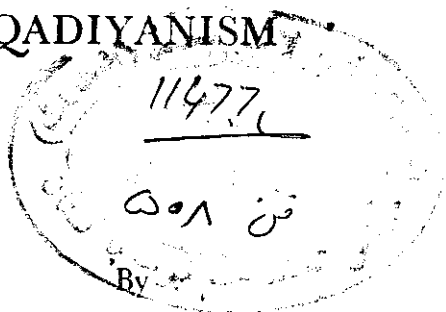


DISTRUCTIVE MOVEMENTS

القاديانية باللغة الانكليزية

Three Essays on

QADIYANISM



Nadawi, Mawdud, and Kudr Hussein

هدية رابطة العالم الاسلامي

Translated by

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PREFACE

By the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Lord of the worlds and peace be upon His Apostle, his Family and pious companions.

Qadiyani movement is one of these who went astray from the paths of Islam and whose reality had been explained to us by the Apostle's Hadith concerning the separation of Moslems into many groups after his era.

This dissident sect was founded by Merza Ghulam Ahmad Qadiyani in India. He was born in 1839 in the village of Qadiyan in India where he had learnt medicine and philosophy, and worked as a civil servant for some time. When he was a young man he suffered severe nervous fits of madness, and kept having much drugs and narcotics to cure this illness.

At the beginning of his movement, he pretended that Allah had sent him to guide the

people to Christ's religion, and that he had inspiration and direct contacts with Heavens that might be attended by all who sought him in Qadiyan. From these he went further astray towards pretending other falsities:

1. that christ's soul had inhabited his body.
2. that his inspiration is the word of Allah like the Quran and the Bible.
3. that Christ will appear in Qadiyan before the day of judgement.
4. that Qadiyan is the holy city which the Quran calls «The Farthest Mosque», and that it is third in importance after Mecca and Medina.
5. that pilgrimage to Qadiyan is ordained.
6. that his inspiration amounted to more than ten thousands verses.
7. that he who rejects faith in him is a disbeliever.
8. that the Quran. Mohammad and all other Apostles confirmed his message and appointed the place and time of his appearance. And many other errors.

These were the doctrines to which he called in his *Ahmadiyan Proofs* and his essay *Conveying the*

Message which I have studied thoroughly. They were full of forgeries and inventions which he attributed to Allah and His Apostle. Ghulam Ahmad's followers spread these doctrine and call people to them all over the world.

Ghulam Ahmad was ambitious to found a new religion to which he could call people, and through which he could have many followers who believe in him and support his false doctrines the way he had been loyal to the British who were occupying India at that time. He was humiliatingly obedient and faithful to the British Government to the extent that once he said «Since I was a young man, (and now I am sixty years old) I have been striving, through writings and speeches, to divert Moslems from 'the holy strive' and make them compassionate with and faithful to the British. To refute the idea of the holy strive against occupation in which many ignorant Moslems believe is the means by which I strive to make them sincere to the British government. I do believe that the more followers I have the less the believers in the holy strive. Since to believe in me as a christ or a Mehdi denys, by necessity, the idea of the holy strive concerning the prohibition of which I have written many books. It is our duty to obey the British sincerely because they have done well by us.

Moslems were shocked at this harmful tumult and ugly errors. The greatest Moslem scholars and intellectual leaders fought these errors and refuted them by writings and speeches. Mohammad Hussein Petalwi, Mohammad Ali Monkiri (founder of Nadwat U'Lulama), Shaikh Ata' Allah Bukhari, and the great Moslem poet Mohammad Iqbal wrote and spoke against Qadiyani's fabrications. Mohammad Iqbal declared Qadiyanism was a rebellion and conspiracy against Islam, and an independent dissident sect. He called frankly to expel this sect which wishes to lead Moslems astray.

When this deceitful leader died in 1908 he was succeeded by Hakim Nur-Eddin who wrote *Confirmation of Ahmadiyan Proofs*, and continued to call people to Qadiyanism and to support the late leader's lies until he died in 1914. Before his death he chose Bashir-Eddin Mahmud (the oldest son of Ghulam Ahmad) as his successor.

Qadiyanism has an Adhouri branch headed by Mohammad Ali who translated the Quran into English and wrote many books in which he made many fabrications and errors concerning the Quranic verses.

This has been what I have mentioned in the first volume of my book *Itawa shariyya wa Bukus*

Islamiyya from which the reader knows that Qadiyanism is a sect of disbelievers, trying its best to destroy Islam and divert Moslems from their religion, and to call them to believe in its liar-leader.

Data about this sect and about its destructive and anti-Islamic teachings have been taken from verified and trust-worthy resources three of which are:

The first: an essay by my brethern and close friend, the scholar and great guide to Allah's path in India, Abu' l Hassan Al-Nadawi.

The second: an essay by the leader of scholars, the guide for all those who do good for Islam's cause, and the leader of Jama'at Islami, Mawlana Sayyid Abu -l A'la Al Mawdudi, May Allah preserve him.

The third: an essay by the great Islamic author, shaikh Mohammad Khudr Hussein, Ex-Grand Rector of Al-Aazhar University.

Going through these essays, the reader finds the most truthful information, and the clearest arguments concerning the disbelief of Qadiyanism, its hatred of Allah and Islam, and its exertion of its efforts in misleading Moslems into its doctrines by means of spreading false doctrines and divert-

ing errors. May Allah bountfully reward the authors of these essays, and may He make Moslems all over the world benefit by their benevolent work.

A Qadiyani translation of the Quran.

In my preface I have hinted to Mohammad Ali's translation of the holy and glorious Quran into English, publishing and circulating it without alluding to his Qadiyanism in an effort to decieve Moslems and convince them that the translation is done by a Moslem scholar who glorifies and honours the Quran and serves Islam by spreading the teachings of the Quran among the British and among all those who know English. In fact, the translation is unsubjective and full of intentional errors and deviations in which Mohammad Ali changed many meanings of many verses to fit his crooked wishes. He translated the Quran as he wished, and added meanings from his own mint only to satisfy his contempt of Moslems who had considered his leader out of pale.

Merza Mubarak Ahmad, a Qadiyani from Pakistan submitted this translation to Saudi Arabian Government,. May Allah protect it. The world Moslem League in Mecca studied and verified it.

Seeing how false and deviated is the translation and how strongly contemptuous is the offensive attacks against the Quran especially in adding and changing meanings which neither Islam nor all those who explained the meanings of the holy Book accept it, the Cultural Committee of the World Moslem League denounced in a famous declaration of its judgement of this false and harmful work.

«Since Qadiyanism, founded by Ghulam Ahmad Qadiyani in India, is one of the sects which went astray from the way of Islam and rejected faith in it; a sect whose doctrines are falsities and errors, and whose practices are utterly prohibited by Islam, and since this dissident sect calls people to believe that its leader inspired by Allah, that his inspiration amounted to more than ten thousands verses, that he who disbelieves in him is a non-Moslem, that he is sent by Allah as an apostle after Mohammad (peace be upon him), that his inspiration is similar to the Quran or the Bible, that pilgrimage to Qadiyan is ordained, that Qadiyan is a holy shrine, and that it is the town the Quran had called «The Farthest Mosque». All these rejections of faith in Islam and big errors are to be found in his *Ahmadiyan Proofs* and his essay «conveying the message» in addition to his flateries of the British who were occupying India

at that time. His support and aid to the British strengthened their position and occupation, and weakened Moslems by disappointing and defeating their efforts to strive against imperialistic powers.

And since this sects mottoes and false doctrines constitute a community fighting against Islam and Moslems, exerting its efforts to delude and decieve Moslems by all means, and especially by «The translation of the Quran to English» which is utterly false and full of errors and deviations which Qadiyanis do spread and teach in their schools, Mosques, and towns. In an effort to mislead Moslems and non-Moslems into Qadiyanism Ahmadiyans give their children Islamic names such as Mohammad Ahmad , Ali, Baha' Eddin, and so on.

And since Mohammad Ali's is one of the false and erronuous translations, and since its publication has beccome a weapon in the hands of his sect, and because this and any similar translation issued by this dissident sect is false by the standards and authorized explanation of Quranic verses done by Mohammad (peace be upon him), by his companions and followers, and by all Moslem scholars; and because of its dissidence and negligence of reasonability, the council of the

World Moslem League decides that this translation is false, and warns Moslems all over the world against such a translation. The council also decided to issue its judgement in a declaration to be announced through mass media, and to be conveyed to all Moslem Organizations, asking Moslems to guard themselves against anti-Islamic works such as this as well as against the venomous contempt of such a sect.

The council decided to assign shaikh Hasanein Mohammad Makhluf the task of writing in the name of the League, a preface to the three edited essays by Al-Mawdudi, Al-Nadawi, and Al-Khudr Hussein, which give Islam's judgement concerning Qadiyanism, and to translate all these essays into many languages, and to publish them in many parts of the world and by all means being certain that Allah will not aid traitors' plots.

My Lord has aided my efforts to write this preface to the three essays our brethern wrote. May Allah bountfully reward these close brethern who exposed the false forgeries and claims of this dissident sect and advised Moslems to the best of what satisfies Allah, and to shun such fabricated doctrines and decietful translations of the Quran.

I do repeat my warning to all Moslems against this translation because of its apparant deviations

and fabrications which may delude readers. Great are my thanks to World Moslem League for its great care in issuing these three essays. And I consider the League's work a blessed effort to preserve and protect the holy Quran from the deviations and deluding notions of dissidents and those who reject faith in Islam.

Allah is He who directs and guides the pious people to the truth and to a straight way.

Written in Mecca

22 Shawal 1392 h.

28 November 1972

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LIGHTS ON DESTRUCTIVE MOVEMENTS

Three Essays

by

Al-Nadawi, Mawdudi, Khudr Hussein

- A. Qadiyanism
- B. The Qadiyani problem.
- C. Qadiyani Sect.

By the Name of Allah, Most Gracious, Most Merciful.

I wish to discuss the problem which concerns and interests every Moslem because it is related to some fundamental Islamic principles, and because if left undiscussed or if Moslems overlooked its dangers, it will grow bigger and threaten the Moslem World by defying Islamic constitution and endangering the existence of Moslems.

The last disturbances which tired Pakistan attracted the attention of all Moslems to Qadiyanism which they were about to forget . It may be that many Moslems wondered whether the problems of Qadiyanism deserves such attention. They also wonder whether it is so dangerous and troublesome as we think.

In fact, it is a problem that has disturbed and annoyed Moslem thinkers in Pakistan,. And it is a devastating threat to the future of this young state. Those who live abroad seldom know its dangers and troubles to the Islamic life in this country. It is not only a symbol of the narrow sectarian fanatisim, as many may think, but a threat to Islamic life and interests.

It has been historically and scholarly verified that Qadiyanism has been brought into existence by Britain to deaden Ahmad Ibn Irfan Al-Shaheed's movement which lighted the torch of a holy strive against British occupation of India, and urged Moslems to fight the British in the early 19th century, and threatened the life and existence of the colonists. Thousands of Moslems supported his Islamic banners and made life so difficult for the British who were terrified by Mohammad Ahmad Sudani's movement in Sudan which was about to oust the British from the Sudan by its call to arms and to a holy strive. The British watched with fear how far Jamal Eddin Afaghani had spread Islamic principles and called to them. The British watched and studied plots and measures to destroy such Islamic movements. They realized that Moslems are religious by nature, and that religion agitates them as well as intoxicates them. They came to the conviction that nothing would successfully control and influence Moslems more than a religious man of a high position who should be able to gather Moslems around him in order to serve British interests and defend them against the wrath of true Moslems. In the Qadiyani Merza Ghulam Ahmad they found a suitable servant and agent who can further their interests among Moslems.

