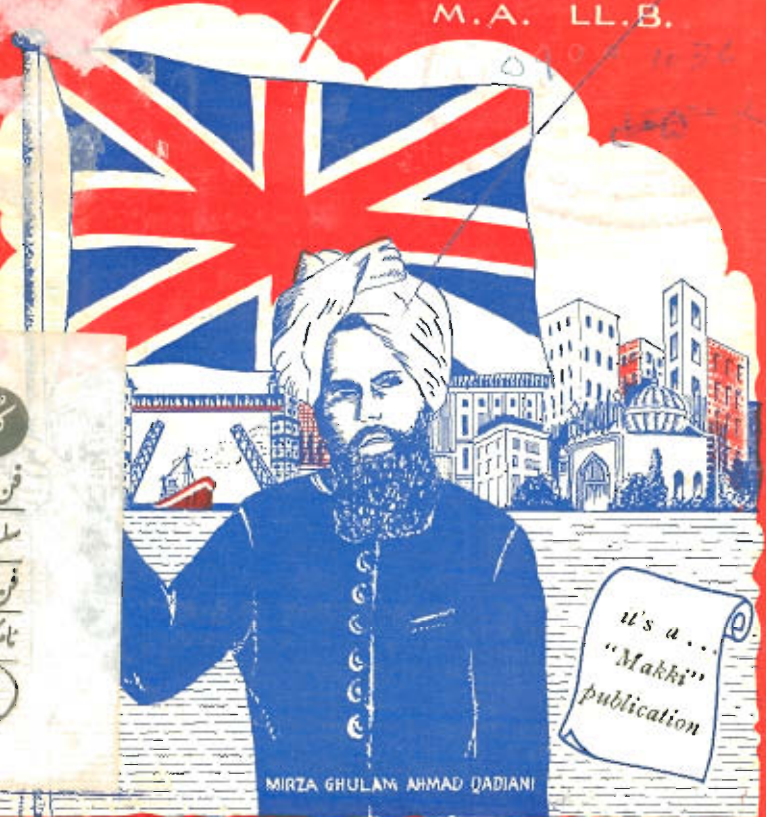


1936 ✓ PRICE 5/-

QADIANI MOVEMENT

by PROFESSOR M. E. BURNEY, M.A. LL.B.



کتاب خانہ
 فن
 سلسلہ /
 فن نمبر
 نام کتاب
 پٹ

It's a...
 "Makki"
 publication

MIRZA GHULAM AHMAD QADIANI

Distributed throughout the World by THE INTERNATIONAL UNION OF ISLAMIC SERVICE



(107) *And there are those, who put up a mosque, to cause harm, disbelief, and dissent, among the Believers, and as an outpost for those, who warred against Allah and His Apostle aforetime (previous Pretenders—E.B.). And they will certainly swear (as the Qadianees do—E.B.), that their purpose is nothing but good. But Allah bears witness that they are certainly liars (their words and deeds consist of mere Fraud—E.B.).*

—Al-Quran, Sura IX,
Section 13.

2nd Edition

October, 1955

10,000 Copies

تعمیراتی فنون اور لوازمات

Published by:

MAKKI PUBLICATIONS

100 Brickfield Road · Durban · South Africa

Preface

HERE is an Exposition of the Qadiani Movement, comprehensive, analytical, and authentic, with plenty of Quotations and References, for the guidance of all interested in the Qadiani Problem. This Monograph is the essence of our Research Book—"Qadiani Mazhab"—an exhaustive study of the Qadiani Literature, critically analysed. This Monograph also appeared in "The Muslim Digest" this year and the last. They have, however, been revised and considerably enlarged in this edition.

In this connection, we cannot forget our late lamented friend, Maulana Mohammed Abdul Aleem Siddiqi Al-Qaderi, whose lifelong Mission was to guard Islam against Qadiani arrogations. His impressive sermons were remarkable for satisfaction and conviction. He was the pioneer of preaching, as a world-touring Missionary of Islam. His travels covered Europe, America, Africa, Asia, and even Australia, and he preached Islam as a Message of Peace, of Liberty, and of Fraternity, to Humanity.

His Eminence, devotee to the Holy Prophet, was an ardent lover of Medina, and after performing Hajj several times, he reached his eternal abode in August, 1954, at Medina itself. May his soul rest in peace.

The other friend, Mr. Mohammed Makki, also needs little introduction, so well-known for his Journals, "The Muslim Digest" the "Ramadan Annual", and for his Makki Publications. He has also to his credit the organisation of the International Union of Islamic Service at Durban. His Islamic spirit of service was cultivated by his Patron, His Eminence himself, and he has been our comrade, regarding the Qadiani problem, in the field of publication. God will reward him for his voluntary services to Muslims and Islam.

MOHAMMED ELIAS BURNET

Baitus Salam, Saifabad
Hyderabad-Deccan
INDIA
October, 1955

Introduction

It is well known, by this time, how Professor Mohammed Elias Burney published his book "Islam" late in 1953, at Hyderabad in India, and how the book was distributed gratis, for missionary purpose, on a large scale, in responsible circles, the world over, and thank God, the book evoked warm appreciation.

One Mr. Naseem Saifi, Amir of Qadianees in Nigeria, however, issued a series of deceitful comments on the book in his weekly, "The Truth", at Lagos. Prof. Burney's Rejoinder was subsequently published in our magazine, "The Muslim Digest", at Durban, as a serial in five parts, and it now appears, revised and enlarged, in this book, "*Qadiani Movement*".

I am happy and thankful to God to have got the opportunity to publish Prof. Burney's Islamic enterprise. But Mr. Saifi, who set the ball rolling, can also claim credit for the publication of "*Qadiani Movement*".

If any personal introduction were needed at all, for some curious readers, it may be noted in passing, that Prof. Burney received his education at Mohammaden College, Aligarh, now Muslim University. He was Professor of Economics, and also Chairman of Economics Department at the Osmania University, Hyderabad. He also held administrative posts, at times, in the University, as he was the Curator of the Bureau of Translation and Compilation, also the Director of Dairut-ul-Maarif, an Institute of International repute, to publish rare Arabic books of old, and lastly he was Registrar of the University itself.

He has to his credit a number of books on Economics, Literature, and Islam, several quite voluminous, mostly in Urdu, and some in Persian and Arabic. He has, however, recently started his work in English as well, and some Islamic books are already under preparation, this being the second in publication.

His special study, for some years, has been the Movement got up by Mirza Ghulam Ahmad Qadiani, under the title of Ahmadism or Ahmadiyyat, but called Qadianism or Qadianiyyat by Prof. Burney,

for reasons generally accepted. His books on Qadianism are recognised as authority on the subject, particularly his vast critical analysis, named "*Qadiani Mazhab*", a masterpiece of thorough research, covering about 150 authentic books of Qadiani literature. It is an exhaustive compilation of numerous quotations and references, systematised on psychological basis, a most interesting and instructive psycho-analysis of Mirza Qadiani and his adherents, represented by Qadianism. It would appear now the Movement was allowed to amount to **Fraud** in propagation.

As to his personal aptitude, Prof. Burney is keenly interested in the Spiritual Culture of Islam, as distinct from other systems, in the same line. He has been on pilgrimage to Iraq, Syria and Palestine, and he has performed Hajj and Ziarat at Mecca and Medina twice. As a Missionary he is expected to render appreciable services to Muslims and Islam.

I may be permitted to note here a short account of our previous activities, in relation to Qadianism, through "*The Muslim Digest*". Before the appearance of Prof. Burney's present book—"Qadiani Movement"—very few books were available on the subject in English, books by Muslim scholars, in contrast to the large amount of literature produced by Qadianees themselves.

Anyway, some time back, I was privileged to offer to the readers of "*The Muslim Digest*" a series of articles on Qadianism, entitled "*His Holiness*", by Phoenix. More recently there appeared in serial form, also, Dr. Sir Muhammed Iqbal's monograph, "*Islam and Ahmadism*". Some other articles of similar nature also appeared occasionally in "*The Muslim Digest*".

Even such a casual exposure of Qadianism created awakening and indignation beyond expectation. Muslim preachers were up at Muslim centres, far from each other, such as Singapore, Mauritius, and West Indies, and they spoke from many platforms, to large audiences, about the menace of Qadianism to Islam. A most prominent figure of this group was our Patron, His Eminence, the late lamented Maulana Mohammed Abdul Aleem Siddiqi Al-Qaderi, whose activities in this line took him over the whole world, to put Muslims on guard against Qadianism.

Naturally, a wave of disgust and distrust passed over Muslim minds, so that public protests made their appearance far and near. In India itself where Prof. Burney's Urdu books had thoroughly exposed

the Movement, Qadianees had first to seek refuge in Pakistan, and next they had to face most indignant agitation in Pakistan as well. But for the timely protection of Government they would have been nowhere. The indignation is still there, but the Qadianees seem to learn lesson and make amends.

Prof. Burney's Urdu books made their way also to Urdu knowing circles in other parts of the world. In fact, the first five editions of his "Qadiani Mazhab" were distributed almost gratis, on a large scale, in and outside India. Muslim awakening, slow and steady, was the result.

For instance, recently in Selangor, Malaya, the public demanded from the Sultan "the banishment from Malaya of these evil forces (Qadiani propagation), otherwise it will start a Revolution ending in bloodshed, in their peaceful country." These are not the threats of any demagogue, but the solemn words of a responsible Councillor, like Mr. S. A. M. Ali Maricar, addressed to the Sultan. This shows which way the wind blows, and the wind is getting strong everywhere.

Taking unscrupulous advantage of the lack of information, the Qadianees of Lahore Party, who preach dilute Qadianism in the hope of easy conversions, got footing, under British good-will, at the Woking Mosque in England, a mosque built under the patronage of Her Highness the Begum of Bhopal, a Muslim State in Central India. Fearing Muslim agitation, they even announced their disconnection from the Lahore Party, but they are, in spirit, a source of infection to the Muslims uninformed.

Says Dr. Sir Muhammed Iqbal, in his monograph, "Islam and Ahmadism", summed up in "The Muslim Digest" of April, 1954:—

"Russia offered tolerance to Babism, and allowed the Babees to open their first missionary centre at Ishqabad.

"England showed Ahmadees the same tolerance by allowing them to open their first missionary centre at Woking."

And with all the trumpeting, what are the tricks of Woking? When our Patron, His Eminence, on his world tour, visited England, he made enquiries on the spot, and the London correspondent of "The Muslim Digest", who accompanied His Eminence, prepared a report of the inner activities of the Woking Mission, which was published in "The Muslim Digest" of August, 1950.* What a pity!

* See Supplement II, Page 94.

It is learnt that the three Europeans employed by the Mission, Mr. Turney, Mrs. Styles and Mrs. Baylis, were summarily dismissed from service because they had honestly furnished correct facts and figures noted in the Enquiry Report.

Whether it be the Lahore Party, or the Qadian Party, the Qadianees have formed many Centres, in many countries. But they seem at present to concentrate particularly at Nigeria and the Gold Coast in West Africa, at Indonesia and Malaya in East Asia, at Germany and Holland in Central Europe and at New York and Washington in the United States of America. Our information may be limited in the matter. It is for Muslims to be awake to the Fraud.

In 1926, Khwaja Kamaluddin, a staunch and avowed Qadianee who was stationed at Woking, England, came to South Africa to collect funds for the translation in English of the Holy Quran, under the guise of a pious Muslim.

Against the £8,000 that he collected from the Muslims of South Africa he introduced in South Africa the English translation of the Quran by Maulana Muhammad Ali Qadiani. This translation carries Qadiani infection on the points of prophethood and revelation.

This is a striking example of the deception practised on Muslims to obtain their money for the propagation of Qadianism. But the deception is unmasked, however, by the Qadiani books and records, which tell their own tale of what a staunch and humble follower Khwaja Kamaluddin was of Mirza Ghulam Ahmad Qadiani!

Some time back, it was reported in the Press that the Lahore Party had presented five thousand copies of the Dutch translation of the Quran to the Indonesian Government for distribution. Their translation does carry Qadiani infection on the points of Prophethood and Revelation, which are the vital nerves of Islam. Let us hope the Government is wise and far sighted enough to keep off the plot.

Nigeria, a promising Muslim country, though a British Protectorate at present, is also badly exposed to Qadiani infection. Mr. Saifi's weekly, "The Truth", is published at Lagos, and this is perhaps the leading paper of the Qadiani community. Its propaganda is as active as untruthful. This has been well exposed in this book, "Qadiani Movement". Here is a latest sample of Qadiani infection and magnification:—

“FIRST AHMADFYA MEMBER OF THE HOUSE OF REPRESENTATIVES IS FETED AT LAGOS (NIGERIA).”

“Hon. M. A. Sanni, the successful candidate from Oshun, Central, in the last Federal elections, is a staunch member of the Ahmadiyya Community. . . .

“The Amir (Mr. Saifi) then expressed himself as to how happy he was to see Mr. Sanni successful in the election. He referred to a revelation of the Promised Messiah (Mirza Ghulam Ahmad Qadiani) and said: ‘I have seen a clear fulfilment of this revelation in his success.’ The revelation referred to was: ‘Kings will seek blessings from thy cloths.’”

(The Truth, Vol. IV, No. 2, dated 10 December, 1954.)

The Qadianees of Qadian Party were, however, credited with the courage of their conviction, as much as they preached pure Qadianism, and did not resort to dilution like the Lahore Party. But, of late, they also seem to have been demoralised, perhaps by fright. They seem anxious to pacify opponents, even at the expense of their creed.

One latest instance may suffice to illustrate Qadiani fickleness on fundamentals, as if recantation is only natural to Qadianism. Chapters III and V of this book (“Qadiani Movement”) will show how Mirza Ghulam Ahmad Qadiani, supported by his responsible followers, asserts his claim to be the Prophet Ahmad mentioned in the Quran. His claim is definite and emphatic, alleged to be based on his revelation, later on fortified by arguments, as if it is the sine-qua-non of his creed. But afraid of the charged atmosphere, his own son, the Calif of Qadian, now cleverly makes a surreptitious surrender, as if to swallow a Fraud.

First says Mirza Qadiani of himself:—

“(a) My God has named me *Ahmad*, therefore praise me, and do not make your case hopeless. He who praised me, and left no praise unsaid, spoke truth, and spoke no lie. But he who contradicted my praise, spoke lie, and aroused the Wrath of God.”

(Khutba-e-Ilhamia by Mirza Qadiani himself.)

The Prophet of Islam has two specific names, Mohammed and Ahmad, in the Quran, this has been admitted since the advent of Islam, and their interconnection is also briefly explained in Prof. Burney’s book “Islam”. Therefore, to establish Qadiani claim, the name Ahmad had to be denied to Prophet Mohammed, God’s Blessings on him. An attempt, out of many, is noted below:—

“(b) . . . *Ismohoo Ahmad*: In the *ayat* quoted here, Christ has made a prophecy from God that he gives tidings about a

Prophet, who would follow him, and whose name is Ahmad. The coming Prophet is named Ahmad in the prophecy, and *this name cannot apply to Hazrat Mohammed*, because nowhere in the Message of the Quran his name is proved as Ahmad. He is of course named as Mohammed, and this very name he bore, even before he attained Prophethood, and the same name is repeated for him in the Messages of the Quran, and in the Torah as well."

(The Alfazl Weekly of Qadian, Vol. III, No. 25, dated 19 August, 1918.)

The Qadiani claim to Ahmad advances by degrees to cover all aspects, and now the cards are put on the table. Says the Calif of Qadian, son of Mirza Qadiani:—

"(c) Now the question arises: Who is the Prophet who came after Christ and who is named *Ahmad*? I assert, and my assertion is not baseless, as the same is written in the books of Promised Messiah (Mirza Ghulam Ahmad Qadiani) himself and the same is declared by the first Calif (Hakeem Nuruddin) that the Promised Messiah is the Prophet Ahmad. The same is recorded in the lecture notes of the first Calif as well. So it is my conviction that the *ayat Ismohoo Ahmad* applies to Hazrat Promised Messiah, Blessings on him."

(Anwar-e-Khilafat, page 21 by Mirza Qadiani's own son, Mirza Mahmood Ahmad, Calif of Qadian.)

Now the Promised Messiah and the Prophet Ahmad, having been identified in Mirza Qadiani, the line is clear to deport Muslim to *Kufr* out of Islam. So it is commanded:—

"(d) Every one, who believes in Moses, but does not believe in Jesus, or believes in Jesus, but does not believe in Mohammed, or believes in Mohammed, but does not believe in Promised Messiah, is not only *Kafir*, but is an inveterate *Kafir*, and is outside the pale of Islam."

(Kalimat-ul-Fasl by Mirza Bashir Ahmad, son of Mirza Qadiani himself.)

"(e) It is our duty not to recognise non-Ahmadees as Muslims, and not to offer prayers behind them, because they are disbelievers in one of the Prophets of God (Mirza Qadiani himself). This is an affair of Religion. No one has a discretion to do anything in the matter."

(Anwar-e-Khilafat, page 90 by Mirza Mahmood Ahmad, Calif of Qadian.)

Does this purport to be the reason why Sir Zafrullah Khan deliberately did not join the congregation in the funeral prayers led by Sheikh-ul-Islam Maulana Shabbir Ahmed Osmani, of the late Quaida-i-Azam Mohammed Ali Jinnah, the Founder and First Governor-General of Pakistan . . . although he, Zafrullah Khan, was present in the procession?

Now that the position of Mirza Qadiani is established as Ahmad in Qadiani belief, there comes an open comparison:—

“(f) Either the Truth of Mohammed of Arabia, or the Fidelity of Ahmad of India, only these two topics are alive, and the rest are all old tales.”

(Poem by Mirza Mahmood Ahmad, Calif of Qadian, published in the *Alfazi Weekly of Qadian* dated 18 April, 1916.)

Here one can easily discern the contrast: Ahmadiyyat of India vs. Mohammadiyyat of Arabia, or Qadianism vs. Islam.

But the days of bluff have gone, and now comes the time for recantation, if not for repentance. It is amusing, if not contemptible, how the Calif of Qadian, having lost face, by force of facts, waters down the Qadiani arrogation of Ahmad, hoping thus to escape the serious consequences threatening in the face. What if the Qadianees had moral courage enough to disavow the Qadiani pretensions with a clean conscience. In his hopeless attempt to take flight from the position of Ahmad, suggests the Calif of Qadian, and with a shocking innocence:—

“(g) But the whole question is one regarding which no decision, on the basis of revealed authority, has been left by any of the Prophets. Any discussion of the question, therefore, has little more than mere academic interest. If any person holds a different view, regarding the interpretation of the verse (Ismohoo Ahmad), all that I shall say is that he is mistaken, but I shall never deem him, on that account, any the less an Ahmad, and much less, shall I deem him a sinner. In short, the question, as to who is the proper subject of this Quranic prophecy (Ismohoo Ahmad) is not at all of such moment as to make it a problem of any great religious importance.”

(The pamphlet—“Truth About the Split”—by Mirza Mahmood Ahmad, Calif of Qadian, quoted in *The Truth*, Vol. III, No. 49, dated 5 November, 1954.)

In the same line of Qadiani flight, Muslims have to be cautioned against another trick, which has been lately devised to lull them into Confidence. Under the caption “This is what we believe”, a Serial is being published in “The Truth” of Mr. Saifi, on behalf of the Calif of Qadian, in which attempt has been made to cast Qadianism into moulds, alien to the Movement, but expected to appease Muslims, somewhat at least, particularly those uninformed. The motive is evident, and so is the paucity of veracity. This makeshift policy cannot serve long. The Qadiani literature is there to belie the innocence displayed. This only proves the opportunism of the Movement. Its inherent menace cannot be overlooked in any case. This serial is alleged to contain the evidence of the Calif, recently

tendered before the Inquiry Court of Pakistan, on the eve of Muslim agitation against the Movement.

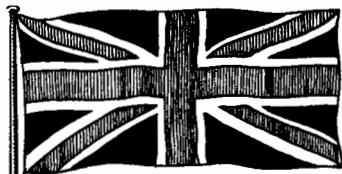
In fine, it would appear, on close study, that Qadianism is a perfect **Fraud**, perpetrated on Muslims in the name of Islam. But History is definite about the fate of Pretenders. God is Great.

MOHAMMED MAKKI,

*Chief Organizer in South Africa for the
International Union of Islamic Service.*

100 Brickfield Road,
DURBAN, South Africa.
October, 1955.

THE LIFE CHART OF
MIRZA GHULAM AHMAD QADIANI



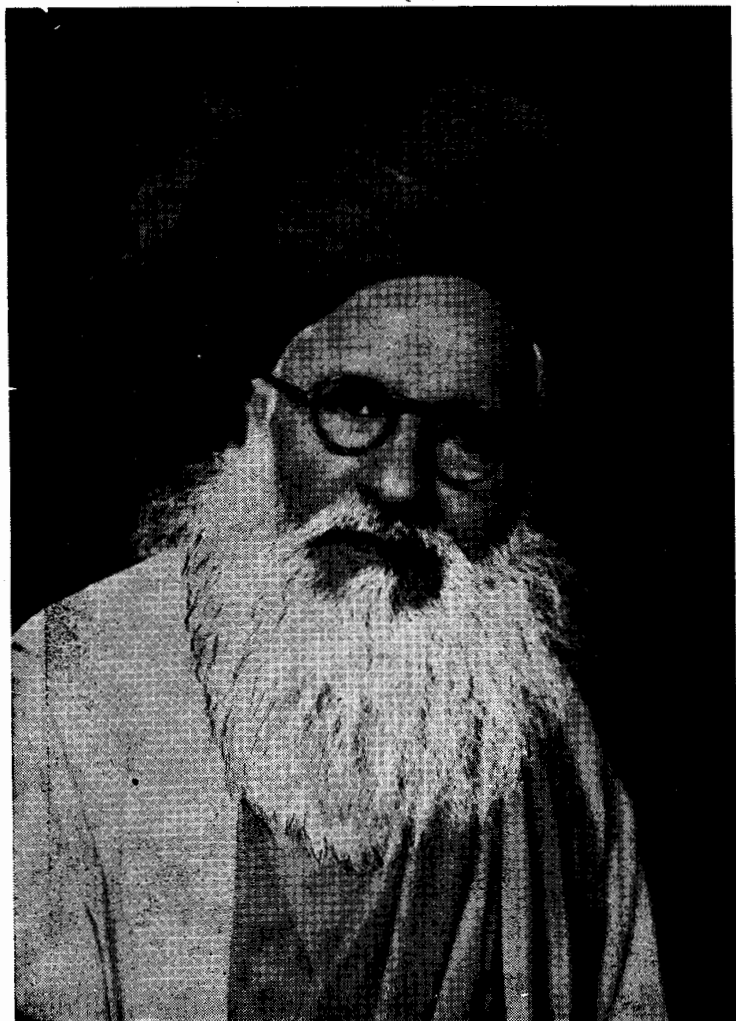
- 17 RABWA NEW CENTRE
- 16 QADIAN DESERTED
- 15 DEATH BY CHOLERA, 1908
- 14 BRITISH PROTEGE
- 13 SUMUM BONUM OF ALL PROPHETS
- 12 KRISHNA IN 2ND ADVENT
- 11 CHRIST IN 2ND ADVENT
- 10 MOHAMMED IN 2ND ADVENT
- 9 PROPHET AHMAD
- 8 PROPHET BONA FIDE
- 7 QUASI PROPHET
- 6 SAINT AND MURSHID
- 5 PRIEST
- 4 MUSLIM PREACHER
- 3 LOWER COURT EXAMINATION FAILURE
- 2 CLERK IN COURT
- 1 BIRTH AT QADIAN, 1840



MIRZA GHULAM AHMAD QADIANI



PROF. MOHAMMED ELIAS BURNEY



HIS EMINENCE MOHAMMED ABDUL
ALEEM SIDDIQUI AL-QADERI



MOHAMMED MAKKI

List of Contents

Chapter I	
QADIANISM IN OUTLINE	1
Chapter II	
QADIANISM IN RELATION TO CENTRALISATION IN INDIA	7
Chapter III	
QADIANISM IN RELATION TO HINDUISM, CHRISTIANITY AND ISLAM	16
Chapter IV	
QADIANISM IN RELATION TO THE POLITICS OF BRITISH GOVERNMENT IN AND OUTSIDE INDIA	29
Chapter V	
QADIANISM IN RELATION TO THE REFUTATION INVITED BY MR. NASEEM SAIFI, AMIR OF QADIANEES IN NIGERIA, WEST AFRICA	53
Supplement i	
Report of the Court of Inquiry into the Punjab Disturbances of 1953	87
Supplement ii	
The Truth about Woking	94

Qadianism in Outline

CHAPTER I

OUR latest book, "Islam", Message of the Quran, which has been distributed gratis, in responsible circles, all the world over, has been reviewed, by Mr. Naseem Saifi Qadiani, in his weekly, "The Truth", published at Lagos, in Nigeria.

This has, at any rate, brought the book, "Islam", to the notice of Qadiani community, and those who seek Truth out of "The Truth" may yet be rescued from the labyrinth of Qadianism, if they judiciously approach the problem in the light of our analysis and exposition.

This book is a Rejoinder to Mr. Saifi's defence of Qadianism, to expose the laborious subterfuge, he has attempted, in the vain hope to haze Truth in "The Truth".

* * *

THE argument advanced in the Editorial (Vol. III, No. 16) is

a model of self-complacency. The seed of Qadianism was sown 65 years ago; now it has grown up to a big tree, it could not be cut before, it cannot be cut in future, But it is not a tree at all.

It is merely a parasite to Islam, and will be surely removed. The causes of its rapid growth are, by this time, well known in India, to evoke distrust and disdain, in public conscience, and they will be known to the world ere long.

* * *

NOW to come to the serial, beginning with No. 17, Vol. III of "The Truth", we would deal with the comments in due order.

A question arises at the start, why we Muslims call the Movement, got up by Mirza Ghulam Ahmed Qadiani (Punjab), as Qadianism or Qadiyaniyyat, and his followers as Qadianees, rejecting the terms Ahmadiyyat and

Ahmadees as absolutely baseless and pretentious in origin.

Apart from a number of titles, such as *Rasool-un-Kareem*, and *Rahmat-ul-lil-Aalameen*, our Prophet (God's Blessings on him) has two specific names mentioned in the Quran, Mohammed and Ahmed, and their mutual relation has been briefly explained, in our book "Islam" as well.

But according to his teachings, the Qadianees believe Mirza Ghulam Ahmed Qadiani to be the Ahmed mentioned in the Quran, so they call him Hazrat Ahmed after Hazrat Mohammed, God's Blessings on him.

In the same sense they call his Movement as Ahmadiyyat and his followers as Ahmadees. This pretension is naturally repugnant to Muslims, and they have perfect reason and right to reject the terms so pretentious.

* * *

ON the other hand, the term Qadiani is an integral part and prime factor of the name of Mirza Ghulam Ahmed Qadiani, and this, too, according to his own claim and proclamation. Says Mirza Ghulam Ahmed Qadiani, there are thousands of Ghulam Ahmads living at present, but there is one, and only one, Mirza Ghulam Ahmad Qadiani living on the Earth, so that the term Qadiani is a *sine qua non* of his name and

personality, in connotation and denotation, for his designation.

Hence the terms Qadianism or Qadiyaniyyat and Qadianees stand for correct reference.

* * *

IT is well known the Quran was translated into English, ill or well, by some English Orientalists at first, and later on by some Muslims as well, particularly by Maulvi Mohammed Ali, Mr. Mohammed Marmaduke Pickthal, Allama Abdulla Yusuf Ali, and Maulana Abdul Majid Daryabadi.

Maulvi Mohammed Ali Qadiani, Amir of the Lahore Party, was bitterly opposed to the Calif of the Qadian Party. Both the parties refuted each other as regards the religious status of Mirza Ghulam Ahmad Qadiani. Differences and Parties are, however, common everywhere. Mr. Saifi seems to belong to the party of Qadian. The question of Qadiani "Kufr" may be passed over here for brevity. It would be, however, discussed later on in detail.

In my book "Islam", I consulted and even used various translations of the Quran, with necessary modifications, of course. But Mr. Saifi is so jubilant at the partial use of Maulvi Mohammed Ali's translation, as if, according to his valuation, it amounts to the victory of Qadianism over the author of the

book "Islam". Can puerility go further in self-exultation?

Maulvi Mohammed Ali's translation is stolid, and extremely misleading at several points, relating to Message and Prophethood, under Qadiani influence. **So its use must be avoided by Muslims not well versed in Theology.** It injects Qadianism into uninformed readers.

Hence the spirited translation by Mr. Pickthal, and the learned translation by Allama Yusuf Ali had to be utilised as soon as they became available.

* * *

IT may surprise many that misquotations are not uncommon in the writings of Mirza Ghulam Ahmed Qadiani. Hard to believe, passages are misquoted from the Quran, from the Hadith, and from outside, just to suit the purpose.

When called to account, while admitting the mistakes, Mirza Ghulam Ahmed Qadiani generally sought the excuse of misprints, but in some serious cases he also admitted the fault of his memory or even purposive alteration. This fun has been detailed in our book—"Qadiani Mazhab"—for warning.

