquiry Report has this in this respect :

"The celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First World War in which Turkey was defeated, caused bitter resentment among Musalmans and Ahmadiyyat began to be considered as a handmaid of the British."³

Al-Fadi, December 3, 1918.

Al-Fadi, August 31, 1923.

Report of the Inquiry Court 1923, p. 196.

Their nefarious activities were not confined to Sub-Continent, in fact, the whole of the Muslim world was not safe from their subversive activities. Qadiani preachers were sent to all the four corners of the Muslim world where under the garb of preaching they worked as spies for their British overlords. The first Qadiani preacher who set foot on Arabia was Mir Muhammad Said Hyderabad (1921). He was suspected of spying there and when he left his abode there, his house was searched by the local authorities. They infiltrated into Iraq and spread their network there, but soon when the Iraqi Government came to know of their aims, the Qadianis were externed from Iraq and the Iraqi Parliament imposed a ban on preaching of Qadianism there in 1924. In Syria the Qadiani Muballigh Jalaluddin Shams was stabbed by the freedom fighters in December, 1927 for the self-same reasons. In Egypt too they meted out similar treatment and were externed. In 1928 they set up their centre in Palestine at Haifa. In Afghanistan, they were meted out the same treatment. The two Qadianis who reached Afghanistan were stoned to death in the life-time of Mirza Ghulam Ahmad. In 1924 Nematullah Qadiani was tried on charges of espionage and apostasy and his guilt having been proved he was stoned to death. Similarly in February, 1925 two more Qadianis, namely, Mulla Abdul Halim and Mulla Noor Ali, were tried on the same charges. It was in view of these nefarious activities of the Qadianis that the Syrian Government banned the preaching of Qadianism on 15th October, 1957, after the Grand Mufti of Syria had issued a Fatwa declaring them as Kafirs and unbelievers. Most so the Muslim countries which have seen Qadianian in its true colours have banned its propagation. For example there is no Qadiani Mission in Egypt, Turkey, Afghanistan, Syria, Hijaz, Iraq, Jordan, Indonesia, etc. On seeing that their machinations could not succeed in Arab countries, they have turned their attention to African countries and have spread a vast network of mission in Nigeria, Ghana, Kenya, Uganda, Mauritius and South Africa.

They had set up their centre in Palestine as far back as 1928 and started the publication of a magazine in Arabic (Al-Bushra) which was circulated in different parts of the Arab world. When Zionist movement was making an all out effort to establish their 'national home' in the heart of Palestine and the Muslims

of the whole world were opposing this proposition tooth and nail, the Qadiani, Khalifa had declared, in 1924 :

"It appears from the Quranic prophecies as also the revelations of the Promised Messiah that Jews would definitely succeed in settling in this (Palestine) country."¹

They did a lot of service to Zionism by pronouncing that the real Al-Aqsa was not situated in Palestine but in Qadian and that Jesus was dead and lay buried in Kashmir and the belief about his re-advent was only a myth. They created confusion in the minds of illiterate Muslims who were not fully acquainted with the matters of theology. Even when Israeli state was set up in the heart of the Muslim world and all the Muslims, individually as well as on national level, refused to recognize this illegitimate child of Imperialism, the Qadianis continued doing their work there. When no Pakistani can visit Israel, the Qadianis manage to enter Israel and even today their mission there is very much active, as will appear from the following excerpt of a Qadiani book "Our Foreign Missions" written by Mirza Mubarak Ahmad, a grand-son of Mirza Ghulam Ahmad :

"The Ahmadiya 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 Over to 30 different countries accessible through the medium of Arabic.* Many works of the Promised Messiah have been translated into Arabic through this Mission."²

In view of what has been stated above that both theologically as also politically Qadianism is a different politico-religious community having its own aims and ideals. In spite of their oft repeated claims, they have no connection with Islam ; the name of

1. Al-Fadi. February 19, 1924.

2. Our Foreign Missions, by Mubarak Ahmad, p. 79.

Islam has been exploited by them to achieve their own political ends. Iqbal has rightly remarked :