He was known as an unbalanced man who held disturbed and contradicted notions (1) and who was ambitious to found a new religion similar to that of Mohammad (peace be upon him).

He called people to renew their faith, then to Mehdewism, then to christianity, and last of all to his message as an apostle. He shifted from one call to another until he effected what the British wanted. He played his role as successfully as can be and the British protected and strengthened him and aided his propaganda. He was so grateful to them because thanks to them he stood his ground. In some of his books he declared that he had been planted by them (2), and in others he frankly and rudely professed his services, faithfulness, sincerity and loyalty to the British in one of his books he said «I spent most of my life and wrote many books to support and aid the British government and to refute the idea of 'the holy strive' against them. I demanded Moslems' obe-

(1) This man has, in fact, three main drives; the first is his ambition to be religious leader of the Moslem world through pretending to be an Apostle, the second is melancholy apparent in his books and biographies the third is his secret political purposes and his service to the British. Look (Qadiyani Mazhab)

(2) This was mentioned in a petition presented by Ghulam Ahmad to the British ruler of Penjab on 14th February 1896 published in *Tabligh Risalat* vol. VII by Mir Kasem Ali Qadiyani.

dience and aid to the British and published many books calling to this to the extent that if my books were collected, they would fill fifty bookcases. I sent my books which were translated into Arabic to many Arab countries like Egypt and Syria and to Kabul and Rome» (1) . In another book he says . Since my early youth, and now I am sixty, I have been exerting my powers of writing and speech to make Moslems compassionate with and helpful to the British Government, and to deny the idea of «the holy strive» to which some ignorant Moslems adhere. It is this idea which prevents Moslems from becoming sincere to the British (2). In the same book he says: I do believe that the more my followers, the less the believers in 'the holy strive' against the British. When people believe I am a christ of a Mehdi, they refute 'the holy strive' (3). He also says «I have written many books in Arabic, Persian, and Urdu in which I declared that a 'holy strive' against the British is prohibited because they have done well by us. Every Moslem must obey this government faithfully. Moreover I have spent much money

(1) *Tiryak Al-Kuloub*, by Ghulam Ahmad Qadiyani p. 15.

(2) Ghulam Ahmad, *The Quran's witness* p. 10.

(3) *Ibid.* p. 17.

on printing and sending books to various Moslem countries. But I know that my books have influenced the people of those countries, especially India, and that my followers constitute a community who is faithful and sincere to the British, and a blessing to this country. My followers are devout servants of the British government» (1).

This dissident movement provided spies, loyal friends, enthusiastic volunteers, and the best agents who were greatly trusted by the British. They sacrificed their lives in the service of the British. One of the British agents was Abdullatif Qadiyani who called Afghani Moslems to Qadiyanism and denied 'the holy strive'. Afraid lest his speeches deaden the passion for 'holy strive' which is characteristic of the Afghani Moslems, the government executed him. Moreover, the documents that were discovered in the possession of Mulla Nur Ali and Mulla Abdul Haleem and which confirmed their agency to and conspiracy with the British led to their execution as the Afghani Minister of Foreign Affairs had declared in 1925. *Al-Fadl*, a Qadiyani formal daily reported the Minister's announcement with pride and satisfaction in March 1925.

(1) A letter by Ghulam Ahmad addressed to the British government.

In the era of its founder, the Qadiyani sect remained in a seclusion from all national and Liberation Movements which were a display of Islamic solidarity and political feelings. It was happy at the misfortunes and calamities effected by European colonists headed by the British against the Moslem world. The followers of Ghulam Ahmad wasted their time in arguments and disputes about Christ's life., death, resurrection and return. They discussed Ghulam Ahmad's Message, and dealt with all problems that had nothing to do with Moslems public life and problems.

This beguiling effort aroused Moslem scholars and thinkers to wage a 'holy strive' against Qadiyanism through speeches and writings. This was the best they could do under British occupation which had postered this sect. The first to attack Qadiyanism were shaikh Mohammad Hussein Petalwi, Mawlana Mohammad Ali Monkiri, the founder of Nadwatu' l Ulama, shaikh Thana' Allah al-Amrtesri, and shaikh Anwar Shah Kashmiri. The most active societies and parties who fought against Qadiyanism was the Liberal party whose leader was Ata' Allah Al Bukhari al-Amrtersri.

Of those who did well the best was the great

Moslem thinker Dr. Mohammad Iqbal who declared that «Qadiyanism is a rebellion and a revolt against the Message of Allah's apostle, Mohammad (peace be upon him)», and that «it is a conspiracy against Islam», «an independent religion». He said that Qadiyanism is out of the Islamic pale. It is also well known that Dr. Mohammad Iqbal is one of greatest scholars and men of knowledge the Moslem world has had. He is one of those who called Moslems back to unity and solidarity. Being a Penjabi like Ghulam Ahmad, he was better acquainted with Qadiyanism. He was aware of its aims and purposes because of his wide knowledge and great abilities. He was the first to demand the separation of Qadiyanis from the Moslem community. Dr. Iqbal demanded that this sect should be considered a non-Moslem minority and to be treated as such. We quote the following parts from his lectures and essays. In a letter to an important English paper *The statesman* which discussed the Qadiyani problem, Dr. Iqbal wrote «Qadiyanism is an organized and pre-plotted attempt to establish a new sect which pretends to have an apostle like Mohammad (peace be upon him)» (1).

(1) *Statesman*, 10 1930.

In reply to the speech of the late prime Minister of India, Jawahir Lal Nehru who wondered why Moslems insist on separating Qadiyanism from Islam while it is one of Islam's sects (8), Dr Iqbal said «Qadiyanism wants to chisel out a new nation from the Arab Apostle's to give it to the Indian apostle».

Iqbal declared that Qadiyanism is more dangerous than the philosophy of Espinoza, the Jewish philosopher who revolted against jewish organizations.

Allah guided Iqbal to write about the importance of the belief that Mohammad was the Last of Allah's Apostles. He explained how strongly this belief protects the existence of the Islamic society and Islamic unity. He said that rebellion against this belief should be neither pitied nor forgiven because it would destroy the strong Islamic construction. Dr. Iqbal wrote to the *Statesman* saying «The belief that Mohammad

(8) Indian national leaders welcomed Qadiyanism because it bestows holiness on India and attracts the attention of Moslems instead of Al-Fujaz so that they will consider it a holy shrine. As for Indians it strengthens their national feelings (as they think). Some Indian papers sided with Qadiyanism during the last disturbances in Pakistan, and published essays supporting the Qadiyani's cause and saying that the difference between Moslems and Qadiyanis is only a rivalry between an Arab Apostle and his followers and an Indian apostle and his followers.

(peace be upon him) is the last of Allah's Apostles is exactly the line of demarcation between Islam and any other doctrine which believes in Monotheism and in Mohammad's Message but differs in pretending the continuity of Allah's inspiration to people like Berhumu Semaj's in India. This line of demarcation enables all people to judge whether a sect is in the pale. I do not know of any sect which dared to go beyond this line. Baha'i movement in Iran denied the cessation of Allah's Apostles after Mohammad, but declared frankly that it was an independent non-Moslem sect».

We do believe that Islam was a religion *revealed by Allah to Mohammad, but the rivalry* between an Arab Apostle and his followers and an Indian apostle and his followers. The existence of Islam as a nation or a community depends on Mohammad's character. Qadiyanis have to choose between following Baha'ism in its separation and independence from Islam, or leaving their radical interpretation of the idea that Islam is the last inspiration from Allah. Their political behaviour and manœuvres denote their determination to stay within Moslem society to utilize the name of Islam to gain political power which cannot be attained except in the name of Moslems.» He also said «All non-Moslem communities whose doctrine depends on a new Message after

that of Mohammad (peace be upon him), and announces the disbelief of all Moslems who do reject such a belief are seriously dangerous to the safety of Islam. The rise and development of Moslem community depends on the belief of the cessation of any inspiration from Allah.»

Qadiyanis remained all the time interested in disputes, rousing doubts, misleading Moslems, serving the British policy and interests, and developing their centre in the village of Qadiyan. They did not aspire to attain political power because they did not participate in any Liberation Movement against the British occupation, and because they were an inconsiderable minority that was overshadowed by Moslem majority. Naturally they were not ambitious to found a state in which they would become rulers until the state of Pakistan was founded in 1947. After this they attained power without any sacrifice. Their attainment of power happened quite strangely.

After partition in India, and the rise of Pakistan, Britain imposed Zafr Allah Khan on the Pakistani Government. He was one of the most friendly agents of Britain, for they had planted and fostered him. The British announced that he was the best man to further their interests and affairs in Pakistan and to make it a satellite

of the British Empire. Mohammad Ali Jannah was deceived into accepting him, or rather he was obliged to appoint him Minister of Foreign Affairs; a position which interests the English greatly because of its political influence and its efficiency in directing the country's policy to suit British interests in Pakistan which is the biggest Islamic state. Thus, Zafr Allah Khan became Minister of Foreign Affairs in a country the majority of whose inhabitants are disbelievers who reject faith in Ghulam Ahmad Qadiyani's message, and so he should hate Moslems. His religion obliges him to do so since his apostle had declared that all Moslems who did not believe in him were unbelievers and that they should be treated as such. Qadiyanis are ordered not to intermarry with Moslems, and not to pray with them. Merza Bashir Eddin son of Ghulam Ahmad Qadiyani and the present caliph wrote in *Ayina' Sadakat* that «All Moslems who did not swear fealty to the promised Christ whether they heard his name or not were disbelievers and out of pale» (1).

In the court he declared this and said «We do believe in Merza Ghulam Ahmad as an apostle

(1) Bashir Eddin's *Ayina' Sadakat*, p. 35.

while non-Ahmadiyans do not. The Quran declares that those who deny the message of any Apostle is a disbeliever, and thus non-Ahmadiyans are disbelievers.» It is also narrated that Ghulam Ahmad himself said once «we are quite different from Moslem in every way: in the conception of God, the apostles, the Quran, prayer, fasting, pilgrimage and Zakat. There is a fundamental difference between us » (1).

Mohammad Ali Jannah died and all except Zafr Allah Khan prayed for him.

Zafr Allah Khan utilized his opportunity so well. With the greatest determination he filled the Ministry of Foreign Affairs with his brethern. He did his best to insert them in all walks of the state and in all positions making them masters of Moslem civil servants; masters who belittled and oppressed Moslems, and who utilized their position to call to Qadiyanism and to punish or maltreat non-Qadiyanis.

Qadiyanis controled the army of Pakistan by occupying the most vital positions they were able to attain power through a coup d'etat since they were a majority in the army and especially in the Air Force and Police.

(1) *Al-Fadl*, July 30th 1931.

