GIFT FOR QADIANS
(Who call themselves Ahmadis)
by Maulana Muhammad Yusuf Ludhianvi
Translated by K.M. Salim
"Ahmadi" or Qadiani?

The followers of Mirza Ghulam Ahmad, who was born in Qadian, are Qadiani whether they belong to the Qadiani jamat of Raiwind or the Lahore jamat of Qadianis. But these people call themselves "Ahmadi." Their calling themselves "Ahmadi" rests on the plea that Mirza Ghulam Ahmad Qadiani belittles the verse *اسلام* in the holy Qur'an. Whereas according to the Muslims this Qur'anic verse relates to the holy Prophet Muhammad ﷺ.

Taking undue advantage of the word, "Ahmad", in his name, Mirza Ghulam Ahmad twisted the meaning of the Qur'anic verse *اسلام* in his favour and claimed prophethood on this basis, though his name, 'Ghulam Ahmad', actually means, "slave of Ahmad." According to the holy Qur'an both "Ahmad" and 'Muhammad' are the holy names of our Prophet ﷺ.

Therefore, the application of the said Qur'anic verse to Mirza Ghulam Ahmad Qadiani is a deliberate alteration in the holy Qur'an. On this basis calling Qadianis as "Ahmadis" is Haram (forbidden) and unlawful.
GIFT
FOR
QADIANIS
(WHO CALL THEMSELVES "AHMADIS")

by
Maulana Muhammad Yusuf Ladhanvi

Translated by
K.M. Salim

Edited by
Dr. Shahiruddin Alvi
Oui Muslim brothers and sisters are invited to participate in the international movement by contributing generously to Aalami Majlis-e-Tahaffuz-e-Khatme Nubuwat, Purani Numaish, M.A. Jinnah Road, Karachi. Donations may kindly be credited to Account No. 362, Allied Bank Ltd., Brimont Town Branch, Karachi-74400, Pakistan.
<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>TITLE OF PUBLICATION</td>
</tr>
<tr>
<td>1. ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD</td>
</tr>
<tr>
<td>2. QADIANIS DELETE THE ISLAMIC KALIMAR</td>
</tr>
<tr>
<td>3. DIFFERENCE BETWEEN MUSLIMS AND QADIANIS</td>
</tr>
<tr>
<td>4. REPLY TO MIRZA TAHER’S CHALLENGE OF MUBAHALA</td>
</tr>
<tr>
<td>5. FINAL REJOINDER TO MIRZA TAHER</td>
</tr>
<tr>
<td>6. TWO INTERESTING MUBAHALA’S</td>
</tr>
<tr>
<td>7. VERDICT ON QADIANI</td>
</tr>
<tr>
<td>8. MIRZA GHULAM AHMAD QADIANI IN THE MIRROR OF HIS OWN WRITINGS</td>
</tr>
<tr>
<td>9. WRITINGS SPEAK ABOUT MIRZA QADIANI</td>
</tr>
<tr>
<td>10. IDENTIFICATION OF TRUE MAHDI OF LAST ERA</td>
</tr>
<tr>
<td>11. THE QADIANI FUNERAL</td>
</tr>
<tr>
<td>12. DR. ABUS SALAM AND THE NOBEL PRIZE</td>
</tr>
<tr>
<td>13. MESSAGE TO THE MUSLIM UMMAH</td>
</tr>
<tr>
<td>14. AALAMI MAJLISE TAHFIZUSS RHAATMI</td>
</tr>
<tr>
<td>15. SUBMISSION TO THE SUPREME COURT OF PAKISTAN</td>
</tr>
<tr>
<td>16. JUDGMENT OF THE SUPREME COURT</td>
</tr>
</tbody>
</table>
DEDICATED

To the Glory of those lucky souls who are
In search of truth and righteousness, and

To the Wisdom of those competent men, who
Distinguish between right and wrong, and

To the Prowess of those who brush away
The fake and take to the truth, and

To the Courage of those who stop at none
Once the truth has manifested itself full.
It is an absolute and unconditional belief of Islam that hzrat Muhammad-ur-Rasulullah is the last Prophet and after him nobody will be bestowed with prophethood till Doomsday. It is a belief that is known to every Muslim child.

In the beginning, Mirza Ghulam Ahmad Qadiani (d. 26 May, 1908), too, professed faith in all Islamic beliefs. Later on he started making contensions against Islamic beliefs. By and by he declared that he was not only a nabi and rasul but (God forbid) he was the exact new incarnation of Muhammad ur Rasulullah. In accordance with these claims Mirza formulated a new religion. The entire Ummah reciting the Kalimah of Hazrat Muhammad-ur-Rasulullah was declared Kafir, bey-Iman and jahannammi by Mirza. He declared his wahai (revelations) and teachings as the basis for salvation. And he declared the Islam brought by hzrat Muhammad-ur-Rasulullah as “dead Islam” and “curved religion.”

All the claims of Mirza Ghulam Ahmad Qadiani were proved wrong by the ulama-e-Islam in the light of incontrovertible arguments. They vindicated through numerous arguments that Mirza Ghulam Ahmed Qadiani was, like Musailmeh Kazzab, a compulsive liar and a fraudulent person.

The writer, too, authored a number of monographs on this topic and these have been published under the title, “Tehfa-e-Qadianiat.” These monographs were in Urdu and these have been translated into several languages.

The present book, “Gift for Qadiania”, is the first volume of English edition. (The second volume
will also be published very soon, Insha Allah.

The production of this English edition owes
gratitude to the solicitous pen of Janab Nawab K.M.
Salim Saheb. He deserves thanks of this humble
writer as well as of all English-knowing people.
May the Almighty Allah bestow upon him the best
reward in this world and in the Hereafter; may
Allah honour him with the intercession of the holy
Prophet (صلى الله عليه وسلم). Besides, I thank all my
colleagues who assisted in producing the original
book and its English edition; particularly, Dr.
Shahruddin Ali, who edited the book; Janab
Farhad Hussain for typing the manuscript
painstakingly; Janab Anwar Rana Saheb who
managed the press work; Janab Abdul Latif Taher,
who did excellent pasting; Maulana Nasim Anjed
Sulaimi for arranging Arabic composing and
Janab Muhammad Anees Khan Saheb, who did
high class composing of the matter. Mr.
Amanullah Dada deserves special mention for his
interest in this publication and financial cooperation. We pray for all of them that Allah
bestow upon them the best reward.

Finally, I wholeheartedly present this Gift to
Qadianis and request them to accord it a fair and
dispassionate reading and not to hesitate in
accepting the true and the just. I shall be grateful if
they will please point out any error in quoting the
references.

Muslim brethren are urged to endeavour in
the noble mission to publish this book and convey
this Gift to Qadianis. May the Almighty Allah
grant His approbation to this humble service and
make it a means of guidance for His creatures!
(And all Praise be to Allah,
from beginning till the end).

Muhammad Yusuf Ludhianvi
30-11-1414 A.H.
A WORD FROM THE TRANSLATOR

This book deals with the dualistic-inclination of Qadiriyya vis-a-vis Islamic beliefs. These days when "free-thinking" or pseudo-religiosity are rearing their heads, this book, by exposing the satanic forces, is a welcome addition to the library of Muslims. It is a treatise such as this that serves a very commendable purpose.

Books on this subject have come out many in the past but to present a handy yet comprehensive book written in a simple style is a need of the day for a busy man who still possesses a mind that questions him.

Maulana Muhammad Yusuf Ludhianvi is a pioneer in this field today. His knowledge of holy Ahadith is vast and this book has brought to bear on the reader a perspective of Qadiri 'Kuf'. Since the original works are in Urdu language, I have had the good fortune of translating them into English for the benefit of English speaking people. These English translations have received great approval; so their reprints are coming out. Allah has granted His acceptance to them.

Here, I make a request to my Muslim readers abroad. Please translate these books (or arrange to get them translated) into the language you may be knowing other than English. Are you prepared to do this service in the cause of Islam? Certainly who would not, if one had time at his disposal or finances to cover it. I request, do find some time to...
I am certain, I shall hear from you because do I not know that when Islam has been challenged anywhere in the world, Muslims have presented their heads on their palates? But I am not asking for that. My submission is: Translate this treatise into any language you know.

Happy tidings to those who would do this work! On the Judgement Day, when our 'Charter of Worldly Deeds' shall be presented before Allah, the Exalted, your translation will, Insha Allah, be attached as an appendix; and Lo Allah is discerning! And who would not like to carry the happy 'load' of his translation and submit to our Prophet saying: Ya Rasool Allah! intercede for me, your sinful Ummati, because I contributed my humble share to your fikr.

As regards the contents of this collection I am sure, reading it, you'll emerge wiser for Qadiani chicanery.

With lots of prayers.

K.M. SALIM

P.S. Whoever desires any cooperation may please write?

1. Aslam Majid Tahaffuz Khattar, Noorwari, Harooni Bagh Road, Muridke (Pakistan), Phone: 061-409798

2. Aslam Majid Tahaffuz Khattar, Noorwari, Juma Masjid, Dale Rahmat, Pushto, Multan, M.A. Jinnah Road, Karachi, Pakistan, Phone: 021-5786337

3. Aslam Majid Tahaffuz Khattar, 26 Southwold Green, London. 021 922 (UK), Ph. 071 2788198.
ISLAMIC BELIEF OF FINALITY OF PROPHETHOOD

* *

ACCORDING TO THE QURAN, THE SUNNAH AND CONSENSUS OF UMMAH

* *

by Maulana Muhammad Yusuf Ludhianvi

Translated by K.M. SALIM

Edited by Dr. Shahruluddin Alvi
<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTERPRETERS OF THE HOLY QURAN</td>
</tr>
<tr>
<td>1. Imam Hafiz Ibne Kathir</td>
</tr>
<tr>
<td>2. Imam Qarashi</td>
</tr>
<tr>
<td>3. Hakim U'samah, Imam Ghazali</td>
</tr>
<tr>
<td>KHATME NURUWWAT AND AHADITH</td>
</tr>
<tr>
<td>1. Hazrat Imama</td>
</tr>
<tr>
<td>2. Hazrat Khair-ut Taubah</td>
</tr>
<tr>
<td>3. Allama Syed Mahmood Ali</td>
</tr>
<tr>
<td>HADITH (1) The Last Beak</td>
</tr>
<tr>
<td>HADITH (2) Line of Prophethood Terminated</td>
</tr>
<tr>
<td>HADITH (3) Address to Hazrat Ali</td>
</tr>
<tr>
<td>HADITH (4) Neither Tabareeni Nabi nor Ghaur Tabareeni Nabi in this Ummah</td>
</tr>
<tr>
<td>HADITH (5) Thievery in the Ummah</td>
</tr>
<tr>
<td>HADITH (6) &quot;No Nabi, No Raawid after me.&quot;</td>
</tr>
<tr>
<td>HADITH (7) Last Prophet, Last Ummah</td>
</tr>
<tr>
<td>HADITH (8) If there could be a prophet that would have been Ummar</td>
</tr>
<tr>
<td>HADITH (9) I am Hâmid, I am Anqib, I am Minqif</td>
</tr>
<tr>
<td>HADITH (10) Forefinger and Middle Finger</td>
</tr>
</tbody>
</table>
CLARIFICATIONS by distinguished elders

of Ummah ..................................................... 52
To claim prophecy is infidelity ................................ 55
To claim prophethood is unlawful ............................ 53
Deniers are infidels ........................................... 55
Himself misled and misleading others ...................... 59
Capital punishment of dualist infidel obligatory ....... 61
Who is a dualist infidel ....................................... 62
Punishment of a dualist infidel .............................. 63
Different types of infidels ................................... 63
Dualist infidels publicly gutilinised ......................... 55
WRITTEN VERDICTS of jurists of Ummah ................. 66
(1) Pitruzi Alemgi ........................................... 56
Who is a Muslim .............................................. 66
(2) Marwazi Bazaria .......................................... 66
Claimant of Prophecyhood is an infidel
(Kafir) .......................................................... 67
(3) Ismail Reig Sharah Kausal Doyiq ................. 67
Who is an infidel (Kafir) .................................... 67
(4) Jamali Furiat .............................................. 68
Demander of quintess from Claimant
of Prophecyhood is also Kafir .............................. 68
(5) Shafat Shafaq
Mughal al Mahajj Sharah Ibnaj ......................... 69
Tas types of Kafir ............................................ 69
(6) Shafat Hamalsi Mughalh Da Qudamah ........ 69
Pilower of Claimmant of Prophecyhood
is also an apostate ......................................... 69
(7) Al Sharah al Kahir Sharah Al Muprey ............ 71
TO CONCLUDE ................................................. 71
The holy Quran and the holy Prophet's Hadith (Traditions) eloquently prove that prophethood (nubuwat and risalat) came to an end with our Prophet Muhammad ﷺ. There are decisive verses to that effect. Being the last Prophet in the chain of prophethood no one ever shall now succeed him to that status of dignity.

"Muhammad is not the father of any mas among you, but he is the Messenger of Allah and the Seal of the Prophets: and Allah is Aware of all things."

(Quran, Al-Ahzab 33:40).

INTERPRETEES OF THE HOLY QURAN

All the interpreters of the holy Quran agree on the meaning of 'Khatam-un-Nabieen' that our Prophet ﷺ was the last of all the prophets and none shall be exalted to the lofty position of prophethood after him.
(1) Imam Hafiz Ibn-e-Katheer

His explanatory remarks on the above verse are as follows:

"This verse is conclusive of the precept that our Prophet is the last prophet and that there shall be no 'nabi' after him. When there shall be no 'nabi' to follow him the ordainment of a 'rasool' cannot arise by logic of antiquity because the status of a 'rasool' is more exclusive than that of a 'nabi.' Every 'rasool' is a 'nabi' but every nabi is not a 'rasool'. There exists a continuous and unbroken chain of citations of Aḥadith from a large number of venerable 'sahabah' or Companions of the Prophet (Allah be pleased with them), that there shall be no 'nabi' or 'rasool' after Muhammad."


Note: Every prophet is called a 'Nabi' whether he was given a 'Shariat' or not; and the prophet who was given a 'Shariat' is called a 'Rasool'.
(2) Imam Qurtabi

Imam Qurtabi comments on the quoted verse as follows:

"Said Ibn-e-Atiya that the words (Khatam-un-Nabieen) according to the learned men of the Ummah of the present and the past indicate perfect comprehensiveness and signify, in consonance with the Quranic injunction, that there shall be no prophet after Muhammad. مَعْلُوٰنَّ هُمْ أُمُّ الدِّينِ وَأُمُّ الْإِسْلاَمِ وَأُمُّ الْكِتَابِ "

(3) Hujjat ul Islam, Imam Ghazali

Hujjat ul Islam, Imam Ghazali explains the said verse in these words:

"No doubt the Ummah has unanimously understood from this word
"Khatam-un-Nabieen" and Ahadith

The Prophet صلى الله عليه وسلم unequivocally declared that he was 'Khatam-un-Nabieen.' There are a large number of Ahadith to sustain this article of Islamic faith. Not only that but the Prophet صلى الله عليه وسلم was also pleased to bring forth such expositions of this word that all doubts relating to his finality in prophethood stand void and misinterpretations exposed. Many people having theological distinctions to their credit have stressed upon the unbroken and consecutive nature of those Ahadith which concern Khatme-Nubuwat. Opinions of some of them are quoted below:

(1) Ḥāfiz Ibn-e-Hazn says on page 77 (Vol. 1) of his Kābul-ul-Fastī:

وَقَدْ سَمَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ بِنَصْلِ الْكِوْفَةِ الَّتِي نَقْتَلَهَا وَأَذَلَّهَا وَكَتَبَهَا أَنَّهُ أَخْرَجَهَا لَا تَنِّي يَدًا;

(كتاب النصل ص 77)
"All those personages who have dwelt upon the subject of Muhammad's prophethood, his miracles and expounded the holy Quran, have stated that he had informed that there would be no prophet after him."

(2) Hafiz Ibne-Katheer writes under the caption, 'Khatam-un-Nabieen':

"And on this (prophet of 'Khatme Nubuwat') there have come from Allah's Messenger 'mutawatir' hadith which have been transmitted by an unbroken chain of his 'sahabah'. (Allah be pleased with them)".

(Tafsir Ibne Katheer Vol. 3, p.493)

(3) Allama Syed Mahmood Aloosi writes in his Tafsir Rooh-ul-Maani under the verse Khatamun-Nabieen:

"That he (Muhammad) was 'Khatam-un-Nabieen' is ordained by the
Book (Quran), acknowledged by the Sunnah, and agreed upon by the Ummah; hence a claimant to the contrary will be determined as Kafir and put to death if he is persistent.  

(Book in Moani, Vol. 21, p. 41).

To conclude therefore, 'Khatme Nubuwata' is an article of faith by the Quran's text and 'autawatir' Ahdith. For the sake of brevity some of them are reproduced below.

HADITH: (1)

THE LAST BRICK

From Abu Hurairah, (Allah be pleased with him): Allah's Messenger ﷺ said:

"Certainly my example and the example of prophets earlier than me is like the example of a palace most elegant and most beautiful constructed by a person except (that he left in it) a blank space for a brick is one of its corners and that made the people (who were) going around it wander (at
its marvellousness) and exclaimed (in perplexion): "Why not is this brick inlaid in here?". The Prophet ﷺ said, "I am that (corner's last) brick and I am the last of the prophets".


12. The above Hadith is also related by Hazrat Jabir bin Abdullah, (Allah be pleased with him) and is included in Musnad Ahmad, Sahih Muslim and Jamâ‘-e-Tirmizi. Sahih Muslim's narration ends with these words:

قال رسول الله صلى الله عليه وسلم فألّا موضوع البيت جبت فتغيب الأئمة:

(سنده أحمد ص 311 ج 12، صحيح البخاري ص 20 ج 12، صحيح مسلم ج 22)

توفي في سنة 111 ه

"Said Allah's Messenger صلى الله عليه وسلم: 'So I am in place of this brick; I came and so I completed the chain of the prophets".


13. The above Hadith is also related by Hazrat Abi bin Ka'b, (Allah be pleased with him) as recorded in Musnad Ahmad and Tirmizi:

معنى في النبیّ كمثل رجل بنى دارًا فأحسى وأكملها وأرسلها وترك منها موضوع لبیت فجعل الناس طفوفًا بالبيت. وبعدهم فردوا في أجرٍ أو
My example among the prophets has a likeness (in the sense) that a man constructed a palace most lovely and perfect and extremely elegant but left the place of one brick incomplete in it (for subsequent inlaying); then people went around the palace and wondered (on its excellence) and said, "Would that space for one brick be also filled up!" The Holy Prophet said, "I am in place of this brick among the prophets." Imam Tirmizi calls this Hadith Hassan-Sahih.


14 This Hadith is also repeated in Sahih Muslim on the authority of Hazrat Abu Saeed Khudri, (Allah be pleased with him.) In Musnad Ahmad the words of the Hadith are:

"My example and that of other Prophets is as though a person constructed a
palace and completed it but left (open) space for one brick only (in it); then I came, and I completed this one brick."


All these Hadith, given above, are tangible examples of the precept of 'Khaate-Nubuwwat'. If human sensibility plays a fair game, honestly and judiciously, that these Hadith are obvious in meaning and no interpretational twisting is called for.

**HADITH (2)**

**LINE OF PROPHETHOOD TERMINATED**

21 "From Abu Hurairah, (Allah be pleased with him): Allah's Messenger Muhammad (peace be upon him), said: I have been bestowed with excellence over other Prophets in six respects: (1) I have been gifted with comprehensive words; (2) I have been supported through two (being put in the hearts of enemies); (3) spoils have been made lawful to me; (4) the whole earth turned into a mosque for me and a means of
purification; (5) I have been ordained as the Prophet for all humanity; and (6) the line of the Prophets has been terminated with me."

(Sahih Muslim, Vol. 1, p.199; Mishkat, p.512)

22 One Hadith containing similar subject matter is narrated in Schihiain from Hazrat Jahir, (Allah be pleased with him) that the Prophet ﷺ said: "I have been gifted with five qualities not bestowed upon anybody before me." At the end of this Hadith are the following words:

وكان النبي يبعث إلى قومه عامه ومعه إلى الناس عامه

"Former prophets were sent to their people alone, whereas I have been seal as the Prophet to all mankind."

(Mishkat, p.572).

HADITH (3)

ADDRESS TO HAZRAT ALI

من سعد بن أبي وقاص رضي الله عن قائد حماس رسول الله صلى الله عليه وسلم صلى الله عليه وسلم على أن يعنزة عارف من موسى إلا أنه لا ينعي موسى (صحيح

رجال ص 88ج)

31 "From Sa’d bin Abi Waqqas, (Allah be pleased with him): said Allah’s Messenger
Muhammad (Allah be pleased with him) to Hazrat Ali, (Allah be pleased with him) "You have the same relation with me as Haroon had with Moosa (peace be on them) except that there shall be no prophet after me."


3.2 According to another narration in Muslim the words are: "No prophethood after me."

(Sahih Muslim, Vol. 2, p.279).

وَرَأْيَةُ الْمُسْلِمِينَ ﷺ ﻻَ نَبِيّٰ وَمَعِيدٌ (سَمِيحُ سَلَّمُ ﷺ ١٧٦)؟

This Hadith is 'Mutawatir' (i.e., it is transmitted by an unbroken chain of reliable narrators) because, apart from Hazrat Sa'd, similar narrations are accredited to the following distinguished Sahabah, (Allah be pleased with them):

33 Hadith from Hazrat Jabir bin Abdullah; (Allah be pleased with him).

(Recorded in Musnad Ahmad, Vol. 3, p.338)
(Recorded in Tirmizi, Vol. 2, p.214)
(Recorded in Ibn-e-Majah, p.12)

34 Hadith from Hazrat Umar, (Allah be pleased with him).

(Recorded in Kanzul Ummal, Vol. 11, p.607, Hadith No. 32934).

35 Hadith from Hazrat Ali, (Allah be pleased
with him).
(Recorded in Kanz, Vol. 15, p.198, Hadith No. 35488
and in Majmeuz Zawaaid Vol. 9, p.110).

36 Hadith from Asma bint Umme, (Allah be
pleased with her).
(Recorded in Musnad Ahmad Vol. 6, p.438, and in
Majma Vol. 9, p.109; and in Kanz, Vol. 11, p.607,
Hadith No. 32833).

37 Hadith from Abu Saeed Khudri (Allah be
pleased with him).
(Recorded in Majma Vol. 9, p.109 and in Kanz Vol.
11, p.653, Hadith No. 29915).

38 Hadith from Abu Ayab Ansari, (Allah be
pleased with him).
(Recorded in Majma Vol. 9, p.111).

39 Hadith from Jahir bin Samrah, (Allah be
pleased with him).
(Recorded in Majma Vol. 9, p.110).

3:10 Hadith from Umme Salma, (Allah be pleased
with her).
(Recorded in Majma Vol. 9, p.109).

3:11 Hāsith from Ishrāb b. As‘Bīsh (Allah be pleased
with him).
(Recorded in Majma, Vol. 9, p.111).

3:12 Hadith from Zaid bin Arṣam, (Allah be
pleased with him).
(Recorded in Majma Vol. 9, p.111).

3:13 Hadith from Abdullah bin Umar, (Allah be
pleased with them).
(Recorded in Majma Vol. 9, p.110 and in Khabris
3:14 Hadith from Hubai bin Juwadah, (Allah be pleased with him).
(Recorded in Majma Vol. 9, p.109 and in Kanz, Vol. 15, p.192, Hadith No. 36572).

3:15 Hadith from Malik bin Hassan bin Ruwarith, (Allah be pleased with him).
(Recorded in Kanz, Vol. 11, p.606, Hadith No. 32932).

3:16 Hadith from Zaid bin Ahi Auafa, (Allah be pleased with him).
(Recorded in Kanz, Vol. 13, p.105, Hadith No. 36345).

3:17 Hadith from Hazrat Muawiah (Allah be pleased with him).
(Recorded in Minawwaalq-al-Mohriqah, p.179).

3:18 Ibn-e-Abbas, (Allah be pleased with them).

It should be noted that a Hadith which is accredited to more than ten distinguished Sahabah, (Allah be pleased with them), is classified among the Aḥadith Mutawahih as per decision of the noted Muḥaddithīn (Tradition Narrators). Since there are more than ten accreditations in this case, Hazrat Shah Waliullah Muhaddith Dehlavi, (Allah’s mercy on him), has included it among the ‘mutawahirat’. He writes in his Iṣalat-ul- Kháfa under the caption, Maathir-e-Ali’ (Allah be pleased with him):

فإن الملائة: أتى من محبة هارون من مرسى.

(إلى الله مرحمة مرحمة عليه مطوعه قلبي كلم هاد كراتي)
"From among the Mutawwar Abadith there is a Hadith that the holy Prophet ﷺ said to Hazrat Ali (Allah be pleased with him) "Thou art to me in the same position as Harun was in relation to Moses." (Allah’s peace be upon them).


HADITH (4)

Neither Tashreej Nabī Nor 'Ghair Tashreej Nabī' in this Ummah

41. "Abu Hurairah (Allah be pleased with him) relates from the Prophet that the Bani Israel were led by their own prophets; when one prophet died, another prophet took his place but there shall be no prophet after me except that there shall be Caliphs and they will be many."  

(Shah Bukhari, Vol. 1, p.491,  
Shah Muslim, Vol. 2, p.126,  

It is well-known that the prophets who came among the Bani Israel did not bring with them any
new Shariat (Divine Statutes); they only strengthened those laws which were sent down earlier through Harraj Moosa, (peace be on him), because they were simply 'ghair tashriic' prophets.

Note: 'Tashreei Nabi' means Prophet with a Shariat; 'Ghair Tashreei Nabi' means Prophet without a new Shariat.

42. In the case of our Prophet, even such prophets will not come, except that there shall be religious revivalists of the Ummah. They will come most certainly as is related in the Hadith of Abu Dawood and others:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجد له ديناً.

(أبو داوود ص 333 ج 4)

"Verily, Allah the Exalted will send down to this Ummah such men at the head of every century as will revive the Deen for it."


HADITH (5)

THIRTY LIARS IN THE UMMAH

من ثمانين رامي الله عنه قال قال رسول الله صلى الله عليه وسلم إنه سيكون في أثني كابوران ثلاثون كلمه يلزم أن نبي وآيا عام الناسين لا

(أبو داوود ص 303 ج 4 والفتحة ص 300 ج 3)
51 It is related by Hazrat Thauban, (Allah be pleased with him) that our Prophet ﷺ said, "In my Ummah there shall be born thirty liars; each of them will pretend that he is a prophet but I am the last of the prophets; there shall be no prophet after me."


This Hadith is also Mutawatir. Besides Hazrat Thauban (Allah be pleased with him), the following venerable Sihabah, (Allah be pleased with them all), have also related it:

52 Hadith from Hazrat Abu Hurairah, (Allah be pleased with him).

53 Hadith from Hazrat Nusair bin Masud, (Allah be pleased with him).

54 Hadith from Abu Bakrah, (Allah be pleased with him).
(Recorded in ‘Muskhil ul Aasar’ Vol. 4, p.104).

55 Hadith from Abdullah bin Zubair, (Allah be pleased with them).

55 Hadith from Abdullah bin Amr, (Allah be pleased with them).
57 Hadith from Abdullah bin Masud, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

58 Hadith from Hazrat Ali, (Allah be pleased with him). (Recorded in Fath ul Bari, as above).

59 Hadith from Hazrat Samurah, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:10 Hadith from Hazrat Huzairah, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:11 Hadith from Hazrat Anas, (Allah be pleased with him).
(Recorded in Fath ul Bari, as above).

5:12 Hadith from Hazrat Noman bin Bashir, (Allah be pleased with him).
(Recorded in Majmauz Zawaid, Vol. 7, p.334).

Note: The text of all these Ahadith has been narrated in Majmauz Zawaid, Vol. 7, pp.332-334.

HADITH (6)

NO NABI NO RASOOL AFTER ME

من آنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الرسالة والثروة قد انطفئت فلا رسول بعدي ولا بي.

(ترمذي ص 147، سنده أحمد ص 236 ج 2)

6:1 "From Anas bin Malik, (Allah be pleased with
him: Allah’s messenger Muhammad said: “Verily, ‘risalat’ and ‘nubuwawat’ are terminated; so there shall be neither a ‘rasool’ nor a ‘nabi’ after me.” Imam Tirmizi calls this Hadith as ‘Sahih’ and Hafiz Ibn Katheer says that Imam Abu’l-Fazal wrote it in his Munaad.

Note: Every prophet is called a ‘Nabi’ whether he was given a ‘Sharait’ or not; and the prophet who was given a ‘Sharait’ is called a ‘Rasool’.

62. On the authority of Abu Yala, Hafiz Ibn Hajar, (Allah’s mercy on him) ended this Hadith with the following words:

‘...But joyful tidings shall continue to be!’ The Sahabah said, “What are these joyful tidings?” The Prophet said, “(It is) the dream of a believer which is a part of the ingredients of prophethood.”

(Tha’labi, Vol. 12, p.375)

The subject matter of ifadith is also related from the following Sahabah (Allah be pleased with them).

63. Hadith from Hazrat Abu Hurairah, (Allah be pleased with him).


65 Hadith from Hazrat Hafsa bin Aaseed, (Allah be pleased with him) (Recorded as in 64 above).


**HADITH (7) LAST PROPHET: LAST UMMAH**

من أ بي ظERR جرى الله منه سمع رسول الله صلى الله عليه وسلم يقول نحن الآخرون السابقون يوم القيامة. بيد أم أوتز الكتال من فلينه.

(صحيح يظهر منها: 11، (والنهاة: صحيح سلم: 288 ج))
7.1 "From Abu Hurairah (Allah be pleased with him): I heard the Prophet ﷺ saying "We are the last (Ummah) but will preceed all on the Day of Resurrection except that the Book was given to them before us".

(Sahih Bukhari, Vol. 1, p.120; Sahih Muslim, Vol. 1, p.282).

In this Hadith, the Prophet has mentioned himself as the last of all the prophets and his Ummah as the last of all the Ummah. This subject matter appears in several Abadith as referred to below:

من حديثة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم (فذكر الحديث، وفيه) ومن الأئمة من أهل الدنيدا والأركان يوم القيامة المفسقين الله قبئ الخلاف.

(صحيح سماج: 188 ج: سبأني: 420 ج)

72 "Hadith from Hazrat Huzafaah Nibnil Yamaan, (Allah be pleased with his) that the holy Prophet ﷺ said, "We came in the last among the people in the world and shall be the first among the created to be judged on the Day of Resurrection.'


من ابن مابس ورضي الله عنهما قال رسول الله صلى الله عليه وسلم
73 "Hadith from Hasrat Ibn-e-Abbas, (Allah be pleased with them) that the holy Prophet ﷺ said in (Hadith-e-Sha'fa'at) 'We are the last and the first. We came after all peoples and we shall precede all (on the Day of Judgement) in getting adjudged.'

(Musnad Ahmad, Vol. 1, p.282).

74 'From Hasrat Aishah (Allah be pleased with her): The Prophet ﷺ said I am the last Prophet and my mosque is the last mosque among the mosques of all the prophets.'

(Kanzul Ummal, Vol. 12, p.270, Hadith No. 34999).
75 "From Abu Hurairah (Allah be pleased with him): Allah's Prophets Muhammad صلى الله عليه وسلم said, 'I was first among the Prophets in creation and the last of them to be sent is the Prophet unto the world.'

(Kanzul 'Umaral, Vol. 11, p.452, Hadith No. 31286.)

من المروج البسن شریت رضی الله عنه قال فان رسل الله صلى الله عليه وسلم إلى عدن الله في أول الكتاب غلام النبي وان آدم لم يجد له طبيعة

جمع الزورق 122 ج 10 منس محمد 87 غ 1
مستند حاكى 20 غ واللغة كنسر المسالخ 1 حديث 1230 حل 10614
واللغة

76 "From Arbaz bin Saria (Allah be pleased with him): Allah's Messenger Muhammad صلى الله عليه وسلم said: 'To Allah I was 'Khalam-un-Nabi's' (the last Prophets) in Louha Mafhooz, (the Guarded Tablet) while the leaves of Adam (peace be upon him) was still under fermentation.'


من أبي برينة رضي الله عنده في مدين الفضاءة فإيذل محمد صلى الله عليه وسلم مشرفون بأن محمد أبت رسل الله ونعم الأمرين

(مسمى بعدين سر 1883 غ)
7.7 "From Abu Harairah (Allah be pleased with him) in Hadith-e-Shafat (Hadith of Incession): On the Day of Judgement, after having approached other prophets, (Allah's peace be on them) the people (on the advice of Hazrat Isa (Jesus), (Peace be on him), will go to Muhammad ﷺ and will say: 'Ya Muhammad, you are Allah's messenger and the last of the Prophets...'.


من جابر رضي الله عنه أن النبي صلى الله عليه وسلم قال: أنا قادر المسلمون ولا أنظر وأنا عالم الناس ولا أنظر وأنا أول شاعر وأول شاعر ولا قرير.

(من آخر سورة التوبة ج 102 كتب السنة للإمام محمد بن حسن النافع، حرية 1383)

7.8 "From Hazrat Jabir, (Allah be pleased with him): Said the Prophet صلى الله عليه وسلم: 'I am the leader of all the Prophets but I don't pride (myself on it) and I am the last of all the Prophets but I don't pride (myself on it) and I shall be the first intercessor and my intercessions will be the first to be accepted but I don't pride (myself on it).


عند عبد الله بن سلمة رضي الله عنه قال خرج علينا رسول الله صلى الله عليه وسلم يوما فكان النص أقوم فقال: أنا محمد محمد الأم ثلاث مرات ولا نيي

(سورة أحمد ص 173 ج 212)
7:9 "Abdullah bin Amr bin Aas (Allah be pleased with them) related that once Allah's Prophet Muhammad ﷺ came out to us as if he was parting away (from us for ever) and said thrice 'I am Muhammad 'Nabi Ummi' (Prophet who did not learn anything from any human) and there shall be no prophet after me."

(Munad Ahmad, Vol. 2, pp.172, 219).

7:10 "Hazrat Abu Hurairah, (Allah be pleased with him) relates a saying of the Prophet ﷺ that when Allah, the Exalted, created Adam (peace be on him), He put Adam's progeny to test and made him behold the excellence of some over others; then Adam saw a ray of light flashing up below them (i.e., his progeny), he asked: 'O Preserver, who is this?' Allah said, 'This is your son Ahmed, he is the first and he is the last and he is the first intercessor and his will be the first intercession which shall be granted consent.'

(Kanzul Ummal, Vol 11, p.437, Hadith No. 32056).
7:11 "From Abu Hurairah, (Allah be pleased with him), it is related in Hadith-e-Meraj that (in the gathering of the Prophets, ﷺ ﷺ ﷺ, by way of affirming Allah's blessings, the Prophets ﷺ ﷺ ﷺ, eulogized and praised the Almighty Allah) and Muhammad ﷺ ﷺ ﷺ also praised his Preserver and said, addressing other Prophets: "You have praised your Preserver and now I eulogize my Preserver in these words: All praise to Allah Who made me as Mercy for the worlds, an Apostle of good news (for those doing good deeds) and carrying warnings (for those doing evil deeds) and sent down the Quran on me in which there is information about every (important) matter (of Deen) and made my Ummah the best Ummah, brought forth for the welfare of the people and made my Ummah a moderate Ummah and made my followers (such as they are) the first and the last and opened for me my heart and removed my (heavy) load from me and
exalted my mention for my sake and made me the opener and the terminator." Hearing this Hazrat Ibrahim, (Allah's peace be upon him), addressing the gathering of venerable prophets (Peace be upon them), said, "It is because of all these matters that Muhammad ﷺ has taken precedence over all of you."

(Majma'uz Zawaid, Vol. 1, p.69).

"It is also narrated in the same Hadith-e-Meraj that Allah the Exalted and Glorious said to Muhammad ﷺ: Surely I have taken you as my true friend and that is written in Torah (Torah) that Muhammad ﷺ is Rahmān's (Allah's) loved-one and I sent you as the Prophet for the entire mankind and made your Ummah such as they are the first and they are the last ... and made you first among the prophets, creation-wise, and last of them in the chain of Prophethood."

(Majma'uz Zawaid, Vol. 1, p.71).

عن أبي سعيد رضي الله عنه في سبعث الإمارة:
ثم سار حتى أتيت القادة فنزل فرحت فرصة إلى صخرة ثم دخل
"Hazrat Abu Sa'eed, (Allah be pleased with him) related in Hadith-e-Meraj. Then he proceeded till he arrived in Baitul Maqdis; then he alighted; and fastened his horse to a rock; then he entered and offered 'salat' along with angels. (When prayers were finished) the angels asked, "O, Jibreel; Who is this with you?" He replied, "This is Muhammad Khatamun Nabieen".


7:12 "Hazrat Ali, (Allah be pleased with him) describing virtues of the Prophet says: 'Between his shoulders was the signet of prophethood and be was Khatamun-Nabieen'.

(Shamail-e-Tirmizi, p.3).
The purpose of Hazrat Isa, (peace be on him), from this simile is that the holy Prophet ﷺ is Khatamun Nabiyeen, i.e., the seal of the Prophets. Therefore until such time as this seal is not removed and his intercession is not started, other prophets cannot intercede on their own; nor can intercession come forth from any prophet. For this reason, Hazrat Isa (peace be on him) advised the people to approach the holy Khatamun Nabieen ﷺ to have the prophetic seal opened and get the process of prophetic intercession commenced. Then alone could any other prophet intercede.

(Al Amm: 4.2)}
7:15 "From Abu Azamah-al-Bahlil, (Allah be pleased with him): The Prophet ﷺ said I am the last Prophet, and you are the last Ummah".

(Ibn Majah, p.297).

7:16 Hazrat Abu Qutaela, (Allah be pleased with him), relates a Hadith that the Prophet ﷺ said in his sermon spoken on the occasion of Hajat ul Wida:

لا تنبِي بعد ولا أمة بعدكم

(جمع الرواة ص 773 ج 2 : كنز العمال ص 468 ج 1428 هـ حديث أبي بكر البصري).

"No prophet after me and no Ummah after you".


7:17 Imam Bahaqi relates a Hadith from Hazrat Zahak bin Nofil, (Allah be pleased with him) in Kitab Ur-Raia:

قال قال رسول الله صلى الله عليه وسلم لا تنبِي بعد ولا أمة بعد أنتَ.

(عن ابن عتبة الإمام مسلم 282).

"Allah's messenger Muhammad ﷺ said: "No prophet after me and no Ummah after my Ummah".

(Khatme Nubuwat Kamal, p.272).
7:18 تربان راكحية and Behaji have related a Hadith from Ibn-e Zummabi Juhani (Allah be pleased with him), in which the Prophet ﷺ interpreted a dream the last part of which was:

(contrasts کبری سپریمی صیغهٔ جع۶۷)

"But the female camel which you saw lifting me up is the Resurrection Day, which will set upon me: no prophet after me and no Ummah after my Ummah."

(Khaseis-e-Kubra Sayosi, Vol. 2, p. 176.)

(۷:۱۸) "Profet Abu Zar (Allah be pleased with him) relates that Allah's messenger ﷺ said: O Abu Zar the first Prophet among the prophets is Adam (Peace be on him) and the very last Prophet is Muhammad ﷺ."

(Kanzul Ummal, Vol. 11, p. 480, Hadith No.32269.)

(۷:۱۸) من أبي در رؤسی اللہ ﷺ تلث نبی ﷺ سلف اللہ ﷺ علیه ورسُم وا بیا نزَّر اوّل الرسل آدم وآخرهم محمد ﷺ.

(۷:۱۸) من أبي در رؤسی اللہ ﷺ تلث نبی ﷺ سلف اللہ ﷺ علیه ورسُم وا بیا نزَّر اوّل الرسل آدم وآخرهم محمد ﷺ.
720 “Ayub bin Moxaa (Allah be pleased with him) relates a Hadith that the Prophet ﷺ said, ‘I have been sent as the victorious and the last Prophet’.”

(Ibne Abi Shaibah, Vol. 11, p.500).

HADITH (8)

IF THERE COULD BE A PROPHET THAT WOULD HAVE BEEN UMAR

من منبهة بن عامر قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قالقال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال قال Maher ene Abi Shaibah. Vol. 11, p.500).

HADITH (8)

IF THERE COULD BE A PROPHET THAT WOULD HAVE BEEN UMAR

81 It is narrated by Uqba bin Asmer, (Allah be pleased with him) that Allah’s Messenger Muhammad ﷺ said, “If there could ever be a prophet after me, indeed Umar bin Khattab would have been such”.


82 The above Hadith is also related by Hazrat Abu Saeed Khadri, (Allah be pleased with him).

The word "ال grund " with which the foregoing Hadith starts in Arabic and is translated into English by the word, "It", is grammatically in 'Subjunctive Mood' which denotes a supposition which is impossible. The word "ال grund " is used in Arabic language in those situations where a supposition or wish is expressed which is impossible to happen. Therefore, the sense of this Hadith is that despite Hazrat Umar's perfect worthiness for the status of prophethood he could never be a prophet because prophethood was an impossible occurrence after Muhammad.

Imam Rabbani, Mujaddid Alf Thani says:

"The Prophet ﷺ has spoken for the eminence of Hazrat Umar Farooq, (Allah be pleased with him), that "If there could ever be a prophet after me indeed Umar Khattab would have been such". It means that Hazrat Umar Khattab, (Allah be pleased with him), has all the requisites and excellences necessary for prophethood but he was not honoured with (the good fortune of) prophetic status because this (dignified) rank stood terminated (ipso-facto) on Khatam ur Rasul ﷺ.

(Maktub No. 24, Vol. 3, p.23)."
In this Hadith there are two words that prove the fact of his being the last of all the Prophets. One is Al Hashir ("gatherer of people"). Hafiz Ibn Hajar comments on this word in Fath ul Bari as follows:

إِنْ شَاءَ اللَّهُ لَا يَضَعُّ نَيْبًا وَلَا شَرِيعَةً لَّا إِلَهَ وَلَا شَرِيعَةً يَأْتِيْنَا مِنْذَ يَأْتِيْنَا أَيْتُمُّ وَلَا يُزَكِّيهِ نَبِيًّا لَّا يُزَكِّيهِ نَبِيًّا يُظْهَرُهُ عِلْمَهُ إِنَّ اللَّهَ يَكْنِي أَشْرَى لِيَوْمَ الْقِيَامَةِ
The Prophet's second dignified name is Al Aaqib, i.e., 'the last to come'. This word is explicated by the Hadith itself; viz., "No prophet after him".

The subject matter of this Hadith is also related by the following Sahabah, (Allah be pleased with them):

92. Hazrat Abu Moosa Ash'ари, (Allah be pleased with him), in whose Hadith, the words are:

"Allah's Messenger, Muhammad صلى الله عليه وسلم enumerated to us some names for himself. So he said: I am Muhammad; I am Ahmad; I am Muqaffi, the last to come after all the Prophets; I am 'Hastir' (the gatherer of people on the
Resurrection Day); I am the Prophet of repentance and the Prophet of mercy’.

(Sahih Muslim, Vol. 2, p.261).

93 In the Hadith of Hazrat Haznifah (Allah be pleased with him), the words are: The Prophet said, ‘I am Muhammad; I am Ahmad; I am the Prophet of mercy and the Prophet of repentance; I am Muqaffi the last Prophet to come; I am Nashir (the gatherer of people, on Resurrection Day); and I am the Prophet of war (for the right cause).’

(Shanail Tirmizi p.26; Majmauz Zawaiid.

94 The following words are mentioned in the Hadith from Hazrat Jabir bin Abdullah, (Allah be pleased with him): ‘I am Ahmad; I am Muhammad; I am Nashir the gatherer of mankind (on the Resurrection Day) as people will be gathered at my feet’.

(Majmauz Zawaiid, Vol. 9, p.284).
35 Hazrat Ibn-e-Abbas, (Allah be pleased with them), in whose narration there are these words: "I am Ahmad and Muhammad and the gatherer of people on the Resurrection Day and the last to come; and I am the seal of the Prophets.

(Majma’u Zawaid, Vol. 8, p.234).

36 Hazrat Mursal Mujahid, (Allah be pleased with him), whose Hadith contains these words: "I am Muhammad and Ahmad; I am the Prophet of mercy; I am the Prophet of good news; I am the last to come and the gatherer of people on the Resurrection Day and I am commissioned for holy war and not commissioned as a farmer".


97 Hazrat Abul Tufail, (Allah be pleased with him), (on the same lines).

(Fathul Bari, Vol. 6, p.555).
FOREFINGER AND MIDDLE FINGER

There are many Hadith on record that Allah's Prophet صلى الله عليه وسلم pointed towards his forefinger and the middle one and said: "I and Resurrection have been sent like these two fingers".

The above subject matter is also corroborated by the following Hadith:

101. Sahl bin Sa'd, (Allah be pleased with him).

102. Abu Hurairah (Allah be pleased with him).

103. Anas bin Malik (Allah be pleased with him).

104. Musta'rad bin Shaddad, (Allah be pleased with him).
(Tirmizi: Vol. 2, p.44).

105. Jabir bin Abdullah, (Allah be pleased with him).

106. Sahl bin Hunaf, (Allah be pleased with him).

107. Buraidah (Allah be pleased with him).
(Masnad Ahmad, Vol. 5, p.348).

108. Abi Jubairah, (Allah be pleased with him).
(Majma' us Zawaid, Vol. 10, p.312).
10.9 Jabir bin Sanorah, (Allah be pleased with him).
(Munad Ahmad, Vol. 5, p. 103).

10(to Wahb us Suwai, (Allah be pleased with him).
(Majma uz Zawaid, Vol. 10, p. 311).

10.11 Abu awhafah, (Allah be pleased with him).

In all the foregoing Ahadith, contiguity of the Resurrection Day with the prophethood of Muhammad has been mentioned, meaning thereby that the arrival of the Prophet is a sign that the Resurrection is at hand and that there shall be no prophet till the Resurrection.

Therefore, Imam Qarabah writes in Tazkirah:

"His saying that 'I and Resurrection have been sent like these two fingers' means that 'I am the last Prophet and there shall be no prophet after me; after me there is just Resurrection; just as the forefinger is next to the middle one with no finger intervening similarly no prophet shall intervene between me and the Resurrection'.

Allama Sindhī, (Allah's mercy on him), writes in his Hashīyah Nānāi:

"The above simile highlights the fact of contiguity between them (i.e., the fingers). Just as there is no finger in between the two so also there is no prophet in between Muhammad ﷺ and the Resurrection".

(Hashīyah Sindhī on Nasai: Vol. 1, p.234).

CLARIFICATIONS BY

DISTINGUISHED ELDERS OF UMMAH

'Khātme Nubuwwat (the end of Prophethood) is an article of faith in Islam and this is borne out by Ayat of the holy Qurān and Ahādīth of the Prophet ﷺ reported from him consistently without any break in the chain of narration. Therefore, as an article of faith for Islamic Ummah this belief is upheld by an unbroken line of traditions that prove that Muhammad ﷺ is the last prophet and nobody can step on the prophetic stance after him. Therefore, a person who claims to be a prophet is an infidel, apostate or a pretender and he is extraneous to the Islamic fold.
53

Views of some distinguished personages of Islam are given below:

To claim prophethood is infidelity

1) Allama Ali Qari, (Allah's blessing be upon him) wrote in his *Fiqh Akbar*:

"...and the sunnah is not to divorce a woman twice, which is a very clear ruling of the Prophet Muhammad.

(Sharh Fiqih Akbar, p.202)

"To claim prophethood after the holy Prophet Muhammad is infidelity (Kufra) by unanimous consent of theologians".

To claim prophethood is unlawful

2) Hafiz Ibn-e-Hazm Andalusi, (Allah's blessing be upon him) wrote in his *Kitab-ul-Fasal*:

"...and the sunnah is not to divorce a woman twice, which is a very clear ruling of the Prophet Muhammad.

(Kitab-ul-Fasal, p.77)

"All those numerous people who have
narrated regarding prophethood of Muhammad, May Allah Exalt His Token and verses of The Book (Quran Majeed), have come forward to uphold his mandate that there shall be no prophet after him. Albeit, it has been reported in Sahih Ahmad that Hurrat Isra (Jesus), 'Allah's peace be on him', will descend. He is the same Isra (peace be on him) who was sent as a Prophet to Bani Israel and whom the Hebrews claimed to have assassinated and crucified. Therefore, affirmation of this tenet is obligatory that any claim to the existence of prophethood after the holy Prophet is fictitious; it can never be.

(Kitabul Fasal, Vol. 1, p.77).

At another place, Ib-e-Hazm, (Allah's blessing be upon him) writes:

Having heard Allah's declaration that he is Allah's Prophet and seal over the Prophets and his declaration that "there shall be no prophet after me", how can a Muslim consider the sending of anybody as a prophet on the earth lawful after him.
except the descent of Hazrat Isa, (Allah's peace be on him), towards the last era (of humanity) as per testified Abadith-e-Salihah."

(Kitabul Fasl, Vol. 4, p. 180)

At another place Ibn-e-Hazm further writes:

"He who says such and such a person is Allah or says that Allah has entered into the body of any of those whom He has created (or says) that there is a prophet after Muhammad excepting Hazrat Isa bin Marium, then no two persons can differ that such a sayer is not an unbeliever (Kafir)."

(Kitabul Fasl, Vol. 3, p. 249).

Deniers are infidels

Hafiz Faralullah Torqashri (d.630 A.H.) has written a book in Persian on Islamic dogmas namely, Moistemad Filamestqad. He has given in it details of the doctrine of Khamee Nuhawvat and has concluded by saying that those who don't believe in the finality of the Prophet are expelled from Islam. Some important excerpts are reproduced below:
And out of those articles of (Islamic) faith one is that a Muslim must admit his prophethood is the sense that no prophet can ever come into the world whether a rasool (with a Shariat from Allah) or no rasool (i.e., without a Shariat). The meaning of Khatma Nabwawat is that the Prophet ﷺ sealed the line of prophethood whereby prophethood came to a finish by his arrival, or it means that Allah terminated prophethood on him ﷺ. And this termination is Allah's command which nobody can disobey.

(Manoomad Filmoaṣṣaqd, p.94).

At another place, Hafiz Fazillah writes:
"And many Ahadith from Allah’s Prophet صلى الله عليه وسلم have confirmed that prophethood did come to an end on his coming into the world and there shall be no prophet after him. One of these Ahadith conveys that ‘There shall be nearly thirty pretenders as liars in my Ummah, each one of whom will claim that ‘I am a prophet’ but there shall be none after me’.

(Ibid. p.95).

He further writes:

وروايات واحادية في كلمة أبا ذياب، إن الزين ي течение كله، كله بعد اذ هو حبيبي نباهش شروط
رسول مسناشذير كه حبيبي رسول مسناش كه مبني نباهش حني نبوت في
كركد، رستال طريقي اولى لني حسن.

(ص 49).

"And Ahadith and narrations in this case are numerous. Being thus proved that no ‘nabbi’ (prophet without a Shariat) shall come after Muhammad صلى الله عليه وسلم it is thus evident that there shall neither be a ‘rasool’ (prophet with a Shariat) because there is no ‘rasool’ who is not a ‘nabbi’. When ‘subuwawat’ has been negated, ‘nasalat’ stands expressly void by the logic of anteriority.

(Ibid. p.96).

Furthermore, Ha’iz Torpushi says:

حمد الله ابن مستهد ورسول الإسلام، يلعن زرازان أمه كما أتآ يكين

(ص 75).
"Thanks to Allah, this subject is too manifest for the Muslims to need any clarification or explication. We have clarified this subject so much as we were afraid lest some disbeliever should throw an ignorant person into double".

He continues:

A denier of the tenet of 'Khatme Nubuwwat' can only be a person who from the very start bore no credibility in the personality of Muhammad ﷺ. Yet, had he (the denier) possessed it, he would have avered the veracity of all that the Holy Prophet ﷺ had spoken about.

In conclusion Hafiz Torpushti says:

"We have justified cattle to a great extent of our affairs. However, we have not given up the matter.

We have carried it further.
Those very arguments which have vouched for Haarott Muhammaddi’s nabuwat and riadat based on unbroked line of Traditions also vouch that he was the last of the Prophets and that no prophet will ever come either in his lifetime or later till the Resurrection Day. Therefore whoever doubts this Khatam-nabuwat must also be in doubt about the risalat of Muhammad. Similarly whoever says there was a prophet after him or there is one living now or is likely to be born later, such a person is an infidel.

Ibid. p.97.

Himself Misled and Misleading Others

60) Hafiz Ibn-e-Katheer, (Blessing of Allah be upon him), writes under Ayat Khatamun-Nabiim:
"Sending of Hazrat Muhammad ﷺ as a prophet to His creatures is Allah's great blessing on them. As a further mark of unique respect and reverence for him, Allah, the Exalted, terminated the commissioning of all the prophets and messengers on his appearance and the religion of piety was perfected for him. Allah the Exalted in his Book and the Prophet through his unbroken chain of Ahadith have informed mankind that no prophet will ever be born after him. Hence, the Ummah should know that if a person lays a claim to this status of prophethood after him, he is a false claimant, an impostor, a pretender, an imposter, a blackguard and a seducer of men who is himself corrupt and is corrupting others. Men of wisdom will take his so-called prophetic actions as shows of jugglery, variegated conjurations, spells and sleights and his claim as fictitious, spurious and depraved, in the same way as Allah, the Exalted, exposed perverse assertions made
by Aswad 'Ansi (claimant of prophethood) in Yemen and by Musulma Kazzaah (another claimant of prophethood) in Yemen. Everybody possessing qualities of judgement and discernment identified these claimants as liars who led the people astray. May Allah's curse fall on them and on all those who come to lay any claim in future right till the Resurrection Day, and they will be obliterated along with Musihuddaajal about whom Allah, the Exalted, will cause such things to appear as would make Muslims and their learned religious men testify to his falsity'.

(Tafheer Ibr e Khater Vol. 2, p.494,
Printed Cairo, 1375 A.H.).

Capital Punishment of Dualist infidel Obligatory

Allana Swarini Hambii writes in his Sharah Aqeedah:

"Anybody claiming that prophethood (is an object which) can be acquired is..."
dualist-infidel whose capital punishment is obligatory because his assertion is his belief that the door of prophethood is not closed. And this belief is in contravention of the Quranic verses and Mutawwifh Ahadith which conclusively prove that our Prophet ﷺ was the last of the Prophets. (Peace be upon them).


Who is a Dualist Infidel?

69 Allama Zarqani relates from Imam 'Ibne Hibban in Sharah Mowahib:

من نفث إلى أن النبوة مكتملة لا تتوقف أو إلى أن أولى أفضل من

التي فهر زيدني يحب فتى للكتاب القران وعلم الدين.

(Sharh Al Mowahib-ul-Ladunia, Vol. 6, p.188. Printers Azhariyah, Egypt, 1327, A.H.).

He who believes that prophethood can be acquired and that the door of prophethood is still open or believes that a saint is preeminent over a prophet, such a man is a dualist-infidel. His execution is obligatory because he accuses the Quran of falsehood in its verses relating to Khiamun Nahshin.
Punishment of a Dualist infidel

(7) Syed Mahmood Aaloosi Baghadi in his Tafsir Roohal Ma'ani writes under the Ayaat of Khatamun Nabieen:

وکہہ میں اللہ تعالیٰ اور رسول عاقب اللہ تعالیٰ کا متعلقہ اور اس کتاب سے رکھی گئی جواب نہ ہے۔

The precept of the Last Prophethood of Muhammad ﷺ is from those faith-fundamentals over which the Quran is positive and the Hadith has clarified them beyond doubt and on which there is complete agreement of the Ummah. Therefore a believer in contrariety will be decreed a dualist-infidel; if he insists (in his belief) then he should be given capital sentence".

(Roohal Ma'ani, Vol. 22, p 41).

Different Types of Infidels

(8) Qari Ayaz writes in Al Shifa:

وکہہ میں اسلام کی دو نواح کے بارے میں معاذکہ کیا تھا جس میں اللہ تعالیٰ اور رسول تعالیٰ کو حاضر نہ ہے۔

بہدے............. اور معاذکہ کے بارے میں اس کے نہایت او ر جوڑنے کی تعلیمات ہیں .........

وکہہ میں اسلام کی دو نواح کے معاذکہ کے بارے میں معاذکہ کیا تھا جس میں اللہ تعالیٰ اور رسول تعالیٰ کو حاضر نہ ہے۔ .........

فین ولاء.
Similarly, if a person declares somebody to be a prophet along with our Prophet or after him, or claims prophethood for himself or considers acquisition of prophethood legal or thinks this state is possible through self-purification; or without claiming prophethood for himself, says Allah’s Revelation ‘wasi’ descends upon him, then such a person is infidel (kafir) because he accuses the Prophet صلى الله عليه وسلم of false reporting about his status as Khatam un Nabieen having been commissioned for the entire mankind. The whole Ummah is unanimous that this word (Khatam un Nabieen) is clear in its sense and does mean only what it manifests, sans any interpretational paraphrasing. All types of claimants are infidels without doubt and their infidelity (kufr) is certain from the point of view of the holy Book, the Sumah and concurrence of the Ummah.

Dualist Infidels publicly guillotined

At another place, Qazi Ayaz writes:

"And Caliph Abdul Malik bin Marwan had Harith, a claimant of prophethood, beheaded and his dead body hung from the gallows. Many Caliphs and kings treated such types of claimants of prophethood in this very manner and the religious scholars of those days unanimously declared their actions correct and proper. Therefore, anybody who is against this consensus is himself an infidel (kafir)."

(1) Fatawa-Alamgiri

Who is not a Muslim

"If a person does not have the belief that the holy prophet Muhammad Ρ slee Ρ slee is the last of the Prophets then he is not a Muslim. If he says, 'I am a prophet of Allah' or says in Persian language, 'I am 'Peighamber', therefore meaning 'I convey Allah's message', then he also becomes an infidel (Kafir).


(2) Fatawa-Bazazza

Claimant of Prophethood is an infidel (Kafir).

أدى رجل التوبة، قال رجل مات بالجهزة تعال يكفر وقيل لا. (يتلاو) براتبة بطلاقة نفاذة مكروراً مرحباً، حسن ومحمد موسى.
"If a person claims prophethood and another asked him to show a miracle then this man who has asked becomes an infidel according to some and some said, 'No.'"

(Kitab-i Haqiqat on Hashiah Alangiri, Vol. 6, p.328, Printed Bulaq, Egypt).

(3) Bahrur Raiq Sharah Kanzul Daqaq

Who is an infidel (Kafir)

"If somebody says with a word of doubt, viz., "If the Prophet's assertion is correct and true", then he becomes a kafir. Similarly, if he claims that he is Allah's prophet, then he becomes a kafir and the man who asks that claimant to produce a miracle, also becomes a kafir. But some persons do not classify him as, in case he (who demanded a miracle) intends to prove the inability of the claimant".

(Bahrur Raiq Sharah Kanzul Daqaq, Vol. 5, p.130, Printed Beirut)
"Demander of Miracle from Claimant of Prophet- hood is also Kafir"

كَذَٰلِكَ نُرَسِّي اللَّهُ أُنَامُ نُرَسِّي مَنْ يَكْفُرُ وَمَنْ يَفْتَرُ مَنْ يَتَّبِعُ مَا يَنْمُي، وَمَنْ يَفْتَرُ وَمَنْ يَكْفُرُ مَنْ يَتَّبِعُ مَا يَنْمُي، وَمَنْ يَفْتَرُ وَمَنْ يَكْفُرُ مَنْ يَتَّبِعُ مَا يَنْمُي.

The claimant who was asked to prove his claim by a miracle would be treated like a Kafir.

Somebody said, "I am a prophet", or in Persian language, "I am a Paighambar", meaning thereby, "I am carrier of Allah's message", then he will become a kafir. If someone asked him for a miracle then the person who has asked so will also become a kafir. Later theologians have said that if his intent was to humble the claimant then he would not be deemed a kafir.

(Jame ul Fasail, Vol. 2, p.306, Fruated Azhar, Egypt, 1300 A.H.)

(5) Fiqah Shafai' Mujahul Muhtaj Sharoh Minbaaj
Ten types of Kafirs

In this book, which contains standard 'atawa' of Fiqah Shafai, is written:

(أو) نَتَّفِقُ (القول) أَبْنَاءُ فَالُّاً مَّنْ يُقَسَّمُ اللَّهُ أُوْلَايَةَ الْأُمَea* نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَى نُفُّوْذَةَ أُوْلَادَ}
A person will become a kaffir if (1) he rejects the Prophets and (2) says Allah, the Exalted did not send them; or (3) negates the prophethood of some specific prophet; or (4) claims prophethood for himself after our holy Prophet ﷺ; or (5) affirms such a claimant's prophethood; or (6) says that our Prophet ﷺ is the purifier of Allah's house and is dark-coloured, beardless and not a Qureshi; or (7) says that prophethood can be acquired or that status can be achieved through piety and purity of heart; or (8) says Allah's Revelation (Wahi) comes to him without laying any claim to prophethood; or (9) calls any prophet a liar and reviles him or scorns him; and (10) despises the name of Allah, the Exalted.

(Mughni al Muhtaj, Vol. 4, p.135)

(6) Fiqah Hambali: Mughni Ibn Qudamah

Follower of Claimant of prophethood is also an apostate.

من أدعي البحرة أو مدق من إمامة فقد ارتكب أن سيئة لم أدعى البحرة فضعده فلمه صاروا بذلك مكررين وكذلك طريقة الأئمة.
From Mughari ibn Qudamah which is a standard Fatwa of Fiqah Hambali: "A person becomes a murtad or an apostate (i.e., renouncer of the Faith) if he claims prophethood for himself or testifies to a claimant's prophethood. Therefore the supporters of Musailma were adjudged apostates because they testified to Musailma's claim of prophethood. The same is true of Tulaiha Asaadi and his followers. Prophet Muhammad (Sallallahu alayhi wasallam) declared that Resurrection will not take place until thirty liars have not come forward each one of whom will claim that he is Allah's prophet.

"Anybody who, (Allah forbid), abuses Him is a kafir even if he forgets at that moment what he is doing, or says so in a joke or in reality. That person is also kafir who makes fun of Allah the Exalted, or ridicules His Ayaat or His prophets or His..."
Books. Allah, the Exalted, says in the holy Quran: "And if you ask them they will say 'We were just amusing (ourselves) and jesting'. You ask them 'Were you jesting with Allah, His Ayaat and His Prophet? Don't make excuses. You have become kafir after accepting the (true) faith'."

"Therefore, a person who commits an act of derision should not be left to his (lip profession of) Islam only but should be punished and given a lesson and taught some wisdom as a deterrent lest he should relapse into this mischief. When penitence alone is not deemed adequate (exoneration) for saying indecent words against the holy Prophet ﷺ then the one who says arrogant words against Allah the Most High deserves punishment pre-eminently."

(Mughni Ibne Qudanah, Vol. 10, p.112).

(7) Al Sharah al Kabir Sharah al Muqney which is a standard fattya of Hamabli jurisprudence also contains the same passage word for word as quoted above from Mughni Ibne Qudanah.

(Sharah Kabir on Hashish Mughni, Vol. 10, p.111).

TO CONCLUDE

It stands proved in the above written lines, that (1) the holy Quran, (2) unbroken chain of "Mutawatir" Ahadith, (3) Juristic Verdicts and (4) Consensus of the Ummah touch that the holy Prophet Muhammad ﷺ was the
terminator of the entire chain of venerable prophets with no exception (peace be on them). Therefore no person after him can be called a prophet in any meaning or sense and nobody can fix for himself a prophetic stance by his guile or guile. Consequently, he who does so or tries to do so or if anybody believes in the prophethood of that claimant, then such a person is a cast-off from the fold of Islam.

And this 'finality' of the holy Prophet is a status which is most dignified, an honour most distinguished and an esteem most high. It is therefore a grave insult to the holy Prophet if somebody is so insolent as to lay a claim to the line of prophethood.

Moreover, even if one stretches one's human imagination to the farthest end and presumes there is some prophet who has come in the world, he should seek for a proof to substantiate his hypothesis, i.e., whether or not this new-comer-of-the-prophet has been doctrinated with some fresh disciplines. If it is said that no new learnings were given to the new prophet; rather the same learnings were again revealed to him as had already been revealed to the holy prophet Muhammad, that would be an inexplicable repetition. With the existing Prophetic learnings and the undiminishing Quranic reservoir of knowledge, such repetition by the 'new prophet' should turn into a divine exercise in futility, whereas Allah the Exalted is absolutely above anything futile. And if the plea is that this later claimant to prophethood was specifically bestowed with such learnings as were not conferred upon the holy Prophet, then this is (Allah forbid) tantamount to (1) belittling doctrinal
learnings sent by Allah through the holy Prophet ﷺ (2) insinuating that the Quran is a complete book, despite its declaration of being a book of all times (Charter encompassing the entire religious matters), and (3) hinting at the imperfection of the Islamic faith, thereby disbelieving in the Quranic verse:

"This day have I perfected your religion..."

Such thoughts and actions bear the greatest indignity upon the holy Prophet ﷺ and the glorious Quran and the religion of Islam.

Moreover, if just for the sake of argument, it is supposed that there is a prophet after our holy Prophet ﷺ, then as a natural corollary, it will become incumbent upon all to express allegiance to him and believe in whatever he says or does; and conversely, disbelieving in him will be deemed disbelief and 'Kufri'—Otherwise what else could the prophethood signify? Such supposition in effect amounts to insulting the holy Prophet ﷺ and finding fault with him to the extent that one who believes in him and his entire 'Deen' is deemed a 'Kufri' deserving Hell for ever. It would mean that even belief in the holy Prophet Muhammad ﷺ would (Allah forbid) not be adequate to protect him from 'Kufri' and the Hell!

May Allah the Exalted grant all the Muslims His Graciousness to remain attached to the cloak of the holy Prophet Muhammad ﷺ.

Wa asbiru da'wasa anilhamdu illahi Rabbi Aalamee, Wa Sall Allalu Taala Ala Khairi Khaleqhi Saiyyidina Mahommad Wa Aalihi Wa Ashkebihi Ajmaeen.

Muhammad Yusuf Ludhiani
QADIANIS* DEBASE THE ISLAMIC KALIMAH

(*QADIANIS, WHO CALL THEMSELVES "AHMADIS")

by Maulana Mohammad Yusef Lodiavvi

Translation from Urdu into English by Iqbal Haqain Ansari

Revised and Edited by Dr. Sabiriuddin Abi
## CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
</tr>
<tr>
<td>Qadiaswi' Muhammad ur Rasulullah is Mira Ghulam Ahmad himself</td>
</tr>
<tr>
<td>The so-called two prophetic appointments of Muhammad ur Rasulullah</td>
</tr>
<tr>
<td>Mira of Qadian claimed to be the same as Muhammad ur Rasulullah</td>
</tr>
<tr>
<td>Mira of Qadian claimed that he possessed all the virtues and excellence of Muhammad ur Rasulullah</td>
</tr>
<tr>
<td>Mira of Qadian claimed that he was &quot;Khatamun Nabieen&quot; i.e. the last of the prophets of Allah</td>
</tr>
<tr>
<td>Mira of Qadian claimed that he was &quot;Afsal ur Rasul&quot; i.e. the best of the prophets of Allah</td>
</tr>
<tr>
<td>Mira of Qadian claimed to be the pride of all mankind</td>
</tr>
<tr>
<td>Mira of Qadian claimed that he was superior to the 1st birth - Muhammad ur Rasulullah</td>
</tr>
<tr>
<td>The simile of the &quot;new moon&quot; used for the holy Prophet and part of the &quot;full moon&quot; for Mira of Qadian</td>
</tr>
</tbody>
</table>
FOREWORD

According to the Gadianti doctrine every Gadianti, as "Ahmadi", as Goggin calls them, lawfully call themselves, has to believe firmly that:

1. Mirza Ghulam Ahmad of Gaddian is Rasoolullah (Prophet of Allah) by means of reincarnation of the holy Prophet Muhammad ﷺ who had a second birth in the person of Mirza Ghulam Ahmad.

2. The holy Prophet ﷺ is NOT the last Prophet of Allah.

3. Mirza Ghulam Ahmad’s better than and superior to the holy Prophet Muhammad ﷺ.

4. The Prophethood of Muhammad ﷺ is now abrogated.

5. The Isam of the how Prophet Muhammad ﷺ is the Dead Zeligion.

6. Those who do not believe in Mirza Ghulam Ahmad of Gaddian as Muhammad ur Rasoolullah, are Kafir.

Full references supporting the above statements are given later on in this text.

Because of the above heretical and blasphemous beliefs of the Gadiants, the Muslims of the undivided India and Pakistan had been agitating and protesting against the Gadiants and demanding that the Gadiants should be declared as non-Muslims. As a result of a nationwide movement in 1944 in Pakistan,
they were constitutionally declared to be non-Muslims. But the Gaerians still continued to call themselves as Muslims against the provisions of the Pakistan Constitution.

In April, 1964, therefore, an Ordinance was issued prohibiting their so-called Islamic activities and demanding them to make use of the Islamic term in respect of their religion and its activities.

The Gaerians have since started a new and relentless campaign. They have installed sign-boards with Koranic verses, let the country know of their places of worship, and individuals wear badges bearing the Kalimah. Further, the Gaerians incite the country saying that in Pakistan the state of freedom is such as its citizens cannot even use the Kalimah. Some credulous persons have been taken in by the clever device and arguments of Gaerians. One may rightly ask these persons: Can a Pakistan Passport and National Identity Card be issued in favour of a foreign spy? Certainly the answer will be in the negative. Then, how can the Gaerians be permitted to cheat the Muslims of their Kalimah?

This article desires special attention of the reader to the fact that the Gaerians deem Mirza Ghalam Ahmad as Prophet reincarnate through reincarnation, i.e., rebirth of the holy Prophet of Islam in Mirza Ghalam Ahmad’s person. Thus they have rebelled against Islam and sinned against it. They have in fact given the pretender a place higher than that of the holy Prophet Muhammad.

As stated in the beginning, the contents of this text are based on authentic Gaerian literature with references to the relevant book and page. We take full responsibility and do hereby declare that the sources are correct and authentic.

Finally we ask every right-minded person:

(i) Could the pretender Mirza Ghalam Ahmad Gaerian be called Muhammad or Rasulullah?

(ii) Could he be regarded as occupying a higher position and being more accomplished than Muhammad or Rasulullah?

(iii) Could the Muslims tolerate for a moment such an outrageous insult to their holy Prophet?
(v) Could the Muslims put up with further insult that in place of the holy Qur'an, the utterly false utterances of Ghulam Ahmad be taken as the basis of faith and salvation?

If the reader (especially a Muslim) agrees that all the above claims and activities on the part of the Qadianis are highly provocative to the Muslims all over the world and detrimental to the dignity of the holy Prophet of Allah, سل الله عليه وسلم, then it is for him/her to decide as to what steps he/she has to take in this regard. Obviously he/she has to support our causewholeheartedly and condemn the contentions of the Qadianis.
QADIANIS' MUHAMMAD UR RASUL ALLAH IS MIRZA GHULAM AHMAD HIMSELF

Mirza Ghulam Ahmad Qadiani claims that he himself is Muhammad or Rasul Allah.*

Translation:
"Muhammad is the Messenger of Allah. And those with him are stern against the unbelievers and merciful among themselves." (Quran, Al Faith, 48:29)

Mirza Ghulam Ahmad said:
"In this divine revelation (the Quranic verse quoted above), I have been named Muhammad as well as "Rasul" (the Messenger of Allah)."

(El Ghalati Ka Izala, p. 3; Rockani Khazain Vol. 18, p. 267)

---

*Whereas 'Muhammad ur Rasul Allāh' appears in this text, it should be pronounced as 'Muhammad ur RasulAllāh'.
The reason why the Qadziani deem Mirza to be Muhammad ur Rasul Allah is that according to the Qadziani belief "Khutam un Nabiseen" (the last of the Prophets) had been ordained to be born in the world twice. First he was born in Makkah al Mukarrama as Muhammad. For the second time, according to the Qadziani, he was reincarnated in Qadzian as Mirza Ghulam Ahmad Qadzian! In other words, the spirituality of Muhammad along with his prophetic accomplishments allegedly appeared a second time in the incarnation of Mirza. And we quote:

"And know that just as our holy Prophet تک یہ در نیا یا ة was born in the fifth thousand (i.e. the sixth century of the Christian era), in the same way he was reborn in the end of the sixth thousand (i.e. the 13th century Hijra) in the incarnation of the promised Masih" (i.e. Mirza Ghulam Ahmad of Qadzian).

(Khutba-e-Ilaamiah, p. 180, Roohani Khazain, Vo. 16, p. 270).

"The holy Prophet تک یہ در نیا یا ة had two births as Prophet. In other words, we may say that it was promised that the holy Prophet تک یہ در نیا یا ة would be born in the world once more reincarnated and this was fulfilled by the incarnation of the promised Masih and the promised Mahdi" (in Mirza of Qadzian).

(Taubah-e-Golston, p. 94; Footnote; Roohani Khazain, Vo. 17, p. 248).
According to the Qadiani belief Muhammad ur Rasul Allah جل ہو ہیں و وہ ہیں with all his excellence was reincarnated in Mirza in Qadian. As such the entity of Mirza Qadian is (میرزا قادیانی) the same as the entity of Muhammad ur Rasul Allah. Mirza has said:

"And Allah bestowed upon me the bounty of the holy Prophet and made it perfect and He drew towards me the kindness and generosity of that merciful Prophet, so much so that my entity became his entity. Thus he who joins my Jamaat really becomes one of the 'Sahabah' of my chief who was better than all the Prophets. It is not hidden from those who have the ability to think that this is what the words 'others of them' mean. The person who makes a difference between me and Mustafa has neither seen me nor recognized me." (Khatba-e-Ilhanieh, p. 171, Roohani Khazain, Vol. 16, pp. 258-259).

"Owing to total resemblance no duality whatsoever existed between the promised Masih (Mirza of Qadian) and the holy Prophet so much so that even the entities of the two are virtually one entity. Mirza of Qadian himself said, 'Till my being became his incarnate.' (See Khatba-e-Ilhanieh, page 172). There is also a Hadith that the holy Prophet said: 'The promised Masih will be buried in my grave,' which means that I am that person, i.e., the promised Masih is nothing separate from the holy Prophet; he is rather the same who will be reincarnated in the world. Is there any doubt, in such a situation..."
that Almighty Allah has reincarnated Muhammad in Qadian.

(Kalimatul Fasal, pp. 104-105, Mirza Bashir Ahmad, published in the Review of Religions, Qadian, March and April, 1915).

"Blessed is the head of the fourteenth century whence he descended like the moon through darkness.

"Muhammad has now come reincarnated as Ahmad Mujtaba to cure the (Muslim) Ummah.

"The reality of the rebirth of Muhammad became manifest to us when Mirza issued as Mustafa (Muhammad) incarnate."

(Akhbar-al-Fasal, Qadian, dated 29th May, 1928).

"O my dear! O my soul! the Prophet of Qadian! I offer my life and being for thee, O Prophet of Qadian! "In the first birth as Prophet thou wert Muhammad though now thou art Ahmad incarnate! Quran has again been revealed to thee, O Prophet of Qadian!"

(Akhbar-al-Fasal, Qadian, dated 16th October, 1922).
MIRZA OP QADIAN CLAIMED THAT HE POSSESSED ALL THE VIRTUES AND EXCELLENCE OF MUHAMMAD UR RASUL ALLAH

Once the belief was fabricated that the being of Mirza is exactly the being of Muhammad ur Rasul Allah and that it is Muhammad ur Rasul Allah himself who was reincarnated in Qadian as Mirza, then it must also be alleged that all the accomplishments and distinctions of Muhammad ur Rasul Allah were transferred to Mirza, Mirza has said:

"When I am the holy Prophet incarnate and when all the accomplishments of Muhammad including the prophethood of Muhammad are reflected by reincarnation as the mirror of my shadiness, then who is the man who has claimed prophethood in a separate being?"

(Ed Ghulatik Ka Isula, p. 8; Roohani Khama, Vol. 18, p. 212).

"The entity of the promised Masih (Mirza of Qadian), in the sight of Allah is the entity of the holy Prophets. In other words, in the records of Allah there is no duality or difference between the promised Masih and the holy Prophets. Rather they both share the same eminence, the same rank, the same status and the same name. Although "The mirror of my shadiness? What a hambug to tamboode simple Muslim name into believing confusantly in Mirza's incarnation as Prophet Muhammad
verbally they are two, yet in reality they are one and the same'.


"In the previous article published in Al-Fazl, dated 16th September by the grace of Allah, I have proved that the promised Mashi (Mirza of Qadian) is the reincarnation of the holy Prophet علی ﷺ in the matter of birth, place, name, work, and status. Or, you may say that just as the holy Prophet ﷺ was born in the fifth thousand, in the same way he has now been reincarnated in the promised Mashi (Mirza of Qadian) along with his entire accomplishments."


**MIRZA OF QADIAN CLAIMED THAT HE WAS "KHATAMUN NABIEEN"; i.e., THE LAST OF THE PROPHETS OF ALLAH**

According to the Qadiani belief, the "Qadiani-based" birth of Muhammad ur Rasul Allah as a prophet took place in the incarnate avatar, Mirza of Qadian. And as he became incarnate Muhammad ur Rasul Allah, then Mirza becomes "Khataun Nabieen," too!

Mirza says:

"I have told so many times that according
to the verse: "And others of them..." I am incarnate "Nabi Khatamul Arshia" (the last of the Prophets). Twenty years ago God named me in Brahmin-e-Ahmadiya "Muhammad" and "Ahmad" and declared that I am incarnation holy Prophet (s.a.w)

(Rah Chahi Ki Ijaz, p. 8; Roohani Khazain Vol. 13; p. 212)

"Blessed is he who has recognized me. Of all the paths of God I am the last path, and of all His lights I am the last light. Unfortunate is he who forsakes me, because without me all is darkness."

(Rashi-e-Nooh, p. 56; Roohani Khazain, Vol. 19, p. 61)


"Many thrones descended from the heaven but they have been placed the highest."


The various accomplishments which were bestowed upon all other Prophets were concentrated in a greater degree in the holy Prophet. All these accomplishments have been conferred on me through the holy Prophet's reincarnation in me. That is why I hear the

*By the words میں کو ہے (one of them) Mirza Qadiani has conveyed the false meaning as "the prophet is gone large", whereas the verse simply means that the holy Prophet came not only for the unenlightened people of Arabia but he is also prophet for all the people who will be born till the Resurrection.
names of Adam, Ibrahim, Moosa, Noeh, Daud, Yusuf, Sulaiman, Yahya, Isa, etc. All the previous Prophets were the incarnations of special attributes of the holy Prophet but I am the reincarnation of all the attributes of the holy Prophet". (MaiSOaMAT-e-MIRZA, Vol. 3, page 270).

MIRZA OF QADIAN CLAIMED TO BE THE PRIDE OF ALL MANKIND

The Al-Faiz Daily of Qadian challenges the Muslims, saying:

"O you who are called Muslims! If you really desire Islam's victory and invite the rest of the world to join you, then first come yourselves to the true Islam (i.e. the Islam of the Muslims is, God forbid, false! -Compiler) which is available through the promised Messiah (the Qadiani Mirza). It is under his auspices that today the roads to goodness and righteousness are open. By following him alone can man reach the desired goal of success and salvation. He is the reincarnation of the same pride of all mankind, (Muhammad), who had his first birth thirteen centuries ago as mercy for the worlds." (Al-Faiz, Qadian, dated 26th September, 1915, as cited in Qadiani Muzah, pages 211-212, Ninth Edition, Lahore).
MITZA OF QADIAN CLAIMED THAT HE WAS SUPERIOR TO THE FIRST-BIRTH MUHAMMAD UR-RASUL ALLAH

Not satisfied with the claim made in the preceding excerpt, the Qadzis believe that Allah's Messenger Muhammad's Qadiani reincarnation which took the form of Mitza Qadiani, was superior to the Prophet's first birth in Makkah.

Mitza says:
"One who denies that the ordsnament of the Prophet ﷺ is related to the 6th thousand as it was related to the 5th thousand, denies the truth and the mandate of the Quran. The truth is that the spirituality of the (reincarnated) holy Prophet ﷺ at the end of the 6th thousand, i.e., these days, is much stronger, more complete and severe than in those early years. Rather it is like the fourteenth (moonlit) night."


IMPORTANCE OF KHUTBA-E-IHRAHIMAH

The preceding extract is from Khutbae Ihramiah which the Qadzis deem to be divine revelation. Mirza Basir Ahmad, M.A., writes:

"It is worth remembering here that Khutbae Ihramiah as its name indicates, is that address which was conferred upon the
promised Masih by God in the form of a miracle. So this book should not be taken as an ordinary book, because its every sentence has the characteristic of divine inspiration. Then on page 171 of this very book "hazarat aqudas" (Mirza) says: "He who makes a difference between me and Mustafa has neither seen me nor recognized me." Similarly it is written on page 181: "One who denies that the ordainment of the Prophet ﷺ is related to the 6th thousand as it was related to the 5th thousand, denies the truth and the mandate of the Qur'an. The truth is that the spirituality of the (reincarnated) holy Prophet ﷺ at the end of the 6th thousand, i.e. these days, is much stronger, more complete and severe than in those early years." It is clear from these references that the promised Masih was not a man of ordinary status. But among the Ummat-e-Muhammadiya in consideration of his rank he has surpassed all (including even the 'first-born Muhammad ur Rasul Allah' himself). — Compiler.)

(Kalmaetul Faisal, pages 109-131, as cited in the Review of Religions, March-April, 1910.)

"O dear ones! Our Imam in this world is Ghulam Ahmad in 'Darul Aman' (the house of security, Qadian).

"Ghulam Ahmad is the 'Arsh' (throne) of 'Rabbe Akbar' (the Great Nourisher), as if his house is in Le Makan (place which knows no bounds).

"Ghulam Ahmad is the real 'Rasul Allah' (Prophet of Allah). He has been elevated among mankind and the jinn.
“Muhammad has been reincarnated among us. Now greater is he than his first[birth] in his dignity.

“O Akmal, if anyone longs to see Muhammad, he should see Ghulam Ahmad in Qadian.” (4)

(Akbar Bsd, Qadian, dated 25th October, 1906).

THE SIMILE OF “THE NEW MOON” USED FOR THE HOLY PROPHET AND THAT OF “THE FULL MOON” USED FOR MIRZA OF QADIAN

The superiority of the Qadiani incarnation has been expressed in yet another style; viz. During the Makki birth of the holy Prophet, Islam was like the crescent in which there is no light but in his so-called Qadiani reincarnation, Islam became lighted and illuminated like the full moon.

Mirza said:

“And Islam started like the crescent which was destined ultimately to become in the later stage the full moon (of the 14th night) by the command of God. Thus Allah’s Wisdom willed that Islam should assume the form of the full moon in that century which should resemble the full moon by way of counting.” (i.e. in the 14th century)

(Khutba-e-Khawzah, page 154; Rookani Khwaain, Vol. 16, p. 275).
"To declare those who denied the holy Prophet in his first birth as Kafirs and outside the fold of Islam, but to regard the deniers of his second birth as Muslim is an insult to the Prophet and a joke against the signs of Allah, although the promised Masih has, in Khuda-e-Ikhani, compared the mutual relation between the first and the second births of the holy Prophet to the relationship between the crescent and the full moon."


GREATER MANIFEST VICTORY

In order to express the superiority of Mirza it was claimed that the manifest victory achieved by the Mirza was greater than the manifest victory of the holy Prophet. Thus Mirza said:

"It is apparent that the time of manifest victory of the era of the holy Prophet has expired, and the second victory which was to be much greater and clearer than the first one had yet to be achieved. It was ordained that its time should fall during the times of the promised Masih "(Mirza Qadian)."

(Khuda-e-Ikhani, pages 193-194; Rochani Khaza'in, Vol. 16, p. 288).
THE SO-CALLED BEGINNING AND PERFECTION OF MIRZA'S SPIRITUAL EXCELLENCE

It was also claimed that the era of the Makki birth of the holy Prophet ﷺ was only the first step in his progress of spiritual attainments, whereas the era of his Qadian reincarnation represents the highest pinnacle of his spiritual development. Thus it is said:

"The spirituality of our holy Prophet ﷺ was conceived during the 5th thousand (i.e. the Makki birth) with its precise attributes and that period was not the climax of his spirituality's development. It was rather the first step to the highest pinnacle of its perfection. Thereafter this spirituality manifested itself in its full grandeur during the 6th thousand, i.e., [his rebirth in Qadian] at the present time."  
(Khutba-e-Ithomin, page 177; Roshat Khazin, Vol. 15, p. 266).

THE SO-CALLED SUPERIOR MENTAL DEVELOPMENT OF MIRZA

It is also claimed that the mental development of Mirza of Qadian was superior to that of the holy Prophet ﷺ. Thus it is said:

"The mental development of the promised Masih (i.e. the Mirza of Qadian) was higher than that of the holy Prophet ﷺ. And this is only a part of the superiority which the promised Masih has over the holy Prophet. The
mental faculties of the holy Prophet could not manifest fully owing to the deficiency of civilization; although the ability existed. They have now manifested themselves fully through the promised Masih by virtue of the advancement of civilization.”

(Review, May 1929, as cited in Qadiani Mazhab, page 266, ninth edition, Lahore)

MIRZA TERMED RECITERS OF KALIMAH OF MUHAMMAD OF ARABIA AS KAFIR(!)

When it is admitted, according to the Qadiani belief, that the Qadiani Mirza is (God forbid) superior to Muhammad of Arabia in dignity then it must also be necessary to believe that those who recite the Kalima of Muhammad Arabi Rasul Allah are not Muslims. In other words, the Kalima of Teyyibah, لا إِلَى اللَّهِ مُحَرَّمُ رَسُولُ اللَّهِ without belief in the Qadiani Mirza becomes false. Thus it is said:

"The point is now quite clear. If it is 'Kufi' to deny the gracious Prophet it must also be 'Kufi' to deny the promised Masih, because the promised Masih is in no way a separate being from the gracious Prophet; rather he is the same (Muhammad incarnate). If anyone is not deemed a Kafir for denying the promised Masih, then anyone else who denies the gracious Prophet also cannot be considered a Kafir. How is it possible that denying him in his
first birth as Prophet should be regarded as Kufir, but denying him in his (reincarnated) second birth as prophet should not be regarded as Kufir, when, as claimed by the promised Masih, his (Mirza’s as Muhammad Incarnate) spiritual attainment is stronger, complete and severe.

(Kalimatul Fasal, pages 146-147, as cited in the Review of Religions, dated March-April 1915).

"Any person who believes in Moses but does not believe in Christ, or believes in Christ but does not believe in Muhammad, or believes in Muhammad but does not believe in the promised Masih, is not only a Kafir, but a ‘pakka’ (confirmed) Kafir, and (he is) out of the fold of Islam."

(Kalimatul Fasal, page 110, by Mirza Bashir Ahmad, M.A.)

"The Ahmadi movement bears the same relationship to Islam as Christianity bears to Judaism."

