

JESUS

&
The Ahmadiyya Movement

of
MIRZA GHULAM A. QADIANI

EDITED BY
A. AFTAB

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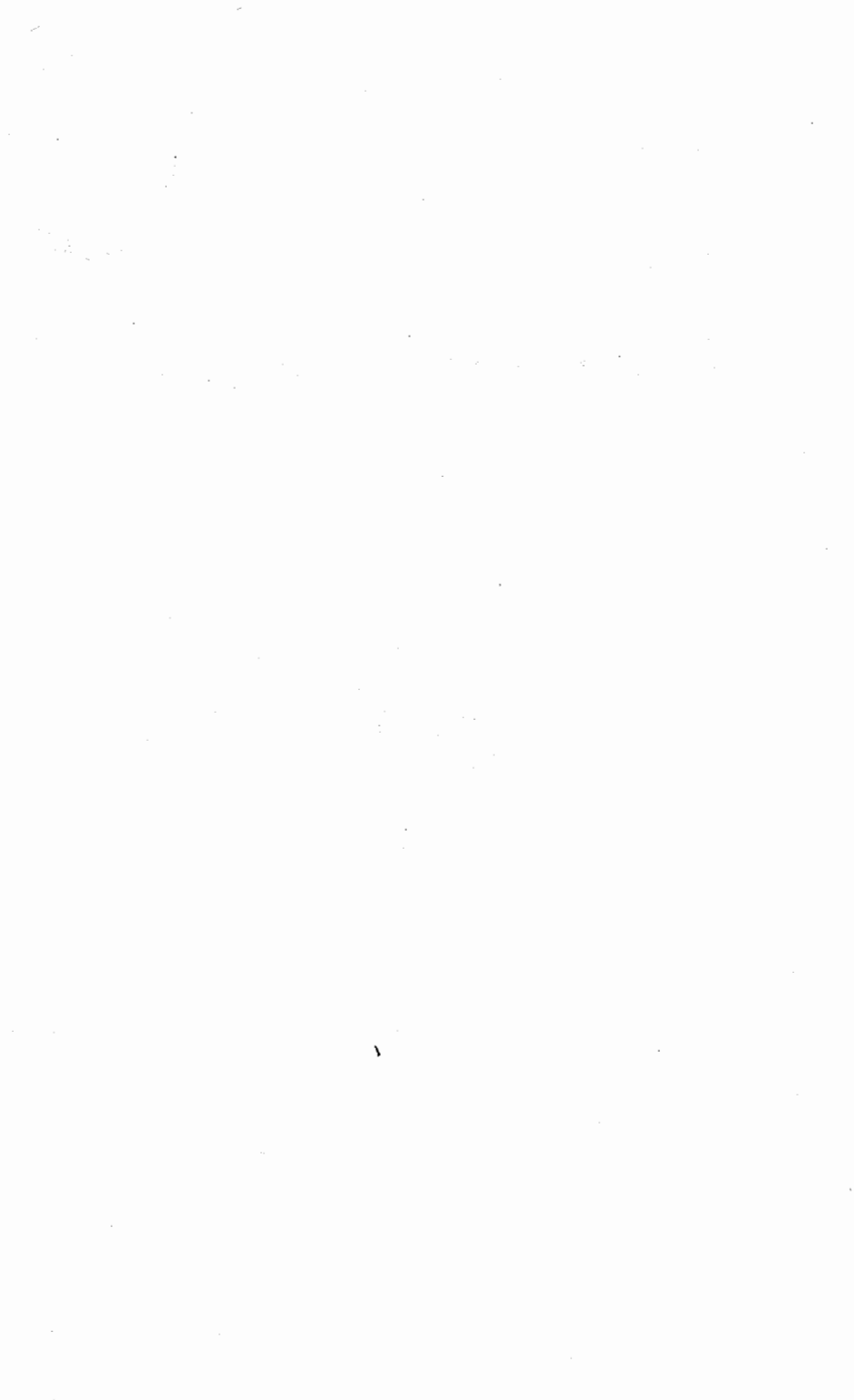
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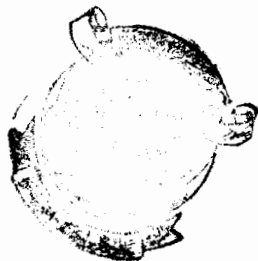


Jesus & The Ahmadiyya Movement





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Edited by
A. Aftab

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Jesus & The Ahmadiyya Movement

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This book presents the highlights of the inaccurate and misleading views about Jesus and Mary, held by Mirza Ghulam A. Qadiani, who claimed to be a Prophet and the Promised Messiah.

Publishing this disturbing material has been rendered unavoidable due to the current aggressive missionary activities of the Ahmadiyya Movement in North America and Europe, where they are trying zealously to convert people of other faiths (mainly Christians and Muslims) to their religion.

This exposition is aimed at presenting one troubling facet of the Ahmadiyya/Qadiani Movement which the victims might otherwise discover only too late.

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Introduction

We are living in troubled and confusing times. Moral decline is apparent to even the least perceptive. Humanism has replaced piety as the highest ideal. The consequence of this attitude is to become soft on falsehood, evil and sin. One learns instead to accept every individual's and small group's point of view as having validity just because they believe in it, no matter how erroneous that idea may be.

Many are also chasing after materialistic values. Few can find any peace in this modern world. And so in most of the major religious traditions, one awaits the Messiah, the Second Coming, hoping and believing that this is the only way out of our spiritual and moral morass.

The Christians and Muslims also, each according to the understanding of Messiahship within their own religious tradition, are awaiting Jesus' miraculous reappearance from Heaven. Therefore the terrain is fertile for the emergence of all kinds of false prophets and spiritual teachers.

Mirza Ghulam A. Qadiani (Mirza) is one of this century's self-proclaimed Messiahs. He lived for 68 years and during that time converted thousands of people to his religion known as Ahmadiyyat/Qadianiat. His followers are likewise known as Ahmadis, Qadianis, Mirzais and Lahoris. Mirza proclaimed himself as the Promised Messiah and Prophet of God. He has confused people about the nature of Prophethood and he has confused people about Jesus.

After Mirza declared himself to be the Promised Messiah, grave difficulties confronted him in validating a claim rendered spurious by his not fitting Jesus' foretold

description. He therefore resorted to first denying the miraculous reappearance of Jesus by suggesting a hitherto unknown history, according to which Jesus fled to Kashmir after escaping the scene of his alleged crucifixion, where after hiding for many years he died and now lies buried in Kashmir.¹

By fabricating this story Mirza tried to remove Jesus from the scene, but the problem still remained that the Promised Messiah was to be no other than Jesus, son of Mary. This wrinkle was ironed out by Mirza as follows:

God named me Mary in the third volume of *Barahin-i-Ahmadiyyah*.² I was nurtured for a period of two years in a Mary-like condition and was brought up in a womanly seclusion. Then the spirit of Jesus was breathed into me just as (it was breathed) into Mary. Thus I was considered to be pregnant in a metaphorical manner. After a period of several months, not more than ten, I was made Jesus out of Mary by the revelation embodied in the last parts of the fourth volume of *Barahin-i-Ahmadiyyah*; and thus I became Jesus, son of Mary. But God did not inform me about this secret during the time of *Barahin-i-Ahmadiyyah*.