We have also, in the same book, summed up the career of Mirza Ghulam Ahmad Qadiani from

his birth to his death (1839-1908), with reference to dates, so comprehensive as not to be found elsewhere.

Yet Mr. Saifi is so loud and proud, having detected two dates, slightly inaccurate in our book, "Islam", and this casual trifle he holds up as our ignorance about Mirza Ghulam Ahmad Qadiani. A drowning man catches at a straw—how true!

* * *

MIRZA GHULAM AHMAD QADIANI was impatient for two objects: firstly to gain Government patronage for his Movement, and secondly to get Muslim Divines and Religious Heads, who resisted his Movement, crushed by Government.

Fixing staunch loyalty to Government as the keystone of his Mission, he accused his opponents of hidden disloyalty to Government, which was felt most serious crime in his days, after the mutiny of 1857.

But the Government could not be misled. No doubt the Government patronised the Qadiani Movement, as if, in the words of Mirza Ghulam Ahmad Qadiani himself, it was a plant sown by Government, and his followers were nourished on Government salt, but the Government refused to use its power to suppress Mus-

lim notables, simply to serve Qadiani purpose.

* * *

WHILE the loyalty of Mirza Ghulam Ahmad Qadiani soon bore good fruits, his C.I.D. services failed altogether, and with ignominy, much to his bitter disappointment. His son, second Calif of the Qadian Party, not content to be a Government protégé, like his father, and notable as ambitious, and presumptuous, had to be pulled up and snubbed by Government, to restore his mental balance in his position.

This led to much wailing in Qadiani circles.

Mr. Saifi has laboured enough to make out a contradiction in the alleged policy of Government, where none exists. Verily he has to fight a losing battle—his own caption of his comments in question.

* * *

ONE should be naturally polite and courteous in a preaching letter, he can even boast of himself as a spiritual personality, to his heart's content, but when, at the conclusion, he sinks to servility, in tone and spirit, such as begging to be honoured with just a line of acknowledgment, as if it is the heart-felt object of correspondence, the attempt and its failure at once become ridiculous and despicable.

And this is the case with Mirza Ghulam Ahmad Qadiani's letter to Queen Victoria.

"Deceit! thy name is Burney"—this is an effusion of Mr. Saifi, excusable in these days of nervous breakdown. But he should not be offended, if he is reminded, that he himself has made a profession of Deceit in the name of the Truth.

His present defence of Qadianism clearly shows how he lives in fantasy, away from Truth, though he lives upon the Truth.

* * *

TO sum up the Qadiani Movement, if one were to make a critical and exhaustive study of Qadiani Literature, particularly of the books by Mirza Ghulam Ahmad Qadiani himself, he will be struck with the plenty of contradictions, committed to suit occasions, but interwoven with quibbles, chicanery and subterfuge, so as to form puzzles for critics, and utilise any of the many phases, befitting the occasion, for preaching and propaganda, in the case of uninformed people.

This ingenious camouflage has been well exposed in our book, "Qadiani Mazhab", a voluminous compilation of Qadiani Words and Deeds, covering about 150 books for reference. Its abridged English edition is also under preparation.

A bare outline of Qadianism is also included in our book "Islam", for general information.

* * *

SUBSEQUENTLY, fullest advantage has been taken of these contradictions, in propaganda books, particularly in English books published for uninformed Muslims outside India. The Movement is coloured as desired, to make it acceptable, at start, hoping that the trick will not be exposed, being so cleverly worked up. And then Qadianism slowly but surely injects into the unsuspecting converts its own serum for subjugation.

Still the Qadian Party, as compared with the Lahore Party, is more emphatic to proclaim Mirza Ghulam Ahmad Qadiani as a Prophet, like other Prophets, in spiritual accomplishments, and even superior in some respects, as hinted by Mirza Ghulam Ahmad Qadiani himself. But even they resort to camouflage in interpretation, to get out of any awkward situation.

* * *

THE Qadianees invariably play the Confidence Trick, in the case of our Prophet, God's Blessings on him. They praise him utmost with apparent devotion, before they dare to show Mirza Ghulam Ahmad Qadiani stepping into his shoes, and then matching him, and even excelling him, just like the full moon versus

the crescent, under the cover of quibbles of course.

Further, Mirza Ghulam Ahmad Qadiani is claimed to be the Ahmed of the Quran, and also an improvement upon Christ and Krishna as well. All these plays are fully illustrated in our book, "Qadiani Mazhab", for good.

* * *

DIVESTED of quibbles and camouflage, the spiritual position arrogated by and for Mirza Ghulam Ahmad Qadiani will be found summed up below:—

- (a) Mirza Ghulam Ahmad Qadiani and not the Prophet Mohammed, God's Blessings on him, is the Prophet Ahmed mentioned in the Quran.
- (b) Mirza Ghulam Ahmad Qadiani is, as well, the Prophet Mohammed himself, in the latter's second advent at present.
- (c) In brief, Mirza Ghulam Ahmad Qadiani is the Prophet Ahmed in origin, and also the Prophet Mohammed himself, in the latter's second advent. His Messages carry as much weight as the Quran.
- (d) Thus the Prophet Mohammed is associated with the other Prophet Ahmed, through the common fac-

tor of Mirza Ghulam Ahmad Qadiani, who is both in his own self.

- (e) Mirza Ghulam Ahmad Qadiani, who is the Prophet Mohammed of second advent, is an improvement upon the Mohammed of first advent, who appeared in Mecca and Medina, about fourteen centuries ago, just as the Moon of the date fourteenth is the completion of the Moon of the date first.
- (f) Mirza Ghulam Ahmad Qadiani is also Christ and Krishna, in the second advents of both, and an advance upon both, as compared with both, in their first advents of old.
- (g) Mirza Ghulam Ahmad Qadiani is the *Summum Bonum* of all the Prophets

in Spiritual Manifestation, such as Adam, Noah, Abraham, David, Solomon, Moses and all the rest.

* * *

WHILE the party of Qadian is emphatic and insistent upon the above claims, the Party of Lahore feels shy of them and is inclined to be moderate as if to consider Mirza Ghulam Ahmad Qadiani a pseudo-Prophet, still one of the highest in the sphere spiritual. The Lahore Party minces matters, while the Qadian Party is comparatively frank in its professions.

Let the world decide the position of Mirza Ghulam Ahmad Qadiani in the light of his career and his claims, which have been analysed, on large scale, in our well-known book, "Qadiani Mazhab" including numerous references to facilitate Research.

Qadianism in Relation to Centralisation in India

CHAPTER II

PEOPLE interested in the Qadiani Movement can discover "Truth" by comparing this Rejoinder with the criticism, which appeared in "The Truth" (Vol. III, Nos. 16 to 21). We are confident that, on contrast, it would be evident that "The Truth" is "Truthless".

Let us take Mr. Saifi at his words. Says Mr. Saifi, in his Editorial of "The Truth" (Vol. III No. 16, dated 19 March, 1954) as below:—

"In 1889, Hazrat Ahmad, the blessed Founder of the Ahmadiyya Movement, voiced out his claim to be the Reformer of this Age. He was all alone, unknown and insignificant in the eyes of

the world. But his voice had such a force that all the Ulemas of Islam, Missionaries of Christianity and the Pundits of the Hindu Religion raised a unanimous hue and cry against him.

"They could visualise an enveloping influence in that voice, and under the apprehension of their leadership slipping out of their hands, they fought tooth and nail to suppress this one man; yes, he was alone and weak and people could be easily tempted to crush him. But receiving repeated assurances from God, he wrote in one of his books:

'Hear ye people and bear witness to it that God Almighty, the Creator of the Heavens and the Earth, has foretold me

that He shall spread this, His Own community, in all parts of the world, and shall grant victory over all, by dint of reasons and arguments. The days are approaching, nay they are at the door, when this shall be the only Religion that shall be held in esteem by all.

'God shall bless this Religion and this Movement in any extraordinary manner, and shall bring to naught everyone who has an evil design against it. He shall grant it a lasting victory that shall continue to the end of the days. There shall be only one Religion and only one Guide on the surface of the earth.

'I have only come to sow the seed and I have done it. It shall now grow and bear fruit and there shall be none to check its growth.'

(A Qadiani journal—The Review of Religions—1903—E.B.)

"The people mocked at these words and pooling their evil forces left no stone unturned to throw him out of the scene. One of them, Maulvi Mohammad Hus-sain, went to the extent of boasting to have lifted Hazrat Ahmad high, and assuring the people that he would pull him down.

"A battle between Right and Wrong started. On the side of

Right were few inexperienced persons and on the side of Wrong all the big guns of various religions well trained and highly experienced.

"But what has been the result? The Right has been pushing the Wrong from pillar to post.

"The seed which was sown by Hazrat Ahmad has now grown into a mighty tree, and if the seed could not be crushed 65 years ago, it simply is not possible to fell this mighty tree now."

("The Truth", Vol. III, No. 16
—E.B.)

* * *

HERE is a model, out of numerous, how Qadianees, ignoring facts, glorify their Movement, to impress the unawares, particularly in distant countries, where they feel practically safe from timely correction and contradiction.

Anyway, let us examine the claims put forth by Mr. Saifi, in the light of realities, which will be found disconcerting to Qadiani converts, provoking to Muslims, and amusing to others.

In his Editorial, Mr. Saifi has raised five points, the early life of Mirza Ghulam Ahmad Qadiani, his subsequent advances in relation to Hindus, Christians and Muslims, and the growth of his Movement in and outside India.

So we shall briefly deal with the said points in due order.

* * *

AS to the early life of Mirza Ghulam Ahmad Qadiani, and subsequent developments, let it be noted that he was born at Qadian, in the Punjab, in the year 1839 or 1840.

After some home education, he served, for a time, as a junior clerk in the Court Office at Sialkote, Punjab. Next he attempted *Mukhtari* examination so as to be entitled to legal practice in lower courts, but luckily he failed.

Being disappointed with wordly prospects, he turned to Religion in earnest, having some instinct from before. And in the sphere of religion, his enterprise has been remarkable. Slowly and cautiously, even imperceptibly, he made advances on the line of Evolution.

* * *

IN brief, Mirza Ghulam Ahmad Qadiani started his career as a failure in livelihood, and then, step by step, with occasional expedient recessions and re-cantations, he developed into a puzzle, posing first as a Muslim preacher, and then, as a priest, as a saint, as a *quasi* prophet, as a *bona fide* prophet, even as Prophet Ahmed

of the Quran, and further on, as Prophet Mohammed, and as Prophet Christ, and even as the Avatar Krishna, personifying all the three in their second advents, as an advance upon their first.

Ultimately he declared himself to be the *summum bonum* of all the Prophets from Adam to Noah, Abraham, David, Solomon, Moses and all others. His spiritual Message was supposed to carry as much weight and authority as the Quran.

This Qadiani phenomenon has been fully described, with original references, in our vast Research—"Qadiani Mazhab"—which has, in spite of hindrances, undergone six editions, the first five having been distributed almost gratis, on large scale, for public awakening, in and outside India.

* * *

NOW to take Qadiani-Hindu relations first, for systematic discussion, it is to be noted that, quite late in his career, in 1904, only four years before his death, Mirza Ghulam Ahmad Qadiani proclaimed himself to be also the Avatar Krishna, in his second advent, much advanced as compared with the first.

But the Hindus treated this claim as absurd and unworthy of notice, feeling confident that their religion was quite safe from Qadiani intrusion.

They were, however, foresighted enough to note the centrifugal force of Qadianism, potentiality to develop an Indian rival to the Islam of Hejaz. They also noted the bargaining spirit of the Qadiani Movement, evident from its active understanding with the British Government in and outside India.

* * *

SO Hindu minds thought it advisable, not only to tolerate, but to favour the Movement, as a possible political asset for future. Only the Muslims had to face the danger of split and conflict in their own camp.

For instance, Dr. Shanker Dass Mehra, M.B.B.S. Delhi, writes in his letter dated 26 December, 1949, to the Secretary for General Affairs, Qadian:—

“It has been the misfortune of the human race that it has always opposed the Movement that is meant for their advancement. So has been the fate of Ahmediya Movement in the sub-continent of India.”*

“Little have the Indians realised that by owning the Ahmediya Movement, they would be politically cementing two major communities—the Hindus and the Muslims of India, and would be fostering a strong united nation, with political ramifications in Middle East and Africa. That would have resulted in stabilising factor in the world peace.

“I have a fancy, for Ahmediya Movement for various reasons. The entire Movement gives me the smell of *Swadeshi*. The founder of this noble Movement was an *Indian*, and *Qadian*, the *Mecca* of Ahmediyas lies in *India*.

“The spread of Ahmediyat amongst the Muslims—(and not amongst the Hindus, of course—E.B.)—would add to the strength of Indian Union. I have invariably found the Ahmedees noble souls with constructive outlook—a feature that is only peculiar to them.”

(The Ahmediya Movement in India, page 17, published by Nazir, Dawat-o-Tabligh, Darul Masih, Qadian).

Mr. Mehra deserves congratulations on his experience. The Qadianees, in fact, planned to make Qadian in India a major religious centre, like Mecca and Medina, for the Muslim world. What a constructive outlook, indeed!

* (Preposterous claims and unscrupulous plans, when properly exposed to people, made Qadianism a nausea to Muslims all over the country. The situation will be found analysed on large scale in our voluminous book—*Qadiani Mazhab*—entirely based on Qadiani Literature.—E.B.)

SO there was a feeling, in thoughtful circles, that India would gain a religious position in the Muslim world; only next to Hejaz as the home of Qadianism at Qadian, just like the home of Islam at Mecca in Hejaz.

We quote below a few passages, in free translation, which will clear the point in question:—

(a) "What is Qadian? It is a luminous Sign of the Glory and Might of God, and in the words of the Promised Messiah (Mirza Ghulam Ahmad Qadiani—E.B.) himself, Blessing on him, Qadian is the place of the throne of God's Prophet (Mirza Ghulam Ahmad Qadiani—E.B.). Qadian is the birth place and the burial place of the Messiah of God."

(Qadiani organ, the Alfazl Weekly, Vol. XVII No. 48 dated 13 December 1929, Qadian).

(b) "It is the town of Qadian, which is gaining wide publicity, and to establish its sanctity like Mecca, a citizen has been chosen, who was unknown before, and he is Hazrat Mirza Ghulam Ahmed Sahib, sent forth by God to the party of Prophets. It is his holy personality which has revived the memory of the days of Hazrat Nabi Kareem (Prophet Mohammed—E.B.). Blessings on him."

In the words of Mirza Ghulam Ahmad Qadiani, the land of Qadian is now revered, as it has become Arz-e-Haram (Mecca) owing to the large crowd of pilgrims.

(Durre Sameen, page 52, Collection of Mirza Ghulam Ahmad Qadiani's Poems.—E.B.).

(Qadiani organ, the Alfazl Weekly, Vol. XII No. 66, dated 16 December, 1924, Qadian).

(c) "This place of Qadian is the place, which God has made to be (as if) the navel of the world, and it is said to be the mother (city) of the world (traditional distinctions of Mecca—E.B.). and blessings of every kind can be obtained, at this very place, so holy, by people. So this is a place of special importance."

(Sermon of the Calif of Qadian, published in the Alfazl Weekly, Vol. XII No. 71, dated 3 January, 1925, Qadian).

(d) "We have got our sacred places in Qadian, and they are as holy to us, as there are places holy to the followers of other Prophets and to ourselves, being the places of those Prophets." (How tacitly Qadiani Prophet-hood is suggested!—E.B.).

(Sermon of the Calif of Qadian, published in the Alfazl Weekly, Vol. VIII No. 76, dated 11 April, 1921, Qadian).

(e) "I tell you truly that God has told me that the land of Qadian is blissful, and here one can get the blessings to be had at revered Mecca and lightful Medina." (Thus Qadian forms an equation with Mecca and Medina—E.B.).

(Sermon of the Calif of Qadian, published in the Alfazl Weekly, Vol. XX No. 70, dated 11 December, 1932, Qadian).

(f) "If Arabia is proud of Arz-e-Haram (Mecca — E.B.), then Qadian is the pride of Ajam" (outside of Arabia—E.B.).

(Qadiani organ, the *Alfazi Weekly*, Vol. XX No. 76, dated 25 December, 1932, Qadian).

Note the equation of Qadian to Mecca, in relation to Arab and Ajam. Such hints develop the Movement.

(g) "Qadian is the place, which was spiritually shown to the Promised Messiah (Mirza Ghulam Ahmad Qadiani—E.B.) written on the right side in the Quran. Again this is the place, the Glory of which is thus notified by God's Messiah (Mirza Ghulam Ahmad Qadiani—E.B.). "Qadian! This is the place of the throne of God's Prophet (Mirza Ghulam Ahmad Qadiani—E.B.), and it is a Sign for all the communities of the world." (Dafa-ul-Bala (page 10) by Mirza Qadiani—E.B.).

(Qadiani organ, the *Alfazi Weekly*, Vol. VIII No. 6, dated 29 July, 1920, Qadian).

It was claimed by Mirza Ghulam Ahmad Qadiani that the Mosque, called *Masjid-ul-Aqsa*, in the Quran, is really the Mosque built by him in Qadian, and not the Mosque in Jerusalem, as the Muslims believe. He also maintained that there were references to Qadian in the Quran.

(See Mirza Ghulam Ahmad Qadiani's Announcement, dated 28 May, 1900, recorded in *Tabligh Risalat* Vol IX.—E.B.).

* * *

IN brief, Mirza Ghulam Ahmad Qadiani, in his prophecies, has depicted dramatic scenes of the future glory of Qadian, its

phenomenal advancement in Religion, Culture, Business and Prosperity, so as to serve as the centre of civilisation.

But, what a pity! Qadian is now practically a deserted town for Qadianees.

The Calif of Qadian and a great majority of his followers fled early to Pakistan, where they started a settlement named *Rabwa* in the West Punjab, and this has become the seat of the Calif of Qadian. Sikh refugees now dominate at Qadian.

* * *

HAVING had an idea of the position of Qadian as compared to Mecca, let us also see how the *Hajj of Qadian* in India compares with the *Hajj of Mecca* in Hejaz, the one approaching, if not surpassing, the other in merits and rewards.

(a) "The rich alone can afford to perform Hajj at Mecca, and the poor, who are more actively interested in Religion, cannot afford to do so, and are therefore exempted from Hajj by Shariat itself. But God has fixed another Hajj, viz. *Zilli Hajj* for them to be performed at Qadian. This is a convenience for the poor Muslims of India. This Hajj is also meant for those who are chosen by God to work for the progress of Islam."

(Sermon of the Calif of Qadian, published in the *Alfazi Weekly*, Vol. XX No. 66, dated 1 December, 1933, Qadian).

(b) "The Promised Messiah (Mirza Ghulam Ahmad Qadiani—E.B.), Blessings on him, had a spiritual intimation that he would die either at Mecca or Medina. (But he died at Lahore, and was buried at Qadian in 1908—E.B.). We hold that both the names (*Mecca* and *Medina*—E.B.) apply to *Qadian*. If the members of Lahore Party consider *Medina* to be at Lahore, and *Mecca* to be at Qadian, they can do so. (This is the type of Qadiani interpretation to support many prophecies which were found false—E.B.).

"Anyway it is not improper to call the attendance of the Annual Meeting at Qadian to be *Zilli Hajj*. If I had declared that the Hajj of Mecca was abolished (God forbid—E.B.) and its place was taken by Annual attendance at Qadian, then people might have raised objection, but the Hajj of revered Mecca will also continue as usual." (Thanks to the Calif of Qadian for his assurance!—E.B.).

(Sermon of the Calif of Qadian, published in the *Alfazi Weekly*, Vol. XX No. 80, dated 5 January, 1933, Qadian).

Thus the *Zilli Hajj* of Qadian, according to Qadiani teachings, was proper, at least for the poor Muslims of India and for the Qadianees themselves. Still some Qadianees, including the Calif himself, performed Hajj at Mecca, but they were searched as suspected of treachery to Islam.

(c) "As to our Annual Meeting, the Promised Messiah (Mirza Ghulam Ahmad Qadiani—E.B.), Blessings on him, had already told us that, for their

own purposes, so many people would assemble on this occasion, at Qadian, that owing to such a big religious gathering, the land of Qadian would be named *Haram*" (as the land of *Mecca* is named *Haram* since long before. Note the surreptitious suggestion to balance Qadian with Mecca. In fact, Mirza Ghulam Ahmad Qadiani had already named the land of Qadian as *Arze-Haram*, in his famous poem, a line of which has been already quoted.—E.B.).

(Sermon of the Calif of Qadian, published in the *Alfazi Weekly*, Vol. XIII No. 72, dated 25 December 1925, Qadian).

(d) "Just as the previous Islam without the present Ahmadiyyat (Qadianism—E.B.) is a dry Islam, so leaving the *Zilli Hajj* of Qadian, the Hajj of Mecca is also a dry Hajj indeed, because the objects of Hajj are not obtainable at Mecca. (The cat is out of the bag—E.B.).

(A Qadiani Party leader reported in the organ of Lahore Party, the *Paigham Sulah Weekly*, Vol. XXI No. 22 dated 19 April, 1933, Lahore).

* * *

HAVING drawn Qadian almost in the same line with *Mecca*, the Qadianees further hoped to be able to make *Mecca* serve as major feeder to Qadian. Says Mian Mahmood Ahmed, Calif of Qadian:—

"From early days, it has been my idea, which I have been explaining to my friends, that if there is any place best suited for the propagation of Ahmadiyyat, it is *Mecca* (particularly in the Hajj season—E.B.), and Port Saeed comes next, where steam-

ers pass to and from all parts of the world, so that tracts can be distributed in large numbers.

"But Mecca is the biggest centre for the purpose, and its people can be made most useful to us. (This might have been possible if they could be bribed and misled in the days of poverty and ignorance. Still, secret attempts were made to start mission at Mecca and Medina, under the well-known understanding with the British Government, with which we shall deal later on, in detail. To back the plan, even a competent Qadiani was appointed as the British Vice-Consul at Jeddah, but in the light of experience the attempt had to be given up as hopeless—E.B.).

(Sermon of the Calif of Qadian, published in the Alfazl Weekly, Vol. IX No. 4, dated 14 July, 1921, Qadian).

* * *

IN plain words, under the patronage of the British Government, and with the tacit sympathy of Hindus, an Islam, called Ahmadiyah, was planned to spring up in India, under cover of the Islam of Hejaz, so as to set up Qadian vs. Mecca, to divide Centre, and to raise up India vs. Hejaz in the Internationalism of Islam.

Anyway Qadianees, at the outset, had very good time with the Government and they found a soft corner in the heart of Indian Nationalists as well.

Circumstances were found most congenial to Qadiani propagation, and the success was no surprise, in

the sphere of Muslims, who were badly suffering from the shock of the Mutiny of 1857 in India.

* * *

IT may be interesting to note that, some years back, Pandit Jawaharlal Nehru, in his usual liberal spirit, published his appreciation of the Ahmadiyya Movement, which was strongly criticised by Sir Dr. Mohammed Iqbal, and this topic created a considerable flutter in the Press for some time.

In the spirit of gratitude, the Qadianees of Qadian Party, as distinct from the Lahore Party, gave very splendid ovation to Pandit Jawaharlal Nehru, when, as Congress President, he visited Lahore on 29 April, 1936. For instance, Qadiani placards read as:—

- (1) Beloved of the nation,
welcome you.
- (2) We join in Civil Liberties Union.
- (3) Long live Jawaharlal."

(Qadiani organ, the Alfazl Weekly, Vol. XXIII No. 278, dated 31 May, 1936, Qadian).

* * *

IT is notable that the Qadianis of Qadian Party, headed by second Calif, the son of Mirza Ghulam Ahmad Qadiani himself, gradually developed a strong taste for politics, till the Calif got discontented with the Govern-

ment patronage, enjoyed by his father, and aspired to a leading position in the politics of the country.

His relations, quite intimate for a long time, deteriorated with the Government and this led to bitterness against Government in Qadian circles.

Soon after this set-back, the British Government left India, and the Calif of Qadian also went over to Pakistan and settled in his new town Rabwa in West Punjab.

* * *

MR. NASEEM calls himself, perhaps proudly, *Saifi*, which means swordsman, but he appears to be a novice in the art of fencing, when he gets himself floored in his own foils. He forces arguments which expose his own farce.

Such a flourish is, however, a common practice of Qadianis, over-confident of their parry against the unaware.

To be realistic, they have made a labyrinth of Qadianism, into which they entice curious people, and seek their own refuge; but the labyrinth has been thoroughly searched and mapped out in our

research book, "Qadiani Mazhab", covering nearly 150 books, and including, of course, all the books by Mirza Ghulam Ahmad Qadiani himself.

Still, Qadianism may serve as a Museum of Curios in Religion.

* * *

LET it be noted that Qadianism is not the first movement of its kind, arrogating prophethood for its founder, with the natural consequence to split up Islam.

There have been several such movements before, some of them more elevated, morally and intellectually, than Qadianism, but they all passed away like floods, leaving landmarks in the history of Islam.

As to Mirza Ghulam Ahmad Qadiani's boastful prophecy about Qadianism to be the one and only one Religion of the world in the future, the composition of Qadianism is Fraud, which has been detected and realised.

So a strong reaction has set in, and Qadianism will go the way of its group. Mohammed and the Quran are the Trustees of Islam. There is no chance for Pretenders!

Qadianism in Relation to Hinduism, Christianity and Islam

CHAPTER III

IN Chapter II we started to examine the five issues raised by Mr. Saifi, through his weekly, "The Truth", in his defence of the Qadiani Movement.

The issues are: the early life of Mirza Ghulam Ahmed Qadiani and subsequent developments, the relations of Mirza Qadiani with the Hindus, the Christians and the Muslims, and the rapid growth of the Qadiani Movement, in the name of Ahmadiyyat, in and outside India.

It has been shown, and will be shown further, how the Qadiani Movement promised to establish the religious status of India vs. Hejaz, as of Qadian vs. Mecca and Medina, and how the Movement threatened to split up Muslims

into two rival camps; both the features being so welcome, politically, to the Hindus and to the British Government, as to win their sympathy and support.

* * *

IN fact, the patronage of the British Government in and outside India levelled the ground and, in return, staunch loyalty and cordial devotion to the British Government fixed the keystone of the Movement.

There is plenty of Qadiani literature stressing mutual understanding and co-operation with the Government and the result was overwhelming propagation under protection.

To be frank, the entire Movement will be found a masterpiece of Fraud, on close examination.

We quote below some original references in free translation.

* * *

NOW to revert to Qadiani relations with the Hindus, already discussed in Chapter II, they were very hopeful to the parties indeed. For instance, Dr. Shanker Das Mehra, who has also been quoted before, details the situation as below:—

"The most important question which the country has to face at present, is how to infuse Nationalism into Indian Musalmans who always sing the song of Arabia, and would turn India itself into Arabia, if they could"

"If any ray of hope is visible to Indian Nationalists, it is the Ahmadiya Movement. When Muslims turn to Ahmadiat, they will look upon Qadian as their Mecca and eventually will become Nationalists themselves. If any Movement can put an end to Pan-Islamism and Arabian Culture, it is the Ahmadiya Movement"

"Just as a Hindu, on his acceptance of Islam, loses interest in Rama and Krishna, in the Veda and the Gitas, and the Ramayan, and his faith is transferred to the Prophet Mohammed, to the Quran, and to Mecca and Medina, similarly, when a Muslim is converted as an Ahmadi, his point of view is changed as well. His faith in Hazrat Mohammed begins to slack, and his Khilafat established in Arabia now shifts to India. As to Mecca and Medina, they remain as

places of merely traditional pilgrimage."

"An Ahmadi, wherever he be, in any part of the world, turns to Qadian for guidance. The land of Qadian is the land of his Salvation. And here lies the secret of India's greatness. Every Ahmadi will feel love and reverence for India, because his Qadian lies in *India*, Mirza Sahib was an *Indian* himself, and the Califs who follow him are all *Indians*" . .

"That is the reason why Muslims feel suspicion about the Ahmadiya Movement, for they know full well that Ahmadiat is an opponent to Arabian Culture and Islam. Ahmadiyas did not join Muslims in the Khilafat Movement because, instead of Arabia and Turkey, they wanted to establish Khilafat at Qadian in India. This policy may upset Muslims, who always dream Pan-Islamism and Arabian Culture, but it is a matter of satisfaction to the Nationalists of India."

(The Hindu Organ, "Bande Matram", dated 22 April 1932, referred to, also in the Eeman Weekly, dated 20 April 1935, and also in the Qadiani Organ, the Paigham Sulah, Weekly, Vol. XXVII No. 69 dated 21 February 1954, Lahore).

* * *

AS noted before, Pandit Jawaharlal Nehru also, in his well-known liberal spirit, expressed his appreciation of the Ahmadiyya Movement, and this lent colour to the view of Nationalism enunciated above. Public interest was much aroused in the matter, so that Sir Dr. Mohd. Iqbal had to

criticise the view rather strongly to clear the situation.

