

“From Darkness to Light”



Ahmadi Friends! Islam Calls You

*A Thought-Provoking and Attention-Worthy Writing,
Filled with Earnestness and Emotion, in Complete
Goodwill for Truth-Seeking Ahmadi Friends*



Muhammad Mateen Khalid

Translated By:

Muhammad Zubair

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DEDICATION

To those Ahmadi Friends who had been considering “Ahmadiyyat” as Islam when got the truth, converted to Islam by heart after rethinking their faith and came under the lap of Islam.

May Allah (Subhanahu Wa Ta’ala) grant them with reward.

Ameen

After My Heart

I can confidently assert that there is no shortage of individuals within the Ahmadiyya community who have not had the opportunity to read the controversial writings of their founder, Mirza Ghulam Ahmad, or his associates. These writings have long been a source of contention between Muslims and Ahmadis. It is often due to a lack of awareness or naivety that many Ahmadis focus only on a few well-known, routine topics. When the discussion shifts to more nuanced or contentious issues, they often become unsettled.

From my experience, however, when educated Ahmadis, particularly the younger generation, are presented with well-reasoned and convincing arguments, they not only acknowledge them but also demonstrate a genuine curiosity and thirst for the truth.

I have had numerous opportunities to engage with members of the Ahmadiyya community regarding their beliefs and ideologies. At times, these discussions take the form of light polemics. However, I have always maintained decency and courtesy, adhering to the Quranic injunction: *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best"* (Quran 16:125). Despite this, when some Ahmadi friends find themselves unable to counter my arguments and evidence, they occasionally resort to frustration and bitter conversation. In my view, such bitterness and invective are often indicative of a weak argument, where the truth is the first casualty.

Socrates once said, "*It is good to render someone answerless, but it is even better to convince them.*" There is no effective rebuttal to conclusive arguments presented with politeness and a genuine passion for calling others to the truth. Through the power of reasoned debate and *ikhlaq* (good manners), one can achieve remarkable outcomes. The combination of convincing arguments and *ikhlaq* is a formidable tool that can overcome even the most entrenched differences. Inspired by this sentiment and philosophy, I have written this book. It is my sincere hope that my Ahmadi friends will read it with an open mind and a keen eye in their search for truth. *In Sha Allah* (God willing), they will come to agree with the points I have presented. Thank you.

O Allah! Protect us from disobeying You, and let our lives and our deaths be dedicated to Islam and rooted in its teachings. When we depart from this worldly abode, may we not be devoid of faith, nor fall victim to any *fitna* (trial or discord), nor stray from the true path of Islam. (Ameen)

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Though my tone may not be that playful,

Maybe my words resonate with your heart.

The Chosen Prophet, Hadrat Muhammad (صلی اللہ علیہ و آلہ وسلم), the Seal of the Prophets, said: “Faith is *Nasiha* (sincerity and welfare).” To desire the welfare of others and to be their well-wisher is the essence of *Nasiha*. In the call to faith, all the truthful prophets of Allah Almighty proclaimed, as stated in the Quran: *“I convey to you the messages of my Lord, and I am to you a sincere advisor.” (Quran 7:62)*

The greatest well-wisher of humanity is the one who distributes guidance among them, striving to save them from straying into error. The true well-being of every soul lies in inheriting abundant good, avoiding *Khusran-e-Mubeen* (the evident loss), and remaining steadfast on the Right Path. Hadrat Ali (رضی اللہ تعالیٰ عنہ), the door of knowledge, wisely said: *“Do not look at who is speaking, but rather at what is being said.”*

In the light of these blessed teachings, I wish to present a few heartfelt submissions before my Ahmadi friends—sincerely, sympathetically, and with great care. I hope they will reflect upon these words with utmost impartiality and a cool, open mind.

Ahmadi friends!

Faith is the cornerstone and foundation of religious life, the bedrock upon which the towering structure of beliefs and deeds stands. Faith is not mere knowledge but a profound belief, verified by the heart, affirmed by

the tongue, and manifested through actions. Only then is faith truly accomplished. The strength of faith and steadfastness upon it is the ultimate treasure, the true inheritance. It is the great blessing that separates the paths of faith and disbelief. A faithful soul will, without fail, enter Paradise, while one devoid of faith will never attain this *summum bonum*.

The Holy Prophet (صلی اللہ علیہ و آلہ وسلم) said: "Faith instills *sharm-o-haya* (modesty and humility) in humans, and faith leads to Paradise." On another occasion, addressing Hadrat Umar Farooq (رضی اللہ تعالیٰ عنہ), he declared: "*O son of Khattab! Go and announce to the people that only the faithful will enter Paradise.*"

Please remember, faith is not a commodity to be bought from a shop, nor can it be acquired through wealth, power, or rank. It is not inherited through lineage, nor claimed through authority. If faith could be purchased with riches, Korah would never have been faithless. If it could be attained by claiming divinity, Pharaoh would not have been a disbeliever. If it were passed down through blood, Noah's son would not have been lost. If it came with chieftainship, Abu Jahl would not have remained devoid of faith. Faith is a gift, bestowed only through the special favours and blessings of Allah Almighty. It holds infinite value and worth in His eyes. Therefore, every individual must guard it more dearly than their own life, for it is the true treasure of the hereafter. Faith and guidance are the greatest blessings and treasures of the universe, before which all worldly possessions pale into insignificance. Whoever attains this precious wealth is truly the most fortunate soul in existence. However, if—God forbid—this invaluable treasure is endangered or lost due to ignorance, negligence, stubbornness, or

obstinacy, one must urgently turn their attention toward reclaiming it, without excuses, arguments, or justifications. For life is fleeting and uncertain; it may end at any moment.

That person is truly deserving of Allah's mercy who sows the seed of pure faith in the fertile soil of their heart and nurtures it with the care of a devoted cultivator. If a Muslim strays from the path of guidance for any reason, faith acts as a luminous beacon, illuminating the way back to righteousness. From their forehead, drops of repentance and humility begin to fall, cleansing their heart and filling it with divine light.

However, if they persist in their misguided beliefs, stubbornly defending them with fabricated interpretations and clinging to their doubts, the light of faith begins to fade, and they are destined to wander further astray. To willfully and knowingly cling to falsehood, masking it with misinterpretation, is not wisdom—it is sheer ignorance. When it comes to weaknesses in faith, there is a strong hope that on the Day of Judgment, Allah Almighty, in His infinite grace and mercy, may forgive such shortcomings out of His boundless compassion (*In Sha Allah*). However, the complete deprivation of faith is a calamity beyond remedy, a loss for which there is no forgiveness. Just as a congenital disability cannot be cured by even the greatest of doctors, so too will those devoid of faith find no path to forgiveness on that fateful Day.

The Finality of the Prophethood is the foundation of Islam and its most important belief. The whole building of the Islamic faith stands on this belief. This is a matter of such sensitive belief that even the slightest doubt or misgiving strips a Muslim not only of the asset of faith but also expels them from the Ummah of Hadrat

Muhammad (صلى الله عليه وآله وسلم). True faith and guidance do not merely entail believing in the truthfulness of the Generous Prophet (صلى الله عليه وآله وسلم) but require an unwavering affirmation that he is indeed the truthful and divinely inspired Messenger of Allah, as well as the absolute acceptance of his prophethood and messengership as the final and conclusive. This conviction forms the very foundation of faith and divine guidance.

More than a hundred Quranic verses and nearly two hundred sacred traditions (ahadith) unequivocally establish that the Holy Prophet (peace and blessings of Allah be upon him) is the last prophet and the ultimate messenger of Allah Almighty. To deny this is outright disbelief and apostasy—a transgression against which no interpretation or justification can provide immunity. From the noble Companions (رضى الله تعالى عنهم) to this day, there has been a consensus (ijma) within the Ummah on this fundamental tenet. Only those who do not believe in the prophethood of the Generous Prophet (صلى الله عليه وآله وسلم) can deny the finality of his prophethood. This is because if one truly believes in his prophethood, it necessarily entails belief in the truth of all the news he conveyed.

The same arguments and the uninterrupted chain of transmission (*tawātur*) that establish his prophethood, messengership, and divine message also confirm with absolute certainty that he is the final prophet. No prophet will come after him until the Day of Judgment. Thus, anyone who doubts the finality of his prophethood effectively casts doubt on the prophethood of Hadrat Muhammad (صلى الله عليه وآله وسلم) itself.

Throughout the past thirteen centuries, the revivers (*mujaddidīn*) of this Ummah have unanimously upheld the cessation of all forms of prophethood—whether *zillī* (shadow-like), *burūzī* (manifestational), *tashrīʿī* (legislative), or *ghayr tashrīʿī* (non-legislative). **Not a single recognized religious authority** has ever endorsed the continuity of prophethood or diverged from this consensus of the Muslim Ummah.

The Holy Prophet (peace and blessings of Allah be upon him) said about his Ummah:

“My Ummah will never unite upon misguidance (collectively agree upon error). Therefore, if you see differing opinions, it is obligatory for you to adhere to the (*Sawād al-A ẓam* (the greatest majority).” (Sunan Ibn Mājah)

Sayyidunā ‘Abdullāh ibn ‘Umar (رضى الله تعالى عنه) reported that the Holy Prophet (صلى الله عليه وآله وسلم) said:

“Verily, Allah will never unite my Ummah upon misguidance. The hand of Allah is upon the Jamā‘ah (the united majority), and whoever deviates from it will be cast into Hell.” (Jāmi‘ al-Tirmidhī)

In his early years as a scholar and polemicist, Mirza Ghulam Ahmad—the founder of the Ahmadiyya movement—explicitly affirmed the finality of the prophethood of the Holy Prophet Muhammad (صلى الله عليه وآله وسلم). He recognized him as the Seal of the Prophets (*Khātam al-Nabiyyīn*), aligning with the consensus (*ijmā‘*) of the Muslim Ummah. The following excerpts from his early works demonstrate this position:

- ❑ “Muhammad (صلى الله عليه وآله وسلم) is not the father of any person but he is the prophet of Allah, yes, he is the prophet of Allah

and seal of the Prophets (Al-Ahzab 33: 40).” This verse clearly proves that after our Prophet (صلى الله عليه وآله وسلم), no prophet would come in this world.”

(Izala-e-Auham, Page 614; Ruhani Khaza'in Vol. 3, Page 431 by Mirza Ghulam Ahmad)

- ❑ “Muhammad (صلى الله عليه وآله وسلم) is not the father of any man, but he is the Messenger of Allah and the Seal of the Prophets (Al-Ahzab 33:40). Indeed, he is the Messenger of Allah and the Final Prophet. Do you not know that the Lord of Grace and Mercy has exclusively designated our Prophet (صلى الله عليه وآله وسلم) as the Seal of the Prophets? The Holy Prophet (صلى الله عليه وآله وسلم) himself explained this verse by unequivocally declaring to his companions that no prophet would come after him. To claim the possibility of a prophet emerging after the Holy Prophet (صلى الله عليه وآله وسلم) would imply reopening the door of divine revelation (*Wahi*) after its closure, which is an absolute falsehood. This truth is evident to all Muslims. How could another prophet arise after the Last and Final Prophet (صلى الله عليه وآله وسلم), when divine revelation has ceased, and Allah has perfected the line of prophethood through him?”

(Hamama-tul-Bushra, Page 34, recorded in Ruhani Khaza'in Vol. 7, Page 200, by Mirza Ghulam Ahmad)

- ❑ “A baby girl was born along with me as a twin. Her name was Jannat, and she was

the first to come out of the womb. After her, I was born, and after me, no boy or girl was born in my parents' house. Thus, I was the seal of offspring for them." (Taryaq-ul-Quloob, Page 351; recorded in Ruhani Khaza'in, Vol. 15, Page 479 by Mirza Ghulam Ahmad)

From the said statement of Mirza Sahib, it is clearly evident that, according to him, the meaning of *Akhir* was: the one who comes last, after whom no other shall come.

- ❑ "I am neither a claimant of prophethood nor a denier of miracles, angels, and the Night of Decree (*Laylat al-Qadr*). Rather, I firmly believe in all matters that are part of Islamic faith. In accordance with the creed of the Ahl-e-Sunnat Jamaat, I affirm every belief authenticated by the Quran and Hadith. Moreover, I consider anyone who claims apostleship or prophethood after Hadrat Muhammad Mustafa (صلی اللہ علیہ وآلہ وسلم), the Seal of the Prophets, to be a disbeliever and a liar. I am certain that divine revelation (*Wahi*) and prophethood began with Hadrat Adam Safi Ullah and concluded with the revered Prophet of Allah, Muhammad, the Chosen One (صلی اللہ علیہ وآلہ وسلم)."

(Majmua-e-Ishtaharat, [The Collection of Advertisements], Vol I, pp. 230-231, by Mirza Ghulam Ahmad)

- ❑ "Let it be clear to them that I too condemn anyone who claims prophethood. I firmly believe in *La ilaha illallahu Muhammad ur*

Rasool-Allah (There is no god but Allah; Muhammad is the Messenger of Allah) and affirm the finality of prophethood with Muhammad (صلى الله عليه وآله وسلم) as the last Prophet.”

(Majmua-e-Ishtaharat, Collection of Advertisements, Vol. 2, Page 297 by Mirza Ghulam Ahmad)

The global Muslim consensus on the finality of the Noble Prophet (صلى الله عليه وآله وسلم) and the doctrine of Jihad had become deeply troubling for anti-Islamic powers following the 1857 War of Independence. These forces desperately sought to eradicate from Muslim hearts both the reverence for the Noble Prophet (صلى الله عليه وآله وسلم) and the spirit of Jihad. Since prophetic teachings can only be amended or abrogated by another prophet, Britain initially encouraged Mirza Ghulam Ahmad, founder of the Ahmadiyya movement, to present himself as a polemicist against Christianity and Hinduism. This gained him Muslim sympathy. Gradually, through successive claims --- first as a Mujaddid (reformer), then as Muhaddith (traditionist), Mahdi, Ummati prophet, Zilli (shadow) prophet, Buruzi (manifestation) prophet, the likeness of Messiah, and finally the Promised Messiah --- he ultimately declared himself a full prophet and messenger. Most shockingly, he even claimed to be “Muhammad Rasool-Allah” (God forbid!). The office-bearers of the Ahmadiyya Jamaat cunningly attract people by selectively publishing extracts from Mirza Ghulam Ahmad’s early works written before he declared his prophethood. However, both Mirza Sahib’s own later writings and those of his followers contain deeply disturbing content that reveals their true beliefs. These passages are so shocking that reading

them feels like one's heart is being torn apart, the chest is about to explode, the eyes weep tears of blood, the breath is stolen away, the limbs go numb, the soul is pierced by venomous fangs and the mind is left paralyzed. With profound sorrow, let us now examine these heart-wrenching declarations:

- ❑ “Once I received divine inspiration that God would descend upon Qadian, fulfilling His promise.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat] 4th Edition, p. 358 - Mirza Ghulam Ahmad)

- ❑ “The true God is He who sent His prophet to Qadian.”

(Dafi-ul-Bala, p. 11; recorded in Ruhani Khaza'in, Vol. 18, p. 231 - Mirza Ghulam Ahmad)

This implies that the only sign of the True God is His sending of Mirza Sahib as a “prophet” in Qadian—and if Mirza Sahib is not a prophet, then the truthfulness of God Himself becomes questionable (God forbid).

A devoted follower of Mirza Sahib describes his relationship with Allah Almighty in the following words:

- ❑ “Hadrat Masih Mau'ud (the Promised Messiah) once described his spiritual state in such terms: he experienced such intense Kashf (divine revelation) that it was as though he were a woman, while Allah Almighty manifested manliness. A subtle hint is enough for the wise to understand.”

(Islami Qurbani, Tract No. 34, P. 12 by Qazi Yar Muhammad)

Mirza Sahib, in many of his writings, expressed deeply offensive views about the Generous Prophet (صلی اللہ علیہ وآلہ وسلم)—views that would be intolerable even to a non-observant Muslim. The renowned thinker of Pakistan, Hadrat Allama Iqbal, condemned these claims, stating:

- “[Mirza Ghulam Ahmad] claimed a prophethood loftier than that of the Founder of Islam and declared all Muslims as infidels. My frustration (with the Ahmadiyya community) turned into outright rebellion when I personally heard one of its members making disrespectful remarks about the Holy Prophet (صلی اللہ علیہ وآلہ وسلم). After all, a tree is judged not by its roots but by the fruit it bears.”

(Allama Iqbal's letter (in reply to *Sunrise*), published in *Harf-e-Iqbal* [A collection of Allama Muhammad Iqbal's lectures, speeches and addresses] by Latif Ahmad Shervani (p. 123)

Shockingly, Mirza Sahib went so far as to claim that he himself was “*Muhammad Rasool Allah.*” In his own words:

- “Then, in this book, close to this dialogue, is Allah's revelation (Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers and merciful among themselves) — I have been named as Muhammad as well as Rasool.”

(Eik Ghalati ka Izala, [A Misconception Removed] p. 3, Ruhani Khaza'in, Vol. 8, p. 207 by Mirza Ghulam Ahmad)

- ❑ “I have repeatedly stated in light of the Quranic verse (Surah Al-Jumu'ah 62:3) that I am the same Prophet, the ‘Seal of the Prophets’, though in a ‘burūzī’ (metaphorical/shadow) form. Twenty years ago in Barahin-e-Ahmadiyya, God named me as ‘Muhammad’ and ‘Ahmad’, declaring me to be of the spiritual essence of the Holy Prophet صلى الله عليه وآله وسلم. Thus, the Holy Prophet’s (صلى الله عليه وآله وسلم) status as Khatam an-Nabiyyin does not contradict my prophethood, for a shadow cannot be separated from its original.”

(Eik Ghalati ka Izala, [A Misconception Removed] p. 3, Ruhani Khaza'in, Vol. 8, p. 212 (by Mirza Ghulam Ahmad)

On another occasion, he claimed to be the embodiment of all major Prophets, as under:

- ❑ “I am Adam; I am Noah; I am Abraham; I am Isaac; I am Jacob; I am Ishmael; I am Moses; I am David; I am Jesus son of Mary; I am Muhammad.”

(Tatamma Haqiqat ul-Wahi (p.85), Recorded in Ruhani Khaza'in, Vol.22, p.521 by Mirza Ghulam Ahmad)

Mirza Sahib has also written about himself, as under:

- ❑ “I am the Messiah of this Age, and I am the Kaleem of God [like Moses], I am Muhammad and Ahmad, that I may be the Chosen One.”

(Taryaq-ul-Quloob (p.6), Ruhani Khaza'in, Vol.15, p.134 - Mirza Ghulam Ahmad)

Mirza Bashir Ahmad M.A, the son of Mirza Ghulam Ahmad, has explicitly and elaborately documented in his book *Kalimat-ul-Fasl* that Mirza Sahib claimed to be “Muhammad Rasool Allah.” I sincerely urge friends in the Ahmadiyya community to carefully examine the contents of *Kalimat-ul-Fasl* with an open and analytical mind. This book is available in Ahmadiyya libraries, and we encourage you to study it objectively. Upon thorough review, you will find clear evidence that Mirza Sahib not only claimed the title “Muhammad Rasool Allah”, but also systematically incorporated this belief as a fundamental tenet of the Ahmadiyya faith. Mirza Bashir Ahmad M.A has written in the said book:

- “And because of complete similarity there is no duality between Masih Mau’ud (Promised Messiah), i.e. Mirza Sahib and the Generous Prophet (صلی اللہ علیہ وآلہ وسلم), thus their bodies have the status of the same body, as Masih Mau’ud himself has stated (see Khutbah Ilhamiyyah, Page 171) that ‘*saara wujudi wujudihi*’ (my being is that of his [Holy Prophet (صلی اللہ علیہ وآلہ وسلم)] and there is also in the hadith that the Generous Prophet (صلی اللہ علیہ وآلہ وسلم) said ‘Masih Mau’ud would be buried into my grave’ which implied that he is me, that Masih Mau’ud is not other than the Generous Prophet (صلی اللہ علیہ وآلہ وسلم), rather he is the same who would come again in this world in *buruzi* form so that he may complete the propagation of Islam and spread Islam to the every nook and cranny of the world by means of conclusive argument against the evil faiths in accordance with *Huwallazi*

arsala rasulahu bil-huda wa dinil haqqi liyuzhirahu Aladdin kullihi (He it is Who sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religion) (Quran 48:28). In such a situation, does there remain any doubt that Allah Almighty again descended Muhammad صلى الله عليه وآله وسلم in Qadian so that He may fulfil His promise made in “*Wa ākharīna minhum lammā yalḥaqū bihim*” (And He has sent him to others among them who have not yet joined them.” Surah Al-Jumu‘ah (62:3).

(Kalima-tul-Fasl, Page 104, 105, by Bashir Ahmad MA)

Since Muslims do not believe in the second coming of Hadrat Muhammad (صلى الله عليه وآله وسلم) in Qadian and reject Mirza Ghulam Ahmad as “Muhammad-ur-Rasoolullah,” Ahmadis regard them as disbelievers who have fallen outside the fold of Islam due to their rejection of the new Kalimah. Mirza Bashir Ahmad M.A elaborates on this stance:

- “The matter is now clear: if denying the Noble Prophet (صلى الله عليه وآله وسلم) constitutes disbelief, then *denying* Masih Mau‘ud (Mirza Ghulam Ahmad) is also disbelief—because Masih Mau‘ud is none other than the Noble Prophet (صلى الله عليه وآله وسلم) himself, manifested once again. If the denier of Masih Mau‘ud is not deemed a disbeliever, then—God forbid—neither should the denier of the Noble Prophet (صلى الله عليه وآله وسلم)

(وسلم) be considered a disbeliever. How can it be that rejecting his first coming is disbelief, but rejecting his second coming is not—especially when, according to Masih Mau'ud, his spiritual manifestation in the second advent is the most powerful, perfect, and exalted?”

(Kalimah-tul-Fasl, pp. 146–147, by Mirza Bashir Ahmad)

He further elaborates:

- ❑ “Every prophet is granted excellences in accordance with his capacity and mission—some more, some less. However, Masih Mau'ud (Mirza Ghulam Ahmad) was bestowed with prophethood only after attaining the full excellences of Muhammadi prophethood, reaching the station where he could be recognized as the Buruzi Prophet (صلى الله عليه وآله وسلم). Thus, the Buruzi prophethood did not diminish his status; rather, it elevated him to such a degree that he was placed side by side with the Noble Prophet (صلى الله عليه وآله وسلم).”

(Kalimah-tul-Fasl, p. 113, by Mirza Bashir Ahmad)

Ahmadi friends often claim that when they recite the *Kalimah Tayyibah*, the name “Muhammad” refers to the Prophet of Arabia (صلى الله عليه وآله وسلم). This may stem from their simplicity or lack of awareness regarding their own doctrines. However, the reality is entirely contrary to this assertion. According to Ahmadi belief, the term “Muhammad” in the *Kalimah Tayyibah*

signifies Mirza Ghulam Ahmad. This is because Mirza Sahib explicitly declared himself to be “*Muhammad-ur-Rasoolullah*.” Such a belief has deeply distressed Muslims, as it fundamentally alters the meaning of the Islamic testimony of faith. Mirza Bashir Ahmad M.A, the son of Mirza Ghulam Ahmad Sahib, further clarifies this position:

- “We do not require a new Kalimah because Masih Mau’ud (Mirza Sahib) is none other than the Noble Prophet (صلى الله عليه وآله وسلم), as he himself proclaimed: ‘Sara wujudu wujuduhu’ (My entire existence is his existence) and ‘Man farraqa baini wa bainal Mustafa fa ma arifni wa ma ra’ (Whoever differentiates between me and the Chosen One does not know me nor has he seen me). This was in fulfillment of Allah’s promise to send the Seal of the Prophets once again, as indicated in the verse ‘aakhireena minhum’ (among the latter ones). Thus, Masih Mau’ud himself is ‘Muhammad Rasoolullah’—remanifested in the world for the propagation of Islam. Therefore, we do not need a new Kalimah. Indeed, had another ‘Muhammad Rasoolullah’ appeared, then the necessity would have arisen.”

(Kalimah-tul-Fasl, p. 158, by Mirza Bashir Ahmad)

A devoted follower of Mirza Sahib and a fervent Ahmadi, Qazi Zahooruddin Akmal, has encapsulated these beliefs in poetic verses:

- ❑ “Our Imam in this age divine,
Ghulam Ahmad in the House of
Peace doth shine.
Ghulam Ahmad—Throne of the
Lord Most High,
His station soars where space
cannot confine.
Ghulam Ahmad, Allah’s truthful
guide,
Blessed above all men and jinn far
and wide.
‘Muhammad’ has returned among
us once more,
In greater glory than he wore
before.
Who seeks the Prophet in form
most complete,
Behold Ghulam Ahmad in Qadian’s
seat.”

(Akhbar Badr Qadian, 25 October 1906)

When objections were raised against this deeply controversial eulogy, the Ahmadiyya leadership responded in a manner that only intensified the outrage. Their reply was as follows:

- ❑ “This poem was recited in the
blessed presence of Hadrat Masih

Mau'ud and presented to him as a beautifully inscribed piece, which he graciously accepted. It was subsequently published in the newspaper Badr on 25 October 1906. Since Hadrat Masih Mau'ud himself listened to the poem, bestowed his approval with the words 'Jazakumullah ta'ala,' and took the written copy into his possession, no one now has the right to raise objections. To do so would only expose the weakness of their faith and their lack of true spiritual insight."

(The daily *Al-Fazl*, 23 August 1944 p. 4)

Mirza Bashir-ud-Din Mehmood, the son of Mirza Ghulam Ahmad and the second Caliph of the Ahmadiyya Jama'at, made astonishing claims about his father's spiritual status—even positioning him above the Noble Prophet Muhammad (صلى الله عليه وآله وسلم). Consider his own words and reflect on their implications:

- ❑ "It is absolutely correct that every individual has the capacity for spiritual progress and can attain the highest possible rank—so much so that one may even surpass in status Muhammad, the Messenger of Allah."

(Mirza Bashiruddin Mahmood's Diary, The Daily *Al-Fazl*, Qadian Number 5, Vol. 17, 10 July 1922)

Mirza Ghulam Ahmad claimed divine inspiration regarding his own exalted status, declaring:

- ❑ “Allah has decreed: ‘Your name shall be exalted, and the radiance of your name shall shine forth. Many thrones have descended from heaven, but your throne has been elevated above them all.’”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] 4th Edition, p. 282, by Mirza Ghulam Ahmad)

In a shocking and deeply offensive statement, Mirza Ghulam Ahmad made an outrageous claim about the Noble Prophet Muhammad (صلی اللہ علیہ وآلہ وسلم) and his Companions, writing:

- ❑ “The Holy Prophet (صلی اللہ علیہ وآلہ وسلم) and his Companions would eat cheese provided by Christians, even though it was commonly known to contain pig fat.”

(Mirza Ghulam Ahmad’s letter, The Daily Al-Fazl, Qadian, 22 February 1924, Maktubat-e-Ahmad Vol:5 p.132)

Mirza Bashir Ahmad M.A recorded a significant incident in his biography of Mirza Ghulam Ahmad, *Seerat-ul-Mahdi*:

- ❑ “Hafiz Muhammad Ibraheem Sahib narrated to me an event from 1903: I was sitting in a room near the Mubarak Mosque when Maulvi Abdul Kareem Sahib arrived. Shortly after, Maulvi Muhammad Ahsan Sahib Amruhi also came. The moment he entered, he began complaining against the first Khalifa, Maulvi Noor-ud-Deen Sahib. This angered Maulvi Abdul Kareem, and soon

their voices rose in argument, becoming so loud that the noise spilled out of the room. *At this point, Hadrat Aqdas [Mirza Ghulam Ahmad] intervened with the command: ‘Do not raise your voices above the voice of the Prophet.’* Upon hearing this, Maulvi Abdul Kareem Sahib immediately fell silent, while Maulvi Muhammad Ahsan Sahib continued murmuring in anger for some time. Hadrat Aqdas then left the room and proceeded to the Mubarak Mosque for Zuhr Prayer.”

(Seerat-ul-Mahdi, Vol. 2, p. 30, by Mirza Bashir Ahmad M.A)

The Quranic verse referenced in this incident is **Surah Al-Hujurat (49:2)**, which states:

“O you who believe! Do not raise your voices above the voice of the Prophet (صلى الله عليه وآله وسلم), nor speak loudly to him as you speak loudly to one another, lest your deeds should be rendered void while you perceive not.”(Quran 49:2)

The scholars know that this verse was revealed to teach the Companions proper etiquette when addressing the Holy Prophet (صلى الله عليه وآله وسلم), emphasizing reverence and humility. By invoking this verse, Mirza Sahib positioned himself in a prophetic context, implying his voice held similar sanctity, though the Quranic command specifically addresses the Prophet Muhammad (صلى الله عليه وآله وسلم), not later figures.

Mirza Sahib writes about the wahi descended upon him:

- ❑ “I have faith in my divine revelations (*wahi*) just as I have faith in the Torah, the Gospel (Injeel), and the Holy Quran.”

(*Arba'in* No. 4, p. 112, *Ruhani Khaza'in*, Vol. 17, p. 454, by Mirza Ghulam Ahmad)

Mirza Ghulam Ahmad controversially asserted that Allah again revealed to him several Quranic verses originally addressed to the Noble Prophet Muhammad (صلى الله عليه وآله وسلم)—despite their clear contextual specificity. He justified this by claiming that, as the *reappearance* of “Muhammad Rasoolullah,” these verses now applied to him. Notably, he altered some verses in his claimed revelations. Below are the Quranic verses he claimed to have been revealed to him:

❑ **Surah Al-Kawthar (108:1-3)**

“Indeed, We have granted you (O Muhammad صلى الله عليه وآله وسلم) Al-Kawthar (a river in Paradise and abundance in every good). So pray to your Lord and sacrifice (to Him alone). Surely, the one who hates you – he is the one cut off (from all good).”

(*Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat]* p. 235, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Al-Inshirah (94:4)**

“**And** We raised high for you your renown (mention)”.