Kashtī-i Nūh:
Ruhānī Khazā'in, Vol. 19, p. 50.

Mirza's future claims of being the recipient of Divine revelations became an easy matter after this marvelous act of jugglery. He could now assert:

1. The present successor of the Ahmadiyya Movement, Mirza Tahir, in answering the questions of Irshad A. Ansari, in the Holiday Inn, Montreal, on September 27, 1986, persisted in the belief that Jesus died in Kashmir. (*Apna Watan*, Vol. 5, No. 51, November 1986).

2. A book of Mirza in which he has compiled what he calls Divine Revelations.

I swear by God in Whose hands my soul is that it is He Who has sent me and has named me a Prophet; it is He Who has called me the Promised Messiah and has shown big signs to testify me; these signs reach three hundred thousand.

Haqīqat al-Wahī:
Ruhānī Khazā'in, Vol. 22, p. 503.

However, another small hurdle came his way. Jesus used to perform miracles. There was public demand for Mirza to do likewise to substantiate his claims of being the Promised Messiah. Having already tested the gullibility of his audience, he justified his inability in this field by denying all the miracles of Jesus. After failing to perform miracles, Mirza tried to prove his superiority over Jesus by accusing him of having a very bad character. Mirza further thrust the charge of alcoholism and promiscuity on Jesus. He accused Jesus of plagiarizing the teachings of the Old Testament and claimed that the coming of Jesus ruined the world. Mirza called the great miracles of Jesus acts of mesmerism, cunning and deceit. Mirza tried to disgrace Jesus by saying that he evolved from the blood of prostitutes, and thus had an inclination for harlots.

Mirza's followers have split into two groups. One believes that he was a Prophet and the Promised Messiah, while the other group recognizes him as the Promised Messiah and Reformer. However, the latter group is likewise guilty of heresy and disbelief because the person whom they recognize as a reformer made the false claim of being a Prophet and the Promised Messiah. Let it also be remembered that Mirza Qadiāni declared all those who did not believe in him to be the children of prostitutes.³ Thus it is clear that the claims of any auxiliary group are no

3. Ruhānī Khazā'in (A'ina-i Kamālāt): Vol. 5, p. 547.

more than a marketing ploy to sell their religion by camouflaging its more serious implications.

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A. Aftab

Part One

**Jesus According to
Mirza Ghulam A. Qadiani**

Chapter 1

Jesus' Character Belittled by Mirza

In complete defiance of Divine Revelations, Mirza Ghulam A. Qadiani (Mirza) invented a new belief and a new faith, by declaring that Jesus was dead and that he (Mirza) was the Promised Messiah. The true believers were naturally disgusted by this claim because nothing about Mirza fit the details prophesied about the return of Jesus. People also demanded that he should perform miracles like the former Messiah (Jesus) to verify his claim. At this point Mirza began defaming our beloved Jesus and lost no opportunity to deny the great miracles, mission and the upright character of Jesus. In trying to prove his own excellence over Jesus, Mirza wrote the following heart-breaking obscenities that are being presented to the public as an eye opener.

Mirza Ghulam A. Qadiani made many accusations about the character of Jesus to improve his own image as the Promised Messiah. Despite the fact that no authentic religious source suggests that Jesus was foulmouthed, Mirza had the meanness to say:

(Jesus) had the habit of uttering obscenities and frequently using foul language.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 289

It should be remembered that he (Jesus) had also to some extent the habit of lying.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 289

A cunning and wicked (person) who had the soul of the Messiah from head to toe.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 289

In the following remarks, Mirza slandered those who believe in Jesus by deviously thrusting the blame of his obscene insults on Christians:

What is your opinion about the character of the Messiah? (It is that Jesus) was an alcoholic and gluttonous person, neither abstinent nor a pious worshipper, nor a reality seeker. He was a proud and a self-conceited claimant of Divinity.

(Nūr al-Qurān):
Ruhānī Khazā'in, Vol. 9, p. 387.

The root cause of all the damage that alcohol consumption has had on the Europeans was that Jesus used to drink alcohol, perhaps because of some disease or an old habit.

(Kashtī-i Nūh):
Ruhānī Khazā'in, Vol. 19, p. 71.

Mirza would often engage in self-admiration. For example, while expressing his own reliance on God for the cure of his ailments he used this occasion as an opportunity to criticize Jesus. The following remark of Mirza is a testimony of his evil objectives:

Once a friend advised me that opium is good for diabetes so there is no harm in taking opium for the purpose of treatment. I replied, 'thank you very much for your sympathetic advice. But if I get into the habit of taking opium, I am afraid the people will mock that the first Messiah (Jesus) was an alcoholic and the second a drug addict'.

(Nasīm-i Da'wat):

Ruhānī Khazā'in, Vol. 19, p. 434.

It is well known that the messengers of God have often been accused, defamed and rejected. However Mirza never spared an opportunity of capitalizing on these accusations to prove that Jesus was worthless. He singled out Jesus for mudslinging because Mirza viewed Jesus as the one competing with him for Messiahship. One can witness his irrational and desperate attempts to improve his own public image by digging out slanderous remarks about Jesus. Mirza would then dwell on these remarks to eventually draw the most negative conclusions. The following demonstrates that Mirza liberally seconded the false accusations about Jesus.

Jesus could not portray himself as a pious man because people knew that he was a gluttonous alcoholic.

(Satt Bachan):

Ruhānī Khazā'in, Vol. 10, p. 296.

In the next two accusations, Mirza's slanderous imagination has really run amock. These atrocious and blasphemous remarks clearly demonstrate Mirza's shameful distortion of the Biblical episodes as a way to deride our beloved Jesus:

Jesus had an inclination for prostitutes perhaps due to his ancestral relationship with them, otherwise no pious man could allow a young prostitute to touch his head with her filthy hands, and massage his head with the unclean perfume purchased with the earnings of adultery, and rub his feet with her hair. Let the intelligent judge what sort of character such a person must possess.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 291.

