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## Al-Qadiani and his Faith

Edited by :

***Maulana Manzoor Ahmad Chinioti***

*Principal:* Idara Markazia Dawat-o-Irshad

*Gen.Sec.:* International Khatm-e-Nabowat Movement

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## Introduction

Qaidianism is a politico-religious movement, launched by Mirza Ghulam Ahmad Qadiani in the 2<sup>nd</sup> last decade of the 19<sup>th</sup> century.

At first, he posed himself as a saint and religious scholar. He arranged religious moots against the Christian and Hindu clergy so that he could win the Muslim's sympathies. In this way he did succeed to popularize himself among them, secondly, he, by mental somersaulting pretended to be Mahdi, the awaited Imam (near the day of Judgment). Thirdly he claimed himself the Holy Christ, The Messiah and lastly, he beat the drum about his faint prophet-hood.

The Ulema and the Scholars of Islam ranged themselves against him and his wrong followers but unfortunately it was the time when the whole India was under the British crown and their policy was to protect that man or the group of men who could help them in increasing their colonial interests. So the Britishers bucked them up and provided them full shelter. That is why our Ulemas' preliminary efforts could not prove effective but they remained busy for its eradication. Since 1947 an anti Qadiani movement was launched by the people of Pakistan to get them officially declared a separate religion and a separate religious community.

By the grace of Almighty Allah, the government of Pakistan accepted the people's demand and declared them a non-Muslim minority.

An amendment in the 1973 constitution was made by the elected parliament of the Islamic Republic of

Pakistan on the 7<sup>th</sup> September 1974. I present here that amendment for the benefit of the readers:

**(1) Short Title and Commencement:**

- (i) This act may be called the constitution (second amendment) Act 1974.
- (ii) It shall come into force at once.

**(2) Amendment of Article 106 of the constitution:**

In the constitution of the Islamic Republic of Pakistan, herein after referred to as the constitution in article 106 in clause (3) after the word “communities” the words and brackets and persons of Qadiani Group or the Lahori Group (who call themselves Ahmadies) shall be inserted.

**(3) Amendment of Article 260 of the constitution:**

“In the constitution, in Article 260, after clause(2) the following new clause shall be added, namely,(3) unqualified finality of the prophet-hood of Muhammad (Peace be upon him) the last of the prophets or claims to be a prophet, in any sense of the word or of any description what so ever, after Muhammad (Peace be upon him) or recognizes such a claimant as a prophet purposes of the constitution or law.”

Now in Pakistan, no doubt at all, that the followers of Mirza Ghulam Ahmad Qadiani are no-Muslim. But they still, have been posing themselves as Muslim or a sect of Muslim to the world and maintain their missionary organization in various countries of Africa, America, Europe and Asia.

They convert people to Qadianism in the name of Islam so it is move necessary now, to expose their activities and publicities the decision of the parliament of Pakistan and also their false, beliefs should be presented to those

who were unacquainted with Urdu. Having this very purpose in mind, Maulana Manzoor Ahmad Chinioti, the great Scholar and leader had made an effort to compile the original Urdu book-let and entrusted me with the job rendering it into English. I consider it a great honor to be entrusted with the responsibility of translating this work into English.

This book-let shows some rare specimen of MIRZA'S manners, his special incestuous taste, his mastery of the filthy jargon and his confused maxims. I requested my readers to forgive me for any lapses, which may be there. The very ambiguous style and expression of Mirza Ghulam Ahamd Qadiani made my work more difficult because some of his writings in Urdu are so trivial and confused that I had to work hard to make them comprehensible.

I am thankful to my respected teacher. Professor Iftekhar Ahmad. Who very kindly provided me guidance and useful suggestions. I also owe my thanks to Maulana Manzoor Ahmad who gave me the confidence which encouraged me to take up the task and present it to you. May Allah accept my humble effort and make it useful source for the eradication of Qadianism.

Mahbbob Ali Khan  
House # 2985, Mohallah Garha,  
Chiniot, Pakistan  
15<sup>th</sup> March 1981

Comments of  
Al-Sheikh Hasnain Muhammad Makhloof  
Ex. Supreme Mufti, Republic of Egypt.

I have studied booklet thoroughly. The faith of Mirza of Qadian and that of his followers has been clearly explained in it. But elucidating their self-style faith, full justice has been done to the subject. Maximum publicity should be given to this booklet so that it may serve as searching for truth and clear the doubts in the mind of the readers created by the false propaganda of the Qadianis.

Hasnain Muhammad Makhloof  
Ex. Supreme Mufti of Egypt  
Member of Kubbar-al-Ulema Al-Azhar  
Member of the Muslim World League, Mecca  
12 Rabi'ul Awwal, 1394 Hijri

### ***FORWARD***

*In the Name of Allah, most beneficent, most merciful*

From the first century until the present day Ummah of Islam has suffered from calamities which were faced in the following and the propagation of Islam. But by the grace of Allah, it has withstood the streams of Khawarij, Shia, Jahmiah, Karramaiah, Qadariyah and the like. The foregoing plundered most of the Islamic annals and if the mercy of Allah had not interfered all should have been obliterated. Allah infused the spirit of defense in Muslim scholars who stood guard. Against all such infiltrators and defended the religion from *kufir* and its followers. It is a decree of God that religion of Islam should always be victorious.

In the present era the greatest attack on Islam was the appearance of Mirza Ghulam Ahmad of Qadian. Aided by the British Government, he began his mission in India (before partition) from Qadian, a village in Distt. Gurdaspur, East Punjab. By degrees, Mirza promoted strange theories. First, he declared that he was Mujaddid (the reformer) then he said that he was Mahdi, subsequently he became PSEUDO MESSIAH then he claimed to be the promised Maseeh and declared that he had descended from Heaven. He later claimed that he was a prophet without Shariat (a new law). After some time his claim escalated and he declared himself Nabi and Rasool with Shariat and a recipient of revelation. He regarded his revelation as equal to the himself. He gave self-styled meanings to these Quranic verses just as the followers of Batinia and Zanadica did. He followed and copied the methods of Muhammad Ali Bab and Baha-Ullah (founders of Babism and Bahasim) in interpreting his sayings. He tried his best to degrade the miracle of the prophets in general and that of Muhammad (Peace be upon him) in particular.

Bait-ul-Muqaddas:

He regarded his mosque (in Qadian) as Masjid-e-Aqsa (in Baitul Muqaddas) his village as equal to Mecca and Lahore as equal to Medina. He built a minaret in his mosque and called it "The Minaret of Maseeh". He named the graveyard in his village as the garden of paradise (Jannat-ul-Baqee) and declared that whosoever was buried in that graveyard would go to paradise.

He disparaged Isa (Alai'hislam) to such an extent that I am ashamed to repeat his words. No prophet ever adopted such a disrespectful attitude to another. This pseudo prophet declared everyone who did not believe in



his (false) prophet hood as a non believer. It was his belief that the British Government was a blessing of God and he confessed in his writing that they had planted Qadianism in that land. He told the people lies, fables and gossip and believed in those superstitions. In the beginning, it was just a small temptation and a small calamity but it slowly grew in to a great challenge with the results that religious scholars considered it their duty to root out that evil.

The eminent scholars of Deoband Imam-ul- Asr, Maulana Sayed Muhammad Anwar Shah Kashmiri (may Allah confer his mercy on him) were among the pioneers who devoted themselves to work against this Qadiani scourge. Allama Anwar Shah wrote many books on the subject in both Arabic and Persian. He helped this pupils to write books on this theme and encourage to defend the faith by writing, preaching and debating. The Allama wrote Aqeedat-ul-Islam fi Hayat Isa Alahissalam, Islamic faith about the life of Isa (Alahissalam), Tahiyat-ul-Islam fi Hayat Isa Alahissalam, Al Tasrh fi matwatara fi Nuzulil Masih and Tafseer of Aya Khata'm-ul-Nabiyyen in order to counter the curse of Qadianism. In order to counter such evil. He wrote a specific book on Usul (principal of analogy) entitled Iqfar Ul Mulhiddeen. In short, by his efforts and by the resistance atmosphere created by his colleagues, the Ulema of the sub-continent became well aware of the Kufr of the Qadianis and they called back those who were bewildered by this sect and had gone beyond the pale of Islam.

The Ulema and the people of Arab countries had no knowledge of the works of Syed Anwar Shah Kashmiri and the public were so busy pursuing their material lives that the religious hold in these circles were weakened. Thus a

concise and comprehensive book was needed which could expose the Qadianis: a book, the study of which would be sufficient to convince its readers. Although Sheikh Adul Hasan Nadvi's book Al Qadiani wal Qadianiat, and Allama Ihsan Ilahi's book on this subject were available, there was still gap to be filled. Our dear friend, Al-Ustaz Sheikh Manzoor Ahmad Chinioti (who has devoted himself to the defense of Islam and the annihilation of the calamity of Qadianism) appeared to fill this ap with a spirited defense of Islam. He edited this book Al Qadiani Wa Mutaqa-da-Tuhu Mirza of Qadiani and his beliefs.