(*Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat]* p. 236, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah At-Tawbah 9:33 /
Surah As-Saff 61:9)**

“It is He who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 538, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Al-Fath (48:28)**

“Indeed, We have sent him as a witness, a bearer of glad tidings, and a warner — like a rainstorm from the sky, within it darkness, thunder, and lightning. Whenever it gives them light, they walk therein; but when darkness covers them, they stand still.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 119, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Al-Ahzab (33:46)**

“...and as one who invites to Allah, by His permission, and as a shining lamp.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 541, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Al-Masad (111:1)**

“Perish the two hands of Abu Lahab, and perish he!”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 546, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Aal Imran (3:31)**

“Say, [O Muhammad صلى الله عليه وآله وسلم], ‘If you love Allah, then follow me; Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful.’”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 547, 4th Ed. By Mirza Ghulam Ahmad)

❑ **Surah Al-Anbiya (21:107)**

“And We have not sent you, [O Muhammad صلى الله عليه وآله وسلم], except as a mercy to the worlds.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 547, 4th Ed. By Mirza Ghulam Ahmad)

❑ “Indeed, We sent it down near **Qadian**, and with the truth We sent it down, and with the truth it descended. Allah and His Messenger have spoken the truth, and the command of Allah is ever decreed.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 549, 4th Ed. By Mirza Ghulam Ahmad)

In addition to the above-mentioned verses, Mirza Ghulam Ahmad also attributed the following Hadith-e-Qudsi to himself:

❑ “If it were not for you, I would not have created the heavens.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 525, 4th Ed. By Mirza Ghulam Ahmad)

Ironically, Mirza Ghulam Ahmad himself made a strong statement against those who fabricate divine revelations:

- ❑ “Such a person as attributes falsehood to God and fabricates things himself and then says that it is a divine revelation occurred to him—such a nasty person is worse than dogs, pigs, and monkeys.”

(Appendix Barahin-e-Ahmadiyya, Part V, p. 126, *Ruhani Khaza'in*, Vol. 21, p. 292, by Mirza Ghulam Ahmad)

Our **Ahmadi friends** should deeply reflect: Did the Muslims of the first 1300 years—from the time of the Prophet Muhammad (صلى الله عليه وآله وسلم) until before Mirza Ghulam Ahmad’s emergence—hold the same beliefs that are now attributed to Mirza Sahib and his followers? This is a matter of simple common sense, requiring no specialized knowledge or complex analysis: Did the Rightly-Guided Caliphs—Abu Bakr, Umar, Uthman, or Ali (Rizwan ul Allah Taala Alehim)—ever believe that the Prophet صلى الله عليه وآله وسلم would ‘reappear’ in Qadian? Was such a belief ever narrated by any of the 124,000 Companions? Did any of the Tabi’in (successors of the Companions) or the great Imams of Islam ever endorse this idea?”

If **Ahmadi friends** would reflect wisely and justly on this matter alone, they would recognize that Mirza Ghulam Ahmad—by adopting these beliefs—deviated from the Path of the Believers (Sabil al-Mu'mineen). Allah declares in the Quran: *“Whoever opposes the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will leave them to their chosen path and cast them into Hell—what a wretched destination!”* (Quran 4:115).

Thus, the followers of Mirza Sahib are earnestly addressed: If you truly embraced him seeking the pleasure of Allah and His Messenger (صلى الله عليه وآله وسلم) as you claim, then upon realizing Mirza Sahib's actual beliefs, it has become evident that the path you assumed for pleasure of Allah and His Messenger (صلى الله عليه وآله وسلم) does not lead to the Makkah and Madinah [of Islamic unity], but elsewhere. This is not the Path of the Believers—it runs directly contrary to it.

The second thing that they should think about is the belief of Mirza Sahib that he is exactly Muhammad, then the question arises:

1. Who was given birth by the semen of Mirza Ghulam Murtatza?
2. Who was in the womb of Chiragh Bibi?
3. Jannat Bibi was given birth as a twin with who?
4. Who used to hunt sparrows in the childhood?
5. Who was the pupil of Gul Ali Shah?
6. Who was the servant of the British government in Sialkot Katcheri?
7. Who was called in English courts as Mirza be present?
8. Who prepared the English law exam and who got failed?
9. Who divorced respected Hurmut Bibi?
10. Who disinherited Mirza Sultan Ahmad and Fazl Ahmad?
11. Who got infatuated with respected Muhammadi Begum?

12. Who predicted about marriage with her?
13. Who declared it as a standard of truth and falsehood?
14. And then who died without having union with her?
15. Who was the husband of Nusrat Jehan Begum?
16. Who was the father of Mirza Mehmud, Sharif Ahmad, Bashir Ahmad?

And on the other hand, if Mirza Ghulam Ahmad and Prophet Muhammad صلى الله عليه وآله وسلم are merely two names for the same person, then:

1. Who was the father-in-law of Abu Bakr and Umar (may Allah be pleased with them)?
2. Who was the husband of Aisha and Hafsa?
3. Whose sons-in-law were Uthman and Ali?
4. Whose daughters were Fatima, Zainab, Ruqayyah, and Umm Kulthum?
5. Whose grandsons were Hasan and Husayn?
6. Who led the battles of Badr and Hunayn to victory?
7. Who led the Prophets in prayer during the Night of Ascension (Mi'raj)?
8. In front of whose followers did the necks of Caesar and Chosroes bow?

Can you answer the first set of questions with the name "Muhammad, the Messenger of Allah صلى الله عليه وآله وسلم" and the second set with "Mirza Ghulam Ahmad"? A question mark arises — Muhammad صلى الله عليه وآله وسلم

وسلم was sent here among us, and yet someone else is claimed to have surpassed him in rank.

O our misguided friends who sing songs in praise of another "greater" Muhammad — for God's sake, reflect for a moment! What justice have you done to Muhammad, the Messenger of Allah صلى الله عليه وآله وسلم by imagining him reappearing in Qadian? Allah has granted you reason and intellect too — weigh Mirza's claim of being "Muhammad" on the scale of intellect and wisdom. See for yourselves: whose crown have you placed on someone else's head? Whose wealth have you handed over to another? In the end, what flaw did you find — God forbid — in the *original* Muhammad, the Messenger of Allah صلى الله عليه وآله وسلم, that you accepted another "greater" Muhammad in Qadian?

Our **Ahmadi friends** must also reflect on the fact that Mirza Ghulam Ahmad spent his entire life suffering from various physical and mental illnesses. In such a condition, his claim "I am Muhammad, the Messenger of Allah" is not only highly blasphemous but also deeply offensive. One wonders what message he intended to send to other nations under the guise of this claim.

Below is a list of some of the complex and chronic ailments from which Mirza Sahib reportedly suffered, as recorded in Ahmadi sources:

- ❑ **Myopia (short-sightedness)** – *Seerat-ul-Mahdi*, Vol. 3, p. 119 by Mirza Bashir Ahmad, M.A.
- ❑ **Severe weakness of heart and mind** – *Taryaq-ul-Quloob*, p. 75, *Ruhani Khaza'in*, Vol. 15, p. 203, by Mirza Ghulam Ahmad
- ❑ **Diabetes** – Same reference as above

- ❑ **Dizziness (Vertigo)** – Same reference as above
- ❑ **Heart spasms (Cardiac convulsions)** – Same reference as above
- ❑ **Impotence / Complete lack of sexual function** – Same reference as above
- ❑ **Nerve convulsions (Neural spasms)** – *Seerat-ul-Mahdi*, Vol. 1, p. 17 by Mirza Bashir Ahmad, M.A.
- ❑ **Itching/Scabies** – *Seerat-ul-Mahdi*, Vol. 3, p. 53 by Mirza Bashir Ahmad, M.A.
- ❑ **Phthisis** – *Taryaq-ul-Quloob*, p. 74, *Ruhani Khaza'in*, Vol. 15, p. 202, by Mirza Ghulam Ahmad
- ❑ **Tuberculosis** – *Seerat-ul-Mahdi*, Vol. 1, p. 55, by Mirza Bashir Ahmad M.A
- ❑ **Hysteria** – *Seerat-ul-Mahdi*, Vol. 2, p. 55, by Mirza Bashir Ahmad M.A
- ❑ **Morak** – *Seerat-ul-Mahdi*, Vol. 2, p. 55, by Mirza Bashir Ahmad M.A
- ❑ **Fits/seizures** – *Seerat-ul-Mahdi*, Vol. 1, p. 28, by Mirza Bashir Ahmad M.A
- ❑ **Syncope/fainting** – *Seerat-ul-Mahdi*, Vol. 1, p. 17, by Mirza Bashir Ahmad M.A
- ❑ **Frequent urination (up to a hundred times a day)** – *Arba'een*, No. 4, Appendix, p. 4, *Ruhani Khaza'in*, Vol. 17, p. 471, by Mirza Ghulam Ahmad

- ❑ **Frequent diarrhea** – *Naseem-e-Da'wat*, p. 75, *Ruhani Khaza'in*, Vol. 19, pp. 348–349, by Mirza Ghulam Ahmad
- ❑ **Severe stomach colic** – *Seerat-ul-Mahdi*, Vol. 1, pp. 221–222, by Mirza Bashir Ahmad M.A
- ❑ **Stammering (speech impediment)** – *Seerat-ul-Mahdi*, Vol. 2, p. 25, by Mirza Bahir Ahmad M.A
- ❑ **Tooth decay** – *Seerat-ul-Mahdi*, Vol. 2, p. 125, by Mirza Bashir Ahmad M.A
- ❑ **Intense headaches ultimately resulting in epilepsy** – *Haqeeqat-ul-Wahi*, p. 376, *Ruhani Khaza'in*, Vol. 22, p. 376, by Mirza Ghulam Ahmad
- ❑ **Very poor memory** – *Maktubat-e-Ahmad*, Vol. 5, No. 3, p. 21
- ❑ **Premature ejaculation and general lethargy/impotence** – *Maktubat-e-Ahmad*, Vol. 5, No. 2, p. 14

Prophets are the specially chosen representatives of Allah. They are entrusted with countless honours and blessings, and infallibility (**ma'sūmiyyah**) is intrinsic to their status. They are under the divine protection of Allah. Even the slightest disrespect toward them expels a Muslim from the fold of Islam.

In this regard, even Mirza Ghulam Ahmad himself acknowledged:

- ❑ “In Islam, showing contempt for any prophet is an act of disbelief (*kufr*), and it is obligatory to believe in all prophets.

Even a hint of insult towards any prophet is a grave sin and a cause of divine wrath.”

(*Chashma-e-Ma'rifat*, p. 18, *Ruhani Khaza'in*, Vol. 23, p. 390 by Mirza Ghulam Ahmad)

Yet despite this, observe the contradictions in Mirza Sahib's own statements. With astonishing boldness and audacity, he writes the following about the great and revered Prophet of Allah, 'Isa (Jesus, peace be upon him):

- ❑ “As for Jesus, his lineage was not pure and chaste — three of his maternal grandmothers were adulterous and immoral women. He was born from their blood. Perhaps this too was a condition for divinity. His inclination and association with prostitutes might be due to hereditary connection, for otherwise no righteous man would allow a young prostitute to touch his head with her filthy hands, apply her impure perfume earned from fornication on his head, and rub her hair on his feet. Let the wise consider what kind of character such a person could have.”

(*Anjam-e-Atham*, p. 7, *Ruhani Khaza'in*, Vol. 11, p. 291 by Mirza Ghulam Ahmad)

He continues:

- ❑ “Jesus had a habitual tendency to abuse and use foul language. He would get angry over trivial matters and could not control himself emotionally. In my view, these actions are not surprising, since he

used to abuse and the Jews used to retaliate physically. It should also be remembered that he had some inclination toward lying.”

(*Anjam-e-Atham* (Footnote), p. 5, *Ruhani Khaza'in*, Vol. 11, p. 289 by Mirza Ghulam Ahmad)

Mirza Ghulam Ahmad further states:

- ❑ “The Messiah himself used to let prostitutes apply oil to his body. If he had sought forgiveness, his state would not have reached such degradation. Mufti Muhammad Sadiq Sahib used to read out a book which mentions a woman named Salome and a Jewish lover. This woman, Salome, left her Jewish lover and joined Jesus' disciples. It was because of her that the entire crucifixion plot was conceived. She combed his hair, and he sat there like a laborer, enjoying all this. What was his association with prostitutes? And if one claims that she repented, what value does the repentance of a prostitute hold? One moment she repents, and the next she is back on the street corner... *And then look at alcohol — it is the root of all evils. It was the Messiah who initiated its use.*”

(*Malfuzat*, Vol. 4, p. 88, by Mirza Ghulam Ahmad)

Mirza Ghulam Ahmad, while continuing his offensive remarks about Prophet ‘Isa (Jesus, peace be upon him), further writes:

- ❑ “The harm caused to the people of Europe by alcohol was due to the fact that Jesus (peace be upon him) used to drink wine—perhaps because of some illness or due to an old habit.”

(*Kashti-e-Nuh [Noah's Ark] (Footnote)*, p. 73, *Ruhani Khaza'in*, Vol. 19, p. 71, by Mirza Ghulam Ahmad)

- ❑ “It is true what is said: ‘O Christian! Do whatever you please.’ The Torah emphasized the prohibition of swine in many ways—even its fat (grease) was forbidden. It was clearly written that its prohibition was eternal. Yet these people (Christians) did not even spare the pig, which has been viewed with disgust by all Prophets. We have accepted that Jesus was a wine-drinker and a glutton, but did he also eat pork?”

(Answer to Four Questions by Sirajuddin the Christian, p. 47, *Ruhani Khaza'in*, Vol. 12, p. 373, by Mirza Ghulam Ahmad)

In response to these deeply disrespectful statements about Prophet Jesus (peace be upon him), Ahmadi missionaries claim that Mirza Ghulam Ahmad merely quoted the Gospels. However, regarding the Torah and the Gospels, Mirza Ghulam Ahmad himself writes:

- ❑ “I will not even name the Torah or the Gospel here, because they have been so heavily distorted and altered by the hands of those who tampered with them that these books can no longer be called the Word of God.”

(*Tadhkirat-ush-Shahadatain*, p. 3, *Ruhani Khaza'in*, Vol. 20, p. 4, by Mirza Ghulam Ahmad)

- ❑ “The truth is that by the time of the Holy Prophet Muhammad ﷺ, those books had become as worthless as trash. So much falsehood had been inserted into them, as the Holy Qur’an has confirmed in several places, that they were no longer reliable. Even many renowned Western scholars of that era testified to this fact.”

(*Chashma-e-Ma'rifat*, p. 255, *Ruhani Khaza'in*, Vol. 23, p. 266, by Mirza Ghulam Ahmad)

In further admission, Mirza Ghulam Ahmad states:

- ❑ “Whatever we have written that appears disrespectful concerning Prophet Jesus (peace be upon him) was in fact a rhetorical rebuttal, written in your own tone. These were actually words originally said by the Jews, which we have simply repeated.”

(*Chashma-e-Masihi*, p. 4, *Ruhani Khaza'in*, Vol. 20, p. 336, by Mirza Ghulam Ahmad)

Mirza Ghulam Ahmad claimed to be a prophet and messenger, and such a person is certainly not expected to use crude and disrespectful language about Prophet 'Isa (Jesus, peace be upon him). In my personal view, Mirza Sahib deliberately attempted to tarnish the noble character of Prophet Jesus (peace be upon him) so that he could present himself as the awaited Messiah in his place. By distorting the elevated status of Jesus, he aimed to turn public sentiment against him and erase belief in his second coming.

The interesting thing is that Mirza Sahib also calls himself the *like-of-the-Messiah* (*Maseel-e-Maseiah*), meaning like Prophet Jesus (peace be upon him). In this regard, Mirza Sahib writes:

- ❑ “It has been revealed to this humble one that this lowly person, through his poverty, humility, trust in God, sacrifice, signs, and lights, is a reflection of the first life of the Messiah. The nature of this needy one and the nature of the Messiah turned out to be extremely similar — as if two pieces of the same essence or two fruits of the same tree.”

(*Barahin-e-Ahmadiyya*, vol. 1, p. 499; *Ruhani Khaza'in*, vol. 1, p. 593, Mirza Ghulam Ahmad)

- ❑ I am the person in whose soul, by way of manifestation (*barūz*), the soul of Jesus the Messiah resides.”

(*Tohfa-e-Qaisariyya [A Gift for Queen]*, p. 21; *Ruhani Khaza'in*, vol. 12, p. 273, Mirza Ghulam Ahmad)

- ❑ “God has named me the Promised Messiah, that is, a person who, in opposition to Jesus the Messiah, has a resemblance with him.”

(*Kashf-ul-Ghita*, p. 16; *Ruhani Khaza'in*, vol. 14, p. 192, by Mirza Ghulam Ahmad)

Because of these aforementioned claims of Mirza Sahib, the question arises: in his writings, the barrage of indecent and immoral that he hurled against Prophet Jesus (peace be upon him) — do these accusations not fall back upon himself?

As for the Ahl al-Bayt (the noble family of the Prophet Muhammad صلى الله عليه وآله وسلم), they are of the purest lineage, the most virtuous, superior, chosen, and righteous individuals in the Ummah. Numerous verses of the Qur'an and authentic Prophetic traditions (Ahadith) were revealed in their honour. They are sacred branches of the Prophetic tree صلى الله عليه وآله وسلم, protected by Allah from all impurities. Their sacrifices for the glory of Islam shine brightly in history. They deserve the respect, reverence, and love of every Muslim. Every true Muslim considers love for the Ahl al-Bayt to be a source of spiritual life. But what does Mirza Sahib think about the Ahl al-Bayt? Consider his remarks about the beloved grandson of the Prophet صلى الله عليه وآله وسلم, the martyr of Karbala, Imam Hussain (may Allah be pleased with him):

- ❑ “O Christian missionaries! Now look, today there is one among you who is greater than that Messiah (Jesus). And O Shia community! Do not insist that Hussain is your saviour, for I tell you truly: today there is one among you who is greater than that Hussain.”

(Dafi al-Balā'wa Miyaru Ahlil-Istifa, p. 17, Ruhani Khaza'in, Vol. 18, p. 233)

While using extremely disrespectful and careless language about the esteemed Imam Hussain (may Allah be pleased with him), he (Mirza Ghulam Ahmad) further wrote:

- ❑ “You have forgotten the majesty and glory of God, and your constant chant is only ‘Hussain, Hussain.’ Do you deny (the truth)? This is a calamity upon Islam.

By the fragrance of musk lies a heap of filth (remembrance of Hussain)."

(*Ijaz-e-Ahmadi*, p. 82, *Ruhani Khaza'in*, Vol. 19, p. 194)

- ❑ "Karbala is a journey I traverse at every moment;

"One hundred Hussains are in my collar."

(*Nuzul ul-Masih*, p. 101, *Ruhani Khaza'in*, Vol. 18, p. 477, Mirza Ghulam Ahmad)

Mirza Sahib's son and the second Khalifa of the Ahmadiyya community, Mirza Bashir-ud-Din Mehmood, explains this verse by saying:

- ❑ "This is the true meaning of martyrdom which Hazrat Mirza Ghulam Ahmad (the Promised Messiah) meant when he said:

"Karbala is a journey I traverse at every moment;

"One hundred Hussains are in my collar."

"People think this means that the Promised Messiah (Mirza Sahib) claimed to be equal to a hundred Hussains. But I say it means even more — that every single moment of his sacrifice equaled the sacrifice of a hundred Hussains. One who is engulfed in concern for the world, who rises in a time of darkness and despair, when the very name of Islam is being erased, and who stands up day and night to revive Islam? Who can deny that such a sacrifice is not equal to a hundred Hussains? So this is a very minor question — whether the Promised Messiah, Hazrat Mirza Sahib, was equal to Imam Hussain or inferior. Hazrat Imam Hussain was indeed a saint (wali), but how could he have

experienced the kind of grief and sorrow that the Promised Messiah felt upon witnessing Islam on the verge of destruction? Imam Hussain lived at a time when there were thousands of saints present, and Islam was in its full glory and splendour. In such a condition, how could he have possibly felt the sorrow that the person (i.e., the Promised Messiah) did — one who was raised in circumstances similar to those at the time of the Prophet Muhammad صلى الله عليه وآله وسلم's own advent? Can anyone claim that the martyrdom of Imam Hussain was greater than the martyrdom of the Holy Prophet صلى الله عليه وآله وسلم? No — because the pain and suffering that the Prophet صلى الله عليه وآله وسلم endured for Islam were not borne by Imam Hussain. In the same way, the martyrdom of the Promised Messiah was also very great. Some people say that Mirza Sahib remained sitting in his house, so how could he be greater than Imam Hussain? I say — did the Holy Prophet صلى الله عليه وآله وسلم pass away in the same way Imam Hussain did? No. But is there anyone who can say that the Prophet's sacrifice was less than that of Imam Hussain? Every second of the Prophet Muhammad's صلى الله عليه وآله وسلم sacrifice was greater than the lifetime of sacrifice offered by Imam Hussain. So just as the Prophet's sacrifice was greater, likewise the person who stands up in the same circumstances as the Prophet صلى الله عليه وآله وسلم did — his sacrifice too will be immensely greater. That is why Hazrat Mirza Ghulam Ahmad, the Promised Messiah, said:

“Karbala is a journey I traverse at every moment;

“One hundred Hussains are in my collar.”

“Every moment, the trials of hundreds of Karbalas pass over me; I constantly experience the suffering of Karbala.”

(Khutbah by Mirza Bashiruddin Mahmood, *Daily Al-Fazl*, Qadian, Issue No. 80, Volume 16, January 15, 1926, Khutbat-e-Mehmood Vol. 10 pp. 26-27 by Mirza Bashiruddin Mahmood)

Mirza Sahib further wrote:

- ❑ “And there is a great difference between me and your Hussain, because I am receiving the support and help of God at every moment.”

(*Ijaz-e-Ahmadi*, p. 77; *Ruhani Khaza'in*, vol. 19, p. 121, by Mirza Ghulam Ahmad)

- ❑ “And I am the one slain by God, whereas your Hussain was slain by enemies. So the difference is clear and evident.”

(*Ijaz-e-Ahmadi*, p. 81; *Ruhani Khaza'in*, vol. 19, p. 193, by Mirza Ghulam Ahmad)

Regarding the rightly guided Caliph Hazrat Ali (may Allah be pleased with him), Mirza Sahib says:

- ❑ “Leave aside the dispute over the old Khilafat. Now accept the new Khilafat. A living Ali is present among you, yet you abandon him and seek a dead Ali.”

(*Malfuzat*, vol. 1, p. 400, by Mirza Ghulam Ahmad)

Who is unaware of the greatness and honour of the Lady of the Universe, the Leader of the Women of Paradise, the Beloved Daughter of the Messenger, Sayyidah Tahirah Hazrat Fatimah al-Zahra (may Allah be pleased with her)? The authentic collections contain countless virtues and perfections of Hazrat Batool (رضی اللہ تعالیٰ عنہ). Regarding her exalted rank and her station of purity, the Leader of the Prophets (peace and blessings be upon him) said:

“On the Day of Judgment, a caller from beneath the Throne will announce: ‘O people of the Gathering! Lower your heads and close your eyes so that Fatimah (may Allah be pleased with her), daughter of Muhammad (peace and blessings be upon him), may cross the Bridge (Sirat).’ At that time, seventy thousand maidens will accompany her, passing over the Bridge with the speed of lightning.”

But Mirza Sahib writes an extremely hurtful statement regarding her:

- ❑ The Leader of Women, Hazrat Fatimah al-Zahra (may Allah be pleased with her) is mentioned, the words Mirza Qadiani has used concerning her noble personality are such that our pen cannot bear to record them. If anyone wants to go through them, the reference is recorded in Mirza Qadiani’s own book referenced below.

(*Aik Ghalati Ka Izala*, footnote, p. 11, first edition, by Mirza Ghulam Ahmad)

The son of Mirza Sahib and the Khalifa of the Ahmadiyya Jamaat, Mirza Bashir-ud-Din Mehmood Sahib, wrote the definition of “Sayyid” as follows:

- ❑ “Now, the one who calls himself a Sayyid will lose this honour. Now only he will be a Sayyid who enters into the obedience of Hazrat Mirza Sahib, the Promised Messiah. The old relationship will no longer be of any use.”

(*Qaul-ul-Haqq*, p. 32, recorded in *Anwar-ul-Uloom*, vol. 8, p. 80, by Mirza Bashir-ud-Din Mehmood)

Mirza Sahib, altering the literal wording of the Holy Qur'an, said:

❑ "We have sent it down near Qadian.

"Its interpretation is: Indeed, We sent it down near Damascus, on the eastern side, by the White Minaret, because this humble one's place of residence is on the eastern edge of Qadian."

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat] p. 59, 4th edition, by Mirza Ghulam Ahmad)

Mirza Sahib's son, Mirza Bashir Ahmad M.A., while stating the belief of the Ahmadiyya Jamaat about the Holy Qur'an, says:

❑ "We say, where does the Qur'an exist? If the Qur'an existed, what need would there have been for someone to come? The difficulty is precisely this—that the Qur'an has been taken away from the world. That is why it became necessary that the Messenger of Allah (Mirza Ghulam Ahmad) be sent again into the world in a shadowy (*buruzi*) manner, and that the Holy Qur'an be revealed to him again."

(Kalimat-ul-Fasl, by Mirza Bashir Ahmad M.A., p. 173)

Regarding the Holy Qur'an, Mirza Sahib said:

❑ "The Holy Qur'an is the Book of God and the words of my mouth."

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat] p. 548, 4th edition, by Mirza Ghulam Ahmad)

- ❑ “I swear by God Almighty that I believe in these revelations in the same way that I believe in the Holy Qur’an and in the other Books of God, and just as I know with certainty and finality that the Holy Qur’an is the Word of God, so too I am certain that the Word which is revealed to me is also the Word of God.”

(*Haqiqat-ul-Wahi*, p. 220, in *Ruhani Khaza’in*, vol. 22, p. 220, by Mirza Ghulam Ahmad)

Mirza Sahib صلى الله عليه وآله وسلم in a vision that the name of Qadian is mentioned in the Holy Qur’an. Since Mirza Sahib claimed prophethood and messengership, his vision, according to his followers, cannot be doubted. But the difficulty is that in the Qur’an of the Muslims, there is no mention of Qadian. Consider Mirza Sahib’s vision:

- ❑ “That day, in a visionary state, I صلى الله عليه وآله وسلم that my late brother, Mirza Ghulam Qadir, was sitting near me reciting the Holy Qur’an aloud. While reciting, he came to these words: ‘We have sent it down near Qadian.’ I was astonished and wondered, ‘Is the name of Qadian also written in the Holy Qur’an?’ Then he said: ‘Look, it is written here.’ So when I looked, I صلى الله عليه وآله وسلم that indeed on the right page of the Holy Qur’an, perhaps near the middle, this revealed phrase was written. Then I said in my heart, ‘Yes, truly the name of Qadian is written in the Holy Qur’an,’ and I said that the names of three cities have been recorded in the Holy Qur’an with honor: Makkah, Madinah, and Qadian.”

(*Izala-e-Auham*, footnote, part 1, p. 77, in *Ruhani Khaza'in*, vol. 3, p. 140, by Mirza Ghulam Ahmad)

Can **Ahmadi friends** simply tell us in which Surah or Ruku of the Holy Qur'an this verse is found that contains the name of Qadian? **Ahmadi friends** say that this is a revelation (*kashf*). Obviously, a prophet's revelation and dream are considered divine revelation (*wahy*). Whereas Mirza Sahib says regarding revelation:

- ❑ "That perfect revelation which the Holy Qur'an describes as 'manifestation over the unseen', which encompasses complete knowledge like a circle, is not granted to everyone, but only to the chosen ones; and the revelation and inspiration of the imperfect is itself imperfect, which ultimately brings them great embarrassment."

(*Haqiqat-ul-Mahdi*, p. 16; *Ruhani Khaza'in*, vol. 14, p. 442, by Mirza Ghulam Ahmad)

If the above-mentioned revelation of Mirza Sahib is true, then this verse is not present in the Holy Qur'an. And if this revelation is false, then obviously a liar cannot be a prophet. Now observe the views of Mirza Bashir-ud-Din Mehmood Sahib regarding Makkah Mukarramah and Madinah Tayyibah:

- ❑ "The Promised Messiah strongly emphasized this matter and said that those who do not come here repeatedly, I fear for their faith. Therefore, whoever does not maintain a connection with Qadian will be cut off. Beware lest any of you be cut off. And how long will this fresh milk last? After all, even a mother's milk

eventually dries up. Has the milk dried up from the breasts of Makkah and Madinah or not?"

(Haqiqat-ur-Roya, p. 46, recorded in Anwar-ul-Aloom Vo. 4 p. 136 by Mirza Bashir-ud-Din Mehmood)

The majority of Ahmadi friends are unaware and ignorant of these hurtful and objectionable writings of Mirza Sahib concerning Islam and its sacred personalities. It seems to me that these writings are deliberately concealed from some Ahmadis. The fundamental books of the Ahmadiyya Jamaat have long been unavailable, and under a specific policy they are not being published. These are the very books in which not only has mockery been made of Islam, the Seal of the Prophets, Prophet Muhammad (peace and blessings be upon him), the Companions, the Ahl al-Bayt, the Qur'an and Hadith, sacred personalities, and the great elders of the Ummah, but no aspect of ridicule, insult, and humiliation has been left out. These books contain such deeply hurtful writings that not only reading or hearing them, but even the mere thought of them makes one's heart sink. Among these books are, in particular: *Aik Ghalati Ka Izala* by Mirza Ghulam Ahmad; *Tadhkirah* — i.e., the Sacred Revelation and Collection of Inspirations of the Promised Messiah; (*Ahmadiyon ka Asal Qur'an*) by Mirza Ghulam Ahmad; *Kalimatul Fasl* by Mirza Bashir Ahmad M.A., son of Mirza Ghulam Ahmad; *Anwar-e-Khilafat* by Mirza Bashir-ud-Din Mehmood (the eldest son of Mirza Sahib and the second Khalifa of the Ahmadiyya Jamaat); *Haqiqat-un-Nubuwwah* by Mirza Bashir-ud-Din Mehmood; *Haqiqat-ur-Roya* by Mirza Bashir-ud-Din Mehmood; *Aina-e-Sadaqat* by Mirza Bashir-ud-Din, *Al-Bushra* by Muhammad Manzoor Ilahi; *Mukashafat* by

Muhammad Manzoor Ilahi and *Zikr-e-Habib* by Mufti Muhammad Sadiq.