“Their diplomatic interpretations are dictated merely by a desire to remain within the fold of Islam for obvious political advantages.”¹

1. Dr. Iqbal's Letter to the "Stateaman" dated June 10, 1935.

QADIANIS AND PAKISTAN

As will be clear from the foregoing discussion Qadianism is a political movement cloaked in religious robes. It was, as such, quite in keeping with its separatist policies that in almost all matters affecting the interests of Muslim fraternity, to have adopted a hostile attitude and a different line of action. When the Muslims of India had launched struggle for gaining independence and the idea of Pakistan had started taking shape, the Qadiani leaders put their full weight against the unanimous Muslim demand. They wanted to perpetuate the British rule over India because it was under the umbrella of its protection that it could work freely. When in March 1940, the Pakistan Resolution was passed, Chaudhry Zafarullah Qadiani approached the Press with the following statement :

“As for we (i.e. Qadianis as a community) have considered it, we consider it chimerical and impracticable.”

Here is a statement by Mirza Mahmood Ahmad, the second Qadiani caliph :

“Separation from England is not only impossible but it is also opposed to the divine scheme of things.”¹

The reader may pause for a moment and ponder over the manner in which “divine scheme of things” is exploited to detract his followers from joining the Muslims in their struggle for independence. Even when the creation of Pakistan was no longer a remote possibility and the destination appeared to be quite at hand, he expressed his opinion that :

“We should try that the Hindu-Muslim question should die down and all nations should live hand and glove with

1. Some Suggestions for the Solution of the Indian Problem, Mahmood Ahmad, p. 41.

each other so that the country is not torn into pieces. Though the job is difficult, yet the fruit will be sweet. *It is the will of God* that all nations live together so that Ahmadiat thrives in this wider base. This heavenly sign indicates that there is likelihood of temporary partition, but it is faith of Ahmadi community (based on revelation) that Pakistan's existence is ephemeral and the two nations will remain separate for some time, but this will be a temporary phase. ... In any case we wish that there should be united India in which all nations should live together."¹

And

"I have stated many a time before it is the will of God to keep India united but if the extra-ordinary hatred of the parties to each other leads to partition, it will be a sort of necessary evil. Likewise if we agree to partition, it is not out of pleasure but because there is no other way-out, *and we will try again to set the clock back.*"²

Here is the finding of the Munir Inquiry Court :

"When the possibility of a separate home-land for Muslims by the partition of the country began faintly to appear on the horizon, Ahmadis began to concern themselves with the shadow of coming events. *Some of their writings from 1945 to early 1947 disclose that they expected to succeed to the British, but when the faint vision of Pakistan began to assume the form of a coming reality, they felt it to be somewhat difficult permanently to reconcile themselves with the idea of a new state. They must have found themselves on the horns of dilemma because they could neither elect for India, a Hindu secular state, nor for Pakistan where schism was not expected to be encouraged. Some of their writings*

1. Al-Fazal, April 5, 1947.

2. Al-Fazl, May 16, 1947.

show that they were opposed to the partition and that if partition came, *they would strive for re-union.*"¹

The findings of the court leave no room for any further proof. In fact when the Pakistan Movement was in full swing, the Qadianis were aspiring to make Qadian a buffer state on the pattern of Vatican having full internal autonomy. It is borne out by record that when the Sikhs were demanding Khalistan and had submitted a memorandum to Prime Minister Attlee, the Qadianis too did not lag behind and put in their own memorandum demanding the status of Vatican for Qadian. The memorandum was delivered to Mr. Herald J. Laski, who was at that time Political Advisor to the British Government, but their dream could not materialize as the area in question was land-locked and it was not geographically feasible to grant their request.² When they found that their plans could not succeed, they had willy-nilly to abandon their anti Pakistan stand. The change in their out-look took place in May, 1947.³

It is quite pertinent to note here that in opposing Pakistan Movement, they were working to the detriment of the Muslims and were serving the interests of Hindus who were striving for having a United India with Hindus to rule all the nationalities. The following excerpt from 'Bande Matram' published by Dr. Shankar Das fully bears this out :