Although Kufr of Mirza Ghulam Ahamd Qadiani is quit clear and needs no further elaboration, Maulana Chinioti has proved his point by taking numerous quotations from the books of the Qadianis. May God repay him with the fullest reward for his labour in this field and make this book a source of enlightenment to the Muslim world and a means to remove the deceit from the face of Qadianism. May God accept this humble supplication! Ameen

Muhammad Yousal Al Binnori  
S/o Muhammad Zakria Binnori  
Khadim-ul-Hadith al Nabvi,  
Karachi, Paksitan.  
15 Jamadi Al-Ukhra 1391.

*In the name of Allah, most beneficent, most merciful.*

## EDITOR'S NOTR

*Praise be to one Allah alone and salat and salam on His Apostle after whom there is no Prophet to be born. There is no ummah after His Ummah and no book after His Book, and salat and salam on His Family and on His Companions and on those who follow His path and may this continue upto the Last Day. Ameen.*

Mirza Ghulam Ahmad Qadiani was born<sup>1</sup> in the year 1840 in the province of the Punjab. His native town "Qadian" is now in India. He made declaration of his Nubuwwah in 1900 A.D. and regarded everyone who disbelieved his false prophet hood as being infidel. The British Government of that time not only aided him in his nefarious mission but it was the government itself who rooted this poisonous plant in the realms of Islam. Mirza himself has admired this fact in his writings.<sup>2</sup> The British government gave him full support and protection and he in return, continued to work as its stooge and agent. He gave the verdict that the theory of *Jihad* was abrogated and said that obedience to the British government was obligatory for every one. He propagated these views every where, even in Mecca and Medina. Qadian remained the center of his mission until he died of *cholera*<sup>3</sup> at the age of 68 in May, 1908.

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<sup>1</sup> See Kitab-ul-Barriyah by Mirza Qadiani, p.134

<sup>2</sup> See Tableegh-e-Risalah by Mirza Qadiani, vol.7, p.19

<sup>3</sup> See Hayat-e-Nasir, compiled by sheikh Yaqub Ali Irfani, p.14. This is a biography of Mirza Nasir the father in law of Mirza G.A. He was present when Mirza G.A. died. He told him at that time he (Mirza G.A.) was suffering from cholera.

When India was partitioned, Pakistan came into existence and the Qadianis who migrated to Pakistan, along with Muslims, founded a new town “Rabwah” in Pakistan. Therefore Rabwah(now Chenab Nagar) became the center of their mission.

Muslim scholars were apprehensive of this calamity from its very beginning. They fought against it with tongue and pen and agreed upon the facts that Mirz G.A and his followers were Kafir and renegades from Islam. These scholars wrote very useful books on this subject.

A short tract is presented here on this important issue which deals with the claims of the pseudo prophet, under the following headings:

1. His claim to being a Nabi prophet.
2. His belief in the death of Isa (Alaihislam)
3. His contention that whosoever does not believe in his prophet hood is Kafir.
4. His devotional support of the British Rule
5. His declaration forbidding Jihad
6. His regeneration of holy places and holy personalities
7. His disparagement of the prophets (Alaihemuslam)and his claim of superiority to them, even to the greatest of them, the Seal of the prophets, Muhammad(Peace be upon him).

Everything presented here is based upon quotations from Qadiani books(page references are cited) although succeeding editions may differ in places, no explanatory note or comment is given.

May Allah help us and guide us all along the righteous path.

*Manzoor Ahmad Chinioti*

***CLAIMS OF MIRZA GHULAM AHMAD AL-QADIANI***  
*(From Mujaddadiat to Prophethood)*

Mirza G.A. writes:

1)Hearts have withered, sins are on the increase, troubles have intensified. So at this black night and the darkness, God, through His special mercy sent a light from Heaven and I am that light. I am the reformer (Mujaddid) the appointed one, and the helped servant, the Mahdi (guide) of the time and the promised Maseeh. I have been raised to a degree of honour that no man you can understand.(1)

2) So you are blessed. The Maseeh has come to you. God, the Powerful, has placed His hand on him and bestowed His eloquent speech upon him..... you are blessed. The Mahdi of the Time has come to you with abundant riches and endless wealth..... you people I am the Maseeh of Muhammad's line and I am Ahamd Al-Mahdi.(2)

3) I am that Promised Maseeh whose coming was ordained for the last hours by Allah-the wise- the judge, and I am the blessed one, referred to in Surah Al-Fatiha (among the blessed ones) where the two parties are mentioned to come forth.(The Jews and the Christians).(3)

4) If it is said that Maseeh was born without a father, purely by God's miraculous power and you(Mirza G.A.) have no such honour to your credit although parity is essential among those who are brilliant, then we will also say that the creation of man without a father is the custom with Allah- the powerful, the wise. We accept that a fatherless birth is a very rare and exceptional thing compared to normal birth and so my own birth was no less extraordinary. It is sufficient for the inquisitive to know that I was born one of twins. The other twin born with me in this town was girl. She died and I remained alive by the order of the Almighty one. There is no doubt that this birth was rare as compared with normal births. In addition I have been sent in two grabs, to live with two diseases, one is in my lower body(passing water excessively, sometimes one hundred times in 24 hours) and the other is in my upper body(that I suffer giddiness and am prone to nervous spells). Thus my birth and life are more astonishing than the birth of Isa- and they are a miracle for all to behold. (4)

5)There is no doubt that I am the Maseeh, I walk and flow with truth. Isa died and is no more like you among living ones. (5)

6) I am the Maseeh of the time and I am Moses on whom God conferred His speech. I am Muhammad and Ahmad the selected one. (6)

7) I was brought up as Maryam(Mary) and remained veiled so for two years. Then after two years the soul of Isa was infused into me as it was infused into Mary-and I became

pregnant (as matter of metaphor). Then after some time (which did not extend ten months) I was taken away from Maryam and was converted from Mary into Isa. It is thus I became the son of Mary. (7)

8) Verily God has named me Mary in *Braheen Ahamdiya* and then concerning me He said that He infused Isa into me and I am the real subject of the verse; so this prediction of ***Sura Tahreem*** is restricted to me (and Mary the daughter of Imran who guarded her chastity, so we infused into her our soul) because I am the only one who has claimed to be Mary and that Isa's soul was infused into me. Thereafter I was taken to be Isa- therefore I am the subject of this Ayah. (8)

9) In a visionary state I saw myself as a woman and God extended to me His power of intercourse.... This is just an indication for the imaginative. (9)

10) God revealed to me before plague comes: "Make a boat under Our supervision and according to Our revelation and talk not to Me about the transgressors, for they are doomed to drowning". "Those who make a solemn pledge to you actually do it under the Hand of God." (10)

11) Lo Allah has made all that was revealed to me my teachings and the oath of allegiance to me (my Baiat-coming into my fold) just like Noah's Ark: and Allah has made it the basis for emancipation of the whole of mankind. (11)

12) And my God told me that I am like Noah's Ark for mankind, whoever came to me and took the oath of allieiance to me (entered into my fold) is saved from getting lost, So felicitations to the saved ones. (12)

13)My Lord has established the likeness between Adam and myself, Allah made me Adam and gave me all that was given to the Father of mankind. (13)

14) I claim that I am *Rasul* and *Nabi*. (14)

15) I am told that references of me are found in the Qur'an and Hadith, I am the symbol of the verse: "God is He who sent His Messenger with the guidance and religion of truth, that He may cause it to prevail over all religions. (15)

16) The True God is He who sent His messenger to Qadian.  
(16)

17) We have sent him to Qadian, we sent him with truth and he descended with truth. God's decree is thus ordained.  
(17)

18) How can I discard God's revelation which has been coming to me for the last twenty three years. I believe in this sacred revelation as I believe in the revelations before me. (18)

19) One into whom God entered is in the garb of the prophets. (19)



20) Glad tidings to you, O my Ahmad, you are my choice and are with Me. I am your helper, I am your protector, I appoint you the Imam (leader) of mankind. (20)

21) Give up all mention of the Son of Mary, Ghulam Ahmad is far greater. (21)

22) Lo! I come I in accordance with the good tidings of the Prophet (Peace be upon him).Isa dare not tread on my pulpit. (22)

23) His advent (i.e. of the Qadiani's) has been counted by Allh as the advent of His prophet Al-Mustafa and his time has been counted the height of the chosen Prophet's (spiritual) ascension to heaven and the destination of the spiritual expression of the best of all mankind. (23)