More dangerous still is Qadiyanis' establishment of an independent settlement in Penjab called Rabwa (1) where non-Qadiyanis are not permitted any employment or government position even in Rabwa's station. This settlement in Pakistan is similar to Israel in Palestine; the two being venomous enemies of Moslems.

All these facts troubled Moslem thinkers in Pakistan. They saw in Qadiyanism a great danger against Pakistan, a threatening death that is hovering over it, an agency for British interests in the heart of the country, and a slow but continuous destruction to Islamic strong holds. Allah says «O ye who believes! Take not into your intimacy those outside your ranks: they will not Fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: what their hearts conceal is far worse». Seeing all that, Moslem thinkers decided the best solution to this threatening danger was to separate Qadiyanis from the Moslem Community, and to consider them as a non-Moslem minority — the same idea to which Dr. Iqbal called and urged many a time in his book and essays Dr. Iqbal

(1) They called it Al-Rabwa to apply Allah's Quranic verse (We gave them both shelter on high ground Affording rest...) to it and this is an example of their oblique ways.

had previously declared Qadiyanism farther from the way of Islam than the fanatic Sikhs whom the British government had considered them a non-Hindusi minority despite their religious, political and cultural relations with Hindus. As for Qadiyanis, intermarriage with Moslems is prohibited according to their leader's warning that «Moslems are stale milk while we are fresh».

Moslems realized all these facts and came to the conviction that their country would not be free in its policy, able to carry out what its interests and Islamic principles demand, unless it became completely independent from any foreign occupation, and undirected by imperialistic agents. The late Yaket Ali Khan became aware of the danger of Qadiyanism at the end of his life, and was quite upset and troubled at this problem. Observers say that one of the causes that led to his assassination was this.

All these facts aroused Moslem groups and parties to the necessity of finding an outlet, so thirty three representatives of these various religious parties and societies held a meeting in Karatchi in 1953, and demanded from the Government of Pakistan to legally consider Qadiyanis a non-Moslem minority with special rights, and to give them what they deserve of seats in parliament

and of civil positions so that they would become unable to have the upper hand in the administration or to oppress Moslems in their country which was founded by Moslem sacrifices and on their bodies and blood.

The government neglected this just demand and continued so doing until the Moslem leaders were obliged to make a public move to show people's anger and wrath, and to convince the government that there is a public demand. The rally was so great and unexampled in the history of the country.

The authorities took strong measures to suffocate this rally which it called a revolt against Pakistan. In fact, it was the demand of a devotedly loyal, sincere, and quiet people who faithfully defend their government. Authorities mudishly refused the demand and continued to suppress the so called rebellion and imprisoned Moslem leaders and scholars. Lahor and Penjab saw the worst calamities in their history under the maltreatment of Military rule which lasted two months during which acts of tyranny, suppression, and violent responses were countless. Moslem leaders were tried by court Martial and sentenced to death. Abul-A'la Al-Mawdudi the leader of Jamatu-Islamiya in Pakistan was sentenced to

death, then the sentence was changed into a fourteen-year imprisonment with hard labour. His crime was that he had written an essay entitled '*Qadiyanism*' in which he stated Qadiyani's attitude towards Moslems and Islam and mentioned reasons for the public demand of considering Qadiyanism a non-Moslem minority in Pakistan. His style was objective and scholarly and thus the essay gained wide circulation. Mawdudi's companions and the leaders of the Jama't were sentenced to prolonged imprisonments with hard labour. (1).

Despite all this, the Moslem world is still unaware that Qadiyanism is not only a threatening religious sect, but an organized and plotted conspiracy against Islam, and a stubbornly destructive revolution against the existence of Moslems. Qadiyanism wishes dearly to replace Islam in its doctrines and thought, and attain the obedience reverence, love, and esteem Islam enjoys

(1) The common feeling in Pakistan is that the government utilized this opportunity to get rid of the Jamatu Islamiya which kept demanding the execution of the Islamic constitution which the government had promised to carry out. The government leaving the causes that led to its rise, practiced the secular state system, following the traces of Turkey and its Kemal's policy. It is quite strange that the government fights every group or party which criticizes the government's secularism, and at the same time protects the Qadiyanis whose leader is Zafr Allah Khan. Thus, Pakistan stood between two fires: either to be secular or Qadiyani.

among its followers. Qadiyanis are rude enough to declare the preference of Ghulam Ahmad to the most strong-willed Apostles, and to all Apostle's companions not to mention this nation's scholars and leaders. Ghulam Ahmad's are considered equal or even better than the Apostle's companions. Qadiyan is considered equal to Mecca and Medina which are honoured by Allah, and pilgrimage to one is on the same level with pilgrimage to the other. These doctrines can be found in their books and papers. In the *the reality of Message* by Merza Bashir Ahmad, the second Qadiyani caliph, he says «Ghulam Ahmad is better than many strong-willed Apostles» (p. 257).

«There is no difference between Mohammad's and Ghulam Ahmad's companions except in the fact that those were men of the first Message, and ours are men of the second Message». (1) In *Al-Fadl* (3rd vol. p. 21) we find «Merza is Mohammad (peace be upon him); and this is consistent with the Quranic verse» His name hath been Ahmad». This paper goes to the extreme folly of claiming that Ghulam Ahmad is even better than Allah's Apostle (peace be upon him).

(13) *Al-Fadl* vol. N. 92, 28th May 1918.

This fabrication is consistent with what Ghulam Ahmad said in his Revelatory Speech: «In the fifth thousand the spiritual life of Mohammad appeared to be characterized by general qualities. It was a time when spiritual life was crude and unable to reach its peak though trying it. It achieved development and completion in the sixth thousand (the time that witnessed the promised christ, Ghulam Ahmad Qadiyani). Then he recites a line» . For him (Mohammad) the moon was eclipsed. But for me the sun and the moon were eclipsed. Dare you deny?» (*Al-Fadl*, p. 177)

An idea may be had formed what Qadiyanis write concerning the grave of Ghulam Ahmad and how they consider it equal to the Apostle's. *Al-Fadl* writes: «He who visits the dome of the promised christ participates in the blessings which are bestowed by Allah on the green dome on the Apostle's grave in Medina. How wretched is the man who does not avail himself of the blessing of pilgrimage to Qadiyan» (1) Qadiyanis believe that Qadiyan is the third holy place in the Moslem world, an example of this pretension is what Mahmud Ahmad, caliph of Qadiyan, says: «Allah made Mecca, Medina, and Qadiyan three

(1) *Al-Fadl*, N. 1848, vol. X. December 1922.

holy shrines, and chose them as places for His inspirations» (1).

Qadiyanis took another step towards replacing every blessed thing in islam, and applying Quranic blessings of some places on Qadiyani places. Ghulam Ahmed in his annotation on *Ahmadiyan proofs* exposes the Quranic verse «He who enters this shrine is safe» as applicable to the mosque of Qadiyan» (p. 558).. Moreover, he wrote a line of poetry which carries the following meaning: «Qadiyan is worthy of reverence, and because of people's attacks against it, has become a protected land.» (1 & 2). In *Al-Fadl* vol. 20 N. 33, the writer says «what is meant by the following Quranic verse is Qadiyan's mosque «Glory to Allah, who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque. whose precincts We did bless, — in order that We might show him some of our signes»: And if Qadiyan is far more holy than Mecca, mere travel to it equals pilgrimage to Mecca or even

(1) *Ibid.* September 3 1935.

(2) *Precious Jewels* collection of Ghulam 's talks, p. 52.

(3) He means that because British troops promised to protect Qadiyan from any Moslem attack, it became under British protection as Mecca, is under Allah's.

surpasses it. In *Al-Fadl* vol. 20 N. 66 the writer says «Pilgrimage to Qadiyan is a shadow -pilgrimage to Mecca». *Begam Sulh* a Qadiyani paper in Lahor says «Pilgrimage to Mecca is void if not enriched by one to Qadiyan. Nowadays pilgrimage to Mecca is insufficient because it falls short of achieving the purposes of pilgrims». (Vol XXI, N. 33).

Qadiyanism attempts by all these pretenses to become a universal religion and to equip itself with all the requirements for such a position; an apostle with companions and successors, a holy place with historical and literary events and characters. It also deceives its followers into forgetting all Islamic traditions, history, characters and religious centre. Instead its followers are deluded into believing in its fabrications and forgeries, but Allah will not let Qadiyanism to replace Islam. If successful Qadiyanism will disturb and delude a Moslem until he forgets and shuns his devotion and obedience to, love and study of the Apostle (peace be upon him). And thus inhales the love of Qadiyanis apostle studying his life and works, and praising his genius and false glory.

How destructive it is to make Moslems shun the magnificent glories of Islam that constitute

a history of faith, heroism and honourable humanity to pursue a history full of humiliation, flattery and espionage to the oppressive rulers and inhumane governments. Then Moslems exchange the greatest Moslem scholars who are the apple of the eye of humanity and the most virtuous men in history for dwarfs who know nothing but humble slavery to their masters, cunning, hatred, and base deeds; and to exchange Islamic literature with all its liveliness and power for a silly caricaturistic writing in which one finds nothing else than impolite curses, rude invective, scandalous contradictions, obvious lies, ludicrous fabrications, and many prophesies that did not turn true and surely will not. Qadiyanism wants Moslems to exchange the holy shrine where Allah made His inspiration to His Apostle and which became a school for humanity, and a dawn for those living in the dark for an unholy place that is a nest for spies, vice , and adolescence. Thus Qadyianis exchange good for bad. «And as Allah says» «Evil would be the exchange for the wrong doers».

Qadiyanism is a source of vice and like cancer in the body of the Moslem world, spreading weakness, illness and suffering, servility and cowardice, flattery and subjection to European colonists and tyrants who corrupted the country,

filled Allah's land with tyranny and aggression, and enslaved Moslems.

What Qadiyanis do spread all over the Moslem World is chaos in thought, distrust in valid and verified resources and Hadiths, despair in Islam's power, liveliness, abilities, and futurs. For their aims, they cut people's relations with their glorious past days and humane heroes enabling pedants, bluffers, and forgerers to poison and intoxicate people.

Qadiyanism makes Moslems disinterested in universal problems and thus they shun the Message Allah had assigned them — The Message of ruling the oppressed World by the just Islamic laws. They make Moslems exchange all that for trivial problems that prepare them to become satellites to one or another of the European nations which created and fostered Qadiyanism.

The Second Essay

The Problem of Qadiyanism

by

Abu'l A'la Al-Mawdudi

The Problem of Qadiyanism

Moslems scholars representing various Moslem organizations and parties from all parts of East and West Pakistan held a conference in Karachi to discuss government suggestions and recommendations for the new constitution presented to parliament. The meeting ended with many suggestions and reforms one of which was «... we demand that the government should consider all those who believe in Merza Ghulam Ahmad as a religious leader a minority equal to many non-Moslem minorities in the country and give them one seat in Penjab's parliament».

Other suggestions were so reasonable and clear that enemies were unable to attack them, and when some invective writers did their influence was null among the educated.