"The only ray of hope for the Indian nationalists is the movement of Ahmadiat. It is a hard fact that the more the Muslims are inclined to Ahmadiat the more they venerate Qadian as their Mecca and ultimately turn out to be staunch nationalists. The only movement which can counter-blast the idea of Arab Civilization or Pan-Islamism is the very movement called Ahmadiat. Just as a Hindu's devotion, after embracing Islam, shifts from Rama Krishna, Vedas, Gita and Romaine to Hazrat Muhammad Sahib, the Quran and Arabia respectively,

1. Report of the Court of Inquiry, 1954, p. 196.
2. Al-Fazal, June 12, 1955.
3. Report of the Court of Inquiry, 1954, p. 196.

in the same manner when a Muslim accepts Ahmadiat his whole outlook is changed. By and by his devotion to Muhammad is dwindled and consequently his loyalties which previously were for Arabia turn towards Qadian for gaining spiritual blessing."¹

The statement is quite revealing and fully bears out the proposition that Qadianism was installed just to sabotage the great pan Islamic movement.

Despite their defection, the struggle of the Muslims was destined to come to fruition and so Pakistan came into existence on 14th August, 1947. In the disturbances that ensued the partition, the Qadianis were forced to take shelter in Pakistan leaving Qadian in the hands of Hindu Government. After coming over to Pakistan they purchased 1034 acres of Land near Chiniot across river Chenab and set up their headquarters there. The new state (of Pakistan) was engrossed in solving the multifarious humanitarian and political problems which it inherited as an aftermath of Partition and, therefore, paid scant attention to this menace. In the breathing space they lost no time to consolidate their foothold here and carried on their activities without let or hindrance. But the enemies of Islam as they were, they could not reconcile to the ideology of Pakistan and remained adamant in their previous stand. Outwardly they professed loyalty to this new State, but inwardly their loyalties were for Qadian which had fallen to the lot of India. Hardly a year had passed when their second Khalifa unfolded his evil designs to establish their stronghold in Baluchistan, a province and a part and parcel of Pakistan. In a speech delivered at Quetta he said :

"The total population of British Baluchistan, which is now Pak-Baluchistan, is between 5 and 6 lakhs. Although this population has no comparison with that of the other provinces, but because of its being a self-contained unit, Baluchistan is of utmost importance. .. It is difficult to convert the whole population into Ahmadi but there is no difficulty in converting a section of the population.

1. Bande Matram by Dr. Shankar Das.

If the Jamat (Qadiani community) devotes full attention to proselytization the whole province would soon be converted into Ahmadiat. This should be borne in mind that Tabligh cannot bear fruit unless our 'base' is strong. If the 'base' is strong, proselytization goes on. Therefore, first of all make your 'base' strong. Set up your base anywhere—in any country of the world. If you convert the whole Province to Ahmadiat, we will have at least one province which will be 'our' province and this can be done without much difficulty.'¹

After about a month, he again said to his followers in his Friday sermon :

'I know that this province (Baluchistan) cannot escape from our hands ; it will fall prey to us. Even if all the nations of the world unite they cannot snatch this area from us.'²

After acquiring vast tract of land near Chiniot, the Qadianis established their own colony called Rabwah which was meant exclusively for their co-religionists. In a Press Conference the Qadiani Khalifa disclosed :

"Although the land is actually very costly in the present circumstances and has no attraction in it, but with the grace of God we have bent ourselves upon developing it into a *beautiful city which will be the safest place from strategic point of view.*"

After setting up an entirely Qadiani city in the heart of Pakistan, they spread a vast network of their activities in the four corners of the country. They developed Rabwah into a sort of tiny-state within a State, equipped with a Government-like machinery from a foreign affairs department to para-military organizations. The Munir Inquiry Report disclosed :

"The Ahmadis are a well-knit community. Their headquarters are in an exclusively Ahmadia town where is

1. Speech of Mirza Mahmood Ahmad, Al-Fazal, August 13, 1948.

2. Ibid, October 23, 1948.

located a central organization which has different departments, such as department of foreign affairs, department of internal affairs, department of public affairs and department of publications and propaganda which are to be found in the organization of a regular secretariat. They have also a batch of volunteers, called *Khuddam-i-din* composed of the Furqan Battalion which was an exclusively Ahmadi Battalion serving in Kashmir."¹

Although it was quite apparent that Qadiani movement was nothing short of a pistol aimed at the unity and safety of Pakistan, yet the Government of the time did not take any step to put it into limits and this unbridled menace assumed alarming proportions.