The Qadianees, however, demonstrated much gratitude to Pandit Nehru in return.

Still there were skirmishes between the Qadianees and the Hindus in the beginning for some time. Mirza Qadiani held religious disputations with Hindu Pandits, and particularly with the Arya Samajists of the locality, as a Muslim preacher in his early career, and this service won him much popularity in Muslim circles as a Missionary of Islam. He gained funds and got friends in support.

But later on, when his aims and motives were disclosed, there was an adverse reaction in Muslim circles, but he had in the meanwhile gained ground enough to sow the seeds of his Movement.

* * *

THE Hindus ceased their contests as soon as the significance of the Qadiani Movement was realised to be an aid to Indian Nationalism, and to be a religious asset to India. Moreover, Hinduism was felt to be beyond Qadiani penetration.

Only Muslims were found exposed to exploitation, and the Hindus had no reason to be uneasy in the matter. Still a Hindu tragedy may be noted here which throws much light on

Qadiani practices in the early days of the Movement.

Mirza Qadiani, having attained his alleged Sainthood, grew extremely fond of prophecies, which, although well guarded by ifs and buts, mostly proved false, but he did not mind failures, as he had the lucky mentality of the Village Parson, who, according to the poet, Goldsmith, was a master of Cavil:—

“For although vanquished,
He could argue still.”

(*The Deserted Village.*)

* * *

ANYWAY, there was an Arya Samajist, Pandit Lekhram, who used to hold debates with Mirza Qadiani on Religion. At last Mirza Qadiani cursed him, and prophesied his death within a fixed period. The Pandit fell a prey to murder within time. Naturally, Mirza Qadiani was suspected of complicity, but the enquiry ended in mystery. And this amounted to a miracle of Mirza Qadiani himself.

A similar prophecy was also made about the death of another opponent, Dr. Martin Clark, who got Mirza Qadiani called to the Court for prosecution under Section 107 of the Criminal Procedure Code, and here he had to learn a lesson for future conduct.

The Court passed severe strictures upon the practices of Mirza

Mr. Saifi also would be well advised not to play the game in Nigeria, where Muslims need unity and solidarity in Faith, for preservation and progress.

* * *

MIRZA QADIANI held disputations with Christian missionaries as well. His claim to supersede and surpass Jesus Christ, in this world, and in the world spiritual, was bitterly contested for some time. But having grasped the centrifugal force of Qadianism in the sphere of Islam, and having noted the attitude of the British Government, the Christian missionaries also, like the Hindus, ceased to take serious notice of the Movement in India. They felt indifferent as if unconcerned.

The Muslims and Islam alone were left to bear the brunt of the Movement, backed by the tacit sympathy of the Hindus, and by the active Patronage of the British Government in and outside India. And this was the time when the Muslims happened to be shattered, morally, financially and politically, under the catastrophe, called the Mutiny of 1857, which put to end the gasping Mogul Rule in India.

The Qadianees took very cruel and unscrupulous advantage of the miseries of Muslims in the country. Overwhelmed by selfish

interests, they worked any amount of mischief in Islam, feeling elated at their opportunity. Qadiani Literature is plentiful on this Treachery.

* * *

THE Prophet Mohammed God's Blessings on Him and the Holy Quran are two vital nerves of Islam, and if any one be impaired, Islam would be invalid at once.

As pointed out in Chapter II, through a series of occasional expedient recessions and recantations, and inside the labyrinth of camouflage, quibbles, cavil, and chicanery, Qadianism has attempted, so tactfully, to impair the position of the Prophet and of the Quran, for its own consolidation, and some claims, out of so many, may be noted here for reference.

* * *

LET us first take the case of Prophethood, and next the case of the Quran.

(A) QADIANI PROPHETHOOD:

(a) "It is sheer vanity for one to say lightly: I have no need of any Prophet and Apostle (like Mirza Qadiani—E.B.). Such a declaration emanates only from a mind bereft of Faith. Any one in this frame of mind, will be deceiving himself when he says: Am I not saying my prayers? Or am I not observ-

ing the fasts? Ignorance of true faith is the cause of this (satisfaction—E.B.) . . . to make assurance doubly sure it is necessary that *Prophets of God should appear from time to time* (like Mirza Qadiani—E.B.). My advent in this era is to reform *Muslims, Hindus and Christians* (as Ahmed by himself and as Mohammed and Krishna and Christ, in their second advents—E.B.).

(Lecture Sialkote, page 25-33, by Mirza Qadiani himself).

(b) Ruined are the people, who did not accept a distinguished prophet. Blessed are the people who recognised me (Mirza Qadiani—E.B.). I am the last of all the paths to God, and I am the last of all the Lights of God. Unfortunate is the one who loses me, for there is nothing but Darkness without me.

(Mirza Qadiani's own book, *Kishti-e-Nooh*, Page 56).

(c) Though there have been so many Prophets before,

I am not inferior to any of them in knowledge,

Whatever cup of Knowledge was awarded to every Prophet,

All those cups are awarded to me in total.

Certainly I am not inferior to any of them at all,

Whoever tells lie, be he cursed.

(Durre Sameen, page 287. Collection of the poems of Mirza Qadiani himself).

(B) MOHAMMED IN HIS FIRST AND SECOND ADVENTS LIKE CRESCENT vs. FULL MOON:

(a) And know well about our Nabi Kareem (Mohammed—E.B.), God's Blessings on him, that, just as he was sent by God, in the period of fifth thousand, he was also sent again at the close of the period of sixth thousand, in the facsimile personality of the promised Messiah (Mirza Qadiani—E.B.). . . . Rather in truth, the spirituality of Hazrat (Mohammed—E.B.), God's Blessings on him, at the close of the period of sixth thousand, that is nowadays, as compared with the previous period, is most powerful and most perfect, in other words, now he is like the full moon of the night XIV.

(Mirza Qadiani's famous Sermon, called *Khutba-e-Ilhamia*, page 180, also quoted in the *Qadiani Organ*, the *Farooq Weekly*, Vol. XXI No. 26 dated 14 October 1936, Qadian).

(b) Islam began like a crescent, and it was destined to become full moon, at last, by the Command of God. Therefore God's wisdom wanted Islam to assume the shape of full moon in this century, which, according to calculation, concurs with the full moon of the night XIV, as the century XIV.

(*Khutba-e-Ilhamia* page 184 by Mirza Qadiani himself).

(c) In his Sermon, called *Khutba-e-Ilhamia*, the promised Messiah (Mirza Qadiani—E.B.) has compared the first advent of Hazrat (Mohammed—E.B.) with his second advent

(in the facsimile personality of Mirza Qadiani—E.B.), just like a crescent vs. full moon.

(Qadiani Organ, the *Alfazi Weekly*, Vol. III No. 10 dated 15 July 1915 Qadian).

(C) **MIRZA GHULAM AHMAD QADIANI AND THE PROPHET AHMED MENTIONED IN THE QURAN:**

(a) My God has named me Ahmed, therefore praise me, and do not abuse me, and do not make your case hopeless. He who praised me, and left no praise unsaid, spoke Truth, and spoke no lie, but he, who contradicted my praise, spoke lie, and aroused the Wrath of God.

(Khutba-e-Ilhamia page 20 by Mirza Qadiani himself).

(b) . . . *Ismohoo Ahmad*: In the *Ayat* quoted here, Christ has made a prophecy from God, that he gives tidings about a Prophet, who would follow him, and whose name is Ahmed. The coming Prophet is named Ahmed in the prophecy, and this name cannot apply to Hazrat Mohammed, because nowhere in the Messages of the Quran his name is proved as Ahmed. He is of course named as Mohammed, and this very name he bore, even before he attained Prophethood, and the same name is repeated for him in the Messages of the Quran, and in the Torah as well.

(The *Alfazi Weekly of Qadian*, Vol. III No. 25, dated 19 August, 1918).

See how flatly the name Ahmed is denied to Prophet Mohammed,

God's blessings on him. But quibbles started later on, to avert the risk of Muslim reaction.

(c) Now the question arises, who is the Prophet who came after Christ, and who is named Ahmed (in the Quran—E.B.), I assert, and my assertion is not baseless, as the same is written in the books of the Promised Messiah (Mirza Qadiani—E.B.) that the Promised Messiah is the Prophet Ahmed (mentioned in the Quran—E.B.). The same is recorded in the lecture notes of the first *Calif* as well. So it is my conviction, that the *Ayat-Ismohoo Ahmad* applies to *Hazrat Promised Messiah, Blessings* on him.

(Anwara-Khilafat page 21 by Mirza Qadiani's own son, Mirza Mahmood Ahmed, *Calif of Qadian*).

(d) Either the Truth of Mohammed of Arabia, or the Fidelity of Ahmed of India, only those two topics are alive, and the rest are old tales.

(Poem by Mirza Mahmood Ahmed, *Calif of Qadian*, published in the *Qadiani Weekly Alfazi*, dated 18 April 1916, Qadian).

* * *

BUT the fact is that Ahmed is only another name of Mohammed, God's Blessings on him, and this point is absolutely certain in Islamic literature. We also have briefly explained the connection between the two names in our book "Islam". Even

amongst previous pretenders, none ever attempted, like Mirza Qadiani, to arrogate the name Ahmed for himself. This is the passage of the Quran under reference:—

And remember, Jesus,
The son of Mary, said:
"O Children of Israel!
I am the Apostle of God
(Sent) to you, confirming
The Law, which came
Before me, and giving
Glad Tidings of an Apostle,
To come after me,
Whose name shall be Ahmed,
But when he came to them,
With clear signs,
They said! "This is
Evident sorcery."

(Section I of Sura LXI—Saff).

* * *

THE Qadiani designation of Ahmed-e-Hindi in contrast to Mohammed-e-Arabi, as quoted above, is the one feature which appeals to political minds outside Islara. It paves the way for an Indian Ahmadiat vs. Arabian Islam.

But, even going further, as noted before under (B), Mirza Qadiani's plan was to fix one foot in India and another in Arabia. So he also claimed to be a facsimile personality of Mohammed as well, in his second advent, as an advance upon the first.

(D) MUSLIMS DECLARED TO BE KAFIRS:

(a) There are two kinds of Kufr (Infidel).

(1) Refusal to believe in Islam and the Prophet Mohammed.

(2) Refusal to believe in the Promised Messiah (which Mirza Qadiani pretended to be—E.B.). When these are examined, there would be found no difference whatever between the two kinds of Kufr. (In other words, those who do not accept Mirza Qadiani, are Kafirs, as if they do not accept Islam and the Prophet of Islam, Mohammed himself—E.B.).

(Haqiqat-ul-Wahy, page 179, by Mirza Qadiani himself).

(b) Now the matter is clear, if it amounts to *Kufr* to reject Nabi Kareem (Mohammed—E.B.), then the rejection of the Promised Messiah (Mirza Qadiani—E.B.) also must be treated as *Kufr*, for the Promised Messiah is nothing separate from Nabi Kareem, rather he is the same in himself. If one who rejects the Promised Messiah is not a *Kafir*, then the rejector of Nabi Kareem also will not be a *Kafir* at all. We seek protection with God. For how it is possible that the rejection of Nabi Kareem be treated as *Kufr* in his first advent, and not in the case of his second advent (Mirza Qadiani—E.B.), when, according to Hazrat Promised Messiah, Nabi Kareem attained the highest degree of spiritual power and perfection in his second advent.

(Kalimatul Fasl by Mirza Bashir Ahmed, son of Mirza Qadiani himself, published in the Urdu Magazine, the Review of Religions, Vol. XIV No. 3, page 147).

(c) Whoever does not obey thee (Mirza Qadiani—E.B.) and does not enter thy creed, and is thy opponent, is disloyal to God and Prophet, and will go to Hell.

(Revelation of Mirza Qadiani, recorded in "Tableeghe Risalat", Vol. IX, page 37).

(d) Every person who believes in Moses but does not believe in Jesus, or believes in Jesus but does not believe in Mohammed, or believes in Mohammed but does not believe in Promised Messiah (Mirza Qadiani—E.B.) is not only *Kafir*, but is an inveterate *Kafir*, and is outside the pale of Islam.

(Kalimatul Fasl, by Mirza Basher Ahmed, son of Mirza Qadiani himself, published in the Urdu Magazine the Review of Religions, Vol. XIV No. 3 page 110, Qadian).

(e) It is our duty not to recognise non-Ahmadees as Muslims, and not to offer prayers behind them, because they are disbelievers in one of the Prophets of God (Mirza Qadiani—E.B.). This is an affair of religion. No one has a discretion to do anything in this matter.

(Anware Khilafat, page 90, by Mian Mahmood Ahmed, Calif of Qadian).

(f) In my view, non-Ahmadees are Kafirs (Infidels).

(Mian Mahmood Ahmed, Calif's statement before the Court of the Sub-Judge of Gurdaspur, recorded in the Weekly "Alfa'al", Qadian, dated 26/29 June, 1924).

(g) In reality, we call you (Muslims) *Kafir*.

(Anware Khilafat, page 13, by Mian Mahmood Ahmed, Calif of Qadian).

(h) He (Mirza Qadiani—E.B.) has declared the person (as *Kafir*), who believes him to be true, but hesitates to become his disciple for fuller satisfaction, nay, he also who admits him to be true and does not deny him orally, but only hesitates in BAIAT (Pledge), has been adjudged to be a *Kafir*.

(Tradition of Mian Mahmood Ahmed, Calif of Qadian, recorded in the magazine "Tasheedul Azhan", Vol. VI, dated 4th April, 1911).

* * *

THE problem of *Kufr* by Qadianees and for Qadianees demands an explanation. In the beginning of his career Mirza Qadiani was an orthodox Muslim, and became very popular as a preacher, so he got enough funds and friends to help his mission work.

But later on he showed signs of going astray, whereupon suspicion was aroused and support was diminished. He was even disowned by Muslim Divines. But he passed this transition period by expedient recessions and recantations, till his position was assured by Government patronage and he put his cards on the table.

Says Mirza Mahmood Ahmed, the Calif of Qadian, and the son of Mirza Qadiani himself:—

(a) The words that have come out of the lips of Hazrat Promised Messiah are ringing in my ears. He said: "It is

not true. that our difference with other Muslims is about the death of Christ and some other questions only." He said: "About the personality of Allah, Rasool-e-Karim, the Great Prophet, the Quran, Namaz (Prayers), Roza (Fasting), Hajj (Pilgrimage), Zakat (Religious Tax)"; in short he mentioned that in any and everything we are at variance with them (Muslims).

(Friday sermon of Mian Mahmood Ahmed Calif, quoted in the Weekly "Al-Fazl", Vol. XIX, No. 13, dated 30th July, 1931).

(b) Abdullah Quilium started an Islamic mission in the days of Hazrat Promised Messiah, and many people embraced Islam, similarly Mr. Webb started preaching Islam in America, but he (Mirza Qadiani—E.B.) did not contribute a single pie to their support. The reason was that he did not recognise Islam, as such, unless he was believed (as Prophet—E.B.) and his Movement was accepted. This is also the reason why Hazrat Calif I (Hakeem Nuruddin Qadiani—E.B.) had announced that our (Qadiani—E.B.) Islam was quite different from the Islam of others (Muslims—E.B.).

(Qadiani Organ, the AlFazal Weekly, Vol. II No. 85 dated 31 December 1914, Qadian).

(c) We may send our Missionaries to every country outside India, but I am not afraid to say that our Mission shall be to propagate Islam in the form of Ahmadi Persuasion. This is my creed, and having lived with Promised Messiah (Mirza Qadiani—E.B.), I have heard the same thing from him in public and

in private. He used to say: "The propagation of Islam is my own propagation." Therefore, preach that Islam which Promised Messiah has brought (as distinct from the old Islam, brought by Mohammed—E.B.)

(Mansabe Khilafat, page 3, by Mian Mahmood Ahmed, Calif of Qadian).

* * *

IN brief, there was a time when the Qadianees, proclaiming their own Islam, openly and scornfully declared Muslims to be *Kafirs*, and Qadiani literature is plentiful on this point, as noted in our book "Qadiani Mazhab". But the tide turned when Pakistan was established also in the Punjab, when the British Government disappeared from the country, and the Muslims of India had in the meanwhile scrutinised the Qadiani Movement, so as to discover the Fraud perpetrated.

So now it is the turn of Qadianees to beg the Muslims, meekly, not to declare them *Kafirs*, outside the pale of Islam. One wonders if the Qadianees feel any remorse at all. Qadian is deserted and Qadianism is exposed. Woe to Fraud.

Cannot Qadiani converts, trapped unaware, revert to Mohammed, God's Blessings on him, and to the Holy Quran, according to Islam, so as to dismiss *Kufr* in no time. Let those few, who have vested interests.

cling to the Movement as remnants of no account.

* * *

HAVING seen a bit of Qadiani prophethood, let us see how Mirza Qadiani aspired to value his message at par with the Quran so as to borrow the authority of the Quran in his Movement.

(a) And just as I believe in the Quran, I believe, without the slightest difference, in the Message which I receive from God, and the Truth of which has been shown to me by repeated Signs. I can swear in the Baitullah of Mecca, that the Holy Message I receive is the Word of God, Who sent His Words to Hazrat Moses, to Hazrat Christ, and to Hazrat Mohammed, God's Blessings on him.

(Ek Ghalti Ka Izala by Mirza Qadiani himself).

(b) I swear by God, I believe in these Messages of mine, just as I believe in the Quran, and other Books Revealed. Just as I believe the Quran to be the Word of God, certain and absolute, so I believe my own Message to be the Word of God in the same sense.

(Haqiqat-ul-Wahi page (211) by Mirza Qadiani himself).

(c) I believe in all the Messages I receive from God, just as much as I believe in the Torah, the Bible and the Holy Quran.

(Mirza Qadiani's Ishtahar dated 4 October 1899, recorded in Tabligh Risalat Vol. VIII).

(d) I believe as much in my own Message, as I believe in the Torah, the Bible and the Quran.

(Arba-een No. 4 page 25 by Mirza Qadiani himself).

(e) (1) By God I believe it to be free from fault.

(2) I believe it to be pure like the Quran, pure from faults, that is my belief.

(3) By God, the Message of mine is the Kalam Majeed, from the mouth of God, Holy and One.

(4-5) The belief which Christ had in the Message he received from God, and the belief which Moses had in his Message, the Torah, and the belief which Syed - us - Sadat (Mohammed) had (in the Quran, the same I have in my Message—E.B.).

(6) Certainly I am not inferior to any of them, let one who tells lie, be cursed.

(Durre-Sameen, page 287 Collection of the poems of Mirza Qadiani himself).

(f) It would be clear, from the references noted above, that the Promised Messiah (Mirza Qadiani—E.B.) used to believe his own Messages to be the Words of God, and used to hold them, as such, to be of the same standard as the Quran, as the Torah and the Bible.

(Qadiani Organ, the Alfaz! Weekly, Vol. XXII No. 84, dated 13 January 1935, Qadian. See also the pamphlet Munkireen

Khilafat Ka anjam page 49 by
Jalaluddin Shams Qadiani).

* * *

THERE are also references in the Quran about the people who would claim their words to be equal to the Quran, and will have distressful end. Says the Quran:—

(93) Who can be more wicked

Than one who inventeth

A lie against God,

Or saith "I have

Received Inspiration"

When he has received

None, or (again) who
saith,

"I can reveal the like

Of what God hath re-
vealed".

I thou couldst but see

How the wicked (do
fare)

In the flood of Confusion

At death!—the angels

Stretch forth their hands

(Saying) "Yield up your
souls:

This day shall ye receive

Your reward, — penalty

QADIANI MOVEMENT

Of shame, for that ye
used

To tell lies against God.
And you showed pride
against

His Communications."

(Section XI of Sura VI—Inaam).

The claim of Mirza Qadiani to equal the Quran in his Message, has been detailed here, and as to his end, he died of virulent cholera, within a few hours at night, under great confusion, and in a condition, whispered in the inner circle, as unspeakable. The event is recorded in our book (Qadiani Mazhab) in detail.

* * *

HAVING examined briefly four of the five issues raised by Mr. Saifi in his weekly, "The Truth", we expect the readers to compare our analysis presented in Chapters II and III with the decisions of Mr. Saifi, published in the Editorial of "The Truth", Vol. III, No. 16, and discover for themselves how "The Truth" is **Truthless**.

Qadianism in Relation to the Politics of British Government in and outside India

CHAPTER IV

I—INTRODUCTION TO THE PROPAGATION OF QADIANISM, IN AND OUTSIDE INDIA.

MR. SAIFI'S fifth issue, the rapid growth of the Qadiani Movement, will be analysed in this Chapter, and his own commitments and allied problems will be discussed in Chapter V to put an end to Qadiani Fraud in Islam.

After all, what is the Qadiani Movement? The Movement is to split up the Muslims, all the world over, to imitate the Prophethood, to adulterate the Quran, and to replace Islam by the so-called Ahmadiyyat or Ahmadism, as if, in contrast to Mohammadiyyat or Mohammedanism, the latter term

often used by Western Missionaries, naming Islam after its Prophet, just like Buddhism or Christianity.

It is a deep-rooted plot, sown by selfish and shortsighted people, and watered by a scheming and foresighted Government. Both the parties formed an equation, viz. loyalty and fidelity equal to patronage and security—Qadianism being the answer after solution.

* * *

QADIANI Literature is saturated with the assurances of loyalty and fidelity to the British Government, and with thanks for patronage and security, received from the Government in return,

so much so, that the Qadiani Movement seems to be mostly, if not totally, a Government enterprise as well.

So out of a large amount of political literature, preserved in the records of Qadiani Movement, we offer below only a small fraction, just to give an idea of Qadiani aims and activities covered by the Movement.

* * *

AND how favourable was the opportunity to start the propagation of Qadianism, when the Muslims of India were already crushed, in and after the well-known Mutiny of 1857. So when the sun of British patronage shone the Qadianees had their heyday. And now they feel so proud of their progress in converting Muslims to Qadianism that the progress is exaggerated in facts and figures.

Muslims were misinformed and misled in distant countries as well. But the Fraud is scrutinised by this time, and a world wide reaction has already set in, much to the consternation of Qadiani circles.

The Movement has almost collapsed in India.

* * *

ANYWAY, was it not a miracle of the British Government in India, that the Muslims of almost

all classes of vested interests, all of a sudden became so God-fearing and so God-loving that they made a rush to Mirza Qadiani for conversion to Qadianism, as if it would win them Blessings, at least in this world, if not in the next.

What a satisfaction Mirza Qadiani feels in this development, says he with pride:—

(a) "My disciples and followers are not so many from the masses as from the high classes. They consist of many respectable Officials of the English Government, such as Deputy Collectors, Extra Assistant Commissioners, and Tahsildars, etc., of respectable positions. Similarly, a number of *Raeeses* and *Jagirdars* of the Punjab and India, and a good many educated people of F.A., B.A., and M.A. degrees, and big merchants and traders are included in this Party. In other words, people of intellect, of learning, of honour, of luck, and of high posts in the English Government, as also people who are the descendants of *Raeeses*, or of *Jagirdars*, or of *Talukdars*, or of *Nawabs*, and also the descendants of such Saints of India as are held in reverence by lacs of people in India—all such people have joined and are joining this Party (of Qadianees—E.B.).

(Kitabul Bariya, page 171, by Mirza Qadiani himself).

(b) A sect of Muslims, whose leader and *Imam* and *Pir* is this writer (Mirza Qadiani—E.B.), is forcefully spreading in the Punjab and in many cities of

India, and many highly educated, cultured, and respectable Officials, and popular *Raeeses* and Merchants of the Punjab and of India, are joining this Sect; and generally Muslim youths of noble families, who have received modern education, like B.A. and M.A., have also joined, and are joining this Sect, and the Sect has grown so big that I thought it wise to make this Sect and my own affairs, as the leader of this Sect, known to Hozur Lieutenant Governor Bahadur (of Punjab).

I beg to submit again that of all the people, who have joined my Party, most of them are high Officials of the English Government or respectable *Raeeses* and their companions, or Merchants, or Pleaders, or those who have received English education, and those who were once or are at present in Government Service, or *Aalims* and *Fazils*, and their relatives and friends, and *Sajjada Nasheens* of gentle nature I think it proper to note down the names of some of them for your information.

(Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his fortune last for ever), from the humble Mirza Ghulam Ahmad Qadiani, dated 24 February 1898, recorded in *Tableeghe - e - Risalat* Vol. VII, edited by Mir Qasim Ali Qadiani).

(c) "Particularly the Party of my disciples and followers, is so truly and earnestly well-wisher of this Government, that I assert with confidence it is impossible to find such a class in other Muslims. They are a faithful army for the Government, and they have, externally and internally, best wishes for the Government.

(Tohfa-e-Qaiseriya, Page 10, by Mirza Qadiani himself).

(d) "The peace loving teachings of the Ahmadiya Movement, and the practical loyalty and fidelity of the Ahmadees to Britain, are creating feelings of love in the hearts of Officials, and this feature is not confined to India, but it is appearing outside India as well. Accordingly writes a friend that there was one who lived with an Ahmadi for some time. He went to a British Official in search of service. When the British Official put questions to the candidate about his affairs, he asked him also about his lodgings. The candidate told him that he was living with an Ahmadi friend, whereupon a talk took place as below:—

The Official: Are you also an Ahmadi?

The candidate: No, Sir, I am not.

The Official: What a pity, you lived long enough with an Ahmadi, and you did not accept Truth. Go back. Be an Ahmadi first, and then come, on such and such date.

We thank God that some Officials realise the value of the integrity and the loyalty of the Ahmadees.

(The *Alfazi Weekly* of Qadian, Vol. VI No. 92-93, dated 3-7 June 1919).

* * *

MIRZA GHULAM AHMAD QADIANI, founder of the Qadiani Movement, being their successor in the line of Pretenders, the Qadianees noted the sad fate

of another Mirza, viz. Mirza Ali Mohammed Bab, founder of the *Babi movement*, and the same fate of his famous disciple, Bahauallah, founder of the *Bahai movement*, and they thanked their stars that Mirza Qadiani and his followers enjoyed the Blessings of the British Government, which was to them a shadow of God's Mercy and Grace, and therefore the Qadianees considered the existence of British Government as their own existence.

The Babi movement was put down by the Government of Iran, and the Bahai movement by the Government of Turkey. But the Qadiani Movement was lucky to get British Patronage and Security.

(Refer to the *Alfazi Weekly*, of Qadian, Vol. II No. 38, dated 13 Sept. 1914).

It is, however, significant that the Lahore Party of Qadianees, openly and frequently accuses the Qadian Party to have followed the Bahai Cult in their Movement. In other words, they hold that Qadianism as preached by the Calif of Qadian, is a duplicate of Bahatism, with necessary alterations of course.

(For instance see *Bayan-ul-Quraan*, Vol. II, Page (442), by Maulvi Mohammed Ali, Amir of the Qadiani Party of Lahore, as also the *Paigham Sulah Weekly* of the Lahore Party, Vol. XXIII, No. 8, dated 3 Feb., 1934).

And how Bahatism has been recently suppressed by the Government in Iran, is a prominent

topic in the Press of today (18-20 May, 1955).

II—LOYALTY TO THE BRITISH GOVERNMENT—TRADITION OF THE QADIANI FAMILY.

MIRZA GHULAM AHMAD
QADIANI is never tired to harp on loyalty to the British Government, as if it is the salt of Qadiani Movement. This he claims to be the tradition of his family as well.

(a) "In short, my father was always hopeful of the mercies of the English Government, and continued to render services, as the need arose, so much so that the English Government honoured him with notes of appreciation, and remembered him specially with their gifts and bounties, and sympathised with him, and favoured him, and considered him among their well-wishers and sincere supporters.

"When my father expired, my brother succeeded him in these qualities, and his name was Mirza Ghulam Qadir, and the favours of the English Government were likewise showered on him just as on my father.

"A few years after the death of my father, my brother also expired, and after the decease of these both, I stepped into their shoes, and followed them in their characteristics.

"But I was not possessed of wealth or property. Therefore I chose to serve the Government with my hand and my pen, and God was assisting me, and I

made a compact with God, from that time, that I would never write a single volume which does not contain a description of the obligations of the Queen Empress of India. Nay, the volume must contain a narration of all the obligations done to the Muslims of India for which the Muslims of India have to be grateful to her." (But let there be no mention of the cruelties and injustices suffered by Muslims in and after the Mutiny of 1857—E.B.).

("Nurul Haque", Part I, Page 28, by Mirza Ghulam Ahmad Qadiani himself).

(b) "I tell you the plain truth that to wish evil to a benefactor is the work of a *bastard* and a *wicked fellow*. Therefore my Religion, which I have made public repeatedly, is this, that Islam is divided into two parts: one, that you should obey Allah, and, second, that you should obey the Government that established peace, that gave you (Qadianees—E.B.) protection under its shelter from the hands of persecutors, and such a Government is the British Government. So if we rebel against the British Government it would be as if we are rebelling against God and the Prophet."