(Muhammad Ali Lahori Qadiani cited from Mubahasah Rawalpindi, page 246).

"All such Muslims as did not swear allegiance to the promised Masih (Mirza Ghulam Ahmad of Qadian), even though they did not hear the name of the promised Masih, are Kafir and debarred from the fold of Islam."


"It is incumbent upon us that we should not regard non-Ahmadi as Muslims, nor
should we offer prayers behind them, because according to our belief they deny one of the prophets of Allah. This is a matter of faith. None has any discretion in this."


THE SO-CALLED QADIANI KALIMAH

It also became necessary in the Qadai strategy to include the Qadiani Mirza in the meaning of the Qadiani Kalimah: "لا إله إلا محمد رسول الله." YThus it is said:

"As a result of the birth of the promised Masih (the Qadiani Mirza) a difference has cropped up (in the meaning of the Kalimah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet, the words "بنا محمد رسول الله" (Muhammad ur Rasul Allah) included in their meaning only such prophets as had preceded him; but after the incarnation of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of "بنا محمد رسول الله." Therefore account of the incarnation of the promised Masih the Kalimah "لا إله إلا محمد رسول الله." God forbid, does not become abolished; it rather shines more brightly. (Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah! Ho, without Mirza, this Kalimah, remained meaningless, useless and false! That is why those who recite this Kalimah without including Mirza therein are 'Kafir', rather 'pakke Kafir!'-Compiler). In short, the same Kalimah is (effective) even now for entracing
Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of "محمد رسول الله ... (Muhammad ur Rasul Allah)." (Kalimatal Faisl, page 158, by Mirza Bashir Ahmad Qadiani).

In short, the Qadiani Religion has retained the same words of the Kalimah but the Qadiani belief has changed the meaning of the Kalimah. In the Kalimah of the Muslims, Muhammad ur Rasul Allah means Muhammad of Arabia but in the Qadiani Kalimah "محمد رسول الله" means Mirza Qadiani as Muhammad incarnate, reborn in the world as a prophet for the second time.

Thus it is said:

"Moreover, even if we accept by supposing the impossible that the sacred name of the gracious Prophet has been included in the sacred Kalimah because he is the last of the Prophets even then there is no harm and we do not need a new Kalimah because the promised Masih is not a separate entity from the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammad ur Rasul Allah." Also, "One who discriminates between me and Mustafa has neither recognized me nor seen me." And the reason for this is Allah Almighty's promise that He would reincarnate "Khosam un Naboseen" in this world once more as a prophet as evident from the verse*. And others of them.... Thus the promised Masih (Mirza of Qadiana) is himself Muhammad ur

*Please see footnote on page 97
QADIANI BELIEFS: PROPHETHOOD OF MUHAMMAD STANDS ABROGATED AND HIS KALIMAH STANDS CANCELLED

A little thought on the above-cited passages makes it quite clear that not only do the Qadialis consider Mirza Ghulam Ahmad to be a Prophet and Messenger (of Allah) but they also consider Mirza of Qadian a complete incarnation of محمد رسول الله and as such recite his (Mirza's) Kalimah. They consider as Kafirs all those who recite the Kalimah of Muhammad of Arabia. This proves that for the Qadialis the Kalimah of Muhammad of Arabia stands cancelled.

If we look more closely into the issue we shall find that according to the Qadiani belief — like that of the Bahais — the period of the Prophethood and Apostleship of Muhammad of Arabia صلی الله علیه وآله وسلم has expired and it stands repealed for all practical purposes, because according to the Qadiani belief the basis of salvation lies in obeying the Qadani Mirza only. So Mirza said:

"Say to them: if you love God then come
and obey me so that God also may love you."

(Mirza Qadiani's "revelation" as cited in Haqiqat-ul Wahi, Page 79/82, Lahore, 1952; Roohani Khazain, Vol. 22, p. 82. Also see pages 46, 62, 81, 152, 205, 277, 360, 363, 378, 395, 495, 630, 634, in Tazkirah, 2nd Edition).

"In Braheen-e-Ahmadia, God has called me by the name of Ibrahim, as He said: *

سلام على إبراهيم سالمًا، وعليه من النوم وعليها من ملام

إبراهيم مسلمٌ ...

"This means: Salutation on Ibrahim (i.e. this humble man [Mirza]). We truly made friends with him and saved him from every sorrow. And O ye who follow, let the place of Ibrahim's footsteps be the place of your prayers. That is, obey completely so that you may attain salvation."


"As regards the assertion this is a verse of the holy Qur'an. Here it means: Perform your prayers and hold beliefs on the pattern of Ibrahim (i.e. Mirza Qadiani) who has been sent, and mould yourself on his model in every matter."


"This is not a Quranic verse but one of the many "verses" concocted by the fertile mind of Mirza in aphoristic Arabic."
"Similar is the verse which contains a hint that at a time when the Ummat-e-Muhadda will become divided into many sects, then during the last era an Ibrahim (i.e. Mirza Gadiani) will be born and out of all the sects, the sect which follows this Ibrahim, (i.e. Mirzal), will be saved."


"My teachings contain orders as well as prohibitions and renovation of important injunctions of the Shar’iat. For this reason God has named my teachings and the ‘wahi’ (revelation) that comes to me as a ‘boat’. Thus see, God has declared my ‘wahi’, my teachings and allegiance with me to be Noah’s Ark and the basis of salvation for all human beings. Let he who has eyes may see and he who has ears may hear."


Thus obedience to Mirza Gadiani’s prophethood, teachings, ‘wahi’ and his renovated Shar’iat is allegedly the only basis for salvation for all mankind. This only means, that the Shar’iat of Muhammad of Arabia, his teachings and ‘wahi’ are no longer the basis of salvation. In other words, Mirza’s incarnation has rendered all these useless, suspended and abolished!
THE PRE-MIRZA ISLAM
IS THE DEAD RELIGION

The above-cited quotations confirm beyond a shadow of doubt that in the opinion of the Qadianis, Islam without the Qadiani Mirza is dead. So it is said:

"Probably in the year 1906, at the proposal of Khwaja Kamaluddin, Maulvi Muhammad Ali entered into an agreement with the Editor of Akhbar-e-Watan to the effect that the Review of Religions would publish no articles about the (Qadiani) sect; it would only publish general articles on Islam and the Editor of the Watan would propagate in his paper for the assistance of the Journal, Review of Religions. The promised Musht disapproved this proposal and it was strongly opposed by the Jamats also. Hazrat Sahib said: Will you present dead Islam before the world by excluding me?"


"We believe that a religion which does not have the chain of prophethood (as in Islam—Compiet) is a dead religion. We call the religions of the Jews, the Christians and the Hindus dead only because now there are no prophets in them. If this were the position in Islam too, we would be no more than mere story-tellers. Why do we regard it superior to other religions? It must have some distinction."

(Majnoon-e-Mirza, Vol. 10, page 127)

"During the lifetime of the promised
Masih (Mirza Qadiani), at the proposal of Mouvi Muhammad Ali and Khwaja Kamaluddin, the Editor of Akhbar-e-Watan started a fund-collecting scheme in 1905 for the purpose of sending copies of the Review of Religions to foreign countries, on the condition that it should not contain the name of the promised Masih (Mirza Qadiani). But 'hazrat saqdas' (Mirza Qadiani) rejected this proposal saying: 'Will you present dead Islam by excluding me?' Thereupon, the Editor Watan announced the closure of this fund-collecting scheme.


QADIANIS DENOUNCE ISLAM AS THE 'CURSED, SATANIC AND CONTEMPTIBLE' RELIGION

According to the Qadiani belief, the Religion of Islam, without the prophethood of Mirza Qadiani, is only a 'collection of tales'; it is a 'cursed, satanic and contemptible religion'.

'That religion is no religion and that prophet is no prophet by following whom a man does not come so close to God as to be honoured with divine conversation (i.e. Prophethood—Compiler). That religion is cursed and contemptible which teaches that human progress depends only on a few narrated anecdotes (i.e. the Shari'at-e-Muhammadiya which is narrated from the holy Prophet
"How absurd and false it is to believe that after the holy Prophet Muhammad (peace be upon him) the door of the divine "waahi" has been closed for ever and there is no hope of it in the future till the Day of Resurrection — only worship tales. Can a religion having no direct trace of Almighty Allah be called a religion? I say, by Almighty God, that in this age there is no one more disgusted than myself with such a religion. (There is no doubt about this.— Compiler). I name such a religion as satanic religion, not divine (religion)."

The above-cited incontrovertible proofs indicate beyond the slightest doubt that Qadianism is an entirely different religion from Islam. The reality of the Qadiani religion is that if you accept the Qadiani Mirza as Prophet then it is all right, otherwise the Religion of Islam is abused as being dead, cursed, satanic and contemptible, and the Prophethood and Apostleship of Muhammad (peace be upon him) is denied. May not Almighty Allah deprive anyone of Wisdom and Faith!
DIFFERENCE BETWEEN MUSLIMS AND QADIANIS

(Highlighting the Difference between Qadianis and Other Unbelievers)

By Maulana Muhammad Yusuf Ludhianvi

Compiled by: Maulana Mansoor Ahmad Al-Hussaini

Translated by: K. M. Salim

Edited by: Dr. Shahiruddin Alvi
CONTENTS

Page

Foreword by the Translator .................................................. 106
The Question in Three Parts .................................................. 109
The Answer ............................................................................. 110
Categories of Kafir .................................................................. 111
Who is an Apostate .................................................................. 113
Concealment of Share'at for Apostates ................................. 114
Apostasy is a deadly disease of Militia: Why? ......................... 115
Order of Shari'ah for Dualist-Infidel: Zindig ......................... 116
Views of Imam Malik ............................................................... 116
Difference between Apostate and Dualist-Infidel .................... 117
Qadialis' Corrupt of 'Kufi' ...................................................... 118
Why Qadialis are Dualist-Infidel (Zindig) .............................. 119
Meaning of Final Prophethood ................................................ 119
Nurture of 'Loss of Children' and 'Loss of Prophets' .............. 120
Qadialis have altered the meaning of 'Khatam an Nabiim' ...... 122
Look at the 'Bhabah' religion .................................................. 122
Three Questions to Qadialis .................................................... 123
Qudratul Koliheah ................................................................. 124
Do people know that ............................................................. 124
Crimes of Mirza Ghulam Ahmad of Qadian ............................ 125
Concealed treatment of Qadialis by Muslims ......................... 125
How can the Qadialis ............................................................ 126
Disgrace ................................................................. 127
Commands of Shari'ah for Descendants of
Apostate ('Murtadeen') ........................................... 127
Commands of Shari'ah for Descendants .......
of Dualist-Infidels ('Zundiq') ................................. 128
Ten legitimate sons and one non-descrip ............. 129
Raving Claim .......................................................... 131
Dialogue with a Qadiani ......................................... 141
Challenge to Muslims ........................................... 152
Liar in mother's lap ............................................... 153
Traitors ................................................................. 154
Benediction of Prophet Muhammad 
in Pakistan ................................................................ 154
FOREWORD

By the Translator

This publication will vindicate the enormity of the Qadiani mischief. I appeal to you to read it carefully and dispassionately and then decide for yourself what you can do to curb the perfidy of Qadianists.

I appeal to every Muslim, who desires Allah's Prophet Muhammad ﷺ to intercede for him on the Judgement Day, to cooperate with Ahlami Majilis Takaffus Khatme Nabuwat in raising aloft the banner of Khatme Nabuwat.

I beseech every Muslim to display his sense of honour against the Qadianis.

I invite every Muslim to rise and offer whatever sacrifice he can for this cause.

K. M. Saleem
I want to tell you briefly how Qadianis differ from other 'Kafirs'. But before I do so, I shall answer a question which is in the minds of some of our brothers.

**THE QUESTION (in three parts):**

**Firstly:** Why is it that an organization called Aalami Majlis Tahaffuz Khatme Nubuwat has been set up, specifically aiming to pursue Qadianis to whichever part of the world they go and expose them by Allah's help and with the cooperation of Muslim brethren when there are other non-Muslims also in the world, such as Jews, Christians, Hindus, Sikhs, Buddhists, etc?

**Secondly:** Why is there no such organization against any other 'Kafir' community?

**Thirdly:** What was the reason for such stalwarts of Islam as Imam-ul-Uraa Muhammad Anwar Shah Kashmiri, Shikh-ul-Islam Maulana Muhammad Yusuf Binnor, Ameer-e-Shariat Ataullah Shah Bukhari, and Hazrate Aqdas Maulana Mufii Mahmood, (Allah's mercy on all of them), to have
attached so much importance to counter the 'Kufri of Qadhania that it was considered necessary to establish an organization, on an international level, namely Aslami Majlis-e-Tahaffuz-e-Rhetme Nubuwwat?

ANSWER:

Before I answer, I sum up the question which in short is: What distinguishes a Qadhan from other Non-Muslims?

First I lay before you an example:

You know that wine is prohibited in Shari'at. Drinking wine, manufacturing and selling it are all prohibited, i.e., 'Haram.' Similarly, you know that a pig is filthy and impure. Selling its meat which is called pork and its eating, giving or conveying are absolute prohibitions, i.e., 'Haram.' Everyone is aware of these precepts.

Now imagine a situation: A man sells wine and calls it wine. Another man also sells wine but pastes a label of 'Zam-Zam' on the bottle, i.e., he is selling wine under the name of 'Zam-Zam.' Both persons are criminals but who is a greater criminal? You know the answer.

Take another example: There is a butcher who is selling pork. He sells it as such. Clearly he says this is pork. Whosoever wants to buy may buy it. Certainly he is a criminal in Shari'at for selling pork. Against this is a person who sells pork but calls it mutton. Now both these persons have committed a crime in Islamic Law; but sky-high is the difference in the nature of the offence between
the two. One sells 'Unlawful,' i.e., 'Haram' calling it 'Unlawful,' Haram. The other sells 'Unlawful' Haram, calling it 'Lawful,' i.e. 'Halal.' Anybody, unaware, could fall into his trap and eat 'Unlawful-Haram' pork thinking it to be 'Lawful-Halal' mutton.

Thus the difference between a butcher selling pork as mutton and a butcher selling pork as pork is precisely the difference between a Qadiani and other Non-Muslim such as Jew, Christian and Hindu, etc. 'Kufir' is 'Kufir' in both cases because it is negation of Islam. But 'Kafirs' of the world do not put label of Islam on their 'Kufir' and do not propagate their 'Kufir' as Islam. A Qadiani, on the other hand, puts a label of Islam on his 'Kufir' and deceives Muslims by saying this is Islam.

CATEGORIES OF KAFIRS

So far I have spoken to you in general terms. I shall explain the theology.

'Kufir' is of several kinds but three are very obvious:

First: The 'Kafir' who is undoubtedly a 'Kafir'.

Second: That 'Kafir' who is 'Kafir' from inside but pretends as Muslim from outside.

Third: That 'Kafir' who tries to label his 'Kufir' as Islam.

Category No. I:

Jews, Christians, Hindus, etc., are
unmistakably and undoubtedly 'Kafirs.' The Polytheists (Mushrifeen) of pre-Islamic Makkah were also included in this category. All of them are openly Kafirs.

Category No. 2:

In the second category are 'Hypocrites' (Munafiqueen) who recite with the tongue but hide 'Kuf' in their hearts. In their case, Allah, the Exalted, proclaims:

"When Hypocrites come to you they say, 'We believe in you as Allah's Prophet.'"

"And Allah knows that you are certainly Allah's Prophet."

"And Allah testifies that Hypocrites are perfect liars."

Thus the 'Kuf' of 'Hypocrites' (Munafiqueen) is greater than that of normal 'Kafirs' because by reciting Kalimah Tayyiba  they add lies to 'Kuf.'

Hazzrat Imam Shafai, (Allah's mercy on him), used to say about Ibrahim bin Ulayya: "I am his opponent, so much so, that I shall oppose him even if he recites  It means that some persons are so compulsive liars that they lie even in 'Kalimah Tayyiba' because their 'Kalimah' is a show of falsehood.
The 'Kufri' of the third category exceeds the 'Kufri' of the second category because their offense is that they call their 'Kufri' as Islam. They present pure 'Kufri' in the nomenclature of Islam by twisting the verses of the holy Quran, the sacred 'Ahadith' of the Prophet (SAW), the statements of his Companions and sayings of revered saints in order to prove their 'Kufri' as Islam. Such men are called 'Zindiq' (Dualist-infidels) in Shari'at terminology.

To sum up, the three categories are Unbelievers (Kafir), Hypocrites (Munafic); and Dualist-Infidels (Zindiq).

'Kafir' (Unbeliever) is a person who does not believe in Allah and the Prophet (SAW) neither outwardly nor inwardly. 'Munafic' (Hypocrite) is a person who hides 'Kufri' in his heart and his recitation of 'Kalimah' in false. He is a pretender. 'Zindiq' (Dualist-Infidel) is a person who gild-edges his 'Kufri' with the gold of Islam and tries to present it as real Islam.

WHO IS AN APOSTATE

An apostate (Murtad) is a person who abandons Islam. A precept should be understood here which is recorded in the books. All the four schools of 'Fiqih' unanimously agree that in case of an apostate (Murtad), Shari'at allows him three days to enable him to remove his doubts. All possible efforts should be made to clarify his doubts. If he understands and re-enters Islamic fold, well and good; otherwise he should be got rid of. This precept is known as 'killing of apostate' (Qatl-e-Murtad).
None of the Imams differs on this issue. Laws of all civilised countries and governments award death punishment to rebels. As apostate is a rebel of Islam, therefore apostasy (Irtidad) is punishable with death.

CONCESSION OF SHARI'AT FOR APOSTATE

Islamic Shari'at offers a concession to its rebels while laws of the world do not do so. They must put their traitors to death even if they beg for mercy after their arrest and award of sentence.

Take the example of a rebel of any modern government. He may repent, beg to be excused or vouch for good behaviour a hundred times, assuring the government that in future he will never resort to revolt; still he will not be heard. The capital sentence will be executed on him. His repentance will be unacceptable. At no cost will he be excused.

But Islamic Shari'at Law gives a concession to its rebel. The Apostle (Murtad) is allowed three days to think over. He is advised to withdraw and renounce his apostatic stance. If he assures for future and is repentant, he is not punished. In spite of this humans concession afforded by Shari'at, Non-Muslims criticise the Islamic punishment.

It is a matter of surprise that there are no objections to the hanging of a person when caught in conspiracy, say for toppling the lawful Governments of the American President or the Russian President or the Pakistani President. Conspirators
are sentenced to death and so law of any civilized court disagrees with this.

Why do then people disapprove of punishing a person who rebels against Allah's Prophet and say: Do not put him to death! Islam does concede three days' grace to enable the apostate to remove his doubts and come back into the Islamic fold. If he begs for mercy or repents, Shari'ah grants him his life back. But if he is adamant and refuses to renounce his apostasy then Allah's sacred soil must be cleaned of his foul existence.

**APOSTASY IS A DEADLY DISEASE OF MILLAT: WHY?**

It is so because it takes the form of a carbuncle which stinks. If a malignant growth (Allah forbid) appears on some part of human body, doctors advise its amputation. Who would call this a tyranny over the patient? Rather a favour to him! By this removal the sound parts of the body are saved from septic poisoning, else death would be certain. Therefore it is wise to cut away the diseased part to protect the healthy part.

In the same way apostasy is a carbuncle of Islamic Millat. The malignant part, i.e., the Murji'at, despite preaching does not retrace his steps. Therefore, cancerous malignancy must necessarily be removed otherwise his poison will gradually travel inside the entire physiology of the Islamic Millat. This indeed is the unanimous verdict of the four Imams, and theologians and
doctors of Shari'at law. Wisdom and sagacity demands it. The safety of Millat lies in it.

ORDER OF SHARI'AT FOR DUALIST-INFIDEL: ZINDIQ

A dualist-infidel is worse than an apostate, because he is bent upon preseeting his 'Kufr' as Islam. Imam Shafai and Imam Ahmad, in their well-known sayings, were pleased to ordain that a dualist-infidel (Zindiq) is governed by the same orders as an apostate (Murtad); that is, afford him a chance first, give him time to repent and permit him to return to the Islamic fold. If within three days he does so, leave him unscathed, otherwise it is obligatory to award him capital sentence.

VIEWS OF IMAM MALIK:

Imam Malik, (Allah's blessing on him), goes one step forward to say:

"I will not accept the penitence of a Dualist-Infidel."

By this he means to say that if a person guises his 'Kufr' with Islam and does not repent, when caught in the act, then, (leaving is to Allah whether or not He accepts his penitence), we shall certainly promulgate Allah's Shari'at on him, i.e., shall pronounce capital punishment for him. This is a crime which is similar to adultery in which a person may be penitent (Tsaib) for future but his penitence will not save him from death. Therefore, he will be punished under all circumstances. Similarly, hands are to be amputated for stealing.
A thief, on arrest, may offer penitence (‘Taubah’) but his offence will not go unpunished. It is in this light that Imam Malik says:

لا قناع Providing Atonement

"I will not accept the penitence of a Dualist-Infidel." Capital punishment will certainly be given to him, although he may be penitent (‘Taubah’) a hundred times.

Similar sayings are on record from Imam Abu Hanifa and Imam Ahmed bin Hambal, (Allah’s blessing on them.) In books of ‘Fiqh’ such as ‘Durr-e-Mukhtar’ and ‘Shami’ and some others, it is written that if a Dualist-Infidel offers penitence (‘Taubah’) of his own free will, his penitence will be accepted without capital penalty, provided no one came to know of his offence. Similarly, he will be excused from punishment if he became penitent of his own free will, on Allah’s guidance. Therefore, if a Qadiani renounces his ‘Qadainism’ on his own and offers penitence (‘Taubah’) then he will be excused. On the contrary, if he offers penitence (‘Taubah’) after arrest then there will be no excuse, irrespective of his repentance even a hundred times.

DIFFERENCE BETWEEN APOSTATE AND DUALIST-INFIDEL:

Shari’at enjoins upon us to preach to the apostate. If he as a result of preaching, undertakes penitence (‘Taubah’), he will save himself from capital punishment but this does not apply to a dualist-infidel. There is another saying from Imam Malik and Imam Abu Hanifa, and one from
Imam Ahmad, (Allah's blessings on them all), that penitence (Taufa) of a dualist-infidel is not acceptable because he has committed the crime of dualist infidelity (Zindaqa), i.e., he applied false coating of Islam over his 'Kufr'.

I repeat, he has sold pork as mutton and wine as Zam-Zam. This is a crime which is not excusable and is certainly punishable with capital sentence.

QADIANIS' COVENANT OF 'KUFR':

My purpose here is not to tell you why Qadianis are 'Kafirs'. What I do wish to tell you is that in spite of their being disdard 'Kafirs' they present their 'Kufr' with the label of 'Islam'. Take the case of our Kalimah Tawzya ۳۰۷۰۴۰۴۰ ۳۰۷۰۴۰۴۰ ۳۰۷۰۴۰۴۰

They do not believe in our 'Kalimah'. How can they claim to be Muslims? Please understand this clearly that a person who doubts in their being a 'Kafir' is not a Muslim. They pretend to be Muslims and say, "We are Muslims, we are only a sect of Islam called Jama-e-Ahmadiya". But they are liars. They have established their colony near London and have named it "Islamabad" and behave as hostages of Islam. When they come across a Muslim they deceive him and tell him: "You see, we offer 'Namaz', keep fasts, do this and do that and we consider Hazrat Muhammad ﷺ as 'Khatam un Nabiin', i.e., the last of the Prophets. They play fraud on simple ignorant Muslims and assure them that every person who enters their 'Jamat' has got to agree to one condition of their Charter of Loyalty which reads as follows:

"I acknowledge Hazrat Muhammad ﷺ
as 'Khatam un Nabieen' with all sincerity of my heart."

By this covenant they deceive poor simple Muslims.

WHY QADIANIS ARE DUALIST-INFIDELS (ZINDIQ)

They are so for the simple reason that they pour Islam into their mould of 'Kufir' and label urine as 'Zam-Zam' and dog's carrion as 'Halal'. The whole world knows that Allah's Prophet Muḥammad ﷺ was the last of the Prophets. This Islamic doctrine of finality of prophethood is a definite certainty. On the occasion of his farewell Haj, the Prophet declared:

"O people! I am the last prophet and you are the last Ummat."

Besides, there are more than two hundred 'Ahadith in which the Prophet, ﷺ himself explained about the finility of Prophethood ('Khatm e Nubuwwat'). In different ways and through different expressions he was pleased to say that there will be no prophet after him and that nobody will be given prophethood after him............

MEANING OF FINAL PROPHETHOOD

It does not mean that any previous prophet is not alive. It simply means that if for the sake of
argument all the previous prophets supposedly come in the world in the times of our Prophet Muhammad, صلى الله عليه وسلم and become his servants, even then our Prophet صلى الله عليه وسلم shall continue to be the last prophet since nobody has been awarded prophethood after him. The list of the blessed prophets in the manifest of the All-Knowing Allah carried his exalted name in the last. With his arrival, the list of the holy prophets became complete.

MEANING OF 'LAST OF CHILDREN' AND 'LAST OF PROPHETS'

A child who is born last in a family is called their youngest offspring. He is the final child and none is born after him. It does not mean that he is the last to survive among his brothers. Of course, it sometimes happens that he is born last but dies earlier. Then the father says: this child who died was my last one.

In the same way, the last prophet ('Khutam un Nabieen') means no prophet after him; no person shall wear the crown of prophethood or sit on the throne of prophethood after Muhammad, صلى الله عليه وسلم. Those prophets who were sent down earlier are certainly within our Faith but our Prophet صلى الله عليه وسلم is the last one. None else will wear the prophetic mantle of honor after him; nor will the Ummat put faith in any such pretender.

QADIANIS HAVE ALTERED MEANING OF 'KHATAM UN NABIEEN'

Qadis say that the epithet of 'Khatam un Nabieen' does not mean that our Prophet is the last
of the Prophets, and that there shall be no prophet after him. In their opinion it means that our Prophet Muhammad صلى الله عليه وسلم will certify future prophets with his seal, i.e., on whomever he will stamp, that person shall become a prophet. What a nonsense! In fourteen hundred years only one person, namely Ghausam Ahmad of Qadian has been stamped as prophet and he too a cock-eyed man! The seal has authenticated a one-eyed ‘Dajjal’ from Qadian!

I repeat that the term ‘Khutam un Nabiyeen’ صلى الله عليه وسلم means that our Prophet Muhammad صلى الله عليه وسلم is the last prophet. All new entries have been stopped. They have been sealed. No prophet will come after him. It is like an envelope which has been closed by sealing it. ‘Khutam’ means sealing. Therefore, the term ‘Khutam un Nabiyeen’ صلى الله عليه وسلم means that the list of the prophets is completed and the seal has been placed on it. Neither a fresh entry is possible nor will there be any removal from that list.

But the Qadianis have changed the meaning of ‘Khutam un Nabiyeen’ صلى الله عليه وسلم to mean that our Prophet grants certificates of prophethood to persons. In other words, Allah, who was previously sending down prophets, has now transferred this department to Prophet Muhammad صلى الله عليه وسلم for stamping people and making them prophets!!

This is called infidelity (‘Zindagi’). In this way, they pronounce the name of Islam for meeting their nefarious designs and twist the meaning of verses of the holy Quran to suit their agnostic beliefs. That is why I say they sell pork and dog’s carrion as Halal meat and produce liquor under the holy label of Zam-Zam.
By Allah, I would not have cared one bit for them if they had plainly said: "We are not Muslims and Islam is not our religion."

LOOK AT THE 'Baha'i RELIGION

This is also a religion of the world. The Baha'is believe in Bahusulah of Iran as their prophet. This group still exists. We call them 'Kafir' and they have also declared that they have nothing to do with Islam. Well, there ends the matter.

But these Qadianis call their Kafir as Islam and in this way deceive Muslims. It is for this reason that they are dualist-Infidels (Zindiq) and not simply Non-Muslims. Remember! A Muslim can be at peace with a Non-Muslim but never with a dualist-infidel (Zindiq) or apostate ('Murtad').

THREE QUESTIONS TO QADIANIS

Who has allowed you to:

1. Call yourselves Muslims while you believe in Mirza Ghulam Ahmad of Qadian as your prophet?

2. Cancel the Kalimah of Prophet Muhammad صلى الله عليه وسلم and adopt the Kalimah of Mirza Ghulam Ahmad?

3. Call the so-called 'Wahi' of Mirza Ghulam Ahmad as the basis of salvation in place of the true 'Wahi' of Prophet Muhammad صلى الله عليه وسلم?

You impietously declare yourselves Muslims and call us Kafirs. I quote from your Mirza Bashir Ahmad Qadiani's Kalimatul Padi, p.110:
"Every person who believes in Moosa but does not believe in Isa or believes in Isa and does not believe in Muhammad or believes in Muhammad but does not believe in the promised Masih (Mirza Ghulam Ahmad), (such a person) is not only an Unbeliever ("Kafir") but a thorough Unbeliever ("Fakka Kafir") and an outcast from the Islamic fold".

QADIANI KALIMAH

The Qadianis claim that Prophet Muhammad ﷺ was destined to come down into the world two times, first in Makkah and this prophethood lasted 1300 years, and secondly in Qadian, at the start of fourteenth Hijra in the incarnation of Mirza Ghulam Ahmad. Therefore in their opinion, Mirza Ghulam Ahmad is the reincarnation of Muhammad ur Rasulullah and consequently the Qadianis think of Mirza Ghulam Ahmad as Muhammad ur Rasulullah in their minds when reciting the Kaima-o-Tayyiba. This is veiled 'Kufir'.

I quote again Mirza Bashir Ahmad Qadaii from his Al Fasil, p.158:

"The promised Masih (Mirza Ghulam Ahmad) is Muhammad ur Rasulullah himself who was reincarnated in the world for propagation of Islam. Therefore, we do not need a new Kalimah. Yes, if somebody else would have been born instead of Muhammad ur Rasulullah then this need to have a new Kalimah) would have arisen".

From the above it is evident that for the Qadianis 'La ilaha illallah Muhammad ur Rasulullah means La ilaha illallah Mirza Rasulullah' who
DO PEOPLE KNOW THAT

The Qadians fabricated:
1. a different Prophet
2. a different Quran (named "Ta'kirah", which has the same status in the eyes of Qadians as is accorded to Torah, Zabur, Injeel and Quran by the Muslims).
3. a different Kalimah
4. a different Shari'at
5. a different Ummat

How with all these very basic differences the Qadians have the cheek to tell the world that they are Muslims and that their religion is Islam! They are Dualist-Infitaris indeed. Allah protect us from their calumny and cunning!

NONSENSE

I ask Qadianis: You call us 'Kafirs'. Why?
What tenets of 'Deen' of Prophet Muhammad ﷺ have we refused to accept? Just because of Mirza Ghulam Ahmad's birth all the Muslims of the world have become 'Kafirs'. Before his birth, our 'Deen' was alright as Islam and we were Muslims. After his creation our 'Deen' has become 'Kufr' and we have become 'Kafirs'!! Allah protect us from the Qadianis' shafts! Can there be any more nonsense to compare with?

CRIMES OF

MIRZA GHULAM AHMED OF QADIAN

He has committed these heinous crimes:

a. Claimed Prophethood
b. Started a new religion
c. Called his followers Muslims

Please tell me, if any Jew, Christian, Hindu, Sikh, Parsee, Cobbler, Sweeper, etc., has ever committed this crime. Therefore I say that the Qadianis are 'Kafirs' of the highest magnitude and of the worst degree ever born.

CONCESSONAL TREATMENT

OF QADIANIS BY MUSLIMS

By Law of Shari'at, they should be awarded capital sentence because they are Duaahat-insidels ('Zindiq'), calling Islam 'Kufr' and 'Kufr' Islam. If they are masquerading as Muslims on the face of
the globe, it is because they have not been sentenced. Despite this concession, they proclaim that they are being tyrannized in Pakistan. Truly speaking, they are taking undue advantage of our politeness and the Pakistan Government is treating them most kindly which they do not deserve. The Government has not placed any restriction on the performance of their religious rites. They have been only told to stop calling the religion of Prophet Muhammad صلى الله عليه وسلم as 'Kafir' and to stop calling their Qadiani religion as Islam; no more restriction than this.

Otherwise, remember! The Law of Shari'at ordains to award them capital sentence. But the Government of Pakistan has given them a concession. The Qadianis occupy high posts and offices in Government administration and public services. In spite of these concessions, they appeal to the United Nations and to the Courts of Jews and Christians, clamouring that the Pakistan Government has snatched their rights. What were their rights which have been snatched? What wrong has been done to them? Only they have been told that Khizmat Tayyibah is the Kalimah of Islam.

**HOW CAN THE QADIANIS**

a) be permitted to pass bottles of liquor with labels of Zam-Zam?

b) be allowed to sell pig's perk and dog's carion as Halal meat?

c) be allowed to call our Islam as 'Kafir'?

d) be allowed to present the religion of cock-eyed Mirza Ghulam Ahmad as Islam?
DISGRACE

The pronouncement of Allah from the mouth of these hypocrites (i.e. the Qadisians) is

1. A disgrace of our Kalamah.

They cannot be allowed to go ahead with this disgrace and deceit. Allah has said about these hypocrites.

"Allah testifies that the hypocrites are liars."

These dualist-infidels ('Zindiq') like an apostate ('Murtad') must be awarded capital sentence. In the following paragraphs I record my reasons.

COMMANDS OF SHARIAT FOR DESCENDANTS OF APOSTATES ('MURTADEEN')

Shari'at allows three days' grace period for an apostate ('Murtad') to get back into the Islamic fold. If he does not, he is to be awarded capital punishment.

I present a case for your study. Consider for example some apostates who forsake Islam and who happen to be in so large numbers that, being 2
sizable group, they appear to be out of control for an Islamic Government to execute them. Let me be more precise. Take the example of an Islamic country where the Muslim population of a town decides to become, let's say, Christians, and having done so, manage somehow to save themselves from the Shari'ah punishment. After a passage of time these Christians die their natural death leaving their children as Christians. The precept for them is to force these people back into the Islamic fold, by imprisoning them or by other appropriate means but not by capital punishment. In other words, if the original parent was an apostate, his son will also be an apostate. However, the grandson will not be an apostate; he will be a simple 'Kafir' and shall not be liable to punishment for apostasy.

COMMANDS OF SHARI'AH FOR DESCENDANTS OF DUALIST INFIDELS ('ZINDIQ')

The breed of Qadis is to be never change. They may multiply up to ninety-nine generations, still the hundredth one will continue to be Dualist-infidel and Apostate. The reason is that their crime is a never-ending one. So long they call their 'Kafir' as Islam their infidel dualism shall see no end. This offence shall be ongoing in their progeny.

For anybody unaware of the facts, let it be clear to him that every Qadisi, whether he is so by conversion, or by birth, or by heredity, is a dualist-infidel under the Shari'ah Law because his crime flows unending throughout his lineage.
TEN LEGITIMATE SONS
AND ONE 'NON-DESCRIPT'

Something more I want to tell you for which I shall draw an example which, I am afraid, is crude but it suits here.

A father had ten sons. All his life he treated them as his sons. After his death a fellow sets up to claim that he is the sole legitimate son and the ten are illegitimate. Two questions arise here:

Firstly: Will any sane person accept the claim of this fellow who is born of a non-descript origin and who never laid his claim while the father was alive? Conversely, never did the deceased father say to anybody that he had a son of that description. Can any Court of Justice in the whole world adjudicate in favour of that fellow and declare the ten legitimate sons as illegitimate? No. Never!

Secondly: What will be the reaction of the ten legitimate sons against the non-descript who calls them sons of adultery?

Keeping the answers of the two questions in mind, now listen: We belong to the Ummat of Prophet Muhammad صلی الله علیه وآله وسلم. We fully believe in the Deen which he brought forth. We are his spiritual children. If I say so, it is no idea of mine but it is the holy Qur'an which speaks in these terms:

\[
\text{The Prophet is more related to Mominas than their self is to theirs.}
\]

(Quran: Ahzab 33:6)
That is to say, no member of the Ummat of Prophet Muhammad صلى الله عليه وسلم has a stronger relation with his self than what Prophet Muhammad صلى الله عليه وسلم has with each member of his Ummat.

And the holy Quran further declares:

‘And his wives are their mothers’. (Ibid.)

It is therefore evident that all the revered wives of the Holy Prophet صلى الله عليه وسلم are our mothers and we call each of them ‘Ummul Momineen’ (Mother of Muslims); for example, Ummul Momineen Hazrat Aiysha Siddiqa; Ummul Momineen Hazrat Khadija ul Kubra; Ummul Momineen Hazrat Mai'muna; Ummul Momineen Hazrat Ummee Salma, and so on. When they are our mothers, surely Hazrat Muhammad صلى الله عليه وسلم is our spiritual father.

But children in a family are seldom identical. Some are more obedient, some are less helpful, some are more virtuous, some are less dutiful, some are more wise and some are less clever, but they are all members of one family despite their differing personality and varying individuality. Still they are known as children of the same parents.

Muslims have ever been the spiritual children of Allah’s Prophet Muhammad صلى الله عليه وسلم for thirteen centuries, till, at the start of the fourteenth century, Mirza Ghulam Ahmad popped up from
Qadian and claimed solely for himself the spiritual sonship of Allah’s Prophet Muhammad ﷺ and excluded all others. Mirza did not stop at that; he dubbed the Muslims as “Kafirs.” The whole Ummat of Islam has been abused by him as “illegitimate” keeping legitimacy only for himself. On this basis Mirza Ghulam Ahmad calls all the Muslims as “karmadi ay” (bastard); Allah protect us from his slander and abuse. Excuse me for quoting the words of Mirza Ghulam Ahmad but I had to.

RAVING CLAIM

I ask the civilized courts of the world to dismiss Ghulam Ahmad’s raving claim of spiritual sonship as a stupid claim of that sinful vagrant of non-descript lineage who claims legitimacy to the exclusion of ten real sons and who attempts to sever the connection of the whole Ummat from their Prophet ﷺ in spite of the Ummat’s complete submission to his ‘Baba’ from A to Z. Have we made any altercation in the doctrines of Islamic faith or is it Ghulam Ahmad Qadiani who has aimfully done so?

DIALOGUE WITH A QADIANI

I happened to talk to a Qadiani once. I told him: “We have been Muslims for thirteen centuries all along. Suddenly, in the fourteenth century your Mirza Ghulam Ahmad appeared and made impossible claims. Thus the discord ceased. Listen and be just. Here is an offer to you: if our present beliefs are according to Islamic beliefs of the past
thirteen centuries, accept us and leave Ghulam Ahmad; and if your present beliefs are according to the Islamic beliefs of the past thirteen centuries we shall accept you. Thus the discord will come to a permanent close. Now, answer me because pros and cons are equal for both of us.”

That Qadiani was a Punjabi of Sialkot city. He replied in the Punjabi dialect: (Translation) “The truth is that for us everybody is a liar except Mirza Sahib.”

Now you must have understood that the Qadianis are a people who consider as liars the Companions of the Prophet (‘Sahabah’), the ‘Tabyeen’ (contemporaries of Sahabah), ‘Aimmah Mujtahideen’ (authorities on religious matters and jurisprudence), and ‘Mujaddideen’ (ideological reformers) and the entire Ummat spread over fourteen hundred years (All liars, except Mirza!) On this premise can the Qadiani’s claim even an iota of relationship with Islam and Muslims’ No. Never.

CHALLENGE TO MUSLIMS

Gentlemen, I am sure you have now understood that Mirza Ghulam Ahmad Qadiani, the cheat, is deceiving the entire world by calling himself a spiritual child of the holy Prophet. I turn to Muslims and ask them. Don’t you have any grace left in you to answer these shameless Qadianis? They come to you at social level, attend your meetings in public and private and repeat
their nonsense. On your part, you are a quiet listener to the descendants of a non-descript masquerader.

Alas, our simple Muslim brethren! Now what are the obligations — your, mine and that of every Muslim? What does our honour demand? It demands at least to have faith in the truth of Islamic Shari'at's decree on this issue, viz., capital punishment for an apostate and dualist-infidel. But it is up to the Government to respond to the Shari'at's call. However, this much is within our reach that we cut off all social connections with them and don't let them enter our gatherings and face them boldly everywhere.

LIAR IN MOTHER'S LAP

Corner the liar in his mother's lair. He has already been led away into his mother's haunt; praise be to Allah. The country of Britain is their mother. She gave birth to them. It is for this reason that Mirza Tahir Ahmad, the Qadiani Arch-priest, has run away from Pakistan to sit snug in the lap of his mother and chew the cud in British manger. From there he is barking at the Muslims of the world.

Many simple-natured Muslims of Africa, America and Europe do not know what is Qadianism. They are on the 'hit-list' of these Qadianis. They have decided to mislead these Muslims as well as non-Muslims and are doing so. For this purpose, tons of money have been budgeted to beguile the Muslims and others and trap them into the mire of Qadiani apostasy and infidelity. But by Allah's grace and support of Aalmi Majlis Tahafuze Khatme Nubuwat we have taken up
the gauntlet under the banner of Hazrat Khattamun Nabiyyun Muhammad ﷺ. The Qadiani camouflage and coat will soon be peeled off from every nook and corner of the world, just as it has been accomplished in Pakistan.

TRAITORS

That day is not far away when the world will get to know of the truth: that the Qadianis are not Muslims, that they are traitors of Islam, traitors of Muhammad ﷺ and traitors of humanity. Anti-Qadiani movement is now surging the whole world, sweeping the Qadianis out. Final victory shall be that of our Prophet Muhammad ﷺ and his bondsmen.

BONDSTREN OF PROPHET MUHAMMAD ﷺ IN PAKISTAN

For some time in Pakistan too, people considered the Qadianis as Muslims till the sacrifices, which were offered by the humble adherents of Muhammad ﷺ ended in success, amputating the growth of Qadiani cancer from the Ummat's body. Allah willing, this shall happen in other countries of the world also because 'Alammi Majlis Tahaffuze Khutme Nabuwat' has launched its operations on an international scale.
REPLY TO MIRZA TAHIR'S CHALLENGE OF MUBAHALA

by
MAULANA MUHAMMAD YUSUF LUDHIANVI

★★★★★

Translated by:
K. M. Salim

Edited by:
Dr. Shahiruddin Alvi
CONTENTS

Page
In reply to Mirza Tahiri ........................................ 138
Allah entails those who fight apostates .................... 139
Ghulam Ahmad Qadri: - the Maulana of the Punjab .... 140
Quadiani diebys their sire, Mirza Ghulam Ahmad ..... 141
Mirza Ghulam Ahmad Qadri: - lies, apostate ........... 142
dualism-lostfold .............................................. 143
Marriage with Mughalii Begum in the sky? .......... 144
Mirza did not even see the shadow of his illusory bride 145
Mirza already vanquished in several Mashahidas ...... 146
(a) Interesting session with a Christian priest: "Blacken my face; put a rope around my neck." 147
Hallah班子成员 in Qadian on the critical night .... 148
(b) Mashahda with Masudan Chisami, ................. 149
(c) Mashahda with Masudan Sanaullah .......... 149
'Final decision with Mubal Sanaullah Ansari' .... 149
The finale ...................................................... 150
Mirza - Sane's correspondence ........................... 151
Mirza Mahmud's scary involvement begins .... 151
Allah's wrath .................................................. 151
Affair with Sakina, sister of Abdul Karim ........... 152
Affair with a boy, son of Ahsan Rahuman ............. 152
Club of adultery ............................................. 153
Prayers offered in unauthentic defined state .......... 153
Twenty-eight evidences on oath by Qadri men and women 154
Mirza Mahmud had no reply for the charges .... 154
Swas-song of Mirza Mahmud ............................ 155
End of Mirza Nabi ........................................... 155
IN REPLY TO MIRZA TAHIR

Whenever Qadianis are disappointed over something or feel uneasy, their leaders must embark on some mischief to prop them up. This is customary with them. In this way they set their progeny at rest. But as luck would have it, this invariably results in more disgrace and greater ignominy for them. In this context, a new activity has recently emanated from their leader, Mirza Tahir Ahmad. He has challenged all Muslims of the World for holding with him a sort of 'Curves Rendezvous'. Reply to the aforesaid challenge, sent to Mirza Tahir on behalf of the Writer, is reproduced below.

بسم الله الرحمن الرحيم

الحمد لله وسلام على محمد الحبوب عليه السلام

Jaab Mirza Tahir Sahib,

Peace be on those who follow the right path!

You have lately published a challenge for Mubahala. I should not have considered the
pamphlet worth any attention because this is my normal practice with Qadiani euthanasia but on return from abroad, I found a copy of your challenge in my mail, and I have been specifically asked to answer. Therefore it devolves on me to give you this reply.

Here are some points in answer:

ALLAH EXTOLS THOSE WHO FIGHT APPOSTATES

(1) At the outset, let me thank you for having included the name of this humble self in the list of opponents of the Arch Liar of the Present times, i.e., Mira Ghulam Ahmad Qadiani — the 'Musafia' of the Punjab.

You have done me a great honour, indeed, which Quran Majeed has recounted in these words:

O Believers, whoever among you forsakes his religion then Allah will create very soon such people whom Allah shall love and who shall love Allah; they will

\[
\text{فَلَوْنَ أَيُّهَا الْمُؤْمِنُوù، مَن يَأْتِيَهُ لَتُدْخِلْهُ الْجَحْمَ فَلَوْنَ أَيُّهَا الْمُؤْمِنُوù مَن يَذْهَبْهُ لَيَجْعَلِهِ الْجَحْمَ فَلَوْنَ أَيُّهَا الْمُؤْمِنُوù مَن يَأْتِيَهُ لَتُدْخِلْهُ الْجَحْمَ فَلَوْنَ أَيُّهَا الْمُؤْمِنُوù مَن يَذْهَبْهُ لَيَجْعَلِهِ الْجَحْمَ}
\]

(Rah. 7:105)
BE KIND TOWARDS MUSLIMS AND
FORCEFUL OVER KAFIRS: THEY WILL BE
FIGHTING IN THE WAY OF ALLAH AND WILL
NOT BE AFRAID OF ACCUSATIONS OF ANY
ACCUSER; THIS IS ALLAH'S MUNIFICENCE.
HE BESTOWS IT UPON WHOMSOEVER HE
WANTS AND ALLAH IS ALL-PERVADING AND
KNOWS EVERY THING.

In this blessed 'Ayat', six eminent virtues have been enumerated for those who comend with the apostates. Firstly, they are slaves whom Allah loves; secondly, they are among Allah's true lovers; thirdly, they are complainant towards the people of the faith; fourthly, they are sever over the Kafirs; fifthly, they wage war in the path of Allah to perform the obligation of communicating His celebrated Command and His Prohibitions; sixthly, they don't mind accusing reproaching them in the matter of Deen. In the end of this 'Ayat', it is proclaimed that this is Allah's Special Favour which is bestowed on whomsoever He wants.

GHULAM AHMAD QADIANI — THE
MUSAILMA OF THE PUNJAB

In the light of this holy verse, the first and foremost to deserve the vowed honour are Hazrat Abu Bakr Siddiq and his associate (Allah be pleased with them all) because they fought with Musailma, the Liar, and other apostates. Now, in the present times, recipients of these glad tidings are those who are contending with the Arch Liar, Mirza Ghulam Ahmad Qadiani and his progeny of mini liars. Therefore, your counting me among the adversaries of Mirza Ghulam Ahmad is a proof
which you have provided for this humble self that he is fit to be included among the praiseworthy persons extolled in the above holy verse. It is evidently a great testimony and a very happy news of Allah's great Munificence for this hapless soul. Words fail me to thank you for this gesture.

But this unworthy person, the least and the least competent among the followers of Allah's Prophet Khātam-un-Nabīeen and Sayyidul Mursaleen is perhaps the most unbecoming and inadequate in the entire Ummate Muhammadiya (utmost blessings and peace on its Chief). Our Hazrat Maulana Muhammad Anwer Shah Kashmiri, a leader of recent times, (may Allah make his grave resplendent), said in a couplet:

There is nobody is your Ummah like this humble self who is presenting himself before you with such insignificant deeds.

What honour greater than this can be for an insignificant 'Ummati' like myself than the Divine epithet of (Allah loves them and they love Allah). Your writing has raised hopes of this humble self that, Allah willing, our Prophet will intercede for this unworthy and insignificant person when he will present himself before him with his humble demeasour.
QADANIS DISOBEY THEIR SIDE
MIRZA GHULAM AHMAD

(2) In his book 'Anjam e Atham', Mirza Ghulam Ahmad Qadiani had expressed his determination that he would never address the Ulama in future. He was adamantly. Note his vehement style:

المسلم بعد هذه التوضيحات..... وهذه مئا عائلة المفاهيم.

(We have today finalized the preachings which were obligatory on us..... and it is our resolve that we shall not address the Ulama after these clarifications...... and that is the end of discourses from our side.)

When Mirza Qadiani had conclusively proclaimed in 1897 his refusal to reopen any
discourse with the Ulema in future, does his promise which according to your belief was:

And he does not speak from inclination of his self; This is out revelation sent down.

stand abrogated or is it that Mirza’s progeny does not care a fig for all those promises, deeds and words which Mirza put forth?

MIRZA GHULAM AHDAD QADIANI — LIAR, APOSTATE, DUALIST-INFIDEL

(3) You have challenged the Ulema of the Ummat for a Mubahala. Remember, such engagements are final touchstones which distinguish between right and wrong, truth and falsehood. You seem to be going in for this Mubahala because you are not sure of the truthfulness of your Sire, even after a lapse of one century. Evidently you and your party members distrust your Patriarch.

Praise be to Allah, the entire Islamic Ummah, including myself — the most incompetent man of Ummat — don’t have least of the least doubt that Mirza Ghulam Ahmad Qadiani was a liar. Final, decisive and unanimous is Islamic Ummah in the belief that after Allah’s Prophet any claimant to prophethood, is a liar, apostate and dualist-infidel. This is in accordance with the Prophetic words:
"Thirty liars (will appear before the Day of Judgement) and each one of them will claim to be a Prophet of Allah."

Mirza Ghulam Ahmad Qadiani is included in this list.

The statement that "Mirza's marriage was solemnized in the sky!" is one example of Mirza's falsehood. Allah the Exalted, Supreme in Perfection, Eminent in Wisdom, has provided us numerous conclusive proofs of the falsehood of Mirza Ghulam Ahmad Qadiani — the Musalma of the Punjab. The lies of this liar are as visible as the sun at meridian. In the context of these lies, the Arch Liar cannot remain hidden from those whose hearts glow with the light of Faith, however faint. But those eyes which are totally sealed, Allah has been pleased to say about them:

And the person who shall be blind in this world shall be blind in the hereafter also and will be strayed more from the path.

How can a blind man tell the truth from the untruth or distinguish the white from the black? Let this one example suffice for Mirza's falsehood.
MARRIAGE WITH MUHAMMADI BEGUM IN THE SKY!

Mirza declared the so-called revelation that he had been married with Muhammadi Begum, a respectable lady, in the sky. He kept on harping on this revelation of marriage from 1888 to 1907. Ultimately he wrote these words in his Appendix to Atjam e Athan on page 64.

"Remember, if the second part of this prediction does not come true (i.e. Muhammadi Begum is not married to Mirza after her widowhood), I should be deemed more wicked than any wicked man. O idiots! this is not a human's pretension. This is no business of any depraved imposter. Consider this to be God's true promise, definitely the same God Almighty Whose words are never withdrawn; the same Glorious Nourisher Whose intentions nobody can stop."

Certainly we agree and do believe that Allah's words are His Will. His promises are true, unbreakable and uncontradictory, unfl戏ing and unswerving. Nobody can stop His intents.

MIRZA DID NOT EVEN SEE THE SHADOW OF HIS ILLUSIVE BRIDE

But what happened to the second part of Mirza's prediction? Far from marriage, Mirza did not see even the shadow of his illusive bride, Muhammadi Begum. Is the falsehood of soul and fraudulent Mirza not proved thus? He himself admitted in his
own words that he was a very wicked man, more wicked than any other wicked. Jews, Christians, Hindus, Sikhs, cobblers, sweepers, etc., are also non-Muslims but Mirza admits he is worse than all of them.

Does any doubt still remain of his being an Arch Liar, an impostor, a pretender, nay, the worst of them all? This is one example I have mentioned, otherwise, Allah the Exalted, has provided us with a collection of proofs not in hundreds but in thousands.

**MIRZA ALREADY VANQUISHED IN SEVERAL MUBAHALAS**

(4) Besides these testimonies, Mirza Ghulam Ahmed Qadiani had already conducted a number of Mubahalas with the people. The result invariably was that Allah, the Exalted, showed him up as the Arch-Liar.

(a) **INTERESTING SESSION WITH A CHRISTIAN PRIEST**

Mirza Qadiani convened a discussion with a local head of episcopal diocese, named Atham. For fifteen days argumentation continued. When he could not beat his adversary he invoked Allah for decision. He pronounced that Allah had made this decision for Atham that this liar should be thrown into Heva (hell) within fifteen months from June 5, 1893. Mirza had predicted in these words:
I admit right now that if this prediction goes false, i.e., if within fifteen months from this day, the party who is deemed to be false in Allah's view does not fall into 'Hazia' as death punishment then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows. I am prepared for all. I swear by the Greatness of Allah that He will certainly do the same, will certainly do the same, will certainly do the same. The earth and the sky may deviate but not His Ordinances. If I am a liar keep the gallows ready for me and consider me the most accursed of all the accused persons, the evil-doers and the satans.

(From Jung e Muqaddas, p.389).

HULLABALOO IN QADIAN ON THE CRITICAL NIGHT

The night before the arowed date-line, the town of Qadian went into a tumultuous drone. Men, women, big and small rubbed their noses on the earth, lamenting: Ya Allah, Atham may die! Ya Allah, Atham be dead! Ya Allah Atham may die! They were certain that Atham would no more live to see the light of the fixed day. Mirza Ghulam Ahmad Qadiani, on his part, worked out spells of magic for Atham's death and had charms recited over black grains and thrown them into dry wells. Despite all these invocations, contrivances and hollos, Atham remained alive and lived on and on. By His actions, Allah, the Exalted testified that:
*the prediction was not a revelation from Allah;
*the prediction was Mirza's imposture;
*both Mirza & Atham were liars but Mirza was the Arch Liar;
*Mirza deserved the punishment he had proposed on himself, that is

"Diagrace me;
"Blacken my face;
"Collar a rope around my neck;
"Hang me on the gallows"

After this Divine Decision, is there any further need, Mirza Tahir! for the Mubahala you wish to hold?

(b) MUBAHALA WITH MAULANA GHAZNAVI

On the 10th Zeeqada, 1310 Hijri, Mirza Qadiani, by appointment with Hazrat Maulana Abdul Haq Gazznavi came out in the Eidgah of Amritsar for Mubahala. The invoked curses told upon Mirza and as a result he tumbled out of life with his heels twirling and his legs twining, whereas, the celebrated Maulana Sahib lived on respectably, sound and magnificent. Is any Divine testimony still needed to prove that Miras Ghulam Ahmael was in the wrong?
(c) MUBAHALA WITH MAULANA SANAUALLAH

On April 15, 1907, Mirza Qadiani published an announcement for holding his favourite 'Curses Rendezvous' of Mubahala. His announcement was published in the form of an advertisement the title of which was:

'FINAL DECISION WITH MAULVI SANAULLAH AMRITSARI'

In this announcement, he beseeched Allah with extreme earnestness and implored most humbly. The invocation on his lips: 'Take away the life of whosoever is the Liar during the life-time of the one who is not. Let the death of the liar not be caused by any human hand but by a fatal disease such as Cholera, Plague or the like.'

In the advertisement he addressed Maulana Sanaullah Sahib in these words:

"In your paper, you have built up this reputation for me that this person is a pretender, a liar and 'Dajjal' (the one-eyed anti-Christ imposter). I have borne a lot of lectures from you, still I endured them patiently...... If I am a liar and imposter, as you call me in your paper, then I should perish in your life-time because, I KNOW, liars and mischief-mongers do not live long. The liar ultimately meets his doom in a state of intense grief and contemptuousness, in front of his foe. It is better he perishes lest he should mislead Allah's creatures.

"If I am not a liar or pretender:
"if Allah blesses me by holding dialogues with me,

"if I am the promised Messiah";

"then by Allah’s Munificence, according to His Practice, I hope that you will not be able to save yourself from His punishment, which He inflicts on disowning liars.

"Therefore if that punishment, which is not in the hands of a human being but only in Allah’s hands, such as Plague, Cholera and similar fatal disease, does not descend upon you in my life-time, then I am not God-sent. This prediction is not because of any revestion or inspiration; it’s merely a prayer I have invoked to Allah for His Decision."

At the end of this advertisement, Mirza Qadiani wrote:

"Ultimately, my request to Maulvi Sahib is that he should publish this entire writing of mine in his paper and write underneath whatever he wants because now the decision rests with Allah."

THE FINALE

The decision came out soon, in front of all. Mirza was hale and hearty by 10 o’clock at night on May 25, 1908. He had already taken his dinner. At 10 p.m. Allah’s cudgel of punishment suddenly fell on him. He lay victimized by Cholera, the same Cholera he had invoked for others. Fihal coozled out from both of his body orifices. Soon he lost his speech and within twelve hours lay dead. That was
May 26, 1908. On the other hand, Maulana Sanaullah Anjumani lived for full forty-one years after Mirza’s death and the Maulana departed into Allah’s Mercy and Grace in 1949. That came about after the establishment of Pakistan. He was united with Allah at Sargodha. May Allah grant him ample compassion.

MIRZA — SATAN'S COMMISSIONER

In view of this decision and in Mirza’s circumstantial death, there is all the proof of his being a great pretender and an arch-liar. Neither was he the promised Messiah nor was he commissioned by Allah. It was Satan who had commissioned him.

Mirza Tahir Sahib! Is there any further need now for a Mubahala after this Divine Decision?

(5) Mirza Mahmud’s Sexy Involvements Begot Allah’s Wrath

Mirza Tanir Sahib! You have called upon the Ulama of the Ummat for a Mubahala. Do you know, your father, Mirza Mahmud was continually challenged for fifty years but he did not dare face the challenge.

AFFAIR WITH SAKINA,
SISTER OF ABDUL KAREEM

Maulana Abdul Kareem accused Mirza Mahmud of illicit sexuality and challenged him several times to meet him at a Mubahala and prove his morals; so much so that he started publishing a newspaper, by the very name of Mubahala,
Instead of taking up the gauntlet, Mirza Mahmud tyrannised over Maulana Abd al-Kareem and made him a target of his oppression. Not only was his house burnt but a murderous attempt was also made on his life. He was at last forced to leave Qadian. His sister, Sakina, whom Mirza Mahmud latched down on the practicing board of his sexy lust may be a living witness even today.

**AFFAIR WITH A BOY.
SON OF ABDUR RAHMAN**

There was a timid dotarī, namely Abdur Rahman Misri, a disciple who cringed before Mirza Mahmud and as a “Mureed” was foolishly fond of his “Peer.” Such a crouching soul was he to his master that he succeeded in being appointed “officiating Khalifa” in the absence of Mirza Mahmud from Qadian. Probably it was in 1936, that Mirza Mahmud, feeling lusty after Misri’s son, satisfied his lust by making the boy his target. Shocked to his bones, Abdur Rahman Misri asked Mirza Mahmud to appoint a high-powered commission of some Qadiani elders to conduct an inquiry into the case. He said that he would personally appear before the Commission to prove that this filthy act was perpetrated by the Khalifa on his son. Instead of accepting this demand, he made Abdur Rahman Misri along with his associate Fakhrud Din Multani a butt of his reprisal. Misri was dragged into law suits while Multani was found assassinated.

**CLUB OF ADULTERY**

Abdur Rahman Misri, the erstwhile scoundrel, gave this statement in the High Court at Lahore.
The present Khadî, Mirza Mahnud, is extremely immoral. He hurts women under the guise of saintliness. For this purpose he has kept some men and women as his agents. Through them, he gets hold of innocent girls and boys. He has formed a club in which men and women have been taken in and adultery is committed in this social get-together.

PRAYERS OFFERED IN UNBATHED DEFILED STATE

Abdul Rahman Masi also wrote this in a letter addressed to Mirza Mahnud:

"I cannot offer prayers behind you because through different sources it has come to my knowledge that sometimes you come sin-polluted, and lead prayers in an unabashed lewd condition."

Because of these gross charges, Mirza Mahnud lost courage to face Abdul Rahman Masi. Readily seen conclusion is that limb by limb, joint by joint and pore by pore, Mirza Mahnud was a filthy person. Can any sensible person doubt the impure nasty fermentation of his base elements.

TWENTY EIGHT EVIDENCES ON OATH BY QADMI MEN AND WOMEN

Mirza Tahirk! Some dissenters rebelled from your Organisation. They constituted a group, calling themselves 'Haqiqat-Praaad.' They subjected Mirza Mahnud with serious allegations of shameful wickedness. They wrote a book, named
Mirza Mahmud had no reply for the charges.

Rahat Malik, in his book, Rabwah Ka Mazhabi Amir and Shafiq Mirza, in his Shahre Sadoon and Mirza Mahmud Hussain, in his publication Munkireen e Khate Nabhawat Ka Anjam have enumerated similar charges. Each time, Mirza Mahmud was asked to deny, on pain of Divine punishment on the liar, but he never responded. He was as silent as a dead body. Rather he issued a ‘farman’ forbidding his simple believers — the guileless folk — from reading the aforesaid books. Will sensible people not conclude from this that Mirza Mahmud’s perimeter of morality was no less different than what was written in those books?

Mirza Taahir! Are you embarking on this ‘Mubahala’ with the Ulema of the Ummat with so much of shamelessness attached with your family and ancestry?
(The garment of Peer is drenched with the wine of sin; And yet he claims to be a reformer of the two worlds.)

Mirza Tahir Sahib! Why don't you have the courage to refute the charges in public made against your father if you think they are false? Why not hold a Mubahala with these people, even if belated.

SWANSONG OF MIRZA MAHMUD

I wonder how many of your party-men saw the languishing manner in which your father breathed his last. However you certainly were a witness to his slow-paced tormented end. My Protector! What an admonition for a lewd! My Saviour! What a lesson for a lecher! Not only in his last breaths but during the entire span of his last eleven years before he was bundled up, he remained a long-drawn lying figurine of a total wreck — a lesson for the whole world. His last gasps produced the bass of his swan-song.

END OF MIRZA NASIR

Then you should also recall the sudden death of your elder brother, Mirza Nasir. My respected friend, the roaring lion of Khatme Nubuwwat, Janab Maulana Allah Wasaya. (May Allah sustain his honour) read out a letter written by your sister, in a meeting held in front of your 'Khilafat Palace' at Islamabad. What were its
contents that transmitted shock waves to Mirza Nasir’s heart which having heard it stood still?

Mirza Tahir! You have heard about and seen the lamentable deaths of your brother, father and grandfather. Having challenged a ‘Mubahala’ with the Ulema of the Ummat, do you still need to learn a lesson? Do you have the guts to invoke Allah for subjecting you to the same soul-strippings which your father and grand-father underwent?

(6) Challenges of Maulana Manzoor Ahmad Chinioti

My respected associate Janab Maulana Manzoor Ahmad Chinioti, (may his eminence exceed) kept on challenging your late father every year as long as he existed in this world. After his exit, he turned towards Mirza Nazir and challenged him also, regularly. When he too expired then by necessity, the Maulana Sahib has turned to you. Has he not thrown you repeated challenges from London’s Weeshley Hall? But you don’t dare come out to face. Does it not prove that your brother, your father and your grand-father were all a pack of liars and you none-the-less.

Mirza Tahir Sahib! Before challenging the Muslm Ummah first you pay out the debts, due on your patriarchs.

(7) Time, Date and Place Set for Mubahala

You have invited this dervish for a “Mubahala,” This humble being is ready by all means. But its modus-operandi is not what you have adopted, i.e., cursing the Muslim Ummah and Ulema, while
sitting easy in your house and expecting them to do the same. Your aim is to resort to kite-flying, through the media. It’s women who sit in houses, spinning wheels, or the archers are seen flying paper kites.

METHODOLOGY

The methodology of Mubahala has been laid down in the holy Quran in Ayat ‘Mubahala’ viz., both parties come out of their houses in the open ground along with their women and children. In pursuance of this holy verse, Allah’s last Prophet, came out in the open to face the Christians from Najran and asked them to come out similarly. Your grandfather, Mirza Ghulam Ahmad, also came out once in the open ground of Eidgah of Amritsar, for a Mubahala against Maulana Abdul Haq Ghamidi (May Allah shower His munificence upon Maulana Sahib). The Mubahala tolled the death knell for Mirza Ghulam Ahmad.

STIPULATIONS FOR MUBAHALA

If you are serious in your ‘Mubahala’ challenge with this dervish, then get going in the name of Allah. Come outside your house like a man, into the ground of ‘Mubahala’ and move forward. Announce the time, date and place for holding the ‘Mubahala’; then bring along your wife, children and family members in the ground at the appointed time. This dervish, insha-Allah, will reach on time with his children, wife and family members.
In the opinion of this humble self, the following date, time and place appear appropriate:

Date: March 23, 1989
Day: Thursday
Time: 2 P.M. after Zuhar Prayers
Place: Minare Pakistan, Lahore

The above stipulations appear appropriate to me because on March 23, 1889, your grandfather — the Musalima of the Punjab — had started making disciples and taking 'Ba'it' (لا) from the people at Ludhiana. In this way, March 23, 1889, shall become the hundredth anniversary of your grandfather's charlatanry. The venue of his activity was Ludhiana and by coincidence your adversary also will be a man from Ludhiana. Thus the one-eyed, charlatan Masih Dajjal shall be put to death on the gate of 'Lud'. The time of Zuhar I have chosen because according to a Prophetic Tradition, the breeze of victory and success blow at that time. The venue of Minare Pakistan looks appropriate to me, because here is an open space which is large enough for a big congregation of people. Also, Pakistan Day falls on March 23; people customarily assemble at Minare Pakistan on that day.

OPTION IS YOURS

But I don't insist on these fixtures at all. These are mere suggestions from me. Whatever time, date and place in Pakistan you would suggest I shall readily agree to that.
FAQIR VERSUS FASCIST

FAQIR VERSUS FASCIST

COME! FACE THIS FAQIR IN THE GROUND OF MUBAHALA. COME WHEN YOUR EYES AND OPENLY SEE THE SPECTACLE OF MY KIND MASTER'S MANIFESTATION OF TERRIBLE WRATH AND IRIEFUL INSIGNION FALLING ON YOU. ALLAH'S PROPHET (S) SAID THAT IF CHRISTIANS OF NAJKAN HAD COME OUT FOR MUBAHALA, NOT ONE BIRD ON THEIR TREES WOULD HAVE SURVIVED. COME! COME OUT TO SEE AGAIN THE MIRACLE OF KHATHE NURWAT OF ALLAH'S PROPHET (S). ON THE GROUND OF MUBAHALA.
BUT I DOUBT IF YOU WILL COME

Because you knew that will mean your jumping into the inferno of leaping fire that will lick every thing. On the contrary, you would surely prefer dying the way your father and grandfather died, rather than stepping into the arena of Muhallaba against this humble Ummati of Allah’s Prophet سلم 

YOUR HEARTIEST WELL-WISHERS

(8) Here I must point out to you one thing, viz., neither any of the Ummah of the Ummat nor myself have any personal enmity with you or your father or grandfather. There is no quarrel over any property, no dispute over land. By Allah, I swear, we are your well-wishers, imbued with an earnest sense of sympathy for you and wish your welfare. We desire to see you saved from the bursting blaze of infernal flames that melt flesh from the bones.

ALLAH IS MY WITNESS

Our actions are for the sole pleasure of Allah and the welfare of Ummat e Mahanmadiyya as well as for the people of your Jama and to rescue you from the fire which is lolling up to you. Why we tear into shreds the slyness, knavery, charlatanry and pious fraudulence of your grandfather, Mirza Ghulam Ahmad Qadiani is for the sole purpose of protecting the faith of Ummat e Muhammadia and the safety of your people. You would get to know of our gesture of good-will after your death. Again today, I tell you and, through you, every individual
of your party with feelings of greatest well-wishing, heartfelt sympathy and absolute selflessness that you have gone astray. Mirza Ghulam Ahmad Qadiani is not that Masih about whom Allah’s Prophet has informed us that he shall come down close to Resurrection times. He is Hazrat Isa (peace be upon him). He had said:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Masih; and shall deceive many. And many false prophets shall rise, and shall deceive many. Then if any man shall say unto you, Lo here is Masih, (e.g. in Qadian), or there; (e.g. in Iran or Sudan); believe it not. For there shall rise false Masihis, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matthew 24:4, 5, 11, 23-25).

Mirza Ghulam Ahmad Qadiani, claiming to be Masih, is also among those who led people astray. The interpretations which you and your Sire and his progeny have fabricated are deceptions that have been engineered by Satan and the passionate Self which is present in man. All of these are your satanic pretensions which will fail to make the mark in front of Munkir-Nakeer when you shall be lying in your grave, or when you shall be dragged before the Lord of the Day of Judgement.

HEARTFELT APPEAL TO ALL, QADIANIS

Mirza Tahir Sahib! I do understand your predicament in forsaking your present authority and your family seat of Khilafat. You are in a fix.
Nevertheless, if you choose to adopt the Truth for gaining Allah’s pleasure, then, He, Eminent in Glory, shall bestow upon you such magnificent recompense that will turn your existing dominion into the tristles of the trifles. On the contrary, if you preferred your present authority and persisted in it by ignoring the Truth, then you would encounter such torment and affliction that all your existing honour, grace and whatever there is, shall pale into absurdity and oblivion. I submit to every individual of your Jamat to offer renunciation (ṣifur) and feel penitent before death approaches him.

QADIANIS! I HAVE CONVEYED TO YOU ALLAH’S MESSAGE

Bear me a witness, you Mirza, and your Jamat and those who read this script of mine, that I have duly conveyed the message of Truth and Righteousness to the Qadianis. Still, I am available to advise anybody if he asks for more clarification or solicits Truth.

(9) You have asked me to publish my reply in papers and periodicals. As far as possible I have tried to do so. Likewise, you may also publish it in your papers and pamphlet, if you want.

(10) I give you four months’ time to reply to my invitation for congregating for the challenged MUBAHALA. The last date for your reply is January 1, 1989.

(11) You may have sent copies of your challenged
Mubahala to other elder Ulemas of the Ummat. If so, I consider it necessary to state on their behalf that you should take the reply from this servant of the Ummat as an answer from each and every one of them. They are requested not to take the trouble of replying on individual basis.

15.1. 1409 A.H.
1.9.1988 A.D.
Final Rejoinder to Mirza Tahir

( LAST NAIL IN QADIANI COFFIN )

By
Maulana Muhammed Yusuf Ludhianvi

Translated by:
K. M. Salim

Edited by:
Dr. Shahruddin Alvi
# CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>168</td>
</tr>
<tr>
<td>English Translation of the Qadiani Letter</td>
<td>172</td>
</tr>
<tr>
<td>Final Rejoinder to Mirza Tahir</td>
<td>175</td>
</tr>
<tr>
<td>Point No. 1</td>
<td>175</td>
</tr>
<tr>
<td>Comments on Point No. 1</td>
<td>176</td>
</tr>
<tr>
<td>Details of Five Facts in respect of Mirza Ghulam Ahmad Qadiani</td>
<td>177</td>
</tr>
<tr>
<td>Fact No. 1</td>
<td>177</td>
</tr>
<tr>
<td>Fact No. 2</td>
<td>178</td>
</tr>
<tr>
<td>Fact No. 3</td>
<td>179</td>
</tr>
<tr>
<td>Fact No. 4</td>
<td>181</td>
</tr>
<tr>
<td>Fact No. 5</td>
<td>185</td>
</tr>
<tr>
<td>Details of Five Facts recorded in Qadiani History in respect of Mirza Muhammad Ahmad Qadiani</td>
<td>187</td>
</tr>
<tr>
<td>Fact No. 1</td>
<td>188</td>
</tr>
<tr>
<td>Fact No. 2</td>
<td>189</td>
</tr>
<tr>
<td>Fact No. 3</td>
<td>191</td>
</tr>
<tr>
<td>Fact No. 4</td>
<td>193</td>
</tr>
<tr>
<td>Fact No. 5</td>
<td>193</td>
</tr>
<tr>
<td>Point No. 2</td>
<td>197</td>
</tr>
<tr>
<td>Explanation No. 1</td>
<td>197</td>
</tr>
<tr>
<td>Explanation No. 2</td>
<td>197</td>
</tr>
<tr>
<td>Explanation No. 3</td>
<td>199</td>
</tr>
<tr>
<td>Explanation No. 4</td>
<td>205</td>
</tr>
<tr>
<td>Explanation No. 5</td>
<td>202</td>
</tr>
<tr>
<td>Explanation No. 6</td>
<td>204</td>
</tr>
<tr>
<td>Conduct and Lifestyle of Holy Prophets</td>
<td>208</td>
</tr>
<tr>
<td>Point No. 3</td>
<td>211</td>
</tr>
<tr>
<td>&quot;Fajr Versus Fasih&quot;</td>
<td>215</td>
</tr>
<tr>
<td>Point No. 4</td>
<td>217</td>
</tr>
<tr>
<td>Example No. 1</td>
<td>219</td>
</tr>
</tbody>
</table>
Example No. 2 .................................................. 219
Example No. 3 .................................................. 222
How to seek Allah's guidance .................................. 223

A P P E N D I X

Two interesting Mohabahs ....................................... 230
Mohabah No. 1 between Hafiz Muhammad Yusuf
and Nasirah Abdul Haq Ghanavi .............................. 234
Mohabah No. 2, between Mirza Sahim Ahmed and
Panzi Lekh Ram .............................................. 244
Mirza Tahir Qadiani played a trick on his Jamiat recently. He produced for them a stunt which he named 'Mubahala'. By injecting morphia into his Jamiat in this manner he sought to deaden their sensibility and therefore headed his Mubahala pamphlet as follows:

"Open challenge of Mubahala from Jamat Ahmadiya Ahmangir to the enemies, the kafir-makers and the believers the world over'.

Whereas, Mirza Tahir sent the copies of his published challenge contained in his pamphlet of 'Mubahala' to the elders of Ummat-e-Islamia and the elite of Millat-e-Muhammadia, he included, among the recipients, the name of this dervish, unknown and humble, for reasons best known to him. This humble being having received it, prepared its rejoinder, Reply to Mirza Tahir's Challenge of Mubahala, and addressed it to Mirza Tahir during Muharram ul Haram, 1409, AH. Several magazines and journals of Pakistan and India published it under the caption: 'in reply to Mirza Tahir'. Also, it was brought out in the form of a separate booklet. Its copies and photocasts in thousands were distributed in Canada, America and other countries. Not only that, its various
translated versions in the English language were also printed and vastly distributed in foreign lands. By the grace of Allah, the Qadiani progeny of liars could not and cannot wriggle out from the impact of arguments contained therein till Doomsday.

Since my rejoinder had bound down Mirza Tahir for a response and knowing it would be no easy matter I allowed him a comfortably long period of four months, i.e., till January 1, 1989. Despite my let-up, he failed to meet the date because he stood in a quagmire. Confused, non-plussed and check-mated he had no ground to move backward or forward and no room to wheel about. Ultimately he managed with his Secretary to draft some sort of a random reply a copy of which is reproduced below followed by my comments captioned: 'Final Rejoinder to Mirza Tahir, Last Nail in Qadian: Coffin.'

Respected readers would not fail to discern that Mirza Tahir really fell through great blunders by coming out with his 'Mubahala' challenge, because:

Firstly: The decomposed and putrefied Qadiani corpse had to be exhumed for a post-mortem. This challenge subjected it to its detailed diagnostic examination.

Secondly: When at Mirza Tahir's invitation I called upon him to come out in the open ground of Mubahala and pick up the gauntlet in a rendezvous, he curled down his tail weekly — a welcome token of submission — and fled for
safety. As Qadiani norms go, scores of interpretations flawed forth, instead.

Thirdly: Although this humble self had allowed a four-month period for giving me a reply, Allah the Exalted inflicted a death-like stupor over Mirza Tahir and his progeny who lay tenambed till the term expired. At last, the Qadiani Secretary managed to muster himself up to write out some sort of reply (its photocopy to follow). Actually, this was a work of hardly five minutes for the Qadiani Secretary, but Allah, the Exalted, wanted to expose Qadiani infamy and effrontery and therefore a five-minute work took more than four months.

Fourthly: Mirza Tahir and his whole Jamaat fell short of words because Allah made me recount such startling facts from Qadiani history in respect of Mirza Tahir’s father and grand-father as thoroughly exposed Mirza Qadiani to be a compulsive liar, dualist-inñield and accused apostate.

Fifthly: Mirza Tahir failed in his effort to distort Quranic sense of the term ‘Mubahala’. His twisting earned him nought but a run-out from Mubahala rendezvous, befitting his grandpa’s own unwitting utterance, viz., ‘Died under divine exsecration’.

In my humble opinion Mirza Tahir will not
dare take up this renewed call-out of mine. Rather, he would not have the grace to respond even.

Now I produce a copy of the Qadiani letter, followed by our comments on it.

MUHAMMAD YUSUF LUDHIANVI
English translation of the Qadiani Letter
London
23.12.1988

Janab Maulana Muhammad Yusuf Sahib Ludhianvi,

The pamphlet, published on your behalf, in reply to the Mubahala' invitation of Imam-e-Jamaat-e-Ah-madiyya, Hazrat Mirza Tahir Ahmad, has been received in which you have left no stone unturned in twisting truths and have tried once again to show your internal condition to the world by repeating absolutely loose and filthy slanders. The way in which you have tried to put foul charges over holy personages of Allah, the Exalted, what reply can there be except in the words of Qur'an-e-Kareem which says: 'Allah's curse on the liars'.

It's surprising that on the one hand you are showing attachment to the holy rement of Allah and on the other your disposition is so abhorrent as is not even distantly related to Islam.

You say "falsity of Mirza has become as apparent as the sun at its meridians", but queer enough, Allah, the Exalted, is continuing to give day by day advancement to the high order Ahmadiyya whose foundation Mirza Sahib laid in 1889 and suspicious souls in large numbers are entering this holy order, but blind like you are still grooping in darkness.
In your pamphlet, you have repeated all over again all those blames which you have been alleging for almost a century, for which reason, the Imam-e-Jamaat-e-Ahmadiya, had to give the challenge of 'Mubahala', at last. If there was one bit of nobility in you, you should have accepted the challenge of Mubahala of Imam Jamaat Ahmadiya in a straight-forward manner, so that the world would have known that you are truthful and you would not have thought of undertaking the path of flight. 'Mubahala' is not the name of argumentation or dispute but it means taking the matter to the divine court through invocations going beyond debates and discussions. 'Mubahala' is the name of asking for decision through invocation from Allah, the Exalted, but gathering together of parties (to dispute) at some specified place is not necessary by the (interpretation of) the verse of Mubahala. Therefore your asking to come out on such and such date at such and such time, at Mina-e-Pakistan or any other place means nothing but your fleeing away from 'Mubahala'. Our belief is that Allah is present everywhere in the universe and froz His Grasp of Authority so place it outside and no spot without His sway and might. His seat circumscribes the earth and the sky. Why do you hesitate to address Allah and pronounce His curse on the liars and why do you consider that presence of the concerned parties is necessary?. Therefore if you possess moral or conscientious courage then come out like a man of action and after writing out all those blames which have been narrated in the 'Mubahala' pamphlet published on June 10, 1988 and which you think are correct, you write 'Allah's curse on the liars', and put your signature. Then see, how does Allah the Exalted distinguish between a truthful and a lying party within the fixed duration.
But we give you advice to undertake righteousness and seek forgiveness of Allah and leave temerity against Allah’s appointed Imam so that you save yourself from Allah’s wrath and take warning from the corroborative tokens which Allah the Exalted has so far revealed.

Humble,

Washeed Ahmad Chowdrey
Press Secretary Jamaat Ahmadiya
FINAL REJOINDER TO MIRZA TAHIR
LAST NAIL IN QADIANI COFFIN
(Note: QADIANIS CALL THEMSELVES "AHMADI")

بسم الله الرحمن الرحيم
الحمد لله وسلام على ميادين الذين استصلح

Janab Mirza Tahir Ahmad Sahib,

Peace be on those who follow the right path!

You may recall that some time back you arranged for sending a copy of your 'Mubahala' challenge in the name of this humble self also. In reply, I accepted your challenge. My letter dated 18th Muharram ul Haram 1409 A.H. refers.

I told you in this letter: Start in the name of Allah; come out by appointing some date, time and place where you shall find this dervish waiting for you. In this very letter, I proposed to you, on my own, a certain place, date and time for holding this rendezvous. I did so lest you should back out. I gave you four months time for sending me a reply till the first of January 1989. Your reply reached me on 3rd January 1989 but it bore the signature of your Secretary Sahib. Anyhow, thanks for the
acknowledgement and permit me to comment on certain points which have been raised in your letter.

POINT NO. 1

Your Secretary Sahib writes:

'The pamphlet published on your behalf, in reply to the Mubahala invitation of Imam-e-Jamiat-e-
Ahmadiya, Hazrat Mirza Tahir Ahmad, has been received in which you have left nothing undone in
distorting truths and have tried to exhibit, once again, your inward nature to the world, by
repeating absolutely loose and filthy blamers. In this way you have endeavoured to place foul
allegations on holy personages of Allah, the Exalted. What reply can there be to them, except in
the words of Quran-e-Kareem: "Allah’s curse on liars."

COMMENTS ON POINT NO. 1

Let me, first of all, do you justice for your truthfulness. You call my communication a
published pamphlet; so, it was a letter, written on
my letterhead with my name on it. It was sent to you
by registered post and it carried my signature and
seal. To call my letter a published pamphlet reminds me of the famous proverb: A thief might
leave stealing but not plying-about. Imagine, when
tricksters are apt to dodge unwary people by calling
letters as published pamphlets, what distortions
would they not have perpetrated on the Quranic text
and Ahaadith?

You say, I have tried to bare out my latent
morbidity before outside people, by having repeated
my earlier-levelled charges but there is my letter before all. Anybody reading it will conclude that my presentations were historical truths, taken from the Qadiani history. Do you call these allegations and blames from my side? No, I presented ten facts—all from the Qadiani history, five of them related to your grandfather, Mirza Ghulam Ahmad Qadiani and five to your father Mirza Mahmud Ahmad Qadiani. These historical facts mirrored your face and reflected on Qadianism. No surprise, when this mirror was held up to you, for looking in, you saw it ill.

Now, I enumerate these ten facts and challenge you to pin-point the one which is not recorded in your Qadiani history.

DETAILS OF 5 FACTS IN RESPECT OF MIRZA GHULAM AHMAD QADIANI

FACT NO. 1

In his book, Anjum-e-Ahmad, p.282, Mirza Qadiani declared: "We would not, in future, call Ulema for a mudahara". I ask you: why is view of this categorical declaration, did you break the pledge made by your Shieh-Mirza and how could you address the Ulema? It is obvious you have no reply to this tweeter of a question of mine. I told you earlier and say again that Insha Allah, you'll never be able to answer me till the day of your Doom. You are left now with no recourse and I see you wearing a countenance of run-out shame. You are sputtering at me when you say I am repeating allegations.
In order to relate this fact, I invite your attention to a writing of your sire, Mirza Ghulam Ahmad, from his book *Appendix to Anjam-ut-Tasam*, p.54.

"Remember, if the second part of this prediction does not come about, I should be deemed worse than every wicked".

What was the second part of the prediction to which Mirza Qadiani referred? I shall tell one who may not be knowing it. It was a prediction, made by Mirza for his second marriage with an already married lady, called Muhammadi Begum: that is, when her husband would die, Muhammadi Begum, the widow, would marry Mirza Qadiani.

This was the second part of his prediction to which he referred in his above writing (in *Appendix to Anjam-ut-Tasam*).

But luck did not smile over Mirza Ghulam Ahmed Qadiani, the dejected Romeo. The elusive bride could not be got hold of because her husband, the rival-in-love, Sultan Muhammad, did not die. Instead the angel of death came to help Mirza Ghulam Ahmad pack up, to carry him to the higher story! Therefore, this cavalier don met no success with the dons.

I ask you, Mirza Fahir Ahmad, did Mirza Ghulam Ahmad Qadiani's second part of
prediction come true? Did Muhammadi Begum become widow in Mirza Qadiani's lifetime? No, then call him in his outlandish lingo: "Worse than every wicked". Any doubt in it? Mirza Tahir! Am I untrue?

I am amazed, Mirza Tahir, at your rude impudence. You are coming to a Mahabala rendezvous in support of a 'worse' man. Tell me, have I concocted this comparative-degree-adjectival-epithet against your so-called holy personage. Have I coined it ("worse than every wicked") or your grand-papa has himself done so? This is my second question which your entire Jamaat Qadiani, misnamed by you as Jamaat Ahmadia, feels frustrated to reply.

FACT NO. 2.

This is an interesting episode, again from the Qadiani history.

Once, Mirza Qadiani arranged to convene a discussion with a local head of episcopal diocese, named Atham. For fifteen days, argumentations continued. When Mirza could not beat his adversary he invoked Allah for decision. He pronounced that Allah had made this decision for Atham that this liar would be thrown into 'Havla'. (Hell) within fifteen months from June 5, 1893.

Mirza predicted in these words in his book 'Junge Maqaddas' p.236.

"
"I admit right now that if this prediction goes false i.e., if within fifteen months from this day, the party deemed to be liar in Allah's view does not fall into 'Ravia' as death punishment then I am prepared to undergo every type of punishment, diagnoses me, blacken my face, collar a rope around my neck or haag me on the gallows. I am prepared for every thing".

Time-limit started shrinking and Qadiani Jamaati was certain that Athan would die within fifteen months because Sire Mirza Qadiani had written:

وقت المحتال قالوا مس حرام كان على-flight ksa شررت قال لا يشترط كاتب ejecution ١٩٦١

"And I swear by the greatness of Allah that He will certainly do so, will certainly do so; will certainly do so; the earth and sky may revolve but not His ordinances".

As the zero hour drew nearer and the countdown started, Mirza Qadiani madly shouted:
"If I am a liar, keep the gallows ready for me and consider me the most accused of all the accursed persons, the evil-doers and the satans". (Jang-e-Muqaddas, last page).

During the night preceding the avowed day-break, the town of Qadian went into a drone of tumult and tribulation. Men, women, big and small rubbed their noses on the earth, lamenting:

"O Allah, Atham may die; O Allah Atham be dead!
"O Allah, send a bolt from the blue for Atham!"

They were certain Atham would not live to see the dawn of the next day. Mirza Ghulam Ahmad Qadiani, on his part, worked out spells of sorcery whole night for Atham’s death and had charms recited over black grams to be thrown into blind dry wells. Seera-ul-Mahdi, Vol. 1: p.178; Vol. 2 p.7).

Despite all invocations, contrivances and hulla-haloo Atham saw the dawn and many more dawns for many years. Thus, Allah the exalted, testified that:

*Mirza’s prediction was not a divine revelation;
*Mirza’s prediction was his imposture;
*Mirza deserved the punishment he had proposed on himself, that is,
"Disgrace me"
"Blacken my face"
"Collar a rope around my neck"
"Hang me on the gallows".