A great number of educated pakistanis were not convinced that the suggestion which demanded the separation of Qadiyanis was reasonable and necessary. But here I am going to explain quite clearly why all Moslem scholars agreed to stand by this suggestion

Being an independent non-Moslem minority is a natural and reasonable result of all that Qadiyanis chose for themselves. They caused and urged everything that result in making them a non-Moslem community. The first of which is their fabrication of the meaning of «the Last of Allah's apostles» by which they differed from all Moslems who believe in Mhammad (peace be upon him) as the Last Apostle and that there will be no apostles after him until the day of Judgment takes place. This is the meaning which the Apostle's companions understood and derived from the following verse «Mhammad is not the father of any of your men, but the Apostle of Allah and the Last Apostle» (Sura Al-Ahzab verse 40) The Apostle's companions fought all those who pretended being apostles after the death of Mhammad (peace be upon him). And this was the meaning which Moslems understand from all the sources , and thus they did not and do not accept any one who pretends to be an apostle.

Qadiyanis only, and for the first time in the history of Moslems, interpreted the Quranic phrase «The Last of the Apostles» (1) to mean that Mohammad is the Apostle's stamp which certifies and signes other Apostle's Messages.

What we have said can be proved by the texts quoted here from Qadiyani's books and essays. Here are three quotations.

— «The promised christ (peace be upon him) said in his interpretation of 'Khatamu Nabiyeen': what is meant is that no Prophet's message can be authorized and certified except by Mohammad's stamp. As every document is not accepted unless affirmed or confirmed by stamp and signature, so every message that is not confirmed by Mohammad's stamp is not true. (1)

— «We do not deny that Mohammad (peace be upon him) was the seal of prophets, but what the majority of people understand contradicts the greatness of the prophet (peace be upon him) since it leads to the conviction that the prophet had bereft his nation from Allah's greatest favours — prophets What is meant by this phrase is that the prophet is the seal which confirms messages after his, so there will be no

(1) «Yusuf Ali renders this 'the seal of the prophets' and adds foot notes to explain that seal here is used in the meaning of sealing a document when it is complete. I would prefer to render it «The Last of Allah's prophets» because the Arabic phrase conveys the two meanings of «Last» and «seal» as interchangeable though the one meaning aimed at is clear from the two approaches. To render the verse as 'the seal' is to run the risk of utilization by Qadiyanis». Translator's note *Malfuzat Ahmadiya* edited by M. Manzur Ilahi p. 290.

prophet if not affirmed by the holy prophet Moham-
hammad. In this meaning only we do believe»
(*Al-Fadl* 22 september 1939).

— «The seal is the stamp, and if the holy
prophet is the stamp, how can he be a stamp and
no prophets to be confirmed».

(*Al-Fadl* (1) 22 september 1923).

The differences between all Moslem and
Qadiyanis are not limited to the explanation or
the fabrication of one word «Khatem», but diffe-
rences went to extremes since Qadiyanism claimed
openly and frankly that not only one prophet is
likely to appear after Mohammad (peace be upon
him) but thousands of prophets. This is to be fou-
nd in Qadiyani texts, some of which are the follow-
ing «The rise of many new prophets is as clear a
fact as the sun in midday» (2).

— «Moslems falsely claim that the sources of
Allah ran out and no more prophets will appear.
They do not justly estimate God. As for me, I

(1) *Al-Fadl*, a daily paper issued by Qadiyanis in Qadiyan before
partition and in Rabwa after that.

(2) *The Reality of Qadiyanism* by Merza Bashir Mahmud second
caliph, p. 228.

say that not only one prophet may appear but thousands» (1).

— «If a man sharpened swords close by my neck threateningly asking me to say that no prophet will appear after Mchammad (peace be upon him) I would say to him 'you are a liar, it is right , there must be prophets after him» (2)

After Ghulam Ahmad had opened the way of messages and prophets, he pretended he was a prophet. Qadiyanis believed his pretence and accepted it completely. We quote here some of their declarations and sayings to witness to their deviations and fabrications as well as can be.

— «The promised christ declared his claim to a Message and to be a prophet, as he wrote 'I am a prophet and an apostle', (look *Al-Badr* 5 March 1908) or as he also wrote 'I am a prophet according to Allah's orders . If I deny this I am sinful. And If Allah calls me thus how can I deny it. I will stand by this claim until my death'. (Letter to *Akhbar Am* by Merza Ghulam Ahmad written three days before his death, and published

(1) *Anwar Khilafat* by Merza Bashir Mahmud, p. 62

(2) *Ibid.*, p. 65.

on 26th May 1908; the day of his death)» (1)

— «The characteristics Islam gives of the promised christ means that is truly a prophet» (2)

An essential element in all the persons who pretend to be prophets, is to charge those who do not believe in him with disbelief and rejection of faith. This is exactly what all Qadiyanis do in their congregational speeches and publications against Moslems who deny their pretence. I quote the following from their speeches:

— «All Moslems who do not swear fealty to Ghulam Ahmad are disbelievers, even if they have not heard his name» (3).

— «Everyman who believes in Moses but not in Jesus Christ, in Mohammad but not in Ghulam Ahamad is not only a disbeliever, but in the deepest levels of rejection of faith» (4).

— «Since we believe in Merza Ghulam Ahmad as a prophet, and all non-Ahmadiyans

(1) *A world of Demarcation*, by Bashir Ahmad Qadiyani in *Review of Religious* N. 3 vol. XIV, p. 110.

(2) *The Reality of the Message* by Merza Basghir, p. 174.

(3) *Ayina Sadakat*, by Merza Bashir Eddin, p. 35.

(4) *Word of Demarcation* by Bashir Ahmad Qadiyani published in *Rioyer Av Rilgenter* p. 110.

disbelieve in him, we consider non-Ahmadiyans disbelievers according to the Quranic verse which says that disbelief in one prophet is a rejection of the whole prophet» (1).

Qadiyanis not only say they are anti-Moslem in Ghulam Ahmad's message but say that there are nothing to connect them with Moslems since their God, Islam, Quran prayer and fasting are unlike the Moslems'».

Qadiyani caliph's speech published in *Al-Fadl* on 21 August 1927 under the title of 'Advice for Students' explains to his followers the differences between Ahmadiyans and non-Ahmadiyans. He says «..... Since the promised Christ said that their Islam, their God, and their pilgrimage are unlike ours, we always differ from them in everything»

In July 30, 1931 *Al-Fadl* published another speech by the Qadiyani caliph in which he mentioned a dispute that ensued between two groups of Qadiyanis. One reasoned that since differences between Qadiyanis and Moslems are known, and the promised Christ has clarified them there is no need to establish independent Qadiya:

(1) Merza Bashir Ahmad's declaration in Kurdasi for court, published in *Al-Fadl* 26-27 May 1922.

schools: we can learn all undisputed matters in Moslem schools. The other group disagreed. While they were still arguing, the promised Christ himself entered and listened to their dispute. Then he gave his judgement saying: «'It is wrong to say that we differ from Moslems only in the matter of Christ's death. We disagree with them in the wholeness of God, in the prophet, (peace be upon him), in the Quran, in prayer, in pilgrimage and in Al-Zakat. In short, he explained to them that we disagree quite completely with Moslems concerning all religious matters».

Qadiyanis themselves broke relations with Moslems in accordance with the great gap they had dug between them and Moslems. They organized themselves independently as if they were a non-Moslem minority as affirmed by their own writings.

«The promised Christ made it clear that Ahmadiyans should not be led in prayer by a Moslem. Many letters come questioning this matter. My answer to them all is that no matter how many times you repeat the question I will answer that it is not right, not right, not right to be led in prayer by a non-Ahmadiyan» (1).

(1) *Anwar Khilafat*, by Merza Bashir Mahmud, p. 89.

«We must neither believe in non-Ahmadiyan' Islam, nor be led by them in prayer because in our opinion they are disbelievers in one of Allah's prophets.» (1)

— «If a non-Ahmadiyan's son died why we do not pray for him though he does not disbelieve in Ghulam Ahmad as the promised Christ! I myself ask those who have questioned me why we do not pray for the son of a Hindu or a christian when they die.... The non-Ahmadiyan's son is one of the non-Ahmadiyans and for this reason prayer for them is not right» (2).

— «The promised Christ was loathsome of an Ahmadiyan who wanted to let his daughter marry a non-Ahmadiyan. The man asked him many times but the promised Christ ordered him not to do so. Then the man allowed his daughter marriage after the death of the promised Christ so the caliph drove him away from his religious position and did not accept his penitence though the man repeated it many times until six years elapsed» (3).

(12) *Ibid.*, p. 90.

(13) *Ibid.*, p. 93.

(14) *Ibid.*, p. 93-94.

— «The promised Christ did not allow any transactions with Moslems except those permitted to be so with christians and jews. He distinguished us from Moslems in prayer, prohibited intermarriage with them, and prayer for their dead, so what is left to connect us with them? Interactions between people depend on two things and have two forms; a religious and a worldly transactions. The greatest means of religious transactions is to pray together and to intermarry. These two kinds are prohibited in our religion, and if you say that we are allowed to marry Moslem girls, I say that this applies to christians, too. And if you question me why it is right to greet non Ahmadiyans, my answer will be that according to a true prophet's Hadith he returned the greetings of jews.» (1)

Not only did Qadiyanis broke relations and transactions with Moslems in their speeches and writings, but they did so in practice as hundreds of thousands of Moslems had reported. They made an independent nation of themselves refusing to pray or intermarry with Moslems.

The problem being so, it is unreasonable that Qadiyanis remain a part of the Moslem

(1) *Word of Demarcation* published in *Rioy ao Religinter*, p. 69.

community. Is it not necessary that their independence should be legally enacted since this had been a fact during the last fifty years.

By their attitude, Qadiyanis have proved what was difficult to prove before this time concerning the wisdom and practical benefits of the cessation of Allah's messages. In the past one used to wonder why Allah's revelation and inspiration and Apostles cease to come.

Nowadays, experience has proved the great wisdom and beautiful benefits of this good favour from Allah. The belief that Mohammad was the last prophet united all monotheists in following only one prophet, and thus endowed them with what strengthened and ensured their unity and interactions. The renewals of a doctrine by many prophets separate the nation into many communities. If we expel Qadiyanis none will dare to rise among us and pretend a new message to destroy our unity and solidarity. But if we overlook Qadiyanism we will help and encourage many pretenders to rise and feign, and thus we participate in harming Moslem solidarity. And if we neglect this danger, our example will be followed by our sons, and thus the destruction will not stop and our society will face a new kind of danger everyday; dangers which split the Moslem nation.

This is our true argument on which we base our demands of making Qadiyanis a minority which has the rights of any non-Moslems minority. In fact, the argument that reaches home is with us and no other reasonable argument can be brought against our demand. Those who oppose our demand want to divert people from it with pretexts and objections that have nothing to do with the matter under question. They say, for instance, that various Moslem groups are still charging each other with disbelief. And if we go on separating group after another the nation will vanish. Moreover, they say that there are independent Moslem sects, as Qadiyanism, though they do not differ with Moslems in doctrines. Thus they ask us whether we still intend to break relations with them or whether we chose to treat Qadiyanis as such out of hatred and wrath.

Many others were decieved by Qadiyanis' call to Islam. «Qadiyanis are defending Islam against Christian and Ariyan attacks, and spreading it all over the world so, it is right to treat them as you do» they used to say. But we are going to discuss each of these points to answer any possible question.