(*Irshad*, contained in the pamphlet entitled "Worthy of Government's Attention" recorded in *Tableeghe Risalat*, Vol. V (pages 3 and 4).

* * *

IT was in 1908, when Sir James Wilson, Financial Commissioner, came on tour to Qadian. Mirza Ghulam Ahmad Qadiani made elaborate arrangements for his reception as a token of his

loyalty to the Government. Hakeem Nuruddin, who, later on, became the first Calif of Qadian, Maulvi Mohammed Ali, who, later on, became the first Amir of the Lahore Party, Khwaja Kamaluddeen, who, later on, became a Qadiani Missionary in England, and Mirza Mahmood Ahmed, the son of Mirza Qadiani himself, who, later on, became the second Calif of Qadian, these prominent disciples and many others, who were called by invitation from outside, took part in the Reception.

Mirza Qadiani begged the Commissioner to excuse him for his inability to come out of the town for about a mile to receive him, as he was old and weak, but he sent his son Mirza Mahmood Ahmed, accompanied by Khwaja Kamaluddin, for the purpose.

Of course, Mirza Qadiani received the Commissioner at the gate of the school, where all others had gathered, and important Qadianees were presented to the Commissioner, to honour them.

People made fuss about the event, but loyalty to the British Government being the key-stone of Qadiani Movement, the event, according to Mirza Mahmood Ahmed, Calif of Qadian, was only a natural consequence.

(Refer to the *Alfazi Weekly*, of Qadian, Vol. II No. 107, dated 21 Feb. 1915, and Vol. XXXIV No. 180, dated 22 August 1946).

(c) Hazrat Promised Messiah (Mirza Qadiani—E.B.) has written, as a matter of pride, that there is none of his books which does not contain support for the Government. But I am sorry, I have heard not only outsiders, but the Ahmadees themselves, saying that they feel ashamed to read such statements of Promised Messiah himself, God's Blessings on him. I call them Ahmadees, because, after all, a blind man is called man. They feel ashamed because their inner eye is not opened. (They do not know the inner policy of Qadianism—E.B.).

(Sermon of Mirza Mahmood Ahmed, Calif of Qadian, son of Mirza Qadiani himself, reported in the *Alfazi Weekly of Qadian*, Vol. XX No. 3, dated 7 July 1932).

III—J E H A D ABOLISHED IN ISLAM TO SATISFY THE BRITISH GOVERNMENT.

ISLAMIC *Jehad*, in its sphere, cultivates the spirit of selfless service in the cause of Truth, to the point of self-sacrifice—an ideal much maligned by opponents, for purpose or for ignorance. The term *Jehad* has been, no doubt, occasionally utilized by self-seekers for selfish ends, but, none the less, it embodies the spirit of Islam for peace preservation in all aspects. It has got its own ideals and its own limitations.

Taking a superficial view, and perhaps under the temptation of cheap applause in Western countries, Mirza Qadiani succumbed to the prejudice and propaganda carried on by Christian Missionaries

against *Jehad*, so as to abolish *Jehad*, perhaps hoping to be considered a Prophet, superseding former Prophets, Moses and Mohammed, by his Commands.

* * *

FROM the start, the object of Mirza Qadiani had been to attract the attention and to win the patronage of the British Government, so as to insure his Movement.

So, while abolishing *Jehad*, as a boon of his prophethood, he announced his readiness to shed his own blood, and the blood of his people, in the cause of British Government, boasting of his family traditions being in the same line. Quite often he is non-plussed by his own confessions.

* * *

WHY Mirza Qadiani raised such a hue and cry against *Jehad*, what was the motive pressing his heart, and how he wanted to bargain with the Government, is self-evident in Qadiani Literature.

His main concern was to assure the Government that he was both harmless and helpful to the Government, not only in India but also outside India, particularly in Muslim countries, to make way for British influence and power, along with his own Mission, so as to make a common cause, for penetration and consolidation.

A few quotations will suffice to clear the position:—

(a) "GOD went on reducing the severity of *Jehad*, or Religious Warfare, by degrees. There was such a severity in the time of Prophet Moses that even conversion could not save you from execution, and even milk-fed babies were put to the sword. Then in the time of our Prophet (May Peace of God be upon him), it was made unlawful to kill babies, old men and women, and then some communities were allowed to escape on payment of a Poll Tax, and in the time of Promised *Messiah* (Mirza Qadiani—E.B.), *Jehad* was totally forbidden." (By whom? By God or by Mirza Qadiani himself?—E.B.).

(Arbain No. IV, Page 15, by Mirza Ghulam Ahmad Qadiani himself).

(b) "THE major portion of my life has passed in support of this English Government, and I have written so many books on the *Prohibition of Jehad and Obedience to the English*, and have issued so many pamphlets that, if they were gathered together, no less than fifty shelves could be furnished with them. I have sent such books to all the countries like Arabia, Egypt, Syria, Kabul and Turkey. (The purpose is self evident.—E.B.).

"I have always endeavoured that Muslims should become true well-wishers of this Government and the baseless traditions about Bloody *Mahdi* and Bloody *Messiah* which animate and inflame the hearts of fools may be obliterated from their minds." (Note contempt.—E.B.).

("Tiryaaqal Qulub", Page 15, by Mirza Ghulam Ahmad Qadiani himself).

(c) "I have composed scores of books in Arabic, Persian and Urdu, with the object to show that *Jehad* against this Government is not permissible at all." (You may be sure to get due reward.—E.B.)

(Petition to the august presence of the English Government from Mirza Ghulam Ahmad Qadiani, recorded in *Tableeghe Risalat*, Vol. VI, Page 65).

(d) "AND these books I have composed in different languages, that is, Urdu, Persian and Arabic, and have broadcast them in all countries, so much so, that I published them in the two Sacred Cities of Islam, viz. *Mecca* and *Medina*, and, so far as it was possible, published them in Constantinople, the Capital of Turkey, and cities of Syria and Egypt, and in Kabul and Afghanistan, the result of which was that hundreds of thousands of persons abandoned those dirty notions of *Jehad*, which had been ingrained into them by the teachings of ignorant *Mullas*. (Exaggeration is evident.—E.B.)

"This is such a service rendered by me that I am proud to say not a single one from among the whole population of the Muslims of British India can present a precedent thereof." (Shame.—E.B.)

("Sitara Qaiseriya", Page 3, by Mirza Ghulam Ahmad Qadiani himself).

(e) "ONCE again I ask: Is there among my Muslim opponents a single precedent of the work I have done and the services I have rendered, for the long period of full seventeen

years, of supporting the Government, of maintaining peace, and of preventing the ideas of *Jehad* with supreme enthusiasm and incessant steadiness? There is no parallel!" (No parallel, indeed!—E.B.)

(Kitabul Bariyya, Proclamation, dated 20th September, 1897, Page 7, by Mirza Ghulam Ahmad Qadiani himself).

(f) "FOR the last twenty-two years I have made it a self-imposed duty that I should certainly be sending to Islamic countries such books as contain teachings in opposition to *Jehad*. That is why my Arabic books have become popular in Arabia also." (False.—E.B.)

(Note of Mirza Ghulam Ahmad Qadiani, dated 18th November, 1901, recorded in Tableeghe Risalat, Vol. X, Page 26).

(g) "I have written hundreds of books against *Jehad* and sent them to Arabia, Egypt and cities of Syria and Afghanistan in support of the Government. Have you ever published such a book in any of these countries? Although I do not like to inform the Government of this service or ask for reward for it, I have expressed my own conviction as a matter of justice." (Quite true.—E.B.)

(Mirza Ghulam Ahmad Qadiani's Announcement recorded in Tableeghe Risalat, Vol. IV, Margin Page 46).

(h) "AGAINST this *Jehad*, my learned followers and Molvis have very energetically taught thousands of persons, and are still teaching it, of which the effect has been remarkable." (Qadiani service is equally remarkable.—E.B.)

(Petition to the august presence of Nawab Lieutenant Governor

Bahadur (May his fortune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24th February, 1899, recorded in Tableeghe Risalat, Vol. VII, Margin Page 18).

(i) OUR men were killed in Kabul only for this fact, that they were opposed to *Jehad*. An engineer of Italy, who was a servant of the Government of Afghanistan, has clearly written that Amir Habibullah had Sahebzada Abdul Lateef (Qadiani) murdered for the reason that he was dismembering Muslims with his teachings against *Jehad*. Thus we have sacrificed our lives to save the lives of the English. (The British Government will reward you for certain.—E.B.)

(Friday sermon by Mirza Mahmood Ahmed, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XXII, No. 54, dated 1st November, 1834).

IV—WARFARE URGED IN QADIANISM TO HELP THE CAUSE OF BRITISH GOVERNMENT.

WHILE Islamic *Jehad* was abolished in Qadianism, warfare in the cause of British Government was declared to be a moral, nay religious obligation. Mirza Qadiani himself petitioned to the Governor of the Punjab, that he would lay down his life, if need be, in the cause of British Government, feeling proud that the same was done by his family before.

A few quotations will suffice to prove the anti-Muslim and the

pro-British spirit and aspirations of Mirza Qadiani and of his followers—now to dismay the Qadianees about their future in the world of Islam.

(a) Our family has not hesitated to shed its blood in the path of the English Government and will not hesitate even now (in the days of Mirza Qadiani himself.—E.B.) Therefore it is our right that we should apply for full favours and special attention of the Government in view of our past services. (You are sure to get your reward.—E.B.)

(Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his fortune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24 February, 1898, recorded in *Tableeghe Risalat*, Vol. VII.)

(b) HAZRAT Promised Messiah (Mirza Qadiani.—E.B.) says: "I am the Promised Mehdi and the Government of Britain is that sword of mine against which these *Ulemas* (Muslim Divines.—E.B.) are of no avail. Now pause and consider why we Ahmadees should not rejoice over this victory. Be it Iraq, Arabia or Syria, we wish to see the flash of our sword everywhere!" (Another sword may be awaiting your jubilations.—E.B.)

At the time of the conquest of Baghdad, our armies entered from the East. Just see at what a time this victory has been reported. Our British Government that invaded Bussorah, and, collecting men from all nations, sent them towards it. The movers of that in reality were those *Angels of God* whom He sent for the assistance of this Government at His ap-

pointed time, so that they should induce the minds of the people to it, and they would be ready to help it in every possible way. (You might have mistaken Devils for Angels.—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. VI, No. 42, dated 7th December, 1918.)

(c) OUR Imam, the Promised Messiah (Mirza Qadiani.—E.B.) who had predicted this war, has instructed us that we should consider the unhappiness of the British Government as our own unhappiness. Therefore those of our Ahmadi soldiers who are fighting the enemies of Britain on the French soil are lifting the sword, bearing in mind the injunction of our dear Imam with this conviction, that obeying the orders of Promised Messiah is obedience to the orders of Prophet Mohammed (S.A.W.S.) and *paradise lies under the shadow of the sword lifted in obedience*. So this war will be auspicious and effective for people of Islam, God willing. (Why confuse Qadianism with Islam?—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. II, No. 57, dated 27th October, 1914.)

(d) IN conquering Iraq, the Ahmadiis shed their blood and, on my motion, hundreds of persons enlisted and went forth. (No surprise.—E.B.)

(Sermon of Mirza Mahmood Ahmed, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. XI, No. 17, dated 31st August, 1923.)

(e) WHEN there was a war with Kabul, then also, our community (Ahmadiyya) rendered assistance beyond its capacity.

and over and above rendering services of different natures, presented a Double Company, the enlistment of which was stopped owing to cessation of hostilities, otherwise more than one thousand had already given their names, and even the younger son of our Founder had actually worked in the Transport Corps for six months. (You know Kabul well.—E.B.)

(Qadiani Community's Address to His Excellency Lord Reading, Viceroy of India, recorded in the *Alfazi Weekly of Qadian*, Vol. IX, No. 1, dated 4th July, 1921).

(f) A Government, which is so kind, must be obeyed as much as possible. Once Hazrat Omar (Second Calif of Islam.—E.B.) had said that if he had not to bear the responsibilities of Khilafat, he would have liked to be a *Muazzin* (one who calls Muslims to the mosque for prayers—E.B.). So do I say that if I were not the Calif (of Qadian—E.B.) I would have joined the war as a volunteer. (According to Qadiani Teachings.—E.B.)

(Anwar-e-Khilafat, page 96, by Mirza Mahmood Ahmad, Calif of Qadian).

V—QADIANI ESPIONAGE IN THE HONORARY SERVICE OF THE BRITISH GOVERNMENT.

AFTER the Mutiny of 1857, the Government strongly suspected the loyalty of the Muslims of India, Muslim Divines and Religious Heads were particularly kept under the watch of Government, and many of them, of extra prominence and influence, were exiled out of the country.

Mirza Qadiani was unscrupulous enough to take cruel advantage of this plight, to implicate Muslim notables to undermine the Muslim community and to win the favour of an angry Government. An instance can give clue to the Qadiani C.I.D. in the service of the Government.

(a) "WHEREAS it is expedient for the well-wishers of the English Government (Qadianees—E.B.) that the names of such Muslims also be recorded in the Charts, as look upon the British India as *Darul Harb* (Militant area) . . . therefore, this Chart has been drawn up (by Mirza Qadiani himself—E.B.) with the single object of preserving therein names of those ungrateful people who are endowed with such rebellious nature. (Muslims according to Mirza Qadiani.—E.B.) Although owing to the good luck of the Government such people can be easily traced in British India, whose innermost ideas are hostile to the Government. (Traced by Qadianees themselves.—E.B.)

"Therefore, for the political sympathy of our benevolent Government, we have thought it proper, on this blessed occasion, that we should record, as far as possible, the names of such wicked people whose seditious intentions can be proved by their beliefs. (Muslims, of course.—E.B.)

". . . But we respectfully inform the Government that such Charts will remain with us, as a *political secret*, until they are called for by the Government.

We further hope that our wise Government also will keep these Charts of ours *confidential*, as a political secret, in its office. The names of such persons are listed here with their address." (Could treachery to Muslims go further?—E.B.)

(Mirza Qadiani's pamphlet entitled "Worthy of Government's Attention", recorded in *Tableegh-e-Risalat*, Vol. V, Page 11).

* * *

BUT the Qadiani C.I.D. worked on a large scale, even in foreign countries:—

(a) IN such circumstances when people had an impression that Ahmadees are agents of the British nation, the majority of educated people were not prepared to listen to us. They understood that we make propaganda in the name of Religion but are in reality agents of the English.

(Sermon by Mirza Mahmood Ahmed, Calif of Qadian, recorded in the *Alfazl Weekly of Qadian*, Vol. XXIII, No. 31, dated 6th August, 1935).

(b) "THE obligations of the British Government on us are great, and we are passing our lives in great comfort and tranquility and accomplishing our object . . . and if we were to go to other countries for *Tableegh* (propaganda), there, too, the British Government renders us assistance."

("Barkate Khilafat", Page 65. by Mirza Mahmood Ahmed, Calif of Qadian).

(c) DR. SYED MAHMOOD, who is now the Secretary of the Congress, once visited Qadian, and told us that when Pandit Nehru returned from his journey to Europe, one of the

very first things that he mentioned after coming out of the train at the station was that he had learnt this lesson, that if we want to weaken the English Government we must first weaken the Ahmadiyya community. (Congratulations for acknowledgment.—E.B.)

The meaning of it was that everybody thought the Ahmadiyya community is the representative and agent of the English.

(Dr. Syed Mahmood is at present—1955—a Cabinet Minister in the Indian Government.—E.B.)

(Sermon by Mirza Mahmood Ahmed, Calif of Qadian, recorded in the *Alfazl Weekly of Qadian*, Vol. XXIII, No. 31, dated 6th August, 1935).

(d) AS, for instance, at the time of the foundation of an Ahmadi building, a few years ago, when the German Minister of Education participated, an accusation was levelled against him that he had demonstrated his relations with a community of British spies and the Ministry called upon him to explain his conduct.

(Qadiani community's Address which the elders of the Qadiani community presented to His Excellency Lord Reading, the Viceroy of India, at Delhi on the 26th of March, 1924. Recorded in the *Alfazl Weekly of Qadian*, Vol. XXI, No. 118, dated 2nd April, 1924).

(e) AMERICA, which at one time the German agents had strained every nerve to instigate against English Government, there, too, it was Ahmadees only who refuted their ideas with the publication of the literature of their own com-

munity which contained praises of the English.

(Sermon by Mirza Mahmood Ahmed, Calif of Qadian, in the *Alfazi Weekly of Qadian*, Vol. XXIII, No. 31, dated 6th August, 1925).

(f) THE Home Minister in the Government of Afghanistan had published the following statement:—

Two persons of Kabul, Mulla Abdul Haleem Chahar Asyaie and Mulla Noor Ali, shopkeeper, were attracted to Qadiani beliefs and were instructing people in that belief and were beguiling them from the path of righteousness.

There was a long-standing complaint against them and they had been found in possession of letters of conspiracy against the safety of the Afghanistan Government, from which it is proved that these people had sold themselves into the hands of the enemies of Afghanistan. Further particulars of this event will be published later after further investigation.

(The *Alfazi Weekly of Qadian*, Vol. XII, No. 96, dated 3rd March, 1925).

(g) WE render such services to the Government that even people drawing salaries of five thousand rupees a month can hardly render.

(Comment of Mirza Mahmood Ahmed, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. XVII, Page 76, dated 1st of April, 1930).

VI—PATRONAGE OF THE BRITISH GOVERNMENT TO THE QADIANI MOVEMENT.

A FEW quotations will suffice to show how far the Qadianees enjoyed the patronage and security of the British Government.

(a) "SO these are the English whom people call "Kafir". They who protect you from those bloodthirsty enemies and you are safe from the fear of being slaughtered by their swords. Just try living under any other Government and see how you are treated.

"Listen! The English Government is a blessing for you and a shield for you from God. Therefore, you appreciate it from the bottom of your heart and the English are a thousand times better than the Muslims who are opposed to us."

(Necessary Instructions to My Own Community, Announcement by Mirza Ghulam Ahmad Qadiani, recorded in *Tableeghe Risalat*, Vol. X, Page 123).

(b) "HE sent me, and I thank Him, that He placed me under the merciful protection of such a Government that under its shadow I am able to do my work of advice and preaching with the greatest freedom. Although it is incumbent on every one of its subjects to be grateful, yet I consider that it is most obligatory upon me.

"These lofty ideals of mine, that are being implemented under the protection of the Government of the Queen Empress, could not possibly have been implemented under

the protection of any other Government, *even if it had been a Muslim Government.*"

("Tohfae Qaisariya", Page 27, by Mirza Ghulam Ahmad Qadiani himself).

(c) "INTENSELY ignorant, intensely *stupid* and intensely *unworthy* is that Muslim who harbours malice against this Government. If we do not thank this Government, then we are not grateful to God Almighty, because the comforts we have derived and are deriving under this Government, we cannot possibly derive under any other Islamic Government. No, never!" (Qadiani mentality demonstrated.—E.B.)

("Izalae Auham", Page 509, by Mirza Qadiani himself).

(d) "WE have received such benefits from the advent of this Government that it is impossible to find a parallel of it even in the annals of the achievements of the Sultan of Turkey."

(Proclamation of Mirza Ghulam Ahmad Qadiani, recorded in Tableeghe Risalat, Vol. VIII, Page 5).

(e) "I emphatically advise that they should remember these instructions of mine which I have been trying to inculcate during my sixteen years of preachings and writings. That is to say, they should completely obey this English Government because it is our benevolent Government.

"Under its patronage our sect of Ahmadiyyas has reached the number of hundreds of thousands within a few years (this is not correct according to the census—E.B.) and it is due to the favour of this Government that we are safe from the paws of persecu-

tors under its protection." (Qadiani propagation.—E.B.)

(Proclamation of Mirza Ghulam Ahmad Qadiani to his own community, dated 7th May, 1907, recorded in Tableeghe Risalat, Vol. X, Page 122).

(f) "THIS is such a community as has been *fed on the salt of the Government* and has earned a good name, and is worthy of the favours of the Government."

(Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his fortune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24th February, 1890, recorded in Tableeghe Risalat, Vol. VII).

(g) "Honourable Officials of the Government have always borne witness through their letters, based upon their firm opinions that we are age-old well-wishers of the English Government and servants thereof. They should deal with their *self-sown plant* with extreme care and protection and investigation and attention, and should look upon me and my community with a special eye of favour and kindness.

"Our family has not hesitated to shed its blood in the path of the English Government and will not hesitate even now (in the days of Mirza Qadiani himself—E.B.). Therefore it is our right that we should apply for full favours and special attention of the Government in view of our past services." (Qadiani spirit.—E.B.)

(Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his fortune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24th February, 1898, recorded in Tableeghe Risalat, Vol. VII).

BUT in spite of enjoying prosperity under the Government patronage, Mirza Qadiani was not satisfied enough with the Government's good will, and quite often beseeched the Government for more attention and appreciation.

It is also a reflection of his guilty conscience. Says he, for instance:—

(a) "MANY a time an idea crops up in our mind that the Government for which we published numerous books in contradiction of *Jehad* and in propagation of its loyalty, with the intention of obedience and service to it, and earned the title of 'Kafir', etc., the selfsame Government does not even know what services we have been rendering to it! . . .

" . . . We agree that on seeing our Urdu books, published in India, the Government might have thought that all this is being done to flatter the Government. But this wise Government can easily understand that the books which we sent to Arabian countries, and which contained long articles on our thankfulness to this Government, and on the prohibition of *Jehad*—such books did not imply any flattery to the Government. Did the Government compel me to write such books, and send them to those countries, and hear abuses from them in return? (The Government is certainly wise enough to understand motives.—E.B.)

"I am quite confident that this Government would surely appreciate these services of

mine in future." (Reward is sure.—E.B.)

(*Ishtahar* by Mirza Qadiani himself, dated 18 Nov. 1901, recorded in *Tableeghe Risalat*, Vol. X, Page 28).

(b) But what a pity, it seems to me that this long service of books, published during the last 18 years, which contain forceful articles on Obedience to the Government, have not received sufficient attention of our kind Government. I also reminded the Government several times about the matter, but to no result. Therefore I remind the Government again that the following books and Announcements of mine should be noticed and the passages marked should be read as well. (Mirza Qadiani wants to play with the Government like a pampered child.—E.B.)

(Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his fortune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24 February, 1898, recorded in *Tableeghe Risalat*, Vol. VII, Page 11-13).

VII—ACTIVE CO-OPERATION BETWEEN QADIANISM AND BRITISH IMPERIALISM, AS IF INTERESTS IDENTIFIED.

A FEW quotations noted here speak for themselves:—

(a) ONE thing is necessary to convey to you at once, and I want to say it now, and it is this, that the relation which the Ahmadiyya community has with the British Government is distinct from the relations of any other community. *Our circumstances are such that the interests of the Government*

and our own interests have been identified.

With the progress of the British Government we also have had an opportunity to advance, and God forbid if any harm should come to it, we cannot remain safe from that injury. (Right so.—E.B.)

Therefore, under the orders of *Shariat* of the Islam of Hazrat Promised Messiah (Mirza Qadiani—E.B.) (On Whom Be Peace), and for the protection of our own interests, now that the war is on, it is the duty of our Ahmadiyya community that it should assist the Government in every possible manner.

(Proclamation of Mirza Mahmood Ahmed, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. VI, No. 8, dated 27th July, 1918).

(b) THIS matter is becoming clear, like broad daylight, that in reality the British Government is a shield under which the Ahmadiyya community is advancing further and further. Put aside this shield and see what a deadly shower of poisoned arrows rains over your heads.

Then why should we not be thankful to this Government. *Our interests have been identified with this Government* and the ruin of this Government is our ruin and the progress of this Government is our progress. Wherever the rule of this Government spreads, we get fresh fields for our propagation. (This is what has happened in British Colonies.—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. III, No. 51, dated 19th October, 1915).

(c) YOU should also bear this in mind, that when Huzur, Secretary of State, visits India, this matter should be brought to his notice, that the interests of the Ahmadiyya community and British Government are *inter-related*, the promoters of Home Rule Movement and their supporters have become enemies of the Ahmadiyya community, on account of the latter's refusal to recognise *Jehad* and the Turkish Khilafat. (Note the insinuation.—E.B.) Therefore, considering the loyalty of the Ahmadiyya community, proper arrangements for the protection of the Ahmadiyya community be made before any measures are adopted for Self-Government. (Alas, British Government!—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. V, No. 25, dated 25th September, 1917).

VIII—QADIANI PETITIONS AND DEPUTATIONS, ADDRESSES AND APPEALS TO THE BRITISH AUTHORITIES.

MIRZA GHULAM AHMAD

QADIANI was impatiently anxious to get into the good books of British Government. So he missed no opportunity to approach the British authorities, with the assurances of Qadiani loyalty and with thanks for the British patronage received. Out of several such attempts, a few important ones may be noted for consideration.

A—Petition to the august presence of Nawab Lieutenant Governor Bahadur (May his for-

tune last for ever) from the humble Mirza Ghulam Ahmad Qadiani, dated 24th February, 1898, recorded in *Tableegh-e-Risalat*, Vol. VII.

A few quotations from the same will suffice here:—

(a) "FIRST of all, I want to make it known that I belong to a family about which the Government has for a long time admitted that it is a first-class well-wisher of the paramount British power. . . . From all these writings it is conclusively proved that my father and the family have been loyal to the Sovereign English Government from the bottom of their hearts, and the honoured Officers of the British Government have confessed that this family is a well-wisher of the Government in the highest degree. . . .

"That is the reason why my father, my brother and myself have been engaged, out of the fullness of our hearts, in the task of making known the benefits and obligations of this Government to the people at large, and impress upon their hearts the desirability and duty of being obedient to the Government."

(b) "THE second matter to be submitted is this, that from the earliest age till now—and I am sixty years old now—I have been engaged, with my tongue and pen, in this important task that I should turn the hearts of the Muslims of India towards true love, good wishes, and sympathy towards the English Government and remove from the minds of some senseless ones all ideas of *Jehad*, etc., which stop them from sincerity

of heart and honesty of relations . . . and I notice that a tremendous impression has been made on the minds of the Muslims owing to my writings and hundreds of thousands of persons have been converted to a changed attitude." (Exaggeration.—E.B.)

(c) "THESE instructions have been recorded in that pamphlet of mine which was published on the 12th of January, 1889, and was circulated among my disciples and the title of which is *Tableegh-e-Mae Shariat e Baiat*, one copy of which was, at that time, sent to the Government also.

"On reading these instructions and also other instructions, that from time to time have been published to my followers, the Government will come to know that this community is drilled into peace-loving principles, and how repeatedly have they been told that they should remain sincere well-wishers and obedient to the British Government."

B—Address presented by the Qadiani party to His Excellency the Lieutenant Governor of Punjab, recorded in the *Alfazl Weekly of Qadian*, Vol. VII, No. 48, dated 22nd December, 1919.

Copies of the above Address, with a Circular Letter, were distributed to the Members of the Parliament in Great Britain. It was noted in the letter that Ahmadiya party is a new Movement in Islam, which is spreading fast in the various parts of the British Empire. So we feel it our duty, in these days of turmoil, to inform you of our

policy, which is to be loyal to our Government, and to invoke God's Blessings on them—this is one of our Principles.

(The Alfazl Weekly of Qadian, Vol. VII, No. 77, dated 12th April, 1920).

C—Qadiani correspondence with H.E. the Lieutenant Governor of Punjab, and a letter from the Private Secretary, to the Calif of Qadian, acknowledging the loyalty of the Qadianees and assuring them of Government's goodwill and protection.

(Refer to The Alfazl Weekly of Qadian, Vol. II, No. 71, dated 29th November, 1914).

D—Qadiani Address to His Excellency Lord Reading, the Viceroy of India, presented at Simla on 23rd June, 1921, recorded in the Alfazl Weekly of Qadian, Vol. VIII, No. 99, dated 27th June, 1921, and Vol. IX, No. 1, dated 4th July, 1921.

(a) THE deputation from the Ahmadiyya community to welcome the Viceroy of India, Lord Reading, was presented at 11 a.m. on the 23rd of June, at the Viceregal Lodge at Simla.

Members of the Deputation were made to sit in their respective seats. Then the Viceroy entered, and his Private Secretary first of all introduced Chowdhry Zafarullah Khan, Barrister of Lahore (now Sir Mohammed Zafarullah Khan, former Foreign Minister of Pakistan) in his capacity as the Secretary of the Deputation. Mr. Chowdhry introduced members of the Deputation one by

one. The Viceroy shook hands with them all and took his seat.

After this, Chowdhry Zafarullah Khan read out the Address in which the Viceroy was welcomed by the Ahmadiyya sect and mention was made of *Hazrat Masih Mau-ood* (Promised Messiah, i.e. Mirza Qadiani—E.B.) and his family and his teachings. Also there was a brief reference to the services rendered by the Community for establishment of peace.

Thereafter there was mention of the present condition of India and unrest. (Liberty Movement was condemned.—E.B.)

(The Alfazl Weekly of Qadian, Vol. VIII, Page 99, dated 27th June, 1921).