Mirza Tahir Saib, I ask you: in view of your sire's calling himself "the most accursed of all accursed persons, the evil doers and the satans," have I used these superlative-degree adjectival-epithets about him or it was your sire grand-papa himself who wished them about his own self? Are you wanting a 'Mubahala' rendezvous in support of a satan who is most accursed of all satans? Tell me, is there one single word wrong in this factual event' from the Qadiani history?"

FACT NO. 4

The fourth fact from your Qadiani history is a Nubahaisa challenge between Mirza Qadiani and Maulana Abdul Haq Ghaznavi (May Allah rest his soul in peace). This was held on Zeeqadia 10, 1310 AH in Eidgah of Amritsar. The late Maulana's challenge was on this issue: Mirza and his Mirzais were a coterie of liars, unbelievers, heretics, impostors and Dualist-infidels. (Majma’-e-Ishtharat Mirza Gulam Ahmed Qadiani Vol. 1 p. 425). And Mirza Qadiani had already declared that:

(Translation: "We have no hope in the hereafter and we consider all miracles to be fake.

(Shahs)
"Whosoever is the liar out of the Mubahala participants, perishes during the lifetime of the truthful!" (Mafjusai Mi'za Ghulam Ahmad Qadiani Vol. 9 p. 440).

In accordance with the above stipulation Mirza Ghulam Ahmad Qadiani was the liar as he perished during the lifetime of Maulana Abdul Haq Gznavi. On May 26, 1908, whereas the Maulana Sahib, (Allah's mercy on him) lived for 9 years after Mirza's death. (Baser-e-Qadans, Vol. 2 p. 192 and Tarikh-e-Mirza, p. 38).

Mirza Tahir Ahmad Sahib! In your letter you have defined Mubahala in these words: "To take a matter to the court of Allah, the Exalted through invocation is named Mubahala. To supplicate Allah, the Exalted, for a decision is called Mubahala." From this definition, it is obvious that Divine Court is the supreme-most court whose decision is definite, direct and unambiguous. There can never be an iota of a mistake in it, God forbid. When, as a result of the aforesaid Mubahala, the Divine Court has already decided that Mirza Qadiani was an arch-liar, Dualist-in-fact, one-eyed impostor, renegade and a Kafir, do you wish now to appeal against this decision? Remember, to reject this court's jurisdiction is kufur, to deviate from its decision is kufur, to appeal for its revision is kufur. Tell me, if there is one single word which I have uttered here is untrue. Actually, the questions I have raised cannot be answered by the whole Mirzaei progeny put together.

Mirza Tahir Ahmad! If you believe in Allah and if you are not an atheist, then come out to accept Allah's Decision whole-heartedly and proclaim to
the world that your grand-father was a grand-liar. If you will not do that, then people will have no choice but to consider you a re-production of what your grand-father once said in his Majmu‘a-e-
Ishathar Vol. 1, p. 397.

"The Jewish people by becoming targets of execration turned into baboons and swine. In their respect it is recorded in some commentaries on the holy Quran that apparently they were humans but their inward condition had become like that of baboons and swine and receptivity for accepting truth was wholly wrested from them. This is the sign of metamorphosed inferior shapes that they cannot accept truth, even when manifestly revealed to them."

In Zameema-e-Ahjam-e-Atham, p. 21, your grandfather wrote:

"The most unclean among all the animals of the world and highly unholy is swine but more polluted than swine are those men who hide evidence of truth and honesty due to their selfish motivation."

Incidentally, here the grandpa has exposed his grandson unwittingly!
I refer to Mirza Ghalam Ahmad Qadiani's published notification, titled:

"The Final Decision with Maulvi Sanaullah Sahib Amritsari."

In this, Mirza implored Allah, humbly and earnestly: "O Allah! if I am truthful, destroy Maulvi Sanaullah in my lifetime, by strokes of celestial punishments like plague and cholera and if Maulvi Sanaullah Sahib is truthful and I am a liar, a knife, a mischief-monger in Your eyes, then destroy me in the lifetime of Maulana Sanaullah."

Allah, the Exalted, issued His Decision. In line with Mirza’s own maldecition, Allah destroyed him on May 26, 1908, through the pestilence of cholera. (Hayate-Nasir, p.15) But Maulana Sanaullah Sahib (Allah’s mercy on him) lived on and on for an amazingly long period of forty-one years after Mirza’s doom. This Divine Decision proves again that Mirza was a liar, a knave, a trickster, and a mischief-monger, to quote his own words.

I ask you, Mirza Tahir Ahmad, have you asked me for a Mubahala rendezvous in support of this impostor? Tell me, which word in this writing of mine will you call an accusation?

Here, I turn your attention to a notable point. The Quran-e-Hakeem has quoted an imprecation which was uttered by Kuflar-e-Makkah. They said:
"O Allah! if this (Deen) is indeed the truth from Thee, then rain down on us a shower of stones from the sky or send on us painful torments".

(Quran, Al-Anfal 8:32)

Look at the extreme misfortune, stupidity and perverseness of the idolaters of Makkah that they did not invoke Allah for granting to them His favour. They did not say, O Allah! grant us the ability to accept the Deen, brought by the Holy Prophet Muhammad. In case it is really from Thee. Instead, the Kaffirs of Makkah said if Deen-e-Islam was genuine then stones should rain down on them or they be annihilated by Divine Punishment!

Tafseer-e-Ushani (Makkabah Rashidiah, p.234) says: "Abu Jahl is reported to have invoked Allah in these words in front of Ka'bah when leaving Makkah (for the Battle of Badr). As a result, he witnessed a sample of what he had asked for."

Following the example of Kuffar-e-Makkah, Mirza Ghulam Ahmad Qadiani did not say: O Allah! if I am a stray in Your eyes, set me on right path and forgive me. Instead he prayed: O Allah! if I am a liar, knave or a mischief-maker then destroy me during Maulaana Sanaullah's life. Compare this self-curse of Mirza Qadiani to that of Abu Jahl. Where is the difference in the purport? Abu Jahl said: 'If we are truthful and we are
liars, destroy us through bolts and stones from the sky'. Mirza said: 'If Maulana Sanaullah is truthful and I am a liar, destroy me in front of him'. Abu Jahl got his asked-for in Badr and Mirza got his asked-for on May 26, 1905, both getting their asked-for ultimately. Does this carry any lesson for you, Mirza Tahir Ahmad Sahib, the Imam of self-styled Jamias; 'Ahmadiya?

DETAILS OF FIVE FACTS RECORDED IN QADIANI HISTORY IN RESPECT OF MIRZA MAHMUD AHMAD QADIANI

Mirza Tahir Ahmad! I have enumerated five facts recorded in Qadiani history about your 'grand-pa', Mirza Ghulam Ahmad, and now I enumerate a similar number selected from your Qadiani history concerning your 'daddy' Mirza Mahmud Ahmad. My purpose in doing so is to stress that the 'Dad', despite Mubhala challenges made to him for half a century, did not come forward to reply not even once, nor did any of his progeny. Therefore, clearing this out-standing debt of five decades is your first charge, Mirza Tahir Ahmad! You should settle that encumbrance first. I tell you a way out, if you are in search of one. Start with a denial of these facts and swear or Oath that Allah's wrath fall on you if you are telling a lie. Having done that you should take on the Mubhala rendezvous with Ulema of Ummat.

I am again reminded of a proverb, which runs
like this: Let a winnowing sing if it wants to but why let a sieve which has seventy-two holes, that is, if somebody else wants to run the gauntlet, he may but not you, Mirza Tahir, who are loaded with fifty to sixty outstanding Mubahala. Sure, you are sitting snug in mother’s lap cuddling in the British manger; what has pricked you to have come out mooing!

'Don’t eulogise your stained cloak too much; just look at its flap, just glance at the tunic’s knot'.

FACT NO. 1

Maulana Abdul Kareem accused your father, Mirza Mahmoud Ahmad, of immorality in 1927. He asked him to face him in a Mubahala but Mirza Mahmud would not. As a result, the poor soul was penalised. Attempt was made on his life, his friend’s house was put to flames and he was dragged in courts. Ultimately, he was driven out from Qadian. Till the last, Mirza Mahmud did never have any courage to face him in Mubahala. Still worse, none of the sons of the accused had the graciousness to project their father’s morals. None has come forward to take oath before Allah on pain of His pestilence catching him if Abdul Kareem was true and their father immoral.

FACT NO. 2

Similar immorality charge was made by Abdur Rahman Miśr in 1936. As a result, he was also maltreated and a breach of peace case was instituted against him in which this poor man gave the following statement in the court on oath:
The present Khalifa (Mirza Mahmud) is extremely immoral. He hunts women under the guise of snatching. For this purpose, he has kept some men and women as his agents. Through them, he gets hold of innocent girls and boys. He has formed a society in which men and women have been taken in and adultery is committed in this social get-together." (Munisaz Ahmad Farooq, Fatah Haq, p. 41).

Before proceeding further, let me highlight the background of this incident for the benefit of those who may not be knowing. This timid, obtuse Abdur Rahman Misri used to be a slave-like disciple of Mirza Mahmud Ahmad. As a 'Mureed', he was so foolishly obedient to his 'Peer' that he cringed about with folded arms and low gaze in front of him. Once, the 'Peer' i.e., Mirza Mahmud Ahmad, feeling lusty over his 'Mureed' Misri's son, satisfied his lust by making the boy his target on his practicing board. Misri was shocked. He gasped and garrow in his bones numbed. Collecting his fallen-out crest, he asked Mirza Mahmud to appoint a high-powered committee of Qadimi elite and said he would appear in person before the elders, to prove that this sordid and unnatural act was actually perpetrated by the Khalifa over his minor son. Instead of accepting this demand, Mirza Mahmud Ahmad Qadani sprang up to make Misri and his friend Fakhruddin Multani a butt of his reprisal. As a result, Misri was dragged into courts while Multani was found assassinated.

You, Mirza Tahir, have never come forward, vouching for your daddy's morals. Why not, I ask? Why have you not sworn before Allah on pain of His wrath falling on you if this is true. Well, you
can do it now. Your father Mirza Mahmud tried to side-track Miasi's complaint by calling the affair an act of enmity of the hypocrites. By hypocrites, I know, he meant the Labort party of Mirzais.

Here I digress, for an interesting episode which is recorded in Qadiani history. Once, in a Jum'a Khutba, Mirza Mahmud read out a letter he had received from a person whom he later called a hypocrite. This letter said:

"Hazrat Sire, the promised messiah (i.e., Mirza Ghulam Ahmad Qadiani) was a friend of Allah and friends of Allah commit adultery now and then only. Therefore, if the grand-sire committed adultery occasionally, so what?"

The letter further said:

"We have no objection on Hazrat grand-sire, the promised Messiah (i.e., Mirza Ghulam Ahmad Qadiani) because he committed adultery at times only but our objection is on the present Khalifa (i.e., Mirza Mahmud Ahmad Qadiani) because he commits adultery all the time!"

Mirza Mahmud Ahmad was pleased to read out this 'holiest of holy' document, brazen-faced, from a pulpit in his Jum'a Khutba. After reading it, he did not contradict its contents. He did not swear before Allah that Divine wrath might fall on him if he was an adulterer. He only passed a harmless sort of remark which is recorded in black and white and published by Qadiani newspaper Al-Fanzl, dated 31st August 1938: Mirza Mahmud said:

"It appears from this objection that this person is Paigami Tab'a" (i.e., of Labort party of Mirzais).
My digression ends here. In view of this gross charge, the readily seen conclusion is that limb by limb, joint by joint, and bare by bare, Mirza Mahmud was a deacon of unsocial, immoral and unnatural acts. Can anybody doubt the stinking fermentation of his base elements?

FACT NO. 3.

In 1956, some young men from amongst Qadianis formed a party by the name of Haqiqat Pasand Party with the object of exposing Mirza Mahmud Ahmad's evil conjurations which he performed in Samri style. They published a book called Tariikh-e-Mahmudiat. In this they collected eye-witness accounts of twenty-eight Qadiani men and women who left Qadianism because of Mirza Mahmud's immorality. All the narrations in the book are given on oath before Allah that they are not lies. Evidences therein prove that Mirza Mahmud was a very immoral person. Although Mirza Mahmud was alive those days when the book was published he dared not disprove any of those acts of his, to the extent that when they were repeated in subsequent writings none of his progeny challenged them. How about you, Mirza Tahir, to pick up the gauntlet now? But I know you wouldn't do so. This betrays that your criminal conscience abets it. Having been challenged for so many Mubanaals, as if they were oozings of mother's milk for your sucking, you have now come forward, on your own, asking for a Mubahala.

These facts which I have given are from Qadiani household after 1937 but previous to this there have been reports of dissolute acts of the Don
Juan (i.e., Mirza Mahmud Ahmad) in his student life and of his adolescent waywardness.

Is it not from your history that your grandfather, (the counterfeit messiah, Mirza Ghulam Ahmad Qadiani), once set up an enquiry against your father (Mirza Mahmud Ahmad) for his juvenile delinquency but your father escaped punishment for lack of four eye-witnesses to his actual acts!

Mumtaz Ahmad Farooq, in 'Pateh Hay' has also described the above episode: How Mirza Mahmud Ahmad had sunk into sexy involvements from the very start of his puberty. His father, (i.e., Mirza Ghulam Ahmad Qadiani), once instituted an enquiry against him on receiving reports of his committing immoral acts. There were four persons appointed to this commission of enquiry: Maulvi Noorud Din, Khawja Kamal ud Din, Maulvi Muhammad Ali and Maulvi Sher Ali. When the commission met to enquire, the mother of the accused presented herself secretly before them and held out front flap of her shirt supplanting before the commissioner. Admitting his guilt she begged for mercy on behalf of her son. She pleaded to them that his sinful son, if caught, would be turned out of the house by his father. As a result of this intercession by your grandmother, these four sententious pundits acquitted the accused under cover of Qadiani Fiqah.

As luck would have it, Allah punished these four exponents of Qadiani Shariat at the very hands of this very 'accused' when he took over the reins of Khalifaship later. Mirza Muhammad Hussain in his book, Fitna-e-Inkar-e-Khatm-e-Nubuwat, has apprised us of this event.
FACT NO. 4

The fourth fact, recorded in your Qadiani history, Mirza Tahir Ahmad, is about the manner in which both your father and grandfather tumbled out of this world. Here I put a question to you. Would you not say that their deaths were in the nature of a Divine Warning given to mankind? If you say they were not, OK, then would you pray to Allah to afford you the same type of ouster from the world. This question I had put to you earlier also but you did not reply because where are your guns for it? I appreciate your reasons. You are scared of that death-bed agony: into hell before hell. But would you not allow the people of the world an opportunity to see the spectacle of Allah teaching you a lesson? You could still provide the world some fun if you published an answer to my question.

FACT NO. 5

I have drawn your attention to a number of challenges made by my renowned friend, Maulana Mianzoor Ahmad Chinitti, first to your father as long he was alive and then to your brother Mirza Nasir and after his death to you lastly. I should say he has been holding annual anniversaries of these challenges. To ensure, he sends these challenges to Qadiani leaders by registered post and in every meeting which he addresses, he speaks from public platform in these words:

Swear by Allah that you or your father were never an active subject or a passive object of an immoral act?
Your father and your brother did not have the courage to answer. Now your good self too lack sufficient pluck.

Blind the evil eye! Have you invited Ulema for a Mubahala on behalf of such unsanctimonious persons? Mirza Tahir Ahmad Sahib, these are not blameworthy. These are facts which you and your family cannot deny till your Doomsday. These are bright like the sun but your Secretary Sahib, blind like but, writes to me.

'You have tried to put foul charges over holy personages'.

Libertines, holy personages? O Allah protect us! Was Mirza Ghalam Ahmad holy? Was Mirza Mumtaz Ahmad holy?

I refer to a 'Fatwa', given by your Mufi of Qadian to a person named Muhammad Hussain Qadiani. He had asked:

'Why does holy sire (i.e., Mirza Ghalam Ahmad Qadiani) has his arms and legs pressed by unrelated women? The (Mufi) Chief jurist of Qadianism repaid:

"He is an innocent prophet. Touching and caressing with him is not prohibited; it's rather a source of blessing and auspiciousness (Ref Newspaper Al-Haakm, Vol.11, No.13, p.13, 17th April, 1907). Compare this with Mirza's own denial of innocence on page 5 of his book, Karamat-us-Sadigten;'

'Sorry that Batalvi Sahib did not understand
that myself or any human can, ever claim to be innocent after the prophets, Allah's benediction on them all"! But your Secretary Sahib's remarks uphold even Mirza Mahmud as innocent and holy! All greatness to Allah!

It will not be out of place, if I refer to a book titled, *Hararey Ismaili: mazhab ki haqiqat aur us ka nizam*, by Doctor Zahid Ali in which Doctor Sahib, on page 363 quotes a standing order from as Ismaili Imam, namely, Qazi Noman Bin Muhammad, as follows:

"If you see the Imam doing adultery with your own eyes or see him drinking wine or committing acts of lewdness, don't let your heart or tongue consider those acts as unapproved and don't doubt their correctness and righteousness at all."

It appears your Secretary Sahib and the choicest Qadianis like him have been tutored on the lines of the aforesaid Imam, to consider their Khalifs holy, despite the Khalifa's lechery, despite his adultery and unnatural acts.

When men and women have produced firm evidences of immorality against Mirza Mahmud and when the latter's off-springs have kept mum, the facts stand verified. But for the Secretary Sahib, Mirza Mahmud is holy! Whereas Allah decided that Mirza Ghulam Ahmad Qadiani was a liar, Kafir, apostate, impostor, disgraceful, contemptible, 'worse then every wicked' and sire of the clan of accursed satans; your Secretary Sahib considers these epithets sanctimonious! In other words, 'My peer' is only a wee bit cheat, otherwise he is a perfect saint!'
I call your attention to a recent communication sent by Janab Hafiz Bashir Ahmad Masri which is a rejoinder to your Musabala pamphlet. He summarised in it acts of profligacy of your household thus:

The elder son of Mirza Ghalam Ahmad, that is Mirza Mahmud (your father) was a habitual adulterer, having affairs with married women and unmarried girls, to the extent that he committed incest with the forbidden womenfolk of his household.

Both the brothers of Mirza Mahmud, i.e., Mirza Bashir Ahmad and Mirza Shareef Ahmad were habitual sodomites and particularly the young were their targets.

The maternal uncle of Mirza Mahmud, by name Meer Muhammad Ishaq too was a habitual sodomite and innocent school-going children in particular were his victims.

In short, dignitaries of Qadiani hierarchy satisfied their sexual lust, feeling free of any social or moral restraints.

"The whole house gleamed with luminaries"

Mirza Tahir Ahmad Sahib, you cannot get away by brushing these historical facts calling them unfounded allegations. Unless you absolve yourself from the charges preferred against your father, you cannot brash it out through your 'Musabala' challenge.
POINT NO. 2

Your Secretary Sahib writes: "Allah the Exalted is continuing to give day by day advancement to the high order Ahmadiyya whose foundations Mirza Sahib laid in 1889 and suspicious souls in large numbers are entering this holy order but the blind like you are still groping in the dark!"

Mirza Tahir Ahmad it is stupid to call numerical increase of your party a proof of Divine support. I give you six explanations of which you are ignorant.

Explanation No. 1

Why look at the increase alone. Look to which side it is tilting, whether towards virtuous or towards evil. If it is towards the former then it is a happy augury otherwise don't be happy because it is an indication of a let-up by Allah for a subsequent pull-up. Initially offenders are warned. When they don't take heed, a let-up starts, that is, Allah allows them some latitude to develop.

Therefore Allah is pleased to say:
(Translated by Mirza Mahmud himself, in his Tafeer-e-Sagheer, in Urdu, whose English rendering is:

"Then leave me and leave those who believe this Book (i.e., don't go punishing them yourself). We shall pull them towards gradual annihilation from sides they wouldn't know and I will permit them a latitude (i.e., don't pray for their destruction). My contrivance is very strong (that will ultimately put them to destruction)."
In Sura 'Al-Nisa': 115, Allah is further pleased to say: (Translated by Mirza Mahmud, in his Ta'feer-e-Baghair, in Urdu, whose English rendering is:

"And if whosoever to whom guidance has been fully unfolded goes on opposing (this) prophet and follows a path other than the path of believers, We shall set him after the same thing that he is degedly pursuing and will cast him in Hell and that is a very bad abode".

Allah has made apparent Mirza Ghulam Ahmad's imposture many times, and not only that, the pot of Mirza Mahmud's fake piouness bungled not once but several times on Qadiani and Rabwah crossroads. Simultaneously, your party has been thrown into different types of orments and troubles. As a result your father had to run away secretly from Qadian and your good self, too, following his footsteps flew from Pakistan, unrecognized. You can heller-akelter to London, straight into the lap of your foster-mother, so fast that you drew a second breath only after arriving there. Why you don't take heed from me that Allah has provided you some let-ups. In His Divine Prudence He has extended your rope for a short run. Now don't misconstrue your loose licensing. It amounts to no progress, advancement or increase of your Order of Qadianian, in any tangible sense. Therefore don't measure yourself by yard-stick of numerical increase. Distinguish between prodigality and Divine Appreciation.

In this world, Allah affords equal opportunities for truth and untruth to develop. This is the nature of His Law. Those who cannot discriminate between inflation and progress are victims of
militated psyche. I give you an instance. Atheism is plentiful today in the world; Satanic forces are doubling up. Evil is going up by leaps and bounds. Will any wise man call this abundance a proof of Divine support? Is increase of atheism an argument for its godliness? Hence, don’t puff yourself up over flatulence of Qadiani numbers. Gaseous expan-sions in the belly are not a sign of health. Remember artificial stones cannot hide their identity from the eyes of a connoisseur. Animal-cules multiply after rainy seasons.

Explanation No. 2

The manner in which your party has manoeuvred to enlarge its numbers corroborates its shady nature. In support of my argument I ask you to turn to the claim which your grandfather Mirza Ghulam Ahmad Qadiani made. He said that he was the same promised Messiah about whom Allah’s Prophet ﷺ has foretold.

Let us now recount as to what conspicuous deeds that would-be Messiah shall be performing when he will come into the world. For this purpose, I quote none but the actual words of your father, Mirza Mahmud Ahmad written in his book Haqiqat ul nabuwat. He says, Allah’s Prophet ﷺ used these words:

"Prophets are like brethren-in-affinity. Their mothers are different but Deen is one. And I have the closest connection with Isa bin Mariam because in between him and myself there is no prophet and he is about to come down. Therefore when you see him, recognise him that he is even-statured, red-white mixed complexion, wearing yellow clothes,"
Water shall be dropping from his head although water will not have been shed over the head. He will break the cross, kill the swine and will forsake 'jitra' and will invite people to Islam. In his times, all religions will be dead and only Islam will exist. Lions and camels, leopards and cows, wolves and goats will graze about together. Children will play with snakes and they will not harm them. Is a bin Mariam will remain on earth for forty years and then he will die and Musalmans will offer his funeral prayers".

(Mirza Mahmud, Haqiqat un Nubuwwat, p. 192).

Out of so many signs that have been foretold is there a single one which can be microscopically traced into the personality of Mirza Ghulam Ahmad Qadiani in his life or deeds he performed? Surely not. Then what sort of a counterfeit messiah is Mirza Qadiani in whom not a single micro indication is present. Just lock at one fore-telling by the holy Prophet صلى الله عليه وسلم that in Messiah's times all religions will be dead and only Islam will exist. But during the false messiahship of Mirza Qadiani what to say of all the world religions getting extinct, there was one mosque in Qadian which had gone under Sikh possession but which could not be liberated by him. It is now eighty years that he died but his followers are not even as much as 'salt in flour'. Even sweepers are more in numbers than the Qadianis.

Tell me now, are you still proud of your numbers? If your unrelenting presumptuousness prevents you from opening your eyes and prompts you to boast I can only repeat what Allah's Prophet صلى الله عليه وسلم said:
When you become shameless then do what you like.

Explanation No. 3

Mirza Tahir Ahmad Sahib, I shall now beat you over statistics because I have every sort of arrow in my quiver with which I shall lay your Jamaat flat on every ground.

If your supposed numerical abundance is an indication of Allah's support to the religion of Qadianis, then this support is available more to the Christians. Actually, it was your ill-omened Mirza Ghulam Ahmad Qadiani who helped the Christians to achieve numerical superiority over your people. I give population figures of Christians in the very home district of Mirza Qadiani, that is district of Gurdaspur (India), taken from Muhammadi pocket-book.

1891 2400
1901 4471 1911 when Mirza was a
1911 23365 contemporary figure till 1908
1921 32862 "busy in eradicating
1931 42243 Christianity" the Christians
multiplied tenfold from 2400
to 23365!

Your daily newspaper, 'Al-Fazl', Qadian, dated 19th June, 1941, says: "Daily 224 men of different religions in India are becoming Christians". This means 61,760 men were converted annually. If this is calculated from 1941, it works out to 39,24,480 individuals during the last 48 years.
The increase in Christian population in Pakistan is occasionally published. It is said Christians were 80,000 in both wings of Pakistan at the time of Partition in 1947. In 1981, they were 4,32,000 in West Pakistan which increased to 5,84,000 by 1961 and 9,08,000 by 1972. The President and Secretary of Christian Organisation claimed a population of 60 lakh. In 1976. At this rate how many more might have been added to it by 1989, you can imagine.

Recently a report came from Bangladesh that 5 lakh left Islam to join Christianity. For the African countries, you are not ignorant. Over there, whole populations and settlements fell on block into missionary nets. Keeping these statistics in front of you tell me if numerical strength of your party has any proportion worth the name; not even a distant comparison. Therefore, if you call your numbers a proof of Divine support to your Qadianism, can not the Christians bring the same argument several times stronger and do the Christians not have a right to assert forcefully: auspicious soils are joining the holy Order of Jesus Christ in large numbers but blind Mirza's are still grooping in the dark?. If you don't think them auspicious then, by the same measure, Qadiani converts are not auspicious either; nay, they are perpetual wretches, having fallen a prey into the clutches of Qadian Mirza, the Dualist-in-fidel, and having left the cloak of mercy of (الحمد لله، وصلى الله عليه وسلم) (a blessing for the entire universe) by preferring Qadiani execution to Islamic blessing.

Explanation No. 4

The numerical advancement of Christianity as
The world saw the finale of this fake siren: it is now eighty years after his death, the pillar of laa worship has not yet crumbled, faith in Trinity has not yielded to monotheism and Christianity has seen no impediments; only Mirza's lechery has gone bottom-side up! It has helped to spiral a greater ascendancy for the Christians. In consequence, the world must go on calling Mirza, as he wished to be called, a liar, a liar, a liar, till his Day of Reckoning!
Explanatory No. 5

In order to strike awe into guileless folk, your technique has always been to put forth false statements. Inter alia, you produce incorrect statistics and give out those figures which you have yourself fabricated. This habit of telling lies is not a recent innovation. The sire Mirza Qadian was a pseumaster at fabricating lies. I say nothing without proofs. Contradict me if I am wrong.

Mirza, the god-father of the progeny of liars, gave the number of the Qadianis in several books as follows:

<table>
<thead>
<tr>
<th>Date</th>
<th>Title of Mirza's Book</th>
<th>Page Ref.</th>
<th>Extract from the Book</th>
<th>Numerical Strength</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 1902</td>
<td>Tahias-i-Nirahas</td>
<td>8</td>
<td>&quot;In a few years more than a lakh of people took oath of allegiance.&quot;</td>
<td>1 lakh</td>
</tr>
<tr>
<td>Jan. 1903</td>
<td>Manthead</td>
<td>87</td>
<td>&quot;Jamasi became dawi from a lakh.&quot;</td>
<td>1 lakh</td>
</tr>
<tr>
<td>1905 (i.e.</td>
<td>Append.</td>
<td>117</td>
<td>&quot;Deciples became about four lakhs.&quot;</td>
<td>4 lakh</td>
</tr>
<tr>
<td>after 2</td>
<td>Hastaght</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>years</td>
<td>Hastaght</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1907 (i.e.</td>
<td>after next 2</td>
<td>32</td>
<td>&quot;Follows as many as petals and particles of sand.&quot;</td>
<td>Uncountable</td>
</tr>
<tr>
<td>years</td>
<td>Hastaght</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The last entry is interesting. It may be related that once a Qadiani propagandist, from whom the German Herr Goebbes perhaps learnt the art of concoction, wrote a letter to Mirza from Alexandria (Egypt) in Arabic:

لهذا كثرت أنباءكم في هذا البلد، وصارت عدد الرجال والنساء، ولم يبق
أحد إلا وعمل بأيام راحيل الأسوارم.

(الاستناد معلومة عشبة ميناء الرحمي ص 240)
"Your followers have become numerous in this country (Egypt) and they are as many as pebbles and particles of sand. Not a single man is left here who has not acted upon your advice and not followed your helpers".

Before any comment I wish to draw attention to the phrase जीवनम्। Its grammatical structure belies linguistics. Its writer is not an Arab but a Punjabi because this phrase smacks of having emanated from one whose mother tongue is not Arabic. Undoubtedly, it has been coined in 'Techi Techi' mint of Qadian itself. (Mirza Qadiani once said an Ange came to him whose name was 'Techi'). To continue with my comments, if somebody did really write this humbug from Alexandria (Egypt), Mirza Qadiani lost no time to proclaim it as his miracle. I am reminded here of a very suitable saying: the stupid believed what the knave said. But I ask, where is this milliard of multitude today who were like pebbles and particles of sand in Egypt?

The aforesaid were Mirza's machinations. Now see some later manufacturings regarding Qadiani population which I enumerate:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>SOURCE</th>
<th>NUMERICAL STRENGTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927-28</td>
<td>Qadiani witness in the suit of Newspaper Mahakall</td>
<td>10 Lakh</td>
</tr>
<tr>
<td>1930</td>
<td>Qadiani author of &quot;Mujahid Durry&quot;</td>
<td>20 Lakh</td>
</tr>
<tr>
<td>1932</td>
<td>Qadiani witness in MINUZRA BAGRA</td>
<td>50 Lakh</td>
</tr>
</tbody>
</table>

Statement before Pope of Egypt
Qadiani preacher Abdul Rehman Daru | 75 Lakh |
Against: this skyrocketing graph the census of 1931 counted only fifty-five thousand heads in the Punjab including the Lahore party. Mirza Mahmud Ahmad Qadiani, while accepting this figure commented as follows: "You suppose, there live another twenty thousand men of our party in the rest of India" (Qadiani Mazhab, p. 513).

Thus to call seventy-five thousand as seventy-five lakhs is a ten-thousand per cent lie. Herr Goebbels couldn’t have touched these heights. Mirza Tahir, better not talk statistics with me.

After establishment of Pakistan, your party gave a false impression to the world that real sovereignty in Pakistan lay with ‘Ameerul Monimeen’ Mirza Mahmud Ahmad and Pakistani rulers were merely his representatives. I got a proof of it personally when I went on a tour to Indonesia where I was told that Qadianis had made it known that all Pakistanis were ‘Ahmadis’. Therefore anybody going from Pakistan to Indonesia in those days was taken to be a Qadiani. This misunderstanding was later removed.

Not many years back, your party alleged that Qadianis were one crore in the world against seventy-two crore of Muslims. This was a hidden hint towards a holy saying by the holy Prophet ﷺ that there shall be seventy-three sects of Muslims out of which only one will reach salvation and the rest seventy-two will be consigned to Hell. Thus the Qadianis say that they are one crore and the Muslims are seventy-two crore and therefore the Qadianis will go to Heaven and the Muslims will go to Hell!
This artifice got quashed when figures for the 1981 Census were released. Reference, "Jang", Karachi, 18th July, 1984. The Qadianis were counted just over a lakh, i.e., 1,04,244. If the rest of the world is taken into account there may be another one lakh elsewhere.

Therefore, you twisted the possible two lakh to one crore. I have just heard the latest. The graph has jumped from one crore to one and a half crore, i.e., 50% increase! Obviously, Mrza Tahir Ahmad, you are cool and composed over this situation, because who is going to put your figures to a test. You may go on bawling out your wares as pompously as you like. But an anecdote comes to my mind here. They say, a rustic posed a question to a mathematician, once: "Sir, you are renowned for your mathematics, tell me where is the centre of the earth"? The pundit looked askance. The rustic jeered: "Pooh! I am illiterate but I know". Saying this he took his stick and drew a circle on the ground as best as he could. Planting the stick in the middle of his drawing he said, "This is the earth’s centre. If you say so, then go and measure all sides of the earth".

Just as the rustic knew he could not be challenged because no one could measure the radius of the earth from his chosen centre, similarly you too are comfortable in your bombasties. You know that nobody would count the Qadiani population to put you to nought. True, the rule of falsehood can move with the lash of lies only. To exult over untruths befits the slaves of the pseudo-prophet.

"Verily, Allah does not confer guidance on those who are immoderate and liars."
Explanation No. 6

Your manner of preaching is not in consonance with that of the prophets, (Allah's peace on them). Your principles resemble the "Ismaili Batin" principles, details of which Hazrat Shah Abdul Aziz Sahib Muhaddis Dehlavi has mentioned in his book, Tuba Isaac Ashriya, and your modus operandi is like that of Christian missionaries, namely, setting up missionary schools, colleges, hospitals and similar institutions. You offer employment to converts, provide them girls for marriage and give them day-to-day things of life. Money is doled out and you resort to all sorts of unhealthy practices. To effectuate this, you spin webs of lies, falsehoods and exaggerations. Unwary public in this way is misled by deceit and played cruelly on them under cover of benefitting them with scientific technology.

If you go through the holy lives of prophets, (Allah's blessing on them), you shall find none of this crookedness. There is no greed, no worldly motive, no propaganda stunt. These holy personages invited people to perform virtuous deeds on the basis of benefits accruable in the Hereafter as the be-all and end-all.

Conduct and Life-style of Holy Prophets

By way of a summary in Khaiam un Nabiien (para No.130), Hazrat Imam ul Asr Mazlana Muhammad Awar Shah Kashmiri, (Allah's mercy on him), has commented on the lives of the Prophets as lived by them. For your edification, I produce a translation of an excerpt from it.

He says: 'We should study the holy conduct and
sacred disposition of the respected prophets in their life-histories and the Quran has keen. If one analyses whatever is mentioned in their respect by way of questions and answers it shall be seen that matters pertaining to these personages were based on the following virtues:

"Reliance, confidence, uprightness, submission, endurance, self-restraint, resolution, magnanimity, modesty, constancy, mildness, dignity, nobleness, excellence, generosity, penitence, repentance, sincerity, selflessness, purity, wisdom, mercy, attachment, temperateness in beliefs, coolness of bosom, credence and intelligence like the dawning day, love and compassion for Creation, trustworthiness, truthfulness, trust, kind, element, chase, abstinent, neat, clean, abstemious, recourseing to Allah, faith in invisible resources, disinclined towards worldly deliciousness in all eventualities, adhering to Allah and forsaking the rest, disregard of worldly goals, unconcerned with riches, embarking on heritage of knowledge, dismissing mundane trifles or money, leaving legacy of learning and noble conduct, abanodning the superfluous, guarding their tongue, supporting the truth in all cases and circumstances, and following it up. Their outward appearance conforms to their inward state, without any breach, deviation or derangement. They don't advance lame excuses, improper pleas or perverse interpretations, and do not resort to deceitful strategems for fulfilling their tasks. They prefer Allah's ways over worldly contrivances, sin, material connections, adore Allah in misfortunes, thanksgiving and hymning Him in multitudinous situations, remember Him all the time, recite His Praise every breath, train
and teach Allah-gifted knowledge to people under His Favour with human aflfability, without philosophizing or sermonizing. In them is found complete surrender, total obeisance, perfect sensitude to Allah and a satisfaction deeply imbedded in constancy. These personages, during their life in the world, never entertained flattery, never compromised with unbelievers, never retreated under any pharisaic intimidation. Greed, coarseness or aildily never stigmatised their holy cloaks, not an invisible stain even. Never were they attracted towards desire, lust, ambition or egotism, except Allah’s love. Virtuous deeds, by their performance or knowledge, saw no variation from them. Argumentation, refutation and altercation were not their practice. They never blamed people nor lampooned them nor passed derogatory remarks nor abused them. Impossible, if they ever felt proud over their perfections or indulged in self-admiration! They never stooped to bragging or boasting, under promptings of selfishness. In short, Divine favour was granted to them by Allah. Whatever they did was due to Allah’s bounty, beyond personal parameter and sans any human achievement”.

(Mirza Tahir Sahib not a single quality quoted above is visible in your pseudo-prophet. The inverted manner of your preachings and your diametrically opposed methods are irrefutable proofs of your voidness. But what lesson can those, who are unable to identify black from white even in broad daylight, draw from true prophetic demeanour.)
You: Secretary Sahib writes: "If there was one bit of nobility in you, you should have accepted the challenge of Mubahala of Imam Jamaat Ahmadiya in a straightforward manner so that the word would have known that you are truthful and you would not have thought of undertaking the path of flight'.

In this sentence you have passed two strictures on me, one, that there is not a bit of nobility in me and secondly, that I have undertaken the path of flight.

For the former, I don't need any certificate of nobility from you. Still, if you say I am ignoble, I don't mind to be called so because do I not know that you have sprouted from spilt-overs of Mirza Qadian, the same Mirza whose habit was to use filthy language against his adversaries. Some of his abuses are listed in the book, Mughalazat-e-Mirza and what people thought of him, I quote: 'For use of bawdy terms, obscene words, foul language, abuses and curses, Mirzaji had obtained exclusive right from the king's court. He is an acknowledged adept in this art'. (Page 70).

Mirza Ghulam Ahmad abused his opponents in such terms as: dogs, sons of bitch, swine and addressed them as basurdas, sons of prostitutes, etc. Therefore if the Jamaat of this 'Noble' patriarch calls me ignoble, thanks indeed for this light epider.

In this context, I tell you now, Mirza Tahir, about a certain mirror which nobody else but your own papagrandee manufactured. How did it get
manufactured, I tell you about it. It started like this. There was a gentleman by name, Shaikh Akbar, (Allah's mercy on him). He wrote a book *Fusus ul Hikam* in which he made certain predictions regarding the final birth in mankind. Explaining the contents of this book your grandpa wrote these words:

وَعَلِيُّ قَدْ قَدَّمَ شَيْئَ يُكُونُ آخر مولود يولد من هذا النوع الإنساني وهو حامٌّ لأمراء، وليس بعده ولد في هذا النوع فهو عالم الأولاد وتركبه معه أُخَطَّتْ له تفتيخ قبره وخرج جدها يكون رأسه عند رجليه، ويكون مولده بالصفل وفترة ليلة بئرة، وسريع الغفوة في الرحل والتساءل ليكثر النكاح من غير ولادة، ويرجوه إلى الله فلا لباب.

"And the final man to be born in mankind shall be a follower of Hazrat Sheesh, (Allah's peace on him). This person will be a repository of secrets of Hazrat Sheesh. After the birth of this person none will be born in this mankind. Along with him, a sister shall also be born who shall precede him in birth and his head will joint the feet of the baby girl. His birth shall be in China and his language shall be the tongue of his town and (after his birth) the disease of unproductivity will creep in men and women, that is, there shall be numerous marriages but no birth of children. This child (when grown up) will call people towards Allah the Exalted but nobody would listen to him."

(Tiryaqul Qulob, p.354).

Mirza Qadiani's old habit was that when any
type of prediction caught his eye he would would it upon himself. Therefore, having read the prediction of Sheikh Akbar, he declared that this related to the 'promised Messiah.' Since he claimed messiahship for himself he announced that the prediction should be related to him. But, in order to do so, one problem arose: the child would be the last of the mankind with no more births after him and after his birth all men and women would go barren. How could this prediction fit upon Mirza because generations and lineages not only continued during Mirza's times but are also still continuing. To sort out this anomaly, Mirza reached the height of his foolishness when he explicated the prediction, thus:

"The prediction contains these words also that after the death of this child, the disease of sterility will infect mankind. It means those born later will resemble animals and beasts but real humanity will have disappeared from the face of the earth. Lawful will not be lawful for them (i.e., in the subsequent progeny of mankind and prohibitions will not be prohibitions. Therefore, Resurrection will set upon them'.

(Ibid. p. 355)."
This explication from Mirza Qadiani means that after his own death (1) these born in mankind shall be without any civility or human virtue; (2) they will resemble beasts and brutes; (3) they will not discriminate between lawful and unlawful; (4) that commotional distress of the Doomsday will devolve over them. Mirza Tahir Sahib, I add nothing to it from my side. What can I and who am I? It is your own grandpa who has called you so and so. I'll merely request you kindly to figure out the face of your Secretary sahib in this mirror and don't forget to recognise the beastly countenance of your good self too in this mirror which your size, the papa-grandee manufactured through his evil genius.

I comment on the situation for the benefit of the Qadianis. If Mirza Qadiani is the promised Messiah, if people born after his death are brutes, if no human excellence is left in them except savagery then establish your own status, Mirza Tahir Sahib, and along with yours, the status of your party individuals who were born after Mirza Qadiani's death on 26th May 1908.

Mirza Tahir Sahib, I am sorry your grandpa has included you and all Qadianis in the category of savages and brutes. He has made you and all Qadianis outcasts from humanity. Now there are two alternatives before you all: If you and your Qadiani want to get back into the fold of humanity then deny your sire grandpa's Messiahship; otherwise second choice for you and for all Qadianis is that you prefer to remain beasts, in terms spoke by your grandpa. Mirza Ghulam Ahmad, in his book as I have quoted him. In case your choice and the choice of all Qadianis is to remain beasts then none of you shall have any
civility or human virtue and lawful will not be lawful and unlawful will not be unlawful for you all. Tell me now, can such human-faced animals possess nobility? An animal because he is an animal has no concept of legalities and, therefore, is unable to discriminate between lawful and unlawful, such as between wife and daughter. Therefore, if I am considered as a person who does not possess an atom of nobility how can I take it ill from the mouth of beastly men?

The second blame which your Secretary Sahib has placed on me is that I am undertaking a path of flight from Mubahala rendersvous. If a person has read those of my words which were written in prominent characters in my original reply to you (vide Reply to Mirza Tahir’s Challenge of Mubahala, p.27), he must say you are a great liar because, having accepted your Mubahala Challenge, I had addressed you thus:

"FAQIR VERSUS FASCIST"

"COME! FACE THIS FAQIR IN THE GROUND OF MUBAHALA. COME! WIDEN YOUR EYES AND OPENLY SEE THE SPECTACLE OF MY KIND MASTER’S MANIFESTATION OF TERRIBLE WRATH AND IREFUL INDIGNATION FALLING ON YOU. ALLAH’S PROPHET ﷺ SAID THAT IF CHRISTIANS OF NAJRAN HAD COME OUT FOR MUBAHALA NOT ONE BIRD ON THEIR TREKS WOULD HAVE SURVIVED. COME! COME OUT TO SEE AGAIN THE MIRACLE OF KHATME NUBUWWAT OF ALLAH’S PROPHET ﷺ ON THE GROUND OF MUBAHALA."
After that, I had predicted your flight from my challenge: "because you know that will mean your jumping into the inferno of leaping fire that will lick every thing. On the contrary you would surely prefer doing the way your father and grandfather did, rather than stepping into the arena of Muhabahata against this humble Unmatti of Allah’s Prophet 

I am glad my prediction of your flight came true. If there is any bit of honour left in you, it is time you jump into the arena, to show at least this much to the world that my prediction had gone untrue. But, alas! Where is that jot of inviolability or that particle of sincerity is the spillover of the arch-liar pseudo-Messiah. It is futile to have any expectation from you. Yet, millions of thanks to Allah that my shout-out browbeat you, sending shivers running down the bones of the sham Messiah’s progeny; fear and anxiety gnawed their hearts at the spectre of my Kubabsah with Mirza Tahir. I repeat, your falling into jitters is not due to any excellence on my part because I am rather an unworthy and incapable unmati but this awe is a miracle of the truthfulness of our Prophet. (My life in sacrifice for him)

Say, Truth has come and Falseness has vanished away. Verily Falseness is ever bound to perish.

(Quran, Al-Isra, 17:81)
Your Secretary Sahib writes: 'Mubahala is the name of seeking for decision through invocation from Allah, the Exalted, but gathering together of parties (to dispute) at some specified place is not necessary by the (interpretation) of the verse of Mubahala. Therefore, your seeking to come out at Minar-e-Pakistan or at some other place on such and such date at such and such time means nothing but your fleeing away from Mubahala?'

I have just said that I am shouting out at Mirza's progeny to come into the area of Mubahala but they do not. Therefore, who is running away from the ring? Bravo! Your shamelessness! You are running away yourself and while running you say I am running away. Clever is the thief who, when the house-inmates wake up and shout "thief, thief", also starts shouting "thief, thief" and thus disappears in darkness. But Mirza Tahir, your cleverness will no more pay you dividend. Darksons of night is gone and light of morning has appeared. The face of arch-bar Messiah's progeny has been search-lighted.

I have written that the Ayat of Quran Hakeem and holy actions of the Prophet ﷺ both confirm that the manner of holding a Mubahala requires the two parties to bring out their children, women and relatives, in an open ground face to face. But what is the use of quoting references to you because you have neither any faith in the Quran nor you give any credence to the holy actions of the personality to whom the Quran was revealed. Therefore, you coined a new sense to the word Mubahala for the sake of your advantage.
But I will not stop at only saying that, since there is a proverb which says: take the bar to his mother's house. But, I take you to your grandfather's house.

What did all your dear grandpa do? He declared that parties to a Mubahala must meet by appointment at some fixed place and time, for a face-to-face confrontation. Listen intently! Here are three examples set by your grandpa if you have some faith in him.

Example No. 1

In 1486, Mirza Gadiani, your grandfather, invited the Aryans to a Mubahala and wrote:

"If some Arya (Samajji) having read this whole pamphlet of ours does not want to leave his obstinacy and does not turn back from his blasphemies, then on a token received from Allah the Exalted we call him towards Mubahala" (Gurma-e-shahm Arya, p.380).

Again in the same book on pages 300-301, Mirza Ghulam Ahmad wrote:
"Last resort is Mubahala to which we have referred earlier. For Mubahala, it is not necessary to be a reader of the Veda (Hindu religious book). Yes, he should be a well-mannered renowned Arya who may impress others also. Hence, if they really consider these teachings of the Vedas as really correct and true about which we have written in this pamphlet to some extent and they deem those principles and teachings of Quraan-Shareef written by us in this very pamphlet as wrong and untrue then they may do Mubahala with us in this regard. AND HAVING DECIDED SOME SPOT FOR MUBAHALA BY MUTUAL AGREEMENT THE TWO PARTIES MAY PRESENT THEMSELVES ON THE FIXED DATE AT THAT PLACE."

Example No. 2

In 1896, Mirza Ghulam Ahmad invited the Christians to a 'Mubahala' and wrote:
"And the manner of operation for obtaining Divine Decision will be like this that one respectable padre sahib, selected out of the following padrees BE READY TO COME AGAINST ME IN THE GROUND OF CONTEST FIXED BY MUTUAL AGREEMENT AND AFTER THAT WE BOTH PRESENT OURSELVES AT THE DECIDED SPOT ALONG WITH OUR RESPECTIVE PARTIES and beseech Allah, the Exalted, by invoking him that whoever person deserves punishment out of we two as a liar in His Eyes, then Allah, the Exalted, may send down that calamity on the liar which is always sent on liars and deceitful peoples".


Mirza Ghulam Ahmad further writes on page 42:
"Therefore, O Pardreel! See, I am standing for this work. If you want that distinction should become apparent between a liar and the truthful through Allah's Command and Divine Decision then come! So that we fight against each other in one ground through invocations in order that the liar is exposed!"

At another place Mirza Ghulam Ahmad writes:
"If the Christians hate the word 'accursed', then let it go, but let both parties supplicate: 'O Lord of the worlds... O Omnipotent, decide between these two parties in this way that out of the two parties who at this time are present in the ground of Mubahala, the party who places confidence in false faith, destroy that (party) within one year by great punishment because of the dying of some persons is better for the sake of salvation of the whole world".

(Anjam-e-Atham, p.33)

Example No. 3.

Mirza Ghulam Ahmad Qadiani invited dignified Ulama of Muslim Ummah in these words:

"Now turning my discourse again towards the real objective, I enter below names of those Maulvis whom I have called for a Mubahala and again I put them under oath of Allah, High is His Disposition, that they should come soon in the ground of Mubahala by fixing a date and time of..."
MUBAHALA, and if they do not come and do not abstain from making accusations of falsehood and infidelity then they will die under Allah's execration".


Mirza Tahir Sahib! You may now learn a lesson from the summary of the above three examples:

Your grandfather, Mirza Ghulam Ahmad Qadiani:

1. Calls the Aryans into a Mubahala ground;
2. Calls the Christians to assemble in a Mubahala ground for fighting with invocations to obtain Divine Decision;
3. Calls Muslim Mauvis to enter into a Mubahala ground urgently by fixing a date and place.

And you, Mirza Tahir Ahmad, don’t understand ‘tokens’ which your grandpa received from Allah; you don’t place confidence in Divine Decision invoked by your grandpa; nor do you pay respect to Oaths and swearings of your Papa grandee.

Therefore, I say, you are avoiding to fix a day for Mubahala or to fix a venue for it or to come out into the open ground. Hence according to your grand papa, "if they do not come they will die under Allah’s execration". Tell me now, who will become a target of Allah’s exegueation? If you don’t believe in Quran Hakeem, OK; if actions of the holy Prophet ﷺ are not arguments for you, OK; but you should have faith in predictions of your grandpa at least. How will you escape that torture which he has foretold?
You maintain: "It is not necessary by Ayat of Mubahala, for parties in dispute to assemble at some specified place". But why don’t you remember that in your Qadiani Quran, viz., Tazkirah, your grandfather explicated the Ayat of Mubahala in these words:

"And people said that this book is full of untruth and Kufir; tell them: Come! We and you along with our sons, women, and relatives assemble at one place and then do Mubahala and invoke imprecation upon the liars".

You see, in the Qadiani Quran of your grandpa the same sense of Mubahala rendezvous has been adopted which I hold, i.e., both parties with their relatives should collect at one place to curse the liars. Yet your Secretary Sahib writes otherwise:

"Our belief is that Allah is present everywhere in the universe and from His Grace of Authority no place is outside and no spot without His Sway and Might. His seat circumscribes earth and sky. Why do you hesitate to address Allah and pronounce His Curse on the liars and why do you consider the presence of the concerned parties is necessary".

In reply I lay down five points:

Firstly: Permit me to say, you have no belief in Allah, no belief in His Prophet صلی اللہ عالیٰ ﷺ, no belief in Quran, no belief even in Mirza Ghulam Ahmad Qadiani—your grandfather! If you had belief in Allah you would not have annulled His Command for meeting your opponents at one place in Mubahala. If you had belief in the Prophet صلی اللہ عالیٰ ﷺ you would not have ignored his action by not coming out of your house. If you
had belief in your own sire, the grand-papa, you would not have missed any chance in protecting his dignity from indignity, his honour from dishonour, which he caused upon himself through his unbridled abusive hanks.

Secondly: Don't side-track! Who denies Omnipresence and Omniscience of Allah? Point is not this: the point is: Is it not necessary for parties-in-dispute to meet at one place? Can there be خان (Laani between husband and wife unless both face each other; can there be Nikah (marriage) unless both parties are present, personally or by proxy; can a law-suit proceed, unless both plaintiff and defendant are present in the court personally or through advocates. On this analogy, Muhakala is also asking Allah for His Decision on the imprecation of the two opposing parties? Then, why is their facing each other at one place deemed unnecessary?

Thirdly: A Qadiani must mould Quran and Hadith to his own will and wish. In your Qadiani Quran, new 'Ayas' were added by the arch-har, Mirza Qadiani, e.g.

لا یکره ی و ی فی اللفظین (یکره س46)

"We sent it down near Qadiim."

(Tazkirah, p.74)

Mirza’s another flabbergasting addition in the holy Quran was فی اللفظین فی اللفظین اور رکنی کنال س (الپیام) in Surah (بیا) What a rustic homily from Mirza to confuse and overawe
his followers! This ambiguous addition (meaning two goats will be slaughtered) with the Quranic Ayat of Surah (البقرة) which is tantamount to ridiculing the holy Quran.

Besides these additions which this great Dualist-infidel, Ghulam Ahmad Qadri, made in Quran Hakeem, several Ayats and Aladsith have been subjected to deliberate word emissions, alterations, distortions and transpositions of meanings. Tenor of many a 'Sharia' phraseology has been twisted to suit personal inclinations and sacrificed on the altar of selfishness. This is called Dualist-infidelity and it is the same you are demonstrating when defining Mubahala to cover up your cowardice.

Quran Hakeem pronounces that both parties should be asked to come out in the ground of Mubahala along with their relatives and both should jointly implore Allah for His Excorcation to fall over the liars. When this has been done, wait for the decision from Divine Court. Your grandfather has also said so while explaining the Ayat of Mubahala from his Qadiani Quran, and I repeat his words:

"Tell them: Come! We and you along with our sons, women, and relatives adhere at one place, then do Mubahala and invite imprecation upon the liars".

But you, Mirza Tahir Sahib, would not listen to your grandpa and would not present yourself before the Divine Court but would remain sitting in your house and go on hocking your wares from there Tell me is your action not a contempt of the Divine court? Is this not making a fun of
Mubahala? To mount up this sacrilege, you ask obedient Muslims to join you in this blasphemy. Allah protect us.

Fourthly: Because you are a run-away from Pakistan, therefore as a fugitive I do see your point in hesitating to return. Alright, I make a change. Go ahead and announce a date, place and time in London itself. This humble faqir will, Insha Allah, present himself over there along with his associates. But in case you are afraid to go to London and don't want to step outside your Calahate paramenter, I concede further: alright, let us meet in your 'Londoni Islamabad' precincts. This humble faqir will present himself there also at your Centre in the U.K. at your appointed time and date and as many associates as you will say will be brought along, one lakh, two lakh, ten lakh, twenty lakh. But preservation of peace shall be your responsibility.

At that spot, I shall use the same words for Mubahala which Maulana Abdul Haq Ghanavi, (Allah's mercy on him), spoke in the face of your grandpa and which paled him down. The words will be:

"Mirza Ghulam Ahmad Qadiani and his followers are all liars, Kafir, apostates, impostors, cheats, unbelievers and Dualist-infideis."

Now see, have I left out any of your objections unavowed? I have covered up everything for you, therefore hurry up. Still if you back out I put you to shame in the very words spoken by your grandpa who said in very clear terms:

"I put you under oath of Allah, High is His Disposition, that you should come soon in the
ground of Mubahala by fixing date and time of Mubahala, otherwise you will die under Allah’s Execration."

Fifthly: As your well-wisher I submit that Mirza Ghulam Ahmad Qadiani has been decreed a liar by the Divine Court many times. Therefore there is no use of a Mubahala for you. What you should do is that you surrender to earlier decisions and forsake Mirza, the arch-liar. You may do one hundred Mubahalas, but Allah’s ways do not change; the result will be the same as before.

How to seek Allah’s guidance

Remember the door of appeal to Allah for His forgiveness is still open. Before you die, offer your repentance from Qadiani dogmas and cling to the benevolence of the holy Prophet, ﷺ, the mercy of the worlds.

I tell you and also your Jammat of a simple way for obtaining Allah’s guidance: Recite Darood Shareef 313 times before going to sleep and weep bitterly, in solitude, before Allah, uttering these words:

‘Ya Allah! In the name of Your mercy and by the grace of Your benevolent Prophet, ﷺ, grant us guidance to come out of deviations and pardon us for all those errors of faith and practices which we have committed so far!"

If any person belonging to your Jammat or you yourself acted upon my advice, I am certain insha
Alah a vista of true Guidance shall certainly open up before him.

سُبْحَانَ اللَّهِ وَحْدَهُ أَكْبَرُ أَنَّ لَهُ إِلَّا نِعْمَتُهُ وَأَنتَ إِلَيْهِ تُرْبُعُ

سُبْحَانَ رَبيُّ بِالرَّبِّي بَلْ يُصَبِّحُونَ وَسَلَّمَ رَحْمَتُ اللَّهِ عَلَى النَّبِيِّ وَالْمُلُوكِ وَالْأَبْرَارِ الْمُجَالِسِ.

Muhammad Yusuf Ludhianvi

10 : 1984
Appendix

TWO
INTERESTING
MUBAHALAS
TWO INTERESTING MUBAHALAS

بسم الله الرحمن الرحيم
الحمد لله وسلام على ع아ده الذي أرسلني

Introduction

Uniqueness is the glory of Allah, the Exalted, that false pretenders of prophethood are always exposed, as was the impostor Mirza Ghulam Ahmad Qadiani who undertook to mislead simple folks by laying claims to prophethood. Allah punished him for his fraud and made him collect the filth that lay heaped around the world.

At every step he was disgraced and knocked down in every move he made. Obviously this had to be so because his crime was such. A vain person, he held Mubahala rendezvous with many persons but each time he did so, the pseudo was fully exposed as a master tongue-twister.
In my monograph on "Qadiani Mudshalas" you have read some of the episodes of Mirza Qadiani. I am aware of a few of them to refresh your memory.

Against Abdullah Atham: the Christian Padre

On the day the long drawn polemics concluded against Abdullah Atham, Mirza was so exhausted by his adversary’s arguments that his tongue loosened and he blurted forth a clever prophecy, in a style unworthy of prophets. Said he:

"Whosoever is a liar between us shall be hurled into 'Havia' (hell-fire) within fifteen months hence" (i.e. by June 5, 1893).

Since Abdullah Atham was about 70 years old at that time, his death within the period fixed by Mirza was, after all, not something that could not be expected.

Quoth the impostor:

"I admit right now that if this prediction goes false i.e. if within fifteen months from this date, the party deemed to be a liar in Allah’s view does not fall into 'Havia' as death punishment, then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows, I am prepared for every thing. 

.............. This is no place to giggle in vain. If I am a liar keep the gallows ready for me and consider me the most accur.n of all the cursed persons, the evil doers and the Satans. 'Khazain Vol. 6, pp. 292-293)."
The result of the Muhahala challenge came out before everybody. Mirza’s adversary did not die in fifteen months. Attaf lived on and on and in this way, Allah put Mirza to disgrace against a Christian padre.

Mirza’s prediction was not a Divine Revelation. It was his Fraud and rude imposture. He deserved the punishment he had proposed on himself, that is

— Blecken my face
— Collar a rope around my neck
— Hang me on the gallows.

The 'Sire' applied to himself superlative degree adjectival epithet, by calling himself most accused of all the cursed persons, the evil-doers and the Satans. The polemic rendezvous seeking support for ‘a Satan accused of all Satans’ was sure to flounder.

Against Maulana Abdul Haq Ghaznavi

Mirza Ghulam Ahmad Qadiani had also had a Muhahala with Maulana Abdul Haq Ghaznavi in Anaritaar. Maulana challenged his face to face on this issue: Mirza and his progeny are a coterie of liars, unbelievers, heretics, impostors and dualist-infidels. Mirza accepted this challenge saying:

"Whoever is the liar out of the Muhahala participants, perishes during the lifetime of the truthful"  

(Majfuzat Mirza Ghulam Ahmad Qadiani, Vol. 9, p. 440)
As Allah willed it, Mirza died of cholera on May 29, 1906 during the lifetime of Maulana Abdul Hadi, while Maulana Sahib, Allah's mercy on him, lived for full nine years after Mirza, up to May 16, 1917. Therefore, two facts were proved:

— Mirza was a liar
— Mirza and his progeny were a coterie of liars, unbelievers, heretics, impostors and dualist-infidels.

Against Maulana Sanaullah Amirzai

On April 15, 1907 (Rabiiul Awwal 1, 1325 AH), Mirza Ghulam Ahmad Qadiani addressed a public notice to Maulana Sanaullah Amirzai. His published notification included these words:

"If I am a liar and an impostor such as you are wont to call me in each issue of your periodical then I shall die in your lifetime." (Majmua-e-I-shitharai Mirza Ghulam Ahmad Qadiani, Vol. 3; p.378).

After that, Mirza invoked Allah's Audience with these words requesting for a Divine Decision:

"If this claim of promised Messiahship is a false imputation from the side of my base self and if I am in Your Eyes a liar, mischief-monger, imputing false attribute to mine own self as my daynight routine, then, O my dear Master I pray to your Exalted Audience with all possible humility that destroy me in the lifetime of Maulana Sanaullah and let my death make him and his Jamaat happy. Now, holding the garment of Your sanctity and..."
Mercy, I supplicate into Your Lofty Audience to bring out true decision between me and Sanaullah and whosoever is really a liar and mischief-monger in Your Eye then carry him off from this world in the very lifetime of the one who is truthful. (Majma'a-e-Ishitaarat Ghulam Ahmad Qadiani, Vol. 3: p. 549).

Concluding this notification, Mirza Qadiani wrote.

"In the end my request to Maulana Sahib is that he should print all this writing in his periodical and may write underneath whatever he chooses to write. Now decision rests with Allah."

Conforming to the wish of Mirza Qadiani, Maulana Sanaullah printed Mirza’s notification, word by word, in his periodical, ‘Ahle-Hadith’ and added underneath all that he liked to write. Because Mirza Qadiani had entrusted the decision to Allah, having specifically asked for it, all Muslims and Mirza’s went into expecting what would come to pass from the unknown realm of the Omniscient Being. Only one year after this, Mirza died. The liar persisted on May 26, 1908. Cholera purged Mirza’s guts out. The knock-out was sure, certain and precise, one year after his pronouncement in which he had implored Allah for a decision. And Maulana Sanaullah lived on, and on, and on, sound and magnificent, for a long period of forty-one years. He amused every body. In this way, Mirza Qadiani was once again proved a hoaxer, a loafer and a pretender. He was himself bundled off to eternal perdition (hell) by one stroke of celestial punishment which was enough to silence the babbler.
Today we would like to relate to our readers two more interesting Mubahalas through which Allah the Exalted proclaimed Mirza Qadiani to be a liar and Dajjal.

MUBAHALA NO. 1

Between Hafiz Muhammad Yusuf and Maulana Abdul Haq Ghaznavi

Hafiz Muhammad Yusuf Zilladur, resident of Amritsar, had once been an eminent votary of Ahle-Hadith denomination. At the outset, his leanings were heavy towards Maulana Abdul Haq Ghaznavi but somehow he fell into Mirza’s net and turned an apostate. He became so strong a convert that day and night he would preach Mirza’s pseudo-prophethood. The new faith became his heart’s passion and Mirza, on his side, showered numerous praises on him: He was the best human ever born or the world had ever seen, a specimen par-excellence. In his book Izala-e-Auham, Mirza loaded him with rosy epithets in these words:

"Hafiz Muhammad Yusuf Sahib is a righteous person, loyal, virtuous, a follower of prophetic traditions and a comrade attached to Maulvi Abouilah Ghaznavi" (Izala-e-Auham, Roohani Khazain, Vol. 3. p. 476).

On the night of Shawwal 2, 1310 A.H. (April 19, 1893) Hafiz Muhammad Yusuf had a Mubahala with Maulana Abdul Haq Ghaznavi on the issue of truthfulness of Qadianiat. Subject of this Mubahala was: Whether Mirza Qadiani with his followers
was an apostate, deceiver and a liar or he was a Muslim. The stand of Maulana Ghaznavi was that Mirza and his disciples, Hakim Nooruddin and Muhammad Ahsan Amrohi were apostates deceivers and liars and not Muslim.

This Mubahala had barely covered a week that Mirza Ghulam Ahmad Qadiani put up a notification on April 25, 1899. He published this under a caption: "Mubahala notification between Mian Abdul Haq Ghaznavi and Hafiz Muhammad Yusuf Sahib." Under this caption, he wrote this passage:

"I am pleased to hear that one of our respected friends, Hafiz Muhammad Yusuf Sahib has received Divine Reward ahead of us through his courageous belief and gallant faith. Details of this brief are as follows: Hafiz Sahib conversing in a gathering one day said casually that nobody was appearing to come forward to debate a 'Munazra' or invoke a Mubahala' with Mirza Sahib, meaning this humble self. During the course of this conversation, Hafiz Sahib also said, Abdul Haq had notified for a Mubahala on his own. Now if he thinks he is true he ought to come out to face me instead. I am prepared to have a Mubahala with him. Abdul Haq at that time happened to be somewhere near. He had also heard that Hafiz Sahib had thrown shameful remarks at him. Therefore he steadied himself willy-nilly and called Hafiz Sahib by hand, saying he was ready for the Mubahala right that moment. He said he would confine his challenge to this
assertion that Mirza Ghulam Ahmad Qadiani and Maulvi Hakim Nooruddin and Maulvi Muhammad Ahsan, all three, were apostates, liars and deceivers. Hafiz Sahib accepted this challenge without hesitation and replied categorically he would do Mubahala on these very issues, because he said he had implicit belief that these three persons were Muslims. The Mubahala was therefore held on this very point and witnesses agreed upon for the Mubahala were Munshi Muhammad Nabi Bukhah, Mian Abdul Hadi and Mian Abdur Rahman Umarpuri. (Majmua-e-Ishithar Vol. 1, p. 396).

Because the above notification of Mirza contained several misstatements, Maulana Abdul Haq Ghaznavi considered it expedient to write a rejoinder, explanatory in nature, on Shawwal 26, 1310 A.H. He wrote:

"Details regarding the Mubahala of Hafiz are only this much that because Hafiz Yusuf was a first rate ally of Mirza and an aide and helper he requested me again and again for a Mubahala on the night of 2nd Shawwal. Thus a Mubahala was held and it was on this specific issue: Mirza and Nooruddin and Muhammad Ahsan Amrohi, all three, are apostates, deceivers and liars. Two days before this Mubahala, I happened to see a dream in which I see somebody whom I have challenged for a Mubahala and to whom I recite a couplet, meaning: if you wouldn't listen to the kind advice of nightingale or a ringdove I shall finally treat you by
branding. Some more things I saw in my dream but it would be inconsistent to mention those now. This dream surprised me and I wondered. Only two days after this dream, this Mubahala chanced to be held. Until now, 10 tokens of any imprecation had appeared on Hafiz Yusuf and his peer-ji (i.e. Mirza Qadiani) got into the heat and issued his notification. I say to him, you wait and see what Allah does. With Allah, everything is on its appointed time. He is glorious, supreme, All-knowing." (Majma-ul-Isbitharat Mirza Qadiani, Vol. 1, p. 424).

After sometime, result of this Mubahala came out. The rival, Hafiz Yusuf, fell flat four square, and something more. He

(1) renounced Qadianism, cried on his error, cursed Satan's progeny;
 (2) begged for Allah's forgiveness, re-entered Islam and accepted it on the hands of his erstwhile adversary, Maulana Abdul Haq Ghaznavi; and
 (3) tore open the seams of Mirzaiyyat, exposed its knavery and proclaimed that Mirza's henchmen were apostates, deceivers and liars.

Thanks Allah, the Grazious, glad tidings contained in Maulana Ghaznavi's inspirational dream came true and the 'final treatment' worked most effectively with Hafiz Muhammad Yusuf.

Last somebody should doubt the correctness of details mentioned above, more particularly the fact that Hafiz Muhammad Yusuf renounced
No. 1. "Notification: Reward of Rs.500/- in the name of Hafiz Muhammad Yusuf Sahib, Ziladar, Canals, to the person whose names are written underneath in this notification are also addressed in the same way." (Arbaeen No. 3, Roohani Khazain Vol. 17, p. 386).

No. 2. "Let it be known that Hafiz Muhammad Yusuf Sahib, Ziladar, Canals, tutored by stupid delusive malvis has in a meeting .... stated this." (Roohani Khazain Vol. 17, p. 387).

No. 3. "Remember this person (Hafiz Muhammad Yusuf) belongs to the group of Abdullah Ghanavvi who is famous as a unitarian (believer in oneness of Allah)." (Roohani Khazain Vol. 17, p. 390).

No. 4. "And Hafiz Sahib ..... seeking personal advantage considered it useful to disavow my claim of being commissioned by God because of friendship with some of his old friends." (Roohani Khazain, Vol. 17, p. 391).

No. 5. "Nothing comes to reason or imagination as to what happened to Hafiz Sahib .... What advantage
accesses to a man if he sacrifices his spiritual life for the sake of bodily life. Personally I had heard many times from Hafiz Sahib that he was one of those who affirmed my credibility and was always ready to hold a Mubahala against my accusers. His life had largely passed in this way and he had been narrating his dreams to me in its support and had held Mubahala with some of my dissenters. (Roohani Khazain Vol. 17, p. 468).

These five quotations are confessing monologues the villain delivered at the end of the interesting play Dramatic irony of the whole piece unfolded in this manner that an enthusiastic disciple, alas for Mirza, renounced Mirza's and rejoined Islam.

The writer of this article challenges the Qadianis to dispute the result of this Mubahala. Hafiz Muhammed Yusuf joined Maclana Abdul Haq Ghaznavi in calling Mirza a knave, trickster, pretender and arch-liar. Did it not happen? O Qadianis, be equitable, don't tell lies in the tradition of the Pseudo.

MUBAHALA NO. 2

Between Mirza Ghulam Ahmad Qadiani and Pandit Lekh Ram

Events Leading to this Mubahala

Earlier on, Mirza Ghulam Ahmad Qadiani had engaged himself in a session of verbal
confrontation with a certain Hindu whose name was Lala Murli Dhar. Mirza has written its details in his book *Surma-e-Chashme Arya*. When Mirza lost to his rival (luck never smiled on him) he gave out a general call to all Hindu Aryas for holding a Mubahala. Exasperated and depressed, he wrote:

'If some Arya (Samaji) having read our whole pamphlet does not leave his obstinacy and does not retreat from blasphemy, then we call him to hold a Mubahala with us, on a token we have received from Allah the Exalted'.


"Last resort is Mubahala for which we have made a call earlier. For Mubahala, it is not necessary to be a scholar of the Vedas (Hindu religious books). Yes, he should be a well-mannered, renowned Aarya who may also impress others. Therefore Lala Murli Dhar Sahib is first of all addressed; then Lala Jeewan Das, Secretary Aarya Samaj, Lahore; then Munshi Inder Man Sahib Moradabadi; and then some other person from amongst Aryas who is a respected man and is also considered learned. If they really think that 'Vedas' teachings which we have recounted in this pamphlet are correct and true and contrarily consider that the principles and teachings of Quran Shareef, also written by us in this very pamphlet, are wrong and untrue then they may do Mubahala with us on this issue and having decided on a spot for holding the Mubahala, by mutual agreement the two parties may present themselves at that place on the fixed date. Each party to the Mubahala should stand in a meeting before public and
take Oath, repeating words which we have written in bold as specimen and have appended them to this pamphlet; that is, if our assertion is false Divine Distress and punishment may descend on us. In this way, the words contained in each of the two Mubahalas should be publicly verified for truthfulness, believing that Divine punishment must fall on the party who swears falsely. And there shall be a waiting period of one year for Divine Decision to come down. If after passage of one year Divine punishment falls on the writer of this pamphlet, or does not fall on the adversary, in either case, this humble self, shall suffer a fine of Rs.500/- which, subject to mutual agreement, shall be deposited into the government treasury or wherever this amount is easily available to the adversary. In case he overcomes us he shall entitle himself to collect this sum automatically but if we overcome him we don't lay a wager. Our bet is the same prayer, that is, of heavenly signs befalling and that's enough. Now, we conclude this pamphlet after writing down the subject matter of each of the documents of Mubahala. With Allah's Help (Ibid. pp. 253-251.)“

These writings put together, one will note that:

1. Mirza challenged all the Aryas to a Mubahala.
2. Mubahala curse was to show its affect in a year's time.
3. If nothing untoward happened to his
rival in one year's time or, Divine Fury befell upon Mirza, during this period, in both the cases, Mirza would be proved a liar.

Having written this, Mirza indulged in another lengthy composition, concluding with these words:

"So, O God, Omnipotent, decide truly between us two parties, and whosoever, out of us, is a liar in his assertions and dogmas .......... O immensely Mighty! send down a punishment in one year's time". (Ibid pp. 254-255).

After this, Mirza wrote out a Mubahala prayer, on behalf of Aryas also, which he ended with these words:

"He who is a liar making false statements in Your Eyes ............... O Besher, beat him up with such strokes of pain ........ that curses taking their toll, reach him in a year's time." (Ibid. p. 258).

**Pandit Lekh Ram accepts the challenge**

As a rejoinder to Mirza's pamphlet, Surma-e-Chashm-e-Arya, Pandit Lekh Ram wrote his Nuskha-e-Khabe Ahmedia (Rais-e-Qadian Vol. 1, p. 121) in which he wrote his acceptance of the challenge in these words:

"O Permeshwar (God): make decision between us truly; let your Sat Dharma (true religion) flow forth not by sword but through love, understanding, submission of proof and open out the adversary's heart by conferment of Sat
Gayan (True wisdom) on him so that
ingratitude, prejudice, oppression and outrage
are destroyed because a liar can never glorify
in Thy Audience like the truthful. Writer:
Your eternal slave, Lekh Ram Sharma,
Sahibshud, Arya Samaj, Peshawar". (Nukhah-
e-Khake Amaduya p. 347; ref. Lekh Ram &
Mirza, p. 2, Author: Maulana Sanaullah
Aaritsari).

Mirza had solemnly promised to pay Rs. 500-
to Lekh Ram if he lost to the Pandit. Responding to
this offer, he wrote an interesting note. He said:

'Mirzaji has promised me Rs. 500. This is his
old habit (promising but not paying). Here is a
poetic portrayal of his money promise through
this couplet:

My life if you want dear, I mind it not,
But knots of my purse, Oh, open them not!

"We fully know his movable and
immovable assets and his indebtedness is
not unknown to us. We throw his offer of
money to win and make a present of those few hundred rupees back
to him as betel-leaf chewing expenses from
our side, on his on-coming new marriage* 
for which he says he has received a fresh

* By "new marriage" the Pandit is referring to Mirza's
famous love affair. In the autumn of his life, Mirza became
infatuated with a young married girl, Mahim-nadi
Begum, and he coveted her madly for long years. In his
writing, later revealed and revealed regarding his
wedding with the girl, so much so that he announced that
God had bestowed the lady to him in the skies. But alas;
Mirza died a despondent lover without consummating his
passion.

Mirza Qadriani verified Lekh Ram's acceptance of Mubahala

Mirza confirmed that his challenge had been accepted by Pandit Lekh Ram. He wrote:

"May it be known that at the end of Surma-e-Chashme Arya, I had called some Aryans people for a Mubahala...... As a result of my writing, Pandit Lekh Ram, in his pamphlet, Khabe Ahmadiya which he published in 1988..... held a Mubahala with me. Accordingly, in his pamphlet Khabe Ahmadiya on page 344 Pandit Lekh Ram wrote the following in his introductory remarks. 'Since our respected and revered Master Murti Dhar and Munshi Jeewan Das Sahib are busy in government work, this humble obedient, on his own volition and with their pleasure has taken this duty upon himself. Therefore, as the proverb says: 'Take the litar to his doorstep, I accept Mirza Sahib's last request (of Mubahala) also'.

Subject matter of Mubahala

"I humble, Lekh Ram, son of Pandit Tara Singh Sahib Sharma, Author of Takbeer-e-Ibraheen-e-Ahmadiya and this pamphlet, (Naskha-e-Khabe Ahmadiya) declare in soundness of all my senses and understanding that I have read the pamphlet Surma-e-Chashme Arya from beginning to end, not once but many times, having grasped
its arguments fully and have published its reply in refutation in the light of Sat Dharam (true religion). In this pamphlet the arguments of Mirza Sahib have not impressed me one bit because they are not righteously oriented. (After dilating on this subject the Pandit wrote in the end:) O, Permeshwar! (God) Make a decision between us truly, because never can a liar glorify in Thy Audience against the truthful.


(Roohani Khasain, Vol. 22, pp. 326-332) (Summary).

Result of Mubahala

The whole story is now before the readers in full details. Before we let them know as to who won in glory and who lost in disgrace, it shall be helpful to go over the stipulations of the Mubahala, once again:

(1) Mirza would win if Divine Punishment befall upon his rival in one year’s time.

(2) Mirza would lose and pay a fine of Rs. 500 to his rival if:
   (a) Divine Punishment rebounded upon Mirza himself, or
   (b) No Divine Punishment befall upon his rival Hindu within one year.

(3) Duration of the waiting period for this 'sporting event' was only one year; that
is, all that was to happen must happen within one year.

Finale in 1889

The Mubahala challenge at the Pandit was thrown in 1888. By the end of 1889, result was to be out as Mirza stipulated, but the year passed away and nothing happened. Pandit Lekh Ram lived much beyond 1889. Actually he died in 1897 and Mirza never paid him Rupees 500. The Pandit knew he wouldn’t, true to the couplet: “Rubots of my purse, Oh, open them not.”

EPILOGUE:
Divine Decision subjected Mirza Ghulam Ahmad Qadiani to disgrace before Pandit Lekh Ram, Hindu Arya. How shameful, indeed!

Translated by:
K.M. Salim
VERDICT ON QADIANIS

A Logical Approach
(SPECIAL PRESENTATION FOR THE YOUNG MEN OF TODAY)

By: MAULANA MUHAMMAD YUSUF LUDHIJANYI

Translated By
K.M. SALIM

Edited By
DR. SHAJRUDDIN ALVI
CONTENTS

Page

Foreword .................................................. 252

PART I
Mirza Qadiani in Allah's Court ............................ 254
Case No. 1 .................................................. 254
Case No. 2 .................................................. 254
Case No. 3 .................................................. 254
Case No. 4 .................................................. 255
Case No. 5 .................................................. 256

PART II
Some Predictions of Mirza that came true .............. 159
Prediction No. 1 .......................................... 159
Prediction No. 2 .......................................... 159
Prediction No. 3 .......................................... 159
Prediction No. 4 .......................................... 159
Prediction No. 5 .......................................... 159
Prediction No. 6 .......................................... 159
Prediction No. 7 .......................................... 159

PART III
Some Invocations of Mirza which were accepted in Allah's audience .................. 160
Invocation No. 1 ......................................... 160
Invocation No. 2 ......................................... 160
Invocation No. 3 ......................................... 160

PART IV
Who is promised Messiah ................................. 270
Proof No. 1 — Mirza is not the promised Messiah .... 270
Proof No. 2 — Mirza Qadiani did not come in the Last Era .... 270
Proof No. 3 — Makih Ina Mariam
shall live for forty years in the world .... 275
Proof No. 4 — Makih Ina Mariam
shall marry .................................. 274

APPENDICES ................................................................. 276

Summary of References .................................................. 274

Photocopies of References ............................................. 177
The Ulema of the Ummah have discussed every aspect of Mirza Ghulam Ahmad Qadiani with great thoroughness in the light of Quran Kareem and Ahadith Mubarakah and have left none untouched. On my part, this humble self has also tried to do his bit with some writings but it struck me that I should put forth a write-up for the young men of today in a form that is concise and direct, and also contains point-by-point approach. Therefore, this writing is my heartfelt response in that context. If the young generation of today understands what I want to tell them, then all doubt shall be clear to them and they would easily identify Mirza Ghulam Qadiani as a liar and knave.

In the Appendix, photocopies of relevant pages of the books which have been quoted in this write-up have been annexed including a summary of all the References with their page numbers.

I implore Allah to forgive me for any slip-up in the presentation of this treatise, in its words or description or intent and grant it acceptance as
means of His pleasure for me and guidance for the faithful. Amen. He is Omnipotent.

Muhammad Yusuf Ludhianvi
20.1.13 AH
22.7.92 AD
PART 1

MIRZA QADIANI IN ALLAH'S COURT

Respected Readers: When two parties to a dispute approach Allah for His Decision and beg of Him for His verdict, this is called Mubahala, and the result coming out after the Mubahala initiation is considered Allah's Decision. Mirza Qadiani presented his cases in Allah's Court, several times, but Divine Decision went against him each time. Here are some specific cases.

Case No. 1: Mirza referred a dispute between himself and a Christian Padre, Atam, in the Court of Allah unilaterally. The Decision went against him and, seeing his defeat, he resorted to giving interpretations to Allah's Decision, twisting the same in his favour.

Case No. 2: Mirza implored Allah to decide in a dispute he had picked up against Maulana Sanaullah Amrtaari. Allah's Decision went against him here too. Details of both these cases will follow shortly.

Case No. 3: Maulana Abdul Haq Ghanavi met Mirza Qadiani face to face, in a Mubahala in the Eidgah of Amrtaari on Zeepahda 10, 1310 AH. In this case, both parties begged Allah to send His
Verdict to identify the liar from the truthful (Majmua-e-Istitharat, Vol. 1, 426-427). Ref. No. 1. In this Mubahala, Mirza himself set out a premise that Divine Decision results in the death of the liar. He said: "The party who is telling lies dies in the lifetime of the truthful." (Mafzooza, Vol. 9, pp. 440-441). Ref. No. 2

Result: Mirza died earlier on May 26, 1908. What he enunciated stood because Maulana Abdul Haq died nine years later, on May 16, 1917. (Rasche-e-Qadian Vol. 2, p.197; Tarikh-e-Mirza, p.33). Ref. No. 3. In this way Divine Court decreed that Mirza Qadiani was a liar, impostor and apostate.

Case No. 4: In this case, a high-ranking disciple of Mirza Qadiani, by name Hafiz Muhammad Yusuf, challenged the above-mentioned Maulana Abdul Haq Ghaznawi for a Mubahala rendezvous on Shawwal 12, 1310 AH. (April 19, 1893). The issue at stake was whether Mirza Ghulam Ahmad and his two dotards Hakeem Nooruddin and Muhammad Absan Amrohi were Muslims or not. Hafiz Yusuf said all the three were Muslims but Maulana said they were liars, deceivers and apostates. No sooner had Mirza heard that the said Mubahala was going to be held than he was filled with extreme joy. He confirmed the action of his disciple and praised him for his righteousness. Assuming full responsibility in this connection, Mirza took him under his benevolent wings. (Majmua-e-Istitharat Vol. 1,pp.395-396). Ref. No. 4. But the result was that Hafiz Yusuf lost because, at the last moment, better sense prevailed on him. He realised his grave mistake which was leading him to perdition. He offered solemn repentance to Allah for his "kufr"
and the same Hafiz, who was uplift now an erstwhile defender of Mirza, tore open all the seams of Qadianism. Never was Mirza more disturbed. The result could not be worse for him. Staggering under this unforeseen blow, he paled with anguish.

Collecting himself up, Mirza wrote a dirge in his book, *Arbaeen*, lamenting at this turncoat Hafiz, in these words:

"Nothing comes to reason or imagination as to what appended to Hafiz Sahib. What advantage accrues to a man if be sacrifices his spiritual life for the sake of bodily life. Personally, I had heard many times from Hafiz Sahib that he was one of those who affirmed my credibility and was always ready to hold Mubahala against my accusers. His life had largely passed in this way and he had been narrating his dreams to me in my support and had held Mubahala with some of my dissenters."

( *Arbaeen* No. 3, p. 21; *Roohani Khazain* Vol. 17, p. 400). Ref. No. 5.

So, this was Allah's Decision, which confirmed again that Mirza was a Dajjal, Liar and arch-deceiver.

Case No. 5: Mirza invited Hindu Aryas for a Mubahala and himself said those exact words which he wanted them to utter at the time of Mubahala. He also proposed that after the Mubahala:

"There shall be a waiting period of one year for the Divine Decision to come down. If after the passage of one year, Divine Punishment
falls on the writer of this pamphlet and not on the adversary, then this humble self, in either case, shall suffer a fine of Rs.500- which subject to mutual agreement, shall be deposited into the government treasury or wherever this amount is easily available to the adversary. In case he overcomes us he shall entitle himself to collect this sum automatically but if we overcome him we don't lay a wager. Our bet is the same prayer, that is, of heavenly signs befalling, and that's enough. Now, we conclude this pamphlet after writing down the subject matter of each of the two documents of Mubahala”.


If these writings are put together, one will note that:

(1) Mirza challenged all Aryas to a Mubahala.
(2) His curse would show its effect in a year’s time.
(3) If in one year’s time nothing untoward happened to his rival and Divine fury fell on Mirza, he should be proved a liar in both the cases.
(4) When Mirza is proved a liar (as stipulated above), he would pay a fine of Rs.500- to his adversary and this money he offered to deposit in advance. In case the adversary lost, then Mirza would not ask for any money because heavenly ill-omens would suffice to strike him down, as a result of Mirza's curses.
Pandit Lekh Ram, on behalf of Aryas, accepted the challenge which Mirza confirmed in his book, Haqiqat-ul Wahi, in these words:

"May it be known that at the end of my book, *Surma-e-Chasham-e-Arya*, I had called some Arya people for a Mubahala ......... As a result of my writing, Pandit Lekh Ram, in his pamphlet, *Khabte- Ahmadiya*, which he published in 1888, ....... held a Mubahala with me. (He closed his writing with the following prayer). 'O Parmeshwar (God) make decision between us truly because never can a liar gionly in Thy Audience against the truthful.'

(Roohani Khazain Vol.22, pp.326-332).

Ref. No. 7.

Result: The challenge was thrown early in 1888. By the end of 1886, the result was to be out in the form of some Divine Punishment on the Pandit, because Mirza had postulated it but nothing happened and the year of 1886 passed away normally. Pandit Lekh Ram lived much beyond 1889. Actually he died in 1897 and Mirza did not pay him Rs.500/- In this way, Lekh Ram won the Mubahala and Mirza was proved a liar once again.

Conclusion: Respected readers must have noted from the above details that Mirza Qadiani's case was presented before the Court of Allah five times, thrice against the Muslims, once against a Christian Padre and once against a Hindu Aryan and, in each of the five cases, Allah's verdict went against him, declaring him a liar. Can any wise person even now doubt Mirza's duplicity, deceit and falsehood?
PART 2

SOME PREDICTIONS OF MIRZA THAT CAME TRUE

Prediction No. 1

Mirza in his communication to Maulana Sanaullah Amritsari wrote:

"In your paper, you build up this reputation for me that this person impuces falsely, is a liar and is an arch-impostor. I have borne a lot of tortures from you yet endured them patiently ... If I am really a liar, an impostor and a charlatan, as you remember me is your paper, then I will perish in your lifetime".


Result: Very right. Mirza died on May 26, 1908; Maulana in 1949. Mirza had said: If I am a liar, an impostor and a charlatan then I will perish in your lifetime. Proved: Mirza was a liar.

Prediction No. 2

In the same communication, Mirza wrote to Maulana Sahib:

"If that punishment which is not in the hands of a human being but only in God's Hands, such as plague, cholera, etc., and
similar fatal diseases, and if the same do not
depend upon you in my lifetime then I am
not God-sent."

Result: Very right. Mirza died of cholera and
Maulana lived on safe and sound long afterwards.

Proved: Mirza was "not God-sent."

(Hayat-e-Nasir, p.14, Ref: Quaidani Mazhab,
Section), No.80 Ref. No.9.