24) He who enters my Jama'at (group) enters in the Jama'at of the Companions of the Prophet (Peace be upon him). (24)

25) He who makes any distinction between me and Al-Mustafa has neither recognized me nor has seen me. (25)

26) Say unto them, If ye love Allah,then follow me.Allah will love you. (26)

27) We sent thee solely as a blessed mercy for the nations.  
(27)

28) Had I not created you, I would not have created the heavens. (28)

29) Lo! We have sent unto you a messenger as witness among you, as we once sent a messenger unto Pharoah. (29)

30) Fear not. Lo! The messengers fear not in my presence. (30)

31) Lo! We have given you a signal victory. Allah may forgive thee of the sin which is past and that which is to come. Will not Allah defend His servant. (31)

32) I believe that he (Mirza Ghulam Ahmad) is the subject of this Ayah: “ And bring you good tidings of a messenger who cometh after me, whose name will be Ahmad (the praised one).” (32)

33) Muhammad is the messenger of Allah and those accompanying Him( His Companions are very strict against the unbelievers). In this divine revelation I am named Muhammad and the prophet of Allah. (33)

34) We have given you excellence above everyone else. (a collection of the sacred revelations). (34)

35) I have been given what no other man in the universe has been given. (35)

36) He gave me what has not given to any other man in this universe. (36)

37) We have given thee abundance. (37)

38) Whatever was given individually to each prophet has been collectively given to me. (38)

39) There descended many chairs from heaven and your chair was above all- far above those everyone. (39)

40) God has preferred you above everything else. (40)

41) Similarly the spiritual qualities of our Prophet (Peace be upon him) appeared together with their best attributes at the end of five thousand years and that era was the ultimate goal of their excellence; it was the first step towards its sublimity; then, that spirituality was completed and it made its appearance at the end of six thousand years, i.e. in the present time, just as Adam was created at the end of the sixth day by order of God, the greatest Creator. And the spirituality of our Prophet, the best of the prophets, held an aim from among his people, so that it could reach the excellence of its expression and the domination of its light in accordance with the promise made by God in the pure book. So I am the promised object and the light of the time. Believe in me and do not side with the infidels. If you are in doubt, then read His saying, “ He it is who hath sent his messenger with the guidance and religion of truth that he may cause it to prevail over all religions and think like the guided ones. O Muslims! This is the time of proclamation and the time of the excellence of spiritual expression from God, the powerful. (41)

42) There remained a space for one brick to complete the building by the Blessed one- then God ordained that the building be perfectly completed by the final brick. I am that brick, O ye whose eyes are open. (42)

43) Adam's garden was incomplete. It has now been completed by my coming, in its entirety. (43)

44) Muhammad has again come down among us. His new position is an improvement on his earlier visitation. If any man wishes to see Muhammad, Akmal, (more competent) then he should see Ghulam Ahmad, in Qadian. (44)

**Citing** his superiority to that of the prophet and his own writing to those of Rasul Ullah (Peace be upon him) Mirza said:

45) As for him (Muhammad, Peace be upon him) the moon was eclipsed but for me, two bright moons have eclipsed. How dare you deny it? If his kalam (words) were a miracle, a sign, my kalam is also a miracle. (45)

46) It is a fact that Muhammad (Peace be upon him) worked only three thousand miracles. (46) My miracles exceed two millions in number. (47)

47) It is possible for a man to attain a spiritual position higher than any other man, If any man wishes, he can rise even above Muhammad (Peace be upon him). (48)

48) I have been sent my Lord with all power, blessing and honour. This foot is upon such a high pinnacle that every honour is inferior to it. Fear God, oh youth, recognize me. Obey me and do not die a death of disobedience. The time has indeed come when everyone will be questioned about his deed and will be rewarded accordingly. (49)

49) Do not compare me with any other or any other with me. Do not kill yourselves in doubt and argument. I am a kernel without a shell, a soul without a body and a sun which cannot be shadowed by any cloud. Try and find the like of me-you will fail, even though you may sift through a fine sieve. (50)

FOOT NOTES:

1. Al-Qadiani, Khutba Ilhamia, p.51
2. Ibid, p.60 & as p.98
3. Ibid, p.179
4. Ibid, p.85-87 (footnote) AN introduction to this book will greatly benefit the reader. Mirza G.A. writes of his book as follows and this is given on the first page of this book of his:  
“This is a book, a part of which was revealed to me from the Lord of the servants on an Eid day. So I read it to the audience with the help of the angle Ruh-ul-Ameen, without any previous compilation or notes. Thus there is no doubt that this is a sign from amongst the other signs. No one can produce such literature extemporaneously. People awaited the publication as they awaited the day of end. They wanted to read the book with the eyes of desirous disciple. So praise is to God who granted them sight of their desired object after their long waiting. They found their object, as they would have found a garden of trees whose branches were laden and bent under the weight of their fruit. It is an acknowledgement of God’s favours and a means by which people reach their fortune. It is a divine rain over barren lands. There was a great disturbance. You will never find such deep points in the literature of past ages that were compiled by trustworthy scholars. Thus these are the facts revealed to me by the Lord of the World. This is a complete expression. Is there any concealment after the advent of Maseeh? Are there any secrets left when Khatam-ul-Kulafa (the last Khalifa) has come? No wonder you hear such superb revelation from the Khatam-ul-A’imma (the last of the Imams) which you have not previously heard from any of the Ulama of the community. But stranger still is the fact that there comes the promised Maseeh, the awaited one, the one Imam and the Judge of the world and the last of the Caliphs and he may not come with new knowledge from God and he may speak the speech of the common man and does not differentiate between light and darkness. I have called this book Khutba-e-Ilhamia (revealed sermon) and this has been revealed to me and there is a sign.
5. Al-Qadianu, Tuhfat-un-Nadwah, p.1
6. Taryaq-ul-Qulub, p.3. This is really a translation of one of his Persian verses.
7. Kishti-e-Nooh (Nooh’s Ark), p.46-7
8. See Haqiqat-ulWahi, foot note, p.338 and Braheen-e-Ahmadia, p.338
9. Qadi Yar Muhammad (Tutor of Mirza, Bashir-ud-Din Mahmood) Tract no. 34 Islami Qurbani.
10. Khutba-e-Ilhamia, p.187-8 Really these are two verses from the Qur’an and Mirza wrongfully claims that these were revealed to him.

11. Arba'een, vol.4,p.6
12. Aina Kamalat Islam,p. 486
13. Khutba-e-Ilhamia,p.253-4
14. Magazine Al-Badar 5<sup>th</sup> March,1908
15. Ijaz-e-Ahmadi,p.9 This is really a Quranic verse,relating to the Prophet Muhammad (Peace be upon him).
16. Dafe-ul-Bala,p.11
17. Anjam-e-Atham,p. 54
18. Haqiqat-ul-Wahi,p. 15
19. Anjam-e-Athem,p. 53
20. Ibid,p.55
21. Dafe-ul-Bala,p.20
22. Izala-e-Auham,p.69
23. Khutba-e-Ilhamia,p.297
24. Ibid,p.258
25. Ibid,p.259
26. Anjam-e-Athem,p. 56,Tadhkirah,p.221,363,378.This is really a Quranis verse addressed to the Prophet (Peace be upon him).
27. Haqiqat-ul-Wahi,p. 82,Tadhkirah,p.83,396. This is also a Quranic verse.
28. Haqiqat-ul-Wahi,p. 85 (Istifita),p.604,649
29. Haqiqat-ul-Wahi,p.101
30. Ibid,p.91
31. Anjam-e-Athem,p. 58
32. Mirza Mahmud, Aeena-e-Sadaqat,p.36.This is actually a prediction of Isa bin Maryam relating to the Prophet Muhammad (Peace be upon him).
33. Aik Ghalti Ka Izala,p.3
34. Tadhkira,p 709(a collection of the sacred revelation)
35. Ibid,p.658
36. Aina-e-Kamalat Islam,p.374
37. Anjam-e-Athem,p. 58,Tadhkira,p.652
38. Nuzul-e-Maseeh,p.99
39. Tadhkira,p. 346,638
40. Ibid,p.469,579 & 638
41. Khutba-e-Ilhamia,p.266-8
42. Ibid,p.177-8.Here, there is an allusion to a Hadith of the Prophet (Peace be upon him).This states that the Prophet said: " The way in which I may be compared with the prophets is to a beautifully constructed castle where one brick was missing. Visions went round admiring the beauty of its construction which was marred by one missing brick. No I have filled in the place of that brick.In me the building is completed and in me the messengers are complete." A version says: " I am the brick and I am the seal of the prophets" (Buhkari and Muslim)
43. Baraheen-e-Ahmadi vol.5,p.113
44. Al-Badar,25 October 1906.This was originally an Urdu verse which was read to the Mirza G.A.He praised the resiter and had the verse published in his own journal,Al-Badar.
45. Ijaz-e-Ahmadi,p.79
46. Tuhfa Golarwia,p.63