(b) WHEN he put forth his claim, the whole Islamic world was reverberating with ideas of *Jehad* and the condition of the Islamic world was such that, like a cask of petrol, it needed a single matchstick to set it aflame, but the founder of the Ahmadiyya community started such a powerful movement in rejection of this idea, proving it to be meaningless, un-Islamic and opposed to peace, that not many years passed before the Government was to confess in its mind that the Ahmadiyya community, which it previously looked upon as a source of danger to peace, was an instrument of extraordinary support for the Government.

(Qadiani Community's Address to His Excellency Lord Reading, Viceroy of India, recorded in the Alfazl Weekly of Qadian, Vol. IX, No. 1, dated 4th July, 1921).

E—Second Qadiani Address to H.E. Lord Reading, the Viceroy

of India, presented at Delhi on 26th March, 1924, recorded in the *Alfazi Weekly of Qadian*, Vol. XXI, No. 118, dated 2nd April, 1924.

F—Qadiani Address to Lord Irwin, the Viceroy of India, presented at Delhi on 25th February, 1927, recorded in the *Alfazi Weekly of Qadian*, Vol. XIV, No. 71, dated 8th March, 1927.

(a) ON Friday the 25th of February, 1927, at 2.30 p.m., the Ahmadiyya community's deputation, which consisted of 29 persons, was presented to His Excellency Viceroy of India, Lord Irwin, at the Viceregal Lodge, Delhi.

When the members of the deputation had been seated, His Excellency the Viceroy came along and shook hands with the Head of the Deputation, Chowdhry Zafarullah Khan, and occupied his own chair. With the Viceroy were his Private Secretary and Aide-de-Camp, who also took their seats. Chowdhry Zafarullah Khan read the address.

(The *Alfazi Weekly of Qadian*, Vol. XIV, No. 7, dated 8th March, 1927).

G—Mirza Mahmood Ahmad, Calif of Qadian, had an interview with Lord Irwin, the Viceroy of India, on 1st September, 1927, recorded in the *Alfazi Weekly of Qadian*, Vol. X, No. 22, dated 13th September, 1927.

H—Lord Irwin's letter to Mirza Mahmood Ahmed, Calif of Qadian, assuring the Qadianees

of Government's appreciation and protection.

(Tuhfa-e-Lord Irwin by Mirza Mahmood Ahmad himself).

I—Correspondence with Lord Irwin, the Viceroy of India, by the Calif of Qadian.

(The *Alfazi Weekly of Qadian*, Vol. XXII, No. 94, dated 5 Feb., 1935).

J—Qadiani Address presented to His Excellency Lord Wellington, the Viceroy of India, and the Viceroy's appreciative letter in reply.

(The *Alfazi Weekly of Qadian*, Vol. XXI, No. 118, dated 3 April, 1934).

K—Qadiani Address presented to His Royal Highness the Prince of Wales, when he visited India in 1922. Chief Secretary's letter of appreciation and assurance received by the Calif of Qadian.

(The *Alfazi Weekly of Qadian*, Vol. IX, No. 69 and 72, dated 6 and 16 March, 1922).

L—Mirza Mahmood Ahmad, Calif of Qadian, had an interview with the Secretary of State for India, when the latter visited India in 1917.

(The *Alfazi Weekly of Qadian*, Vol. V, No. 41, dated 20 November 1917).

* * *

NOW to revert to the original political policy of Mirza Ghulam Ahmad Qadiani, so as to compare it with the later developments noted above, let us end this

record with two statements of Mirza Qadiani published in the early days of the Movement.

M—Statement worthy of the attention of the Government which was published for the perusal of the Queen Empress of India, His Excellency the Governor General of India and H.E. the Lieutenant Governor of Punjab, and other High Officials, from the humble Mirza Ghulam Ahmad Qadiani, dated 10th December, 1894, recorded in *Tableeghe Risalat*, Vol. III.

(a) "I WAS a recluse whose life was not worldly, nor was I possessed of the means of worldly pleasures. Nevertheless, for full sixteen years I made it incumbent upon myself that I should call my community to be well-wishers of the Government and induce them to be sincerely obedient to it.

"For the achievement of this object of mine I made it a practice to repeat in every writing of mine that *Jehad* against this Government is not at all permissible to the Muslims."

N—Humble Petition to the august presence of the Exalted British Government from the humble Mirza Ghulam Ahmad Qadiani, dated 27th September, 1899, recorded in *Tableeghe R'salat*, Vol. VI.

(a) INFORMATION — on page 241 of *Baraheene Ahmadiyya* there is a prophecy with regard to the British Government and it is as follows:—

(Mirza Qadiani quotes here short passages from the Quran, one in the praise of the Prophet, Mohammed, God's Blessings on him, and the other about the Omnipresence of God, but Mirza Qadiani, without any scruples, applies both the passages to the safety and dignity of the British Government, as it were, under his own protection,—E.B.)

God is not such as to inflict any injury upon this Government while you (Mirza Qadiani —E.B.) live in their dominions, for wherever your face turns, the face of God faces you.

As God knew that I (Mirza Qadiani—E.B.) am quite happy in the peaceful rule, and in the protection of this Government, and I am busy with prayers for the same, because I can carry on my business, neither in *Mecca*, nor in *Medina*, nor in Turkey, nor in Syria, nor in Iran, nor at Kabul, but in the dominion of this Government, for the glory of which I offer Prayers, therefore God ordains in this *Revelation* that the glory and dignity of this Government are reflected in your existence and your prayers. And the successes of the Government are due to your presence, because wherever your face is, there is the face of God.

Now the Government can bear witness to the successes it has achieved in my time. This *Revelation* came to me seventeen years ago. Can this be the act of man? In brief, I am the Protector of the Empire for the Government.

AS we noted in our book, "Islam", Mirza Qadiani, like a pampered child, is very boisterous in his advances. Under the cover of his Qadiani mission, he wrote a long letter, almost a booklet, named *Tohfa-e-Qaiseriya*, and presented it to Her Majesty Queen Victoria on the eve of Jubilee Celebrations in June, 1897, beseeching Her Majesty to leave off Christianity and to embrace Islam, which according to him was another name of his own Ahmadism, so called.

He praised himself enough, in his attempt to impress the Queen with his spiritual powers, so much as to offer to perform miracles, if so desired.

But the prominent tune of the letter was an irrepressible wish to get an acknowledgment from Her Majesty, be it only a line, to enhance his prestige in public. In fact he openly begged for a line, but not even a line could be obtained as acknowledgment.

This was a great disappointment to Mirza Qadiani, who was used to getting replies from British Authorities.

* * *

HE felt so miserable to be ignored, that he impatiently wrote another booklet called *Sitara-e-Qaiseriya*, in which he discussed the problem of non-acknowledgment, in undue detail,

going so far as to suspect foul play, as if the letter was kept out of the knowledge of the Queen herself.

Anyway, he made so much of the matter, as if his main object was just to be honoured with the attention and appreciation of the British Crown.

Tohfa-e-Qaiseriya was also presented to the Viceroy of India, and to the Lieutenant Governor of Punjab for information.

* * *

IN the same strain Mirza Qadiani wrote another book, called *Kashful Ghita*, in which he begs as below:—

(a) "And this compiler (Mirza Qadiani—E.B.) respectfully begs the High Officials and respectable authorities of the Exalted English Government, in the name of the Crown of Honour, Her Majesty Queen Victoria, may her fortune last for ever, to read or hear this booklet read, just as an act of patronage and kindness to an humble man (Mirza Qadiani himself—E.B.).

(*Kashful Ghita* by Mirza Qadiani himself).

(b) "WHEREAS I, whose name is Ghulam Ahmad and father's name is Mirza Ghulam Murtaza, an inhabitant of Qadian, District Gurdaspur, Punjab, am the leader of a famous sect which abounds in most parts of Punjab, and my followers are to be found in many provinces of India and

Hyderabad and Bombay and Madras and in the countries of Arabia and Syria and in Bokhara. (Evident exaggeration.—E.B.)

"Therefore I consider it prudent that I should write this short brochure with the object that the high officers of this benevolent Government may become familiar with my ideas and the ideas of my community." (Loyalty extremely emphasised.—E.B.)

(Preface to "Kashful Ghita", written by Mirza Ghulam Ahmad Qadiani himself).

IX—QADIANI OPPOSITION TO THE NATIONAL CONGRESS AND TO THE MUSLIM LEAGUE IN INDIA.

THERE are two premier political organisations in India, who got liberty from Great Britain for the country. The Indian National Congress was the senior body, joined by a number of Muslim leaders as well, like Maulana Mohammed Ali, Maulana Shoukat Ali, Hakeem Ajmal Khan, Dr. Mukhtar Ahmad Ansari, and Maulana Abul Kalam Azad.

The Muslim League was organised by Nawab Vikarul Mulk, Maulvi Azeez Mirza, and Raja Sahib Mahmoodabad, and was finally led by Mohammed Ali Jinnah to victory up to Pakistan.

And some Muslim classes kept aloof from both, having little taste for politics. But Mirza Ghulam Ahmad Qadiani and his

followers, taking the side of British Government, opposed the Congress and the League both as if the Qadianees were ultra loyalists. A few quotations will suffice here:—

(a) Once Hazrat Sahib (Mirza Qadiani—E.B.) went to see a High Official of the Province (Punjab). Usually he did not go to anybody, but he went to him, taking him to be a guest. (Probably the Officer was on tour at Qadian.—E.B.) There was a talk about the Muslim League and the Congress, and Hazrat Sahib disapproved both of them as harmful. Khawaja Kamaluddin accompanied him as his interpreter (Quotation condensed—E.B.).

(Sermon of Mirza Mahmood Ahmed, Calif of Qadian, delivered on 27 Dec. 1914, recorded in the Urdu Magazine, Review of Religions, for January, 1920).

(b) Nowadays, when the Congress has to fight the Government, they have also to face the Qadiani party. They are in great trouble. . . . Qadiani propagandists go all round, from village to village, to contradict the Congress propaganda, and to urge upon the people the importance of loyalty to the British Government.

(The Paigham Sulah Weekly of Lahore, dated 23 June, 1930, organ of the Lahore Party).

(c) Still, I have, in the days of Congress revolt, done such a work as cannot be done by any individual or party. If I had kept aloof, surely unrest would have spread over the whole country. It was solely due to my guidance that other classes

also gathered courage and got ready to oppose the Congress.

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. XVIII, No. 137, dated 28th May, 1931.)

(d) Even after this, on every occasion, when the Congress started trouble, we helped the Government. In the days of Gandhi movement also, we spent fifty thousand rupees to print and publish tract and placards against the movement, and this we can prove by records. (The investment also must have proved very profitable.—E.B.) Moreover, our workers made hundreds of speeches against the movement. Also we offered high class advices, which were approved by High Authorities.

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. XXII, No. 91, dated 29 Jan. 1935.)

(e) Qadiani Instructions to their people to be watchful against the Congress:—

“Be fully aware of political movements in your circle, and inform the Centre (Qadian) whether the Congress influence is on increase or decrease. If any Government official takes part in political movements, or sympathises with the Congress, he also should be noted and reported to us here. (Qadiani spy system to please the Government.—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. XVIII, No. 10, dated 22 July, 1930).

(f) WE remember that the real Reformer of Muslims and the True Guide of the World *Hazrat Masihe Mau-ood and Mehdi Akheruzzaman Alaihis-*

salaam, when Muslim League was mentioned before him, he (Mirza Qadiani—E.B.) expressed his displeasure at it. Can such a thing, which the Chosen of God and Ordained, dislikes, be beneficial and blissful for Muslims? No, never.

Even now, if the Muslims at all care for their real profit and loss, they should abstain from such useless activities, the result of which can give them neither temporal nor spiritual benefit.

We ask you: For so many years this imitation of National Congress has been going on what have the Muslims gained thereby? (Thanks Allah, they have gained Pakistan where the Qadianees saved their lives after being turned out from India.—E.B.)

(The *Alfazi Weekly of Qadian*, Vol. III, No. 78, dated 8 January, 1916).

X—QADIANI DREAM ABOUT THEIR OWN GOVERNMENT IN FUTURE.

THE Qadianees confidently expected to establish their own Government and a vast empire in future. They seem to have a fancy for dictatorship.

(a) GOVERNMENT we have none, so that we can forcibly reform these people, and, like Hitler and Mussolini, exile from the country anyone disobeying our orders, or deal exemplary punishment to anyone who is not prepared to listen to our order or to carry it out. Did we have Government, we would have achieved these results in one day.

(Speech by Mirza Mahmood Ahmed, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XXII, No. 279, dated 2 June, 1936).

(b) By God's Grace, a grand building (Qadianism—E.B.) will be raised on the foundation which looks very weak at present. It would be so extensive as to cover the whole world. As to those who remain outside (Qadianism—E.B.) their status would be no better than that of Menials, as is pointed out by the Promised Messiah (Mirza Qadiani—E.B.) on the basis of his knowledge from God.

(Sermon by Mirza Mahmood Ahmed, Calif of Qadian, at the Annual Gathering of 1932 at Qadian recorded in the Alfazl No. 9, dated 29 January, 1933).

(c) Qadian is no doubt the Centre of our Religion, but we do not know where the Centre of our power and prestige will be established. It may be in any city of India (for instance it was at one time expected to be in Hyderabad-Deccan—E.B.). It may also be in China or Japan, or Philippines or Java or Sumatra or Russia or America (but why not in the patron country Britain itself?—E.B.). Anyway it may be in any part of the world.

(Sermon of Mirza Mahmood Ahmed, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XXII, No. 26, dated 29 November, 1934).

(d) What can be more disrespectful and rude than the fact that, while God says you will conquer the world, you say you cannot do so. Just think, whenever God chose any community to conquer the world, they always created a new earth and a new sky. Has God

now grown old, so that His power of choice has grown weak. He chose communities through Hazrat Noah, Hazrat Abraham, Hazrat Krishna, Hazrat Ramchandra, Hazrat Buddha, Hazrat Moses, Hazrat Christ, and through Hazrat Mohammed, God's Blessings on him, and they all achieved success. Has the wisdom of God now weakened that He chose us (through Mirza Qadiani—E.B.) and we shall remain unsuccessful. It is extremely disrespectful and stupid to think so.

(Sermon of Mirza Mahmood Ahmed, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XVIII, No. 73, dated 18 December, 1930).

(e) In brief, every nation, every community and every country is in the grip of fright and unrest, and if there is any party which is firm in its Religion and full of hope and confidence it is the Ahmadi party (Qadianees—E.B.). Those who really believe in Promised Messiah (Mirza Qadiani—E.B.) God's Blessings on him, understand and feel certain that, while others shall be crushed, they alone will flourish. Death is before the eyes of every one of others, and life is in sight of us alone, since it is said of us above, that several thrones came down from heaven, but thy throne (Mirza Qadiani's throne—E.B.) was placed above all others. While Empires are in danger, to break down, we (Qadianees—E.B.) are hopeful to build up one for ourselves. Rulers are afraid to lose their powers, but we are happy in the hope of getting rule in our hands. People are afraid of approaching ruin and we are

happy, God has promised no one can ruin us. (But you have ruined yourselves.—E.B.)

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XV, No. 78, dated 3 April, 1928).

(f) Therefore it is necessary to have these promises fulfilled. The members of Qadiani party will be not only the rulers of India, but they will hold also the Sceptre of the Czar of Russia in their hands as well. (Better visit Moscow once.—E.B.). They (Qadianees—E.B.) will found a world-wide empire and make kings Musalman. And without creating any trouble, peacefully they will bring down the Kingdom of Heaven on earth, upon every inch of it. Blessed are those who patiently wait for the opportunity till the last moment, for time is fixed for every event.

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XXIV, No. 30, dated 4 August 1936).

(g) Therefore it is not known when we are to be put in charge of the world by God, but we must be always ready for the event, so that we can hold up the world. You have not to bring the world over to this side (Qadianism—E.B.), God will do it. Of course you must try from now to work as teachers to the newcomers.

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. IX, No. 67-68, dated 27 February and 2 March, 1922).

* * *

IT is, however, to be noted that Qadianees find themselves in a hopeless and pitiable position, in Pakistan and India, despised, if not persecuted, for their treachery and fraud, and the same wave of disdain is passing from country to country, all the world over.

It will not be a surprise if they are relegated, ere long, to the insignificance of their predecessors, like Babees and Bahaees and other pretenders.

Qadianism in relation to the refutation invited by Mr. Saifi, Amir of the Qadianees In Nigeria

CHAPTER V

A DETAILED study will surprise, if not disgust people, how, without any scruples, "The Truth" is *truthless*. Of course, honest review is always welcome, but rank deceit cannot be suffered to pass unchallenged. Says Mr. Saifi himself in complacence:—

(a) "We are very grateful to our friend (Mr. Ottun of Lagos, who persuaded Mr. Saifi to write the series of his comments on our book, "Islam"—E.B.), and more than our friend, to Mr. Burney (thanks—E.B.) who has taken the trouble of carrying the name of Ahmadiyyat (and its infamy—E.B.) to so many uninformed Muslims (to

put them on guard against the evil—E.B.). Although Ahmadiyya missionaries are trying their level best to preach the message of the reformer of this age (as if Mirza Qadiani—E.B.) to all the souls all over the world, we certainly have not reached the stage where we should be actually able to knock the door of every house and deliver the message (and to get knocked out of the house at the same time—E.B.). People like Mr. Burney are, therefore, the need of the time (certainly—E.B.) and the unconscious servant of Ahmadiyyat (as well as the conscious eliminator of the same from Islam—E.B.).

A good number of his books ("Islam"—E.B.) have been dis-

tributed to leading Muslims, in all the regions of this country (Nigeria—E.B.) and elsewhere.”

(The Truth, Vol. III, No. 17, dated 26th March 1954).

* * *

IN fact the book “Islam” was distributed gratis, in responsible circles, all the world over, particularly in Europe and America for missionary purpose, and it evoked warm appreciation and even admiration in many quarters, far and near.

Again says Mr. Saifi:—

(b) “However, we are glad that the Rejoinder is to be published in ‘The Muslim Digest’ of South Africa.”

(The Truth, Vol. III, No. 40, dated 3 September 1954).

What a memorable disservice Mr. Saifi has done to the Qadiani Movement, by his ignorant zeal, he is incapable to understand at present. Time alone will tell him the consequences. However unwittingly and indirectly, he has helped us on the side of Islam, by his indiscreet, if not foolish, statements.

* * *

SO we propose in this last Chapter of our Rejoinder to examine Mr. Saifi on his own statements.

It would appear that his knowledge of the Qadiani Movement is quite superficial, and his study has been very limited in Qadiani literature. He seems to be ignorant of what must be known to one of his position. Whenever he finds himself in a tight corner, he invariably seeks his escape through the accusation of lie and blasphemy, and evades replies by the demand of quotations and references, which we supply in plenty on every point. But the quotations put up by Mr. Saifi seldom carry their reference, perhaps because they are not taken from the original texts, but copied from secondary references.

Moreover, he would be well advised not to indulge so much in bluff, otherwise he will lose the confidence of his party and of the public, as a propagandist of no responsibility.

For example, says Mr. Saifi:—

(a) Next Mr. Burney has repeatedly said about the Ahmadiyya Movement that, in the words of Mirza Qadiani himself, “it was a plant sown by Government, and his followers were nourished on the salt of Government.” We have challenged him before and we repeat our challenge, that he should quote the

reference. This is a pure fabrication.

(The Truth, Vol. III, No. 31, dated 2 July 1954).

(b) To support his assertion that the Ahmadiyya Movement had been all the while getting support from the British Government in India, Mr. Burney has referred to a supposed writing (what if real?—E.B.) of the founder of the Movement, in which he is alleged to have written that "the Movement was a plant sown by the British Government" (and the Qadiani community was nourished on the salt of the Government — E.B.). There could be no greater lie than this. We challenge Mr. Burney to give full reference of the passage. . . . The question is: When did the British Government help the Movement and in what way?

(The Truth, Vol. III, No. 17, dated 26 March 1954).

* * *

MR. SAIFI seems to be quite ignorant of the history of the development of Qadiani Movement, otherwise he would not have put such questions, and asked for references, which must be known to an average student of the Movement.

Anyway, Mr. Saifi seems to feel the situation as disgraceful and

though this point has been cleared in Chapter IV before, we present to him two references, so anxiously sought, hoping that he would be just enough to appraise them aright.

(c) Verily, this is such a community (of Qadianees — E.B.) as have been nourished on the salt of the Government, and have earned a good name, and are worthy of the favours of the Government.

(Petition to the august presence of Nawab Lieutenant Governor Bahadur from the humble, Mirza Ghulam Ahmad Qadiani, dated 24 Feb. 1898, recorded in *Tableeghe Risalat* Vol. VII, edited by Mir Qasim Ali Qadiani).

(d) Honourable Officials of the Government have always borne witness, through their letters, based on their firm opinions, that we (Qadiani family—E.B.) are old well-wishers of the English Government and servants thereof. They should deal with their self-sown plant with extreme care and protection and investigation and attention (these cautions obviously apply to the new Qadiani community like a plant, and not to the small old family, which was no new question for Government. This is further cleared by the following request —E.B.) and should look upon me and my community (and not upon mere family, which was no problem — E.B.) with a

special eye of favour and kindness.

(Mirza Qadiani's Petition to the Lieutenant Governor, as noted under quotation (c) on page 55.

* * *

CONVERTS, whose conscience was not smothered enough by Qadiani teachings, did feel the disgraceful nature of Qadiani attitude towards the Government, and they were even rebuked by the Calif. of Qadian on that score. For instance, says the Calif in clear terms:—

(e) Hazrat Promised Messiah (Mirza Qadiani—E.B.) has recorded, as a matter of pride, that there is none of his books which does not contain support for the Government (which in return supports him as well—E.B.). But I am sorry, I have heard, not only outsiders, but the Ahmadees themselves, saying that they feel ashamed to read such statements of Promised Messiah himself, God's Blessings on him. (In fact, these statements are generally so servile in tone and terms as to be unbearable to any self-respecting person—E.B.). I call them Ahmadees, because, after all, blind man is called man. They feel ashamed because their inner eye is not opened. (They do not understand the inner policy of the Qadiani Movement. Poor souls!—E.B.).

(Friday sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the Alfazl Weekly of Qadian, Vol. XX No. 3, dated 7 July 1922).

THUS, either himself ignorant, or anxious to keep others ignorant, Mr. Saifi puts forth the accusation of blasphemy when he finds the position of Mirza Qadiani exposed as culpable and indefensible. But strange enough, Mirza Qadiani also plays the same trick himself. Two instances may suffice here:—

(A) "But how unfortunate! The people of his own age gave out to the world that instead of improving the lot of the Muslims he had pushed them into disbelief (Kufr). And since then an unending controversy has been going on whether the reformer of this age, Hazrat Ahmad, has termed the present day Muslims Kafirs (unbelievers) or not."

"We do not want to say anything about it from ourselves. We just quote Hazrat Ahmad and leave to the conscience of the people to decide. He says in his book entitled 'Haqiqatul Wahee' (page 120)."

"Look at this great lie of theirs. They accuse us of dubbing two hundred million Muslims who believe in the Islamic formula (Kalima) Kafirs. The fact is that this terming the other party Kafir did not start from our side. It were their own Ulemas who issued fatwas (religious decrees) proclaiming us Kafirs and raised a hue and cry in the whole of the Punjab and India that we had become Kafir. The simple people were beguiled by these Fatwas, and such feelings of hate were created in them that they did not like even to talk to us.

To be kind to us was as if a sin for them. Is there any learned man among them who can prove that we were the first to call the people Kafir. If they can get hold of any document, poster or booklet published by us proclaiming them Kafirs, they should show it to the world. And if they cannot do that, they should think over the untrustworthy situation in which they are."

"It is they who called us Kafirs and then accuse us to have called all the Muslims Kafir. What a great lie it is and how painful is this accusation."

"This passage is quite clear and needs no further comments. Indeed the future will judge, and those who say today that the Reformer of this age pushed the Muslims into Kufr be considered to have uttered a blasphemy."

(The Truth, Vol. III, No. 21, dated 23 April 1954).

* * *

THE question why and how the Qadianees declare the Muslims to be Kafirs, has been fully explained with quotations in the section (D) of Chapter III. Still a brief reference may be made here to Qadiani points of view in the matter. Says Mirza Qadiani and his son, Mirza Mahmood Ahmad, the so-called Hazrat Khalifatul Masih II, the Supreme Head of the Ahmadiyya Community, the Calif of Qadian:—

(a) Whoever does not obey thee (Mirza Qadiani—E.B.), and

does not enter thy creed (is not converted into Qadianism—E.B.) and is thy opponent (exposes Qadianism—E.B.), is disloyal to God and Prophets and will go to Hell (as Kafirs are sure to go—E.B.).

(Revelation of Mirza Qadiani, recorded in *Tableeghe Risalat*, Vol. IX, page 37—edited by Mir Qasim Ali Qadiani).

(b) God has revealed to me that every one who has received my invitation, but has not accepted me, is a non-Muslim (viz. Kafir—E.B.).

(Mirza Qadiani's letter mentioned in *Nahjul Musalli* by Mohammed Fazl Qadiani, with reference to the Magazine *Tashheezul Azhan*, Vol. VI, No. 4, page 35, and also referred to in the *Alfazi Weekly* of Qadian dated 15 Jan. 1935).

(c) It is our duty not to recognise non-Ahmadees as Muslims, and not to offer prayers behind them, because they are disbelievers in one of the Prophets of God (Mirza Qadiani—E.B.). This is an affair of Religion. No one has a discretion to do anything in this matter.

(*Anware Khilafat*, page 90, by Mirza Mahmood Ahmad, Calif of Qadian).

(d) At Lucknow, we (the Calif of Qadian and his party—E.B.) met a man, who was a great *Aalim* (Muslim Divine—E.B.). He said to us: "Those who go about announcing that you call us (Muslims—E.B.) as *Kafirs*, must be your enemies. I cannot believe that people like you, so high-minded, will say so (Call Muslims as Kafirs—E.B.)." He was talking to Sheik Yaqoob Ali. I (the Calif—E.B.) asked him (Sheik Yaqoob Ali Qadiani—E.B.) to tell him (the Muslim Divine—E.B.) that we

(Qadianees—E.B.) do call you (Muslims—E.B.) as *Kafirs*. Whereupon he (the Muslim Divine—E.B.) was greatly surprised. (Mark the arrogance—E.B.).

(Anwar-e-Khilafat, page 92, by Mirza Bashiruddin Mahmood, son of Mirza Qadiani and Calif of Qadian).

(e) In my view non-Ahmadees are Kafirs.

(The statement of Mirza Mahmood Ahmad, Calif of Qadian, before the Court of the Sub-Judge of Gurdaspur (Punjab), recorded in the Alfazl Weekly of Qadian, dated 26/29 June 1924).

* * *

LET the world decide, in justice, what amount of deception is practised, when Mirza Qadiani attributes lies, and his responsible followers, like Mr. Saifi, Amir of Qadianees in Nigeria, attribute blasphemies to Muslims, simply to beguile the credulous, and to mislead the uninformed.

Is this not one of the bronze faced lies which Mr. Saifi is so fond to attribute to poor Burney—cannot one say with justification—Deceit, thy name is Saifi! Thus it is that “The Truth” is *truthless*.

* * *

(B) **H**ERE is Mr. Saifi’s second accusation of blasphemy—utterly baseless:—

“But that is not the end of it. There is yet another blasphemy which the people have uttered for which the future will never pardon them. That is about his claim to Prophethood. It goes

like this: Before the advent of the Holy Prophet Mohammed, prophethood was of two kinds. One with law and the other without law, but independent of the influence of any previous prophet. Moses was a prophet with law, i.e. he brought a new law. Jesus Christ was one of the prophets who did not bring any new law, but they had not attained to prophethood through the spiritual influence of any other prophet. The appearance of the Holy Prophet made a drastic change in it. None of the two kinds could appear after him, neither the one with law, nor the one without law but independent. *A third kind of prophethood was ushered into the religious world.* That was the kind of a prophet without a new law, but a follower of the Holy Prophet, and totally dependent on him for all his achievements, even prophethood. Hazrat Ahmad claimed the prophethood of the third kind but he was accused of having claimed the prophethood of the second kind.”

We again quote him: “In order to excite the ignorant people they tell them that he (Hazrat Ahmad—E.B.) has claimed to be a Prophet. It is a plain fabrication. I have not put forth any claim to prophethood, which seems to be forbidden according to the teachings of the Holy Quran. Of course, my claim is that on the one hand I am a follower (of the Holy Prophet) and, on the other hand, I am a Prophet who has attained to this rank through the prophetic influence of the Holy Prophet, peace and blessings of God be upon him.”

“God is our witness that if Hazrat Ahmad had claimed to

be a prophet of the kind that used to appear before the Holy Prophet (as explained above) we would have discarded this claim as a mere heresy. But he claimed prophethood of any other kind are simply uttering another blasphemy."