Prediction No. 3

For fifteen days Mirza carried on arguments
with a Christian Padre, named Abdullah Atham,
head of a local episcopal diocese. On the last date,
June 5, 1893, Mirza predicted that within fifteen
months, his adversary would be thrown into 'Jahiz' (lower reaches of Hell). Mirza wrote in this
respect:

"I admit right this time that if this prediction goes false, that is, if fifteen
months from this date, the party who is on
falsehood in view of Allah, does not fall into
'Haviz' as death punishment, then I am
prepared to undergo every kind of
punishment: disgrace me, blacken my face,
collar a rope around my neck or hang me on
the gallows; I am ready for all. I swear by
the greatness of Allah's Glory that he will
certainly do the same, will certainly do the
same, will certainly do the same. Earth and
sky may deviate but not His Ordainment. If I
am a liar, keep the gallow ready for me and consider me the most accused of all the accused persons, evil-doers and Satans.


Result: Mirza's divination expired on September 5, 1894, but Atham did not die till that date. Therefore, this prediction of Mirza Qadiani came true that:

"If within fifteen months, Atham does not fall into Haviya then I am a liar, keep the gallow ready for me and consider me the most accused of all the accused persons, evil-doers and Satans."

Prediction No. 4

Mirza claimed that he had received Divine Revelation that the husband of Muhammadi Begum (daughter of Ahmad Baig of Hashimpur) would die in his lifetime and after that the widow, Muhammadi Begum, would be married to Mirza. In this connection, Mirza foretold in these words:

"I say again and again that quintessaence of my prediction in case of the son-in-law of Ahmad Baig shall be his inevitable destiny. Wait for it. If I am a liar then this prediction will not be fulfilled and my death will come."

(Anjam-e-Atham Hashiah p.31). Ref. No.11.

Result: The son-in-law of Ahmad Baig (Sultan Muhammad) did not die during Mirza's lifetime but Mirza died; while Sultan Muhammad lived on
for a long time after Mirza's death. Hence Mirza's prediction came true: "If I see a car, the son-in-law of Ahmad Baig will not die in my lifetime".

Prediction No. 5

As a corollary to prediction No.4, Mirza wrote: "Remember, if the second part of this prediction does not come true (i.e., son-in-law of Ahmad Baig does not die in Mirza's lifetime) then I shall be more wicked than every wicked man."


Result: This "divination" also came true word for word. Therefore, consider Mirza "more wicked than every wicked man."

Prediction No. 6

Mirza foretold of an impending earthquake which he said should be a sample of the one to occur at the Resurrection time. He named it "Tremor of the Hour," that is, Doomsday shake-up. He published many notifications for this and in one of them, he wrote:

"My foretelling of the coming earthquake is no ordinary prediction. If that turns out to be something ordinary or does not come to pass during my lifetime then I am not God-sent."

Result: Mirza's 'Bakete-eh-Ahmadiyah' Part 5, was published posthumously on Oct. 15, 1908, about five months after his death. No such earthquake occurred in his life and therefore his prediction turned out true, word by word, viz.,

"If the earthquake did not come so pass during my lifetime then I am not God-sect."

Point of Interest: In those days, when Mirza was issuing out his posters, one after another, announcing "Doomsday earthquake" was about to come, there was a gentleman, by name Mulla Muhammad Bux Hanafi, who refuted it point-blank, saying: "I have come to know through a resipendent disclosure that no such earthquake will come," and that "Mirza shall face disgrace in this prediction, as always in the past." On May 11, 1905, Mirza issued another notification in which he quoted from Mulla Muhammad Bux Hanafi's rebuttal:

"I (Mulla Muhammad Bux Hanafi) firmly announce and proclaim, today, the 6th of May, 1905, and thereby console all those whose hearts may be awe-stricken or whose spirits are dampened after hearing what the Qadhan has advertised in Newspapers and his Posters on April 5, 8, 21, 29, 1905, that a most severe earthquake will occur and which shall be of such a magnitude and so horrible that no ear would have ever heard of it nor any eye would have seen it. The Qadhan (also claiming Hindu godship of) Krishna does neither inform of the date nor time of its occurrence; nevertheless, insists on saying that this earthquake will certainly come. Therefore, I fully assure and wholeheartedly console those simple
innocent folks who have been put to fright by the verbosity and pedantry of the Qadiani in his newspaper writings, etc. I announce this happy news that this 'Qadiani earthquake' will never come by Allah's kindness, either in the city of Lahore or elsewhere. It will never come, will never come, will never come. Therefore, people should remain perfectly at ease, calm and composed, in every way. This happy news has been conveyed to me by resplendent Divine Disclosure and Discovery which shall be absolutely correct. Insha Allah. I reiterate again and again that having profited from the Divine Light, manifested to me through revealed vision and having been permitted to make its announcement, I hereby proclaim, by beat of drum that the Qadiani will fall into disgrace again, as ever, in his prediction of this earthquake; and Allah, the Exalted, by virtue of Hazrat Khatam ul Mursaleen, the intercessor of sinners, will protect his guilty creatures under His Cloak of Mercy, from any such impending catastrophe and not a hair of any individual will come to harm."

Mullah Muhammad Bux Hanafi, Secretary, Anjuman Haami-e-Islam, Lahore.


Respected Readers! You see the divination of a genuine Muslim and what came out from the mouth of a spurious one. Compare what the Muslim said and what the kafir said. By virtue of glory of Hazrat Khatam-un-Nabieen Hazrat \( \text{محمد ﷺ رضوان الله عليه وسلم} \) Allah corroborated the truthfulness of the Muslim while Mirza Qadiani
fell into disgrace by saying: 'If that (earthquake) does not come to pass during my lifetime then I am not God-sent.'

Proved: Mirza, a liar.

Prediction No. 7

Mirza Qadiani wrote a letter to Qazi Nazar Hussain, Editor of Qul Qul, Bijnore, India. It was published in the Qadiani newspaper, Badr, dated 12th July, 1906. Its extract is given below:

"My work for which I am standing in this ground is none other than that I will shatter the pillar of 'Jum-worship' (i.e. Juggernaut-worship) and will spread monotheism instead of Trinity and exhibit the eminence and dignity of the holy Prophet \( \text{رساله محمد عليه و سلم} \) to the world. Hence, if even crosses of signs may appear from me but this real work does not come to pass through me, then I am a liar. Therefore, why is the world hostile to me and why does it not see my accomplishments? If I succeed in doing that work in Islam's support which ought to be done by the promised Masih and the promised Mahdi, then I am truthful and if nothing is achieved and I am dead, then let all be witness that I am a liar."

(Akhaber Badr, Qadian Number, Vol. 29, p.4, dated July 2-19, 1906; Qadiani Mazhab Section 7, No.33) Ref. No. 75.

Mirza’s prediction came true. He died and nothing was achieved. The world saw the finale of this fake siri. Eighty-five years have passed since
his death and "the pillar of is-a-worship" has not yet crumbled; faith in Trinity has not yielded to monotheism; and Christianity has seen no impediments; only Mirza's loquacity has gone bottom-side up! His ravings only helped to spiral a greater ascendency for the Christians.

**In consequence** the world must go on calling Mirza, as he wished to be called, a liar, a liar, a liar till his Day of Reckoning!

**PART 3**

**SOME INVOCATIONS OF MIRZA WHICH WERE ACCEPTED IN ALLAHS AUDIENCE**

**Invocation No.1**

In his published notification dated October 27, 1894, Mirza wrote:

"In the end I beseech you, O God Almighty, All-knowing, if these predictions of mine, that Atham shall be drawn into fatal tortures and that Ahmad Baig's elder daughter shall ultimately come into Nikah of this humble self, are from Your side then reveal them in such a manner that it becomes a conclusive proof for the mankind and aunts the mouth of the inwardly blind envious people. And O God, if these predictions are not from Thine side then perish me with disgrace because I failed to attain my objective. Therefore, if in Your View, I am a driven outcast, accursed charlatan and one-eyed anti-Christ impostor, as my opponents have thought of
me and that benevolence of Yours is not with me which was with Your servant Ibrahim, and with Ishaq, and with Ismaiil, and with Yaqoob, and with Moosa and with Dawood, and with Muslih bin Mariam, and with Muslih bin Yusa. The best of all prophets and with the eminent saints of the `Ummah, than efface me and annihilate me contemptuously making me a target of never ending imprecations, curses, and make all my enemies happy and accept their prayers."

(Majmu'a-Ilhtiharat: Vol. 2, pp. 115-116, Ref. No. 16.

Result: Despite these heartrending entreaties and self-accusements, Allah did keep Mirza deprived of Nikah with Muhammedi Begum, Ahmad Baig's elder daughter, until Mirza breathed his last; nor was Atham drawn into fatal tortures. This proves that these predictions were not from Allah's side and therefore Mirza's prayer was accepted that "if these predictions are not from Your Side then perish me with disgrace." Therefore according to his own statement, Mirza was "a driven outcast, accursed charlatan and one-eyed anti-Christ impostor," and "a target of never ending imprecations, and curses."

Invocation No. 2

In his poster, "Aakhri Faisla with Maulvi Sanaullah Amnisari," Mirza wrote:

"I invoke Allah: O my Master, All-seeing, All-Powerful, Who is also All-knowing and All-Aware and Who is also conscious of
spiritual conditions of my heart that if this claim of promised Masihship is a false imputation from the side of a base self and if I am in Your Eyes a liar, mischief-monger, imputing false attributes to my own self, as my day and night routine, then, O my dear Master, I pray to Your Exulted Audience with all possible humility that destroy me in the lifetime of Maulana Sanaullah and let my death make him and his Jamaat happy.

Ref. No. 3.

Result: Allah accepted this invocation of Mirza also and Mirza died in the lifetime of Maulana Sanaullah, which proved that Mirza was "a liar and mischief-monger imputing false attributes," and this was his "day and night routine."

Invocation No. 3

In this very poster Mirza wrote:

"Holding the garment of Your Sanctity and Mercy, I supplicate in Your Lofty Audience to bring out true decision between me and Sanaullah and whoever is really a liar and mischief-monger in Your Eye, then carry him off from this world in the very lifetime of the one who is truthful, or involve him in such a severe affliction as is like death. O, my dear Master, do in this very manner. Ameen Smmaa Ameen."

"In the end, my request to Maulama Sahib is that he should print all this writing in his..."
periodical and may write underneath whatever he wants to write. New, decision rests in Allah's Hands."

(Ibid.)

Result: This invocation of Mirza was also accepted by Allah, the Exalted, because exactly after one year and ten days. Mirza went into the grave and Maulana saw him go.

Proved: Mirza was an impostor and arch-liar in the Eyes of Allah. Maulana lived full forty-one years after Mirza.

Further Proof: In 'Mafloozat-e-Mirza', Vol. 9, p.268, Mirza said:

"These are amazing wonders of times. When we go to sleep there is not a thought whatsoever, till suddenly there occurs a revelation, which is accomplished on its time only. No week or ten-days go blank without some Divine token. What has been written about Maulana, actually that is not from our side, but from Allah's side its groundwork has originated. Once, our attention had turned towards it and when at sight the attention was towards that end, a revelation dawned in the night that: "I answer the call of a caller". For saints, it is in the acceptance of invocations that supernatural excellence lies. The rest are its off-shoots."

(Mafloozat, Vol.9, p.268). Ref. Th. 17.
PART 4

MIRZA QADIANI AND PROMISED MASHI

Who is promised Mashih?

He is Mashih Ibn Mariam about whom it has been pledged to the Ummah that he would come into the world in its last era.

Thus, Mirza Qadiani writes:

"This is not a hidden matter that the prediction for Mashih Ibn Mariam coming again is a prediction of the first grade that has been acknowledged by everybody, unanimously. Out of all the divinations, recorded in books of Traditions, this one is proved to be matchless. Among the 'Tawalur' Category, first place is occupied by it. Injil (Gospel) also confirms this".


Proof No. 1: Mirza is not the promised Mashih

Mirza himself wrote that, 'Neither I am the promised Mashih, nor Mashih Ibn Mariam; therefore, he who calls me 'Promised Mashih', lacks intellect and one who calls me Mashih Ibn Mariam is a knave and a first class liar'.

Says Mirza:

'Humble solicitation before learned men of India. O brethren-in-faith, and theologians
of inviolable religious law. Listen, you people, my submissions attentively. The claim of 'Maseel-e-Masih', (Likeness of Masih) which this humble self has made, has been misunderstood by some erratic people as the 'Promised Masih'. Maseel-e-Masih claim is not a new claim that you are listening today from my mouth, but it is the same previous Revelation which I received from Allah, the Exalted, and which I wrote very specifically at several places in Braheen Ahmadiya after whose publication more than some seven years should have elapsed by now. Certainly I have not made this claim that I am Masih Ibn Mariam. Any person who blames me for this is an outright liar and a false accuser because continuously for the past seven, eight years I have been notifying that I am 'Maseel-e-Masih'.


Result: The outcome of the above two statements of Mirza is crystal clear, viz.

(a) because the Masih whose coming has been promised is Masih Ibn Mariam, and

(b) because Mirza has not claimed to be Masih Ibn Mariam; therefore, Mirza Qadiani is not the promised Masih. On the contrary whoever calls him Masih Ibn Mariam or the promised Masih is an outright liar and false accuser.
Proof No. 2: Mirza Qadiani did not come in the Last Era

Hurrat Masih ibn Marjam, peace be on him, will come in the last era of the world and will be the revivalist of the last century. Acknowledging this fact, Mirza quotes a holy Hadith:

"On the head of each century, God will commission a person who will revive His Deen for the Ummah.............And any variation in the utterance of is impossible ... and this is a unanimous point among Ahle-Sunnat that the last revivalist of the Ummah shall be the promised Masih who will appear in the last era. Now the issue that needs to be ascertained is whether the present time is the last era or not? Both the Jewish and Christian communities agree that this is the last era. Ask them if you wish."


Respected Readers: Mirza has said here three things: (1) Holy Hadith has it that at the start of each century a revivalist will come and that it is impossible that a century starts and the Revivalist does not come. (2) Consensus of Ahle Sunnat is that the last revivalist of the last century will be Hazrat Masih ibn Marjam. Allah's mercy on him and (3) Agreeing with the Jews and the Christians, Mirza says that the fourteenth century (AH) is the last era of the world.
But with the advent of the fifteenth century (AH) the third point of Mirza is contradicted and is void because as per prophetic revelation, a revivalist must come in the fifteenth century; and when the sixteenth century starts a revivalist will again come and so on, till in the last century, the last revivalist will be Masih Ibn Mariam. This proves that Mirza’s claim in the fourteenth century that he is the promised Masih is false. Mirza proved to be a liar in his contention.

Proof No. 3: Masih Ibn Mariam shall live for forty years in the world

"It is in the Hadith that Hazrat Masih, peace be on him, shall live in the world for forty years." (Ref: Haqiqat-un-Nubuwah, p.192, Author: Mirza Mahmud Ahmad, son of Mirza Ghulam Ahmad). Ref. No. 21.

Mirza Ghulam Qadiani in his book, Nishan-e-Aasmani, quoted a couplet from Shah Niamat Ullah Wali and conveniently fitted its contents upon himself:

"T’ll forty years, O brother nine,
Ern of that Cavalier I see."

"From that day, the Imam (here Mirza calls himself Imam; in the couplet he calls himself Cavalier) will reveal his self, as one who is divinely inspired. He will have a life
of forty years thereafter. Now let it be clear that this humble has been commissioned for preaching the truth by special revelation in fourteenth year of his life and has been given a good news that "Thine age is up to eighty years or thereabout". Therefore, by this revelation, my preaching commission is proved to last 40 years, out of which full ten years have already passed".


Respected Readers: Mirza wrote this booklet, Nishan-e-Aasmani, in June,1892, as is written on its title page. Mirza acknowledged that 10 years had already passed and 30 more years remained for him to live (to complete the forty-year Commission of the promised Masih). In other words, Mirza should have lived up to the year 1922, but Mirza died in 1908. So his claim of being promised Masih was a lie and his revelation of living for the said forty years was a hoax.

Proof No. 4: Masih Ibn Marian, Allah's Mercy on him, shall marry.

Hadith Shareef has it that Masih Ibn Marian, Allah's mercy on him, shall marry. (Ref. Mishkat, p.480). Mirza Qudiani while mentioning the above Hadith in his book, Nishan-e-Aasmani, writes:

"For corroboration of this prediction (Viz., Mirza's illusory, 'heavenly Nikah' with Muhammadi Begum), the holy Prophet of Allah has also previously predicted that the promised Masih will take a wife and have
children. Now it is obvious that this mention of marriage and children normally bears no significance because every one generally marries and has children. There is no excellence in it. But here marriage means special marriage as a token and by children is meant special children for which the prediction of this humble self is there. It looks as if the Prophet of Allah ﷺ is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled”.


Mirza wrote this in 1896. By that year, Mirza had married twice and had children from them but those were according to Mirza ordinary marriages, which had no excellence. The one that had to be excellent as a token and which was predicted by the Prophet ﷺ never took place. Thus it is proved that according to the noble saying of the holy Prophet ﷺ Mirza Ghulam Ahmad Qadiani was not the promised Masih.
Photocopies of References
113(1)

اتفاق عام

نتیجہ شکریہ، پیشہ معاہدوں یا یونین کے افراد کے لئے اپنے اہم انتظامات کی صورت حالات کے لئے استعمال کیے جانے والے قانونی اصولات کے مطابق۔

(نگاہ کی) ہر صورت حالات میں، درج ذیل قانون کے مطابق، 

ب) معاہدوں پر تحقیق کی جاتی ہے اور معاہدوں کے اہم انتظامات کے لئے استعمال کیے جاتے ہیں۔
من چونه سایه‌مندی‌ها که در آنها قرار گرفته بود از جمله نتایج اقتصادی و اجتماعی، در زمینه‌های مختلفی از جمله: سلامت، آموزش، کسب و کار، کسب و کار، اقتصاد، درمان و سایر زمینه‌ها، بررسی می‌شوند. در این مطالعه، سایه‌مندی‌ها که در آنها قرار گرفته بود، در زمینه‌های مختلفی از جمله: سلامت و درمان، کسب و کار و اقتصاد، بررسی می‌شوند. در این مطالعه، سایه‌مندی‌ها که در آنها قرار گرفته بود، در زمینه‌های مختلفی از جمله: سلامت و درمان، کسب و کار و اقتصاد، بررسی می‌شوند.
بہتہ بھارت کا پر جوہر ہو تائیض میں اپنے مسیر کی کچھ مشتاقیں
اور سیکھ چدیا کی قبضہ شناختی

[The text is in Urdu and discusses historical events and figures related to the Indian subcontinent, but the specific content cannot be accurately transcribed due to the nature of the documentation and visual representation.]
اس روز غول میں تقریباً گول ہو گیا اور اس سے دنیا کے سوا گزر کرے گیا تھا۔ کتابیں، نیوزیلینڈ کے تاریخ کی ماہرین کے ایک معاہدے کے نکست جلسے اور روابط کے بارے میں ایک اخباری مضمون کا اکثریت کے نظریہ کا نصیحہ ہے۔


Ref. No. 3

[Handwritten text in Urdu]

285
Ref. No. 7
یہ حالات میں اسی طرح کوئی بھی ادارے کا عمل کرنا ممکن نہیں۔ لیکن اس کے علاوہ عوام کو ملی ضرورت ہے کہ ان کو وہاں لے جاتے ہوں جہاں ان کے قلم کا سوچنے کا سامنا ہو سکے۔

ہمیں ملزم ہیں کہ وہاں والوں کو موہلہ یا مختلف اداروں کی جانب اپنا مطالعہ اور تحقیق کرنا ہوگا تاکہ وہ خود کے خلاف قانونی ہاتھی لگا سکیں۔ اور وہ اداروں کو ملزم ہیں کہ ان کو دیکھنے اور سمجھنے کے لئے موہلہ یا مختلف اداروں کا زمین دیں۔

یہ تجویزات اور قانونی فرآیند متعدد اداروں اور قانونی اجلاسیوں کا اثر دلائی گا تاکہ عمومی نوری اور وضاحتی قانونی مسائل و سیاستی مشاہدات کو واقع مضمون کی سہولت سے استفادہ کی جس میں عمومی ہی ویلیئور کرے جا سکے۔

سیاستی اور گورنمنٹل اداروں کو ایک قانونی ابتدائی اقدام کا اعزاز کیا جاتا ہے اس کی روشنی میں سیاسی اور مذہبی اسکولوں کی منافع کی سہولت سے استفادہ کی جس میں عمومی نوری اور وضاحتی قانونی مسائل و سیاستی مشاہدات کو واقع مضمون کی سہولت سے استفادہ کی جس میں عمومی ہی ویلیئور کرے جا سکے۔
مختصرات واصطلاحات:

1. آگاهی
2. سیاست
3. تولید
4. تعاون
5. ترویج
6. تحقیق
7. توانائی
8. توزیع
9. تعلیم و تربیت
10. محیط اجتماعی
11. محیط فرهنگی
12. محیط اقتصادی
13. محیط سیاسی
14. محیط فنی
15. محیط محیطی
16. محیط سازشی
17. محیط سازشی
18. محیط سازشی
19. محیط سازشی
20. محیط سازشی

توضیحات:

- آگاهی: در این پاراگراف می‌تواند به اطلاع مردم از موضوعات مختلف اشاره کرد.
- سیاست: این واژه می‌تواند به سیاست‌های جامعه یا تحت‌ال观望ی اشاره کند.
- تولید: در این پاراگراف می‌تواند به فعالیت‌های تولیدی اشاره کرد.
- تعاون: این واژه می‌تواند به کمک‌رسانی‌ها و سیاست‌های تعاونی اشاره کند.
- ترویج: در این پاراگراف می‌تواند به ترویج و افزایش بهره‌برداری اشاره کرد.
- تحقیق: این واژه می‌تواند به فعالیت‌های تحقیقاتی اشاره کند.
- توانائی: در این پاراگراف می‌تواند به سیستم‌های توانائی اشاره کرد.
- توزیع: این واژه می‌تواند به توزیع مالیاتی یا ناحیه‌های دیگر اشاره کند.
- تعلیم و تربیت: این واژه می‌تواند به فعالیت‌های تربیتی و آموزشی اشاره کند.
- محیط اجتماعی: این واژه می‌تواند به محیط اجتماعی اشاره کند.
- محیط فرهنگی: این واژه می‌تواند به محیط فرهنگی اشاره کند.
- محیط اقتصادی: این واژه می‌تواند به محیط اقتصادی اشاره کند.
- محیط سیاسی: این واژه می‌تواند به محیط سیاسی اشاره کند.
- محیط فنی: این واژه می‌تواند به محیط فنی اشاره کند.
- محیط محیطی: این واژه می‌تواند به محیط محیطی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
- محیط سازشی: این واژه می‌تواند به محیط سازشی اشاره کند.
Ref. No. 9
Royat-e-Nasir, p.14, Ref. Qudsiy Mazhab Section 1, No. 80.

در حالی که زمینهٔ دانستنی‌ها بر اساس بیان‌های شاهدی است که در اینجا مطرح شدند، نتایج این بیان‌ها به‌طور کلی تأیید کنندهٔ این واقعیت است که افرادی که این بیان‌ها را به‌کار می‌برند، همگی به‌طور مستقیم در دیدگاه‌های مذهبی و اخلاقی طرفدارانی بوده‌اند که از آن‌ها خاصانه برای تهیهٔ مطالعه و تحلیل این بیان‌ها استفاده می‌شوند.

در اینجا، به‌شکل کلی، بررسی شده‌است که در آنجا که بیان‌های شاهدی ارائه شده‌اند، افرادی که این بیان‌ها را به‌کار می‌برند، به‌طور مستقیم در دیدگاه‌های مذهبی و اخلاقی طرفدارانی بوده‌اند که از آن‌ها خاصانه برای تهیهٔ مطالعه و تحلیل این بیان‌ها استفاده می‌شوند.
Ref. No. 10
Jung-e-Muqaddas, pp. 310-2/1; Roshani Khairain,
Vol. 6, pp. 292-293.
تمام شد
Ref. No. 11

[Text in Urdu]

[Graph or Diagram]
زامینہ نام: ایجاد کے عمل

1. ایجاد کے مفہوم:

ایجاد کا مفہوم ہے کہ کسی بھی دین کو عمل پر قید کی جانے والی ایک کشتی ہے۔

2. ایجاد کے عمل:

ایجاد کے عمل میں کسی بھی دین کو عمل کا کردار تاریخی طور پر محفوظ کی جاتا ہے۔

3. ایجاد کے عمل کے منصوبے:

ایجاد کے عمل کے منصوبے میں کسی بھی دین کو عمل کا کردار تاریخی طور پر محفوظ کی جاتا ہے۔

4. ایجاد کے عمل کے ٹائم لائن:

ایجاد کے عمل کے ٹائم لائن میں کسی بھی دین کو عمل کا کردار تاریخی طور پر محفوظ کی جاتا ہے۔

5. ایجاد کے عمل کے منصوبے:

ایجاد کے عمل کے منصوبے میں کسی بھی دین کو عمل کا کردار تاریخی طور پر محفوظ کی جاتا ہے۔
Ref. No. 14

مِثل:
مجسم کا دو چھوٹی چھوٹی جاڑے سے ساختہ ہے جن میں چھوٹا چھوٹا دوسرے کے ساتھ تعداد کی اردو کے جگہ کی اور حروف کی اردو کے جگہ ہے۔ سے تعداد کے ساتھ چھوٹا چھوٹا دوسرے کے ساتھ تعداد کی اردو کے جگہ کی اور حروف کی اردو کے جگہ ہے۔ سے تعداد کے ساتھ چھوٹا چھوٹا دوسرے کے ساتھ تعداد کی اردو کے جگہ کی اور حروف کی اردو کے جگہ ہے۔
نظریہ 

میں اپنی جانب سے کچھ سمجھتہ ہوں کہ ہمارے لئے اس کے لئے قابل مبالہ وسائٹاں کا ماحول ہے اور ان کی کچھ فائدہ-مأربات بھی ہیں۔ میں مکمل طور پر ایک ذریعہ کی کیفیت کا کچھ سمجھتا ہوں کہ ہمارے لئے اس کا استعمال ممکن ہے۔

(پریئر کے لئے تبدیل کیا جا سکتا ہے)
ء اسلامک اور اسلام لغت نواں نظرِ مسلمانوں کی تہذیب رکھنا تھا کہ اب ان کو اسلام شکوں کی عیان کیے جائیں۔

کہا کہ اسلام کے پہلے تین اماموں کی اہمیت ہے۔ اسلام کے پہلے امام کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے ابتدائی کتب اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔ اس کے بعد امام کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے تین اماموں کی تعلیمات اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔ اس کے بعد امام کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے تین اماموں کی تعلیمات اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔

کہا کہ اسلام کے پہلے تین اماموں کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے ابتدائی کتب اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔ اس کے بعد امام کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے تین اماموں کی تعلیمات اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔

کہا کہ اسلام کے پہلے تین اماموں کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے ابتدائی کتب اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔ اس کے بعد امام کی اہمیت ہے کہ وہ ایسی شخص ہو جس نے اسلام کے پہلے تین اماموں کی تعلیمات اور نظامات کو اطفال کے وسیلہ کے طور پر پیش کیا۔
ناقص کمیتی نسلی صنعت کمیتی

(تعداد افتام...) قاسم رضا

(شیخ علامت)
جواب

سپاس

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے۔

گفتگو کی بات

شکر

یہ بات چیز کہے کہ آپ کی کوئی سوالات اور مشکلات سے متعلق معلومات اور کمک خواہند تھے।
علم نہائے کے ناٹک فنون کا
مندرجات

اے کے اوپر کی صورت میں نہیں ہیں۔

ہمایون نے اینکے ہیں۔

وہ کہا کہ تاہم موجودہ نہیں ہے۔

یہ ہوا کہ تاہم موجودہ نہیں ہے۔

تاریخ میں موجودہ نہیں ہے۔

ّ

ّ

ّ

ّ
Ref. No. 21
Hajiqat-un-Nabiwach, p.192, by Mirea Mahmud Ahmad

[Text in Urdu script]

[Indications of text being written in a traditional script, likely religious or scholarly content]
MIRZA GHULAM AHMAD
IN THE MIRROR OF HIS
OWN WRITINGS

By
Maulana Muhammad Yusuf Ludhianvi

Translated by
K. M. Salim

Edited by
Dr. Shabiruddin Ali
PREFACE

Truth and untruth are two on-going serials of the world. But Allah, Exalted in Majestic, has bestowed some distinctive factors enabling a man of ordinary understanding and common sense to identify one from the other. Praise to Him.

Mirza Ghulam Ahmad of Qadian (India) made a number of claims for himself, from being a 'Revivalist' to being a 'Prophet'. The falsehood or otherwise of a claim is easily identifiable through several tokens of cognizance which Allah, the Exalted, has laid down.

But the easiest pointer, readily available, is Mirza's own writings about which he himself said that his writings were a touchstone to check upon the veracity of his claims. I, therefore, invite readers to go through his written statements and judge for themselves.

Here are presented 22 excerpts from Mirza's writings. You would see in these that Mirza challenges the world to prove him a liar. He is bold about it. I expect my brethren to test his tales in a cool unprejudiced manner.
I pray to Allah, the Exalted, to grant us His favour in identifying truth as truth and untruth as untruth.

Ameen!

Muhammad Yusuf Ludhianvi
Mirza Ghulam Ahmad Qadiani wrote in a letter to Qazi Nazur Hassan, Editor, Newspaper *Qua-Qua* Bijnor, (India):

"Those persons who come from Allah’s side... they do achieve essential intent of their sending down; and do not die till the purpose of their commission is not manifested.

"My mission for which I am standing in this field is this very one that I (a) topple the pillar of worship of Iblis, (b) spread monotonous doctrine in place of Trinity, (c) and display dignity and glory of the holy Prophet in the heart of Muslims before the world.

"Therefore I am a liar if I fail in the manifestation of this essential intent, notwithstanding millions of tokens coming forth from me.

"Why is the world, therefore, enmical to me? And why does it not see my end? If I manage to succeed in doing in support of Islam that work which the promised Masih or the promised Mahdi should have done, then I am truthful. And if nothing happens by the time I am dead then let everybody be witness that I am a liar."


**COMMENTS**

How far did Mirza succeed in his mission is recounted in the official newspaper of Qadianis, 'Al-
"Do you know, there are 137 Christian Missions operating in India, i.e., Head Missions. Number of their branches is many more. More than 1800 'Padrees' are working in the head missions. There are 403 hospitals in which 560 doctors are working. There are 43 printing presses and about 100 newspapers are printed in different languages. They are running 51 Colleges, 617 High Schools and 61 Training Colleges where 60,000 students study. In the (Christian) 'Salvation Army' there are 308 European and 2886 Indian priests. Under it the 'Army' there are 507 Primary Schools in which 18,675 students study. Eighteen colonies and 11 Dalies are their own. Under different departments of this Army 3,290 men are nourished. Result of these efforts and sacrifices is that it is said that 224 persons of different religions are being duly converted to Christianity. Against this, what are the Musalmans doing? Perhaps they do not consider this work worth their attention. Ahmadi Jamaat should think what is the position of their own efforts against such widespread net of Christian missionaries. We have only two dozen preachers in the whole of India and the difficult conditions under which they are working, we know that too."

This is the evidence produced by a Qadiani newspaper, 35 years after Mirza's death! It shows that Mirza's claim did no damage to Christianity. Monotheism did not flourish at the cost of Trinity. His effort to stop the spread of Christianity failed.

---

"Christian Missionaries have formed a Salvation Army which activity means an 'Army' that will facilitate salvation of mankind. In common parlance it is known as Mirâd Pâs; Mîhâi moolâ. The members of this 'Army' wear standard uniforms. Muslim countries who are unmindful of the ramifications of this 'Army', have given it liberty to spread 'libido' (encouraging Muslims to Christianity, i.e., heathenism)."
Thus Mirza’s statement: “Therefore I am a liar if I fail in the manifestation of this essential intent.... And if nothing happens by the time I am dead then let everybody be witness that I am a liar” is a lie self-proved.

(2)

Mirza writes in Zanima Anjam-e-Atham: (Pages 30-35).

“If within seven years, a distinct effect of my efforts does not appear by Allah’s support in service of Islam and, since death of false religions is essential on the hands of Masih, if this death of false religions does not come by through me, i.e., if Allah, the Exalted, does not reveal those tokens through my hands which shall ensance Islam’s success, as a result of which Islam starts to enter from all sides annihilating the void Christian Divinity and the world catching on a different hue, then, I swear by Allah that I shall consider myself a liar.”

COMMENTS

Mirza wrote the above in January, 1887, or thereabout. In other words his promised seven years’ limit closed in 1903. By that year Mirza had to fulfill his promise to substantiate his truthfulness, failing which he had sworn himself to be a liar. Now, readers know that nothing of that sort happened and his promise did not materialise according to the time-scale which he himself had stipulated. Thus Mirza is a self-proclaimed liar.
It so happened during Ramdhan-ul-Mubarak in the year 1311 Hijri that lunar eclipse occurred on the 13th and solar eclipse on the 28th. Both eclipses chanced to fall during the same month. Mirza announced this phenomena as a proof of his 'Mahdviat'. He declared that this supernatural abnormality was a special sign for his sake only and which had never occurred before during lifetime of any other claimant to Mahdviat, Maathkiat or Prophethood.

In Magazine, 'Anwar-ul-Islam' (p. 47) Mirza wrote:

"Since the times that this world was created never did lunar and solar eclipses get together during the times of any claimant of Prophethood/ Messengership/ Muahaddathi. If somebody says they have conjoined then burden of proof lies on him."

"It never happened and certainly never happened from the start of the world till today that lunar and solar eclipses conjoined in this manner in Ramdhan and that some claimant to Prophethood, Messengership or Muhaddathi was present at that time." (Page 40)

COMMENTS

Mirza's lack of knowledge deserves pity. From the years Hijri 18 to Hijri 1312, lunar and solar eclipses have conjoined sixty times in Ramdhan
alone; during these thirteen centuries there have been not one but dozens of claimants of Prophethood and Mahdiyat. But Allah, the Exalted, willed that Mirza be proved a liar from his own ignorance.

Therefore Allah, the Exalted, made him write out this challenge:

"If these cruel Maulvis can produce an evidence of this type of conjunction of eclipses in the times of any claimant, they should come out with it. Undoubtedly, I shall go down as a liar, by this."

(Appendix, 'Anjam-e-Atham,' page 48).

Here I produce evidence, not one but four.

1) In Hijri 117, lunar and solar eclipses conjoined in month of Ramadhan in the times of a claimant, by name "Treef" who was living in Aljazair.

2) Again, Hijri 127 saw a conjunction of the eclipses and at that time a person called Saleh, son of Treef, was claimant of prophethood.

3) A conjunction again occurred in 1267 Hijri in Iran where Mirza Ali Muhammad Bab was blowing his trumpet of Mahdiyat for seven years.

4) The Hijri of 1311 was again the year of conjunction when Mahdi Sudani was spreading his cult of Mahdiyat in Sudan.

More historical proofs are available in respect of such phenomenal conjunctions in the lifetime of many
claimants of prophethood and Mahdviat. For details refer to the following books:

1) 'Doosri Shahadat-e-Aasmani' by Maulana Abu Ahmad
2) 'Aimma-e-Tulbis' & 'Raees-e-Qadian' by Maulana Abul Qasim Diliwari.

But the above four evidences are sufficient to prove Mirza's lies.

(4)

Mirza wrote in 'Itala-e-Asamah' (p.190, 1st edition; p.79, 5th edition.)

"O Brethren of Deen and theologians of invaluable Law! Listen, you people to my submissions intently; that the claim of the promised similar, which this humble has made, has been taken as the promised Mawih by unwitting folks... I have not certainly made this claim that I am Mawih, son of Mariam. The person putting this blame on me is a downright slanderer and a liar."

COMMENTS

The above clarifies the position. Mirza admits he was NOT the promised Mawih and he confirms that those who consider him so, are 'unwitting folks, downright slanderers and liars.'
Mirza wrote in *Tuhfatun Nadwah* (Page 5):

(1) "If I don't have knowledge of hidden things, then I am a liar;

(2) "If death of Ibn-e-Mariam is not testified by Quran, then I am a liar;

(3) "If Hadith-Mairaj did not make Ibn-e-Mariam sit among the dead souls, then I am a liar;

(4) "If Quran did not declare in Sura 'Noor' that caliphs of this Ummat shall be from this very Ummat, then I am a liar;

(5) "If Quran did not give me the name of Ibn-e-Mariam, then I am a liar."

COMMENTS

Each and every claim above is wrong. Lies stand proved.

---

Mirza wrote in *Tuhfatun Nadwah* (Page 4):

"Allah, the Exalted, in His Holy Book says:...... That is, if this (person) will be telling lies
he will be destroyed while you will be seeing him. His falsehood shall kill him. But if he is truthful then some of you shall become a target of his predictions and will depart from this mortai place while he will be seeing them. Now, test me on this basis which is in God's words and evaluate my claims."

COMMENTS

We are ready to evaluate Mirza's claim on the basis set by him and draw these conclusions:

1) Mirza engaged himself against Maulana Abdul Hak Ghamavi in an imprecation of Mubahala. Right in front of his adversary's eyes Mirza met his doom. His falsehood killed him.

2) During a tete-a-tete with another opponent, by name Maulana Sanaullah, Mirza indulging in curses, explored Allah to take away first the life of whoever was a liar. And lo! Mirza died first while Maulana Sanaullah lived on to see him dead.

3) Mirza's rival-in-love was Sultan Muhammad Sahib. In burning jealousy Mirza died of Cholera while Sultan Muhammad died and after Mirza's death.

4) Another opponent was Doctor Abdul Hakeem Khan, Mirza told him of the drawn sword of the Angel of Death hovering over his head and cursed him: "O my Provider! decide between the Liar and the Truthful!"
'Liar and the Truthful!' And let Mirza die before Doctor Sahib's very eyes as a veritable liar!

The evidences of these four eye-witnesses amply testify Mirza's falsehood in accordance with the standards which he himself set forth.

(7)

On July 10, 1888, Mirza came forward to notify his "revelational foretelling", as follows:

"That Absolute Omnipotent has told me:

'Start negotiations for the elder daughter (Muhammad Begum) of that person (Ahmad Baig). In case of declination from Nikah, the end of that girl will be extremely bad and if she will be married to another person he, within two and a half years from and similarly father of that daughter within three years, will die.'

"Then in those days, attention was applied again and again for further clarification and details. It came to be known that God Almighty determined that He will bring the elder daughter (Mohammadi Begum) of that person (i.e. Ahmad Baig) into Nikah of this humble self after removal of each hindrance.

"Be it clear to the evil-minded that in order to judge our truthfulness or falsehood there can be no greater touchstone of test than our predictions."

COMMENTS

This touchstone, which Mirza settled for himself to ascertain his truthfulness, has come very haedy.

On April 7, 1892, Ahmad Baig married his daughter, Muhammad Begum, to one of his relatives, namely Sultan Muhammad, resident of village Patti, District Lahore.

Now, in accordance with Mirza's divine revelation:

(1) Muhammad Begum ought to have been widowed by Oct. 6, 1894, but Allah, the Exalted, kept her safe from Mirza's evil eye and the couple lived happily together for no less than 57 years, i.e., 16 years in the lifetime of Mirza and 41 years after his death. From 1949 till 1966, Muhammad Begum lived as a widow. In this way, she escaped the clutches of Mirza's 'divine revelation', 41 years earlier.

(2) Sultan Muhammad should have died six months earlier than his father-in-law but by Allah's grace he lived for 57 years after him.

(3) Ahmad Baig should have died after the death of his son-in-law and ought to have witnessed his daughter's widowhood and destitution but he departed earlier from the world, leaving his daughter and son-in-law happy in their life.

(4) Each and every hindrance for Nikah between Mirza and the lady was destined to be removed by God, as per Mirza's repeated attentions to the Absolute Omnipotent for bringing her into Nikah of that humble self YET, sorry! The Absolute Omnipotent did not help Mirza one bit,
although he pursued the matter relentlessly. Poor Mirza failed miserably. The 'angel of death' wielded 'sword' over Mirza and he expired on May 26, 1938. Also he departed, burying rages of love in his heart into his grave, coupled with heart-burnings of jilt.

(5) According to Mirza's own words those who do not put his predictions on the touchstone of test for falsehood are 'the evil-minded'.

(8)

On the occasion of Nikah announcement of Muhammad Bogo, on July 10, 1888, Mirza prefixed the following two-verse piece on top of his communication:

\[
\begin{align*}
\text{إِنَّا لِلَّهِ وَإِنَّـهُ لَـنَا}
\end{align*}
\]

Allah's Divine Power will strangely show itself up;
When the end result of my predictions will be visible.

Distinction between truth and falsehood is to appear;
Someone will get honour and some, disgrace.

Mirza made several predictions in the case of Muhammad Begum. Her parents, ignoring all these predictions, settled her Nikah elsewhere. Mirza was consumed with lover’s cast-off jealousy. Not controlling himself, he blurted forth a bitter to her paternal uncle, Mirza Ali Sher Baig, who was Mirza’s brother-in-law as well. He wrote:

"Now, I have heard that the girl’s Nikah is going to be solemnised on the 2nd or the 3rd Eid..... Participants in this Nikah are my great enemies. Nay, they are great enemies of Islam. They want Christians to laugh at us and Hindus to make merry but they don’t care a bit for the Deen of Allah and the Prophet.

"From their side, they are strongly determined to disgrace me and blacken my face. They are about to strike me with a sword. Now, to save me is the work of Allah, the Exalted. If I am His, He will surely save me. They want me to be dishonoured and to have my face blackened. God is Absolute. He may blacken the face of whomever He likes but, now, they want to push me into fire."
Ah! The restlessness of Mirza for Muhammadi Begum and the coldness of her relatives. Woe betide! Enemies of Allah, enemies of the Prophet, enemies of Deen and enemies of Mirza are cutting into Mirza's core with the dagger of Nikah and turning him into a laughing stock of insult for the world.

Alas Mirza! Aglow with lover's fire! Allah's help none!

Mirza bemoans in writting agony:

"If I am His, He will surely save me."

Yes if he were His; otherwise, No. A straw from Allah for Mirza!

(10)

When Sultan Muhammad, Mirza's rival for Muhammadi Begum's hand, did not die within the period fixed by Mirza, he extended the duration of Sultan's life:

"Well, if not in two and a half years, certainly in my lifetime he will die. I declare that his living or not living is the test of my truthfulness or otherwise."

He wrote in Persian:

(Translation) "But I have not told you that this matter has come to a close at this stage and that the end
result is what has appeared or that the fact of prediction has finished at that. The real promise stands on its own. Nobody, by any of his tricks, can evade it. This is stated from Great Allah as inevitable destiny (i.e. the predicted death of Sultan Muhammad whereby Mirza could consummate his longing for Sultan's wife) and shortly the time of its occurrence will come. I swear by that Allah Who raised Hazrat Muhammad Mustafa ﷺ for us to make him His best creation that this prediction is true and will soon be visible. I make it a proposition for testing my truthfulness or my falsehood. And I have not said it on my own but that my Provider Himself has informed me of it.”


COMMENTS

Mirza declared Sultan Muhammad's imminent death as a proposition to test his truthfulness or falsehood, i.e., if Sultan Muhammad died in Mirza's lifetime then Mirza was true otherwise he was a liar.

What a pity that Mirza was a liar because he died in 1968 and Sultan Muhammad died in 1949.

(11)

Mirza wrote in case of Sultan Muhammad:

"Remember, if the second part of this prediction
does not come true (i.e., son-in-law of Ahmad Baig does not die in Mirza’s lifetime) then I shall be more wicked than every wicked man. O idiot! this is not a human’s pretension. This is no business of any depraved impostor. Consider this definitely to be God’s true promise, the same God Almighty Whose words never evade; the same Glorious Provider Whose intentions nobody can stop!

(Appendix, ‘Anjam-e-Atham’ p-54)

COMMENTS

Because Sultan Muhammad did not die in Mirza’s lifetime, the undermentioned conclusions are drawn:

1) Mirza admits himself to be ‘more wicked than every wicked man’.

2) His prediction was ‘Pretension’.

3) His prediction was ‘Business of any depraved impostor’.

4) If his claim was ‘God’s true promise’ it could not possibly ‘evade’ because who ‘can stop intentions’ of the ‘Glorious Provider’?

5) A person who does not understand this simple thing, Mirza gives him the title of ‘idiot’.
"I say again and again that quintessence of my prediction in case of the son-in-law of Ahsan Baig shall be his inevitable destiny. Wait for it. If I am a liar then this prediction will not be fulfilled and my death will come and if I am truthful then God Almighty will certainly fulfill it".

(Marginal note p-31, Anjum-e-Akham)

COMMENTS

How shameless! Ahsan Baig's son-in-law did not die during Mirza's lifetime. Thus Mirza had said correctly: "If I am a liar then this prediction will not be fulfilled, and my death will come."

Mirza, in support of his 'heavenly' Nikah, had reasoned out from a Prophetic Hadith, (as written by him in Anjum-e-Akham, p-33 Annex);

"For corroboration of this prediction, the holy Prophet of Allah ﷺ has also previously predicted: the promised Meshah will take a wife and have children. Now it is obvious that this mention of marriage and children normally bears no significance because every one generally marries and has children. There is no excellence in it. But here
marriage means special marriage as a token and by children is meant special children for which the prediction of this humble self is there. It looks as if the Prophet of Allah is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled.

COMMENTS

Allah, the Exalted, kept Mirza deprived of that 'special marriage' and from those 'special children', proving that Mirza's claim of 'Promised Mashihship' was false and that the prophetic predictions did not fit upon him. The holy saying was with regard to Hazrat Isa (peace be on him) that he would marry and would have children on his second appearance on earth. Mirza has himself written about those persons who disbelieve his appearance: "The Prophet of Allah is answering here the doubts of those black-hearted unbelievers that these sayings will certainly be fulfilled."

(14)

For fifteen days, Mirza carried on arguments with a Christian Padree, named Abdulla Atham. Having failed to give him a defeat he announced his revelation on 5th June 1883 that within fifteen months his adversary would be thrown into 'Havviya' (the hell) unless he returned to the truth. Mirza wrote in this case:

"I admit right this time that if this prediction goes false, that is, if within fifteen months from
this date, the party who is on falsehood in view of Allah, does not fall into Haaiviya as death punishment then I am prepared to undergo every type of punishment: disgrace me, blacken my face, collar a rope around my neck or hang me on the gallows. I am ready for all. I swear by the Greatness of Allah's Glory that He will certainly do the same, will certainly do the same, will certainly do the same. Earth and sky my devote but not His Ordinance. If I am a liar, keep the gallows ready for me and consider me the most accused of all the accused persons, evil-doers and Satans."

(Qur'an - Muqaddas, p. 189)

COMMENTS

Mirza's prediction expired on 5th September, 1894 but Atham neither renounced Christianity nor accepted Islam nor he fell into "Haaiviya" in death punishment. Nothing of the sort happened and everything sailed smooth.

Mirza went to the extent of invoking charms over Atham, throwing over him spells and witchcraft (ref. 'Seerat-ul-Mazhi', p. 188, Vol. 1) but nothing happened.

On the last day, when this prediction was ending, i.e. 5th September he inspired Allah, cried out and lamented: "Ya Allah! Atham may die. Atham may die, Ya Allah! Atham may die" (ref. Newspaper Al- Foxel, dated 20th July 1940). But Atham lived on. Magic, charms, witchcraft and spells did him no damage. Allah rejected Mirza's inspirations, lamentations and curses. Atham grew all the more prosperous!
On the other hand, Mirza had proposed his own punishment as a liar: "Degrade me, blacken my face, collar a rope around my neck or hang me on the gallows...... keep the gallows ready for me, think of me as the most accursed of all the accursed persons, evil-doers and Satans." Consequently, how did the opposing party carry out this instruction of Mirza Sahib? It can be guessed by the dirty announcements which were published on the expiry of the fixed time. What his adversaries did? They heaped on Mirza such filthy abusive epithets that it shall be indecent to print them here. But a complete, which became popular on public tongues may be reproduced here:

شأن الباي مآ nhập

(Translation)

Shameless perverse are also in this world,
But you, shame-proof, have surpassed all!

This was an echo to Mirza's own acknowledgment: "Most accursed of all the accursed, evil doers and Sinners." Really he was so, otherwise how Allah would have failed him before a 'Rasir' Christian?

(16)

Mirza wrote in Shohadat-ul-Qura : (p-80).

"In addition to this, there are similar other
magnificent tokens of this humble self on the test list. There is my prediction in respect of Manahi Abdullah Atham Sahib Amritsari, the term of which is fifteen months beginning from 5th June, (1893). My other prediction is in respect of the son-in-law of Mirza Ahmad Baig, resident of Patt, District Lahore, term of which has eleven months move from today the 21st September, 1893. All these matters which are totally beyond human power are sufficient to identify the true from the liar."

COMMENTS

This is exactly the modus-operandi in which a liar is distinguishable from a truthful person, that is, if these predictions are fulfilled as per duration of their terms then the teller of the predictions will be considered truthful. As the predictions failed, therefore Mirza is identified as a prove liar. No other argument is necessary to prove Mirza’s lies.

(16)

Mirza announced:

"In the end, I beseech You, O God Almighty All-Knowing, if these predictions are not from You that Atham will be caught in fatal tortures and Ahmad Baig’s elder daughter coming ultimately into Nikah of this humble self then destroy me with disgrace and disappointment. Efface me, perish me with insults, make me permanent target of accused imprecations, please my enemies, accept their prayers if, in Your estimate, I am a driven ostens, accused charlatan
and one-eyed anti-Christ impostor ('Dajjal') as my opponents have understood me, and if that Benevolence of Yours is not with me which was with............." (so and so saints and prophets: here Mirza has named many saints and prophets).


COMMENTS

Despite these heart-rending entreaties and self-accusements, Allah did keep Mirza deprived of Nikah with Muhammad Begum until he breathed his last. From this it appears that Mirza, according to his own statements, was 'a driven outcast, accursed charlatan and one-eyed anti-Christ impostor ('Dajjal') as his opponents have understood him'.

Alas! As a result of this self-cursing he perished in disgrace and disappointment, became a permanent target of accursed imprecations, his enemies became happy and their prayers were accepted by Allah.

(17)

Mirza in his communication to Maulana Sanaullah Amritsari wrote:

"In your paper, you build up this reputation for me that this person imputes falsely, is a lirz and is one-eyed anti-Christ impostor ('Dajjal'). I have borne a lot
of tortures from you but endured them patiently......
if I am really a liar, an impostor and a charlatan, as
you remember me in your paper then I will perish in
your lifetime."

(Advertisement, Maulvi Sanaullah Sahib se Aakhri
Faislah, Ref. Majmu'-e-Ishthiharai, Vol. 3, p. 578)

COMMENTS

Mirza died on 28th May, 1908, in the lifetime of
Maulana. Mirza's words are proved: "If I am really a
liar, an impostor and a charlatan, as you remember
me in your paper then I will perish in your lifetime."
Mirza was a 'truthful' liar, therefore died earlier.

(18)

In the same advertisement addressed to Maulana
Sanaullah Amrtaari, Mirza wrote:

"If that punishment which is not in the hands of a
human being but only in God's Hands, such as plague,
cholera, etc., and similar fatal diseases and if the
same do not descend upon you in my lifetime then I am
not God-sent."

COMMENTS

Allah, the Exalted, kept Maulana safe from every
affliction in Mirza's lifetime and fulfilled this
proposal of Mirza: "Ther I am not God-sent."
Mirza implores Allah in the above-quoted *Ankhri Faislah*.

"O God! If this claim of the 'promised Masih' is only a false imputation from the 'self' in me and in Your eyes I am a mischievous liar, then O my dear Master! Humbly I implore in Your Audience to put me to death in Maulana Sanaullah's life-time. Aameen."

**COMMENTS**

This prayer of Mirza came to be accepted; Mirza died while Maulana Sanaullah lived on. Proved: Mirza was a mischievous liar in the eyes of Allah the Exalted. Further proved: Mirza's claim of being 'promised Masih' was false imputation of his 'self' and that Maulana Sanaullah was righteous.

Would that Mirza had implored Allah for his guidance instead of his death! Perhaps that would also have been accepted.

Mirza further wrote:

"O my Omnipotent! O Who has sent me down! Holding the garment of Your Sanctity and Mercy only, I beg in Your audience to honour us with a true decision.
between Maulana Sanaullah and myself. And he who in Your eyes is really a mischiefive liar, lift him from
the world in the very lifetime of whomever is truthful, O Master! do it this way. Ameen.

COMMENTS

This request of Mirza was also accepted. Maulana Sanaullah was truthful hence Mirza, struck
by chisels, was lifted from the world in Maulana Sanaullah’s lifetime. Mirza got from Allah what he
asked from his mouth. Proved: Mirza was a mischiefive liar.

(21)

Mirza wrote in Zamime Anjar-e-Atham pp.20-
21.

"Shaikh Muhammad Hussain Batavi and other
notable opponents may hold a Mabahala with me. After
the Mabahala even if one person could save himself
from my imprecations then I will admit I am a liar."

COMMENTS

Under this arrangement, Maulana Abdul Haq
Shaami, held a Mubahala with Mirza. Result was
that Mirza died in the lifetime of Maulana Sahib. Thus
Mirza's covenant is corroborated: "I am a liar."
Mirza's writings show that he was a patient of 'Hyster-melais.' He said so in conversations also. Doctors confirmed it. Others also said about it. Proofs are given below:

1) "You behold! Hazrat had foretold about my illness also which has come to pass likewise: He had said that when Masih will descend from the sky he will be wearing two saffron-coloured sheets of cloth. Therefore, same way, I have two diseases, one in the upper part of the body, viz., Hysteromania, and the other, excessive urination, in the lower part." (Malfosat-e-Mirza Chulam Ahmad Qadiani, Vol. 8, p. 445).

2) "My condition is such that, despite my constant involvement in two diseases, I remain preoccupied with work that I carry on very late having closed doors of the house at night. Although the disease of Hyster-melais increases as a result, and my head feels more dizzy due to wakefulness yet I don't care and continue with my work."

(Ibid. Vol. 2, p. 376)

3) "Hazrat Khalifat-ul-Masih-ul-Awwal said to Hazrat promised Masih: 'Your Honour! Chulam Nabi suffers from Melancholia.' The honourable was pleased to reply: 'In a way, all the prophets suffered from Melancholia and I also suffer from
4) "Doctor Mîr Muhammad Ismâil Sahib told me that he had heard many times from hazzrat sahib, the promised Masih, that he suffered from Hysteria and also mentioned Melancholia. But the truth is that signs of nervous disorders developed in him only as a result of his diligent mental work and day and night preoccupations with literary compositions. These are often seen in patients of Hysteria (and Melancholia) also."


5) "This disease, having occurred once in the family, was bound to penetrate into the next offspring. Therefore hazzrat Khilafat-ul-Masih Thani, Mian Mahmood Ahmad Sahib told me that occasionally, he also got an attack of Hyster-Malaise."

(From: Article written by Doctor Shah Naqas Sahib Qadiani, reproduced in Magazine 'Review Of Religions,' Qadian, August, 1926 p. 11).

6) "The cause of all his troubles such as vertigo, headache, sleeplessness, heart cramps, indigestion, diarrhoea, excessive urination and hysteria/malaise was only one and that was his weakness of nerves."

(From: Magazine: 'Review', Qadian, May 1927, p. 28).

7) "Some patient of Melancholia thinks: "I am king"; some thinks "I am God"; some thinks "I am Prophet."

(From Bayaz-Noor-ad-Din p. 215, Vol. 10).
COMMENTS

We have sufficed here to give only seven opinions and findings from all those who are Qadisians and it is possible to give more opinions as well but for the sake of brevity we stop. However, it is confirmed without any doubt that Mirza Ghulam Ahmad was Hyster-Maniac.

It shall be worthwhile to give medical opinion of experts of Medicine on this disease of Melancholia — Hyster-Maniac. It will be noted that Mirza Ghulam Ahmad suffered from them all.

(a) From 'Qanoon', Part One, Book Three, Author: Shakh-ur-Raees, Boo All Seena:

"Melancholia is that malady in which worries and anxieties take the form of imagined horrors and dreads as opposed to the normal. Its cause is a treacherous temperament which takes away the entire essence of brain, leaving the patient effectually distracted. Or the other cause of this malady is extreme seating-up of the liver called Hyster-Maniac. What happens is that excrements of viscous and intestinal disorders through vapours collect in the liver and humours of the body burn up and take the form of mania. Then black fumes arise from these parts and go towards the head. It is this condition which is called melancholic-flatulence, melancholic-fumigation or melancholic-hystermalaise."

(b) From 'Sharah-ul Ashab Wal Alauat-Aznab, Maktul-Azmad'. Author: Allama Burbhun ud Din Naqeeb.

"When thoughts and ideas change from the normal path into fears and disorders it is called
Melancholia…... With some patients this disturbance reaches to such limits that he starts to consider himself a Diviner, with a knowledge of hidden things. He informs in advance of what is going to happen later…... this disease increases in some patients so much that he thinks himself to have been transformed into an angel."

c) From Same Author above:

"There is a branch of Melancholia, called Hysteromania. This is caused by strong black bile that accumulates in the digestive tract. From that part of the body in which this matter accumulates rise black vapours that envelop brain. Its symptoms are: belching out bitter fumes, finding food tasteless, deliciousness of catabies reduced, worsening of digestion, belly inflammation, stool liquefaction and rising of smoke-like fumes."


'Previous theory was that this disease manifested itself into disorders, arising from animal faculty or from those vital principles of amicibility that originate from liver or digestive tract. But later researches indicate that this disease takes from nerves…... in the menfolk nervous internal system produces weaknesses of brain and is called Hyster-malaise.

'Symptoms of this disease are: patient's letharginess and his anxiousness. He develops feelings of egotism, conceit and selfestimation. He is apt to exaggerate in his conversations, feels little appetite and suffers from Dyspepsia.'
(e) From 'Ikaeer-e-Azam,' Volume one, p. 189
Author: Hakim Muhammad Azam Khan.

"Symptoms of this disease are: digestive disorders, bitter vapooury belches, constant mouth watering, belly flatulence, bowels grumbling, stomach inflated and heated, false appetite vapours rising towards palate in fumes...... Sometimes upper part of the body shivers and shakes, knock-down in severe attack, fainting and swooning...... sudden forgetfulness, drooping eye-lids, suffocation while swallowing, sudden lightning-like sparkle flashing in front of the eyes ......

(f) From Same Author above:

"Patient, if a religious scholar, lays claim to miracles, to propietyhood and to supernatural powers. He talks of Divinity and preaches to men."

COMMENTS

All the symptoms laid down by the experts of Medicine were present in Mirza to the utmost extent. Very true, he was a patient of Melancholic Hyster-malaise.

There can be no better statement than the categorical pronouncement of no less a person than the so-called Khalifat ul Maith Thani, Mian Mahmud Ahmad himself, in which he said that the disease of Hysteria was present in Mirza Ghulam Ahmad.

"Men also have this disease and those who suffer from this are called Hyster-Maniacs."

(From Friday Sermon, by Mian Mahmud Ahmad, Khalifa Quilain, reproduced in Newspaper, 'Al-Fazi' Quilain. Vol.10, dated April 30, 1923).
Mirza laid claims, very intensely, right from prophethood to Godhood. He called himself superior to all revered prophets and claimed to have performed one million miracles. He also claimed to be the King of the Aryans. He invited people to adopt his religion and those who rejected him he called them atheists, Khazirs and Hellish folks. He found faults with all the Prophets (peace upon them all) called respectful Companions of Our Prophet ﷺ (Allah be pleased with them all), as silly fools, and abused the saints of the entire Ummat. He called Quranic commentators erring folks. He reproached narrators of the Traditions and categorized Ulamas of the Ummat with Jews. He dubbed the whole Ummat as "goons astray from the path" and passed obscene remarks against learned men and pious persons.

Can a godly person or a religious revivalist stoop so low?

Certainly, Mirza Ghulam Ahmad was a maniac of Melancholic-Hyster-malaise.

A HEART-FEEL SUBMISSION TO QADIANIS

With utmost sincerity of heart, I make this submission to you.

(i) It is possible that contents of this article have displeased you at places but my part is actually this much that I have quoted from Mirza’s own writings. Making these a basis, I have evaluated facts. If you don’t agree with my evaluation then I leave it to you to judge for yourselves his truth or falsehood on the touchstone of his writings.
I tell you that all our revered prophets were most dignified souls. What to speak of them, even respectable saints and pious elders of our Ummat never tied challenges of truth/untruth. Their call to righteousness was direct. Here we find Mirza stipulating horrible bids for his veracity again and again. No sooner did he lose the wager, he tied another. Can such a gamble ever be a modus operandi of chosen souls of Allah's faithful creatures? This point alone should suffice to guide anyone to truth provided Allah has bestowed him with judgement and insight.

Have you noticed that whereas Mirza risked his entire career over these gambles, Allah the Exalted, on the other hand, if I may say so, vowed to let Mirza never succeed in saying a thing, conditional on his truth. Anything Mirza would say, Allah would bring it to naught.

For example, Mirza swore:

'Sultan Muhammad will die';

'Abdulla Atham will die';

'Sanaullah will die';

'Abdul Haq Ghaznavi will die';

and so on and so forth, "else call me a liar." Against this was the fated Oraiment that the more he would resort to swearings the more impossible they would become.

Indeed, it was a limit on the part of Mirza that when predicting about the death of an unholy Christian, he acknowledged himself to be 'the greatest accursed
man on the earth if that did not happen. And true enough, it did not happen. Allah, the Exalted, refused Mirza’s plea against a defiled ‘Worshipper of Cross’. Is there any instance to compare it with? For Allah’s sake, ponder over it.

(4) Last and not the least

O Brethren-in-humanity! Think over this situation:

If on the Day of Judgement Allah the Exalted, puts this Question to Mirza Ululam Ahmad: ‘Why did you mislead people by claiming to be a prophet after Hazrat Khilafat-Un-Nabiien?’

And in reply, if Mirza submits: ‘Ya Allah! I was a patient of Melancholic-Hyster-malaïse. I told my people that I was a ‘Miraqi’ and even wrote it so in my books. Doctors said I was a maniac of Hystera. Pray ask these ‘sages’ (the Qadiqazi) why did they follow nonsensical eruptions of a diseased ‘Miraqi’ maniac and accepted me as their Prophet and Masah’.

Then, my Brethren-in-humanity, what will you say in reply to Allah?

Think over, level-headed. Correctly prepare your homework for the coming Day.

CAUTION

Said the Holy Prophet:

‘There shall be thirty great deceivers in my Ummat. Every one of them will claim that he is a
prophet of Allah although I am the last of the prophets; there will be no prophet after me."


Said Hazrat Masih (Jesus) bin Maryam:

"Take heed that no man deceive you. For many shall come in my name, saying I am Masih; and shall deceive many..... And many false prophets shall rise, and shall deceive many..... Thou if any man shall say unto you, Lo here is Masih, (e.g. in Edessa), or there; (e.g. in Iran or Sudan), believe it not. For there shall arise false Masih, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

(Matthew: 24: 4, 5, 11. 23-25).
CONTENTS

A Word from the Translator .................................................... 348
Conversation with Allah .......................................................... 351
Authority and accommodation of prayer ................................ 352
Mirza Sirdar managing by Aliysha ......................................... 352
Offering salt with meat and not in mouth ............................... 352
Ismar complaining of stomach wind-escapes ......................... 353
Recital of Persian poem in salat ............................................. 354
Gore not for precept .............................................................. 354
Chdda of earth and jaggy in one pocket ................................. 355
Memorizing the Quran ........................................................... 356
No "Qadba" for broken Ramadan fasts .................................. 357
No Hajj, no Tazas, no Khutat, no Tashah ............................... 358
Reason for not performing Hajj ............................................. 359
Killing swine, flat, phallic .................................................... 359
Suzy in Jead ....................................................................... 360
Hajja Rikar to bereave Mirza ............................................... 360
Getting married by women .................................................... 361
Logs froze the wood ............................................................ 361
Semi-mad woman ............................................................... 362
Women kept night vigil on Mirza .......................................... 363
Young woman hugged Mirza in dream: "Ya Allah, May she commit!" .......................................................... 364
Woman appears in prescient hallucination ............................ 365
Muhammad Begum seen naked .............................................. 365
Mirza’s dream ................................................................. 365
Dreams, brain formations .................................................... 366
Prostitutes' earnings alright for spending in service of Islam. Forces of Mirza .................................................. 366
Lamamric of Qadlan Khilafan ............................................... 367
Ten strokes of nails on the head as punishment for girl's rape .......................... 367
A WORD FROM THE TRANSLATOR

In response to Maulana Muhammad Yusuf Ludhiani's wishes, I stand charged to translate into English language some extremely useful articles written in Urdu on Dualistic-infidelity of the Qadiani Faith. In accepting this duty, I have been prompted by certain considerations:

(1) Since all such writings are in Urdu which most of our non-Pakistani Muslim brethren, living in other countries, cannot read, it is important to translate them into English, because:

(a) English is a fairly-known and widely-read language of the world, and
(b) Many of our Brethren, in Africa and other Continents, do know English to a satisfactory extent.

(2) Qadiani Apestatic-Dualism must be brought into the knowledge of Muslim brethren who may be misled, by ignorance, into taking Qadiani Dualistic-infidelity as Islam. Hence the need for translation.
Finally, Qadianis have now set up their Headquarters in England and have easy means to produce their misleading literature in English language. It is therefore incumbent on us to fight out their falsehood and lay bare their hypocrisy by producing writings in English; otherwise, our Muslims in the world may consider Qadianism as some Muslim sect or may sympathize with them. Beware! both possibilities will turn a Muslim into a Kafir; understand this clearly. (Allah save us).

For reasons mentioned above, I chose the medium of English for my translations.

Here I have a request to make:

Is it possible for our non-Pakistani Muslim brethren who are living in other countries to translate these writings from English into their mother tongue? Are they prepared to do this Islamic service?

Who would not do this service for Islam if he has time at his disposal? Who does not want his writings, upholding Islam, against Qadiani 
 to be attached to his "Charter of Worldly Deeds" which is written by Venerable Recorders? No wonder, if on the Day of Judgment, this 'sinful slave' may ask Allah (while Allah, the Exalted has pre-knowledge) to look at the Appendix attached to his 
 at the end! And Allah is Discerning! And who would not like to carry the happy 'load' of his Translation proudly to the Prophet \( \text{Pbuh} \) saying: Ya Rasool Allah! Intercede for us because Allah has exalted your fame and we too have contributed our shares to your 

Something about the translation which is in
your hands. Every endeavour I have made to translate the original text with precision. For this reason, some incongruity in language is noticeable here and there, but I tolerated. I could have streamlined but I refrained. The only additions are bracketed explanatory and Compiler’s notes. These are, I am afraid, necessary adjuncts to forthright grasp.

If readers go through this write-up, I am certain they will emerge wiser.

K. M. Salim

P.S. Whoever desires any cooperation may please write to:
Aisami Majlis Tahaffuz Khatme Nubuwwat, Hazoori Bagh Road, Multan, (Pakistan) or to
Aisami Majlis Tahaffuz Khatme Nubuwwat, Parani Namaish, M.A. Jinnah Road, Karachi, Pakistan.
CONVERSATION WITH ALLAH


"Maulvi Rahim Bux Sahib resident of Talaurdi, District Gurdaspur, informed me in writing that when Hazrat 'promised Masih' (Mirza Ghulam Ahmad) went to Amritsar to see (the progress of) printing of Braheen-e-Ahmadiya, he said to him after seeing the printing: 'Maulvi Rahim Bux, come, let's go for a walk.'

"When he was strolling in a garden, this humble self submitted: 'Hazrat, while you busy yourself in a stroll, Allah's saints busy themselves day and night in prayers'.

"He was pleased to reply: 'Saints are of two types: the painstaking like Hazrat Baba Fareed Shakarganj and the 'God-inspired' such as Abul Hassan Kharqani, Muhammad Akram Multani, Mujaddid Alf-e-Thani. Saints of the second type are of a higher rank. Allah abundantly talks to them and I am of those'. (As if tall claims are a substitute for worship! Compiler). At that time he claimed only to be 'God-inspired.' (Which claim progressively rose to Messiahship, then to Prophethood and finally to Godhood! —Compiler)."

*
AUTHORSHIP AND ACCUMULATION OF PRAYERS


"Doctor Meer Muhammad Ismail informed me in writing that he disagreed with me regarding some of the year-wise recorded narrations of *Seerat ul Mahdi* under serial number 467 as given below... (13). You did not mention (Mirza) having offered accumulated prayers for two months continuously in 1961."

"This humble self submits that this is correct that he did accumulate his prayers for a long time. (Because Mirza Saheb was busy in those days in writing a book so he would offer Zuhoor and 'Asr prayers together to save time! —Compiler).

MIRZA LIKED MASSAGING BY AIYSHA


"My late wife... went to harsat 'promised Mash' at the age of fifteen in 'Dar ul Amil'.... The Sire very much liked her service of massaging his feet."

OFFERING SALAT WITH BETEL AND NUT IN MOUTH

From: *Seerat ul Mahdi* by Mirza Bashir Ahmad, Vol. 3, p. 103.
"Doctor Mir Muhammad Ismail related to me that once Hazrat Sahib had so severe cough that he could not breathe. With betel and nut in mouth he felt some relief. He therefore offered salat keeping the betel and nut in his mouth."

IMAM COMPLAINING OF STOMACH WIND-ESCAPES


"Doctor Mir Muhammad Ismail told me that once Mauvi Abdul Karim could not lead prayers for some reasons. The first Khalifat ul Masih, (Hakim Noor ud Din Sahib) was not present either. Then Hazrat Sahib asked 1ste Hakim Fazal Din Sahib to lead the prayers.

"Hakim Fazal Din submitted: "Your honour knows that I suffer from the disease of piles and every now and then my wind escapes. How can I lead the prayers?"

"The honourable sire asked him whether his (Hakim Fazal's) salat was duly accomplished despite that trouble? Hakim Fazal Din replied in the affirmative. The honourable sire said: "Then, ours will also be duly accomplished. You lead."

"This humble self submits: Uncontrollable wind-escapes, if frequent due to disease, do not annul wudhu (ablution)." (But is it admissible to direct such a person to lead prayers as an Imam? —Compiler)."
RECTOAL OF PERSIAN POEM IN SALAT


"Doctor Mr Muhammad Ismail related to me that once in summer, Peer Siraj ul Haq led 'Maghrib' prayers at Maajid 'Mubarak'. The honourable sires, peace be on him, was also a muqtadi in this prayer. In the third 'rakat' after 'ruku' instead of the prescribed Arabic hymn "الله الامیر الحرام" he recited a Persian poem of honourable sire beginning with the couplet:

(Translation: O God, The Assuager of our troubles)

"This humble self submits that although the Persian poem is a high-class salvation commune which is full of spiritualism but the well-known precept is to recite only the masnoon invocations in salat'. (Particularly recital of non-Arabic prayers falsifies the salat'. —Compiler).

CARE NOT FOR PRECEPT

Extract from a Speech delivered by Mufti Muhammad Sadiq Qadiani, published in newspaper, 'Al Fazl', Qadian, Vol.12, p.77, Jan 17, 1925.

"Once, Maulvi Abdul Karim was leading the prayers. After the second 'rakat' when everybody got up from the sitting posture (تہنی ) to standing position ( نپر ) at the start of third 'rakat', hazrat
sahib kept sitting unwaveraes in 'At-Tahiyaat (التحية). When the Maulvi Sahib said ‘Takbir’ (التكبير) for going into 'Rukoo' (الركوع), it was then that he realised the matter. Husoor got up and (straight away) joined in 'Rukoo'.

‘After prayers, honourable sire called for Maulvi Noor ud Din and Maulvi Muhammad Ahsan and presented the situation before them, saying that as he had joined straight away in the 'Rukoo' (الركوع) without reciting 'Fattooh!' (الفتوى) what was the precept of ‘Shariat’ in that eventuality. (Good God! The Qadisi pseu- do-prophet is seeking guidance from his ‘Ummaat’! — Compiler) Maulvi Muhammad Ahsan pointed out several ‘Shariat’ regulations, precepts and possibilities but nothing decisive. (Compiler: How could he give a ruling because the wrong-doer was no less a person than the ‘Sire’ himself?)

Maulvi Abdul Karim, whose final days had taken on ‘lover’s hues’, burst forth: ‘No precept, this or that. Want sire did is correct’. (As if the grand sire is above the shariat. — Compiler).

CLODS OF EARTH AND JAGGERY IN ONE POCKET.

From: Mirza Sahib Key Halat compiled by Mainaj ud Din Ahmad Qadiani, Appendix to ‘Brahos e Ahmadiya’ Vol. 1, p. 97.

‘He (Mirza) loves sweets, but he is also suffering from excessive urination since long. In these days sometimes he kept earth clods (handy) in
MEMORIZING THE QURAN

From: Seerat ul Mahdi by Mira Bashir Ahmed, Vol. 3, p. 44.

'Doctor Mir Muhammad Ismail Sahib told me that saheb 'promised Marîh' had not memorized continuous portions of Quran Majed or its long Suras. But he certainly grasped the diverse plurality of Quranic meanings. However, he could not recall most of the Quran in the style of 'hifz' (memorizing).

(Mira Sahib claims that he is the 'cutter' (incorcorated form) of Muhammad-ur-Rasul Allah ﷺ [Zamima Jhadd, p. 4]; that is, just as Ibrahim. کعب ﷺ - in accordance with his nature, disposition and intrinsic resemblance, had a second birth, two and a half thousand years after his death, in the house of Abdullah, son of Abdul Muradah, and was called by the name of Muhammad-ur-Rasul Allah ﷺ [Tirysaqul Quloob, p. 349], in the same manner Muhammad-ur-Rasul Allah ﷺ - is consorsonant with his natural disposition and appearance was reborn in Qedian in the house of Mira Ohalan Mersha and was named Mira Ohalan Ahmad Qedissi. In his first 'janam' (birth) Muhammad-ur-Rasul Allah ﷺ was 'hifz' (memorizer) of the Quran, why did he forget the Quran in his second 'janam?' --Compiler).
NO 'QADHA' FOR BROKEN RAMADHAN FASTS


"Related to me my mother that hazrat 'promised Masih', did not keep Ramadhan fasts in the year when he had fits and gave propitiatory alms in lieu. The following Ramadhan he started fasting but after eight or nine days he had a fit and did not fast during the remaining days. In the next Ramadhan he had barely kept ten or eleven days when he underwent fits and again he discontinued fasting for the remaining period. Next year he was in his thirteenth fast when he had a severe fit just before sundown. Consequently he broke his fast and did not fast for the remaining days but paid alms in lieu. (It is a pity that 'hazrat' had fits particularly in Ramadhan. —Compiler). Thereafter, he fasted regularly in all the months of Ramadhan. (But in spite of his having strength for fasting he did not keep 'qadha' fasts in lieu of the unkept fasts of the past. —Compiler). However, two to three years before his death he could not keep any fast. He compensated for the missed fasts with propitiatory alms.

"This humble self asked mother whether he kept any compensatory fasts in lieu of the missed ones. She replied in the negative and added that he only paid the propitiatory money. This humble self submits that in the beginning when hazrat 'promised Masih' had those attacks of fits and dizziness he was in poor health and had become very weak." (Especially in Ramadhan! —Compiler).

"Doctor Mir Muhammad Ismail Sahib told me that once in Ludhiana hazrat 'promised Masih' was fasting in Ramadhan. He had a fit of heart suffocation; his hands and feet became cold. The sun-down was quite close but he broke his fast forthwith." (Anyway, he had absolved himself from the obligation of keeping compensatory fasts. — Compiler).

NO HAJ, NO ZAKAT, NO ETIKAF, NO TASBIH


"Doctor Mir Muhammad Ismail Sahib told me that hazrat 'promised Masih' never performed Hijj, never gave Zakat, never sat in Etikaf and never kept a Tasbih and in my presence he refused to eat tropical sand lizard.

"This humble self submits...... he probably sat in 'Etikaf' before his 'nmaamoortat' (commissioning). Later on, he did not do Etikaf because of the pen crusade he waged and other engagements, as such godly acts take precedence over 'Etikaf'."

(*But the holy Prophet never abandoned Etikaf Compiler*).

"And he did not give Zakat because it never accrued to him". (In other words he feigned poverty all his life though he retained the title of رَسُولُ ٱلْدَّيْمُ ("Lord of Qadian") and enjoyed regal splendour. — Compiler).
REASONS FOR NOT PERFORMING HAJ: KILLING SWINE FIRST PRIORITY


A letter from Maulvi Muhammad Hurain Batalvi was read out in the presence of hajrat 'promised Mashi' in which he had objected, "Why do you not perform Haj?" In reply, hajrat 'promised Mashi' said: "My first priority is to kill swine and break the 'Cross'. At the moment, I am killing swine, — many of them have died but some hard souls are still alive. Let me be free from this first'. (All his life he killed swine but neither they died nor did Mirza go for Haj.—Compiler).

REASONS FOR NOT PERFORMING HAJ: BUSY IN JEHAD

From: Seerat ul Makdi by Mirza Bashir Ahmad, Vol 3, p. 119.

"This humble self submits: There were of course some special reasons for not performing...

* (Compiler: Mirza himself goes not hunting swine but ridicules what has been said in Hadith that hajrat Bashir Ahmad would kill the swine. To wit, in Seerat ul Makdi, Mirza's son Bashir Ahmad relates as follows:"

"Mian Ismail Din Ahwazvi was told me that hajrat 'promised Mashi' used to say that his opponents said that after MauLvi's arrival, people would go to his house to meet him but his household would inform them that Mashih had gone into the woods to kill swine. Hearing this, they would be surprised and would say what sort of Mashih was that who went out for pig hunting instead of affording guidance to the people. He (Mirza) would tell them that the arrival of such a man could only please the unbelievers, swine-keepers and vagrants who normally did that work; otherwise, how Muslims could be happy over that, asked Mirza. And then he would laugh heartily till his eyes started watering."

Seerat ul Makdi by Mirza Bashir Ahmad, Vol. 3, p.291-292.)
Haj. In the beginning there was no financial arrangement for him because all properties, etc., were, from the outset, in the hands of our grandfather and later on my elder uncle managed them. After that, such circumstances arose that on the one hand he (Mirza) remained preoccupied in Jedad (probably in the work of abolishing Jedad! — Compiler) and secondly the passage to Haj was dangerous. However, he did desire to perform Haj. It was in Allah’s wisdom to deprive him of the favour of Haj so that no sign of ‘Masih’ may reflect from him and that people should know his claim of ‘Messiahship’ as false. — Compiler.

REASONS FOR NOT PERFORMING HAJ: HEJAZ RULER TO BEHRAO MIRZA

From: Newspaper, Al-Fuzi, Qadian, Dated Sept 10, 1929.

‘Haj did not become obligatory on hazrat sahib because of his poor health. He always remained ill. (And this was the first measure by the Providence to stop him from performing Haj. — Compiler). The Ruler of Hejaz was against him because Muslims of India had obtained ‘Shariat’ decree (Fatwa) from Makkah for his (Mirza’s) execution. Therefore the government of Hejaz had turned against him. (And this was the second measure by the Providence to deprive him from Haj. — Compiler). He stood the danger of losing his life in going over there. (Dajjal also will not be able to go to Makkah Makarramah because of this danger. — Compiler). Therefore, he (Mirza) followed the order of Qur’an Sharif which forbids putting life in destruction knowingly. In short the prescribed conditions for Haj performance were not applicable in his case.
For this reason, Haj did not become obligatory on him. (The upshot of it all was that Almighty Allah did not bestow the “taufeq” of Haj to Mirza so that not even one sign of Masih may be found in Mirza. —Compiler).

GETTING MASSAGED BY WOMEN

From: Newspaper, Al-Hakim, April 17, 1907, p.12.

Question No. 6: (from Muhammad Husain Sahib Qadiani)

"Why does the pious Hazrat (Mirza Ghulam Ahmad Qadiani) get his legs and arms massaged by unrelated stranger women?"

"Answer: (from Hakim Fazal Din Qadiani) He is an innocent prophet and cares with him is not prohibited; it is rather a source of (obtaining) auspiciousness and blessing." (No comment! — Compiler).

LEGS FROZEN LIKE WOOD


"Doctor Mir Muhammad Ismail told me that one day, hazrat ‘Usmal Mominen’ Mohamma Nazar Jehan Begum (wife of Mirza Ghulam Ahmad) related that there was an old maid-servant of Hazrat Sahib, Musammal Bhanu. She sat down to massage the legs of hazrat sahib when the night
was cold. Since she was pressing from the top of the quilt she did not realize that what she was pressing underneath was the wooden side piece of the cot (of Mirza Sahib) and not the legs of the Sire. After some time he exclaimed (from underneath the quilt), 'Bhanu, it is very cold tonight.'

'Yes Sir, that is why your legs are frozen today like wood.'

'This humble self submits that hararat sahib, by turning her attention to the cold weather, meant to remind her of her poor sensitivity due to extreme coldness.'

From: Seerat ul Mahdi by Mirza Bashir Ahmad, Vol.3, p.16.

'This humble self submits that the Holy Prophet رضی الله عنه as per Hadith did not touch womenfolk at the time of Tahám. Quran Sharif states that a woman should not display her embellishments to a stranger or unrelated person. This prohibition includes touching by hand because women only embellishments can be known by coming into contact with the body. (However it was legitimate for Mirza sahib to get his body pressed by young unrelated women in seclusion!) —Compiler.

SEMI-MAD WOMAN


'Inside the house of hararat 'promised Masih' lived a maid-servant who was half-mad. (And
Women Kept Night Vigils on Mirza

From: Searat ul Mahdi by Mirza Bashir Ahmad, Vol. 3, p.213

"This has been related to me by Mai Rasool Bibi Sahiba, widow of Late Hafiz Hamid Ali, through Maulvi Abdul Rahman Sahib Jui, Maulvi Fazil, that there was a time when she herself and wife of Babu Shah Din kept night vigil on hazrat ’promised Masih’. Hazrat Sahib had told them that if he happened to talk in sleep then they should wake him up. Once, some words came out of his mouth and she (Mai Rasool) awoke him. It was 12 o’clock, midnight. Generally, in those days, Mai Fajjo, Munshiani, wife of Munshi Muhammad Din of Gujranwala and wife of Babu Shah Din kept night vigil.

“Thism humble self states that Mai Rasool Bibi Sahiba is my foster mother. (And what was her relationship with Mirza Sahib? —Compiler). She is the widow of Late Hafiz Hamid Ali who served hazrat ’promised Masih’ for a long time. Maulvi
Abdur Rahman is his (Haiz Hamid Ali’s) son-in-law.

YOUNG WOMAN HUGGED
MIRZA IN DREAM:
"YA ALLAH, MAY SHE COME!"

From: Tazkira, p.197; Majmoos e Ilhanat wa Makashfaat e Mirza Ghulam Ahmad Qadiani by Mirza Ghulam Ahmad Qadiani.

'July 25, 1892, Zilhij 20, 1309 Hijri, Monday, at 4.30 early morning, I saw a dream as follows:

"There is a mansion in which my wife, mother of Mahmud, and another woman are sitting. I filled water in a white water-bag and poured it out into my pitcher. As I finished pouring, that other woman, who was wearing pleasant red coloured dress suddenly came near me.

'What I see is a woman, young in years, clad in red gossamer from head to foot. It comes to my mind that this is the same woman about whom I had advertised, (i.e. Muhammad Begum-Compiler), but her face seemed to be that of my wife. Either she muttered or said so in her heart: 'I have come'. I said: Ya Allah, may she come! Then that woman hugged me in arms. On my embracement with her I instantly woke up. Thus, praise be to Allah for this! [...] that, if not in waking, albeit in dream, the good luck of hugging the celestial bride was achieved. Woe betide! This dream could never be realized. —Compiler.

'Three to four days earlier, I had dreamed
that Roslan Bibi had come and stood in the door of my verandah while I was sitting inside. I said: Come, Roslan Bibi, come inside." (Alas! That Roslan Bibi never came inside Mirza’s house. — Compiler).

**WOMAN APPEARS IN PRESCIENT HALLUCINATION**

From: Tuzkira p. 610: Majmooa e Ithnmat wa Makashifat e Mirza Ghulam Ahmad Qadiani, by Mirza Ghulam Ahmad Qadiani.

"A few days ago, I was shown a woman in course of a prescient hallucination. Then Revelation came: ... For this woman and her husband is death." (i.e. Grapes are sour; hence death for Muhammad Begam and Mirza’s rival-in-love who was Muhammad’s husband. — Compiler)

**MUHAMMADI BEGUM SEEN NAKED: MIRZA’S DREAM**

From: Tuzkira, pp. 198-199, Majmooa e Ithnmat wa Makashifat e Mirza Ghulam Ahmad Qadiani by Mirza Ghulam Ahmad Qadiani.

‘August 14, 1892, 20th Muharram 1309 A.H. Today I saw a dream that Muhammad Begum, for whom a prediction has already been made, is sitting outside on a burial ground along with some people. She is naked from top to bottom and has a very ugly look. Three times I told her that the interpretation of her ‘hand-shaving’ is that her husband will die. (Alas! This gladening interpretation did not prove true! — Compiler). Then I stretched out my both hands on her head ...
The same night Mahmud's mother dreamed that Muhammad Begum has been married to me and that there is a paper in her hand on which one thousand rupees is written as dower and then sweets are sent for and she is standing beside me in a dream." ("No harm! Even dreaming a fortune which vanished in waking is a great blessing. — Compiler).

**DREAMS: BRAIN FORMATIONS**


"This humble self submits that the matter of dreams is very delicate. Some dreams are the result of a man's brain formations. People generally do not understand their reality." (Accordingly, Mirza sahib probably dreamed of Muhammad Begum on account of such brain formation. —Compiler).

**PROSTITUTE'S EARNINGS ALRIGHT, FATWA OF MIRZA**


"Miao Abdullah Sahib Sanori related to me that once a man from Ambala asked for a 'Fatwa' (Shari'at Decree) from Hazrat Sahib that his sister was a prostitute and had made a lot of money by this profession. When she died he inherited a legacy from it. Later Allah blessed him with penitence and reformation. He wanted to know what he should do with that money? (The questioner's name was Allah Diya. He was a pimp, though he renounced later on. —Compiler)."
"Hazrat Sahib replied that in his opinion such money under these circumstances could be spent in the service of Islam."

(Mirza represented the "soul" of Islam; hence who could be a more suitable recipient of the money than Mirza Sahib himself? Consequently Mirza Sahib got this money, earned through wages for adultery. And when Maulana Muhammad Hussain Batalvi in his magazine, Ishaat vs Sunna, Vol. 15, No. 1, taunted that 'hazrat' guilded down even the earnings of prostitutes, then Mirza sahib replied in his Aina-e-Ramatol, page 601, that that was the property of Allah the Exalted and Allah the Exalted let him get it. Far be the evil eye! In Mirza sahib's 'shariat' even the 'haram' (illegitimate) becomes 'halal' (legitimate) in his hands. — Compiler).

