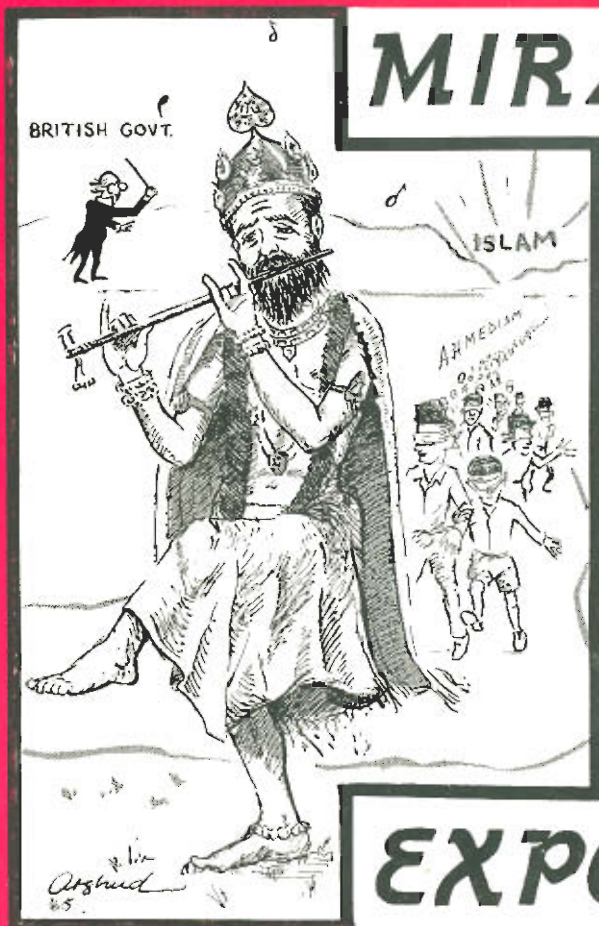


The DISCIPLE of DAJJAL

MIRZA'S



SATANIC
CREED



LUSTY
LOVE



SINISTER
PLOT

EXPOSED

دَجَّال كَاچِيْدَا

by

A.KAYS

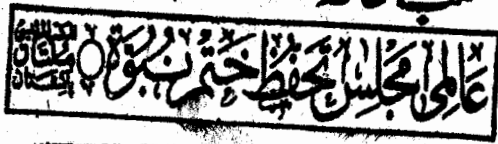
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Dedicated to my late parents who nurtured me in Faith
I beseech of the reader to pray for their souls.*

11499

1035

کتاب خانہ



THE DISCIPLE OF DAJJAL

by
A. Kays

Published by
Islamic Publications Bureau
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About the Title . . .

The title of this book is based on Mirza Ghulam's portrayal of the Dajjal in "Tauhafa-e-Golrohyah", p. 169:

"Masihud-Dajjal is translated as Successor to Satan because Dajjal is among the names of Satan, hence this is his great attribute. This means that he conceals the Truth and glorifies Falsehood and opens the gateway to doom and closes the path of salvation and this is the sole object of Satan, that is why this is his great attribute . . ."

Further, in "Aaena-e-Kamalaat", p. 280:

"Dajjal will also claim prophethood as well as Godhood . . ."

In "Chasmae-Marifat", p. 78: ". . . And about Dajjal it is narrated in the Ahadees that he will use fraudulent means and will create mischief under the guise of religion . . ."

About the Book . . .

by Sheikh Abubaker Najaar



Sheikh A. Najaar

Chairman, Muslim Judicial Council

Phone: 2-5845

Imaam, Zeenatul-Islam Mosque
Muir Street, Cape Town I2th May, I965.

21, MUIR STREET,
CAPE TOWN,

I have known the Author for a number of years, having worked with him on several projects. True to his journalistic profession, he will not encroach upon an issue unless fortified with facts. I recall his refusal to an earlier request to expose Mirzaism in his inimitable style. He wanted his material 'first hand' and authentic; and now, after perusing this manuscript, I am highly delighted - his reasons, like his judgement, proved sound.

In this book, however, he displays ingenuity in treating the serious subject of Theology, making it digestable to scholar and lay-man alike. Mirza's evil innovations are nullified with a direct reference to Qur'anic passages, as if to say, there you are ! the Truth from God against Falsehood !

His research on the subject is vast, as the book will bear testimony. His versatility is further evident when he exposes Mirza's intriguing life of lust and treachery - each facet portrayed with masterly craftsmanship.

Muslims of the Cape, among whom the disease of Mirzaism was spreading, owe him a sense of gratitude for his zealous efforts in the defence of Truth. I trust that every Muslim home will obtain a copy of this invaluable Masterpiece.

A. Najaar
Abubaker Najaar



*The author; snapped during a conversation, by newspaper
photographer K. Halim of Palm Tree Studios.*

About the Author . . .

by Councillor Gulzar M. Khan



STADHUIS,
KAAPSTAD.



CITY HALL,
CAPE TOWN.
15th May, 1965.

Those who know the Author of this book intimately are aware that his flair in the fields of music, poetry, literature, dramatic arts, sports, public activity, commerce, organisation, scholarship and joviality, is enviable.

His life, filled with trials and tribulations, is a loss to his person but an asset to friends and foes alike. Love is his symbol; humility his vanguard; modesty his armour. He will be moved to tears with the afflictions of his fellowmen; rejoice like a child in the joys of others; shun the glory of material possessions, and display fervency when Truth is in peril.

In his brilliant effort to expose the darkness of Mirzaism, the Author has revealed himself as a glittering star on the firmament of literature. As with creative writers, his pen reveals conciseness with lucidity, rhythm with brevity—fruits of natural talent and journalistic training. He discusses theology scholarly, expounds Pan-Islamism fanatically and portrays love poetically. I sincerely believe that like the works on the subject by Dr. Iqbal, Maulana Maududi, Professor Hameed and Professor Elyas Burney, this book will also help save many Muslims from the pitfalls of satanic creeds. His book does not make mere delightful reading but serves as a retaliatory force against the enemies of Islam.

Observing the fervency to revive the ideal of Pan-Islamism, I must add in earnestness, that if his readers are not moved to consciousness then the Author will have failed them. I, for one, was moved!

Gulzar M. Khan.

Member, Cape Town City Council.

Publisher's Notes . . .

With the grace of the Almighty this is our second big venture after "I am a Muslim" — the simple photographically illustrated Guide to the Elementary Teachings of Islam.

This book is published to protect Muslims from falling into the trap of un-Islamic beliefs of Mirza Ghulam of Qadian. The followers of this self-styled prophet are masquerading as Muslims and are known as Ahmadees, Qadianees, Mirzaees, Lahorees, etc.

A TRUST

It is indeed pleasant to record that the *Ulema* of the Cape made a concerted effort to uproot the tentacles of this evil creed from the community. We trust that *Ulema* and Leaders in other parts of the world will not lag behind in this campaign.

Mirzaism has been condemned by no less a group of scholars than: *Shaikh Rashid Rida, Dr. Iqbal, Maulana Maudidi, Maulana Abul Aleem Siddiqi, Maulana Fazlur Rahman, Maulana Abul Hasan Nadvi, Professor Elias Burney, Maulana Muhammed Tayyeb and Allama Badre Alam, of Medina Sharief.*

In the words of Sheikh Abubaker Najaar, a scholar of repute and one of the arch-opponents of Mirzaism:

"Mirza's followers are not only "kaafirs" (non-Believers) and "murtids" (those who abandon Islam) but worse, and anyone sympathising with them is guilty of the same offence. Non-Muslims cannot be held responsible as they have not accepted Islam. Mirzaees, on the other hand, profess to follow our Faith, while rejecting its fundamental teachings by promoting their Master's doctrine of Prophethood. The Holy Qur'an has defined such people as "murtids" and are cursed by Allah if they die without repentance.

THE EXAMPLAR

"The similarity of Mirza's followers can be compared to the Hypocrites during the time of the Holy Prophet of Islam, when they superficially recited the Kalimah (Article of

Faith), prayed regularly, gave charity and Zakaah, upheld fasting, performed Haj and even fought alongside the Muslims. Their aim, however, was to gain the confidence of the Muslims so as to undermine Islam. The Holy Qur'an declared them 'kaafirs' in spite of their professed piety, and commanded Muslims not to associate with them. This point should be borne in mind by those sympathisers who feel that since these 'murtids' profess to recite the Kalimah they cannot be termed 'kaafirs'. The Holy Prophet showed his aversion by turning them out of the Mosque after his return from the War of Tabuk. In fact, he went further: he burnt a mosque they had built, so as to demonstrate by example that even a Mosque built with the aim of polluting the Faith of Islam had to be eradicated by all means.

THE GUILT

"Lest there be any misunderstanding, Muslims must show tolerance towards other Faiths. The Holy Qur'an has made it clear that there shall be no compulsion in Religion. The Holy Prophet has repeatedly showed his respect for the faith of others, but what Islam cannot tolerate is subversion from within — and the penetration of filth and falsehood from without. Muslims must take heed, remove this cancerous creed from our society, otherwise we shall be guilty of polluting the purity of Islam and of inviting the wrath of our Creator, the One and Only God Almighty."

SACRIFICIAL SPIRIT

The publishers are proud to have acquired the services of the author, whose ability in his craft is self-evident. We are also privileged to add that had it not been for the sacrificial spirit of the author, the price of this book would have been considerably more.

We hope and pray that his *masterpiece* remains in the annals of history as a valuable source of reference in the defence of truth. May the Almighty reward him abundantly.

M. Zubair Sayed and Abdur Rashid Sayed for the Publishers, Islamic Publications Bureau, Athlone Cape.

Muharram 1385.

May, 1965.

Author's Notes . . .

A speck of dust exalted to the rank of the best among the wonderous creation, due only to the Grace and Bounty of His Majesty, the One and Only God Almighty, dare not entertain the thought of complete proficiency and immaculate perfection. God alone possesses True Knowledge of all that is on Heaven and Earth, and He alone is the Absolute Creator and the Only Perfect Being. May his boundless blessings descend upon His servant Muhammad, the Last of His Message-bearers.

Whatever little that is proffered here are "crumbs from the magnificent feasts of the learned", in spite of the momentary span.

These personages include: *My childhood* Ustads and Guides: *Mullah Saheb Hajimia Hurzuk* (missing); *Qazi Hasan Chilmaie* (Al-marhoom), and *Hakim Saheb Abdur Rahman Hurzuk* (Al-Marhoom).

South African Secular Teachers: Messrs. Vesamian, Scello, Adams Orrie (Muir Street School); *Miss Greenshaw* (St. Phillip's English Church School) and *Miss Jardine* (Trafalgar School).

Maulana Fazlur Rahman Ansari, Karachi; Dr. Amir Hasan Siddiqi, Dean Faculty of Arts, Karachi University; Maulana Abul Hasan Nadvi, Rector, Darul-Uloom, Lucknow; Dr. Muhammed Yusufuddin, Head, Dept. of Religion and Culture, Osmania University, Hyderabad; Professor Abdus-Samad, compiler of an historic work of Ahadees; Maulana Abdul Kareem Kadiri (M.A., Arabic); Maulana Abdul Lais, author and scholar, Delhi; Mr. Ahmed Bawany, the philanthropist and publisher of Karachi, and a long list of scholar friends all over the world, whose illustrious names I cannot mention due to limitations of space, but who, I trust, will pardon me as true friends.

During his investigations, the writer found Mirza's devotees civil and tactful. He met their field-workers, scanned their Libraries, visited their Centres and attended their Lectures. He was satisfied that their zeal to spread the Gospel of their Master was fanatical.

It may appear immodest, but research on Mirza is a

challenging assignment. His books are voluminous; ambiguous; tedious; contradictory and annoying. The scholar of psychology will, however, find a wealth of material for an interesting *treatise*.

SLANTED

My pen-picture of Mirza may not appear within the framework of my professional ethics. I have slanted it with wilful contempt and seek no apology for the prejudice I harbour against this miscreant and his votaries. I consider his creed: *venomous to Muslims; contemptuous to non-Muslims; deceitful to the honest; fraudulent to the intelligent; treacherous to the patriot; defiant to the Creator and a menace to mankind.*

MIRZA'S SUCCESS

Mirza has succeeded in misinforming Christians that Muslims vilify Prophet Jesus and Mother Mary. In vengeance they portray Prophet Muhammad as a vicious being. The truth of the Qur'an, however, is that it exalts these Holy Personages in terms more glowing than the Bible itself. It is Mirza, the miscreant, who gives abhorrent references to these revered beings.

VULGARITY

This book would have run into volumes if I were to enumerate each and every facet of Mirza's fantastic claims, his despicable character, his cunning strategem and his vulgar references to God Almighty Allah as his "associate", his "father" and his "lover", all of which he describes in sensual terms. At one place this Satan unashamedly writes that God Almighty says to him: "*Your are from Our semen . . .*" (I ask the Almighty for forgiveness for repeating these satanic utterances.) I have, therefore, attempted to present only the essence of his teachings.

REFERENCES

There are some Judicial Officers of the Indo-Pakistan Law Courts, who ungrudgingly parted with their treasure of reference books on Mirza, but whose names I cannot mention on ethical grounds. I must, however, add that I could not have covered my patches without their jewels.

PRECIOUS

In the course of my work, I was fortunate in receiving the

precious assistance of: *M. Zubair Sayed, the patron; Sheikh Abubaker Najaar, the expounder; my wife, the encourager; Councillor Gulzar Khan, the critic; Rashid Ahmed Sayed, the helper; Imaam Abdullah Haroun, the companion; Mohamed Sayeed Kagee, the scrutineer; Sulaiman Ismail Vallie and A. C. Pangarker, the readers, Ahmed Parker and Achmat Adams, the promoters and Ahmed Khalfe and K. Abdulla, the benefactors.*

I owe a sense of gratitude to the Linotype Operator, and Proof-Reader and Scrutineer of The Typsetters Co. Ltd., for their keen interest in the "job" as well as Mr. G. Risley of the Electric Process Co., the block-makers.

THE ARTIST

I was also fortunate in discovering **Muhammed Arshud Gamiet**, a talented artist, without whose befitting cartoons this book would have looked bare. This modest university student does not claim to be proficient in his subject and treats cartoons as a "hobby". His brush-work must be seen to be believed!

To the Publishers I must say: *You waited gracefully and helped liberally.*

THE GURUS

As the pen dries, I am reminded that the vehicle of my thoughts could not have been steered safely through the intricate drives of Journalism without the tutorship of: Professor P. G. Rao, Principal, Horniman College of Journalism; Victor Rangel Rabeiro, Feature Editor, "Times of India"; U. G. Rao, Editor, Bharat Group of Newspapers; N. A. Jinnah, Leading Journalist and Alfi Gunman, Crime Reporter, Bombay and Cecil Eprile, Chief Editor, "Post and Drum" (South Africa).

THE MIRROR

This is my first venture in a collective form. Criticism is essential to a *debutante*; *it could serve like a mirror. Do comment, please.*

23 Halt Road,
Elsies River, Cape.

A. KAYS.
Muharram, 1385. May, 1965.

A Self-portrait



This is a self-portrait of young Mohammed Arshud Gamiet of Cape Town, who is studying Fine Arts at the University of Cape Town. His talent is evident from the befitting cartoons he has sketched for the book, although he treats cartoons as a hobby.

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This is him . . .

This is His Hollowness — the Disciple of Dajjal — Mirza Ghulam, founder of the Ahmedia, Qadiani and Mirzai religion, born in 1839 at Qadian, India, to parents of Moghul Lineage.

- Received religious education in Arabic, Persian and Urdu, and some secular knowledge. Married at twenty. When thirty-two served British Rulers as clerk. After four years' service, left for "religious research". Befriended by Mentor Dr. Nuruddin, who inherited his mantle as first Khalif.
- Wrote several books, some expounding True Teachings of Islam, some refuting these; innumerable contradictions.
- At forty, began making queer claims: as *Promised Messiah*; as *Mahdi*; as *all Prophets from Noah to Muhammad*; as *Deity of Hindus*; and finally *Godhood*.
- Hailed British domination of India as God's Blessing, forbidding *Jehaad* through "revelations"; acted as informant for Rulers against country's Freedom Fighters.
- Financial Wizard. Joined by group of opportunist intellectuals; votaries included Maulvi Muhammed Ali of Qur'an Translation fame and Missionary Khwaja Kamaluddin.
- At fifty-four — being married twice for thirty-four years, fathering adult children — attempted to cajole pretty teenager, Muhammedi Begum into marriage with threats of Divine Curse; overtures thwarted by girl's parents.
- Very abusive to Prophet Jesus and Mother Mary.
- Threatened opponents with penalty of death as a Sign of his Miracles, but died of cholera in 1908, while opponents survived.

Oddities of a Deity

(During his research, the writer discovered some queer characteristics of Mirza — dating back to his childhood — all of which are confirmed and related by his sons and disciples.)

● He could not wind his watch, and when telling time, covered part of the dial and added the figures one by one.

● He could not differentiate between his left and right foot and therefore preferred the Punjabi sandal-type shoes in place of western shoes. Later, when he became a "personality", he wore western shoes, marking one with ink, but even then he made mistakes.

● He was very fond of a certain type of cane candy and always kept a stock of it in the same drawer in which he kept his toilet stones.

● He was inclined to selfishness since childhood and would go into tantrums of hysteria and nervous attacks, rendering him unconscious.

● His aged father once sent him to collect pension and young Mirza ran away, squandered the money and returned empty-handed after a lapse of time.

● He suffered continuously from diabetes, diarrhoea and hysterics but used these ailments to advantage. (When challenged to prove his claim to Messiaship in conformity with a Hadees that the Promised Messiah will descend with two yellow garments, Mirza said that the description was figurative and applied to his ailments.)

● He was very fond of fabulous mansions, exotic dinners and drinks, expensive perfumes, pep tablets, tonics and injections for increasing virility, and importing expensive tonic wines.

● He first married when he was twenty; this wife bore him two sons. When fifty-two, he married for the second time; this wife also bore two sons. He divorced his first wife after thirty-nine years of married life with her, and when fifty-four, fell passionately in love with a teenager, Muhammedi Begum. (*Read the drama of his love-life in "The Majnun from Qadian".*)

● He had a phobia for prophecies and divine threats, and would prophecy the death of an opponent within a definite period, though many never occurred even by coincidence. Lekhrum, a Hindu oppo-

ment, was, however, murdered by an unknown assassin on the specified date. His arch-opponent Maulana Sanauallah whom Mirza cursed to die in ignominy (as a challenge between Truth and Falsehood) lived on for 40 years while Mirza died disease-ridden the following year of the prophecy.

● He believed that he was the reincarnation of early prophets, also of Hindu god Krishna.

● He claimed (twice) that God endorsed his written works and as a proof showed a red ink spot on his shirt. This, he claimed, spilled from God's pen!

● He would baffle many a scholar of logistic. When critics pointed out that he had only completed 5 of the 50 volumes to each book he promised to write as divine signs in support of his claims, he calmly replied that *the difference between 5 and 50 was nought!*

MIRZA'S YELLOW GARMENTS

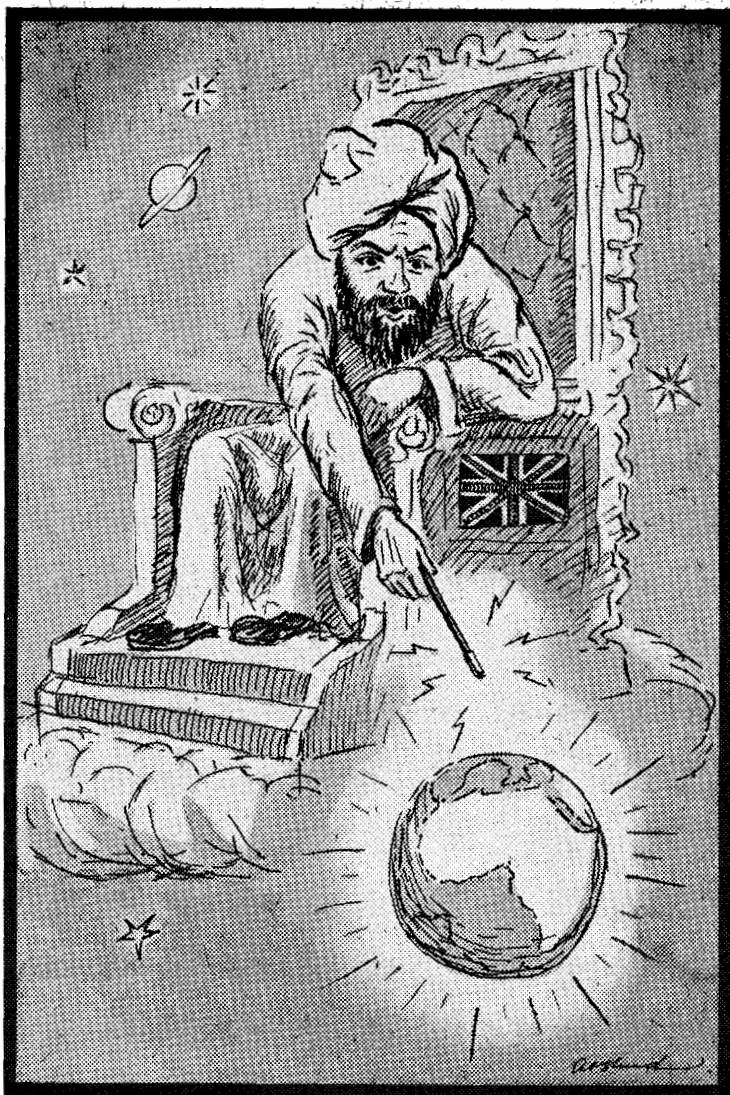
"The two yellow sheets mentioned in the Ahadees that the Promised Messiah will descend with, these two yellow sheets are associated with me. The one is on the top part of my body that is I suffer continually from severe headaches and hysteria and the second sheet is at the bottom part, that is my diabetes which has clung to me for a long time and sometimes I have to urinate about a hundred times during the day or night." (Arbaeen, 13.)

MIRZA, THE SECOND BUDDHA

"It is also clear from the religious books of the Buddhists that Gautama Buddha has prophesied the coming of another Buddha whose name is described as 'Mattaya'. This prophecy is made in the Buddhist book 'Lakka-wati Mattata'. Reference to this has been given in the book by Odenberg, p. 142, and this prophecy is that 'Mattaya will be the leader of innumerable followers', like me that now has the following of hundreds . . ." (Messiah in India, p. 78.)

"SHOT IN THE DARK"

When Mirza's "shot in the dark" prophecies did not materialise, he would produce an excuse, one of which was: "It also happens that sometimes an error occurs in the interpretation of a prophecy, for after all, all prophets are mortals"! (Mirza's Lecture at Lahore, 3rd September, 1904.)



“Abracadabra . . . I created the world!”

جنت منتر!

MIRZA'S BELIEFS:

(Passages in brackets denote his books. Page numbers in latest reprints have been changed.)

Mirza is Almighty God with all Godly attributes, including power to create; he also created the earth and the sky.

(*Aa - eena - e - Kamalaat-e-Islam*, p. 564-565; *Kitabul-bariyah*, p. 79; *Al-Wasiyyat (The Will)*, p. 38.)

Mirza claims Allah told him:

مرزا کہتا ہے کہ اللہ نے اُس سے کہا۔
 اَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِي
 وَتَفْرِيدِي
 تو مجھ سے ایسا ہے جیسا کہ میری
 توحید اور تفرید۔

"You are from Me even as precious as My own absolute Singleness and Unity . . ." (*Al-bushra* 2/94; *Haqiqaul-wahi* 86; *Aa-eena-e-Kamalaat* 392.)

ISLAMIC BELIEFS:

(Passages in brackets denote source of reference. The translation is a free rendering, so as to convey the idea nearest to the words.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ هُوَ اللّٰهُ اَحَدٌ
 اللّٰهُ الصَّمَدُ
 لَمْ يَلِدْ وَلَمْ يُولَدْ
 وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

"Say: He is Allah, the One and Only; Allah is Forever; Allah does not have to depend upon anyone or anything; He does not bear children, nor is He born to anyone; And there is no one like Him." (*Qur'an: Sura 112.*)



MIRZA'S BELIEFS:

Body of God is compounded of composite limbs. (*Tauzih-hul-Marham*, p. 74-75.) God can be illustrated. (*Haqi-qatul-Wahi*, p. 25.) God breathes. (*Tauzih-hul-Marham*, p. 79.)

رَبَّنَا هَاجِ

"Our Lord is of elephant tusks." (*Baraheen Ahmadi*, p. 555.)

أَفْطَرُوا صُومًا

Mirza claims Allah told him: "I shall eat and fast also." (*Haqiqatul-wahi* p. 104.)



ISLAMIC BELIEFS:

سُبْحٰنَهُ وَتَعَالٰى عَمَّا
يَقُولُونَ عُلُوًّا كَبِيْرًا

"Glorified is He, and High and Exalted above all that they say! And so Great as beyond any one's conception! (*Qur'an: Sura 17, v. 43.*)

OUR NOTE: Like Mirza, the pagan Arabs, Egyptians, Romans and Hindus also conceived God in statues, claiming to resemble Almighty.



How to Catch a Thief

by Mirza Ghulam

“When a person is proven a Liar once then we cannot rely on his other utterances.” (*Chasmae-Marifat.*) “If I have uttered lies then God’s curse must also fall on me . . .” (*Tauhfatur-Nadwa, 17.*)

NOW . . .

“I am not a claimant to prophethood, on the contrary, I consider such a claimant outside the fold of Islam . . .” (*Asmani-Faislah, 4.*)

LATER . . .

“And I swear by God Who holds power over my life that it is He Who has sent me and it is He Who has called me Prophet . . .” (*Haqiqatul-Wahi, 68.*)

THEN . . .

“How can such an impostor who claims Messengership and Prophethood have faith in the Holy Qur’an, and how can such a person who has faith in the Holy Qur’an and has faith in the verse ‘*but he is the Seal of Prophets*’ that it is the Word of God could claim to be a prophet and messenger after the Holy Prophet of Islam? Fair-minded people should remember that this humble being has on no occasion claimed prophethood or messengership . . .” (*Anjame-Atham, 26.*)

LATER

“He (Allah) called me by the appellation of Prophet, hence I am a prophet according to the order of God . . .” (*Tablighi Risalat, 10/133.*)

AGAIN

“And any claimant to prophethood and messengership after the Holy Prophet Muhammad (S.A.), the Last of the Messengers, shall be considered by me a Liar and a ‘*kaafir*’.

Divine revelation began with Prophet Adam and ended on Prophet Muhammad . . ." (*Tablighi Risalat*, 2/20.)

YET

"I have been chosen for the appellation of Prophet and others are not worthy of this appellation . . ." (*Haqiqatul-Wahi*, 391.)

AND MIRZA LIED UNTO DEATH . . .

"I shall die in Mecca or Medina." (*Albushra*, 2/10.)

"Finally, his holiness, left for Lahore, where at the end of May, 1908, he departed this worldly abode with cholera . . ." (*Reported in Seeratul-Mahdi* 3/139, by his son, Bashir Ahmed.)

MIRZA, THE INCOMPARABLE

"And Allah granted me that glory which was not given to any one in all the worlds . . ." (*Haqiqatul-Wahi*, 89.) "This is the flower (Mirza) which has no comparison in the garden . . ." (*Durre-Sameen*, 105.)

MIRZA ALSO BELIEVES . . . !

"And I believe without any doubt that the Holy Qur'an is the last of the Heavenly Books, and not an iota or full stop could be added to its Laws . . . nor could any such revelation come from Almighty Allah that can modify, alter and change its Commandments, and whoever thinks so I consider him outside the fold of the Believers, an apostate and 'kaafir . . ." (*Ezalatul-Auhaam*, 130.)

MIRZA TAKES OATH ON REVELATION

"I can stand at Beitullah and take Oath that the pure revelation which descends on my heart is the Word of that God Who revealed His Word to Prophet Moses, Prophet Jesus and Prophet Muhammad" (*Supplement to Haqitaun-Nabwah*, Ek-Ghalti Ka Ezalah, 264.)

MIRZA ABOVE MUHAMMAD

"Prophet Muhammad could not complete the propagation of the 'Deen' (Islam). I completed it." (*Notes, Tauhfah Golrohya*, 165.)

MIRZA'S BELIEFS:

Angels and Jinns are made of the same substance; they never leave their moulds, towards earth or anywhere else. (*Tauzih-ul-Marham*, p. 40-44.) Gabriel is the name of the soul of the sun, and while it is true that he has been described as an intermediary for Divine Messages, this is only a metaphoric expression. (*Tauzih-ul-Marham*, 40-44.)



The question of Angels moving from their mould and descending down to earth is equally unnecessary, though it is easy to understand.

We can see a clear picture in Sura 52, v. 7 onward. These verses depict the scene how Prophet Muhammad saw the Angel Gabriel appearing from the horizon and approaching

ISLAMIC BELIEFS:

"And Allah created Jinns from fire free of smoke . . ."
(*Qur'an*, Sura 55, v. 15.)