As there was no restriction on their propaganda, they disseminated their heretical ideas far and wide. They infiltrated into the Armed Forces and by posing themselves as Muslims, i.e. part and parcel of the Muslim majority, they captured a number of key posts. Wherever they went they preached their cult and the Qadiani officers in addition to their official duties worked as Muballighs and preachers. After going into reports of several cases of forcible proselytization by the Qadiani officers, it was held by the Munir Inquiry Court :

"Some conversions by Ahmadi officers or officials are also proved to have been reported to the Headquarters."²

They were so emboldened that Saddar, Anjuman-e-Ahmadiya Rabwah, on the eve of Christmas, 1951 "made an impassioned appeal to his followers to accelerate and intensify proselytizing activities, so that persons who had hitherto been unbelievers may fall into the lap of Ahmadiyat by the end of 1952."³

This impassioned appeal flared up the Muslims and a wave of resentment ran through whole of the country. The reaction burst into large-scale disturbances. The dormant volcano erupted

1. Report of the Inquiry Court. p. 198.

2. Ibid. 197.

3. Ibid. 199-200.

so violently that its shocks and tremors were felt all over the country and the burning laver of fanaticism spread to central places. The situation soon turned into a serious law and order problem and the civil administration was helpless in curbing the disturbances. Consequently Martial Law was declared in some parts of the country to curb the large-scale bloody clashes which had claimed many valuable lives and gutted a good deal of property. The Muslims demanded, with one voice, the declaration of Qadianis as a minority community and it was felt that once the matter is settled constitutionally both the groups, i.e. the Muslims and the Qadianis, will usher into an era of peaceful co-existence as a majority and a minority, respectively. This demand was not a new one it was in fact an echo of similar voices raised from time to time in the past. About twenty years before, the late Allama Iqbal had made the same demand :

“The best course for the rulers of India, in my opinion, is to declare the Qadianis a separate community. This will be perfectly consistent with the policy of the Qadianis themselves and the Indian Muslim will tolerate them just as he tolerates the other Religions.”¹

Although by this time it was abundantly clear that the Qadianis were not a religious group but a well knit political organization with certain set political aims and ideas before it, but no step was taken by the Government to nip the evil and thus the unanimous demand of the Muslims was consigned to cold storage after normalcy had returned. The fire lit by disturbances had been extinguished by the force of Martial Law and the matters were allowed to rest at that. The only solid result of this hurly-burly was that the common Muslim once again realized the gravity of the menace and the Qadianis came under special observation and check, whereby their progress was retarded to a considerable extent. Two years later the Court of Additional District Judge of Rawalpindi held that the Qadianis were not Muslims. Although this was not a new legal verdict, but it had its importance and when the news came into the press, the issue became once again

1. Speeches and Statements of Iqbal, Shamloo, p. 10.

alive. Thereafter sporadic voices continued to be raised against the Qadianis both on political as well as religious fronts but all these demands fell on deaf ears and the Government responded with the self-same apathy. In July, 1969 again another Court (Court of Civil Judge/Judge Family Court, Jamesabad) delivered a similar judgement holding the followers of Mirza Ghulam Ahmad to be non-Muslims and an apostate community. Although these judicial verdicts were not the only and proper answer to the popular demand of the Muslims, yet all such judicial verdicts were a milestone in the history of Qadiani Muslim relationship.

Four years later on April 28, 1973, the Legislative Assembly of Azad Kashmir passed a resolution to the effect that :

1. The Qadianis be declared a minority. All the Qadianis residing in the State be duly registered and thereafter their proportionate representation in different departments be determined ;
2. The preaching of Qadianism be prohibited in Azad Kashmir.