47. Tadhkirat-ul-Shahadatain,p. 41
48. Daily Al Fazal,17 July,1992 (The statement of Mirza Bashir-ul-Din Mahmood)
49. Khutba-e-Ilhamia,p.70
50. Ibid,p.51-2

***HIS CLAIM TO HAVE QUALITIES OF GOD AND THAT HE IS ACTUALLY GOD.***

1. I am given the power to cause death and to give life from the Lord, the all-Powerful.(1)
2. Such is your command: that when you intend a thing, you say “Be” and it “Exist”. (2)
3. You are unto me as my One-ness and my Sole ness. (3)
4. You are from me I am from you: your appearance is my appearance. (4)
5. You are unto me as my son. (5)
6. Listen to me my son. (6)
7. You are from our water and they are from dust. (7)
8. The Heavens and the Earth with you as they with Me. (8)
9. Oh Ahmad, your name will be completed by my name will not be completed. (9)
10. Allah praises you in the heavens. He praises you and comes unto you. (10)
11. I was myself in a dream as God’s eye and I believed that I was actually Allah and in this state I said: “ I wish new order (of this universe)- a new heaven and a new earth.” Then I created heavens and earth: first in a very brief shape in which there was no division and no order.Then I divided that and put it in proper order which was true purport. I felt within myself the power of creation. Thereafter I created earth and

said: “ we have beautified the world’s heavens with lamps.” Then I said: “ Now we will create man from wet earth.” (11)

*FOOT NOTES:*

1. Khutba-e-Ilhamia,p.55-56
2. Haqiqat-ul-Wahi,p. 105.Tadhkira,p.525,656,826.
3. Anjam-e-Athem,p. 51,Tadhkira,p.66,304
4. Tadhkira,p.650,700
5. Haqiqat-ul-Wahi,p. 86,Tadhkira,p.526,642
6. Al Bushra,vol.1,p.49
7. Anjam-e-Athem,p. 55,Tadhkira,p.204
8. Anjam-e-Athem,p. 52,Tadhkira,p.65 (2<sup>nd</sup> Edition)
9. Anjam-e-Athem,p. 52, Tadhkira,p.51
10. Anjam-e-Athem,p. 55-6, Tadhkira,p.276 (2<sup>nd</sup> Edition)
11. Aiaena Kamalat,p.564-5, Tadhkira,p.189.

***HIS BELIEF CONCERNING THE ONENESS OF GOD***

1. Allah said unto me: “ I pray and keep fasting I say awake and sleep”.(1)
2. Allah Ta’ala said : “I am with the messenger and I will answer (to his call):I can be wrong: I can be right; I am with the Rasul-all encompassing. (2)

Mirza says:

3. In a vision, I saw God in a visionary expression and I wrote many predictions; then I placed many papers before God, for his signature, so that he may demands. I saw that God wrote something and without hesitation put His signature in red ink. At the time of signing he jerked the pen as they do when ink on the nib is in excess and they throw it down. I was very sensitive at that time that God was



so kind to me that whatever I demanded He put His signature on that without any hesitation. Then I awoke. At the time, ( one of my disciples) Main Abdullah Sinnori was with me in the room rubbing my feet. In his presence some drops of red ink fell in my clothes and on those of Abdullah. It is strange to note that the time of pen's jerking and falling of red drops was the same without a slight difference. When the revelation ended, I actually discovered that our clothes were smeared red although we had no dye or anything else of a red colour with us. Abdullah still possess those (smeared) clothes. (3)

4. God addressed me in these words: (Listen to me, my son". (4)
5. Oh sun, oh moon,you are from Me and I am from you . (5)
6. (Mirza says) “ God descended into me and I was a hidden treasure; so I wished to be recognized. He told me that I was a medium between Him and His creatures.” (6)
7. It was revealed to me : “ We give you glade news of a son, he will be as a symbol of truth as if God has descended from heaven. (7)
8. Our God is made of ivory. (8)

*FOOTNOTES:*

1. Al Bushra, vol.2 p.79 & 97,Tadhkira,p.474 (1<sup>st</sup> Edition) Mwahib-ul-Rahman,p.35
2. Ibid,p.79, Tadhkira,p.475
3. Haqiqat-ul-Wahi,p. 255, Taryaqul-Qulub,p.62
4. Al Bushra,vol.1,p.49
5. Haqiqat-ul-Wahi,p. 74, Tadhkira,p.518,625
- 6.Kitabul Bariyyah,p. 75
7. Haqiqat-ul-Wahi, Al Istafta,p.95, Tadhkira,p.284
8. Tadhkira,p. 105.

HIS BELIEF ABOUT REVELATION (WAHI) –  
NUBUWWAH, THE BOOK, THE PROPHETHOOD AND  
THE PROPHET HOOD.

1. By God in whose hands my soul rests. He sent me and He named me as Nabi and called me the Promised Maseeh; and for the attestation of my claim ( to prophet hood) he showed many signs; their number reaches three hundred thousands.<sup>1</sup>
2. The true God is He who sent his Rasul to Qadian (birth place of Mirza G.A.) No doubt Allah will save Qadian and protect it from plague. It will not enter this town even if plague continues to rage for seventy years. It is because this is throne-place (residence) of His prophet and in this, there is a sign for the nations.<sup>2</sup>
3. God has shown many signs to prove that I am from His that if these were distributed among one thousands prophets, their prophet hood would certainly be proved....But Satanic, devilish people do nit acknowledge it.<sup>3</sup>
4. It was necessary for God's prophets to come time after time so that by their by their coming, the people would attain certainly of truth and love for God. These prophets bestow His blessing upon His

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<sup>1</sup> Appendix Haqiqat-ul-Wahi,p. 68

<sup>2</sup> Dafi-ul-Bala,p.317

<sup>3</sup> Chashma Marifat,p.317

servants. Do you dare to contest with God and break his eternal law?<sup>1</sup>

5. ....and Ail (Jibril) came to me and selected me and circled his finger and suggested that God would protect me from all enemies.<sup>2</sup>
6. By Allah the Great, I believe in what is revealed to me as I believe in the Quran and the rest of the books that were revealed from heaven and I believe that the speech which is revealed to me is from God, just as I believe the Quran to be a God's revelation.<sup>3</sup>
7. I am not. I am not but just like the Quran.<sup>4</sup>
8. Try to understand what Shariat(Islamic Law) really is. Simply it orders proper conduct and forbids indecency. He who proposed order and negation (i.e. Amr bil Ma'roof and Nahi anil Munkar) us an ordinate of Shariat and I am the ordinate of Shariat because in my revelation there were awamir and nawahi.It is wrong that shariat should decree totally new as there is much teaching in the Quran which is also found in the Torah. That explains why in the Quran, there is much reference to it in the following verse:  
"There has been revealed in the former books--- those of Moses and Ibrahim."<sup>5</sup>

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<sup>1</sup> An extract from lecture at Sialkot,p.22

<sup>1</sup> Mawahib-ul-Rahman,p.66,A'il : is a name of Jibril

<sup>3</sup> Haqiqat-ul-Wahi,p. 211

<sup>4</sup> Al-Tadhkira,p 688

<sup>5</sup> Arba'een v.4,p.7(in brief)

HIS FAITH CONCERNING THE RESPECTED  
PROPHET ISA BEN MARYAM, MEHDI ,DAJJAL,  
DONKEY OF DAJJAL, DABBAT-UL-ARZ AND GOG  
& MAGOG (UAJOOJ & MAJOOJ).

1. There is no doubt that I am the Maseeh. With truth I walk and flow. Certainly ISA died and is not like you among living ones.<sup>1</sup>
2. As for the decent of ISA from heaven, we have proved this fallacy in our book, Alhamama. To sum up, we can find nothing about this belief in the Quran. On the other hand the Quran confirms his death.<sup>2</sup>
3. The theory of the descent of ISA ‘the Prophet of Allah’ from heaven was an innovation of the Christians. So far as the Quran is concerned, it says that ISA died and is numbered among the dead.<sup>3</sup>
4. No doubt the doctrine of the descent of ISA came from the Christians and their fabrication. Those Muslims who believe ISA will descend from heaven have not followed the truth, they are actually wondering in the valley of bewilderment.<sup>4</sup>

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<sup>1</sup> Tuhfat-ul-Nadwah,p.1.

<sup>2</sup> Noor-ul-Haq,v.1,p.51

<sup>3</sup> Khutba-e-Ilhamia,p.4.