"To accuse Hazrat Ahmad to have pushed the Muslims into Kufr is one blasphemy. To accuse him of claiming to be an independent prophet is another blasphemy. Both these are blasphemies and we wish our non-Ahmadi Muslim Brethren could think over these blasphemies once again."

(The Truth, Vol. III, No. 21, dated 23 April 1954)

* * *

HERE again Mr. Saifi, according to Qadiani practice, indulges in false charges, such as blasphemy and fabrication, as baseless as ever, for which, in his own words, "the future will never pardon" him and others of his gang.

The hide and seek game which he has played with Prophethood, simply to sandwich Mirza Qadiani as a Prophet of a third kind, which kind, according to Mr. Saifi, was ushered for Mirza Qadiani into the religious world.

But this is an old Qadiani game of camouflage which is fast losing its attraction, because the underlying plot has been detected. We have fully described this Qadiani Prophethood in the Sections A,

B and C of Chapter III, and space does not permit repetition here.

* * *

STILL it may be noted in passing that, according to Qadiani teachings, in the opinion of Mirza Mahmood Ahmad, son of Mirza Qadiani himself, Calif of Qadian, it is not only Mirza Qadiani who came, as a Prophet, after Prophet Mohammed, but many more Prophets may come and will come in future.

But Mirza Qadiani himself does not seem inclined to let others share the distinction after him, unless they pass through him, as he, according to his allegation, passed through the Prophet Mohammed, God's Blessings on him. In fact, Prophethood seems to have passed into a fun in Qadianism.

(Refer to the book, Anwar-e-Khilafat by Mirza Mahmood Ahmad, Calif of Qadian, to the Alfazi Weekly of Qadian, Vol. X, No. 51, dated 4 June 1923, and to Vol. XII No. 124, dated 12 May 1925, and also to the book, Radde Takfir Ahle Qibla, by Moulvi Mohamèd Ali Qadiani, Amir of the Lahore Party).

Anyway, Qadianism has been exposed, and it will not serve Mr. Saifi, much longer, to seek the protection of baseless accusations in the name of blasphemy and fabrication.

* * *

HERE is a Resume of the Qadiani claim to Prophethood,

which looks so abominable, in the light of fraud and treachery perpetrated against Islam and Muslims:—

“Can there be a Prophet after the Holy Prophet Mohammed, peace and blessings of God be upon him?”

The non-Ahmadi Muslims say that there can be none, not even the one who enhances the glory of Islam and is a credit to the Muslim nation (and not even the one who is fraudulent and treacherous in words and deeds—a danger to Muslims and a parasite to Islam—E.B.).

The Ahmadi Muslims believe that Prophethood is the greatest honour that mankind receives from God in the spiritual realm by following His law, and that now that the perfect law—the Holy Quran—has been given to mankind, it cannot be possible that those who follow this law should be debarred from achieving the highest honour. They ask, if the spiritual influence of the Holy Prophet Mohammed, peace be on him, is not high enough to enable any of his followers to deserve the honours granted by God. They in fact believe that there can be prophets after the Holy Prophet. Of course they must be his followers and must acknowledge to have received everything they have got through the spiritual influence of that Master Prophet, and their work should be to serve Islam and make it dominant in the world.

They also believe that such a prophet has already been raised. He is Hazrat Ahmad, peace be on him.

* * * * *

If man in the highest position is called Prophet and no prophet can now appear, does it mean that the appearance of the Holy Prophet Mohammed, peace and blessings of God be upon him, has, God forbid, become a *stumbling block* in the way of mankind in achieving the highest position.” (Note the discredit inflicted on the Holy Prophet for the finality of his Prophethood.—E.B.)

(The Truth, Vol. IV, No. 22, dated 29 April, 1955).

* * *

THE fact is that Mirza Qadiani got up his prophethood as Ahmad and his religion as Ahmadiyyat, but all this under the cover of Islam to camouflage Muslims. For instance, says Mr. Saifi:—

(a) Hazrat Ahmad of Qadian, when he founded the Ahmadiya Movement in 1889, had said—“I have only come to sow the seed and I have done it. It shall now grow and bear fruits, and there shall be none to check its growth (This is the plant of Qadianism—E.B.).

(The Truth, Vol. III, No. 17, dated 26 March 1954).

Again says Mirza Mahmood Ahmad, Calif of Qadian:—

(b) I was always ready to sacrifice everyone, near and dear to me, for the cause of Islam and Ahmadiyyat (both religions distinct and together—E.B.). (Announcement made after the recent attempt on his life—E.B.).

(The Truth, Vol. III, No. 17, dated 26 March 1954).

But in his early career, Mirza Qadiani declared himself, several times, to be nothing more than a Muslim, as argued by Mr. Saifi himself:—

(c) As for his religion, Hazrat Ahmad says: "I have no other religion except Islam, and no book (Holy Scripture) except the Holy Quran, and I have no prophet except Mohammed, the Messenger of Allah, peace and blessings of God be upon him. And we do not add anything to Shariat (Religious Law of Islam), nor do we take anything out of it. Not even an iota do we take out of it, and whatever has been handed down to us by the Holy Prophet, we accept it anybody who ascribes any belief to us, as against these, he tells a lie against us".

We wonder how in the presence of all these and hundred and one more such passages, in the books of Hazrat Ahmad, one can say that he claimed a veiled superiority over the Holy Prophet Mohammed, Peace be upon him.

(The Truth, Vol. III, No. 21, dated 23 April, 1954).

* * *

WE wonder much more at the wonder of Mr. Saifi, who, in spite of a responsible position, as the Amir of Qadianees in Nigeria, is so ignorant about the further developments of Qadiani Movement, so as to constitute a distinct creed of Ahmadiyyat, along with Islam.

So much so that the Quran, which is the sole and final autho-

rity for Islam and for Prophet Mohammed, was equalled by the Revelations of Mirza Qadiani, so as to form the basis of Qadianism as well. For instance:—

(d) What I hear in the Revelation from God,
By God, I consider it free from fault.
Free from impurity I consider it,
Like the *Quran* itself—this is my Faith,
By God, this is the Glorious Word,
From the mouth of God Himself, the Pure, the One.

(Durre Sameen, page 287, poems by Mirza Qadiani).

* * *

THE passage quoted above by Mr. Saifi, and in his own words, hundred and one more like the same, found in the books of Mirza Qadiani, are the trick cards carried by Qadiani missionaries in their pockets and up the sleeves, to confound and mislead unformed Muslims, which amounts to fraud.

As noted before, Mirza Qadiani never hesitated in recession and recantation, when brought to bay at any occasion, just as happened in the well known disputation with Muslims at Delhi on 23 October, 1891.

Moreover, as a matter of expediency as well, he scattered such statements and particularly poems, in his books, to appease

Muslims, and to catch the unwary, so that his discussions lead the readers into a labyrinth for circumvention.

* * *

WHAT is the position of Mirza Ghulam Ahmad Qadiani, in relation to Islam, to the Quran, to the Prophet Mohammed and Ahmad, and to Muslims has been fully analysed and illustrated in Chapter III.

Below we quote Mr. Saifi, and through him Mirza Qadiani as well, which will show their vacillation and confusion in their own confessions, which is meant to meet conflicting situations in the Qadiani Movement, and this is a peculiarity of Qadiani literature.

Regardless of consistency, they will say anything and everything, of course in clever language, which befits the occasion, and thus mislead the uninformed with multifarious quotations. Consistency has no place in Qadiani literature — opportunism is their guiding principle.

This deceit has misled thousands of innocent people, and now that the trick is fully grasped and illustrated, a reaction has set in, and Qadianism has to face disdain and distrust more or less everywhere.

(a) Again says Mr. Saifi:—

THE PROMISED AHMAD.
The Holy Quran says: "And

when Jesus son of Mary said: O children of Israel! Surely I am the Apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad".

And what do we say about this verse of the Holy Quran? We say: (1) Although one of the names of the Holy Prophet Mohammed was Ahmad, but that was not his *proper name*; he has not been addressed with that name in any other verse of the Holy Quran, nor was he known and called by that name among his people.

(2) The Holy Prophet Mohammed, peace and blessings of Allah be upon him, has two advents. In one of these two he had to appear as Mohammed, while in the other as Ahmad. And when he was to appear as Ahmad, it was not he himself who was to come to this world. *Another person was to appear in his stead. That other person was to have "Ahmad" as his proper name.*

(3) The prophecy, mentioned in the above quoted verse, was to be fulfilled through the Holy Prophet Mohammed, peace be on him, in his *second advent*, which means, actually it was to come to pass through *another person* who was to have Ahmad as his proper name and whose appearance was to be the *second advent* of the Holy Prophet.

(4) That other person is the founder of the Ahmadiyya Movement—*Hazrat Ahmad.*

That is how we say that this prophecy has been fulfilled through the founder of the Ah-

madhiyya Movement. It must be remembered that we are called Ahmadis because the coming of the founder of the Movement, is in fact coming of the Holy Prophet in his *capacity of being "Ahmad"*. Ahmadiyya is not directly ascribed to the person of the founder of the Movement but through him it goes to the Great Founder of Islam, the Holy Prophet Mohammed, peace and blessings of God upon him! (What a clever show, like walking on a hanging wire, swinging both sides, in any circus performance—E.B.).

The founder of the Ahmadiyya Movement, who also claimed to be the Promised Messiah, has plainly said, and nobody has ever made a secret of it, that he was superior to Jesus Christ, the Son of Mary."

(The Truth, Vol. III, No. 19, dated 9 April, 1954).

* * *

JUST see how the Qadianees distort and twist their interpretations in their vain attempt to substantiate their pretensions.

For instance, take the pretext of *proper name* in the case of *Ahmad*. Mirza Qadiani, was named Ghulam Ahmad, like his elder brother, Ghulam Qadir, as if *Ghulam* was the permanent factor of family names, so to claim *Ahmad* to be the proper name of Mirza Qadiani is baseless in origin as also in appearance.

IN the face of what has been detailed above, Mr. Saifi again comes forward to say:—

(b) I quote the Founder of the Movement—"And the reason why this sect has been given the name of Ahmadiyya Sect of Muslims is that our Prophet, peace and blessings of God be upon him, had two names, Mohammed and Ahmad", whereas Mr. Burney would like to tell his readers that the Founder of Ahmadiyyat laid claims to the original Ahmad mentioned in the Holy Quran. (Again note the trick of words—"Proper name" and "Original Ahmad"—how dishonest.—E.B.)

That he claimed to be Mohamed an advance upon Mohammed is nothing less than blasphemy on the part of Mr. Burney. (A hopeless accusation too oft repeated.—E.B.)

(The Truth, Vol. III, No. 32, dated 9 July, 1954).

* * *

DUPLICITY, which is the basic principle of Qadianism, is best illustrated above, with reference to the Prophet Ahmad and Mohammed (God's Blessings on him) in the vain attempt to accommodate Mirza Qadiani. It reminds one of a circus performance, dancing on a wire, stretched tight, swinging to both sides, without any firm stand.

In fine, first note the definite and firm claim of Qadianism that Mirza Ghulam Ahmed Qadiani, and not Prophet Mohammed (God's blessings on him), is the

Prophet Ahmad, mentioned in the Quran, as detailed under section (C) in Chapter III.

Then dissect the fraud by the analysis of quibbles scattered in explanations, and lastly see how, in consonance with the traditional tactics of Qadianism, just in the vain hope to escape the consequences, which threaten to smash Qadianism, the old claim, firm and definite, is tacitly watered down, though not honestly cancelled.

* * *

IT is amusing, if not despicable, how Mr. Saifi tries to slink away from the position untenable:—

(c) To reiterate our stand: We do believe that the prophecy contained in the words refers to Hazrat Ahmad, the founder of the Ahmadiyya community, but it also has a reference to the Holy Prophet Mohammed (peace be on him). In fact, the directness with which this prophecy refers to the founder of the Ahmadiyya community is also received by the founder from the Holy Prophet, for his name Ahmad is just a reflection of the Holy Prophet. That by adopting the name Ahmad and calling his followers Ahmadi the founder of the Ahmadiyya community wants to be at par with the Holy Prophet is a mean accusation which cannot be supported by facts.

Below we reproduce a passage from the book entitled "Truth about the Split" from the pen of Hazrat Khalifatul

Masih II. The passage very vividly explains the Ahmadiyya stand. Anybody who ascribes anything else to us is definitely a distorter of facts and we beseech the readers to beware of him.

(d) Regarding the prophecy *Ismohoo Ahmad* contained in the Holy Quran (61: 6), my opinion is that the passage contains a double prophecy, relating to two persons, one a counter-type and the other his proto-type. The counter-type, of course, is the Promised Messiah, while the proto-type is the Holy Prophet. The passage under reference speaks directly about the counter-type. A reference to the prototype of course comes in, but only indirectly in as much as the counter-type of a prophet necessarily presumes the existence of his original.

Thus the verse does furnish a prophecy regarding the original prophet from whom the immediate subject of the prophecy derived his dignity. The prophethood of the Holy Prophet was not a derived one. He was an original prophet who was not indebted to any human teacher for the grace of prophethood, but was himself a dispenser of grace to others. To consider him as a recipient of spiritual grace from any human teacher is in my view a detraction from his proper dignity. For these reasons and on certain other grounds, I hold the opinion that the subject of the prophecy is primarily the Promised Messiah who is the reflex of the Holy Prophet and the counter-type of Jesus Christ.

But the whole question is one regarding which no decision on the basis of revealed authority has been left by any of the prophets. Any discussion of the question therefore has little more than mere academic interest. If any person holds a different view regarding the interpretation of the verse, all that I shall say is that he is mistaken, but I shall never deem him, on that account, any the less an Ahmadi, and much less shall I deem him a sinner. In short, the question as to who is the proper subject of this Quranic prophecy is not at all of such moment as to make it a problem of any great religious importance.

(The Truth, Vol. III, No. 49, dated 5 November, 1954).

* * *

HOW significant is this latest Qadiani recantation, made under the force of circumstances, in contrast with the dominant claims constantly advanced by Mirza Qadiani, with the full support of his followers, to be the Prophet Ahmad of the Quran.

For contrast please refer back to the details noted in Chapter III, as well as to the quotations about Prophet Ahmad noted above.

Such a climb-down dashes the Movement to the ground.

ACCORDINGLY, after all quibbles and camouflage, the last resort is to surrender humbly, to save face, if possible. Here is an apology tendered by Mr. Saifi on behalf of his own Prophet of Qadian:—

(e) "The founder of the community called himself an humble servant of the Prophet of Islam, Mohammed, peace and blessings of God be upon him. I hope it is quite easily understandable that the founder of Ahmadiyyat, who called himself the servant of the Holy Prophet, could not claim to be an improvement upon him."

(The Truth, Vol. III, No. 32, dated 9 July, 1954).

* * *

BUT let us further expose the fraud to illustrate Qadiani mentality towards Islam and the Prophet of Islam. As detailed and illustrated in Chapter IV, the Qadianees are ready to shed their blood in the cause of British Government, but condemn *Jehad* in Islam, and particularly against the British.

Similarly, they urge bloodshed to protect the honour of Mirza Qadiani and his family, but they condemn any such action, and even any effective protest, if the honour of Prophet Mohammed and his family is involved, parti-

cularly if the culprit happens to be any Englishman.

This is only one out of several instances how the Qadianees preach devotion to Mirza Qadiani and indifference to Prophet Mohammed (God's blessings upon him).

(In this connection, please refer to the *Alfazi Weekly of Qadian*, Vol. II, No. 60, dated 3 November 1954, and Vol. XVII, No. 80 and 91, dated 15 April and 4 May 1930, and Vol. XXIII, No. 43, dated 20 August 1935, as also *Tableeghe Risalat*, Vol. VII, page 36, edited by Mir Qasim Ali Qadiani).

* * *

MR. SAIFI states just the reverse of reality when he says:—

(a) Hazrat Ahmad (Mirza Qadiani—E.B.) indeed proved the Saviour of Indian Muslims, although Burney-like Muslims did not show an iota of gratitude. Ungrateful people indeed!

(The Truth, Vol. III, No. 19, dated 9 April, 1954).

(b) There is an accusation (by Burney—E.B.) against Hazrat Ahmad that he wanted to crush opposition by reporting the Ulemas (Muslim Divines—E.B.) of his time to the Government. But his C.I.D. efforts failed.

(The Truth, Vol. III, No. 31, dated 2 July, 1954).

The fact is that Mirza Qadiani, in alliance with the British Government, tried his best to undermine the position of the Muslims of India. He even stooped to play the part of a spy against them, to

involve them in trouble with the Government. This treachery has been detailed in Chapter IV. And when his Qadiani Movement got a firm footing, under the patronage of British Government, he challenged Muslims in India and outside in the support of British Government.

(c) Hazrat Promised Messiah (Mirza Qadiani—E.B.) says: I am Promised Messiah, and the Government of Britain is that sword of mine, against which these Ulemas (Muslim Divines who opposed the Movement—E.B.) are of no avail. Now pause and consider why we Ahmadees should not rejoice over this victory. Be it *Iraq*, or *Arabia* or *Syria*, we wish to see the flash of our sword (British Power—E.B.) everywhere.

At the time of the conquest of *Baghdad*, our armies entered from the East. Just see at what a time the victory has been reported.

(The *Alfazi Weekly of Qadian*, Vol. VI, No. 42, dated 7 December, 1918).

(d) In conquering *Iraq* (for the British—E.B.) the Ahmadees shed their blood, and on my motion hundreds of persons enlisted and went forth.

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the *Alfazi Weekly of Qadian*, Vol. XI, No. 17, dated 21 August, 1923).

Let the world decide if the Muslims were ungrateful to Mirza Qadiani or he himself was treacherous to them in words and deeds. One can exclaim—Mr. Saifi

and his comrades, untruthful people indeed!

* * *

EXCLAIMS Mr. Saifi in anger:—

(a) Was the long letter written (by Mirza Qadiani to Her Majesty Queen Victoria—E.B.) for the mere sake of acknowledgment. Deceit! thy name is Burney.

(The Truth, Vol. III, No. 17, dated 26 March, 1954).

If Mr. Saifi were to study Mirza Qadiani's book — *Tohfa-e-Qaesariya* — he will see how he openly begged to be honoured with an acknowledgment, by Her Majesty be it even a line, if not more; and in the same continuation, let Mr. Saifi also study the complementary book — *Sitara-e-Qaesariya* — in which Mirza Qadiani has bewailed the non-receipt of acknowledgment.

Then and then alone Mr. Saifi will understand that the letter in question was mostly meant to get a recognition, however slight, from the Queen, to raise his position for propagation. This point has also been cleared in Chapter IV.

As to Deceit, attributed to Burney, this outburst of Mr. Saifi has also been noted in Chapter I, one may lose temper like this in distress.

MR. SAIFI seems to be a patient of self-complacency, for instance says he:—

(a) The seed which was sown by Hazrat Ahmad has now grown into a mighty tree, and if the seed could not be crushed 65 years ago, it simply is not possible to fell this mighty tree now.

How the opponents of Hazrat Ahmad have been re-inforcing their ranks is shown from a passage in the book entitled "Islam" written by Mr. M. E. Burney and distributed free of charge all over the world. The passage runs as follows:—

Hazrat Allama Abdul Hay-ul-Kittani Idrisi of Morocco, and Hazrat Maulana Mohammad Sadiq Mujaddedi (Mulla Saheb Shore Bazar) of Afghanistan, both of whom became great friends to the author (Burney) in the second Hajj of 1351 Hijree, are also called upon to guard Muslims from the menace of Qadianism (Ahmadiyya Movement—E.B.) in the vast spheres of their influence. Another old friend, His Eminence Mohammad Abdul Aleem Siddiqui Alqadri, has been doing memorable service, as a world touring Missionary of Islam, particularly saving Muslims from Qadianee pest in distant lands. Under his patronage, Mr. Mohammed Makki is also rendering remarkable service to the Muslim world, through his monthly—The Muslim Digest—and his Makki Publications at Durban, South Africa. Another venerable friend, Hazrat Pir Syed Yousufuddin Geelani Al-

Qadri, is also doing similar service on the North-West Frontier of Pakistan. The same is the case with Hazrat Pir Sahib of Manki Shareef on the Frontier. Let it be noted, as a venerable record, that Maulana Sanauallah of Amritsar, Maulana Zafar Ali Khan of Lahore, Maulana Mohammed Ali of Bihar, and Maulana Anwarullah Khan (Nawab Fazilat Jang) of Hyderabad, they fought Qadianism all along in the defence of Islam; and Dr. Sir Mohammad Iqbal also joined the force at the later stage of his life."

The big question is: What are all these gentlemen and so many co-travellers of theirs doing? Are they trying to fell the tree, the seed of which could not be crushed by the pooled forces of their fathers who lived 65 years ago?

(Mr. Naseem Saiti, Amir of Qadianees in Nigeria, quoted from his own Weekly, *The Truth of Lagos*, Vol. III, No. 16, dated 19 March, 1954).

(b) What reasons have you, Mr. Burney, to say that it (Qadianism, a parasite to the tree of Islam—E.B.) will surely be removed? Tell me, is it that the people, who have been opposing the Movement for the past 65 years, were mere nin-compoops, or the heavens were just waiting for a genius, like Mr. Burney (perhaps—E.B.), and now when that genius has been made available, this parasite (Qadianism—E.B.) of rapid growth, as you call it, will be removed. (The second guess seems to be realistic, as proved by growing developments. Insha Allah.—E.B.)

(The Truth, Vol. III, No. 29, dated 18 June, 1954).

* * *

HERE Mr. Saifi has raised a point which must needs be cleared. He is astonished how can Burney succeed in his opposition to Qadianism, whilst so many Muslim Divines, much more competent in Theology, failed, in his opinion, to resist the Movement, which made rapid and wide progress.

Mr. Saifi seems to be ignorant of the Divine Laws of *Muhlat* and *Taufeeq*. Qadianism got *Muhlat* as usual, and poor Burney got *Taufeeq*, by God's Grace.

Mirza Qadiani has recorded many dreams which also formed the basis of his supposed prophethood. Dreams are true enlightening, and dreams are false, misleading.

The Qadianees will ridicule Burney, in their vanity, if he were to tell them that he did not start the Research, unless and until he definitely received Spiritual Assurance, through a clear dream, that he was put on duty to expose the Qadiani Fraud for good.

Further dreams followed about the collapse of the Movement. They were mentioned to the intimate circle in time.

Let time prove how far the dreams were true. God is Great.

AS to the dreams of Mirza Qadiani, so many of them are condensed in his presumptions, one of which, already quoted by Mr. Saifi, is repeated below for ready reference:—

“Let the whole world bear witness that I prophesy in the name of the Lord of Earth and Heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the Religion preached by me will be the only Religion that will be regarded with honour on the face of the Earth. Almighty God will bless this Religion and this system in a wonderful manner, and will bring to naught everyone who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days. . . . I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season. There is none who can uproot it.” (How awfully presumptuous indeed.—E.B.) (Review of Religions, 1903 A.D.).

(The Ahmadiyya Movement in India, page 13, by Barkat Ahmad, Rajake Qadiani, Nazir-Ummoor-Amma, Qadiani).

* * *

WITH reference to Mirza Qadiani, and his son, Mirza Mahmood Ahmad, the Calif of Qadian, and to the Qadiani plot and its fate, about the arrogation of Prophethood, one is reminded of the two treacherous Jews of old,

who having impressed the people of Medina as pious and devout Muslims, tried to dig a secret tunnel, from an adjacent house, to the Prophet's tomb in the Mosque, so as to get access to his Holy body.

But they were arrested and handed by Sultan Nooruddin Zangi, who made a rush to Medina, just as he was informed of the devilish plot by the Prophet himself in a dream. God's Blessings on him.

* * *

SAYS Mr. Saifi about the term Qadiani:—

(a) “Mr. Burney brings up a question—a new point—and that is: why he prefers calling the Ahmadees as Qadianees.

Although he says: We Muslims call the Movement, got up by Mirza Ghulam Ahmad Qadiani (Punjab), as Qadianism or Qadianiyyat” (but unfortunately this *We* refers to Mr. Burney only) . . . All those who have read any literature of Ahmadiyyat, from the pen of non-Ahmadi Muslims, know that the Movement is called.

But we need not dilate on this point. Mr. Burney can call us by any name he likes. People know that a rose, given another name, will not lose its fragrance.

(The Truth, Vol. III, No. 29, dated 18 June, 1954).

IT is a fact that we were first to use, and to insist upon the use of, the correct terms Qadiani and Qadianism—from the start, since we published our first book—"Qadiani Mazhab"—a booklet in the first edition, and now a big volume in the sixth.

Formerly, Muslim writers also used, indifferently, the terms Ahmadi and Ahmadism or Ahmadiyah, sometimes calling the Ahma-dees as Mirzai as well.

But for a Muslim, who rejects the so-called Ahmad of Qadian, to use the term Ahmadi and Ahmadiyah is to beg the question.

* * *

WE Muslims do not believe Mirza Ghulam Qadiani to be the Prophet Ahmad, mentioned in the Quran. But we do agree with him that out of hundreds of Ghulam Ahmads, he was the only Ghulam Ahmad Qadiani of his time in the whole world. Hence the term Qadiani was the *sine qua non* of his designation.

This point was also cleared in Chapter I.

So much reasonable and applicable is our term Qadiani, that it soon gained currency, in preference to Ahmadi, so pretentious in origin. The Press, the platform, private publications, and even Government documents—all combined to adopt the term Qadiani as authentic for reference. For

instance, the decision of the High Court of Lahore (Punjab) by Justice Khosla, in the Criminal Appeal No. 120 of 1935 has made a free use of our term Qadiani and so forth.

* * *

THE news of the attack on Hazrat Khalifatul Masih II, Supreme Head of the Ahmadiyya community (Mirza Mahmood Ahmad, son of Mirza Qadiani himself—E.B.) by a young non-Ahmadi Muslim has shocked the whole world.

(The Truth, Vol. III, No. 17, dated 26 March, 1954).

But the rumour goes, right or wrong, that the assailant was a Qadiani youth who bore some old private grievance against the Calif of Qadian. If any plot were hatched against the life of the Calif, naturally old expert hands would have been employed to carry it through.

And the alleged grievance of a youth is no wonder.

* * *

THE fact is that Mirza Mahmood Ahmad, Calif of Qadian, has had enough of trouble with boys and youths in his private life, and matters became so serious that moral scandals were recorded in the Proceedings and in the Decision of the High Court of Punjab.

In fact, such a life was generally believed to be the cause of the early decay of his health.

* * *

SIGNIFICANT details about the Calif's early physical exhaustion have been noted in our Urdu book, "Muqaddama-e-Qadiani Mazhab", for illustration. The latest news is that the Calif is struck down with paralysis on the left side. He is now flying to Europe for treatment, as announced by "The Truth": —

"While in Europe, he will undergo medical treatment for the attack of paralysis which he recently had. . . .

"In the second message he has expressed a little anxiety over flying, while his heart is already not in a strong condition."

(The Truth, Vol. IV, No. 14 & 22, dated 4 March and 29 April, 1955).

His age was alleged to be about 47 years in 1937.

(See the *Alfazi Weekly of Qadian*, Vol. XXV, No. 143, dated 23 June, 1937).

It has been a tradition in Qadianism to interpret as Divine punishment, any trouble which may befall an opponent, and quite often this is done to the point of jubilation. Still, apart from his followers, the Calif will also get the sympathy of liberal hearts, as a man, for his remarkable enterprise as shown in Qadiani Mission. He may yet be spared, though in

poor health, for his followers. May he still come to the right path of Islam.

* * *

QADIANI elders have had significant ends of their life in the past. For instance Mirza Qadiani himself died of virulent cholera within a few hours, in a condition whispered to be unspeakable.

Hakeem Nuruddin, his senior-most companion, the first Calif of Qadian, had an unfortunate fall from a horse, whereby he was severely injured, so as to lose his mind and die in misery, as also in poverty. His only son, Abdul Hye, also died in youth, and the second Calif of Qadian, son of Mirza Qadiani himself, was suspected to have got him poisoned for some private reason.

Similarly, Maulvi Abdul Kareem Qadiani, another senior companion, who is historically credited to be first to attribute Prophethood to Mirza Qadiani, suffered appalling pain from carbuncle for about two months before he died in torture.

Mirza Qadiani, in spite of repeated requests, would not go next door to see his devoted, yet miserable, companion because, he said, he could not bear the sight of the plight.

These and such other cases have been detailed in our Research book — "Qadiani Mazhab" — in Urdu.

Protests were made by a few Qadianees themselves, some of them quite prominent, whose conscience constrained them to raise voice against the moral corruption which had become a feature of life in Qadian. Of course, such protestants had to bear punishment—excommunication or even the loss of life itself.

* * *

FOR instance, an educated Qadiani like Sheikh Abdur Rahman Misri, and an old devoted Qadiani like Mian Fakhruddin Multani, had thus to bear the brunt of Qadiani wrath.

For necessary details, one has to refer to our subsidiary book—Muqadma-e-Qadiani Mazhab, Section VII, first edition.