A beautiful prostitute is sitting so close to him as though she is embracing him. Sometimes she massages his head with perfume or holds his feet, and sometimes she lays her beautiful black hair on his feet and plays in his lap. In this situation Mr. Messiah is sitting in ecstasy. If someone rises to object, he is scolded. Besides his young age, the habit of alcoholism, and being a bachelor, a beautiful prostitute is lying in front of him touching her body with his. Is this the behaviour of a virtuous person? And what evidence or proof is there that Jesus did not get sexually provoked by the touch of the prostitute. Alas! Jesus could not even have the facility of sexual intercourse with any wife of his own after passing his glance upon that adultress. What sexual excitement would have been provoked by the touching of that wretched adultress and her playfulness! The

sexual excitement and arousal would have done its work to the full. This is the reason why Jesus could not even open his mouth to say, 'Oh adulteress! keep away from me' It is well established in the Bible that that woman was one of the prostitutes, notorious for adultery in the entire city.

(Nūr al-Qurān):
Ruhānī Khazā'in, Vol. 9, p. 449.

In the above quotations, Mirza has exposed his true nature. The disgusting statements and accusations contained in the above quotations are not to be found in the Holy Bible. By ridiculing Jesus, Mirza has tried to improve his own image as the Promised Messiah. We shall quote the actual passages from the Bible to enable the general public to assess the extent of slander and falsehood perpetrated against Jesus Christ (peace be upon him) by the false Messiah namely Mirza Qadiani.

According to the New Testament this episode is written as follows:

And one of the pharisees desired him that he would eat with him. He went into the pharisees's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the pharisees house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and then wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the pharisee which had bidden him saw it, he spake within himself, saying, this man if he were a prophet, would have known who and what manner of woman this is that toucheth him for

she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. There was a certain creditor which had two debtors; the one owed 500 pence, and the other 50. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hath rightly judged. And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou givest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou givest me no kiss; but this woman since the time I came in, has not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman has anointed my head with ointment. Therefore I say unto thee, her sins which are many, are forgiven; but she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, thy sins are forgiven. And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also? And he said to the woman, thy faith hath saved thee; go in peace.

The New Testament
St. Luke, Ch. 7: 36-50.

The above is confirmed in the Gospel according to John as follows:

Then took Mary a pound of ointment of Spike-nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and

the house was filled with odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for 300 pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, let her alone; against the day of my burying had she kept this. For the poor always Ye have with you; but me Ye have not always.

The New Testament
St. John, Ch. 12: 3-8.

And according to Matthew the story is narrated in the following manner:

Now that Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, to what purpose is this waste? For this ointment might have been sold for much, and given to the poor. Then Jesus understood it, he said unto them, why trouble Ye the woman? For she hath wrought a good work upon me. For Ye have the poor always with you; but me Ye have not always. For in that she had poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

The New Testament
St. Matthew, Ch. 26: 6-13.

We have quoted the actual episodes from the Bible. The immoral woman came to Jesus crying and weeping, seeking forgiveness for her sins. Hence Jesus said, 'your sins are forgiven'. Mirza's insulting distortions which he has highlighted in his writings are as follows:— as though she is embracing him;— she is playing in his lap;— Mr. Jesus is sitting in ecstasy;— a beautiful prostitute is lying in front;— her body is touching his body;— Jesus' sexual provocation, etc.

The Bible certainly does not contain such base episodes nor does it depict Jesus in these terms. By these insults Mirza tried to thrust the blame on the Bible to achieve his evil objectives.

Chapter 2

Jesus' Teachings Belittled by Mirza

Following are the views of Mirza about the teachings of Jesus:

(Jesus, The Messiah) came to a particular nation and alas! the world did not get any spiritual benefit from him. He left an example of such a prophethood whose harm proved to be greater than its good. Sufferings and conflict increased due to his coming.

(Ittimām al-Hujjat):
Ruhānī Khazā'in, Vol. 8, p. 308.

It is extremely shameful that the Sermon of the Mount that forms the core of the new Testament was plagiarized by (Jesus, the Messiah) from the Jewish book the Talmud, and then he pretended as if it were his own teachings. But since the time this plagiarism has been discovered the Christians have been suffering a great shame. Jesus committed this act (of forgery) to perhaps gain influence by presenting some good teachings...The unfortunate thing is that

these teachings are an affront to the rules of wisdom and upright conscience.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 290.

It is surprising that Jesus, peace be upon him, did not himself act upon the teachings of good character.

(Chashma-i Masīhī):
Ruhānī Khazā'in, Vol. 20, p. 346.

The teachings of Jesus ruined the whole of Europe due to permitting unrestrained liberty and unconditional (licentiousness). So much so that this (looseness) resulted in all (being involved) in adultery and fornication like pigs and dogs. And (this) immorality has spread to such an extent that it is even written on the wrappers of foreign (European) sweets and candies: 'Kiss me, O my sweetheart'. Now who is responsible for these sins? The burden of these sins is undoubtedly on Jesus.

(Nūr al-Qurān):
Ruhānī Khazā'in, Vol. 9, p. 416.

Although the Messiah (Jesus) kept healing physical ailments by this practice (of mesmerism), in terms of instilling firm belief and guidance in the hearts regarding the Oneness of God and in establishing religious steadfastness, his achievements were so poor that he was almost a failure.

(Azālah-i Auhām):
Ruhānī Khazā'in, Vol. 3, p. 258.

Mirza's following remark not only belittles Jesus' teachings, but it also refutes the established religious beliefs that Jesus is alive and is destined to return to earth.

It is unjustly said about the person (Jesus) who is buried in the locality of Khanyar, Sirinagar, Kashmir, that he is sitting in the Heavens. Alas! how great an unjust God, in keeping to His promises has the power over everything. But He can never send a person to this world the second time whose first coming caused so much harm that it ruined the world.

(Dafi' al-Balā):
Ruhānī Khazā'in, Vol. 18, p. 235.

Don't you know that manliness and virility are praiseworthy attributes of men. Being impotent is not a commendable quality just as being deaf and dumb are not commendable. Yes, this objection is indeed very great, that the Messiah being completely deprived of the greatest of the masculine qualities (viz. virility) could not leave a practical example of a perfect and upright social life with his wives. Therefore, the European women took advantage of the extremely shameful laxity and crossed the limits of moderation whose consequences were the unspeakable acts, fornication and adultery.

(Nūr al-Ourān):
Ruhānī Khazā'in, Vol. 9, pp. 392, 393.

The above is an example of Mirza's heartbreaking and insulting statements in which he openly slandered, accused and defamed Jesus, the Messiah. Because of sheer antagonism, Mirza Qadiani harbored extreme malice against Jesus, therefore he went as far as accusing him of

being an alcoholic. Thrusting the sin of promiscuity on Jesus is most absurd and childish.

Chapter 3

Mirza's Denial of Jesus' Miracles & Prophecies

As explained in the Introduction, miracles were another obstacle for Mirza in his attempts to substantiate his claim of being the Promised Messiah. So to justify his inability to perform miracles, he adopted the following irrational approach to deny the miracles and prophecies of our beloved Jesus, despite the Biblical and Quranic affirmation of the same. Mirza says:

The Christians have written about many miracles of (Jesus), but the fact is that he performed no miracle.