<sup>4</sup> Ibid,p.6,(I’lan).Qadiani friends ! What do you think about those persons who lived from the first century to the 13<sup>th</sup> century of Hijra and

5. It is disrespectful to say that Jesus Christ did not die. On the other hand it is the greatest Skirk which nullifies all good deeds. The facts is that He (ISA) died like his brothers and passed away as did the other people of his time. This belief (of his life) has come to the Muslims from the Christians.<sup>1</sup>

### **FALLACIES AGAINST ISA (Salaam on Him)**

(Copy of Kufar may not be a Kufar)

1)God sent in the Ummah the Promised Maseeh who, in his grandeur is far greater than the previous Maseeh. By God, had Isa, son of Mary, been in my era, he would not have able to do what I did and show the signs which have been shown through me.<sup>2</sup>

2)The ills of drinking wine as adopted by Europeans are because Jesus himself was a drunkard. It may be that due to some disease or old habit, he was forced to drink.<sup>1</sup>

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died believing this? Mirza himself says that this misunderstanding is not new; it began just after the death of the Prophet (Peace be upon him) and many pious people, Aulia Allah and men close to God had this belief.(see Mirza's book "Differences between Ahmadi and non-Ahmadi") Mirza had even gone to the extent of writing: " One or two ignorant companions of the Prophet, who had little sense of reason, thought that Isa is still living in Heaven, for example, Abu Huraira who was dull and lacked reasoning.(Ijaz-e- Ahmadi,p.18, printed in Rabwah now Chanab Nagar)

<sup>1</sup> Appendix Haqiqat-ul-Wahi,p. 39, Dear Qadianis; What do you think about your own Maseeh of Qadian? For fully 52 years it was his form belief that Isa was presently alive in heaven, he would descend.

<sup>2</sup> Haqiqat-ul-Wahi,p. 148

3)I do not think that Jesus observed my abstinence from wine.<sup>2</sup>

4) Jesus could not call himself pious because people knew that he was a notorious drunkard, His claim to Godliness was as a result of his bad habit of drinking wine.<sup>3</sup>

5) I suffer diabetes insipid us---some times, I have to pass water one hundred times a day. A friend once advised that I should start taking opium, as this would cure diabetes. I told him, “ Thank you very much for the is kindness, but if I take opium people will start saying that the first Maseeh was a drunkard and the second one is a drug addicts.”<sup>4</sup>

6) His whole family is composed of chaste people (says ironically). His three paternal and maternal grandmothers were prostitutes from whose impious blood Jesus was born. Perhaps this is also a condition for claiming Godliness. His inclination toward prostitutes was perhaps due to his ancestry. Otherwise no sane person would give a young prostitute the opportunity to rub his head with her unholy hands and apply perfumes to himself which was bought with money earned immorally---or rub his feet with her hair. Any sensible man can visualize the type of man Jesus was.<sup>5</sup>

7)Yes! Regarding the objection about Maseeh’s paternal and maternal grandmothers you must have found any answer to that. We fell tired and could not find an authentic

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<sup>1</sup> Footnote of Kishti-e-Nooh,p.65

<sup>2</sup> Review of religions,v.1,p.124(1902 A.D.)

<sup>3</sup> Sat Bachan,p.172

<sup>4</sup> Nasim-e-Dawat,p.66-7

<sup>5</sup> Anjam-e-Athem,p.7. (Appendix)

answer to that. What sort of God he is whose grandmothers bear which a moral character?<sup>1</sup>

8)A young and beautiful prostitute sits close by, as if sitting in his lap, sometimes she stretches out her hand and rubs perfume on his head. Sometimes she touches his feet, caressing them with her jet black hair and enjoys herself in his lap. Jesus sits entranced and does not have any objections to her actions. Just imagine! Jesus, a young man, a drunkard, a celibate --- and a young and beautiful prostitute lying before him, caressing his body with hers. Is that chaste behavior? Who can say that the prostitute's touch does not warm his heart and produce lustful feelings within him? It is really rather disgusting and sad that Jesus was unable to place his lustful hand upon her and then have enjoyed conjugal relations with his own wife. The close proximity of the wretched must have affected him. That is why Jesus could not even utter the words ' O bastard woman! Woe unto you. Keep thyself away from me.' The bible confirms the fact that the woman was a prostitute who was notorious throughout the city for her adultery."<sup>2</sup>

9)If you would like to know what manner of man Jesus was--- he was a glutton, a drunkard, never prayed or feared God, a non believer of God and a haughty person, self-centered and claiming himself to be God.<sup>3</sup>

10)Yes, Jesus had the bad habit of name-calling.<sup>4</sup>

11)It is also noted that he (Jesus) was in the habit of sometimes telling lies.<sup>5</sup>

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<sup>1</sup> Noor-ul-Quran,v.2,p.45

<sup>2</sup> Maktoobat-e-Ahmadia,v.3,p.23-4,Noor-ul-Quran,v.2,p.9

<sup>3</sup> Footnote on Zamima Anjam-e-Athem,p. 5

<sup>4</sup> Ibid,p.5

<sup>5</sup> Baraheen-e-Ahmadia,p.369

12)He (Jesus) was helpless in every way---he came into the world through that orifice which is the outlet for dirty excretion. For a long time he was unaware of thirst, hunger, pain and ailments.<sup>1</sup>

13)Islam, unlike Christianity, does not reach that God was born of woman---and was fed by sucking blood from the womb of his mother for nine months---the blood which had in it the qualities of prostitutes like the daughters of Saba, Tamar and Rabah. He had usual weaknesses of a human being and during his childhood he contracted measles, small pox and other ailments. And lived most of his life like ordinary people and only upon his deathbed did he think of claiming Godlihead for himself.<sup>2</sup>

14)That the son of Mary was in no way better than the son of Koshalia (Ram Chandar of Hindu mythology).

15)Sexual power is considered to be a good quality in a man. Conversely to be impotent is considered a bad quality---just as deafness and dumbness are bad qualities, also. In this context we see that Jesus was deprived of these manly qualities; he did not marry and could not show any good examples of social life.<sup>3</sup>

***IBN MARYAM, DAJJAL,GOG  
AND MAGOG AND MAHDI***

16) We have every right to say that as the true nature fo the Son of Mary and Dajjal for having no precedent was not completely exposed, the nature of Dajjal's donkey of seventy yards and similarly of Gog and Magog and the Dabba-tul-Arz was also revealed to Muhammad (Peace be

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<sup>1</sup> Sat Bachan,p.173-4

<sup>2</sup> Anjam-e-Athem,p. 41

<sup>3</sup> Noor-ul-Quran,v.2,p.12



upon him) what these are... so there is no point of amazement therein.<sup>1</sup>

17) As regards Dajjal, hearken to my words (about him). I tell you, on the basis of Ilham (inspiration) O respected ones! I have been definitely told that Dajjal's oneness is not the oneness of a person, it is actually oneness of a kind, i.e. unity of ideas found in the kind of all Dajjal's as is shown in the world 'Dajjal'. There is a sign in the word for thinkers. So the word Dajjal means a series of evil elements for assisting one another.<sup>2</sup>

18) We have already written that Christian missionaries are actually the promised Dajjal.<sup>3</sup>

19) Moreover, a great sign of Al-Dajjal is his donkey, which is said to be of such great dimensions that the distance between its two ears is 70 yards. A railway train is mostly fairly long and no doubt it runs on the power generated by steam just as clouds are moved quickly by the winds. In this case, our Prophet (Peace be upon him) has clearly referred to railway trains. Since the train was invented by the Christians whose leader is this very Dajjal group, these trains can therefore be called the donkey of Dajjal.<sup>4</sup>

20) In the sayings of Allah, and when the word is fulfilled against them (the unjust) we shall produce from the earth Dabba to face (them). Dabba will speak to them. (S,27:82) This means a group of scholastic theologians who, in favour of Islam, attack all the wrong religions, it means those scholars who adhere to the theologians, well-versed

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<sup>1</sup> Izala Ouhaam, p.255, p.282 (2<sup>nd</sup> Edition)

<sup>2</sup> A'een-e-Kamalat Islam, p.554-5

<sup>3</sup> Izala Ouhaam, p.268, p.294 (2<sup>nd</sup> Edition)

<sup>4</sup> Ibid, p.270-1, p.299 (2<sup>nd</sup> Edition)

in philosophy. They will stand at many places defending the religions.<sup>1</sup>

21) The eleventh sign is advent of the Dabba-tul-Arz and means an abundance of preachers not possessing one iota of heavy light or vision. They are merely germ of the earth.<sup>2</sup>

22) Dabba-tul-Arz means misleading scholars. It was then revealed to me that Dabba-tul-Arz are plague germs and this is the Dabba-tul-arz about whom there was a prediction in the Quran.<sup>3</sup>

23) Allah Ta'ala has said that the first sign of the last days (near the Day of Judgment) will be that Gog and Magog's domination –i.e. Russia and Britain—will be the dominant powers.<sup>4</sup>