Moreover, please also see the Urdu Pamphlet dated 9 December 1938, by Moulvi Mohammed Ali, Amir of the Lahore Party of Qadianees, under the title, "Accusations against Mian Mahmood Ahmad Sahib by his own Disciples".

This is an authentic record of Moral Scandals against the Calif of Qadian, including the record of the Lahore High Court of Punjab about such a case filed there.

IN fact, the private life of Mirza Qadiani and his companions deserves special notice. As to Mirza Qadiani, he kept poor health, suffering from diabetes and diarrhoea, apart from headache and other complaints, which, for a time, made him unfit for marriage as well.

But hard to believe, he held up his ill health as the proof of his Messiahhood. He was, however, particular about his diet, fond of game meat, of fish, of fruits both fresh and dried.

He was also much interested in medicines, having made a study of the subject like a physician. He also used to prepare tonics, particularly, *Yakuti*, including costly ingredients, like musk, amber, pearls, medicinal jewels like Yakut and Yashab, and of course the favourite opium, for himself and his intimate friends.

* * *

HE had a very high opinion about the efficacy of opium, which, according to him, was held by some physician to be the half of Pharmacopoeia itself. He also seems to be interested in Tonic Wine, which is said to do good to vitality.

(a) Says Mr. Justice Khosla, in a High Court decision: "The Mirza (Qadiani—E.B.), it appears, was in the habit of taking a certain tonic, called *Plomer's Tonic Wine*, and on one occasion he ordered his

correspondent to get it for him from Lahore. There is also some reference to *Yakuti* in one or two letters."

"The present Mirza (Mahmood Ahmad, Calif of Qadian—E.B.) has admitted in his evidence, that his father (Mirza Qadiani—E.B.) did, on one occasion, take Plomer's Tonic Wine, and it was what might be described as *bon vivant*."

(Criminal Appeal No. 120 of 1935, at Gurdaspur).

* * *

BUT naturally a question arises—if it was a mere tonic, and not wine, as named Tonic Wine, why was it used only on one occasion, particularly when it was supplied in bottles?

Moreover, Mirza Qadiani got another wine, named *Cola Wine*, of red colour in a sealed bottle, supplied to him as a medicine, in his dream. This is a problem for psycho-analysis, whether this could be the result of wishful thinking.

(Please refer to the book "Makashifat", page 52, by Manzoor Ilahi Qadiani).

* * *

ANYWAY, opium and wine seem to have been the favourites of the elders of Qadian. For instance, Khawaja Kamaluddin, a prominent disciple of Mirza Qadiani, was addicted to opium, and Mirza Mahmood Ahmad, son of Mirza Qadiani, and the Calif of Qadian, has also been accused of

drinking by some notable Qadianees on their personal knowledge.

All these surprises are available in Qadiani literature, and are also on record in our research book—"Qadiani Mazhab"—edition VI at present.

And since our authentic exposures, efforts have started to delete such disgraceful references in the fresh editions of Qadiani books so far as possible. For instance, the book, "Seerat-ul-Mehdi", by his son, Mirza Bashir Ahmad, is a book in point.

* * *

HERE is a Revelation and Prophecy of Mirza Qadiani, as a sample out of many, to demonstrate Qadiani mentality. So proclaims Mr. Saifi:—

"It was on this date (20 Feb.—E.B.) in 1886 that the Founder of the Ahmadiyya Community, Hazrat Ahmad, peace be on him, proclaimed to the world that he had received a revelation from God about the birth of an illustrious son who would be sent into the world by the glorious word.

"The prophecy ran thus: 'Glad tidings to thee; a righteous and handsome son shall be given to thee. He shall be of thy own seed (as if distinguished amongst sons—E.B.) and of thy own progeny and race. He will be your guest. His name is Enamuel (Emmanuel?) and also Bashir. He

is given the Holy spirit. He is free from sin. He is the light of God. Blessed is he who comes from the heavens.'

"It further said: 'Much greatness, grandeur and wealth shall belong to him. . . . He is the word of God; because the mercy and jealousy of God have sent him with the glorious word. He shall be extremely intelligent and gifted with wonderful understanding. Meek of heart shall he be. He shall be filled with all kinds of knowledge appertaining to things external and hidden. . . . A loving son, Great is his name. He is a manifestation of the first and the Last; an image of Truth and Glory; as if God Himself had come down from heavens. (Perhaps an Avatar. — E.B.) His advent shall be most blessed, and it shall be a manifestation of the Divine Glory. The Divine Light is coming—the Light Divine. God has anointed him with his pleasure. We shall put our own spirit into him. He shall be under God's protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread to the corners of the earth. Nations shall be blessed through him.'

* * * * *

"This prophecy was fulfilled in the person of the present Supreme Head of the Community, who is a son of the Promised Messiah (Mirza Qadiani — E.B.), and his second successor (Mirza Mahmood Ahmad, Calif of Qadian — E.B.)."

(The Truth, Vol. IV, No. 11 & 12, dated 11 and 18 February, 1955).

MR. SAIFI has ridiculed the Right Reverend G. A. Lefroy, the Bishop of Lahore, that he had not the courage to hold a disputation with Mirza Qadiani, when he was challenged to do so.

(The Truth, Vol. III, No. 20, dated 16 April 1954).

The Bishop might have had his own reason for refusal. But Mirza Qadiani took the same course on several occasions. For instance, he refused to hold disputation with the famous Muslim divine, Hazrat Pir Mehr Ali Shah Sahib, when he was called to Qadian for the same purpose.

The excuse, put forth by Mirza Qadiani, was that he was having revelations, and arguments were of no avail against him.

(See Arbaeen No. IV, page 25, by Mirza Qadiani himself).

Similarly, he refused at the last moment to address a meeting, at Aligarh, which had been notified before.

(See Seeratul Mehdi, Part I, page 64, by Mirza Bashir Ahmad, son of Mirza Qadiani himself).

* * *

AS to the well known disputation with Muslims, at Delhi, held in the Jumma Masjid, on 23 October 1891, Mirza Qadiani had to resort to recession and recantation about his claim to Prophethood, so as to keep himself inside the circle of Islam. But this was

because he got nervous in the early experience.

Later on, when the Movement got footing under British patronage, as detailed in Chapter IV, he became adamant in his claims and presumptions.

(For his early vacillations please refer to his *Ishtahar* (Notification) dated 2 October and 23 October, 1891, recorded in *Tableeghe Risalat*, Vol. II, pp. 20 and 44, edited by Mir Qasim Ali Qadiani).

* * *

AS to the refusal of the Right Reverend G. A. Lefroy, the Bishop of Lahore, to hold disputation with the so-called Promised Messiah, Mirza Ghulam Ahmad Qadiani, as noted above, it seems further necessary here to clear the attitude of Qadianism towards Christianity.

Perhaps in alliance with the Government policy of Patronage and protection, the Christian Missions in India shut their eyes to the insults and abuses which Mirza Qadiani heaped on Virgin Mary and Jesus Christ.

He was, like Muslims, quite respectful to Christ at the start of his career, but according to the evolution of his own Prophet-hood, he declined in his attitude, so as to be merely polite, and then tolerant, and then critical, and then aggressive, and lastly disrespectful to Christ like Jews.

But nowadays the Qadianees, fearing the indignation of Christian public, take good care to hide their offensive literature about Mary and Christ, and rather give wide and prominent publicity to the early respectful remarks of Mirza Qadiani about Mary and Christ, so as to win the confidence of Christian Dominions, where they carry their Mission, particularly in Muslim Circles. British Colonies and Protectorates serve their purpose best.

* * *

THE Muslims, of course, did their duty to defend the position of Virgin Mary and Jesus Christ, God's Blessings on both, according to the veneration taught by the Quran. But the Qadiani remonstrance was that retaliation was necessary and justifiable, since Christian Missions are so false and disrespectful to the Prophet of Islam, who is accepted and respected by Christ himself.

This policy of alleged revenge is not, however, permissible in Islam, as Muslims are commanded to respect all Apostles by the Quran.

* * *

ANYWAY, we give a few specimens of Qadiani attitude towards Mary and Christ, God's Blessings on both.

(a) Wicked, deceitful, thick-headed, foul-tongued, of irritable temper, reproachful, liar, immature in knowledge and actions, thief, a follower of the Devil, inspired by Satan, suffering from the disorder of brain, his maternal and paternal grand-mothers being harlots and prostitutes, from whose blood his body was formed. He had attraction towards prostitutes, on account of his ancestral taint, so much as to allow a harlot to anoint his head with an oil, purchased by the earnings of prostitution.

(Culled from Anjam-i-Atham Supplement, pp. 3-7, a book by Mirza Qadiani himself).

* * *

NEXT, to make an escape, Mirza Qadiani, according to his tactics, put forth the excuse that his remarks applied only to *Yesu*, who is not mentioned at all in the *Qur'an*.

But as the Persian saying goes, Liars have short memories, Mirza Qadiani unwittingly admitted that "when God relates about the similitude of the birth of *Yesu*, He refers to the creation of Adam"

(See *Chashma-e-Marifat* p. 218, by Mirza Qadiani—E.B.).

And the similitude under reference is thus mentioned in the *Quran*: "The similitude of *Jesus*, before Allah, is as that of Adam. He created Adam from dust, and then he said to him, Be a living creature, and he became so."

(Section 6 of *Sura III* — *Al-i-Imran*).

Thus was Mirza Qadiani caught to mean *Jesus* by *Yesu*, according to his own version.

* * *

TO substantiate his ridiculous attitude towards *Virgin Mary* and *Jesus Christ*, let us quote a few passages more from his own writings:—

(b) Are you not aware that to have manly and virile powers is one of the noblest qualities of man. To be an impotent being is not a good quality, as it is not good quality to be deaf and dumb. Yes, this criticism is very grave that as the *Messiah* (*Christ—E.B.*) on whom be peace, was bereft of the noble quality of manly power, he could not be a true and perfect pattern on the relation with wives and on their treatment. Therefore the women of Europe behave most shamelessly and have outstepped the bounds of moderation. (According to his own confession, Mirza Qadiani himself, at one time, lacked manly power, but he made plentiful use of *Tonics* and *Yakuti*, including *Opium* as well, to get over the weakness. —E.B.)

(*Maktoobat - i - Ahmadiya*, Vol. III, page 28, a collection of the letters of Mirza Qadiani himself).

(c) The greatest harm that has befallen the people of Europe is due to drink. This was due to *Jesus*, on whom be peace, who was a wine-bibber. This might be due to his old habit, or for some malady. (It is interesting to note that Mirza Qadiani was discovered to have ordered for *Palmer's Tonic Wine*, and it was admitted by

his son, Calif of Qadian, as a witness in the Court, that his father, to his knowledge, took the drink, one time, but it was mere Tonic and not wine though it was named so. Again Mirza Qadiani got a Cola Wine bottle in dream, perhaps a case of wishful thinking.—E.B.)

(Kishti-i-Nooh, footnote page 65, by Mirza Qadiani himself).

(d) What was the character of Messiah? A glutton, a wine-bibber.

(Kishti-e-Nooh, pp. 23-24, by Mirza Qadiani himself).

* * *

IF one were to look into Mirza Qadiani's books like *Anjam-i-Atham* or *Kishti-e-Nooh* or *Ayyam-i-Sulah*, one would be shocked at the cunning criticism to run down Jesus Christ and Virgin Mary, in their social and moral culture.

For instance it would appear from "Kishti-e-Nooh" (page 16) that when Mary, mother of Jesus, was pregnant, she married Joseph, this marriage was against the Law of Moses, as no marriage was legal during pregnancy.

The insinuation is clear that Mary had illegal relations with Joseph, she was not his lawful wife.

* * *

SIMILARLY it is insinuated in "Ayyam-e-Sulah" (page 65) that Mary used to roam about

with Joseph, and that she became pregnant through Joseph, before she was married to him. In other words, Jesus Christ was a bastard and his mother, Virgin Mary, was a woman of loose character.

What a slander against a Prophet and his mother, both held Holy by Holy Quran, God's Blessings on them both.

* * *

MIRZA QADIANI may claim to have followed the Research of Anti-Christ Atheists of the West. But this he could not do as Musalman, a follower of the Quran.

For instance says the Quran:—

- (a) (42) Behold! the angels said:
"Oh Mary! God hath chosen thee
Above the women of all nations.
- (43) "Oh Mary! worship Thy Lord devoutly:
Prostrate thyself,
And bow down (in prayer)
With those who bow down.
- (45) Behold! the angels said:
"Oh Mary! God giveth thee
Glad tidings of a Word From Him, his name Will be Jesus Christ,
The son of Mary, held in honour,
In this world and the Hereafter,
And of (the company of) those Nearest to God.

(Section 5, Sura III—Al-i-Imran).

- (b) (49) And in their footsteps
We sent Jesus, the son
Of Mary, confirming
The Law, that had come
Before him. We sent
him
The Gospel: therein
Was guidance and light,
And confirmation of the
Law
That had come before
him:
A guidance and a warn-
ing
To those who fear God.

(Section 7, Sura V—Maida).

- (c) (171) Oh people of the book:
Commit no excesses
In your religion; nor
say
Of God what is untrue.
Jesus Christ, the son of
Mary
Was (no more than)
An apostle of God,
And His Word,
Which He bestowed on
Mary,
And a Spirit proceeding
From Him: so believe
In God and His Apostles.
Say not "Trinity: desist:
It will be better for you:
For God is One God:
Glory be to Him:
(For Exalted is He)
above
Having a Son. To Him
Belong all things in the
heavens
And on earth. And
enough
Is God as a Disposer of
affairs.

(Section 23, Sura IV—Nisa).

- (d) (30) He (Jesus Christ) said:
I am indeed
Abdullah (an "Abd" of
God).
He hath given me
Revelation and made me
A Prophet.
(31) And He hath made me
Blessed, wheresoever I
be,
And hath enjoined on
me
Prayer and charity as
long
As I live.

(Section 2, Sura XIX—Maryam).

* * *

LET Jesus Christ, God's Bless-
ings on him, speak for himself
and for the next Prophet Ahmad,
generally called Mohammed, and
the connection between the two
names has been clearly explained
in our book, "Islam".

- (e) (6) And remember, Jesus,
The son of Mary said:
"O children of Israel!
I am the Apostle of God
(Sent) to you, confirm-
ing
The Law (which came)
Before me, and giving
Glad Tidings of an
Apostle
To come after me,
Whose name shall be
Ahmad.
But when he came to
them (Jews and
Christians)
With Clear Signs,
They said: "This is
Evident sorcery.

(Section 1, Sura LXI—Saff).

a model of camouflage, as a safeguard against criticism?

* * *

MR. SAIFI himself records our conclusions as below:—

(a) In his concluding paragraphs Mr. Burney has summed up "the spiritual position arrogated by and for Mirza Ghulam Ahmad Qadiani". And what is that position? The position is, in the words of Mr. Burney: (a) Mirza Qadiani, and not the Prophet Mohammed (God's blessings on him) is the Prophet Ahmad, mentioned in the Holy Quran. (b) Mirza Qadiani is, as well, the Prophet Mohammed himself in the latter's second advent at present. (c) In brief, Mirza Qadiani is the prophet Ahmad in origin, and also the prophet Mohammed himself in the latter's second advent. His messages carry as much weight as the Quran (d), thus the prophet Mohammed is associated with the other prophet Ahmad through the common factor of Mirza Qadiani, who is both in his own self. (e) Mirza Qadiani, who is the prophet Mohammed of second advent, is an improvement upon the Mohammed of first advent, who appeared in Mecca and Medina about fourteen centuries ago, just as the Moon of the date fourteenth is the completion of the Moon of the date first. (f) Mirza Qadiani is also Christ and Krishna in the second advent of both, and an advance upon both, as compared with both in their first advent of old. (g) Mirza Qadiani is the *summum bonum* of all prophets in Spiritual Manifestation, such as Adam, Noah, Abraham, David, Solo-

mon, Moses and all the rest. All the seven points given above are a verbatim quotation from Mr. Burney's reply.

(The Truth, Vol. III, No. 32, dated 9 July, 1954).

All these conclusions are based on Qadiani literature, and had Mr. Saifi cared to study the same, he would not have been so badly in need of references and quotations, as if he is quite ignorant of the Qadiani Movement. If he were even to study our research book—"Qadiani Mazhab"—he would find plenty of material on the subject.

* * *

WHAT a pity, Mr. Saifi has to console himself in despondence, contrary to facts, as below:

(b) "The fact is that Mr. Burney has not taken enough time to think over all what he has written. He stands self-condemned before the bar of the intelligent people of the world. (A model of Qadiani judgment.—E.B.)

(The Truth, Vol. III, No. 32, dated 9 July, 1954).

Mr. Saifi deserves our sympathy for the demonstration of his intelligence, to say nothing of his common sense.

* * *

IN despair, Mr. Saifi, it seems, wants to feign our support to Qadiani Prophethood, by circumvention, as he has made a vain attempt in the Editorial of "The

Truth", Vol. IV, No. 22, dated 29 April, 1955.

In keeping with Qadiani mentality, he also seems to suffer from what is called the fallacy of *Nonsequitur* in Logic. Quibble and Cavil can not avail much after thorough exposition.

Mr. Saifi must realise that such tactics are below notice in responsible Circles. And time to beguile the unawares has passed. Qadianism has to succumb to its destiny.

To sum up, says Mr. Saifi:—

"The question (of prophethood—E.B.) though very simple, is of very great importance to every Muslim (indeed—E.B.). The importance lies in the fact that if the Holy Prophet (Mohammed—E.B.) peace and blessings of God be upon him, has actually said (as he has said—E.B.) that no prophet would appear after him, how could it be that God should not have maintained this statement (in fact He maintained it—E.B.) by putting every claimant to an ignominious death and making his adventure a farce and ending it in a fiasco."

(The Truth, Vol. IV, No. 21, dated 22 April, 1955).

* * *

BUT Mr. Saifi must know, as is known to an ordinary student of the history of Islam, that according to his own arguments, exactly the same happened to every Pretender in the past, and

Mirza Qadiani is the latest instance.

His death by virulent cholera, within a few hours, in a condition whispered in the inner circle as unspeakable, is a record of ignominy which has been detailed, with plentiful references, in our Research book—"Qadiani Mazhab"—in Urdu.

As to his adventure of "Qadiani Movement", it is fast approaching its fate, as a farce to end in a fiasco. God is Great.

* * *

MOREOVER, as a proof of his Prophethood, Mirza Qadiani used to boast, too often, about his fanciful prophecies and miracles, and used to advertise clever challenges and prizes, like those of quacks, about their medicines—a popular practice of his days in the Punjab.

The Qadianees still repeat the tales to impress the unawares. All these tricks and tactics have been fully analysed and exposed in our Research book—"Qadiani Mazhab"—in Urdu.

This only illustrates the metabolism of the Qadiani Movement, a monument of Fraud.

* * *

FOR long, the Qadiani camouflage was a puzzle to people, but when their words and deeds

were properly appraised, Muslims became indignant and a wave of disdain and distrust passed over the whole country.

To add fuel to fire, Qadianees in high official positions were accused of excessive nepotism, and of the abuse of their power and position to influence people in favour of their Creed.

Here is a brief record of what happened in their own Province, Punjab, as published by Mr. Saifi himself:—

(a) According to Government record, "a large number of conferences and meetings have been arranged throughout the Province and fiery speeches made.

"The support of *Mullas* has been enlisted and much venom is being poured against the Ahmadis. At Gujranwala printed leaflets were broadcast demanding that Ahmadis should be treated as untouchables and separate utensils provided for them at food and drink shops. It was also advocated for some time in Gujranwala district that the Ahmadis would not be permitted to be buried in Muslim graveyards. It was only as a result of the interference of the police that incidents on this count were averted.

"... Social boycott of the Ahmadis is being openly preached. At Montgomery, a speaker said that the shops of the Ahmadis would be picketed and they would not be allowed to draw water from public wells.

"The tone of agitation has definitely descended to a lower plane. A campaign for the enlistment of volunteers has been started throughout the Province and Sahibzada Faizul Hasan appointed as the first dictator. The volunteers are required to sign a pledge, which binds them to lay their life, if necessary, for the honour of the Prophet. (Mohammed, God's Blessings on him.—E.B.) Some volunteers are said to have given the pledge with their blood."

This was the state of affairs on the 21st of October, 1952. The agitation was growing every day and the wave of violence was mounting high.

The first day of March, 1953, as the Report of the Court of Inquiry says, was a day of processions and arrests. The climax was reached on the 6th. Below we reproduce what the Report says, in part, about the happenings on that day, at Lahore. This wave of persecution had swept the whole country. Such incidents took place in many towns. But Lahore being the centre of this trouble, the passage we have chosen concerns that very town.

The day was reminiscent of, and was about to develop into a St. Bartholomew Day when Martial Law was declared at 1.30 p.m.

(The Truth, Vol. III, No. 40, dated 3 September, 1954).

Let the Qadianees learn a lesson in other Muslim countries from what happened in Pakistan.

NIGERIA, with its capital at Lagos, is a Colonial possession of British Government in West Africa. Muslims form the overwhelming majority of population. Qadiani Movement, as alleged by Mr. Saifi, is spreading fast in the country.

And no wonder. Qadiani and British alliance, on the basis of mutual service and support, is well known by this time, and has been fully illustrated in Chapter IV.

For instance, says Mirza Qadiani himself:—

(a) I emphatically advise that they (Qadianees—E.B.) should remember these instructions of mine, which I have been trying to inculcate during my sixteen years of preaching and writing. That is to say, they should completely obey this English Government because it is our benevolent Government.

Under its *patronage*, our sect of Ahmadiyyas has reached the number of hundreds of thousands within a few years, and it is due to the favour of this Government that we are safe from the paws of persecutors under its protection.

(Proclamation of Mirza Qadiani to his own community, dated 7 May, 1907, recorded in Tableeghe Risalat, Vol. X, page 122).

Again, says his son, Mirza Mahmood Ahmad, Calif of Qadian:—

(b) The obligations of British Government on us are great,

and we are passing our lives in great comfort and tranquility, and accomplishing our object (Qadiani propagation—E.B.) . . . and if we go to other countries (particularly to British colonies like Nigeria—E.B.) there, too, the British Government renders us assistance.

(Barkat-e-Khilafat, page 65, by Mirza Mahmood himself).

And the reason for alliance is also explained by the Calif himself:—

(c) Our circumstances are such that the interest of the Government and our own interests have been *identified*. With the progress of British Government (in other countries, particularly Muslim countries—E.B.) we also have had an opportunity to advance, and God forbid, if any harm should come to it, we cannot remain safe from injury. (Expulsion will be the fate, perhaps.—E.B.)

(The Alfazl Weekly of Qadian, Vol. VI, No. 8, dated 27 July, 1918).

In fact the Qadianees are a danger to other countries in so far as they act as agents and spies of the British Government.

Here is a standard experience:—

(d) Dr. Syed Mahmood, who is now the Secretary of the Congress, once visited Qadian, and told us that when Pandit Nehru (now the Prime Minister of India—E.B.) returned from his journey to Europe, one of the very first things that he mentioned after coming out of the train at the station was that he had learnt this lesson, that

if we want to weaken the English Government we must first weaken the Ahmadiyya community. (May the leaders of other countries like Nigeria also learn the same lesson.—E.B.)

The meaning of it was that everybody thought the Ahmadiyya community is the representative and agent of the English.

(Dr. Syed Mahmood is at present—1955—a Cabinet Minister of the Indian Government.—E.B.)

(Sermon of Mirza Mahmood Ahmad, Calif of Qadian, recorded in the Alfa'l Weekly of Qadian, Vol. XXIII, No. 31, dated 8 August, 1935).

So the Muslims of Nigeria have to be very cautious and vigilant about the Qadiani activities in their country, and they should take a lesson from the details which have been noted in Chapter IV.

* * *

IT appears from some entries in "The Truth", Vol. III, No. 18 and No. 20, as if Qadianees have acquired considerable influence in the higher spheres of society in Nigeria, so as to enjoy the regard and goodwill of His Highness Adeniji Adele II, the Oba of Lagos, as well as of his Chiefs, as also of the Muslim Congress of Nigeria, represented by its General Secretary, Haji Y. S. Ola Ishola, whose letter has been quoted for the same purpose. One Mr. H. O. Sanyaolu, is also announced as the first General Secretary of the Ah-

madiyya community in Nigeria. May God help him out of the trap soon.

(Please see "The Truth", Vol. III, No. 40, dated 3 Sept. 1954).

The same seems to be the fate of one Mr. S. O. Bakore, who is announced as President-General of Qadianees in Nigeria. May he soon get his release.

(See The Truth, Vol. IV, No. 5, dated 31 December, 1954).

* * *

BUT the secret of Qadiani influence is not far to seek. The patronage of British Government is too well known to be told. Further, discloses Mr. Saifi:—

"Sir Mohammed Zafrullah Khan was recently elected to the International Court at Hague. . . . He is a staunch member of the Ahmadiyya community. He has visited Nigeria twice. In 1943 he laid the foundation stone of the Ahmadiyya Central Mosque at Ojo Giwa Street, Lagos.

(The Truth, Vol. III, No. 50, dated 12 November, 1954).

Whatever be the services of Sir Zafrullah Khan, as Foreign Minister, to Pakistan, he was generally suspected to abuse his power and patronage, for the propagation of Qadianism, which led to wide and strong agitation to remove him from the Cabinet of the Pakistan Government. The Hague Court is a lucky solution for all concerned. He had the same Qadiani reputation as a Member of the

Viceroy's Council in India, before Pakistan.

* * *

ANYHOW, it is a pity that Mr. Saifi should have undertaken to mislead and divide the Muslims of Nigeria, valiant sons of Islam. But the cat is out of the bag, and the Qadiani Movement must soon suffer the same fate in Nigeria as it did in India and Pakistan.

Let us hope and pray the Muslims of Nigeria will prove wise and far-sighted enough to keep off the Qadiani Movement, to safeguard their future.

If one were to adopt Business language, "Fraud & Co." would be the best, realistic designation of the Qadiani Movement.

* * *

AS to the Pretenders and their followers, like Qadianees, who in their present predicaments, appeal to Muslims, as they are doing in Pakistan, and may have to do the same, later on, in other countries as well, that they should be included in the Muslim community, while they have been discarded by God, for their treachery to Islam. Says the Quran, beyond specific reference, in its wider context, so as to warn people for ever against Pretenders and their followers:—

(56) And they swear by God that they are indeed of you, and they are not of you, but (say so because) they are a people who are afraid (of you, lest you should expel them from the Muslim community, to leave them stranded, particularly in political life—E.B.).

(Section 7 of Surah IX—The Tauba).

Besides specific reference, and in a wider context, the policy of Qadiani Movement is, as if summed up in the Quran as below:—

(107) And as for those, who chose a place of worship, out of opposition and disbelief, and in order to cause dissent among the Believers, and as an outpost for these, who warred against Allah and his Messenger, aforetime, (previous Pretenders—E.B.) they will surely swear (as the Qadianees do—E.B.) "we purposed nought save good. Allah beareth witness that they verily are liars."

(Section 13 of Surah IX—The Tauba).

In consequence of the exposure of the Qadiani Movement, let us hope and pray:—

(81) And say "Truth has (now) Arrived, and Falsehood perished;
For Falsehood is (by its nature)
Bound to perish."

(Section 9 of Surah XVII—The Bani Israil).

SUPPLEMENT 1.

Report of the Court of Enquiry

constituted under

PUNJAB ACT II OF 1954

to enquire into the

PUNJAB DISTURBANCES OF 1953

Below are noted a few observations of the Court of Inquiry, with necessary clarifications, just to give an idea of the Qadiani Problem in Pakistan (E.B.).

(1) Similarly the use of the word "Ahmadi" exclusively in respect of the followers of Mirza Ghulam Ahmad was resented by non-Ahmadis for the reason that all Musalmans are Ahmadis, being the followers of the Holy Prophet Mohammed, whose other name was Ahmad, and that it has been wrongly usurped by the followers of Mirza Ghulam Ahmad. We have decided to use the word "Musalman" to distinguish the general body of Muslims who do not believe in Mirza Ghulam Ahmad from those who believe in him and the word "Ahmadi", "Qadiani" or "Mirzai" for the Qadiani section of Ahmadis who believe that Mirza Ghulam Ahmad was a prophet (*nabi*) (Report page 9).

NOTE BY BURNEY: *Ghulam* is the family name of Mirza Qadiani, his father was named Ghulam Murtaza, his brother Ghulam Qadir, and he Ghulam Ahmad himself. But the Qadianees call him *Hazrat Ahmad*, in the sense of the Prophet Ahmad mentioned in the Quran, while Ahmad is only another name of Prophet Mohammed, God's Blessings on him. So, Muslims are Ahmadees as well as Mohammedees both in relation to one and the same Prophet of Islam. On the other hand, the followers of Mirza Ghulam Ahmad Qadiani are nothing more than Qadianees, to call a spade a spade. There was subdued chagrin in Qadiani Circles when we started to use the term Qadiani for reference. But soon it gained wide currency so that the Qadianees themselves had to accept the inevitable. To make the best of a bad bargain, they now pretend to be proud of the term Qadiani applied to them. For instance, says Mr. Saifi abashed:—

"All of us know that he (Mirza Qadiani—E.B.) called his followers Ahmadi Muslims (as if distinct from Mohammedi Muslims—E.B.). It is a beautiful name with a respectful (nay deceitful—E.B.) reference, to the Holy Prophet Mohammed, whose second advent was to be a manifestation of his attributive name Ahmad. (Mark the verbal fraud—E.B.).