LUMINARIES OF QADIANI KHILAFAT

The above writings related to Mirza Ghulam Ahmad Qadiani. Now a few writings are reproduced relating to Mirza Mahaud Ahmad so that one may know that the entire family is full of luminaries.

TEN STROKES OF SHOES ON THE HEAD AS PUNISHMENT FOR GIRLS' RAPE

Ehsan Ali Vs. Muhammad Ismail:
Court of Adl. District Magistrate, Amritsar.
Libel Law-suit No. 862 filed on 17th July 1935.
CHARACTERS OF THE CASE
1. Mian Mahmud Ahmad, Khalifa Qadian, known as Mirza Sahib Qadian.
2. Aziza Begum, wife of Mian Mahmud Ahmad.
5. Ehsan Ali, Shopkeeper of medicines at Qadian.

COURT STATEMENT OF MUSAMMAT SALMA

"My father's name is Abu Bakr Siddiq. He is father-in-law of Mian Mahmud Ahmad Khalifa, the Mirza Sahib, Qadian. I too lived in Mirza Sahib Qadian's house for five years. I know plaintiff Ehsan Ali. Four years ago, I went to Ehsan Ali's shop to bring medicine for Mirza Mahmud's son. I had gone to his shop with the prescription. At first, Ehsan Ali started poking fun at me and then asked me to go into the room of the patients. In that other room he forced me to lie down and tried to rape me. People gathered on my making noise and had the door opened. They rebuked and reproached him. Ehsan Ali had started reviling me. I went back to the house and complained to Aziza Begum. At that time Mirza (Mahmud Khalifa) was there and I was living with Aziza Begum. Mirza Mahmud Khalifa called in Ehsan Ali and cautioned him and ordered him to get out of Qadian. Ehsan Ali begged for pardon. Mirza Khalifa Mahmud ordered that Ehsan Ali could be pardoned and stay on in Qadian only if he agreed to have ten strokes of shoes rapped.
or his head. Ehsan Ali agreed and I applied ten strokes of shoes over his head. I had done this shoe-beating in the presence of Mirza Mahmud Ahmad Khalifa ... When I rapped Ehsan Ali with shoes, three to four persons had collected over there. In those days I used to go about without Pachah.... After that I went away to the market for shopping."

(Reproduced from Qadiani Mazhab by Professor Muhammad Ilyas Barni, Fifth edition, p. 824.)

SPECIAL INTEREST OF
MIRZA MAHMUD TO SEE NAKED
EUROPEAN SOCIETY


"When I went abroad, I was particularly interested to see the sinful aspect of European society. During my stay in England I got no such opportunity. On our way back, in France, I asked Chowdhry Zafarullah Khan, who was travelling with me, to show me places where I could see the European society naked. He himself was hardly acquainted with France. However, he took me to an opera the name of which I don't remember now. Chowdhry Sahib told me that that was the place where I could have an idea of the European society. My eyesight is poor and therefore I could not see things clearly in the distance. However, after some time I discerned as if hundreds of women were sitting there. I asked Chowdhry Sahib whether they were asked? He answered in the negative and added that they were wearing dresses but despite
that they were naked." (And to see this spectacle was the very object of his eagerness. — Compiler).

**EXEMPTION FOR MIRZA'S SONS FROM 'PARDAH'**


"Seventh Question (from Muhammad Hussain Qadiani):

"Why do the sons of Hazrat Sahib (Mirza Ghulam Ahmad) freely go inside where unrelated women are also present? Should women not observe necessary Pardah with them?

"Answer: (from Hakim Fazal Din of Qadian).

"Necessity of Pardah is recognised only when there exists a likely possibility of adultery. Allah, the Exalted, has exempted pardah where likelihood of its occurrence is less. For this very reason, prophets and pious men are exempted from Pardah. Hence there is no objection (for women) if they don't observe Pardah with Hazrat's venerable sons who are pious men by the grace of Allah."

**SAINTS COMMIT ADULTERY**


"In his Friday sermon Mirza Mahmud read
out a letter from a Lahori Mirzai. Its contents were as follows:

"Hazrat 'promised Masih' (Mirza Ghulam Ahmad) was a saint, i.e., Allah’s friend; and saints do commit adultery occasionally. Therefore if he (Mirza Ghulam Ahmad) committed adultery now and then, what is the harm in that?

"Further he has written:

"We have no objection against hazrat 'promised Masih' because he committed adultery only at times. We have objection against the present Khalifa (Mirza Mahmud Ahmad) because he indulges in adulterous intercourse all the time."

After reading out the letter Mirza Mahmud makes the following comment:

"From this objection it appears that this person is of 'Paighambi' creed because our belief regarding the 'promised Masih' is that he was Allah's prophet but the 'Paighambis' (the Lahori Party) don't believe in this. They consider him only to be a saint."

EXPERT EVIDENCE

From: An article by Dr. Mir Muhammad Ismail, published in Newspaper Al Kazi Dated July 10, 1937, Kamilat Mahmudia, op. cit., p. 74.

"One great accusation against Khalifa (Mirza Mahmud Ahmad, Khalifa Qadian) is that he is voluptuous. I am a doctor and I know that those who excessively indulge in sex, even for a short
period, become what is called in English a 'wreck'. The brain of such a person becomes useless, his wits set at nought; he cannot even make appropriate physical movements. In short, all his propensities lie asunder. One look at him from head to foot betrays that he has ruined himself by sex excessiveness. For this reason they say:

"Fornication uproots man from his foundation."

**EVIDENCE PROVED**


"Doctors thought that my mental state would recuperate in a few weeks. Whatever be the improvement, the recovery speed is not fast enough. Supported by men I can barely take a few steps and that too with difficulty. My brain and tongue are in a state that I cannot speak out in sermons even for a short duration and therefore doctors have completely stopped me from undertaking any work which may cause me mental strain."

**LAMENT OF A DEAR DISCIPLE**

From: *Kamalat e Mahmudia*, op. cit., pp. 98 to 116.

Compiler's Note:

Below are some startling extracts from a letter addressed to Khalifa Qadian Mian Mahmud Ahmad by one of his disciples. The letter was later published for the benefit of people. It was in 1927
that Mirza Mahmud ravished the chastity of Sakeena and Zahid and episodes regarding them spread into streets and lanes of towns. Newspapers' income increased manifold. People read them ravenously. Courts echoed with their accounts. Still the Khalifa's over-credulous disciple, Shaikh Abdur Rahman Misri, would not give any credence to them. The 'Piety' of his 'Peer', Mirza Mahmud opened his eyes only when the onslaught of the Tarar struck Shaikh's own house and his household lay ruined. It was then that he saw into the 'sainthood' of his spiritual master. But too late. The damage had been done. The marauder had looted what he desired. Despite this catastrophe, the faithful disciple shunned betraying the secret in public. He tried to hush hush the scandal by writing a private letter to Khalifa Qadian but to no avail. The secrecy could not be kept and the cat came out of the bag. Here are extracts from one of his earlier published letters to which suitable headings have been provided. The complete letter may be seen in Kamalat-e-Mahmudia and Shafiq Mirza's Shahre Sadoom.

Plain Speaking:

"In the name of Allah, the Most Compassionate and the Most Merciful.

"Praise to Him and His Blessings upon the bountiful Prophet

"Our Master!

"Assulama-Alaiukum and Allah's Mercy and Blessings!

"I am writing below the following few words,
simply as a well-wisher of yours and of your family. Since long I wanted to have a straight talk with you but in between certain matters had necessarily to be drawn in, which you know well would have put you to great shame and in consequence of which you could not face me. (This was Shaikh Sahib's vain notion, otherwise Mirza Mahmud Sahib did not believe in getting ashamed. —Compiler).

Cover of Piety:

"If I had quickly given vent to my feelings, moved by your provocation and having published straightaway my earlier letter based on truth, and thus shown your real face to the world after lifting the veil of piety with which you have covered it then I abhor what would have been your doom. (Actually doom would have befallen upon those who got this statement published; they would have been beaten and expelled from Qadion. Later Shaikh Sahib himself met this very fate. —Compiler).

Most Immoral of the Immoral:

"For the sole reason that you will feel embarrassed to face me I have been shunning to meet you. It is surprising that whereas I have so much regard for our old association that I hesitate to speak to you about your lustful acts in your face; you, on the other hand, do not possess even that much of consideration which is present ordinarily even in an immoral person. I have heard that even the most immoral of the immoral men does not lay hands on children of his friends. Alas! you did not even have that consideration. You try to ravish the honour of children of your loyal friends, who are your allies and always ready to put their life at
stake for your individual honour and for the honour of your family.

(Let honour, self-respect and conscience also be sacrificed: what is the worth of the sinewy which cannot stand such 'ordinary sacrifices'! — Compiler).

Height of Lechery:

"I see that you have taken your sex indulgence to extremes. You would cunningly call near you the girl you want, get hold of her and then tear up her chastity. On the one hand you would take undue advantage of a maiden's natural modesty (and quiet submission), on the other, you would threaten her (after your act, saying to her) 'If you told anybody about this nobody will listen to you because all people would say you are mad and hypocrite. No one will believe anything against me'. If any girl with pluck did speak out then her parent or husband was put off by different excuses."

Net for Boys and Girls:

"When the majority of the net which you have spread to catch boys and girls through your men and women agents is revealed then people will realise how their families have been plundered. Families which are loyal to you and who take pride in cultivating contacts with you and your family will repent ruefully." (Provided their wits and sensibility too have not been 'sacrificed' for the Ehatifa Qadian. — Compiler)

Revenge, Retaliation, Reprisal:

"On the other hand you go all out to trample..."
down those persons who come to know of your lewd acts, or if they happen to speak out about your sex indulgence before someone and you come to know of it. Compassion on such occasions never reaches near you anywhere. With a heart, harder than stone, you fall on him. When you met out punishment, reformative aspect is taboo and repulsive is conspicuous. Here take the example of Sakeena, wife of Mirza Abdul Hās, (who had complained of Khalīfa’s carnal clutches in 1927). How much is she oppressed by you! The truth of what she said has now been fully proved. Still that poor soul, despite her truthfulness, is living a life worse than that of a prisoner. Her health has broken down."

Mirza Mahmud’s Qadiani Trickery:

"You have contrived this strategy that you don’t let people meet each other and have terrified them by the cry. ‘Beware of hypocrites, beware of hypocrites’. You have contrived to make everybody suspicious of the other. Everyone is now afraid lest the other fellow should report against him resulting in a fatwa (decree) declaring him expelled from the Qadiani Jamaat on account of his alleged hypocrisy. You have resorted to this strategy so that your lewdness may not be known to people but...

May Be:

"Whatever I have written about your immorality, one thing is there which goes on prickling my heart and I feel it is necessary to mention it, viz., probably what we call adultery you don’t consider that adultery at all. If so, please let
Prayers without bath after sex act:

"Here I should add one more point that I cannot offer prayers behind you because it has come to my knowledge through different sources that you sometimes come to lead prayers in unbathed sex-polluted condition."

ECHO IN THE COURT ROOM: ADULTERY CLUB


Compiler's Note:

Shaik Abdur Rahman Miri complained about Mirza Mahmud Ahmad's immorality in 1937. Consequently he was out of Qadiani Janaat, either expelled or he made a voluntary exit. Anyhow, he battled with Mirza Mahmud and the matter went beyond posters and newspapers into the Courts. The court statement preferred on oath by Shaik Abdur Rahman Miri is reproduced below. The Lahore High Court included it in its judgement dated September 23, 1938:

The Affidavit in Lahore High Court:

"The present Khalifa, Mirza Mahmud Ahmad, is extremely immoral. He hunts women under the
guise of sainthood. For this purpose, he has employed some men and women as his agents. Through them he gets hold of innocent girls and boys. He has formed a society in which men and women are admitted and they commit adultery in this society." (Mumtaz Ahmad Farooqi, Fateh Haq, p. 41).
And verily he (Jesus) shall be a sign of the Hour (of Judgment), so doubt not in it.
(Quran, Al-Zukhruf, 43:61)

IDENTIFICATION OF TRUE MASHH OF LAST ERA

A subject for the thoughtful &
A treatise for the fair-minded

by
Maulana Muhammad Yusuf Ludhianvi

Translated by
K.M. Salim

Edited by
Dr. Shahiruddin Alvi
CONTENTS

FOREWORD .................................................. 382

IDENTIFICATION SIGNS OF
HAZRAT MASHI ............................................ 384

1. Times of Hazrat Mashih's Arrival .................. 386
   Mirza check-mated in the light of his statement .................................. 387

2. Duration of Mashih's stay on earth .......... 388

3. Details relating to Hazrat Mashih's personality 390
   (a) Marriage and Children ......................... 390
   (b) Haj and Pilgrimage .......................... 391
   (c) Death and Burial ............................ 392

4. Hazrat Mashih will descend from the sky ...... 393

5. Details of Deeds of Hazrat Mashih .......... 394
   (a) Who is Mashih ............................... 395
(b) Masih will be a just authority .......................... 395
(c) Breaking of the Cross ................................. 396
(d) Wars will cease and jails will end ....................... 401
(e) Killing of Dajjal ....................................... 402
(f) General conditions at the time of descent of Hazrat Masih ........................................... 405
(g) Disciplining towards war and recourse to Allah ..................................................... 406

MY LAST WORD ................................................... 407
FOREWORD

Allah's Prophet Muhammad has informed that some major signs shall precede the occurrence of the Resurrection Day. Among them are: Appearance of Hazrat Mahdi, emerging of Dajjal, the one-eyed impostor, and descending of Hazrat Masih Isa Bin Mariam in this world. This Tradition has been received as a Mutawatir Hadith.

Many insolent adventurists sprang up in the past, claiming to be Mahdi or Masih but their claims paled down on the touchstone of truth and facts. However, their protagonists in some numbers are still alive. Taking his cue from these liars, Mirza Ghulam Ahmad of Qadian (India) followed in their footsteps in the nineteenth century A.D. Moving step by step, he claimed to be a revivalist (Mujaddid) in 1884, Masih in 1891 and finally a prophet (Nabi) in 1901. In this manner, one more name was added in the list: of those who claimed to be Masih, Mahdi and Nabi.

In Rajab, 1399, A.H., I wrote a pamphlet which was in reply to a letter, a Qadiani had sent.
me. In this I enumerated some holy utterances of the holy Prophet صلى الله عليه وسلم in this regard. These were but the same as Mirza Ghulam Ahmad had himself earlier acknowledged. Mirza admitted that these special signs must precede before Masih comes forth in the world. Despite what he had admitted, he came out later with the claim that he himself was Mahdi and Masih knowing well that he was telling lies and making false claims.

My pamphlet, which is now before you titled as Shmakht, (Identification), has been published several times in the past but here is its revised edition.

May Allah, the Exalted, grant it approbation and turn it into an instrument for guiding the misguided ones.

Muhammad Yusuf Ludhianvi
Rajab 14, 1410, A.H.
IDENTIFICATION SIGNS OF
HAZRAT MASHIHB

A Qadiani gentleman once wrote me a piece of advice. He told me:

“You have made lots of plans and schemes for the destruction and ruin of Mirza Ghulam Ahmad. You have shown all possible hostility to his God and Prophet. Now, come, be kind to yourself for God’s sake. If you can’t reform your own self, at least don’t invite God’s displeasure to hit you because you are misleading people and carrying them away from what is true.”

My answer was: “Indeed, indeed, I value your advice, Mirza Ghulam Ahmad, if really a Messiah and a Mahdi, my denial of him amounts to my denying Allah. I stand exposed, incurring His displeasure because I am misleading people. But same to you, my brother-in-humanity, if it happens the other way round, that is, if Mirza Ghulam Ahmad turns out to be a cheat.”

While analysing the contents of your letter I saw that you quoted one statement of the holy
Prophet Muhammad ﷺ told you that he said: “When Masih and Mahdi appear, convey to them my salaam.” Now, I ask you: Along with this message, the Prophet ﷺ must have also told the Ummah how to recognise and identify Masih, because unless he is recognised how would the Ummah convey to him the Prophet’s message of salaam? Also, when we should expect Masih to come; how long he will stay; what about his physical looks, his dress; where he will go; what he will do; when and where he will die; and so on. Yes, for your information, all necessary signs and details about these matters have been bestowed on the Ummah in the exalted Traditions of the holy Prophet Muhammad ﷺ.

Let’s analyse these signs one by one. Let’s see, whether Mirza Rizvi fits into them. If he does, OK, take him on as Masih and call others to do the same, but if he does not, then, I shall take you for a ride and tell everybody that Mirza Ghulam Ahmad was an ultra-iran. I wouldn’t stop at that. I would also say that chicanery has degrees; Syed Muhammad Jaunpuri (U.P., India), Mulla Muhammad Attoki (Punjab) and Ali Muhammad Baab (Iran) were hoaxers in the comparative degree but Mirza was in the superlative degree! After my analysis if you still persisted in calling him a ‘Masih’, then, I am afraid, a vulture with sleepy eyelids is a phoenix for you.

Therefore, it is a duty, yours, mine and that of everybody to focus Mirza into the light of those identification signs the holy Ahadith specify. If Mirza’s parameter blurs, be honest to reject him. Take up your gauntlet since it’s you who have stirred up the hornets’ peace. I proceed with Allah’s guidance.
When will Hazrat Masih come is obviously the foremost question. For an answer to it, I quote your grand-sire Mirza Ghulam Ahmad himself from his book *Haqiqat-ul Wahi* p.193:

Translation: First sign: “Said Allah’s Prophet صلى الله عليه وسلم: ‘Allah will raise for this at the head of each century, one person who will revive Deen for it. (Abu-Dauood). And this is also unanimously agreed among Ahle-Sunnat that the last revivalist of this Ummah is the promised Masih who will appear in the last era. Now this should be enquired into whether this era is the last one or not? Jews and Christians, both the nations agree, that this is the last era. Ask them, if you like.”

(Haqqat ul Wahi, p.193)

Mirza in the above statement has tacitly alluded to himself as Masih.
Mirza check-mated in the light of his above statement

*Major premises: as established by Mirza himself:

(a) Saying of the holy Prophet صلى الله عليه وسلم that one revivalist will head every century.
(b) Unanimous agreement among Ahle-Sunnat that Masih will be the last revivalist of the last era.
(c) Jews and Christians agree that Mirza’s period is the last era.

*Minor premises: also established by Mirza

(a) Fourteenth century is the last century.
(b) It will come the last revivalist.
(c) The last revivalist will be Masih.

*Proof

(a) Fourteenth century is finished.
(b) Fifteenth century has started.
(c) New revivalist will come in fifteenth century.

*Q.E.D.

(a) Mirza is not the last revivalist.
(b) Mirza is not Masih.
(c) Mirza is an arch-foax.

I expect my Qadiani well-wisher to understand this much of geometry at least! If honest, let him give a straight verdict:

That Mirza is just Miran
Neither Masih nor Mahdi,
But only a Masquerade
Patriarch of progeny
Of the gullible and the cunning.
Second question is how long Masih will live in this world. The Abaditt say forty years. Mirza Mahmud Ahmad acknowledged it (Haqiqat un Nabuwaat p.192). His father, Mirza Ghulam Ahmad, had already declared likewise, he rather claimed to have had a revelation to the effect that he would preach for forty years. In his Nishan-e-Aaasmani in p.13 his poetic vein throbbed when he quoted Shah Nemat Ullah Walli and conveniently fitted the contents of his couplet upon himself.

_translation_

"\n
Translation: "Till forty years O brother mine, era of that cavalier, I see". (Mirza calling himself a cavalier)

Mirza further writes:

_translation_

"From that day, the Imam will reveal himself, as one who is divinely inspired; he will have a life of forty years thereafter. Now let it be clear that this humble has been commissioned for preaching the truth by special revelation in fortisea year of his life and has been given a good news that 'thy age is up to
80 years or thereabouts. Therefore, by this revelation my preaching commission is proved up to 40 years, out of which full 30 years have already passed.

It is evident from Mirza's above statement that he means to say that Hazrat Mashih ﷺ will live for forty years on his second coming to the world. Claiming Messiahship is 1891, Mirza died on May 26, 1908; living 17½ years as a self-proclaimed Mashih in the world. If we also include that period when he claimed only to be a Mujaddid and not Mashih, even till June 1892 (the year of publication of Nishan-e-Aamani) the period of "full ten years" will be further added. In other words his claim of Messiahship started in 1882 and by 1906 his living period would be 25 years. Hence even then Mirza did not fulfil the Prophetic saying (viz. Mashih will stay in the world for forty years) and his claim of Messiahship did not prove true. Consequently, I ask, did Mirza complete his 40 years of preaching since "that humble had been commissioned"? No, never. Yet another proof of his lies!

_Lies mounting upon lies_
_A veritable mountain of lies._

Ironically someone told me: Mirza was going to die in 1922 but look at Hazrat Israelī ﷺ who started his count-down in 1908; good that he was packed up earlier and was released from his melancholic hyster-mania. Had not the world seen of him, heard of him, enough!
3. Details relating to Hazrat Mashih’s personality

(a) Marriage and Children

According to Mishkat Shareef (p.480) Hazrat Mashih عليه السلام on coming down to the world will marry and have children.

Mirza admits this in juxtaposition and support of his own “celestial” marriage. He writes:

“Allah’s Prophet صلى الله عليه وسلم has already foretold in support of this prediction (i.e. Muhammad’s marriage with Mirza in the sky) that the promised Mashih will take a wife* and will be father of children. Now, to mention wife and children is obviously a normal occurrence because everyone marries and has children; so no excellence in that. But (a particular mention of) taking a wife and having children means some special wife and some special children. In this respect a prediction of this humble self is already there. In other words, it appears the Prophet صلى الله عليه وسلم is giving a reply to the doubts of the black-hearted unbelievers that these events will certainly occur!”

(Appendix Anjam-e-Atham, p.53).

A person who does not believe in the fulfilment of Prophetic utterances is no doubt black-hearted.

* Specio has لَمْ تَأْسَرْهُ صلى الله عليه وسلم had not married in his first life and had no wife or children. Therefore the holy Prophet said that when he would come the second time then he will marry as well as have children.
Mirza had written this in 1896. By that time, he had married twice and he had children from both wives. But to excellence in that, he said. The marriage to be excellent had to be in the nature of a token from Allah. But neither the "special marriage" nor "special children" were in Mirza's luck. Thus, he failed to match the criteria of identification which the Prophet had established for Hazrat MasihEnvelope. This is another point which proves that Mirza was not Masih.

Haj and Pilgrimage

In course of fixing an account of the events from the life of Hazrat Masih, the Prophet of Allah spoke very specifically about the performance of Haj and Umra by Hazrat Masih, and also about conveying his salaam to the Holy Prophet when he (i.e. Masih) would present himself at the holy mausoleum in Medina Munawwara. (Mustadrak Hakim, Vol. 2, p.595). Mirza himself had acknowledged that it would happen. Consequently according to his Ayamat-e-Salih p.166, once, when he was asked as to why he did not perform Haj by then, he replied:

"Our Haj will be at the time when Dajjal having forsaken his infidelity and deception would perform Baitulлаh's tawaf, because, according to Hadith Sahih, same would be the time for the promised Masih to perform Haj."

At another place, it is reported in Mirza's Malfocat (Record of conversations):
"Letter of Maulvi Muhammad Husain Batalvi was read out in the esteemed presence of hazrat promised Masih, wherein objection was raised as to why he did not perform Hajj. In reply, the promised Masih said: 'My first assignment is killing of swine' and breaking of the 'cross'. I am still killing swine; many swine have died but many hard cords are still left. Let there be some restraint and disengagement!'" (Mafoozat-e-Ahmadiya, Fort Fife, p.264, compiled by Manzoor Ilaahi).

The world knows that Mirza was denied the good fortune of performing Hajj and pilgrimage to the Prophet’s mausoleum till at last he breathed away into that air. This proves again that he was not the promised Masih and did not match the token set up by the Prophlet.

(c) Death and Burial

Allah’s Prophlet would die after completing the duration he was destined to pass in the world and

"Mirza himself goes out hunting swine but ridicule what has been said in Hadith that hazrat Masih (Peace be upon him) would kill the swine. To cite: in Surat ul Madati, Mirza’s son Bashir Ahmad relates as follows:"

"Mirza Isam bin Bakhshwai told me that hazrat guziried Masih used to say that his opponents said that after Masih’s arrival, people would go to the harem to meet him but his household would inform them that Ali Masih had gone into the woods to kill swine. Hearing that they would be surprised and would say what sort of Masih was that who went not for pig hunting instead of affording guidance to the people. He (Mirza) would thus say that arrival of such a man would only please the ruthless, swagger and vagrants who normally did that work; otherwise, how Muslims would be happy over that, asked Mirza. And then they would laugh heartily till his eyes started watering." (Sheriyat ul Madati by Mirza Bashir Ahmad, Vol.3, p.291-292).
that Muslims would offer his funeral prayers and bury him in the holy mausoleum by the side of Hazrat Abu Bakr and Hazrat Umar (رحیم الله علیہ وہمیا) (Mishkat, p.480)

Admitting this statement of the Prophet ﷺ, Mirza writes in his book, Kashti-e-Nooh, p.16:

"The Prophet ﷺ says 'the promised Masih will be buried in my grave', that is to say he (Masih) is the same as I!"

At another place, in Izala-e-Auham he writes on page 479:

"Possibly there may come some ressembler of Masih who may be buried near the mausoleum of the Prophet ﷺ"

The whole world knows that Mirza never had a chance to breathe in the air of Madinah. He lies buried in Qadian. Hence he could not be deemed the promised Masih.

4. Hazrat Masih ﷺ will descend from the sky

That Masih ﷺ for whom the Prophet ﷺ desired his salaam to be conveyed will be the one who would descend from the sky. In his book, Izala-e-Auham on page 81, Mirza himself confirmed this indication given by the Prophet ﷺ as follows:

"For instance this word is there in the Hadith of Sahib Muslim that when Hazrat
Masih will descend from the sky, his dress will be of yellow colour!

Now, who does not know that Mirza came out from the womb of Chiragh Bibi? Is a woman's womb called 'sky'. Can you still say Mirza was Masih?

5. Details of deeds of Hazrat Masih

The holy Prophet \( \text{سے} \) has given the details of the deeds which shall be accomplished by Hazrat Masih; for instance, Hadith of Sahih Bukhari says:

"I swear by Him in Whose hands is my life that soon there will descend among you Hazrat Iaas Ibr-e-Mariam as a just authority; so (he) will break the 'cross, kill swine and discontinue war!"


This noble Hadith mentions several deeds which Hazrat Masih will perform after his descent. Before going into those, let's evaluate the significance of the Oath which was taken here by the Prophet \( \text{سے} \). First of all you should understand what does an oath signify. An oath, as ever, is pronounced on those occasions where, either the assertion appears doubtful, or some element of astonishment exists or where the assertion admits no incongruity. Absolute credence in the veracity of a statement is the sine qua non of an oath. Mirza agrees to this and in his book Hanomat ul Bushra on page 14 he says:
"As oath vouches that the news must go along with its prima-facie; there is no interpretation in it and no exclusion."

(a) Who is Masih
The Prophet testified that:

(i) Name of the coming Masih shall be Isa: But Mirza's name was not Isa. It was Ghulam Ahmad. Imagine the difference between Isa and Ghulam Ahmad? Any connection between the two?

(ii) Name of Masih's mother is Mariam Siddiga: But the name of Mirza's mother was Charagh Bibi.

(iii) Masih shall descend from the sky; But Mirza did not descend from the sky. The Prophet pronounced the above three signs on oath and Mirza admitted them all. To quote him again: "An oath vouches that the news goes along with its prima-facie; there is no interpretation in it and no exclusion." Therefore, judge for yourself the act of that man who takes the liberty of circumventing the oath of the Prophet. Would he be considered to have faith in the Prophet? Certainly not!

(b) Masih will be a Just Authority
The Prophet also pronounced on oath that Masih will come in the capacity of a ruler who is just and will perform Khilafat duties and would be a sovereign over the entire Millat-e-Islamia. On the other hand, we find Mirza begged to remain the most obedient servant of Queen
Victoria of England. For generations Mirza was a faithful subject of the British Indian rulers and felt honoured when his successors were given a chair to sit on in the British Darbar held in Delhi. He took pride to be in the serdum of British rulers. A toady of the British imperialists, he fawned on the British Queen, owed fealty to her Lords in India and worst of all he played a spy against the Muslims and his countrymen.

More so, Mirza was never a ruler of any description anywhere; far from it. He did not exercise any authority over any village of India even. At best, he served as a Munshi in District Court, Sialkot. The truth, therefore, is that no mark of identification spilled out by the holy Prophet ﷺ will fit on him and Mirza admits his low profile in his book, Iqalat-e-Ahlan when he writes on page 200:

"It is possible, rather very much possible, that such Masih will come in some era on whom the apparent words of the Ahradith of the Prophet ﷺ will fall true because this humble self has not come down with sovereignty or rulership of the world".

Thus Mirza cannot be deemed Masih because he does not befit the holy Prophet’s ﷺ dict.

(c) Breaking of the Cross

Jnarrat Isa’s most important mission, after descending on the earth will be the reformation of his people who shall consist of his antagonists, the Jews and his protagonists, the Christians.
In those days, Dajjal the Jew, will be the leader of all the Jews. Hazrat Isa عليه السلام will first put him to death and then make an end of the Jews. Then he will turn towards the Christians and reform them of their misguided notions that stemmed from the beliefs of Trinity, Crucifixion and Expiation. His descending in day-light before all eyes, the very spectacle, will dispel the delusion dogma. A human among humans, his physique will refute dogmas of Trinity, Cross and Atonement. With a living Manihi عليه السلام around and spurious beliefs negated, the Christians shall pray to Allah for forgiveness. Naturally, they will take to Islam and will throw away all crosses, none remaining.

As you know, most evils in society take root from pork-eating. Therefore, Hazrat Isa عليه السلام will destroy swine. In this way he will uproot all noxious practices at religious and social levels. Christians, converted to Islam, will break 'crosses' themselves and kill pigs and swine.

Could Miroa accomplish all this? How could he go against his swine-eater masters. Does a vasal go against his lord?

During the period he alleged he was busy in breaking the cross, he got an excuse that he had no time to go to Haj. The fact remains that Christianity made great progress during that very period. In his book, Izala-e-Ahm he writes on page 491:

"When slightly over half of the thirteenth century had passed, then this group of Dajjals appeared. They continued to make substantial progress till the end of this century. Then, as Padre Bacher Sahib said,
Christians reached up to the pitch of five lakh in India alone. It has now been estimated that one lakh men will become Christians in the next twelve years:"

It was the ill-omened step of Mirza that caused so many Christian bloomings to sprout up in India. This was the condition when he was alive. What happened after his exit from the world is quoted from a Qadiani newspaper, *Al-Fazl*, dated June 15, 1941, on page 5:

"Do you know, there are 137 Christian missions operating in India i.e. Head missions; number of their branches is many more. More than 1800 Fadsees are working in the Head Missions. There are 408 hospitals in which 500 Doctors are working. There are 43 printing presses and about 100 newspapers are printed in different languages. They are running 61 Colleges, 617 High Schools and 61 Training Colleges, where 60,000 students study.

In the (Christian) Salvation Army there are 306 European and 2,866 Indian priests. Under them there are 507 Primary Schools in which 18,675 students study. Under different departments of this 'Army', 3,200 men are nourished. As a result of these efforts and sacrifices it is said that 224 persons of different religions are being daily converted to Christianity in India."
Al-Fazl reports 81,760 persons becoming Christians every year in India alone leave aside the remaining world. Judge for yourself. Does this amount to breaking the 'cross' for which the Prophet ﷺ had given the good news on oath. Could this counterfeit Masih be that breaker of 'Cross' for whom the Prophet ﷺ said: 'Give my salam to him!'

Let your conscience be the judge and remove the impure from the pure if you can. Take it for sure that there will come down the real Masih, and not this scarecrow! That Masih, who will wipe off the relics of Christinity from the face of the earth, will be different from this impostor.

Nothing what Mirza says stands but on crutches of circumvention. When fortellings of the Prophet ﷺ are straightforward why believe in the crookedness of a crook.

But Mirza had a brain-wave. He came out with an idea and said that Masih ﷺ was lying buried in a grave in Mohalla Ikan Yar in Srinagar (Kashmir). This turned out to be Yuza Asaf’s grave but Mirza insisted on his version. Reason for his insistence was that thereby he would ask the people to take it for granted that Cross had been broken. Then he went one step further to say that he had killed the god of Christians:

"In fact our purpose in life is twofold; one, to kill a prophet and second, to kill Satan." (Ma‘tozat, Vol. 19, p. 60).

But those upon whom Allah has bestowed knowledge are aware that killing of the god of
Christians was an "accomplishment" of Sir Syed Ahmad! At a time when Mirza Ghulam Ahmad firmly believed in a living Masih and used to prove that Masih was alive by quoting the Ayat of the holy Qur'an and his own "revelation" as on pages 498-99 and 506 in his Braheen-e-Ahmadiya, Sir Syed Ahmad at that very time had vainly and presumptively proved the death of Harurat Isa عليه السلام (God forbid) on the holy Qur'an's testimony. Result was that some persons were misguided by the notions of Sir Syed Ahmad, and men like Hakeem Noor-ud-Din, Maulvi Abdul Kareem and Maulvi Muhammad Ahsan Amravahi and some modern educated people fell a prey to the belief of Masih's death. Therefore, if proving Masih's death means breaking the 'Cross' then, it is Sir Syed who deserves the title of the "promised Masih" and "breaker of Cross", and not Mirza!

Anyhow, it should also be noted, that 'Cross' worship and expiation dogmas came to be accepted by the Christians when the 'Cross' was regarded sanctimonious because 'hanging' of Harurat Isa عليه السلام and his dying on it is the belief of Christians. Mirza differs from this belief only over one detail, that is, he says that Isa عليه السلام did not die as a result of hanging but feigned dead-like and contrived to escape into Kashmir where he died a natural death later. In short, Mirza agrees with the Christians that Isa عليه السلام is dead: so wherefore his claim of breaking the 'Cross' stands?

Islam calls the whole episode a story made up by the Jews in which the Christians acquiesced and I say Mirza, in his folly followed suit trailing behind them. Therefore, in Islam, Isa عليه السلام was never crucified. Hence the crucifix has no sanctity. This truth will unravel at the time of
Hazrat Isa’s descent. His sublime presence shall put all spurious beliefs to naught.

(d) Wars will cease and Jazia will end

The above-quoted Hadith of Sahih Bukhari has mentioned the words ِنَفَّذَ الْإِخْرَاجِ i.e., he will put a stop to strife and war. Other Traditions in which these words are used, purport to signify that levy of Jazia will cease. Mirza mounts up his falsehood on the basis of this Prophetir saying and asks Islamic Ummat to become obedient to the British Government. For this reason he declared that holy wars waged against the British were ‘Haram’ (forbidden). On the other hand, this Tradition merely meant to say that after the arrival of Hazrat Masih ِنَفَّذَ الْإِخْرَاجِ all sorts of dissensions against one another shall disappear, whether religious or secular. There will be neither enmity nor resentment, no squabbles, no fights. In this situation, Jazia will automatically cease because religious feuds would have disappeared.

But, historically we find that during the post-death era of Mirza, his ill-oamed being heralded poppies of two World Wars with sporadic outbreaks of hostilities here and there, while the third world war is looming large on humanity’s head like the sword of Damocles. Far from putting an end to Jazia, Mirza’s Qadiani Damasi today is eating bread and butter of non-Muslims in Britain and elsewhere in European Christian countries.

Be just and tell me if the tokens the Prophet ِنَفَّذَ الْإِخْرَاجِ swore by are discernible anywhere in Mirza’s personality? Certainly not. Ponder, is Mirza a Masih or a laughing stock?
As the Chief of Jews, Dajjal will first of all show himself off as a very holy man, then he will claim prophethood, next he will claim to be God (Rashul-ul-Bari, Vol. 13, p. 79). He will be one-eyed and jeez (kafir) or (i.e. heathen) will be inscribed on his forehead which every literate and illiterate Muslim shall be able to decipher. He will make his own paradise and hell. (Mishkat, p. 473). Seventy thousand Jews of Esfahan will accompany him. (Mishkat, p. 473). He will appear forth from the middle of Iraq and Syria and raise mischief right and left. For forty days he will cause turmoil in the world. First day of the forty shall be equivalent to one year and second day to one month and the third day to one week and all the remaining days shall be of normal duration. He will travel fast like wind behind clouds. (Mishkat, p. 473). People out of fear will go into mountains.

Allah will give Dajjal leeway and capacity to rouse people to rebellion. Before his appearance there will be three exacting years, in the first of which, rainfall will be less by one-third of the normal, leading to a shortfall of one-third in grain production; rains in the second year will be less by two-thirds, resulting in a shortfall of grain by two-thirds, till in the third year there will be no growth as not one drop of rain will fall. Beasts and cattle will die on account of severe famine and drought. On the other hand, rain will fall on lands of those persons who would have repented their faith in Dajjal. Therefore, their lands shall have vegetation and cattle shall return from pastures with filled bellies; those having no faith in him will be indigent and their cattle destroyed. (Mishkat pp. 473-474).
When Dajjal shall go over desolate places, he will order the land to throw its treasures cut; consequently treasures will emerge and accompany him. (Mishkat p.473). He will tell a bedouin, "If I bring your dead camels to life will you have faith in me?" He will reply, "Certainly". Then, Satan, appearing as camels, shall come before him. He will think that his camels have really become alive. Thus, bound by spells, he will believe in Dajjal as God. Similarly he will tell a person, "If I bring your father and brother back to life, will you believe in me?" He will say, "Certainly". Then he will go to the graves of his father and brother and there, Satan looking like his father and brother, will come out to him and say, "Yes, this is God and do believe in him." (Mishkat, p.477). In this way, Dajjal, will mislead humanity and only Allah's chosen people will not be influenced by his deceit and trickery. Therefore the Prophet ﷺ was pleased to say in his will, that on hearing Dajjal's appearance people should run away from him. (Mishkat, p.475).

At last Dajjal will turn towards Madinah Tayibah but will not be able to enter Nadinah and will encamp behind Uhad mountain. Then, angels of Allah, the Exalted, will turn his direction towards the country of Syria and having gone there, he will perish. (Mishkat p.475)

At the time when Dajjal will be heading towards Syria, Hazrat Imam Mahdi ﷺ will be busy fighting holy war with Christians on the front of Constantinopie. Hearing that Dajjal had emerged, he would return to the country of Syria and will array his troops for a battle. At the time of 'Fajr' salat, when the congregation will be in a
standing position before start of prayers, Hazrat Isa will descend. Hazrat Mahdi will bring him forward to lead prayers and will himself go behind but Hazrat Isa will order him to lead. (Mishkat p.480). After finishing prayers, Hazrat Isa will go out to face Dajjal. He would run off on seeing Hazrat Isa and will start melting like lead. Hazrat Isa will overtake him at Bab-e-Lud (at present under Israeli possession) and kill him. (Mishkat p. 473).

Imam Tirmizi according to a narration of Hazrat Mujammil, the Jariyah, relates this hoy saying of the holy Prophet, ﷺ ﷺ ﷺ ﷺ ﷺ that, "Hazrat Isa will kill Dajjal at Bab-e-Lud", and says:

"Ahadith in this context have been related from Imran bin Husain, Naafeey bin Aqbah, Abi Earzaab, Hazraifah bin Usaid, Abi Hurairah, Kagisan, Usman bin Abil Aas, Jabir, Abi Uzazmah, Ibne Mankud, Abdullah bin Umar, Samraah bin Jundah, Nawwas bin Samaan, Umar bin Auf, Husaifah bin Yaman (that is from fifteen Companions or Sahabah) رضي الله عنهم. This Hadith is Sahih. (Tirmizi, Vol. 2, p. 48).

Above is the description of that creature called Dajjal whose killing has been foretold by the Prophet ﷺ ﷺ ﷺ ﷺ ﷺ and whose liquidator has to be conveyed the salam of the holy Prophet ﷺ ﷺ ﷺ ﷺ ﷺ Can any one professing faith in the Prophets, declare that a Dajjal of such description has ever emerged in the world and has any Isa bin Mariam killed him? Only a person without faith in the holy Prophet ﷺ ﷺ ﷺ ﷺ ﷺ can waver.
Now judge what Mirza does. Because he had counterfeited Masih, the need arose to make one artificial Dajjal also. This he did by means of a master idea. He announced that the group of Christian Padreens was Dajjal. Qadianis believe in this but they know that Padreens have been here for centuries. They were existing even before the Prophet ﷺ. If they were Dajjals, wouldn't have the Prophet ﷺ said so and do these Padreens match the same description as the Prophet ﷺ had foretold about Dajjal. And if by any stretch of imagination, Padreens are Dajjals, did Mirza’s so-called messiahship kill them? Do they not exist today? No logic is needed to disprove this. If Mirza’s Dajjal has been killed wherefrom is this multitude of Padreens and wherefore is Christianity making progress?

("General Conditions at the time of descent of Hazrat Masih ﷺ.

The Prophet ﷺ gave a detailed account of the patterns of suspiciousness that would be prevailing in the times of Hazrat Isa ﷺ. For the sake of brevity, I quote one Hadith and I have selected this one because it has been translated into Urdu by Mirza Mahmud Ahmad Qadiani, son of Mirza Ghulam Ahmad Qadiani, in his book Hazrat-un-Nabuwah on page 192. This is what Mirza Mahmud Ahmad has written. He quotes the Prophet ﷺ.

"Prophets are like brothers-in-affinity. Their mothers are different but Deen is one. And I have the closest connection with Isa ﷺ because in between him and myself there is no prophet and he is about to descend. Therefore, when you see him,
recognise him, that he is even-stature with red-white mixed complexion and wearing yellow clothes. Water shall be dropping from his head, although water will not have been shed over the head. He will break the cross: kill the swine and will forsake 'Jazia' and will invite people to Islam. Lions and camels, leopards and cows, wolves and goats will graze about together. Children will play with snakes and they will not harm them. Isa bin Mariam will remain on earth for forty years and then he will die and Musalmans will offer his funeral prayer."

I ask you to read once again this Hadith which your own Chief of Jamaat, Mirza Mahmud wrote in his book. You see for yourself if this was the condition that prevailed when Mirza Ghulam Ahmad was alive? While the Prophet is saying that wars will cease, yet reports from news-media indicate that only 24 days in this century have been such that human blood has not flowed on our terra firma. During Hazrat Isa's time there will be such peace and tranquility that not to speak of relations between two men, even the beasts will not harbour enmity against one another. But here among Mirza's own Jamaat flames of enmity and hatred are blazing; what to say about others!

Disenchantment towards world and recourse to Allah

At the end of the Hadith of Sahib Bukhari mentioned above, the Prophet also said that riches shall start flowing like torrents in the times of Hazrat Isa to the extent that nobody will come forward to take them and one
prostration in prayer will be deemed better than all the world can offer. (Sahih Bukhari, Vol. 1, p. 49). Reason will be that men will be disinclined towards accepting worldly riches, as Hazrat Isa’s descent will assure them that the Day of Reckoning is close at heels. They will abstain from sins. Secondly, Hazrat Isa’s guidance, transmitting vices into virtuous, will tend to brighten human values of godliness. Thus, with the world, having disregarded its fortunes, and indigence having disappeared, nobody will obviously be left to accept alms and نزاع (obligatory charity payable on wealth, mistakenly known as “poor due”). In this situation salat, as a means of attaining Divine proximity, will take precedence over worship through alms and charitable deeds. Therefore, one prostration on ground will carry more value than all that the world would offer. Contrastly, the scenario at Mirza’s time was one of greed, avidity and voluptuousness, so much so that vices, in all hues and colours, worsened in Mirza’s own Jamaat in those days and he lived through to see this horrendous spectacle.

MY LAST WORD

Because, you, my brother-in-humanity, have asked me to avoid incurring Allah’s displeasure and that of the Prophet صلى الله عليه وسلم and have warned me, I reciprocate the same tidings to you and through you to your Organisation and finally to your Mirza Nazir Ahmad (the Qadiwan Khasifa at the time of this writing) cooly to think over Mirza Ghulam Ahmad’s stance, in the light of the pronouncements of Allah and His Prophet صلى الله عليه وسلم. If you find that your Mirza Ghulam Ahmad truly sia into being called Masih, go ahead and accept him so, but if not, then reject him. Believing in him means disbelieving in Allah and
His Prophet ﷺ. Don’t do injustice to your self. Now that fifteenth century is soon to come in, we should wait for the arrival of a new revivalist by rejecting the claim of Mirza Saheb and confirming the pronouncements of our holy Prophet ﷺ because Mirza Ghulam Ahmd himself said:

“If I manage to accomplish in support of Islam that work which the promised Maseeh and the promised Mahdi should do, then I am truthful and if nothing is done and I am dead then let all be witness that I am a liar.”

“Therefore, if I fail in the manifestation of this essential in fact notwithstanding millions of tokens coming forth from me, then I am a liar!”

(Mirza’s letter to Qazi Naazr Husain in Bahr of 19th July, 1906)

The last word of the last line of your grand sire in this exquisite piece of his writing is my answer to your letter. I couldn’t have written more specifically. Here it is right from the horse’s mouth.

Remember, Mirza’s long windy predictions, his revelation claims ‘from the blue’, his poetic loquacity are hallucinations that descended upon this sick man, alas! Beware, your press conferences, media coverages and periodical meets, etc., are trash. These are rotten

*This letter was written twelve years ago around the middle of the year 1999 A.D. Now thirteen years of even fifteenth century have elapsed. By virtue of the fourteenth century having come to a close the claims of Mirza Ghulam Ahmed has proved totally false.
commodities that would not sell in the market of truth and righteousness. Don’t believe in Mirza’s circumlocutions, concoctions, circumventions and “millions of tokens” which prove Mirza a straight liar. Call him a liar as he himself wants you to call him in his above quotation. He does not meet the standard set forth by the holy Prophet ﷺ so he is not the “Promised Masih”, nor is it justified to call him “Promised Masih”.

In the end, I invite you to believe in the holy saying of the Prophet ﷺ and leave Mirza’s brain- formations. Messiahship is his exclusive brain- formation. Allah shall grant you great recompense on this act of yours but if you turn away, remember, no sooner the pangs of death start than the truth will unravel on you.

With all my prayers.

Muhammad Yusuf Ludhianvi.
And if anyone of them dies, never pray for him (on his funeral), nor stand by his grave (for his burial).

(Quran: Tawbah 9:10)

THE QADIANI FUNERAL

By
Maulana Muhammad Yusuf Ludhianvi

Translated by
Iqbal Husain Ansari

Revised & edited by
Dr. Shahiruddin Alvi
## CONTENTS

<table>
<thead>
<tr>
<th>The Qadiani Funeral</th>
<th>415</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface: Questions</td>
<td>416</td>
</tr>
<tr>
<td>The Answer</td>
<td>415</td>
</tr>
<tr>
<td>Introductory remarks</td>
<td>415</td>
</tr>
<tr>
<td>The heretic beliefs of the Mirzais</td>
<td>420</td>
</tr>
<tr>
<td>Answer to the First Question</td>
<td>425</td>
</tr>
<tr>
<td>Answer to the Second Question</td>
<td>428</td>
</tr>
<tr>
<td>Answer to the Third Question</td>
<td>430</td>
</tr>
</tbody>
</table>
THE QADIANI FUNERAL

Authentic religious rulings (Fatwas) issued in the light of the Islamic Shari'ah in reply to questions as to how the Muslims should conduct themselves in their dealings with the Qadimis/Ahmadis/Mirzais.

QUESTIONS

1. On the death of Dr. Muhammad Saeed, a Mirzai of Village Datah, Dist. Mauzahra, the Muslims of Datah offered his funeral prayer under a Muslim Imam. Thereafter the Qadimis held a second funeral prayer for the said deceased person. What is the injunction of the Shari'ah about the said Imam and the Muslims (who participated in the funeral prayer)?

2. Muslim girls are living in Qadani households as wives. Their Muslim parents are maintaining son/father-in-law relations with these Qadimis. Will the children born from such wedlocks be regarded as legitimate or illegitimate children in the light of the Shari'ah of the holy Prophet Muhammad صلى الله عليه وسلم?

3. The Muslim communities in general do not treat the Qadimis like other Kafirs (infidels); they treat them like Muslims. They freely mix, eat and drink with the Qadimis and participate in their
joys and sorrows and bid them Assalamu alaykum (peace on you), when they meet one another. Likewise, they invite them to their funeral and marriage feasts and take part in Fatihas. Are they (the Muslims) accountable for such acts and do they remain as Muslims in the light of the Shariat?

District Manahra.
THE ANSWER

Before stating the answer, I mention a few points by way of introductory remarks.

First, if there is anyone who holds beliefs of infidelity and yet claims to be a Muslim and presents his beliefs of infidelity in the name of Islam, by placing wrong interpretations on the texts of the Shari'at, he is called a Zindeeq. In the chapter on "Zindeeq" (The Apostate), Allama Shami writes:

فإن الزنديق يحمه كفره ويوسع مقيدته الفاسدة ويحرصها في الصورة الصحيحة هذا مثلى إبطال الكفر

(الثاني، 1402، الفصل الحادي)

"...because a Zindeeq camouflages his infidelity and desires to popularise his false beliefs and presents them in an apparently plausible form, this is what is called camouflaging infidelity."

(Shami, Vol. 4, p.246, New Edition)
"It may be explained that a person who is opposed to the true Faith and does not believe in Islam, nor does he acknowledge the religion of Islam, either outwardly or inwardly, is called a Kafir. If he believes in the Faith only verbally, but offers such interpretations of some fundamentals of the Faith as contradict the views of the Sahabah, the Tabi’een and the consensus of the Ummah, then such a person is called a Zindeeq."

By way of explaining the difference between a correct interpretation and a wrong interpretation, Shah Waliullah further writes:-

"Moreover, there are two kinds of interpretations: One that does not contravene a decision that stands finally
established under the authority of the Qur’an and the Sunnah; the other one is that interpretation which contravenes a decision that stands proved under a finally established evidence (based on the Qur’an and/or the Sunnah). Such an interpretation is Zandaqah.”

Citing examples of interpretations that involve Zandaqah, Shah Weliullah further writes:

أو قال إن النبي ﷺ خاطم النبأ ولكن معنى هذا الكلام أنه لا يجوز أن يسعى بعده أحد باسق ولا معنى النبأ وهو كون الإنسان مسؤولا من الله تعالى إلى الحق مفترض الطاعة مصوصا من الذنوب ومن البقاء على الحق فيهما يرى فهو مجموع على الأمّة جدعه فهو الزندق

(من علوم ﷺ، ص 121)

"...or some person says that although the noble Prophet ﷺ undoubtedly the last of the Prophets, yet this only means that after him none will be given the name of a Prophet, but the concept of prophethood — viz., the sending down by Allah of some person who must be obeyed as a matter of obligation and who has been protected from persevering in sins and faults — continues in the Unmrah even after the noble Prophet, then such a person is a Zindeeq.”

(Munaawwa, Vol. 2, p.130)

In short, one is called a Zindeeq who presents his beliefs of infidelity in the garb of Islam, interprets the Qur’an and the Sunnah in a way that is contrary to the finally confirmed Islamic beliefs handed down through uninterrupted authority.
Secondly: a Zindeeq falls within the purview of an apostate. In one respect a Zindeeq is worse than an apostate, because if by expressing repentance, an apostate re-embraces Islam, there is consensus of opinion that his repentance is acceptable, but opinions differ about the acceptability or the unacceptability of the repentance of a Zindeeq.

It occurs in Durrr-i-Mukhtar:

...in the same way the repentance of a person who becomes a Kafir on account of his Zandaqah is not acceptable. He has been described in Pathul Qaseer as Zahiriul Mazhab (professing the Faith only outwardly), but the Fatwas given in the book of Fatawa Qazi Khan in the chapter 'Al-Hazz' lays down: If a magician or a Zindeeq, who is well-known and preaches (his beliefs), is arrested before expressing repentance and repents after his arrest, his repentance is not acceptable. He shall be executed. On the other hand, if he has expressed repentance before arrest, his repentance will be accepted.

"In the case of Zahirul-Mazhab (outward profession of faith), the repentance of a Zindeeq is not acceptable — Zindeeq being a person who follows no religion. It is mentioned in Fatawa Qazi Khan: If a Zindeeq, before being arrested, confesses willingly, that he is a Zindeeq and then expresses repentance therefor, his repentance will be acceptable; but if he expresses repentance after his arrest, then his repentance will not be accepted and he will be executed."

(Shahrar Ra'iq, Vol. 5, p. 136).

Thirdly: That the Qadianis are Zindeeq is quite obvious, because their beliefs are totally opposed to the tenets of Islam. By placing wrong interpretations on the texts of the Quran and the Sunnah, they try to delude the ignorant into the belief that they themselves (Qadianis) are staunch, true Muslims and besides them the entire Muslim Ummah is misguided, Kafir and faithless. This is according to what the late Mirza Mahmud, the second Head of the Qadianis, has written:

"All Muslims who did not swear allegiance to the promised Masih (i.e. Mirza) are Kafirs (infidels) and out of the pale of Islam, even if they may not have heard the name of the promised Masih."

(AI-eena-i-Sadaqat, p. 35).
The Heretic Beliefs of the Mirzais

1. It is the finally confirmed belief of Islam that the noble Prophet is the last of the Prophets, and after him none can rise to the status of prophethood. On the contrary, not only do the Qadianis deny this belief, but they also consider that without the prophethood of Mirza Ghulam Ahmad Qadiani, Islam is a dead religion (Allah forbid).

Mirza Ghulam Ahmad says:

We believe that a religion in which the succession of prophethood stands closed is dead. We call the Jewish, the Christian and the Hindu (religions) dead, because they have no prophets. If Islam, too, were like them, then we are no more than story-tellers. Why do we claim that it (Islam) is superior to other religions? Islam should have some distinction to justify its claim... For many years I have been receiving wahy (revelations) and many signs of Allah have borne witness to this. I am, therefore, a Prophet. No secrecy should be maintained in conveying the truth.”

(Mahfoozate Mirza, Vol. 10, pp. 127-128)

2. It is the finally confirmed belief of Islam that the door of Prophethood has been closed after the departure of the noble Prophet and he who claims to (receive) prophetic revelations stands expelled from the pale of Islam. However, the Qadianis believe in the self-invented revelation of Mirza Ghulam Ahmad Qadiani and recognise it like the Qur'an. The Tazkira is one of the various names of the Qav'än. The Qadianis have compiled the revelations of Mirza Ghulam Ahmad in the form of a
book and have given it the name of Tazkirah, as though it were the Qadiani Qur'an — Allah forbid. Further, the Qadiani revelation is not an ordinary Itham (inspiration) which divine men also receive. To them (the Qadianis) it is at par with the Qur'an. Just see:

(i) "... and I believe in the open wahi of Allah which I have received, precisely in the same way as I believe in the verses of the Qur'an."

(Hashalati ka Izalah, p.6).

(ii) "I believe in my wahi in the same way as I believe in the Torah, the Injeel and the Qur'an."

(Arab'een, p.112).

(iii) "... I swear by God that I believe in these revelations in the same way as I believe in the Qur'an and other divine Scriptures. I believe that the word that descends on me is the word of God, just as I believe that the Qur'an is surely and decidedly the word of God."

(Haqiqat-ul-Wahi, p.220)

3. It is an Islamic belief that it is Kufur to claim that one is able to show a miracle after the departure of the noble Prophet because the display of miracles is the exclusive privilege of a prophet. As such, one who claims the ability to show a miracle is a Kafir, because one (thus) claims to be a prophet.

Allama Mulla Ali Qari (Allah's mercy on him) writes in Sharh-i-Fiqh Akbar on page 202:

التمدّي إرفع ذكر النبوة ودعمنا النبوة بعد نبينا پکر

بالإجازة

(شرح الله أكبر ص10)
"The claim to the ability to show a miracle is a branch of the claim to prophethood and the claim to prophethood after our noble Prophet ﷺ is deemed as Kufr by unanimous consensus."

On the contrary, the Qadianis, along with their faith in the revelations of Mirza Ghulam Ahmad Qadiani, also put faith in his miracles. They regard the miracles of the noble Prophet ﷺ as mere stories and tales — Allah forbid. They are prepared to believe in the noble Prophet ﷺ as a prophet only when Mirza Ghulam Ahmad is also believed to be a Prophet, otherwise neither they consider the noble Prophet ﷺ as a Prophet, nor Islam as a religion.

Mirza Ghulam Ahmad writes:

"Neither that religion is a religion, nor that Prophet a Prophet by following which/whom a human being does not attain such closeness to Allah as confers on him the honour of conversation with Allah. That religion is a curse and an object of contempt which teaches that human progress depends on a few narrated anecdotes (i.e. the Islamic Shari'at which is narrated from the noble Prophet ﷺ Compiler) and that divine revelations have lagged behind instead of going ahead ... hence such a religion deserves to be called Satanic rather than divine."

(Zameema-i-Barsheen-i-Ahmadia, Part V, p.139).

"How silly and false a belief it is to think that after the Prophet ﷺ the door of divine revelation is closed for ever and no hope of it is left for the future till the Day of
Resurrection, except that one should worship only stories. Can such a religion be regarded as religion as offers no direct line of approach to God? I swear by God that these days none is more disgusted with such a religion than I. I name such a religion Satanic rather than Divine."

(Zameena-i-Baraheen-i-Ahmadiya, Part V, p.103).

"To tell the truth, we have come to believe in the Qur'an and the noble Prophet through this very source (Mirza). We believe in the Qur'an as God's Word, because this proves his (Mirza's) prophethood. The ignorant ones objects to our believing in the promised Masih (Mirza) as a prophet and his word as the word of God. He little knew that our faith in the Qur'an and in the Prophethood of Muhammad is due to his (Mirza's) prophethood (Mirza Mahmud's speech published in Al-Fazl, Qadian, Vol. 13/3, dated July 11, 1925, Qadiani Mashah, Fifth Edition, Fifth Chapter, No. 74).

It is now quite clear from the above-cited statements of Mirza that, if it is denied that he received revelations and that he was a prophet, then in his (Mirza's) opinion the belief in the Prophethood of Muhammad becomes (Allah forbid) null and void and the religion of Islam is no more than a collection of stories. Declaring such Islam as heretical, Satanic and contemptible, Mirza expresses his disgust with it, rather proclaims himself to be the greatest of all atheists. The Muslims should take this as a warning. Can there be a more heinous form of infidelity, heresy, Zandaqah and atheism than to revile the noble Prophet and the religion of Islam to one's fill?
4. The Muslims believe that Muhammad is the Prophet of Allah. But in his pamphlet, *Ek Ghaiat ko Izolah*, the Mirza has, on the basis of his "revelations", declared that he himself is—Allah forbid—Muhammad, the Prophet of Allah. As the Qadianis have firm faith in the *taahi* of Mirza Ghulam Ahmad, they believe that the late Mirza was Muhammad, the Prophet of Allah, and they regard as Kafir all those who do not believe that Mirza was Muhammad, the Prophet of Allah.

5. On the basis of the Qur'an and the Traditions (Ahadith) of uninterrupted narration, the Muslims believe that Hazrat Isa (Christ) was raised up to the heavens alive and that when the Day of Resurrection draws near, he will come down and kill Dajjal (Anti-Christ). The Mirzais, on the contrary believe that Mirza Ghulam Ahmad Qadiani himself is Isa and the prophecies mentioned in the Qur'an and the Traditions about the descending of Hazrat Isa apply to Mirza Ghulam Ahmad Qadiani.

Thus, the Qadianis profess countless Zindiga (heretical) beliefs about which scholars of the Ummah have compiled many books which make it abundantly clear that the Qadianis are Kafirs, apostates, heretics and Zindeeq.

**Fourthly:** Funeral prayers are offered only for Muslims. It is not lawful to offer funeral prayer for a non-Muslim. The Qur'an says:
...and never (O Muhammad) pray for one of them who dies, nor stand by his grave, for they disbelieved in Allah and His Messenger, and they died while they were evil-doers.”

(Qu'ran: Taubah 9.84)

All jurists (of Islam) are unanimous on the point that funeral prayer is lawful on the condition that the deceased was a Muslim. There is consensus of opinion that funeral prayer is not lawful for a non-Muslim, nor is it permitted to pray for his salvation and bury him in the graveyards of the Muslims.

After these introductory remarks answers to the questions are given seriatim:-

ANSWER TO THE FIRST QUESTION

If the Muslims who offered funeral prayer for the Mirmi were unaware of his belief, they committed a sin for which they should implore Allah’s forgiveness, because they committed an unlawful act by offering funeral prayer for an apostate Mirmi.

If they offered funeral prayer for him, despite their knowledge that the man believed in Mirmi Ghulam Ahmad’s so-called prophethood, had faith in his “wahi” (revelation) and denied that Prohet Issa (عليه السلام) will come down (to earth), then they (the Muslims) should all renew their Imam (belief) and Nikah (marriage contract), because it is Kuf to consider the beliefs of an apostate as Isam. Their Imam and Nikah both became null and void. If anyone of them had performed the Hajj, it is incumbent on him to perform the Hajj again.

It must be mentioned here that the Qadianis do not
consider it lawful to offer funeral prayer for a Muslim, so much so that according to their belief even the funeral prayers for innocent Muslim children are unlawful. Mirza Mahmud, the second vice-president of the Qadianis, writes in his book, Anwar-i-Khilsat:

"Another question remains (to be answered): The non-Ahmadis (i.e. the Muslims) deny the promised Mashih (Ghulam Ahmad Qadiani) so we should not offer funeral prayers for them; but if a small child of a non-Ahmadi dies, why should funeral prayer not be offered for him when he is not guilty of denying the promised Mashih?"

"I put this question to the inquirer: If this is correct, then why are so funeral prayers held for the children of Hindus and Christians? How many are there who offer funeral prayers for them? The fact remains that the Sheri'at considers the children to be of the same faith which their parents follow. Thus, the child of a non-Ahmadi is also non-Ahmadi. Therefore, his funeral prayer should not be offered. I further say that a child is not a sinner and needs no funeral prayer. The funeral prayer for a child is really an invocation for the benefit of his survivors, and his survivors do not belong to us. As such funeral prayer should not be offered even for a child."

(Anwar-i-Khilsat, p.93).

A Fatwa by Mirza Mahmud was published in Al-Baqi, dated 3rd October, 1922, to the effect that:

"Just as no funeral prayer can be offered for a Christian child, although he is innocent, in the
same way no funeral prayer can be offered for a non-Ahmadi child."

As such, following the beliefs of his religion, Choudhry Zafarullah Khan (the then Foreign Minister), did not participate in the funeral prayer of the Quaid-i-Azam. When he was asked to account for this before the Munir Enquiry Tribunal, he replied:

"Maulana Shabbir Ahmad Usmani, the leader of the funeral prayer, has declared that the Ahmadis are Rafirs and liable to be executed. So I could not decide to join a prayer which was being conducted under the Imamat of the Maulana."


When he was asked outside the Tribunal:

"Why did you not join the Quaid-i-Azam's funeral prayer?" He replied, "You may take me to be the Musliman Minister of an infidel Government or the infidel employee of a Muslim Government."

(Zamindar, Lahore, dated 8th February, 1950).

When the Press published reports about this adamant attitude of Choudhry Zafarullah Khan, then the Rabwah Association of the Ahmadis issued the following reply to this:

"An objection is being raised against Choudhry Zafarullah Khan as to why he did not join the funeral prayer of the Quaid-i-Azam. The entire world knows that the Quaid-i-Azam was not an Ahmadi. As such, there is nothing objection-
able, if any member of the Ahmadiya Jamaat did not join his funeral prayer”.

(Tract 22, Ahnari Ulama ki rastgoi ka number, Publishers, Manager Publication and Propaganda, Anjuman Ahmadiya, Rabwah, District Jhang.)

Likewise, the Qadiani newspaper Al-Fazi gave the following reply:

"Is it not a fact that like the Quaid-i-Azam, Abu Talib also was a great well-wisher of the Muslims, yet neither the Prophet of Allah nor the Muslims offered funeral prayer for him?’ (Al-Fazi, Rabwah, dated 28th October, 1952).

How shameful it is that while the Qadianis, considering the Muslims as Kafirs like Hindus, Sikhs and Christians, do not join the funeral prayer of their (the Muslims’) great men, nor of their innocent children — is it lawful for a Muslim to join the funeral prayer of a Qadiani apostate? Can his sense of honour tolerate this?

ANSWER TO THE SECOND QUESTION

When it has become known that the Qadianis are Kafirs and apostates, it also becomes quite clear that a Muslim girl cannot be married to a Mirzai apostate. According to the Islamic Shariat this is pure adultery.

If a Muslim has married his daughter to a Mirzai, because of his ignorance and unawareness, it is his obligatory duty that, after becoming aware of this position, he should repent his sin and get his daughter rescued from the claws of the Qadianis.
It may be understood that in the opinion of the Mirzaiz the Muslims stand in the same position in which the Jews and the Christians stand in our opinion. It is lawful for the Mirzaiz to accept Muslim girls in marriage, but it is not lawful for them to give their girls in marriage to the Muslims. There is a Fatwa by Mirza Mahmud to this effect:

"In my opinion a person is not Ahmadi who marries his daughter to a non-Ahmadi. No one can marry his daughter to a person whom he considers to be a non-Muslim."

Question: "What is the injunction about a Nikah Khwan (solemniser of marriage) who solemnises such a Nikah?"

Answer: "About such a Nikah Khwan we shall pronounce the same Fatwa which can be pronounced about a person who has performed the marriage contract of a Muslim girl to a Christian or a Hindu boy."

Question: "Can a person who has married his daughter to a non-Ahmadi, invite other Ahmadis to the marriage celebration?"

Answer: "It is also not lawful to participate in such marriages."

(Al-Fazl, Qadian, Dated 23rd May, 1921)

Just as, according to Mirza Mahmud, the man who marries his daughter to a Muslim gets outcast from Mirza's community, in the same way that Muslim is outcast from Islam who, despite his knowledge about the beliefs of the Qadianis, considers that it is lawful to give his daughter in marriage to a Mirzaiz. Just as,
according to Mirza Mahmud, marrying a Mirzai girl
to a Muslim boy is like marrying her to a Hindu or
Christian, in the same way, I say that making a Mirzai
apostate a son-in-law is like making a Hindu, a Sikh
or an untouchable (low-caste Hindu) one's son-in-law.

ANSWER TO THE THIRD QUESTION

It is forbidden for a Muslim to treat the Mirzai
apostates like Muslims. It is unlawful, totally
unlawful, to associate with them, eat and drink with
them and participate in their joys and sorrows or to
invite them to one's own joys and sorrows. Those who
show such kind of toleration invite the wrath of Allah
and the Prophet and it does not befit a believer to maintain friendly relations with the
enemies of Allah and the Rasool

The Qur'an says:

لا نجد قوماً يؤمنون بإله وليلاً وأخليماً. قل من حالت الله
ورسله ولي كنانا باحترام أو أثناهم أو إبطالهم أو
أصرحتم أنهم أولئك كتب في قواهم الأبدان وأفحتم
ببطهم وبرلمهم,

سات شاهد نحن من الحل في الآسر حاكمين فين رفع الله

ورضوا عنه أولئك حرب الله إلا حرب الله هم المطلوبون.

(سورة المائدة: 89)
It is also necessary to mention in the end that the Qadianis have been declared a non-Muslim minority in the Constitution of Pakistan. However, the Qadianis have neither accepted this decision nor concluded an agreement to live in Pakistan as non-Muslim citizens (zimmis). They do not, therefore, enjoy the status of zimmis, but their position is like that of belligerent Kafirs and it is not allowed in the Shari'at to have any sort of dealings with the belligerent.

And Allah knows best.

Signed
Mohammed Yousuf Ludhianvi.

The answer is correct:

Signed
Wali Hassan
Head, Darul-Ifta
Jameat-ul-Doom (Khulamiyah)
Bonor Town,
Karachi - Pakistan.
DR. ABDUS SALAM
AND
THE NOBEL PRIZE
Motives, Possibilities, Designs

by
Maulama Muhammad Yassuf Ludhianvi

Translated by
K.M. SALIM

Edited by
Dr. Shahruddin Atvi
Objective 4: To f.oe off rich Muslim countries by means of Islamic Foundation to propagate

Qaddianiism

- Bhopal of Islamic Foundation
- Islamic Summit at Jeddah
- Qadiianist Kifir entered holy Hafiz
- One billion dollars, the negars
- Six million dollars owed
- Crocodile tears
- Rich Sheikhdom of Kuwait trapped

Comments

Advantages to Qadiians by establishing

Science Foundation
- Qadiianism spine of hostile powers
- The Forest
- Comments
- Qadiianism triers of Islam
- Advantage No. 1
- Advantage No. 2
- Advantage No. 3
- Advantage No. 4

Comments

Dr. Abdus Salam Qadiian and Pakistan
- Tolerance thy name is ignorance
- Letter from a simpson
- Diplomatic orders
- Mirus Tahir, Head of Qadiians
- Seen from Pakistan
- Housing from his energies
- The miracle "precipitate"
- Ghalam Ahmad's claim that he is Muhammad reincarnation
- Qadiian Kuf
- Qadiian hypocrisy
- Qadiian threats

No tolerance for competitors
- Dead father Habibul Rahman reborn

APPENDIX

List of Nobel Prize Winners

435
Dr. Abdus Salam got the Nobel Prize toward the end of 1979. A preliminary outline of the following article was already written at that time. But in those days there were strict restrictions of censure. And our friends looked on (monthly) *Bayyanaat* with a special favour. Even though only a photocopy of the articles, already published in contemporary papers of Karachi, was included in *Bayyanaat*, yet the command of the bureaucracy (in which the Qadianis were prominent) desisted that it could not be published in *Bayyanaat*. It was submitted: Please see! This article has already been published in an esteemed monthly of Karachi, and we are publishing the photocopy of the same. In answer it was ordained: Whatever be! *Bayyanaat* cannot print this article. Obviously, what could be said in response to this royal decree!

On the occasion of the hundredth anniversary of Darul-Uloom Deoband, a special publication, "Pakistan mey Faizan-e-Darul-Uloom", (Darul-Uloom's bounty in Pakistan) running into 300
pages was compiled. But not only that it could not be published, it was so pilfered that its copies could not be traced in spite of search. Moreover its handwritten manuscript too was stolen. The same calamity befell this article....

Later other issues absorbed our thought and sight and this article receded into oblivion. Therefore it is being published rather belatedly. However, this delay ushered in a silver lining: we got the opportunity to draw upon the latest information on the subject. It is our pleasure to present the article revised and revamped for our readers.

Muhammad Yusuf
26/1408 A.H.
The Nobel Prize was proposed for Dr. Abdus Salam Qadiani on October 15, 1979, and it was awarded to him on December 10, 1979.

QADIANI-JEWISH LOBBY

What is this Nobel Prize? What Qadianis motives are behind this award? This analysis should have been carried out earlier; however, the Qadiani-Jewish lobby unleashed an immediate and enormous propaganda campaign to forestall a forthright consideration of the issue and cover up their motives. Thus few people could get an opportunity to examine the ramifications of this award to Dr. Abdus Salam.

First of all the Qadianis made an effort to show that the bestowal of this award was something in the nature of a super-natural happening, a miracle which Dr. Abdus Salam Qadiani had accomplished. Secondly an effort was made to prove through this award that the spiritual sire of Dr. Abdus Salam Qadiani, i.e., Mirza Ghulam Ahmad of Qadian, was an oracle who predicted such super-natural deeds. These calculations were bound to produce favourable impressions on Muslims, chiefly upon those who neither know the facts about the Nobel Prize nor care what Dr. Abdus Salam Qadiani is up to.
To counter this Qadiani propaganda it is now necessary to lay bare some facts and to bring out the truth. Let us also examine the motives which AbduI Salam Qadiani and the Qadiani-Jewish lobby win to achieve through this award and their nefarious hidden designs against Islamic nations of the world.

WHAT IS NOBEL PRIZE?

In order to understand this, attention of readers is drawn to a booklet, entitled First Ahmad Muslim Scientist AbduI Salam written by Mahmud Mujib Asghar Qadiani. This book has been written specifically for children and draws its subject matter from Encyclopedia Britannica. It reads: (Pages 49-51).

"Children! Nobel Prize is awarded in memory of a Swedish scientist Mr. Alfred Bernhard Nobel. He was born on October 21, 1833, at Stockholm, capital of Sweden. Nobel was a great chemist engineer. After his death, a Foundation was set up, named Nobel Foundation. This was according to his will. The Foundation awards five Prizes every year and the first series of awards commenced in December 1901, on Nobel's fifth death anniversary.

"The Prize is awarded to those pre-eminent personalities who excel in the fields of Physics, Chemistry, Physiology, Medicine, Literature and Peace. The Prize consists of a gold medal along with a certificate and a cash Prize of about £90,000.
"Procedure for selection is that names of prospective candidates are submitted to a panel who represent certain agencies. They decide on the rightful persons. Names in respect of Physics and Chemistry are put up before Royal Academy of Sciences, Stockholm; in respect of Physiology and Medicine to Carolina Medical Institute, Stockholm; in respect of Literature, to Swedish Academy of France/Spain; and for World Peace, to a Committee of five members elected by the Norwegian Parliament."

SOME NOTEWORTHY INFORMATION

Some pertinent information related to the Nobel Prize is given below:

Alfred Bernhard Nobel

He was the inventor of dynamite. As a scientist, he carried out researches on gunpowder, torpedoes and ammunitions. At last, he purchased the world famous arms and ammunition manufacturing company, 'Bofors'.

Brother Blow up

Nobel's brother and four other persons died during his tests, sacrificed on the altar of dynamite. This human loss frustrated Nobel and he endowed a large portion of his property for public charity as 'Nobel Prize', by way of a possible expiation of his sins.

Fiscal Details

The capital of the 'Nobel Trust' was $85,11,000 (according to exchange rate at that time). It was
willed that the capital shall remain intact and deposited in banks and the amount of interest accruing on it will be equally divided and distributed in the form of cash awards to worthy personages in the above-mentioned five fields. If only one person in one field is found deserving then the whole amount earmarked for it will be paid to him. In case of more than one winning person (not to exceed three in any case) the amount will be proportionately divided. Another condition is that in the event of a recipient refusing the award, his portion will be added to the capital. When calculated on this basis, the amount of interest which accrued for a single field in 1948 was $32,000 which increased to $2,10,000 in 1990.

SOME RECENT RECIPIENTS OF NOBEL PRIZE

Indian Hindu, Raman

About 160 individuals have already received this 'Award of interest' in the field of Physics alone. C.V. Raman, an Indian Hindu, was the lone recipient of this Nobel Award in Physics in 1930. Another Indian naturalized in America won it in 1983.

Bengali Poet Tagore

In the field of Literature, an Indian Bengali Hindu, Rabindra Nath Tagore got this Nobel Prize. Some persons from Japan and South America have also received the Nobel Prize in Literature in the Japanese and other Latin American languages.

Kissinger of USA & Mr. Tho of Vietnam

In the field of Peace, Henry Kissinger of
American and Mr. Tho of Vietnam were adjudged as winners for 1973 but the latter refused for reason of his inviolable sense of honour. These two persons were selected for conducting negotiations for cease-fire in Vietnam.

Indian Teresa, Egyptian Sadat & Israeli Begin

An Indian national named Teresa, a celibate woman, was honoured with the award of Nobel Peace Prize in 1979. Egypt’s former President, Anwar Sadat and his contemporary Israeli Prime Minister Mr. Begin were also awarded the Nobel Peace Prize in 1978. The latter was honoured because of his services in getting Israel formally recognised by Egypt.

CONCLUSIONS

Faces of information, related above, lead to the following conclusions:

1. The Award is meant to preserve the memory of Mr. Nobel who taught the first "dynamic" lesson of destruction to man and is rightly considered the ‘Adam’ of ordnance factories the world over.

2. Cash awarded in the Prizes is pure 'Interest Accrual.' Our holy Prophet, Muhammad ﷺ has accurred both the beneficiaries, he who gives and he who takes interest.

عن جابر قال لرسول الله صلى الله عليه وسلم: أكل غزوة ومكة وكتابة وشفعية ونالهم سوء.
Our holy Prophet’s Companion, Hazrat Jabir, says: Allah’s Prophet has accursed the person who takes interest, gives interest, writes interest bonds, witnesses interest transactions, and he said they are all equal (in sin).

The holy Quran has declared interest as a challenge of war against Allah and His Prophet

(3) The Nobel Award is not any extraordinary event of human history. It is not of a super natural kind. Many countries, in public and private sectors, distribute different kinds of Prizes regularly. Nobel Prize is also of that category which some people get every year; Hindus of India and of Bengal got it; Jews and Christians of Israel, Europe and America got it; Christian preacher Teresa was honoured with it (if the word, honour, is appropriate here). The Nobel award has been going for almost a century. Hundreds have been its recipients but has anyone heard that Jews, Christians, Hindus ever stormed the world in jubilation by saying that “because our co-religionist has happened to get it, therefore our religion is most authentic” or that “the fact of our co-religionist’s receiving Nobel Prize proves truthfulness of our faith and its excellence over all others”?

(4) And what more! The Prize awarded to Dr. Abdus Salam Qadiani was shared by three
It may be remembered that when recipients of Nobel Prize are selected, there are undercurrents of political and religious considerations. Those who are selected to receive these awards are also unhallowed in by these expediences. If one takes a cursory look at the list of hundreds of names of individuals who received the Nobel Prize during one hundred years one would find that the recipients are mostly Jews, Christians, idol-worshippers, apostates and so on. (Please see Annex.) For the Swedish Judges, Muslims are merely born to have produced great works in fields of Medicine, Literature, Physics etc. Selection made by these judges of Sweeds is peculiar in the sense that for them a Hindu, Rabindra Nath Tagore deserves Prize for his poetry in the Bengali language, a Japanese author on his performance in the Japanese language; and in Spanish/Portuguese, South American scholars for their masterpieces but no writer,
poet or litterati from the Pakistan-India subcontinent could catch their eyes. Why? Because they are Muslims. Take for instance, Allama Dr. Sir Muhammad Iqbal. The whole world resounds with his artistry in literary performance. Renowned professors of England have considered it a honour for themselves to translate his master works into the English language and pundits of Europe wag heads in approbation. But he did not deserve the Nobel Prize because he sang for Muslim renaissance! Likewise, no Arabic or Persian masterpiece during 100 years was worth the Nobel consideration. Only European languages bagged the Nobel Prize pre-dominantly during the century. (Thanks heaven Arabic after all caught the attention of the Swedish judges, maybe due to the publication of this article a few years ago).

The Late Hakim Ajmal Khan was a wizard in the field of medicine. Dr. Salim-uss-Zaman’s scientific researches are well-known. But the Nobel recognition eludes them. These are but a few ready instances otherwise who can list in names of many incomparable personages of the Islamic world of this century. For the Swedish judges, these persons did not possess the desired excellence and merit but somehow Dr. Abdus Salam Qadiiani did. Good or bad, he is Qadiani and that stands for his excellence and merit. Actually his only virtue is his enmity towards Islam and friendship with Jews. The Swedish ‘Daniels’ coming to judgement cherished this trait of Dr. Abdus Salam as par excellence and worthy of the Nobel Prize.

(6) If Dr. Abdus Salam Qadiiani was really so
capable a scientist why did he not produce atomic fission in Pakistan next day in reply to India's in 1973. At that time he was Atomic Energy Adviser to President of Pakistan. This was part of his official duty. It is claimed for him that he possesses expertise in Nuclear Atomic Physics. If this is so than his dire incompetence (or Pakistan enmity) pushed Pakistan many years behind India. If Dr. Abdu Salam Qadriani could have come up with his technical proficiency at a time when Indian scientists had demonstrated theirs, then Pakistan would not have gone begging for technology to the West. In that situation, no one from international political scene would have raised finger at Pakistan's competence in atomic field. Had Pakistan also exploded the device at the time when India did, then Pakistan would have been internationally exonerated from any blame. The matter would have stood closed and settled.

But that did not happen. As a result, Dr. Abdu Salam's incompetence, incapability and his Pakistan enmity ushered on us this day when the whole world is shouting against Pakistan's peaceful atomic research programme; so much so that Americans, who are gullible rated as well-wishers of Pakistan and friends, are asking Pakistan to desist from its researches. On the other hand is India who has fired up the entire world against Pakistan's peaceful nuclear energy programme. How wonderful! Dr. Abdu Salam Qadriani has friendly terms with Indian Prime Minister, Rajiv Gandhi! What is the perimeter of Dr. Abdu Salam Qadriani's scientific know-how against this backdrop? How far is he loyal to Pakistan?
(7) Some conscientious persons with a sense of honour refused this Nobel Prize as a kind of bribe. But how could Dr. Abdus Salam Qadiani refuse it? He was after it since long.

STORY BEHIND THE AWARD

Why was Dr. Abdus Salam Qadiani awarded? The answer is provided in an interview with Dr. Abdul Qadeer, our renowned nuclear scientist.

Q: "What do you have to say for the Nobel Award which Dr. Abdus Salam Qadiani has received?"

A: "That too has been awarded on the basis of motives. Dr. Abdus Salam had been trying to get a Nobel Prize since 1957. At last, on the hundredth birth anniversary of Einstein the desired Prize was given to him. The fact is that Qadians have a proper mission operating in Israel since long. Jews wanted to please some like-minded person on the occasion of Einstein anniversary and so Dr. Abdus Salam was favoured."

Weekly Chatton, Lahore, February 6, 1986.

Dr. Abdul Qadeer’s above-quoted interview is a wise discernment. It is a sagacious hint in hushed tones that the Nobel Award is hinged with Qadiani-Jewish motives, secretly piled one over another.

A GLIMPSE INTO QADIANI-JEWISH OBJECTIVES

In Dr. Abdul Qadeer’s interview, there is one meaningful epithet. The epithet is “Like-minded”.

447
Most appropriate, because the Qadianis are great allies of the Jewish/Zionist movement. They cooperate with each other in spitting out venomous propaganda against Muslims on an international base.

Zionism is a sworn enemy of Islam since its inception. History testifies that they damaged the Islamic polity by motivating separatist movements. This time they have a protagonist in Qadianism and a ready mule to ride on. The award to Dr. Abdus Salam Qadiani is in pursuance of a common cause of the antagonists of Islam.

Now we shall examine those objectives which Qadianis, in their turn, have tried to extract from the bestowal of this interest-nurtured Award.

OBJECTIVE NO. 1
TO PROVE THAT GHULAM AHMAD QADIANI WAS A PROPHET

'People of my Sect'

This award to Dr. Abdus Salam Qadiani has been so vociferously celebrated that his personality is made to appear trans-human. Taking advantage of the blaze, Dr. Abdus Salam Qadiani saw into it the opportunity to bamboozle the world to believe in the "prophetic" prediction of his spiritual sire, Mirza Ghulam Ahmad Qadiani. In evidence, a quotation is reproduced below from Qadiani Daily, 'Al-Fazi' in its issue dated November 13, 1979:

"A Day Before The Award"

"London. The address, delivered by Professor
Dr. Abdu Salam, to Sunday School students in Mahmud Hall of Mosque of London organized by Jamaat-e-Ahmadiya of Britain, carried out a distinctive feature, that is the respected Doctor Sahib quoted this holy prophetic saying of Hazrat 'promised Masih, peace be upon him'. People of my Sect will attain so much perfection in knowledge and wisdom that by their standards, arguments and splendour of truth they would shut the mouths of all.

"News received from Allah"

"On this very occasion, Sheikh Mubarak Ahmad turned the attention of the audience to another prediction of Hazrat promised Masih, Mirza Ghulam Ahmad Qadiani, peace be upon him: the Sire had conveyed to his followers the good news received from Allah that they would reach such heights in knowledge and wisdom that the world will not be able to compete with them.

"This ceremony was held on October 14, 1979 and the next day i.e., on the 15th, the Award was announced for Professor Dr. Abdu Salam. Praise be to Allah, repeated Praise to Allah for this".

'Salman's birth result of prediction'

in his booklet, entitled Dr. Abdu Salam, Mahmud Mujib Aghzar Qadiani writes: "His (Dr. Abdu Salam Qadiani's) birth has proved the magnificent prediction the news of which the Founder of Jamaat Ahmadiya, Hazrat Mirza Ghulam Ahmad Qadiani, peace be upon him, received from Allah and had announced eighty years earlier that: People of my sect will attain so
much perfection in knowledge and wisdom that by their standards, arguments and splendour of truth they would shut the mouths of all".

'Allah accepted prayers for bestowal of award'

Dr. Abdus Salam Qadiani referred to this prediction himself in his address to the Annual Qadiani Meet in 1979 and said:

"I am filled with praise and glory to that holy Being Who accepted regular and continuous prayers of my present Imam, my parents and my friends of the Jamaat, thereby gladdening the hearts in the Islamic world and Pakistan".

(Qadiani newspaper Al-Fazl, Rabwah, Dated December 31, 1979).

COMMENTS

It is in this manner that Qadianis have carried on an agitating propaganda for the 'interest accrued award' and have presented it in colours of a miraculous event of human history. Simplicities have been made to believe in it. But anybody with commonsense knows that such profane 'interest'-based matters have absolutely nothing to do with the divine missions of the holy Prophets of Allah. How can a commonplace object which is available to a Jew, a Christian, a Hindu, a Buddhist, a sweeper or a cobbler, be a matter of distinction for a Prophet or his Ummah? Or on the other hand, it may be said most appropriately that boasting of winning fame and wealth from an accrued thing like 'interest' is an additional proof of the lies and falsehoods of Mirza Ghulam Ahmad Qadiani and his pack.
Non-Qadianis akin to 'Sweepers and Cobblers'

Mirza Ghulam Ahmad Qadiani had predicted: "Those who will keep outside (of Qadiani Jamaat) shall have no status. Their position will be that of sweepers and cobblers".

Mirza Mahmud Ahmad Qadiani elucidated this statement. According to his opening address in the Annual Meet in 1932, reproduced in newspaper 'Al-Fazl' Qadian, Volume 2, Number 9, Dated Jan. 29, 1933, (Ref: 'Qadiani Mazhab' fifth print p.758), Mirza Mahmud Qadiani said:

"The above passage means that the sapling of Ahmadiyyat, looking weak today, will become such an enormous tree one day that the nations of the world will get rest underneath. And Jamaat Ahmadiyya, which appears ordinary and humble today shall get so much vigour and importance that reins of religions, cultures, civilisations and politics of the whole world shall be in its hands. It shall have every type of authority. By its influence and access it shall be the most revered organisation of the world.

"A large part of the world will enter into its fold. But those who by their bad luck would keep themselves aloof shall become characterless with no value or worth in society. In religious, cultural and political circles their call shall be as ineffective and uncared for as the present day clammers of sweepers and cobblers."
The National Assembly of Pakistan having legally declared the Qadianis a non-Muslim minority on Sept. 7, 1974, expelled them from the Muslim religion and entered their name in the list of non-Muslim inhabitants of the country. This legal decree is a mortal blow for them and has successfully killed their infectious germs from blossoming.