1. It is lamentably true that Moslem various groups are still charging each other with disbelief

but it is wrong to make this a pretext for accepting Qadiyanism as a true Moslem sect; that is because :

a) It is unreasonable to give examples of bad charges and judge that any charge is unacceptable, and that charging anyone with disbelief is not right. Infact , it is as wrong to charge people with disbelief for trivial differences as to accept clear and certified deviations from the fundamental principles of Islam. Those who conclude from false charges against some scholars that all kinds of charges are not right are requested to answer whether a Moslem remains a believer if he preterds to be God or a prophet, or if he deviates from Islam's fundamental doctrines.

b) Moslem groups and sects whose charges against each other are being utilized held a conference in Karachi and agreed on the fundamental principles of the Moslem state. They agreed on the same principles because each considers the other a Moslem group or sect. None of them charged the other of being out of pale though there were minor differences among them. Thus to think that separating Qadiyanism from the Moslem nation will be a cause for separating many others is an illusion.

c) The Moslem nation's charge of Qadiyanis with disbelief is unlike any charge against others.

Qadiyanis falsely pretended the existence of a new prophet who considers those who believe in him a separate nation and those who do not as disbelievers. Thus all Qadiyanis agree on charging Moslems with rejection of faith, and Moslems have judged Qadiyanis as disbelievers, too.

Thus it becomes quite clear that this is a fundamental difference that cannot be considered as trivial as minor differences — among various Moslem sects.

2. No doubt there are some sects other than Qadiyanis who have withstood Moslems and broken relations with them, and organized their sects independently, but the wrong these have done is quite different from that done by Qadiyanis in many respects.

a) These sects have completely separated themselves from the Moslem nation to the extent that they have become like slag lying by the road which is neither harmful nor harmed. Their existence is bearable. Qadiyanis mix with Moslems, pretending to believe in their doctrines, discuss them with others, and to argue in the name of Islam seeking, in fact, to split members off the Moslem community and win them to their side. A great tumult, disgraceful disunity, and oppressive occupations befell Moslems from Qadiyanis

agency to Foreign countries. For this and many other reasons we cannot abide with them.

b) The sects that have differences with the Moslem community are judged by Islamic jurisprudence. It decides whether their private beliefs drive them out of pale. And even if we suppose that they are not followers of Islam, their beliefs will not endanger Moslems' and will not cause any social, economic, and political problems. But Qadiyanis' fabrications do endanger the faith of hundreds of thousands of Moslems and cause a social problem in every Moslem family that is influenced by them to the extent that husband forsakes his wife, and father abandons his son, and an enmity rises between two brothers. Moreover, other non-Qadiyani sects do not have any political trends that can be considered a danger to our national life. Qadiyanis do have some dangerous political tendencies that cannot be overlooked.

Qadiyanis were quite certain that in an independent free Moslem society, a pretended message could not grow up or achieve its aims. They know that the Moslem nation abhors such pretenses as these which disperse Moslems, destroy Islamic laws, and split Moslem society.

Being aware of the attitude of the prophet's

companions towards pretenders of holy messages, and of the fact that whenever Moslems take power in any country they will never admit new and false pretenses, Qadiyanis chose to connect themselves with disbeliever government because under no other shelter they can destroy Islam by feigning it.

They have made the Moslem nation their prey since they call to their doctrines in the name of Islam. They know so well that it is in their interest to support foreign occupation because it suffocates Moslems and helps them to achieve gains and to destroy Islam. An independent and free Moslem nation is a hateful unfruitful land which they abhor greatly.

We can quote many texts taken from Merza Ghulam Ahmad's assertions and from his followers' declarations, but it suffices us to quote some and without commentry.

— «The English Government has bountifully rewarded, helped, and favoured us to the extent that if we leave this country neither Mecca, nor Istanbul would shelter us. So how came you to doubt its goodness.» (*Ahmadiyan Talks* vol. I, p. 146).

— «I am unable to perform what I wish in

Mecca, Medina, Damascus, Persia, Kabul or Rome except under this government's protection for whose glory and victory I do pray God» (*Conveying the Message* by Merza Ghulam Ahmad. Vol VI, p. 69).

«Oh, just think a little which land all over the world will shelter you if you leave this country. Mention one government that will welcome and shelter you. All Moslem countries detest you and wish to kill you because, in their opinion, you are disbelievers. So estimate well the heavenly favour (the favour of British occupation) and be aware that Allah had not brought the British into this country except for your welfare and interests. If catastrophes befall the British you will not escape their dice effect. And if you demand a proof of what I say, go and find shelter under any other regime and when you do this you will see what happens to you. The British are Allah's mercy and blessing, and a citadel for your protection. Estimate the British well and love them dearly because they are a thousand times better than Moslems who oppose you. It is sufficient to convince you with only one thing: the British do not wish to humiliate or slaughter you».

(Ghulam Ahmad's 'Valuable Advice' in *Conveying The Message* vol. I, p. 123).

— «It is well-known to all those who study the history of nations how the persian government maltreated Merza Ali Mohammed Bab, the founder of Babism and his followers. It destroyed Babism for nothing else than religious disputes. It is as well known how the Turkish government ill-treated Baha'Allah, the founder of Baha'ism and his followers between 1863-1893. It imprisoned them in Istanbul first then in Edranovel and Acca. We also not know any other three countries which demonstrated religious fanaticism and narrowness and which do not cope with the age of civilization and culture. Our knowledge of these three countries leads us to the conviction that the freedom of Ahmadiyans is closely related to the British throne.

All true Ahmadiyans who believe in Merza Ghulam Ahmad as a holy prophet sent by Allah to people do believe, without any little bit of flattery, that the British Government is Allah's favour and the shade of His mercy. They also believe that the life of the British Government is theirs. (*Al-Fadl*, 13 september 1914).

These above mentioned assertions quite clearly certify to the fact that this gang of pretenders are aware of the benefits of disbelievers' occupation of Moslem countries because under the pro-

tection of occupation they can achieve their aims. If Moslems got power into their hands, these pretenders will be crashed because free Moslems will not abide with those who destroy their religion and split their society.

More dangerous still is Qadiyanis' tendencies to establish an independent state in Pakistan. One year after the rise of Pakistan the Qadiyani caliph made a speech in Ku'ta in July 23 1948, published in *Al-Fadl* in August 13, 1948. He said «British Plukhistan is allotted to you. (Now part of Pakistani Plukhistan) . Its population is five or six hundred thousand inhabitants. Though less populated than other districts, it has a great importance. As individuals are valuable in our world, this district is as valuable as any part of Pakistan. An exemple from the American constitution will clarify its importance. Each state has an equal number of representatives no matter how big or populated it is. Now if we add British Plukhistan to Blukhistan district, the inahbitants will number a million. I think you realize the difficulty of converting the people of a big district. But don't you see that we can convert the people of a small district? If we take care we will spread Ahmadiyan banners over it all. Our doctrine will not succeed unless its roots are deep in the ground. Thus work and spread your doctrines and make

them solidly and strongly rooted. Establish it in a place first and then if we succeed in converting people we will be proud of our district. As for converting people it is not an easy matter».

1. After all this talk I wish to ask those who want us to abide with Qadiyanis and their deeds and who cling to the pretext that there are many sects in Islam whether there are such dangerous tendencies and policies as those of Qadiyanism. Does any sect find Islam harmful, and anti-Islamic system beneficial? Is any sect going to abhor Moslems and prepare to establish an independent state in the heart of an Islamic regime? It appears that there is no sect that behaves as Qadiyanism and thus we ask why they want us to treat Qadiyanism as other sects?

This minor sect faces us with another problem; It demands independence from us. Is it not right that we should expel it out of pale?

It has been said that necessity drives man to demand anything. The truthfulness of his demand depends on the acuteness of his necessity. Qadiyanis' existence among the Moslem majority harms Moslems greatly, for this the majority demands the legal separation of this harmful minority from its community. Qadiyanis are, in practice, independent from the Moslem majority and

utilize their independence to organize their sect and destroy Islam's principles according to a pre-plotted methods. They also hide behind Islam and throw the seeds of split and differences among Moslems . By their cunning method of pretending Islam they gain more administrative positions and employments. This harms the community and thus what pretext remains for any to let the minority persecute the majority or to refuse our demand of legal separation of Qadiyanis from the Moslem nation

The majority did not create causes for separation but the minority did when they established independent societies and broke social and religious relations with Moslems. This refusal to be legally separated from Moslems makes Qadiyanis utterly responsible for their refusal.

Allah had endowed you, readers, with mind and insight so look how they refuse to accept the results of their deeds. If they want to deceive, harm, and mar the unity of Moslems how do you let the majority, while you are its representatives, fall a prey to the cunning of this deceitful minority.

Let us deal with the last problem which claims that since Qadiyanis defend Islam and spread it, it is not right to treat them as we do.

In fact, this is a groundless argument which tempted some newly educated people. We ask them to study and contemplate what we are going to quote from the writings of Ghulam Ahmad himself which will strip the aims of this pretender's defence of Islam. He says «I have been publishing books in English, Arabic, Persian and Urdu, out of my own enthusiasm to convince Moslems that their duty is to be faithful to the British Government that they should leave the notion of the holy strive and shun waiting for the Mehdi who sheds blood and all other trivial illusions which cannot be verified by the Quran. If they still adhere to these mistakes they must not, at least, deny the favours of this generous government or they will be sinners of disloyalty by Allah' laws» (*Tiryak Al Kuloub* 28 october 1902, p. 307)

In this same petition to the British Government he writes «It is time I proudly say to my charitable government that this is my twenty-year service to you. No Moslem family in British India can do as mine did. It is quite clear that a twenty-year-long continuous effort to convince people with the above mentioned teachings cannot possibly be the work of a hypocrite. It is the work of a man who feels faithfulness and sincerity towards this government. I confess that I discuss religious matters with other priests

but with honest intentions. I have published many arguments about christianity, but I also confess that when some missionaries wrote invective against Islam like the impolite wording of the mischievous argument in *Nur Afshan* in which the missionary charged our prophet with robbery, lust, adultery with his daughter, lies, and bloodshed, I feared lest these writings irritate Moslems who are quickly angered so I found it a good policy to write against these books in order to extinguish the fire of Moslems' wrath and lessen the consequent general abhorance, and to deaden the anger of people who may react and cause disturbances that threaten the national security. It is clear that I only wrote against these invective books because I found that writing was the only way to extinguish the flame of wrath among Moslem enthusiasts» (pp 308-309). Then he goes on to say «All I wrote against missionaries was motivated by a wish to control Moslems with wisdom and entertain them and deaden their monstrous rebellious minds. I declare I am the most faithful and the most helpful Moslem to the British Government. There are three causes which brought me up to this first rate loyalty to the British; the first is my father's influence, the second is the great favours of this government, Allah's revelation» (p. 309-310).

Merza also wrote the same in the annex of his book *Shahadatu'l Quran* entitled a request worthy of the governments' favour» «My religion which I declare once and again is that Islam is divided into two parts. The first is to obey God, the second is to obey the government which ensures the nation's security, shelters us, and protects us from oppressors. This government that we should all obey is the British government».