(Zamīmah Anjām-i Ātham):
Ruhānī Khazā'in, Vol. 11, p. 290.

It is no wonder that God Almighty might have given Jesus some intellectual knowhow so that by pressing a trigger or by somehow blowing on it, the clay-toy took flight like a bird , or if it didn't fly it might have walked. Because the Messiah, son of Mary, had also been working as a carpenter with his father Joseph for twenty two years, and it is obvious that carpentry is a skill in which the faculty for

inventing different sorts of machines and instruments is sharpened.

(Azālah-i Auhām):
Ruhānī Khazā'in, Vol. 3, p. 254.

Besides this, it is also conceivable that such miracles might have taken place by the way of mesmerism, for play and entertainment, rather than as a reality, because in mesmerism there are such marvels which come about by the expert practitioner casting the heat of his own spirit on (lifeless things) to make them appear as living beings...However, Jesus was inferior to (the Prophet) Elisha (in acts of mesmerism), because even the corpse of Elisha performed the miracle of reviving the dead person whose bones it touched. But Jesus' dead body could not at all revive the thieves who were crucified along with Jesus despite their bodies being in contact with Jesus' body.

(Azālah-i Auhām):
Ruhānī Khazā'in, Vol. 3, p. 255.

It is clear that Mirza regarded the great miracles of Jesus as being merely the acts of mesmerism. It should be pointed out that mesmerism was practiced by jugglers and magicians. Nowadays, hypnotism is also used by health professionals and crime investigators. In fact this was precisely what Mirza intended, namely to prove that the role and achievements of Jesus were not extraordinary. In the above quote Mirza renders Jesus inferior to the Prophet Elisha, whereas in the following remark Mirza professes his own superiority over Jesus by saying that he remained aloof from (what Mirza calls) the demeaning and hateful practice of mesmerism.

Let it be known that this practice (of mesmerism) is not as honorable as it is deemed by the public. If this humble one (Mirza) had not regarded this practice as hateful and detestable, I had a strong hope from the grace of God Almighty, that this humble one (Mirza) would not have been inferior to the Messiah, son of Mary, in showing wonderful acts (of mesmerism).

(Azālah-i Auhām):
Ruhānī Khazā'in, Vol. 3, p. 257.

The number of objections and doubts about the miracles and prophecies of the Messiah are so great that no other prophet's miracles or prophecies have been doubted so much. Doesn't the story of the Pond belittle the Messiah's miracles.

(Azālah-i Auhām):
Ruhānī Khazā'in, Vol. 3, p. 106.

Mirza has taken the reference about the pool from what is regarded as a debatable verse of the Bible (John 5:3,4). These verses are not to be found in the ancient manuscripts such as Codex Vaticanus, Codex Sinaiticus, Codex Bezae, Codex Syriac and the Latin Vulgate. Therefore the modern versions such as the Revised Standard, New American Standard, etc., have deleted these verses and put them in the footnotes.

However, Mirza's remark is not tenable even in the light of the Biblical verses in question, because the sick man described in the Bible had the infirmity for thirty eight years without getting cured. Jesus cured this lame person by his word of mouth and the man walked immediately. This is not an isolated example of Jesus healing others without any physical means. For example, Lazarus was revived by Jesus without even touching his body or his

grave. Mirza had the least concern about the actual details concerning the great miracles of Jesus. He was merely fishing for excuses and whenever he found any remote or vague episode he abused it as a justification for making all sorts of horrendous conclusions. The following will prove how Mirza draws evil conclusions to accuse Jesus of cunning and deceit:

Perhaps he (Jesus, the Messiah) may have healed some blind and cured some other ailments by ordinary means. Due to (Jesus') bad luck, during his time there was a pond which was a source of great miracles. It can be assumed that he also used (the miraculous) clay of the same pond. The complete reality of his miracles is unfolded by this pond. And a categorical inference drawn from the existence of this pond is that if at all he performed any miracles they were not his own, but rather attributable to this pond, and he had nothing to his credit except cunning and deceit.

(Zamīmah Anjām-i Ātham)
Ruhānī Khazā'in, Vol. 11, p. 291.

The Messiah's miracles were worthless and insignificant due to the pond which was a source of wonders even before the Messiah's birth. All kinds of sick, the lepers and the crippled etc., used to be cured by one dip in this pond.

(Azālah-i Auhām)
Ruhānī Khazā'in, Vol. 3, p. 263.

It is also possible that the Messiah used to bring the clay of the pond which had the spiritual effect of the Holy Spirit. Anyhow this mir-

acle (of creating birds and making them fly)
was merely a kind of play.

(Azālah-i Auhām)

Ruhānī Khazā'in, Vol. 3, p. 263.

The foregoing are the horrendous teachings professed by Mirza. The great miracles that the Bible and the Quran have attributed to Jesus, have been reduced to the level of mesmerism by Mirza. As pointed out earlier, the reason behind the denial of miracles was that the opponents of Mirza demanded that if he was a true similitude of Jesus, then why could he not perform miracles like the former Messiah. Since his claims of Messiah-hood were based on falsehood he did not have the slightest ability of performing miracles. Therefore to quieten this demand he thought it suitable to deny the miracles of Jesus by interpreting them as being metaphoric expressions — the spiritual effect of clay — mesmerism — obscene tricks etc. This he did to cast doubts upon their magnificence, as Mirza himself writes:

The fact is that (Jesus) did not perform any miracle.

(Zamīmah Anjām-i Ātham)

Ruhānī Khazā'in, Vol. 11, p. 290.

From the above quotations it is clear that Mirza Qadiani had no regard for Jesus. While it was perfectly normal and acceptable to Mirza that the clay of the pool had miraculous powers, he raised a great hue and cry about the possibility of Jesus being gifted with the ability to perform miracles. Mirza then went on to deny and belittle Jesus' prophecies.

Mirza Accuses Jesus of False Prophecies

Mirza has written about the prophecies of Jesus in a demeaning manner. As before, Mirza first thrust the blame for his accusation on others and then regarded this as an unbridled licence allowing him to draw defamatory conclusions as becomes clear from his writings:

Alas! to whom can we express our mourning
that three prophecies of the Messiah proved
to be false!

(A'jāz-i Ahmādī)
Ruhānī Khazā'in, Vol. 19, p. 121.

Doesn't the story of the pond dwindle the
glamour of the Messiah's miracles? And the
state of his prophecies is worse than that!
What kind of prophecies are these that there
will be earthquakes, lives will be destroyed,
wars will be fought, famine will befall? And
the thing that is more sorrowful than this is the
fact that the number of the prophecies of Mr.
Messiah which did not come true is more than
those which did.

(Azālah-i Auhām)
Ruhānī Khazā'in, Vol. 3, p. 106.

The prophecies of this helpless man (Jesus)
were merely that there will be earthquakes,
famines and wars... Why did this Israelite term
these common occurrences as prophecies?