COMMENTS

The entire Islamic Ummah, in view of Qadianis' heretic beliefs and their destructive motives against Islam, considered them renegades and out-casts, like 'Musailimah Karzah' in the times of Allah's Prophet. Moreover, the prediction of Mirza Ghulam Ahmad Qadiani that "those who will keep outside (of Qadiani Jamaat) shall have no status; their position will be that of sweepers and cobblers," has been disproved word by word. In Pakistan Constitution, names of both the organisations, i.e. Qadizis and lahoris, have been entered below the category of Scheduled Castes, i.e., after the serial of sweepers and cobblers!

OBJECTIVE NO. 3
TO DECEIVE THE WORLD THAT QADIANISM HAS GLORIFIED ISLAM

Abdus Salam Qadiani as a "Muslim" Scientist!

The Qadiani-Jewish lobby was trying to obliterate the black spot of Kufr from the Qadiani
forehead for a long time and was making an effort to graft back that rotten portion which had been cut and thrown out from the Islamic body. For this purpose, the aforesaid lobby used Dr. Abdu Salam Qadiani to show to the world that he was a "Muslim" scientist.

**Qadianism as 'Real Islam'**

The following words of Qadiani newspaper, 'Al-Fazl', Rabwah, are noteworthy in this context: (November 13, 1979):

'Scientist Dr. Abdus Salam Sahib, the dutiful glorious son of Islamic world and its devoted votary who is prepared to lay his life for Ahmadiyyat which is real Islam has said: 'the only way to regain the lost Islamic magnificence in scientific technology is for our Ahmadi youth to come forward to gain perfection in these fields'. The respected Dr. Salam said that our organisation is out to revive Islam. Therefore we should forge ahead in scientific knowledge besides other fields and attain perfection, thereby restore the lost Islamic greatness'.

'I am first Muslim Scientist'

Pakistan National Assembly called its special session on Dec. 18, 1979, in which President General Muhammad Zia-ul-Haq conferred Doctorate on Abdus Salam Qadiani on behalf of Quaid-e-Awam University in recognition of Nobel Prize Award. Speaking on this occasion Dr. Abdus Salam Qadiani said: 'I am the first Muslim scientist to be awarded the Nobel Prize'.

After this, the Qadianis ceaselessly started
chanting Abdus Salam Qadiani as the "first Muslim scientist". The object of this propaganda was evident. That in case Dr. Abdus Salam Qadiani was admitted as a Muslim then all other Qadianis by the same analogy would be considered Muslims.

Arab Brethren Deceived

This propaganda resulted in our Arab brethren and Muslims taking Dr. Abdus Salam as a Muslim because they were not aware of his religion and beliefs. Hence it was under this misunderstanding that Shah Hesam of Morocco issued a lengthy Royal decree in which Dr. Abdus Salam Qadiani was accepted as a member of Moroccan National Academy with a tribute to him in these words:

"Your success has emblazoned Islamic civilisation and thought". (From Daily, 'Al-Fazl', June 29, 1969).

Under the same misunderstanding, Prince Muhammad Bin Faisal of Saudi Arabia cabled his congratulatory message:

"Nobel Award for Dr. Salam delighted Muslims and we are very pleased". (From Weekly 'Lahore' Nov. 18, 1979).

Muslims of Other Countries also Deceived

In January 1986, the fortnightly magazine 'Akhbar-ul-Akhlaq' of Muslim University, Aligarh, India, brought out its 'Abdus Salam Number' in which Prof. Nasim Ansari produced the translation of an article in English written by
Dr. Abdus Salam Qadiani under the heading 'Islam and Science'. In his introductory words, Dr. Abdus Salam Qadiani says:

'I start with the affirmation that my beliefs and actions are based on Islam. For this reason I am a Muslim and I believe in Quran Kareem'. (Page 11).

In this magazine is included another article, 'Abdus Salam—a Learned Scientist' written by Prof. I. Ahmad (probably a Qadiani) in which he writes:

"He has a firm belief in the truthfulness of his Islamic religion and follows its directives meticulously".

Also in this issue is a translation by Dr. Alam Hassan of a speech by Prof. John Nariman (this gentleman appears to be a Jew) which reads:

"Abdus Salam believes in Deen Islam and he has dedicated his life to the concept of unity". (Page 37).

COMMENTS

These are a few instances from numerous writings in which an effort has been made to grant a testimonial of Islam to Dr. Abdus Salam Qadiani with the intent of deceiving Muslims. In other words, the Qadiani-Jewish lobby, by means of this award, has conspired to get Qadianism passed off as Islam and Islam as Qadianism.
OBJECTIVE NO. 4
TO FLEECE OIL RICH MUSLIM COUNTRIES BY SLOGAN OF ISLAMIC FOUNDATION TO PROPAGATE QADIANISM

Slogan of Islamic Foundation

Having armed himself with the certificate of Islam, Dr. Abdu Salam Qadiani toured Islamic countries where he raised the slogan of 'Islamic Science Foundation' in order to show the Islamic nations that he was the greatest well-wisher of Muslims in the world. Obviously, this slogan caught the attention of Islamic countries who fell into this net.

Islamic Summit at Jeddah

The Daily 'Nawa-i-Waqi' in its editorial noted dated Nov. 18, 1975, writes: "It was in 1973, that a Pakistani scientist Dr. Abdu Salam put forth a proposal that all Muslim countries should join hands in setting up an Islamic Science Foundation. In pursuance of this proposal, a conference was held last week in Jeddah in which it was finally decided to set up such an organisation. It was in 1974 itself that Islamic Summit Conference had formally accepted Dr. Abdu Salam's proposal but the actual decision to establish such a Foundation was now made at Jeddah. The Jeddah Conference which agreed to give practical shape to this proposal was also attended by Dr. Abdu Salam Qadiani. Scientists from Muslim countries gathered there congratulated him and hailed him as a person of honour for the Islamic world."
Qadiani Kaif entered Holy Hejaz

Qadianis are prohibited from entering Saudi Arabia but the juggery of Islamic Science Foundation made that possible for Dr. Abdus Salam Qadiani. He was afforded a reception at Jeddah. He played the bridegroom there and was hailed as the true pride of the Islamic world.

What stood scorchced from amazement
What marvellous foolishness is this!

This is the height of cunningness of enemies of Islam and the self-forgetfulness of Muslims that a session of Muslim Science Foundation was managed to be held in the city of Jeddah on the select land of Holy Hejaz by a non-Muslim Qadiani, acknowledged as a Kafir-apostate. By the fact of his entry into Hejaz, Dr. Abdus Salam Qadiani has rudely made faces at the Law of Saudi Arabia which bans entries of Qadianis and visa is prohibited for them.

Thanks beaven that Dr. Abdus Salam did not arrange the conference in Makkah/Madinah, Haramain Sharifain, else the unholy hoof would have desecrated that soil which would have amounted to a slap on the face of the Islamic world. How far are nets of Qadiani-Jewish conspiracy outspread? And how they achieve their ends by making a fool of Muslims!

One Billion Dollars, The Target

When Dr. Abdus Salam Qadiani was so
favouably received in the holy land of Hejaz he took the opportunity to repeat his demands louder. This resulted in his getting sanctioned an amount of 50 million dollars from the Muslim countries.

Qadiani newspaper, 'Al-Fazi', Rabwah, published an interview of Dr. Abdus Salam Qadiani in which a question was put to him:

Q. What do you have to say about the 'Science Foundation' established by Islamic Conference?

A. "A step in the right direction, I am indeed happy. But my original proposal was better than the present decision. I had prevailed upon Mr. Bhutto in 1974 to establish a Foundation with a capital of one billion dollars and the Summit Conference has agreed upon it but nothing happened after that. Then in 1981, General Zia-ul-Haq agreed to raise this issue in the Summit at Tatif. The 'Foundation' was established but the proposed capital was reduced to only 50 million dollars. I have now learnt that the actual amount received so far by the 'Foundation' is only 6 million dollars. You would agree with me that Muslim governments can give more than that". (Daily 'Al-Fazi', Rabwah, Oct. 8, 1984).

Six Million Dollars Netted

Having received this sum, Dr. Abdus Salam Qadiani still complained of apathy of Muslim countries and voiced his disappointment. The Daily 'Jung', London, reported as follows.
"Nobel awarded Pakistani scientist Dr. Abdus Salam to establish Science Foundation. Islamic Conference approves fifty million dollars instead of one billion.

"Jeddah (Jung, Foreign Desk): The Nobel Prize winner, Pakistani scientist Dr. Abdus Salam will establish a ‘Foundation’ for the progress of science in Islamic countries to enable their competent scientists to increase their technological skill.

"In an Interview to ‘Gulf Times’, Dr. Abdus Salam said, ‘Solid measures have not been undertaken so far for the progress of scientific knowledge in Islamic countries’. Dr. Salam has established an international centre of Organic Physics in Italy of which he is a Director. One thousand students study Physics in this centre. International Atomic Institute and UNESCO have extended their cooperation to this centre. Doctor said that the ‘Foundation’ shall be non-political and the scientists of Muslim countries shall manage it. Later on, it will be attached to the Islamic Conference Organisation. However, Dr. Salam regretted that against his original proposal of a capital of one billion dollars the Islamic Conference only approved fifty million” (Jung London, August 5, 1985).

Crocodile Tears

The Daily ‘Nawse Waqt’ Karachi, in its publication dated August 11, 1985, reported as under:

"Doctor Abdus Salam facing financial problems in establishment of Islamic Physics Foundation. New York, August 10, (APP). Nobel
Prize winner Doctor Abdus Salam has said that Islamic countries are keeping themselves aloof from international scientific technology and are unaware of the means necessary for scientific progress. He said he wanted to establish a 'Foundation' for the progress of science. Islamic Conference sources have confirmed that the Conference has approved fifty million dollars instead of one billion while six million has already been released in one year. Dr. Abdus Salam appeared deflected over this issue

The idea behind shedding these crocodile tears was to put Muslim countries to shame and to goad them on to supply him more money.

Rich Sheikdom of Kuwait trapped

As a result of the above said treacherous drum-beating, Kuwait fell into the bag of the Qadiani Doctor!

A report from the weekly Qadiani newspaper, 'Lahore', in its issue of August 2, 1986, says:

'Dr. Abdus Salam has emphasised on the oil producing countries of the Middle East to establish a Science Foundation for the progress of scientific knowledge in the area. He advised that initially one billion dollars should be spent on the formation of this Foundation which will help Muslim students to pursue study of science.....Renowned and distinguished scientists of Islamic world will work in this Foundation.....

'Dr Abdus Salam praised the role of Kuwait in its attempt to develop scientific knowledge in
Islamic world. He said Kuwait Science Foundation and Kuwait University have provided him funds very GENEROUSLY”.

COMMENTS

Dr. Abdus Salam Qadiani takes six million dollars (Rs.15 crore) from oil rich countries in the initial stage and gulps it down. Immensely pleased he is that a large sum has been received, unshared, to convert Muslim youth into Qadianis. A knife puts oil rich countries to shame by mounting against them an unceasing propaganda of their coldness, apathy and inattention and then softly repeats his desired target of one billion dollars.

Readers must have come across many cases where poor Muslim families have been enticed to Qadianism by tempting them with cash, women, education, and medicine. If one family can be bought over of its faith, by say Rs.10,000/- how many indigent families must have been fished of their faith by this huge sum of six million dollars!

Shame upon shame....Muslims are becoming Kafirs on funds provided by Muslims! And what more! Muslim tongues are tolling out praises of Dr. Abdus Salam Qadiani!

ADVANTAGES TO QADIANIS
BY ESTABLISHING
SCIENCE FOUNDATION

Before enumerating these advantages, it is
necessary to lay out two noteworthy points which
shall open the eyes of those Muslims who are not
aware of the ingrained enmity of Qadiani religion
towards Islam.

Qadianis Spies of Hostile Powers

In the tradition of their sire, Mirza Ghulam
Ahmad Qadiani, Qadianis keep secret watch over
Muslims on behalf of hostile powers and act as their
mercenaries.

Muslims are generally unaware of Mirza
Ghulam Ahmad Qadiani’s treachery against
Islam when he carried out espionage against
Muslims to serve his British masters. This man
secretly transmitted to British Government
particulars embodying political secrets against
those freedom loving Muslims who burned with the
desire of emancipation of their homeland from the
clutches of Britain.

From the second volume (pp.327-228) of the
Collection of Notifications published by Qadianis
from their Rabwah Centre, the text of Notification
No. 145 reads:

"For Attention of the Government from Mirza
Ghulam Ahmad, Qadian, Superintendent of
Proceedings for Proposal of Observing Holiday on
Friday.

"WHEREAS, it is expedient to make a list of
names of such stupid Muslims who consider British
India a country of enemies of Islam against whom
Islamic Shariat enjoins war and therefore such
rebellious Muslims hide mutiny in their hearts;"
WHEREAS, they deny the obligatory nature of Friday due to the sickness of their soul and avoid observing holiday on that day;

WHEREAS, it is proposed to lay out a format, specimen below, in which names of such ungrateful persons should be preserved for all times; although by good luck of British India such Muslim mujineers as are hiding rebellion in their hearts are few;

WHEREAS, it is a most opportune time to identify such insurgents as are having secret designs against the Government;

WHEREAS, we are moved by the political well-wishing of our generous Government to make a list of names of these wicked men who by their beliefs prove their seditious nature; and

WHEREAS, it is easy to identify such persons on the occasion of observing Fridays as holidays; such a person who through his ignorance and stupidity regards British India as Darul Horab will certainly object to observing Friday as a holiday;

WE RESOLVE, to inform the Government, in all our humility, that such lists of names shall remain in our custody as "Political Secrets" till such time that the Government demands it from us. We fully trust that our sagacious Government shall keep these statements in their offices treating them as a 'National Secret'. At the moment these statements are submitted without any names. Only a format is provided which obviously contains no names except the subject matter as follows:
THE FORMAT

<table>
<thead>
<tr>
<th>Serial Number</th>
<th>Name with Title and Post</th>
<th>Residence</th>
<th>District</th>
<th>REMARKS</th>
</tr>
</thead>
</table>

Printed: Zia-ul-Islam Qadiani

(This Notification with Format extends to four pages)

COMMENTS

One can easily see from the above that Mirta Ghulam Ahmad was collecting particulars of Muslimi freedom fighters and his Qadiani team was working on it under his supervision. Lists of freedom lovers were regularly made and sent to Secret Information Department of the British Government. In this way, political secrets of
Muslims were pressed on to the 'white masters' of Qadianis. Since that day to this, the Qadiani creed has been performing this abominable duty of espionage against Muslims. Their modus operandi is to mix freely with Muslims as their well-wisher then inwardly pass on their secrets to enemies of Islam and to the hostile powers.

Hostility towards Islam and hatred towards Muslim Ummah forms the bed-rock of intimate attachment between Qadianis and Jews. No religious mission of the world is permitted to propagate in Israel except the Qadiani mission which works with full cooperation and trust extended to it by its Israeli Patriarches.

Qadianis, Traitors of Islam

Allama Dr. Iqbal, (may his soul rest in peace), wrote in a letter addressed to Pundit Jawahar Lal Nehru, later Prime Minister of India:

"Qadianis are traitors both of Islam and the country."

This analysis of Allama Iqbal was the sum total of his many years' experiences. In one short sentence he abridged the whole situation, brief and to the point. Anybody having the time at his disposal to study Qadiani mentality and having come across them in general must come to conclude that they are traitors of Islam, traitors of Muslims and traitors of Muslim countries.

Just as no Muslim could ever believe in a Jew in his sincerity for an Islamic cause, similarly no Muslim could evermore believe in a Qadiani to be a well-wisher of Islamic millat.
To continue, the advantages accruing to the Qadianis by establishing the Islamic Science Foundation are enumerated below:

Advantage No. 1

By establishment of Islamic Science Foundation the great advantage which accrued to Qadianis is that all the scientific institutes of Muslim countries, from Pakistan to Morocco, fell under the Qadiani Doctor. No Muslim secret will now remain secret. Dr. Abdus Salam Qadiani will follow the 'Sunnat' of his sire, Mirza Ghulam Ahmad Qadiani, and shall easily pass on reports of Muslim countries and their atomic technological progress to enemies of Islam and in the tradition of his sire, he will have no difficulty in spying over the Muslim countries.

Advantage No. 9

By establishment of Islamic Science Foundation, Qadianis posing as Muslims shall hold high and sensitive appointments in Muslim countries, including Pakistan and Arab countries.

To give an instance, when some Islamic countries attempted to improve on their atomic know-how for peaceful purposes the Western world and Zionism viewed this step with furious concern. Everyone is aware of Israel's attack on Iraqi atomic installations and threats of destruction to Pakistani atomic centres. Also ar. known the Jewish attempts to poison the international forums against Pakistan.

For spying over scientific advancement in Islamic countries the best mode lay in having the
slogan of Islamic Science Foundation raised by a man who is deceitfully a Muslim but actually an ally and confident of Jews. Who could match Dr. Abdus Salam Qadiani to raise the slogan, as after the Nobel Prize he wore the mantle of a well-wisher and hero of Islam? In this way this Qadiani Doctor assumed supreme authority over the Islamic Science Foundation.

**Advantage No. 3**

Another advantage that shall accrue to Dr. Abdus Salam with the establishment of the Foundation is his hobnobbing in Islamic countries' Scientific Institutes to get young Qadianis employed there. The same situation should repeat as did at the time of Zafarullah Qadiani. As Pakistan's Foreign Minister, he made Pakistani embassies over-flowing with Qadianis, gave them jobs and enticed the jobless Muslim youth to become converts. Apparently, Dr. Abdus Salam Qadiani has taken over from Zafarullah Qadiani to sit on a high cushion provided by the Islamic nations.

Qadiani youth, henceforth, will obtain lucrative posts in Scientific Institutes in the Muslim world and poor unemployed Muslims shall be snared into Qadianism. Not only that, if any jewel of a Muslim did make a debut in science and technology it shall be easy for Dr. Abdus Salam to oust him as 'undesirable'. Has this not actually happened in Pakistan?

It is common knowledge in Pakistan that some individuals who possessed no merit except that they were Qadianis carried on with their jobs in Scientific Institutes despite their retirement age and were provided extensions. Contrary to this,
First-rate Muslim scientists were pushed into oblivion as ‘undesirable’ by Dr. Abdus Salam’s standard. Reference in this respect can be made to the weekly, ‘Chatan’, Lahore, dated 6/13 Jan, 1985, for details of these heart-rending cases.

**Advantage No. 4**

This Foundation shall become a vehicle for preaching Qadiani religion. How will it be done?

(a) Mirza Nasir Ahmad, the previous head of Qadianis, in his press conference, on 14th August 1980, covered by the Irish newspaper, *The Irish Sunday World* in its issue of Aug. 17, 1980, declared:

“The Ahmadiyya movement is making preparations to get Ireland into Muslim fold. The important pillars of this organisation are Sir Zafarullah Khan, the former Foreign Minister of Pakistan, the former President of the United Nations and the former President of the International Court of Justice, and Professor Abdus Salam who recently received ‘Nobel Award in Physics’. (Qadiani newspaper, *At-Fauzl*, Rehoboth, dated Oct. 25, 1980).

(b) Qadianis take pride in Dr. Abdus Salam Qadiani that he preaches his religion wherever he goes. Mujib Asghar Qadiani writes on page 56 of his booklet, ‘Dr. Abdus Salam’:

“He placed his ‘Deen’ (of Qadianism) always above the world. He carried the message of ‘Ahmadiyya’ to world scientists and
prominent people. When he went to Sweden to receive the Nobel Award he handed over to King of Sweden a copy of Holy Quran (Qadiani translation) and also English translations of Extracts of Writings of Hazrat Promised Masih (Mirza Ghulam Ahmad Qadiani). Similarly he gave (Qadiani) literature to Shah Hasaan in Morocco.

(c) Dr. Abdus Salam Qadiani has set up a Scientific Institute in Italy. Through this Institute, he takes to propagation of Qadianism. This is revealed in Qadiani monthly magazine, Tehrik-e-Jadeed, Rabwah, for Oct. 1985, on page 7. It carries a tour report on Italy by the present head of the Qadianis, Mirza Tahir Ahmad Qadiani: "The respected sire (Mirza Tahir) was pleased to say that representatives of the Qadiani Jamaat were previously also sent to introduce the Qadiani Jamaat to (people of) Italy but this time a meeting was arranged there through Dr. Abdus Salam which was attended by many dignitaries who had no previous introduction to Ahmadiyat. Their attendance was beyond expectations. Television representatives were also present".

(d) Qadianis are proclaiming that the Fifteenth Hijra shall be the century for predominance of real Islam (Qadianism) and this will be possible through supremacy in science. The following extract, from Qadiani newspaper, 'Al-Fazl', Rabwah, dated Nov. 13, 1979, mentioned earlier, is repeated:
'Scientist Dr. Abdus Salam Sahib, the dutiful glorious son of Islamic world and the devoted notary who is prepared to lay down his life for Ahmadiyat which is real Islam, has said:

'The only way to regain the lost Islamic magnificence in scientific technology is for our Ahmadi youth to come forward to gain perfection in these fields.'

'The respected Doctor Sahib said that our organisation is out to revive Islam. Therefore we should forge ahead in scientific knowledge besides other fields and attain perfection, thereby restore the lost Islamic greatness'.

COMMENTS

How the Qadianis are eecashing the Nobel Prize to Dr. Abdus Salam by propagating the Qadiani religion and proping up the Doctor as the noble scion of Ahmadiyat is evident from the following quotes relating to him:

1) "The Important pillar of Ahmadiya Movement" — Mirza Nasir Ahmad, Previous Head of Qadiania.

2) "Meeting arranged in Italy through Abdus Salam for Ahmadiyat" — Mirza Tahir Ahmad, Present Head.

3) "Abdus Salam carried the message of Ahmadiyat to world scientists" — Mujeeb Asghar.

4) "Abdus Salam gave Qadiani literature to Shah Hassan of Morocco" — Mujeeb Asghar.
5. "Abdus Salam — Devoted notary to lay down his life for Ahmadiya." — 'Al-Fazl'.

6. "Our Ahmadi youth to come forward: only way" — Dr. Abdus Salam Qadiani.

In the light of the above are any more proofs needed to prove the knavery? Is there any doubt left that funds which Islamic countries have provided or are going to provide in future on Dr. Abdus Salam's call, will not be spent on propagation of Qadianism? Is it not his cardinal motive to preach Qadianism on Arab money? Will not Muslim young men be injected with a Qadiani injection?

DR. ABDUS SALAM QADIANI
AND PAKISTAN

Tolerance Thy Name Ignorance

There are many Muslims in Pakistan who believe in tolerance towards Qadianis and a show of broad-mindedness for Dr. Abdus Salam Qadiani. Their reasoning is that he is a Pakistani after all and his religious beliefs should be ignored because as a recipient of Nobel Award he brought honour to Pakistan and Pakistanis.

In pursuance of this logic, a renowned political figure of Pakistan expressed his views in a column of Daily Newspaper 'Jung' on May 14, 1981, under caption 'Musahibud'. He wrote:

"Nobel Award recipient, Pakistani Scientist, Dr. Abdus Salam also happened to be in Amman those days. On a breakfast invitation, once we came across each other. I had had occasions to hear him earlier in
Cabinet meetings while presenting his case.

"At that time, he was working for Pakistan Atomic Energy Commission. An extremely competent and learned person, he is well-mannered and complaisant. Let whatever be his track but by Pakistani affinity we should obviously be pleased at the worldwide recognition he received for his scientific prowess. Knowledge is knowledge. Neither can it be struck with the stamp of any religious dogma nor by its source whether Eastern or Western. Knowledge is a common heritage, shared by entire humanity like air and light of the cosmos."

Letter from a Simpleton

A letter was published on page 4, in the Qadian weekly, "Lahore," dated Nov. 11, 1979. The writer calls himself a simple Muslim but has given evidence of being a simpleton. An extract of his letter is translated below:

"Pakistan's Dignity Rolled into Dust by Illiterate Maulvis Hostile to Science.

"Dr. Abdus Salam's sentimental attachment to any dogma is none of my concern. What I say is only this much that he got a Nobel Prize in Physics and as a result bestowed honour upon Pakistan on international level. President Zia ul Haq sent him a congratulatory message. Our radio and television mentioned him frequently that he is the first Muslim to have received an international compliment."
"What pains me is this: Who has instigated the imams of official mosques that they are putting Pakistan into disgrace by throwing mud on Dr. Abdus Salam's personality although they are on government pay-roll.

"On the occasion of Eid ul Azha, the Pesh-Imam of Islamabad's central mosque, popularly known as 'Lal Masjid', which is under the management of Ministry of Religious Affairs, passed indecent remarks against the person of Dr. Abdus Salam in his pre-prayer speech. How were his comments related to Sunnat-e-Ibrahim? What virtue was rewarded to his listeners? I do not know.

"The Pesh-Imam (probably his name is Maulana Abdullah) said in his rhetoric zeal..... Because Abdus Salam is Mirza Qadiani, he is Kafir. He has been given Nobel Award only because he has smuggled some important secrets of Pakistan to Jews.

"It is now up to the Government to enquire from this employee of Grade 17 as to wherefrom, he got this information that Dr. Abdus Salam got Nobel Prize in lieu of his having smuggled national secrets.

"Shocking, that illiterate Maulvis are rolling Pakistan's dignity into dust in their hostility towards scientific technology, while standing on prophetic pulpit. They get away with it and are not taken to task.

"After all, there was a sizable number of members of foreign missions and diplomats present in that congregation."
"If this religious decree of Mauvis that Dr. Abdus Salam is a Kafir is accepted even then the Mauvis should realise that that kafir is a Pakistani, first and last, and his honour is Pakistan's honour."

Dismissal Orders

No doubt Dr. Abdus Salam is a Pakistani national but what patriotic regard this son of the soil has for his homeland can be seen from the following incident:

The story goes back to days when he was Scientific Adviser to the President during the regimes of Yahya Khan and Bhutto. No sooner did Pakistan National Assembly legally declare Qadianis as Non-Muslims in 1974, than he left Pakistan to sit in London, in protest. Then it so happened that some time later Bhutto sent him an invitation to come to Pakistan to attend a Science Conference. He spurned the invitation with undignified remarks. The weekly newspaper, 'Chakar', Lahore, in its issue dated 22nd June, 1986, reported the following:

"A Science Conference was going to be held in Bhutto's times. Invitation was sent to Dr. Abdus Salam to attend. This happened after the National Assembly had constitutionally declared Qadianis as Non-Muslims. As the invitation reached Dr. Salam he sent it back to the Prime Minister's Secretariat with these remarks:

'I do not want to step on this accursed country unless the Constitutional Amendment is withdrawn"."
"Bhutto, having read these remarks, turned livid with rage and wrote immediately to the Secretary, Establishment Division, to remove Dr. Salam from Advieshriar and issue dismissal Notification forthwith. Waqar Ahmad was Secretary, Establishment Division, at that time. Instead of putting this order into action he slipped it quietly into his personal custody. The entire proceedings stood lost. Why? Waqar Ahmad was also a Qadiani. How could he preserve such an important document on files."

Mirza Tahir, Head of Qadianis,

Flee's From Pakistan

In April 1984, President General Muhammad Zia ul Haq issued Prohibitory Qadiani Ordinance whereby Qadianis were prohibited from calling themselves Muslims and practising Muslim rites. The fraud had to be stopped. Having seen the promulgation of the Ordinance, the so-called brave Khalifa of Qadianis, fled away to London, under cover of darkness of night. On reaching there he named his residential quarters as "Islamabad", in confrontation to Pakistan's capital, Islamabad.

Hunter From His Manger

Sitting in his counterfeit Islamabad, Mirza Tahir is now blowing bugles of war, calling Pakistan his enemy. He is advising Qadianis to ignite Pakistan's peace into flames.

Below is quoted some rattle prattle, reproduced from a two-monthly Qadiani magazine, named 'Mishkat' which is printed from Qadian (India).
Under the caption, 'Message of the Imam to the (Quddiani) Jamaat' it carries a message to his followers:

Some of his diatribes are translated below:

(a) "The battle-field in which our enemy has pushed us appears to be the last ditch for him and God willing, our enemies shall be very badly defeated". (Page: 7)

(b) "This is the most important and decisive position of our war with the enemy". (Page: 7)

(c) "This is that last post where the enemy has already reached". (Page: 7)

(d) "The whole (Quddiani) Jamaat should join in this war with electric speed". (Page: 8)

(e) "This is a bugle of war which has been blown. Its sound must be amplified and this call carried to every corner of the world". (Page: 8)

(f) "And war-lords of Islamabad (Pakistan) should be driven back, helpless, by resonance of this roar". (Page: 8)

(g) "Hence this filthy movement which is flowing from President Zia-ul-Haq's womb he is responsible in this world and the next too on Resurrection Day; no power on earth will save him; no power of religion will rescue him; because he has attacked eminence and glory of God, because he has stormed the sanctity of sacred name of Muhammad Mustafa". (Page: 13)

The Missing 'Predicate'

Readers should excuse Mirza Tahir for the grammatical m i e n s t r u c t o r i n in the above sentence. In the heat of his emotional inequality he
forgot the rules of grammar and lost thread of the 'predicate', after starting the sentence with the 'subject', 'this filthy movement', the predicate to this sentence is missing.

We shall now provide this missing predicate to our readers:

(1) After having been constitutionally declared as Non-Muslims, the Qadianis were restrained in April, 1934, from using the holy word of Islam anywhere in any form or calling themselves Muslims. To defeat this legal provision they inscribed Kalimah Tayyiba on their places of worship, wrote it out on houses, shops, transports and displayed it even on their chests. This Qadiani trickery which amounted to defeat of law led to an objection from the Muslims.

(2) Qadianis' places of worship, being obvious centres of heresy and apostasy, are outright filthy. Then to wear Kalimah Tayyiba on chests, filled with anti-Islamic venom, is a disgrace of the holy Kalimah. It amounts to (Allah forbid) writing or hanging Kalimah Tayyiba on latrines. If a person is caught doing so he will be punished. To efface the letters of Kalimah Tayyiba from dunghills is no disgrace to it but a commendable act.

Ghulam Ahmad's Claim
that he is Muhammad incarnate

Mirza Ghulam Ahmad Qadiani claimed to be the reincarnation of Muhammad Mustafa ﷺ and that the noble Prophet ﷺ had a second jannah (birth) in the form of Mirza Ghulam Ahmad at Qadian.
In his book, Ek Ghalati Ka Izalah, (3rd Edition, Rabwah), on Page 4, Mirza quotes the Quranic verse:

(Translation)

'Muhammad is the messenger of Allah. And those with him are stern against the unbelievers and merciful among themselves.' (Quran, Al-Feth: 29) and says, "In this waht (revelation) I have been named Muhammad and I have also been made Prophet". Allah forbid!

As a result of this absurd claim, whenever Qadianis recite the Islamic Kalimah they imagine, Allah forbid. Ghulam Ahmad in their minds as Muhammad ur Rasul Allah."

The Lahore branch of Qadianis posed a question to their Headquarters:

"If Mirza was a prophet why do you not recite his name in the Kalimah?"

Reply to this question came from Mirza Bashir Ahmad Qadiani:

"The reason why the name of Muhammad ur Rasool Allah has been included in Kalimah Tazyiba is that he is head crown and Seal of all the prophets. By including his name, all Prophets fall into it. Automatically. Therefore, it is not necessary..."
to include the names of the prophets individually. However, as a result of the birth of the promised Masih (the Qadiani Mirza), a difference has cropped up (in the meaning of the Kalimah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of نور مبین (Muhammad ur Rasul Allah). Therefore on account of the incarnation of the promised Masih, Allah forbade, the Kalimah كلام ي does not become abolished; it rather shines more brightly. (Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah! Ha, without Mirza, this Kalimah remained meaningless, useless and false! That is why those who recite this Kalimah without including therein Mirza are Kafir, rather 'pakka' Kafir' (Compiler). In short, the same Kalimah is (effective) even now for embracing Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of كلام ي (Muhammad ur Rasul Allah). That's all".

"Moreover, even if we accept by supposing the impossible that the sacred name of the glorious Prophet has been included in the sacred Kalimah because he is the last of the Prophets, even then there is no harm and we do not need a new Kalimah because the promised Masih is not a separate entity from
the gracious Prophet as he (Mirza) himself says: 'My being is exactly the being of Muhammad ur Rasul Allah'. One who discriminates between me and Mustafa has neither recognized me nor seen me'. And the reason for this is Allah Almighty's promise that He would reincarnate "Khatam un-Nabiyeen" in this world once more as a prophet as is evident from the verse. "And others of them..." Thus the promised Masih (the Mirza of Qadian) is himself Muhammad ur Rasul Allah, who has been incarnated in the world again to spread Islam. We do not, therefore, need any new Kalimah. Albeit, a new Kalimah would have been necessary, if some other person had been reincarnated instead of Muhammad ur Rasul Allah".

(Kalimatul Fazli, page 158, by Mirza Bashir Ahmad Qadiani, Review of Religions, Qadian, — April, 1915).

Qadiani Kafir

Mirza Ghulam Ahmad Qadiani claimed, in total absurdity that Allah made him "Muhammad ur Rasool Allah". And the Qadianis:

1) hold firm belief in this 'Kufria' heretic claim;
2) include Mirza Ghulam Ahmad in the meaning of Kalimah Tayyiba; and
3) mean Mirza Ghulam Ahmad Qadiani when they say Muhammad ur Rasool Allah.

*Please see page 97. By the words آمرئ (and others of them) Mirza Qadiani has censured the false meaning of 'the prophet to come later', whereas the verse simply means that the Holy Prophet مَّلِّ مُرْسَلٍ came not only for the unbelievers of Arabia but he is also prophet for all the people who will be born till the Resurrection.
In the light of the the above Kufr, if Qadianis wear badges of Kalimah Tayyiba on their person then anybody with a little common sense will consider them guilty of insulting the holy Prophet himself.

Qadiani Hypocrisy

It is well-known that the holy Prophet صلى الله عليه وسلم ordered the burning up and demolition of Mosque Ziarat and turning it into a dungheap because it was constructed by the Hypocrites. If his order was correct (and it was thoroughly correct by all means) then how can the demand of Muslims to demolish places of worship of Qadiani hypocrites or convert them into dungheaps can be wrong, when these are constructed on the pattern of a Muslim mosque with Kalimah on it? However for the present our demand is that Kalimah should not be written on these 'Ziarat' prototypes. How can this demand be deemed as unjust?

In short, the Kufr and hypocrisy of Qadianis were playing havoc in Pakistan and they have to be incapacitated to play any more frauds. They cannot insult the Kalimah any more by inscribing it on their buildings and cannot put the holy name of the Prophet صلى الله عليه وسلم into disgrace and dis-kind. Muslims, now aware of Qadianis' profane anti-Islamic and anti-state beliefs, cannot tolerate their nefarious activities. Readers may recall that Dr. Abdu Salam Qadiani called the land of Pakistan as an 'accursed country'. (Allah protect us).

Qadiani Threats

The spiritual sire of Dr. Abdu Salam
Qadiani, Mirza Tahir Qadiani, is sounding war trumpet and is threatening Pakistan with warlike conditions of Afghanistan when he says:

"If oppression continues in this region, then conditions similar to those in Afghanistan can arise here too". (Qadiani Weekly, Lahore: Page 12, Dated April 20, 1985).

Not content with this veiled threat Mirza Tahir has the audacity to invite the entire Muslim world to join hands with the Qadianis to browbeat Pakistan. He warns:

"If you do not do so then your name will always be remembered with curses".

(Qadiani magazine, Mishkat, Qadian, May / June 1985, page 14).

Place all these facts before you and in the name of fairplay do justice whether Dr. Abdus Salam Qadiani's Nobel Award can be a source of delight to you, or a pride for any Pakistani or for that matter for any Muslim anywhere in the world.

NO TOLERATION FOR CONSPIRATORS

A Pakistani organisation in one of its publications, praised Dr. Abdus Salam Qadiani and took the plea that we should commend his scientific skill and ignore his faith, religion or dogmas. Having read this, a feeling Muslim could not restrain himself from writing to this organisation's head who is a well-known
"What you have written about Dr. Abdu Salam Qadri shows an exuberance of your sentiments. Just think for a while that we should be open-hearted and tolerant being Muslims. Every day one reads of performances of foreign nationals, non-Muslim scientists and experts who are of other religions. We like their good things, appreciate the worth of their great works, take advantage from their inventions, draw inspirations and praise them for what they have done but we don't discuss their religion as to what it is or what it was or what it should be because we have nothing to do with their religion. We are concerned only for what they have done for humanity or for human advantage. I trust you will now feel at rest".

This point of view is positively Islamic open-heartedness. We support it from the recesses of our heart.

BUT when that Jesuit and expert

1) cuts the roots of religion of Islam;
2) poses a threat to Islamic interests;
3) makes his expertise a vehicle for the propagation of his sham faith;
4) turns his skill into converting Muslims into apostates; and
5) lures Muslim youth into his religion by offering temptations of money, marriage or employment;

THEN our Muslim admirers while singing an
eulogy for him are in duty bound to Islam to warn their Muslim brethren against the danger lurking in this crass personality.

Dr. Abdus Salam is a Qadiani first and a scientist later. He is a zealot of Qadianism. Under the garb of his scientific performance he is a conspirator against Islam.

Does any government of the world tolerate conspiracy? Are conspirators not consigned to the galows? When no government tolerates conspiracy against the state, how can conspiracy against Allah and His Prophet(May Peace be allowed a let-off!

Dr. Abdus Salam's present leader, Mirza Tahir, is an enemy of Islam and is an ally of enemies of Islam. He is beating war-drum against Pakistan and cursing the whole Islamic world because they don't support him. He is howling howse that Pakistan is opposing his party men. Is it Islamic open-heartedness to sing praise of such a person? Just think for a while.

TOLERANTS CLASSIFIED INTO CATEGORIES

A Muslim's heart reeks at the enthusiasm of showing toleration by the above-noted class of starry-eyed tolerants who ignore the honour of Islam and concern for the millat. This class includes three categories of people.

Firstly: Those lay-men who are ignorant of Qadiani beliefs and who are sweetly indifferent to the feelings of hatred, malice and enmity which Qadianis hide in their hearts against the Muslims.
Secondly: Those educated gentlemen who are free thinkers. They dislike restraints applied by religion. To show their disgust against religion is a fashion for them. They imbibe the free air of modernism. They do not categorize people, religion-wise. A believer or a non-believer, saint or a heretic, faithful or faithless — all weigh equal in their starry eyes.

Thirdly: Those who are called lovers of religiosity. They speak on social reformation and write lengthy discourses on religious subjects, as self-proclaimed heralds of Islam. Discussing in learned seminars is service of religion for them. They can be identified in this way that they don’t have sufficient time at their disposal due to their national and social preoccupations to sit in company with pious and godly men. Instead of practising religious obligations they believe more in expediences and prefer other obligations. In the karem of their heart, worldly prudence, in preference to transworldly thoughtfulness, is the legal tender. Very innocently they will sermonize for tolerance, human brotherhood and large-heartedness. Their sermon is not to hate any human, however repulsive he may be to Allah and His Prophet and His ‘Deen’, but to tolerate enemies of Allah, His Prophet and His ‘Deen’.

Yet this tolerance is limited to matters concerning Allah only because no sooner are their private belongings harmed or their individual honour assailed than they would forget sermonizing tolerance for their personal enemy. Then their rakes of vengeance glisten and serve of honour shone and they will not feel at rest until their antagonist is knocked out.
These lovers of religiosity are aware of Allah's enemies; they can identify them as they can identify members of their household. They fully know that Mirza Ghulam Ahmad Qadiani called himself Prophet Muhammad and presented himself before the world as such.

This is also well within the perimeter of their knowledge that the Qadisian gang takes Mirza Ghulam Ahmad as the promised Mahi and the appointed Mahdi. Also they know that the Qadianis are the greatest enemy of Islam and are traitors of our holy Prophet, ﷺ. These tolerants cannot deny that they don't know that the Qadianis call Pakistan 'damned soil'. They know that the Qadianis are in 'ague with the Jews who are conspiring internationally to destroy Pakistan.

In spite of this knowledge and these realizations this class of men sermonises for toleration of Qadianis. History tells us that nations who are populated with such types get blotted off the map of the world sooner or later, because lack of sense of self-security, and disloyalty to the nourishing faith lead to bondage and elimination.

Deed Father Habib ur Rahman Reborn

Certainly we are notaries to large-heartedness and tolerance but we are not prepared to accept a fellow as our father if he comes after my father, (Habib ur Rahman's) death and has the cheek to tell me, 'I am your dead father, Habib ur Rahman reincarnated; hence submit to me'. Shall I tolerate him? Rather I should beat the vagabond with shoes on his head!
PROS AND CONS

On one hand is Ghulam Ahmed Qadiani, the spiritual sire of Dr. Abdu Salam declaring "I am Muhammad".

On the other hand are those of us who being given a Muslim name on birth sermonise to tolerate enemies of Muslims.

What fact will these "Tolerant" Muslims show to their holy Prophet صلى الله عليه وسلم in the coming Day of Congregation?

Just as Mir Jafar pushed India into the abyss of slavery by betraying Siraj ud Daulah, in the same manner, three treacherous Qadianis have been successful in undoing Pakistan to a great extent. First was Zafarullah Khan who as Pakistan's advocates before the Radcliffe Boundary Commission lost the link to Kashmir, viz., Gurdaspur, Pathankot, to India, (simultaneously his co-religionist Qadianis were presenting a separate memorandum to the Commission as a separate entity from Muslims) and later as the first Foreign Minister of Pakistan lost the Kashmir case in spite of his tiring and hardly intelligible orations at the United Nations. Second was M.M. Ahmed, the so-called financial wizard who as Financial Adviser during Ayub and Yahya regimes played a key role in the drama of debacles of East Pakistan. And the third is our contemporary Dr. Abdu Salam who as Atomic Energy Adviser to Bhutto, by incompetence or betrayal, landed Pakistan decades behind India in atomic research; so much so, that while India exploded an atomic bomb in 1973, the world has been heaged into accepting it as a "peaceful" explosion of a nuclear
device" in contrast to Pakistan, whose modest nuclear programme purely for generating badly-needed energy has been relentlessly magnified by India as an atomic monster and gullibly accepted so by friends and foes alike the world over. We are immensely thankful to Almighty Allah for bestowing Pakistan with many scientists who excel Dr. Abul Salam in every field, albeit the Qadiani lobby is endeavouring hard to undo their excellent performance.

* * *


APPENDIX

List of Nobel Prize Winners
<table>
<thead>
<tr>
<th>Year</th>
<th>Event/Person</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>Karl von Danne</td>
<td>event details not provided</td>
</tr>
<tr>
<td>1957</td>
<td>Dr. J. Barlow</td>
<td>discovery of subatomic particle</td>
</tr>
<tr>
<td>1946</td>
<td>George F. Druin</td>
<td>development of new weapon</td>
</tr>
<tr>
<td>1948</td>
<td>John F. Druin</td>
<td>discovery of new material</td>
</tr>
<tr>
<td>1953</td>
<td>Dr. B. F. Drury</td>
<td>development of new technology</td>
</tr>
<tr>
<td>1944</td>
<td>John F. Druin</td>
<td>discovery of new formula</td>
</tr>
<tr>
<td>1959</td>
<td>Dr. B. F. Drury</td>
<td>development of new process</td>
</tr>
<tr>
<td>1965</td>
<td>John F. Druin</td>
<td>discovery of new drug</td>
</tr>
<tr>
<td>1969</td>
<td>Dr. B. F. Drury</td>
<td>development of new technology</td>
</tr>
<tr>
<td>1972</td>
<td>John F. Druin</td>
<td>discovery of new material</td>
</tr>
<tr>
<td>1975</td>
<td>Dr. B. F. Drury</td>
<td>development of new process</td>
</tr>
<tr>
<td>1977</td>
<td>John F. Druin</td>
<td>discovery of new drug</td>
</tr>
<tr>
<td>1979</td>
<td>Dr. B. F. Drury</td>
<td>development of new technology</td>
</tr>
<tr>
<td>1981</td>
<td>John F. Druin</td>
<td>discovery of new material</td>
</tr>
<tr>
<td>1983</td>
<td>Dr. B. F. Drury</td>
<td>development of new process</td>
</tr>
<tr>
<td>1986</td>
<td>John F. Druin</td>
<td>discovery of new drug</td>
</tr>
<tr>
<td>1989</td>
<td>Dr. B. F. Drury</td>
<td>development of new technology</td>
</tr>
<tr>
<td>1992</td>
<td>John F. Druin</td>
<td>discovery of new material</td>
</tr>
<tr>
<td>1995</td>
<td>Dr. B. F. Drury</td>
<td>development of new process</td>
</tr>
<tr>
<td>1997</td>
<td>John F. Druin</td>
<td>discovery of new drug</td>
</tr>
<tr>
<td>1999</td>
<td>Dr. B. F. Drury</td>
<td>development of new technology</td>
</tr>
<tr>
<td>Year</td>
<td>Name</td>
<td>Nationality</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>1860</td>
<td>Albert Bannister</td>
<td>U.S.</td>
</tr>
<tr>
<td>Location</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>Main Hall</td>
<td>First Floor</td>
<td></td>
</tr>
<tr>
<td>Library</td>
<td>Second Floor</td>
<td></td>
</tr>
<tr>
<td>Auditorium</td>
<td>Third Floor</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** This table outlines the main areas and locations within the building.
<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>2</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>3</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>4</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>5</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>6</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>7</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>8</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>9</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>10</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>11</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>12</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>13</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>14</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>15</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>16</td>
<td>Please refer to the table for detailed information.</td>
</tr>
<tr>
<td>17</td>
<td>Please refer to the table for detailed information.</td>
</tr>
</tbody>
</table>
MESSAGE
TO THE
MUSLIM
UMMAH

from:
Azami Majlis Tahafuz Khatme Nabuwat

By
Maulana Muhammad Yaqut Ludhainvi

Translated by
K.M. Salim

Edited by
Dr. Sahihuddin Ali
MESSAGE TO THE MUSLIM UMMAH

Gentlemen: This message contains some important issues and attention of all Muslims is invited to it.

1. In token of Great Benevolence, Allah, the Exalted, sent as the last Prophet for providing guidance to entire mankind who have since been born or who are living today or are to be born hereafter. Through His Graces, all people are offered Islam as the religion and as the last Prophet. We Muslims have accepted both, with all heart and soul. Islam is, in fact, a great gift of Allah. It is so valuable that no worldly excellence matches it. Allah confirms this fact of His true believers in Quran Hakeem in these words:

َۚۚاذَانَۜ لَنَّكَۚ وَلَا تَكُونَ لَنَّكَۚ أَكْتَبْنَاٰ مِنْ ذَٰلِكَ لَنَّكَۚ إِنَّكَ تَأْمُرُنَّكَۚ وَلَا تَأْمُرُنَّكَۚ (سُورَةُ آلِ مُحَمَّدٍ:۱۹۳)
Allah verily hath shown grace to the believers by sending unto them a messenger from among themselves.

(Al-e-Imran 3:164)

Praise be to Allah, Who hath guided us to this (felicity): never could we have found guidance, if Allah had not guided us. Verily the messengers of our Lord did bring the truth unto us.

(Al-A'raf 183)

2. But proponents of enmical forces to Islam, like Christianity, Judaism and others, try to deviate Muslims by attacking precepts of Islam. To achieve their objective they adopt several methods, some of which look apparently harmless but they are deep-seated. Their intent is to inflict maximum amount of damage upon Islam and for this purpose lay in wait to charge at its votaries. Most of them are open adversaries but some are clothed in deceit.

Therefore, in the scenario unfolding today, it is our duty to forewarn our Ummah and tell them of the conspiracies that are being hatched against Islam. Allah has drawn the attention of Muslims to this danger in these words.

(Al-Fatihah 1)
Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: The guidance from Allah is the true guidance. Wert thou to follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.

(Al-Baqarah 2:120)

And they will not cease from fighting against you till they have made you renegades from your religion.

(Al-Baqarah 2:217)

The holy Prophet said: "The people will soon summon one another to attack you as people, when eating, invite others to share their dish."

(Mishkat, p.459)

3. While we have already identified Christianity, Judaism, Idolatry, etc., which are well-known to us, there is however one evil which has raised its head recently, that is, one and a half century ago. This evil is more of a fraud than a religion as such. Perfidies have been many in the past but this one is the latest and very potent. Muslims are not very
much familiar with it. Some who do know about it, are unaware of its dimensions because, unlike other religions which openly claim to be anti-Islamic, this one shows itself as pro-Islamic, doing the damage on the quiet. It claims to be reformist of Islam and attempts to put forth a certain version of its own. In fact, it is hypocritically hiding its kafr (infidelity) under the mask of Islam. The British, imperialist during its rule in India, needed its help to maintain suzerainty over the freedom-loving Muslim subjects. Through this Message we wish to invite your attention to this great danger which is looming large over the Ummah and is conspiring plans to ruin the Islamic countries in the present times.

The name of this evil is Qadianist, also called Ahmadiyyat. A Qadiani or Ahmadi moves about calling himself a Muslim but he is a viper-up-the-sleeve and must be guarded against. Our very purpose in extending this message is to enable you to identify him correctly. He shows himself outwardly as a Muslim, takes on names resembling those of Muslims and confuses people at large. Actually, he is so far removed from Islam as a Christian, Jew, or Hindu Idolator is. He behaves like a Muslim in his daily life and simulates Muslim culture, customs, rituals and habits, to the extent that he would even go to wearing a beard whose style is identifiable as a tuft sported beneath the lower lip and environs of the jaw.

4. The Founder of Qadianism/Ahmadiyyat was a man named Mirza Ghulam Ahmad who was born in the town of Qadian, District Gurdaspur, in the province of the Punjab, India, in 1835. The word Qadian takes its origin from his birth-place, Qadian, and Ahmadiyyat, from his name Ahmad,
which at his birth, his father prefixed with the epithet of Ghulam, meaning slave of Ahmad. Poverty and indigence were rampant in his home. However, his father, Mirza Ghulam Mortaza received an annual pension of Rs.700 from the British Government. Once young Mirza was assigned the task of collecting the annual pension of his father from the government treasury. Young Mirza received the amount (Rs.700) but squandered it in a few days in revelries. Feeling ashamed he did not return home. Wandering through the city of Sialkot, he got himself hired in the Court of Deputy Commissioner of that district. He accepted this first offer no sooner than it came by, since beggars are no choosers and because he was direly hardpressed for the needs of his body-cover and hunger. But actually his salary was so meagre that he had to look for other avenues for sustenance. It could hardly be called a salary because it was approximately sixty cents per month (50 paisa per day). Actually, it was in the nature of charity, doled out to him, to give him at least one meal a day. His service continued for some years.

Luckily for him, his father had provided him some literacy in boyish days. He went over it again to revise and, as his sympathizers counselled, he gathered all his available IQ and sat for an examination of Mukhtari (a sort of attorneyship) yet remained where he was. Obviously, he did not secure passing marks and he could not do so because success does call for a percentage of some wise at least. Days passed by and financial strains mounted up, with each day passing until an idea struck him one day. The elementary knowledge of religion including Urdu, Persian and Arabic which his father had provided him at home through some rural tutors at Qadian, clicked into
him. Mirza pulled out a theologian's garb and was donning it; so the camouflage started early in his life and thickened as his years rolled by.

Foreseeing a lot of pecuniary promise in this substitute, he worked hard on it, realising that the easiest way for getting known in public was by provoking people of other religions, their 'puddits' and 'padres'. This wonderful contrivance was a windfall for him. It paid him rich dividends because he secured the help of some like-minded people in initiating religious disputations over dogmas with theologians of contemporary religions in India of those days. Consequently, a coterie of hard-liners gathered around him and Mirza Ghulam got into the limelight, as he desired. From then on, money was no problem because enough dotards were around to fill his pockets for the various money-raising schemes he proposed to embark upon. In this way, sycophants also stood him in good stead because overflows from handfuls trickled into their pockets as well. Thus the heyday of mounting donations unheard in luxurious easa, indulging invigorants and drinks of Pioner's wine and Mirza Ghulam, none the less, was now wearing the mantle of a religious pedant.

The pedantry rose step by step. It was intertwined with the claims Mirza Ghulam made successively. Starting from his assumed pose of a Muslim theologian, he first proclaimed himself a "Mujaddid" (renovator of Islam), then a 'Muhaddath' (holder of conversation with Allah) then a 'Mulham' (receiver of Divine inspirations). Ali this was up to the year 1884. Then he proclaimed himself a 'Maseel-e-Masih' (Likeness of Jesus). After seven years as 'Maseel-e-Masih', he gave up this pose and in 1891, from a 'likeness' of
Mašīḥ, he raised himself into an ‘embodiment’ of Mašīḥ. He took on this shape in the form of ‘Promised Mašīḥ/Messiah’ and declared that he was that living Mašīḥ whose reappearance in the world had been promised. Thenceforth he spelled his theology in the death of Jesus. In order to do so, he dug into ancient history. His anthropological expertise informed him that Jesus successfully duped the forces of Roman soldiery that guarded the Cross and his grave and ran away incognito from that execution site to Kashmir in India and died there. Mīrza has also spotted his grave in the city of Srinagar. Against against all this, the Qur'an Hakeem and Holy Abadith have informed us that Hazrat Isa (Jesus), peace be on him, was never put on 'the Cross,' but was bodily lifted into the skies and will come down into the world again, near the time of Resurrection and shall slay 'Dajjal' (anti-Christ).

A decade later, i.e., in 1901, Mīrza climbed to the finale of his claims, i.e., Prophethood and Messengership of Allah. He wrote in his books that he had received inspirations and Wahi (revelation) from Allah that the following verses of the Qur'an Hakeem were Allah's announcement in respect of his personality.

Muhammad is the Messenger of Allah.
And those who are with him are stern against the disbelievers, (but) merciful among themselves.
He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may make it triumph over all religions.


Say (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you.

(Aal-Imran 3:31) (Haziqu-ul-Wahi p.83)

Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all.


Nor doth he speak of (his own) desire.

(An-Na'oon 53:3-4) (Tazkirah p.378)
Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The Hand of Allah is over their hands.

(Al-Path 48:10) (Haqiqat-ul-Wahi, p.80)

Say: I am only a human being like yourselves. My Lord reveals unto me that your God is only One God.

(Al-Kahf 18:110) (Haqiqat-ul-Wahi, p.81)

Verily We have given thee (O Muhammad) a manifest victory, that Allah may forgive thee of thy faults of the past and the future.

(Al-Path 48:1) (Haqiqat-ul-Wahi, p.94)

Verily We have sent unto you (O men!) a Messenger as a witness over you as we sent a Messenger unto Pharaoh.

(Al-Muzammil 73:15) (Haqiqat-ul-Wahi, p.101)
To thee have We granted the Fount (of Abundance).

(Al-Kauthar 198:1) (Haqiqat-ul-Wahi, p.102)

God has determined to grant thee that position in which thou wilt be praised.

(Haqiqat-ul-Wahi, p.102)

Ya Sin. By the Quran, full of Wisdom, thou art, indeed one of the Messengers sent on a straight path.

(Ya-Sin 36:1-3) (Haqiqat-ul-Wahi, p.107, Tazkirah, p.479)

And thou (Muhammad) threwest not (a handful of dust) when thou didst throw, but Allah threw.

(Al-Anfal 8:17) (Haqiqat-ul-Wahi p.70)
Allah, The Beneficent. It is He Who has taught the Quran.  
(Ar-Rehman 55:1-2) (Haqiqat-ul-Wahi, p.70)

You say that I have been commanded and I am the first to accept the faith.  
(Haqiqat-ul-Wahi, p.70)

And recite that which hath been revealed unto thee from thy Lord.  
(Al-Kahf 18:27) (Haqiqat-ul-Wahi, p.74)

And as one who invites to Allah's (Grace) by His permission, and as a Lamp spreading Light.  
(Al-Adab 33:86) (Haqiqat-ul-Wahi, p.75)

He drew nigh and came closer till he
was at a distance of but two bows’ length or even nearer.
(An-Najm 53: 8-9) (Haqiqat-ul-Wahi, p. 76)

Glory be the Being Who did take His bondsman (Muhammad) for a journey by night.
(Ijra 17:1) (Haqiqat-ul-Wahi, p. 78)

And We sent thee not but as a Mercy for all the worlds.
(Al-Anbiya 21: 107) (Arbaeen No. 5, p. 23)

5. Every Muslim knows that the above verses of Qur'an Insha’een were revealed fourteen hundred years ago and related to the personality of Khulam-un-Nabiisun but the Samee-Mirza Ghulam, brushing away all scruples, arrogated these verses to his self, undeterred by any qualm of conscience. He also tampered with hundreds of Quranic verses. Not stopping at that, he laid claim of superiority over all the Prophets and invited people to repose their belief in his conception. These who refused he abuses and like a vulgarian he addressed them as swine, dogs, bastards, sons of prostitutes and denizens of inferno. These abuses are recorded in his writings and can be read there.
5. Doctors of Islamic Law and learned Muslims wrote copiously in rebuttal of Mirza Ghulam's blasphemies. As a result, he and his followers were expelled as infidels, apostates and outcasts from the Islamic fold.

The Government of Pakistan, taking a lead among Islamic countries, declared the Qadianis a non-Muslim minority community of Pakistan. An amendment to the Constitution of Pakistan was moved and passed on September 7, 1974, with the following text:

"A person who does not believe in the absolute and unqualified divinity of the prophethood of Muhammad ﷺ, the last of the prophets or claims to be a prophet, in any sense of the word or of any description whatsoever after the prophethood of Muhammad ﷺ, or recognises such a claimant as a prophet, is not a Muslim for the purposes of the Constitution or Law".

Pakistan's step was in response to a resolution of Rabita Islamici which convened a conference in Makkah, attended by 144 religious organisations of Islamic countries from Morocco to Indonesia. This 'meat', representing the entire Ummah, passed a unanimous Resolution which is historic in the sense that it was the consensus of the Islamic Ummah to declare Qadianis/Ahmadian as Kafirs, excommunicating them from the Islamic fold.

The Resolution reads:

"Ahmadiyat is a false movement which under the guise of Islam and for the
sake of mundane interests, contrives and plans to damage the foundations of Islam. Its deviation from the basic Islamic principles is obvious and clear from the following points:

(1) The founder of this movement claimed prophethood for himself.

(2) The Ahmadis deliberately distorted the meaning of Quranic verses and tampered with Quranic verses.

(3) They have issued a ‘Fatwa’, abolishing the validity of Jehad.

This movement was originally fostered by British Imperialism in India. Ahmadiyah is still thriving in its ambitious ventures with the support of imperialism and has deep associations with anti-Islamic forces and plans perfidious activities against Islam. With the help of these forces, the “Ahmadis” have been trying to tamper with the basic Islamic belief through various means, such as,

(1) Using the name “mosque” for their camps of apostasy with the help of anti-Islamic forces.

(2) Misuse of schools, orphanages and madrasas with financial support from Non-Muslim Powers in order to support the anti-Islamic objectives of the non-Muslim powers.

(2) Publishing corrupted interpretations of the Holy Quran in various languages for distribution in the world.
In view of the above facts, this Conference resolves that:

(a) It is an obligation on all Islamic organizations of the world to keep a vigilant eye on all activities of the Ahmadis in their worship-houses, social centres and orphanages and challenge them for their undercover political activities. The traps and conspiracies they have set up against the Muslims should be unveiled and made known to the whole Islamic World.

(b) They should at the same time be declared 'kafir' and excommunicated from the fold of Islam and should not be allowed to enter the 'harmain' (the sacred areas of Makkah and Madinah).

(c) The Muslims should also be careful in their social dealings with them. They should break off all their social, political and matrimonial connections with them.

This conference also demands that:

1. All Islamic countries should impose restrictions on all activities of the Ahmadis in their countries.

2. All the means and resources of the Ahmadis gathered by them for anti-Islamic activities should be confiscated.

3. They should not be entrusted with any responsible position in their countries.
(4) The alterations made by the Ahmadis in the Holy Quran should be made known to the Muslims. People should be informed of all such altered versions and further publications of Ahmadi translation should be prohibited.”

7. Mirza Ghulam Qadiani confronted the Ulema of Islam many times and threw Mubahala (curse rendezvous) challenges to them but was defeated on each occasion. All glory to Allah, the Exalted, that Mirza Ghulam was proved an impostor and a liar. With all his loquacity, at last he passed away in 1908, having been struck with pestilence of Cholera.

By way of an example, we give here a short account of a Mubahala held on May 26, 1893, (Zeeqadah 10, 1310 A.H.) which proved fatal to Mirza Ghulam Ahmad. He threw the Mubahala challenge to Maulana Abdul Haq Ghausi. When both sides came out in the open and faced each other, Maulana Abdul Haq implored Allah, in these words: Ya Allah, I consider Mirza Ghulam Ahmad a liar, an impostor, an apostate and a dualist-infidel. If I am wrong, let curse befall on me. At his turn, Mirza Ghulam Ahmad beseeched Allah with these words: Ya Allah, I consider myself a Muslim, if I am a liar in my claim, send down your curse on me.


In this way, both parties implored Allah to send His Curse on whoever was a liar. Result came out on May 26, 1908. Mirza Ghulam, the liar died while Maulana Abdul Haq lived up to May 16, 1917, i.e., nine years more. (Rais-e-Qadian, Vol.2, p.229). It is interesting to note that it was Mirza
himself who had said that in Mutahala contests the liar dies first, in the lifetime of the truthful.


8. The death of Mirza Ghulam Ahmad shocked his followers because they were expecting Maulana to die first in view of what their pseudo-prophet had told them. On the contrary, Mirza was the first to go into the grave. Qadianis were so disappointed that many left Qadiriyat, saying their prophet was a liar. By Allah's beneficence, they rejoined Islam and offered their heartfelt penitence. Yet, many are still blinded with prejudice and remain adamant.

Verily, Allah has said: Those whom Allah leaves to themselves, there is no guide for them.

(Al-Araf 7:186)

9. Mirza Ghulam's descendants know in their hearts that their sire was a liar and his claim of prophethood a made-up story. They know he played a hoax and also know he was publicly discredited many times but they support his pseudo-prophethood claim, because firstly, he was their grandee and secondly if they do not do so, all that money which is today flowing into their household coffers shall stop. Their objective is: Name, Fame and Money. Truth is a taboo for them.

With Pakistan coming into existence in 1947, the British government on the eve of quitting the sub-continent, did not forget their erstwhile vassals and carved a separate piece of land for the Qadianis within the territorial limits of Pakistan. Lest it
should be called a gift in return for service, the British gave it a semblance of sale-transaction at a ridiculous price of nine paise i.e., 3 cents per sq. yd. As a goodwill gesture, in the form of a gratuity, this was the British's parting present to them. In this way they were enabled to transfer their apostatic centre from Qadian (India) to Rabwah (Pakistan). Having received this land, they planned it out as if it were a colony. Giving it the status of a 'protected settlement' they restricted land sale except to Qadianis. Muslims were denied entrance in Rabwah unless they proved their bona fide reason for entry. Qadianis made their own laws of Civil and Judiciary and established a secretariat on the pattern of a parallel independent authority, in other words, a state within a state.

When Pakistan National Assembly declared the Qadianis a non-Muslim Constitutional minority in 1974 and applied controls as a corollary to this declaration, their Chief, Mirza Nasir Ahmad (grandson of Mirza Ghulem), stealthily fled to London. There he sat snug in the 'lap of Qadianis' old master-saviours who promptly allowed them to establish a centre near London which they named Isalmabad, with the object of confusing the world opinion and as a challenge to Pakistan's capital, Islamabad.

10. Now, these fraudulent people, show off as Muslims (in Muslim dress with Muslim names and Muslim customs) and go out "hunting" in those countries which lack resources and which are economically, industrially and educationally underdeveloped and where their antecedents are little known either to the inhabitants or to their governments. Their targets are poverty-stricken Muslims. Therefore the Qadianis undertake
welfare projects with government permission and with their own funds open schools, literacy centres, basic health units, poor houses and also operate development projects in agricultural, commercial and power sectors, very much similar to what Christian missionaries did once upon a time and also now particularly in dark territories of the world. In this way, the Qadianis establish their philanthropic bona fides in those countries and after having won the people’s hearts as social benefactors, they start preaching Qadianist and the “prophethood” of their Ghulam in private friendly talks and in unobtrusive tete-a-tete. People are given to believe that Qadianism/Ahmadism is a sect of Islam like other Islamic denominations.

11. Through this message, we call upon our Ummah to be careful. Beware! Do not tread into the nets spread by these Kaffirs. They are murderers of our faith, hiding in the bush, unlike preachers of other religions who are out in the open. See through their schemes; boycott them at social levels because they are hypocrites and will harm you if you are not cautious. Our message to the Musalman is: Save your faith and that of your brother from these robbers.

More important is our call to the Ulama and those Islamic divines who exercise religious jurisdiction in their circles or who run schools of theology and seats of Islamic learning, that they should forewarn Muslims in their lectures, sermons and talks and expose Ahmadis/Qadianis mischief, fuelled by anti-Islamic world forces.

12. Aalami Majlis Tahaffuz Khatme Nubuwat is a trans-world organisation by Allah’s grace which is bidding for the protection of the entire Islamic Ummah from apostasy and dualist-
infidelity. Therefore, if Muslims in any country find Ahmadis/Qadiani kaffirs raising their heads, we request them to contact any of the offices of Aalmi Majlis at once. No sooner will they pass this information than we shall spring into action, for we believe in nipping the mischief in the bud. For you just to tell us, the rest you will see! Insha Allah.

13. Contact offices of Majlise Tahaffuz e Khatme Nubuwwat are:

(1) Aalmi Majlis Tahaffuz e Khatme Nubuwwat Huzaori Bagh Road, Multan, Pakistan. Phone: (061) 40978.

(2) Karachi Office: Jama Masjid Baha Rahmat Trust, Old Numanish, M.A. Jinnah Road, Karachi-74400. Phone: (021) 7780337.

AALAMI MAJLISE TAHAFFUZE
KHATME NUBUWWAT
AND ITS SERVICES

An Introduction
AALAMI MAJLISE TAJAFUZE KHATME NUBUWAT
AND ITS SERVICES

 disagaming allah the most merciful the most kind
the praise and prayers on him and the true guiders

Note: Qadianis have deceptively adopted the name of "Ahmadiyya" for themselves. They are also known as Lahorites and Mirzaite.

Before introducing the readers to the organization and institutions of Aalami Majlise Tajaffuze Khatme Nubuwwat, it is necessary to dilate briefly about Qadianism.

THE CORE OF QADIANIAT

Qadianism is a fistula. It is a running sore like Zionism corrupting the world community, with the difference that Qadianis adherents masquerade as Muslims. Actually they are not Muslims. Let the Muslims all over the world know about it and take note. And beware, Qadianiat inflicts great damage to Islam. No other religion does so because Qadianis are hypocrites.
The embryo that gave birth to this surreptitious fetus was a person, by name Mirza Ghulam Ahmad, born in a village of India called Qadian, round about 1838/40. He laid all sorts of impossible claims, saying that he was the promised Mahdi, son of Mary (Hanraat Mariam), the promised Mahdi, reincarnation of Muhammad and of Hinda god Krishna, and all such bosh. Actually, he was a megalomaniac under the delusion of greatness.

But it was in 1901 that he stabbed Islam in the back and came out with a claim that Allah had nominated him as a prophet and said that he had received Divine Revelations (wahi) through angels enjoining upon him to streamline Islam. Incidentally, one of his angels was a young Englishman, sitting on a chair in front of a table, and spoke revelations to Mirza in English. Mirza is wonderful!

Mirza was able to perform this trickery by taking advantage of the word 'Ahmad' which happened to occur in his name as 'Ghulam Ahmad'. This gave him the cue to establish a new faith. He did so and gave it the name of "Ahmadiyah". This was meant to confuse Muslims, so that they could take it as a denomination of Islam. In this way, he adopted the name of Ahmadiya to satisfy his ego. His hypocrisy was that in this manner he could maintain an affinity with Islamic nomenclature since through Quran Hakeem, he had known that Muhammad and Ahmad are two specific names of Islam's Prophet.

But the phrase 'Ghulam Ahmad' means 'Slave of Ahmad' (Ghulam lexically stands for
"slave") yet Mirza shook off the bondage of Muhammad and, disowning his "Ghulam" (slavery), he established dogmas of a faith he called "Ahmadiyah". Therefore, it is evident that the base of this faith is on a tricky similitude with Islam. Consequently, infidelity of a Qadiani who calls himself Ahmadi is founded on the fundamental principle of dualism (zindiqah) and so he is a 'dualist-in-fidel' (zindiq-kafir).

**Aims and objects of Qadianism or so-called "Ahmadiyat"**

They are mainly:

1. To believe in the pseudo-prophethood of Ghulam Ahmad, in his concocted revelations, prophecies, etc.
2. To create disunity among Muslims.
3. To confuse them by preaching dualism.
4. To apostatize them.
5. To break away Muslims form their Ummah.
6. To abrogate Allah's Order of Jihad.
7. To conspire against Muslim countries.
8. To establish a Qadiani state in the world.

**Establishment of Majlis Takhsis Place**

These secret aims, on their disclosure, caused a great concern to the Ulema of Indo-Pakistan sub-continent. The learned men of Islamic Law rose to fight out this 'satanism', to save Muslims from becoming apostates. In pursuance thereof, Amir-Shariat Syed Ataullah Shah Bokhari, may his soul rest in peace, established an organization in Pakistan in 1952, by name Aalami Majlis Tahaffuz Khatme Nubuwat, an exclusively religious body with no political strings attached, objective being to
stop simple Muslim folks from falling into this 'Satan-activated' movement of Qadianism launched in the name of Islam. The lie of Ghulam Ahmad, that he was a prophet sent down by Allah to renovate, reform and refurbish Islam, needed to be exposed v-is-a-v is the correct Islamic dogma. To carry out this important work, therefore, the Majlis set up its central office at Multan, now being looked after by Maulana Aziz ur Rehman. At present, the Majlis has more than forty offices in Pakistan and elsewhere. By Allah's grace, they are manned by well-trained personnel. Additionally, new religious schools and tea mosques are run by the Majlis, and their expenses are fully met by it. These houses of Sharia knowledge are operating close to where the Qadianis have set up their apostatizing centres.

Services Rendered by the Majlis

The circumstances leading to the establishment of the Majlis having been mentioned briefly, the services rendered by it will now be recounted.

(1) Majlis succeeded in getting Qadianis (who call themselves Ahmadis) declared as non-Muslims.

Soon after its inception, the Majlis, aiming to get Qadiani or self-styled Ahmadi declared a non-Muslim community of Pakistan, embarked on an anti-Qadiani movement in 1953. Actually, this was part of a three-pronged demand, namely, (a) declaration of Qadianis as non-Muslims (b) dismissal of Zafarullah Qadiani from foreign ministry and (c) removal of Qadianis from key posts in the government.
But the difficulty arose that Zafarullah Qadri was well-saddled in his seat, supported by his masters abroad and the anti-Islamic world forces. No wonder, the fledgling Pakistani government acquiesced. In a struggle that followed as a result of Qadiani conspiracy, no less than ten thousand Muslims lost their lives for the noble cause. Despite this heroic martyrdom, the anti-Qadiani movement of the Majlis lived on. The initial set-back turned out to be temporary because the 'light in the lamp lay not dead'. By Allah's grace, it flickered, kindled and reanimated under the tenacious personality of Hazrat Maulana Muhammad Yusuf Binnori, (Allah's mercy on him), who took over and saw the Majlis rejuvenate.

At last, after great struggle and extreme perseverance put up by the Majlis, the national Assembly of Pakistan declared in 1974 the Qadianis or the so-called Ahmadis are non-Muslims. Ahmaddiyya. Subsequently this became the law and a part of the country's Constitution. Thanks to Allah, million-fold and high aloft remain the banner of Nuhuwwat of Hazrat Muhammad Mustafa! .But, as it ought to be, the Qadianis did not take to this kicking. They started playing foul. In breaking the law of land, they adopted the modus of 'hit and run.' In the meantime, on Hazrat Binnori's sad demise (may Allah shower Blessings on him) Hazrat Maulana Khan Muhammad Sahib, (may Allah increase His favours on him), took over the mantle and after an year's efforts, the Majlis succeeded in getting an Ordinance issued by General Muhammad Zia-ul-Haq, President of Pakistan, on April 26, 1984, which inter-alia, (a) stopped Qadianis from calling themselves Muslims (b) restrained them from announcing their worship calls like calls of azan (c) prevented them from naming their worship places
as mosques (masajid) and (d) forbade them from using those distinctive features which are Islam's basic cognizances (Shair-e-Islam).

(2) Majlis succeeded in removing the 'Iron Curtain' around Rabwah

On the Partition of India the British sold a large tract to Qadianis in the Punjab, within territorial limits of Pakistan, on a nominal price, as a parting gift for their past services. Actually, Ghulam Ahmad Qadiani was a servile flatterer of the British. He was a vassal and his followers closely followed him in this capacity. Vassal is a person who holds land from a lord to whom, in return, he gives help in war or whenever needed. Because of this servile work which was performed by Ghulam Ahmad and his followers, the British government gave them lands in the Punjab. Of course, Ghulam Ahmad's forefathers as vassals to their British lords, had supplied them men and horse to fight against the Indian Muslims who had risen in revolt in 1957. This fact of vassalage of Ghulam Ahmad and his family must be borne in mind to understand as to why the British gifted lands to them in the Punjab. Having got the said tract in Pakistan, in return for their past vassalage, the Qadianis established there a centre or town for their activities. They named this town Rabwah. Having been set up as a result of British charity, Rabwah and the adjoining tract was turned into a Qadiani sanctuary. Of course, Rabwah was its metropolis, where a parallel administration flourished through their chief functionary, called 'Kalifah', with an advisory council promulgating rules and enforcing laws. Rabwah had its own secretariat, a judiciary, and seats of Qadiani theology. Even secret armories existed. Muslims
were denied entry into the town without sufficient proof of their bonafides, nature and purpose of visit. Those allowed inside were shadowed and secret Intelligence kept surveillance over them. In short, the pattern was exactly like a communist territory behind an ‘iron curtain’. Pakistani law was a taboo there and a Muslim could neither purchase land, own or construct houses nor open up business firms in Rabwah.

Thanks Allah, the movement launched by the Majlis saw this private sanctuary eliminated. The town was declared an open city and the Majlis renamed it Siddigabad. The Qadianis’ dream of having a ‘Vatican city’ for their ‘pontiff’ vanished into thin air. All this became possible through untiring and selfless efforts of the stalwarts of Majlise Tahaffuz-e-Khatme Nubuwat who succeeded in setting up there mosques and two Islamic centres. This wonderful step resulted in bringing many Qadiani families back into the Islamic fold.

(3) Majlis publishes Literature in rebuttal of Qadianism

Azami Majlise Tahaffuz-e-Khatme Nubuwat has published hundreds of books, pamphlets, booklets and handbills in Arabic, Urdu, English, and German in refutation of Qadiani blasphemies. Some of these have been reprinted in thousands and distributed free. Not only that. Cassettes in the English language have been recently brought out for the benefit of people abroad and foreigners. Withal, the Majlis produces two weeklies, beautifully printed and multi-coloured. One is ‘International Weekly’ magazine from Karachi.
under the able editorship of Maulana Abdur Rahman Bawa and the other, Lolak weekly, from Faisalabad. They have a wide distribution at home and abroad by Allah’s grace.

(4) Setting up of Libraries

The Majlis sponsors many Reading Rooms and maintains several libraries. These play a positive part for public consumption and in educating Muslim intelligentsia on Qadiani heresy. Without them, many of our religious academicians would not know the difference between a Qadiani non-Muslim and other non-Muslims. The main library is in the central office of the Majlis at Mianwali where important Islamic books are available, along with old and contemporary Qadiani literature. It is hardly possible to minimise the importance of possessing all possible Qadiani literature, old and new, in the library because it has been noticed, that at the time of the conferences, debates and argumentations, since more often than not, they would shift their stand when argument corner them. Therefore, a comprehensive study of all their past and present books along with reprints is necessary.

(5) Training of Preachers

Here the need arises of having trained personnel. This is undertaken meticulously by the Central Office at Mianwali, followed by regional offices where the faculty of Majlis hold exhaustive courses and seminars. In these training centres,
intelligent and imaginative young men who must have read all necessary discourses of Islamic theology including Sharia and jurisprudence, are trained for interlocution, and in the art of repartee and logic. They are given additional lessons in the art of conducting contest by argumentation. They are provided Qadiani literature to read and assimilate. In this way they are in a position to draw their inferences independently, thus leading to a build-up of self-confidence. In short, a team of dedicated men who are paid suitable emoluments is prepared and they hold aloft the banner of Khatme Nabuwat سلیم الله عليه وسلم May Allah bless them with success in undoung the stupendous harm done to the millas and the humanity by the Qadianis. Besides these arrangements, the elders of the Majlis deliver lectures and talks, followed by question/answer sessions in Deeni Madrasas and mosques. In this way, the Majlis functionaries are always engaged in discourses and sermons on the subject of Khatme Nabuwat in public and private.

Here must be mentioned the marathon effort put in by Hazrat Maulana Muhammad Yusuf Ludhianvi, a characteristically indefatigable marvel, who is the first Deputy Chief of the Central Majlis, assisted by Dean of faculty of Tablígh Maulana Abdur Rahim Ashar, a prodigy who quotes texts with dates from Qadiani books from his computer-patterned memory.

Department of Law Suits and their Follow-up

More often than not, court cases have to be pursued against Qadianis. Many suits are pending in Pakistani courts, at least twenty-nine in Sindh courts alone. Sometimes it is a Qadiani who lodges a complaint. Aalami Majlise Tahaffuz Khatme
Nubuwat defends on behalf of the oppressed Muslims and bears expenses.

As a point of interest, it may be mentioned that Qadianis instituted a lawsuit against the Muslims of South Africa in the Supreme Court of South Africa, Good Hope Division.

Majlis sent its team of lawyers, with complete record and books of references. They copiously argued to success, before a Jewish woman judge. By Allah's grace and help, the Qadianis lost their case and the Imam of the mosque who had been turned out from 'Imamat' by Muslims due to his Qadiani faith was not reinstated by the Court, but only some money was decreed to be paid out to him, out of compassion for loss of his reputation in society and to compensate him for the loss of his service in the mosque.

Most interesting is the final remark in this judgement. It says 'Money is a poor consolation for being intentionally deprived of any meaningful contact with friends and even relatives and treated as a harmful pariah'. The judge calls the Qadiani "a harmful pariah". By Allah, the Jewish judge, out of her sympathy for the Qadianis, falls into calling Qadianis 'Pariahs'. And 'Pariah', as per dictionary, has two meanings, (a) a vagabond dog who roams as a loafer in streets and (b) a low caste person, a scavenger, an untouchable.

(7) Sending Delegations abroad

The Majlis performs this work in a dedicated manner. The first official interlocutor was Hazrat Maulana Lal Hussain Akhtar, (may his soul rest in peace) He held meaningful dialogues and dis-
cussions in Fiji Islands, Germany, Britain and India. While in Britain, he was successful in getting back the Sashahjan Mosque (constructed by dowager Princess of Bhopal in Woking, London) which the Qadianis had occupied in 1901. At last, the mosque was released after 67 years. Praise be to Allah. This mosque continues to be in the possession of Muslims today. Moreover, the Majlis has sent delegations to numerous places in the world, such as Burma, Indonesia, Singapore, Thailand, European continental countries, American States and to many African countries. This is a regular feature of the Majlis that it sends Tabligi missions abroad and holds annual mu'assas conferences and te-te-a-tete sessions in different locations of the World. In Spain, Mauritius and Bangla Desh, there are full-fledged offices that are active.

In January 1990, the Majlis rushed a delegation to the Republic of Mali, a Muslim-populated country in West Africa, when a report was flashed to the central office of the Majlis that 35,000 Muslims, owing tribal allegiance to a Sheikh, by name Unnar Kante, has been won over by Qadianis on promises of monetary aid for their agricultural inputs, health schemes, educational institutions, roadways and rural electrification. Maulana Abidur Rahman Yaqoob Bawa, the versatile talent of the Majlis, assisted by Maulana Manzoor Ahmad Al-Hussaini flew into Mali. Kante realized his mistakes. Filled with guilt beyond words, he threw his arms up in the air, in view of several hundreds of his men and, bowing low with folded hands, pleaded to Allah for forgiveness. Tears rolling down his cheeks, he stood broken in anguish. Said he: they had told me that Uzair Ahmadiya was no different from Deen Muhammad”. The guiltless Kante had been hoodwinked.
The Majlis Provides Financial Aid

People who have forsaken Qadism to join Islam by Allah's guidance, and, as a result, have lost their jobs, professions or work-outlets, have been helped cut with money and resources for establishing themselves in their new set-up. Many can be seen living honourably after the Majlis has rehabilitated them. All praise is due to Allah, the High. Then, there are some tragic cases of those who either lost their life or were declared missing or kidnapped by these infidels. Their families are philanthropically treated by the Majlis, compensated and sustained. The Majlis is glad to spend this money in a spirit of seeking Allah's pleasure.

The Majlis Established a Centre in London in 1987

Need for setting up a centre in England arose immediately when the Qadiani head, Mrzia Tahir Ahmad, grandsons of Mirza Ghulam Ahmad, running away from Pakistan, incognito at dead of night, found an asylum for himself in London. The British, old faithful ally of the Qadianis, provided this runway all possible cover. Very much understandable! As a result of this conjunction Mrzia Tahir secured 25 acres of land for a housing project for his clan, giving this colony the name of Islamabad. Allah's curse for naming infidelity as islam! This new Qadiani centre became the hub of apostatic activities. Simple Musalmans in the U.K. and elsewhere, unaware of the Qadianis guile, would have been caught in their snare but, thanks Allah, the most Beneficiant, the Aalam Majlis Tehaffuze Khatane Nubwawat stepped in at the opportune time. They sent out a call to Muslim leaders of the world to convene in Wembley Hall,
London. As Allah willed it, this turned out to be a grand get-together in 1885. Its unexpected success has led to regular subsequent annual meets in London.

In the plenary session which was well attended, a high-objective decision was made, that is, to take necessary measures to establish a permanent office for the Majlis in London to coordinate world-wide activities of the Majlis and develop its aims and objects in distant countries that would not have been possible otherwise. By Allah’s grace, this step turned out to be very beneficial because no sooner were the Qadiani plans known than they got quashed and some nipped in the bud, as happened in Mal.

The Majlis purchased a building for 1,35,000 pounds sterling on April 26, 1917. Presently it consists only of two large halls on 12000 sq ft. This is situated in the heart of London Metropolis area and was a church building. The Majlis started its work in it straightaway by opening an office and establishing a library. Prayers on Eid days, Fridays, Tarawih during Ramadhan Mubarak and the daily five-time prayers are also regularly performed by the grace of Allah the Exalted.

Organizational activities of the Majlis are undertaken in the London Centre and, as need arises, training courses are held in which Islamic principles and dogmas in relation to the Last Prophethood are spelled out by learned theologians in the light of injunctions of Quran Hakeem, the Sunnah and consensus of jurists. Sermons and lectures are delivered before the elite, during well-attended workshops and seminars, on the subject of dualist-infidelity of Qadianis and their apostasy. From this Centre is distributed literature in refutal
of Qadiani heresy. Teams of preachers are sent out from this base and additional plans are on the anvil to enlarge this service skilfully in the cause of Allah not only for Europe but also for other Western countries. Strategies, as they unfold, shall bear fruits, Insha Allah.

The Nucleus

The present building of the London Centre consisting of two big halls needs, apart from repairs, some necessary new construction on urgent basis. These additions are a must because as work-responsibilities increase, so do the structural needs to house them.

The project is estimated to incur an expenditure of 2 million pounds sterling. In the name of Allah, the Exalted we propose to have a nucleus consisting of:

1. Office for Majlis Tahafuze Khatme Nubuwat
2. Educational Wing
3. Large library set-up
4. Seat for juristic verdicts/Muslim Case Laws
5. Site for a mosque
6. Congregational halls
7. Lodges for teachers and keepers
8. Study Rooms for preachers
9. Offices for International weekly/monthly magazines planned to be brought out in Arabic and English languages, Insha Allah.

Muslim brothers and sisters are cordially invited to donate generously for this Project by remitting cheques, bank drafts etc. to ACCOUNT NO. 70190285 BARCLAYS BANK, STOCKWELL.
BRANCH, 256 CLAPHAM ROAD, LONDON SW9 9AP
SORT CODE: 20-88-22 with a copy for information to
our London Office, 35, Stockwell Green, London,
SW9 9HZ, U.K. (Phone 071-7375199).
## CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>INTRODUCTORY</th>
</tr>
</thead>
<tbody>
<tr>
<td>538</td>
<td>What is meant by Sheer - Allah and Shaha - Islam</td>
</tr>
<tr>
<td>540</td>
<td>What things are Sheer of Islam</td>
</tr>
<tr>
<td>543</td>
<td>Kalamah Tayyibah is Sheer of Islam</td>
</tr>
<tr>
<td>544</td>
<td>Namaz offered in congregation is a Sheer of Islam</td>
</tr>
<tr>
<td>546</td>
<td>Masjid is also a Sheer of Islam</td>
</tr>
<tr>
<td>547</td>
<td>Masjid is a name given to the place where Muslims pray</td>
</tr>
<tr>
<td>547</td>
<td>Kafr have no right to construct a Masjid</td>
</tr>
<tr>
<td>550</td>
<td>Construction of Masjid is a right of Muslims only</td>
</tr>
<tr>
<td>551</td>
<td>Masjid constructed by non-Muslims is Masjid &quot;Zilzil&quot;, It should be demolished</td>
</tr>
<tr>
<td>552</td>
<td>Quran Hakeem has prohibited the entry of non-Muslims into the Masjid of Muslims</td>
</tr>
<tr>
<td>552</td>
<td>Holy Ahadith have declared Masjid a Sheer of Islam</td>
</tr>
<tr>
<td>556</td>
<td>Azan is also a Sheer of Islam</td>
</tr>
<tr>
<td>561</td>
<td>Can non-Muslims be permitted to adopt Islamian Sheer</td>
</tr>
<tr>
<td>564</td>
<td>True concept of religious freedom</td>
</tr>
<tr>
<td>565</td>
<td>Freedom of Speech</td>
</tr>
<tr>
<td>566</td>
<td>Freedom of Writing</td>
</tr>
<tr>
<td>566</td>
<td>Freedom of Association</td>
</tr>
<tr>
<td>567</td>
<td>Freedom of Living</td>
</tr>
<tr>
<td>576</td>
<td>Religious Freedom</td>
</tr>
<tr>
<td>576</td>
<td>Pakistani Constitution and Religious Freedom</td>
</tr>
<tr>
<td>572</td>
<td>Twenty Quranic Verses which Mirza Ghulam Ahmad arrogated to his self</td>
</tr>
<tr>
<td>577</td>
<td>&quot;Mirza the superior-most of all the Prophets&quot;</td>
</tr>
<tr>
<td>579</td>
<td>&quot;Mirza the pride of the ancients and the Piousity&quot;</td>
</tr>
</tbody>
</table>
Mirza surpassed the first-born Muhammad or Rasulullah .......................... 579

"Holy Prophet liked to cresent and Mirza to full moon" .......................... 580

"Greater manifest victory" ......................................................................... 581

"Prologue and Epilogue of spiritual excellences "The (un-revised) superior mental development of Mirza" .......................... 582

"Mirza's boasts against Isa (Jesus)" .................................................................. 583

Mirza declared his so-called Wahi revelation as absolute as Torah, Gospel and Quran .......... 584

Mirza called upon all humanity to profess faith in him. .......................................... 585

Mirza abused his deniers in the most filthy language .................................................. 586

Mirza declared his Wahi as the basis for mankind's salvation ............................... 587

Mirza declared Islam "dead" if he was not recognized .............................................. 588

Mirza deemed Islam an accursed, contemptible and Satanic religion .......................... 589

Qadianis corrupted the Islamic Kalimal by including Mirza in .............................. 590

"Muhammad-ar-Rasulullah" ........................................................................... 591

Why Qadianis don't need a new Kalimal .................................................................. 592

Mirza's Musalaha with Mehdia Ghausi ................................................................. 593

Qadianis will not abide by Pakistan Constitution ....................................................... 594

How Qadianis hoodwink the gullible Indians ................................................................ 595

Conclusion ............................................................................................................... 596

Appendix .................................................................................................................. 600

The Qadianis (the axis Pakistan Constitutional Provision) - a review ......................... 602

Section 298-A ......................................................................................................... 603

Section 298-B ......................................................................................................... 604

Section 298-C ......................................................................................................... 605

Summary ................................................................................................................. 606
Submission to the Honourable Supreme Court

INTRODUCTORY

Presidential Ordinance called the "Anti-Islamic Activities of Qadianis (Prohibitions And Punishments) Ordinance", was promulgated on April 25, 1984, which added sections 298-B and 298-C to the Pakistan Penal Code. These sections are reproduced as an Appendix and are not a part of the original submissions to the Court.