OUR NOTE: This issue, especially devised by Mirza to impress the world that he was very learned, is not of a very serious nature as to warrant a lot of thinking. It has never affected our basic tenets. What does it matter with what substance these beings are made?

Man, we are told, is made of clay, Angels have many wings (*Sura 35*). We are unable to decipher with what substance Angels are made. In Sura 38, v. 76 *Iblis* stresses that he was made of fire, like the Jinns. We are also told that there are good and bad among the Jinns. In Sura Jinn (72) a story of the Jinns is related how some of them listened to the Qur'an and embraced Islam. Whatever our inference, we cannot claim this to be *the only* interpretation, but there is no need to discuss the point further. It does not really affect us.

him closer during the first revelation.

فاستوى، وهو بالافق الاعلى ثم رنا
فتدلى فكان قاب قوسين او ادنى

“He appeared clearly while he was in the highest part of the horizon; then he approached and came nearer, so closer as if at a distance of two bow-lengths or even nearer . . .”

Also note on the following pages our Quranic references to the Angel Gabriel visiting Mother Mary.

After all the mischievous argument by Mirza it will sound funny if we told you that Mirza himself claims to have descended from heaven with Angels around him! (*Fate-he-Islam*, p. 7, 8, 9.)

MIRZA'S BELIEFS:

Mirza states that once dead, you are gone and forgotten, and how can you be revived? (*Ezalatul-Auhaam*, p. 360 and 665, *Alquo-lul-Ajeeb*.)



ISLAMIC BELIEFS:

“He (man) says: ‘Who can give life to dry bones and to decomposed ones at that?’ Say, ‘He will give them life Who created them for the first time! For He is well-versed in every kind of creation . . .!’”



Metamorphosis of a Mirzaee Prophet

(The word "metamorphosis" means "the frequent transformation of human beings to beasts, stones, trees etc." or "the marked change which some living beings undergo in the course of their growth, as caterpillar to insect, tadpole to frog etc.")

With Mirza, nothing was incredible. He even claimed to have suffered the pangs of womanhood, including motherhood. He said he had regular menstruation (*monthly period*), was made pregnant and thus to him was born himself as Jesus Christ, the Promised Messiah!

Let us follow Mirza's metamorphosis:

● "Kishti-e-Nooh": "Firstly, I was named Mary."

● "Haqiqatul-wahi", p.176, Mirza claims the following revelation: "O Mary thy shall reside in paradise with thy husband."

● "Kashti-e-Nooh", p. 60, Mirza says: "For two years I was reared in the characteristics of Mary . . ."

● Since he was endowed with the feminine characteristics it was quite natural for him (*or her*) to have a regular monthly period and so in "Haqiqatul-wahi", p. 143, he (*or she*) claims that it was revealed: "They (Mirza's critics) want to see your menstruation . . .", and in "Al-bushra" 2/65: "Babu Ilahi Baksh (a critic) wants to see your menstruation but you must wrap it properly, do not reveal it to them . . ."

● Then came the moment of happiness in her (*or his*) life and Mirza claimed: ". . . I was made pregnant . . ." ("Kashti-e-Nuh", p. 90.)

● "And after some months which did not exceed 10 months, now you can guess who bears a child for 10 months . . . ?" ("Kashti-e-Nuh", p. 90.) Finally, Mirza solved the riddle in "Kashti-e-Nuh", p. 87: ". . . As if with Mary's characteristics Jesus was born and this is how he will be called Son of Mary . . ."

Baffled readers should try to understand that this form of transformation can only be possible with a Mirzaee prophet. Mirzaees, therefore, rightly believe that he was a prophet, for which prophet could claim to have given birth to himself? No wonder Mirza claims superiority over all!



(S) HE

کسی کی نظر نا لگے۔۔ چشم بد دور

MIRZA'S BELIEFS:

God revealed Himself in the person of Prophet Muhammad. (*Tauzih - ul - Marham*, p. 27.)

ISLAMIC BELIEFS:

وما محمد الا رسول

"Muhammad is no more than an apostle . . ." (*Sura 3*, v. 144.)

"Say: (O' Muhammad) I am but a man like yourselves . . ." (*Qur'an: Sura 18* v. 110.)

"Say: (O' Muhammad) 'Glory to my Lord! Am I anything else but a man, and only an apostle?'" (*Sura 17*, v. 93.)

OUR NOTE: How crystal clear! The Holy Prophet was a human like us. The difference, however, is that he was exalted to the position of God's Messenger.

MIRZA'S BELIEFS:

Real revelation came to Mirza only, inferring that all his books are divine scriptures. (*Ezalatul - Auh-aam*, p. 450, 533; *Dafi-ul-Balal*, p. 11.)

”قرآن شریف خدا کی کتاب
اور میری باتیں ہیں“

”The Holy Qur'an is a Book of God and the words of my mouth.” (*Baraheen Ahmadiya*, 4/483.)



ISLAMIC BELIEFS:

”This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion.” (*Sura 5*, v. 4.)

اليوم اكملت لكم دينكم
واتممت عليكم نعمتي
ورضيت لكم الاسلام ديناً

OUR NOTE: Which Muslim can tolerate Mirza's claim to fresh revelations after Allah has PERFECTED and COMPLETED it with the Holy Qur'an?

(Other chapters will reveal Mirza's true identity — why he had to bring fresh revelation. The story is filled with sinister intrigue against the Muslim world.)

A CONTRAST between THE TRUE and THE FALSE

(Truthfulness has always been the yardstick by which God's Messengers were judged. Their essential qualities include: humility, simplicity, piety, poverty, honesty, sacrificial spirit, indifference towards earthly dangers or worldly gains, truthfulness in their prophecies, never pronouncing these at random, and never, never cringing on their bellies before benevolent kings or arrogant tyrants. By this criterion we cannot even consider comparing Mirza with the True Messengers of God, but we will, nevertheless, draw a contrast.)

★ *The Holy Prophet of Islam was known as "Al-Ameen", The Honest, and not even his opponents tolerated any charge of dishonesty against him. Other Messengers of Allah were equally honest.*

● *Mirza stole from his childhood and squandered his aged father's meagre pension.*

★ *The Holy Prophet of Islam did not have a bellyful most of his life, could only afford minimum garments, lived more humbly than his followers, prohibited his family from accepting charity and left behind his bare personal effects and utensils, his shield being pawned for food money, and even this little, he bequeathed to his Community. Other prophets lived a similar life, and even the wealthiest, King Solomon, lived in piety.*

● *Mirza built mansions, lived in luxury, ate lavishly, consumed expensive tonics, enjoyed a princely life, all at the expense of public funds, and left behind a vast estate for his sons.*

★ *The Holy Prophet of Islam went in search of a sick woman who used to throw her dirt on him, pardoned all his enemies after conquering Mecca and was hailed by the*

Almighty as "Mercy unto Mankind".

● Mirza cursed his critics, including Muslim Maulanas, prayed for their misery and death and addressed them as swines and dogs and called them children of prostitutes.

★ *The Holy Prophet of Islam did not use miracles as a stock-in-trade and other prophets performed it only after insistence of their followers, and for these, too, they depended on The Almighty.*

● Mirza created a stunt of 100,000 miracles, not a single one of which materialised.

★ *The Holy Prophet of Islam left all judgment to the discretion of his Creator and whatever he forecast was truthful.*

● Mirza prophesied umpteen events, some vaguely and ambiguously, calling it a challenge between Truth and Falsehood and suffered ignominious defeat over these.

★ *The Holy Prophet of Islam suffered persecution, fought actively in defence of the oppressed, did not submit to threats and bore wounds on the battlefield.*

Prophet Moses defied the mighty Pharaoh, killed the slavedrivers and strove for the liberation of his people.

Prophet Abraham refused to pay allegiance to the tyrant Nimrod and was thrown into the fire.

Youthful Prophet David, with an ill-equipped band, faced the onslaught of the army of Phillistines and slayed the mighty Goliath.

Prophet Jesus suffered humiliation and physical infliction at the hands of the Jews but refused to submit to worldly forces.

● Mirza spied on Muslim Freedom Fighters in India, cringed on his belly to seek protection from the British, led an active campaign in support of the Rulers and plotted against the entire Muslim world.

★ *The Holy Prophet of Islam lived a life of piety, observed the greatest sense of morality and domestic bliss and when the pretty young daughter of Hatim was seized in the wars he delivered her safely to her brother. Likewise, other Messengers of God possessed a clean moral character.*

● Mirza, at fifty-four, attempted to cajole a young maiden into marriage with divine threats, tried to blackmail her father to gain her, divorced his lifelong wedded wife and disinherited his son because they opposed his lusty craze.

Should we still Compare Mirza, The Fake?

[Incidentally, Mirza's son believes: "The first proof of the truth of a claimant to spiritual office is his own self or character . . ." How true!]

Mirza Stakes his Life

Once Mirza got entangled in a public debate with a Christian Missionary who had adopted the name of Abdullah Atham. At the end of the debate the Missionary produced a blind, a deaf and a cripple and asked Mirza to cure them, since he claimed to be Jesus Christ. Mirza felt quite ridiculed but tried to wriggle out of it by saying that "I do not believe that Jesus cured the blind, the deaf and the cripple by touching them . . ." However, things did not end there. Mirza suddenly claimed a revelation that "whoever between the two parties choses falsehood and foresakes the Real God he will perish within fifteen months". After his death, Mirza assured that a number of blind will be able to see, deaf will hear and cripple will walk. On this prophecy Mirza staked his life. "I hereby declare that if this prophecy is proved false . . . then I am prepared to suffer any punishment. I can be disgraced and ridiculed, a rope could be put around my neck, I could be hanged . . ." People waited long enough. Fifteen months passed and Mirza ordered that the event be celebrated (naming the celebrations the Success of Islam!) in the homes of his followers by distributing bread. Atham's Christian friends also celebrated the occasion by garlanding him and parading him through the town. Atham died three years later but people wondered why Mirza celebrated his own defeat . . . (Ref.: *Seeratul-Mahdi 1/191; Mirza's last statement in the Debate dated 5th June, 1893; Anjam-Atham; Seeratul-Mahdi 3/300.*)

MIRZA'S BELIEFS:

MIRZA, THE EXPECTED KRISHNA

"There was in India a prophet by the name of Krishna, who is also known as 'Ruddar Gopal' (the Destroyer and the Provider), his name has also been given to me, thus the Krishna for whose advent the Aryans are awaiting, I am that Krishna. And I am not making this claim of my own but Allah has revealed this to me frequently that the Krishna who would have appeared during the latter period is none other than you . . ." (Haqiqatul-Wahi, 85.)

Mirza claims that the gate of prophethood is open even after Prophet Muhammad. Mirza is therefore, the following Holy Personages as listed hereunder. (*Baraheen-e-Ahamadiya*, p. 203, 294, 554, 556.)

OUR NOTE: *Unless otherwise stated, all pages are references to Mirza's book Ezalatul-Auhaam.*

Mirza claims to be:

Adam Khalifatullah (p. 663) ;
Prophet Joseph, Prophet Noah,
Prophet David, Prophet Moses,
Prophet Abraham (p. 648).
Prophet Jesus Christ who is to
descend from Heaven (p. 412,
Haqi-qatul Wahi, 149-150) ;
also father of Jesus Christ to
come (p. 418) and mother of
Jesus Christ (*Bahareen-e-Ahma-
diyah*, p. 496).

He is also a Mujaddid, the Reformer, he is Imam Mahdi, he is representative of Prophet Muhammad (p. 154), he resembles Imam Husain; has his characteristics (p. 68) and is



The Paid Piper

کرشنا کنیاں مرلی بجاوت ہے

MIRZA'S BELIEFS:

superior to him (*Dafa-ul-Balal*, p. 31). Mirza receives Real Divine Messages (p. 450). Prophethood and apostleship were never discontinued from Prophet Muhammad (p. 421-422).

Mirza himself is Prophet Muhammad Mustafa, the Selected, and Ahmed Mujtaba, the Chosen (*Tiyaqul-Quloob*, p. 3). Mirza is the Lord of the Pious and Last of the Prophets (*Akhbarul-Ehkaam*, 13th *Rabi-ul-Owwal*, 1323 *Hijri*). Mirza is superior to all prophets and apostles (*Appendix Haqi-qatul-Wahi*, p. 139; *Arabeen No. 3*, p. 13; *Istifta*, p. 85-87; *Qasida Ejaziyah*, p. 71; *Seeratul-Abdaal*, p. 193.) Incidentally, Mirzaji is also the pagan god of the Hindus — Khrishnaji Kanayyaji (*Lecture*, 2nd *December*, 1902, at *Sialkot*.)

ISLAMIC BELIEFS:

OUR NOTE: Where do we start after Mirza's non-stop list of every conceivable Holy Personage who set his foot on earth? Does the reader think him to be lunatic? You will be surprised how many gullible beings there are on earth! The followers of Mirza, some of them supposedly intelligent, defend and promote Mirza's beliefs tooth and nail! By the way, Mirza also makes it quite clear that if you do not believe in his claims you are a "goner", doomed, a rebel against Allah, and a "kaafir". (*For references see Maseehud-Dajjal*, p. 5; *Haqi-qatul Wahi*, p. 163; *Ishtyar Miayarul Akhyar*, p. 8.)

However, let us seek light from the Holy Qur'an and Ahadees to seal Mirza's argument about his claim to prophethood, of whatever nature it may be.

In Sura 33, v. 40, Almighty declares that

ما كان محمد اباً احد من رجالكم
ولكن رسول الله وخاتم النبيين
وكان الله بكل شيء عليماً

“Muhammad is not the father of any man among you but he is the Messenger of Allah and the SEAL of the Prophets; and Allah: has full knowledge of everything (that Allah does).”

Now, the word for SEAL in Arabic is KHATAM. This meaning is understood by the ordinary and the scholars to mean: *Termination, final, sealing, ending, concluding, the last, etc.* Verify this from any Arabic dictionary, ancient or modern (of course, excluding the one Mirza’s devotees may compile). This verse, therefore, means that prophethood has been terminated, finalised, sealed, and ended with Prophet Muhammad and that he is the last of the prophets.

We can seal the argument further. Readers will recall that earlier we quoted Sura 5, v. 4, wherein God Almighty has laid stress on the fact that the Religion of Islam has been PERFECTED and thus His favour upon Muslims COMPLETED. Now what need is there for an impostor like Mirza Ghulam of Qadian to add his puerile concoction to the Divine Wisdom of God Almighty?

We will go further and elucidate the SEAL of Prophethood with one of the many undisputed Ahadees — Sayings of the Holy Prophet:

It has been narrated by Abu Huraira, one of the most distinguished companions of the Holy Prophet, that the Holy Prophet said:

“The comparison between me and the prophets before me is like the story of a man who built a mansion, completing the whole structure superbly, but left out a brick. When sight-seers went round admiring the beauty they remarked about the

missing brick. I am that missing brick. I am the COMPLETION of that structure. I am the SEAL of the prophets."

Another Hadees: Tirmizi 2/45 and Abu Dawood 2-234: The Holy Prophet of Allah, Muhammad (S.A.) said:

"There shall arise from my Followers 30 Liars. Every one of them will claim prophethood. I AM the SEAL of the Prophets, there will be NO prophet AFTER me."

After the above information we leave it to the intelligence of our reader to compare whether the impostor Mirza fits in anywhere near the shadow of the Holy Prophet of Islam.

MIRZA'S BELIEFS:

Mirza claims Allah told him: "Numerous thrones descended from the heavens but your throne was placed above everybody's." (Haqiqatul-wahi p. 28; Arbaeen 3/76.)

Besides claiming superiority to Prophet Muhammad, Mirza claims that his family has relationship with that of the Holy Prophet and his wives are the Mothers of the Faithful. (*Mehyarul Akhyar, p. 16; Masihud-dajjal, p. 41.*)



ISLAMIC BELIEFS:

OUR NOTE: In Sura 33, v. 6 and 33, Almighty refers to the Wives of the Prophet as Mothers of the Believers and dignifies the members of his family with a special mission to serve Allah and the believers. However, we cannot hold Mirza's relatives or next-of-kin responsible for his insistence to align them with the Holy Prophet's family. We have it on record that even Mirza's own sons and family members suffered victimization at his hands for opposing his idiosyncracies, including his love craze for the teenager Muhammedi Begum. (*See other chapter "The Majnun from Qadian" depicting a Romantic Episode in his withering life.*)

When Is a Haj not a Haj?

Muslims who have performed the last principle of Islam — Haj — will be astonished to learn that Mirzaees will not recognise their Haj, although only Allah Alone is the Acceptor or Rejector of our supplications. They say that if you do not perform a pilgrimage to Qadian — the birthplace of Mirza — before going to *Beitul-lah*, Mecca, your Haj will be “*baatil*” (useless, cancelled)!

This is declared on the ground that Mirza found the name of Qadian mentioned in the Holy Qur’an (Mirza alone knows where!). This “revelation” which he shrouds with a dream is reported in three of his works, viz: “*Baraheen-Ahmadi*, p. 485; *Haqiqatul-wahi*, p. 88; *Anjame-Atham*, p. 54.”

In the supplement to his “*Khutba-e-Ilhamiyah*” it is also stated that Mirza’s birthplace is actually the *Masjid-e-Aqsa* in Jerusalem from whence our Holy Prophet ascended on his *Mi’raj*. This is what Mirza says:

“And the Mi’raj when Prophet Muhammad journeyed from Ka’abah to the Masjid-e-Aqsa in Jerusalem, that Mosque is here, in the eastern part of Qadian which has been blessed in the Holy Qur’an. . .”

Readers will be surprised to learn that when India was partitioned Mirzaees fled from this “blessed” birthplace of Mirza as fast as they could. This is the same Qadian which their prophet had claimed “The Heavenly Graveyard”

Mirza’s disciples of the Lahoree group claim in “*Paigham-e-Sulah*”, Vol. 21, No. 33: “*The Haj to Mecca without the Haj to Qadian has no benefit because the Haj to Mecca today does not serve the purpose and does not convey the True Message . . .*”

Mirza’s son Bashiruddin Mahmud believes: “*Allah conferred sacredness on these three places — Qadian, Mecca and Medina — and has chosen these three places on which to put His Blessings . . .*”

Mirzaees also claim that if you do not visit Qadian then you have robbed yourselves of a “great Haj”. In their mouth-

piece "Al-Fazl", vol. 10, December, 1922, it is stated: "Those who visit the white dome of the Promised Messiah (in Qadian) receive the same benefit and blessing as when they visit the green dome of Muhammad in Medina. What an unlucky person is he who robs himself of this great Haj to Qadian . . . !"

(Incidentally, Mirza prophesied that he will die in Mecca or Medina but died of cholera in Lahore. He also claimed that he was named "Beitul-lah".)

MIRZA'S RAT RACE

"It has been revealed to me that Qadian will be protected from the devastating plague because it is the Capital of His prophet and this is a Sign for all people . . ." (Daful-Bala, 10.)

BUT . . .

"And in the days of the plague when it was in full force in Qadian, my son Sharif Ahmed became ill . . ." (Haqiq tul-Wahi, 84.) ". . . Maulvi Muhammed Ali (M.A.) was struck with severe fever and he was convinced that this was plague . . ." (Haqiqatul-Wahi, 252.)

Mirza Declares Qur'an Faulty!

Mirza believes that the Holy Qur'an has many faults. In *Haqiqatul-wahi*, p. 304, he declares:

"And it has also been noticed that in some places He (Allah) does not follow the laws of our grammar and examples of these are evident in many parts of the Holy Qur'an, for example, the verse:

ان هَذَا نِ لَسَا جِرَانِ

"In terms of our grammatic law it should have read:

هَذَا نِ

Mirza does not stop there. He calls the Holy Qur'an a book of fiction. In *Aainaye-Kamalaat*, p. 294, Mirza states:

"Qur'an is evidently a book full of tales . . ."

Selling Fridges to Eskimos!

Mirzaees are crafty salesmen. Had they been professional peddlars in other wares of life they might have sold fridges to Eskimos, but unfortunately they attempt to sell Mirzaism to Muslims. Mind you, their efforts are persistent and their gimmicks are many. They may offer you a large variety to choose from:

★ *FIRST OFFER: Hazrat Mirza, The Rasool (Apostle).*

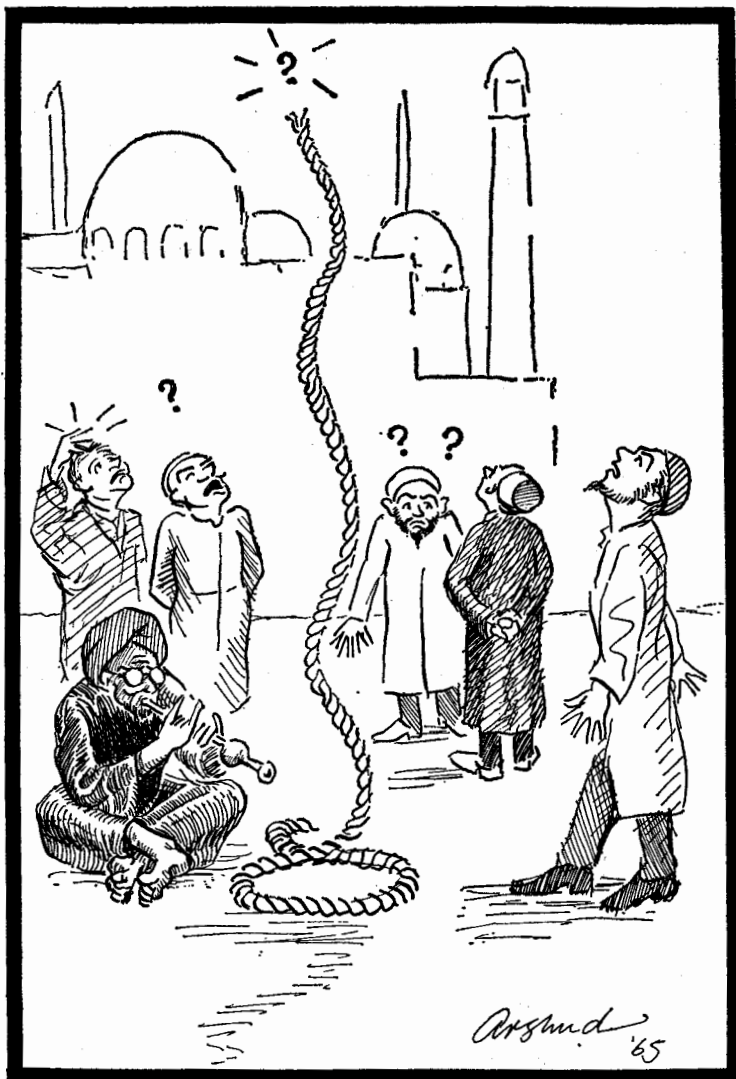
ALTERNATIVES:

- *Hazrat Mirza, The Nabi (fully-fledged prophet)*
- *Mirza, The Gair-Tashrihi Prophet (prophet without a code)*
- *Mirza, The Zilli Prophet (shadowy prophet)*
- *Mirza, The Ummati Prophet (follower prophet)*
- *Mirza, The Juz'i Prophet (partial prophet)*
- *Mirza, The Mejazi Prophet (metaphorical prophet)*
- *Mirza, The Baruzi Prophet (manifestation of prophet)*
- *Mirza, The Lughwi Prophet (prophet in literal sense)*
- *Mirza, The Muhaddath (frequently spoken to by God)*
- *Mirza, The Promised Messiah (Jesus Christ)*
- *Mirza, The Imaam Mahdi (promised world leader)*
- *Mirza, The Wali (saint)*

And if they cannot talk you into any of the above dozen or more offers, then they try their last gimmick:

Isn't he even a Mujaddid (Renovator or Reformer)?

LET US TELL THEM: He is not only NO reformer and NO renovator, but the greatest DAMAGER to the edifice of Islam. And his agents are equally dangerous!



The Qadiyani Rope Trick

جادوگر سیاں ---

(مرزائی معنہ)

The Qadiyani Rope Trick . . .

(The village of Qadian in India, in addition to producing an Impostor-Prophet, a prancing Romeo and a divine Quisling, has also been graced with a Guru in the famous Indian Rope Trick. Legend has it that to this day none can equal him. His disciples, however, do not lag far behind. The few juxtapositions below will give the reader a glimpse of the Master's incomparable feats.)

Mirza issued the following statement in Delhi on 2nd October, 1891, after Muslim *Ulema* had declared him "kaafir":

"I have heard that some of the leading Ulema of this city are giving publicity to false charges against me that I lay claim to prophethood, or do not believe in *Angels*, or in *Heaven* and *Hell*, in the existence of *Gabriel*, or in *Lailatul-Qadr*, or in *Miracles* and the *Mi'raj* (Ascension) of the Holy Prophet. So, to make the truth known to all and sundry, I do hereby publicly declare that all this is complete fabrication. I am NOT a claimant to *Prophethood*, neither am I a denier of *Miracles*, *Angels*, *Lailatul-Qadr*, etc. On the other hand, I confess belief in all these matters which are included in the Islamic principles of Faith and, in accordance with the belief of *Ahl Sunna wal-Jama'a*, I believe in those things which are established in Qur'an and Hadith, and I believe that any claimant to prophethood and messengership after our lord and Master Muhammed Mustufa (may peace and the blessing of God be upon him), the last of the messengers, is a *liar* and *disbeliever*. It is my conviction that Divine revelation, which is granted to messengers, began with Adam, the chosen one of God, and *came to a close* with the Messenger of God, Muhammed Mustufa (S.A.) . . ."

Three weeks later in the Juma Masjid of Delhi Mirza sealed the statement with the following emphasis: ". . . *I am*

a believer in the finality of prophethood of the Khatamal-Anbiya and anyone who denies the finality of prophethood I consider him to be a heretic and outside the pale of Islam . . ."

But seven years later, on the 6th of January, 1906, when Mirza was composing his "*Al-Wasiyyat*" (Last Will and Testament) he directed his followers to observe the following words which he claimed was a revelation from God:

"I am with My Apostle; I stand by his side. I put the blame on those who seek to bring him under blame; and I shall bestow on thee what shall last forever . . . The Commandment of Allah has come, so do not thou try to hasten it. Glad tidings which come to the Apostles. O My Ahmed, thou art My aim, and thou art with Me. You are from Me even as precious as My OWN absolute Singleness and Unity; and thou art from Me at a point which no one knows of it in the world. And thou art honoured in my presence. I have chosen thee for Myself. When thou art angry, I am angry too; whatsoever thou likest, I too like it. God has given preference to thee over everything else . . ."

Whither Now?

MIRZA OFFERED THE HOLY SEAT

"I saw it clearly that there was an empty chair near God and I was shown to it . . ." (Tazkirah, 134.)

MIRZA, THE GOVERNOR-GENERAL

"The time for the realisation of the Governor-General's prophesies has arrived." (Tazkirah 335, Al-Hukam, vol. 3, No. 40.)

MIRZA, THE REFLECTOR

"(God told me) 'It is due to you (Mirza) that My name is illumined.'" (Tazkira, 597.)

MIRZA'S BELIEFS:

Prophet Jesus Christ was never raised to heaven with his physical body or soul; he died and his tomb is situated in Srinagar (Kashmir) (*Risalatul-Huda*); he disappeared somewhere in Eglil where his tomb exists (*Ezalatul-Auhaam*, p. 473). Prophet Muhammad and the Muslims have been under misapprehension for the last 1300 years in believing that Jesus Christ will descend from Heaven (p. 691).



ISLAMIC BELIEFS:

"That they (the Jews) boasted: 'We killed Christ Jesus the son of Mary, the apostle of God'; — But they did not kill him nor crucified him, but so it was made to appear to them, and those who differ in this matter are full of doubts; they are without any definite knowledge of the matter, they can only follow their imaginations, for certainty they did not kill him; (Not only that) but God raised him up towards Himself (towards Allah); and Allah is the Most Powerful and the Wisest. And there will be no one among the people of the Book (Jews and Christians) who will not have believed in him (in Jesus) before his death; and on the Day of Judgment he will bear witness against them." (Sura 4, v. 157, 158, 159.)

ISLAMIC BELIEFS:

وما قتلوه يقينا بل رفعه الله اليه

"For certainty they did not kill him; (Not only that) but Allah raised him up towards Himself (towards Allah) . . ." (Sura 4, v. 157-158.)

OUR NOTE: Observe the original words *Rafa'a hulla hu* meaning *Allah raised him up*".

رفعه الله

And the added emphasis *E' lay hi* meaning "towards Himself (towards Allah)".

اليه

Whatever differences scholars may have on the connotation of the word *Rafa'a* meaning "raised up", in this specific instance the Qur'an makes the point quite clear in the very next verse:

وَأَنْ مِنْ أَهْلِ الْكِتَابِ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there will be no one among the People of the Book (Jews and Christians) who will not have believed in him (Jesus) before his death . . ."