(Zamīmah Anjām-i Ātham)
Ruhānī Khazā'in, Vol. 11, p. 288.

The above illustrates Mirza's outright denial of Jesus' prophecies. The prophecies of Jesus, the Messiah were

never false. Since this article addresses those who believe in this fundamental premise, the need was not felt to pursue Mirza's allegations by stating the prophecies in question.

These were just a few examples to illustrate Mirza's relentless mission to belittle Jesus. To achieve this sad objective Mirza did not rely only on the issue of miracles and prophecies. As a matter of fact he utilized diverse tricks such as his attempts to run down Jesus by comparing him with other prophets. As an example, Mirza has written the following:

Jesus, peace be upon him, repented for his sins at the hands of John the Baptist and became one of his select disciples. This decides the excellence of John the Baptist over Jesus, because it is not proven that John the Baptist ever repented at the hands of anyone.

(Dafi' al-Balā)

Ruhānī Khazā'in, Vol. 18, p. 220.

Chapter 4

Mirza Claims Excellence over Jesus

Mirza's objective in belittling Jesus was simply to declare his own excellence over Jesus. After having disgraced Jesus, Mirza could now assert:

God sent the promised Messiah (Mirza) amongst this community who is better in all his glory than the first Messiah (Jesus).

(Dafi' al-Balā)

Ruhānī Khazā'in, Vol. 18, p. 233.

Unto this nation God sent His promised Messiah (Mirza), who is better than the first Messiah in all his glory... I swear by God in whose hands my soul is that if the Messiah, the son of Mary, were my contemporary he could not have done the works that I can do, and the signs (miracles) which I am bringing about he could never have performed.

(Haqīqat al-Wahī)

Ruhānī Khazā'in, Vol. 22, p. 152.

After all when God and His apostle and all the prophets have declared the supremacy of the second Messiah (Mirza) of this last period because of his great achievements, then it is a

devilish temptation to say, 'Why do you proclaim yourself superior to the first Messiah, the son of Mary'?

(Haqīqat al-Wahī)
Ruhānī Khazā'in, Vol. 22, p. 159.

Give up the mention of the son of Mary. (For) superior to him is Ghulam Ahmed.

(Dafi' al-Balā)
Ruhānī Khazā'in, Vol. 18, p. 240.

Mirza proclaimed his superiority over Jesus who was gifted with a revealed book and was honored with magnificent miracles, and whose qualities and miracles have been stated by God at numerous places in the Bible and the Quran.

Chapter 5

Mirza Insults Jesus' Family & Mary

Mirza has not even spared Mary, the illustrious mother of Jesus, nor his grandmothers. Mirza launched these verbal assaults sometimes under the pretense of argument and debate and sometimes as concluding remarks after commenting on Biblical issues.

Mirza adopted the most base and disgusting style of discourse. He justified this meanness by making the accusation that Jesus also had a very abusive manner of speech. Mirza thus departed from the clean and polite manners of communication taught in Divine Revelations.¹ Following are the heartbreaking and disgraceful remarks Mirza made about Jesus' family:

The family of Jesus was perfectly holy and immaculate. Jesus' three paternal and maternal grandmothers were fornicators and prosti-

1. For example, God has revealed: Invite (people) to your Lord's way with discretion and kindly instruction, and discuss (things) with them in the politest manner (Quran 16:125).

The life of the Prophet (s.a.w) was a living example of this injunction. Despite many serious accusations made by his contemporaries, he never retaliated by saying anything obscene in any context. So much so that he never used foul language concerning idol worshippers or their false deities.

tutes, from whose blood the body of Jesus came into existence.

(Zamīmah Anjām-i Ātham)
Ruhānī Khazā'in, Vol. 11, p. 291.

It is obvious that Mirza has spared no effort to malign the perfection of Jesus by linking him with evil. It should be remembered that Jesus did not have a parental genealogy like other human beings. Thus the possibility of Jesus having paternal grandmothers does not arise. By saying that Jesus had paternal grandmothers Mirza is implying that Joseph was the biological father of Jesus. Hence this assertion of Mirza is tantamount to a denial of the virgin birth as will also be demonstrated later in other references.

The following quote will illustrate Mirza's relentless mission to prove that Jesus was worthless:

You may have tried to find a solution to the objection (raised) about the Messiah's paternal and maternal grandmothers. I am tired of thinking (of a justification of this). Up to now no nice solution has occurred to me. What a glorious god he is whose paternal and maternal grandmothers are of such reputel

(Nūr al-Qurān)
Ruhānī Khazā'in, Vol. 9, p. 394.

As pointed out earlier, Jesus' miraculous birth precludes the possibility of his having any paternal grandmothers. But these far reaching implications were neither important nor an impediment for Mirza. Once he had concocted a framework for debate with his contemporaries, it did not matter to him whether making such debasing accusations was sanctioned by Divine teachings or not. Mirza could not restrain himself from making these blasphemous remarks anyway, because these accusations were well

planned and thought out to enable him to eventually portray himself as being superior to Jesus.

Mary's Pregnancy Before Marriage

To disgrace Mary, Mirza writes:

And Mary's eminence is such that she put off her marriage for a long time, but then at the insistent pressure of the leaders of the community, due to pregnancy, she married. However people raise objections about how she could get married while pregnant, (such marriages) being against the teachings of the Torah. And people also question why (Mary) breached the oath of celibacy. People also argue about why the foundations of polygamy were laid (by this marriage). In other words why did Mary agree to marry Joseph, the carpenter, despite his already having a wife. But I would say (i.e. Mirza) that all these were compelling circumstances. In this situation they were to be pitied instead of considering their actions as objectionable.

(Kashtī-i Nūh)
Ruhānī Khazā'īn, Vol. 19, p. 18.

It should be pointed out that according to Christianity and Islam, the birth of Jesus was not the result of Mary's union with any man. Therefore all the above mentioned hue and cry about pregnancy before marriage is simply an attempt by Mirza to accuse Mary of a great sin. Secondly, according to Christianity Joseph was not already married as claimed by Mirza.

While coining another far-fetched theory about the Afghans being in fact Israelites, Mirza cunningly blended

in the following remark that evidently disgraces Mary due to its obvious implications. Mirza's devious grafting of Biblical issues to his vague theories and his subsequent concluding remarks and inferences give rise to a heinous portrait of Jesus and his illustrious mother. Mirza has clearly stated in his allegations, that:

Mary's going out with her fiancée Joseph before wedlock is a strong witness of this Israelite custom. Going out with fiances amongst the noble ones in some frontier tribes has exceeded the limits to such an extent that sometimes pregnancy comes before wedlock, but is not looked down upon.

(Ayyām al-Sulh)

Ruhānī Khazā'in, Vol. 14, p. 300.