24) The mystery of Gog and Magog was solved long ago. They represent the two advanced nations of Britain and Russia. These two nations will attack from on high and will become victorious through God given powers.<sup>5</sup>

25) As regards the coming of Mahdi, you know that all such narrations are weak and of doubtful origins, one narration contradicts another. In the book of Ibn-e-Maja, there is one tradition that there is no Mahdi but Isa bin Maryam. So how can such traditions be relied upon.<sup>6</sup>

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<sup>1</sup> Ibid,p.189,p.209 (2<sup>nd</sup> Edition)

<sup>2</sup> Shahadatul-Quran,p.25

<sup>3</sup> Hamamatul Bushra,p.105

<sup>4</sup> Nuzul al-Maseeh,p.39-40

<sup>5</sup> Shahadatul Quran,p.25

<sup>6</sup> Izala Ouhaam,p.188,p.209 (2<sup>nd</sup> Edition)

**HIS BELIEF ABOUT QADIAN**  
*(An Indian village where he was born)*

1. The land of Qadian merits great respects; it has attained the status of Haram (Mecca) because people flock it!<sup>1</sup>
2. The Quran mentions the names of three cities with great respect: Mecca, Medina and Qadian.<sup>2</sup>
3. No doubt Qadian is the mother of cities (Ummul Qura) ...and whosoever detaches himself from it will be detached. Be afraid of being cut into pieces or being torn away. Then how long this fresh milk could be available? Have not Mecca and Medina exhausted their blessings (meaning that the bounty of Qadian is still fresh.)<sup>3</sup>
4. Qadian is the apex of the earth and it is the mother of the cities, no good can be found except in the sacred place. So this place holds special importance.<sup>4</sup>
5. God has exalted three cities (Mecca, Media, Qadian) and has chosen them as citadels for His spiritual expression.<sup>5</sup>
6. What is Qadian? It is a prominent sign of God's eminence and might. As has been said by the promised maseeh (of Qadian) this is the throne-place of his tomb. In this city there is a house in which there lived the saviour of mankind , the killer of Dajjal, the breaker of the Cross, the one who made Islam victorious over all other religions. He was brought up there and he passed his life there.<sup>6</sup>

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<sup>1</sup> Durr-e-Thameen,p.52

<sup>2</sup> Izala-e-Auham,p.34 (footnote)

<sup>3</sup> Khutba-e-Ilhamia,p.25

<sup>4</sup> Haqiqat-ul-Wahi,p. 45-6

<sup>5</sup> The Friday sermon of Mirza Mahmood, given in the daily Fazal,3 Jan.1925

<sup>6</sup> Al Fazal, 3 Sep. 1935

7. I tell the truth: God had informed me that the land of Qadian begets the same blessings as those bestowed upon Mecca al-Mukarrama and Media al-Munawwara.<sup>1</sup>

8.No doubt Qadian is the focus of God's bounties and His blessings; nowhere else are such blessings to be found. Mirza Ghulam Ahmad Qadiani has said: "He who does not visit Qadain ---I fear for his Iman (faith) that will be destroyed."<sup>2</sup>

9.If the Arab lands take pride in Haram (Mecca) then the land of Ajam can take pride in Qadian.<sup>3</sup>

10.When we praise Median, we do not mean any disrespect for Mecca, similarly respect for Qadian does not mean any disrespect for Mecca or Medina. Allah has sanctified these tree cities and has selected them to be a source of his light.<sup>4</sup>

11.He who visits the tomb of the promised maseeh (in Qadian) is blessed to the degree as one who visits the green tomb of the Prophet Muhammad (Peace be upon him) in Median. Woe to the person who debars himself from the benefits of the blessing of Hajj-al-Akbar towards Qadian.<sup>5</sup>

12.The sayings of Allah Ta'ala "He who entered it is safe" is true of Qadian. The other name of Qadian si Dar-ul-Amaan (house of safety).<sup>6</sup>

#### **AQSA MOSQUE IN QADIAN.**

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<sup>1</sup> Tableegh-Risalat, v.6,p.153, Baraheen-e-Ahmadia,v.4,p.518

<sup>2</sup> Al Fazal, 25 Sep.1937

<sup>3</sup> Al Fazal, 18/19 Dec.1937

<sup>4</sup> Al Fazal, 3 Dec.1935

<sup>5</sup> Al Fazal, 13 Dec.1939

<sup>6</sup> Ibid,10 Dec.1934 (speech by Mirza Bashir )

1. Al-Masjid-ul-Aqsa is the Mosque which has been built by the promised maseeh in Qadian.<sup>1</sup>
2. The Propet (Peace be upon him) went from Masjid-e-Haraam to Masjid-e-Aqsa in his Mi'raj (ascension to heaven) the Masjid Aqsa mentioned here is very mosque in Qadian on the Eastern side, the extreme side of Qadian. God's word (The Quran) named this place *mubarak* (the blessed).<sup>2</sup>
3. This is a mosque about which it was revealed to this humble person (meaning Mirza himself) that he who enters this mosque is saved.<sup>3</sup>

### **HIS FAITH CONCERNING *HAJJ***

1. Our congregation here is just like Hajj—God ordained Hajj for the community development. From a religious point of view it is good for the Ahmadiya to perform Hajj, but the real benefit, i.e. the advancement of the nation, is not made possible by Hajj (at it is permissible to kill an Ahmadi even there (in Mecca). God has now appointed Qadian

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<sup>1</sup> Anwar-e-Khilafat,p.117

<sup>2</sup> Khutba-e-Ilhamia,p.25 (footnote)

<sup>3</sup> Al Fazal,21 Aug.1933,Explanation in more detail in Khutba-e-Ilhamia,p.25

for this purpose of advancement...just as indecency, fighting is forbidden in Mecca, similarly it is forbidden in Qadian.<sup>1</sup>

2. Islam is not complete without faith in Ghulam Ahmad of Qadian just as Hajj is not complete without attending congregation at Qadian. It is because Hajj to Mecca these days dose not serve its purpose.<sup>2</sup>
3. A mere stay in Qadian is better than an optional Hajj (in Mecca).<sup>3</sup>

## **AL-QADIANI AND HIS SERVICE TO THE BRITISH EMPIRE**

### **Fifty Treasures:**

The greater part of my life has been spent in supporting and favoring the British government. I have written and published so many books against the theory of Jihad and the need for obedience to the British that if all these tracts and books were put together, it would take fifty almiras to accommodate them. I have sent these books to all the Arab countries; Egypt, Syria, Afghanistan and Turkey. It has always been my aim to convert these Muslims to have faith in the British government and to discard from their minds the baseless traditions of cruel Mahdi and bloody Maseeh

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<sup>1</sup> Barkat-e-Khilafat by Mirza Bashir,p.5-7 (A speech made by him in 1914).

<sup>2</sup> Paygham-e-Sulh, 19 April,1933

<sup>3</sup> Aa'eena-e-Kamalat Islam,p.352

as well as the instigating ideas of Jihad which mislead foolish people.<sup>1</sup>

**Fifty Thousand Books:**

I have published 50,000 books, magazines and posters and distributed them in this and in other Islamic countries. I have stressed that the British government is very kind and benevolent towards Muslims. It is therefore incumbent upon every Muslim to extend his faithful obedience to this Government; express hearty gratitude to that and pray for that. I have written these books in Urdu, Arabic and Persian and have distributed them throughout the entire Muslim world so much so that they have reached the two sacred cities of Mecca and Medina. As to the best approach these have been published in Istanbul and in the different cities of countries like Syria, Egypt and Afghanistan. It is as a result of my endeavors that thousands of people have given up thoughts of Jihad which had been pronounced by ill witted mullahs and embedded in the minds of the people. I can rightly feel proud of this that no other Muslim can equal me in this respect.<sup>2</sup>

**Fifty Horses and Fifty Riders:**

My father was a well-known landlord in this country and he enjoyed great eminence in the Government's offices. He was a true devotee and well wisher to the British Government. In the mutiny of 1857 (the war against colonialism is termed 'mutiny' by Mirza) my father supplied fifty horses and riders to aid the British

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<sup>1</sup> Taryaq-ul-Qaloob,p.25

<sup>2</sup> Sitara-e-Qasiara (a letter to Queen Victoria,p.3-4)

Government. For this favor of the Government he was very popular among the officials.<sup>1</sup>

**Most Important task carried out for 60 years:**

From my early days up to this time that I have aged about 60 years of my life, I have been busy with my tongue and my pen in tuning Muslim minds to faithful loyalty to the British Government and to creating feelings of betterment and kindness for the Government; and that I erase from Muslim minds the idea of Jihad which had been inculcated in them by the foolish idea of Jihad which caused disloyalty to the Government. I feel that my books have duly affected the minds of not hundreds but thousands.<sup>2</sup>