The idea is now fully conveyed to us that *Jesus was not killed, that Allah took him up, that not a single person among the followers of the Scriptures will deny the Divine Messenger-ship of Jesus and that everyone will believe in him before his death.*

In addition, undisputable Ahadees elucidate this point further, leaving not the slightest ground for conjecture:

Where he will descend; when he will descend; how he will look; what he will wear; what is his mission; how he will succeed; what he will promote; what he will eradicate; how he will slay the monstrous Dajjal; how he will live; how he will marry; how he will father children; how long he will live; how he will die, and where he will be buried.

It is worth noting that Hadrat Abu Huraira, the distinguished companion of the Holy Prophet, while narrating the relevant Hadees recited the above quoted Quranic verse to

emphasise the coming of the Promised Messiah.

But, for the sake of argument, if he was already dead, the questions may arise: *How does he then descend?* Secondly, if he was killed or for that matter died a few years later — as Mirza and his clan would want us to believe — how is it that the Hadees contains the above Quranic verse as a point of elucidation? For, surely as history knows it, *everyone* among the People of the Book *definitely did not believe* in him BEFORE his death! We can, therefore, safely agree that the Promised Messiah must still come, after his coming *everyone* of the People of the Book will believe in him, and then only will he die. (Mind you, Mirza himself claims on several occasions, as you must have observed, that Jesus Christ was to descend from Heaven. In fact, Mirza said he himself descended from Heaven in the form of the Promised Messiah, but then, by now we know Mirza for what he is worth!)

Another facet of the same argument is that the term *Rafa'a* is used elsewhere in the Qur'an with a different meaning. Quite true. It means: "raising", "lifting up", "elevating", "exalting", etc. (*Suras: 7, v. 176; 12, v. 100; 19, v. 57; 58, v. 11; 94, v. 4; etc.*)



Mirza's belief tells us that because these words mean "raising up to a high position" therefore Jesus was not taken up bodily, that he was raised to a high position in the sight of God. We will now ask them a counter-question: *When these meanings are applied elsewhere, at THAT time, is there any reference to death?* But we know for certainty that when the Qur'an uses the word the way we understand, the crucifixion and death of Jesus was being refuted.

It is also interesting to note that before the Qur'an emphatically refutes the Jewish charges of crucifying and killing Jesus, it warns them how they denied earlier truth and that Allah's curse will fall on them for their *wrong beliefs*.

We can also ask: *If the word meant raising Jesus to a lofty position, then wasn't the phrase "Allah raised him up" sufficiently emphatic? Why did Allah put the emphasis "to-*

wards Allah"? And is this emphasis evident in the other quoted verses?

We may also pose a simple question: *Was Jesus not already raised to a lofty spiritual position when he was chosen as God's Prophet even before his birth?* (See: Sura 3, v. 45, 46, 47, 48, 49, on following pages.)

GOSPEL OF BARNABAS

(The writer did not want to rely upon other sources for ference besides Islamic theology, but here is a piece of evidence worth using as Mirzaees are fond of resorting to the Bible for disproving the physical ascension of Prophet Jesus.

(We may even wonder how Mirzaees could use the Bible or other Scriptures as a criterion when their Master has declared these unreliable. Mirza says in *Aaina-e-Kamalaat* 284: ". . . Thus these four Gospels which are translated from the Greek and are being preached in this country cannot be relied upon at all . . .")

The evidence is taken from "The Gospel of Barnabas", the manuscript of which is in the Imperial Library at Vienna. Barnabas was a companion of Prophet Jesus. He has been mentioned in the Bible. The Apostles Paul and Barnabas are recorded to have travelled together, preaching the Gospel in far away lands, founding churches and suffering persecution as a result. His Gospel, however, was condemned by the Christian Council 300 years before the birth of Prophet Muhammad and excluded from the Bible. It is edited and translated from the original Italian MS. by Lonsdale and Laura Ragg and published by Oxford at the Clarendon Press in 1907. I am told that The Islamic Institute, 33 Albert Street, Durban, has published a presentable book "The Advent of Prophet Muhammad as Foretold by Jesus Christ" containing prophecies from this Gospel.

Barnabas relates that the man crucified and killed, was not Jesus, but Judas who resembled Jesus. Barnabas states emphatically: *"Verily I say that the voice, the face, and the person of Judas were so like Jesus, that his disciples and believers entirely believed that he was Jesus . . ."* (p. 481). This version reconciles with the Quranic passage wherein Allah refutes the Jewish charges of crucifying and killing Jesus and emphasises *"but so it was made to appear to them and those who differ therein are full of doubts . . ."*

Barnabas also relates that Jesus had told his followers *"that he should not die till near the end of the world; for that at that time he should be taken away from the world."* This

version confirms the Islamic belief in the descent of Jesus at the end of the world and his death only then, as foretold in Ahadees.

non faccua altre che chridare Dio perche mi hai habandonato
 eose che elgie fuggito il malfatore he io son ha torto morto .
 in uerita dieho che tanto hera simile la noce he la facia chon
 la persona di iuda ha iessu che li disepoli suoi he chredenti .
 in tutto chredueano lui essere iessu onde parte si partimo
 dalla dotrina di iessu chredendo loro che iessu fussi falso
 profeta . he che chon arte magicha hauesi fato li miracholi
 che fece perche iessu haueua deto che lui non moriria insino
 hapresso la fine del mondo . perche ha quel tempo saria
 stato leuato dal modo ma quelli che restorno stabilli nella
 dotrina di iessu loro herano . tanto circordati¹ da dolore
 uedenlo loro morire cholui che in tutto hera simile ha
 (237^a) iessu che non si harechordauano quanto deto haueua iessu .
 pero in chompagnia della madre di iessu andorno al monte
 chaluario he stetero non sollo presentati alla morte di iuda
 sempre piangendo . ma per uia de nichodemio he iosefo di
 abarimathia impetrorno da il presside il corpo di iuda per
 seppellirlo . onde il leuorno di chroce chò talle piante che
 certamente niuno il chrederia he lo seppellirno nello monu-
 mento nouo di iosef . auòdollo inuolto cho cento lire di
 precioso onguento .

CCXVIII.

Ritornossi ha chassa ogniuno . cholui che scriue chò ioane
 he iachobo suo fratello andorno chon la madre di iessu in
 nazaret . quelli disepolli che non temeuaio Dio andorno he
 di note roborno il corpo di iuda he lo nascosero spargendo
 fama che iessu hera risuscitato onde pero molta chonfusione
 (237^a) naque . | pero il pontifice chomando sotto pena di hanatema
 che usorno parlarsi di iessu nazareno che pero . naque una
 persecutione grande he molti furno lapidati molti bastonati
 he molti scaziati dalla patria . perche non poteuano tacere di
 talle chossa . peruene la noua in nazaret chome iessu loro
 cittadino morto in chroce hera risuscitato . onde cholui che
 scriue prego la madre di iessu che si chontentassi di lassiare il
 piante perche suo follo hera risuscitato . questo sentòdo la

¹ So MR. : omj. circordati.

Judas truly did nothing else but cry out: 'God, why hast thou forsaken me'; seeing the malefactor hath escaped and I die unjustly!'

Verily I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus²; wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus said that he should not die till near the end of the world; for that at that time he should be taken away from the world.

But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing | him die who was entirely (237^a) like to Jesus, that they remembered not what Jesus had said. (237^a) And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia³ they obtained from the governor the body of Judas, to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in an hundred pounds of precious ointments.

CCXVIII.

They returned each man to his house. He who writeth, with John and James his brother, went with the mother of Jesus to Nazareth.

Those disciples⁴ who did not fear God went by night [and] stole the body of Judas and hid it, spreading a report that Jesus was risen again; whence great confusion arose. | The high priest (237^a) then commanded, under pain of Anathema, that no one should talk (237^a) of Jesus of Nazareth. And so there arose a great persecution, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.

The news reached Nazareth how that Jesus, their fellow-citizen, having died on the cross was risen again. Whereupon, he that writeth prayed the mother of Jesus that she should be pleased

¹ Cp. Matt. xxvii. 46; Mark xv. 34.

² The Spanish version makes

an exception of Peter, see p. Introduction.

³ Cp. John xix. 38 sqq.

⁴ Cp. and contrast Matt. xxvii. 60-6 and xxviii. 11-13.

Every objective scholar will agree that the best interpreter of the Holy Qur'an can be none other than the Holy Prophet of Islam upon whom the Book of God was revealed. And definitely not an impostor like Mirza! This is what Prophet Muhammad says on the issue of Prophet Jesus:

"The son of Mary will come down as a just ruler and a fair leader and he will travel on his way to Haj or Umra. He will visit my grave and offer salutations and I shall return his salutations."

(Mirza who claimed to be The Promised Messiah, the son of Mary,

was so ill-fated that he could not even perform his Haj, although he made enough money and lived up to 69/70 years!)

But when Mirza was confronted with such authentic statements, he tried to falsify the words of Prophet Muhammad and to mislead us. In his book "Ezalatul-Anham" (page 691, 1st Edition) Mirza says: "Perhaps Allah did not show everything to Prophet Muhammad and did not reveal to him the secret concerning Jesus, the son of Mary, and the Dajjal (The Liar, Anti-Christ), neither the secret of Yajuj wa Majuj (Gog and Magog) and the Daab-batul Ard (Beast of the Earth . . ."

Mirzaees actually expect Muslims to take the word of their Master Liar Mirza against that of Prophet Muhammad!

To summarise the issue: Allah Himself emphatically claims that His Prophet Jesus was not crucified, nor killed; that those who think so are imagining things; that Allah took him up towards himself, reminding us that Allah is capable of anything; that everyone among the Jews and the Christians will believe in Jesus Christ as a True Messenger before he dies; that on the Day of Judgment he will be their witness, like all apostles who are witnesses against their own folks; that the matter is further elucidated by Ahadees, then WHY do the Mirzaees dispute these Islamic convictions? We will deal with the *crux* later.

(For a thorough exposition of the subject I am indebted to Allama Sayed Muhammed Badre Alam, one of the greatest living scholars of Islam, now settled in Medina.)

MIRAJ

A cleverly contrived question of the Mirzaees relates to another ascension — that of the Holy Prophet Muhammad. They ask: Is the word *Mi'raj* used in the Holy Qur'an?

Playing with words is an old game of the Mirzaees. We will ask ourselves: Are the words *Eid-ul-Qurban*, *Eidul-Ramadan*, *Nammaz*, *Roza*, *Khairaat*, *Baang*, etc. used in the Qur'an? No! Yet, their equivalents are, and these words have tremendous religious significance to Muslims. They are important links of our Faith. Likewise, the word *Mi'raj* has

been used by the Holy Prophet himself to describe his "upward-journey", and his followers accept this to mean nothing less than what is elucidated in Ahadees.

سبحن الذي اسرى بعبده ليلا من المسجد الحرام الى
المسجد الاقصا الذي بركنا حوله لنريه من ايننا انه
هو السميع البصير

"Glorified be He (Allah) Who caused with His servant a journey by night from the inviolable place of worship (Mecca, known as Masjidul Haraam) to the farthest place of worship (Masjidul Aqsa in Jerusalem), the surrounding of which We have blessed, so that We might show him some of Our signs! Lo! He, only He, is the Hearer and the Seer of everything.
— Sura 17, v. 1.

This verse is elucidated by more than a hundred Ahadees, as narrated by reliable and close companions of the Holy Prophet. These testify that one morning the Holy Prophet related that he was greatly honoured by Almighty the night before. Gabriel awakened him, took him to the Kaa'bah, from there they landed in the Masjidal-Aqsa at Jerusalem from whence they moved to the heavens. Then the full story of the world above is depicted, and his visit again to the Jerusalem mosque before being brought to his home. Abu Jahel and others who doubted the incident as being fantastic were shown proofs; the Holy Prophet drew a sketch of the Jerusalem Mosque, a spot hundreds of miles away; disclosed identity of caravans on the route including a specific incident of how he drank water from a cup of the travellers, all of which later proved true.

However, let us discuss the *Mi'raj* on the basis of the abovequoted Quranic passage. No scholar argues on the meaning of AS'RAA (journey by night). The argument is: *that this journey* — from Mecca to Jerusalem and the world above in the same night and back — is a vision. Some argue that the

word AS'RAA is used elsewhere to signify a journey by night but not the *Mi'raj*-type.

اسرى

In Sura 15, v. 65, AS'RAA in its context conveys that Prophet Lút was delivered from danger by night before Allah's wrath descended on his hometown. This was a physical act. Likewise, wherever the word is used it signifies the physical meaning. We, therefore, infer that the Qur'an carries the word befittingly in its proper context. The construction of the Qur'an is precise, and any apparent peculiarity of a word would indicate a specific significance (*as was the case of RAFA'A when different emphasis was laid.*)

We may now ask: *since AS'RAA elsewhere implies a physical journey, why could it not carry the physical meaning in this passage on Mi'raj?* Critics also claim that in verse 60 of Sura 70, while the issue of physical ascension is inferred, why is the word RU'YA used? Why not AS'RAA (RU'YA according to them, means: *vision, sight during sleep, dream, etc., not physical.*) Let us see what the Arab scholars conceive by the word RU'YA. The Arab will say: Ra-aitu Bi-aini RU'YATAN or RA-AITU Bi-aini RU'YA — "*I have seen with my own eyes a sight.*" (I have seen a sight with my own eyes!) Any of the words in capitals means the same. A similar example is: Qur'batun or Qur'ba. The Literary Genius of the Arabic world, Al-Mutanabbi, expresses its significance beautifully in the following verse: *Wa-RU'YAAK Ahlaa Fil-A'yuni Minal-Ghamadi.* (The sight of you is sweeter to the eye than closing it!)

The idea that RU'YA here means "vision" a "sight during sleep" etc. must be completely rejected, for the above phrases indicated clearly that it is by physical sight not by *vision* etc.

Merely for the *sake of logic*, we may ask: *If the word RU'YA is used elsewhere to mean "vision" etc., why is it that in verse 1, AS'RAA is used to describe a similar alleged "vision"?*

We will also observe the word BI-ABDIHI is used, meaning *with slave*. Here is an emphasis on the word *slave*. (See

عبد

Sura 72, v. 19; Sura 96, v. 10.) A *slave* is not only in spirit nor only in body. It combines both. Hence, the slave was taken on this specific journey, not his spirit, else the word RUH would have been applicable.

As for the word MI'RAJ used by the Holy Prophet, let us go to its root A'RA'JA — *ascent, going up*, etc.

In Sura 32, verse 5, YA'RUJU means “shall go up”. In Sura 70, verse 3, MA'AARIJ means “ways of going up”. In Sura 70, verse 4, “TA'RUJU “go up to”. In the first place the passage conveys that all God's affairs (creation) “shall go up” to Him as the Master of these. The second passage indicates that God Almighty can guide man to “ways of going up” to Him, that is God is not inaccessible. The last passage says that angels and the spirit “go up to” Him as a normal course.

Another important emphasis in this verse is that the Sura begins with exclamations on the Glory of Allah, and also ends with an added emphasis on Allah as Hearer and Seer of everything. This form of exclamation is evident whenever Allah desires to re-assert his incomparable Power and Attributes which man will not be able to conceive or challenge. Similarly, this verse displays the *uniqueness*. Why then is the physical ascension — MI'RAJ — *upward journey*, not possible?

If this was a “vision” or “dream” etc., how can it be explained that those who disbelieved in the physical *Mi'raj* were declared *Murtid* and *Kaafir* in the presence of the Holy Prophet? It will also be noted that when Abu Jahel exclaimed delight that this time the Prophet had exposed himself as false, Hadrat Abubaker retorted that if the Prophet says so it must be true, and from this moment onward Hadrat Abubaker acquired the title of *Siddeeq* (one who believes).

Every Muslim accepts the Sayings of the Prophet as an enlightenment on the Holy Qur'an, but WHY do Mirzaees reject its reliance? (In fairness to Mirzaees, they *do* accept the Ahadees — provided it does not conflict with Mirza's concoction!) We have sound ground to prove WHY they do not accept the concept of Muslims regarding *Mi'raj*. More later. (Read "*The Qadiani Rope Trick*", elsewhere when Mirza accepts physical *Mi'raj* according to Sunni belief.)

METAPHORICAL

Mirzaees are fond of ascribing metaphorical meanings to almost everything in the Qur'an. We will note, for example, Molvi Mohammed Ali giving an unusual interpretation to the story of Queen Bilquees of Sheba being brought before Prophet Solomons (Sura 27, verse 39-40). *Ifrif* of the Jinns, one of Prophet Solomons' counsellors, offered to bring the queen to him to the chamber before prophet Solomons rose from his council; another learned Jinn offered to bring her within the twinkling of an eye. Mohammed Ali infers that these *Jinns* are not ethereal beings, but "foreign" persons. A lot of explanation will have to be done by the Ahmadees to infer metaphorical meanings "*before thee rise from thy council*" OR "*the twinkling of an eye*", especially when the following words are "*then when (Solomons) saw it placed firmly before him, he said: 'This is by the grace of my Lord!'*" — an exclamation of delight for the extraordinary power God granted him and his counsellors. The big difference between Mirzaees and Muslim scholars is that when the one infers a physical meaning the other seeks a spiritual or allegorical one, and vice versa. The important points to be kept in mind, however, is that Mirzaees have ulterior motives for doing so.

The Ants of Sura Nimal become "*humble people*" to Mohamed Ali; the fact that Prophet Solomons was endowed with power to understand the language of the birds and animals become "*message-carrying pigeons*" etc. Are the powers beyond the capacity of man—the vice-regent of God on earth, and particularly when Allah blesses his chosen ones? Even Mirza somehow attempts to fit himself into this category!

Fleeing from Blessed Qadian

Mirza attempts to prove that Prophet Jesus rests in Kashmir and in support quotes a Quranic verse: "And We gave the son of Mary and his mother a refuge on a 'lofty place' which was secured and watered with springs." (The Arabic word for "lofty place" is RABWAH. *Review of Religions, Volume 1, 1902*).

We may now wonder: *If Mirza was the Promised Messiah why was he entombed in Qadian?*

To falsify Mirza further, his son and the clan fled from "blessed" Qadian and founded a RABWAH on a desolate sandy region in Pakistan. Whither Kashmir?

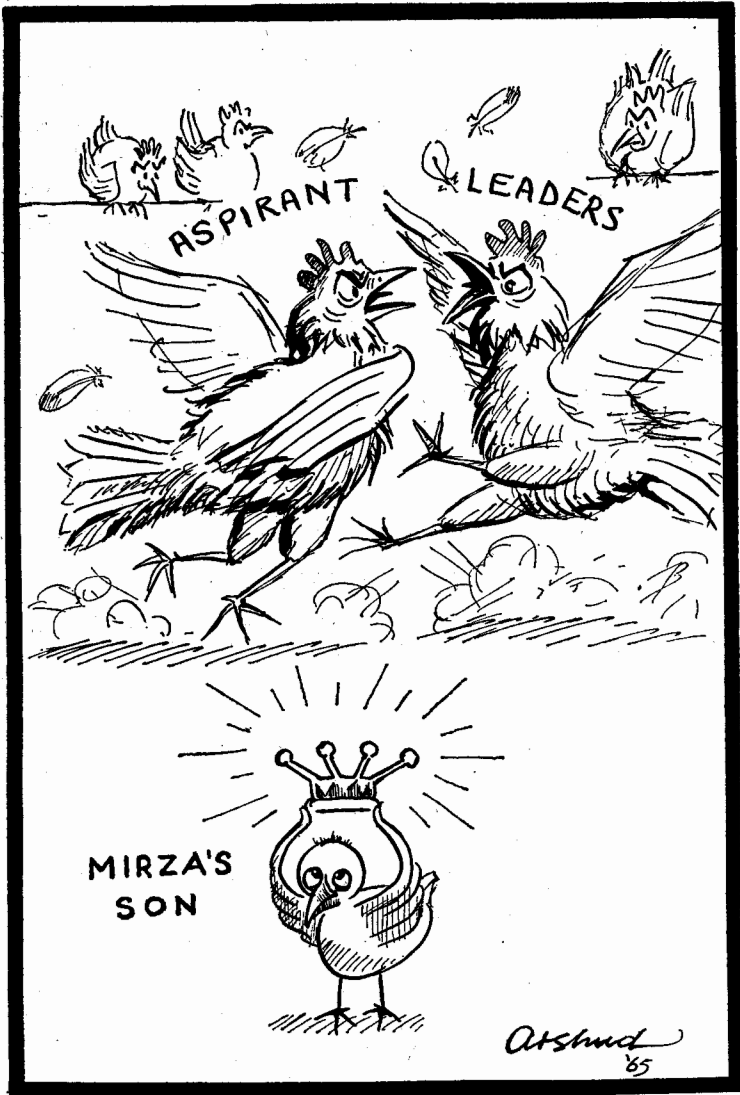
THE MIRZAEI CALENDAR

Mirza's followers have even formulated a new calendar, proving that they are a separate entity altogether.

January: "As-Suluh"
February: "At-Tableegh"
March: "Al-Amaan"
April: "Ash-shadah"
May: "Al-Hijrah"
June: "Al-Ihsaan"
July: "Al-Wafaa"
August: "Az-Zahoor"
September: "Tabuk"
October: "Al-Ikhaa"
November: "An-Nabuwwatah"
December: "Al-Fateh"

MIRZA'S REVELATION

"There is no difference between the Holy Qur'an and my revelations . . ." (Nuzule Masih, 99.)



Birds of a Feather . . .

گھر کا بھی رہی لٹکا ڈھائے!
 (مرزا کی حکومت کے لئے اسکے پیلوں میں جھڑپ)

Birds of a Feather (don't) Flock Together!

The day Mirza made his dramatic advent as a prophet through one of his lackeys during the Friday Sermon, his devoted disciple Molvi Ahsan showed concern. He was probably the first to realise that the clan had been riding on a tiger's back. Some who were afraid of the climb-down decided to continue with the ride.

After Mirza's death his mentor, Dr. Nuruddin, was chosen successor. This master-agent held the reign for six years without any apparent discord among the Mirzaees. But when he died and Mirza's son, Bashiruddin Ahmed, ascended to the throne, the flock parted company. Mirza's senior disciples apparently felt slighted at the imposition of a 25-year-old youngster as their new boss. Some of them were, however, bold enough to accuse the heir-apparent of moral ineptitude. Their charges were exposed in a book by Mirzaees themselves with proofs by sworn affidavits of numerous young persons, but the book is banned in Pakistan because of its lewd contents. The group that broke away included the intellectuals Khwaja Kamaluddin and Maulvi Mohammed Ali. They formed the Lahore group. They did not, however, show the world the real cause of the dispute and prophethood became the bone of contention. (*In all fairness to their belief in Mirza they should not have disputed the heirship of his young son. After all, their Master had decreed that this son was to wear his crown some day!*) The dispute brought to the fore the real motives of these intellectuals — *opportunism*. Some critics hold that they could not bear the accusation of belief in Mirza as a prophet, hence the somersault. Others say that it was a case of genuine realisation of their follies and subsequent amends.

However, Mohammed Ali, the Lahoree, in his work "*Tahri-ki-Ahmadiyyat*" attempted to explain that the Master never claimed to be a prophet and that he was a *Mujaddid* (Reformer), ascribing to him a number of other titles also. He only used it by way of metaphor, Mohammed Ali said:

"A serious misunderstanding has arisen among opponents as well as a section of the followers of the Founder of the Ahmadiyya Movement about his claim. In his writings the Founder has not once claimed to be a prophet. As against this, however, strange as it may appear, the denial of such a claim has often been mentioned. In spite of his repeated protests, opponents and later a section of his followers declared him to be a claimant to prophethood. There is definitely no such claim, even in ambiguous terms, nay its denial has been pronounced as clearly as possible. But those fond of extremism still persist in saying that he claimed to be a prophet . . ."

Against this, Mirza Bashiruddin Mahmud Ahmed, the Qadiani (presently Rabwahi), pointed out in his work *Dawat-al-Amir*, that Muslims did not understand the true significance of the word "Seal of the Prophets", that the gate of Prophethood was still open, and that his father was a prophet.

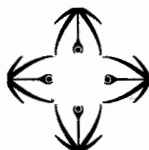
"The mistaken conception arose because Muslims began to interpret the term Nabuwwat in an erroneous manner. Somehow they believed that a Prophet must also be a law-giver. He must either bring a fresh Order or he must abrogate parts of an older Order, or he must be free from the obligation to obey an earlier Prophet. The truth of the issue is that these conditions are not necessary for a Prophet to be a Prophet. A Prophet may or may not fulfil these conditions. A person may fulfil none of these conditions and yet be a Prophet. He may not bring a fresh Order, nor may he cancel any part of an earlier Order, nor may he be free from the obligation to follow an earlier Prophet. Such a person may yet be a Prophet . . ."

Mohammed Ali's colleague, the missionary Khawja Kamaluddin, in his work "*The Creed of Progress*", while

defining the qualities of prophethood, asserts that though *"there have been various persons of a saintly character in Islam, who were honoured with revelations from God . . . they could not claim prophethood . . ."*

On the other hand, Professor A. R. Dard, an ardent supporter of Mirza's son, in the book *"The Future Religion of the World"* states most emphatically that *"there are some who say that he never claimed himself to be a Prophet of God. To show that he did lay claim to Prophethood I give here a quotation from his writings. He says 'I swear in the name of God Who has my soul in His hand that it is He Who has commissioned me, and it is He Who has conferred on me the appellation of Prophet and it is He Who has called me by the name of the Promised Messiah'."*

Mirza's disciples have been split into many factions. The two leading factions are Qadianees (now Rabwahis) and Lahorees. The additional are: Haqiqat Pasand, Ansar-e-Aam, and As-sadiqal Ow-waleen. The last batch has also produced its own prophet and operates from England. He signs himself "An-Nabi Khawja Muhammed Ismail". The other factions deny his prophethood. We wonder why. Did Mirza not open the gateway to prophethood? What is wrong now in one of the Master's disciples becoming a prophet?

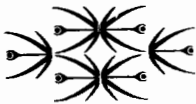


THE MASTER OF ARTS!

The same Molvi Mohamed Ali, M.A. of Lahore, who argued that his Master Mirza NEVER claimed prophethood but was a Reformer, translated Mirza's work into English when he was Editor of the Review of Religions. Here are the words of Mirza which Mohamed Ali agreed to transmit: ". . . Who taught you to be so hasty in rejecting a Messenger of God . . ." Further on ". . . It is easy to call a Messenger of God an heretic . . ."

MIRZA'S BELIEFS:

Joseph, the carpenter, was the real father of Jesus (*Kishti-e-Nooh*, p. 16). Jesus was wicked and vicious, charlatan and adulterer (*Fat-he-Maseeh*, p. 47); adultery was in his blood from the lineage of both his parents (*Zamima-e-Anjaame-Athem*, p. 8); Jesus was a mercenary, not a prophet or apostle (*Appendix to above*, p. 7).



ISLAMIC BELIEFS:

"Behold! The Angel said: O Mary! God gives you glad tidings of a word from Him; his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to God:

"He shall speak to the people in childhood and in maturity, and he shall be of the company of the righteous."

"She said: 'O my Lord! How shall I have a son when no man has touched me?'

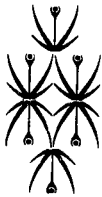
"He (the Angel) said: 'Even then; God creates what He wills; when He has decided on a plan, He says "BE" and so it shall be! and God will teach him The Book and Wisdom, the Law and the Gospel, and will appoint him as an Apostle to the children of Israel' . . ."
(Sura 3, v. 45-49.)

OUR NOTE: What allegorical meaning can the Evil Genius Mirza and his votaries give to the above Words of Allah Almighty? To say that Joseph, the carpenter, was

the father of Prophet Jesus is to cast a slander on the Prophet's chaste Mother and to repudiate the Qur'an. No Muslim will ever utter words of abuse against the revered prophets of God Almighty, whom Allah Himself has honoured. In a Muslim state, Mirza would have been flogged publicly!

MIRZA'S BELIEFS:

The miracles of the apostles are tricks of mesmerism; fables; to show miracles is detestable. (*Zamima-e-Anjame - Atham, p. 6.*) Jesus performed similar tricks. (*P. 209, 303, 312, 411, 428, 749.*)



ISLAMIC BELIEFS:

OUR NOTE: In Sura 3, v. 184, Allah tells the Holy Prophet Muhammad, how the miracles performed by His Messengers with His Will were denied by their peoples; See Sura 2, v. 60, how Prophet Moses struck a rock and water gushed forth; Sura 7, v. 106-117, how the staff of Prophet Moses changed into a serpent, etc. As for miracles of Prophet Jesus, see Sura 3, v. 48-49, how Jesus was granted power of miracles.

وابرى الاكمه والابصر
واحى الموتى باذن الله

“... I heal those who are born blind, and the lepers and I raise the dead, by the Will of Allah.”

To deny these is to belie the Word of Allah.

(*Shall we overlook Mirza's 300,000 miracles he claims to have performed? —Haqi-qatul Wahi, p. 73.*)

Prophet Jesus and Mother Mary Vilified!