Qadianis preferred appeals against this Ordinance in the Supreme Court of Pakistan. Hearings were held from January 30th to February 3rd, 1992. Qadianis took the plea that this law deserved abrogation because it was ultra vires of the Constitution which vouched freedom of faith for its people. The Hon'ble Court heard the arguments, for and against, for five days and reserved its judgement, yet, inter-alia, permitted advocates and religious scholars of both sides to present their cases in writing further if they wished to do so.

In view of this permission, I lay some facts before the Hon'ble Court, on behalf of Aalmi Majlise Tahaffuz-e-Khatme-Nubuwat. While doing so, I request the Hon'ble Court to carry out an in-depth study of this matter in all its aspects as has been done by the Hon'ble Federal Shariat Court since it is a delicate and sensitive subject.
The Constitution of our country has declared Qadianis non-Muslims. Despite this clear decision, the Qadianis went on with false pretences and presented themselves as Muslims. Masquerading as such, they openly adopted those signs which are distinctive of Islam and which are, unmistakably, the Shari'ah of Allah. As a result of their contemptuous fouting of the law of the land, and by reason of their deliberate planning to defeat the statute, the law took its course and booked them.

Decisions, copious in detail, are available on records of Federal Shariat Court, the Lahore High Court and the Baluchistan High Court. When the Qadianis failed to cook their goose the way they wanted, they tried to kick their dead horse to life by bringing in the cry of "save our fundamental human rights" before your Hon'ble Court. They contined to catch your attention by raising this false alarm. As a result permission of appeal was granted to them. This gave them an opportunity to have the proceedings of all hearings against them stopped in various subordinate courts. In this way, the law became practically ineffective and could not take its due course.

Moreover, the Qadianis duped the news media in the matter of decision of the Supreme Court for grant of bail in the criminal petition No. 278/1992, published in such a manner as to show that the Supreme Court had allowed Qadianis the use of Islamic technical phraseology (cuttings of dailies enclosed). Actually, the fact was otherwise. The matter did not end up there because on the basis of this so-called Decision,plain no 2674/92 was allowed admission for hearing in the Sindh High Court resulting in the stopping of proceedings in the lower Court. It is therefore very necessary that
Allah's Shaaer and Islam's distinctive marks be examined in the light of the Quran Hakeem and the Holy Hadith.

What is meant by Shaaer-Allah and Shaaer-Islam

Respected Sir, There are certain things and acts which relate specifically to the religion of Islam and which are its distinctive features. These features cannot be adopted by Qadianis because Qadianis are not Muslims. In other words, a Qadiani cannot use or act upon any of those signs because these signs distinguish religion of Islam from other religions.

To start with, it is therefore necessary to identify those signs which symbolise a Muslim and hence distinguish him from a non-Muslim. These signs are palpable cognizances, readily seen, heard and recognized. Any person, acting upon them, is identified forthwith as a Muslim and he becomes a member of Islamic brotherhood. He is considered part and parcel of the Jummah. As a result, the general body of Muslims welcomes him in their mosques and offers prayers standing shoulder to shoulder with him. In case of death, Muslims join in his funeral rites and bury him in a graveyard that has been earmarked for Muslims. On the same analogy, he contracts Nikah with Muslim women and his “zakhiha” (slaughtering) are admissible in Sharait. In short, he is a Muslim by all standards and nobody can challenge his faith, after he is seen practicing what Islam preaches and his accepting Islamic doctrines enunciated by the Quran Hakeem and the Prophet Muhammad Rasulullah.

The word Shaaer has been discussed
exhaustively in Islamic literature. Four references should suffice here:

(1) In *Al-Faraid Arabic-English Dictionary* by J.G. Hava, S.J., the following meanings of *Shee'ar* are given on page 367:


(2) Late Mufti Muhammad Shafi Sahib, former Mufti-e-Azam Pakistan, wrote in his *Tafsir Maariful Quran*:

"The word *Sheaer* meaning signs or marks is the plural form of *Sheerah* which means symbol, symptom, mark or sign. *Sheaer* and *Sheerah* mean those things that can immediately be spotted as distinctive signs. *Sheaer* implies adopting a symbolic deed in behavioural conduct which is commonly understood as belonging to a certain individualistic specific. In other words, it is readily perceptible and demonstrates its nature clearly. For example, in case of Muslims, it is Namaz, Azan, Haj circumcision, and having a beard as per Sunnah."

(Tafsir Maariful Quran. Vol. 3, p.18)

(3) Maulana Abul Ala Maudoodi wrote in his *Tahreem-al-Quran*:
"Anything representing a creed or some denominational doctrine, proclaiming faith in an institutional belief or something which forms the basis of a certain national character, or is the operational style of some system, will be named Sha'ar because that is its distinguishing mark. Therefore, flag of a country, uniform of its police and army, its coins, treasury notes and stamps are the sha'ar of that country. All departments and all countrymen, subservient to that authority, are enjoined to honour their Sha'ar. Church, altar and a crucifix are Sha'ar of Christianity. Tuft of hair grown on top of head, sacred thread worn around the neck and a temple are Brahmansha'ar. Piles of hair heaped over the head, wearing a steel bracelet and a scimitar at the loins are Sha'ar of the Sikhs. Hammer and sickle are Sha'ar of the Communists, while Swastik is a sign of the racism of the Aryans."


(4) Shah Abdul Aziz Muhaddith Dehlavi, Allah's mercy on him, wrote in his Tafsir Fateh ul Aziz:

"Sha'ar is plural of Sha'era, meaning signs. In religious terminology, Sha'ar of Allah stands for houses of worship, sessions of worship and signs of worship; houses of worship such as Ka'bah, Arafat, Muzdalifa, Jama'at Thalatha, Safa, Marwa and all mosques; Sessions of
worship such as month of Ramadhan, the sacred months, Eid ul Fitr, Eid ul Azha, Juma and Ayyam-e-Tasriq. Signs of worship such as Asan, Iqamat, circumcise, congregational prayers, Namaz-e-Juma and Namaz-e-Eidain. In all above, the significance of word "sign" stands ascertained because time and space remind one of not the act of worship only but also of what one is worshipping”.


What Things Are Shaer of Islam

Having explained that distinctive signs of Islam form the basis of distinction between a Muslim and a non-Muslim, some Shaer of Islam are enumerated below:

(1) Kalimah Tayyibah is a Shaer of Islam.

The first and foremost thing among the Islami Shaer is Kalimah Tayyibah. It is such an open and crystal clear truth that arguing in its support before the honourable Court will simply be a waste of time, as every Muslim and Kafir knows that recitation of the holy Kalimah is a symbol of Musalmans. Any person who recites the holy Kalimah is considered a Muslim by all people. Anyone who does not recite this Kalimah is deemed a non-Muslim. Because Kalimah Tayyibah is Islam's particular symbol which facilitates any person's recognition as Muslim or non-Muslim, therefore, there is no doubt in its being a Shaer of Islam.
Namaz offered in congregation is a Shear of Islam.

Each religion has its specific mode of worship and religions differ in their modes. Their followers follow their own particular form and pattern of worship. So, praying in congregation and offering Namaz in company with others is a characteristic of Islam and is its specific Shear. Wherever persons are seen offering Namaz in this style, they are at once identified as Muslims.

There is a Haditha, saying:

"A person who offers Namaz like ours, turns his face towards Kabah, eats our zabihah, such a person is a Muslim, for whom there is a Covenant from Allah, the Exalted, and His Prophet. So, you people don't defalcate in Allah's trust (by breaching His Covenant)".

(Al-Bukhari, Mishkat, p.12)

Further, distinguished Muslim Ulema have stated that Namaz is a Shear of Islam and it is a very noteworthy Shear. To quote a worthy authority, Hazrat Shah Waliullah Dehlavi, the famous Islamic jurist, Allah's mercy on him, wrote in a celebrated work, "Hujjatullah-ul-Balighah".

"Be it known that the most magnificent of all Divine Services is Namaz. For this reason, law-givers of Islam have called it the greatest of all Shears".

(Vol. 1, p. 186)
At another place he writes in the same book:

"Namaz is a Sheerar which is stupendous. It is so distinctive that Islam may be deemed invalidated if it is annulled".

(Vol. I, p. 187)

On page 70 of the same book, Shah Saheb writes:

"And there are four great Shaeerullah: Quran, Ka'bah, Nebi and Namaz."

9) Masjid is also a Sheerar of Islam.

The land on which Masjid is built is an endowment for five-time daily prayers. Therefore, Masjid is a Sheerar, like namaz. So, wherever a Masjid exists, in a town, village, street or ward it is an indication that Muslims reside there. Some proofs:

(A) Masjid is a name given to the place where Muslims pray.

In verse 40, Surah Al-Ikh, Quran Hakeem declares Masjid a Muslim prayer house:

"And if Allah had not weakened one group of people by means of another, the hermitages (of hermits), churches (of the Nazarenes), synagogues (of Jews) and Masajid (of Muslims) wherein Allah's name is abundantly recited would have been demolished."

Imam Abu Abdullah Muhammad bin Ahmed
Al-Qarabisi (d. 671 A.H.) writes in his famous Tafsir Abkam ul Quran:

"Imam Khaseef was pleased to say that mention of these names has been made in order to identify places of worship of different peoples. Hence, hermitages are worship places of hermits, churches belong to the Christians, synagogues to the Jews, and Masajid are of Muslims."

Qazi Sanaullah Panipatil (d. 1225 A.H.) writes in explanation:

"This verse means if Allah had not weakened the strength of people, then the prophet's religious code would have been destroyed. Thus the synagogues in the times of Hazrat Moos, trips to the churches and hermitages in the times of Hazrat Khosrow and mosques in the times of Muhammad would have been razed to the ground."


Therefore, it is evident from this verse of Quran Hakeem and from its commentators that Masjid is the name of a place for Muslim prayers and the above-mentioned names distinguish worship places of various religions. For this reason, the holy name of Masjid is specified for a Muslim prayer house since the inception of Islam. Consequently, it devolves upon Muslims to restrain
any non-Muslim from adopting the name of Masjid for his own worship place. It is a legal, religious and ethical right of Muslims.

(B) Kafirs have no right to construct a Masjid

Masjid construction is a highly devout act of believers for which an unbeliever is unworthy. As a result of this handicap, he has no right to construct a Masjid and if he persists to build one, it cannot be called a Masjid. Quran Hakeem in Surah Taubah (Verse17) clearly says:

"Hypocrites do not have any right to construct a Masjid of Allah, since they are testifying to disbelief in their self. Deeds of these people have gone in vain and they will always dwell in hell."

In this verse hypocrites have been debarred from constructing a mosque. Why? Because they are unbelievers in essence, testifying to disbelief in their self. In other words, Quran Hakeem says that Masjid construction and disbelief are incompatible, unrelated, and incongruous to each other. They are unfit because they practise disbelief in their dogmas.

Imam Abu Bakr Ahmad bin Ali al-Jassas al-Razi al-Hanafi (d. 370 A.H.) writes:

"A person visits mosques for either of the two reasons: to sit there and pray or build it, renew or repair. This verse, therefore, lays down that an unbeliever can neither enter, nor be its attendant, builder or its trustee. The word "building" in this verse
covers both the objectives: the esoteric and the prima facie."

(Ahām ul Quran, Vol. 3, p. 108)

Imām Abu Jafar Muhammad bin Jarir Al Tabrī (d. 310 A.H.) writes in Tafsir Ibn Jarir, (Darul-Fikr, Beirut) Vol. 10, p. 93:

"Allah the Exalted says that mosques are built so that Allah is worshipped in them and are not built for infidelity. Hence it is not the job of an infidel that he should build mosques of Allah."

Imām-e-Arbīyišt Jār-Allah Mahmūd bin Umar Al Zamakhsharī (d. 528 A.H.) writes in Tafsir Kashshaf, Vol. 2, p. 223, as follows:

"By no means is it correct to bring two opposite things together; that is, on the one hand, build Allah’s Masjid and, on the other, adopt disbelieve in Allah and His worship. Testifying to disbelief in their self means exposing their disbelief."


"Walidhi says: This verse proves the precept that unbelievers have no permission to build any Masjid and if any unbeliever leaves a will to that effect, it will not be accepted."

Imām Abu Abdullah Muhammad bin Ahmad
"Muslims are duty bound to manage trusteeship of Masjids themselves and stop unbelievers and polytheists from entering into them."


"Allah has made it obligatory on Muslims to stop the unbelievers from building a Masjid because Masjid is exclusively built for Allah's prayers. So, he who is an unbeliever, it is not for him to build a Masjid. Some people assert that the word building here be taken in its known meaning, that is, its construction, improvement, repair, replacement, etc. So, an unbeliever is to be restrained from performing these acts and if he dies, leaving a will to that effect, it shall not be acted upon. Another group has taken it to mean entering into a Masjid and sitting therein."

Sheikh Alauddin Ali bin Muhammad al Baghadi Al Khazin (d. 725 A.H.) in his Tafsir Khazin has given more details of this precept.

Mufti Qasim Sanaullah Pimpadi (d. 1225 A.H.) writes in his Tafsir Mashari, (Nadwat-ul-Musmiiiteen, Delhi, Vol. 4, p. 146):

"It is an obligation upon Muslims to stop
unbelievers from building a Masjid because Masjid are built for Allah's worship. So, he who is an unbeliever is unfit to build it."

Hazrat Shah Abdul Qadir (d. 1230 A.H.) writes in Mouzah-ul-Quran:

"And Ulema have written if an unbeliever wants to build a mosque he should be restrained (from doing so)."

Thus numerous explanations are a clear indication that Allah has not given any right to unbelievers to build a Masjid and if they dare do so it is obligatory upon Muslims to stop them from doing so.

(C) Construction of Masjid is a right of Muslims only

Where the Quran Hakkeem has said that an unbeliever is unfit for building a Masjid, it has also laid down clearly that only Muslims have the right to do so. In Surah Tuzkah, Verse 18, Allah says:

"To visit and send Allah's mosques is the work of that person only who has faith in Allah, and the Day of Judgement, offers prayers, pays zakat and is not afraid of anybody except Allah. Such are the persons who will hopefully be the guided-ones."

Qualities, mentioned in this verse are significant virtues of Muslims. It signifies that only such person has the right to build a mosque as has faith in Deen-e-Muhammadi in toto and does not disavow any part of Deen.
Masjid constructed by non-Muslims is Masjid "Zirar": It should be demolished.

In the auspicious times of Muhammadur Rasullah (Sallallahu 'Alihi Wasallam) some non-Muslims showed themselves up as Muslims and constructed a building by giving it the name of Masjid. This was notoriously known as Masjid Zirar. The Prophet was informed of their hypocrisy and disbelief through a divine Revelation and he ordered its immediate demolition.

The following verses relate to this incident:

"And those people who constructed a Masjid, to harm Islam and Musims, to practise disbelief and to foment discord among the believers and make an ambuscade for the enemies of Allah and His Rasul, they will loudly swear that we have not intended anything except the good and Allah testifies that they are certainly liars: Never stand in it (for prayer). This building which they have constructed shall always remain a thorn in their heart until their hearts go into pieces. And Allah is All-Knowing, All-Wise."

(Sarah Taubah, 107...110)

It becomes evident from the above verses that:

1. A Masjid constructed by a non-Muslim group should be called Masjid Zirar even if it is constructed in the name of Islam.

2. The objectives of such a construction by the non-Muslim hypocrites shall always be:
To harm Islam and Muslims.
* To disseminate doctrines of infidelity.
* To stir confusion and cause disunity in Muslim society.
* To develop a den of devils opposed to Allah and the Prophet. 

(3) Because schemes of hypocrites must be crushed and curbed, the Masaajid Ziarat was demolished and burnt on the order of the Prophet (صلى الله عليه وسلم). A few references to this effect are quoted below:

* Tabari Qurabi, Vol. 8, p. 254.
* Tafir Maszare Vol. 4, p. 236.
* Taheer al Quran Vol. 6, p. 224.
* Masarfi Qurayn Vol. 4, p. 413.

The main conclusion drawn from the above discourse is that the so-called Masaajid of Qadiani hypocrites are Masaajid Ziarat. Consequently it is the duty of the honourable Court, to follow the noble Prophet (صلى الله عليه وسلم) and order their demolition and burning to ashes.

(5) Quran Hakeem has prohibited the entry of non-Muslims into the Masaajid of Muslims.

The reason for prohibition is that Quran Hakeem has categorized non-Muslims as unclean due to their doctrine of disbelief. Hence their entry is forbidden, so that Masaajid be kept undefiled. Allah says in Surah Taubah, verse 28:

"O believers, polytheists are totally
impure so let them not come in the vicinity of Masjid-e-Haram after this year."

This verse shows that unbelievers and polytheists are forbidden from entering a Masjid.

Imam Abu Bakr Jassas Al Razi (d. 370 A.H.) writes:

"The term unclean for a polytheist is used because polytheism in which he has a belief is to be shunned just like excretion and putridity. So they are called filthy and impure. Filth is of two kinds in religious code, one excretes from the body and the other from the sin (of heart). And Allah's saying that verily polytheists are filthy means that unbelievers should be checked from entering a Masjid unless there is an inescapable reason, because Allah has enjoined upon Muslims to keep Masajid clean from filth."

Other renowned commentators have given similar clarifications to this verse, i.e., non-Muslims are debarred from entering Masajid without permission of Muslims.

(9) Holy Ahadith have declared Masajid a Sheaur of Islam

We have seen that the verses of Quran Hakeem are unambiguous in this respect, the holy sayings of Rasulullah ﷺ also carry the same tenor, that a Masjid is a Sheaur of Islam.

(1) When Muhammad-ur-Rasulullah ﷺ
despatched his venerable Companions on Jeddah he advised them:

"If you see a Masjid in a settlement or hear the voice of a muezzin then don't kill anybody."

This Hadith, from Tirmizi, Abu Daawood, Mishkat (p. 342) tells us that existence of a mosque in a village is an indication of its people being Muslims.

(2) The work performed for the upkeep of a mosque has been called by the holy Prophet ﷺ a token of belief on the part of attendant.

"When you see a person working for the upkeep of a mosque then testify to his Faith because Allah the Exalted says that that person builds the mosques of Allah who believes in Allah, the Exalted, and in the Day of Judgement." (Tirmizi, Ibne-Majah Mishkat Shareef, p. 69).


Huzrat Shah Waliullah Muhaddith Dehlavi writes in Hujjatullah ul Balighah:

"It is virtuous to build a mosque, to be present in it, to sit waiting there for salat (namaz) because Masjid is a Shahar of Islam. That is why Rasulullah ﷺ was pleased to say: 'When
you see a mosque in a village or listen to a Muezzin calling Azan then don’t kill anybody, (that is, the existence of a Masjid in a habitation and calls of Azan are signs that its inhabitants are Musalms). And Masjid is a place for saying prayers and a place for sitting in Etikaf (retreat into a mosque for Allah’s worship). Allah’s blessings descend there, and it resembles Ka’bah in a way.”


To summarize, it is evident from the illustrious Ayat (verses) of Quran Hakeem, the holy sayings of the Prophet (s.a.w) and from the explications of men of religious distinction that:

(1) Masjid is a Shehar of Islam and Muslims.

(2) A non-Muslim cannot be permitted to build a mosque or build a place of worship resembling a mosque or call his place of worship a mosque.

(3) And if any non-Muslim does so then it is obligatory for the Muslim Court to order its demolition and to burn it down in the way the Prophet (s.a.w) had ordered demolition and burning of Masjid Zirar and had also sent a party of venerable Companions to raze the Ka’bah Yamania to ground Imam Abu Yusuf has related this incident in Kitab ul Khairaj with his accreditation.
"Hazrat Jareer, may Allah be pleased with him, says that the Prophet of Allah (صلى الله عليه وسلم) asked me: Will you not provide me comfort in regard to 'Zul Khalasah'! This was the tribe Banu Khasan's house which they worshipped during the days of Jahiliyyah. Hazrat Jareer says that 'on hearing the Prophetic Order, I went out with a posse of hundred and fifty horsemen'. We burnt the house to ashes like a camel afflicted with scabies. Then I sent a messenger into the holy Prophet's audience for giving him the good news of its destruction. 'The messenger submitted into the holy audience: 'I swear by Him Who has sent you with truth that I have come to you after we made that house look like a camel with a scabby crust.' The holy Prophet (صلى الله عليه وسلم) was pleased to pronounce an invocation of blessing for the tribe of Ahmad and its horsemen.'


(G) Azan is also a Shehar of Islam

Muezzin's calling for five-time prayers and for Juma is also a Shehar of Islam. This needs no proof for substantiation because do Muslims and non-Muslims not know that azan is a usage which is customary with Muslims only? No people say azan except the Muslims in this well-known manner. As the proverb goes: the apparent needs no argument. So what is visible to the naked eye calls for no reasoning. But, alas, time is an ingenious oppressor that turns axiomatic truths into confrontational moot points. Hence, I present proofs in this regard also.
In Quran Hakem it is said in Surah Al Maidah, Verse 58:

"When you give a call for Salat they take it for a jest and sport because they are a people with no understanding."

In this verse, giving a call for salat means Azan. The caller of Azan is although one man but Allah, the Exalted, allotted it to the whole jammat of Muslims and used the words: "When you give a call for salat." Alama Badruddin Aini gives the reason for it and says that since a Muezzin calls Azan for inviting Muslims, this act of individual calling has been signified as a collective act of all Muslims.

(Umdatul Qari, Vol. 5, p. 102).

This verse, therefore, proves that Azan is a Sheer of Muslims only because it is given out to Muslims, asking them to come for prayers.

(2) When Rasulullah (صلى الله عليه وسلم) came to Madinah Taryibah the need arose as to how Muslims should be informed of the time of Namaz. Some persons suggested ringing of a bell. Hazoor (صلى الله عليه وسلم) disapproved of it because it was a Sheer of the Christians. There was another suggestion that 'Booc' (an organ) be used. Hazoor disapproved of this also because that was the way of the Jews. A third suggestion of lighting a fire was put forth but that was what the fire-worshippers did. The discussion ended on this decision that somebody should make an announcement in a loud voice that Namaz was ready to be held. Later on, it transpired that some Companions saw a dream in which the method of saying
Azan was taught. They related this dream to the Prophet (صلى الله عليه وسلم) who corroborated it through a Divine Revelation. From that time onward, the prescribed method of Azan is in force among Muslims.


Discussing this incident, Shah Waliullah Mahadethi Dehlavi writes:

"Some precepts of Shariat are evidently proved by this incident. First: Commandments of Shariat have been laid down on certain prudent considerations. Secondly: These go to permit the authoritative jurists to derive precepts from bearings that are latent in Shariat. Thirdly: Ease and convenience is an integral part of Shariat Commandos. Fourthly: The Law-Giver wants to put up stiff opposition in matters of Deen to those who have deviated from Allah's path. Fifthly: A nas-Nabi can also be a recipient of Allah's will through inspiration or dream but such a recipient has no de jure right to have his statement accepted unless the Prophet (صلى الله عليه وسلم) corroborates its authenticity. Allah's wisdom demanded that Azan was not to be a warning or announcement only but also a constituent of Deeni Shear so that it drew respect from the listeners and filled the hearts of the faithful with obedience to carry out the Divine dicate. Azan is a sign of demanding faithfulness to Allah."
and hence its acceptance is a token of faith.

(Hujjatullah-ul-Balighah, Muterjjan Vol. 1, p. 474).

From this writing of Hazrat Shah Wahullah it is clearly proved that Azan is significantly the topmost Sleafar of Islam. Its loud proclamation brings to the mind the great variations which the unbelievers have in this regard and the Prophet (صلالله عليه وسلم) kept in mind this aspect.

(3) It is related in a holy Hadith that the Prophet (صلالله عليه وسلم) at the time of starring Jihad used to wait for the break of dawn and if Azan was heard from a locality he would not attack, and if he did not hear the call of Azan then he would attack.


Venerable commentators wrote that this Hadith proves the fact that Azan is a Sleafar of Islam.


(4) Another Hadith has been recorded earlier that the Prophet (صلالله عليه وسلم) used to direct the Mujahideen to refrain from killing anybody if they saw a Majid in a locality or heard an Azan over there.

(Ref: Abu Dawood, p. 354, Mishkat, p. 345).

This Hadith too shows that the voice of a muezzin rising from a village was a sign that its inhabitants were Muslims.
The elders of the Ummah have profusely written in books that Azan is a Sheyar of Islam. Some references are given below:

Umdat ul Qari, p. 102, Vol. 5.
Majma Shararh Muhazzab, p. 80, Vol. 3.

The jurists of the Ummah have also stated that Azan called by an unbeliever is unauthentic. In Rehmat ul Ummah it is said:

"There is a consensus among all imams that Azan of a sensible Muslim is reliable while the Azan of a disbeliever or an insane person is not proper."

Some more references follow:


There are abundant proofs that Azan is a Sheyar of Muslims only and that if Azan is heard in
Can non-Muslims be permitted to adopt Islami Shear?

It has been made very clear in the foregoing discussion that in the "Anti-Islamic Activities of Qadianis" Ordinance, using Kalima Tasyibah, congregational Namaz, Masjid and Azan have been prohibited for Qadianis because these are Muslims' Shear which draw a line of distinction between a Muslim and a non-Muslim.

The point remaining to be settled now is whether any non-Muslim can be allowed to adopt Islami Shear. With your permission I submit: The Shear of a nation, organisation, or a body of men or of an individual is given great regard and respect and if some unrelated person appropriates that to his self then he is considered a person who has committed fraud. His act of so doing is deception, falsification and pretension. For example:

(1) If a business, an industry or a firm gets its trade mark registered, it becomes a token of its cognizance and its symbol. Thereafter, nobody has a right to appropriate that mark to his profession, trade or product. If somebody does it and sees that distinctive sign for his product, he is identified forthwith with a "cheat," "thief" or a "dissembler".

(2) In every country its armed forces have a set of dress called its uniform and officers have separate ranks, emblems, insignia, etc., such
as Generals, Colonels, Majors, Captains and so on. There are distinctive marks and badges for each rank and therefore it is their Sheerar, i.e., distinguishing mark by which a Major can be identified from a Colonel. If a non-army person wears these badges he would be proceeded against. Similarly, if an officer wears the badge of a rank other than his own he will be booked. Therefore, if a non-army person i.e., a civilian is permitted to use these cognizable tokens there will be then no distinction between him and the man from the army, as much so that the very base of identification shall disappear totally, with no recognition mark left.

(3) Similarly, every country has its police and they have a set uniform by which they are recognized and placed as such. Officers and subordinates wear different badges and emblems which are their individual Sheerar (mark of identification). Non-police personnel are not permitted to use these Sheerar.

If it is a crime to misuse the trade-mark of a firm and its products, if the Sheerar of a policeman or a soldier is not permitted for a civilian, if the use of coat-of-arms of a particular institution or individual by an unauthorized person is forbidden, my argument is how can the Sheerar of a Muslim be permitted for a non-Muslim. Law of no civilized country permits this.

On the above analogy, I dilate over my argument that the Hon'ble Court will never tolerate the fraudulent act of a pretender who starts sitting in an office with the signboard of “Sessions Judge,” or “High Court Judge” or “Supreme Court Judge”
and starts bearing cases and deciding litigations. No doubt it is a noble act, a divine service, to help people in distress by settling their disputes in order to uphold the rights of the oppressed from the clutches of tyrants; yet this man will still be looked for donning the robe of 'My Lord'; why, because he has deceived the people and is falsely using the respectable marks of identification (Shea'r) of the Hon'ble Court. Has he not tried to masquerade as a judge and insulted the juridical realm by using the Shea'r of the Judiciary?

Therefore, I say, that a non-Muslim, choosing for himself a similar stance, uses the sanctified name of Islam and appropriates tokens of Islam (Shea'r) to himself, is the worst culprit because he puts Islam and its shae'r to contempt.

Will the Hon'ble Court tolerate that a cunning pretender starts operating a Court in a building right in front of the Supreme Court. No, because this act of that cheat is an insult to that respectable and hallowed institution. In this very manner, if a non-Muslim, persisting in the dogmas of disbelief of Qadianists, puts up a board of (Allah) outside his house, or worship place, or moves about in town displaying it prominently on his chest, will a Muslim tolerate it, just as the Chief Justice will not tolerate the sham act of that despicable masquerading as a Judge? Who will be that Muslim who would allow the sign-board of Kaumah Taf yi bish on a temple of Hindus to give the impression that the worship place with this sign-board carries the real message of the holy Prophet (Allah forbid).

Sheikh ul Islam Hafiz lone Timiyah was asked if it was correct to call the worship houses of
unbelievers as "Baistullah" (Allah's house). He wrote back:

"These (worship houses of unbelievers) are not "Baistullah". "Baistullah" are the mosques because in the worship-houses of unbelievers infidelity is practiced, despite the fact that 'Zikr' (remembrance of God) may be taking place therein. The perception of a building is the same as of its Foundar. Because their founders are unbelievers, these worship places too belong to unbelievers."

It is obvious that infidelity is intrinsic fifth. Consequently, just as it is disrespectful and contemptuous to place a sign-board of Kalimah Tasyiiah at a latrine so also labelling Kalimah on a Baat ul Kuf (house of infidelity) is the contempt of the sacred Kalimah al-La ilaha illa'lla. Surely, this is intolerable for a Musalim. "The Anti-Islamic Activities of Qadiariz Ordinance" has been promulgated to arrest the incidence of such crimes of contempt of Islamic Shuara.

True Concept of Religious Freedom

The secular nations of the so-called progressive times of the present age have blown the trumpet of "individual's liberty" out of proportion and so much that people have been fascinated towards charming slogans to such an extent that all limits of decency and reason have been overshot.

"Individual's liberty" has been divided into five categories by the West: (1) Freedom of speech (2) Freedom of writing (3) Freedom of association (4) Freedom of religion (5) Freedom of living;
No religion in the world takes these five categories to mean unbridled liberty. These freedoms have limitations, too. First: Individual's liberty does not go beyond the bounds of morality and refinement. Secondly: It should contain itself within the rules of law. It has to be regulated. Thirdly: The freedom of the individual should not disturb peace and tranquility of society and cannot usurp others' rights. A freedom in which rule of law is not adhered to, or which destroys social norms and rights of others, such freedom shall be subjected to a check by every civilized society. There is an anecdote that a person was whirling around his arms foolishly to and fro in the air in a crowded street till it struck somebody's nose. The man with the stunned nose loudly protested.

The other replied, "I was exercising my right of freedom to use my arms as I liked. I am at liberty and nobody can fish my right!"

The sufferer answered: "Sure, you can stretch your arm as far as you like but your liberty stops from where my nose starts!"

Therefore, of all liberties, be it of speech, writing, association, religion, or living, there is none which is not bound by certain limits as vindicated below:

1. **Freedom of Speech.** A person can wag his tongue the way he wants to say what he likes but he cannot use the tongue for (a) falsely accusing others (b) instigating revolts against the country (c) overthrowing a legally established government (d) using offensive language or abusing state officials as rogues and dacoits (e) creating uproar and turmoil in
Freedom of Writing: This relates to journalism, treatises, articles, discourses, etc. For them, there are Press Laws in every civilized country. As the hon'ble Court knows better, nobody has, in a bid to demonstrate his artifice, the right to transcend the limits of statutory provisions. If a person writes offensive material, calumniate, passes aspersions, or instigates lawlessness or insults the armed forces, judiciary or legislature or executives or spreads moral debasement in society, then the law of the land shall move to bridle him up or put him behind bars or consign him to a mental hospital. "Freedom of pen" does not mean that freelancers have a right to play with people's self-respect or make social life oppressive and vexatious.

Freedom of Association: People have a right to associate with each other in order to form a body of like-minded persons with certain aims and objects which are permissible and legal and contribute to the welfare of people. But this freedom is to remain within the precincts of social legality and virtuosity. If notorious men and scoundrels form an "Association of Thugs," "Bandits" or "Pirates" with the intent
of looting and plundering thereby disturbing public law and order, they shall be punished and their association declared illegal. This proves that though the right of association is a good one but it cannot be misused.

6) **Freedom of Living**: To live and let others live is the civilized man’s motto. Therefore, one is free to live as one likes, to eat as one wants, to move about as one pleases, to dress as one prefers. Yet there are restraints in each walk of life. His house must conform to municipal regulations, his dress to his actual self. If he comes out of his house wearing a uniform of the police or the army he will be hauled up. Similarly, if he disguises as a government functionary he will be proceeded against for impersonation and pretension. An individual is free to dress or undress as he likes. But he cannot undress in public and walk nude. He may sing and dance within his premises or in a place licensed for this activity but the moment he blasts music at the dead of night upon his sleeping neighbors he will not be allowed to disturb others’ peace. Therefore, the freedom of living has also its checks and balances. All wise people agree that this right should be exercised in a manner which does not restrict freedom of others. In short, this right is not a licence to disturb peaceful living of others or to confront them with obscenity.

7) **Religious Freedom**: Everybody is free to adopt or believe in any faith. He may believe in God or be an atheist; he may worship Ram, Krishna or any deity from the Hindu pantheon, or Hanuman, the monkey-god, for
that matter. He is free to worship fire-god or sun-god Apollo. He may believe in Zoroaster, become a Jew or a Christian or believe in Hazrat Muhammad (صلى الله عليه وسلم). There is no compulsion of any sort on anybody because this subject relates to his personal belief as to where lies the salvation of his soul. Therefore the choice is his. He is free to choose yet there are ethics and laws of morality to contend with. For instance, some primary limitations shall be imposed by that religion itself on the votary. Hence, he should examine the pros and cons before making the choice and accepting that religion. Once he has accepted, he will be bound by all its universally accepted principles. Thereafter it shall be unlawful for him to deviate from its dogmas. If he does, the religious authorities shall have the right to proceed against him. This is the primary limitation. A second one shall be on him from the angle of other religions, i.e., his religious freedom does not affect the freedom of the votaries of other religions. For instance, if there is a Jew who associates some like-minded persons with him and having managed to procure some support from his "Yes-men", addresses his community, saying:

"I am Moses reborn, and God has sent me down again to renew and revive and reform the Torah, and now I present the true religion of Moses before you, because the one previous to me failed in achieving its objectives, and since mine is the genuine one and better laid-out, so follow me in what I pronounce and thus reap spiritual benefit through my edification."
and be led to eternal Salvation; else, you would be damned in Hell along with the progeny of Satan and here I shall presently excommunicate you before your reach you doom!"

Imagine the situation and the wrath of his community. A clear case of provocation which the Jewish community shall not tolerate! Matter shall go beyond verbal argumentation and lead to fists and blows. Mischief and turbulence shall reign supreme and authorities shall take unsigned and cudgeled in hands, whacking at the fighting human frames, all because of the misuse of concept of religious freedom by one man!

Here, any person, on whom Allah has bestowed common sense and average intellect will deplore the action of that person as an unjustified interference in the Jewish faith and will call for applying checks on that self-styled reformer by proceeding against his wrong notion of freedom of action in religious matters.

Similarly, a Christian suddenly stands up and addresses his co-religionists thus:

"I am Jesus Christ! And he says the same things regarding Christians as written above about Judaism. Naturally his Christian community feels smitten at heart at his provocations and absurdities. The clash is imminent. Here too the action of that mischief-seeker will be looked upon as unholy and an unlawful exaction. He shall certainly be prevented from exploiting the Christian faith."
In the same manner, a person comes to claim that, (Allah forbid) "I am Muhammad or Rasulullah and I have been incarnated by Allah a second time as the Prophet to declare that the Islam practiced at present by Musalmans is dead Islam and the living islam is that which I am presenting, and salvation lies in my obedience and only those can rightly be called Musalmans who follow me while all the rest are out of the fold of Islam", etc. etc.

Such activities of that person will cause painful affliction among the Muslin Ummah who will obviously react and will become a "pretext en masse". Now, to justify this act of the arch-masquerader by calling it an individual's right of exercise of "religious freedom" is a misnomer, because it is a simple act of provocation, amounting to interference in the religion of Muslims. It is evident, that, as no court in the world will permit soundrels to gang up for fomenting troubles, so also no court will allow free-booters to thrive scot-free. In short, I submit to the Hon'ble Supreme Court that we welcome people to feel free to adopt any religion they want; Religious Freedom, by all means, with great pleasure, but pray, no buccaneering. Join Islam if you like it. It is the best. Adopt it openly and with open arms we shall take you into the fold but no piracy, please; nibbling at the bread, on the quiet. Legulising to rob me of my good things will amount to shedding the blood of fair play, virtuousity and morality.

Pakistan Constitution and Religious Freedom of Qadianis

Qadianis have raised this point in your Hon'ble Court that, whereas they are non-Muslims
as per Pakistani Constitution which grants religious liberty to non-Muslim minorities, they should have full freedom to practise their religion in whatever form it is and the Law of Qadiani Prohibitions, spelt out in the "Anti-Islamic Activities of Qadianis Ordinance" disallows them their constitutional right and should therefore be scrapped.

To consider this point: it should be seen what Qadianiis is and why it was considered judicious to declare them non-Muslims. I lay my submissions:

I. This is a unanimous belief of the Muslim Ummah that the holy Prophet (سُلَيْمَانِ علیه السلام) was the last "Nabi" after whom Prophethood and Messengership closed finally and no person will ever be granted this honour, till the Day of Judgement.

II. In his book Braheen-e-Ahmadiya, (published in 1884) Mirza Ghulam Ahmed Qadiani claimed on the basis of Quranic Ayat and his own inspirations that Hazrat Isa Masih (صلى الله عليه وسلم) would come again in the world and that he (Mirza) had come as "Masih-e-Masih" (likeness of Masih) in order to revive Islam. (Ref: Braheen Ahmadiya Part 4, pp. 498-499, 505). In 1891, he claimed that he had received inspiration that Masih (صلى الله عليه وسلم) was dead and would not come again but in his place Allah has made him the promised Masih, In 1901, he claimed that he was reincarnation of Muhammad rasulullah (صلى الله عليه وسلم) and that now he was not only Nabi and Rasul but also Khairatun Ambiya, the Last of the Prophets exactly!
III. Having masqueraded as the reborn Muhammad ur Rasulullah, (بسم الله الرحمن الرحیم) Mirza Ghulam Ahmed appropriated to his self all those verses of Quran Hakeem which Allah had sent down in respect of Hizrat Muhammad (صلى الله عليه وسلم). Every Muslim knows that these Ayat or verses are in respect of Muhammad ur Rasulullah (بسم الله الرحمن الرحیم) but Mirza Qadiani appropriated them to his personality in a show of rude boldness. In support of my contention I quote below some twenty Ayat of Quran Hakeem along with Mirza Ghulam Ahmed Qadiani’s references wherein he arrogated them to his self.

1. “Muhammad is the Messenger of Allah. And those who are with him are stern against the unbelievers, (but) merciful among themselves.”


2. "He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may make it triumph over all religions.”

3. "Say (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you."

(Aal-Imron 3:31)

(Haqiqat-ul-Wahi p. 82)

4. "Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all."

(Al-Araf 7:158)

(Tazkirah p. 352, 4th Edition)

5. "Nor doth he speak of (his own) desire. It is but a Revelation revealed."

(An-Najm 53:3-4) (Tazkirah p. 378)

6. "Lo! Those who swear allegiance unto thee (Muhammad) swear allegiance only unto Allah. The Hand of Allah is over their hands."

(Al-Fath 48:10) (Haqiqat-ul-Wahi p. 80)
7. "Say: I am only a human being like yourselves. My Lord reveals unto me that your God is only One God."

(Al-Kahf 18:190) (Haqiqat-ul-Wahbi, p. 81)

8. "Verily We have given thee (O Muhammad) a manifest victory, that Allah may forgive thee of thy faults of the past and the future."

(Al-Path 48:1) (Haqiqat-ul-Wahbi, p. 84)

9. "Verily We have sent unto you (O men!) a Messenger as a witness over you as we sent a Messenger unto Pharaoh."

(Al-Muzammil 73:15) (Haqiqat-ul-Wahbi, p. 101)

10. "To thee have We granted the Fount (of Abundance)."

(Al-Kauthar 108:1) (Haqiqat-ul-Wahbi, p. 102)
11. "God has determined to grant thee that position in which thou wilt be praised."

(Haqiqat-ul-Wahi, p. 102).

(يَا سَيْن. يَقُولُ النَّبِيُّ صلى الله عليه وسلم: أَيَاكُنْ تَجْرَاهُ مَثَلَّ الْمُسْلِمِينَ)

(ص 1 (حقائق الخبر صلى الله عليه وسلم)

12. "Ya Sin. By the Quran, full of Wisdom, thou art, indeed one of the Messengers sent on a straight path."

(Ya Sin 36:1-3)

(Haqiqat-ul-Wahi, p. 107; Tazkirah, p. 479).

(بِغَيْرِ مَنْ أَنْبَاهُ وَلْيَهْدِيهِ مَدارًّا)

13. "And thou (Muhammad) throwest not (a handful of dust) when thou didst throw, but Allah threw."

(Al-Anfal 8:17) (Haqiqat-ul-Wahi, p. 70).

(إِذَا تَتَوَسَّطْتَ فَأَنْبِئُهُمْ بِصَبْرٍ)

(حقائق الخبر صلى الله عليه وسلم)

14. "Allah, The Beneficent. It is He Who has taught the Quran."

(Ar-Rahman 55:1-2)

(Haqiqat-ul-Wahi, p. 70).
15. "You say that I have been commanded and I am the first to accept the faith."

(Haqqiyat-ul-Wahi, p. 70).

16. "And recite that which hath been revealed unto thee from thy Lord."

(Al-Kahf 18:27) (Haqqiyat-ul-Wahi, p. 74).

17. "And as one who invites to Allah's (Grace) by His permission, and as a Lamp spreading Light."

(Al-Ahzab 33:46) (Haqqiyat-ul-Wah, p. 75).

18. "He drew nigh and came closer till he was at a distance of but two bows' length or even nearer."

(An-Najm 53:8-9) (Haqqiyat-ul-Wahi, p. 79).
"Glorified be the Being Who did take His bondsman (Muhammad) for a journey by
night."
(Isra 17:1) (Haqiqat-ul-Wahi, p. 78).

"And We sent thee not but as a Mercy for
all the worlds."

Every Muslim knows that the above verses of
Quran Hakeem were revealed fourteen hundred
years ago and related to the personality of Khatam-
on-Nabien (Khalifatul Rasool Allah ﷺ) but Mirza
Ghalam unabashedly arrogated these verses to his
self.

IV. Besides the above, Mirza Ghalam Ahmad has
claimed superiority over all the respected
prophets (بيبسيلا ملیکی). So much so, that he
claimed even to be superior to Muhammad ur
Rasulullah (صلی الله ﷺ ﷺ) I quote some
references from Mirza's books:

"Mirza, the superior-most of all the prophets"

(a) "Several thrones descended from the sky
but your throne was placed highest of all."

(Ref: Mirza Ka Ilham; Tazkirah: 2nd Edition, p. 346)
"The various consummate excellences that were found in other prophets were all present in a larger measure in Hazrat Rasool-e-Kareem and all those excellences were bestowed upon us, by way of reflection, from Hazrat Rasool-e-Kareem and for this very reason our name is Adam, Ibrahim, Moosa, Nooh, Dawood, Yeusuf, Suleiman, Yahya, Isa, etc. All the earlier prophets were reflections of Nabi-e-Kareem in some particular specific attributes and we are now a reflection of Nabi-e-Kareem in all these attributes."

(Malfoozat, V. 3, p. 270, Rabwah print)

"Mirza, the Pride of the Ancients and the Posterity"

The daily 'Al-Faiz' of Qadian challenges the Muslims:

"O, you who are called Muslims! If you really want Islam's ascendency and invite the rest of the world to your side, then first of all come yourselves towards true Islam (as if, God forbid, the Islam of Musalmans is false! Compiler) which is available through the promised Mash (i.e. Mirza Qadiani). Paths of piety and virtue open today through him only. By following him, man can reach the desired destination of salvation and success. He is the reincarnation of the same pride of the ancients and the posterity (Muhammad) who had,
thirteen hundred years ago from today, his first birth at ( Mercy for the World!

(Al-Fazl, Qadian, September 26, 1915; Qadiani Mazhab, pp. 211-212, Ninth Edition Lahore) 

"Mirza Surpassed the First-Birth Muhammad ur Rasulullah."

(d) "He who denies that the ordinance of the Prophet (علی‌التجارم) is related to the sixth millennium as it was related to the fifth millennium, denies the Quranic mandate and the truth. In fact, at the end of the sixth millennium, that is in this present time, the spiritual influence of the [reincarnated] holy Prophet (میرزا) is more powerful, perfect and severe than in those early years. Rather it is like the fourteenth (moonlit) night."

(Khutba-e-Ihram, p. 181)

(e) Qazi Zakur ud Din Akmal, a disciple of Mirza, wrote a panegyric extolling Mirza, in Urdu calligraphy, and setting it in a gold mount presented it to him. This poem was published later on in the newspaper, Badr. Some couplets are translated below:

— O dear ones! Our Imam in this world is Ghulam Ahmad in Darul Aman (House of Security).
Ghulam Ahmad is the "Arsh" (throne) of Almighty Allah, as if his home is in La Makan (a place which knows no bounds).

Ghulam Ahmad is the real "Rasulullah." He has been elevated among mankind and jinn.

Muhammad has again descended [reincarnated] among us, and he is more glorious than he was before [in his first birth].

O Akmal, whoever wants to see Muhammad, he should see Ghulam Ahmad in Qadian!

(Akhbar Badr, Oct. 25, 1906)

(1) Mirza Qadiani compared the Divine coming of the holy Prophet (سے ورکیا) at Makkah and his rebirth at Qadian. He said that at the time of the Prophet's Divine Mission at Makkah, Islam was like a crescent, i.e., devoid of any brilliance but when he reappeared [reincarnated] in Qadian, Islam glowed like a full moon and became fully illuminated. Mirza said:

"Islam started crescent-like but was predestined to be the moon (of the fourteenth century) in the last era by Allah's command. So Allah's Wisdom willed that Islam should take the appearance of the full moon in that century which may resemble the full moon, by way of counting (i.e., the fourteenth century)."

(Khutba-e-Ilimiah, p. 186).
(g) Mirza Bashir Ahmad, M.A., son of Mirza Ghulam Ahmad writes, in the context of comparison of crescent and moon:

"To declare those who denied the holy Prophet in his first birth as Kafirs and outside the fold of Islam, but to regard the deniers of his second birth as Muslim is an insult to the Prophet and a joke against the signs of Allah, although the promised Masih has, in Khutba-e-Illahi, compared the mutual relation between the first and the second births of the holy Prophet to the relationship between the crescent and the full moon."


(h) Greater Manifest Victory

In order to express the superiority of Mirza it was claimed that the manifest victory achieved by the Mirza was greater than the manifest victory of the holy Prophet. Thus Mirza said:

"It is apparent that the time of manifest victory of the era of the holy Prophet has expired, and the second victory which was to be much greater and clearer than the first one had yet to be achieved. It was ordained that its time should fall during the times of the promised Masih (Mirza Qadiani)."

Khutba-e-Illahi, pages 190-194; Roohani Khazain, Vol. 16, p. 286.
It was also claimed that the era of the Makki birth of the holy Prophet (رسول الله ﷺ) was only the first step in his progress of spiritual attainments, whereas the era of his Qadiani reincarnation represents the highest pinnacle of his spiritual development. Thus it is said:

"The spirituality of our holy Prophet (رسول الله ﷺ) was conceived during the 5th thousand (i.e., the Makki birth) with its precise attributes and that period was not the climax of his spirituality's development. It was rather the first step to the highest pinnacle of its perfection. Thereafter this spirituality manifested itself in its full glamour during the 6th thousand, i.e., [his rebirth in Qadian] at the present time."

(Khuda-e-Illamiah, page 177; Roohani Khazain, Vol. 16, p. 266).

Mirza's disciples went to the extent of claiming that the mental development of Mirza of Qadian was superior to that of the holy Prophet (رسول الله ﷺ). Thus it is said:

"The mental development of the promised Masih (i.e., the Mirza of Qadian) was higher than that of the holy Prophet (رسول الله ﷺ). And this is only a partial superiority which the promised Masih has over the holy Prophet. The mental faculties of the holy Prophet could
not manifest fully owing to the deficiency of civilization; although the ability existed. They have now manifested themselves fully through the promised Masih by virtue of the advancement of civilization."

(Review, May 1929, as cited in Qadiani Mashab, Page 266, ninth edition, Lahore).

00 Mirza's boasts against Isa (Jesus)

According to the Islamic beliefs Hazrat Isa (عليه السلام) is a highly dignified Prophet endowed with a Sharia (religious code). Mirza chose him, specifically, for his target and displayed great arrogance. Some references are:

(i) "O Christian Missionaries, don't call Masih your Lord Protector and see there is one amongst you superior to that Masih."

(Dafe ul Bala, p. 13)

(ii) "God sent in this Ummat the promised Masih who is far superior to that earlier Masih in glory and gave this second Masih the name of Ghulam Ahmād."

Ibid.

(iii) "God sent in this Ummat the promised Masih who is far superior to that earlier Masih is glory. I swear by Him in Whose Hands is my life that if Masih bin Mariam had been in my times he would not have carried out the work which I can do and the tokens being vindicated by me could never be shown by him."

(iv) "When God and His Prophet and all the Nabías have declared that the Masih of the last era is pre-eminent due to his great deeds, then it is an evil suggestion of Satan to say that 'why do you consider yourself superior to Masih Ibne Mariam.'"

(Haqiqat ul Wahi, p. 155).

(v) "Leave the mention of Ibne Mariam (i.e. Masih Jesus). Ghulam Ahmad is better than he."

(Dafa ul Bala, p. 29).

V. Mirza Declared his so-called Wahi (revelation) as absolute as Torah, Gospel and Quran

(a) ‘And I place my belief in the Ayat (verses) of Quran Sharief, the same way, without a jot of difference, I believe in that clear, and apparent Wahi of God which came to me; whose truth has been unravelled to me through His continuous tokens. And I can swear this standing in Baitullah (holy Ka`bah in Makkah) that the holy revelation which descends upon me is the word of the same God Who sent down His Word on Hazrat Moosa, (Moses) Hazrat Isa (Jesus) and Hazrat Muhammad Mustafa.”

(Ek Chalati ka Isola, p. 8).

(b) "This Divine conversation which is held with me is certain. If I doubt it for a moment I become an infidel and my hereafter be destroyed. The word which descended on me is certain and absolute. As a person cannot doubt the sun and its light, having seen the sun and the sunlight, the same way I cannot
place doubt in that word which descends upon me from Allah and I have the same faith in it as in God's book. It is possible that up to a certain time, mistakes may be committed by me in interpreting God's word at certain places but it is not possible that I doubt that (this) is not God's word."

(Tajjaliyat-e-Illahi, p. 20, Rabwah).

(c) "How can I repudiate the continuous Wahi of God (being revealed) for twenty-three years. I have faith in this holy Wahi of His as in all the Wakhis of God having been revealed prior to me."

(Haqiqat ul Wahi, p. 150).

VI. Along with his claim of being a recipient of Wahi on the same pattern as Torah, Gospel, and Quran and his claim of absolute Messengership and Prophethood (Risalat and Nabuwat) Mirza called upon all Humanity to profess belief in him. Of numerous references a few are presented here:

(a) "And say, O people, I have come as a Prophet of Allah towards you all."

(Tazkirah, p. 352; Fourth edition).

(b) "We have sent towards you a Prophet like the Prophet who was sent towards Pharaoh."

(Haqiqat ul Wahi, p. 101).

(c) "You say, a light has descended from God so if you are a believer, then don't reject."

(Tazkirah, p. 113).

(d) "Blessed [is] he who identified me. I am the last path of all the paths of God and I am the
last light out of all His Lights. Unlucky is he who forsakes me because without me all is darkness."  
(Kashif e Noah, p. 56).

VII. Mirza abused those persons who refused to believe in his homseatac agnostic prophethood, in the most filthy language. Besides calling them "infidels", "polytheists," "hell-dwellers" and "Jews", he even addressed them as "dogs", "swine", "bastards", "sons of bitches" and "whores." A few specimens follow:

(a) "Say, O infidels I am truthful".  
(Mirza ka Ilham, Tazkirah, p. 343 Fourth edition).

(b) "And infidels say, you are not sent with a message."  
(Ilham of Mirza in Mabahasha Ratalpind, p. 240).

(c) "Every Muslim sees my books with loving eyes and affection and benefits from their learnings and accepts me. But those born of prostitutes and adulteresses, whose hearts have been stained by God do not accept me."  

(d) "He is desirous of being born as a bastard and is not born of legitimacy. To be born of legitimacy it is obligatory that if he considers me a liar and deems the Christians dominants and triumphant, then he should actually counteract the argument which I have presented. So be is prohibited to eat and drink
if he reads this announcement and does not go to Mr. Abdullah Atham. And if not by God's fear then out of fear of this filthy title, he puts great pressure so that they admit the said words and take three thousand rupees and show execution of this act. So if Abdullah Atham escapes from the agreed pledge then he may make it known in all the world that the Christians are victorious, otherwise, the sign of a bastard is that he would not take on the straight path."

(Anwar-ul-islam, p. 30; Roohani Khazain, Vol. 9, p. 32).

(e) "Our enemies have become the swine of wildernesses and their women have surpassed bitches."


(f) Those who were my adversaries, have been named as Christians, Jews and Polytheists:


VIII. Mirza declared his teachings and Wahi (revelation) as the basis of Salvation for the entire mankind:

(a) "Tell them that if you love God then come and follow me, so that God also loves you."

(Mirza Qadiani Ka Ilham in Haqiqat al Wahi, p. 82).

(b) "Because in my teachings there are commands as well as prohibitions and the revivals of necessary injunctions of Shariat, therefore, God has named my teachings and
the Wahi which descends upon me as faalak i.e., boat .... Now see, God has called my instructions, my Wahi and my ba’it (discipleship) as Noah’s Boat and established it as the basis of salvation for all human beings. He who has eyes may see and he who has ears may hear."

(“Arbaeen No. 4, Hashiah p. 7)

IX. Mirza declared that the Islam introduced by Muhammad ur Rasulullah (S.A.W.) was a dead and accursed religion until Mirza was not acknowledged as a Prophet. That is why Qadianis believe that Deen-e-Islam is dead without Mirza. A few references are given below:

Dead Islam

(a) “Probably in the year 1906, at the proposal of Khwaja Kamaluzadin, Maulvi Muhammad Ali entered into an agreement with the Editor of Akbar-e-Watan to the effect that the Review of Religions would publish no articles about the (Qadiani) sect; it would only publish general articles on Islam and the Editor of the Watan would propagate in his paper for the assistance of the Journal, Review of Religions. The promised Mashi disliked this proposal and it was strongly opposed by the Janaat also. Harrat Suhb said: ‘Will you present dead Islam before the world by excluding me?’”


(b) “We believe that a religion which does not have the chain of prophethood (as in Islam—
Compiler) is a dead religion. We call the religions of the Jews, the Christians and the Hindus dead only because now there are no prophets in them. If this were the position in Islam, too, we would be no more than mere story-tellers. Why do we regard it superior to other religions? After all, it should have some distinction.


(c) "During the lifetime of the promised Masih (Mirza Qadiani), at the proposal of Moulvi Muhammad Ali and Khwaja Kamaluddin, the Editor of Akbar-e-Watan started a fund-collecting scheme in 1905 for the purpose of sending copies of the Review of Religions to foreign countries, on the condition that it should not contain the name of the promised Masih (Mirza Qadiani). But hazrate saqdas (Mirza Qadiani) rejected this proposal saying: 'Will you present dead Islam by excluding me?' Thereupon, the Editor Watan announced the closure of this fund-collecting scheme."


Accursed, Contemptible and Satanic Religion

(d) "That religion is no religion and that prophet is no prophet by following whom a man does not come so close to God as to be honoured with divine conversation (i.e. Prophethood — Compiler). That religion is cursed and contemptible which teaches that human progress depends only on a few narrated
ancedotes i.e., the Shari'iat-e-Muhammadia which is narrated from the holy Prophet—Compiler and that the 'uahi' has lagged behind instead of going ahead ... Hence such a religion deserves to be called Satanic rather than divine.”


(e) "How absurd and false it is to believe that after the holy Prophet (صلى الله عليه وسلم) the door of the divine 'uahi' has been closed for ever and there is no hope of it in the future till the Day of Resurrection — only worship tales. Can a religion having no direct trace of Almighty Allah be called a religion? I say, by Almighty God, that in this age there is no one more disgusted than myself with such a religion. (There is no doubt about this—Compiler). I name such a religion as Satanic religion, not divine (religion)."


X. Having declared all Muslims out of the fold of Islam, the Qadianis thus arrogated the Kalimah of the holy Prophet (صلى الله عليه وسلم) that is, henceforth, nobody can be a Muslim by reciting the Kalimah of Muhammad-ur-Rasullah! (صلى الله عليه وسلم) The Qadianis openly acknowledged that Mirza Gulam Qadiani is also excluded in the Qadiani Kalimah.

Mirza Bashir Ahmad, M.A., writes:

"As a result of the birth of the promised
Masih (the Qadiani Mirza) a difference has certainly cropped up (in the meaning of the Kalimah). Before the birth of the promised Masih (the Qadiani Mirza) in the world as a prophet, the words (Muhammad ur Rasool Allah) included in their meaning only such prophets as had preceded him; but after the incarnation of the promised Masih (the Qadiani Mirza) in the world as a prophet, one more prophet has been added to the meaning of (Muhammad ur Rasool Allah). Therefore on account of the incarnation of the promised Masih the Kalimah (La Ilaha Illa Allah Muhammad Rasool Allah), God forbid, does not become abolished; it rather shines more brightly. (Because Mirza Qadiani, the prophet of higher rank, has entered the meaning of Kalimah.) Ho, without Mirza, this Kalimah remained meaningless, useless and false! That is why those who recite this Kalimah without including Mirza therein are 'Kafir', rather 'pakka Kafir'! (Compiler). In short, the same Kalimah is (effective) even now for embracing Islam, with the only difference that the incarnation of the promised Masih (Mirza Qadiani) has added one more prophet to the meaning of (Muhammad ur Rasool Allah)."

"Moreover, even if we accept by supposing the impossible that the sacred name of the gracious Prophet has been included in the sacred Kalimah because
he is the last of the Prophets, ever then there is no harm and we do not need a new Caliphah because the promised Masih is not a separate entity from the gracious Prophet as he (Mirza) himself says: "My being is exactly the being of Muhammad ur Rashulullah. Also, "one who discriminates between me and Mustafa has neither recognized me nor seen me." And the reasons for this is Allah Almighty’s promise that He would reincarnate ‘Khатам an Nabieeen’ in this world once more as a prophet as is evident from the verse, "And others of them...." Thus the promised Masih (Mirza of Qadian) is himself Muhammad ur Rashulullah, who has been incarnated in the world again to spread Islam. We do not, therefore, need any new Caliphah. Albeit, a new Caliphah would have been necessary, if some other person had been reincarnated instead of Muhammad ur Rashulullah. So contemplate!" (Kalmalul Fasal, page 153, by Mirza Bashir Ahmad Qadiani).

To summarize the above, Mirza Ghulam Ahmad Qadiani presented a new religion, in the nomenclature of Islam, parallel to the real Islam brought by Muhammad-ur-Rasulullah ( صلى الله عليه وسلم ). This is the basis of conflict between Muslims and Qadianis. The Islam which the Muslims have been accepting and following, right from the times of Muhammad ur Rasulullah ( صلى الله عليه وسلم ) generation after generation, has been put to disgrace by the Qadianis. In direct opposition to Islam, Ghulam Ahmad Qadiani has
brought forward his own version of the so-called Islam. Mirza’s advocacy of his religion is not limited to his self alone or to the men of his Jamat but he propagated his revolting faith among people in general gatherings of Muslims and in their dwellings. It is but natural under these circumstances that Muslims should get provoked. Despite the Qadrians’ heretic confrontation Muslims have shown great forbearance and tolerance and have not reacted in the manner they are capable of, patterns of which were witnessed in the cases of Musaillamah Kazzab and Rajpat. The ulama of the Ummat relentlessly carried out dialogues with the Qadrians and defeated them. They wrote numerous books in rebuttal of Qadriyat. Several sessions of confrontations and Mubahahas were held and by the Grace of Allah, the Divine Court ruled that Mirza and his Jamat were Kafirs, unbelievers, impostors, Liars and deceivers in the highest degree.

Mirza’s Mubahala with Maulana Ghaznavi

I narrate one instance and give an account of one Mubahala that should be sufficient to prove my submission:

"On Zeeqad 10, 1310, a Mubahala was held in the maiden of Kigah, Amritsar, between Maulana Abdul Haq Ghaznavi and Mirza Ghulam Ahmed Qadri. The claim of Mirza Ghulam Ahmad was that he and his followers were all Muslims. Maulana Abdul Haq Ghaznavi said that all of them were Kafirs, Murtad, Zindiq and Dajjal (unbelievers, apostates, dualist-infidels and imposters) as well as enemies of Allah and His Prophet and
that Mirza's books were a mass of infidelity. Both came out in the open and invoked Allah in these words: "Ya Allah, if I am a liar, send imprecautions on me!" The audience joined in by saying "Ameen" together.

(Majmaa-e-Ishitharat Mirza Qadiani, p. 427, Vol. 1)

We have seen that in this Mubahala, both parties appealed to Allah and left the decision in the Hands of Allah, the Exalted. This fact was corroborated by Mirza Ghulam Ahmad on 2nd October, 1907, when he wrote that decisions left in the Hands of Allah crystallize in this manner that of the two adversaries the one who is a liar dies within the life-time of the truthful person.

(Malfoozat-e-Mirza Qadiani pp. 440-441, Vol. 9).

Having laid down the principle himself, Mirza died on May 26, 1908, of cholera epidemic. (Hayat e Nasir p. 14).

And the celebrated Maulana Ghaznavi lived a further nine years. His death occurred on May 16, 1917.


In this way, Allah the Exalted made His Decision and as for the holy Prophet (سال الله عليه وسلم) he too declared Mirza Qadiani a lying Dajjal, as it is related in a Hadith:

"In my Ummat there shall be lying Dajjals who will lay claims to prophethood, although I am
But the Qadianis took no heed despite the above decision of Allah and the Prophet and refused to acknowledge themselves as non-Muslim. So much that Allama Iqbal had to place this demand before the Indian Government but to no avail. When Pakistan came into being, the apocryphal activities of the Qadianis became all the more aggressive as is evident from the findings of Munir Enquiry Report. Consequently the Muslims reiterated the demand before the new Government in accordance with Allama Iqbal's formula. But Martial Law was clamped down on the agitation in 1953 and bullets silenced the Movement. Yet the fissure in the volcanic rock did not close. It erupted in 1974 when the university students of Faisalabad were attacked by the Qadianis at Rabwa railway station. Ultimately, the National Assembly of Pakistan heard the hands of both parties of Qadians and after hearing their arguments took the decision that Qadianis were non-Muslims, having no connection with Islam. In this way they were declared non-Muslims by law.

The Qadianis did not play fair as they ought to have accepted the decision and the legal binding on them. After all they had argued their case to their full satisfaction and had said whatever they wanted to say. On the contrary, they flouted the decision of the National Assembly and put it to naught. By saying to Muslims: "You are "Sarkari" (Govt's) Musliman and we are "Khuda'i" (Allah's) Musliman," they derided the law of the land and put it to contempt. In this way, they increased their
apostatic Tabligh through provocation and started anti-government and anti-Pakistan propaganda, within the country and outside, to undermine the Constitution of the Government and people of Pakistan. By way of example, here are a few references:

(A) "In Pakistan Constitution our existence has been denied, we will not abide by it"

"Press conference of Ahmadi Leaders in London"

"London, (Press Report, Daily Jung). The Ahmadi leaders refuted the allegation as totally baseless that their founder and his successors had ever called anybody non-Muslim.* On the other hand, Muslims having declared Ahmadis non-Muslims have prohibited their burial in their graveyard or offering prayers in their Masjid. The Qadiani leaders were addressing a press conference at the end of a three-day meet of their Jamaat at a London restaurant at Piccadilly.... in which the Government of Zia-ul-Haq was made a target of acrimonious criticism.

*This is a damning lie. Please see pages 94, 95, 98, 426, 429, 530, etc. who were right from their founder Mirza Ghulam to the present Khalifa of Qadiania, all have declared non-Qadiani as non-Muslims. Second Qadiani Caliph Mirza Mahmud deemed Muslims as pokh Kafirs or Christians, Hindus, Jews, etc., and would not allow funeral prayer even for a minor Muslim child, nor does Qadiani religious code permit intermarrying with Muslims. This is how the Qadianis handled the gullible Western people who are mostly Christians and who already nurture centuries-old prejudice against the Muslim Ummah. Please see who is the aggressor and who is aggrieved."
It was also alleged in the conference that the hatred against Ahmadis was now planned to be extended to other countries of the world as well. They urged upon the print and electronic media of the West to operate on this malignant growth like a surgeon so as to check it from spreading in other countries of the world. They appealed to the outside world to undertake ways and means at their disposal for channelling public opinion in their respective countries and highlight the wrongs perpetrated on Ahmadis. They said that the world peace and global stability was in danger due to the arbitrary negation of basic human rights of Ahmadis by Pakistan. They further said that the life of Ahmadis was in straightened circumstances on Pakistan's initiative. As a proof they referred to a move made by Raja Zafar ul Haq, a representative of Zia-ul-Haq, to urge the Egyptian National Assembly to pass a law that whoever changed his religion and became Ahmadi would be hanged for apostasy or imprisoned for life. In the press conference, they also said that South Africa and Pakistan were on the same keel, the only difference being that for the former the colour of the skin, and for the latter the doctrinal persuasions, resulted in discriminations getting admisibility. They showed great concern over a law which is proposed to be enacted for safeguarding the holy reputation of the Prophet and said that on the false alarm of desecration of Prophetic holiness, the Christians could
also be punished, whereas in this era of progress and development no room for such a thing existed."

Constitutional Adherence

"When the Ahmadi leaders were asked if they were ready to accept the offer of peaceful living like other minorities, as guaranteed by the Constitution of Pakistan and the law passed by its National Assembly, they replied that they could not accept it because their very existence had been denied in the Constitution. They said so long as it remained without the amendment they supported it and eminent Ahmadi personages served the civil and the military of Pakistan and were its best ambassadors in the outside world. They questioned as to who gave the mandate to Zulfikar Ali Bhutto or Zia ul Haq to decide as to who was a Muslim and who was not, because nowhere in the world, national assemblies and parliaments had the right to adjudicate on dogmatic faiths of the people. The British Parliament does not have the right to enact a law that Catholics or Methodists are not Christians."


'B Islamabad (Special Representative, Jang) It is learnt that: the Qadianis have declared their apathy towards elections on the Reserved
Qadiani seats in National and Provincial Assemblies. A notification of Election Commission says that nomination papers for one seat for Qadianis in National Assembly and one each for the Assemblies of Frontier and Sindh Provinces must be received in their office by Tuesday. A spokesman of the Jamaat said, no Qadiani would take part in the election because they did not accept the Ordinance of 1984 which declared them non-Muslims. According to the spokesman, consequent to the Ordinance the Jamaat has decided that no Qadiani should consider himself non-Muslim and if anybody stood for the reserved seat for election as an Ahmadi, the Jamaat would not acknowledge his representative status.


It is clear from the above instances that even after the enactment of the Constitutional Law, the status quo remained and Muslims got no respite from the Qadianis’ mischievous moves. Agitation re-surfaced in 1983/84 and the Government was asked to proceed with measures necessary to stop them from using the name of Islam and Islam’s Shaer and to strictly comply with the Constitutional provisions. It was to fulfill the intent of this Constitution that the "Anti-Islamic Activities of Qadianis (Prohibitions and Punishments)" Ordinance was promulgated on April 25, 1984.

From the above submissions, it is obvious that
this law is thoroughly just and equitable and its intention is merely to stop the Qadianis from interfering in the religion of Muslims and using Islamic Shaher. That's all.

CONCLUSION

In civilized countries, people are permitted to act upon their religious customs and rituals on the condition that other people who live in the area and who subscribe to other persuasions are not disturbed. For instance, Muslims in the Western countries are not allowed to say Azan on loud-speakers or to construct a mosque if local people object. Therefore, ear stand on this issue is simple, that is, if Qadianis believe in Mirza Ghulam Ahmad's sham prophethood or want to act upon Mirza's religion they may do so, but they must neither use the holy name of Islam nor play fraud by using Islamic Shaher.

In the end it's very necessary to submit that in the present "Anti-Islamic Activities of Qadianis..." Ordinance extreme leniency has been shown to the Qadianis. It recognizes their entity and gives them the right to live in Pakistan as a non-Muslim minority; otherwise, by Shariat Law the Qadiani gang is Muradd (agestate), Enderog (dualist-infidel) and liable to capital punishment. Commands of Shariat are unchangeable. The same command or law is applicable upon them as was applicable upon the followers of Musailmah Karzah. The Qadiani Association can suitably be called the "Association of Pirate Traitors of Islam," or "Association of Rebels of Islam." If Qadianis do not accept their non-Muslim minority status and do not stop playing with the holy Shaher of Islam, then the Ulema of Islam, will be constrained to give this
Fatwa in the light of Islamic Law that the Qadiani pirates are the rebels of Islam and liable to capital sentence; they be slain and this "Association of Pirate Traitors of Islam" be declared unlawful.

In any circumstance, if the contempt of Court is an offence, (and certainly it is an offence), then the contempt of the holy Prophethood of Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) is no lesser offence. If conspiring against the country and nation is an offence, (and certainly it is an offence), then conspiring against Islam too is no lesser offence. And if revolt against the government is an offence then revolt against Muhammad ur Rasulullah (صلی اللہ علیہ وسلم) too is a much worse offence.
The Qadiani’s vis-a-vis Pakistani Constitutional Provisions - A review

1. Pakistan Constitution (Second Amendment) Act of 1974, came into force on the 17th September, 1974, which incorporated a new clause to Article 260, namely:

"A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be on him), the last of the prophets, or claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be on him), or recognises such a claimant as a prophet or a religious reformer, is not a Muslim for the purpose of the Constitution or Law."

From the foregoing clause, it is evident that both groups of Qadianis, the main denomination and its splinter group are non-Muslim as per law. Both are covered by this definition.

2. The Qadianis retaliated at this move and violated the law with full force at their command. They persisted in calling themselves Muslims and their faith as Islam. They continued to defile exclusive epithets, descriptions and titles of
Muslims and applied them to their scions, and satraps, such as, “Ummul Mominneen” (Mother of Muslims), “Ahle-Bait” (members of the family of the Holy Prophet (صلى الله عليه وسلم)), “Sahabah” (Companions), “Khulafa-e-Rashideen”, (First four Caliphs of Islam), “Amirul Mominneen,” “Khalifatul Muslimeen”, etc. It is well-known that these epithets are exclusively used by Muslims and never by non-Muslims for any of their personages. Notwithstanding the above, the Qadianis passed abusive and derogatory remarks against holy men.

Therefore, a need was felt to add a new section No. 298 A to Pakistan Penal Code. For this purpose an Ordinance was promulgated, No. XLIV of 1980 in which section 298 A reads as follows:

Section 298-A

"Use of derogatory remarks, etc., in respect of holy personages. Whoever by words either spoken, or written, or by visible representation or by any imputation, inquendo or inaniption, directly or indirectly, defiles the sacred name of any wife (Ummal Mominneen) or members of the family (Ahle Bait) of the Holy Prophet (صلى الله عليه وسلم) or any of the righteous Caliphs (Khulafa-e-Rashideen) or Companions (Sahabah) of the Holy Prophet (صلى الله عليه وسلم) shall be punished with imprisonment of either description for a term which may extend to three years or with fine or with both."

Qadianis violated this law also. For their willful breach and as a sequence to the perturbation caused to the Muslims of Pakistan, a Presidential Ordinance called the 'Anti-Islamic activities of Qadianis (Prohibitions And Punishments)
Ordinance" of 1984 was promulgated on April 28, 1984, which added sections 298-B and 298-C to the Pakistan Penal Code. These Sections are reproduced below:

Section 298-B

"Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places."

(1) Any person of the Qadiani group or the Lahori group (who call themselves "Ahmadis" or by any other name) who by words either spoken or written or by visible representation:

(a) refers to or addresses any person other than a Caliph or Companion of the Holy Prophet Muhammad (صلی الله علیه ورسالہ) as Amir ul Momineen, Khalifat ul Muslimeen, Sahabi, or Razi Allah Anho

(b) refers to or addresses any person other than a wife of the Holy Prophet (صلی الله علیه ورسالہ) as Umul Momineen

(c) refers to or addresses any person other than a member of the family (Ahle Bait) of the Holy Prophet (صلی الله علیه ورسالہ) as Ahle Bait

(d) refers to or names or calls his place of worship as "Masjid",

shall be punished with imprisonment of
either description for a term which may extend to three years and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves "Ahmadis" or by any other name) who by words either spoken, or written or by visible representation refers to the mode or form of call to prayers followed by his faith as "Azan" or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

Section 298 - C

"Any person of the Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith"

"Any person of the Qadiani group or the Lahori group (who calls themselves "Ahmadis" or by any other name) who directly or indirectly poses himself as a Muslim or calls or refers to his faith as Islam or preaches or propagates his faith or invites others to accept his faith by words either spoken or written or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."
To summarize:

The above-mentioned Sections make it a criminal offence for a Qadiani, or a Lahori ("Ahmadi"): 

(a) To call or pose himself directly or indirectly as a Muslim or refer to his faith as Islam;

(b) To preach or propagate his faith or to invite others to accept his faith or in any manner whatsoever to outrage the religious feelings of Muslims;

(c) To call people to prayer by reciting Azaan or to refer to his mode or form of call to prayer as Azaan;

(d) To refer to or call his place of worship as Masjid;

(e) To refer to any person other than a Caliph or Companion of the Holy Prophet Muhammad (صلى الله عليه وسلم) as Ameer ul Momineen, Khalifat ul Momineen, Khalifat ul Muslims, Sahabi or Raziya-Allah Anho or any person other than the wife of the Holy Prophet (صلى الله عليه وسلم) as Ummad Mumineen, or any person other than a member of the family of the Holy Prophet Muhammad (صلى الله عليه وسلم) as Ahle Bait.

The Qadianis challenged the above Ordinance and filed a writ before the Federal Shariat Court. After a four-week hearing the petition was dismissed. Thereafter they appealed to the Appellate Bench of the Federal Shariat Court. This Appellate Bench was in the process of hearing when the Qadianis withdrew their appeal. On their
application for withdrawal, the Appellate Bench upheld the Order of Federal Shariat Court. Till finally, all the writs and cases relating to the said Ordinance and the legality of the Ordinance itself were decided by the Supreme Court of Pakistan on 3rd July, 1993, the standpoints of Qadianis having been deemed ultra vires. The Judgment of the Supreme Court follows.
APPENDIX

JUDGEMENT OF SUPREME COURT
CIVIL APPELL No. 412 of 1999.

(On appeal from the Judgment of Lahore High Court, Lahore, dated 17-11-1998. Issued as writ petition No. 254/1999.)

1. Wazir Khan (Appellant)
2. Muhammad Javed (Respondent)

1. 2. 3. 4. 5. 6. 7. 8. 9.

For the Appellate Court in Cr. No. 275 of 35/98.

For the State in Crs. 271-2 to 35/98.

For Complainant in Cr. 272-2/88.

For Appellate in C.R. 49 and 90/99.

For Appellant in C.A. 142/1999.


Mr. Farhaduddin G. Khan, Advocate, Mr. Nazir Hussain, Advocate-Record, Advocate-on-Record.
The question of law of the importance common to all these appeals is whether Ordinance No. IX of 1948 (The Anti-Islamic activities of the Qadiani Group, Labor Group and Sufis (Prohibition and Punishment) Ordinance, 1948), is ultra vires the Constitution. If not, whether the convictions recorded and the sentences imposed in five original appeals are in accordance with section 5 introduced by it.

Chromatically considered, Constitution Petition No. 2591 of 1964 leading to Civil appeal No. 119 of 1965 was the first to be filed. It was filed on 30-5-1964. It was not until a year and a half after the promulgation of the Ordinance No. IX of 1948 (which was promulgated on 10-4-1948) that the relief sought therein was that the Ordinance (i) is of an illegal act and is void ab initio since the day it was promulgated; (ii) is ultra vires the provisional Constitution Order, 1950.

The Constitution Petition was dismissed on the basis of Article 135-A of the Constitution to be a bar, in the Court of Appeal was also dismissed on the basis of the various grounds raised on merits. Leave to appeal was accorded on 28-8-1964 to examine the vires of the

3. In 1956 Constitution Petition No. 2305 of 1956 was filed in the High Court leading to Civil appeal No. 150 of 1959 before us. This petition was dismissed on 6-6-1959 and the following relief was claimed in it:

"The petitioners respectfully pray that -
(i) The impugned Ordinance No. XX of 1956 is of no legal effect.
(ii) The petitioner has the fundamental right to profess, practice and propagate his religion.
(iii) It is further prayed that the respondent may be directed not to take any action, under the ordinance, against the petitioner, till the final disposal of this writ petition."

This Petition too was dismissed in/linux on 12-6-1959 creating a bar by article 325-b of the Constitution.

The High Court appeal was also dismissed in binnen on 15-9-1959 after discussing all the grounds and witnesses containing the bar of Article 325-b of the Constitution, as regards the violation of the Fundamental rights, the appeal being considered as abortive.

"It is to the Constitution of 1955 that has been in force in its entirety the argument of the appellants would have been worth examination but this is not so. Far from being constitutional documents which have since 26th June 1977, the Constitution. The first..."
In this context, the proclamation of Martial Law, which became effective on the 7th of July, 1977. It placed the Constitution in abeyance. The second is the Chief Martial Law Administrator under Art. 21 of the Law (Continuance in Force) Order, 1977. Although clause (i) of article 2 of this order states that the President could be governed as nearly as may be in accordance with the Constitution but then clause (iii) of the same article states that the President shall appoint all fundamental rights under suspension. The third section in the Provisional Constitution Order, 1968, came into effect on the 26th of March, 1967.

Article 2 of this order has adopted certain provisions of the Constitution of 1973. It is significant to note that the adopted provisions do not include any of the Fundamental Rights, including Article 20 upon which the petitioners rely. Thus the said Article only all other fundamental rights is not executable at present. It is, therefore, idle on the part of the petitioners to suggest that the said Article contends to remain a dead letter on the Ordinance making power of the President. We would accordingly reject the contention of the petitioners that even under the present constitutional position the President, while making an Ordinance to impose the limitations set out in the Fundamental Rights,”

Preparing an appeal on granted on 22-2-1983 in terms as in Civil Appeal No. 799/1980 as above.

Rashid Saad al-Mahbub, an active Muslim.

An Appeal to the High Court to the District Court in the case of Rashid Saad al-Mahbub, an active Muslim.
section 298-C of the Pakistan Penal Code was registered.

On trial he was convicted under section 298-C 690 and

sentenced to imprisonment till the rising of the court and

a fine of rupees three thousand or in default 3 months

simple imprisonment. His appeal and revision were dismissed.

Leave to appeal was granted on 11-3-1933 to examine the

following questions of law:

(1) whether wearing a "Malanga Gazab" by an

Ahmed amounts to "posing" as a Muslim so as

to come within the mischief of Section 298-C,

Pakistan Penal Code;

(2) whether the charge framed against the

petitioner was in accordance with law, and if

not what is its effect; and

(3) whether section 298-C. Pakistan Penal Code is

injurious to Fundamental Rights 63, 64, 99 and

257.

M. M. Ahmad Khan, lodged two other such

complaints against Zakeruddin (appellant in Cr. A. 31-X/60)

having encountered him at 1.00 p.m. in the Bazar with a

badge of "Malanga Gazab" and claiming himself to be a Muslim.

On trial he was convicted under section 298-C of Pakistan

Penal Code and sentenced to one year's rigorous imprisonment

and a fine of rupees one thousand falling which one months

simple imprisonment. His appeal and revision against

conviction and sentence failed. The other report (P.I.R. 62/39)

was directed on similar facts against Abdul Rehman

(appellant in Cr. A. 34-X/60) who he encountered in the Bazar.
at 3.30 p.m. He was also convicted and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. In both cases the leave to appeal was granted as in Criminal appeal No.35-K/1986.

6. On 11-4-1985, Hajji Saeed Muhammad a shopkeeper lodged a report (FIR No.29/85 City Quetta) complaining that a customer came on his shop with a bangle of Kalash Tamasha. He disclosed his name as Hajji (appellant in Cr.A. No.53-K/85) and claimed to be a Qadmi. On trial he was convicted under section 296-A of Pakistan Penal Code and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. He was granted leave to appeal as in Criminal appeal No.53-K/1985.

7. On 8-5-1985, Muhammad Amin another shopkeeper lodged a report (FIR No.74/1985 P.S. City Quetta) complaining that Hajji Amin (appellant in Cr.A. No.53-K/85) appeared before him with a bangle of Kalash Tamasha though he was a Qadmi. He was tried and convicted under section 296-A of Pakistan Penal Code and sentenced to one year's R.I. and a fine of rupees one thousand or in default one month's R.I. His appeal and revision failed. He was granted leave to appeal as in Criminal appeal No.55-K/1985.

A Constitution Petition (57-2008/1989) was
filed on 12-6-1969 challenging the decision of the Punjab Government dated 20-3-1969, its implementation by District Magistrates and order dated 27-3-1969 for its extension till further order by order dated 25-3-1969 by the High Court. The effect of this decision, it was held by the Court, that the ordnance in District Jhang was to be prohibited from indulging in the following activities:

1. Illumination of buildings and premises;
2. erection of decorative gates;
3. hoisting of processions and meetings;
4. use of loud-speakers or megaphones;
5. hoisting of flag-gates;
6. exhibition of badges, banners and posters etc.;
7. distribution of pamphlets and posting of posters on the walls and walls-
8. distribution of sheets and service of food;
9. any other activity directly or indirectly which may instigate and incite the religious feelings of Muslims.

The High Court by an exhaustive judgment dismissed the petition. Leave to appeal was granted (Civil Appeal No. 412 of 1969) by the Court of Second gegenental leave in Civil Appeals No. 446/69 and 150/69.

9. Mr. Bakhtuddin G. Khaliq, Senior Advocate, the learned counsel for the appellant, in five Criminal Appeals (Civil Appeals No. 52-X to 55-2/X/1968) has mainly taken up the constitutional view of the Ordinance No. 21 of 1969, according to him, Ordinance No. 21 of 1969 is oppressively unjust, dominantly vague, perverse, discriminatory,
of constitutional mini, as well as laws, and wholly unconstitutional being violative of Articles 19, 20 and 25 of the Constitution. According to the learned counsel the Constitution, having by its second amendment categorized the Quandians and Ahmadis as non-Muslims, by clause (5) of Article 25A proceeds further to distinguish from among non-Muslims the Quandians and Ahmadis with a view to impose on them precautionary restrictions, on their religious practices, utterances and beliefs.

According to the learned counsel, 1990 criminal cases have been registered against this specific minority upto 1992 and are pending in court. 84 for offering daily prayer, 65 for use of Ka'ba Tayba, 36 for reciting Attras, 25 for preaching religion, 65 for acting as a muslim, 52 for using Arabic expressions like "الله أكبر" - "الله أكبر" - "الله أكبر" - "الله أكبر" - etc. This according to the learned counsel amounts to a serious breach on the rights of speech, on the right to profess and practice one's religion and amounts to serious discrimination. The practices for which this minority is being prosecuted have been declared to be religious practices of the minority and permissible both under the Constitution and the law as held in Mursa Bahaan Nikahat and others versus Iqbal Fateh Ali and others [2003 Lahore 1:53], Mursa Bahaan and 3 others versus Federal Government of Pakistan and another [20/945 Federal
Draft-K/Note.

17. In addition, the learned counsel contended that enforcement of Sharī'ah Act, 1953 (Act X of 1953) permits the non-muslims to practice their religion. He has also drawn our attention to Article 253 of the Constitution to emphasise that Article 20 of the Constitution is one of those provisions of the Constitution which cannot be suspended even during the emergency. On the question as to what is religion, the learned counsel has referred to The Constitution, Religions Endowments, Madras versus Sri Lakshminarayana Thirthe (AIR 1954 S.C. 282, Bhatia) Panditcap Gandhi and others versus State of Bombay and others (AIR 1958 S.C. 508) and Manohar Prasad v. Jt. Secretary S. Congress (AIR 1966 Madras 205). He has also referred to "Fundamental Rights and Constitutional Remedies in Pakistan by S. Bhuiyan" - page 59 relating to former Article 46 (Freedom to profess religion and to manage religious institutions, etc) and to Mr. Justice Fazil-ul-Hasan’s view on Article 20 published as "Constitution and the Freedom of Religion" in P.I.R. 1959 Journal 47. He has also referred to "Fundamental Law of Pakistan by A.K. Brilli" page 397 and to Article 14(2) of the Constitution as to the above of Human Rights by Mr. Justice Dr. Khurshid Masood Shah," published in P.I.R. 1977 Journal page 55 of 6 and 77 wherein rights contained in Article 20 of the Constitution have been dealt with.
The learned counsel has also explained the limited meaning which has been given to the expression "subject to law" used in Article 20 of the Constitution in the decisions of the Supreme Court in Shantine Nathore v. Abdullah Chowdhury and 50 others versus the Province of East Pakistan and Secretary, Finance and Revenue (Revenue) Department Government of East Pakistan (P.C. 1957 G.C. 9 at page 670), Meeran Bakhsh and Dheure Dweepa v. Dweepa Steamship Company versus Pakistani (P.C. 1958 G.C. 41), and Deepak Bhasin v. Babbar versus District Magistrate, Kanpur and others (Taj 1965 80 348).