Justice and morality demand that Ahmadi friends, instead of defending these provocative and inflammatory books, openly disassociate themselves from them. It must be remembered that the authors of these books committed the crime of undermining the fortress of Khatm-e-Nubuwwah (Finality of Prophethood), perhaps due to political and economic compulsions and, possibly, in pursuit of social and governmental benefits. Written at the behest of imperial and colonial rulers, neither these books nor their teachings can be admired by even a single free citizen who values freedom of thought.

It is my claim that if these books were to be republished and distributed — even if only among Ahmadis — more than half of them would repent from their current beliefs and embrace Islam. And I am fully convinced that the Ahmadiyya leadership will never, under any circumstances, publish these books again.

There are countless Ahmadis who are extremely sincere to their Ahmadiyya Jamaat and firmly steadfast upon their beliefs. They remain engaged day and night in the progress and propagation of the Jamaat. In this cause, they also pass through many kinds of difficulties. However, the tragedy is that there is hardly any Ahmadi who has read all the books of the founder of the Ahmadiyya movement, Mirza Ghulam Ahmad. In fact, the majority do not even know their names. Very few **Ahmadi friends** would be found who have read at most five or ten of Mirza Sahib's books in full. The number of Mirza Sahib's authored books is approximately eighty-four, excluding *Tadhkirah – Collection of Sacred Revelations and Inspirations*,

Majmu'a Wahi-o-Ilhamat, his letters (*Maktubat*), recorded sayings (*Malfuzat*) and collected advertisements (*Majmu'ah Ishtiharat*), etc. Including these, the total number of his works reaches nearly one hundred.

I have had numerous opportunities for discussions and debates with dozens of learned Ahmadi friends — including educated youth and missionary clerics (*murabbis*) receiving respectable salaries. You will be surprised to know that there was not a single Ahmadi among them who had read all of Mirza Sahib's books.

According to the Ahmadiyya Jamaat, the faith of such sincere Ahmadis is considered doubtful.

Mirza Sahib's son, Mirza Bashir Ahmad M.A., records the following narration in his father's authoritative biography *Seerat-ul-Mahdi*:

- “Maulvi Sher Ali Sahib told me that Hazrat Mirza Sahib used to say: Our people should study our books at least three times, and he used to say that if someone does not study our books, I have doubts about his faith.”

(*Seerat-ul-Mahdi*, by Mirza Bashir Ahmad M.A., Vol. 2, p. 78)

The unanimous belief of the Muslim Ummah is that the Noble Prophet Muhammad Mustafa (peace and blessings be upon him) is, in every respect, the last Prophet and Messenger of Allah Almighty. After him, there can be no prophet of any kind — interpretative (*tashri'i*), non-interpretative (*ghair-tashri'i*), shadow (*zilli*), or reflective (*buruzi*).

Prophet 'Isa (peace be upon him) is a chosen Prophet of Allah Almighty. He is alive in the heavens and is among the signs of the Last Day. Near the end of time, he will once again descend to this world from the heavens. The Imam Mahdi will be born within this Ummah from among the descendants of the Prophet Muhammad (peace and blessings be upon him), and when Prophet 'Isa (peace be upon him) descends from the heavens, he will be present.

The issue of the death of the Messiah (*Wafat-e-Masih*) is a favourite topic for every Ahmadi. It is the heartfelt desire of every Ahmadi friend to begin their conversations or debates with others on this very subject. But in the view of Mirza Sahib, this subject holds no importance. He does not consider it a part of faith, nor any pillar among the pillars of Islam. Rather, he says that it has no connection with the reality of Islam.

If someone holds the belief in the life of 'Isa (peace be upon him), there is no sin upon him, because this is a minor matter. Regarding the belief in the life and descent of Prophet 'Isa (peace be upon him), here are some of Mirza Sahib's most important statements:

- ❑ First of all, it should be understood that the belief in the descent of the Messiah is not one of our articles of faith, nor is it one of the pillars of our religion. Rather, it is simply one of the prophecies, which has nothing to do with the reality of Islam. Until the time this prophecy was mentioned, Islam was in no way incomplete, and when it was mentioned, Islam did not in any way become complete because of it.

(*Izala-e-Auham*, p. 140; *Ruhani Khaza'in*, vol. 3, p. 171, by Mirza Ghulam Ahmad)

From this reference, several points become clear:

- The belief in the descent of the Messiah is not part of our articles of faith.
- This issue is not one of the pillars of religion.
- It is a prophecy. It has nothing to do with the reality of Islam.
- Not mentioning it does not make Islam incomplete, and mentioning it does not make Islam complete.

□ “Yesterday I heard someone say that the only difference between this sect and other people is that these people believe in the death of the Messiah, and those people do not believe in the death of the Messiah. Otherwise, their practical condition — such as prayer, fasting, zakat, and hajj — is the same. One should think that it is not correct to say that my only reason for coming into the world is to remove the error regarding the life of the Messiah. If among the Muslims there had been only this one error, there would have been no need for a special person to be appointed and a separate community to be formed and for such a great commotion to be raised. In fact, this error did not arise today; I know that shortly after the time of the Holy Prophet صلى الله عليه وآله وسلم this error had already spread, and many of the special ones, saints, and friends of Allah held this same opinion. If it had been such an important

matter, God Almighty would have removed it in that very time.

(Ahmadi aur Ghair Ahmadi mein Kya Farq Hai, p. 3, recorded in Ruhani Khaza'in Vo..20 p. 464 by Mirza Ghulam Ahmad)

From this reference, several matters become clear:

- The belief in the life of Jesus (peace be upon him) had spread shortly after the time of the Holy Prophet صلى الله عليه وآله وسلم.
- Many of the elite, saints, and friends of Allah held this belief.
- This is not such an important matter that God Almighty deemed it necessary to remove it.

□ “Before the appearance of the Promised Messiah, if any member of the Ummah believed that Hazrat Isa would return to the world, then there was no sin upon them; it was merely an *ijtihadi* (interpretative) error, the kind of error that also occurred among some Israelite prophets in understanding certain prophecies.”

(Haqiqatul Wahi, footnote, p. 30; Ruhani Khaza'in, vol. 22, p. 32, by Mirza Ghulam Ahmad)

From this reference, the points that are clear are:

- There is no sin upon one who believes in the descent of Jesus.
- It is merely an *ijtihadi* error. Such errors have also occurred among the Israelite prophets.

- ❑ “Our purpose is by no means that people should go on disputing and debating over the death or life of Jesus (peace be upon him); this is a minor matter.”

(*Malfuzat*, vol. 2, p. 72, by Mirza Ghulam Ahmad)

From this reference, it becomes clear that:

- Ahmadis should not make it their aim to debate and quarrel over the issue of the death or life of Jesus.
- It is a minor matter.

According to Ahmadis, when this issue is not part of their articles of faith, not one of the pillars of religion, unrelated to the reality of Islam, neither makes Islam incomplete if not mentioned, nor complete if mentioned, a belief that had spread shortly after the time of the Holy Prophet صلى الله عليه وآله وسلم, held by the elite, saints, and friends of Allah, not considered by God as a matter requiring necessary removal, without sin for those who believe in it, merely an *ijtihadi* mistake, the kind of mistake even past prophets have made in understanding prophecies, not a matter for disputes or debates, and is only a minor issue — then there remains no need or importance for engaging in discussion over this matter.

Muslims believe that Hazrat Isa (Jesus, peace be upon him) was neither killed nor crucified. The Qur'an refutes the killing of Hazrat Isa (peace be upon him) by stating:

“And they did not kill him, nor did they crucify him; but it was made to appear so to them.” (*Surah An-Nisa*, 4:157)

Rather, Hazrat Isa (peace be upon him) is alive in the heavens and will return to the world near the end of times. However, Ahmadis hold the opposite belief.

According to **Ahmadi friends**, Hazrat Isa (peace be upon him) has passed away and will not return to the world. The Messiah who was to come again has already appeared in the person of Mirza Ghulam Ahmad. As for the ascension of Hazrat Isa (peace be upon him) to the heavens and his descent to the earth near the end times, the Qur'an says:

“He it is Who sent His Messenger with guidance and the true religion so that He may cause it to prevail over all religions.”
(*Surah At-Tawbah*, 9:33)

Regarding this verse, Mirza Sahib writes in connection with the descent of Hazrat Isa (peace be upon him):

□ “He it is Who sent His Messenger with guidance... This verse is, in a physical and political sense, a prophecy regarding Hazrat Masih (Jesus, peace be upon him). The complete dominance of the religion of Islam, which has been promised, will be brought about through the Messiah, and when Hazrat Masih (peace be upon him) returns to this world, Islam will spread through his hand to all horizons and regions.”

(*Barahin-e-Ahmadiyya, Ruhani Khaza'in*, vol. 1, p. 593, *Mirza Ghulam Ahmad*)

From this writing, it is clear that this verse is considered a decisive proof for the ascension (*rafa*) and descent (*nuzul*) of Hazrat Isa (peace be upon him), because his descent can only occur once his ascension has already been proven and has taken place.

The Qur'an further states:

“It may be that your Lord will have mercy upon you, but if you return (to sin), We will also return (to punishment).” (*Surah Bani Isra'il, 17:8*)

Under this verse, Mirza Sahib states:

- “This verse in this context indicates the majestic appearance of Hazrat Masih (peace be upon him). That is, if people will not accept the way of gentleness, softness, kindness, and beneficence, and will remain rebellious against the pure truth which has been made manifest through clear arguments and evident signs, then the time will come when God Almighty will use severity, wrath, and strictness for the criminals. And Hazrat Masih (peace be upon him) will descend upon the world with great majesty, and all paths and roads will be cleared of the weeds of desires.”

(Barahin-e-Ahmadiyya, part 4, Ruhani Khaza'in, vol. 1, pp. 601–602, by Mirza Ghulam Ahmad)

Here, Mirza Sahib has indicated from the said verse that the Promised Messiah will come with political authority, i.e., worldly government. However, when Mirza Sahib claimed to be the Promised Messiah, despite not possessing political authority or government, he still applied this verse to himself. The statement is so subtle that I strongly urge **Ahmadi friends** to read it carefully. Mirza Sahib states:

- “Since the period of the Holy Prophet صلى الله عليه وآله وسلم's prophethood

extends until the Day of Judgment, and he is the Seal of the Prophets, therefore God did not will that the unity of nations should be perfected during the Holy Prophet's own lifetime — because that would imply that his era had come to an end, as the final task assigned to him would have been completed in his own time. Therefore, God postponed the completion of this work — the uniting of all nations into one nation and one religion — to the latter part of the Muhammadan era, which is the time near the Day of Judgment. For this completion, a deputy from within this Ummah was appointed, known as the Promised Messiah, who is protected (from error), and whose title is 'Seal of the Caliphs.' Thus, at the head of the Muhammadan era is the Holy Prophet صلى الله عليه وآله وسلم, and at its end is the Promised Messiah. It was necessary that the worldly order should not be brought to an end until he appeared, because the service of the unity of nations was entrusted to this vicegerent of prophethood. This is what this verse indicates: 'He it is Who has sent His Messenger with perfect guidance and the true religion so that He may make it prevail over every kind of religion.' This has not yet been fulfilled in the world, and it is impossible that anything in God's prophecy should fail. Therefore, regarding this verse, all those who came before us are in agreement that this

universal dominance will appear during the time of the Promised Messiah."

(Chashma-e-Ma'rifat, pp. 82–83; Ruhani Khaza'in, vol. 23, pp. 90–91, by Mirza Ghulam Ahmad)

The explanation of this passage is that, according to Mirza Sahib, the Muhammadan era began with the prophethood of Muhammad (peace be upon him), and that same era continued, extending until the time of the Promised Messiah. At one end of this era is the Holy Prophet (peace be upon him), and at the other end is the Promised Messiah, Mirza Sahib. From the Muhammadan era, Islam began, and in the era of the Promised Messiah it would reach completion — meaning that all the nations of the world would become Muslim and form a single united Islamic nation. Since all this work would be accomplished through the Promised Messiah, therefore this verse applies to the Promised Messiah, Mirza Sahib.

Now the question is: did this result come about in the time of the Promised Messiah, Mirza Sahib? To consider this step by step, let us go to the home of the Promised Messiah, Mirza Sahib. Did all the Hindus, Sikhs, Aryas, etc., of the small village of Qadian become Muslim? Did all the non-Muslims of Qadian's district of Gurdaspur enter Islam? Did all the deniers of Islam in Punjab become convinced of Islam? Did Islamic unity arise in India? If we look beyond India, did the people of England, France, Germany, etc., accept Islam? Did all the people of Africa and America accept Islam? If the answer to these questions is "yes," then we should be convinced that Mirza Sahib is the Promised Messiah. If the answer is "no," then, **Ahmadi friends**, for God's sake think carefully and tell us: who

is Mirza Sahib? We regret that Mirza Sahib was unable to fulfill this duty.

It is narrated from Hazrat Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said:

- ❑ “By the One in Whose Hand is my soul, it is certain that soon the son of Mary, Jesus, will descend among you as a just ruler. That is, he will judge according to the Shariah of Muhammad and he will break the cross, kill the swine, end war, and cause such abundance of wealth that no one will accept it. At that time, a single prostration will be better than the world and everything in it. That is, the taste and zeal for worship will become so strong in hearts that one prostration will seem more precious than all the riches of the earth.” Then Hazrat Abu Hurairah used to say: “To support this, if you wish, recite this verse: *‘And there will be none among the People of the Book but that he will surely believe in Jesus before his death, and on the Day of Resurrection he (Jesus) will be a witness against them.’*”

(Sahih Bukhari Vol:1 p.490)

In summary, during the time of the Messiah, all Jews and Christians will enter Islam — which did not happen during the era of Mirza Sahib. Thus, based on this agreed-upon hadith, you can see that Mirza Sahib cannot be the Promised Messiah. Now see also that according to his own clear admission and statement, Mirza Sahib also cannot be the Promised Messiah.

In a letter to Qazi Nazar Hussain, editor of the newspaper *Akhbar Qul-Qul* in Bijnor, Mirza Sahib writes:

- ❑ "The work for which I have stood up in this field is only this: that I break the pillar of Jesus-worship and spread monotheism in place of the Trinity, and that I manifest to the world the glory, greatness, and honour of the Holy Prophet (peace and blessings be upon him). Thus, if even a crore [ten million] signs were to appear from me, yet this ultimate purpose were not achieved, then I am false. So why does the world bear enmity towards me? Why does it not wait to see my end? If I accomplish, in service to Islam, the work that the Promised Messiah and Mahdi were meant to do, then I am truthful; but if nothing happens and I die, then let all bear witness that I am false. — Was-Salaam, Ghulam Ahmad."

(Newspaper Badr Qadian Vo.2 p.4, July 19, 1906, Maktubat-e-Ahmad, Volume 1, New Edition, pp. 495-498)

Further confirmation of Mirza Sahib's own declaration is also found in the following statement of his:

- ❑ "I say with complete certainty that until the service assigned to this humble one is fulfilled, I will not be taken from this world, because the promises of Allah the Almighty do not fail, and His will cannot be stopped."

(*Haqiqat-ul-Wahi*, footnote, pp. 427–428; Ruhani Khaza'in, vol. 22, pp. 427–428, by Mirza Ghulam Ahmad)

And earlier in this passage, he also says:

- ❑ “This announcement of mine is not from myself alone, but from Allah.”

(*Haqiqat-ul-Wahi*, footnote, pp. 418–419; Ruhani Khaza'in, vol. 22, pp. 418–419, by Mirza Ghulam Ahmad)

Undoubtedly, this announcement is from Allah. Allah the Almighty caused this clear and explicit declaration to be made from the tongue and pen of Mirza Sahib so that Muslims in general — and Ahmadis in particular — might judge the truth or falsehood of Mirza Sahib according to his own words. Mirza Sahib passed away, and the world صلى الله عليه وآله وسلم with its own eyes that the pillar of Trinitarianism was not merely unbroken — it did not even shake from its place. Islam gained no dominance; rather, the opposite happened; Christians advanced and flourished, Islamic governments ended, and wherever Muslims were found, they became the beloved targets of the Christians' oppression and cruelty. As for how far Mirza Sahib succeeded in his mission, let us hear the account from the newspaper *Al-Fazl*. The paper writes:

- ❑ “Do you know that at present in India there are 137 Christian missions working — meaning, main missions — and their branches are far more numerous? In these missions, over 1,800 pastors are working. There are 403 hospitals in which 500 doctors are working. There are 43 presses and about 100 newspapers printed in various languages. There are

51 colleges, 617 high schools, and 61 training colleges, with 60,000 students receiving education. In the Salvation Army there are 308 Europeans and 2,886 Indian preachers working. Under it are 507 primary schools with 18,375 students. They have 18 settlements and 11 newspapers of their own. Under the various departments of this army, 3,290 people are being cared for. And as a result of all these efforts and sacrifices, it is said that daily, 224 people of various religions in India are becoming Christians. In comparison, what are Muslims doing? They apparently do not even consider this work worthy of attention. The Ahmadi community should reflect on the fact that, against such a vast network of Christian missionaries, what is the significance of their efforts? Throughout India, we have barely two dozen missionaries, and even they are working under such difficulties that we know them all too well.”

(*Daily Al-Fazl*, Qadian, dated 19 June 1941, p. 5)

This testimony from *Al-Fazl* is from 33 years after Mirza Sahib’s death, which shows that from Mirza Sahib’s claim, nothing of Christianity was harmed; neither was Trinity replaced with monotheism, nor was he successful in halting the spread of Christianity. Therefore, his own statement proved true:

- ❑ “Even if a crore [ten million] signs were to be manifested from me, yet if this ultimate purpose did not come to pass,

then I am false; and if nothing happened and I died, then let all bear witness that I am false.”

(*Maktoobat-e-Ahmad*, Vol. 1 p. 495-498, (New Edition) by Mirza Ghulam Ahmad)

Mirza Sahib admits:

- ❑ “It has been agreed upon that at the time of the descent of the Messiah, Islam will spread abundantly throughout the world, false sects will be destroyed, and righteousness will flourish.”

(*Ayyam-us-Sulh*, p. 136; *Ruhani Khaza'in*, vol. 14, p. 381, by Mirza Ghulam Ahmad)

In this passage, Mirza Sahib lists three signs of the descent of the Messiah. He says that there is consensus on them. If you take only the first sign, the spread of Islam, then it is seen that whatever extent Islam had spread in the world before Mirza Sahib's advent was annihilated after his appearance. As for the global political dominance of Islam, not even a trace of such a sign was found. No false religion was destroyed; rather, Islam declined. After Mirza Sahib's coming, the Muslims who already existed — the hundreds of millions worldwide — became disbelievers except for a few hundred thousand, because Mirza Sahib's verdict is:

- ❑ “Allah the Almighty has revealed to me that every person to whom my invitation has reached and who has not accepted me is not a Muslim, and is liable to be held accountable before God.”

(*Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat]* Ed. 4, p. 519, by Mirza Ghulam Ahmad)

Ahmadi friends should reflect: What new world is there in which Mirza Sahib spread Islam? Which false religion did Mirza Sahib destroy? The signs and works that Mirza Sahib himself describes as those of the Promised Messiah are entirely absent in his case. The interesting thing is that, far from uniting nations at his coming, even within the Ahmadiyya community itself such division arose that within a short time it split into two or three groups, each declaring the other to be disbelievers — along with mutual hatred and enmity. (See *Rudad-e-Mubahisa Rawalpindi* for details).

Mirza Sahib writes in his book *Anjam-e-Atham*:

- “If within these seven years, with the help of God Almighty, no prominent effect of service to Islam appears from me, and as it is necessary that through the hand of the Messiah false religions should perish, if this death of false religions does not occur through me—meaning, if God Almighty does not show through my hand those signs by which Islam is exalted, and by which people from every side begin entering into Islam, and the false deity of Christianity is annihilated, and the world is not seized by this transformation—then I swear by God Almighty that I will consider myself false.”

(*Anjam-e-Atham*, Appendix, pp. 30–35; Ruhani Khaza'in, vol. 11, pp. 314–319, by Mirza Ghulam Ahmad)

This writing of Mirza Sahib is most probably from January 1897. Thus, in the case of truthfulness, Mirza Sahib had to accomplish all these feats by 1903. And if he could not fulfill this condition, he had sworn to regard himself as false. In the span of those seven years, the achievements that Mirza Sahib had promised did not come to pass through him. From these writings, you may yourself draw the conclusion. I will briefly state:

Mirza Sahib says that in the time of the Promised Messiah, through him all false religions will be destroyed. And Islam will gain such dominance that all the nations of the world will become one—meaning all will become Muslims and be called one nation. It should be carefully noted that in these statements he is not claiming only the annihilation of Christianity or Judaism. Rather, he is claiming the annihilation of all false religions. And he describes the beginning of this state as follows: people from every side will begin entering into Islam. That is, none will remain outside Islam, rather from every direction non-Muslims will enter into it.

This claim is probably from 1897. After that, Mirza Sahib lived for more than ten years; he passed away in May 1908. Now, let those who accept him as the Promised Messiah say: Mirza Sahib claimed to be the Promised Messiah, but regarding the works he had described—or even the initial stage he had written about, that people would begin entering into Islam from every direction—was this ever realized? After this, concerning the particular religion of Christianity, he says: *“The false deity of Christianity will be annihilated, and if the world is not seized by this transformation, then I swear by God Almighty that I will consider myself false.”* From this sentence it is also clearly proven that

the mentioned matters were to appear in his own time. Earlier he had written about the annihilation of all false religions, and included in that was the annihilation of Christianity. But afterward, mentioning it specifically seems to indicate that at that time it had dominance over most of the world. That is why the claim was made that the Promised Messiah would have such grandeur that all the kings of the world would bow before him—that is, by accepting Islam and becoming his followers. The final sentence is also of the same meaning. The expression “*if the world is not seized by this transformation*” means this: that before, the world was filled with disbelief, but now, because of Mirza Sahib, it would be filled with Islam. After this open and clear claim, he swore that if the mentioned signs of the Promised Messiah did not appear through him, he would consider himself false. After taking such an oath, Mirza Sahib lived more than ten years. And he himself clearly witnessed that the very signs of the Promised Messiah which he had described were not found in him. Therefore, he should have withdrawn from his claim. But alas, he did not do so; rather, until the end he remained firm upon his claim.

Ahmadi friends, we know that you accept Mirza Sahib as the Promised Messiah not because of the order of any worldly king, but because you believe that the Messiah whose coming the Messenger of Allah ﷺ foretold was Mirza Ghulam Ahmad. Since you accept Mirza Sahib as the Promised Messiah solely on the command of the Messenger of Allah ﷺ, we wish to draw your attention to a brief but important point. We hope you will reflect upon it sincerely. In *Sahih Muslim*, it is narrated from Abu Huraira (may Allah be pleased with him):

- ❑ The Holy Prophet صلى الله عليه وآله وسلم said: "By the One in Whose hand is my soul, surely Ibn Maryam, the Promised Messiah, will enter into ihram for Hajj, or for Umrah, or for both together, from a place between Makkah and Madinah called Fajj al-Rauha." (*Sahih Muslim*, vol. 1, p. 408)

This Hadith clearly and explicitly states that one of the great signs of the Promised Messiah is that he will perform Hajj. And the Hajj too, with this detail that he will enter into ihram from the place of Fajj al-Rauha. It is worth noting that Mirza Sahib did not reject this Hadith, but rather took it in his own favour. He said that he would certainly perform Hajj, but when asked when, he gave this answer: that it would be after he had converted the Dajjal to Islam. Accordingly, Mirza Sahib's own words are:

- ❑ "Our Hajj will take place at that time when even the Dajjal (the priests), abandoning disbelief and deceit, will circumambulate the House of Allah. For according to the authentic Hadith, it is at that very time that the Hajj of the Promised Messiah will occur."

(Ayyam-us-Sulh, p. 169; Ruhani Khaza'in, vol. 14, p. 416, by Mirza Ghulam Ahmad)

In this statement, Mirza Sahib accepted under the authority of this Hadith that it is necessary for the Promised Messiah to perform Hajj. But he postponed it on the excuse of not yet being free from his other mission. Thus, from both the Hadith of the Holy Prophet صلى الله عليه وآله وسلم and the writing of Mirza Sahib, it is unanimously proven that, according to the command of

the Messenger صلى الله عليه وآله وسلم, the Promised Messiah must certainly perform Hajj. Nothing can prevent his Hajj; whether the Dajjal accepts Islam or not, the Promised Messiah will certainly perform Hajj.

Ahmadi friends, for God's sake, reflect: such a great and clear sign, which the Messenger of Allah صلى الله عليه وآله وسلم swore upon, was not found in Mirza Sahib. That is, Mirza Ghulam Ahmad neither entered into *ihram* from Fajj al-Rauha nor performed Hajj at all. Until he passed away, he did not perform it. Then how could he be the Promised Messiah? We know that Ahmadi missionaries will teach you many interpretations of this Hadith. But in response to those interpretations, we request you to read again the above-mentioned writing of Mirza Sahib himself. So, **Ahmadi friends**, remember the Day of Judgment, read our submissions, and distinguish between truth and falsehood.

The belief in the life and descent of Jesus (peace be upon him), when seen in light of the above writings of Mirza Sahib (references 89 and 90), completely destroys the foundation of the Ahmadi argument regarding the death of Jesus. In this matter, Ahmadi friends resort to various interpretations.

Sometimes it is said that Mirza Sahib wrote these statements merely in a formal or conventional way. But this is only an excuse to avoid accepting the truth. This belief cannot be considered merely formal, because Mirza Sahib presented Qur'anic verses as proof for it. This proves that he did not accept this belief formally, but rather on the basis of the Qur'an. Then, **Ahmadi friends** give another interpretation to the effect that the belief in the descent of Jesus (peace be upon him) was Mirza Sahib's *ijtihad* (interpretive) error. But this too falls under concealing the truth. These writings cannot

be called an *ijtihadi* mistake of Mirza Sahib, because the book *Barahin-e-Ahmadiyya*, in which he expressed this belief in the life and descent of Jesus (peace be upon him), had, according to Mirza Sahib, already reached the blessed hands of the Holy Prophet صلى الله عليه وآله وسلم. And the Holy Prophet صلى الله عليه وآله وسلم himself, according to Mirza Sahib, gave this book the title “Qutbi”—meaning a book firm and unshakable like the Pole Star. To prove its perfect strength, an announcement of ten thousand rupees was also issued.

□ See *Barahin-e-Ahmadiyya, Ruhani Khaza'in*, vol. 1, p. 275, by Mirza Ghulam Ahmad)

Therefore, if according to Ahmadis the belief in the descent of Jesus (peace be upon him) was merely formal, then this book would no longer remain “Qutbi,” nor would the matters mentioned in it remain firm and unshakable. Especially since this book, as claimed, was reviewed by the Holy Prophet صلى الله عليه وآله وسلم, how could it be possible that such a grave error, namely the belief in the descent of Jesus (peace be upon him), would be overlooked by him? For according to Mirza Sahib, holding this belief is the greatest form of shirk.

□ See *Appendix Haqiqatul-Wahi Al-istafta*, p. 39; *Ruhani Khaza'in*, vol. 22, p. 660, by Mirza Ghulam Ahmad

If holding this belief is *shirk*, then Mirza Sahib himself would fall under his own verdict. And one would have to admit that up until 1891, for nearly fifty years, because he held the belief in the life and descent of Jesus (peace be upon him), Mirza Sahib was a *mushrik* (polytheist). And clearly, no polytheist can be the

Promised Messiah. Whereas Mirza Sahib wrote about himself:

- ❑ “Allah Almighty does not allow me to remain in error for even a single moment, and He protects me from every false statement.”

(Nur-ul-Haqq, Part 2, p. 86; Ruhani Khaza'in, vol. 8, p. 272, by Mirza Ghulam Ahmad)

Then, making further claims, he says:

- ❑ “Every word of mine is based on revelations. That is, whatever I have said, I have said entirely by the command of God, and nothing on my own.”

(Mawahib Al-Rahman, p. 5, Ruhani Khaza'in, vol. 19, p. 221, by Mirza Ghulam Ahmad)

Then he declared:

- ❑ “God knows that whatever I have said, I have said only what the Lord has said. And I have never uttered a single statement that was contrary to the command of the Lord, nor has anything against His will ever issued from my pen.”

(Hamama-tul-Bushra, p. 10, Ruhani Khaza'in, vol. 7, p. 186, by Mirza Ghulam Ahmad)

In one place, Mirza Sahib writes:

- ❑ “The going of Jesus (peace be upon him) alive to the heavens is nothing but nonsense.”

(Appendix Barahin-e-Ahmadiyya Part 5, p. 100; Ruhani Khaza'in, vol. 21, p. 262, by Mirza Ghulam Ahmad)

It is common knowledge that “nonsense” means “falsehood.” And a liar cannot be the Promised Messiah. Mirza Sahib himself said:

- ❑ “For a liar to tell lies is no less than becoming a renegade.”

(Tuhfa-e-Golarvia, Appendix, p. 20; Ruhani Khaza'in, vol. 17, p. 56, by Mirza Ghulam Ahmad)

In another place, Mirza Sahib writes:

- ❑ “The issue of the second coming of Jesus was fabricated by the Christians merely for their own benefit.”

(Haqiqat-ul-Wahi, Footnote p. 29; Ruhani Khaza'in, vol. 22, p. 31, by Mirza Ghulam Ahmad)

According to this very verdict, it is established that Mirza Sahib himself, for fifty years, held Christian-like beliefs. Some **Ahmadi friends** raise the objection that in the beginning the Holy Prophet صلى الله عليه وآله وسلم also prayed facing towards Bayt al-Maqdis, but when revelation came from Allah, he turned towards the Ka'bah. Therefore, if Mirza Sahib changed his belief, what harm is there?