It is compulsory for a Muslim to send salutations on the name of Prophet Jesus whenever it is uttered. For example, a Muslim will say “Nabi I’sa Alai-his-Salaam”, meaning “Prophet Jesus, May Allah’s salutations be upon him!”. The Holy Qur’an has revered Prophet Jesus and Mother Mary in exalted terms. Mother Mary is addressed by Muslims as “Hadrat Mariam Alai-his-Salaam”. It is sinful for a Muslim to refer to these Holy personages in terms other than reverence. But when Mirza, the impostor-prophet took it upon himself to retaliate against the Christian missionaries for their charges against Islam, he lost all sense of decency and began to vilify Prophet Jesus. Did his method not reveal his hollowness? If he had any intelligence or power of reason he would have presented the criterion of the Holy Qur’an as to how Prophet Jesus is hailed as a Great Prophet of God. Instead, he went out of his way to confirm whatever errors they themselves committed in understanding the Truth of the Bible.

Muslims have always differed with these “People of the Book” on theological issues but at no time have Muslims slandered chaste Mother Mary or Prophet Jesus. It will be considered heresy. For how can the follower of the Holy Qur’an utter abuse when Allah Almighty has raised these Holy beings to a lofty station?

Mirza has called Prophet Jesus: “Abusive”, “had a habit of using foul language”, “told lies”, “fabricated prophecies about himself”, “concocted the Bible from the Talmud”, “was ignorant”, “was mentally weak”, “of weak character”, “performed tricks of mesmerism, never a true miracle”, “was cunning”. This detestable list goes on. The rest of the allegations have been covered before. The Quranic answer to these vile

charges can be summed up thus:

“O Jesus the son of Mary! recount My favour to thee and to thy mother. Behold! I strengthen thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel . . .” (Sura 5, v. 113.)

And Mirzaees still want to know why we throw them outside the fold of Islam! They are vile through and through!

The Vicious Circle

(1) Mirza had to deny the physical ascension of Prophet Jesus because if he accepts that Christ Jesus did ascend physically, then it would mean that Christ could return; if Christ returns then Mirza could not claim to be The Promised Messiah; and if Mirza could not appear as the Promised Messiah he cannot claim *Divine Guidance*; and if he cannot claim *Divine Guidance* then he cannot profess to abrogate the Quranic teachings; if he cannot cancel the Quranic teachings then he could not carry out his political plot against Muslims. (See chapter: “M.G.-I, Espionage Agent.”)

(2) Similarly, if it is accepted that Prophet Muhammad is the LAST of the prophets then Mirza could not appear as a Prophet; and if he could not appear as a Prophet then he could not claim *Divine Revelations*.

(3) Mirzaees deny the Holy Prophet’s *Mi’raj*, because if they do accept this then they would have to accept Christ’s ascension; and so on and so forth their vicious circle will be exposed!

MIRZA’S LONGING

Mirza’s son, Bashir Ahmed, reports in *Seeratul Mahdi*, 3/253, about his father’s favourite verse which he use to hum very often: “Either I was roaming there or it is a revolution in me, for the Lanes of Lucknow are always before my eyes . . .” (The “Lanes of Lucknow” are symbolic of “Sugar Lanes”, i.e. trading centre of prostitutes.)

MIRZA'S BELIEFS:

Mirza says the concept of Resurrection is nonsense; there will be no Day of Judgment on which account will be taken; you go to Hell or Heaven the moment you die; these are primitive beliefs borrowed from Jewish doctrines (*Ezalatul-Auhaam*, p. 350, 360 and 665 *Alqow-lul-Ajeeb*).



MIRZA'S BELIEFS:

Mirza claims complete control over the fate of all creation; good or evil is subjected to his desire, Nay, Mirza only has to say "Kun" (Be!) and anything he desires shall come into being! (*Tiryaaqul-Quloob*, p. 33 and *Haqi-qatul Wahi*, p. 105.)

ISLAMIC BELIEFS:

ومن يكفر بالله وملائكته
واليوم الآخر وكتبه ورسله
فقد ضلّ ضللاً بعيداً

"... Any who denies Allah, His Angels, His Books, His Apostles and the Day of Judgment, has gone far, far astray..." (Qur'an: Sura 4, v. 136.)

يومئذ تعرضون

لا تخفى منكم خافية

"That Day will you be brought to Judgment, not an act of yours that you hide will be hidden..." (Qur'an: Sura 69, v. 18.)

ISLAMIC BELIEFS:

OUR NOTE: May Allah save Muslims from harbouring such wicked thoughts! What a satanic innovation! Did this creature actually expect Muslims to believe that he was God Almighty? Was Mirza sane? You should ask his followers...!

Mirza Swindled the Public

In May, 1879, Mirza appealed in the name of Allah for public funds to publish his first work entitled "Baraheen Ahmadiya". In this advertisement he pointed out that his total cost would be 940 Rupees and the book would cost 5 Rupees. (Mirzaees claim that their prophet came from a wealthy family.) Four months later Mirza issued an explanation that the book would now cost 10 Rupees and those who had sent 5 Rupees only should send another 5. People who had already sent the 5 Rupees at first had no option but to send another 5, otherwise their original 5 would be lost. When asking for the increase Mirza even said that he was doing them a favour by charging 10 Rupees only, because they were Muslims, as for non-Muslims he had set a higher price of 25 Rupees. Mirza also promised that the book will be printed by January, 1880. Wealthy people who looked upon the effort as one in the "cause of Truth" contributed liberally, some giving as much as 100 Rupees per book. Mirza announced these figures so as to induce others to give more. Mirza collected the funds for about 10 years. Every time he gave the excuse that the book was increasing in volumes. And when subscribers accused him of fraud he replied that he did not want to have any dealings with those who are not sincere in their support!

Mirza had promised that the book will run into 50 volumes. He completed the fifth volume 23 years later. As for the balance of 45 volumes, this is what Mirza had to say: "Originally I had thought of writing 50 volumes, but the difference between 50 and 5 is a naught, hence I ended with five. The reason why the fifth volume was delayed for 23 years is that God wanted to test the true feelings of these people . . .!"

MIRZA'S YARD-STICK

"To know whether I am telling the truth or lies there is no greater test than my own prophecies . . ." (Tablighi Risalat, 1/118.)

Mirza — Saint or Satan?

Mirza's biographers present him as an embodiment of sainthood. In *Seerat-ul-Mahdi 3/306*, his son, Bashir Ahmed, describes the "angelic" qualities of his divine father thus: "He kept himself miles away from ugly habits, abusive language, impartiality, opportunism, etc." Of course, Mirza himself claimed revelation concerning his purity. In *Haqiqatul-wahi*, p. 102, he says Allah told him: "O' Ahmed, blessings descend from your lips . . ."

We shall now analyze the Mirzai saint.

Mirza claims the following revelation in *Hamamatul-Bushra*, p. 106: "These people (Mirza's opponents) possess the habits of animals, swines and dogs . . ."

In *Maktubate-Ahmadiya*: "Which satan blasphemed you, which swine blasphemed you . . ."

In *Izalatul-Auhaamp*, 144: "And a few days ago Allah told me about a man (Maulana Muhammed Hasan Batalwi, Mirza's opponent) who is a dog and will die the death of a dog . . ."

In *Najmul-Huda*, p. 100 and *Durre-Sameen Arabi*, p. 294: "Undoubtedly your enemies have become swines of the forest and their wives are bitches . . ."

In *Ayyame-Sulah*, p. 84: "And the ignorant (opponents) will eat so much of the filth of slander, abuse and swearing that they will become swines . . ."

In *Anwarul-Islam*, p. 33: "If (the opponent) does not refrain from denial and accusations and if he denies my victory, then it shall be clearly understood that he desires to be a bastard and is not a legitimate . . ."

In *Supplement to Anjame-Atham*, p. 21: ". . . O' you Maulvees who thrive on filth, O' filthy souls, shame on you that you concealed the Truth of Islam to spite me . . ."

When Mirza cursed an opponent by name Sadullah who

apparently rejoiced at Mirza's defeat on the prophecy of the death of a Christian missionary, this is the language Mirza used: ". . . From this moment onward Allah has sealed the womb of his wife . . ."

In *Chasma-e-Ma'rifat*, p. 106, Mirza describes "Parmeshwar", the name by which Hindus address God, as follows: "Parmeshwar is ten fingers below the navel (those who understand will know) . . ."

This then was Mirza Ghulam, the Mirzaee Saint!

Mirza is above Allah!

Mirza had no limit to his claims. He was not content with being a prophet, but even claims to have provided Almighty Allah with energy!

In "*Tajalli-yate-Ilahiya*" 2, Mirza claims the following revelation:

"He (Allah) said: 'O' Moon! O' Sun! You are from me and I am from you'."

Here, Mirza did not leave the so-called revelation in his usual ambiguity but explained its meanings:

"In this revelation Allah once established me as Moon and called Himself Sun, which means that in the manner in which the light of the moon is derived from the sun, in like manner my light is derived from Allah, and on another occasion Allah called Himself Moon and addressed me as the Sun."

Mirzaees will try to give a hundred and one interpretations to this but any intelligent being can see it as clear as daylight that while Mirza claims to have received Allah's light, he ALSO provided Allah with his light when Allah is supposed to have made Mirza the Sun and Himself the Moon!

Mirza also claimed:

"God is my son and I am God's son . . ." (Tajalli-yate-Ilahiya 573, 477.)

FIGURATIVEOLOGY (or How to Play with Words and Numbers)

Mirza's age has become a problem to his followers. From his writings it can be safely established that he was born between 1838/39. In *Bahareen-Ahmediya 5/191, dated 1908, he claims* to be "close to seventy" but then his followers have a knack of interpreting "figurativeology", that is whenever an issue is shrouded in ambiguity (and Mirza was fond of it), they would stretch out a meaning to suit their claims. As will be noticed, Mirza said "close to seventy" and this can be interpreted as anything between 60 and 70. But why the disagreement among his own disciples and sons over his age? It is easy to understand. Mirza had blundered bladly in prophesying his own ignoble end, and when a "prophet" blunders about himself, we can imagine what reliance his followers place on him!

His late son, Bashir Ahmed, in the biography of his father, entitled "*Siratul-Mahdi*", puts it down to 1835.

Another of his sons establishes it as 1837.

I have a feeling that Mirzaees will gather all their resources to prove me wrong on the issue of Mirza's age and after this they will conclude: "There you are. See how little this man knows about the prophet? Hence, all that he says about the 'prophet' are lies . . ." I am prepared to accept defeat on the question of age. Why shouldn't I, when Mirzaees themselves are not so certain? But on the other contents of the book I am prepared to accept a challenge from any Mirzaee (locally on a public platform). Nevertheless, Mirza is more precise. In a petition to the British Government reminding them of his yeomen services to the foreign rule, Mirza said, "I am sixty years old now" and this document is dated 24th February, 1898. This then establishes his birth in or about 1838/39.

Mirza says: "I was born on 17th Muharram, 1256 of the Islamic Era (Christian Era, 1838/39)." (Tiryauqul-Quloob.)

However, something had to be done by his followers

when they discovered that Mirza “kicked the bucket” sooner than he predicted. He proved controversial even after his death. This is what Mirza predicted about the place of his end: “I shall die in Mecca or Medina” (*Albushra* 2/105; *Tazkirah* 536). Instead Mirza died (away from his beloved and “blessed” Qadian) in Lahore. (The chances of re-naming Lahore as Mecca or Medina, however, seem slim for the time being, as they did in the case of their present Headquarters Rabwah, named after a “place” mentioned in the Holy Qur’an so as to trap the future generation, or as Mirza himself claimed that Qadian was mentioned in the Holy Qur’an or that the mosque in Qadian was the real Masjidul-Aqsa of Jerusalem, etc.)

So, his followers decided to ignore that aspect of the prophecy and to concentrate on the time factor instead.

But as the protege of the Master, their intelligence is equally dim. Imagine them trying to “patch the bursting skies”. This is how Mirza selected the date of his end in his typical ambiguous “figurativeology”: *Between 80 or thereabout*.

“God has promised me that ‘I shall increase your age unto 80 years or a few years more or less so that people may not accuse you of being a liar if your age is reduced’.” (Arabeen 3/46.)

And this is where Mirza embarrasses his disciples. It was not fair of him to have died before reaching the promised age. He died on 26th May, 1908, at the age of 69/70.

By some dint Mirza did prophesy the period of his death, but he did not mean it. As the saying goes “the joke back-fired” on him. This is what he told Maulana Sanaullah, also one of his arch-opponents: “. . . You have been slandering me with appellations of liar, Dajjal, etc. . . . and if I am one of these then I shall die in your lifetime, because I am aware that a mischief-monger and a liar has a very short life . . .” Dated, 15th April, 1907. And so, the “prophet” met his doom the following year. Maulana Sanaullah lived on for another 40 years.

Mirzaees MUST believe in his prophecy. He MUST

have been a liar and a Dajjal as he himself predicted. (*Pardon me, Readers, but I am an old believer of Mirza's prophesies, starting with this one!*)

“Chip of the Old Block”

To cover up his father's fraud, Mirza's son, the present Mirzaee pope at Rabwah, uses a technique as deceitful as his Guru's.

In his book “Invitation to Ahmadiyyat” he accuses Muslims of corrupting the true Islamic teachings and that it is his father who came to the rescue! He asserts that Muslim scholars have drawn their material from non-Islamic sources and fabricated Ahadees. And, thus, the Muslims are responsible for providing material to the non-Muslims to attack Islam. Then he goes on glorifying Islam in the manner of the Muslim.

The technique of his father was in no way different. What the son attempts to show the world is his pious platitudes, under the guise of preaching True Islam. Exactly the thing his father did. Firstly, he insists on accusing the Muslims of committing a series of errors: “The errors into which Muslims have fallen have reached the worst possible limits.” And suddenly jumps a rhetoric: “Yet, the time is not come for the coming of the Promised Messiah?” Then he tells us: “The tasks appointed for the Promised Messiah have been duly carried out by Hadrat Mirza Saheb. Therefore, he **MUST** be the Promised Messiah.” (Doesn't he remind you as being a “chip of the old block”?)

ONE BETTER!

While the original Mirza commanded, in a letter to Abdul Hakim, that “. . . God has revealed to me that he who **HEARS** of me and rejects me is not a Muslim . . .”, Mirza's son goes one better: “. . . Even those who have **NOT HEARD** of the Promised Messiah are ‘kaafirs’ and outside the fold of Islam . . .” (*Aainaa-e-Sadaqat*, page 35.)

Mirza, the Challenger

Like his "divine signs" and "divine claims" Mirza also made many challenges until he met his Moses. In "Ejazi-Ahmadi", he threw a challenge at his arch-critic Maulana Sanaullah in the following words: "If he (the critic) is truthful, then he should come to Qadian and disprove my prophecies and for every proof he shall be given a hundred Rupees as well as his return fares." The Maulana appeared in Qadian to claim the prize. Mirza was stunned. Nevertheless, he instructed his Secretary to reply to the Maulana that "the contents of your letter appear full of prejudice . . . that you are not here in search of Truth . . . besides your offer for a debate is not acceptable because he (Mirza) had already announced in his book 'Anjam-Atham' and other that he has taken an oath against such public debates . . ."

On page 37 of the same work Mirza had not only challenged his opponent but also attempted to frighten him with a prophecy and quoted three signs: (1) Maulana Sanaullah will never come to Qadian to dispute the claims of Mirza and any attempt to disprove these claims will result in his doom. (2) The liar between the two will die first. (3) The Maulana will suffer disgrace before he attempts to show grammatical errors in Mirza's books.

All the three Signs, however did materialise, but against Mirza. (1) Maulana Sanaullah appeared in Qadian against Mirza's prophecy. (2) The Maulana did expose the faults in Mirza's compositions. (3) Mirza did die before the Maulana and the Maulana lived for another forty years.

MIRZA INVITES PUNISHMENT

"If my signs do not prevail over the whole earth within a year then I am not from God. I am willing to suffer the punishment of this offence (of lies) by guillotine and my bones could be crushed . . . it is His spirit that speaks within me . . . I do not say this of my own but from Him . . ." (Tiryauqul-Quloob, 316.)

The Cock-eyed Dajjal

With lexical juxtaposition, typical of Mirzaees, Mirza's votary, Muhammad Ali attempts to prove that his Master is the Promised Messiah according to Ahadees, besides it is he who identifies Dajjal. The Hadees narrated by Abu Said Al-Khudri and transmitted by Muslim says that a Believer will recognise the Dajjal about whom the Holy Prophet had issued a warning. This Believer will be considered to have suffered the "*severist martyrdom in the sight of Allah*". (Muhammed Ali calls it "*witness before Allah*"). But let us go about the ingenious way of Muhammed Ali.

Firstly, he tries to prove that the Quranic Gog and Magog (Ya'juj wa Ma'juj) are two nations. Then he reduces them to a single force to synchronise with Dajjal as portrayed in Hadees (Dajjal is explained as "*fraud*", "*liars*", etc.). After this he says that Dajjal is not a single being but a People and after fitting these People with the metaphorical characteristic of Dajjal, they are discovered to be the European Nation, Christian Nation, etc., with a pointer towards the British. Now, according to Muhammed Ali, *who but Mirza disclosed the identity of the Dajjal?* And we are reminded that his Master did all this at a risk of arousing the wrath of the British Government! How brave!

How cock-eyed, we would add. If the British are to be taken as the prototype of Dajjal then, we are afraid, none but Mirza and his creed helped to consolidate their Empire over the true Believers through his *fraud* of abrogating Quranic Jehaad and by "blessing" the benign British. (It is to expose Mirza's *fraud* that this book is entitled "*The Disciple of Dajjal*".) And since Muhammed Ali accepts the above-quoted Hadees to be authentic, let his Master's votaries wriggle out of this "metaphor" in the same Hadees: *Before the Believer becomes the "greatest witness" or "suffers the severist martyrdom" he would have gone through painful physical suffering inflicted by Dajjal.* Did Mirza suffer at the hands of the Bri-

tish? On the contrary, was he not their pet? Besides, if we must accept Mirza to be the Believer in terms of the Hadees, how could he then be the Promised Messiah also? For, according to Hadees, the Promised Messiah is to triumph over Dajjal!

Muhammed Ali has deceitfully concealed the other part of the Hadees to cover his Master's *fraud*.

I hope to elaborate on the concept of Dajjal according to Hadees in my next book "*Dajjal, The Monster*".)

Ahadees to the Waste-Paper Basket!

What did the Mirzaee god think of the Ahadees (*Sayings of the Holy Prophet of Islam*)?

In *I'jaz-e-Ahmadi*, p. 30, Mirza states:

"It is true that we use those Ahadees which are in conformity with the Holy Qur'an and those in support of my revelation, but the rest we throw away in the waste-paper basket . . ."

In support of his action Mirza claims a revelation:

"And after the revelation from Allah (to me) of what value are false (Ahadees), hence after Allah's revelation (to me) which Ahadees can we rely upon . . . ?" (*I'jaz-e-Ahmadi*, p.86.)

MIRZA CLAIMS ALLAH AS "SENSUAL" FATHER

"You (Mirza) are from Our semen and others are from waste . . ." *Tablighi Risalat*, 5/43; *Anjamame-Atham*, 55.)

MIRZA, THE ACCOUNTANT

"He (Allah) has revealed so many signs in support of me that up till this day which is the 17th of July, 1906, if I should recount these I can swear by God that they would exceed 300,000." (*Haqiqatul-Wahi*, 67.) ". . . even if a careful count of these is kept they should exceed 200,000." (*Baraheen-Ahmadi*, 5/59.)

“Shameful Part of the Human Body”

I had the good fortune of listening to a three-day discourse on Mirza's creed by Maulana Manzoor Ahmed of Pakistan, who also submitted a comprehensive treatise on the subject in Arabic before Islamic scholars at the Medina University.

In this erudite exposition the learned Maulana suggests that before entering into any discussion with Mirzaees, Muslims should ask them to agree on the basis of discussion which should be Mirza's character — that is, whether he can fit into the category of God's Messengers, all of whom had an unblemished character. The Maulana further suggests that our portrayal of Mirza should be based on his own works as well as the works of his sons and disciples. Invariably, they will try to avoid this criterion. The reason is not far to seek. This self-styled prophet is a fake, his claims are hollow, he is a moral degenerate and a fraud. This can be proved over and over through their own works.

The Maulana also feels that it would be too much even to compare Mirza in the category of ordinary, decent human beings as Mirza himself says that he is not from the human species, and strangely enough, on this specific occasion he does not claim divinity either. In “Durra Sameen”, page 94, Mirza has composed a verse describing his being:

کرمِ خاکی ہوں میرے پیارے نہ آدم زاد ہوں
ہوں بشر کی جائے نفرت اور انسانوں کی عار

“I am not an earthly worm, my dear, nor am I from the species of Adam,

I am the detestable part of the human body and the shame of man.”

(Readers will appreciate that mine is not a pleasant task. I am forced to bring out such filthy words which Mirzaees consider as the revered words of their prophet and reformer.

In case readers are confronted with the usual "figurative" approach by Mirzaees, ask them to explain the words which Mirza has used, even in their figurative form: The words are "Jaa-e-Nifrat" (detestable part) and "Aar" (shame).

MIRZA'S VISION-CUM-REVELATION

". . . I desired (in this vision) a New Order and new Heavens and a new Earth, so I first created the Heavens and the Earth together, which was devoid of any discipline and order, then with Allah's wish I arranged order and discipline. I saw that I was supreme over all creation, thus I created the worldly sky and said:

"then I thought of creating man from clay. Then my state of vision was transferred to revelation and my tongue began to utter:

(Kitabal-Bariyah, 79; Makashafat, 10.)

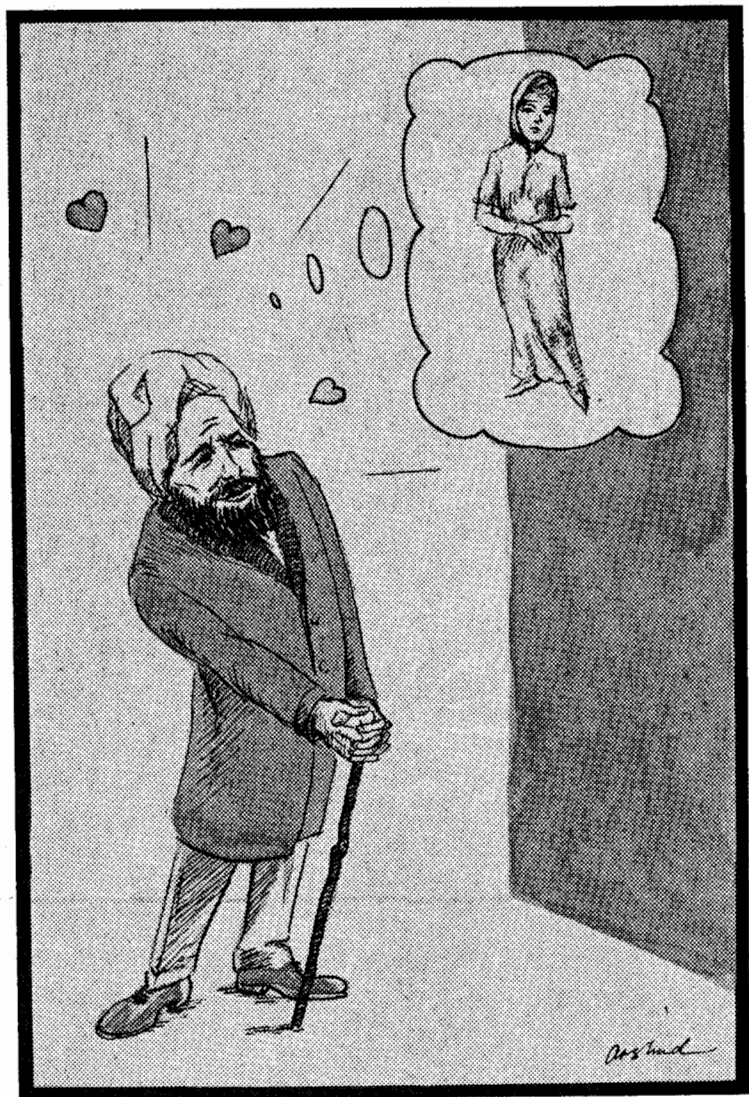
THOUSANDS MORE TO COME . . .

Mirzas' disciples were so obsessed with the theory of continued Prophethood that Bashiruddin Ahmed, in his book "Anwari-Siraya" (page 62) exclaimed: "You are disputing the fact of one prophet who comes after Prophet Muhammad but I believe that there will be thousands of prophets after him!"

The Degreed Mirzai

The Muslim layman is always tricked by a popular Mirzai gimmick!

Why do so many degreed persons follows their creed? (Implying that their creed must be something "great" to attract the degreed personnel!) Let us look at the other side of the coin. Who would want to employ a fool? Haven't the world's greatest traitors been from among the well educated? Isn't a confidence trickster always cleverer than his victim?



Love is a many splendoured thing . . .

جواں ہے محبت ، میں ہے زمانہ

Mirza, the Majnun from Qadian

A Romantic Episode in the Withering Life of Mirza

Aged Mirza's infatuations for the pretty damsel Muhammedi Begum have formed an important portion of his numerous books and letters. However, the author of this short story may be accused of tinting the facts with his colourful imagination. He does so in an attempt to draw a true-to-life picture of this notorious Lover-boy from Qadian! — PUBLISHERS.

James Matthews, South African English author and journalist, whose books and short stories have been published in many foreign languages, comments on the story:

“Fact is far more fascinating than fiction and a writer would have to plumb the depths of his imagination to come up with anything to match the fantastic, true-tale related in the following pages. The tale is told in the style of Eastern writers which at times may sound too flowery for Western ears, but it does justice to the setting . . .”

Excerpts from Mirza's Confessions of Love

(Reference: *Izalatul-Auhaam, Lahore Edition 226; Tablighi Risalat; Haqiqatul Wahi; Anjame-Atham.*)

“ . . . I was about to sign the document as desired by him (Muhammedi Begum's father) but then I thought, as is my habit when attending to major issues, that I should seek guidance from Allah and this is what I told him. Then he insisted that I do the necessary consultation and the result was that the time for the demand of the heavens had appeared. In fact, God told me in the following manner . . . that negotiate with this man for the hand in marriage of his daughter, and tell him the favour can only be granted subject to this condition and that this marriage will be an immense blessing for him . . . and if he rejects your offer then the girl will suffer a miserable fate, and whoever she will be married to will die within $2\frac{1}{2}$ years from the date of her marriage and similarly the girl's father will die within three years . . . Then in these days I repeatedly asked God for clarification and was told that eventually, after the miserable time elapses she will be married to this humble being . . . ” (After this Mirza quotes the Arabic portion of the 'revelation'.) Dated 10th July, 1888.”

“This point was also included in the revelation about this woman that I was already married to her in the heavens . . .”

“It is immaterial whether she is already married but Fate has willed that she shall be wedded to me, for I have been told in this specific revelation, so this cannot change and if it does then God’s Word will be falsified . . .”

“ . . . If you accept my plea (of giving your daughter to me) then it shall definitely be a great favour upon me, for which I shall be grateful to you and I shall consider this an act of kindness . . . I also promise you that I shall give one third of all my belongings to your daughter and I shall give you that piece of land which you shall choose . . . I shall also maintain your entire family . . .” (Mirza’s letter to Muhammedi Begum’s father.)

His heart ached more severely than the severity of the headaches to which he was accustomed. All by himself in the vast room of a palatial mansion, he strolled with his hands folded behind his back. Sometimes the pangs of diarrhoea churned in his stomach, and his hands would change places pressing for relief. This would only help momentarily, however, and in a few more minutes he would have to leave the room in quicker paces . . .

For a little while the laments and the pains of the heart would give place to the cramps. The victim perspired profusely, and the drops of sweat acted as a soothing lotion for the wounded heart.

When in love, do as lovers do. He resumes his stroll, but this time the hands are clasped against his infirm chest; his throbbing heart-beats quivering his hands. He would murmur in ecstasy his own verses:

کچھ مزہ پایا میرے دل! اور بھی کچھ پاؤں گے
تم بھی کہتے تھے کہ الفت میں مزہ ہوتا ہے

*"Thou enjoyed awhile O' heart!
Some more thou shall enjoy,
Did thou not say from the start
that love is full of joy?"*

Physically exhausted, the lover would recline on the velvet-covered divan and visualise the wonderous spectacle of her gushing forth to embrace him: "O' my love, my precious being, my tender bud, I have been waiting for this day", and enchanted by the trance he would tighten his hands in a squeeze. But, alas, his strength is not sufficiently vibrant to immerse her within him, within his body and soul. Age was treacherous, refused to move any slower; it was hurrying, for it had paced with indifference for the last fifty-four years. It had to reach its destination soon, and with an infirm companion like Mirza it would not waste time — life's most precious commodity. It preferred the bosoms of the young . . .

"No, I cannot allow this to happen. It cannot happen,

not to the one who controls the destiny of creation. For, did I not prophesy that I merely had to say 'Be' and it shall be? The day must come; yes, it must come, when she shall rest in my arms, and I shall hold her tighter and tighter, forever and ever . . ."