Mirza has clearly implied in the above allegations that:

a. Mary the truthful had an intimate relationship with her fiancé before marriage, and used to go out with him and thus became pregnant before marriage.

b. Mary was not a perfect believer because she broke her pledge with God to remain a virgin. Not only did she break her covenant but her marriage was also unlawful (according to Mirza's assertion) having been performed in the state of pregnancy.

c. Mary's engagement to Joseph the carpenter and her marriage to him were unlawful (because of his already being married). Therefore the conclusion that derives from Mirza's statement is that all four sons and both daughters of Mary the truthful were illegitimate (God forbid).

It should be pointed out that there is no Biblical reference which proves that Joseph was already married. According to Islam, Mary was never engaged or married to Joseph whether or not he had a wife. Jesus was the only offspring of Mary, according to Christianity and Islam. Any Biblical reference to Jesus' brothers and sisters does

not refer to real brothers and sisters as claimed by Mirza. In order to prove that Mary was unchaste and breeched her covenant to remain a celibate, Mirza attributed six children to Mary:

Jesus, the Messiah, had four brothers and two sisters; all of them were his real brothers and real sisters. I mean that they were the offspring of Joseph and Mary.

(Kashtī-i Nūh)
Ruhānī Khazā'in, Vol. 19, p. 18.

Part Two

Conclusions & The Virtues of Jesus

Chapter 6

Conclusions

When the Christians and Muslims objected to the blasphemous writings and claims of Mirza Qadiani, he adopted different positions to deceive the masses. By sometimes praising Jesus and in the very next instant becoming downright blasphemous, Mirza tried to confuse the public. Therefore much in the same way that Mirza had coined the theory of Jesus' death in Kashmir, he concocted another hoax to explain that he was insulting an imaginary Jesus. Sometimes he thrust the blame for his insults on the Jews and at other times he justified his meanness by saying that his insults were based on the Biblical portrait of Jesus. He therefore cunningly misused* the various episodes of the Bible to arrive at horrendous conclusions. For example, after a lengthy discussion of a

* Another example is given here to give the reader an idea about the devious tricks of Mirza. In this statement Mirza has attempted to justify his insults in another way:

The righteousness of Jesus in his time does not prove to be above that of the other righteous ones. In fact the Prophet John the Baptist is superior to him, because he did not consume alcohol, nor is it ever heard about him that any prostitute massaged his head with perfume purchased from her earnings, or touched his body with her hands and with her hair, or that any unrelated woman served him. This is the very reason why God named John the Baptist as 'Circumspect' (Quran 3:39). But He did not give the Messiah this name because such (inglorious) episodes were obstacles to giving him such a name.

(Dafi' al-Bala):

Ruhānī Khazā'in, Vol. 18, p. 220.

In the above statement, the "promised Messiah" of the Qadianis/Ahmadis has clearly and openly expressed his belief, namely that the reasons for God not naming Jesus as 'Circumspect' were:

Biblical commentary (as outlined in Matthew 4:1-11 and Luke 4:1-13), Mirza had the audacity to conclude:

Jesus had become insane due to epilepsy.

(Satt Bachan)

Ruhānī Khazā'in, Vol. 10, p. 295.

After elaborating the promiscuity of Europeans, Mirza held Jesus responsible for it and said:

I wish such a person (Jesus) had not come to the world.

(Nūr al-Qurān)

Ruhānī Khazā'in, Vol. 9, p. 417.

In view of their heretical beliefs, the Muslim World has unanimously declared** the Ahmadiyya and the Qadianis

footnote continued

1. The Messiah was addicted to alcohol.
2. The prostitute massaged his feet with perfume bought with the earnings of adultery.
3. The prostitute touched the Messiah's body with her hands and hair.
4. An unrelated young woman served him.

In the words of Mirza, the Messiah was involved in these sins, and therefore was not named **Circumspect**. The evil designs of Mirza against Jesus become obvious from the fact that none of the exalted Prophets, e.g., Adam, Noah, Abraham, Isaac, Ishmael, Solomon, David, Moses, Jesus, Muhammad (Peace be upon them all) have been called Circumspect. What sins (God forbid) were an obstacle to their being named Circumspect? By singling out Jesus, Mirza's aim was to demonstrate his own superiority over Jesus.

** Even prior to this declaration of the Muslim World, Mirza and his successor have always regarded those who did not believe in Mirza as disbelievers. Regardless of their verbal claims and hoax, it becomes clear from the statements of Mirza and his followers that they have nothing to do with Islam and Muslims.

In a speech published in Al-Fadl dated July 30, 1931, Mirza Qadiani said: "It is wrong to say that our differences with others are confined to the problem of the death of the Messiah or to a few other doctrinal issues only..." In another speech published in the same journal on August 21, 1917, under the caption "Advice to Students", Mirza Bashir-up-Din, son and successor of Mirza Qadiani told the students:

to be non-Muslims. They are not to be confused with any sect within Islam. They are therefore debarred from making the pilgrimage to the Holy Kabbah (the House of worship in Mecca constructed by Abraham and Ishmael).

The followers of Mirza Qadiani maintain missionary organizations in Europe and North America, where they wrongly pose as Muslims to invite people to Islam. But what they actually invite to has nothing to do with Islam, and is no more than patent disbelief. Mirza and his followers have themselves declared their disassociation from Muslims and have conceded their total departure from Islamic articles of faith.

It is clear beyond the shadow of a doubt that, regardless of their verbal claims and attempts at outward hoax and disguise, Mirza and his followers follow neither the teachings of Christianity nor Islam.

They are confusing the public about Jesus in particular by spreading the claims of Mirza Qadiani. The intelligentsia of North America and Europe is therefore urged to understand this problem and guard against this degrading and offensive Qadiani/Ahmadiyya religion, whose followers are spreading in cities like London, Paris, Los Angeles, San Francisco, New York, Toronto, Montreal, Edmonton etc.

The Promised Messiah declared that their (Muslims) Islam is different than that of ours (Qadianis/Ahmadis). Their God is different from our God. Our pilgrimage (too) is different from their pilgrimage. In the same manner we (Qadianis/Ahmadis) differ from them (Muslims) in each and everything.

He further explained that the beliefs of the Ahmadiyya, Qadiani or Lahoris were diametrically opposite to those of Muslims, by saying:

All Muslims who do not enter into allegiance with the Promised Messiah (Mirza Qadiani) are disbelievers (kafirs) and are outside the pale of Islam even though they might never have heard of him.

(Aina-i Sadaqat, p. 35)

(Dafi' al-Balā):

It is obligatory on us (Qadianis, Ahmadis and Lahoris) to consider non-Ahmadis as non-Muslims and not to offer prayers behind them, because we consider them to be the repudiators of one of the Prophets of God (i.e. Mirza Qadiani).