To **Ahmadi friends** we respectfully submit in this matter that the example of Bayt al-Maqdis is completely wrong and irrelevant. Making Bayt al-Maqdis the *qiblah* was, according to the verse “*So follow their guidance*” (Al-An'am, 6:90), an act in accordance with the practice of the previous Prophets. The issue of the descent of Jesus (peace be upon him), however, belongs to the domain of creed and faith (*'aqa'id wa imaniyat*). And in matters of creed and faith, there can be no abrogation or alteration. Whereas turning the face towards Bayt al-Maqdis for prayer belongs to the domain of practice (*'amaliyyat*), in which

change and abrogation can take place. Moreover, the most important point is this: the prayers that the noble Companions offered behind the Holy Prophet صلى الله عليه وآله وسلم facing Bayt al-Maqdis were all accepted in the presence of Allah. Later on, no one was required to repeat those prayers.

Regarding the death of Jesus (peace be upon him), many contradictory statements of Mirza Sahib are explicitly found in his books. At one time he says:

- ❑ “The grave of Jesus (peace be upon him) is in Srinagar, Kashmir, in the locality of Khanyar.

(Dafiul-Bala, p. 19; Ruhani Khaza'in, vol. 18, p. 235, by Mirza Ghulam Ahmad)

At another time, he says:

- ❑ “...his grave is in Galilee, Palestine.”

(Azala-e-Auham, p. 473; Ruhani Khaza'in, vol. 3, p. 353)

At yet another place, he says:

- ❑ “... his grave is in the holy city of Jerusalem.”

(Itmam-ul-Hujjah, p. 27; Ruhani Khaza'in, vol. 8, p. 299, by Mirza Ghulam Ahmad)

And elsewhere, he says:

- ❑ “...his grave is in the region of Syria.”

(Itmam-ul-Hujjah, p. 24; Ruhani Khaza'in, vol. 8, p. 296, by Mirza Ghulam Ahmad)

In the blessed Hadiths, many signs have been described about the coming of Jesus (peace be upon him). The interpretations Mirza Sahib has given of

these signs are extremely strange and even peculiar. The Holy Prophet صلى الله عليه وآله وسلم said: when Jesus (peace be upon him) descends from the heavens to the earth, he will be wearing two yellow garments. (Musnad Ahmad, Bukhari, and Muslim)

Mirza Sahib interpreted this Hadith in the following way:

- ❑ “See, regarding my illness too, the Holy Prophet صلى الله عليه وآله وسلم had prophesied in this manner. He said that when the Messiah descends from the heavens, he will be wearing two yellow sheets. In the same way, I have two illnesses: one of the upper body and one of the lower body.”

(*Malfuzat*, vol. 8, p. 445, by Mirza Ghulam Ahmad)

In a blessed Hadith it is stated that Jesus (peace be upon him) will kill the Dajjal at the place of *Ludd*. *Ludd* is located in Palestine, Israel. Mirza Sahib, however, interpreted it to mean *Ludhiana*.

(*Al-Huda*, p. 97, footnote; *Ruhani Khaza'in*, vol. 18, p. 341, by Mirza Ghulam Ahmad)

Ludhiana, of course, is situated in eastern Punjab, India. In the same way, he interpreted “descending from heaven” to mean “coming out of a mother’s womb.” Such interpretations are bewildering. The head bowed in dismay, what can one even say?

The Muslims, on the basis of the Holy Qur’an, the Hadith of the Prophet صلى الله عليه وآله وسلم, and the consensus of the Ummah, believe in the life of Sayyidna Jesus (peace be upon him) and in his second coming. Even Mirza Sahib himself admitted:

- ❑ “The prophecy of the coming of the Messiah, son of Mary, is a prophecy of the highest order, unanimously accepted by all. Among all the prophecies recorded in the authentic collections, none can be found equal to it or of the same weight. It enjoys the highest degree of *tawatur* (continuous mass transmission).”

(*Azala-e-Auham*, p. 557; *Ruhani Khaza'in*, vol. 3, p. 400, by Mirza Ghulam Ahmad)

Clearly, a belief that has reached the level of *tawatur* cannot be denied by any Muslim of sound reason. From the noble Companions, through the generations of the *Tabi'in* and *Taba' al-Tabi'in*, down to the four Imams, the Mujaddidin, the Muhaddithin, the Awliya, and the leading scholars of the Ummah—this belief has been transmitted continuously and unanimously. Another claim of Mirza Sahib is that he is the Mujaddid of the 14th century. But if Mirza Sahib is truly a Mujaddid, then his belief regarding the death of Jesus (peace be upon him) is completely opposed to the belief of all the Mujaddidin of the previous centuries—whose names and status Mirza Sahib himself acknowledged. And if, hypothetically, Mirza Sahib's doctrine of the death of Jesus were to be accepted as correct, then it would necessarily render the belief of all the Mujaddidin of the past centuries about the life of Jesus false and invalid. The decision is therefore left to you, in this matter, is the stance of Mirza Sahib correct, or that of all the Mujaddidin, scholars, and saints of the past centuries?

- ❑ See *Asl Musaffa* by Mirza Khuda Bakhsh, pp. 117–120)

The followers of Mirza Sahib present another argument for his being the Mahdi. They claim that there is a Hadith in which the Prophet صلى الله عليه وآله وسلم said: "A sign of the Mahdi is that in his time there will be an eclipse of both the moon and the sun during the month of Ramadan." They argue that this sign was fulfilled in the time of Mirza Sahib, and that before him, since the creation of the heavens and the earth, such an event never took place. Therefore, according to them, this proves that Mirza Sahib was the true Mahdi as foretold in the Hadith.

The reality, however, is that this is not a Hadith of the Prophet صلى الله عليه وآله وسلم. Rather, it is a weak narration attributed to Imam al-Baqir, which al-Daraqutni has recorded in his book. To present this as a Hadith of the Prophet صلى الله عليه وآله وسلم is a grave slander and fabrication against him. Imam al-Baqir's statement, in terms of chain of transmission, is extremely weak and unreliable.

- ❑ Muhammad bin 'Ali said: "Indeed, for our Mahdi there are two signs which have never appeared since the creation of the heavens and the earth: the moon will be eclipsed on the first night of Ramadan, and the sun will be eclipsed in the middle of that Ramadan. These two signs have not occurred since Allah created the heavens and the earth."

(Sunan al-Daraqutni (vol. 1, p. 188, Dar al-Ansar, Delhi)

I have presented this full translation according to the words of the narration, and I am certain that no one with knowledge of Arabic can disagree with it.

However, compare this with the translation offered by Mirza Sahib himself, and judge his honesty:

Translation by Mirza Sahib: “For the support and truth of our Mahdi, two signs have been appointed, and since the creation of the heavens and the earth, these two signs have never appeared at the time of any claimant. These are: during the days of his claim, the moon will be eclipsed on the first of the nights in which it can be eclipsed, i.e. the 13th night; and the sun will be eclipsed on the middle day of the days in which it can be eclipsed, i.e. the 28th day. Since the creation of the world, such a coincidence has never occurred for any claimant during the month of Ramadan.”

(Anjam-e-Atham, Appendix, p. 46; Ruhani Khaza'in, vol. 11, p. 330, by Mirza Ghulam Ahmad)

Ahmadi Friends, you have seen Mirza Sahib's translation. May we ask the educated missionaries of the Ahmadiyya Jamaat: the underlined words “at the time of any claimant, at the time of the Mahdi's claim, which is the first of the three nights of lunar eclipse, i.e., the 13th night,” and the sun will be eclipsed on the middle day of its eclipse days, i.e., the 28th day”—these correspond to which words of the Daraqutni narration?

Ahmadi Friends, please compare the translation of Daraqutni's report that we have provided with the translation done by Mirza Sahib: whose translation is correct and whose is incorrect? What is noteworthy is that Mirza Sahib expended his full knowledge and imaginative power to produce this translation. This raises the question: in such a translation, does the meaning of the original narration remain anywhere at all? How can “the first night of Ramadan” be translated as “the thirteenth night,” and how can “in its middle” (*fi*

nisfihi) be translated as “the twenty-eighth day”? What is worse is that, despite this clear lack of honesty, those who do not accept his claim—along with the proof and interpretation presented in a distorted manner—are rewarded with epithets like “oppressive,” “chief of the Dajjal,” and with curses by the thousand.

(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)

In any case, from the wording of the above narration, three points become clear:

1. **First:** in the month of Ramadan, on the very first date (night) of Ramadan, there will be a lunar eclipse.
2. **Second:** in the middle of Ramadan, there will be a solar eclipse.
3. **Third:** since the creation of the heavens and the earth, such two signs have never occurred.

Even if, for the sake of argument, this is accepted as the statement of Muhammad al-Baqir, still Mirza Sahib is not proven to be the Mahdi, because the Ramadan dates on which the eclipses occurred in his time do not conform to this statement. In Mirza Sahib's time, the lunar eclipse occurred on the 13th of Ramadan and the solar eclipse on the 28th. Whereas in the aforementioned statement of Imam al-Baqir it is explicit that the lunar eclipse will occur on the first night of Ramadan and the solar eclipse on the 15th, and that such a pairing has never happened before. Yet Mirza Sahib insists on counting the 13th as the 1st and the 28th as the 15th, which is not correct.

Ahmadi friends also claim that when Mirza Sahib made the claim of Mahdism in 1311 AH, a solar and lunar

eclipse occurred together in the month of Ramadan, and that this coincidence of eclipses happened **only** in 1311 AH. Therefore, they present it as evidence of Mirza Sahib's truthfulness. In my view, this argument reflects either a lack of scholarship or a form of willful ignorance. Imam al-Baqir's statement can only be correct if interpreted literally: taking "the first night" as the 1st of Ramadan and "the middle of the month" as the 15th of Ramadan. This is because, since the creation of the heavens and the earth, such eclipses have never occurred on these dates. A lunar eclipse on the 13th of Ramadan and a solar eclipse on the 28th of Ramadan had occurred **thousands of times** before Mirza Sahib. During the period of 45 years time immediately before Mirza Sahib solar/lunar eclipse occurred on the same dates of the holy month of Ramazan. Every ducated Ahmadi can easily browsed and find this fact in any book of astrology are on the Internet. This problem could have been resolved long before him. For example, in Iran, Mirza Ali Muhammad Baap claimed Mahdism in 1260 AH. Moreover, according to Ramadan 1267 AH (July 1851), lunar and solar eclipses coincided on the 13th and 28th of Ramadan.

Similarly, the claim of Ahmadi friends that the solar and lunar eclipse coincidence of 1311 AH was a unique sign of truth for Mirza Sahib is historically inaccurate. At exactly the same time, Muhammad Ahmad al-Mahdi of Sudan was also claiming a self-proclaimed station of Mahdism. If this coincidence were sufficient to prove Mirza Sahib's Mahdism, then Ahmadi friends would also have to believe in the advent of Mahdi al-Sudani.

During discussions or debates on the subject of the life of Jesus (peace be upon him), some Ahmadi individuals interpret Quranic verses and Hadiths in

extremely subtle and strained ways, clearly indicating that they are interested in argument for the sake of argument and have resolutely refused to accept any truth. Some, during debates, ask questions like: If Jesus (peace be upon him) exists alive in the heavens, then how could he walk there as a human being? Which direction does he face while praying? How does he fast? To whom does he give zakat? What does he eat? Where does he relieve himself? And so on. Every Muslim knows that prayer, fasting, Hajj, and zakat are linked to worldly life. Prayer becomes obligatory at its appointed time; fasting in Ramadan, zakat at the prescribed threshold. If Jesus (peace be upon him) is placed in a realm where time does not exist—since the heavenly world is free from worldly temporal constraints—then these questions lose their relevance.

The most important and well-supported answer to all these questions is that Mirza Sahib himself held the belief that Moses (peace be upon him) is alive in the heavens. Therefore, any questions that arise regarding Jesus' being alive in the heavens should also logically apply to Moses' being alive there. Mirza Ghulam Ahmad considered belief in Moses' heavenly life as necessary and obligatory. Mirza Sahib writes:

□ “This is the same Moses , the godly man, to which the Holy Quran alludes that he is alive, and it is incumbent upon us to believe that he exists alive in the heavens, and is not among the dead.”

(*Noor-ul-Haq*, Part 1, p. 50; *Ruhani Khaza'in*, vol. 8, pp. 68–69, by Mirza Ghulam Ahmad)

As far as the claim of prophethood by Mirza Sahib is concerned, dear **Ahmadi friends**, let us leave aside all arguments. We are not to live in this world forever. Life

is destined to end, and the moment is not far when all of us shall stand in the presence of Allah Almighty. We should be concerned about that difficult Day. I am well aware that among you there is no shortage of intelligent and educated people. Place your hand upon your heart and focus your wisdom on this one point: can you present even a single example from among the Prophets and the chosen ones of Allah to whom Allah informed through revelation, "You are a Prophet," and then that person interpreted it away, saying, "I am not a Prophet"? Only your Promised Messiah, Mirza Ghulam Ahmad, stands as such a unique figure who, according to his own claim, was called a Prophet by Allah Almighty in the days of *Barahin-e-Ahmadiyya* in 1882. Yet, for twenty years—yes, two full decades—he kept weaving a fabric of varied interpretations. When external pressure grew intense, he stated in unequivocal terms: "I am absolutely not a Prophet or Messenger." But when he later found the circumstances somewhat favourable, he openly declared his prophethood and messengership. The question arises: up until nearly fifty years of age, he firmly held to the majority belief that Prophet Muhammad (peace and blessings be upon him) was the last in the chain of Prophets and Messengers. That is, he accepted the meaning and implications of *Khatm-e-Nubuwwat* as it had been universally understood by the Ummah since the very beginning. Now, let us suppose for a moment that he suddenly received such heavenly guidance to the effect that coming in the end is not a matter of virtue, *Khatam-un-Nabiyyin* means "the most excellent of the Prophets," and that he (Mirza Sahib) is now being appointed to the rank of Prophethood. But what sort of Prophethood is this, where a Prophet is said to be the first believer in his revelation, yet Mirza Sahib apparently did not

himself believe in his own revelation, since he took nearly twenty years before he embraced faith in it?

If our **Ahmadi friends** would not mind, they should, following the example of their Prophet, at least delay for twenty years before accepting Mirza Sahib's claim to Prophethood. Here lies another subtle point: one of the arguments often advanced by your community in support of Mirza Sahib's truthfulness is that for a true claimant of Prophethood it is necessary to live at least twenty-three years after his claim, because the Holy Prophet Muhammad (peace and blessings be upon him) remained in this world for twenty-three years after announcing his Prophethood. And Mirza Sahib, from 1882 to 1908, lived for twenty-six years. I would, however, venture to point out that from 1882 to 1902, a span of twenty-four years, Mirza Sahib himself remained a denier of his own Prophethood, according to his own admissions. Thus, by your own principle, this period must be excluded. What then remains is only the period from 1902 to 1908—just six years—during which he appears to have stood by his claim of Prophethood. And any ordinary student knows that six years do not amount to more than twenty-three years.

If the principle put forward by Mirza Sahib were to be accepted, then—God forbid—many true Prophets would stand declared false. For example, Prophet John (Yahya, peace be upon him) and several other Israelite Prophets were martyred at a very young age, shortly after their proclamation of Prophethood. By contrast, Baha Ullah of Iran, who claimed to be a law-bearing Prophet, lived for forty years after his claim. According to Mirza Sahib's principle, he would be considered true—whereas the Ahmadi community regards him as false.

My Ahmadi friends, reflect: could there be any stronger evidence of a claimant not being from God than this; that in relation to his claim, though he professes to have direct contact with God, though an angel (allegedly) descends to him almost without interruption, through all this he is still unable to clarify his own position. What exactly he is? And this is not a minor, secondary, or peripheral matter. It is the foundational office upon which he bases his mission of guiding a supposedly misguided community back to the straight path. And yet, with due apology, he himself did not even know for certain whether he truly was a Prophet or not. Is it not strange—even absurd—that his Lord supposedly tells him, *“You are a Prophet”*, and he, in turn, explains, *“I am not a Prophet”*? Does this not clearly point to Mirza Sahib’s psychological state, that he was one who would travel only after watching the flow of oil and the flame of the lamp—that is, moving forward only after carefully weighing worldly circumstances and public pressures?

Listen, my friends: true Prophets are mountains of steadfastness. Once a command of God reaches them, they risk their very lives to convey it. Never do they commit the crime of concealing those revelations out of fear of a court or government, never do they resort to an apology such as: *“In the future I will not make such predictions again.”* Lions of God are never known to compose timid quatrains of retreat—they are men who stand firm and unwavering. It is for this reason that Allama Iqbal was compelled to declare:

*That ‘prophethood’ is nothing more than hashish
for Muslims —*

*A ‘prophethood’ that bears no message of
strength and glory.*

If it be, in reality, a hidden devotee of Pharaoh's power,

Then upon such a 'Moses' of the people be the curse of God.

Ahmadi friends, in moments of leisure, do ask yourselves this question: just as Mirza Sahib himself was inclined towards expediency and compromise, why then is his community the same? Deprived of the thrill of facing a living challenge, empty of strength and vigour, marked by weakness and deprivation, and embodying helplessness — why has this community failed to produce men of honour and resolve, the kind of character that could rise with the force of Moses' staff and cause fountains of life to gush forth even from the stones of the universe?

This has not happened simply because in Mirza Sahib's revelations there was no revolution, no system, no programme whatsoever. What is there? Predictions, prayers, longings, donations, debates, and the destructive and conventional concept of fate — in short, complete inaction. There is praise of British governments, preaching of servitude, a constant verbal jihad against physical jihad, preaching and teaching mainly to nurture his own family, and above all, an endless stream of self-praise written in ornate words. Reflect yourselves — can such prophethoods ever bring about revolutions in the world? As one person put it, Mirza Sahib is the only prophet whose prophethood is utterly devoid of any true message.

I sincerely invite you from the depths of my heart: save your talents and capacities from being wasted in vain, and once again attach yourselves to the beauty of the Prophet Muhammad (peace and blessings be upon him). In doing so, you will safeguard your worldly life

and also secure your Hereafter. That torment of restlessness, which eats away at you day and night like a termite, can only be lifted from you if, with sincerity of heart and action, you present yourselves before the court of the Messenger (peace and blessings be upon him).

As for my **Ahmadi friends**, their situation is most peculiar: on the one hand, they demand of Muslims that they be regarded as part of the community, that they be granted equal rights, and that Muslims mix with them in the social sphere. But should this be called reality or contradiction? For in fact, all these desires and demands are in complete opposition to the teachings of Mirza Sahib and his successors. The Ahmadiyya Jama'at has taught total boycott and severance from Muslims, even to the extent of funerals and burials. It has been strongly emphasized that no dealings whatsoever should be maintained with Muslims, not even participating in the funeral prayer of their innocent children.

Considering all the requirements and implications of the movement founded by Mirza Ghulam Ahmad, it is not difficult to reach the conclusion that he exerted himself, with all his followers, in striving to form a completely separate community from the rest of the Muslims. The pressing question, then, is this: if these are the teachings of Mirza Ghulam Ahmad and his successors, why do they continue to demand and insist upon social relations with Muslims? To measure the degree of this double standard, one need only consult their own writings, which provide the greatest evidence. Kindly note the details below:

- ❑ “It is said that the Promised Messiah (Mirza Ghulam Ahmad) permitted only

that treatment of non-Ahmadis which the Holy Prophet صلى الله عليه وآله وسلم extended to the Christians. For instance, our prayers have been separated from theirs; giving daughters in marriage to them has been declared forbidden; and performing their funeral prayers has been prohibited. Now what remains in which we can participate jointly with them? There are two types of relationships: religious and worldly. The greatest means of religious relationship is congregational worship, and the greatest means of worldly relationship is marriage ties. Both of these have been forbidden to us. If it is said that we are allowed to take their daughters in marriage, then I say: the same is true with regard to Christian girls. And if it is asked, why then is salām (greeting of peace) extended to them? The answer is that hadith proves that at times even the Holy Prophet صلى الله عليه وآله وسلم returned greetings from the Jews.

(*Kalimatu'l-Fasl*, pp. 169–170, by Mirza Bashir Ahmad, M.A.)

Mirza Sahib says:

- ❑ “I have received revelation that whoever does not follow you, does not enter into your *bai'at*, and remains opposed to you, is disobedient to God and His Messenger, and is destined for Hell.”

(*Tadhkirah – Collection of Sacred Revelations and Inspirations*, [*Majmu'a Wahi-o-Ilhamat*] p. 280, edition 4, by Mirza Ghulam Ahmad)

- ❑ “And I have been given the glad tidings that whoever, after recognizing you, chooses enmity or opposition against you, is destined for Hell.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 130, edition 4, by Mirza Ghulam Ahmad)

- ❑ “Those who oppose me have been given the names of Christians, Jews, and polytheists.”

(Nuzūl al-Masīh, footnote p. 4; Ruhani Khaza’in, vol. 18, p. 382, by Mirza Ghulam Ahmad)

- ❑ “God Almighty has revealed to me that every person to whom my message has reached and who has not accepted me is not a Muslim.”

(Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu’a Wahi-o-Ilhamat] p. 519, edition 4, by Mirza Ghulam Ahmad)

- ❑ “In explanation of this revelation, the Promised Messiah declared that ‘those who disbelieve’ refers to non-Ahmadi Muslims.”

(Kalimatu’l-Fasl, p. 143, by Mirza Bashir Ahmad M.A., son of Mirza Ghulam Ahmad)

Thus, Mirza Sahib effectively declared the **kalimah** “*Lā ilāha illā Allāh, Muhammadur Rasūlullāh*” to be incomplete. Now, according to him, this declaration alone cannot make anyone a Muslim until he also affirms the prophethood of Mirza Sahib. The second Khalifa of the Ahmadiyya Jama‘at, Mirza Bashir-ud-Din Mehmood, held an even stricter belief. He wrote:

- ❑ “All Muslims who have not entered into the *bai‘at* of the Promised Messiah, Mirza Ghulam Ahmad, — even if they have never heard his name — are disbelievers (*kāfir*) and outside the pale of Islam.”

(*Āīna-e-Sadaqat*, p. 35, recorded in *Anwar-ul-Aloom* Vol. 6 p. 110 by Mirza Bashir-ud-Din Mehmood)

That is, even if in some remote corner of the world (say, in the jungles of Africa) a Muslim has never even heard of Mirza Sahib, he too is declared a *kāfir*. He further stated:

- ❑ “The words of the Promised Messiah (Mirza Ghulam Ahmad) are still ringing in my ears. He said: It is wrong to think that our difference with other Muslims is only about the death of Jesus (‘Īsā) or a few other issues. He said: In reality, our difference with them is about everything — the Being of God, the Holy Prophet, the Qur’ān, prayer, fasting, pilgrimage, almsgiving. In fact, he explained in detail that we differ with them in each and every matter.”

(Friday Sermon, Mirza Bashir-ud-Din Mehmood, reported in “*al-Fadl*” Qadian, vol. 19, No. 13, dated 30 July 1931)

- ❑ “Now, there is no other Qur’an except the one which was presented by Hazrat Masih Maud. There is no other Hadith except the Hadith that was presented by Hazrat Masih Maud. And there is no other Prophet except the one who was manifested in Hazrat Masih Maud in the

form of reflection — just as the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was manifested through him.”

(Khutbat e Mehmood Vol.8 pp.456-457)

On another occasion, he expressed this belief in the following words:

- “The Promised Messiah has stated that their Islam is one thing, and ours is another. Their God is one thing, and our God is another. Their Hajj is one thing, and our Hajj is another — in fact, in every matter, we are different from them.”

(Newspaper: Al-Fazl Qadian, August 21, 1917, Vol. 5, No. 15, p. 8)

In line with this sense of separation, the Ahmadiyya leadership even presented an alternative calendar in opposition to the Islamic calendar.

- **Islamic Calendar:** Muharram, Safar, Rabi‘ al-Awwal, Rabi‘ al-Thānī, Jumādi al-Awwal, Jumādi al-Thānī, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhū al-Qa‘dah, Dhū al-Hijjah.
- **Ahmadi Calendar:** Shahādat (Martyrdom), Hijrat (Migration), Iḥsān (Benevolence), Wafā (Loyalty), Ṣūhūr (Manifestation), Tabūk, Akhā, Iḥsān, Fath (Victory), Ṣulḥā (Peace), Amān (Security), Tablīgh (Preaching).

I personally know many Ahmadis who do not perform the daily prayers regularly — and some who do not pray at all. Yet, they continue to be tolerated within the Jama‘at. But if it is ever reported that someone has prayed in congregation with non-Ahmadis, that person

is immediately expelled from the Jama'at. The same rule applies to funeral prayers. Ahmadis are strictly forbidden from offering the funeral prayer of non-Ahmadis — whether righteous or sinful, friend or foe, even including innocent Muslim children. The second Khalifa, Mirza Bashir-ud-Din Mehmood, was asked: *Why should the funeral prayer of a non-Ahmadi child not be performed, since the child is innocent? And is it not possible that the child might have grown up to become an Ahmadi?* In response, Mirza Mehmood Sahib said:

- “Now one more question remains: Non-Ahmadis are rejectors of the Promised Messiah, so their funeral prayers should not be offered. But if a small child of a non-Ahmadi dies, why should his funeral prayer not be offered; since he has not rejected the Promised Messiah? I ask the one who raises this question: If this is correct, then why are the funeral prayers of Hindu or Christian children not offered? How many people offer them? The reality is that the religion of the parents is considered the religion of the child according to the Sharī'ah. Thus, the child of a non-Ahmadi is also deemed non-Ahmadi. Therefore, his funeral prayer should not be offered either.”

(*Anwār-e-Khilāfat*, p. 38, in *Anwār al-'Ulūm*, vol. 3, p. 150, by Mirza Bashir-ud-Din Mehmood)

When the Quaid-e-Azam passed away, an important Ahmadi leader Sir Zafarullah Khan (then Foreign Minister of Pakistan) was present there, yet he did not join the funeral prayer. Instead, he sat aside with the foreign diplomats. When questioned about this, he

replied: "Since Quaid-e-Azam Muhammad Ali Jinnah was not an Ahmadi, I did not participate in his funeral prayer."

The implication of this is clear: Sir Zafarullah Khan considered Quaid-e-Azam a *kāfir* because he was not an Ahmadi, and therefore refrained from the funeral prayer. In truth, the Ahmadiyya Jama'at regards every person who does not believe in Mirza Ghulam Ahmad as a *kāfir*. Concerning this, Mirza Sahib's son, Mirza Bashir Ahmad M.A., stated:

- "Every person who believes in Moses (Mūsā, peace be upon him) but not in Jesus (ʿĪsā, peace be upon him), or who believes in Jesus but not in Muhammad (peace and blessings be upon him), or who believes in Muhammad but not in the Promised Messiah (Mirza Sahib) — such a person is not just a *kāfir*, but a confirmed *kāfir*, and outside the pale of Islam."

(*Kalimatu'l-Faṣl*, p. 110, by Mirza Bashir Ahmad M.A.)

The Ahmadiyya Jama'at, through intellectual interpretations, spiritual allegories, self-declared revelations, dreams, and visions, engages in misleading and entangling its followers as though this were a religious duty. A glimpse of this is found in the statements and glad tidings given by their elders. Nowadays, there are countless Ahmadi youth who merely inherit "Ahmadiyyat" without knowing what it truly means. They cling to it simply because it has come down to them from their forefathers. In reality, they have no idea what Ahmadiyyat is, nor have they ever deeply reflected upon it. As the saying goes: *The*

fathers ate sour grapes, and the children's teeth are set on edge.

I would sincerely appeal to all my **Ahmadi friends**: Cast aside prejudice and hatred, and with utmost impartiality, read the complete works of Mirza Ghulam Ahmad and his sons, with deep thought and careful attention. God willing, you will come to the conclusion that between Ahmadiyyat and Islam stands a mountain higher than the Himalayas. The two are opposites of one another. Furthermore, I advise: During your study, do not get entangled in forced interpretations. Take the words in their plain and apparent sense, exactly as they are written and understood. As Mirza Sahib himself wrote:

- ❑ “An oath is proof that a statement must be taken in its apparent meaning; there is no interpretation (*ta'wīl*) or exception in it. Otherwise, what benefit would there be in taking an oath?”

(*Hamāmatul-Bushrā*, p. 14; Ruhānī Khazā'in, vol. 7, p. 192, by Mirza Ghulam Ahmad)

Ahmadi friends! If you try to interpret (*ta'wīl*) everything away, you will never reach the truth. To hide one falsehood, one must invent a hundred more lies, but eventually the lie is exposed, leaving nothing but regret and shame. Let me present to you one or two examples:

Mirza Sahib claimed:

- ❑ “I do not speak the words of the earth, because I am not from the earth; I only speak what God has placed in my mouth.”

(Payam-e-Suluh/Message of Reconciliation), p. 63; Ruhānī Khazā'in, vol. 23, p. 485, by Mirza Ghulam Ahmad)

In one of his "revelations", Mirza Sahib said:

❑ "We shall die in Makkah or in Medina."

(*Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat]* p. 503, 4th ed., by Mirza Ghulam Ahmad)

That is, according to Mirza Sahib's own words, it was a Divine decree that he would die either in Makkah or Madina. But everyone knows that what happened was the complete opposite of this "revelation": Mirza Sahib passed away on May 26, 1908, in Lahore at Ahmadiyya Building, Brandreth Road, and his body was transported by train to Qadian. **Ahmadi friends** attempt to interpret this by saying: "Death here means victory. The revelation actually meant that Mirza Sahib's community would attain a Makkan or Madinan victory." But such an interpretation is laughable, because in no dictionary of the world does death mean *fath* (victory). It is obvious that if all of Mirza Sahib's other writings are explained away in this fashion, then where will knowledge and wisdom find their refuge? Especially since Mirza Sahib himself wrote:

❑ "When in one matter a person is proven false, then in other matters as well he can no longer be trusted."