He had read avowedly, fact and fiction, but especially now he read more love fiction, like all lovers who soothe their hearts in the camaraderie of fellow victims. He recalled that in the annals of reputed lovers *Majnun*, the Romeo of the East, was a devotee of the enchanting *Laila*, who grew up with him, and had lost his senses in the ecstasy of love. Children who called him "the mad one" stoned him jestfully, while the aged and the mature admired him for his devotion. But here was no fear of being pelted with little pebbles. Here would be thrust scorn and ridicule. The tongue of the world would wag in contempt: "*Look at this horrid-looking creature, making overtures to a pretty maiden!*"

He did not mind being called "Old-man *Majnun*" but he could not stand the thought of a prophet being falsified, nay, blasphemed. The thought was sufficient to render him cold for another hour; cold and lifeless; not even in a trance.

His physical ailments — constant headaches, diabetes and free-flowing diarrhoea — clung to him like the two yellow garments with which he professed to have descended from heaven; symbolic of the Promised Messiah; these had soaked all his energy.

But love was blind. In his case, however, it was a case of the blind leading the blind. Nevertheless, the thought tormented him.

"I have no care for the world, and neither for its learned. They are my bloody enemies from the day I declared my divine origin. I do not have to fear anyone, as long as my devout followers affirm my divinity. But would the intellectual giants also submit without a murmur, especially if my claim of beholding beloved Muhammedi Begum, as a divine miracle fails? Would they be that gullible? Of course, they

must! Whether it was Maulvi Muhammed Ali or Khawaja Kamaluddin, who held their financial reins, after all? All their support would stop if I withdrew myself today . . ." Then Mirza would exclaim in anger: *"This pretty maiden is nothing but a fool. Imagine her rejecting an offer for the life of bliss, in this world and in the hereafter. Fool, can't she see what a princely life I lead? What could she be short of in life? My wealth, my glittering gems, my precious jewels, my everything would be strewn at her feet."*

Mirza's mind would conceive a vision of his pretty beloved; the vivacious form of her gracious body projecting through the fineness of flimsy georgette, adorned with all his precious jewellery. *"O' the day when the world would stand still!"* And it did for Mirza, when the vision of Begum would laugh at him, louder and louder; laugh at him contemptuously. It was enough to haunt him, to drive him mad. He would cover his ears, pressing them hard, and shriek, louder than the scornful laughter of his beloved. He would cry out loud, like a little child from whose hands a vulture had snatched a piece of cake . . .

Mirza's tears would sprout, unevenly because of the drooping of his one eye; and even his nest-like, unkempt beard would not absorb the volume of this salty ale, his long shirt would be drenched. There was no solace, except in tears. His devout life-partner would cringe after hearing his terrifying shrieks. But she could not approach him to offer solace. She knew he hated the sight of her. Perhaps, her presence revived memories of his new-found love; it would remind him of his youthful days, when she was also as pretty as a picture. Perhaps, his yearning for Begum would increase.

Mirza's love episode had an intriguing beginning. It was love at first opportunity. Muhammedi Begum's parents were Mirza's first cousins. Her father, Ahmed Beg, had a sister whose husband was missing for over a quarter of a century. As heir to the husband's property, Begum's aunt wanted to transfer the inheritance into the name of her brother's son, but

because of family links, Mirza's signature was necessary to release the landed property. When Begum's father came to Mirza on behalf of his sister, Mirza told him that he never did anything without "referring affairs of moment to God", and then told Begum's father that God had instructed him to demand his daughter's hand in marriage as a price for his precious signature. While the girl's father shuddered at Mirza's demand, calm and calculated Mirza rubbed his hands in glee. Mirza's was wreaking vengeance for their rejection of his claims. Ahmed Beg's eyes swelled with anger, his nostrils breathed heavily and a lump formed in his throat . . .

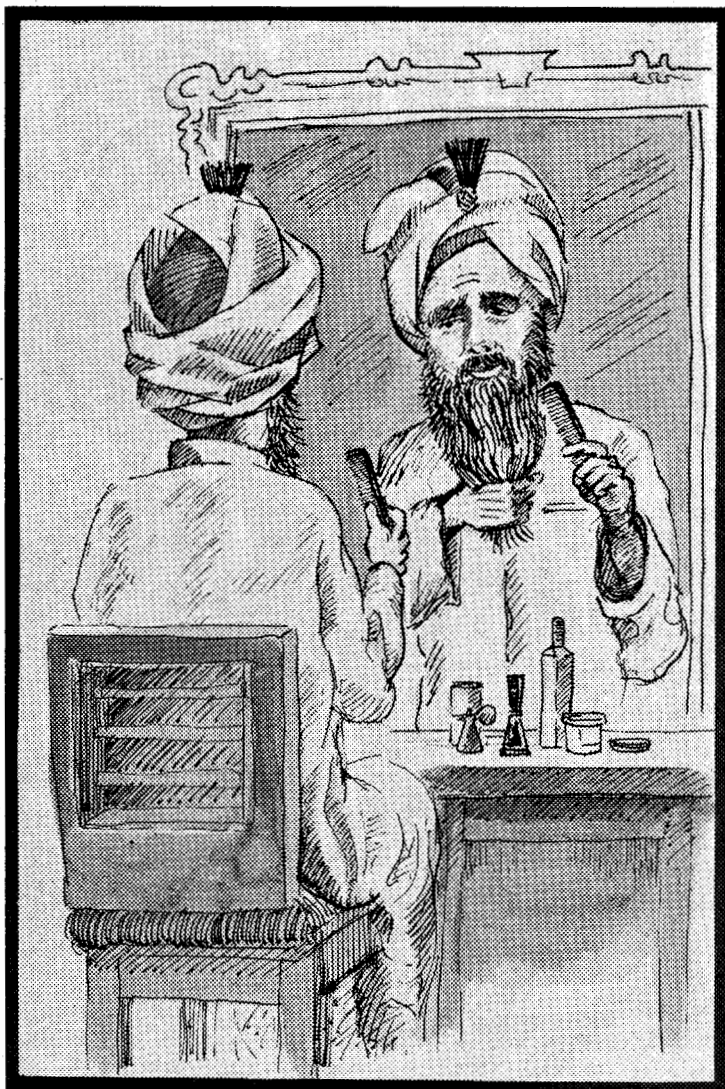
He left Mirza's mansion without a sound.

Does he have to sacrifice his piece of heart at the altar of a bloodthirsty Monster? A Dracula? A Blackmailer? He hastened home, his eyes flowing. He sniffed like a little child, and when he neared home and heard the tingling giggle of his innocent daughter, he breathed a deep sigh and wiped his tears.

Although Mirza has displayed indifference in the presence of the girl's father, he was startled by the aversion Ahmed Beg had shown at his outrageous offer. For a moment he thought he held the trump card, the girl's father would come to his feet for the signature. He smiled triumphantly, then laughed like a hyena who had subdued its prey . . .

Mirza's craving for the pretty damsel increased. *"Ooo. What is this sweet and soothing pain in the heart? The world, my creation, seems more splendid than ever before. It was like receiving a revelation, ecstatic! Love is a many splendoured thing . . ."*

From that moment onward Mirza would take long strolls around the vicinity of Begum's house, to catch a glittering glimpse of his enchanting beloved. It became a daily routine. His mind would perceive fantastic scenes; a prophet going in search of the Being that held sway over his life; Moses going



“Mirror, Mirror, on the Wall . . .”

آئینہ نکالات!

to Sinai in pursuit of a dazzling sight; God was beautiful. Yes, even gods succumbed to the charm of beauty . . . for wasn't God beautiful . . . enchanting . . .

Changes in Mirza's life were evident from the day he found new life. The barber had to call daily to trim his voluminous beard. At one stage he had thought of removing the beard altogether, but then the Maulvees waited upon him like vultures on a dying prey to strip him of his divinity. No, he would not give them the opportunity to doubt his divine personality . . .

The tailor too was kept busy, with new and costly Sherwanees, the long Turkish coats of which he was fond, and he would see to it that their designs suited the moving times, "phesionable". Some more colourful silk turbans were added to his bulky wardrobe; new shirts; crispy pantaloons; shining shoes; decorative socks; aromatic hair oils, and a large variety of costly fragrant Attar. A weekly shampoo of hair blackening completed the picture . . .

But time passed without any response from the girl's parents and Mirza began worrying. However, for a prophet this should be child's play. So Mirza declared that he had already been engaged spiritually to Muhammedi Begum by the Divine Power, and gave glad tidings that her parents and relatives will be blessed by the Bounty of Almighty; fortune was coming to kiss their feet. But, in case they did not release the girl, he attached an addendum: The wrath of Allah will befall the whole family, and if they married her to any other, the groom will die within $2\frac{1}{2}$ years to be exact, and the bride's father will die within 3 years, also to be exact. Mirza knew that some of his earlier prophecies of earthquakes in some "diverse" parts of the world had come true, and had made an impact on the gullible. And when the earth did tremble as a normal course of natural phenomenon Mirza walked the streets broad-shouldered.

In the meantime Sultan, a handsome young man, was

seeking the hand in marriage of the most sought after beauty, Muhammedi Begum, the apple of her father's eye. Every honest being that heard the pleasant news was overjoyed. They were happy because the two would make a loving young couple, and the pretty maiden would be saved from the avarice of the mean, old Mirza. And when the mates of Begum whispered the sweet news in her ears, her lustrous youthful face lit brightly, like a luminous bulb. She ran into her room and shut the door, leaving behind a trail of giggling young maidens.

When Mirza heard the news his face also changed colour but its pigments were purple. Then all colour faded. He was stunned. Life seemed a spectre. Horrid. Void. Dead. The only moving object was his heart. Its sound was like drum beats in the midst of a dark, silent night. Mirza screamed, sending a shudder through the heart of his dejected wife. He could hear the echoes of his shriek vibrating through the vastness of space. This was the cry of a god, the vanquished, the helpless one . . .

First his one drooping eye opened. He stared around, finding himself stretched out on the tall and spacious bed — *the palang* — and the local *Hakeem* holding a glass of fragrant sherbet in his hand. He motioned towards Mirza, pleading, that His Lordship should partake of this elixir; he would be blessed to relieve the pains of the Pious, he begged humbly. Mirza's wife, who stood at the feet of her lord like a faithful slave, felt relieved at seeing Mirza swallow the delicious drink. He asked what had happened, and his soft-spoken wife told him that her lordship had fainted, and was found prone on the cold floor.

What ailed the Messiah, the Hakeem asked, and with a rueful smile Mirza uttered in the verse of a popular poet:

دل جلوں کا وہ حال کیا جائیں
جسکا دل کبھی جلا ہی نہیں

*" 'Tis not easy to feel the sufferings
Of those whose hearts are shattered,
For how could one conceive its feelings
If his heart was never battered?"*

The verbose author could not rest. He filled page after page with the pieces of his heart. If she could only read these, he was certain, the tales of his pathos would move her; his description of her charm would enchant her. Had this pen not worked like a magic wand, casting a spell on thousands of his subjects? Why, could she not see it was inspired, divine? He read the pages over and over, and when he tore them into pieces he felt as if someone was ripping his heart with a pin. He picked up the pieces and kissed them. They were worthy of reverence . . .

Alas! If she could only be his wife. If he could only embrace her in real life, he would feel himself living in the abode of bliss he had descended from . . . He would request the British Government to grant a military band in its finest of finery to play his wedding march. Surely, they could not refuse him this privilege? Had he not shown his loyalty to the benign Sircar; had he not written several books abrogating the revolutionary *Jehaad*, the weapon of the Faithful against infliction? Had he not informed the Government secretly with lists of names of Freedom Fighters? With so much loyalty shown, he felt assured that the honour would not be denied him. He smiled. How the jealous Maulavees and political leaders will cringe when they see this wedding march being led by the Sircar's own military band! How he would ride on a majestic white steed like a commander after a conquest! How splendidly he would decorate the bride's "*doli*" (a veiled carrier for conveying nobility) befitting a princess! "*But where, where is my bride,*" and Mirza would start shrieking.

Enraged Mirza once more informed her parents that their attempts to dodge him were useless. He claimed to have received revelations this time that Allah had already married her to him, and there can never be a change in Allah's words. She must fall into his arms. After all this was no jest. It was revelation!

Time was running out. Eid was approaching, and in a

day or two after Eid the proposed marriage of the young couple was to take place.

Mirza had to move fast. He had tried frightening them with divine engagement, then divine marriage and finally the wrath that would descend upon them, but they seem to treat his prophecies with contempt. Mirza was not to be dodged easily. He was made of *unearthly* fibre.

Mirza wrote a letter to Ali Sher, the father of the wife of one of Mirza's sons. This family was closely related to Muhammedi Begum. Mirza had contrived an unbeatable scheme. If Ali Sher does not prevail upon the girl's parents to break off the engagement, Ali Sher's daughter will be punished. He will see to it that his son divorces Ali Sher's daughter. And in case his son refused to obey him, he will be disinherited!

As much as a spirit of merriment prevailed in the homes of the prospective couples, there was also some consternation. Mirza's threats of wrath continued. Letter after letter was sent to every member of Begum's family, warning them of the consequences to follow. And the threat of forcing his own son to divorce Ali Sher's innocent daughter also hung over their heads. It must be said to the credit of Mirza's household that they expressed their disapproval of his queer craze in his dying days. They pointed out to him the ridiculousness of breaking up his own family. But Mirza had decreed. His words were immutable, final and binding.

There was very little festivity on this Eid day among Mirza's followers. They had been summoned to pray earnestly for his success. Mirza also rolled the rosary of his own verses, very earnestly:

سبب کوئی خداوند اینادے، کسی صورت سے وہ صورت دکھادے
کرم فرما کر آ! او میرے جانی۔ بہت روئے ہیں اب ہم کو نساوے

“O' Lord make some way for me,

Show me of that sight!

Come O' Beloved favour me,

Enough of tears, shower delight!”

To Mirza, true Eid would only come when he could

embrace his beloved and whisper sweet nothing in her tender ears. Villagers remarked that Mirza looked like a groom on Eid day.

Threats having failed, Mirza shed tears. He pleaded to Begum's parents and relatives to grant his only wish in life. It was a matter of life and death, not for him as a person but as a Holy being, a prophet; in fact, it meant the downfall of their own Faith, Islam. The non-Muslims would laugh at him, ridicule his prophethood; it would be the defeat of a prophet and the gain of the infidels. Can't they see?

Mirza no longer yearned for the life of his own heavenly bliss. He now envied *Majnun*, "the mad one". He wished he too could lose his sense like *Majnun*, so that he would not have to face the ignominy of a defeated prophet; he wished to exchange his kingdom of grandeur with that of the scorching Sahara of *Majnun*, to wander in no man's land . . .

Nevertheless, if a lover he be, it is so written in the canons of love, that he has to go through the heart-rending phase of despair. These are moments glorified in the transition of love; these are moments blessed; every drop of blood from a pierced heart of the nightingale nurtures a radiant rose . . .

Rather than being the subject of taunts and torments in glorious Qadian, the fiery plains of *Majnun*'s habitation would be like the cooling glaciers of Kashmir, the land which a Moghul Emperor called "Heaven on Earth". And when he thought of the grandeur of Kashmir which he frequented to be tutored by his mentor and master, Dr. Nuruddin, he also thought of his namesake, Jesus Christ, the tributary of his re-incarnation. The dark clouds of ridicule grew thicker. No, he could not rest in peace in this "Heaven on Earth". The "sorcerer" Jesus would be around. No. He will choose his own "Bihishti Maqbarah" (*Heavenly Abode*) in Qadian, which was also going to be the place of pilgrimage for his devout followers. And if they so desired, they could also share

the heavenly abode provided they bequeathed one-tenth of their assets for the promotion of his movement.

The sweet, melodious siren of the *Shenai*, the Indian flute, announcing the wedding of Muhammedi Begum and her handsome young husband sounded to Mirza like the wail of his pierced heart. He recalled a similar moment when the military band of the benign Sircar played a similar note—the Last Post—at the funeral of an army captain, whom the Freedom Fighters had killed. And when they lowered down the corpse into the grave, they fired guns, cracking thunderously, resounding like the roars of a wounded lion . . .

There was the majestic white steed, but its broad-shouldered rider was a handsome young man; there was the splendid *doli* befitting a princess; there was a full band but of the people of the land. There was festivity; there was joy, like the joy of the scorching earth when it drinks the cool drops of rain. The Ganges and the Jamuna had immersed; two lovers had embraced . . .

Mirza's heart was aflame and his eyes were drenched; a house burnt while the rains poured. After the storm, there was a lull. Serenity. Mirza was lying cold on the floor. Frigid, cold.

But life must go on. His prophecies must continue. He told the world, everything was not over. Even if Begum was married elsewhere it mattered little. She *must* become his wife after all. God had decreed so. And those who scorned and doubted his prophecies must know that this was a *challenge* between Truth and Falsehood. If his prophecies failed, then, yes then, they could laugh at him. But he will always have the last laugh . . .

Defeated Mirza then began to put his own house in *disorder*. He commanded his son to divorce his wife, and when

the loving couple refused to be parted unto death, Mirza disowned and disinherited his son. And when the son died during Mirza's lifetime, the father refused him burial service.

Mirza now awaited the death of his divinely wedded Begum's husband. He had prophesied that whoever married his beloved MUST die within $2\frac{1}{2}$ years, to be exact.

Father Time moved fast, and when the prophesied hour arrived it stood still, winked at Mirza and hurried along.

Sixteen years after Begum's wedding Mirza was visited by someone he had heard so much about. He could not believe his own eyes. It was like a legendary phantom. The visitor was rather abrupt with Mirza, like a constable who delivers a summons; unlike his many humble subjects and respectable acquaintances. For a moment Mirza's mind went blank, and when he opened his heavy eyes, he stared at the spectre. The intruder was rude. He was unwanted, he was trespassing holy territory. Mirza at once thought of asking the benign Sircar for protection. He tried to lift his cold, benumbed hand to strike the bell for the servant; he tried to shout and scream, but everything seemed lost in a vacuum. Izrael, the Harbinger of Death, was busy stripping a black ethereal mass from Mirza's frigid body; like a voracious savage pulling the hide off a rhinoceros. This was the end of a deity from Qadian.

The living defied Mirza's prophecies even after his end. Pretty Muhammedi Begum and her handsome husband lived happily ever after . . .



AHMADIOLOGY (or When is a Muslim not a Muslim)

According to Mirza, whoever does not accept him as a prophet and does not join his creed, is outside the fold of Islam, a "kaafir". Of course, since the Master's departure, there is a clan amongst them who feel that there is no harm in considering non-Ahmadees as Muslims. This is the clan which Muhammed Ali and Kwaja Kamaluddin founded in Lahore. But this is only a camouflage. They had to adjust their Master's dogma in order to escape the wrath of Muslims. They wanted to stay amongst us so that they could indoctrinate us with Mirzaism. Once they are thrown out of our midst they will be left without a platform. So, they preferred to compromise, although it goes against the very grain of their Master's teachings.

On 25th May, 1900, Mirza announced a revelation:

"Whoever does not follow you and does not join your fold and opposes you is a rejector of Allah and his prophet and is an inmate of Hell . . ."

The prophet in question is no other than Mirza. In Dafa-ul-Bala, Mirza claimed: "True God is that God Who sent His Prophet to Qadian . . ." Mirza emphasised in Tablighi-Risalat 9/12: "He who considers me a liar is cursed . . ."

Mirza registered his clan with the authorities "as a new sect among the Muslims" and requested to be addressed as "Muslims of the Ahmadiya sect . . ."

After this his successors took over, making it very plain that non-Ahmadees cannot be considered Believers. In Kalimatul-Fasl, 49, Ahmadees are told: "Quite a number of things are clear from these writings of the Promised Messiah (Mirza). Firstly, that Almighty Allah told The Promised Messiah that whoever denies you is not a Muslim, and this was not just an information but a Commandment that you should not consider those who reject you as Muslims. Secondly, that the Promised

Messiah expelled Abdul Hakeem Khan from the Jamaat for this reason that he used to call non-Ahmadees Muslims. Thirdly, that it is a satanic thought to consider those persons Muslims who reject the Promised Messiah . . .” It is further explained that “When the issue is so clear that one cannot find salvation without believing in the Promised Messiah, then why is time wasted in trying to prove that non-Ahmadees are Muslims . . . ?”

Then the argument is sealed with a Mirzaee Fatwa:

“If one does not accept the revelations of the Promised Messiah, in which claim the Messianism is also included, then such a rejector becomes a ‘kaafir!’”

Furthermore, Mirza makes it clear that there shall be no religious or social association between Ahmadees and non-Ahmadees. He declared (Alfazal 119) that it was “Haram” (prohibited) for an Ahmadi to pray behind a Muslim. He also commanded (*Al-Hukm, 14th April, 1908*) “There is no harm in taking into marriage a non-Ahmadi girl, because it is also permitted to marry women from the People of the Book, in fact this is beneficial because such a person will be receiving guidance, but we should not give our daughter in marriage to a non-Ahmadi . . . to give is sinful.” Offering funeral prayers for a non-Ahmadi is equally prohibited. This was proven when Pakistan’s former Foreign Minister Sir Zafrullah Khan refused to join in the funeral prayers of Qaid-e-Azam Muhammed Ali Jinnah, Founder of Pakistan.

MIRZA QUILS THE GAME

It was left to Dr. Abdul Hakeem Khan, a staunch disciple of Mirza for twenty years, to expose his Master’s fraud publicly. He went on a lecture tour throughout the country, labelling Mirza “opportunist”, “lusty”, “arrogant”, “Dajjal”, “liar”, “devil”, “Manju”, etc. Challenges of death within the specified period of three years ensued between the two, the criterion being whoever is false will perish. Of course, Mirza quit the arena within the specified period and his challenger lived on for another eleven years. (Mirza died in 1908 and Dr. Khan in 1919.)

WHO IS A MUSLIM AND WHO IS A "KAAFIR"?

Mirzaees claim that because they recite the Article of Faith (KALIMAH) of ISLAM, subsequently professing belief in its fundamental tenets they cannot be termed "KAAFIR" and thrown outside the fold of ISLAM. Note the words RECITING and PROFESSING.

Muslims have been confronted with the problems of "KAAFIRS" since the advent of Holy Prophet Muhammad. There have been people who paid lip-service to ISLAM by *reciting* the *Kalimah* and *professing* the *Faith* while undermining the Religion and its Community.

This camouflaged form of *Imaan* (Faith) managed to survive among the Muslims even in the days of the Holy Prophet but when its grave threat was realised by the Holy Prophet himself, we find him taking decisive steps to throw them out of the Community of Believers.

The Holy Qur'an enlightens us on the issue of Hypocrites in the following Words of God Almighty: "*Of the people there are some who say: 'We believe in God and the last Day'; But they do not believe*" . . . "*When it is said to them: 'Believe as the others believe': They say: 'Shall we believe as the fools believe?' . . . ' . . . When they meet those who believe, they say: 'We believe'; but when they are alone with their evil ones, they say: 'We are really with you and we were only fooling (the others).'*" (Sura 2, v. 8, 13, 14.) The description of a similar type of person is also given in Sura 2, v. 204-206; 4, v. 60-63. In the same Sura in verse 88 onwards we are told about the Hypocrites and how to deal with them. We are specifically told not to accept them as our friends. They are declared enemies of Islam. Sura 63 is entitled *Munafiqoon* (Hypocrites) in which we are warned against their false oaths and their secret intrigues against the Brotherhood of Believers. These

definitions befit Mirzaees to a "T".

It is evident that mere reciting and professing Islam does not make one a Believer. Harboursing ill against the Brotherhood of Islam and attempting to undermine it throws the violater completely outside the fold.

Some semi-learned Muslims who are unfortunately ignorant in Islamic History and Quranic injunctions seem to say: "*What right have we to make Kaafirs?*"

They should realise that no one "makes" the offender "Kaafir". He, himself, displays the characteristics of a "Kaafir" by his un-Islamic innovations and through his attempts to uproot the fundamental structure of our Faith. These "sympathisers" need to be told that we have been forewarned by the Holy Prophet of Islam that all of the false claimants to prophethood and their lackeys will be from among the Muslims, superficially demonstrating their fervency in practising and propogating Islam. This apparent show is the trap for the unwary.

The "sympathisers" do not realise that they are aiding and abetting, perhaps unwittingly, a venomous creed that will be fatal to Islamic society.

If our pseudo-learned care to turn up the pages of Sharia'h they will discover that anyone who even refuses to call a "Kaafir" as a "Kaafir" is himself committing "kufr".

While Mirza and his creed purport to bring fresh Revelation, abrogate verses of the Holy Qur'an, deny Finality of Prophethood and hail a new Prophet it is impossible to accept them in the fold of Islamic Brotherhood in terms of Islamic Law.

The definition of Islamic Brotherhood has been ably portrayed by Dr. Iqbal:

Islam is essentially a religious community with perfectly defined boundaries — belief in the unity of God, belief in all the prophets and belief in the finality of Muhammad's prophethood. The last-mentioned belief is really the factor which actually draws the line of demarcation between Muslims and non-Muslims and enables

to decide whether a certain individual or group is a part of community or not. For example, Brahmosees believe in God, they also regard Muhammad (on whom be peace) as one of the prophets of God, yet they cannot be regarded as part and parcel of Islam, because they, like the Qadianis, believe in the theory of perpetual revelation through prophets and do not believe in the finality of prophethood in Muhammad. No Islamic sect, as far as I know, has ever ventured to cross this line of demarcation. The Bahais in Iran have openly rejected the principle of Finality, but at the same time, frankly admitted that they are a new community and not Muslims in the technical sense of the word.

According to our belief Islam as a religion was revealed by God, but the existence of Islam as a society or nation depends entirely on the personality of the Holy Prophet.

Islam tolerates the beliefs of others with due respect but it cannot agree to "*nurse a serpent in its sleeve*". Like the Bahaees, Mirzaees should also declare their new Faith with the tenets propounded by Mirza and stick to it. But they dare not pollute the name of Islam with their innovations!

MIRZA BEGINS WITH DREAMS

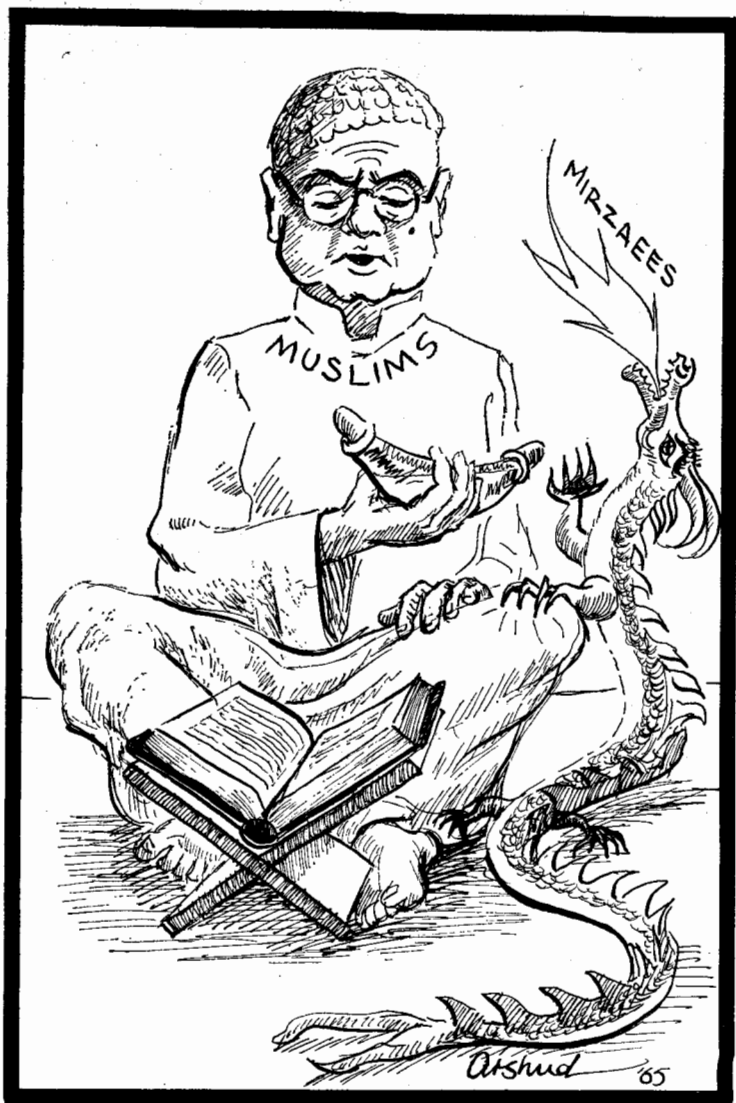
"And I saw in my dream the very being of the Almighty and I was convinced that I was that Almighty" (Aina-e-Kamalaat, 449); "In one of my visions I saw that I am myself the Almighty and I was convinced that I was that Almighty." (Kitabul-Bariya, 78 and Mukashafat, 9, 1892 C.E.)