The passing of the resolution was certainly a step in the right direction and was appreciated in all quarters of the Muslim world. This set the ball rolling once again. The notable religious and political leaders of Pakistan drew the attention of the Government and asked for a similar action. Shortly afterwards another incident took place which gave further spur to the matter. The Qadianis were distributing in Baluchistan copies of the Holy Quran with some textual distortion which gave rise to serious controversy and as a result one or two casualties were caused. The Government took prompt action and did not allow the situation to deteriorate further. Ostensibly the matter had died down but the embers were smouldering and the situation was pregnant with danger. The Qadianis were hatching plans to stage a show down and accordingly on 29th May, 1974, when some students of Nishtar Medical College, Multan, who were returning from Peshawar were ruthlessly man-handled at Rabwah railway station by a violent Qadiani mob. The news spread like a wild fire and a violent reaction set in. The Government appointed a judicial tribunal headed by Mr. Justice

K. M. A. Samdani to probe into the matter. The country was once again facing unprecedented agitation which brought in its train incalculable loss of life and property. On 15th June, 1974, complete hartal (strike) was observed throughout the country and Khatm-e-Nubuwwat Movement formed an action committee (Majlis-e-Amal) to carry on the agitation in a peaceful manner. The whole nation demanded that :

1. The Qadianis be declared a minority ;
2. Rabwah, which was hitherto exclusively a Qadiani colony, be declared as open city and all the para-military organizations like Furqan Force be disbanded ;
3. The Qadianis be removed from key posts so that they could do no harm to the national interests.

Sentiments were raging high and the Muslims observed complete social boycott of Qadianis. The matter was consequently entrusted to the National Assembly of Pakistan which on 1st July, 1974, set up a sub-committee to determine, once for all, the position of the Qadianis. After protracted examination of the matter, the National Assembly unanimously resolved on 7th September, 1974, that the Qadianis be declared as a non-Muslim minority. Same day the Assembly passed a formal Bill to this effect which was simultaneously endorsed and ratified by the Senate. The text of the Bill is as follows :

"A person who does not believe in the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him), the last of the Prophets or claims to be a prophet, in any sense of the word, or in any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."

The passage of this historic constitutional amendment bill by the two houses of the Parliament, has once for all decided the status of Qadianis. They have been constitutionally excluded from the pale of Islam and can no longer deceive the world at large by

wearing the mask of Islam. Apart from the two constitutional amendments, the National Assembly also recommended that consequential legislative amendments may be carried out in the relevant laws, e.g. Electoral Rules, 1957, Registration Act etc. The Assembly also recommended a specific amendment in Section 293 (A) of Pakistan Penal Code, which stipulates :

"A Muslim who professes, practises or propagates against the concept of the Finality of Prophethood of Muhammad (may peace be upon him) as set out in Clause (3) of Article 260 of the Constitution shall be punishable under this section."

The Qadianis are henceforth constitutionally a minority professing a religion that has nothing to do with Islam and will be entitled to all rights enjoyed by other minority communities, such as Hindus, Christians, Sikhs, etc. A different cult it already was, but with the passing of the above mentioned Bill, the stand denuded of any legal constitutional sanction in religious matters and therefore, the followers of Qadianism be the Qadianis or Ahmadis, i.e. members of the Lahori Group, have been legally debarred from masquerading themselves as a sect of the Muslims. Jordan has followed Pakistan and the Jordanian Fatwa Board, after a detailed examination of their heretical ideas, has decreed that the Qadianis are outside the fold of Islam and have no connection with Islam or Prophet of Islam. Many more Muslim countries will follow suit and unmask their Islamic veil.

Is mere declaration of Qadianis as non-Muslims enough? The answer is, No : They form a purely political movement and have political motives. They dream of world rule :

"It is not known when God entrusts us with the charges of the world. We should be prepared and be ready to control the world."¹

Therefore, beware ye, O, Muslims !

1. Al-Fazal, June 4, 1940.

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