(*Chashma-e-Ma'rifat*, p. 222; Ruhānī Khazā'in, vol. 23, p. 231, by Mirza Ghulam Ahmad)

He further declared regarding himself:

❑ "Thus, the name of the Promised One, which has been given as 'Mahdī,' carries the indication that the one to come will

acquire the knowledge of religion directly from God, and will not be a pupil of any human teacher in the Qur'an, Hadith, or Tafsīr. So I can swear an oath that this is indeed my condition. No one can prove that I ever learned even a single lesson from any person in Qur'an, Hadith, or Tafsīr, nor that I ever became a disciple of any commentator or traditionist. This is the very Maḥdīship which, on the pattern of the Prophethood of Muhammad, I have been granted, and the mysteries of religion have been unveiled to me directly without intermediary."

(*Ayyām-us-Sulḥ*, p. 168; *Ruhānī Khazā'in*, vol. 14, p. 394, by Mirza Ghulam Ahmad)

If the statement of Mirza Sahib (cited earlier) is not a concealment of truth, then what else could it be? For Mirza Sahib himself admits that he studied Arabic and Persian grammar, as well as *ṣarf* (morphology), *ḥikmat* (philosophy), and *manṭiq* (logic) from teachers named Fazl Ilahi, Fazl Ahmad, and Gul Ali Shah.

- ❑ (See *Kitāb al-Bariyya*, footnote, pp. 162–163, *Ruhānī Khazā'in*, vol. 13, pp. 180–182, by Mirza Ghulam Ahmad)

Mirza Sahib himself writes:

- ❑ "Falsehood and slander are not the work of the righteous, but rather the work of malicious and evil-natured people."
(*Arya Dharm*, p. 10; *Ruhānī Khazā'in*, vol. 10, p. 13, by Mirza Ghulam Ahmad)

Elsewhere, Mirza Sahib writes:

- “Those *aḥādīth* of Ṣaḥīḥ al-Bukhārī which mention certain Caliphs in the last days — among them the Caliph about whom it is written in Bukhārī that a voice will come from the heavens regarding him saying: *Khalīfatullāh al-Mahdī*. Now think, what is the rank and status of this *ḥadīth*, which is recorded in such a book as Bukhārī, the most authentic book after the Book of Allah.”

(*Shahādatul-Qur’ān*, p. 41; Ruhānī Khazā’in, vol. 6, p. 337, by Mirza Ghulam Ahmad)

But in reality, this *ḥadīth* is not present in Ṣaḥīḥ al-Bukhārī at all. Thus, Mirza Sahib, by attributing such a narration to Bukhārī, stated something against fact. One who can be this careless in reference to a work like Ṣaḥīḥ al-Bukhārī—what else might he not say regarding his claim to prophethood? **Ahmadi friends** should reflect upon this point with fairness and impartiality. Regarding himself, Mirza Sahib wrote about himself:

- “If I am not a bearer of miracles, then I am false. If the Qur’an does not prove the death of Ibn Maryam, then I am false. If the *ḥadīth* of Mi’rāj does not place Ibn Maryam among the dead souls, then I am false. If the Qur’an does not say in Sūrah al-Nūr that the Caliphs of this Ummah will be from among this Ummah, then I am false. If the Qur’an has not named me Ibn Maryam, then I am false.”

(*Tohfah An-Nadwa*, p. 5; Ruhānī Khazā’in, vol. 19, pp. 97–98, by Mirza Ghulam Ahmad)

But when one studies the life of Mirza Sahib, it becomes clear that his mother's name was not Maryam, but Chiragh Bibi. Therefore, **Ahmadi friends** are asked: can they show us the verse of the Holy Qur'an in which Allah the Almighty has called Mirza Sahib 'Ibn Maryam'?

Mirza Sahib, while making a prophecy about himself, writes:

- "It is about eighteen years ago that, due to some occasion, I had the chance to visit the house of Maulvi Muhammad Husain Batalvi, editor of the journal *Ishā'at-us-Sunnah*. He asked me if I had received any revelation recently. I told him of a revelation which I had already shared several times with my close friends. The revelation was this: *Bakr wa Sayyib* — the meaning of which, before him and before everyone, I explained to be: Allah the Exalted intends to bring two women into my marriage, one will be a virgin and the other a widow. Now, the revelation concerning the virgin has been fulfilled, for by the grace of Allah I currently have four sons from that wife. But as for the revelation regarding the widow, I am still awaiting its fulfillment."

(*Taryā-qul-Qulūb*, p. 73; *Ruhānī Khazā'in*, vol. 15, p. 201, by Mirza Ghulam Ahmad)

This prophecy clearly shows that Mirza Sahib claimed to have received glad tidings and a promise from Allah that two women would be brought into his marriage: one a virgin, and the other a widow. According to Mirza Sahib, the prophecy about the virgin was fulfilled, but

he was still waiting for the prophecy of the widow to come true. However, the reality is that Mirza Ghulam Ahmad never married any widow. He passed away with this longing unfulfilled.

The Department of Compilation and Authorship (Nazarat-e-Taleef-o-Tasneef) at Qadian, whose director was Mirza Sahib's son, Mirza Bashir Ahmad M.A., included this prophecy in *Tadhkirah*, the Collection of Sacred Revelations & Inspirations, from *Tarya-qul-Quloob*, and wrote in the footnote:

- ❑ “This divine revelation was fulfilled in both respects in the person of Hazrat Umm-ul-Mu'minīn (his wife). She came as a virgin (*bakr*) and she remained a widow (*sayyib*).”

(*Tadhkirah – Collection of Sacred Revelations and Inspirations, [Majmu'a Wahi-o-Ilhamat]* p. 31, 4th edition, by Mirza Ghulam Ahmad)

But this explanation directly contradicts Mirza Sahib's own words, where he clearly stated: “Allah the Exalted intends to bring two women into my marriage — one a virgin and the other a widow.”

The biographies of Mirza Sahib testify that he never, at any time, married a widow. Therefore, this prophecy remained unfulfilled. Mirza Sahib himself had written:

- ❑ “It is evident that when a person is proven false in one matter, then in other matters as well he cannot be trusted.”

(*Chashma-e-Ma'rifat*, p. 222; *Ruhānī Khazā'in*, vol. 23, p. 231, by Mirza Ghulam Ahmad)

Mirza Sahib said regarding Maulvi Sanaullah Amritsari:

❑ “The Final Decision with Maulvi Sanaullah Sahib Amritsari.

“To Maulvi Sanaullah Sahib, peace be upon those who follow guidance. For a long time, in your journal *Ahl-e-Hadith*, you have been engaged in denying and defaming me. You constantly ascribe to me titles such as rejected, liar, deceiver, Dajjāl, and mischief-maker, and you spread among people that I am an impostor and fabricator, and that my claim of being the Promised Messiah is sheer falsehood. I have borne much pain at your hands and remained patient. But since I see that I have been commissioned for the propagation of truth, and you, by spreading numerous false accusations against me, are turning people away from me—and not only that, you call me by such epithets which cannot be surpassed in harshness. Therefore, if I am truly the liar and impostor that you repeatedly describe me as in your paper, then I should perish during your lifetime. For I know that a mischief-maker and liar is not granted a long life, and in the end he dies in disgrace and sorrow during the lifetime of his fiercest enemy, and his destruction is best so that God’s servants may be saved from being misled. But if I am not a liar and impostor, and am indeed honoured with Divine communion and converse, and I am the Promised Messiah, then I, by the grace of God,

hope that you will not be able to escape the punishment of rejecters, in accordance with the established practice of God. Therefore, if the punishment which is not by human hands but only from God—such as plague, cholera, or other deadly diseases—does not descend upon you in my lifetime, then I am not from God. This is not any prophecy based on revelation or inspiration; it is only as a supplication that I have sought judgment from God. And I pray before Him: O my Lord, the All-Seeing, the All-Powerful, Who is All-Knowing and All-Aware, Who knows the condition of my heart: If my claim of being the Promised Messiah is nothing but an invention of my ego, and I am indeed, in Your sight, a mischief-maker and a liar, and spreading discord day and night is my work, then, O my Beloved Lord, I humbly beg before You—cause me to die in the lifetime of Maulvi Sanaullah Sahib, and let my death be a source of joy for him and his followers. Āmīn. But O my Perfect and Truthful God, if Maulvi Sanaullah is in the wrong in all the accusations he hurls against me, then I humbly beseech You that during my lifetime he should be destroyed—but not by human hands, rather through plague, cholera, or some other fatal disease—except in the case that he openly repents, before me and in front of my community, of all the insults and abuses with which, considering it his duty, he has

continually tormented me. Āmīn, O Lord of the Worlds. I have suffered greatly at his hands and remained patient, but now I see that his abusive speech has crossed all limits. He considers me even worse than thieves and robbers whose existence is a severe harm to society. He has not even acted upon the Qur'ānic command "Do not pursue that of which you have no knowledge" (Al-Isra, 17:36) in his abuses. He has made the entire world believe that I am worse than all, and has spread far and wide, even to distant lands, the view that I am in reality a mischief-maker, a swindler, a shopkeeper, a liar, an impostor, and an utterly vile man. Had such words not left harmful impressions upon seekers of truth, I would have continued to remain patient. But now I see that Maulvi Sanaullah, through such schemes, wishes to annihilate my movement and demolish that structure which You, O my Master and my Sender, have raised with Your own Hand. Therefore, now I cling to Your Holiness and Mercy, and I beseech in Your Presence: Give a true verdict between me and Sanaullah. Let the one who, in Your sight, is truly the mischief-maker and liar, be taken away from this world in the lifetime of the truthful one, or be afflicted with some severe calamity equal to death. O my Beloved Master, so let it be. Āmīn, thumma Āmīn, again Āmīn. 'Our Lord, decide between us and our people in truth, for You are the best

of those who judge.’ (Al-A’raf, 7:89).
Amen

“Ultimately, I request Maulvi Sahib to publish this entire statement of mine in his newspaper, and he may write anything he pleases beneath it. Now the decision rests in the Hands of God.

“The Scribe: ‘Abdullah al-Samad, Mirza Ghulam Ahmad, Promised Messiah, may Allah forgive him.

“Written on: 15th April 1907.”

(Majmua-e-Ishtiharat, Vol. 3, pp. 578–580, by Mirza Ghulam Ahmad)

On 5th November 1907, Mirza Sahib further declared:

- ❑ “Regarding what was written about Sanaullah, this is in fact not from me but rather its foundation has been laid directly by God Almighty.”

(Malfuzat, Vol. 9, p. 268, by Mirza Ghulam Ahmad)

From the announcements and statements of Mirza Ghulam Ahmad concerning Maulvi Sanaullah Amritsari, the following conclusions are drawn:

- Between Mirza Ghulam Ahmad and Maulvi Sanaullah Amritsari, the one who is false will die during the lifetime of the truthful one.
- Whichever of the two dies, it will not be by murder but rather through a fatal disease such as plague or cholera.
- This prayer was made under Divine inspiration, and Mirza Sahib had also received revelation about its acceptance.

Now only one thing remained to be seen:

- What decision did God make?
- Who died first?
- And by what illness?

Mirza Ghulam Ahmad died on 26th May 1908. That is, approximately 13 months and 12 days after his prayer, he passed away due to cholera. On the other hand, Maulvi Sanaullah Amritsari lived for about 40 years after this prayer and passed away on 15th March 1948, after the creation of Pakistan.

Islam places immense emphasis on knowledge. According to the Qur'an and Hadith, the rank of knowledge and scholars is very high. Knowledge is a light, while ignorance is darkness. Just as light and darkness cannot be equal, in the same way, a scholar and an ignorant person are not equal. From the spirit of the Qur'an, a blind person and one who sees are not alike. Mirza Ghulam Ahmad claimed that he was a great scholar, that all knowledge had been taught to him by Allah, and he repeatedly stated in his writings that his knowledge was divine and that he had received it directly from Allah Almighty. In his book containing "revelations", Mirza Sahib stated:

- ❑ "Allah revealed to me: You are before Our eyes. We have named you *Mutawakkil* (the one who trusts), and We have taught you knowledge from Ourselves."

(*Āzala-e-Auham*, p. 698; *Ruhānī Khazā'in*, vol. 3, p. 476, by Mirza Ghulam Ahmad)

- ❑ "Allah has granted me pure and sacred knowledge, as well as clear and luminous

insight, and He taught me things which, in this age, were unknown to any human being other than myself.”

(*Anjām-e-Ātham*, p. 75; *Ruhānī Khazā'in*, vol. 11, p. 75, by Mirza Ghulam Ahmad)

Yet, in contrast, Mirza Sahib also wrote:

- ❑ “Look at history: the Holy Prophet (peace and blessings be upon him) was only an orphan boy whose father had died a few days after his birth, and whose mother also left him while he was just a few months old child.”

(*Paighām-e-Sulh*, p. 28; *Ruhānī Khazā'in*, vol. 23, p. 465, by Mirza Ghulam Ahmad)

But every student of the Seerah (biography) of the Holy Prophet (peace be upon him) knows very well that his father, Hazrat Abdullah, passed away a few months before the blessed birth, and that his respected mother, Hazrat Amina, passed away six years after the blessed birth. Thus, the historical facts are well-established, but Mirza Sahib’s statement reveals ignorance.

Dr. Ghulam Jilani Barq observes: “Do not forget this was Mirza Sahib’s last writing—the extract of his 69 years of study. And yet this error concerns the very personality whose name is on every tongue, whose story is in every household, and whose life events have been preached by countless preachers for 1300 years—even our children know them well, but Mirza Sahib remained unaware of this most famous fact of the Prophetic biography. (*Harf-e-Meharmana* by Dr. Ghulam Jilani Barq)

Mirza Sahib also wrote:

- “Historians know that eleven sons were born in the house of the Holy Prophet (peace be upon him), and all of them passed away.”

(*Chashma-e-Ma'rifat*, p. 286; *Ruhānī Khazā'in*, vol. 23, p. 299)

This is a clear proof of lack of knowledge, for it is known to all that the Prophet Muhammad (peace and blessings be upon him), the Seal of the Prophets, had only three sons: Hazrat Qasim (رضى الله تعالى عنه), Hazrat Abdullah (رضى الله تعالى عنه), and Hazrat Ibrahim (رضى الله تعالى عنه).

Regarding the birth of his own son, Mirza Sahib wrote:

- “And since he was my fourth son, therefore by divine wisdom the fourth month among the Islamic months was chosen for his birth, i.e., *Safar*, and among the days of the week, the fourth day was chosen, i.e., *Wednesday*, and among the hours of the day, the fourth hour after noon was chosen.”

(*Taryāq-ul-Qulūb*, p. 41; *Ruhānī Khazā'in*, vol. 15, p. 218)

But in reality, the Islamic year begins with Muharram, and the second month is Safar. Yet Mirza Sahib called *Safar* the fourth month. Likewise, the Islamic week begins with Saturday (Shanbah) and ends with Friday (Jumu'ah). Accordingly:

- Shanbah (Saturday) = 1st day
- Yakshanbah (Sunday) = 2nd day

- Dushanbah (Monday) = 3rd day
- Seshanbah (Tuesday) = 4th day
- Chahārshanbah (Wednesday) = 5th day
- Panjshanbah (Thursday) = 6th day
- Jumu'ah (Friday) = 7th day

But Mirza Sahib declared *Chahārshanbah* (Wednesday) to be the fourth day, not the fifth.

And yet, Mirza Sahib claimed:

- ❑ “I do not speak of worldly things, because I am not from the earth. Rather, I say only what God has placed into my mouth.”

(*Paighām-e-Sulh*, p. 47; *Ruhānī Khazā'in*, vol. 23, p. 485, by Mirza Ghulam Ahmad)

Mirza Sahib's scholarly and practical honesty can also be judged from the following event: Mirza Ghulam Ahmad had promised to write a book called *Barāhīn-e-Ahmadiyya*, consisting of 50 parts, in which he would present 300 proofs of the truth of Islam. He collected the entire subscription amount for this massive project. But after producing just one volume of about 500 pages containing only four parts, he fell silent for a long time. After 23 years, he published a book called *Nusrat-ul-Haqq*, and labeled it as *Barāhīn-e-Ahmadiyya, Part V*. To explain this, he wrote in the preface:

- ❑ “At first, I had intended to write 50 parts, but I have sufficed with five. And since the difference between the numbers 50 and 5 is only a single dot, my promise has been fulfilled with these five parts.”

(*Preface to Barāhīn-e-Ahmadiyya, Part V*, p. 7;
Ruhānī Khazā'in, vol. 21, p. 9)

Ahmadi Friends! reflect, for God's sake: a person who in matters of money and trust does not distinguish between five and fifty, and who dares to dismiss such a grave promise by calling "zero" nothing but a dot—when this very person later claims: "The Holy Prophet Muhammad (peace be upon him) has been manifested in my person once again."—how can the followers of that very Truthful and Trustworthy Prophet (al-Sādiq, al-Amīn), whose honesty was acknowledged even by the pagans of Makkah and by Abu Jahl himself, accept such a claimant?

Mirza Sahib himself wrote:

- ❑ "Uttering curses and foul words is the act of low and base people."

(*Sat Bachan*, p. 21; Ruhānī Khazā'in, vol. 10, p. 133)

And elsewhere he wrote:

- ❑ "Do not abuse anyone, even if he abuses you."

(*Kashtī-e-Nūh*, p. 11; Ruhānī Khazā'in, vol. 19, p. 11, by Mirza Ghulam Ahmad)

If, hypothetically, Mirza Sahib had truly been the Promised Messiah, then it would have been incumbent upon him to embody the highest standards of morality, refined manners, noble social values, sweet speech, politeness, and dignity—indeed, to be unique and unmatched in these qualities. But unfortunately, the writings of Mirza Ghulam Ahmad, who claimed to be *Sultān-ul-Qalam* (the King of the Pen) and a Prophet and Messenger, reveal a serious lack of noble morals.

Some of his writings are so devoid of decency, courtesy, and gravity—falling into coarse and vulgar language—that one feels ashamed to read them, even in private, let alone in the presence of family members.

Mirza Sahib, regarding the Hindus' God, wrote:

❑ “Parmeshwar is ten finger-breadths below the navel—those who understand will understand.”

(*Chashma-e-Ma'rifat*, p. 106; *Ruhānī Khazā'in*, vol. 23, p. 114, by Mirza Ghulam Ahmad)

“Parmeshwar” is the name by which Hindus refer to their God. By declaring that the Hindu God was located *ten fingers below his own navel*, Mirza Sahib uttered a grave insult. As a reaction, the Hindus not only insulted Islam and the Seal of the Prophets, the Holy Prophet Muhammad (peace be upon him), in their processions, but also produced a book called *Satyarth Prakāsh*. The first edition of that book had only 13 chapters. But after Mirza Sahib began abusing the religious figures of the Hindus, a fourteenth chapter was added, in which they heaped unspeakable insults upon the Holy Prophet (peace and blessings be upon him). *God forbid*. Later still, another book titled “Rangeela Rasūl” was written, which greatly disturbed and agitated the Muslims of the subcontinent. In this context, I request my **Ahmadi friends** to read the following passages in Mirza Sahib's books. These writings are so vulgar and coarse that I cannot bring myself to reproduce them here; due to space, I will simply provide references:

- *Ārya Dharm*, pp. 31–34 and 75–76 (*Ruhānī Khazā'in*, vol. 10, pp. 31–34, 75–76)

- *Appendix to Barāhīn-e-Ahmadiyya*, Part V, pp. 192–196 (Ruhānī Khazā'in, vol. 21, pp. 192–193, 196)
- *Anjām-e-Ātham*, pp. 311–317 (Ruhānī Khazā'in, vol. 11, pp. 311, 317)
 - ❑ *Haqīqat-ul-Wahī*, Appendix, p. 444 (Ruhānī Khazā'in, vol. 22, p. 444)
 - ❑ *Ā'ina-e-Kamālāt-e-Islām*, p. 282 (Ruhānī Khazā'in, vol. 5, p. 282)

Please reflect carefully: after such writings, when Mirza Sahib went on to claim, “I am Muhammad, the Messenger of Allah” — how can this be acceptable to even the most ordinary Muslim?

The Ahmadiyya Jama'at has a famous slogan: “Love for all, hatred for none.” It is a most beautiful slogan, heart-capturing in its appeal. But in reality, it stands in stark contrast to the facts. For in practical life, this spirit is nowhere to be seen. Indeed, the writings of Mirza Sahib himself are filled with contempt and bitter hostility towards Muslims. Now, let us look at some of those writings:

Mirza Ghulam Ahmad wrote:

- ❑ “Whoever does not acknowledge our victory will clearly be understood to have the desire to be a son of adultery, and not of legitimate birth.”

(*Anwār-e-Islām*, p. 30; Ruhānī Khazā'in, vol. 9, p. 31)

He further wrote:

- ❑ “Every Muslim looks upon my books with love, benefits from their insights,

confirms my call, and accepts it. But the sons of prostitutes (immoral women) did not confirm me.”

(*Ā'ina-e-Kamālāt-e-Islām*, pp. 547–548; *Ruhānī Khazā'in*, vol. 5, pp. 547–548)

One should reflect that out of the world's more than one billion Muslims, how many truly look upon Mirza Sahib's writings with love and affirmation? Even Mirza Sahib's own two elder sons, Mirza Fazl Ahmad and Mirza Sultan Ahmad, consistently opposed him. They knew that despite his claim to prophethood, their father did not fulfill the rightful marital duties owed to his first wife, Hurmat Bibi. About this opposition, Mirza Bashir Ahmad M.A. records on the authority of his mother:

- “My respected mother narrated to me: when Muhammadi Begum was married elsewhere, all the relatives in Qadian fiercely opposed Hazrat Sahib (Mirza Ghulam Ahmad). They strove against him, and everyone sided with Ahmad Beg and Muhammadi Begum's father. They themselves made efforts to arrange her marriage in another place. At that time, Hazrat Sahib wrote separate letters to both of his sons, Mirza Sultan Ahmad and Mirza Fazl Ahmad, saying: ‘All these people have opposed me bitterly. From now on, we have no relation with them, not even in our graves. You must now make your final decision: if you wish to remain with me, you must sever ties with them. But if you wish to remain with them, then you will have no relation with me. In that case, I will disinherit you.’ My mother further said: Mirza Sultan Ahmad replied:

‘I am under many obligations to these people; I cannot sever ties with them.’ But Mirza Fazl Ahmad wrote back: ‘My relation is only with you. I have no relation with them.’ Then Hazrat Sahib replied to Fazl Ahmad: ‘If this is true, then divorce your wife, the daughter of Mirza Ali Sher, (who was a fierce opponent and a niece of Ahmad Beg).’ Mirza Fazl Ahmad immediately wrote a divorce deed and sent it to Hazrat Sahib. My mother said: thereafter, Fazl Ahmad would stay with us whenever he came from outside. But due to the mischief of his second wife, in the end he gradually drifted back towards the opponents.”

(*Sirat-ul-Mahdi*, vol. 1, pp. 28–29, by Mirza Bashir Ahmad M.A.)

Now look at the advertisement of Mirza Sahib about his first two sons:

❑ **“Advertisement of Nusrat-ud-Dīn and Severance of Ties from Relatives Opposed to Religion**

“When a grain falls between your teeth, O master, do not count that as a tooth. (Do not confuse illusions, accidents, or temporary attachments with true reality or permanent possession).

Readers will recall that on account of religious opposition which arose, and due to a sign being demanded, I had issued an announcement regarding the elder daughter of Mirza Ahmad Beg, the son of Mirza Ghaamaan Beg of

Hoshiarpur. According to Divine command and revelation, it had been decreed and destined by God Almighty that this girl would come into my marriage—whether as a virgin in the first place, or whether God would make her a widow and then bring her to me. The details of these matters are written in that announcement. Now, the reason for this present announcement is that my son, Sultan Ahmad, who is a *Naib Tehsildar* in Lahore, and his paternal aunt (who has adopted him as her son), have themselves become prepared for opposition in this matter. They have taken all this into their own hands and are planning that on Eid day, or soon after, they will marry this girl to someone else. If this opposition had come from outsiders, there would have been no need for me to interfere—this was a Divine matter, and God Himself would have brought it to pass through His bounty and grace. But unfortunately, the very people who were duty-bound to obey me became the ringleaders of this opposition. Although I wrote to Sultan Ahmad many times, with stern warnings, telling him and his mother to withdraw from this affair—otherwise, I would cut off all ties and he would have no rights with me—they did not reply at all. Rather, they showed me open rejection and aversion. If they had struck me with a sharp sword, I would have endured it patiently for the sake of God. But they hurt me grievously by opposing me in religion and standing against me in this Divine affair, breaking my heart so badly that I cannot even describe it. Their clear intention was to humiliate me severely. Thus, Sultan Ahmad committed two major sins: First, He opposed the religion of

the Messenger of Allah صلى الله عليه وآله وسلم and wished that the enemies of Islam should prevail, laying down foundations of opposition, hoping thereby that this mission would be proved false. In wielding this sword of opposition, he made no distinction from other opponents, not realizing that the Mighty and Jealous God is the Defender of this religion and the Protector of His humble servant. If the whole world sought to destroy me, He would hold me firmly by His hand of mercy, for I belong to Him and He belongs to me. Secondly, Sultan Ahmad insulted his own father—me—by despising me and strengthening his resolve in opposition, helping my religious enemies and wholeheartedly siding with them. In this way, he severed his relation both with his God and with his father. His two mothers (my wives) also did the same. Since they have broken every tie with me, I do not wish to maintain any tie with them either. I fear that maintaining a link with such enemies of faith would only bring calamity. Therefore, I hereby declare publicly, by this announcement dated 2 May 1891, that if they do not withdraw from this intention, and if the marriage of that girl with the man they have proposed is not cancelled, and the marriage does indeed take place, then from the very day of that marriage Sultan Ahmad shall be disinherited and lose all rights to me; his mother shall be regarded as divorced from me; If his brother, Fazl Ahmad, whose wife is the niece of Mirza Ahmad Beg, does not immediately divorce her on the very day of hearing of the marriage, then he too will be cut off and disinherited. After that day, they shall have no rights whatsoever over me. All relations

of kinship and sympathy shall end. In happiness and sorrow, in marriage or death, there shall be no mutual participation. Since they themselves broke the ties and willingly agreed to break them, it is henceforth absolutely forbidden and contrary to religious honour to maintain any connection with them. To do so would be the act of a *dayyoos* (a shameless man with no sense of honour). And a true believer is not a *dayyoos*.”

The Advertiser: Mirza Ghulam Ahmad, Ludhiana, 2 May 1891

(Majmua-e-Ishtaharat, The Collection of Advertisements, Vol I, pp. 219-221, by Mirza Ghulam Ahmad)

Ibn Faiz, a well-known analyst of Ahmadiyya history, writes:

“From this announcement (by Mirza Ghulam Ahmad) the following points become clear:

- Mirza Fazl Ahmad and Mirza Sultan Ahmad opposed the Promised Messiah.
- They even became the chief instigators of that marriage (the marriage of Muhammadi Begum).
- They paid no heed to his admonitions and emphatic letters.
- They openly expressed aversion towards the Promised Messiah.
- They desired that the Promised Messiah should be humiliated.
- They treated the Promised Messiah as worthless.
- The Promised Messiah himself declared maintaining ties with them to be sinful (*ma'siyat*).

- He declared them “deprived of inheritance.” (Even though the Prophet Muhammad صلى الله عليه وآله وسلم cursed those who deprive their heirs of inheritance: (Ibn Mājah, p. 294, Bāb al-Waṣiyyah).
- The Promised Messiah severed all forms of relations with them—whether in good times or bad, in weddings or funerals.
- At the end, the Promised Messiah said: “Now to maintain any connection with them is absolutely *ḥarām*, contrary to faith-based honour, and an act of shamelessness (*dayyūsī*). A believer is not a *dayyūs*.”

Now think: if even an ordinary man makes such an announcement, his sons continue to respect that declaration even after his death. Then when a Prophet, in extreme grief of heart, made such a declaration during his lifetime, is it not obligatory upon his followers to honour the sanctity of that declaration? And is it not especially binding upon the one who was not only his son but also claimed to be the Caliph of that Prophet—and moreover claimed, under prophecy, to be the Promised Reformer (*Muslih Mau‘ūd*)? Surely you will agree with me in this.

My question is this: When Mirza Mehmood Ahmad (the second Khalifa) re-established relations with Mirza Sultan Ahmad.

- Did he not in fact oppose the Promised Messiah?
- Did this not amount to showing aversion to the person of the Promised Messiah?
- Was this not a deliberate act seeking to bring humiliation to the Promised Messiah?

- Did this not treat him as worthless?
- Was this not committing a sin (*ma'siyat*)?
- Was this not an act that, according to the Promised Messiah himself, makes one "deprived of inheritance"?
- The Promised Messiah had kept those restrictions and severance of ties in force until his death, never taking them back, nor expressing any wish that after his death ties should be restored. By setting that aside, did Mirza Mehmood Ahmad not act against the clear directive of the Promised Messiah?
- And according to the words of the Promised Messiah, was this not an act that is *absolutely ḥarām, against faith-based honour, and an act of dayyūs*?
- Then, can such a person be regarded not only as a Khalifa, but even as an ordinary believer, given that the Promised Messiah said: "*A believer is not a dayyūs.*"

It should also be remembered that Mirza Sahib's son, Mirza Fazl Ahmad, did not consider Mirza Sahib to be a prophet. That is why Mirza Sahib did not lead his funeral prayer. (Reference: *Anwar-e-Khilafat*, p. 91, cited in *Anwar-ul-Uloom*, vol. 3, p. 149, by Mirza Bashiruddin Mahmood Sahib). The son did not look upon Mirza Sahib's books with affection either, nor did he affirm his mission. The question arises: would he too fall under Mirza Sahib's verdict of *Zariyyat-ul-Baghaya* (progeny of the immoral)? Ahmadis should reflect on this point.

Regarding the famous spiritual elder, Hazrat Pir Mehar Ali Shah of Golra (رحمة الله عليه), Mirza Sahib wrote:

- ❑ “A book of lies has reached me from Pir Mehar Ali Shah. That vile book strikes like the sting of a scorpion. So I said: O land of Golra, may God’s curse be upon you! You have become accursed because of the accursed. You shall remain in destruction until the Day of Judgment.”