MIRZA'S DEFINITION OF A VISION

"Twenty years ago in Baraheen-Amhadiyah, I wrote this in the form of a vision that the Holy Qur'an makes mention of Qadian. This Vision was PERFECTLY TRUE and correct . . ." (Supplement to Khutba-e-Ilhamiyah.)

MIRZA, THE GREATEST

"Thus, without doubt, this mission (Mirza's) is such a mission that those before me never saw of its like and neither did former Messengers and Prophets see anything similar . . ." (Khutaba-Ilhamiyah, Notes D.)



Nursing a Serpent

آستین کا سانپ

The Tender Trap!

When trapping Muslims into their Movement, the Disciples of Dajjal present an Application Form which will delight any Muslim. It sings the praise of the One and Only God Almighty, and Prophet Muhammad as His Servant and Messenger. The Form also instructs you to follow the Religion of Islam as a foremost duty, to believe in the Holy Qur'an and Ahadees and The Promised Messiah's TEACHINGS. The conditions go further and ask you to "consider our Lord Prophet Muhammad to be the SEAL of the prophets and believe in ALL CLAIMS of the Promised Messiah".

After you have been entangled in the web, they begin injecting you with their Master's teachings, but by then it is too late for a cure. You will have been poisoned fatally with their wicked beliefs.

The above information is based on the Application Form devised by their "Hazrat Amirul-Momineen Khalifatul Masih, the Second", Mirza's son Bashiruddin Mahmud, their Head Priest.

Note the subtle way of getting you to accept Mirza's CLAIMS and TEACHINGS. Once you are with the clan, then they explain the meaning of SEAL of prophethood according to Mirza's concoction.

Latest application forms vary and are adjusted to reconcile with the needs of the time. Adaptability, however, is nothing new to Mirza and his followers. They have no IMAAN to account for. They will barter anything as long as they can get you to join their evil creed!

MIRZA'S FATHER ALSO TRAITOR

"... (In the 1857 Mutiny) In spite of his bad conditions, my father showed his sincerity and enthusiasm (for the British) by providing them with 50 horses out of his own pocket and 50 competent and strong soldiers as a gift for the Government..." (Baraheen Ahmadi, Lahore Edition, 90.) (Mirza's father made this gift to the British while Muslims were giving their lives in the defence of their country!)

Trapping Our Nigerian Brothers!

Their religious fraud exposed, Mirzaees find themselves in a tight corner both in India and Pakistan. They have been declared "non-Muslims" and "enemies of Islam" by the Ulema of the leading Muslim countries. (See "Fatwas" at end of book.) So they had to hunt new grounds. They discovered that Nigeria which abounds in a Muslim population exceeding 22 million would be fertile ground for spreading their evil creed, because Nigerians in general are an honest and simple people.

In spite of the constant onslaught on their country by colony-hunters, suffering inroads by foreign domination and dogmas for decades, the devout Muslims of Nigeria clung to their *Kalimah* tenaciously. No foreign doctrine has been able to convert them. Their *Imaan* is invincible. But they may not realise that the Mirzaee Maulvi with his pious platitudes and an Islamic *front* is like a serpent in their sleeves. It may be too late when they discover that the poisonous fangs of Mirzatism have sunk deep into their blood-streams. If not in theirs, then in that of their offspring. The True Believers of Nigeria must take precaution from now on. Delay would be fatal to the Cause of Islam and their beloved country. Mirza and his gang have sold Muslims down the drain throughout the Muslim world. They work diplomatically, shrewdly, slowly, but surely, infusing the poison of "kufr" and "shirk" in your soul.

Readers of "The Truth", Mirzaee organ, from Lagos will have observed how the "Ahmadees" attempt to indoctrinate the reader with Mirza as a Prophet. There is hardly an issue in which Mirzatism is not pushed down the throat. Besides, they are unscrupulous in asking the reader to fill in the "Invitation Form" in which the new member is asked "to pay one sixteenth" of his income regularly.

One of the reasons for deceiving the Nigerian Muslim

easily is that his language is not Urdu and therefore he has no access to Mirza's original works. They may also not be aware that what they are shown is only the bright side of Mirza and that his dark side is kept away from them. Readers of this book will have discovered that Mirza was capable of both. He was a Dr. Jekyll and Mr. Hyde, all in one,

The intelligent and sincere Muslim Leaders in Nigeria are duty-bound to guide their Community of True Believers against the danger of Mirzaism! It is a duty unto Allah that we should ward off evil. Today, now, not tomorrow!

MIRZA'S LAMP

"We must be genuine in our submission to the benign (British) Government because God has appointed this Government as a sign to spread the light of our religion . . ." (Sat Bachan, 144.)

All Muslims are 'Kaafirs'

(According to Bashir Mahmud, present Chief of Mirzaees in Rabwah. Reference "Aainaa-e-Sadaqat", page 35.)

"All those Muslims who do not submit to the Promised Messiah (Mirza), *even those who have never heard of him, are 'kaafirs' and outside the fold of Islam. I confess that this is my belief . . .*"

MIRZA CLAIMED THIS "REVELATION"

"You (Mirza) are from Me even as precious as My Own Absolute Singleness and Unity . . ." (Albushra, 2/94; Haqiqatul-Wahi, 86; Aina-e-Kamalaat, 392.)

R.I.P.

(Resting in Pieces)

Mirza claimed uniqueness in everything — including his grave. Read what Mirza has to say in his famous last Will and Testament dated 6th January, 1906 and published by his son under the auspices of the Foreign Mission's Secretary, Rabwah, Pakistan:

“ . . . God has told me about the time of my demise . . . a place has been shown to me that this would be my grave. I saw an angel measuring a plot of land, and reaching a point he said to me that that was the spot for my grave. I was shown a grave more shining than silver . . . And I was shown a spot which was named ‘Bahishti Maqbrah’ (Heavenly Graveyard).”

Mirza told his followers about the “Revelation” he had received from God: “. . . not only has He (God) said that this indeed shall be a graveyard in Heaven itself, but He also said: ‘blessings of all kind have been sent down on it, and there is no blessing of which those buried therein shall not partake’.”

After founding his unique graveyard Mirza put a price on it: *Anyone who wants to be buried therein has to leave 1/10 (one tenth) of his entire property for Mirza's coffers!*

Mirza also introduced a strange method of burial for those of his customers who died away from the “Heavenly Graveyard”. He made it compulsory on the heirs of these distant customers to “bring the corpse to Qadian in a box”. And in case the client died while the “Heavenly Graveyard” was being decorated, Mirza ordered that the corpse shall be buried temporarily at the place where the death took place, insisting that the corpse be “put into a strong wooden box”. Thereafter, whenever time permitted the decomposed body could be dug up and taken to the “heavenly Graveyard” to rest in pieces!

Before Muslims could point out to him that he had added

another "Bidd'at" (an objectional innovation) to the Islamic way of life, Mirza, the Innovator, had a ready answer in the footnotes: "the whole scheme rests upon a Revelation from Allah, and therefore it cannot and should not be held to be a bidd'at . . .!"

Whose Name shall be Ahmed?

Lest Muslims fall prey to the Mirzaee claim that their Master's advent was foretold in the Holy Qur'an or other Scriptures because he was named *Ahmed* (and Mirza had no scruples as far as his claims were concerned), Muslim should be convinced, beyond a shadow of doubt, that the prophesy refers to the Holy Prophet of Islam whose name was also *Ahmed*. The word *Ahmed* and *Muhammad* means the same, namely "*the praised one*". The Holy Qur'an, Sura 61, verse 6, confirms the prophesy by Prophet Jesus in the following Words:

"And remember, Jesus, the son of Mary, said: 'O, children of Israel! I am the Apostle of God to you confirming the Law before me, and giving glad tidings of an Apostle to come after me, whose name shall be Ahmed! . . .'"

When the Hebrew words of Prophet Jesus were translated into Greek the equivalent of *Ahmed*, PERICLYTOS, meaning "the praised one" was used. Presently, in the English version, the Greek word is replaced with "comforter" being a translation of the Greek word "Paracletos", a slight variation from the original "Periclytos". Muslim scholars contend that this is a corrupted form of the original. However, if we refer to the original works, namely the Gospel of Barnabas, which the Christian Council does not recognise, the prophesy contains the actual name of Prophet Muhammad, not once but on numerous occasions, including the Islamic Article of Faith:

"There is no God but God and Muhammad is the Prophet of God."

Who is Dajjal?

A horrifying pen-picture of Dajjal, the Anti-Christ, has been painted in a number of Aahadees. He is to appear at the culminating point of world history with a mission to subvert the truth and to mislead humanity. His awe-inspiring physical form has been depicted to include a drooping eye, and naturally, our eyes fell on Mirza's picture. However, we could not be certain in the case of Mirza because the Dajjal will meet his doom at the hands of Prophet Jesus Christ, whereas Mirza, a life-long victim of diabetes and diarrhoea, has already perished in a cholera epidemic. But one cannot be too certain either, as, in the words of that great English sage and author, Shakespeare: "*There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.*"

The title of this book has been chosen solely with a view to arrest the attention of our readers. We did not intend to present Mirza as THE Dajjal, but rather as his prototype, for, we ask ourselves, how far is Mirza from the original Dajjal in trying to pollute the truth and to mislead humanity? And, can one doubt, that from the seed Mirza has sown many prototypes of the Dajjal will appear? Nay, many have already appeared?

The writer owes an apology for not treating the spine-chilling subject of the legendary Dajjal in this book, for fear of side-tracking from the theme of *The Disciple*. Nevertheless, he can make a promise that his next book will relate the blood-curdling story of Dajjal as portrayed in legend and Ahadees.

MIRZA'S SCRIPTURE

"... Those who look upon these books (Mirza's) with love and reverence and who benefit thereby and accept me and my message are truthful. The rest are all the children of loose women..." (Ainae-Kamalaat, 435.) "And it should be known that whoever is born legitimately and is not the offspring of loose women and Dajjal, must choose between one of these two things that is either he refrains from doubting the Truth (Mirza's claims) or he should produce a book to compare with this one..." (Nurul-Haq, 1/126.)

Judging the Accused

The guilt of "Murtid" (one who abandons Islam) and "Kaaafir" (non-believer) is considered grave under Islamic Law, yet the Liberty of the individual is equally safeguarded. An individual has not the right to declare another "Murtid" or "Kaaafir" nor the right to "clear" one from the guilt. The charge has to be proved beyond reasonable doubt in the presence of a body of competent scholars of the religion who shall have appointed a Qadi (judge) and/or Assessors for the purpose. This is done to insure the liberty of the individual and to give him a fair trial. (Anyone who accuses another falsely is severely punished.) In the case of a person who has committed the violation to writing his statements will be scrutinised in the light of Islamic Law.

Upon being satisfied that the accused has violated the fundamentals of the Faith or harboured disbelief, the judicial panel adopts the following procedure:

They enlighten the accused of the Truth.

They grant him an opportunity to repent and to return to the fold of Islam. (It is understood that anyone subscribing to the beliefs of an offender or rendering him protection, is guilty of the same offence.)

If the offender repents voluntarily he will have to return to the judicial panel to:

Admit his guilt and denounce his former beliefs.

Ask Almighty Allah for forgiveness.

Recite the Article of Faith to confirm his acceptance of the Faith.

The clearance must be announced publicly.

The principle underlying the procedure is that when an accused is CLEARED he shall be so considered authoritatively.

If an accused fails to repent and to return within a specified time (minimum three days) he shall be considered guilty of the offence and thrown outside the fold of Islam. Thereafter it is compulsory on Muslims to regard the offender as

a non-Muslim..

Under Islamic Law anyone who fails to call a "Kaafir" or "Murtid" by these terms is considered equally guilty.

Debarring them from a Mosque and Burial Places, etc.

Mirzaees, Murtids, Bahaees, Munafiqs, and similar offenders are to be kept out of Islamic institutions. Some people, however, harbour the thought that since the mosque is a House of Prayer dedicated to God Almighty no one has the right to debar entry to another. Similarly, they feel that burial grounds should not be denied them. These notions are entertained by persons who lack knowledge of Islamic History and Quranic injunctions. The Holy Prophet of Islam has set a practical example on this issue. He threw the offenders out of the *Fold of Believers* and destroyed a Mosque they had built.

A mosque is considered very sacred in Islam and yet the Holy Prophet set it alight, only to demonstrate that any act devised to undermine Islam must be uprooted by all means.

It is a universal rule that a soldier taken prisoner is treated differently to a Traitor. Islam abhors treachery.

A negligible percentage of Muslims under the guise of "broadmindedness" seem to show their disagreement to Mirzaees being kept out of our burial grounds. Had they known better they would have taken the trouble to ponder over the issue: *Why are some Muslims also buried away from the main cemetery?*

Criminals who are sentenced to death for capital offences and persons who commit suicide are also buried away from other Muslims, because of the Muslim society's abhorrence for such despicable deeds. Murtids and Mirzaees are treated in the same manner—cast out of the Brotherhood of Believers, because, again, Muslims do not wish to harbour them even unto death!

THE CRITERION

The writer does not profess to have the last word in theological matters. His analysis, deductions and convictions are, however, based on the illustrious footsteps of the Holy Prophet who was sent to expound the Wisdom of God, his righteous successors who implemented his precepts, his truthful companions who narrated the elucidations and the innumerable Muslim scholars who devoted their lives in search of The Truth. We have used this as the only criterion because Mirza's creed purports to base its belief on the same.

We have, therefore, avoided references to ascension in the physiccistic context, miracles in rational form, spirit in scientific parlance, time in non-transitory concept, space in metaphysical sense or the Finality of Prophethood through other scriptures. In these fields there is a wealth of material for the seeker of Truth.

IMPRESSIONS!

● Mirzaees attempt to impress Muslims with the claim that they have established mission centres to convert non-Muslims. Into what, we ask? Muslims? No! Mirzaees, yes!

Islam cannot barter its quality for the vain glory of numbers; it has no need to depend upon the delusion of numerical strength; Truth is its Force. Islam does not allow adulteration of its doctrine to pacify newcomers; Islam has no need for a papal empire of the Mirzaees.

● Mirzaees also have the audacity to claim that they have gained more converts to Islam than the Sunni Muslims. Another bluff, a claim as false as Mirza's prophethood. We wonder if it was Mirza's ghost that spread the Torch of Islam — from the desert of Arabia to the valleys of Spain — for centuries past! And what motivated our mighty warriors of Islam? Mirzaism? Never! It was pure Islam!

● We must also point out that their claim to expound the beauty of Islam — publishing books, etc. — is an equal piracy. Long before Mirza decided to pollute the earth, the splendour of Islam was spread like a galaxy, awaiting any beholder. Thousands of our great scholars had expounded its beauty. But Mirzaees plundered from its glory to perpetrate the most heinous religious fraud the world has ever seen!

● There are also some Sunni miscreants responsible for driving our intelligent youth to the abyss of doom. One is a clan of "know-alls" reigning on the Throne of Religion and the other is a band of "have-alls" bathing in achievements of gains and eminence. While the bigotary of the ignoramus must be condemned, the hollowness of the "eminent" must be exposed.

Mirzaees do not win over our youth. We drive our youth into their tentacles. Our young must be saved. They hold the fuel for the Torch of the Future. Let us understand the fervency of their youth, their thirst for knowledge, and guide them, remembering that our cornerstones must be jealously guarded. There can be no compromise with our basic tenets — *Imaan*. These are God-found. Those who dare, stand condemned before God, the Almighty.

We beseech of Thee, O' Allah! to show us the Right Path!

AN APPEAL TO THE MIRZAEES AND THE MUSLIMS!

TO THE MIRZAEES:

If the exposure in this book has opened your eyes to the Truth, please, for the sake of your own self, in this world and in the hereafter, return to the fold of Truth. You might have been misled by the cunning disciples of Dajjal, you might have walked into their trap unwittingly, and therefore you could not be held responsible. But, if you refuse to see the light, then you alone are solely responsible for paving a fate of doom. Allah forgives those who repent in earnest.

TO THE MUSLIMS:

It is our duty to reject those who reject our Imaan. And it is also our duty to forgive those who return to us with clean hearts. For Allah blesses those who forgive.

FATWA BY AL-AZHAR, CAIRO

(The following pages carry *Fatwas* (Verdicts by Islamic scholars) regarding the doctrine of Mirza Ghulam of Qadian. *Fatwa* is based on the *Holy Qur'an*, the *Sunnah* (utterances and actions of the Holy Prophet of Islam) and *Ijmaa* (consensus of opinion among Muslims). These factors form the basis of *Shari'ah*, the Law of Islam.)

Hereunder is a Fatwa issued by the Fatwa Department of the Al-Azhar University, Cairo, in reply to questions by the Egyptian Foreign Ministry. It was asked to give its opinion on:

- (1) The Ahmedi sect according to the true teachings of Islam.
- (2) Mosques built by certain doubtful sects, for example, the Ahmedi sect of Pakistan who established mosques for Muslims to pray therein.
- (3) A request by the Ahmedi sect for financial help to set up a mosque in Amsterdam, Holland.

The Fatwa Department answered as follows:

The Fatwa Department of Al-Azhar is quite aware of the beliefs of the Ahmadiyya sect whose views are that Mirza Ghulam Ahmed imagined himself to be a *Messenger of Allah* (see *Khutba Il-Haamiya*): He says: "Do you not see that I am (a Messenger) from Allah. Then you reject me. What is the matter with you, O, ye rejectors?" Further he says: "You see how people are being converted to Christianity and how they become apostates from the religion of Allah. Then still you say that there had not now come a messenger from Allah. What is wrong with you? How do ye judge?" In another place he states (regarding himself): "Then Allah showered bounty on this UMMAT (the Ummat of Islam) by sending the like of Jesus. Will anyone except the blind then reject him." In another place he says: "Jesus was a sign to the children of Israel, and I am a sign to you, O, ye extravagant ones!"

Similarly other statements are also to be found in other

writings of this sect, e.g. in a circular issued by one of their leaders, which had been translated into Arabic by Sayed Abdul Majeed and printed in Egypt. In it we find: "*It is impossible that the coming of divine revelation should be closed in the face of men.*"

In that same circular we also find: "*The Mahdi and the promised Messiah had both appeared in India in a place called Qadian. And thousands and thousands of his followers and apostles are to be found hearing divine revelation.*" We know also that Mirza Ghulam Ahmad himself imagined that he was a recipient of divine revelation and that it was revealed to him that: "*I make you an Imaam over men. Such men shall assist you unto whom shall come divine revelation.*"

QADIANIS AND AHMEDI KAAFIRS, NOT TO BE SUPPORTED

There are many tracts to be mentioned all of which are *undoubtable signs of clear Kufr (disbelief), exit from the religion of Allah and having gone astray (from the right path).*

From the foregoing and other tracts the Fatwa Department has become aware of the fact that the Ahmadiyya sect (a sect which is a branch of the math-hab of Mirza Ghulam Ahmad) and Mirza's sect, the Qadianis, *are both Baatil sects, contrary in their beliefs and iebaadaat to the beliefs and iebaadaat of the true Muslims.* This is chiefly because they claim that their leaders are the recipients of divine revelation and that there are prophets and messengers among them, to whom Allah speaks in the way that He speaks to the prophets. This contradicts the Holy Qur'an and the Sunnat of our Holy Prophet. Therefore with these views they reject the verse: "*Muhammad is not the father of any of your men, but he is the Apostle of God, and the Seal of the Prophets; and God has full knowledge of all things.*"

They also reject the tradition of the Holy Prophet which is reported by Abu Huraira in Sahih Bukhari: "*And verily there shall be no prophet after me.*"

Their belief is also against what the Prophet said according to Abu Huraira as reported in Sahih Bukhari: "*The parable of the other prophets and myself is that of a man who built a mansion excellently and beautified it. Only one place was left for one more brick. People walking round the mansion to admire it inquired: 'Why was not this one brick put in?' Now I am the Seal (last) of the prophets.*"

In Sahih Muslim it is reported from Jaabir: "*I am in the place of that brick. I have come and the ring of prophets was completed.*" Apart from this there are many other authoritative reports to the effect that the *Nubuwwat* (prophethood) had come to a close with the coming and advent of our Holy Prophet Muhammad (P.B.U.H.).

This is the general consensus of opinion (Ijmaa') among Muslims and belief in it has become one of the necessities of faith in Islam. Whosoever rejects it becomes a *kaafir* — outside the pale of Islam.

COMPULSORY TO REJECT

Thus, as for this sect, it is not permissible to assist them in any way — not for the erection of a mosque nor for any other project. This is because their mosques are not founded except for the purpose of leading astray and swaying from the right path. They only erect their mosques in order to prey upon the ignorance of the youth who are unaware of their subtle methods, and lure them to their faith. Through these mosques they draw true Muslims and their innocent children into the dangers of their condemned beliefs while injecting into them the poison which cause them to swerve from the *Siraatal Mustaqeem*, the path of Allah, the All-Powerful, the Praised.

On the contrary, it is compulsory for each and every Muslim all over the world to boycott them economically, financially and socially and "tread upon the necks" of all misleading sects like these until they are forced into submission or perish and die out. With them should be done as was done with *Haarith bin Saeed* (who made similar claims as Mirza)

during the reign of Abdul Malik bin Merwan. Certain people were deceived by his claims and followed him until he was hunted down and fell into the hands of Abdul Malik who killed him. Today there is no sign of this sect left on earth.

In the same way there arose during the early period of the Abbasids one called *Ishaq bin Ag-ras* with his extravagant claims. A certain group of people followed him too. He, too, was killed and in that way the *fitnah* started by him was stopped.

The mosques of these Ahmadis are like the mosque which was built by the hypocrites (for evil purposes) during the time of the Holy Prophet. Their aim in actual fact was to divide the Muslims and mislead them. Allah thus prohibited the Holy Prophet from saying prayers in them, clarified their intentions to him:

“And there are those who put up a mosque by way of mischief and infidelity — to disunite the believers and in preparation for one who warred against God and his Apostle aforetime. They will indeed swear that their intentions are nothing but good; but God doth declare that they are certainly liars.

“Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein.

— Surah Toubah, v. 107-108.

SHARIAT

In spite of the fact that a Muslim is allowed to say his prayer in any clean spot anywhere on the earth, as a result of the Hadith: *“the whole earth has been made a mosque and clean for me”*, it is not permissible to say prayers in the mosques of sects like these. The reason for this is that these people take their mosques as a means towards spreading, expounding and popularising the beliefs of their sect. Moreover (should we say our prayers there) we are in fact exposing our children and the general public to the dangers of their poison and the dangerous evil of accepting their *math-hab*. What an evil and

corruption that will be. The law of *Shariat* is that one should rather ward off and avoid evil and corruption than to try afterwards to mend and repair that which had been corrupted and damaged.

INDIA:

Fatwa by Maulana Mohammed Tayyab, Rector of Darul Uloom, Deoband, India

“The Ulema of Deoband as well as the Ulema of almost every school of thought had unanimously issued a Fatwa that the Qadianis are “kaafirs”. The Ulema of India are agreed that the Qadianis are outside the pale of Islam and not included among those groups who are considered as Muslims. In these views I too am fully in agreement with the Fatwa granted by all Ulema.

“Anyone denying any of the fundamental necessities of Islam, e.g. Towheed, the Prophethood of Rasulullah, and his being the Last Prophet, the coming of Qiyaamat, etc. is a *Kaafir*, and it shall then be absolutely necessary to consider him as a ‘kaafir’.

“The Ulema of Deoband do not make any distinction between the Ahmedees and the Qadianis. Both are considered the same and we issue a Fatwa of “kufr” on both groups.

“It is not permissible at all to say your prayers behind any of them and if one had said his prayers behind them, it shall not be correct.

“It is not allowed at all for anyone to give a Muslim girl in marriage to a Qadiani or Ahmedi, and so also it is not permissible to take in marriage a girl from them. And if the husband becomes a Qadiani or Ahmedi, the marriage becomes null and void.”

PAKISTANI COURT VERDICT

Hereunder is a Historic Judgment delivered by Sheik Muhammed Akbar, the learned Additional Judge of Pakistan at the Rawalpindi Court, when it was asked to decide on an Appeal in a Divorce Case between a Muslim husband and his Mirzai wife with whom the husband refused to cohabit on Islamic grounds:

Thus according to the Muslims, Qadianis are considered to be Kaafirs and outside the pale of Islam:

1. On account of their refusal to believe that our Holy Prophet (peace be upon him) was the last Prophet; putting false interpretations on the words of the Holy Qur'an, and to call that religion as *La'nti* and *She'tani* in which the followers believe in the finality of the Holy Prophet Muhammad (may blessings of God be upon him.)
2. Claim of Mirza Ghulam Ahmad of his absolute *Tahirih Nubuwwat*.
3. The claim that Hadrat Jibrail comes to him with a *wahi* and his *wahi* is equal to the Holy Qur'an.
4. Insult offered by him in numerous ways to the Lord Jesus Christ, prophet, and Hadrat Imam-i-Hussain (be peace upon them).
5. Addressing the Holy Prophet and his religion in an insulting manner.
6. To dub *Kaafirs* all other Muslims except Qadianis.

THE VERDICT

The above discussion, brings me to the following findings, which I hereby register:

1. *There is Ijmah (unanimity) amongst Muslims that the Holy Prophet of Islam was the final Prophet of God and*

that no Prophet was to be sent after him (peace be upon him).

2. *There is Ijmah amongst the-Muslims that one who does not believe in the finality of the Prophethood of our Holy Prophet is not a Muslim.*
 3. *There is Ijmah amongst the Muslims that Qadianis are non-Muslims.*
 4. *Mirza Ghulam Ahmad, in view of his own above declarations as interpreted and understood by himself and his successors and followers, did claim to be the receiver of such wahi as amounted to wahi-nubuwwat.*
 5. *The test laid down by Mirza Ghulam Ahmad himself. In his earlier books spoken of above falsify his claim for prophethood.*
 6. *He in fact claimed for himself status of a fully-fledged prophet, like all other universally acknowledged prophets and zill and barooz are only a sham show.*
 7. *There can be no wahi nubuwwat after our Holy Prophet and whoever claims it, is outside the fold of Islam.*
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MEDINA:

Joint-Fatwa of Ulema

The Ulema of the Al-Jamia Islamia, Medina Shareef, on being asked their verdict on a person who denies that Prophet Jesus (A.S.) was lifted up bodily towards heaven and instead believes him to have fled to Kashmir and died there and shall not descend at the end of the world but that his likeness shall descend, replied:

“ . . . The truth regarding which we have many strong and reliable proofs is that Jesus Christ has been lifted up bodily towards heaven. Further, as for his not having been lifted up bodily towards heaven and his having fled to Kashmir or that he shall not descend in the latter days and that a person of his likeness shall appear — all this is *clear falsehood*. In fact, it is a clear *lie* against Allah and His Messenger. Similarly, there is certainly no doubt that the contention that he had already appeared as is stated by Mirza Ghulam Ahmad is a great *lie* and *fraud*, simply on the ground that up to this day the Promised Messiah has not appeared. In other words, whoever thinks and believes in that manner is in fact stating that Allah and His Messenger are *liars*. Such a person is *kaafir* — outside the pale of Islam . . . ”

(Signed) *Abdul Azeez Bin Baaz, Vice-Chancellor, Jamia Islamia, Medina; Muhammed Naasiruddeen Albani; Abdul Azeez Abdullah bin Baaz; Muhammed Naazim Nadwi; Umar Muhammed Gallaani; Yusuf Muhammed Salfi; Abdul Kareem Mahmood; Abu Bakr Batsaky; Muhammed al Deen Ahmad; Abdul Ghaffoor Abbasi; Muhammed Shareef; Muhammed Badri Aalam.*

PAKISTAN:

Fatwa by Maulana Mufti Mohammed Shafee, Grand Mufti of Pakistan

“The fact that Mirza Ghulam Ahmad is a “kaafir-murtad” is something that is as broad as daylight as a result of his various claims and words which are of such a nature that there is no other way of interpreting them.

“Further, both the ‘Qadianees’ and the ‘Lahorees’ are agreed on the point that Mirza was a Muslim and in fact a Mujjadid, Muhaddath and the Promised Messiah. It is clear “kufir” that one should hold such beliefs regarding such a person after knowing the nature of his claims and words. For this reason there is no doubt that BOTH groups are “kaafir” and outside the pale of Islam. Moreover, the *Lahori* group have further cast themselves outside the pale of Islam as a result of their deliberate wrong interpretations of the verses of the Qur’an and their rejecting some of the essential tenets of the *Deen*. That alone was sufficient to put themselves outside Islam.

“It is a grave sin to intermingle with them, to join in their meetings, to give them a part in our meetings, attend their weddings and funerals and to eat with them. To intermarry with them is absolutely *Haraam* and any marriage that is performed with one of them as a partner in marriage is not a marriage. If, however, one of the partners of a marriage becomes a *Mirzai* after the marriage that marriage immediately becomes null and void.”