(Anwar-i Khilafat, p. 90)

Chapter 7

Common Beliefs About Jesus

The emergence of false Messiahs and false Prophets has been foretold both in the Christian and Islamic sources. This helps us recognize pretenders by comparing them with the prophesied details about the Promised Messiah. Listed below are the warnings about false prophets and Anti-Christes according to Christianity and Islam:

Then if a man shall say unto you. Lo here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall decieve the very elect.

St. Matthew Ch 24:23, 24.

God's Messenger, Muhammad (S.A.W.) said: The Doomsday will not befall till thirty Anti-Christes appear, each one asserting to be the Prophet of God.

And when he had spoken these things, while they beheld, he was taken up; and a cloud recieved him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said: Ye men of Galilee, why stand ye gazing up into heaven? This

same Jesus, shall so come in a like manner as ye have seen him go into heaven.

Acts of the Apostles Ch. 1: 9-11

God's Messenger (S.A.W.) said: ...God will send the Messiah, son of Mary. He will come down near the white tower to the east of Damascus dressed in two red clothes, placing his hands upon the wings of two angels...

Muslim, Tirmizi

God's Messenger (S.A.W.) said: Jesus has not died so far and is destined to return to you.

Ibn Kaseer

Chapter 8

Jesus: The Beloved Messenger of God

No religion in the world, outside Christianity, makes it an article of faith to believe in, love and honor Jesus (peace be upon him) except Islam. Indeed, a muslim who renounces the belief in Jesus (p.b.u.h.) renounces his faith as a Muslim.

Lo! those who disbelieve in God and His messengers, and seek to make distinction between God and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between; Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

(Quran 4:150-151)

Say: We believe in God and what is revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was entrusted to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and to Him we have surrendered.

(Quran 3: 84)

According to the Quran [the word of God revealed to His last messenger, Prophet Muhammad (sallallahu alaihi wasallam)], Jesus (p.b.u.h.) was one of the greatest five messengers of God (Quran 33:7 and 42:13).

The story of Jesus (p.b.u.h.) in the Quran begins with praise for his mother and his family.

God selected Adam and Noah, Abraham's House and Imran's House over (everyone in) the Universe. They were descendants one of another. God is Alert, Aware. (Remember) when the wife of Imran said: My Lord! I have vowed for You whatever is within my womb. Accept it from me. See! You, only You are the Hearer, the Knower! When she gave birth she said: 'My God I have given birth to a daughter.' -God was quite Aware of what she had given birth to, for a male is not like a female — 'I have named her Mary, and ask You to protect her and her offspring from Satan the Outcast.'

Her Lord accepted her in a handsome manner and caused her to grow like a lovely plant, and appointed Zachariah to take care of her. Every time Zachariah entered the sanctuary to 'see' her, he found she had already been supplied with food. He said: 'Mary, Whence cometh unto you this [food]? She said: 'It comes from God, for God provides for anyone He wishes without any reckoning.'

(Quran 3:33-37)

And when the angels said: O Mary! See! God has chosen you and made you pure, and has preferred you above (all) the women of creation. O Mary! Be obedient to your Lord, prostrate yourself and bow with those who bow (in worship).

(Quran 3:42,43)

The entire Quran is free from any statement that may be construed in any way to reflect negatively on Jesus (p.b.u.h.). On the contrary, the Quran is replete with praises for him as one of the greatest Prophets of God. His virgin birth is clearly stated:

(And remember) when the angels said: O Mary! God gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter and one of those brought near (unto God).

He will speak to mankind in his cradle and in his manhood, and he is of the righteous. She said: 'My Lord, how can I have a child while no human being has ever touched me?' He said: So (it will be). God creates anything He wishes. Whenever He decides upon some matter, He merely tells it: 'Be!', and it is.

(Quran 3:45-47)

The story is also told in the Surah of 'Mary' as follows:

And make mention of Mary in the Book, when she had withdrawn from her people to a chamber looking East, and had chosen seclusion from them. Then We sent to her Our spirit* and it assumed for her the likeness of a perfect man. She said: I seek refuge in the Compassionate One from you, if you are God-fearing. He said: I am only a messenger of your Lord, that I may bestow on you a faultless son. She said: How can I have a son when no mortal has touched me, neither have I been unchaste? He said: So (it will be) Your Lord says: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And she conceived him, and she withdrew with him to a far place. And the pangs of childbirth drove her to the trunk of a palm tree. She said: Oh, would that I had become a thing of naught, forgotten! Then (one) cried to her from below her, saying: Grieve not! Your Lord has placed a rivulet beneath you. And shake the trunk of the palm tree toward you. You will cause ripe dates to fall on you. So eat and drink and be consoled. And if you meet any mortal, say: I have vowed a fast to the Compassionate, and may not speak this day to any person.

She carried him back to her family. They said: Mary you have brought something hard to believe! O sister of Aaron! Your father was no evil man, nor was your mother a loose woman. She pointed to him. They said: How can we talk to someone who is a child in the cradle? He said: I am God's servant. He has given me a book and made me a prophet. He has made me blessed wherever I may be, and

* This refers to the Angel Gabriel.

has enjoined on me prayer and almsgiving so long as I remain alive. And (has made me) dutiful toward her who bore me, and has not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

(Quran 19:16-32)

His miraculous birth is compared with that of John the Baptist (Quran 19:19) and the creation of Adam from neither male or female intervention:

Jesus' case with God was the same as Adam's: He created him from dust; then told him: 'Be!' and he was.

(Quran 3:59)

Jesus is called a word from God (Quran 3:45), an expression used to refer to John the Baptist and others (Quran 3:39; 2:117).

He is called a spirit from God (Quran 4:171), a term which is used elsewhere in the Quran to refer to others (e.g. 15:29 & 32:9). He is called a 'pure child' (Quran 19:19), a term similar to that used in reference to another great Prophet; John the Baptist (19:13). He is described as one who is honored in this life and in the hereafter and among those nearest to God (Quran 3:45), that he was strengthened with the holy spirit, Archangel Gabriel (2:87, 253; 16:102). The Quran indicates that Jesus (p.b.u.h.) performed miracles with the permission of God.

I have brought you a sign from your Lord. I shall create something in the shape of a bird for you out of clay, and blow into it so it will become a 'real' bird with God's permission. I shall cure those who are blind from birth and lepers, and revive the dead with God's permission. I shall announce to you what you eat and what you store up in your houses. That will serve as a sign for you if you are believers.

(Quran 3:49)

The mission of Jesus (p.b.u.h.) was intended specifically to the Israelites (3:49, 5:75, 61:6) His teachings were the same as all other Prophets, to worship God alone and to associate none with Him in His Divine Attributes.

It is true that Muslims do not agree with their Christian brethren that Jesus (p.b.u.h.) was God-Incarnate.

It is also true that such honest differences are shared with Muslims by many modern Christian theologians, multitudes of lay Christians (privately), and even by some clergy.