(*Ijaz-e-Ahmadi*, p. 75; *Ruhani Khaza'in*, vol. 19, p. 188, by Mirza Ghulam Ahmad)

The strange matter is that it was Pir Mehar Ali Shah who opposed him, but the curse was extended to all the inhabitants of Golra—and that too until the Day of Judgment. This raises the question: if at some later time an Ahmadi were to settle in Golra, would he also be subject to this eternal curse?

- ❑ Furthermore, Mirza Sahib referred to Maulana Sanaullah Amritsari as “a shame of woman.”

(*Ijaz-e-Ahmadi*, p. 92; *Ruhani Khaza'in*, vol. 19, p. 196, by Mirza Ghulam Ahmad)

Concerning Maulvi Muhammad Husain Batalvi, he wrote:

- ❑ “A liar, arrogant, leader of the misguided, ignorant, the chief of fools, enemy of reason.”

(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241)

About Maulvi Nazir Husain Dehlvi, he wrote:

- ❑ “He is misguided and a liar.”

(*Anjam-e-Atham*, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251)

Regarding Maulana Rashid Ahmad Gangohi, he wrote:

- ❑ “A blind devil, misguided, skeptical, accursed.”

(*Anjam-e-Atham*, p. 252; *Ruhani Khaza'in*, vol. 11, p. 252)

About Maulana Saadullah, he wrote:

- ❑ “Among them I see a sinful man, who is a cursed devil, a base-born slanderer, vile and corrupt, who disguises falsehood with adornment. An unfortunate one, whose name the ignorant have kept as Saadullah.”

(*Haqiqat-ul-Wahi*, Appendix, p. 14; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

Mirza Sahib considered it necessary for a teacher of morals to be adorned with noble qualities. He said:

- ❑ “The duty of a moral teacher is that he should first demonstrate noble conduct.”

(*Chashma Masihi*, p. 12; recorded in *Ruhani Khaza'in*, vol. 20, p. 346, by Mirza Ghulam Ahmad)

- ❑ “My nature is far from bringing forth any harsh words to the tongue.”

(*Asmani Faisla*, p. 10; recorded in *Ruhani Khaza'in*, vol. 4, p. 320, by Mirza Ghulam Ahmad)

- ❑ “God is that God who has sent His Messenger, meaning this humble one, with guidance, the true religion, and refinement of morals.”

(*Arba'een*, no. 3, p. 84; recorded in *Ruhani Khaza'in*, vol. 17, p. 426, by Mirza Ghulam Ahmad)

Mirza Sahib's eldest son, Mirza Bashir-ud-Din Mehmood, says:

- ❑ “When a person is defeated and overcome by arguments, he begins to use abusive language, and the more he indulges in abuse, the more he proves his own defeat.”

(*Anwar-e-Khilafat*, p. 20, also mentioned in *Anwar-ul-Uloom*, vol. 3, p. 80, by Mirza Bashir-ud-Din Mehmood Sahib)

Unfortunately, Mirza Sahib, in many places in his books, used extremely indecent and unethical language about his opponents. Due to lack of space, only a few examples are presented here:

- “O carrion-eating Maulvis”

(*Anjam-e-Atham*, Appendix, p. 21; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “Insects of darkness”

(*Anjam-e-Atham*, p. 21, footnote; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “O ill-natured one”

(*Anjam-e-Atham*, Appendix, p. 45; *Ruhani Khaza'in*, vol. 11, p. 329, by Mirza Ghulam Ahmad)

- “O impure”

(*Anjam-e-Atham*, Appendix, p. 45; *Ruhani Khaza'in*, vol. 11, p. 329, by Mirza Ghulam Ahmad)

- “O filthy Antichrist.”

(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)

- “Mullahs, the shame of Islam.”

(*Anjam-e-Atham*, Appendix, p. 48; *Ruhani Khaza'in*, vol. 11, p. 332, by Mirza Ghulam Ahmad)

- “O wicked one (evil-doer).”

(*Anjam-e-Atham*, Appendix, p. 50; *Ruhani Khaza'in*, vol. 11, p. 334, by Mirza Ghulam Ahmad)

- “O vile-natured sect of the Maulvis.”

(*Anjam-e-Atham*, Appendix, p. 21, footnote; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “O owl.”

(Appendix, *Barahin-e-Ahmadiyya*, part V, p. 165; *Ruhani Khaza'in*, vol. 21, p. 332, by Mirza Ghulam Ahmad)

- “Leader of mischief.”

(*Itmam-ul-Hujjat*, p. 24; *Ruhani Khaza'in*, vol. 8, p. 303, by Mirza Ghulam Ahmad)

- “Worse and filthier than beasts.”

(*Ayyam-us-Sulh*, p. 166; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “O wretched liars.”

(*Anjam-e-Atham*, Appendix, p. 58; *Ruhani Khaza'in*, vol. 11, p. 342, by Mirza Ghulam Ahmad)

- “O excessive liars.”

(*Anjam-e-Atham*, p. 224; *Ruhani Khaza'in*, vol. 11, p. 224, by Mirza Ghulam Ahmad)

- “O Sheikh of the fools.”
(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, by Mirza Ghulam Ahmad)
- “O misguided Sheikh”
(*Anjam-e-Atham*, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251, by Mirza Ghulam Ahmad)
- “First-class liars.”
(*Aina-e-Kamalat-e-Islam*, p. 601; *Ruhani Khaza'in*, vol. 5, p. 601, by Mirza Ghulam Ahmad)
- “Disgrace of Islam, Maulvis.”
(*Aina-e-Kamalat-e-Islam*, p. 608; *Ruhani Khaza'in*, vol. 5, p. 608, by Mirza Ghulam Ahmad)
- “O short-sighted Maulvi.”
(*Aina-e-Kamalat-e-Islam*, p. 608; *Ruhani Khaza'in*, vol. 5, p. 608, by Mirza Ghulam Ahmad)
- “O lust-driven Maulvis.”
(*Izala-e-Auham*, p. 105; *Ruhani Khaza'in*, vol. 3, p. 105, by Mirza Ghulam Ahmad)
- “O fool (dimwit).”
(*Mawahib-ur-Rahman*, p. 131; *Ruhani Khaza'in*, vol. 19, p. 352, by Mirza Ghulam Ahmad)
- “Deprived of the dress of humanity, unclothed.”
(*Nur-ul-Haq*, Part I; *Ruhani Khaza'in*, vol. 8, p. 4–5, by Mirza Ghulam Ahmad)
- “O faithless ones.”
(*Majmu'a-e-Ishtiharat*, vol. 2, p. 69, by Mirza Ghulam Ahmad)
- “Wretched, filthy, ruined Maulvi.”

(*Ayyam-us-Sulh*, p. 165; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “Faithless and blind.”

(*Anjam-e-Atham*, Appendix, p. 22/footnote; *Ruhani Khaza'in*, vol. 11, p. 306 by Mirza Ghulam Ahmad)

- “Vile-natured.”

(*Anjam-e-Atham*, Appendix, p. 45; *Ruhani Khaza'in*, vol. 11, p. 329, by Mirza Ghulam Ahmad)

- “Monkeys.”

(*Anjam-e-Atham*, Appendix, p. 53; *Ruhani Khaza'in*, vol. 11, p. 337, by Mirza Ghulam Ahmad)

- “O Batalvi, worshipper of falsehood.”

(*Anjam-e-Atham*, p. 59; *Ruhani Khaza'in*, vol. 11, p. 59 — by Mirza Ghulam Ahmad)

- “Immoral man.”

(*Shahadat-ul-Qur'an*, p. 84; *Ruhani Khaza'in*, vol. 6, p. 380, by Mirza Ghulam Ahmad)

- “Naked.”

(*Nur-ul-Haq*, p. 3, Part I; *Ruhani Khaza'in*, vol. 8, p. 5 — by Mirza Ghulam Ahmad)

- “Wolves.”

(*Ijaz-e-Ahmadi*, p. 39; *Ruhani Khaza'in*, vol. 19, p. 150, by Mirza Ghulam Ahmad)

- “Scorpions.”

(*Ijaz-e-Ahmadi*, p. 35; *Ruhani Khaza'in*, vol. 19, p. 188, by Mirza Ghulam Ahmad)

- “Shameless.”

(*Tadhkirat-ush-Shahadatain*, p. 38; *Ruhani Khaza'in*, vol. 20, p. 40, by Mirza Ghulam Ahmad)

- “A great wicked one.”

(*Haqiqat-ul-Wahi*, Appendix, p. 107; *Ruhani Khaza'in*, vol. 22, p. 543, by Mirza Ghulam Ahmad)

- “Filthy Maulvis.”

(*Ayyaam-us-Sulh*, p. 165; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “Filthy ignorants.”

(*Ayyaam-us-Sulh*, p. 166; *Ruhani Khaza'in*, vol. 14, p. 414, by Mirza Ghulam Ahmad)

- “Filthier.”

(*Ayyaam-us-Sulh*, p. 166; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “Impure-hearted.”

(*Anjam-e-Atham*, Appendix, p. 4; *Ruhani Khaza'in*, vol. 11, p. 288, by Mirza Ghulam Ahmad)

- “Impure Antichrist.”

(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)

- “Sanā'ullah has not even been touched by knowledge or guidance.”

(*Ijaz-e-Ahmadi*, p. 43; *Ruhani Khaza'in*, vol. 19, p. 155, by Mirza Ghulam Ahmad)

- “Sanā'ullah, you were fed on the milk of falsehood.”

(*Ijaz-e-Ahmadi*, p. 51; *Ruhani Khaza'in*, vol. 19, p. 163 — by Mirza Ghulam Ahmad)

- “Ignorant custodian of shrines.”

(*Anjam-e-Atham*, Appendix, p. 18, footnote; *Ruhani Khaza'in*, vol. 11, p. 302, by Mirza Ghulam Ahmad)

- “Savages of the jungle.”
(*Anjam-e-Atham*, Appendix, p. 49; *Ruhani Khaza'in*, vol. 11, p. 333, by Mirza Ghulam Ahmad)
- “Beasts.”
(*Nuzul-ul-Masih*, p. 8; *Ruhani Khaza'in*, vol. 18, p. 386, by Mirza Ghulam Ahmad)
- “Bands of the jungles.”
(*Ijaz-e-Ahmadi*, p. 81; *Ruhani Khaza'in*, vol. 19, p. 193, by Mirza Ghulam Ahmad)
- “You have eaten the dung of falsehood.”
(*Anjam-e-Atham*, Appendix, p. 50; *Ruhani Khaza'in*, vol. 11, p. 334, by Mirza Ghulam Ahmad)
- “Ringleader of liars.”
(*Nuzul-ul-Masih*, p. 9; *Ruhani Khaza'in*, vol. 18, p. 387, by Mirza Ghulam Ahmad)
- “Quadrupeds, not human beings.”
(*Anjam-e-Atham*, Appendix, p. 10; *Ruhani Khaza'in*, vol. 11, p. 294, by Mirza Ghulam Ahmad)
- “Illegitimate child (Haramī).”
(*Shahadat-ul-Qur'an*, p. 3; *Ruhani Khaza'in*, vol. 6, p. 380, by Mirza Ghulam Ahmad)
- “Bastard (Haram-zāda).”
(*Anwar-e-Islam*, p. 30; *Ruhani Khaza'in*, vol. 9, p. 32, by Mirza Ghulam Ahmad)
- “Satan of the jungle of greed.”
(*Nur-ul-Haq*, Part I, p. 89; *Ruhani Khaza'in*, vol. 8, p. 120, by Mirza Ghulam Ahmad)
- “Not legitimate (not Halal-born).”

(*Anwar-e-Islam*, p. 30; *Ruhani Khaza'in*, vol. 9, p. 31, by Mirza Ghulam Ahmad)

- “Night wood-gatherer (Hatab-ul-Layl).”

(*A'ina-e-Kamalat-e-Islam*, p. 600; *Ruhani Khaza'in*, vol. 5, p. 600, by Mirza Ghulam Ahmad)

- “Vile-natured.”

(*Anjam-e-Atham*, Appendix, p. 21; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “More impure than a pig.”

(*Anjam-e-Atham*, Appendix, p. 21/footnote; *Ruhani Khaza'in*, vol. 11, p. 305 by Mirza Ghulam Ahmad)

- “Empty donkeys.”

(*Anjam-e-Atham*, Appendix, p. 47; *Ruhani Khaza'in*, vol. 11, p. 331, by Mirza Ghulam Ahmad)

- “Evil-souled.”

(*Shahadat-ul-Qur'an*, p. 5; *Ruhani Khaza'in*, vol. 8, p. 382, by Mirza Ghulam Ahmad)

- “Vile-tempered.”

(*Anjam-e-Atham*, Appendix, p. 8; *Ruhani Khaza'in*, vol. 11, p. 292, by Mirza Ghulam Ahmad)

- “The vile sect.”

(*Anjam-e-Atham*, Appendix, p. 9/footnote; *Ruhani Khaza'in*, vol. 11, p. 293, by Mirza Ghulam Ahmad)

- “Whisperers (Khanāsū).”

(*Anjam-e-Atham*, p. 17, footnote; *Ruhani Khaza'in*, vol. 11, p. 17, by Mirza Ghulam Ahmad)

- “Lowly, son of the lowly.”

(*Nur-ul-Haq*, Part I, p. 64; *Ruhani Khaza'in*, vol. 8, p. 87, by Mirza Ghulam Ahmad)

- “Offspring of corrupt women and of Dajjāl.”
(*Nur-ul-Haq*, Part I, p. 123; *Ruhani Khaza'in*, vol. 8, p. 163, by Mirza Ghulam Ahmad)
- “Depraved in soul”
(*Zia-ul-Haq*, p. 9; *Ruhani Khaza'in*, vol. 9, p. 259 — by Mirza Ghulam Ahmad)
- “Evil-hearted.”
(*Anwar-e-Islam*, p. 21; *Ruhani Khaza'in*, vol. 9, p. 23, by Mirza Ghulam Ahmad)
- “Dry-brained.”
(*Sat Bachan*, p. 9; *Ruhani Khaza'in*, vol. 10, p. 121, by Mirza Ghulam Ahmad)
- “Leprous of heart.”
(*Anjam-e-Atham*, Appendix, p. 21, footnote; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)
- “Antichrist (Dajjāl).”
(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)
- “Worms of the world.”
(*Barahin-e-Ahmadiyya*, Part V, p. 143; *Ruhani Khaza'in*, vol. 21, p. 311, by Mirza Ghulam Ahmad)
- “Dābbat-ul-Ardh (beast of the earth).”
(*Azala Awham*, p. 510; *Ruhani Khaza'in*, vol. 3, p. 373, by Mirza Ghulam Ahmad)
- “Dogs of the world.”
(*Istiftāh*, p. 20; *Ruhani Khaza'in*, vol. 12, p. 128, by Mirza Ghulam Ahmad)
- “The Great Antichrist (Dajjāl Akbar).”

(*Anjam-e-Atham*, p. 47; *Ruhani Khaza'in*, vol. 11, p. 47, by Mirza Ghulam Ahmad)

- “Cuckolds.”

(*Majmua-e-Ishtiharat*, vol. 1, p. 125, by Mirza Ghulam Ahmad)

- “Mad beasts.”

(*Zia-ul-Haq*, p. 35; *Ruhani Khaza'in*, vol. 9, p. 296, by Mirza Ghulam Ahmad)

- “Fat Antichrist.”

(*Anjam-e-Atham*, p. 204; *Ruhani Khaza'in*, vol. 11, p. 204, by Mirza Ghulam Ahmad)

- “Mean Antichrist.”

(*Anjam-e-Atham*, p. 206; *Ruhani Khaza'in*, vol. 11, p. 206, by Mirza Ghulam Ahmad)

- “Companions of the Antichrist.”

(*Majmua-e-Ishtiharat*, vol. 2, p. 69, by Mirza Ghulam Ahmad)

- “Disgraced.”

(*Ayyam-us-Sulh*, p. 166; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “Black stains of disgrace.”

(*Anjam-e-Atham*, Appendix, p. 53; *Ruhani Khaza'in*, vol. 11, p. 337, by Mirza Ghulam Ahmad)

- “Progeny of Satan.”

(*Anjam-e-Atham*, p. 24/footnote; *Ruhani Khaza'in*, vol. 11, p. 308, by Mirza Ghulam Ahmad)

- “Immersed in the darkness of humiliation.”

(*Anjam-e-Atham*, Appendix, p. 59; *Ruhani Khaza'in*, vol. 11, p. 343, by Mirza Ghulam Ahmad)

- “Chief of the Dajjals.”

(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)

- “Chief of the transgressors.”

(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, by Mirza Ghulam Ahmad)

- “The leader of the misguided.”

(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, by Mirza Ghulam Ahmad)

- “Chief of the pretenders (mutasallifin).”

(*Anjam-e-Atham*, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251, by Mirza Ghulam Ahmad)

- “Children of prostitutes.”

(*A'ina-e-Kamalat-e-Islam*, p. 548; *Ruhani Khaza'in*, vol. 5, p. 548, by Mirza Ghulam Ahmad)

- “Chief of the arrogant.”

(*A'ina-e-Kamalat-e-Islam*, p. 599; *Ruhani Khaza'in*, vol. 5, p. 599, by Mirza Ghulam Ahmad)

- “Swines.”

(*Anjam-e-Atham*, Appendix, p. 53; *Ruhani Khaza'in*, vol. 11, p. 337, by Mirza Ghulam Ahmad)

- “Black stain.”

(*Anjam-e-Atham*, Appendix, p. 53; *Ruhani Khaza'in*, vol. 11, p. 337, by Mirza Ghulam Ahmad)

- “Tribe of dogs.”

(*Anjam-e-Atham*, Appendix, p. 229; *Ruhani Khaza'in*, vol. 11, p. 229, by Mirza Ghulam Ahmad)

- “Sultan of the arrogant.”

(*Anjam-e-Atham*, Appendix, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251, by Mirza Ghulam Ahmad)

- “The fools.”

(*Anjam-e-Atham*, Appendix, p. 253; *Ruhani Khaza'in*, vol. 11, p. 253, by Mirza Ghulam Ahmad)

- “The offspring of the foolish”

(*Haqiqat-ul-Wahi*, p. 445; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Snakes.”

(*Nur-ul-Haq*, Part I, p. 23; *Ruhani Khaza'in*, vol. 8, p. 32, by Mirza Ghulam Ahmad)

- “Decayed corpse.”

(*Anjam-e-Atham*, Appendix, p. 62; *Ruhani Khaza'in*, vol. 14, p. 346, by Mirza Ghulam Ahmad)

- “Satan.”

(*Anjam-e-Atham*, Appendix, p. 4; *Ruhani Khaza'in*, vol. 11, p. 288, by Mirza Ghulam Ahmad)

- “Human devils (Shayatin al-Ins).”

(*Anjam-e-Atham*, Appendix, p. 18, Footnote; *Ruhani Khaza'in*, vol. 11, p. 302, by Mirza Ghulam Ahmad)

- “Najdi Sheikh.”

(*Anjam-e-Atham*, Appendix, p. 198; *Ruhani Khaza'in*, vol. 11, p. 198, by Mirza Ghulam Ahmad)

- “Sheikh of the fools.”

(*Anjam-e-Atham*, Appendix, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, by Mirza Ghulam Ahmad)

- “Sheikh of the misguided.”

(*Anjam-e-Atham*, Appendix, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251, by Mirza Ghulam Ahmad)

- “Wretched.”

(*Anjam-e-Atham*, Appendix, p. 252; *Ruhani Khaza'in*, vol. 11, p. 252, by Mirza Ghulam Ahmad)

- “Jackal.”

(*A'ina-e-Kamalat-e-Islam*, p. 604; *Ruhani Khaza'in*, vol. 5, p. 295, by Mirza Ghulam Ahmad)

- “Stench of devilry.”

(*A'ina-e-Kamalat-e-Islam*, p. 301; *Ruhani Khaza'in*, vol. 5, p. 301, by Mirza Ghulam Ahmad)

- “Black-lettered Sheikh (dishonored Sheikh).”

(*A'ina-e-Kamalat-e-Islam*, p. 306; *Ruhani Khaza'in*, vol. 5, p. 306, by Mirza Ghulam Ahmad)

- “Sheikh, the misguided.”

(*Karāmāt-us-Sādiqīn*, p. 27; *Ruhani Khaza'in*, vol. 7, p. 69, by Mirza Ghulam Ahmad)

- “Wicked wolves.”

(*Anjam-e-Atham*, p. 9; *Ruhani Khaza'in*, vol. 11, p. 9, by Mirza Ghulam Ahmad)

- “Misguided Sheikh Al Batalawi.”

(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, by Mirza Ghulam Ahmad)

- “Misguided Sheikh.”

(*Ijaz-e-Ahmadi*, p. 76; *Ruhani Khaza'in*, vol. 19, p. 188, by Mirza Ghulam Ahmad)

- “Sheikh, the trickster.”

(*Karāmāt-us-Sādiqīn*, p. 22; *Ruhani Khaza'in*, vol. 7, p. 65, by Mirza Ghulam Ahmad)

- “Devils.”

(*Nuzul-ul-Masih*, p. 11; *Ruhani Khaza'in*, vol. 18, p. 389, by Mirza Ghulam Ahmad)

- “Wicked-natured.”

(*Arya Dharam*, p. 31; *Ruhani Khaza'in*, vol. 10, p. 31, by Mirza Ghulam Ahmad)

- “Misguided Batalwi.”

(*Anjam-e-Atham*, p. 241; *Ruhani Khaza'in*, vol. 11, p. 241, Mirza Ghulam Ahmad)

- “One devoted to misguidance.”

(*Haqiqat-ul-Wahi*, p. 311; *Ruhani Khaza'in*, vol. 22, p. 324, by Mirza Ghulam Ahmad)

- “Prostitute.”

(*Anjam-e-Atham*, Appendix, p. 23/footnote; *Ruhani Khaza'in*, vol. 11, p. 307, by Mirza Ghulam Ahmad)

- “Oppressive-tempered.”

(*Dafi-ul-Bala*, p. 18; *Ruhani Khaza'in*, vol. 18, p. 238, by Mirza Ghulam Ahmad)

- “Upon them be curses, may God curse them a thousand times.”

(*Anjam-e-Atham*, Appendix, p. 46; *Ruhani Khaza'in*, vol. 11, p. 330, by Mirza Ghulam Ahmad)

- “Slave of Satan (‘Abd-ush-Shaitan).”

(*Anjam-e-Atham*, Appendix, p. 58; *Ruhani Khaza'in*, vol. 11, p. 342, by Mirza Ghulam Ahmad)

- “The shame of women.”

(*Ijaz-e-Ahmadi*, p. 83; *Ruhani Khaza'in*, vol. 19, p. 196, by Mirza Ghulam Ahmad)

- “Blackened face of Abdul-Haq.”

(*Anjam-e-Atham*, Appendix, p. 58; *Ruhani Khaza'in*, vol. 11, p. 342, by Mirza Ghulam Ahmad)

- “Deceivers (Ghaloon).”

(*Anjam-e-Atham*, p. 224; *Ruhani Khaza'in*, vol. 11, p. 224 — by Mirza Ghulam Ahmad)

- “Lost in idleness.”

(*Anjam-e-Atham*, p. 230; *Ruhani Khaza'in*, vol. 11, p. 230, by Mirza Ghulam Ahmad)

- “The astray ones (Ghāwin).”

(*Anjam-e-Atham*, p. 254; *Ruhani Khaza'in*, vol. 11, p. 254, by Mirza Ghulam Ahmad)

- “Ghoul (monster/demon).”

(*Anjam-e-Atham*, p. 252; *Ruhani Khaza'in*, vol. 11, p. 252, by Mirza Ghulam Ahmad)

- “Stupid (Ghabi).”

(*Anjam-e-Atham*, Appendix, p. 33; *Ruhani Khaza'in*, vol. 11, p. 317, by Mirza Ghulam Ahmad)

- “Traitor of the age.”

(*Ijaz-e-Ahmadiyya*, p. 77; *Ruhani Khaza'in*, vol. 19, p. 190, by Mirza Ghulam Ahmad)

- “Ghoul of deserts.”

(*Karāmāt-us-Sādiqīn*, p. (dal); *Ruhani Khaza'in*, vol. 7, p. 152, by Mirza Ghulam Ahmad)

- “Curse upon the Ghaznavi sect.”

(*Anjam-e-Atham*, Appendix, pp. 58–59; *Ruhani Khaza'in*, vol. 11, pp. 342–343, by Mirza Ghulam Ahmad)

- “Pharaoh” thereby meaning Sheikh Muhammad Husain Batalwi.

(*Anjam-e-Atham*, Appendix, p. 56; *Ruhani Khaza'in*, vol. 11, p. 340, by Mirza Ghulam Ahmad)

- “Perish, O servant of Satan!”

(*Anjam-e-Atham*, Appendix, p. 58; *Ruhani Khaza'in*, vol. 11, p. 342, by Mirza Ghulam Ahmad)

- “Fasiq (immoral) man.”

(*Haqiqat-ul-Wahi*, p. 14; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Whisperers of the nations (Khannas of nations).”

(*Anjam-e-Atham*, p. 17; *Ruhani Khaza'in*, vol. 11, p. 17 — by Mirza Ghulam Ahmad)

- “Dogs.”

(*Istifta*, p. 20; *Ruhani Khaza'in*, vol. 12, p. 128, by Mirza Ghulam Ahmad)

- “Depraved nature (Kajj tabah).”

(*A'ina-e-Kamalat-e-Islam*, p. 301; *Ruhani Khaza'in*, vol. 5, p. 301, by Mirza Ghulam Ahmad)

- “Narrow-sighted molvi.”

(*A'ina-e-Kamalat-e-Islam*, p. (dal); *Ruhani Khaza'in*, vol. 5, p. 608, by Mirza Ghulam Ahmad)

- “Narrow-brained (Kaur-maghzi).”

(*Nuzul-ul-Masih*, p. 66; *Ruhani Khaza'in*, vol. 18, p. 444, by Mirza Ghulam Ahmad)

- “Liar (Kazzab).”

(*Tatimma Haqiqat-ul-Wahi*, p. 128/footnote; *Ruhani Khaza'in*, vol. 22, p. 565, by Mirza Ghulam Ahmad)

- “Worm.”

(*Dhamima Ibrahīm Ahmadiyya Panjam*, p. 165; *Ruhani Khaza'in*, vol. 21, p. 332, by Mirza Ghulam Ahmad)

- “Spiteful.”

(*Chashma-e-Ma'rifat*, p. 131; *Ruhani Khaza'in*, vol. 23, p. 336, by Mirza Ghulam Ahmad)

- “Meanness.”

(*Mawahib-ur-Rahman*, p. 13; *Ruhani Khaza'in*, vol. 19, p. 352 — by Mirza Ghulam Ahmad)

- “Vulture (*Kargas*).”

(*Ijaz-e-Ahmedi*, p. 43; *Ruhani Khaza'in*, vol. 19, p. 155 — by Mirza Ghulam Ahmad)

- “Twisted-hearted.”

(*Karāmāt-us-Sādiqīn*, p. 6; *Ruhani Khaza'in*, vol. 7, p. 48 — by Mirza Ghulam Ahmad)

- “Lowly/despicable.”

(*Al-Huda*, p. 18; *Ruhani Khaza'in*, vol. 18, p. 262 — by Mirza Ghulam Ahmad)

- “Mean/ignoble.”

(*Anjam-e-Atham*, p. 206; *Ruhani Khaza'in*, vol. 11, p. 206, by Mirza Ghulam Ahmad)

- “Dogs.”

(*Anjam-e-Atham*, Appendix, p. 25; *Ruhani Khaza'in*, vol. 11, p. 309, by Mirza Ghulam Ahmad)

- “Like cattle.”

(*Anjam-e-Atham*, p. 265; *Ruhani Khaza'in*, vol. 11, p. 265, by Mirza Ghulam Ahmad)

- “Filthy soul.”

(*Anjam-e-Atham*, Appendix, p. 21/footnote; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “Donkeys.”

(*Anjam-e-Atham*, Appendix, p. 47; *Ruhani Khaza'in*, vol. 11, p. 331, by Mirza Ghulam Ahmad)

- “Misguided.”

(*Tatimma Haqiqat-ul-Wahi*, p. 115; *Ruhani Khaza'in*, vol. 21, p. 320, by Mirza Ghulam Ahmad)

- “Wolf.”

(*Mawahib-ur-Rahman*, p. 13; *Ruhani Khaza'in*, vol. 19, p. 352, by Mirza Ghulam Ahmad)

- “Misguidance and greed — devils of the jungle.”

(*Nur-ul-Haqq*, vol. 1, p. 89; *Ruhani Khaza'in*, vol. 8, p. 120, by Mirza Ghulam Ahmad)

- “Accursed ones.”

(*Tatimma Haqiqat-ul-Wahi*, pp. 14–15, footnote; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Sons of boast and abuse.”

(*Barahin-e-Ahmadiyya V*, p. 149; *Ruhani Khaza'in*, vol. 21, p. 317, by Mirza Ghulam Ahmad)

- “Carrion-eaters.”

(*Anjam-e-Atham*, Appendix, p. 21, footnote; *Ruhani Khaza'in*, vol. 11, p. 305, by Mirza Ghulam Ahmad)

- “Ill-omen faces.”

(*Anjam-e-Atham*, Appendix, p. 53; *Ruhani Khaza'in*, vol. 11, p. 337, by Mirza Ghulam Ahmad)

- “Fabricators (false accusers).”

(*Anjam-e-Atham*, Appendix, p. 58; *Ruhani Khaza'in*, vol. 11, p. 342, by Mirza Ghulam Ahmad)

- “The cursed ones.”

(*Anjam-e-Atham*, p. 252; *Ruhani Khaza'in*, vol. 11, p. 252, by Mirza Ghulam Ahmad)

- “Effeminate (men behaving like women).”

(*A'ina-e-Kamalat-e-Islam*, p. 402; *Ruhani Khaza'in*, vol. 5, p. 402, by Mirza Ghulam Ahmad)

- “Dead/carrion.”

(*Nuzul-ul-Masih*, p. 224; *Ruhani Khaza'in*, vol. 18, p. 602, by Mirza Ghulam Ahmad)

- “Accursed.”