CAPE: (South Africa)

(Fatwa and Campaign by the Muslim Judicial Council, a body of all the Sheikhs and Imaams of the Cape Province)

The Council, backed by the Muslim community, including youth organisations, has launched a vigorous campaign to cleanse the community from the filth of Mirzaism, Bahatism and their sympathisers.

The body has set up a Tribunal, guided by Sharia'h, whose duty shall be to investigate all charges and to declare those guilty of the offence as being outside the fold of Islam. It has also been empowered to "clear" those who are falsely accused.

The offenders are denied entry into mosques as well as burial facilities in Muslim graveyards controlled by the Muslim Cemetery Board.

The Fatwa declares that the Law of Islam prohibits Muslims from associating with the offenders in all spheres of life:

No religious or social association; not to eat anything slaughtered by them; not to allow them burial facilities in Muslim graveyards; not to grant them entry into Mosques; not to recognise as Islamic a Nikah performed by an offender and that a marriage is considered annulled if one of the married party commits the offence.

Emphasis has been laid on "Sympathisers" as "Munafiqs" and they are to be considered dangerous to the Islamic society. Supporters of the offenders are to be declared "Murtids" if they do not repent and return to Islam after being enlightened.

The campaign has brought significant results:

A number of victims of the un-Islamic creeds repented and returned to Islam.

Many suspects, including an Imaam, as well as those falsely accused, had themselves "cleared".

A Sheikh, who refused to repent after being found guilty of harbouring and protecting Bahaees and Mirzaees, was declared a "Murtid" publicly and ousted from the Fold of Believers.

In the process of cleansing the filth it was found necessary for brothers to publicly disown brothers and sisters and vice versa; for aged and dependant parents to forsake sons who supported them; for youth who depended upon their parents for maintenance and educational support to forego these; for wives to threaten to leave their husbands if they did not repent; and for young maidens to break engagements after their fiances refused to come back to Islam.

On the whole many True Muslims have made great personal sacrifices in order to display the strength of their Faith.



On Her Majesty's Service!

سرکار ایشارہ کافی ہے!

Espionage Agent M.G.-1

In the International Plot against Pan- Islamism

(The writer has been reluctant to use Mirza's full name, namely the last part, Ahmed (the praised one), which is the name of the Holy Prophet of Islam. He considers the attachment of Mirza to this revered name a defilement of the Holy Prophet. The befitting meaning of Mirza's names of Persian origin, Mirza Ghulam, is "Lord Slave", which he was as the following story will relate. The initials M.G., dash and the figure one, represents Mirza Ghulam as Espionage Agent Number 1, in the international Intrigue against Pan-Islamism.)

MIRZA'S OBJECT

“Rule by Britain is our object . . .” (Kitabal-Bariyah, being an announcement to the followers.)

MIRZA MAKES ANGELS

"I notice that 10,000 or even more people have been influenced by my pure teachings. This new sect, for the Government an auspicious sect, is making such strides in British India that I swear by Allah that if Muslims adhere to these teachings they will become Angels . . ." (Tablighi Risalat, 8/54.)

MIRZA SHOWERS HEAVENLY BLESSINGS

"Those people are very fortunate who have reached the height of heavenly blessings through the benign Government . . ." (Sat Bachan, 144.)

MIRZA PROTECTED BY BRITAIN

Mirza's son, Bashir Ahmed, who wrote his fathers biography "Seeratul Mahdi", in I/275 reports: "This humble being wishes to state that the Government had provided a full-time police in Qadian . . ."

During the first world war when the British attempted to crush European Turkey, why did the Indian Muslims volunteer in defence? Why did you resent the Anglo-French-Israeli assault on Arab Egypt? Why did you rejoice when African Algeria tore the shackles of French domination? Because something within you moved, despite Turkey imitating whittism, Egypt promoting Arabism and Algeria hailing Secularism. This something is that unique affinity which binds the Ummat of Muhammad (S.A.) — from the desert of Arabia to the glaciers of Kashmir, from the Cape of Storms to the plains of Kazakhastan; the pennant of the Kalimah La ila ha Illal lah Muhammedur Rasulul lah is pinned in every Muslim heart. This is Pan-Islamism.

It is true that bigotry and ignorance has sapped our energies, but whenever devout reformers and selfless leaders infuse vitality in the Ummat, the Army of Believers rally to the Call of Islam.

ENCORE

History has trembled at the mighty march of this band from no-man's-land, subduing the Kaisers and the Caesars, the Kings and the Rajahs. It was not a short-lived history, not years, nor decades; it reigned for centuries.

*“Nations to this day rehearse the legend of their loyalty,
And their truth still stands inscribed upon the scroll of
history.”*

The delighted audience of history may plead for *encore*, and history will repeat itself. And the Deity of Exploitation, who has been taught a lesson by the Devotees of Justice, alerted itself.

The enemy discovered that the strength of this Samson lay in his Faith, his Imaan: *His Kalima of One God, One Prophet, One Sanctuary and One Ummat.* This uniqueness

had to be shattered first, and in the expressive couplet of Iqbal:

*"Nations come to being by Faith; if Faith expires,
Nations die;*

*And if the force of gravity parts, clustered stars asunder
fly."*

THE ASSAULT

So the process of elimination began.

Auxiliary of Monks and Monies, Orientalists and Organisations, Press and Propagandists, Baabs and Beys, Legions and Lawrences, Nabobs and Narcotics, Legends and Lies, Imaams and Ismailees, Beauties and Baits, Pashas and Prisons, Farooks and Fancies, Sirs and Sadists, Saaees and Shahs, Divines and Deities and Meers and Mirzas, was the *modus operandi*.

The assault was many-pronged. But to take the ferocious bull by its horns it had to be blindfolded. First sow doubt in its *Imaan*.

Some "Ahadees" were fabricated so that a Muslim may not place reliance on this very important source of guidance; the undeserving and the ungodly were aided to positions of prominence, and hypocrites were hailed as heroes.

MUJAHIDEEN

When Britain cunningly seized the Freedom of India from the hands of its Muslim rulers and embedded "the proud jewel in her crown", it was not allowed to enjoy the serenity and splendour a victor commands. *Jehaad*, the armour of an inflicted people, was like the burning breath that revitalizes its beholder.

The learned who sought Guidance from the Holy Qur'an declared *Jehaad* — moral and physical war in self-defence —

against the foreign ruler. They not only declared it as a *Fatwa* but as an example laid down their lives; suffering some of the most barbaric infliction history has witnessed. Their noble women and beloved children were mercilessly massacred. But as true Muslims, once dedicated to the Cause of Justice, these brave Ulema would not submit in obeisance to the Deity of Oppression. They would shed their last drop of blood; they would not exchange the offerings of the world for the refreshing cup of martyrdom. The tormented victor realised that only a Holy personage could dampen the spirit of an inflamed Mujahid.

THE AGENT

But to tackle the risky task undetected and effectively, the agent had to be a genius filled with cunning; an artist endowed with histrionics. Enters Mirza Ghulam of Qadian, learned in Arabic, Urdu and Persian, with some secular education.

While the elders and the youth of the nation were defiant against the Foreign Master, Mirza humbly served the Government as a low-paid clerk.

O.H.M.S.

After receiving the blessings of the Huzoor Sircar, Mirza Babu retired to Qadian for religious research.

The ways of statecraft are intricate; espionage of the mind is a fragile project, its disseminator had to be earnest. The first move was to create the image of a hero, and while missionaries of other Faiths were reviling Islam, Mirza was given the latitude to lampoon at the mischiefmongers.

He wrote zealously in defence of Islam, he expounded its beauty, and, as if to display his revulsion, he vilified the Faith of others. The honest and the simple acclaimed him the Hero, the Scholar, the Pious. He was made. He was now mature for

greater responsibilities. Enters Dr. Nuruddin, the Mastermind on His Majesty's Service.

THE MENTOR

He prompted Mirza to acclaim himself as the Promised Messiah, Jesus Christ, whose advent has been foretold by the Holy Prophet Muhammad, and who would appear at troublesome times. At first Mirza showed reluctance. The attempt was too bold, too involved, too risky. Nevertheless, it was an order that had to be obeyed. Mirza prepared the ground by trying to create a doubt among the Muslims that their interpretations of the Quranic verse regarding the death of Jesus was totally wrong. Jesus, Mirza contended, had died and was not taken up alive, and therefore could not return physically. Of course, his reincarnation can descend on the *pious* to come! This effort of Mirza would help him in that, that another Messiah could come.

Then he became bolder and took another plunge. This time, that prophethood had not ended with Muhammad and he started twisting and turning the meaning of the words *Seal of Prophet*. This effort would help Mirza in becoming a prophet as well. And once a Messiah and a Prophet, whatever he would decree would be final and binding upon the followers of Islam. But the fierce fighters of Islam would not let Mirza get away with his concoction and nullified his contentions by theological and philological arguments. Mirza was not interested in being convinced. He had a job of work to do, so he proclaimed that he was getting revelations from God Almighty and that he had been chosen as the Promised Messiah, the Prophet and the Possessor of Divine qualities. And, therefore, whatever he decreed was from God. But when the enraged Muslims began to thirst for his blood, he wrote to the Rulers:

"I am perfectly happy under the benign Government

but there is a sore which keeps me unhappy and miserable at every moment of my life. I approach the Government to present my grievances against Muslim Maulanas and their followers who torment me beyond measure . . ."

Of course, due protection was given to this loyal servant. In return Mirza would inform the authorities of suspected Freedom Fighters, and add:

"It is necessary to include in this schedule the names of certain foolish Muslims who in their hearts of hearts consider British India to be Darul-Harab (enemy territory)."

Mirza was serving loyally.

REVELATION

Having established himself as the Divine Messenger, Mirza claimed that *Jehaad* is no longer permissible because he had come to fight the enemies with wisdom and reason. When challenged that his innovation was against the Command of the Qur'an, Mirza made it quite clear that what he decreed was from God and therefore could not be disputed. And those who rejected his revelations, prophecies and orders were committing heresy. They will meet doom in Hell. Then he delightfully informed the Huzoor Sircar:

"I believe that the increase in my followers will thin out the ranks of Believers in Jehaad. To believe in me is to repudiate the doctrine of Jehhad."

He also proudly recounted the service he had rendered the British.

"50,000 books, pamphlets and posters printed in this country and published here as well as in other Muslim countries. This service, I am proud to say, is unique among the British of India."

Indeed it was unique. There were no traitors in India to

match Mirza's mantle!

Mirza was serving diligently, his masters were succeeding rapidly. Mirza once again summoned his "blessings":

"I could not have carried on in Mecca or Medina, in Turkey or Syria, in Persia or Afghanistan, but only under the Government for whose prosperity I pray. And God has given me to understand in this revelation that this Government owes its greatness and prosperity to my being and my prayer and its victories are due to me, for God gives His countenance to those whom I lend mine . . ."

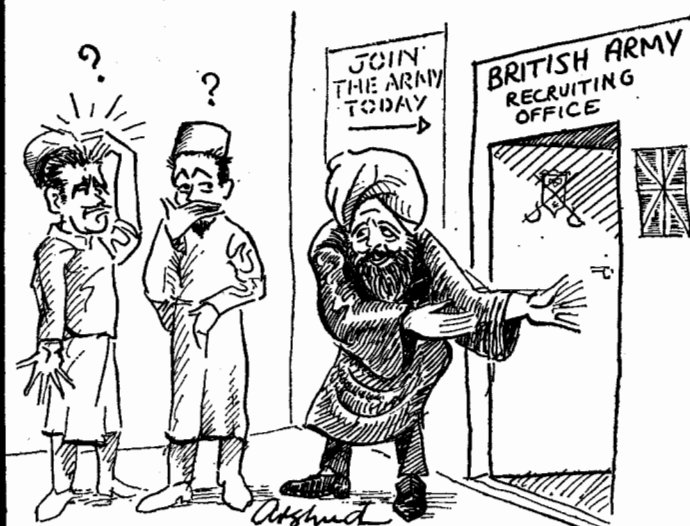
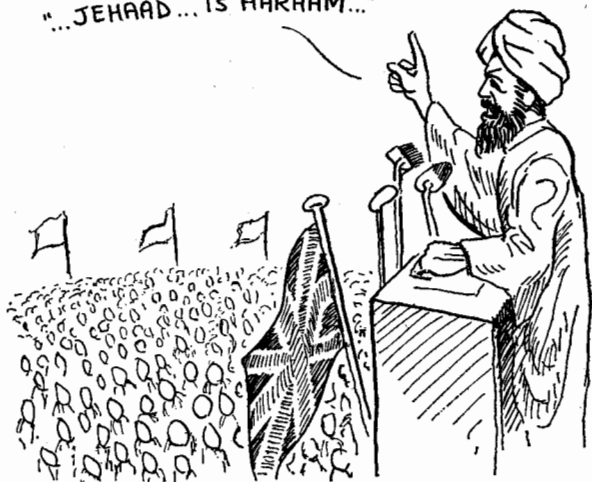
NEW "COMMANDMENTS"

Nevertheless, he was fully aware of the devotion of the Muslims of India to Islam. Whether it be the layman or the learned, they would give their lives in the defence of Islamic Truth. No *Musalma Kazzab* would be tolerated, false claimants to prophethood had met a bitter fate in Islamic history. Only the benign government could give him protection. In fact he was assured of it. After all, he was their nominee. They had made him plunge into the hot-bed of *kuf'r*, infidelity and treachery against the Religion and its followers. And they had to, for who else would persuade the inflamed Muslims to lay down their arms as an *order* from Allah? Mirza declared his revelation:

"I have come to you people with a Commandment which is this, that henceforth Jehaad by the sword (physical) is forbidden."

This Commandment which Mirza claimed to have come from God startled the Muslim. It tantamounted to an abrogation of the Quranic injunction. No Muslim had dared cancel a word of the Qur'an. They knew for certainty that the Qur'an did not command Muslims to launch a war of plunder against

"...JEHAAD... IS HARAAM..."



جب مسلمان انگریزوں سے جہاد لڑ رہے تھے تو مرزا
اور اسکے پیروں نے جہاد کے قرآنی حکم کو حرام قرار
دیا لیکن دوسری طرف مسلمانوں کو انگریزی فوج میں
بھرتی کرتے رہے :

non-believers for no reason, on the contrary, it preached peace and tolerance, but they also knew that they had been ordered to fight in self-defence. The Qur'an defined *Jehaad* in numerous verses:

"To those against whom war is made, permission is given to fight because they have been wronged; and verily, Allah is Most Powerful as their help." (Sura 22, v. 39.)

Or "And why should you not fight in the cause of Allah and in the cause of those who, being weak, are ill-treated and oppressed, men, women and children, whose cry is: 'Our Lord, rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help us.'" (Sura 4, v. 75.)

But Muslims have also been told to restrain from transgression: "Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah does not love transgressors." (Sura 2, v. 190.)

Mirza could boldly attempt to defy the Quranic order because he was protected. He went further and added another Commandment of his own:

"Jehaad for the sake of Religion is now Haraam!"

INFORMER

It was not Mirza's professed divinity that had suppressed the spirit of the *Mujahideen*. It was treachery and intimidation. While the disorganised forces of *Mujahideen* mustered their strength, Mirza's band of agents spied on them, and Mirza himself would compile a list of suspected Freedom Fighters to inform the authorities:

"I trust that our all-wise Government will guard these schedules as a state secret. The names and addresses of these men are as follows . . ."

As a result, thousands of devout Muslims languished in jail, and many suffered violent death.

Mirza had won the day. His masters were delighted. His mission was successful.

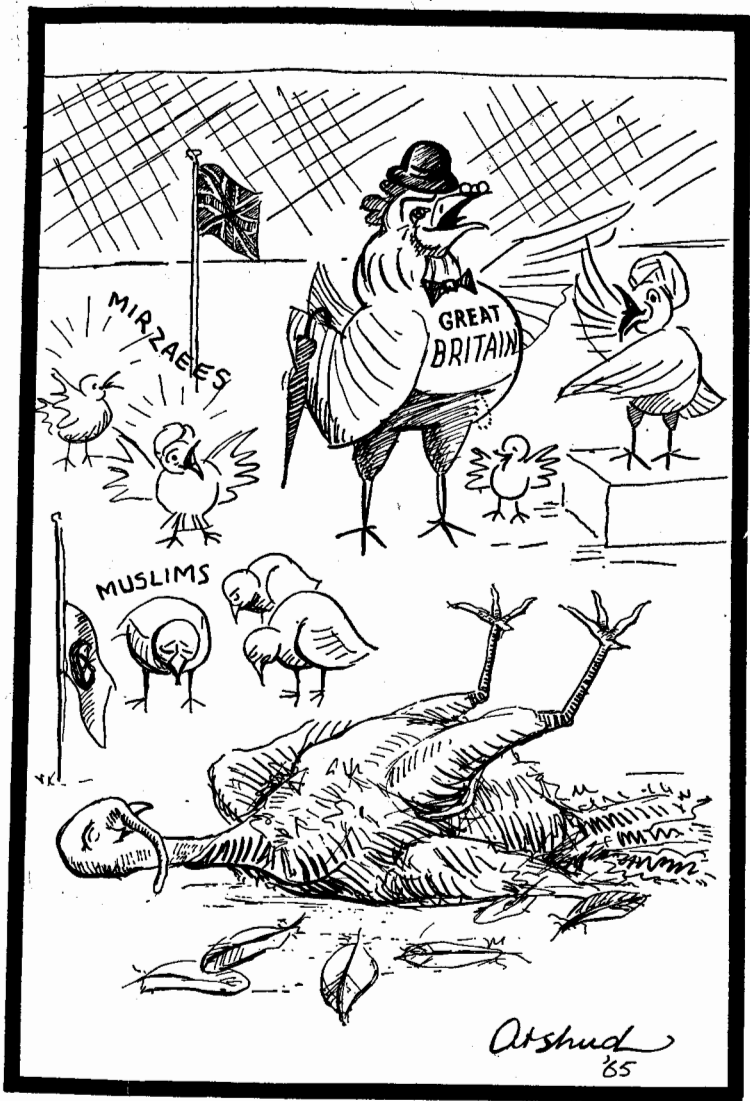
Mirza perished from cholera, against his own wishes. This time the decree of the Creator was damning. But the infection of his creed against Islam continued to spread.

Mirza's efforts yielded results for his masters not in India alone. They were also engaged in conquering other Muslim countries. But all over the Muslim world the spectre of *Jehaad* haunted them. Mirza had, however, played his role there too. He boasted:

"The major portion of my life was spent in support of this British Government and I have written so many books and pamphlets on the 'Prohibition of Jehaad' and 'Obedience to the British' that if these are collected, fifty shelves could be filled. I have sent such publications to all the Arab countries, Egypt, Syria, Kabul and even Rome.

"I have always endeavoured that Muslims should become sincere supporters of this Government . . . For twenty years I have been preaching obedience to the British Government, and have been instructing my Mureeds in this direction . . . I am fully aware that God has blessed me and my movement by providing us the protection of this Government. The peace and protection we are enjoying under this Government could not even be found in Mecca or Medina . . ."

And when bewildered Baghdad succumbed to his British master after the defeat of Turkey in World War I and while Muslims all over the world lamented over the fate of their Muslim brothers, Qadian was agog with a spirit of merriment. Mirza's homeland was celebrating the Victory of their masters. His vicious circle continued with their treacherous



The Fall of Turkey

جب عالم اسلام نے برطانیہ کے ہاتھوں مات کھائی
 اور مسلمان خون کے آنسو رو بہ تھے تو مرزائی
 خوشیاں منا رہے تھے

service even after his ignoble end.

BLUE-EYED

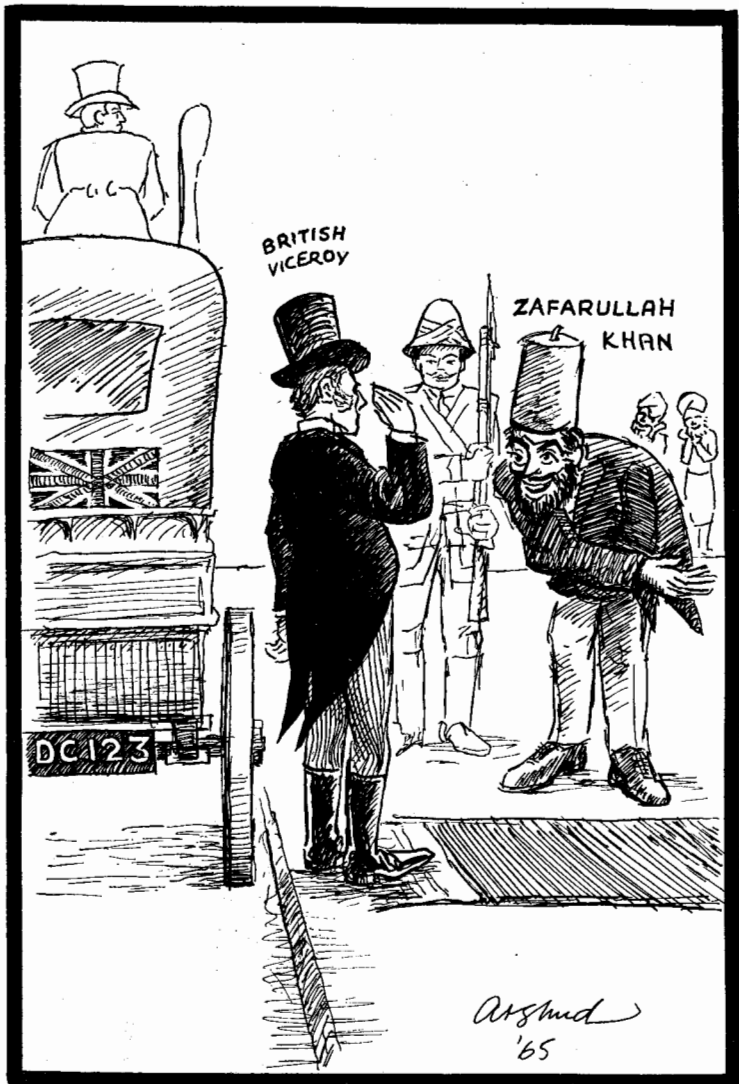
The eloquent lawyer, Chowdharee Zafrullah Khan (not "Sir" yet) became the blue-eyed boy of the rulers fairly early. In 1921 he led a deputation of the Ahmadiya menagerie to welcome His Excellency Lord Reading, Viceroy of India, reassuring the authorities of the loyalty of Mirza's clan and how hard they have struggled to repudiate the idea of *Jehaad*. Again, six years later, the menagerie called on another Viceroy, Lord Irwin, re-affirming the same loyalty, Zafrullah Khan leading always.

When the "Conscience of the Muslims", Dr. Iqbal, realised the danger of Mirza's creed, he exposed them in a treatise headed "Islam and Ahmadism". He pointed out in no uncertain terms that while Russia tolerated the Religion of the Baab (Bahaiees) to set up a centre in Ishkabad, England backed Mirzaees with a centre at Woking.

LIKE FATHER

Mirza's son, Bashiruddin Mahmood Ahmed, who had succeeded his father as the Second Khaleefa did not lag behind. He also boasted that his followers rendered "*such service to the Government that even people drawing salaries of five thousand Rupees a month can hardly render . . .*" And when his agents in Afghanistan were uncovered and lynched by the Freedom Fighters he reminded the masters that "*we have sacrificed our lives to save the lives of the English*". In the conquest of Iraq also, Mirza's son boasted of his share: "*In conquering Iraq, the Ahmedis shed their blood, and on my instructions hundreds of people enlisted . . .*"

There was more to it. The Liberatory leader, Jawahrlal Nehru, had hinted that to weaken British power, the patriots had to destroy Mirza's clan first. Nehru knew that Mirza's son was in constant touch with the Rulers, stabbing the libera-



“Welcome Huzoor Sircar!”

پیارے سائے - حضور سرکار!
 (سرفراز اللہ خان انگریزوں کی قدمبوسی کرتا رہا ہے)

tory movement in the back, like his father. The Private Secretary to the British Viceroy confirmed junior Mirza's services in an epistle dated 16th January, 1921, thus:

"... I am commanded by His Excellency to acknowledge your letter dated 1st December, 1920, on the subject of the present political unrest . . . I am at the same time to say that the Government of India much appreciates THE LOYALTY AND ASSISTANCE RENDERED IN THE PAST BY MEMBERS OF THE AHMADIYA COMMUNITY . . ."

The Mirzaee deceit was exposed. Muslims were convinced that while the Mirzaees considered *Jehaad Haraam* for Muslims, they exhorted their own followers to lift the sword for the British masters: *"Our Ahmedi soldiers who are fighting the enemies of Britain on the soil of France are lifting the sword, keeping in mind the order of our dear Imaam with the conviction that to obey the orders of the Promised Messiah (Mirza) is to obey the orders of the Prophet Muhammad (S.A.) and paradise lies under the shadow of the sword lifted in obedience . . ."*

HAND-MAID

This hand-maid of the British strove tooth and nail against the ideal of a separate state for Muslims — *Pakistan*. Mirza had warned them that they could not survive in a Muslim state. They not only strove against the establishment of Pakistan but they could not bear the thought of the country being liberated from their British masters. Who would feed them, who would protect them if the benign Sircar leaves? They shuddered at their fate. Their past misdeeds will come to fore and vengeance would be their reward.

And if, however, their masters left them in the lurch as is the rule of all masters, how could they reconcile with a predominantly Hindu secular India on the one hand, and an Islamic Pakistan on the other? Worse still was Pakistan. It

would not permit their anti-Islamic creed.

Solidarity of Muslims would herald the doom of the British and their agents. Whenever the name of Muslim League was mentioned, Mirza would frown and express his disgust. Later his press reminded the Muslims that a thing of which the Chosen of God (Mirza) disapproved, could not be of benefit to the Muslims, and asked them to refrain from these *"useless activities, the result of which can give them neither worldly nor spiritual benefit."*

THE GAMBLE

When coming events began to cast their shadow, and Pakistan appeared a reality on the horizon, the cunning creed changed strategem. They had to secure a home for themselves. Qadian was going to go to secular India. They had to strengthen their new hinterland Rabwah. The new forces had to be pacified. The gamble may pay. With a subtle move they joined hands with the creators of Pakistan. Mirza's brilliant disciple, Sir Zafrullah Khan, became an ardent Muslim Leaguer. He shared the confidence of Jinnah and Liaquat Ali, the leaders at the helm. His fervency was praiseworthy, his sincerity was trustworthy. He had also helped save Mirza's creed . . .

Why was Zafrullah Khan given a prominent ministerial position in the liberated Muslim State? Was it a condition of the British that Mirza's community must be given due recognition? Earlier, their alarmed press had declared that *"considering the loyalty of the Ahmadiya community, proper arrangements for the protection of the Ahmadiya community be made before any measures are adopted for self-government . . ."* This note was not based on wishful thinking. The point had been clarified *"that the interest of the Ahmadiya community and the British Government are inter-related . . ."* The question could be repeated. While corrupt Governments played havoc with the Nation's wealth and security, changing

hands by the dozen, re-shuffling portfolios, Sir Zafrullah retained his position, always.

ORPHANED

That Mirzaees considered themselves an exclusive entity was publicly shown at the death of Qa-ede-Azam Muhammed Ali Jinnah, Founder of Pakistan, when Zafrullah Khan refused to join in the funeral prayers because Sheikhul Islam Maulana Shabbir Ahmed Usmany was the Imaam. Mirza had taught them not to pray behind Muslims. At a time when the Nation mourned the loss of its father, Mirzaees saw fit to add insult to injury. And the nation swallowed bitter tears. The poison of indifference had sunk deep into their spine. They had been nursing the serpent in their sleeves for too long . . .

Nevertheless, the giant of Islam began to rouse from its slumber. *Pan-Islamism*—United States of Islam—was once more the goal before him. One of its recent heralds was the martyr—Prime Minister of Pakistan, Liaqat Ali Khan. He realised in the consciousness of Iqbal:

*"After centuries of tending sores, Islam, a mighty tree,
Fruitful still, a splendid symbol of vitality."*

Pan-Islamism was not a mere vision. It was attainable. For:

*"One and common are the profit and the loss the people
bear,
One and common are your Prophet, your religion and
your creed,
One the Holy Sanctuary, One Qur'an, one God you share;
But to act as one, and Muslims—that would every bound
exceed."*

And strange, but true, that even after the expert investigations of Scotland Yard and the F.B.I., the mystery of the murder of Liaqat Ali Khan has not been solved.

This great son of Islam had paid the price of *Pan-Islamism* — in blood.

Was it subversion from within or without? If it was foreign, even the then brilliant *Mirzaee* Foreign Minister of Pakistan, Sir Zafrullah Khan, was perplexed. He too could not help in solving the mystery of his comrade's murder. He could not give a verdict then or now, although he now merits the august position of a Judge at the International Court of Justice.

Nevertheless, with all the vicious intrigue against it, *Pan-Islamism* must come.

“On Time's ocean thou sustainest the frail vessel of The True;

This new age is wrapped in shadows, but thy star shines faintly through.”

But only when the corner-stones of our Faith have been cleansed, only when the choking weeds of hypocrisy have been removed, then only will the Ummat be enthused to build the structure anew!