**I am one of their servants:**

The benevolent Government is aware of the fact that we are from among their servants, their sympathizers and well wishers of their's. We have come to their aid with a firm mind in every hour of need. My father was held in close and high esteem by the government and our services to this government held clear distinction. I do not think that the Government has forgotten these services of our. MY father, Mirza Ghulam Murtaza, son of Mirza Ata, was a great well wisher and friend of this government and enjoyed great respect from among them. Our loyalty was proved beyond doubt. Rather our fidelity was proven among the people and it was clear to the governmental officials. The government may confirm this from the officers who came to this side and lived among us, so that

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<sup>1</sup> Izala-e-Auhaam,p.58 (footnote)

<sup>2</sup> Tableegh-e-Risalat,v.7,p.10



they may tell what sort of life we lived and how faithful we have been in serving their government.<sup>1</sup>

**I am and amulet and a fortress of this government:**

My Arabic publications were merely for lofty purposes and my books were in continuous supply in the Arab world until I felt they were bearing fruits---some Arabs came to me personally and some contacted me through post. Some called me bad names and others were enlightened and agreed with my mission, seemingly in search of the truth. I have spent a lot of time on these publications so that for nearly 11 years I have published these books and have never neglected this duty. I am therefore entitled to say that u alone rendered these services to the government and that I am like a fortress and an amulet for this British government. I am he who safeguards them from evil. God has revealed to me and said: “When you are among them, God will not punish them.” So there is no one equal and similar to me in serving this government and if it has any sense of appreciation, it will realise the value of my services.<sup>2</sup>

**This government is protecting me and my Jama'at:**

God, the Exalted as a token of His special favours, had made the British government protect and shelter me and my followers. The peace we enjoyed here under the British government cannot be found in Mecca al-Mukarrama or in Medina al-Munawwara.<sup>3</sup>

**Tree planted by the British Government:**

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<sup>1</sup> Noor-ul-Haq,v.1,p.27-8

<sup>2</sup> Ibid,v,1.p,33-4

<sup>3</sup> Taryaq-u-Qulub,p.26

This government has clear proof of my family's loyalty and faithfulness to it for the last fifty years; its high officials have always had a good opinion of us and have attested it in their letters and memorandums---that 'this family (of Mirza Qadiani) is obedient and trustworthy' from the ancient. So this government should be careful and mindful when dealing with its own planted tree (my followers) with verification of attention and should order its officers, taking into consideration the devoted services of this family, to give preferential and sympathetic consideration to me and my followers.<sup>1</sup>

## HIS RELIGION AND HIS FAITH

1. From my writings extending over seventeen years it has been proved that I am faithful and devoted to the British Government with both heart and soul. I am son of a father who was also a friend to this government. My faith is to obey the government and love the people; these are the conditions set for my disciples and followers who take the oath of allegiance to me. I have stressed this clause in the fourth part of my book *Shuroot-al-Bay'at* which has been distributed among my followers and disciples.<sup>2</sup>

2. No doubt my faith and doctrine, which I stress, is that Islam is composed of two parts. One is obedience to Allah and the other is obedience to the government which has

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<sup>1</sup> Tableeg-e-Risalat, v.7, p.19

<sup>2</sup> Ishtihar Wajib ul Izhar (Zamima) Kitab-ul-Bariyya, p.

created peace and under whose protection we are safe from oppressors--- that is the British Government.<sup>1</sup>

### **Al-Qadiani and his doctrine relating to Jihad:**

1. God has appeared the severity of Jihad, fight for holy cause, in stages--- at the time of Moses it was so severe that even acceptance of true religion could not save from the penalty of death and children were killed. In the time of our Prophet Muhammad (Peace be upon him) the slaughter of children, old men and women was stopped ...and in the time of promised maseeh (himself) the order of Jihad has been totally abrogated.<sup>2</sup>
2. From today, the order of manly Jihad by the sword is abrogated is compliance with God's commandment. He who carried a sword against non-believers after this day and calls himself Ghazi (fighter in the cause of Allah) will be considered to oppose the Prophet of God--- the Prophet who announced thirteen hundred years ago that Jihad by sword would be abrogated in the time of the Promised Maseeh--- so ( I am that Promised Maseeh and ) there is now no Jihad after my coming. Instead, we raise the white banners of peace and order.<sup>3</sup>
3. O Friends! Give up the ideology of Jihad. Fighting for religion is now completely forbidden. The Maseeh has come and he is the Imam for all

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<sup>1</sup> Shahadat-ul-Quran,p.86

<sup>2</sup> Al-Arba'een No.4,p.15 (footnote)

<sup>3</sup> Khutba-e-Ilhamia,p.28-9.Tableegh-e-Risalt,v.9,p.47

religious affairs. Now it is abrogation of all wars performed in the cause of God. The light from heaven has descended. Thus there is no war and every religious verdict of Jihad is nullified. He who still insists that fighting in the way of God should continue, is an enemy of God and who believes in that has no faith in the Nabi and is a non-believer.<sup>1</sup>

4. It is binding upon the British Government to be aware of the services of the Qadianis by every care as their Imam (Mirza G.A.) spent twenty two years of his life preaching to the people that Jihad is forbidden (Haram) and is strictly abrogated. He not only propagated this idea in India but also in other Muslim countries such as Arabia, Syria and Afghanistan.<sup>2</sup>
5. This sect, which is known as Ahmadiyya, is endeavoring both day and night to erase the nonsensical idea of Jihad from Muslim minds.<sup>3</sup>
6. I have written many times that the Quran does not preach indefinite Jihad. IN fact Jihad was restricted for a specific period. Islam is not to be blamed for the conduct of some rulers who reigned after the Prophet who acted erroneously in their own vested interests.

This Islamic sect whose Imam and leader I have been appointed by Allah is distinguishable from other sects who believe in Jihad by the sword. This sect does not believe in Jihad nor waits for the time

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<sup>1</sup> Tuhfa-e-Golarwiah,p.39

<sup>2</sup> Review of Religion,No.1,p.2,1902 (statement of Muhammad Ali)

<sup>3</sup> Letter to the Government from the Qadiani(review of religion) v.1,p.12,1902.

when it (Jihad) will be legalized. Instead, this blessed sect forbids Jihad, either cover or overt and considers it to be completely forbidden (abrogated forever).<sup>1</sup>

**Declaration of Kufr for those who disbelieve Qadianiat:**

1. Very soon a sect will be heavenly reorganized and God will blow His trumpet with His own lips proclaiming His favor for this sect. It will attract every good fortune and none but accused ones will remain behind, that is those who have been led astray. They were created to populate Hell.<sup>2</sup>
2. Allah has revealed to me that he who does not follow me and does not give me his oath of allegiance and remain in opposition is disobeying the will of Allah and His Rasul and is Jahannami (doomed to Hell).<sup>3</sup>
3. All those Muslims who do not enter the fold of the promised maseeh whether or not that have heard of maseeh (Mirza G.A.) are consider Kafirs and are beyond the pale of Islam.<sup>4</sup>

**Marriage with non-Qadianis is Kufr:**

1. He who gives his daughter in marriage to any non Qadiani is (considered) a non-Ahmadi (expected from our Jama'at 'sect') even though he may call

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<sup>1</sup> Zamima Al-Englishia & Jihad

<sup>2</sup> Baraheen Ahmadiya, v.5, p.82-83

<sup>3</sup> Tazkira, p.342-3

<sup>4</sup> Aeena-e-Sadaqat, p.9 (By Bashir-Uddin Mahmood)

himself Ahmadi... it is also forbidden for our followers to participate in such marriage gatherings.<sup>1</sup>

2. There is no harm if you marry a non-Ahmadi girl because it is allowed to marry women of the people of the book ...but an Ahmadi girl should not be given to a non-Ahmadi. There is no harm in accepting their girl but it is a sin to give them a girl.<sup>2</sup>
3. It is permitted to marry the daughter of Christians, Hindus and Sikhs, (but to give them daughters is not allowed).<sup>3</sup>
4. By giving up Ahmadiat I mean to do something which may amount to unbelieving; giving a daughter to any non-Ahmadi also falls in that category. (so anyone doing so will have to be expelled from the party).<sup>4</sup>
5. The fifth tenet that is binding upon my sect in this era is that you should not give your daughters to non-Ahmadi (non-Qadianis). He who gives his daughter to a non-Ahmadi does not know what Ahmadiat is. Do you find non-Ahmadi giving their daughters to Hindus or Christians? Non-Ahmadi are, according to our faith, *Kafirs*, but they are better than you in this respect. In spite of being *Kafirs* themselves, they do not give their daughters

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<sup>1</sup> See Al-Aazal, 23 May, 1931