(*Tatimma Haqiqat-ul-Wahi*, pp. 14–15; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Corrupters.”

(*Tatimma Haqiqat-ul-Wahi*, pp. 14–15, footnote; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Fly-natured molvis.”

(*Asmani Faisla*, p. 32; *Ruhani Khaza'in*, vol. 4, p. 342, by Mirza Ghulam Ahmad)

- “Confused of senses.”

(*Istifta*, p. 20; *Ruhani Khaza'in*, vol. 12, p. 128, by Mirza Ghulam Ahmad)

- “Disgrace of opponents.”

(*Anjam-e-Atham*, Appendix, p. 28/footnote; *Ruhani Khaza'in*, vol. 11, p. 312, by Mirza Ghulam Ahmad)

- “Disgrace of the molvis.”

(*Anjam Atham*, p. 24, footnote; *Ruhani Khaza'in*, vol. 11, p. 24, by Mirza Ghulam Ahmad)

- “Molvi, utterly disgraced.”

(*Anjam-e-Atham*, p. 24, footnote; *Ruhani Khaza'in*, vol. 11, p. 24, by Mirza Ghulam Ahmad)

- “Liars.”

(*Anjam-e-Atham*, p. 224; *Ruhani Khaza'in*, vol. 11, p. 224, by Mirza Ghulam Ahmad)

- “Ill-omened.”

(*Tatimma Haqīqat-ul-Wahī*, p. 14; *Ruhani Khaza'in*, vol. 22, p. 445, by Mirza Ghulam Ahmad)

- “Arrogant.”

(*Tatimma Haqīqat-ul-Wahī*, p. 115; *Ruhani Khaza'in*, vol. 22, p. 551, by Mirza Ghulam Ahmad)

- “Mad beast.”

(*Asmani Faisla*, p. 14; *Ruhani Khaza'in*, vol. 4, p. 324, by Mirza Ghulam Ahmad)

- “Impure natured.”

(*Ayyam-us-Sulh*, p. 165; *Ruhani Khaza'in*, vol. 14, p. 413, by Mirza Ghulam Ahmad)

- “Ignorant Batalawi.”

(*Anjam-e-Atham*, p. 20, footnote; *Ruhani Khaza'in*, vol. 11, p. 20, by Mirza Ghulam Ahmad)

- “Full of hypocrisy.”

(*Anjam-e-Atham*, p. 24, footnote; *Ruhani Khaza'in*, vol. 11, p. 24, by Mirza Ghulam Ahmad)

- “Half-Christians.”

(*Majmu'a-e-Ishtiharat*, vol. 2, p. 69, by Mirza Ghulam Ahmad)

- “Incompetent Nazeer Hussain.”

(*Anjam-e-Atham*, p. 45; *Ruhani Khaza'in*, vol. 11, p. 45, by Mirza Ghulam Ahmad)

- “Filth-eating animal.”

(*Nuzul-ul-Masih*, p. 8; *Ruhani Khaza'in*, vol. 18, p. 386, by Mirza Ghulam Ahmad)

- “Useless people.”

(*Anjam-e-Atham*, Appendix, p. 24, footnote; *Ruhani Khaza'in*, vol. 11, p. 308, by Mirza Ghulam Ahmad)

- “Ignorant companion.”

(*Barahin-e-Ahmadiyya V*, p. 120; *Ruhani Khaza'in*, vol. 21, p. 285, by Mirza Ghulam Ahmad)

- “Unworthy disciples.”

(*Zia-ul-Haq*, p. 27; *Ruhani Khaza'in*, vol. 9, p. 285, by Mirza Ghulam Ahmad)

- “Impure sect.”

(*Anjam-e-Atham*, Appendix, p. 23, footnote; *Ruhani Khaza'in*, vol. 11, p. 308, by Mirza Ghulam Ahmad)

- “Neither donkey nor human.”

(*Anjam-e-Atham*, Appendix, p. 47; *Ruhani Khaza'in*, vol. 11, p. 331, by Mirza Ghulam Ahmad)

- “Savages of the jungle.”

(*Anjam-e-Atham*, Appendix, p. 49; *Ruhani Khaza'in*, vol. 11, p. 333, by Mirza Ghulam Ahmad)

- “Illegitimate child.”

(*Anwar-ul-Islam*, p. 30; *Ruhani Khaza'in*, vol. 9, p. 31, by Mirza Ghulam Ahmad)

- “Not legitimate.”

(*Anwar-ul-Islam*, p. 29; *Ruhani Khaza'in*, vol. 9, p. 31, by Mirza Ghulam Ahmad)

- “Elder brother of Sheikh Chilli.”

(*Anwar-ul-Islam*, p. 30; *Ruhani Khaza'in*, vol. 9, p. 40, by Mirza Ghulam Ahmad)

- “Father of the false idol Batāl.”
(*Anjam-e-Atham*, p. 251; *Ruhani Khaza'in*, vol. 11, p. 251, by Mirza Ghulam Ahmad)
- “Haman.”
(*Anjam-e-Atham*, Appendix, p. 56; *Ruhani Khaza'in*, vol. 11, p. 340, by Mirza Ghulam Ahmad)
- “Son of Hindu.”
(*Anjam-e-Atham*, p. 59, footnote; *Ruhani Khaza'in*, vol. 11, p. 59, by Mirza Ghulam Ahmad)
- “Son of lust and desire.”
(*Ijaz-e-Ahmadi*, p. 43; *Ruhani Khaza'in*, vol. 19, p. 154, by Mirza Ghulam Ahmad)
- “Rope of a thousand curses.”
(*Majmu'a-e-Ishtiharat*, vol. 2, p. 77, by Mirza Ghulam Ahmad)
- “We are vultures.”
(*Mawahib-ur-Rahman*, p. 131; *Ruhani Khaza'in*, vol. 19, p. 352, by Mirza Ghulam Ahmad)
- “We are like a fetus.”
(*Mawahib-ur-Rahman*, p. 138, *Ruhani Khaza'in*, vol. 19, p. 359, by Mirza Ghulam Ahmad)
- “Jew-like”
(*Anjam-e-Atham*, Appendix, p. 3 (*Ruhani Khaza'in*, vol. 11, p. 287), by Mirza Ghulam Ahmad).
- “Idle talker”
(*Anjam-e-Atham*, Appendix, p. 19/footnote (*Ruhani Khaza'in*, vol. 11, p. 303), by Mirza Ghulam Ahmad).
- “Jewish character”

(*Anjam-e-Atham*, p. 24/footnote (*Ruhani Khaza'in*, vol. 11, p. 324), by Mirza Ghulam Ahmad)

- “Jewish”

(*Anjam-e-Atham*, Appendix, p. 45 (*Ruhani Khaza'in*, vol. 11, p. 329), by Mirza Ghulam Ahmad)

- “O Sheikh of misguidance”

(*Ijaz-e-Ahmadi*, p. 76 (*Ruhani Khaza'in*, vol. 19, p. 188), by Mirza Ghulam Ahmad)

- “One-eyed”

(*Anjam-e-Atham*, Appendix, p. 24/footnote (*Ruhani Khaza'in*, vol. 11, p. 308), by Mirza Ghulam Ahmad)

- “Made from the leaven of Judaism”

(*Anjam-e-Atham*, Appendix, p. 21/footnote (*Ruhani Khaza'in*, vol. 11, p. 305), by Mirza Ghulam Ahmad)

- “This desert demon”

(*Karamat-us-Sadaqain*, p. dal (4) (*Ruhani Khaza'in*, vol. 7, p. 152), by Mirza Ghulam Ahmad)

Ahmadi friends, there are hundreds of such abuses which Mirza Sahib hurled at his opponents; only a few have been mentioned here as a sample. In order to avoid making the book too bulky, photographic evidence of these abuses is not being provided in such a large number. Interested persons may view them on our websites:

www.endofprophethood.com
www.mateenkhalid.com

Ahmadi friends, you have seen the above vulgarities of Mirza Sahib. Yet he claims:

- ❑ “To hurl abuses unjustly is the work of vile and lowly people.”

(*Sat Bachan*, p. 21, *Ruhani Khaza'in*, vol. 10, p. 133, by Mirza Ghulam Ahmad)

Further, he says:

- ❑ “Worse than every evil person is the one who is foul-mouthed.

The heart in which this filth resides is nothing but a latrine.”

(*Qadian kay Arya aur Ham*, p. 42, *Ruhani Khaza'in*, vol. 20, p. 458, by Mirza Ghulam Ahmad)

- ❑ Judge Mirza Sahib’s “good manners” by the fact that when he cursed someone, instead of simply writing: “A thousand curses be upon you,” he would write systematically: “Curse number one, curse number two, curse number three ... up to curse number one thousand.” The interesting thing is that the Ahmadiyya Jamaat calls him *Sultan-ul-Qalam* (King of the Pen).

(*Nur-ul-Haqq*, pp. 118–122, *Ruhani Khaza'in*, vol. 8, pp. 158–162, by Mirza Ghulam Ahmad)

Mirza Bashiruddin Mehmood said:

- ❑ “Whoever reads the books of Hazrat Sahib (Mirza Ghulam Ahmad Sahib) will have angels descend upon them.

(*Malaikat Allah* p.41 recorded in *Anwar ul Aloom* Vol.5 pp.560 by Mirza Bashiruddin Mehmood)

Whereas Mirza Sahib himself claims:

- ❑ “Uttering curses is not the work of the truthful. A believer is not one who

curses.”

(*Izala-e-Auham*, Part II, p. 660, Ruhani Khaza'in, vol. 3, p. 456, by Mirza Ghulam Ahmad)

About the members of his own community, Mirza Sahib said:

- ❑ “But I observe that these habits are not only found among some people of our Jamaat, but some of them have also such rudeness that if one brother sits stubbornly on another’s cot, the latter forcibly tries to remove him. If he does not get up, he overturns the cot and throws him down. Then the other one also retaliates, hurling filthy abuses, venting all his anger. These are the scenes I witness in this gathering. At such times my heart burns and aches, and involuntarily the desire arises in me that it would be better for me to live among wild beasts than among such human beings. Then I wonder—with what hope of joy should I gather people for meetings?”

(*Shahadat-ul-Qur'an*, p. 100, *Ruhani Khaza'in*, vol. 6, p. 396)

Regarding Qadian, Mirza Ghulam Ahmad stated:

- ❑ “Concerning Qadian, I received this revelation: “From this place, Yazidi people have been raised.”

(*Tadhkirah – Collection of Sacred Revelations and Inspirations*, [*Majmu'a Wahi-o-Ilhamat*] p. 141, 4th edition, by Mirza Ghulam Ahmad)

In his last publication, while speaking of the moral state of his own community, Mirza Sahib writes:

- ❑ “Even now, among those who have taken the outward pledge of allegiance, there are many in whom the faculty of righteousness has not yet been perfected. Like weak children, they stumble at every trial. And some unfortunate ones are so quickly influenced by the words of mischievous people that they hasten towards suspicion, just as a dog runs towards carrion.”

(Barahin-e-Ahmadiyya, Part V, p. 87; Ruhani Khaza'in, vol. 21, p. 114, by Mirza Ghulam Ahmad)

He further writes:

- ❑ “Some individuals, after joining the Jamaat, taking the pledge of allegiance and making a solemn covenant of repentance, still remain so crooked-hearted that they look upon the poor members of our community like wolves. Out of arrogance, they cannot even return a simple greeting of ‘Assalamu Alaikum,’ let alone show good manners and sympathy. They are so vile and selfish that they quarrel over the smallest personal interests, grabbing each other by the collar. Over trivial matters they attack one another, sometimes even descending to abuses, nurturing grudges in their hearts. Even over food and drink they engage in selfish disputes.”

(*Shahadat-ul-Qur'an*, p. 99; Ruhani Khaza'in, vol. 6, p. 395, by Mirza Ghulam Ahmad)

Some verified facts about Mirza Sahib's personal character are so astonishing and shocking that I refrain from recording them here only out of concern that you might take offense. In this regard, I would request you to definitely study *Seerat-ul-Mahdi* by Mirza Bashir Ahmad M.A., and *Zikr-e-Habib* by Mufti Muhammad Saqiq. You yourself will be astonished to see what kind of standard of personal life and character was held by Mirza Sahib, who claimed prophethood and apostleship.

As for Mirza Sahib's personal character, some verified accounts are so astonishing and shocking that I refrain from recording them here, lest you take offense. In this connection, however, I would request you to examine for yourself what the standards of life and character of Mirza Sahib—who claimed prophethood and messiahship—really were.

A responsible member of the **Lahori Jamaat** once wrote an important letter accusing Khalifa Mirza Bashiruddin Mahmood Ahmad of immoral indulgences. The interesting point is that these Lahori Ahmadis opposed the Khalifa, yet still regarded Mirza Sahib as the Promised Messiah and Mahdi. Consider the words of one such devoted follower, whose frankness is revealing:

- “Hazrat Masih Ma’ud (Mirza Sahib) was a saint of Allah (Waliullah). And even saints of Allah sometimes commit fornication. If he occasionally committed fornication, what harm is there in that? We have no objection to Hazrat Masih Ma’ud Mirza Sahib, because he did so

only once in a while. Our objection is against the present Khalifa, because he commits fornication all the time.”

(*Daily Al-Fazl*, Qadian Dar-ul-Aman, dated 31st August 1938)

Books authored by other such devoted followers—such as *Tareekh-e-Mahmoodiyat Kay Chand Poshida Auraaq*, *Shehar-e-Sadoom*, *Dhaltay Saaye*, *Rabwa ka Mazhabi Amar*, *Khalifa Rabwa ke Mazalim*, *Rabwa ka Pope*, and *Ruhani Shikargah*, etc.—are worth reading. The eye-opening revelations contained in these writings are sufficient to open the eyes of any thoughtful person.

The subjects of *the death of Jesus* and *the continuation of prophethood* are among the favourite topics of Ahmadis. These are highly technical issues, and an average or simple Muslim, due to lack of knowledge of the Qur'an and Hadith and due to superficial study, cannot engage in well-reasoned debate. However, if at the start of a discussion with an ordinary Ahmadi or even a missionary on this subject, one says: “*Today, we will talk about the personality and character of Mirza Ghulam Ahmad*,” then believe me, the Ahmadis are shaken, their composure falters, and they become visibly perturbed—as if they had just been insulted. Some of them even become so agitated that it seems as if an abusive insult has been hurled at them.

Ahmadi friends and missionaries never wish to discuss this subject. Why is this so? Surely, there is something they are hiding. Ahmadis should think seriously about this matter.

According to the Ahmadiyya leadership itself, the very first criterion for judging any claimant to prophethood

or messengership is to examine his character—whether he is truthful or a liar. In this connection, Mirza Bashir Ahmad, M.A., writes:

- “This humble one submits that Hazrat Khalifatul Awwal (First Khalifa) used to say: When *Fateh-e-Islam* and *Tozeeh-e-Maram* were published, they had not yet reached me, but they reached one of our opponents. He said to his companions: ‘Now watch, I will separate Maulvi Sahib (i.e. myself) from Mirza Ghulam Ahmad. Thus he came to me and asked if there could be any prophet after the Holy Prophet Muhammad صلى الله عليه وآله وسلم? I said no. He asked if anyone claimed prophethood, then what should we do? I said that we would see whether he is truthful and righteous or not. If he is truthful, then we must accept his claim.”

(*Seerat-ul-Mahdi*, vol. I, p. 98, by Mirza Bashir Ahmad, M.A)

Similarly, the second Khalifa, Mirza Bashiruddin Mahmood Ahmad, confirms this principle, stating:

- “When it becomes established that a claimant is appointed by Allah (*Ma’mur min-Allah*) and is sent by Him, then it becomes obligatory to believe in all his claims. In short, the real question is whether the claimant is truthful or not. If his truthfulness is proven, then all his claims are automatically proven true. And if his falsehood is proven, then to investigate the details of his claims is nothing but a waste of time.”

(Dawat-ul-Ameer, pp. 49-50, Anwar-ul-Uloom, vol. 7, pp. 376-377, by Mirza Bashiruddin Mahmood)

Thus, according to Ahmadiyya doctrine, if Mirza Ghulam Ahmad was indeed a prophet and messenger, then Ahmadi friends and missionaries should never shy away from discussing his character. For prophets and messengers, the foremost proof they present before people is their own character. On this matter, let me present an example from the beloved Prophet Muhammad صلى الله عليه وآله وسلم.

One day, the Holy Prophet صلى الله عليه وآله وسلم climbed atop Mount Safa and began calling the people. When they gathered, he asked them: *"Tell me, what do you think of me? Am I truthful or a liar?"* They all replied in unison: *"We have never heard a false or indecent word from you. We testify that you are truthful and trustworthy (As-Sadiq, Al-Ameen)."*

The Prophet صلى الله عليه وآله وسلم then said: *"Behold! I am standing upon the mountain, and you are gathered below. I can see both sides clearly. Now, if I tell you that an army is approaching from the far side of the mountain intending to attack Makkah, will you believe me?"*

The people replied: *"Indeed, there is no reason to doubt a truthful man, especially one standing on such a high vantage point from where both sides can be seen clearly."*

The Holy Prophet Muhammad صلى الله عليه وآله وسلم said: *"All of this was explained to you by way of an example. Now believe with certainty that death is looming over your heads, and soon you will have to appear before Allah. I see the Hereafter as clearly as you see this worldly life."*

After this, the Messenger of Allah صلى الله عليه وآله وسلم began tearing away the veils of polytheism, falsehoods, and superstitions. He exposed the reality and worthlessness of idols, explaining with examples how utterly powerless and useless they were. With clear arguments, he showed that those who worship them are in manifest misguidance.

The Quraysh understood all of this, but the difficulty they faced was that before them stood a man who was Al-Sadiq (the Truthful) and Al-Ameen (the Trustworthy)—a shining example of human values and noble character. In all the history of their forefathers, they had neither seen nor heard of anyone whose conduct could compare with his. So, in opposing him, what were they to do? The Quraysh were bewildered, and indeed, they had every reason to be bewildered.

In contrast, the authentic writings of Mirza Ghulam Ahmad Sahib and his successors make it as clear as daylight that they neither had any reverence for the past of the Muslim Ummah, nor interest in its present, let alone any concern for its future. There is no similarity, no unity, between their aspirations and ours.

They regarded the enemies of Islam as their patrons and benefactors—the very British power that extinguished the lamp of Islamic rule in India, trampled upon our cultural values, slaughtered countless innocent Muslims and scholars. Could there be any space in the heart of a true Muslim for sentiments of goodwill towards such enemies of Islam?

Yet, regrettably, Mirza Sahib continued in flattery, eulogies, prayers of goodwill, and expressions of loyalty to them, strengthening the grip of their tyranny through his speeches and writings. Whereas Allah the Exalted has made it clear in the Qur'an:

“O you who believe! Do not take the Jews and Christians as your friends and allies. They are friends and allies of one another. Whoever among you turns to them for friendship is surely one of them. Indeed, Allah does not guide the wrongdoers.”

(Surah al-Ma'idah, 5:51)

In contrast to this Qur'anic teaching, consider just a few excerpts from the countless writings of Mirza Sahib regarding friendship with the Jews and Christians, and reflect on how eagerly he longed for a mere glance of favour from them in return for his sentiments and services:

- ❑ “To such a family, which has been proven by fifty years of continuous experience to be a loyal and devoted family, and concerning which the esteemed officials of the exalted Government have, in their reports, always testified with firm opinion that this family has, since ancient times, been faithful and serviceable to the English Government—to such a self-grown plant, I humbly request that utmost prudence, caution, and consideration be exercised. I further submit that Your Excellency may instruct your subordinate officers that, keeping in view the proven loyalty and sincerity of this family, they should regard me and my community with a special glance of kindness and favour. Our family has never hesitated to shed its blood and lay down its life in the cause of the English Government.”

(*Majmu'ah Ishtiharat*, vol. 3, p. 21, by Mirza Ghulam Ahmad)

Mirza Sahib further wrote:

- ❑ “I belong to such a family that has always been a staunch servant of this Government. My late father, Mirza Ghulam Murtaza, was a faithful and well-wisher in the eyes of the Government. He used to receive a seat in the Governor’s court, and his name is mentioned in Mr. Griffin’s History of the Chiefs of Punjab. In 1857, during the time of the Mutiny, he assisted the English Government beyond his capacity by providing fifty horsemen and horses in their support.”

(*Kitab al-Bariyyah*, pp. 3–5; *Ishtihar*, 20 September 1897; *Ruhani Khaza'in*, vol. 13, pp. 4–6)

It is worth noting that although Mirza Sahib authored nearly a hundred books—which together might barely fill a single cupboard—his praises of the British Government are so excessive that they seem boundless. The following excerpt is particularly striking:

- ❑ “The greater part of my life has been spent in supporting and defending this British Government. I have written so many books and published so many pamphlets against Jihad and in support of obedience to the English Government, that if they were all collected together, they would fill fifty cupboards. I have conveyed such writings to all Arab lands, to Egypt, Syria, Kabul, and even Rome. My constant endeavour has been that

Muslims should become true well-wishers of this Government, and that the baseless traditions of a bloody Mahdi and a bloody Messiah, and the doctrines that incite to Jihad and corrupt hearts, should be eradicated from their minds.”

(*Taryaq-ul-Qalub*, pp. 27–28; *Ruhani Khaza'in*, vol. 15, p. 155, by Mirza Ghulam Ahmad)

Yet Mirza Sahib writes:

- ❑ “For twenty years I have been teaching obedience to the English Government, and I have continually given such instructions to my disciples. How, then, could it ever be possible for me to teach rebellion in contradiction to all these directives? I know full well that God Almighty, out of His special grace, has made this Government a protection for me and for my community. The peace we enjoy under this Government cannot be found in Mecca, nor in Medina, nor in the capital of the Ottoman Empire at Constantinople.”

(*Tiryaq-ul-Qulub*, p. 28; *Ruhani Khaza'in*, vol. 15, p. 156, by Mirza Ghulam Ahmad)

Reflect carefully: for 1,400 years Muslims have been hearing the glad tidings of the coming of the Messiah. God forbid—could it be such a Messiah who sings the praises of the Cross-worshippers, who extols the enemies of Islamic governments, who expresses gratitude and offers prayers on behalf of his entire community for their favour, who celebrates the downfall of Islamic rule, and who sends congratulatory telegrams to the killers of Muslims? The mission of the

Messiah is to destroy the power of disbelief, not to support and aid the enemies of Islam, not to pray with heart and soul for their survival and progress, and not to regard their shade as a “shade of mercy.”

Mirza Sahib himself declares:

- ❑ “I firmly believe that the more my disciples read my writings, the fewer will remain believers in Jihad. For to accept me as the Messiah and Mahdi is itself to deny the very doctrine of Jihad.”

(Majmua-e-Ishtaharat, The Collection of Advertisements, Vol 3, p. 19, by Mirza Ghulam Ahmad)

Elsewhere, he rebukes those who even ask about Jihad against the English Government:

- ❑ “Some foolish and ignorant people ask whether it is permissible to wage Jihad against this Government. Let it be known that such a question is the height of stupidity. How can one wage Jihad against that Government whose gratitude is a fundamental religious obligation? I state truly that only a vile and wicked person would commit the sin of showing hostility toward such a Government.”

(*Shahadat al-Qur'an*, p. 84; *Ruhani Khaza'in*, vol. 6, p. 380, by Mirza Ghulam Ahmad)

Thus, at the very time when the greatest deceiver, tyrant, and enemy of Islam—the Imperialist power of the time, which daily attacked the honour of the Holy Prophet Muhammad (peace be upon him), which for centuries shed the blood of Muslims, and whose hands

were still stained with the blood of thousands of ‘Ulama and freedom fighters of India—was seeking to erase Islam from the earth, Mirza Sahib assured them:

- ❑ “My religion, which I have repeatedly proclaimed, is simply this: Islam has two parts—first, obedience to God Almighty; second, obedience to that Government which has established peace, which has sheltered us under its shade from the hands of oppressors. That Government is none other than the British Government.”

(*Shahadat al-Qur’an*, p. 84; *Ruhani Khaza’in*, vol. 6, p. 380, by Mirza Ghulam Ahmad)

- ❑ “O friends! Now abandon the thought of Jihad,
For fighting and war are now forbidden in religion.
The Messiah has now come, who is the leader of the faith;
Now the battles of religion have reached their end.
Now the light of God descends from the heavens;
Now the fatwa of war and Jihad is meaningless.
An enemy of God is he who wages Jihad now;
And a denier of the Prophet is he who holds such belief.”

(*Tuhfa-e-Golarviyya*, Appendix, p. 42; *Ruhani Khaza’in*, vol. 17, pp. 77–78, by Mirza Ghulam Ahmad)

The Noble Qur’an commands Muslims:

“Obey Allah, and obey the Messenger,
and those in authority among you.”
(Surah An-Nisa, 4:59)

Regarding the term *ulil-amr* (“those in authority”) in this verse, Mirza Sahib wrote:

- “My community is commanded that they should count the English monarchy among their ‘ulil-amr,’ and with sincerity of heart remain obedient to them.”

(*Zarurat-ul-Imam*, p. 23; *Ruhani Khaza'in*, vol. 13, p. 493, by Mirza Ghulam Ahmad)

This statement clearly shows that Mirza Sahib considered himself a subject of the British, was pleased with that subjection, and repeatedly instructed his followers to remain loyal subjects of the British Crown. The result of this loyalty was seen during the Great War (World War I). When the Islamic government of the Turks was overthrown in Baghdad and British rule prevailed, the Ahmadi newspaper *Al-Fazl* wrote the following lines of joy:

“I give glad tidings to my Ahmadi brothers, who are accustomed to deep thought and reflection, that God Almighty has opened for our benefactor Government the gates of victory towards Basra and Baghdad. This victory has not given us Ahmadis a small joy, but rather it has revealed before our eyes the glad tidings that had been hidden for hundreds and thousands of years in the revealed scriptures, which today, in 1335 A.H., have manifested themselves. My non-Ahmadi brothers may be displeased with this, but if they ponder, they will find nothing in it to be upset about. For when the Promised Messiah, Mirza Sahib, came into the world, the Euphrates and the Tigris had dried up—the rivers

of true Islam, which had once descended from heaven to irrigate these lands, had been raised back to the heavens. As Allah has said in the verse “And indeed, We are able to take it away.” (Surah Al-Mu’minun/23: 18) And Hazrat Aqdas wrote regarding this in Izala Auham, p. 338:

“And the verse “And indeed, We are able to take it away.” (Surah Al-Mu’minun/23: 18) whose numerical value according to abjad is 1274) points to the dark nights of Islam’s decline, and to the new crescent moon whose sign is found in the numerical values of Ghulam Ahmad Qadiani’s name. In short, the long-awaited prophecies are today being fulfilled. Our brothers should reflect upon them. *So give thanks to Allah, all thanks, for granting us security from every fear under the shade of this blessed British government for the weak, Allah’s shelter for the poor and the strangers, and Allah’s whip upon every arrogant servant. O Allah! Reward this king with the best of Your rewards, grant him victory over his enemies – who are Your enemies – protect him from every evil under Your safeguard, bless him with Your bounties, and guide him and his descendants to Your religion – the religion of Islam.*”

(Al-Fazl, Qadian, 10/13 April 1917, p. 3-4)

Ahmadi Friends! After reading Mirza Sahib’s devoted services to the British Government, let us once again read his claim, in his own words:

- ❑ “Since I (Mirza Sahib) have been entrusted with a service for the reformation of the entire world—because our Master, our Leader (the Holy Prophet صلى الله عليه وآله وسلم), had been sent for the whole world—therefore, in proportion to this grand service, I too have been

granted those powers and strengths that are necessary for bearing the burden of reforming the world.”

(*Haqiqat-ul-Wahi*, p. 151; *Ruhani Khaza'in*, vol. 22, p. 155, by *Mirza Ghulam Ahmad*)

After reading this statement, it is only a matter of justice to ask: did Mirza Sahib truly prove such a lofty claim? I leave this judgment to my Ahmadi friends. Mirza Sahib further writes:

- ❑ “I thank (Allah Almighty) that He has granted me a place under the shade of mercy of such a Government (the British Government), under which I am carrying out my work of admonition and preaching with complete freedom. Although it is obligatory upon every subject of this Government to be grateful, yet I believe it is most obligatory upon me—because my high objectives, which are being fulfilled under the shadow of the rule of the Empress of India, could never have been fulfilled under any other government, even if it had been an Islamic one.

“Now I do not wish to take more of Her Majesty the Queen’s precious time, and I conclude this petition with this prayer: O Mighty and Merciful God! By Your grace and generosity, keep our Great Queen happy, just as we are happy under her shade of kindness; and do good to her, just as we are living under her beneficence and favours. And inspire her heart to graciously consider these

humble requests, for all power and strength rests with You alone. Ameen, Thumma Ameen.” The humble petitioner, Mirza Ghulam Ahmad of Qadian.

(Tuhfa-e-Qaisariyya, pp. 31–32; Ruhani Khaza'in, vol. 12, pp. 283–284, by Mirza Ghulam Ahmad)

- ❑ “English government is indeed one of God’s greatest blessings. It is a magnificent mercy. This Government, for the Muslims, holds the rank of a heavenly blessing. The Merciful Lord has sent this Government as a shower of mercy for the Muslims. To wage war or jihad against such a Government is absolutely unlawful. Islam never teaches that a people, who live under a Government, benefit from its favours, dwell peacefully and safely under its protection, grow up nourished by its continuous bounties—should then, like a scorpion, sting it in return. I have remembered this Government in my prayers many times. My final prayer, in my published announcement printed at Riyaz-e-Hind Press, Amritsar—which was printed in 20,000 copies for distribution in India and England—is written in these supplicatory words: The English, whose cultured, civilized, and compassionate Government, through its favours and friendly dealings, has inspired my heart with a burning passion to pray sincerely for their religion and their worldly affairs, for their welfare and prosperity. Grant

that their fair-skinned people, whose faces are already beautiful in this world, may also be radiant and luminous in the Hereafter.”