How to Detect a Mirzaee and Munafiq

It is easy to detect a Mirzaee and his Sympathiser. A Mirzaee will always:

- (1) *Argue on the subject of Prophet Jesus — that he fled to Kashmir and is buried there.*
- (2) *Dispute the Mir'aj of Prophet Muhammad.*
- (3) *Insist the prophethood did not end with Prophet Muhammad and that Mirza was also a prophet. (Sometimes, he will agree with you that Prophet Muhammad is the "Last" but will add "Law-bearing" prophet.*
- (4) *Lend weight to "metaphor" and "figure of speech" to the Quranic verses and Ahadees.*
- (5) *Attempt to create a doubt in your mind about the reliability of a Hadeeth if it goes against his arguments.*
- (6) *Play with words and introduce irrelevant facets to a subject if he is "cornered".*
- (7) *Act as a pious person and show interest in propagating Islam (only to lead the convert towards Mirzaism).*
- (8) *Condemn Muslim scholars and quote translations and interpretations by Mirzaee scholars, i.e. Mohamed Ali, Khawja Kamaluddin, etc. (He will, however, switch over to others if it suits his purpose.)*

The Hypocrite to Islam — a Munafiq — and Sympathiser of the Mirzaee is a grave danger to the Islamic society.

He goes about his work in a slightly different way. He will agree with all Islamic Beliefs (and will even disagree with Mirza's beliefs) but will subtly add: "After all, they pray like us and do good work, so how can we call them 'Kaaafir'?" Then he will quote Quranic verses and Ahadees out of context to show that Muslims are a bit "harsh" with Mirzaees. This is his trick. However, we can easily understand his method. He wants to groove his way into our society, gain our confidence and then undermine our society.

We have to be careful of the Munafiq. He is more dangerous than the "Kaaafir", for he is like a serpent in our sleeves!

ABOUT ISLAM

(For the Information of Non-Muslims)

The basic tenets of the Islamic Faith are:

One God. One Scripture. One Prophet. One Sanctuary. One Community.

★ The Religion of Islam is not named after any prophet. Islam means: “**Complete submission to the Will of Almighty God**” or “**at Peace with God Almighty**”. The followers of Islam are called Muslims. Muslims do not like to be labelled Mohammedans.

ISLAMIC BELIEF:

★ There is only One God, the Creator of all the Worlds. He has no partner. He is Eternal. He is Incomparable. He is Inconceivable. He is All-powerful. He is Merciful. He is Oft-forgiving.

★ It is prohibited for Muslims to worship any idol, statue, human being, animal, star, sun, etc. Only God Almighty is worthy of worship.

★ Prophet Muhammad was a human being. God raised him to the status of a Divine Messenger. He is the last in the line of Divine Messengers. His mission was not limited to a specific nation. He was sent for all mankind.

Prophet Muhammad was known as Al-Ameen — The Honest. His character was unblemished. He was both Law-giver and Administrator. He lived a humble life.

★ The Holy Qur'an is the Word of Almighty, revealed through Prophet Muhammad. It is in Arabic. It is the last of the Revealed Books. It contains Commandments, Prohibitions, Prophecies and Confirmation of former Revealed Books. It is a perfect Guide for Mankind. It has retained its authenticity since it was revealed 1,400 years ago. Not a dot or a comma has been removed from it.

★ There were Divine Messengers before Prophet Muhammad, including Prophets Noah, Abraham, Moses, Solomons, David, Jesus, etc.

★ There were Revealed Books before the Holy Qur'an.

★ There shall be a Day of Judgment when all mankind will answer for their deeds and will be rewarded or punished accordingly into Paradise or Hell.

★ There are Angels who follow the Orders of God Almighty.

★ God Almighty has Power over Good and Evil.

★ It is against the teachings of Islam to discriminate on grounds of race or colour. In practice also Muslims do not discriminate.

COMPULSORY DUTIES

★ Declaring the Faith that "There is no object of worship but Allah and Muhammad is the Messenger of Allah".

★ Praying five times daily (Ablution and Wash are prerequisites to Prayer). Friday Congregational Prayer.

★ Fasting from sunrise to sunset—refraining from food, liquids and carnal desires — during the full month of Ramadhan. The sick and the aged are exempted.

★ Giving "poor-due" being $2\frac{1}{2}$ per cent of total assets every year, for the helpless — the needy traveller, orphan, poor widow — religious and welfare institutions, the freeing of slaves and for the administration of the fund.

★ Going on a pilgrimage to Mecca — the first House of God, founded by Prophet Abraham — once in a life-time if one has the means to do so.

(Every year almost a million Muslims from all over assemble at Mecca to submit in unison to their Creator. Ruler and subject, king and beggar demonstrate equality of man by dressing in simple garments.)

PROHIBITIONS

● Muslims do not eat meat unless slaughtered accord-

ing to Islamic rites. Pork is prohibited and therefore any association with it is avoided.

- Liquor, intoxicating drugs and gambling is forbidden.
- Adultery and immorality is prohibited.
- Theft, short-measure, the taking or giving of interest and usury is forbidden.
- Lying, cheating, the giving and taking of bribes, murdering and committing suicide are prohibited.
- Religious conversion by force is prohibited.
- Slander and back-biting is strictly forbidden.
- Lewdness and immodesty by both sexes is forbidden.
- Pre-marital association of sexes is not allowed.

SOME CLARIFICATION

● Islam has no priesthood. Any competent Muslim is allowed to perform religious rituals. The Place of Congregation is called a Mosque. There is no statute in a Mosque.

● Islam is not separated into worldly and spiritual compartments. It is a Code of Life catering for both aspects of human life.

● Man is born free of sin. He has been endowed with intellect to choose the right path. Only God can forgive his wrong.

● Man and woman are equal in status.

● It is not a must for a Muslim to marry more than one wife. It is, however, permissible in case of dire necessity only.

● Islam was first to grant woman due and equal rights, permitting her to retain her maiden name as a symbol of individual right after marriage, if she so desired. She was also allowed to retain her inherited property on her own name. She has the right to seek a divorce if circumstances warrant it. It is a false charge against Islam that Divorce can be granted without much ado. On the contrary, the process lays down strict rules. Divorce is considered "The most abhorrent thing in the sight of God".

- Muslims do not believe in the theory of re-incarnation.
- Islam warns against superstitions.
- Islam does not permit the belief in the pessimistic con-

ception of Fate (Taqdir or Kismet). God is considered the absolute guiding factor in the destiny of Creation, being an expression of appreciating His All-pervading capacity (i.e.: He has Power over Good and Evil).

- Islamic Law is based on the Holy Qur'an and the sayings and practice of the Holy Prophet of Islam.

- There are no sects in Islam. There are, however, varying schools of thought on minor details of rituals but there is no difference whatsoever in the fundamental principles of the Faith.

- Some of the world's greatest exponents of science were Muslims. (Avecinna, Rhazes, Geber, Albatenius, etc.) It was through the contributions of Muslim scholars that Europe saw the Light of Modern Science.

(Free Literature on Islam can be had from Islamic Publication Bureau, P.O. Box 17, Athlone, Cape Province, South Africa.)

(نوٹ) دراصل یہ کتاب انگریز دانشوروں کے لئے لکھی گئی ہے۔ لہذا اس
مضمون میں مزید خلاصہ نہ دے سکا۔ اگر تاظر میں تکلیف لیکر انگریزی حصہ
کو سمجھانے کی کوشش کریں تو اُنکے سامنے مرزا ائیت کا سارا پل
کھل جائیگا : (ع- قیس)

شکر یہ !

اس مضمون کے فوٹو نویس کا تب امام مہلہ احمد محمد
الحق کو جسکی اپنا ایک رقم کرنے سے انکار کرنے سے پہلے
انہی بے لوث خدمات کا ذکر کرنا میں باعث فخر سمجھتا ہوں۔ انہی
ساتھ امام مہلہ حسین ذاکر اور حاجی مہلہ ابراہیم مہلہ
کی رائے متفقہ کا بہن شکر گزار ہوں۔

۲۲ ہالٹ روڈ۔ ایلیس ریور۔ لیب۔ سادہ افریقہ۔ جون ۱۹۶۵ء

پہلے سے۔ اور اب تمہیں کھا دینگے۔ کہ ہم نے بھلائی ہی چاہی تھی۔ اور اللہ گواہ ہے کہ وہ جھوٹے ہیں۔ تو نہ کھڑا ہو اس میں کبھی۔

چنانچہ ہمارے سردار محمد مصطفیٰ صلی اللہ علیہ وسلم نے ان جرائم کو اپنے ہاتھوں سے مٹا دیا اور انکی مسجد کو آگ لگا دی۔ تاکہ اپنی امت پر ظاہر ہو کہ جو بھی حرکت اسلام کے خلاف ہو اسکو ہر طریقے سے مٹانا فرض ہے۔ ان منافقوں کو مُرتد (دین سے خارج) قرار دیا گیا۔ اور مسلمانوں کو ہدایت دی گئی کہ ان سے کسی قسم کا تعلق نہ رکھیں۔

عالم اسلام۔ مصر۔ مدینہ شریف۔ ہندوستان۔ پاکستان کے سارے علماء نے ہرزا اور اُسکے چیلیوں کو کافر قرار دیا ہے۔ اور اسلام کے دائرہ سے خارج کر دیا ہے۔ مسلمانوں کو خیال رہے کہ ان سے کسی قسم کا تعلق رکھنا شرعی نقطہ نظر سے ناجائز ہے۔ اور مذہب اسلام کے لئے خطرناک ہے۔ یہاں تک کہ ان سے تعلق رکھنے والوں اور ان سے ہمدردی جتانے والوں کو بھی شہرہ کی نظر سے دیکھا جائیگا۔

جو مسلمان آج لاپرواہی جتاتے ہیں۔ انہیں شاید علم نہیں کہ وہ اپنی آستین میں ایک زہریلا سانپ پال رہے ہیں۔ جب یہ ڈس لیکا تو اس کا زہر انکی رگ رگ میں اسطرح پھیلے گا کہ علاج محال ہوگا۔ آئندہ کی نسلیں اپنا دین و ایمان کھو کر جہنم کی آگ کے متلاشی ہونگے۔ اور بے پرواہ مسلمان اللہ تعالیٰ کے سامنے جوابدہ رہینگے۔ وہ جواب کیا دینگے؟

کی عمر ۱۵ سال! اس حسینہ کا نام محمدی بیگم تھا اور مرزا کے رشتہ میں تھی۔ منحوس مرزا نے محمدی بیگم کے والدین کو بہت تنگ کر رکھا تھا۔ یہ بوڑھا مجنون یہاں تک کہتا تھا کہ اسکا نکاح محمدی بیگم سے آسان پر ہی ہو چکا ہے۔ اور آفری دھمکی یہ دی کہ اگر کوئی دوسرا محمدی بیگم سے شادی کرے تو ۲۲ سال کی مدت میں وفات پائیگا۔

البتہ محمدی بیگم کے والدین نے مرزا کی ناجائز مانگ کو ٹھکرا کر اپنے پاکدامن دفتر کی شادی سلطان نامی ایک نوجوان سے کرادی اور اور اس جوڑے کی زندگی عیش و عشرت میں گزری۔ بلکہ مرزا ہی ۶۹ سال کی عمر میں ہیضہ کی بیماری سے تنگ آکر مرگیا۔ یہ ہوس پرست اتنا کینہ نکلا کہ جب اسکی عورت اور بچوں نے اسکے عشق بازی پر ناراضگی ظاہر کی تو اپنے بوڑھے عورت کو طلاق دی۔ اور دو لڑکوں کو بلا وارث کر دیا رسول اللہ کے زمانے میں بھی مرزا جیسے منافقوں کی ایک جماعت تھی۔ انہوں نے ایک مسجد بھی بنائی تھی۔ اور خفیہ طور پر مسلمانوں میں بد امنی پھیلانے کی کوشش کرتے تھے۔ قرآن کریم سے ظاہر ہے:

وَالَّذِينَ آتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْوِيقًا بَيْنَ الْمُؤْمِنِينَ وَأَرْضًا
 دَابَّةً حَارِبًا لِّلَّهِ وَرَسُولِهِ مِنْ قَبْلُ وَيَحْلِفُونَ إِنَّا لَأَنَّا لِلْحَنِيفِ
 وَاللَّهِ يُشْهِدُ إِنَّهُمْ لَكَاذِبُونَ ۝ لَا تَقُمْ فِيهِ أَبَدًا ۚ سُورَةُ تَوْبَةٍ
 ترجمہ: اور جنہوں نے بنائی ہے ایک مسجد ضد پر اور کفر پر اور پھوٹ ڈالنے کو مسلمانوں
 میں۔ اور گھات لگانے کو اس شخص کی جو لڑ رہا ہے۔ اللہ سے اور اسکے رسول سے

انتقال پائے تو سر نظر اللہ خان نے جنازہ کی نماز میں شرکت کرنے سے انکار کیا۔ اسکا عقیدہ ہے کہ مسلمان امام کے پیچھے نماز جائز نہیں۔ اور یہ امام کی ہستی کون تھی؟ الشیخ الاسلام مولانا شبیر احمد عثمانی؟

مرزا غلام کالڑ کا شبیر احمد محمود جو اس وقت مرزائیوں کی جماعت کا امیر ہے۔ پاکستان بننے وقت اپنے باپ کے "مبارک" قادیان سے دم دبا کر بھاگ نکلا۔ اور پاکستان کے قصبہ ربوہ میں آکر اپنا تسلط جا لیا۔ وہ اپنے آپ کو امیر المؤمنین۔ خلیفۃ المسیح کے خطاب سے نوازتا ہے۔ اور مرزائیت کے جراثیم کو پاکستان کے علاوہ دوسرے ممالک میں بھی پھیلاتا ہے وہ اپنی کتاب آئینہ صداقت۔ صفحہ ۵۳ میں لکھتا ہے۔ یہ کہ کل وہ مسلمان جو حضرت مسیح موعود (یعنی مرزا) کو نہیں مانتے خواہ انہوں نے حضرت مسیح موعود کا نام بھی نہ سنا ہو وہ کافر ہیں۔ اور دائرہ اسلام سے باہر ہیں۔ میں تسلیم کرتا ہوں کہ یہ میرا عقیدہ ہے + باپ کی طرح بیٹا بھی عجیب نکلا! خواہ کسی نے اُس کے باپ کا نام بھی نہ سنا ہو وہ بھی کافر ہے !!!

مرزا کی حرکتیں کچھ عجیب سی تھیں۔ کبھی کہتا تھا کہ مجھے حیض شروع ہو گیا ہے۔ تو کبھی کہتا تھا کہ مجھے حاملہ ہنسرایا گیا ہے۔ اور پھر اپنے آپکو حضرت مریم کی ذات سمجھ کر خود حضرت عیسیٰ کو جنم دیتا تھا۔ کبھی کہتا تھا کہ میں بدھ کا ظہور ہوں۔ تو کبھی ہندوؤں کا اوتار کرشنا کہلاتا تھا۔

مرزا جب اپنی زندگی کے ضعیفی دور سے گزر رہا تھا تب اُسے ایک حسین دوشیزہ سے عشق ہوا۔ مرزا کی عمر ۵۴ سال کی تھی اور لڑکی

پکڑتا۔ اور کیا یہ لوگ میرے افتراء کرنے میں دلیری کر رہے ہیں۔ یعنی میری کتابوں کی تحریف کرنے میں اسقدر مشغول ہیں

دوسری حدیث :- میری امت میں تیس جھوٹے ہونگے۔ ہر ایک یہ گمان کریگا کہ وہ نبی ہے۔ حالانکہ میں نبیوں کا اختتام ہوں۔ میرے بعد کوئی نبی نہیں بن سکتا۔ اور میری امت کا ایک گروہ ہمیشہ حق پر رہیگا۔

مذہبی رنگ میں فریب دینے والے دجالوں میں سے مرزا بھی ایک نکلا۔ جھوٹا دعویٰ کرنے والے جتنے بھی نبی نکلیں گے سب محمدؐ کی امت میں سے ہونگے۔ وہ سب اپنے آپکو مسلمان کہلا سینگے۔ جس طرح کے مرزا کے سارے امتی خود کو مسلمان کہلاتے ہیں۔

سکوں کی چمک دیکھ کر چند پڑھے لکھے لوگ بھی مرزا کی طرف مرغوب ہوئے۔ اس کے چیلوں میں سے مولوی محمد علی۔ ایم۔ اے۔ اور خواجہ کمال الدین بھی تھے۔ مولوی محمد علی نے تو قرآن شریف کا ترجمہ بھی انگریزی میں کیا۔ سر ظفر اللہ خان جو حکومتِ پاکستان کے وزیر اعظم لیاقت علی خان کے خون کے دوران میں فورن مینسٹر رہ چکا ہے۔ یہ بھی مرزائیت کی خدمت انجام دیتا رہا ہے۔

مرزائیوں کا یہاں تک عقیدہ ہے کہ جو بھی انکے مرشد مرزا غلام کو رسول نہ ملے وہ کافر ہے۔ مسلمانوں کے پیچھے نماز پڑھنا۔ کسی بھی مذہبی۔ یا سوسیل معاملات میں شرکت کرنا یا مسلمانوں کو اپنی لڑکی دینا ناجائز قرار دیتے ہیں۔ حتیٰ کہ پاکستان کے بانی قائد اعظم محمد علی جناح جو وقت

ہستی تو کجا اسے ایک شریف انسان کہنا بھی انسانیت پر دھبہ ہے۔ وہ خود اپنے آپ کو انسان نہیں سمجھتا۔ سن لیجے اسکا یہ شعر۔

کرم خاکی ہوں، میرے پیارے نہ آدم زاد ہوں
ہوں بشر کی جائے نفرت اور انسانوں کی عار

مرزا کہتا ہے کہ میں نہ خاک کا کیزا ہوں نہ آدم کی اولاد سے ہوں بلکہ میں تو انسان کی جائے نفرت اور اُسکا عیب ہوں۔ اس میں کوئی شک نہیں واقعی مرزا انسانی جسم کا بُرے سے بُرا حصہ تھا۔

مسلمانوں کو اپنے جال میں پھانسنے کے لئے چند ایسی کتابیں

بھی لکھیں جن میں اسلام کی تعریف ہے۔ لیکن یہ بھی اُسکا ایک فریب تھا۔ یہ کوئی انوکھی بات نہیں ہے۔ چارے ایمان کے بانی آقائے نامدار محمد مصطفیٰ

صلی اللہ علیہ وسلم نے ہمیں اس فریب سے خبردار کیا ہے۔ رسول اللہ کی حدیث ہے (اور خود مرزا نے اسے اپنی کتاب کنز العمال میں سمجھانے کی کوشش

کی ہے) آخری زمانہ میں دجال ظاہر ہوگا۔ وہ ایک مذہبی گروہ ہوگا جو زمین پر جا بجا فروغ کریگا۔ اور وہ لوگ دنیا کے طالبوں کو دین کے ساتھ فریب

دینے کے یعنی اُن کو اپنے دین میں داخل کر نیکے لئے بہت سا مال پیش کریں گے اور ہر قسم کے آرام اور لذات دنیوی کی طمع دینے اور اس غرض سے کہ کوئی انکے دین

میں داخل ہو جائے بھڑیوں کی پوستیں پہن کر آئیں گے۔ ان کی زبانیں شہد سے زیادہ میٹھی ہونگی اور انکے دل بھڑیوں کے دل ہوں گے۔ اور خدا عزوجل

فرمائے گا کہ کیا یہ لوگ میرے علم پر مغرور ہو رہے ہیں کہ میں انکو جلد تر نہیں

مرزا کی بہت بڑھتی گئی۔ کہنے لگا کہ پہلے نبیوں کی طرح مجھ پر بھی خدا کی طرف سے وحی نازل ہوتی ہے۔ قرآن اللہ کی کتاب اور میرے زبان کی باتیں ہیں۔ قرآن میں اور میری وحی میں کوئی فرق نہیں۔ کہتا تھا کہ میں خدا کے نطق سے پیدا ہوا اور انسان کچرے سے اور آفرکار اپنے آپ کو خدا کی وحدانیت میں شامل کیا۔ مسلمان علماء کو گالیاں بکتا رہا۔ خنزیر۔ کتے۔ اور رندوں کی اولاد کبکھر پکارتا تھا۔ کبھی کہتا تھا میں رسول کا بروج ہوں تو کبھی یہ کہ محمد پر نبوت فتم نہیں ہوئی۔ اسلام کی اشاعت محمد سے پوری نہیں ہوئی۔ میں نے آکر اُسے پوری کی۔ ایسے خطرناک عقیدے پھیلاتا رہا۔

اپنے آپ کو خدا کی طرف سے بھیجا ہوا نبی اور رسول ظاہر کرنے کے بعد جس خاص مشن کے لئے اُسے مقرر کیا گیا تھا اس کا بھی اعلان کیا۔ قرآن کی آیتیں جس میں جہاد کا ذکر ہے وہ میرے آنا سے منسوخ ہو گئیں۔ جہاد کی مانعیت اور قرآن شریف کو منسوخ کرنے کے کوشش کے بعد انگریزی حکومت کو مضبوط کرنے کی جدوجہد میں لگا۔ ہزاروں کتابیں چھپوا کر عالم اسلام میں تقسیم کر دیں۔ ایک نئے مذہب کی بنیاد ڈالی۔ جس کو آج احمدیہ اور قادیانی مذہب کے نام سے پکارا جاتا ہے۔ اس نئے مذہب کی جال میں کئی نادان نوجوان پھنس رہے ہیں۔

اگر مسلمان مرزا کی کتابوں کا جائزہ لیں تو انہیں پتہ چل جائیگا۔ کہ مرزا کتنے کتنے درجہ کا منحوس تھا۔ اُس کا گیریکٹر گندگی سے بھرا ہوا پایا جاتا ہے۔ وہ ایک جھوٹا قریبی۔ دغا باز۔ اور مکار انسان تھا۔ نبی اور پاکدامن

جانتا تھا کہ مسلمان ہی ایک ایسی قوم ہے۔ جسکے مذہب میں جان و مال کی حفاظت
 کے لئے جہاد ایک اہم کڑی ہے۔ چنانچہ انگریز بہت سی چالیں چلنے لگا۔ کبھی
 غداروں کو بڑے بڑے خطابات دیکر نوازتا تو کبھی ایمان فروش پیروں کی
 ٹولیاں قائم کرتا۔ اور یہ عذار دن رات انگریزی حکومت کے گن گاتے تھے
 پھر ایک بڑے مذہبی فریب کا جال بچھانے کی سوچنے لگا +
 مسلمان قوم کا عقیدہ ہے کہ مسیح موعود حضرت عیسیٰ علیہ السلام اسوقت
 دنیا میں نازل ہونگے جب آفتوں کے بوجھ سے انکادم گھٹ جائیگا۔ یہ سمجھتے
 ہیں کہ مسیح اگر انہیں نجات دلائیگے۔ اب اگر کسی مسلمان کو مسیح موعود بنا کر
 پیش کیا جائے تو مسلمان قوم اسکا کہنا ضرور مانگیگی۔ اُسے خدا کی نجات سمجھیگی۔
 اب انگریز کے اس فریب کو ادا کرنے کے لئے ایک ایمان فروش کی ضرورت تھی
 مرزا غلام احمد ہی ایک تھا جس نے غداری کا تاج بڑے فخر و انداز سے پہنا
 پھر اعلان کیا میں ہوں وہ مسیح موعود جس کے آنے کی خبر حدیثوں میں دی گئی ہے
 پہلے پہل مسلمانوں نے مرزا غلام کو احمق سمجھ کر درگزر کیا۔ البتہ جو نادان
 تھے وہ اس کی جال میں پھنس گئے۔ لیکن جب یہ آگے بڑھ کر اپنے آپ کو نبی اور
 رسول کے خطاب سے نوازنے لگا تو مسلمان عالموں میں کھلبلی مچ گئی۔ آخر کار
 اسے اسلام کے دائرے سے خارج کر کے کافر قرار دیا۔ مسلمہ کذاب۔ اور دیگر لوگ
 جو نبوت کا جھوٹا دعوہ کر گئے ہیں۔ انکی طرح مرزا کا بھی برا مشر ہوتا۔ لیکن
 انگریزی حکومت نے اپنے پٹو کی پوری طور پر حفاظت کی اور قادیان میں رات
 دن پولیس کا پہرہ قائم کیا +

دجال کا چیلہ

تقریباً ۱۲۱ سال کا واقعہ ہے۔ صوبہ پنجاب کے گورداس پور ضلع میں قادیان نامی گاؤں ہے۔ وہاں کے مرزا خاندان میں ایک لڑکا پیدا ہوا۔ مرزا غلام احمد نام رکھا گیا۔ اسکا دنیا میں قدم رکھنا کیا تھا کہ عالم اسلام پر ایک وباد نازل ہوئی۔

مرزا غلام کی مذہبی تعلیم اردو۔ عربی۔ اور فارسی میں ہوئی۔ ایک دو کتابیں انگریزی بھی پڑھی تھیں۔ بیس سال کی عمر میں شادی ہوئی۔ اور انگریزی حکومت میں معمولی سی تنخواہ پر کلرک کی نوکری کرنے لگا۔ یہ وہ دور تھا جب انگریزوں نے دھوکہ بازی سے مسلمانوں کی کئی صدیوں کی حکومت چھین لی تھی۔ لیکن غلامی کی زنجیروں کو توڑنے کے لئے مسلمان علما اور بیدار مجاہدوں نے اپنے جان کی بازی لگا رکھی تھی۔ ۱۸۵۷ء کا غدر ہندوستان کی تاریخ کا ایک خون آلودہ ورق ہے۔ جب مسلمانوں کے شریف زادیوں کی عصمت لوٹی جا رہی تھی۔ اور معصوم بچوں کو بے گھر کیا جا رہا تھا تو اسوقت مرزا غلام احمد کا باپ ظالم انگریزوں کو گھوڑے سوار سپاہی پہنچاتا رہا۔ چار سال انگریزوں کی خدمت کرنے کے بعد مرزا غلام مزید تعلیم حاصل کرنے کے پیمانے قادیان واپس لوٹا۔

مسلمان مجاہدوں نے انگریز کو بہت تنگ کر رکھا تھا۔ اُسے خوف ہونے لگا کہ یہ مسلمان قوم کسی نہ کسی دن حکومت کا پانسہ پلٹا دیگی۔ وہ

سہ؟ ناراضگی، مول لینا :۔

اپنی محنت کی داد پانے پر خوشی ظاہر کرتا انسانی کمزوری نہیں بلکہ ایک فطری اصول ہے۔ لیکن دنیا میں ایسے لوگ بھی پائے جاتے ہیں جو اپنی تعریف سننے پر ناراضگی ظاہر کرتے ہیں۔ اور یہ شخص انکے انکاری اور بے لوث پن کا مظاہرہ ہے۔ ایسی نایاب ہستیوں میں سے : **اِسْلَامِہَاکْ** **پَبْلِیْکِیْشَنزِ بَیوَرُو**۔ لکے بانی اور عظیم مبلغ حضرت سید محمد زبیر عثمانی بھی ایک ہیں جنکی قربانیوں کی وجہ سے دنیا کے لاکھوں انسانوں کو چھوٹی چھوٹی اسلامی کتابیں مفت پہنچائی جاتی ہیں :۔۔۔ میں اپنے آپکو بہت فوش نصیب سمجھتا ہوں کہ ایسی ہستی کا احسان جتانے میں انکی 'ناراضگی' مول لوں۔ حالانکہ مجھے اعتراف ہے کہ میرے قلم میں وہ طاقت نہیں کہ انکی صحیح داد دے سکوں۔ اگر کسی کو اس کتاب سے فائدہ حاصل ہوتا ہو اور وہ اپنی خوشی ظاہر کرنا چاہتا تو وہ براہ کرم 'اپنے خیالات کو اس فراخ دل ہستی کی طرف رجوع کریں جنکے جدوجہد کے بغیر اس کتاب کی اشاعت مشکل تھی۔ بارگاہِ الہی میں دعا فرمائیں کہ انکی عمر دراز ہو آمین' **عجیبیں**

Invoking a "Displeasure" ...

To express delight at being appreciated is not a human failing but a natural reaction, yet there are people on this earth who show their displeasure on being acknowledged publicly—proof of their humility and selflessness. Among such personages is the founder of the Islamic Publications Bureau and a leading Missionary, Sayed Muhammed Zubair Osmany, through whose generosity millions of people throughout the world have been privileged to receive free booklets on Islam.



The Missionary as seen
by artist Arshud.

I consider myself fortunate in invoking the "displeasure" of such a noble personage by expressing my deep sense of gratitude to him publicly, although I fully realise that no words, however well-worded, could adequately convey the deserving praise. If anyone finds this book beneficial and wishes to express his appreciation, he should kindly direct his thoughts towards this illustrious patron without whose untiring efforts the book would not have seen the light of day. Let us pray: May The Almighty Allah grant him long life. Ameen.