<sup>2</sup> Ibid, 16 December, 1920

<sup>3</sup> Ibid, 18 Feb. 1930

<sup>4</sup> Ibid, 4 May, 1922

to Kafirs but you, in spite of being Ahmadi, give daughters to non-believers.<sup>1</sup>

**To Pray led by a non-Qadiani is Haram (totally forbidden):**

1. This is my considered religion: it is not permitted that you should offer prayer led by a non-Qadiani in any place whatsoever, whosoever eh may be and however respected among the people he may be. This is an order from Allah and this is what Allah expects of you. Those who doubt this are considered deniers. Allah desires that a distinction be made between you and them.<sup>2</sup>
2. God has revealed to me that it is forbidden---strictly forbidden---that you should say prayers led by one who believes me to be a liar or is wavering in his allegiance to me . Instead it is enjoined upon you that you should follow an Imam from amongst yourselves. There is an indication of this in the Hadith—“Your Imam would be from yours sects who profess Islam and make your Imam from yourselves. Therefore do as you are commanded. Do you wish your work to be done in vain while you perceive nothing.”<sup>3</sup>
3. No Qadiani is allowed to say prayers which are led by a non-Qadiani. People have asked this question again and again—Is it permissible to pray behind them? I would say, whenever I am asked, it is not

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<sup>1</sup> Malaikatullah by Bashir-ud-Din Mahmood

<sup>2</sup> Kalimatul-Fasl by Mirza Bashir Ahmad (Review of religion No.4,v.14,p.169)

<sup>3</sup> Malaika-Tullah,p.46 Mirza Bashir-ud-Din Mahmud

allowed for any Qadiani to pray behind a non-Qadiani. It is forbidden--not permitted---prohibited.

4. If it is expedient, prayer behind a non-Qadiani is allowable as stated by Mirza Bashir-ud-Din Mahmood. He states:

“In the year 1921 I went to Egypt on my way to Mecca to perform Hajj. In Jeddah I met my maternal grandfather and we went immediately to Mecca. On the very first day there when we were walking round the Mosque, the time came for prayer. I thought of slipping away but my path was blocked by the rush of people and the prayer commenced. My grandfather ordered me to join in the prayer for Allah as the one, which we said behind a non-Qadiani, is not acceptable to Allah. In short, we stood and revised our prayers. Throughout our stay in Mecca we continued this practice and mostly offered our prayers in our own house. Sometimes in the mosque we remained after prayers were finished and offered our own prayers in our own Jama’at. On occasions we were joined by non-Qadianis. When we came back (to Qadian) one of us asked first Khalifa(Nur-ud-Din) what should a Qadiani do if he has to follow a non-Qadiani in prayer? He replied: “If he finds a necessity therein, he may say prayers but then he should repeat them thereafter”.<sup>1</sup>

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<sup>1</sup> Kalimtul-Fasl by Bashir-Din Mahmud (Review of Religion v.14, No.4, p.169)



**To say Funeral Prayers for Muslims, even for their children is forbidden:**

1. If one asks “Is it permitted for us that funeral prayers be said for the children of Muslims” I would say NO—Just as it is forbidden to pray for Hindus and Siks children as the religion must follow his parents.<sup>1</sup>
2. To the question “ What must be done to a Muslim who dies in a place where Qadianism is unknown? Should funeral prayers be said? I would say: “ We do not know the full particulars but it would appear from his deed that he died in a state in which he was ignorant if the Rasul of Allah and His Nabi. Therefore no prayers should be said for him. Nor would we say funeral prayers for a Qadiani who has followed a non-Qadiani in prayer or one who mixes with them by this action, he has left the pale of Qadianism.<sup>2</sup>
3. Fadl Ahmad, the eldest son of Mirza G.A. from his first wife, died, but he did not say funeral prayers over his son as he did not believe in his prophet hood or in his prophecies although he was obedient to his father in matters concerning day to date life.<sup>3</sup>
4. Our prayer has been channeled and we are not allowed to marry our daughters to them. To say funeral prayers for them is also prohibited. What else remain that we share with them? Relations are of two kinds: religious and worldly. The former

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<sup>1</sup> Al-Fazal,28 August,1917

<sup>2</sup> Arbaeen,v.3,p.28 also in footnote in Tuhfa-e-Golarwiah,p.27

<sup>3</sup> Anwar-ul-Khilafat by Bashir-ud-Din Mahmood,p.89

comprises prayers and the later relates to marriage. Thus follow in non-believers in prayer is forbidden and it is also forbidden that you make them your son-in-law. Should you ask: “Then why do we great them?” then I would say that even the Prophet (Peace be upon him) used to greet the Jews. In short, our Imam (Mirza G.A.) has declared us a distinct sect in every respect.<sup>1</sup>

### ☞ *A Question to the Qadianis*

After enumerating the books which he wrote in support of his belief of the death of Isa bin Maryam, Mirza G.A. says:

“ All Muslims regard these books with reverence and care and benefit from their sublime thoughts except those who are the offspring of prostitutes; God has put a seal upon their hearts and they do not accept me.”<sup>2</sup>

Do you remember that his eldest son “Fazal Ahmada” did not believe in the prophet hood of his father and did not repond to his call: so much so that he died and his father (Al-Qadiani) did not say funeral prayers over him? <sup>3</sup> O Qadianis! What do you have to say about Fazal Ahmad in the light of this verdict (Fatwah) of your Nabi!! Tell us whether he was the son of a prostitute? To where does this lead? Woe to such a faith? Mirza has abused the whole Muslim population in the worst possible manner.

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<sup>1</sup> Aeena-e-Sadaqat,p.91-92 by Bashir-ud-Din Mahmood

<sup>2</sup> Aeena-e-Kamalat Islam,p.547-8

<sup>3</sup> See daily Al-Fazal ,22 April,1941and 2 May, 1941

Mirza's abuse has rebounded upon himself. It is really a trait of Allah Almighty as he has said in his book, and the target of evil deeds is the doer himself.<sup>1</sup>

### The End

In this tract we have quoted some of Mirza G.A's beliefs, his thoughts and verdicts from his own writings. There are also some statements from his sons' writings. It is nothing but sheer ***Kufr***, a renunciation of Islam and a rebellion against Islam. Mirza's writings are a self evident renunciations of Islam and no further elucidation is required on this point. One who searches for the right path and is a true believer will not need any further explanation of Mirza's writings. The extracts contained in this small tract clearly prove the contention that Mirza was ***Kafir*** and ***Murtad*** (infidel and apostate. What we have presented here is a mere glimpse if his beliefs –no claim or endeavour is made to be exhaustive in this respect. Sanity abhors Mirza's which arewidespread in his writings—only one percent of them is sufficient to prove his ***Kufr***.

Dear reader, what would your reaction be if all Mirza's nonsensical claims, first to mahdiat, then to pseudo maseeh, then to the promised maseeh were amalgamated? In addition, he claimed that Maseeh (Peace be upon him) had died and denied his descent from heaven before the last

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<sup>1</sup> No Pakistani can forget that when the founder of Pakistan, Mr. Muhammad Ali Jinnah died, the then foreign minister, Sir Muhammad Zafar Ullah Khan Qadiani did not say funeral prayers over him and stood aside from the congregation.

day; he abused the great Rasul (Isa bin Maryam) in most derogatory terms. He refused to believe that the Prophet Muhammad (Peace be upon him) is the Last Prophet and that there is no prophet after Him. Mirza claimed that he was superior to all the prophets. He claims his miracles exceeded all those of the Prophet Muhammad (Peace be upon him). He then abrogated Jihad and Hajj. It was Mirza who propounded the theory that the British Government was a manifestation of God on this earth and this Qadianiat was a tree planted by the British itself. Mirza said that whoever disbelieved his prophet hood was the offspring of prostitutes—this and other such utterances, full of Kufr, insanity and blasphemy (some of which we have quoted in this pamphlet) are what Mirza said and believed. Has this man (Mirza G.A.) left an iota of doubt in his writings that he was not Kafir? Doubtless he was a British Government agent, used by the government to aid in the destruction of this religion al-Din al-Mubin.

Mirza thus rejected the Qur'an and the Great Prophet, abandoned Ijma of Ummah and surpassed in disbelief all his brethren in heresy. Nevertheless, by the grace of God his cherished desires have crumpled and this accursed tree is now falling, due to the constant efforts of the Ulema-e-Haq who with pen, tongue and heart are doing their best to uproot this British plant.

We have said what we had to say and now we pray for God's peace and blessings upon the best of creation, our Chief, Muhammad (Peace be upon him) who is the last of the prophets and the Imam of all—God fearing men, and upon his blessed family and the Companions who held the

banners of the evident religion in their hands and upon all those who followed them in good faith and who will follow, up to the Last Day. Amen.

MUHAMMAD YOUSAF al-Binnori

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