(*Shahadat-ul-Qur'an*, p. 92; *Ruhani Khaza'in*, vol. 6, pp. 388–393, by Mirza Ghulam Ahmad)

- ❑ In addition to this, Mirza Sahib's book *Sitara-e-Qaisara (Star of the Empress)* found in *Ruhani Khaza'in*, vol. 15, pp. 109 to 126 is in fact a detailed self-written letter addressed to the British Queen, Victoria. In this letter, the kind of praises and flattering words that Mirza Sahib showered upon a non-believing woman's court reflect his true disposition in full. He crossed all bounds of propriety in welcoming Queen Victoria, to the extent that one even feels shame in recording his words. I humbly request my Ahmadi friends to study this letter word for word with careful attention.

The Ahmadiyya Jamaat has always relied heavily on exaggeration when presenting its numerical strength. In my view, this reflects an inferiority complex. In Pakistan, or in any other country, whenever a national census is conducted, members of the Ahmadiyya Jamaat hesitate to declare themselves as Ahmadis on the census forms. This makes it difficult to determine their actual numbers. If Ahmadi friends were to declare their affiliation with the Jamaat during census-taking, their true population would come on record, which would make it easier for them to secure their legal, constitutional, and economic rights. This would also automatically nullify the genuine objection of those who claim that Ahmadis, despite being numerically small,

hold a disproportionately high share of resources and positions—both governmental and non-governmental—in Pakistan, thereby depriving Muslims of their rights.

According to the British Foreign Office, the number of Ahmadis at the time of Mirza Ghulam Ahmad's death in 1908 was **19,000**. By the 1921 census, this figure rose to **30,000**, and in the 1930–31 census, their total was recorded as **56,000**. This figure was acknowledged by Mirza Bashir-ud-Din Mehmood Sahib himself in the daily *Al-Fazl Qadian* (5 August 1934). In 1954, Justice Munir's inquiry report recorded the number of Ahmadis at **200,000**. By the last census in 1981, the number of Ahmadis in Pakistan stood at **103,000**. However, during the era of the Fourth Khalifa, Mirza Tahir Ahmad, the announcements about the number of new entrants into Ahmadiyyat were so exaggerated that one can only seek God's refuge. The Jamaat claimed that:

- In **1993**, as many as 204,308 new individuals entered Jamaat-e-Ahmadiyya.
- In **1994**, as many as 421,753 people.
- In **1995**, 847,725 people.
- In **1996**, 1,602,721 people.
- In **1997**, 3,004,585 people.
- In **1998**, 5,004,591 people.
- In **1999**, 10,820,226 people.
- In **2000**, 41,308,975 people.
- In **2001**, 81,006,721 people.
- In **2002**, 20,654,000 people.

- In **2003**, 892,403 people. (showing a dramatic decrease)
- In **2004**, 304,910 people.
- In **2005**, 209,799 people.
- In **2006**, 293,881 people.
- In **2007**, 261,969 people.
- In **2008**, 354,638 people.
- In **2009**, 416,000 people.
- In **2010**, 458,760 people.
- In **2011**, 480,822 people.
- In **2012**, 514,352 people were claimed to have joined the Qadiani faith.

Thus, over a span of **20 years**, the Jamaat claimed that **169,063,139** new individuals embraced Qadianiyyt. These statistics were published in the daily *Al-Fazl Rabwah* on 3 August 2005, 2 August 2006, 1 August 2007, 29 July 2008, 29 July 2009, 3 August 2010, 27 July 2011, and 11 September 2012.

If the leaders of the Ahmadiyya Jamaat continue to indulge in such exaggeration regarding their numbers, then in a few years their declared population might even exceed the actual population of the entire world. The purpose behind this exaggeration is nothing but to give false consolation to their members and to show them imaginary dreams so that they remain under the illusion that the Jamaat is expanding day by day, whereas in reality the opposite is true. Only “paper horses” are being raced. I say with full confidence and certainty that the Ahmadiyya Jamaat lies every year about its population figures and has no record or

evidence to substantiate its claims, despite the fact that the Jamaat maintains a detailed record of every single Ahmadi. The announcements of population growth by the Jamaat are the worst falsehoods of this age.

At every annual meeting in London, amid loud slogans of praise and without any research or thought, announcements are repeatedly made that millions have joined the Jamaat. But whom are they trying to fool? There is a limit to exaggeration and falsehood. Even Mirza Sahib himself once wrote that he had written so much in support of the British government and against Jihad that his writings could fill fifty cupboards. He also claimed that the number of his signs (miracles) was one million. This was the height of cheap popularity-seeking, self-praise, and exaggeration. It seems the current leaders of the Ahmadiyya Jamaat have chosen the same path.

Every year at the London gathering, through their newspapers, journals, TV channels, and websites, they deliberately publish inflated and fictitious numbers of people entering the Jamaat. This is nothing but a way of turning a blind eye to reality. What is needed is concrete proof—such as which country, which city, which locality, and which people, and on what grounds, accepted Ahmadiyyat. After all, if millions truly joined, why has not even a single one of them been interviewed, shared their experiences, or sent a message? Why this complete silence? For example, the Jamaat claims that in 2001, **81,006,721** new members joined. If this were true, the Jamaat should have celebrated a grand global festival and linked this extraordinary event with one of Mirza Ghulam Ahmad's prophecies. But observation shows that if even a single person accepts Ahmadiyyat, their newspapers, magazines, TV channels, and websites raise a great

noise. Yet here, with supposedly millions entering, there is absolute silence. Why?

The reality is that, almost everywhere in the world—including among Muslims—the growth of the Ahmadiyya Jamaat has virtually come to a halt. After this reality has become clear, Ahmadi leaders, officials, and ordinary members, along with their families and friends, are returning to the fold of Islam. For further details, you may visit the following websites:

www.endofprophethood
www.mateenkhalid.com

Ahmadis often taunt Muslims by saying that in the 1953 Munir Inquiry, Muslim scholars could not agree on a definition of a Muslim. This is an extremely far-fetched and baseless claim. The truth is that all Muslim leaders and scholars were indeed united on the definition of a Muslim. Every person expressed it in his own style and wording, but the spirit and meaning were the same. This was not a question of arithmetic or algebra where every person's words and sentences must be identical. If you gather together all the great and well-known intellectuals and scholars of the world and ask them to define *fragrance* or *truth*, each person will give a different definition. But can we then conclude from this that, since their definitions differ, fragrance or truth itself is a disputed concept? And based on such a self-created argument, should we declare those intellectuals blameworthy? I request you to ask your various educated friends—especially the Ahmadi *Murabbis*—for the definition of an *Ahmadi*. I challenge you that you will find their definitions to differ from one another as well.

Since Justice Munir's name came up, it is also necessary to introduce him. His character is a stain on

the forehead of the judiciary. Read the following reference and reflect on the kind of people who supported Ahmadiyyat. The well-known intellectual Professor Muhammad Suleman Danish, in his article *Attack on the Islamic Basis of Pakistan*, writes about Justice Munir:

- “Listen to what Mr. Altaf Gauhar has to say about the beliefs of Justice Munir: I learned that Justice Munir was ill and there was little hope of his recovery. I went to his home to inquire about his health. He placed his hand on the bed next to him and said to me: ‘Altaf Gohar, you know that many questions about the existence of God trouble my heart. What will I do if, after death, I have to face Allah Almighty?’ I replied: ‘You spent your whole life hearing contempt-of-court cases. In court, proceedings do not begin until the accused admits his guilt and places himself at the mercy of the court. You should do the same: as soon as you appear before Allah the Almighty, admit your guilt and leave yourself at the mercy of the Lord of the Worlds. He is Most Forgiving, Most Merciful.’ A wave of calm passed across Munir Sahib’s face. He patted my shoulder and closed his eyes. A few days later he passed away. With great sincerity I prayed for God’s mercy upon him.”

The man who throughout his life called himself a Muslim, who lived in Muslim society and enjoyed all its rights and privileges—even rising to the lofty position of Chief Justice of Pakistan—was inwardly uncertain

about the very existence of Allah. How then could he accept the Objectives Resolution? He ought to have remained secular. By the way, Altaf Gauhar tried to comfort Justice Munir with far-fetched reasoning, whereas repentance is not accepted after death. What is required is faith in the unseen (īmān bil-ghayb). Once the unseen is no longer unseen, then what is there to have faith in? On the Day of Judgment all wrongdoers will regret and fabricate excuses of different kinds. Regret is blessed, but only in this life.

(*Daily Nawa-i-Waqt, Lahore, July 7, 2000*)

As for sectarian divisions among Muslims, they firmly believe in reconciliation and are fully united. Within the Jamaat group and the Lahori group, not only do basic and doctrinal differences exist, but they have also repeatedly issued *fatwas* of disbelief (*takfir*) against each other under the so-called “doctrine of necessity.” At that time, both parties, who were once Mirza Ghulam Ahmad’s closest companions, hurled a barrage of extremely grave allegations against each other, which are truly eye-opening and shocking. Among these allegations were charges of immorality such as adultery, sodomy, embezzlement, selfishness, deceit, distortion, and dishonesty; and from the religious point of view, accusations of disbelief, polytheism, apostasy, hypocrisy, and alteration and misrepresentation of faith. In this regard, you must read the “*Mubahitha Rawalpindi*” (Rawalpindi Debate), where the fundamental differences between the two groups come out fully and openly.

In the Ahmadiyya community, *chanda* (financial contribution) holds fundamental importance and is considered obligatory. A person, no matter how loyal or devoted to the Jamaat, if poor or unable to pay *chanda*

for any reason, is not deemed acceptable for the community. The insistence with which contributions are demanded from an ordinary Ahmadi is unmatched by any other requirement, not even a fraction of that emphasis is placed elsewhere.

The majority of the missionaries and workers of the Ahmadiyya community are forced to remain within the Jamaat due to financial necessity. Even from the standpoint of livelihood, their situation is not much better. Their salaries are very meager, and from that little amount, various kinds of deductions for *chanda* are made. In the end, what remains is barely enough for survival. Some individuals, however, are exempted from these financial demands—but these fortunate ones mostly belong to the family of Mirza Sahib.

I am reminded of an interesting point: in the Ahmadiyya community, every year a special contribution is collected under the name of “Chanda Jalsa Salana” (annual gathering contribution). Yet, since 1983 no Jalsa Salana has been held in Rabwah. Despite this, every year the members of the Ahmadiyya community are still required to pay this contribution. Furthermore, people are given the promise of Paradise on the condition that they dedicate 10% of all their property to the Ahmadiyya community. At present, there are more than 50 types of contributions (*chandās*) in practice in the community, the payment of which is emphasized from time to time. I wished to list the names of all these contributions along with a brief description, but out of fear that the article would become too lengthy, I refrained from doing so. In my book *From Ahmadiyyat to Islam*, I have included, in the article about the conversion to Islam of the well-known former Ahmadi from Germany, Mr. Sheikh Raheel Ahmad Sahib, a detailed account of all these contributions. If any

Ahmadi friend is interested in reading this article, I request them to kindly write to me. I will feel happy to present this book to them as a gift.

Finally, I want to convey a very important message to my Ahmadi friends. Mirza Sahib, in one of his books, quoted a hadith:

❑ “Allah will raise for this Ummah at the beginning of every century a person who will renew its religion.” *Abu Dawood*

(Haqiqat-ul-Wahi, p. 193; Ruhani Khaza'in, vol. 22, p. 200, by Mirza Ghulam Ahmad)

Mirza Ghulam Ahmad Sahib claimed that he was the Mujaddid (reformer) of the 14th century, and since the final time in which the last Mujaddid was to appear was that very century, he was also the Promised Messiah. But now, the 14th century has passed and the 15th century has begun. According to the Prophetic saying, in this century too a Mujaddid must appear. Hence, Mirza Ghulam Ahmad's claim—that since he was the Mujaddid of the 14th century, he was therefore also the Promised Messiah—proves to be false. This is because the Promised Messiah was to be the last Mujaddid, who would appear in the final age.

Therefore, I humbly appeal to all those sincere friends who, due to misunderstanding, accepted Mirza Sahib as the Promised Messiah, to reconsider this matter.

- Will a Mujaddid (reformer) appear for the new century or not?
- If he will—and certainly he must—then Mirza Sahib was not the last Mujaddid.

And when time itself has proven that he was not the last Mujaddid, then he cannot be the Promised Messiah either. For, as Mirza Sahib himself writes:

- ❑ “It is also a matter agreed upon among Ahl-e-Sunnat that the final Mujaddid of this Ummah will be the Promised Messiah, who shall appear in the last age.”

(*Haqiqat-ul-Wahi*, p. 193; *Ruhani Khaza'in*, vol. 22, p. 201, by Mirza Ghulam Ahmad)

And when he was not the Promised Messiah, then he was not a prophet either.

Ahmadi friends, with sincerity and pain of heart I have presented a few submissions before you. Whether you accept them or not is entirely up to you. For God’s sake, reflect: if all of you Ahmadi were to accept not just Mirza Sahib, but even someone far lesser than him, as a prophet, messenger, or even God—what harm would that cause us? In this world, there are millions of people who have caused greater damage to Islam and insulted its sacred personalities far more. If a few hundred thousand are added to that number, so be it. Whoever wishes may believe; whoever does not wish, may refuse. But remember: for the one who believes, it is for his own benefit; and the one who rejects, his denial will not harm Allah in the least—rather, it will be his own loss. And he will realize that loss on that Day, when, full of regret, he will beat his hands in despair and say: *“Oh, would that I were dust, so that I might escape this punishment.”*

Remember: every person must soon go down into his grave and face the consequences of his deeds. By God, we shed tears of blood when we come to know

that a brother or a friend, merely for worldly gain, has cut himself off from us. For God's sake, have mercy upon your lives and your faith.

Read this writing—especially the cited references—free from every kind of prejudice, obstinacy, or self-interest. Study them, reflect upon them, and then ask your own conscience: have you strayed from the Straight Path? In this book, photocopies of the various references quoted have been presented exactly as they appear in the original writings. I urge my Ahmadi friends to access Mirza Sahib's original books themselves and read these references in their full context, so that they may arrive at a better conclusion.

It is the command of Allah Almighty: *“Indeed, Allah does not change the condition of a people until they change what is within themselves”* (Qur'an 13:11). How beautifully Maulana Zafar Ali Khan expressed this verse in verse form:

“God has never changed the condition of a nation,
Unless they themselves feel the urge to change their state.”

First of all, you must realize that your beliefs and doctrines, as a religious community, are fundamentally different from those of the Muslim Ummah at large as well as from the beliefs of more than one billion Muslims. In fact, to use the words of the thinker of Pakistan, Allama Iqbal, your very existence is seen as a challenge to their collective religious identity. Therefore, it is necessary that you confine yourselves within those limits which are defined by your international minority status—so that you do not become a challenge to the collective unity of the

Muslim majority, nor commit any offensive act against its foundational beliefs.

Your own sentiments are no different: you too do not tolerate any utterance against your revered figures that you deem disrespectful. Accordingly, in the recent past you had certain publications confiscated by the Government of Pakistan—such as “*Qadiani Rasputinon Kai ‘Ibratnak Anjaam*” (The Tragic Accounts of the Qadiani Rasputins), “*Shahr-e-Sadoom*” (the City of Sodom) and “*Tareekh-e-Mahmoodiyyat Kai Chand Poseehda Auraq*” (Some Hidden Chapters of the Mahmoodian Movement)—because, in those writings, even many members of your own community had, under solemn oath, made shameful statements against your leaders, your Khalifa, and other prominent personalities.

Now, if you cannot endure a book that speaks against Mirza Sahib or your Khalifa Sahib, and you cannot live in peace unless such writings are seized, then how can you expect Muslims to hold the view that they would tolerate—even for a moment—any vile audacity against the most Beloved and Blessed Personality, who is dearer to them than their own lives and children—indeed, dearer by countless times beyond measure?

My sincere request to my Ahmadi friends is that, while living in Pakistan, you should at the very least refrain from challenging the honour and sentiments of Muslims, and not create provocative situations on your own that may incite hatred against you. We do not consider any movement or effort that leads to lawlessness as justified. But in this matter, along with our responsibilities as the majority, there are also

certain restrictions and obligations upon the *minority community*, which they must not neglect.

In the end, **Ahmadi friends** may ask: *What should we do now?* To them I would respectfully submit that they have two paths before them. You should not confine your thinking to this point alone—that since Mirza Ghulam Ahmad is your prophet or reformer, therefore every word he has written is sacred. Rather, you should—with utmost impartiality, with a clear mind, with a calm heart, and with the eye of justice—reconsider anew the teachings and beliefs of Mirza Ghulam Ahmad. Do this without any external pressure, temptation, inducement, or fear. Be guided only by the voice of your own conscience, and then choose the straight path.

God has granted us intellect and understanding so that we may use them to distinguish between truth and falsehood. Islam says: *“al-‘aqlu aṣlu al-dīn”* — *Reason is the root of religion*. The Qur’an declares: *“Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason”* (8:22). Whoever refuses to walk in the light of faith will see his entire life’s efforts wasted, and in the Hereafter he will be bankrupt. The Seal of the Prophets, the Messenger of Mercy, صلى الله عليه وآله وسلم said: *“Wisdom is the lost property of the believer; wherever he finds it, he has the right to take it.”* He also said: *“There is no wealth greater than intelligence, and no poverty greater than arrogance.”*

Therefore, I beseech you: detach yourselves with sincerity of heart from the doctrines of the Ahmadiyya, and seek refuge instead under the cloak of the intercession of the Messenger of Mercy to all the worlds, Muhammad Mustafa صلى الله عليه وآله وسلم. Repent

before Allah and seek forgiveness for your sins. His mercy will gather your tears like precious pearls.

Allah says: *“The Truth is most worthy of being followed, while falsehood is only worthy of being abandoned”* (Qur’an 10:35). Islam is the only true faith in which lies the well-being of both this world and the Hereafter. You are the lost treasure of the Muslim Ummah. If a person loses his way in the morning but returns home by evening, he is not considered truly lost. You strayed in misfortune, mistaking Ahmadiyyat for Islam and falling into its deceptive net. But there is still time, and the door of divine mercy remains open. Know that this worldly life is fleeting and perishable. Who knows when the ship of life will sink, when the angel of death will arrive with his decree, and the door of repentance will be shut. In the Hereafter, shortcomings in deeds may perhaps be forgiven, but forgiveness cannot be expected for a false creed. As has been said: *He who does not rise to defend the truth is in fact denying the truth.*

What benefit is there if a man were to gain the whole world but lose his faith? Faith alone is the guarantee of success in both worlds. Guard your faith, and do not let false beliefs ruin your eternal destiny. Therefore, I earnestly urge you: bow before Allah with sincerity, cry out to Him, and beg for guidance. His ocean of grace and forgiveness is limitless. In Sha’Allah, His mercy will embrace you, provided you prove yourself worthy of it. When the seeker is genuine, he surely finds the destination.

Secondly, as you well know, Ahmadiyyat is in reality a parallel, man-made religion:

- alongside the Prophethood of Muhammad صلى الله عليه وآله وسلم, it has invented a new, false prophethood;
- alongside the Qur'an, it has produced a counterfeit revelation;
- alongside the sacred symbols of Islam, it has fabricated its own artificial set of "sacred signs";
- alongside the Ummah of Muhammad صلى الله عليه وآله وسلم, it has attempted to establish a new, synthetic community;
- in place of Makkah al-Mukarramah, it has put forward a self-styled "Makkah al-Masih";
- in place of Madinah al-Munawwarah, it has fashioned a so-called "Madinat al-Masih";
- in place of the Hajj, it has created a debased imitation;
- in place of the Islamic Caliphate, a home-made "Khilafat";
- in place of the Mothers of the Believers, it has elevated its own figures as *ummahāt al-mu'minīn*;
- in place of the Companions of the Prophet صلى الله عليه وآله وسلم, it calls Mirza Sahib's associates "companions";
- in place of Jannat al-Baqī', it boasts its own "paradisacal" cemetery;
- in place of the Ahl al-Bayt, it presents Mirza Sahib's family as the *Ahl al-Bayt*.

For God's sake, have mercy upon your own condition! If you have gone so far as to erect such a vast and organized structure around a new "prophethood," then at least take a little more trouble and coin your own terminology as well, rather than misusing the established and sacred terms of Islam. Have pity on the Muslims and do not wound their hearts by trampling upon their sacred personalities and Islamic symbols, nor by making yourself a partner in such offense.

Some of our **Ahmadi friends** complain that Muslims treat them harshly: that they are socially boycotted, not allowed to attend marriages or funerals, and sometimes disputes even turn violent. On this basis, Ahmadis seek to present themselves as oppressed and persecuted. Especially toward our modern educated classes, they appeal in the name of tolerance, broad-mindedness, and liberal values, hoping to gain their sympathies. International bodies—such as the Human Rights Commission, Amnesty International, various European countries, and especially the United States—often issue instructions and recommendations that all Ahmadi practices and activities be tolerated, and that no restrictions be placed upon them, arguing that any such restrictions would be contrary to freedom of expression and freedom of religion.

With the utmost respect, I would like to submit that this issue is in fact created by the Ahmadis themselves. In the Islamic Republic of Pakistan, the life, property, and honour of Ahmadis must, of course, be protected both morally and socially in accordance with the provisions of the Constitution. It is the duty of every citizen, especially the government, to safeguard the sanctity of the parliamentary decision regarding the **Finality of Prophethood (Khatm-e-Nubuwwat)**. Upholding the

authority of the Constitution and the credibility of judicial verdicts is the responsibility of every civilized citizen who believes in the rule of law and supremacy of the Constitution.

No Muslim or Ahmadi—or any citizen for that matter—can be allowed to take the law into his own hands. Equally, under democratic principles and parliamentary traditions, no citizen can claim a right that has not been granted by the Constitution. During the government of Prime Minister Zulfikar Ali Bhutto, on 7 September 1974, the duly elected Parliament of Pakistan, after listening in detail to the positions of both Muslims and Ahmadis, unanimously declared Ahmadis to be a non-Muslim minority, based on their beliefs. Yet Ahmadis refuse to accept this constitutional clause. On the contrary, they claim to be Muslims while denying the Prophethood of the Holy Prophet Muhammad ﷺ as final. It is in fact this claim of theirs which becomes the cause of discord and opens the door to strife.

Anyone who refuses to accept the Constitution of Pakistan and the status defined for them under it, cannot, in principle, demand the rights granted by the same Constitution. Every Ahmadi friend must understand clearly that Muslims' difference with Ahmadis is not based on worldly matters, but solely on account of their deep love and devotion for Allah Almighty, for His Beloved Messenger ﷺ, and for the exalted station of Prophethood as determined by the Final Revelation.

It has been rightly said:

A thousand times, with mouths perfumed by musk and roses, even uttering his name is the

utmost honor; to speak with irreverence is the height of disrespect.

Love and reverence for the Seal of the Prophets صلى الله عليه وآله وسلم is the very foundation of a Muslim's faith. Until a Muslim regards the Holy Prophet Muhammad صلى الله عليه وآله وسلم as dearer than his parents, children, relatives, wealth, business, and even his very own life, he cannot truly be called a believer. The slightest deviation, the smallest negligence, or the most minor lapse in this regard can cast a believer down from the lofty heights of *ahsani taqwīm* (the best of creation) into the depths of *asfal al-sāfilīn* (the lowest of the low). This is why whenever someone—misguided in thought, vision, or intellect—shows even the slightest disrespect towards the Beloved of Allah صلى الله عليه وآله وسلم, the heart of every Muslim is inflamed with honour and zeal. Not just scholars, not just the devout, but even the most ordinary Muslim finds his being erupting like molten lava, his eyes blazing, his veins surging like torrents of fire. His entire being becomes a thunderbolt of wrath and indignation—and he cannot rest until justice has been done. Until he has purified this land from the impure and filthy presence of the blasphemer of the Messenger صلى الله عليه وآله وسلم, he remains restless day and night in pursuit of this goal. For this sacred mission, even if he must endure countless wounds or cross oceans of blood, his uncontrollable passion, indescribable fervour, and mountain-like sincerity and loyalty compel every force of disbelief to bend its knees before him. This traveller on the path of love, this soldier in the army of devotion, knows well that this struggle is the very purpose of his existence, that his survival lies within it, and that this path leads towards the intercession of the Holy Prophet صلى الله عليه وآله وسلم and the pleasure of Allah Almighty.

Even the **Full Bench of the Supreme Court of Pakistan**, in its binding judgment, has written:

- ❑ (84) Again, as for the Holy Prophet Muhammad (صلى الله عليه وآله وسلم) is concerned:

“every Muslim who is firm in his faith, must love him more than his children, family, parents and much more than any one else in the world.”

(See Al-Bukhari, Kitab-ul-Eeman, Bab Hubbul Rasool Min-al Eeman).

Can then anyone blame a Muslim if he loses control of himself on hearing, reading or seeing such blasphemous material as has been produced by Mirza Sahib?

(85) It is in this background that one should visualise the public conduct of Ahmadis, at the centenary celebrations and imagine the reaction that it might have attracted from the Muslims. Sor if an Ahmadi is allowed by the administration or the law to display or chant in public, the 'Shaa'ire Islam, it is like creating a [Salman] Rushdi' out of him. Can the administration in that case guarantee his life, liberty and property and if so at what cost? Again, if this permission is given to a procession or assembly, on the streets or a public place, it is like permitting civil war. It is not a mere guesswork. It has happened, in fact many a time, in the past, and had been checked at cost of colossal loss of

life and property (For details, Munir's report may be seen). The reason is that when an Ahmadi or Ahmadis display in public, on a playcard, a badge or a poster or write on walls or ceremonial gates or buntings, the "Kalima", or chant other 'Shaa'ire Islam' it would amount to publically defiling the name of Holy Prophet صلى الله عليه وسلم and also other Prophets, and exalting the name of Mirza Sahib, thus infuriating and instigating the Muslims so that there may be a serious cause for disturbance of the public peace, order and tranquility and it may result in loss of life and property. The preventive actions in such situations are imperative in order to maintain law and order and save loss or damage to life and property particularly of Ahmadis. In that situation, the decisions of the concerned local authorities cannot be overruled by this Court, in this jurisdiction. They are the best Judges unless contrary is proved in law or fact.

(Reference: *Zaheeruddin v. The State*, 1993 SCMR 1718)

The Supreme Court further wrote in its judgment:

- (89) We also do not think that the Ahmadis will face any difficulty in coining new names, epithets, titles and descriptions for their personages, places and practices. After all Hindus, Christians, Sikhs and other communities have their own epithets etc., and are celebrating their festivals peacefully and

without any law and order problem and trouble. However the executive, being always under a duty to preserve law and order and safeguard the life, liberty, property and honour of the citizens, shall intervene if there is a threat to any of the above values.

(*Zaheeruddin vs. The State*, 1993 SCMR 1718)

Dear Ahmadi friends,

In the end, I am sincerely grateful to you for having attentively read my heartfelt, sympathetic, and genuine requests. I hope you will carefully reflect upon all the facts and realities mentioned above. For further verification of any reference contained in this writing, you may write directly to me and request the originals—I will do everything possible to provide them for your complete satisfaction.

Furthermore, I humbly request that you visit the Central Khilafat Library in Chenab Nagar (Rabwah) someday and check all the references cited in this book in their full context. Then, without prejudice, let your own conscience decide whether this writing is true or false. For, as Mirza Sahib himself has said: “Prejudice is such a calamity that it prevents reflection.” (*Chashma-e-Ma’rifat*, p. 68; *Ruhani Khaza’in*, vol. 23, p. 436)

God willing, you will reach the right conclusion. Do not knowingly ruin your Hereafter. Examine carefully the references cited in this book. If you find any doubt, please ask—I am ready to provide answers. Consider as your true enemy anyone who stops you from examining these references, for such people seek to prevent you from seeing the truth, blind you, and ultimately drag you to Hell. Whereas we, from the

depths of our hearts, sincerely desire the well-being of your faith.

Keep in mind one essential truth: the unfortunate one whose end comes upon disbelief—Allah has decreed irrevocably that such a person will never be forgiven. But as for a believer, no matter how sinful he may be, his repentance will surely earn him forgiveness. If, during this writing, any word has caused you hurt or offense, I sincerely apologize. I pray from the depths of my heart that Allah may guide you to the Straight Path and grant you the honour of clinging to the blessed mantle of the Seal of the Prophets, Muhammad Mustafa صلى الله عليه وآله وسلم. **Ameen.**

Lastly, regarding the acceptance of truth, consider this important statement of Mirza Sahib:

- “The Jews who were accursed and turned into monkeys and swine—some commentaries state that outwardly they remained human, but their condition became like that of monkeys and swine, and the ability to accept truth was taken away from them. This is indeed the hallmark of the accursed: that even if the truth is manifest, they cannot accept it.”

(Majmu'ah Ishtiharat, vol. 1, p. 397, by Mirza Ghulam Ahmad)

When falsehood stands exposed, the righteous
part away,
The path of guidance shines — truth alone
must stay.



The Book of Books

Muhammad Mateen Khalid

Translated by:

Muhammad Zubair

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In Ahmadi Friends, Islam Calls You, Mr. Muhammad Mateen Khalid has addressed Ahmadi followers in a sympathetic and friendly manner, inviting them towards Islam with sincerity and compassion. The book urges Ahmadi readers to examine its contents impartially and justly so they may determine for themselves where the truth lies.

Sohail Baba

(Director, Khatm-e-Nabuwwat Academy, Forest Gate, London)

“Ahmadi Friends, Islam Calls You, is a profound and intellectually stimulating contribution to contemporary rebuttal literature. Mr. Mateen Khalid has skillfully articulated the essence of Islam’s message with clarity, compassion, and evidence-based reasoning. It stands as a valuable resource for any Ahmadi seeking truth. The author’s words reflect sincerity, wisdom, and a genuine desire to guide Ahmadis towards understanding the true picture of Ahmadiyyat.”

Hussain Ahmed

(Bangladesh)

“In the realm of inviting Ahmadis to Islam, Mr. Mateen Khalid’s book stands out as remarkably comprehensive and compelling. His style of persuasion is eloquent and reasoned, drawing the reader in line by line until each truth settles deeply within the heart. The references and arguments presented throughout are both irrefutable and eye-opening. Every sincere seeker of truth among Ahmadis should study this book carefully.

Dr. Adil Iqbal



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