"But some people chose to call him Qadiani. Prof. Burney very arrogantly and mistakenly (according to Mr. Saifi's ignorance—E.B.) thinks that the word Qadiani was coined by him (nay only adopted by him—E.B.). He is very proud of it. We need not go into the factual details as to who coined this word (Mirza Qadiani coined the word himself, and Mr. Saifi must at least know who gave world-wide currency to this word Qadiani—E.B.). We know one thing (quite fanciful—E.B.). The coining of this word has provided another proof that Hazrat Ahmad (distinct from Hazrat Mohammed—E.B.) the Founder of the Ahmadiya Community (as distinct from Muslim Community—E.B.) compares with Jesus Christ very favourably. (What a fantasy—E.B.). . . .

"Professor Burney cannot be unaware of the fact that the Christians are also called *Nasrani* or *Nasara* . . . because Jesus was Nazarene, i.e. from Nasira. Ahmadees are called Qadianees, because Hazrat Ahmad was from Qadian" (In the Punjab Province of India—E.B.). (So that Qadianees stand in line with Nasranis, in communal designation—E.B.).

(The Truth, Vol. IV, No. 25, dated 20 May, 1955.)

(2) On the question whether the Ahmadis consider the other Musalmans to be *kafirs* in the sense of their being outside the pale of Islam, the position taken before us is that such persons are not *kafirs* and that the word *kufir*, when used in the literature of the Ahmadis in respect of such persons, is used in the sense of minor heresy and that it was never intended to convey that such persons were outside the pale of Islam. We have seen the previous pronouncements of Ahmadis on this subject, which are numerous, and to us they do not seem to be capable of any other interpretation than this, that people who do not believe in Mirza Ghulam Ahmad are outside the pale of Islam. It is now stated that Musalmans, who do not accept the claim of a *mamoor-min-Allah* after the Holy Prophet, are not deniers of Allah and the prophet and are, therefore, still within the *ummat*. This is in no way inconsistent with the previous announcements that the other Musalmans are *kafirs*.

In fact, these words indirectly reaffirm the previous conviction that such persons are Musalmans only in the sense that they belong to the prophet's *ummat* and as such are entitled to be treated as members of Muslim society (*muashira*). This is very different from saying that

they are Musalmans and not *kafirs*. (Report page 199). (Well caught! This is only one instance, out of many, how Qadianees attempt to deceive Muslims by their verbal camouflage, when they find their position untenable—E.B.)

(3) The Quetta speech of Mirza Bashir-ud-Din Mahmud Ahmad (Calif of Qadian—E.B.) in which he openly advocated the conversion of the entire population of that Province and the use of that Province as a base for further operations, was not only ill-advised but imprudent and provocative. In the same way, the direction to his followers to intensify their propaganda for the spread of Ahmadiyyat so that the entire Muslim population should fall into its lap by the end of 1952, was an open notice of their proselytising activities to the Musalmans. And the references to those who did not believe in Mirza Ghulam Ahmad as enemies or criminals or merely as Musalmans could not fail to provoke those whose attention was drawn to such references. The Ahmadi officers regarded it as their religious duty to engage themselves whole-heartedly in the campaign of proselytisation. This conduct of theirs encouraged the Ahmadis to pursue their objective more vigorously where they had or expected official support.

We are quite sure that but for the fact that the administrative head of the district of Montgomery was an Ahmadi, the Ahmadis would not have dared to go on an open propaganda mission to a cluster of non-Ahmadi villages. When a public officer gives public expression to his sectarian views, as some of the Ahmadi officers did, the result is nothing but a complete lack of confidence in his impartiality in disputes to which a member of his community happens to be a party. However correct and honest his decision may be, if it goes against the party who does not belong to that officer's community, it is impossible for such party to avoid the impression that he has been the victim of injustice on sectarian grounds. The conduct of these officers was, therefore, most unfortunate and displayed a lack of comprehension of the principle by which a public officer should govern his outward conduct.

We are, therefore, satisfied that though the Ahmadis are not directly responsible for the disturbances, their conduct did furnish an occasion for the general agitation against them. If the feeling had not been so strong against them, we do not think that the Ahrar would have been successful in rallying round themselves all sorts of heterogeneous religious organisations. (Report page 261).

(4) Reliance has also been placed in this connection (*viz.* aggressive Qadiani propagation—E.B.) on Mirza Bashir-ud-Din Mahmud

Ahmad's speech in Quetta, published in the "Alfazl" of 13th August, 1948, in which he appealed to his community to intensify their propaganda in Baluchistan, so that that Province may become a base for future operations, and on his address at the annual meeting of Sadr Anjuman Ahmadiya, Rabwah, during the Christmas of 1951, which was published in the "Alfazl" of 16th January, 1952, in the course of which he made an impassioned appeal to his followers to accelerate and intensify their proselytising activities, so that persons who had hitherto been unbelievers may fall into the lap of Ahmadiyyat by the end of 1952. The address published in the "Alfazl" of 11th January, 1952, in which Ahmadis were persuaded not to concentrate in one department, namely, the Army, but to disperse in all other departments, has also been referred to, as well as several reports submitted by Ahmadi Government officers or officials to the headquarters of the result of their *tabligh*. (Report pages 199-200).

(5) Day in and day out, they (Ahrars—E.B.) hurl abuses upon the Foreign Minister of Pakistan and a large number of high military and civil officers of Pakistan Government who are "Ahmadis". Though the propaganda is given a religious colour, the real object is believed to be to create disaffection in the minds of the people against the Pakistan Government for entrusting responsible posts to such persons. A short while ago a long list of military officers who were described as "Qadianis" was published by the paper which supports Ahrar. (Note by the Governor of Punjab, recorded in the Report page 23).

(6) The demands were three in number. The first required the Government to have the Qadiani section of the Ahmadis declared as a non-Muslim minority, while the second and the third required the removal of Chaudhri Zafrullah Khan from the office of Foreign Minister and of other Ahmadis who held key positions in the State, from their posts. It is admitted before us by all parties that all the three demands were essentially religious and not political in nature. (Report page 185).

NOTE BY BURNEY: The Home and Foreign policy of Qadian, as in the days of old, is, incidentally, reflected a bit in the Report. See below.

(7) We feel it our duty to say that, conditions being as they are in India, it is most dangerous for leaders of religious communities to attack publicly their opponents from the pulpit, and in particular to use the language that has been used by the Khalifa Sahib (Mirza Mahmud Ahmad, Calif of Qadian—E.B.) with regard to Abdur Rahman Misri

(Qadiani—E.B.) and his followers (who were all Qadianees themselves, but who strongly criticised the conduct of the Calif in Qadian—E.B.). Someone may easily be influenced thereby to commit murder (so provoking was the speech of the Calif of Qadian—E.B.).

This is not the first time in India that death has followed hard on the heels of similar renunciations. Even if we accept, as contended by counsel for the appellant, that the Khalifa Sahib referred to punishment in the spiritual sense (while it seemed to emphasize physical punishment—E.B.) it must be remembered that some zealous followers of any religious leader, have difficulty in distinguishing spiritual from corporal punishment. In any event, there are always in this country fanatics who believe that they are the instruments of God in carrying out such punishments.

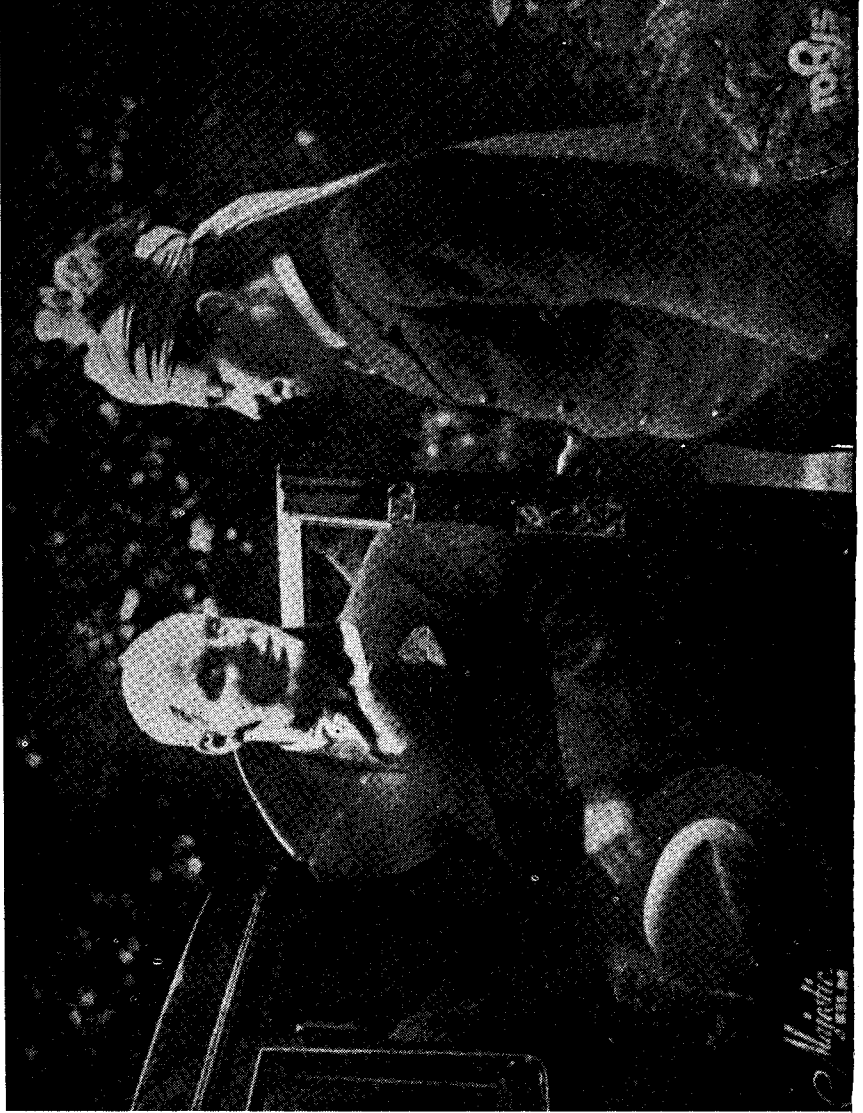
We must confirm the sentence of death, passed upon Aziz Ahmad (a devotee of the Calif of Qadian, who murdered a Qadiani, perhaps Mian Fakruddin Multani, an opponent of the Caliph, under the influence of the Calif's speech—E.B.) and dismiss his appeal (which carried the full support of the Calif himself—E.B.). (Such instances were by no means rare, at least in strong suspicion, concerning Mirza Qadiani and his son present Calif in the old days of Qadian—E.B.).

(Young, C. J., in the case Aziz Ahmad vs. Emperor, A.I.R. 1938. Lahore 355, quoted in the Report page 26).

(8) The celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First World War in which Turkey was defeated, caused bitter resentment among Musalmans and Ahmadiyyat began to be considered as a handmaid of the British. (Report page 196). (There were public illuminations and meetings of prayers on this occasion at Qadian, rejoicing and offering thanks to God for the British victory over Turkey, and for the fall of Baghdad to British armies, as if a miracle, wrought under the spiritual influence of Mirza Qadiani, who claimed to be the Patron Saint of British Empire—E.B.).

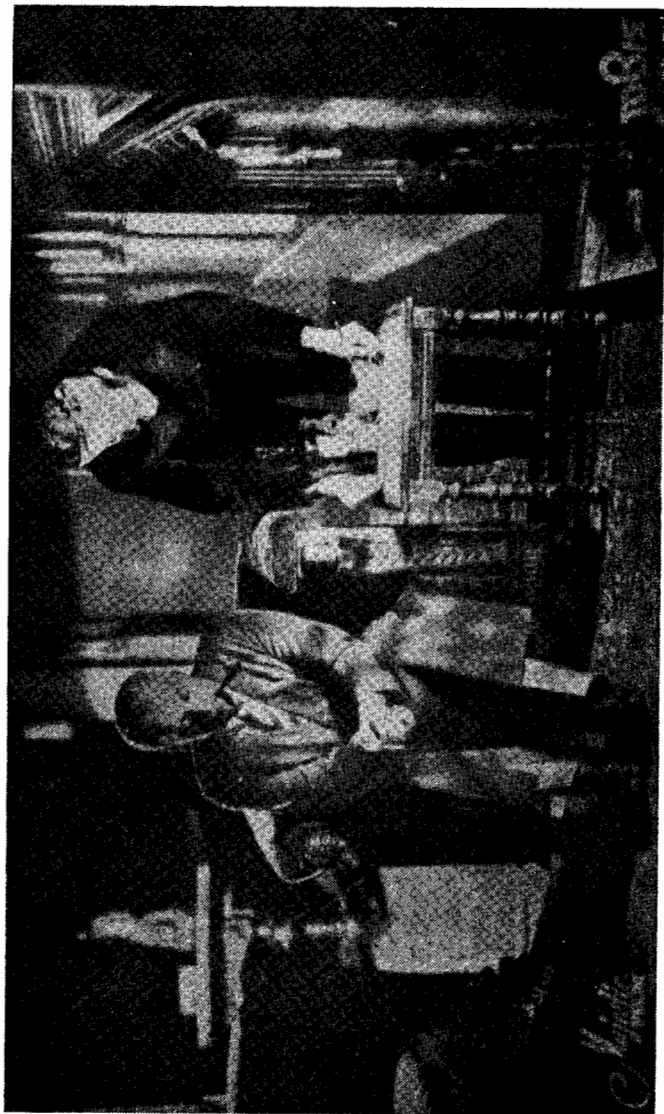
HERE IS AN EXAMPLE OF HOW AHMADIS PREACH ISLAM AND
EXALT THE PRESTIGE OF ISLAM AND MUSLIMS IN EUROPE

QADIANI MOVEMENT



Mirza Azizur Rehman, the ex-Ahmadi Imam of the Berlin Ahmadi Mosque, who was engaged to play the part of a servant in the film "A Woman of No Importance", is seen in these pictures acting his dignified role.

Mark him serving whisky(?) to his master in the picture below.



SUPPLEMENT II.

The Truth About Woking

From "The Muslim Digest" London Correspondent

(Reproduced from "The Muslim Digest" of August, 1950. Vol. 1, No. 1)

THE Ahmadiyyas of Lahore have their London centre in the house of Molvi Abdel Majid, editor of "The Islamic Review". They hold Friday congregational prayers in that house.

Accompanied by his private secretaries, Moulana Shah Hafiz, Dr. Muhammad Fazlur Rahman Ansari, Al-Qaderi, M.A., B.Th., Ph.D. (Director, Islamic Research Academy and Publications Bureau, Karachi), and the young Indian barrister, Mr. Abdul Rahman Omar (son of a favourite pupil of His Eminence, Mr. Adam Omar of Poona), who had just returned from a missionary tour of Scandinavia, Denmark and Finland, His Eminence Moulana Shah Muhammad Abdul Aleem Siddiqui, Al-Qaderi, journeyed to Woking.

Unfortunately, none of the Woking missionaries were seen on that day. Mr. Turney, the person in charge of the office of the Woking Mission, and two lady clerks, Mrs. Styles and Mrs. Baylis, were present. All these three workers are Christians.* Mr. Turney was kind enough to show the visitors round the mosque and the office and to give information about the activities of the Mission.

Unlike some other places in Britain, Woking has no Muslim community. It is said that there are hardly half-a-dozen Muslims there. The greatest asset of a mission is a model community, which is a better instrument of propaganda than any other. It is because of this that the number of those European and American converts who embraced Islam on the basis of their direct contact with good Muslims in Islamic lands, is greater than that of those who entered the faith through theoretical propaganda. As practising Muslims, the former are also much superior to the latter.

*Unfortunately, these three Christian clerks were dismissed from employment by the Woking Mission for divulging true information to the "Muslim Digest" Correspondent.

The Woking Mission buildings consist of two houses—one a house of worship, the other the residence of the Imam and the office—and a tin shed. The Mosque is perhaps the smallest in the world.



The Mosque of Woking, England, which, according to the "Muslim Digest" London correspondent, could "hardly be called a functioning mosque". Not more than 40 worshippers can be accommodated at its irregular prayer services!

the mission office is housed in a small back room of the Imam's residence.

Mr. Turney was kind enough to show the converts' register, which contained a complete list of those who received their certificates of conversion from the Woking Mission from 1936 to 1949. The year to year figures are: 1936, 45; 1937, 35; 1938, 10; 1939, 12; 1940, 17; 1941, 20; 1942, 14; 1943, 5; 1944, 8; 1945, 8; 1946, 10; 1947, 10; 1948, 8; 1949, 20.

These figures include those English ladies who became converts for marrying Muslim visitors to Britain and those persons who embraced Islam through others but obtained their certificate of conversion from the mission, as well as those whose conversion was actually the result of the mission's propaganda. Such a distinction was found in the remarks column of the register itself. The number of

It is a domed room able to contain not more than forty worshippers. But what is really unfortunate is that it can hardly be called a functioning mosque! The Muezzin never calls the faithful to prayer, except when some distinguished Muslim visitor to London is invited to see the mosque as the guest of the mission, and on the occasion of the two Eids. According to Mr. Turney, even the Imam, who lives next door, opens the mosque and prays in it only casually.

The Imam lives in a small neat house, called the Sir Salar Jung Memorial Home and situated adjacent to the mosque. The tin shed is used as a store for the literature of the mission, while

converts of all categories totals 230, and spreading them over 14 years, the average per year is 15 converts.

There is no public reading room and no residential school where converts might come and live and learn the new ways of life. In fact, the awe and fascination in which it is held by many in the Muslim world melts away when one visits it and sees things as they stand. Compared with the thousands of Christian missions which are working all over the world, and especially in Muslim lands, the Woking Mission is smaller than any one of them. Viewed in the background of the missionary needs of Islam and Britain, the endeavour appeared to be very inadequate.

The best asset of the mission is the "Islamic Review". Its policy is to observe complete silence about the claims of Mirza Ghulam Ahmad and to impress upon the Muslim world that it stands for Islam as such. As a consequence it receive not only very good financial support from the non-Ahmadees but also literary contributions of the highest order. Articles of merit are mostly those written by non-Ahmadi writers like Dr. Abdul Karim Julius Germanus, Dr. Muhammad Hamidullah, Dr. Muhammad Ihsanullah and Professor Wieslaw Jezierski.

As regards the literature which the mission employs in its propaganda work, it is basically Ahmadi. The publications of the mission are mostly the books written by Khwaja Kamaluddin, who was a staunch Ahmadi, while the literature of the Ahmadiyya Anjuman of Lahore forms the guiding light. The mission officially presents the Quran to the world in Molvie Muhammad Ali's Translation and Commentary, which contains a full dose of Ahmadism administered in a subtle way, and which openly advocate Mirza Ghulam Ahmad's claim of being "the special kind of Prophet", the Promised Messiah and the Mehdi.

Ahmadism looms large in the matter of "free Islamic literature" also, which is given to all seekers of truth. On request from His Eminence, Mr. Turney gave him a set of five books, three of which related to Mirza Ghulam Ahmad's claim and the Ahmadiyya creed, while two were of general Islamic interest.

Books by Prof. Burney

(UNDER PREPARATION)

1. **Short Studies in the Quran:**
A comprehensive survey of the Quran, dealing with the vital problems of Humanity and allied subjects.
2. **Spiritual Culture in Islam:**
An outline of the Islamic System, whereby words and deeds, precepts and practice, beliefs and experience, are actively blended into an enlightened life of benefaction and bliss, flourishing in Association, and dispensing with the Isolation of Ascetic and Monastic life. Spiritual Culture makes life worth living, in all grades and all spheres of life, from Saints to sinners, from rich to poor, from learned to unlettered, according to their scope and capacity. The Culture has got any number of grades, comparatively low and high, but it is not necessarily technical, confidential, or exclusive, and whatever be such, is optional, and on the whole not quite beneficial, because it is mostly conventional, as distinct from natural.
3. **Muslim Life:**
Islamic Worship and Prayers, rites and ceremonies, customs and traditions, festivals and holidays, all described and explained, so as to give a panoramic view of daily life, as it ought to be, in Muslim homes, rich and poor both. This survey also clears out indirectly, the numerous superfluities, which have crept into Muslim life, like parasites, and which have to be cast off at once, to restore vigour and vitality to Muslim Society.
4. **Communism:**
Examined in the Light of Islam.

* * *

(A) RELIGION SERIES

1. **Asrar-e-Haq:** (Urdu, Persian and Arabic).
On Spiritual Culture in Islam. Second Edition awaiting revision. (About 500 pp.).
2. **Tas-heel-ut-Tarteel:** (Urdu and Arabic).
The Art of Correct Recitation of the Quran, clearly explained and fully illustrated. Third Edition (230 pp.), published by the Quran House, Darul Irfan, Red Hill, Hyderabad-Dn. (India).

3. **Hizb-ul-lah:** (Urdu and Arabic).
A Review on the Muslim World of today (100 pp.). Second Edition awaiting revision.
4. **Maalik-ul-Mulk:** (Urdu and Arabic).
A Discourse on Islamic Administration. Under preparation.
5. **Mishkat-us-Salawat:** (Arabic).
A select collection and composition of Salat and Salam on the Holy Prophet, Mohammed, arranged subject-wise in seven chapters for weekly reading (150 pp.). Fourth Edition to be printed.
6. **Tuhfa-e-Muhammadi:** (Urdu, Persian and Arabic).
Select poems in the praise of Holy Prophet, Mohammed, arranged and edited in four Parts (250 pp.), published by the Taj Company, at Karachi and Lahore (Pakistan).
7. **Maarooza:** (Urdu and Persian).
Elias Burney's own poems in the praise of God, Prophet and Saints, and some on human psychology (105 poems). Published by the Taj Company, at Karachi and Lahore (Pakistan).
8. **Sirat-ul-Hameed: Vol. I.** (Urdu and Arabic).
Elias Burney's Travels in Iraq, Syria, Palestine, and Hedjaz (1927) Hajj at Mecca, and Ziarat at Medina, and other pilgrimages at Baghdad, Kerbala, Najaf, Damascus, and Jerusalem described with plentiful details and a few illustrations. Third Edition (about 375 pp.). To be printed.
9. **Sirat-ul-Hameed: Vol. II.** (Urdu).
All about Hedjaz, Mecca and Medina, according to second Haj and Ziarat (1933). Companion to Vol. I. Second Edition (about 225 pp.). To be printed.
10. **Fotooh-ul-Hikam:** (Arabic).
A collection of Essays, Notes and Comments of Hazrat Syed Mohi-ud-Deen Abdul Qadir Jeelani, about Spiritual Culture in Islam, arranged and edited as a new compilation. (About 250 pp.). To be printed.
11. **Qadiani Mazhab:** (Urdu).
An analytical study of the Teachings of Mirza Ghulam Ahmed Qadiani, Punjab, India. The so-called Ahmadiya Movement completely examined and exposed as a Fraud, detrimental to Muslims and Islam. Sixth Edition. (1,000 pp.). Cloth bound. Published by Sheikh Mohammed Ashraf, Publisher, Lahore (Pakistan). English and Arabic abridged Editions under preparation.
12. **Mukaddama-e-Qadiani Mazhab:** (Urdu).
An Introduction to Qadiani Cult with plentiful quotations from Qadiani Literature. First Edition (270 pp.). Published by Sheikh Mohammed Ashraf of Lahore, Pakistan.

13. **Tatimma-e-Qadiani Mazhab:** (Urdu).
A collection of important passages from Qadiani Literature, not quoted in the author's other books, arranged and edited as an additional compilation for reference. (About 300 pp.). To be printed.
14. **Qadiani Qaul-o-Fael:** (Urdu).
A survey of the Controversy between the author and the Qadianees, based on documents. (About 300 pp.). Second Edition to be printed.
15. **Qadiani Movement:** (English).
An Exposition of the so-called Ahmadiyyat. (Published by Makki Publications, 100 Brickfield Road, Durban, South Africa.)
16. **Islam:** (English).
Message of the Quran. Second Edition (250 pp.), published by the author himself. Free distribution in responsible circles all the world over. Agencies to be appointed for publication. Third Edition to be revised and probably enlarged soon.
17. **Short Studies in the Quran:**
A comprehensive survey of the Quran dealing with the vital problems of Humanity and allied subjects. (Under preparation.)
18. **Spiritual Culture in Islam:**
Based on the Quran. (Under preparation.)
19. **Muslim Life:**
A panoramic view of daily life as it ought to be, in Muslim homes, rich and poor both. (Under preparation.)
20. **Communism:**
Examined in the Light of Islam. (Under preparation.)

(B) LITERATURE SERIES

Urdu Anthology:

Selected Urdu Poems arranged subjectwise and edited in 12 Vols. of 1,800 pages, as below:—

- (a) JAZBAT-E-FITRAT: Relating to Human Psychology and Emotions—4 Vols.
- (b) MA-ARIF-E-MILLAT: Relating to Human Life and Society—4 Vols.
- (c) MANAZIR-E-QUDRAT: Relating to Natural Scenes, Sight, and Objects—4 Vols.

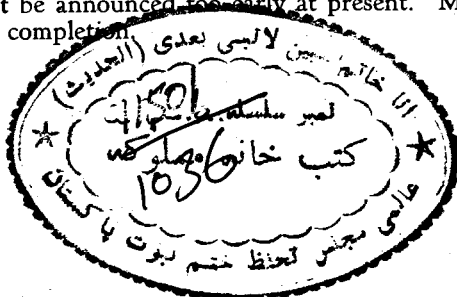
Various volumes have passed various Editions, ranging from 4 to 8 Former sole agents, Maktaba Millia, Delhi. New Agency to be appointed.

13. **Jawahar-e-Sakhun:** (Persian).
A collection of poems relating to Islamic Ethics and Culture. Under compilation.
14. **Urdu Hindi Script:** (Urdu).
A comparative study of both Scripts. Fully illustrated. Second Edition (about 120 pp.) to be printed.

(C) ECONOMICS SERIES

1. **Ilmul-Maeshat:** (Urdu).
On the Principles of Economics. Popular Edition. Published by Anjuman Tarakki Urdu. Second Edition to be printed (800 pp.).
2. **Osool-e-Maashiyat:** (Urdu).
On the Principles of Economics. Student Edition. Published by the Bureau of Translation and Compilation, Osmania University, Hyderabad-Dn. (600 pp.).
3. **Maeshat-ul-Hind:** (Urdu).
On Indian Economics. Bureau publication (800 pp.).
4. **Maliyat:** (Urdu).
On Public Finance, Pure and Applied, with detailed references to India. (About 500 pp.). Under preparation.
5. **Mukaddama-e-Maashiyat.**
6. **Maashiyat-e-Hind.**
7. **Bartanavi-Hukumat-e-Hind.**
All (5, 6, 7). Translations of English Books. Bureau Publications.

In addition to the 40 books noted above, some other important works are also in progress at different stages, but their details need not be announced too early at present. May God bring them as well to completion.



"Islam and Christianity in the Modern World"

by

**MOULANA SHAH HAFIZ
MUHAMMAD FAZLUR RAHMAN AL-QADERI
M.A., B.Th., Ph.D.**

*Patron of "The Muslim Digest" and Director, Islamic
Research Academy and Publications Bureau,
Karachi*



Being a Fundamental Exposition of Christianity and
an **AUTHORITATIVE DISCUSSION** based on the
latest Researches of the greatest Western Authorities,
an overwhelming majority of whom are professed
Christians, including a large number of eminent
Christian Divines



Post **10/6** Free

250 Pages — Beautiful 3-Colour Cover Page

ORDER from . . .

MAKKI PUBLICATIONS
100 BRICKFIELD ROAD - DURBAN
SOUTH AFRICA

Makki Publications offer . . .

11501
1036

THE MUSLIM DIGEST

A Monthly of International Muslim Affairs —
Pocket size Edition $5\frac{1}{2}$ " x $7\frac{1}{2}$ " — 40 Pages of
Interesting and Absorbing Articles — Fully
Illustrated — Beautiful Three-Colour Front
Page — Released on first day of every month

RAMADAN ANNUAL

224 Pages — Brilliantly Written Articles by Best
Authors in the World—Fully Illustrated — Gold
Medal Winner — Attractive Four-Coloured
Front Cover Page — Printed on Real Art Paper
Size $5\frac{3}{4}$ " x $8\frac{3}{4}$ "

ISLAMIC CALENDAR

Bigger, Brighter and Better than Before — Con-
tains both English and Islamic Dates in tu
colours, Moon Phases and Islamic Holidays -
Size 11" x 17"



£1-11-6 (Annual Subscription)

MAKKI PUBLICATION

100 BRICKFIELD ROAD - DURBAN

SOUTH AFRICA