We also find in his *Conveying The Message* vol. VII; a petition to his majesty the district ruler in which he assured the ruler of his family's sincerity to the British Government. He reported the letters Merza Ghulam Murat Khan had received from Lahor's ruler and Penjabi financial advisor as well as other British rulers who witnessed to his great services which denote his sincerity, faithfulness, loyalty, and love to the British, and enumerated the most important members of his family who served the British. Then he said «The most important work to which I was and still devoted to is to divert the hearts of Moslems from Islam towards sincerity, love, loyalty and truthful gratitude to the British government, and to get rid of wrong illusions such as the holy war' and other silly beliefs which impair sincere relations with the British (p. 10).

I did not only concentrate on filling the hearts of Indian Moslems with sincere obedience to the British, but also wrote many books in Arabic, Persian and Urdu in which I clarified to the inhabitants of Moslem countries how we spend the days of our life in security, happiness, prosperity, and freedom under the British Government's sheltering care» (p. 10). Then he gave a long list of his books which certify to his sincere love and great loyalty to the British. Then he wrote «The government should verify whether those thousands of Moslems who call me a disbeliever, swear at me and at my followers, and harm us because I wrote thousands of declarations which were full of my grateful thanks to the government dictated by myself and out of my conscience, heart, and utter conviction and published them in all the Arab countries. Are not these matters clear? I assert that my sect has a first-rate loyalty to the British government and that it is the most sincere, faithful and loyal Moslem sect because it declares its readiness to sacrifice everything for the British. The principles of the British do not, in any sense, endanger ours». Then he wrote «I am certain that so long as my followers increase, those who believe in the holy war against occupation decrease. Belief in me is a denial of the existence of a holy war». (p. 17).

Disregarding whether this language and these expressions are worthy of a prophet, we wish to attract the readers' attention to the fact that these are the aims of the founder of this religion and these are the purposes for which he exerted himself, defended Islam, and spread its teachings. Is this «service to Islam» still worthy of thanks and respect after all that we have seen of its stimuli and aims? And if it is still difficult for some people to know the reality of this 'service to Islam', we ask them to contemplate what we are going to quote from Qadiyanis' confessions.

— «We came across a book by an Italian engineer who held an important position in Afghanistan. The book was once published and by mere chance only that we got this rare copy. In it the author says that Sahib Zadeh Adbullatif, a Qadiyani, was killed in Afghanistan because he was urging people to shun 'the holy war'. The government feared lest his call weakens the passion for freedom in the hearts of Afghanis and thus enslave them to the British. We deduce from this fact that Afghanistani regime did not kill that Qadiyani except because he called people to shun 'the holy war'. (Merza Bashir's speech on a Friday *Al-Fafdl* 6 August, 1935).

— Afghanistan's Minister of Foreign Affairs issued the following declaration.

«After Mulla Abdulhalim Jihar Asiyani and Mulla Nur Ali Hanuti had become Qadiyanis, they began to teach their fabricated doctrines in the name of reform.... After some time they were arrested for another matter and tried. Letters from some foreigners were confiscated which prove their agency and conspiracy against the interests of Afghanistan. The letters reveal quite clearly how far they went in selling themselves up to the enemies of Afghanistan». (*Al-Fadl*, 3 March 1925)

— «Though I went to Russia to call people to Qadiyanism, I always did and served the British Government at the same time because our interests and the British Government's are in complete harmony with each other».

(Muhammad Amin, a Qadiyani preacher in his essay published in (*Al-Fadl* 28 september 1922).

— «The world considers us British agents. When a German minister participated in the opening of Ahmadiyan centre in Germany, his government blamed him and asked him «why did you participate in a special occasion related to people who are British agents». (A speech by Qadiyani's caliph . 1 November 1934).

— «We hope that with the increase of

British empire, the chances for more converts from Moslems and non-Moslems will increase» (Opinion concerning Lord Harding's tour in Iraq published in *Al-Fadl*. 11 February 1910).

— «The British Government is like paradise to us. Ahmadiyans are going on well under the shelter of this paradise. If you leave it you will see what frightening shower of poisonous arrows will come down upon your heads. So why don't you thank this government's favours when you all know that its interests are united with ours, its desolation means ours, and its prosperity affects ours. Wherever this government wins a new country to its domain we win a new field for our doctrines. (*Al-Fadl* 19 october 1915).

— «The relations between Qadiyanis and the British Government are unlike any other; that is because our interests demand this. What benefits the British Government enriches us, and as the British empire increases our chances for progress increase, if it is harmed — God forbid — we will not be able to live safely».

(Qadiyani's caliph's declaration *Al-Fadl* 27 July 1918).

Thus we have clarified the reality of Qadiyanism, uncovering its doctrines, trends, and deeds.

And now we are going to explain the rise of this sect.

1. Half a century elapsed and Moslems were still living the worst kind of life under British occupation. Then suddenly a man pretended he was a prophet. He claimed that it was insufficient for Moslems to believe in Mohammad (peace be upon him), but they should, if they wanted true faith and the right Islam, believe in him, too. Disbelievers in him are out of the Islamic pale. Thus, a pretender rises among the unified Moslem nation to say he is a prophet.

2. According to this false pretense, this man established a new community and an independent society which opposed Moslems as Hindus and christians do, and disagreed with Moslem beliefs, habits, hopes, and sufferings.

3. The founder of this new community felt, since the beginning of his pretense, that Moslem society cannot bear to be destroyed, so he and his gang chose to be loyal, sincere, and loving servants of the British occupation. This was not only a practical policy, but also in awareness of the fact that his interests are consistent with the victory of the British not only in India but also in the other Moslem countries in order to spread his poison and fabrications.

4. This sect, according to a conspiracy with the British, disappointed all Moslems' efforts during the past fifty years to separate it from the Moslem community. The government continued to insist on the sect being considered part and parcel of Moslems despite all differences. Moslems were harmed greatly by these measures while Qadiyanism won the greatest benefits.

The government, despite all scholars' efforts, continued to convince Moslems that Qadiyanis are one of the sects of Islam to enable Qadiyanis to spread their doctrines among Moslems. A Moslem will not abstain from following Qadiyanism if it is legally considered a Moslem sect, and this benefits Qadiyanis greatly because they are increasing their numbers and power. Moslems were harmed because a new community which opposed them mulishly was growing up like cancer in their body.

The plight of Qadiyanism appeared in Punjab; harmed and destroyed it so it was natural that the most wrathful Moslems against Qadiyanis are the Penjabis.

This sect won all the favours of the British Government and the most army, police, justice, and administrative posts in the country. It is strange that this sect won all these posts from those

assigned to Moslems because the government considers it one of the Moslem sects and continues to convince Moslems that these posts are assigned to them only. Moslems are treated as such in economy, trade, industry, and agriculture.

Third Essay

THE Qadiyani SECT

by

Mohammad Al-Khudr Hussein

INTRODUCTION

Allah has equipped the prophet Mohammad with an undoubtedly clear and perfect religion which was taught to clear — sighted companions and followers who, in their turn, taught it others as they had learnt, and fought for its sake until they won victories. This religion was and still is the right religion deeply rooted, protected by Allah against plots and fabrications. Thanks to the glorious Quran and the authentic Hadiths that this religion was guarded . The holy Quran and the authentic Hadiths found and would always find reasonable men who can study them without any deviations or fabrications. Thus men can find realistic arguments that overcome all people's ignorant and uncover all intentions. Allah says «We have without doubt, sent down the Message; and We will assuredly guard it from corruption».

True history tells us that every pure religion is plighted with some satanic persons who tend to fabricate and leave truths to follows falsities.

This throwing out of the way is not only effected by those who pretend knowledge in Islam, as many leaders of deviating sects did, but also by a group whose minds make up pretences of being prophets, receiving revelations from Allah which come directly to them and not through the Quran or the prophet's Hadiths.

There were some pretenders of being prophets who were killed, like Al-Harith Ibn Said who appeared during the rule of Abdul Malik Ibn Marwan. Many people were deluded by him but the caliph Abdul Malik arrested and executed him. Ishaque Al-Akhras, who appeared in the era of Abbasi caliphate had followers but was also executed.

Some of those pretenders found a sect which lasted after them like Hussein Ibn Hamdan Khusaibi who spread Nuseirism in Hama and Latakiya in Syria. One of these, is Ghulam Ahmad who made up the Qadiyani sect.

Many letters from the Arab world and America come with questions about Qadiyanism and its relations with Islam. Moreover, after we had published an essay which exposed the reality of Baha'ism (in the fifth volume of *Nur El Islam*), there came some letters explaining the dangers of Qadiyanism and asking me to publish a criticism

and a warning against this sect. I did not wish to write anything against it before this time since I had had none of its books.

Now that I have gone through many Qadiyani books, I am aware of its reality and going to present the reader some chapters concerning the fabrications of its doctrines, and a biography of its founder to be able to see clearly how false its doctrines are, and how dangerous the tumult and oppression Qadiyanis make. Tumult is worse than slaughtering our young.

Ghulam Ahmad

Origin, Birth, Youth

Ghulam Ahmad talked about his ancestors and said that they had lived in Samarquand, then left for India and lived in Qadiyan and became the leading family there. Then misfortunes and calamities befell them and they lost their position and money. Then he says «Allah gave my father some villages when Britain was ruling the country».

Ghulam Ahmad was born in 1252 h., and when he was only seven he began to recite the Quran and some persian books. Then he learned Arabic

when he was ten, and when he became seventeen he learned philosophy grammar , and medicine of which he was so fond.

After some time spent in learning , the British occupied Penjab. Young men were ambitious to obtain posts and thus Ghulam Ahmad, began to look for an employment, went to 'Silkout' and became a civil servant in the administration under the direction of the Ex-high Commissioner. Four years later he retired according to his father's wish of having his son around to help him in managing his private affairs.

His father became ill in 1876. Ghulam Ahmad pretended that Allah had revealed to him that his father's death would take place after sunset. This revelation, according to Qadiyani's false pretenses, was his first holy revelation. Then he began to make declarations which he pretended had been revealed to him. Moslems denied this strongly so he left for Ludhiyana where he published a declaration in which he pretended he was the long-awaited Christ. Moslem scholar like Mawlawi Mohammad Hussein, director of *Isha'atu Sunna* who asked many Moslem scholars to come to Ludhiyana and argue with Ghulam Ahmad. The British high commissioner was on the side of Ghulam Ahmad, so he prevented scholars from

holding the meeting and forced Mawlaewi Mohammad Hussein and his friend-scholars to leave the town at once.

Ghulam Ahmad went to Delhi where he called people to follow him. Moslem scholars invited him to a debate with Mawlawi Nazir Hussein, professor of the prophet's Hadiths. Ghulam Ahmad refused. Then, as some of his followers said, he invited Mawlawi Nazir Hussein to «Mubahala» and to swear that Christ is alive and if a plight did not befall him in a year time, Ghulam Ahmad would be a liar and pretender, but Mawlawi Nazir Hussein and other scholars refused.

The people of Delhi invited Mawlawi Mohammad Bashir from (Phabal) to a debate with Ghulam Ahmad. It was narrated by Mahmud, son of Ghulam Ahmad, who commented nothing but that the debate was printed.