What is not true, however, is that any of such differences should be construed to express any disrespect to Jesus (peace be upon him) or to belittle him. Any person claiming any allegiance to Islam who believes otherwise is severing his relationship to Islam and can no longer be part of the Muslim Ummah (Community of believers). He (or she) would be violating the clear word of God (the Quran) and disobeying the universal messenger to all mankind, Prophet Muhammad (p.b.u.h.) who said:

I am closest (In love) to Jesus, the son of Mary, in this life and the Hereafter.

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* This 23 volumes set of the writings of Mirza Ghulam A. Qadiani was recently printed by Unwin Brothers Limited, The Gresham Press, Old Woking, Surrey, England. Mirza is addressed as The Promised Messiah on the cover of each of these books.



APPEAL TO THE MUSLIMS OF THE WORLD

Qadianis are very active in spreading their literature through out the world. In order to combat them our Majlise-e-Tahaffuze-Khatme Nabuwwat is also publishing anti - Qadiani literature in Urdu, English, Arabic, and other languages and presenting the Qadianism in its true colours.

Wherever there are Qadiani centres in your countries, please keep us informed of their activities and also send us your queries for clarification of the same. Also our Majlis appeals to Muslims of such places to establish Majlis Tahaffuze Khatme Nabuwwat (Organisation for the safeguard of the finality of Prophethood of Mohamed S.A. W.)

Our Majlis also appeals to philanthropic Muslims to please come forward with donations, also Zakat, charity specifying the same as such. We shall use such contributions in ways allowed by shariat in Combating Qadian fraud and falsehood. Our address is

ALAMI MAJLIS-e-TAHAFFUZ-e
KHATME NUBUWWAT
HAZOORI BAGH ROAD
MULTAN, PAKISTAN



DECISION IS UPTO YOU!

by
Abdul Rehman Y. Bawa



Majlise Tahaffuze Khatme Nubuwwat
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IT IS FOR YOU TO DECIDE

Go through the following extracts———read them over and over again and decide for yourself that how could such a man, who is so nefarious, vicious and vile while speaking about our Holy Prophet ﷺ in such a disgracing, debasing and humiliating manner be called a Muslim? Whether these heart-tearing, excruciatingly provocative, outrageous and exasperating writings are tolerable for the Muslims and whether Muslim Ummah can bear, sustain and submit to such miscreants?

All these extracts have been obtained from the Mirzai's Books and Periodicals. We throw a open challenge to the Mirzai mob (sect) to disprove these quotations and references. But we are certain that these deviators, would never dare to accept our challenge.

Mirza Ghulam Ahmed Qadiani Writes :

- ★ For him (our Holy Prophet) ﷺ the moon eclipse is regarded as an emblem, but for me both the moon and the sun are made eclipsed. Still, could thou darrest to deny".

(*Aijaz-i-Ahmedi P. 71*)

- ★ Many thrones decended upon the earth. but thina throne is on top of all.

(*Haqeeqat-ul-Wahy P. 89*)

Mirza Bashir Ahmed Son of Mirza Ghulam Ahmed writers :

- ★ Every prophet has been bestowed upon the excellence in accordance with his work and capeibilities. Some were granted much, some less, but the promised Massiah (Mirza) was conferred the prophethood when he surpassed and excelled all the virtues and excellence of Mohammaden prophecy and thus became capable of being called Zill - I - Nabi (the shadow-

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slained thus Be-ware ! that none amongst you
should be slaughtered. After a time no freshmilk
will be available, as even, Freast milk is destined to
stop Likewise the borsoms of Makkah and Medena
have become dry or not ?

(Haqeeqat-ul-Roya P. 46)

- ★ One who does not visit Qadian or at least has no aspiration to migrate over here is liable to be suspected as an unbeliever. What God has declared in regard of Qadian in أنه أوى القربة is an undeniable truth and that upon this city, blessings of God shower like upon the cities of Makkah and Madena.

The promised Massiah (Mirza) asserts himself :

Now, the soil of Qadian has become sacred and reverend, And because of the gathering crowd it is like the land of Harm.

(Mansab-i-Kilafat P. 33 written by Mirza Bashiruddin)

- ★ The Holy Quran has mentioned the names of three cities i.e. Makkah, Medena and Qadian.

(Khutba Al-Hamia P. 20 Margin)

Dabasing Hazrat Fatima-al-Zuhra (God bless her soul)

"And according to this tradition (Hadith) quoted in Kanzul-Aamal, Bani-Faras also belong to the Bani-Israelite and Ahl-i-Bait. And Hazrat Fatima (God bless her soul) put my head on her thigh and showed me that I have come from her own entity."

(Aik Ghalti ka Ezala P 9 Margin)

This book presents the highlights of the inaccurate and misleading views about Jesus and Mary, held by Mirza Ghulam Ahmad Qadiani, who claimed to be a Prophet and the Promised Messiah.

Publishing this disturbing material has been rendered unavoidable due to the current aggressive missionary activities of the Ahmadiyya Movement in North America and Europe, where they are trying zealously to convert people of other faiths (mainly Christians and Muslims) to their religion.

This exposition is aimed at presenting one troubling facet of the Ahmadiyya Qadiani Movement which the victims might otherwise discover only too late.

The views of Mirza Ghulam A. Qadiani (the founder of the Ahmadiyya Movement) concerning Jesus Christ are not only blasphemous and sorrowful but are based on complete distortion and misrepresentation of the Bible's statements.

Mirza attacks Jesus Christ, claiming that He failed in His mission and that he (Mirza) is God's promised Messiah. In so doing, Mirza completely distorts and caricatures the Biblical evidence. His arguments are arrogant and devoid of reason and piety.

In order to understand who Jesus really is, I would urge people to consult the pages of the Bible and not the fictions of Mirza A. Qadiani. The booklet entitled Jesus and The Ahmadiyya Movement likewise demonstrates that Mirza's views in no way reflect those of Islam.

*Rev. Francis G. Humphrey B.A., M.Div., Th.M.
Pastor, Peoples Church of Montreal (Associated Gospel Churches)*

Mirza has slandered our beloved Jesus and Christianity

Rev. Remi Potvin (Roman Catholic Priest)

Muslims and Christians may disagree about the nature of disagreement, however, is the love, honor and respect accorded to the link between them. Muslims base that position on the Quran and hadith. It is in this regard that Christians dismiss Mirza Qadiani's teachings as an Islamic deviation from the truth of Islam.

The views of Mirza Ghulam A. Qadiani about Jesus are obscene and incorrect in the light of Christian teachings.

Robert Helou, Priest: Evangelical

Muslims believe in the finality of Prophethood as revealed in the Quran. Jesus is referred to as a Prophet and Messiah in the Quran. His return to earth as the redeemer. Based on this, the Qadiani Movement (Mirza A. Qadiani) are definitely not Muslims.

Muslim World

بکتاب خانہ
مکتبہ ختم نبوت
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کی حفاظت ضروری ہے