Ghulam Ahmad went to Lahor in 1892 where he had a debate with Mawlawi Abdul Hakim. The debate was described by Ghulam Ahmad's son Mahmud who declined to say who won it. In 1896 many representatives of various sects held the Religion Conference. Mahmud pretended that his father suggested the idea and that he wanted the world to know his

doctrines, but when he set out to write the speech an acute diarrhea pained him, but he completed it later. His followers assume that Allah revealed to him that his would surpass all other speeches. What is expected from such people but to say that his was the best speech on that day! They also mentioned that his followers numbered three hundred persons.

Hussein Camey, Ambassador of Turkey in Penjab, asked Ghulam Ahmad to meet him, but on Ghulam Ahmad's refusal, the ambassador went to him and listened to the revelations which he pretended were Allah's. After that the ambassador published an essay in Lahor's newspapers in which he attacked the fabrications of this pretender; an essay which increased people's wrath against Ghulam Ahmad.

In the same year Ghulam Ahmad published an essay entitled «Amicable settlement is the best» in which he asked Moslem scholars to stop their opposition and attack which lasted ten years arguing that if he were liar there would come an occasion that would expose him, and if he appeared to be truthful this trace would help them know what is right and thus escape God's punishment.

This cunning found no response and nobody

was cheated. All Moslem scholars refused his suggestion and went on criticizing his opinions, warning people against falling a prey to his fabrication.

In the same year Ghulam Ahmad began to get rid of his opponents so he entreated the High Commissioner for India to enact a law to protect the right of the followers of each religion to call to their doctrines, since, as he reasoned, the essence of all disturbances in India were due to religious disputes.

In 1898 he enacted a law that prohibits his followers from intermarriage with all disbelievers in his message. Then he established a school in Qadiyan to teach his followers his new doctrines.

In 1900 he built a mosque in Qadiyan, but his relations, whom Allah had helped to escape from all his falsities, built a wall in front of the mosque which made it difficult for his followers to reach it except after a long walk. Ghulam Ahmad complained and the authorities ordered his relations to bring it down. In the same year he made his famous speech which he called 'Revelatory Speech'; considered a miracle by his followers, but later on we are going to quote some of its ravings and nonsense.

In 1901 he ordered his followers to write down their names in special records and made statistics. His son Mahmud Bashir said that that year was the beginning of Qadiyanis' separation from Moslems. In 1902 he started a magazine called *Religions* to spread his doctrine. He supplied essays in English and Urdu to this magazine. In the same year Mr. Kareem Eddin complained to the court against Ghulam Ahmad's impolite satire, but the court acquitted him.

In 1903 Ghulam Ahmad's missionary in Kabul was killed because of his rejection of faith. And in the same year Ghulam Ahmad wrote an essay in which he swore at and cursed Kareem Eddin charging him with lying. Mr. Kareem Eddin complained to the court which ordered Ghulam Ahmad to pay 500 rubies, but Ghulam Ahmad resumed the sentence to Amertesri court whose judge was English. This court acquitted him.

Then he travelled to Lahor and Silkout to call people to his doctrines. The Moslem scholars issued a declaration advising people not to listen to his speeches. When he made the first speech he was attacked and almost stoned by people but he was, as his custom, surrounded by police who protected him until he ran away by train.

In 1905 he established an Arabic religious school in Qadiyan which graduated missionaries for his doctrine. In this year he travelled to Dehli where scholars attacked him and thus he was forced to keep silent. He invited some people to his house but found stern opposition, so he left disappointed and sad.

Coming back from Dehli he passed by Emer-tesir and intended to make a speech in the conference Hall of that town, but Moslem scholars warned people against listening to him. When he entered the Hall and began to speak, one of his followers brought him a cup of tea from which he sipped. The meeting was in Ramadan, so the audience protested against this behaviour. He answered that he was on travel and it was lawful for him not to fast. A great disturbance occurred, so he did not continue his speech and went out of the hall under police protection and was forced to leave.

In 1905 he pretended that Allah had revealed to him that his death was close by, so he wrote his will *Al-Wasiya*, but he lived three years more. And in this year he pretended Allah had revealed to him that he should build a graveyard for his followers, and ordered all those who wanted to be buried in it to give up a quarter of their possessions.

In 1907 a national movement in Penjab erupted against the government, but Ghulam Ahmad sided with the government broad-casting declarations of loyalty and demanded from his followers to help suffocate this national movement and they did. In this year the «Conference of Religions» in Lahor held a meeting. Ghulam Ahmad sent a speech to be read by one of his followers. When this man stood and spoke he was met with despise and reprimand from all representatives .

In 1908 Ghulam Ahmad went to Lahor where Moslems protested against his advent. Moslem scholars used to meet in a square by his house make speeches warning people against his fabrications.

Ghulam Ahmad was always ill with diarrhea, and in Lahor it killed him. He was taken to Qadiyan where he was buried. His followers elected Hakim Nur Eddin to become caliph until his death in 1914, then Bashir Eddin Mahmud, son of Ghulam Ahmad, became caliph up till now.

Ghulam Ahmad's Pretense of inspiration, a Message, and of being a prophet.

Ghulam Ahmad pretended that Allah had inspired him, and concerning this matter of holy inspiration he said «This is the book part of which was revealed to me by the God of all worlds in the feast of feasts.» Then he said, «These are facts revealed to me by the God of all things» and «Allah revealed to me before plight to 'construct an arc under Our eyes and Our inspiration'».

None of the prophet's companions or close followers pretended that Allah had revealed anything to him. Had Ghulam Ahmad pretended inspiration with the meaning of enlightenment as the Quranic verse «And Thy Lord taught the Bee to build its cells in hills», the matter of this kind of inspiration would have become easy. But he pretended holy inspiration and if his pretense is consistent with Islamic holy texts, we do accept it, but if not we will expose his pretense and criticize it. Infact, he declares in his books that he is an apostle and a prophet. In his *Revelatory Speech* he said «If I am sent by Allah, and you say I am a liar, what will befall you, you who treat truth as falsehood» and he said «You realize

how people convert to christianity or lose faith, and you still deny that an apostle may be sent by Allah, how strangely you judge». He also said «Allah has favoured the Moslem nation by sending an apostle like Christ to it. Blind are those who deny this favour».; «Christ was a banner for Beni Israel and I am your banner, Oh irresponsible people!»

In a release entitled «Requirements of Admission into Qadiyanism we find «The promised Christ (Ghulam Ahmad) is sent by Allah. Those who deny the reality of Allah's apostles may be considered disbelievers» Abul Ata' Jalandahri said «Allah spoke to Ghulam Ahmad in all the ways with which He did with other prophets, because all prophets are equal» (1).

Ghulam Ahmad pretends to be a prophet disregarding the Quran, the prophet's Hadiths, and Moslems' opinion. These three principles determine that Mohammad (peace be upon him) is the last of Allah's prophets. The Quran says «Mohammad was not the father of any one of your men, but Allah's apostle and the last of prophets.» If you read the word «Khatem» a «Khatim» you describe the prophet as the last

(1) *Islamic Ahmadiyan Tifding.*

and this means that no prophet will come after him; and those who pretend to be prophets are wrong doors. But if you read it as «Khatem» the word carries the same previous meaning, because Khatem and Khatim are interchangeable. This is mentioned by Linguists, and all verifying explainers of the Quran. The authentic Hadiths of Allah's apostle give the same meaning to the two words. Thus we find in *Sahih Al-Bukhari* that Abu Hurayra narrated that the prophet (peace be upon him) said «Banu-Israel were ruled by prophets, each prophet is succeeded by another, but after me Allah will send no prophet».

In the authentic *Sahih Al-Bukhari*, the prophet's companion narrated that Allah's Apostle said «I and other Apostles are like a building built by a man. It was beautiful but lacked a brick in one of its corners. People used to look round and admire it greatly but ask the man Are not you going to put this brick in its place? Thus, I am like this lacking brick; and the last Apostle of Allah's». Moreover, according to Muslim through Jabir's narration «the Apostle said: «My place among apostles is like the place of the brick. Thus by my coming I sealed prophecy». Imam Ahmad narrated, through Abu Tufail that the apostle (peace be upon him) said «There will be no prophecy after mine but there will be

glad tidings. He was asked: What are these glad tidings? He answered: they are glad dreams — or he said good dreams». There are many Hadiths and many authentic traditions that inform us quite clearly that prophecy was ended by his. On this meaning the Moslem nation's (ijma') (1) relies and it has been accrated the degree of the matters known by necessity. To prove this we say that Ibn Kathir, in his interpretation of the phrase «Khatemu Nabiyeen» says «Allah informed us in his Quran, and His Apostle told us in his Hadiths which were authentically narrated to us that there will be no Apostle after him in order that we know that all those who pretend being Allah's prophets are liars, bluffers, and forgerers. Al-Alusi, in his interpretation of the Quran says: «the prophet being the last of Allah's Apostles is taken from the Quran, the sunna , and Al-Ijma' of the Moslem scholars; thus all pretenders of anything which contradicts this fact are disbelievers».

A Moslem should not interpret the Quran or the Sunna according to his wishes and desires leaving the authentic to the fabricated. Look how many forgeries and confused fabrications the

(1) (Ijma') means an opinion taken by the leaders if the four most important «Mezhab» in Islam.

Qadiyanis did in order to interpret «Khatemu-l-Nabiyeen» and to twist the meanings of many Hadiths in order to prove their false pretenses.

They have no reason for such confused fabrications except that a man from Qadiyan preferred his desires to Allah's guidance so he pretended to be an apostle and began to gorge and fabricate and flatter non-Moslems . One phase of the false interpretations is that concerning the Hadith «No Apostle will come after me» which he said it meant «No Apostle (from a non-moslem nation) will appear after me». This kind of interpretation was done-before him by another pretender named Al-Akhras who appeared during Abbas-Al-Safaah's reign. He pretended that two angles came to him and gave him the glad tidings that he would become an Apostle. He asked them how is that to be? Allah informed us through Mohammad (peace be upon him) that Mohammad is the last apostle of Allah's. They said to him «You are right there, but Allah meant that Mohammad is the last apostle of those who are not Moslems.

Allah's inspiration according to Qadiyanism, does not only happen to the leader of the sect, but to all his followers. What I have read in a release written by their leader and translated by Abdul

Majeed Kamal and published in Egypt , was that «Inspiration cannot be stopped and the Mehdi-and-Christ has appeared in Qadiyan in India and now he has thousands of companions who listen to Allah's revelations» Ghulam Ahmad pretended that Allah had inspired him the following. «We have made you a leader of men whom we inspire»

How could they pretend to have inspiration while all that Ghulam Ahmad had written was full of unwise and untrue sayings — What is reasonable in his sayings has been said by many better men. But none of these better men thought of pretending to be apostles or to be inspired by Allah directly or through angels. Ghulam Ahmad' apparent lies are uncovered by the fact that what he pretends Allah has inspired him are parts of the Quranic verses copied and rearranged in papers of his own.

They deny that Mohammad is Allah's last apostle and bring some unworthy and silly arguments to prove their fabrications and lies. They interpreted the Quranic verse «Allah chooses Messengers from angels and people» so as to mean that the verb 'chooses' is present tense but means future. To refute this we say that it is possible to use the present instead of the past for some linguistic purposes. The meaning is strange;

the present is more convincing, and as Allah's verse has it «The similitude of Jesus before God is as that of Adam; He created him from dust then said to him: «Be and he is». Allah said «and he is» though the apparent meaning is past because the existence of a man from no father is rather a strange event. Thus it should be expressed in the present tense to bring it closer to the understanding of people and to become as if seen.

To use the present for past denotes the renewal and continuation of the action in the past as linguists used to do, but the past tense cannot convey this meaning. Thus in Allah's Quran «Allah chooses Messangers from angels and from men» denotes another meaning than choice which informs of a past action. The other meaning conveyed is that the choice of Messangers was renewed once and again in the past. The proof that 'chooses' means a choice that took place before the verse was revealed is the verse 'Khatemu Nabiyeen' — The Last of Allah's Apostles' and all the many other Hadiths which convey the meaning of closing the door of Message.

Thus, it appears that it is not correct to use past tense and mean present. The verses of the Quran interpret each other in addition to the fact that the Apostle's Hadiths interpret the

Quran. Ghulam Ahmad pretends to be an apostle and that he is meant by the Hadith which informs us of the descent of Christ as a just ruler. He went on to fabricate new meanings for some Hadiths and attempted to divert people from practicing what the Hadiths order or prohibit. In his revelatory speech he shammed that many Quranic verses foretold his appearance by twisting their meanings to fit his desires concerning the Quranic verse «And Mary the daughter of Imran who guarded her chastity; and we breathed into her body of Our spirit» He said that this is a tiding that 'Among Moslems a man who equals Mary will appear, then Allah breathes the spirit of Christ into him, then Christ is born from Mary; that is, the man's Mariam properties change into Christian ones. And thus Mary has produced Christ and in this meaning the man may be called Mary's son».

We excuse ourselves from going any further in quoting these nonsensical and ludicrous sayings unless the need demands more quotations in order to expose the scandals of this movement.

It occurred to Ghulam Ahmad's mind to pretend being an apostle, but feared lest his pretenses be destroyed by those who could not be converted into another religion which feigns being the au-

thentic religion. Thus he feigned that his message confirmed the reality of Islam, and in his revelatory speech he said: «They say that they do not see the appearance of Christ or a Mehdi a necessity and that the Quran suffices them though they know it cannot be touched except by the clean. Thus there is a great necessity for a clever interpreter who is sent by Allah to enter the circle of like these found ignorant followers who do not properly estimate what is to be an Apostle, and who cannot distinguish between the pretender and the truthful, and if the appearance of any sect among some people is an evidence that it is true, Baha'ism will be a reasonable pretense though Qadiyanis consider it false. Pretender may win a round or two, but when scholars speak the truth and strongly defend the right religion, pretenders either fall down for good or remain in their chosen darkness ; an example for Allah's followers against forgers.

Ghulam Ahmad mentioned in some of his books what is called «Al-Mubahala» and pretended that he had done it many times and overcome his opponents but to his misfortune he did it with Abul-Wafa Thana' Allah, and lost it leaving a proof against him, but there are many who are out and out in falsities to the extent that they no longer hear the sound of truth.

Ghulam Ahmad was greatly annoyed and irritated when the Moslem scholar Mawlawi Thana' Allah wrote about his falsities bringing home truthful arguments against this pretender. Ghulam Ahmad wrote the following prayer against Thana' Allah: «In the name of God, Most glorious Most Merciful. They ask whether it is right? It is right I swear.

Mr. Mawlawi Thana' Allah. Peace be upon those who follow God's guidance.

Your paper continued charging me with lying. You testify that I am a proud mischievous liar and that I pretend I am the promised Christ. You harmed me greatly until my patience was tried. Since I am ordered to inform you of the truth and you divert people from following me I do pray God «O, My Lord who has all knowledge and power, who seeth everything and is acquainted with all things. You know what is in my heart. If I have pretended to be the promised Christ, and I am a mischievous liar who fabricates day and night, I do pray you to effect my death before Thana' Alla's to please him and his companions. Oh, my sender I pray you to judge between me and Mawlawi Thana' Allah and to effect the death of the liar before that of the truthful. Our Lord! Decide between us and our people in truth, for you are the best to decide».

This prayer was issued on April 15, 1907. Ghulam Ahmad died one year after this date while professor Thana' Allah is still alive exposing the scandales of this forged sect.

Ghulam Ahmad knew he had no proof to certify his truthfulness so he utilized the plight that befell Penjab and Pretended that those who sincerely believe in him, or at least, shun taunting him and respect him (1), will escape plight. He said this to attract fools who tend to folow the man who promises escape but what he promises is a cheat.

His Pride over Allah's Apostles

Ghulam Ahmad was so proud that he filled his books with praises for himself. In *Al Istifta* he wrote, pretending it to be Allah's speech to him «You are valuable to me as my oneness, my throne, and my son» Moreover in an essay in *Ahmad: The promised Messenger to the World* he wrote «In fact, Allah who has all power informed me that the Christ of Moslems is far more greater than the Christ of Moses posterity.» He considers himself

(3) From an essay published in *The Teachings of the promised Christ*.

the Christ of Moslems and thus pretends to be better than Christ (peace be upon him). He pretended that Allah talked to him saying «I created you from Christ's essence so that you and Christ are one thing and from one mint» (1).

I came across a book by Ghulam Ahmad translated into Arabic by one of his followers, in which he speaks about inspirations' levels saying «Allah speaks to His slave and speaks from his inside then He makes His slave's heart his throne, and bestows on him all the favours with which he distinguished others» Then he said «I will not be an oppressor if I announce to them that I am on the spiritual level I have just described, and that Allah spoke to me on the same level as I have described in details».

Shaikh Thanā' Allah mentioned some of Ghulam Ahmad's saying quoted from his books in Urdu and Persian. Some of these are the following:

— «Don't mention Christ son of Mary because Ghulam Ahmad is better».

— «Allah gave me all the things He gave each Apostle».

(1) *Hamamatul-Bishri*.

— «Allah told me that my order if I want anything is just to say 'be' and it will be».

— His books are full of these proud and daringly mischievous and rude declarations.

Charge of Disbelief to those who reject belief in him

Ghulam Ahmad considers Moslems who reject his pretenses as disbelievers and likens them to Jews or as he says in his revelatory speech» Mohammad was like Moses. The caliphate of Islam was like that of Moses . So this similarity necessitates the appearance of a Christ like the Christ of Moses posterity, and of Jews like those who charged Christ with disbelief». He repeated this meaning with the intention of likening himself to Christ and to liken Moslems to Jews.

In the sect's *Requirements for Admission into Ahmadiyanism* one of these requirements is to declare that Moslems who reject faith in Ghulam Ahmad as a prophet are lower than hypocrites. «An Ahmadiyan is utterly forbidden to intermarry with a non-Ahmadiyan. And if he does he is praying for a man who insists on opposing Christ and denying the reality of his message. Since Allah

prevents us from praying for hypocrites how is the matter with those who disbelieve in the Messenger of Allah». Ghulam Ahmad always described Moslems as enemies of his followers for he wrote in an essay addressed to his followers (1). «Remember that the British Government is a mercy and a blessing to you, and the shield which protects you. The British are a thousand times better than your enemies the Moslems».

Ghulam Ahmad realized that Moslem scholars knew his desires and warned people against the destructive tumult he did among Moslems, so he wrote insinuations and invective against them and urged his followers to hate them. He said in an essay in *Teachings of the promised Christ* «I advise all my followers to hate Mawlawis (scholars of Islam) who shed human blood in the name of religion, and sin while hiding behind piety. My followers should estimate this British Government and shows their thanks and gratefulness through loyalty and the best kind of obedience».

Dr. Zaki Karam wrote an essay to *Hadrarut* magazine in Jawa. He spoke about Qadiyanism in Berlin and said that he and prince Shakeeb Arslan visited the imam of the Qadiyani Mosque

(1) Ahmad — *The promised Spistle to the World*.

in Berlin. The imam showed them a book by Ghulam Ahmad himself, so the prince copied down some of its statements. One of which was that Ghulam Ahmad... Thanks God because he was born in the era of British occupation and far away from Moslems».

Two divisions of Qadiyanism

Qadiyanism was one sect in the era of Ghulam Ahmad and his successor Nur-Eddin, but at the end of Nur Eddin's life some differences ensued between the two groups of Qadiyanis. When Nur Eddin died, they divided themselves into two groups; Qadiyan Branch headed by Mahmud son of Ghulam Ahmad, and Lahor branch headed by Mohammad Ali who translated the Quran into English. Qadiyanis' branch believes that Ghulam Ahmad is an apostle, while Lahor's branch believes there is no proof on Ghulam Ahmad's pretense of a holy message. But his books are full of pretenses of being an apostle. So what can they do?

Lahor's branch has another fabrication which is the denial of Christ's being fatherless, and Mohammad Ali, leader of this branch, declares that Christ is the son of Joseph the carpenter, and

changes meanings of some verses to fit his doctrine (1).

Mohammad Ali translated the Quran literally adding footnotes to interpret the Quran according to his desires. An example of this is his footnotes to the Quranic verse « I make for you out of clay, as it were, the figure of a bird, and breathe into it and it becomes a bird by God's leave» in which he tended to deny miracles, and changed its meanings as if he had not known Arabic or that Quran was in standard Arabic.

Our duty in warning people and striving against them.

Qadiyanis are active in calling people to their doctrines and since they base their doctrines on the teachings of Islam, they pretend they are guiders to Islam. Lahor's branch declares that Ghulam Ahmad was a reformer renewing faith but not an apostle . People who do not know the reality of such a sect are deceived into thinking Qadiyanis true guiders to Islam. Some of these thank them and blame Moslems for their warning against

(1) *Christ and Mohammad*, p. 76

Qadiyanis. Had this sect limited its invasion to non-Moslems only, its danger would be less, and we would prefer to fight atheists and other fabrications. But they were ambitious to master the people who study the Quran and the Hadiths of Apostle and follows Allah's guidance. They desired to decieve Moslems into believing Ghulam Ahmad's false pretenses and deviatcns, so they sent missions of preachers to syria, Palestine, Egypt, Saudi Arabia, Iraq and other Moslem countries. So silly and nonsensical Qadiyanism is, it found some ignorant followers who were deluded into conversion.

Qadiyanis mention that they have preachers in China, India, Afghanistan Iraq, Saudi Arabia, Syria, Palestine, and Egypt . In a Qadiyani book published in 1932 we read that their preache in Egypt was shaikh Mahmud Ahmad in so and so street. Indian Moslem scholars fought this Qadiyani tumult and are still fighting it. It is known to us that Syrian moslem scholars have done much to fight Qadiyanism down, they wrote many essays refuting its favbrications and pretenses warning Moslems against Qadiyani's tendencies which proved destructive to the fundamental doctrines of Islam. These dangerous trends teach people to accept blind slavery to anyone who happens to rule them.

We have written these essays in order to warn Egyptian Moslems and other Moslems against the tumult Qadiyanism have created. Moslems have guarded themselves against Baha'ism and must do the same against Qadiyanism. We do hope our scholars, imams , and preachers to watch the movements of Qadiyanis and cure the hearts which have been stained by some of this sect's doubts. And let us remember what Allah says «And those who strive in Our cause — we will certainly guide them to our paths».

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