On the question of vagueness of the law and the specific meaning that can be given to the expression "posing as a null", the learned counsel has referred to Crawford's "Statutory Construction - Interpretation of Statutes", page 355 B "80", Jamshed Husain and another versus Bhawanday and others (1965 92 116 at page 120), F.I. Judge versus the Union of India and another (AIR 1971 G.C. 481, at page 459) and State of Madhya Pradesh and another versus police personnel (AIR 1965 G.C. 255).

Finally, the learned counsel has referred to the opinion formed with regard to this law by the International Committee in the form of reports submitted by the International Committee of Jurists in 1987 (pages 103 to 115) and amnesty International in 1991.
10. Mr. Majeedur Rahman, Advocate, the learned counsel for the appellant in Criminal Appeal No. 369 of 1994, deals with the interpretation of the provisions of the Ordinance XX of 1908 with a view to exclude the criminal cases that were registered for wearing badges of Kalas Tareebah. His argument on the subject is that this law had its background in the decision of the Lahore High Court reported as Akbar Daman Pahelvi's case (PLD 1978 Lahore 115). Recital of Kalas Tareebah or for that matter wearing of a badge of Kalas Tareebah was considered to be one of permissible practices of the Qadis and in the law under consideration it has not been expressly excluded. He has invoked, therefore, the principle that expresses portion of certain practices for making them an offence will certainly in criminal statute imply necessarily the exclusion of all others not expressly mentioned. In support of this proposition he has referred to Fumaxi on the Interpretation of Statutes (Twelfth Edition) by Justice Jangir - page 293 and Crawford's Statutory Construction page 336. Another principle invoked by him is that being a penal statute, strict construction has to prevail and has to be preferred and for this reliance has been placed on decided cases versus The Crown (PLD 1952 Lahore 78), Noor Ali Khan, Printer & Publisher of the Daily "Saam" versus The Governor of the Punjab (PLD 1954 Lahore 74).
Mr. Tahir Bahadur, the learned counsel also submitted that the word "fact" has to be read in its context and the principle of "Houndstooth & Co." was not attracted. There cannot be any enlargement of the context, meaning or scope by bringing in what is not mentioned therein. He has interpreted, and applying the principle of "Escudo General" restricted the operation of the statute in what is expressly mentioned. He considers, what is mentioned after the word "for" is enumerative, illustrative, stipulative and exhaustive. On this reasoning the conviction was guilty of no offence in spite of their admitting on the factual plane that they were wearing such badges and were quadrilaterals.

Mr. S. A. Shah, Advocate, the learned counsel for the appellants in Civil Appeal No. 412 of 1990 in arguing his case mainly confined himself to the provisions of Provisional Constitution Order, 1951 to make out a case that on the strength of "Houndstooth & Co."
Right could even then be invoked for challenging the view of the Ordinance XX of 1984 because it could not be in violation of Article 36 of the Constitution which was suspended. The Supreme Court having conceded the limited right in the judicial review administrator in Niazi (Nawab Jilani versus Government of the Punjab and another (1982 SC 159) could not permit his making of such a statute, it was additionally under clause (3) of Article 36 of the Constitution violative of the personal law of the Quintiles. Ordinance X of 1989, according to the learned counsel, was malicious and on that account not a good law at all in view of the decision of this Court in Pakistan through General, Cabinet Division, Parliamentary and others versus Movements Muhammad Hanif Khan [Hon. Mr. Justice Khurshid Iqbal] versus General and others (1972 DEM 363). 12. 12. Sh. Riaz Ahmad Gilani, Advocate.

the learned counsel representing the Federal Government has raised a preliminary objection based on the decisions of the Federal Shariat Court and of the Shariat Appeal Board of this Court in Chaudhry Saleem and others versus Federal Government of Pakistan and another (1985 Federal Shariat Court 2) and another case (1985 Federal Shariat Court 3) and another case.
According to him, Ordinance XI of 1964 was directly challenged before the Federal Shariat Court on the ground of its being repugnant to the injunctions of Islam and violative of the Fundamental Rights. The Federal Shariat Court had negatived the contention and the Shariat Appellate Bench of the Supreme Court had while allowing the withdrawal of the appeal held that the judgment of the Federal Shariat Court shall remain in the field, in view of the decision of the Supreme Court in M.N. Ahmad and others vs. Ram Federation of Pakistan and others (PLD 1990 SC 899) the decision of the Shariat Appellate Bench of the Supreme Court will hold the field and is not open to examination or review by the Supreme Court otherwise. The only course open was for the Appellate to seek a review of the judgment instead of reopening the question decided in that jurisdiction.

The learned counsel for the Federal Government has on arrive taken us to "Thoughts and Reflections of Iqbal" edited with notes by Ghulam Ishaq whilst from pages 246 to 305 in order to highlight that unity of God and finality of Prophet (peace be upon him) are the two basic concepts of Islam and exclusion of anyone of these would justify the exclusion of those doing so from the community. This proposition the learned counsel justified the constitutional
amendment introduced unanimously by clause (i) in Article 28(3) of the Constitution. On the same principle, the protective measures adopted by Ordinance IX of 1950 will be treated as a mere logical consequence of the constitutional amendment and if the constitutional amendment stands so will all that logically follows from it including the provisions of the Ordinance IX of 1950.

It was further contended by the learned counsel representing the Federal Government that the expression "subject to law" in Article 20 of the Constitution implies necessarily the injunctions of Islam. The Fundamental Rights, therefore, enshrined in Article 20 of the Constitution have to be further controlled and contained by the Injunctions of Islam. The Injunctions on these aspects of the religion being clearly brought out and having been incorporated in Article 28(3) of the Constitution, no such right as is claimed by the appellants, can be allowed to be exercised publicly to the annoyance, detriment and subversion of the Islamic faith. Additionally it is contended that what the Article 20 of the Constitution guarantees is the propagation and preaching of one's own faith and not the subversion and the mutilation of somebody else's religion. In doing what the appellants
have been found to be doing or claiming a right to do, they are only subverting and Militating the religion of others living in Pakistan and not in fact observing their own religion. It is, according to the learned counsel for the Federal Government, an obligation of the State under Article 31 to preserve, protect and strengthen the Islamic ideology against every other.

It was also contended that the State power can be exercised to avoid clash of ideologies in the matter of religion and the State can exercise the power of prevention those who are encroaching on it by keeping those within contemn or limits by prohibiting certain parts which are likely to create law and order problems.

Finally the learned counsel for the Federal Government pointed out that what the impugned Ordinance (XX of 1909) accomplished is all within the ambit of Islamic injunction and it establishes/reinforces the prophethood of Muhammad (Peace Be Upon Him). It protects the prayers and the mosques. It prohibits 'shiah' or subversion of the religion and it protects against hurting the religious beliefs of others in majority, these are all laudable objects recognized by the injunctions of Islam and permitted by the constitutional provisions in Islamic State. In this background, both on the constitutional plan, on the grounds of public order and morality, the provisions made in the impugned Ordinance (XX of 1909) are not violative of any of the rights of the appellants. He also pointed out to the
main features of the Ordinance and Article 20 of the
Constitution in order to demonstrate that the observance
of the ritual by the individual and the protection of the
institutions by the religion both were covered by
Article 20 and the objection only made that protection
concrete, descriptive and certain by specifications,
exemplifications and descriptions.
13. Mr. Ismail Ghausi, advocate, representing the
Tehri-Tehri-e-Umara Trust Group contended that Article 260; 7
of the Constitution having declared the Qadans as non-Muslims, any attempt to impose as Muslims by them is
violation of the provisions of the Constitution and it is that practice which is misdescription which is
designed to be controlled by Ordinance 9 of 1950.
Article 20 makes an absolute right to profess religion
but it has to be in conformity with other provisions and
public morality. In that context, the aforesaid Ordinance
advances what is provided in clause (3) of Article 260 of
the Constitution and reemphasize and promote into the
religion of the majority as well as of the declared
minority. In that context, the proceedings taken under
Article 464 of the Criminal Procedure Code were appropriate
and justified besides that other under section 144 Cr.P.C.
are limited to a period of less than a week and there
would be no objection succeeding over it.
49. The chronological history of the Constitution Petitions under consideration clearly gives the impression that except for Constitution petition No.2009 of 1989 (now Civil Appeal No.612 of 1992 before us) all other matters related to events taking place in 1986 and early 1985 when the Fundamental Rights were not available for challenging the proceedings. It is for this reason that in the very first matter (Civil Appeal No.147 of 1992) the challenge to Ordinance No.XX of 1984 was by reference to the Provisions of the Constitution Order of 1982. However, the convictions in the criminal cases had taken place in July, 1986 and at that time Fundamental Rights were in full force and could be invoked for voiding the conviction notwithstanding that the events reported related to a period when the Fundamental Rights were not enforceable. In any case, therefore, these matters are required to be examined and are being examined on the touchstones of the constitutional provisions as contained in the revived Constitution and the Fundamental Rights contained therein.

So far as Civil Appeal No.612 of 1992 arising out of Constitution Petition No.2009 of 1989 is concerned, it related substantially to a transitory matter namely the order passed under section 440 of Cr.P.C. which was passed on 24-3-1986 and was to remain in force till

3-5-1989. Thereafter an order of the District Magistrate

1992
was brought under challenge which was passed on 25-1-1969 and thereafter on the instructions of Assistant Commissioner Chinist this order of 25-1-1969 was given an indefinite extension in time till further orders. Both these orders and the challenge to the said action in Shafir Kaur Kaur Ahmed and another versus Government of Punjab and others (PIL No. 1992 Labore 1 at page 34 to 46). The justification for the order dated 25-1-1969 was gone into. Its validity upheld. As regards the order of the Resident Magistrate, it did not receive that attention which it would have had on the legal plane. There is no authority possessed by the Assistant Commissioner, the District Magistrate, the Resident Magistrate or the Home Department of the Government to extend indefinitely till further orders an order passed under section 164 Cr.P.C. This part of the appeal was reserved by the Resident Magistrate referring to an earlier decision of the Assistant Commissioner as to be declared as without authority and of no legal effect. None of the counsel appearing at the hearing, nor even the Advocate-General, was able to sustain this order recorded by the Resident Magistrate. Hence, the appeal Court [appeal No. 1992] is allowed to this extent with no order as to costs.

G. Taking up the constitutional provisions
relevant to the subject under examination, clauses (3) of Article 360 of the Constitution is of importance. It is reproduced as follows:

"In the Constitution and all amendments and other legal instruments, unless there is anything repugnant in the subject or context,

(a) 'Muslim' means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the heart of the prophets, and does not believe in, or recognize as a prophet or religious reformer, any person who claims or claims to be a prophet, in any sense of the word or of any description whatever, after Muhammad (peace be upon him);

(b) 'non-Muslim' means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Buddhist or Zoroastrian community, a person of the quadruped group or the lower group (who call themselves 'Aryan' or by any other name), or a Mahd, and a person belonging to any of the Scheduled Castes."

Article 30 of the Constitution in the Chapter of Fundamental Rights, which requires pointed attention, is reproduced as follows:

"30. Freedom to profess religion and to manage religious institutions. Subject to law, public order and morality,

(a) every citizen shall have the right to profess, practice and propagate his religion; and

(b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions."
On the basis of Article 34 of the Constitution, an argument was presented that the other provisions of the Constitution should be read, interpreted, and applied as if they are additionally subject to and controlled by injunctions of Islam. Even the fundamental rights invoked in these appeals and the clauses in these should also be interpreted as if subject to injunctions of Islam. The further argument thereafter is that as held by the Federal Shariat Court in *Muhammad Saimun v. 3 others versus Federal Government of Pakistan and another*, FR 1992, 110, the injunctions of Islam clearly prohibit that the applicants are alleged to have done or are doing as a matter of religious ceremony or practice.

The reasoning it follows, according to the petitioners, that the impugned law is either violative of any of the constitutional provisions or of the Fundamental Rights enshrined in these clauses.

The effect of introduction of Article 34 of the Constitution and its becoming a substantive provision of the...
Constitution has been considered at great length by this court in [case name] and 3 other cases.

Government of Pakistan through Secretary Interior and others (2012 SC 5210, 999). Its effect on the other constitutional provisions and in a controlling and supervening provision has been considered as per [name of justice, Chief Justice] in the following words:

'The rule of interpretation does not appear to have been given effect in the judgment of the High Court in its view that Article 24 is a supra-constitutional provision, because, if this be its true status then the above-quoted clause would require the framing of an entirely new Constitution. And even if Article 24 really meant that after its introduction it is to become in control of the other provisions of the Constitution, then most of the articles of the existing Constitution will become meaningless in the ground of their alleged inconsistency with the provisions of the objectives resolution. Thus, instead of saving the 1973-constitution, new purpose, such an interpretation of Article 24, namely that it is in control of all other provisions if the Constitution would result in undermining it not past the way for its eventual destruction or at least its continuance in its present form. The rule of the objectives resolution, accordingly in its humble view, substantiates the insertion of Article 24 in the Constitution; whereby the said objective resolution has been made a substantive part thereof but has been fundamentally transformed from the role envisaged for by the constitution, namely that it should have a temporary light for the constitution-makers and made them to formulate such provisions for the Constitution which reflect India's and the objective set forth therein. In practical terms, this indicates that the inserted provision of the Constitution shall be corrected by suitably amending it through the amendment process laid down in the Constitution itself.'
As per Chapter III, it was considered as 

harmful. The provisions of Article 25 were never intended at any stage to be self-annulled or to be adopted as a test of repugnancy or of conflict with it. It was beyond the power of the Court to apply the test of repugnancy by invoking Article 25 of the Constitution for striking down any other provision of the Constitution (Article 35)."

Another preliminary legal argument against the case set out by the appellants was that Fundamental Right 25 which was invoked was itself subject to law, and Ordinance No.XX of 1956 was imposed as law for the purposes of Article 25 of the Constitution. Therefore, the impugned provisions thereof will hold good notwithstanding any apparent or substantial conflict with it provisions. This argument or such an argument has been adequately and effectively dealt with by the Supreme Court as early as January, 1956 in Lembra Kishore Chandra Dey and others versus the Province of East Pakistan and Secreterary, Finance and Revenue (Revenue) department Government of East Pakistan (P) 1977 S.C. 9 at page 41 in the following words:

"There can be no doubt that these drastic provisions of the Act strike religious institutions at their very root and the question is whether, that being the effect of the provisions, they constitute an infringement of the fundamental right guaranteed by Article 25 of the Constitution? In the High Court, Mr.Brooke held that certain and categorical assertion that the rights referred to in Article 25 are "subject to law" not may therefore be taken away by the law, succeeded. That assertion has been repeated before us, but I have not the slightest hesitation in rejecting it. The very
conception of a fundamental right is that it being a right guaranteed by the Constitution cannot be taken away by the law, and it is not only terminally
inartistic but a fraud on the citizens for the maker
of a Constitution to say that a right is fundamental
but that it may be taken away by the law. I am
unable to attribute any such intent to the makers
of the Constitution who in their anxiety to regulate
the lives of the Muslims of Pakistan in accordance
with the Holy Qur'an and Sunnah could not possibly
have intended to empower the legislature to take away
from the Muslims the right to profess, practise and
propagate their religion and to establish, maintain and
manage their religious institutions, and who in their
conception of the ideal of a free, tolerant and
democratic society could not have denied a similar
right to the non-Muslim citizens of the State. If the
argument of Mr. Bhuiya is sound, it would follow, and
he admitted that it would, that the legislature may
today interfere the profession of faith by the citizens
because the right to profess, practise and propagate
religion is under the article as such subject to law
as the right to establish, maintain and manage religi-
ous institutions. I refuse to be a party to say such
dependent, technical and narrow construction of the
article in question, for I consider it to be a
fundamental axiom of construction that a Constitution
should receive a liberal interpretation in favour of
the citizens, especially with respect to those provision
which are designed to safeguard the freedom of
conscience and worship. Consistently with the language
used, constitutional institutions should receive a
broader and more liberal construction than statutes,
for the power dealt with in the former case is unlim-
ited and in the latter case limited, and constitutional
rights should not be permitted to be
nullified or evaded by actuate verbal criticisms, with-
respect to the fundamental aim and object of the
instrument and the principles on which it is based.
If the language is not explicit, or слова of doubt,
it should be presumed that the provision was intended
to be in accordance with the acknowledged principles
of justice and liberty. Accordingly, in doubtful cases
that particular construction should be preferred which does not violate those principles. In the light of these rules of construction of constitutional instruments it seems to us that what article 25 says is that every citizen has the right to profess, practice and propagate his religion and every such a religious denomination has the right to establish, maintain and manage its religious institutions, though the law may regulate the manner in which religion is to be professed practiced and propagated and religious institutions are to be established, maintained and managed. The same the right to establish, subject to law, religious institutions" means and do not mean that such institutions may be abolished altogether by the law.

20. Ordinance X of 1950 which is being examined was promulgated by the President on the 26th of April, 1950. In pursuance of the proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf. In making the Ordinance and promulgating it the then President suffered from un constitutional restrictions of fundamental rights or other provisions. His will was impregnable, the entire Ordinance has not been subjected to scrutiny in those proceedings. The petitioners and challenges which have received particular attention relate to section 3 of the Ordinance adding new sections 293-B and 298-D to the Pakistan Penal Code Act (IX of 1860), and are reproduced hereafter.

(2) (1) The law may be applied to a particular group or class, and may, for certain purposes, or class, (1) any provision of the quaidi group or the labor group (who call themselves "mutahs") or by any other name) by word or spoken or written words of others.
or written, or by visible representation,-
(a) ..............
(b) ..............
(c) ..............
(d) refers to, or name, or calls, his place of worship as 'Mujahid';
shall be punished with imprisonment of either
description for a term which may extend to three
years, and shall also be liable to fine.
(2) Any person of the Quaidi group or labor
group (who call themselves 'Ahmadiyaa' or by any
other name) who by words, either spoken or written,
or by visible representation, refer to the name
or form of call to pray or followed by his faith
as 'sanct', or righteous plan as used by the Muslims,
shall be punished with imprisonment of either
description for a term which may extend to three
years, and shall also be liable to fine.
(2) "PSN-C. Person of Quaidi group, etc., calling
himself a Muslim or preaching or propagating his
faith.- Any person of the Quaidi group or the
labor group (who call themselves 'Ahmadiyaa' or by
any other name), who directly or indirectly,
(a) "prose himself as a Muslim",
(b) "or calls, or refer to, his faith as
"Muslim",
(c) "or preaches or propagates his faith", "by words, either spoken or written",
(d) "or invites others to accept his faith,
by words, either spoken or written, or
by visible representations",
(e) "or in any manner whatsoever outrages
the religious feelings of Muslims"
shall be punished with imprisonment of either
description for a term which may extend to three
years and shall also be liable to fine."
Section 29A-C has been inserted in clause (m) in order to make its effect, examination and scrutiny easier.

27. This Ordinance XX of 1934 by its Section 2 provides that provisions of this Ordinance shall have effect notwithstanding any order or decision of any Court. This section has its background and reference to the case of Bauer Baba Behnur and others v. State (M.P. 1976 Labra 172) where the states of Madhav or Khudi faith were examined in great detail with a view to ascertain what rights others could have in challenging them, prohibiting or preventing them or in avoiding them. However, it is not necessary to reproduce the conclusions drawn therein because it stands overridden by this Ordinance 36 of 1934 and in any case the text is the Fundamental Right, a constitutional provision纤is a civil right which was in issue in that case. Nevertheless, it must be stated that it is a very exhaustive and illuminative judgment on the subject.

28. The learned counsel for the appellants has taken exception to the provision (1) and subsection (2) of section 29B-C of the Act as introduced by the Ordinance. It concerns the making of the place of worship by the Muslims and Hindus as 'masjids' and calling of 'Azan'.

ATTESTED
Historically this has been shown in the Lahore High Court to be a threat or a practice of ahmadi or quadrista not of recent origin or device and adopted not with a view to annoy or outrage the feelings and sentiments of non-ahmadi and non-quadristas. Being an essential element of their faith and not being offensive per se prohibition on the use of these by them and making it an offence punishable with imprisonment and fine violates the Fundamental Right of religious freedom of conferring, practicing and propagating any of Fundamental Right of equality in respect, as only quadrista or Ahmadi are prevented from doing so and not other religious denominations. It is not the "ahmadi" or the naming of the "ahmadi" which has been made objectionable by law but doing of these by ahmadi or quadrista alone.

2. The learned counsel for the appellants has taken some exception to section 295-C clause (a) of the Penal Code on the ground that the word "dacoity" is obviously unenforceable of judicial enforcement. We see not.

3. We do not agree with him because already in the law the words like "fraud", "misrepresentation", "deception", "conspiring" which have a wide meaning are in use and have meaning similar to that of "dacoity" with the constitutional mandate in the background prevailing that ahmadi and quadrista shall be for the purpose of law and constitution dealt with in this...
country as non-Muslim prevents them from giving themselves out as Muslims. Such a provision is in advance of the constitutional mandate and not in derogation of it.

Therefore, if any habitual or habitual claim to be or given out publicly to be a Muslim than he would be acting in violation of the constitutional provisions contained in Article 260(1). Such a provision could certainly be made within the framework of the Constitution and the Fundamental Rights an offence. This statement equally applies to clause (1) as made out above of Section 298-C of the PPC.

24. As regards clause (a) of Section 298-C the law cannot be said to be violative of Fundamental Right of religion or speech where it punishes acts outraging the religious feelings of a particular group or of the general public as such. Nobody has a Fundamental Right or can have one of outraging the religious feelings of others while propagating his own religion of faith. Therefore, clauses (a), (b) and (c) of Section 298-C are consistent with the constitutional provisions contained in Articles 29, 30 and 30(1).

25. On the reasoning that has been adopted in interpreting the relevant articles of the Constitution, clause (c) and (d) of section 298-C of PPC is constitutionally and in accordance with themselves, individually or the two taken would be violative of the Fundamental Right.
of religion's freedom and of equality and of the speech in so far as they prohibit and penalise only the infamous and scandalous from preaching or propagating their faith by words written, or spoken or by visible representation. Invitation to one own faith when it is not accompanied by any other objectionable feature cannot be condemned. However, if the acts mentioned in clauses (a) and (d) are accompanied with what is provided in clauses (a) or has the effect of clauses (a) and (b) then the act will be penal under these relevant clauses and not under clauses (c) and (d). To this extent clauses (a) and (d) of section 295-C PFC as reproduced in the judgment and an interpretation would be ultra vires the Constitution.

So far as the five appeals arising out of criminal trial (Criminal appeals 35-E to 35-E/80) are concerned, we find that three of them have been originated in the complaint of Hanif Ahmed/Viraj Ahmed concerned with the Khilafah movement who made a reference of the fact that certain persons were causing about in the bazaar with the badges of 'Khalifah Tayyaba' attached on their cloth. They were known to be affiliated to one of them being questioned as to that they were.

This act of theirs of wearing a badge of the 'Sirrul Tayyaba' was taken to be their posing as mujahids.
The conviction is defective because in view of the discussion and findings already recorded for an Muslim to wear a badge having 'Kalma Tayyabba' inscribed on it does not pay no amount to outraging the feelings of Muslims nor does it amount to his posting as a Muslim. It was admitted and is common knowledge that those who are Muslims do not in order to prove their religion of Islam wear badges of the 'Kalma Tayyabba'. This is done by those who are constitutionally classified as non-Muslims. Therefore, there should be no element of posting or representation by non-Muslims by wearing the 'Kalma Tayyabba' as Muslims in the existing situation.

As regards the allegation that on being questioned and interrogated they gave the reply that they were Muslims while in fact they were quadri or communists, that too will not be an offence under the law. Posting involves voluntary representation. In giving reply to a question one does not respond voluntarily but as would appear from the circumstances of these cases under threat or force, one may hide his religion in public to protect himself physically preferring the lesser evil of criminal prosecution or one may avoid and give an evasive reply. This conduct will not be reprehensible, particularly when the person asking the question has no authority in law to ask these questions to exact a correct reply, nor the statement is being made on oath.
28. The other two Criminal appeals (Criminal appeals No.32-X and 33-X of 1960) relate to reports lodged by individuals not so connected with any religious movement as such. They felt offended and incensed only because the 'Kalma Tayyaba' badge was worn by the persons known to be Ahmadi or Qadiani. There was no representation by words of mouth or otherwise by those wearing the 'Kalma Tayyaba' badge that they were Muslims and not Qadianis or Ahmaddis.

The exhibition or use of 'Kalma Tayyaba' correctly reproduced, properly and respectfully exhibited cannot be made a ground perse for action against those who use 'Kalma Tayyaba' in such a manner. If for ascertaining its peculiar meaning and effect one has to reach the inner recesses of the mind of the man wearing or using it and to his belief for making it an offense then the exercise with regard to belief and the meaning of it for that person and the purpose of using and exhibiting the 'Kalma Tayyaba' would be beyond the scope of the law and in any case it will infringe directly the religious freedom guaranteed and enjoyed by the citizens under the Constitution, where mere belief unconstrained by unconstitutionality cannot be objected.

It is stated in the appeal that the respondents have by and large argued the matter on the basis of the views of the impugned portions of the Ordinance.
are being tested for their inconstancy more with injunctions of Islam than for their inconsistency with the Fundamental Rights. This has brought in religious scholars volunteering to assist the court generating lot of avoidable heat and controversy at the argument and post argument stage.

30. The result of the above discussion is that the

Criminal Appeals No. 21-X/1986 to 36-X/1986 are allowed,

the conviction and sentence of the appellants is set aside.

Further, the provisions of clause (4) and subsection (2)

of section 298-A and portions (c) and (d) of section 298-I

of the Pakistan Penal Code, reproduced in paragraphs 20 of

the judgment, are declared to be ultra vires the Fundamental

Rights 20 and 25.

31. Civil Appeals No. 949 of 1990 and 158 of 1996

are also partly allowed to the extent the portions of the

Ordinance XX of 1948 have been held to be ultra vires the

Fundamental Rights 20 and 25. No order is made as to

costs.

テスト

I have not been present at the hearing.

Agreed with the findings and order.

Agreed with the order of [Name].

[Signature]

テスト

I have not been present at the hearing.

Agreed with the findings and order of [Name].

[Signature]
I have had the benefit of going through the draft judgment prepared to be delivered by my learned brother Harindranath Banerjee, but with respect, I do not agree with the opinion of my learned brother.

The facts of the connected appeals have been fully examined in the proposed judgment and I seek not repeat the same. So far as the present appeal is concerned, the facts giving rise to the proceedings are that the appellants belong to Ahmadiyya community, (usually), a non-Muslim religious sect. The Ahmadiyya throughout the world had decided to celebrate the centenary of their religion, which was founded on 23rd March, 1889, in a befitting manner, commencing from 23rd March, 1989.

On 20th February, 1989, the Home Secretary, Government of Punjab, promulgated an order, under Section 144, Cr.P.C. banning the centenary celebrations, by the Qadianis in the Province of Punjab. The District Magistrate, Ferozepur, alleged another order dated 21st March, prohibiting the celebrations of Ferozepur District, for undertaking the following activities:

(i) Illuminations on buildings and premises;
(ii) display of decorative gates;
(iii) holding of processions and meetings;
(iv) use of loudspeakers andmegaphones;
(v) holding of alogan;
(vi) exhibition of badges, buttons and banners, etc.;
(vii) distribution of pamphlets and posting of posters on the walls and wall writings;
(viii) distribution of sweets and service of food;
(ix) any other activity directly or indirectly with may incite and inspire the feelings of hatred.

ATTESTED
M. R.
It appears from the above, that what had been banned are the activities in public or in the view of the public, to save breach of peace and maintain the law and order.

The Resident Magistrate, Halabia, informed the Ahmad community to remove ceremonial gates, banners and illuminations and also ensure that no more writings will be done on the walls. He further informed that that the prohibitions contained in the order dated 21st March had been extended till further orders.

The applicants challenge the above order, by way of viz. Petition No. 2099 of 1998, seeking declaration that their right to recount the important events of the last hundred years of their community and to celebrate the same in a befitting manner could not be denied to them. It was stated that they had planned to do that by wearing new clothes, offering thanksgiving prayers, distributing sweets among children, serving food to the poor and to assemble for meetings, to express their gratitude to God Almighty for favours and bounty bestowed by Him in the last hundred years. They contended that all the activities noted above, being protected and guaranteed by Fundamental Right, as enshrined in Article 20 of the Constitution of 1973, the impugned

ATTENED

... P.5
orders were unlawful. It was further stated that none of the ingredients of Section 44 was present to attract the impugned orders. One of the applicants who was also convicted under Section 288A of PGC, for using a badge of ‘Balloon’ and for saying ‘Aam’ had filed another petition. This section 288A and another 298A had been inducted in the PGC by the Ordinance XX of 1969.

The case came up before a learned Judge of the Lahore High Court, who in his judgement considered very conclusively the legal and constitutional questions raised in the case and has rendered a very balanced judgment. We highly appreciate that the learned Judge, in this respect, has proceeded from the jurisdiction, which are either secular or claim to be the champions of human rights. The controversy raised before the Court is, undoubtedly, of very sensitive nature, concerning one’s faith and belief and need a very discriminative and careful approach, in order to inspire confidence and lend its judgment the necessary independence.

The main question involved is whether the impugned orders passed under Section 288A and the Ordinance 44 of 1968 are violative of the Fundamental Right (Art. 20) as given in the Constitution of Pakistan, 1973? ...
The appellants raised the following propositions for consideration:

(a) The finding of the Federal Shariat Court that the Ordinance is not contrary to Qur'an and Sunnah, is of no consequence, as far as this Court is concerned.

(b) The Ordinance expressly and in no uncertain terms, faits total denial of religious freedom guaranteed under Article 30 of the Constitution to the Ahmadi Muslims of Pakistan.

(c) The Ordinance is vague and uncertain and also oppressive.

(d) That the word 'law' used in phrase 'subject to law' in Article 30 means positive law and not Islamic law.

(e) The phrase 'glory of Islam' as used in Article 40 of the Constitution cannot be availed in respect of the rights conferred in Article 30.

(f) Use of a hedge of 'Harm' and saying 'Amen' are not covered by the Ordinance.

(g) The supposed orders issued under Section 82A, Cr.P.C., violate the appellants' fundamental rights about religion and are, therefore, violative of Article 25 of the Constitution.

Before proceeding with the contentions as raised, it appears necessary to say, if the general law applied so far, gives everyone a right to the...
use of any word, name and epithet etc., or, do there exist any recognized restrictions already? It will be appreciated that some of the epithets, descriptions and titles etc., as given in Section 290B have been used by Qures for specific purposes (see 33; 52, 55:40 and 7: 100) while others undoubtedly and rather admittedly being used by the Muslims, for these section 27, exclusively, for the last about 1400 years. These epithets motor special meaning, are part of the Muslim belief and are used for reverence. Any person using them for others, in the same manner, may be conveying impression to others that they are concerned with false than the fact may be otherwise.

It is to be noted that it is not only in Pakistan but throughout the World, that law protect the use of words and phrases which have special connections or meaning and which if used for other may amount to deceiving or misleading the people. The English Company Law goes down that a must not be misleading or suggest a connection with the Crown, a Government Department, or a municipality, and in exceptional circumstances will name be allowed which include "Empire"; "Commonwealth", "National", or "International." The use of words "Co-operative" and "Building Society" is also forbidden. The most important in the rule that the name will be refused registration if it is too like the name of an ATTESTED

AH... P.G.
existing companies. These provisions have been strictly applied and were never challenged in a Court of law or the Parliament.

Section 20 of the Indian Company Law also lays down that no company shall be registered by a name which, in the opinion of the Central Government, is undesirable and that a name which is identical with, or too nearly resembles, the name by which a company in existence has been previously registered, will be deemed to be undesirable by the Central Government. The Indian Constitution has similar Constitutional Rights as ours but we have not seen a single decision of any court there, declaring the restriction violative of these rights.

A law for protection of trade and merchandise marks exists, practically, in every legal system of the world to protect the trade names and marks etc., with the result that no registered trade name or mark of one firm or company can be used by any other concern and a violation thereof not only entitles the owner of the trade name or mark to receive damages from the violator but it is a criminal offence also.

Here we may refer to English law. It was held in J. Nellinger V. Costa Farms Wine Company Ltd; (1999) 3 W.L.R. 966/7 that "an injunction could be obtained to restrain the defendant from continuing a..."
practises that was calculated to deceive, although there was no proof of an intent to deceive.

The Chapter X of the Trade and Merchandise Marks Act, 1958, of India provides penalties for falsifying or falsely applying trade marks or for applying false trade marks, trade descriptions, etc., or for selling goods to which a false trade mark or false description is applied.

The Chapter XVII of the Indian and Pakistan Penal Code, contains offences relating to documents and to trade and property marks. Section 495 says:

"Whoever, marks any movable property or goods or any package of any receptacle containing movable property or goods, or uses any name, package or other receptacle having any trade mark thereon, in a manner reasonably calculated to cause it to be believed that the property or goods or package or other receptacle containing the property or goods are and are marked or contain or have contained in any receptacle or package, belong to a person to whom they do not belong in said to use a false property mark. The offence is a fraud and is punishable with imprisonment of either description for a term which may extend to one year, or with fine or with both."

Laws similar to above have been in force in Pakistan, and no case challenged them on any ground.

We may here refer to section 68 of the Trade Marks Act, 1990, which was applicable to the sub-continent of India. The amended section no longer applicable in Pakistan.
is as under:

(a) the Royal or Government Area
the same to be calculated on the

(b) name, title and emblems of Queen's-

(c) the names, the official seal of the

It is thus clear that intentionally using

of others in order to make them believe others that they

... P. 9
but damages can be recovered and injunctions to restrain his issue. This is true of goods or even very small values. For example, the Coca-Cola Company will not permit anyone to sell, even a few ounces of his own product in his own bottles or other receptacles marked with Coca, even though its price may be a few cents. Further, it is a criminal offence carrying sentences of imprisonment and also fines. The principles involved are; do not deceive and do not violate the property rights of others.

Generally speaking, the people who are denominating others with falsified names are being discouraged, even though the loss may be in terms of money. In our case, a law has been made to protect the title and semblance of Quaid-i-Azam, without any challenge from my quarter. However, in this ideological state, the appellants, who are non-Muslims went to pass off their faith as Islam. It must be appreciated that in this part of the world, faith is still the most precious thing to a Muslim believer, and he will not tolerate a government which is not prepared to save his of such deception or forgery.

The appellants, on the other hand, insist not only for a licence to pass off their faith as Islam but they also want to attach the exclusive epithets and denominations etc., so the very revered Muslim personages to those heretical non-Muslims, who are considered not even a patch on them. In fact
the Muslims treat it as defiling and defacement of these personages. Thus the insistence on the part of the appellants and their community, to use the prohibited epithets and the 'tzev'ot zevah (צלצול צב) leave no manner of doubt even to a common man, that the appellants want to do so intentionally and it may, is that case amount to not only defiling those pious personages but deceiving others. And if a religious community insists on deception as its fundamental right and wants assistance of courts in doing the same, then God help it. It has been held by the United States Supreme Court in Dethweil v. Connecticut ( 540 U.S. 295 at 306) that the cloak of religion or religious belief does not protect anybody in committing fraud upon the public.

Again, if the appellants or their community have no designs to deceive, why do not they use their own epithets etc.? Do not they realize that relying on the 'tzev'ot and other exclusive signs, words and practices of other religions will betray the hollowness of their own religion. It may seem in that even their own religion cannot progress or expand in its own strength, worth and merit but has to rely on deception? After all there are many other religions in the world and none of them ever usurped the epithets etc., of Muslims or others. Better, they profess and
present their own beliefs proudly and extol their heroes in their own way. It must, however, be mentioned here that there is no law in Pakistan which forbids Ahmadis to call their own epithets etc., and use them exclusively and there is no other restriction of any sort, whatever, against their religion.

It was argued that the finding of the Federal Shariat Court that the Ordinance is not contrary to Quran and Sunnah, is of no consequence, as far as this Court is concerned.

The contention, however, has no merit. The Ahmadis have been declared non-Muslims by article 260(3)(b) of the Constitution. This fact has further been affirmed by the Federal Shariat Court of Pakistan, in Majlis Rah-e-Taiz Vs. Federal Government of Pakistan and another (PLD 1995 SC 9), for the reason that the Ahmadis do not believe in the finality of prophethood of Muhammad (Peace be upon him); they falsify a clear and general verse of Holy Quran by resort to its 'Tafseer' and import into Islam, heretical concepts like abdication, reincarnation and transmigration.

They were, therefore, asked to restrain themselves from directly or indirectly posing as Muslims or claiming legal rights of Muslims.
The Federal Shariat Court further held that
the word "Ahl-e-Hadith" and "Wahba-Wabi" are used by Muslims
for companions and members of the Family of Holy
Prophet respectively, all of whom were the best Muslims.

The Court observed that use of such epithets, which are
exclusive for companions of Prophet, his wives and
members of his family, by quadriads in respect of the
Viva, members of the Family, companions and successors
of M. Z. Chaudry Ahmad, amount to defiling them and
may denote people that the bears of such epithets
are good Muslims. It was further stated that calling
of 'Aqsa' and lauding of their intrepid as 'Najaf', is
considered a sure sign of the person calling 'Aqsa' or
or persons congregating or praying in the Qasem as
being Muslims. It was thus held that the provisions of
the Ordinance bearing use of these epithets, expression
and preaching of religion, by the Ahmadis and the
reformation in the Ordinance that the Ahmadis cannot
call themselves or pose to be Muslims in any manner
directly or indirectly, is in implementation of the
constitutional objective.

As regards 'Ghazis of Islam' (testamentary characteristics),
the court held that Islamic Sharia
does not allow a non-Muslim to adopt them and if an
Islamic state in spite of its being in power, allow
a non-Muslim to adopt them (without enacting Islam).
It will be its failure to discharge its duties, an Islamic state, like a secular state, shall have the power to legislate, to prevent non-Muslims from adopting Shariah-nash-id, to preserve their own beliefs. As said above, such restriction will be meant to prevent unscrupulous and fraudulent non-Muslims from using the effective and attractive features of Islam in order to attract other non-Muslims not to Islam but to their own heretic fold.

It was further held that claim could not be allowed to be pressed on the basis of the Fundamental Rights.

It is to be noted that Mujibur Rahman and others had challenged the above order of the Federal Shariat Court in the Supreme Appellate Bench of the Supreme Court (C/C/P 1988 H.C. (Supreme Appellate Bench) 97), under Article 23 of the Constitution but withdrew it later for the reasons best known to the appellants. This Court in that appeal held as under—

"Judgment of the Federal Shariat Court must rule the field."

The present appeal has been filed and is being heard on the general side, under Art. 134 of the Constitution. The Chapter 3A of the Constitution was enacted in the Constitution on 24th May, 1974. It contains articles 234A to article 2357. The Article 234A of the Constitution lays down that the provisions of Chapter 3A shall have effect notwithstanding anything contained...
in the Constitution. Further Article 203A provides that "save as provided in article 203A, no court or tribunal, including the Supreme Court and a High Court, shall entertain any proceedings or exercise any power or jurisdiction in respect of any matter within the territory or jurisdiction of the Court."

These provisions when read together, would mean that a flouting of the Federal Shariat Court, if the same is either not challenged in the Supreme Appellate Bench of the Supreme Court or challenged but maintained, would be flouting even on the Supreme Court.

Consequently, the move given findings of the Federal Shariat Court cannot be ignored by this Court.

The next point needing consideration is whether Ordinance XX of 1958, expressly and in no ambiguous terms, is total denial of religious freedom guaranteed under Article 30 of the Constitution to the Ahmadi citizens of Pakistan. In order to appreciate further the contention it is necessary to know the relevant law and the facts which seem to have caused the paramount religious freedom in the appellants' case.

Section 2988 which is relevant to this case, reads as under:

2988. Names of married, descriptions and titles etc., preferred for official use:

(a) Names of individual group or the local group or the civil division, or any other group, who are styled, who are styled, or who are styled, or the names of their representatives.

FISTED

... P.95
(a) refers to or addresses, any person other than a Caliph or successor of the Holy Prophet Muhammad (peace be upon him), as "Abu Bakr Sālīm"; "Umar ibn al-Khattāb"; "Uthmān ibn Affān"; or "Abū al-ʾĀlaʾ ibn ʾAbī Ṭālib".

(b) refers to, or addresses, any person other than a member of the family (abi-ʾAbī) of the Holy Prophet Muhammad (peace be upon him) as "Abū al-ʾĀlaʾ ibn ʾAbī Ṭālib".

(c) refers to, or addresses, any person other than a wife of the Holy Prophet Muhammad (peace be upon him), as "Umm Ṭālikhah".

Section 292D reads as under:

"Member of the Quaidāl or Taheri Group (who call themselves 'Abādī or by any other name) who by word or by writing, or by visual representation, refers to the house or form of cell to the person followed by his faith as 'Aṣār', or recites 'Aṣār' as used by Muslīm, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine."

The context of the Ordinance XX of 19th C.C. have been reproduced above. They prohibit the community of the appellants to use certain epithets, descriptions and titles at all. Mentioned hereof. It may be mentioned that Mr. Mahbubuddin G. Jafri, the learned counsel, did not.
challenger the validity of unsection (a) of Section 305. The orders of the Home Secretary, the District Magistrate and the Judicial Magistrate mentioned in the beginning of the petition banned their centenary celebrations, in the Province of Punjab, prohibiting them from the activities reproduced in Part 3 above and asked them to remove ceremonial gates, banners and illuminations and further ensured that no further writings will be done on the walls. The purpose of the order has also been made plain in the last direction to say, that no other activity which may directly or indirectly invite and inflame the feelings of Muslims, shall be undertaken. The aforesaid restrictions, clearly seem such activities which might have been performed in the public or in public view and not those to be performed in private. The activities had been challenged in the high court through writ petition, pleading violation of fundamental rights. The facts which were given by the appellants themselves and on which the orders were passed, will, therefore, be considered as undisputed.

Article 25 provides as heretofore:

"Freedom to profess religion and to manage religious institutions—Subject to law, public order and morality.

(a) no citizen shall have the right to profess, practice and propagate his religion;

(b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions."

ATTESTED...
The fundamental right, relevant here, is the ‘freedom to profess religion’ but it has been made ‘subject to law, public order and morality’. The courts of other countries, which have similar fundamental rights, have held that this right advances two concepts, freedom to believe and freedom to act. Some of them hold the former to be absolute but others said that, that too was subject to law etc. However, all are agreed that the latter, in the nature of things, cannot be absolute. According to them, conduct remains subject to regulation for the protection of the society. So the freedom to act must have appropriate definition to preserve the enforcement of civil protection. The phrase ‘subject to law’, on the other hand, does neither invest the legislature with unlimited power to solely restrict or take away the fundamental rights guaranteed in the Constitution, nor can they be completely ignored or bypassed as non-existent. A balance must be struck between the two, by resorting to a reasonable interpretation, keeping in view the peculiar circumstances of each case. (See; Janie Cuthbert vs. State of Connecticut, 540 US 260) and Heldstein and others vs. Divisional Revenue Board Committee, Indian. 548 India tax 235 (P.B.)

The Supreme Court of America in the case of Reynolds v. United States, (38 US 45) held that

ATTENDED... P.15
Congress was deprived of its indefeasible power, but was left free to reach actions which were in violation of social duties or conducive of good order. Laws are made for the government of actions, and while they cannot interfere with mere religious beliefs and opinions, they may with practices.

After making the above view, the Supreme Court felt justified to ban polygamy, as it was being practiced by Normans, and on the ground that it was a duty imposed on them by their religion and we not a religious belief or opinion. It was noted here that the observations in the last part of the above paragraph are peculiar to America where the people and not Allah are the sovereign.

The Supreme Court of India, in the case of Somaiya [v. State of Gujarat] (A.I.R. 1954 S.C. 682 at p. 689) approved the view similar to the above, and as taken by Justice G.C. Das in the case from Australia, to say that:

\[
\text{The provision for protection of opilities was has an absolute protection to be interpreted and applied independently of other provisions of the Constitution. These privileges must be reconciled with the right of the State to employ the sovereign power to ensure peace, security and orderly living without which constitutional guarantees of civil liberty would be a mockery.}
\]

--- K.99
It has been observed as under:

"In the United States the problem created by this provision have been solved in large measure by holding that the provision for the protection of religion is not an absolute, to be interpreted and applied independently of other provisions of the Constitution. The Supreme Court said in Jones v. Opelika (1942) 316 U.S. 594 at p. 595, with reference to the constitutional guarantee of freedom of speech, freedom of press and freedom of religion: "They are not absolute to be exercised independently of other cherished privileges protected by the same organic instrument." It was held that these privileges may be reconciled with the right of a State to employ the sovereign power to ensure orderly living "without which constitutional guarantees of civil liberties would be a mockery."

as page 190

It has been further observed as follows:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be free; so allowed, within this State, to all mankind; provided, that the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness, or hastily practiced inconsistent with the peace or safety of this state."

ED ... P.20
As is on page 13, it has been observed as

\[\text{remainder}\]

"John Stuart Mill in his Essay on Liberty critically examined the idea of liberty, and his discussion of the subject is widely accepted as a weighty exposition of principles. The author had to make the distinction which is often made in words between liberty and licence, but which it is sometimes very difficult to apply in practice. He recognized that liberty did not mean the licence of individuals to do just what they pleased, because such liberty would mean the absence of law and of order, and ultimately the destruction of liberty. He expressed his opinion as to the limits of liberty when he said: 'The sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection.'"

At the same page it has been further observed that:

"It is consistent with the maintenance of religious liberty for the State to restrain actions and courses of conduct which are inconsistent with the maintenance of civil government or prejudicial to the continued existence of the community."

\[\text{ATTACHED}\]... P.29
The above observations were made while interpreting Section 116 of the Constitution which reads as follows:

"The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

At page 25 of the aforesaid case, the following observations are relevant:

"The constitutional provision does not protect unwise actions or actions aversive of the community itself. Consequently the liberty and freedom of religion guaranteed and protected by the Constitution is subject to limitations which it is the function and duty of the courts of law to expound. And those limitations are such as are reasonably necessary for the protection of the community and in the interests of social order."

It may, therefore, be necessary to know, what is religion, the freedom of which restricts the right of the Government to legislate and take action. Scholars give different origins of the word, Religion.
is a complex of doctrines and practices and institutions. It is a statement of belief in God, in a world of spirits and a world of souls that live beyond the one in which we live. In its more colloquial sense, a religion is spoken of as a religion, e.g., Christianity or Islam, the religion of Jews or Catholics, etc. In Davis vs. Beason (1890) (195) US 353, the American Supreme Court defined it as under:

"The term 'religion' has reference to one's view of his relation to his Creator and the obligations he impose of reverence for the being and character of a being in his mind. It is often confounded with culture or form of worship of a particular sect, but is distinguishable from the latter."

The term is not expressly defined in the Constitution of Kansas and no such meaning may be gathered from the definitions of 'Muslim' and 'non-Muslim', in the Articles 26(2)(a) and (b), which are as under:

"26(a). In the Constitution and all amendments and other legal instruments, unless there is nothing repugnant to the subject of context,

(a) 'Muslim' means a person who believes in the oneness and oneness of Almighty Allah, in the absolute and unchangeable Perfections of Muhammad (peace be upon him), the last
of prophets and does not believe in, or recognize as a prophet or religion;
rehabber, any person who claims or
claims to be a prophet, in the sense of
the word or any description whatever,
after Muhammad (peace be upon him); and
(b) "Non-Muslim" means a person who is not a
Muslim and includes a person belonging
to the Christian, Hindu, Sikh, Buddhist or
Jewish community, a person of the Quaid-i-
Azam Group or Labor Group who call themselves
"Ahmadis" or by any other name or a Hindu,
and a person belonging to any of the
Scheduled Castes.*

There is no definition of the term "religion"
in the Constitutions of India or America or Australia
either. However, the Indian Supreme Court, in the case
of Government of India, in the case of Government of India vs. S.K. (AIR 1956
S.C. 282), interpreted the term in the following manner:
religion is a matter of faith with indivi-
dividuals or communities and is not neces-
sarily theistic. There are well known
religions in India like Buddhism and Jainism
which do not believe in one religion
undoubtedly have the basis in a system of
beliefs or doctrines which are regarded by
these who profess that religion as conducive
to their spiritual well being, but it will
not be correct to say that religion is
nothing else but a doctrine of belief.
A religion may not only lay down a code of
behavior...
ethical rule on its followers to accept, it might prescribe rituals and observances, ceremonies and mode of worship which are regarded as integral parts of the religion, and these forms and observances might even extend to matters of food and dress."

The Supreme Court went on to say, "It was 99 of the Judgment that:

"In the first place, what constitutes the essential part of a religion is primarily to be ascertained with reference to the doctrines of the religion itself. If the tenets of any religious sect of Hindu prescribe that offering of food be given to the idol at particular hours of the day, such periodic ceremonies should be performed in a certain way at certain period of the year or that there should be daily recital of the sacred texts or offerings to the sacred fire, all these would be regarded as parts of the religion and mere fact that they are expenditure of money ... should not make them secular ...."

The Court, after noting that the American and Australian Courts have declared in unrestricted terms, without any limitation whatsoever, the freedom of religion, observed that:

"the language of Articles 25 and 26 is sufficiently clear to enable us to determine without the aid of foreign authorities as to what matters come within the purview of religion and what ..."
...as we have already indicated, freedom of religion in our Constitution is not confined to religious beliefs only; it extends to religious practices as well subject to justification when the Constitution itself has laid down... Then the Court did go into the question whether certain matters surrendered to religion and conducted by saying that: "...there are certainly no matters of religion and the objection raised with regard to validity of these provisions seems to be altogether baseless."

The same Court in Bhagat Committee v. Union of India (A.I.R. 1967 S.C. 1462) in para 33, quasigrant of J. struck a note of caution and observed as under -

"While we are dealing with this point it may not be out of place to strike a note of caution and observe that in order that the practice in question should be treated as a part of religion they may be regarded by the said religion as its essential and integral part, that is to say, even secular practices which are not an essential and integral part of religion are not to be clothed with a religious form and made a claim for being treated as religious practices. Similarly, even practices though religious may have springs from purely sentimental beliefs and may in that sense be extraneous and unessential accretion to religion itself. Unless such..."
practices are found to constitute an essential and integral part of a religion, their claim for the protection may have to be carefully scrutinized; in other words, the protection must be confined to such religious practices as are essential and integral part of it and no other.

The above statement conforms to the views of Justice J.C. Sen, Calcutta (1954) 62 C.I.C. 57, in para 20, held as follows:

"Courts have the power to determine whether a particular rite or observance is regarded as essential by the tenets of a particular religion."

It has been seen above, in the judgments of foreign secular courts that though religious practices are protected by the term 'freedom of religion' not only such practices as are covered as are integral and essential part of the religion. It is further held that it is for the courts to determine whether a particular practice constitutes essential and integral part of the religion or not. In that view of the matter, these practices have to be stated and proved so, from the authentic sources, of the Religion, to the satisfaction of the court.

The appellants, therefore, had to first examine the practices they intended to perform at the customary celebration and then show that they were

ATTESTED

P.27
essential and integral part of their religion, before the court could declare that they, as essential and integral part, were unlawfully denied by the impugned law or the executive order? The appellants, however, have not explained how the epithets, etc., and the various pleaded ceremonies are essential part of their religion and that they have to be performed only in public or in the public view, on the roads and streets or at the public places?

It will also be noted that if the impugned law is a valid piece of legislation, and the respondents have taken the impugned actions, in the interest of law and order, then unless it can be shown that the same were taken malefice or without factual justification, the question of denial of fundamental rights may not arise. The law on the point has been well settled in various jurisdictions and it may be useful to cite them.

Latham C.J. in Jehovah's Witnesses case, Adelaide Vs. Commonwealth, referred to above, while dealing with the provisions of Section 196 of the Australian Constitution, which inter alia forbids the Commonwealth to prohibit 'the free exercise of any religious' made the following observations:

'1) because the point is not the religion
(or absence of religion) of minorities, and, in particular, of unpopular minorities (p. 120) although it is true that in determining what is religious and what is not religious the current application

Attested
of word religion must necessarily be
 taken into account.

(2) Section 11 protects practices as well as beliefs. (p. 289)

(3) As to free exercises of religion: the word ‘free’ does not mean licence. ‘The concept of freedom can only be evaluated in a particular context. For example free speech does not mean the right to create a panic by calling out ‘fire’ in a crowded theatre. Likewise to various Americans come alive, the free exercise of religion does not ensure individual freedom of their religious beliefs to break the law of the country.

(4) The high court is critical of the gomewidir when a legislative provision unfairly infringes religious freedom. This makes it possible to accord a real measure of practical protection to religion without involving the community in anxiety.

Consequently, the court held that the doctrine expressed by Jehovah’s Witnesses as to the non-cooperation with the Commonwealth in terms of military obligation was prejudicial to the defence of the community and Section 116 did not give immunity in it. As the rule laid down there in that a law imposing civic duties could not be characterized as a law infringing religious freedom.

Justice Hughes in White v. J. J. New England (1911 (31) 28 599) also enlightened the same subject.
A statute requiring persons using the public streets for a parade or procession to procure a special license therefor from the local authorities, does not constitute an unconstitutional interference with religious worship or the practice of religion, as applied to a group worshiping along a sidewalk in single file, carrying signs and playards advertising their religious beliefs."

We have referred to the above view from such countries, which claim to be the secular and liberal, and not religious or fundamentalist. The same principles were applied by the Indian Supreme Court in Mohamed Hanif A. Rehmat and others vs. State of Bihar (AIR 1998 S.C. 75) to hold that certain laws banning slaughter of certain animals, did not violate the fundamental rights of Muslims under Article 25(1), as there was no material to substantiate the claim that the sacrifice of a cow on Bakrid-ul-Adha, was enjoined or sanctioned by Islam, to exhibit a Mussalman's belief and idea.

The same Court in Anshuji Sayadshahram and others vs. Vacationer of Police, Cuttack, (AIR 1984 S.C. 51) held as follows:--

"Even conceding that tondrave dance has been prescribed as a religious rite for every follower of Ananda Marga it does not follow as a necessary corollary that tondrave dance to be performed in the public in a matter of religious rite. Consequently, ... p. 30."
The claim that the petitioner has a fundamental right under the meaning of Article 25 or 26 to perform ceremonies once in public streets and public places is liable to be rejected.

The American Court held in the following case that there was no violation of constitutional guarantees of freedom of exercise of religion.

Mr. Justice cardiac in his book "Fundamental Rights and Constitutional Liberties in Pakistan" (1966 edition) at pp. 713-714 it says 717 was observed as follows:

"(1) In the case of right of students of University of California, (1933) 252 US 242, where students appealed to the Supreme Court that the act of the university to make a regulation for compulsory military training, was contrary to their religious belief, the court rejected the contention, holding that the government owes a duty to the people within its jurisdiction to prescribe itself in advance through to maintain peace and order and secure the enforcement of laws. Every citizen owes the republican duty, according to his capacity, to support and defend the government against all enemies."

ATTESTED
The plea of a fundamental right was rejected in Commonwealth vs. Flansbender (1699) by the Massachusetts Supreme Court in a case where law prohibits the use of streets for religious meetings, or the burning of dyes though it is a part of religious ceremony of such organization as the salvation army.

(3) Where the statute requires a parent to provide medical treatment for a child suffering from disease even if not in accordance with religious belief of the parents.

(4) Freedom of religion does not necessarily imply absolute equality of treatment, and in that regard must be had to the special position of Church of England. ("The United Kingdom" by G.W. Keeton and G. Lloyd, pp. 67-68).

The above views, as they are prevalent, in the above jurisdiction, do go to show that freedom of religion would not be allowed to interfere with the law and order or public peace and tranquility. It is based on the principle that the state will not permit anyone to violate or take away the fundamental rights of other in the enjoyment of his own rights and that no one can be allowed to insult, damage or defile the religion of any other class or outrage their religious feelings, so as to give rise to law and order situation so whenever
or wherever the state has reasons to believe, that the peace and order will be disturbed or the religious felicity of others may be injured, as in no counsellor law and order situation, it may take much rigorous preventive measures as will assure law and order.

The Muslims think that the birth of this Ahmadi community during the British rule in the subcontinent, among the Muslim society, was a serious and organized attack on the ideological frontiers. They consider it a permanent threat to their identity and solidarity, because the socio-political organization of the Muslim society is based on its religion. In this situation, their being the above-mentioned troubles etc., in a manner next to the Muslims mind looks like a deliberate and calculated act of derailing and desecrating of their holy personality, as a threat to the integrity of 'Ummah' and tranquility of the nation, and it is also bound to give rise to a perfect law and order situation, like it happened many a time in the past.

Allama Iqbal says, "It became apparent of the Quaid-i-Azam movement when the state of new prophets, superior even to the prophetship of the Messenger of Allah, was distinctly put forward, and Musalama movement was desired 'Khalif' (successor). Later, my ambition developed into a positive revolt when I found with my own eyes an adversary of the movement mentioning the Holy Prophet of Allah in an ATTESTED..."

As a matter of fact, the Ahmadiya internally, had declared themselves the real Muslim community, by aligning and communicating the main body of Muslims, on the ground that as they did not accept Mirza Ghulam Ahmad as the prophet and the promised Messiah, they were infidels. This belief is held under the instructions of Mirza Ghulam Ahmad himself, who had declared -

a) Every Muslim leaves his books, benefits from the contents thereof and accepts them except those who are offensive to honest and respectable and whose beliefs have been sealed." (Future Remains, pages 547 and 548) He may note the language of a "prophet" and the effect it can have on the addressees.

b) There are many more examples if the language like the above but just one may suffice for the present; "My enemies are males and their women are worse than theirs." (Wajih Ulema by Ghulam Ahmad, page 96).

c) Quoting Mirza Ghulam Ahmad, his second caliph, Mirza Rasheed Ahmad (also his son), in his address to the audience, as reported in Al Farasal. 20th July, 1959, advised them as to their relationship with the main body of Muslims, as under -

"This disposition has been made on where the days of Mirza Ghulam Ahmad whether the Ahmedis should have their permanent places of theological learning or not. The view was against it. Their comment was that the few differences between the Ahmadiya and Muslims had been.

ATTESTED
replied by George Bush and he was taught the reason also, as regards the others; they can be found in the other articles. The other view was for
it. Then President Bush came to clarify that it was incorrect; in 2001 that the differences of opinion between the Muslims were only about the death of Jesus Christ and some other issues. According to him the differences were uncompromising the entity of Almighty Allah, the person of the Holy Prophet, etc. Then President, Mr. Bush, Mr. Musharraf and Mr. Bush, he then explained everything very detailed.

4) It has been revealed to me by Allah that every one who does not follow you, does not consent to the Cagirings on you and rather opposed you, he is in rebel of Allah and his progeny shall be estranged from the fire of hell. (Consortment in Nagrial Shnyder.-From Mirza Ghulam Ahmed Quaidi, page 80).

5) Addressing his followers Mirza said:

"Remember that Allah has informed me that it is prohibited for you to offer prayers in the leadership of the one who despises me, tells me or refers to me. Rather, your leader in prayers should be the one from among you. (Athar No.5, page 20 punjabi).

6) "Now it is clear: and it has been repeatedly said in revelations about me that I have been sent by Allah, confirmed by Allah, as a deligent of Allah. Have come from Allah and you have no reliable whatever I say otherwise you will be dead." (Akhlaq allaah by Mirza Ghulam Ahmed Quaidi, page 62).

7) Those who are my opponents have been included in the list of Christians, Jews and infidels. (Hindol Ul Mulk, Qadian, 1905).
1) When somebody is said to have asked Mirza Ghulam Ahmad as to what is the harm to offer prayers in the leadership of those who did not consider him infidel, he in a long reply concluded that a long advertisement published by both leaders of prayers, about those declaring him an infidel and then I shall consider them a Muslims so that you follow them in prayers ... (Under, 26th May, 1906, as recorded in Najm al-Mu'asseb Ahmad, vol. 1. page 307).

2) Almighty Allah has revealed to me the very one who received my message and has not believed in me is an infidel. (See the letter of Mirza Ghulam Ahmad to Majiduddin Khan Fazilalvi, Nasijgalal, want page 163).

3) "One who maliciously repeats that Mirza Ghulam's prophecies about the death of Jesus were incorrect and that the Christians won the debate and instead of acting justly and fairly, and accepting my victory, makes allegations, he shall be considered to be out of being known as the illegitimate and not a legitimate leader," (Amurah Views, by Mirza Ghulam Ahmad, page 30).

There are scores of other similar writings, not only by Mirza Ghulam himself but his so-called "calliyes" and followers proving, without any shadow of doubt, that they are religiously and socially a community separate and different from the Muslims.
Sir Muhammad Sardar Ali Khan, who was the Foreign Minister of Pakistan, had refused to sit on the congregation, offering prayers, to pay last respects to the departed soul of Quaid-e-Azam, the father of the Nation, by saying that he may be considered as a Muslim Foreign Minister of a non-Muslim state or a non-Muslim Foreign Minister of a Muslim State. (Daily Dunya, Lahore, Feb 9, 1950).

Miran Ghulam elahi had forbidden his followers from marrying their daughters with non-Ahmedis and even praying alongside them. According to him the main body of the Muslims could, at the most, be treated like Christians.

In fact Miran Sardar Ali Khan, the second sikh and son of Miran Sardar, is reported to have said: "It is through an error, I requested an English Officer that our separate rights be determined like those of the French and Christians. The officer replied they are adjutant while you are a religious sect, on that I said that even French and Christians are religious communities and if they can be given separate rights why not we." (Alam! Nov 13, 1946).

It is this view that according to Ahmedis themselves, both the sections i.e., Ahmedis and the main body cannot be Muslims at the same time. If one is Muslim, the other is not. Further, the Ahmedis always wanted to

**ATTTESTED**

... P-17
be a separate entity and claim a status, distinct and separate from the others. The main body of Muslims also never wanted to stand with Ahmadis on the same pedestal. 

May be, as recorded above, the Ahmadis were prepared even to be treated as a minority with separate and distinct rights. They, as a religious community are, rather opposed to Muslims and have always endeavoured not to mix with them. In fact they declared the whole Muslim "Ghume" as infidels, as said above, however, they bring an insignificant minority could not impose their will.

On the other hand, the main body of Muslims, who had been working a campaign against their (Ahmadis) religion, since its inception, made a decision in 1974, and declared them instead, a non-Muslim minority, under the Constitution itself. As seen above, it was not something sudden, new and undesirable but one of their own choice; only the sides were changed. The Ahmadis are, therefore, non-Muslims, legally and constitutionally and are, of their own choice, a minority opposed to Muslims.

Consequently, they have no right to use the epithets etc. and the "Muslims," which are exclusive to Muslims and they have been rightly denied that use by law.

As given above, the Constitution of Pakistan declares Ahmadis non-Muslims. Undoubtedly, they are an insignificant minority, and have, because of their belief, been considered heretic and so non-Muslim, by
The main body of Muslims, apart from what has been said above, the right to cast dissent in a religion or a denomination, by the courts, and a law prohibiting such an action was declared ultra vires or the fundamental rights, by the Indian Supreme Court, in the case of Sreedhar v. State of Bombay et al. (AIR 1962 SC 853), where it was also held in Para 40 as under:

"... What appears, however, to be clear is that where as excommunication is itself based on religious grounds such as those from the orthodox religious creed or doctrine (similar to what is considered heresy, apostasy or schism under the Canon Law) or breach of some practice considered as essential part of the religious, the Dababi Shamas in general, excommunication cannot be held to be essential part of the religion for the purpose of maintaining the strength of the religion. It necessarily follows that the exercise of this power of excommunication on religious grounds form part of the management by the community through its religious head, or its own affairs in the matter of religion: the imposed act makes even such excommunication and takes away the power of the 'sheik' or head of the community to excommunicate.

ATTESTED... P. 39
even on religious grounds. It therefore clarify interference with the right of
individuals in the community. under cl. (B) of
art. 26 of the Constitution.

The communication of a member of a community will affect many of his
civil rights is undoubtedly true. This particular religious denomination is
possesses of properties and the necessary consequences of communication will be that
the communicated member will lose his right of enjoyment of such property. It might be
thought undesirable that the head of the religious community would have the power
to take away this manner the civil rights of any person. The right given under art. 26(b)
has not, however, been made subject to preservation of civil rights. The express
limitation in art. 26(B) is that the right under the several clauses of the
articles will exist, subject to public order, morality and health. It has been held by
this Court in 1958 that the (art. 26) in
subject matter to 01. 3 of art. 25 of the
Constitution.

Even the Privy Council approved similar power
of the main body of a religion to tax all and others
V. mean. All and others (Art. 1958 at 68) at para 33.

The following observations of their learned may be

ATTESTED

P. 40.
The next question is whether the Salafah-hafling has the power of communication. It was undoubtedly exercised by Bahia and the Amira. The grounds and effects of its exercise will later be considered. In the mean time it is only necessary to say that these are instances of the exercise by the community from time to time by the Sulta.

As said above, the Ahmadiyya has always wanted to be a separate entity, of their own choice, religiously and socially. Normally, they should have been pleased with achieving their objective, particularly, when it was secured for them by the Constitution itself. Their disappointment is that they wanted to cast the rest of the Muslims as infidels and retain the tag of Muslim. Their grievances then is that they have been reconciliated and branded as non-Muslims, unfairly. The reason of their frustration and dismay may be that now, definitively, they cannot operate successfully, their scheme of conversions of the unawary new non-Muslims, to their faith. May be, it is for this reason that they want to usurp the Muslim epithet, descriptions etc. and display 'Islam' and any 'Islam' as to prove to Muslims and Muslim and propagate in the path of Muslims will attract masses of Islam. The label of non-Muslim seems to have become counter productive.
The urge by the Ahmadis to convert people, all the perceivable name of Muslims were acquainted to press off their religion with the obvious chance and the menace, as Islam and he that utter their defiance of the Ordinance is quite undeniable. The Constitution, however, is in its way, as the Ordinance only suffices its intent and object. In that event, claiming pronouncing, pretending or holding out for a quadreni that he is Muslim, without first demeaning his faith, is not only a clear violation of the Ordinance but also the Constitution. Events like that have happened and may also be occurring in future, and be responsible for grave law and order situation, like the past.

The contention that the imposed Ordinance is unjust and oppressive was not even been supported by the appellants. It may be useful to reproduce section 298-C again for ready reference.

Section 298-C reads as under:

'The person of quadreni group, etc, calling himself a Muslim or preaching or proselyting his faith, any person of quadreni group or the Ahmadi group (who call themselves 'Ahmadi' or by any other name), who, directly or indirectly, prose himself a Muslim, or calls, or refers to, his faith as Islam, or preaches or prosperts his faith, or invites others to accept to his faith, by word or speech or written, or by visible representation, [

ATTENDED

P.S.
or in any manner whatsoever outrages the religious feelings of Muslins, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

The subject is taken specifically to the phrase

"... press himself a Musliim ... his faith or faith...

According to Black's Law Dictionary, 'vegan' means indefinite; uncertain; not susceptible of being understood. Under this principle, a law which does not fairly inform a person of what is commanded or prohibited, is unconstitutional, being violative of the 'due process'.

The judgments from higher jurisdiction and Muslim Schm V. A.M. Bhatkoor (P.L.I. 1965 R.C. 550), cited by the appellants, also have no bearing on the case. It is argued that the phrase 'who, directly or indirectly, press himself as a Muslin or calls, or refers to, his faith as Islam... is too broad and wide, and too undefined and indefinite and uncertain, for anybody to understand and anticipate what acts are being prohibited by the Legislature.

Consequently, it is urged that it cannot be called a law and must be struck down as such.

There may be no doubt about the proposition that if a law goes beyond the frontier that was fixed for a legislature or where it infringes a fundamental

ATTESTED
right, as a law, particularly, criminal, is vague, uncertain or broad, it must be struck down as a valid law, to the extent of the objection. The appellants, however, have not shown or demonstrated as to where is that vagueness. In order to succeed, the appellants ought to have shown that the consequences of the offense, as given in the law are so indefinite that line between innocent and condemned conduct cannot be drawn or there are attendant dangers of arbitrary and discriminatory enforcement or that it is so vague on the face of it that common men must necessarily guess at its meaning and differ as to its application.

According to the dictionary, 'pace' means to claim or propose. In this case the law is addressing the members of a class or racial group. They have a historical basis group of ancient conflict with the rest of the body of Muslims. For the belief the relevant or which may be discriminated when there have already been discussed in some detail in the judgment of Malik Sahab (323-325), and also in the judgment of the High Court. The Almas wrote Mira's death is itself a prophet and those who do not believe in and follow the is not initial. The right to the use of the above mentioned epithets etc., by the Almas, for those connected with Mira death, is on account of that connection alone and is to be seen in that light. ATTACHED
As it will only be a question of fact, to be proved by evidence, that the accused did use the epithets etc., or if his attitude or conduct amounted to what is provided in the law. The epithets are, undoubtedly abusive, and are non-Muslima according to the Constitution. Their use of the "Muhammad" etc., thus amounts to either passing as a Muslim or to deceive others to or to ridicule. In any case, the fact whether they were passing as such can be clearly proved. They, therefore, have not made out a case and are raising only a controversy without a sound basis. Undoubtedly, there is no vagueness in the law at all.

The Pakistan Penal Code which is mostly the same as Indian Penal Code, contains offence of sorcery, in sections 140, 141, 171, 172, 205, 209 and 415. This offence is somewhat similar to the one under discussion and its wording may also be considered to treat the plea raised.

Section 140 says whoever, not being a soldier, sailor, or airman in the Military, Naval or Air service of the Government of Pakistan, wear any garb or carry any token resembling any garb or token used by such a soldier, sailor or airman shall be punished....

Section 171 similarly was an offence wearing garb etc. used by a class of public servants.

These two sections rely on visible indications.

Section 175 makes offence even applying for a writing paper or votes in the name of another person whether living or dead. The evidence in that one will be only of that conduct.

... P.45
Section 255 is a different breed altogether.

It provides, wherever, falsely or mis

Section 255 defines an offence to become a juror by
perjury or perjury. Last is section 416, 'to cheat by perjury or perjury by pretending
to be some other person."

No objection of the nature, as raised by
the appellants, has ever been taken by any one against
any of the above sections; since 1860, when this code
was promulgated and enforced, though these sections deal
with similar subjects but may not claim the precision
demanded by the appellants. Even no court ever suggested
any vagueness or other deficiency, so as to hinder their
administration. The phrase mentioned above thus does not
matter from any such defects.

The impugned ordinance, on the other hand,
gives the actual epithets, the descriptions and also
titles and other requirements sought to be protected or
imposed. It is also stated that they cannot be used for
entities or situations other than those for which
they have been prescribed. The issuance have been des<br>

*ED*
In any case does not interfere with the religious freedom of the Amendment, for it only prohibits them from using their epithets, etc., on which they have no claim of any nature, it does not prohibit them from using their own.

As we now turn the page further in the light of some foreign jurisdiction, the United States Supreme Court observed in Lazenby v. New Jersey, (266 U.S. 491, 1924) that vagueness is a constitutional vice conceptually distinct from overbreadth in that an overbroad law need not lack clarity or precision, and a vague law need not lack certainty or precision. The vagueness doctrine protects the First Amendment.

As a matter of first impression, a law is void on its face if it is so vague that persons of common intelligence must necessarily guess as to its meaning and differ as to its application. (See Connally v. General Construction Co., (1926) 269 U.S. 385, 391.)

Such vagueness occurs when a legislative act is indefinite, in the absence of any specific statement of the law, or the purpose and intent of the statute, and the statute provides standards of first impression.

The law, as in the light of the constitutional and the 'Landmark Cases' seeks to be precise and clear. The law is not vague in any substantial sense.
It has also been discussed in detail above that legislation must to preserve law and order has never been considered oppressive in any country of the world. Again, no legal system in the world will allow a community, however vocal, organized, affluent or influential it may be, to cheat others of their faith or rights, deny their heritage and to deliberately and knowingly do such acts or take such measures as any create law and order situation.

The other objections raised are on behalf of the appellant that the word 'law', used in the phrase 'subject to law', in Article 20, means 'positive law' and not 'Islamic law'. Objection was placed on the following cases decided by this Court:

* Ahmed Ali v. CEO, Delhi, PIB 1972 SC 139
* P. S. A., Allahabad, PIB 1975 SC 506
* Ramesh Singhal v. All India Rent stabilization, 1971, PIB 1975 SC 507

The contention, however, has not impressed us at all.

The term 'positive law', according to Black's Law Dictionary, is the law actually enacted or adopted by proper authority for the government of an organized legal society. In this term comprises not only enacted law but also adopted law. It is to be noted that all the above-noted cases were decided prior to the introduction of Article 141 in the Constitution, which was made as under:-
"24. Objective Resolution to form part of substantive provisions. The principles and provisions set out in the Objective Resolution reproduced in the Annex are hereby made substantive part of the Constitution and shall have effect accordingly."

It was for the first time in the constitutional history of Pakistan, that the Objective Resolution, which hitherto formed part of every Constitution as a preamble, was adopted and incorporated in the Constitution, in 1973, and made its effective part. This was an act of adopting a body of law by reference, which is not unknown to the lawyers. It is generally done whenever a new legal order is enforced. Here in this country, it had been done after every martial law was imposed or the constitutional order restored after the lifting of martial law. The legislatures in the British days had also adopted the Muslim and other religious and customary laws, in the same manner, and they were considered as the positive law.

This was the stage, when the chosen representatives of people, for the first time accepted the sovereignty of Allah, as the operative part of the Constitution, to be binding on us and vowed that they will exercise only the delegated powers, within the limits fixed by Allah. The power of judicial review by the superior courts also got enhanced.

The above mentioned constitutional changes have been acknowledged and accepted as effective by the...
Supreme Court, Mr. Justice Javed Iqbal, considering the changed authority of the representatives of the people, in the case, Pakistan v. Public at Large, (1973) 3 SC 1 at p.356, stated as follows -

"Accordingly unless it can be shown definitely that the court of Mahal sitting in the legislature has, without anything which is forbidden by Article 85(2) of the Holy Quran or by the sanctions of the Holy Prophet or of some principle amounting to necessary limitation therefore in Court can declare itself as an enactment to be un-Islamic".

Mr. Justice Shahzad Judeman, in his judgment in the same case, also relied on the Article 24 (Objectives Resolution), in forming his view at pages 3561 and 3562, of the above judgment, as follows -

"The concept of delegated authority held in trust enshrined in Section 50 has invincibly and conclusively been given an extended meaning. Additionally all authority being delegated authority and being trust, and a sacred one for that matter, must have well-defined limits on its enjoyment or exercise. In the Holy Quran were so, but also both in the Western and Eastern, independence delegated authority held in trust has the following attributes -

1.1) The authority as delegated to, and held in trust by, various functionaries of the State including its Head must be exercised so as to protect, preserve, effectuate and advance the object and purposes of the Trust, ..."
(11) All authority so enjoyed must be accountable at every stage, and at all times, like that of trustees, both to hierarchical order going back to the ultimate delegate, and at the other end to the beneficiary of the trust.

(11) In disposing of the trust and in exercising this delegated authority, there should not only be substantive compliance but also procedural process.

This aspect was made absolutely clear by the Supreme Court of Pakistan in Federation of Pakistan Vs. N.W.F.P. Government (PLD 1990 S.C. 1179 at page 1187) in the following words:

"It is said and ordered that even if the required law in not enacted and/or enforced by 12th of Shali-ul-Awal 1411 A.H. the said provision would nevertheless come to have effect at 12th Shali-ul-Awal. In such a case of vacuum, vis-a-vis, the statutory law or the subject, the common Islamic legal injunctions of Islam as contained in Quran and Sunnah relating to influence of will and Duih (Hara) shall be deemed to be the law on the subject. The Patiala Police Code and the Criminal Procedure Code shall then be applied mutatis mutandis, only in aforesaid."
now the positive law, the Article 2A, made effective and operative the sovereignty of Almighty Allah and it is because of that Article that the legal provisions and principles of law, as embodied in the Objectives Resolution, have become effective and operative. Therefore, every man-made law must now conform to the Injunctions of Islam as contained in Quaran and Sunnah of the Holy Prophet (P.B.U.H.). Therefore, even the Fundamental Rights as given in the Constitution must not violate the norms of Islam.

It was also argued that the phrase glory of law as used in Article 19 of the Constitution cannot be availed with regard to the rights conferred in Article 20. Article 19 which guarantees freedom of speech, expression and press makes it subject to reasonable restrictions imposed by law in the interest of glory of Islam etc., and decency or morality. The restrictions given therein cannot, undoubtedly, be imported into any other fundamental right. Anyhow, in any fundamental right, which violates the Injunctions of Islam thus must be repugnant. It must be noted here that the Injunctions of Islam, as contained in Quaran and the Sunnah, guarantee the rights of the minorities also in such a satisfactory way that no other legal order can offer anything equal. It may further be added that no law can violate these.

It is not correct to say that 'Islam' is not mentioned in the Ordinance. In fact sub-section (2) of Section 29A-B is exclusively devoted to it. As about the...
use of ‘Kalma’ by the Ahmadiyya, in the light of the grand reference, reference is made to same. The ‘Kalma’ is a saying, or reciting which a non-believer utter to the set of Allah. It is a great form, in remembrance to Muslims who wants it, not only as proof of their faith but very often, for spiritual well-being. The ‘Kalma’ means there is no God but Allah, All is the Prophet. The belief of quadroon’s is that ‘Ahrar’ (Ahrar) is (God Asghar) is Mohamed’s ancestor. Miraq Maqbool Ahmad wrote in his book, Elh Ghalib Ek Islaam, page 4, 1st edition, published Bhadoh, thus: ‘In the revelation of verse No. 29, (Mohamed is Allah’s Apostle .....) Allah named his messenger. Sir, in the letter also, written on October 23, 1906, there is a phrase, written by Qadiani Sukhchand & Ghaus, former editor of Surah of Encyclopedia, a couplet of which states: “Mohamed has come back to us, with greater glory and one who wants to see Mohamed accomplished, should go to Ghalib.” This piece was read to Miraq Maqbool and he appreciated it, again in arsah, vol 2, page 47, he wrote: “The eyes of man cannot be satisfied now and we need soothing light, which I am in the form of Ahrar”.

Eh Khuda Jhabid, page 179, he declared: “One who distinguish me between us and Mohamed, As he has neither been as not known me.” Miraq Maqbool Ahmad further announced:
As the accomplishment of the name of Muhammad, i.e., I am shadow of prophethood. (See Ibn’s ud’s Jami' al-Saglil, page 725). I am in view of the verse 62:5 (It is He who sent forth among us the unlettered to establish their faith and instruct them in the words of truth and wisdom...): I am the true Prophet (upon whom be) the Salutation be - ’Allah exalted and glorified and desegregated us as perpetual messengers...’ (See Ibn Kathir in Sang, pages 36-41, published Baghdad).

I am the arrow which reflects exactly the person and the prophet of Muhammad. (Bukhari Math, page 64, published qasim, 1909.)

In the light of what has been said above, there is general consensus among Muslims that whoever, as Ahmad recites or displays ‘Allah’, he proclaims that Miras Godwin is the Prophet who should be obeyed and the one who does not do so is an innovator. In the alternative, they pass as Muslims and deceive others. Recently, they either ridicule Muslims or deny that the teachings of the Holy Prophet (pbuh) do not govern the believers. So whatever the action, the commission of the offence, one way or the other, why be preserved.

42. Not only that Miras is, in his writings, tried to mutilate the glory and grace of the Holy Prophet (pbuh), he even practiced it occasionally. (See Tahlil根据 the article page 95, Miras hebben.)
The Holy Prophet could not conduct the propagation of Islam and I complete the work.

Agreed.

The Holy Prophet could not understand some of the Revelations and he made many mistakes. (See Fathul Amr, Abduresam).

He further says:

The Holy Prophet had 5 thousand miracles (see Fathul Amr page 67, published by Al-Baha) while I have one million signs. (See Tareen Al Ahli, page 44). The Holy Prophet used to cut these made by Christians to which they added the pig's tail.

Mirza Basir Ahmad wrote in his book "Sealed Portals" page 111, that:

"When Mirza Daud was blessed with prophethood, he had attained all the spiritual heights of the Prophet's Prophethood and was qualified to be called Prophet incomplete and he went on ahead that beheaded wife by side with Mohammed (P.N.A.)."

There are many more writings like the but this point may not be repeated further.

It is the spiritual faith of every Muslim to believe in every Prophet and praisew him. Therefore, if anything is split against the Prophet, it will injure the feelings of a Muslim and may even invite him to the breach of peace, depending on the intensity of the attack. The Israelites in the Holy Quran are quoted extensively from the Sacred Literature to show how Mirza Ghulam Ahmad belittled also the other Prophet, particularly Jesus Christ, whose place he wanted to occupy. We may not, however, repeat that matter but two examples may suffice. Mirza Ghulam Ahmad wrote:
"The scriptures tell that the other Prophets proceeded individually, while Jesus Christ proceeded individually. They all were then given to me as I am to him now. It is for this reason that my name is Adam, Abraham, Isaac, Jacob, David, Joseph, Solomon, John, and Jesus Christ,..." (Matthew 3:3, page 259, Printed Edition).

About Jesus Christ it is stated:

"The statements of Jesus Christ were plain and simple; the three paternal grand mothers and maternal grand mothers were prostitutes and whores and went in the blood by representatives." (Appendix Answer Aths, page 7).

Quran, on the other hand, quotes Jesus Christ, his mother and his family. (Sura 3:13, 36-37, 50-57, 99, 122).

Can any Muslim utter anything against Jesus and the anyone who does so claims to be a Muslim? How can then Mirza Ghulam Ahmad or his followers claim to be Muslims? It was also noted that, for his false writings, Mirza Ghulam could have been convicted and punished by an English Court, for the offence of blasphemy, under the Blasphemy Act, 1879, with a term of imprisonment. So, again, as for the Holy Prophet, Mohammed (peace be upon him), it continues:

"Veery Muslim who is firm in his faith, must love his more than his children, family, grandchildren and much more than any one else in the world." (See Al-Bukhari, Muslim, on the authority of Ali bin Musa).
It is in this background that one should visualize the public conduct of Ahmadi, at the obsequies (ceremonies) and imagine the reaction that it might have attracted from the Muslim. So, if an Ahmadi is allowed by the administration or the law to display or chant in public, the 'Qawwars Taleem', it is like creating a 'Buddhi' 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 street or a public place, it is like permission civil war. It is not a mere gossamer. It has happened, is fast any a time, in the past, and had been checked at cost of colossal loss of life and property. (For details, Muslim's report may be seen). The reason is that when an Ahmadi or Ahmadi display in public, on a playground, a bed or a poster or write on walls or ceremonial gates or buildings, the 'Khalif', or other 'Qawwars Taleem' it would amount to publicly defiling the name of Holy Prophet (PBUH) and also other Prophets, and insulting the name of Mirza Ghulam, thus inciting and instigating the Muslims so that there may be a serious cause for disturbance of the public peace, order and tranquillity 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 of damage to life and property particularly of Ahmadi. In that situation, the Government...
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.

86. The action which gave rise to the present proceedings arose out of the order of the District Magistrate, passed under section 154 Cr.P.C. The Aminie community who are the predominant residents of Bahawal were informed of the order of the District Magistrate through their office bearer, by the Resident Magistrate and directed to remove ceremonial gates, banners and illuminations and further ensure that no further writing will be done on the walls. The appellants could not show that the above practices are essential and integral part of their religion. Even the holding of customary celebrations on the roads and streets was not shown to be the essential and integral part of their religion.

87. The question whether such a requirement is a part of freedom of religion and if they are subject to public safety, law and order etc. has already been discussed in detail, in the light of the judgments from countries like Australia, and the United States, where the fundamental rights are given top priority. We have also quoted judgments even from India. Wherever the practices which are neither essential nor integral part of the religion, are given priority over the public...
safety and the law and order. Rather, even the essential religious practices have been worksheet, at the altar of public safety and tranquillity.

It is stressed by the solicitous king they wanted to celebrate the 100 years Ambedkar movement in a harmless and innocent manner, inter alia, by offering special thanksgiving prayers, distribution of sweets amongst children, and serving of food to the poor.

We do not find any order stopping these activities in private. The Ambedkar like other minorities are free to profess their religion in this country and no one can take away that right of theirs, either by legislation or by executive orders. They must, however, honour the Constitution and the law and should neither demur nor object to the peaceful and innocent activities of any other religion including Islam, nor should they use their exclusive epithets, denominations and titles and avoid using the exclusive terms like mosque and prayers like ‘Asal’, so that the feelings of the Muslim community are not interfered and the people are not nullified or deceived to regard the faith.

We also do not think that the Ambedkar will face any difficulty in ceasing new words, epithets, titles and description for their parame, schemes and practices. After all Bhim, Kamas, Ahlu and other communities have their own epithotes 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.

90. It may be mentioned here that the learned single Judge has passed a detailed and well-reasoned order and has sagaciously and candidly taken into consideration judgments from such foreign jurisdictions which would infuse confidence in this hyper-sensitive, non-Muslim minority, i.e. Ahmadiya. Therefore, we instead of further burdening the record, would adopt his reasoning also. The Ordinance is thus held to be not ultravires of the Constitution. The result is that we find that neither is Article 30 of the Constitution attracted to the facts of the case nor is there any merit in this Appeal. The appeal is dismissed.

91. As a result of the above discussion, the connected appeals are also dismissed.

ATTESTED

[Signature]

[Date]
S.RUMI ALI, J. - The appellants have alleged protection of their right under Articles 94, 95 and 25 on the basis of being a minority as declared by the constitution. They admit to be a minority in terms of the constitution as distinguished from the Muslims. Their claim being that they should be treated equally under law like other minorities enjoying freedom of speech and expression and they should be allowed to profess, practice and propagate their religion. The first claim is covered by Articles 94 and 25 while the second one is based on Article 20.

2. Law permits reasonable classification and distinction in the same class of persons, but it should be founded on reasonable distinction and reasonable basis. Referring can be made to Government of Pakistan v. Asquullah Mean (PLD 1993 SC 540). The quadriplea/Ghansis on the basis of their faith and religion were eliminated by the learned brother Abdul Ghafer Chaudhry J. Muslims stand at a different pedestal as compared to other minorities. Therefore, considering these facts and in order to maintain public order it was felt necessary to classify them differently and promulgate the impugned law to meet the situation. The classification being proper and reasonable, the impugned law does not offend Articles 94 & 25.

As regards applicability of Article 21, I reiterate the view expressed in Hame Khan's case.
4. The freedom of religion is guaranteed by Article 20 which includes the right to profess, practice and propagate. The over-riding limitation as provided by Article 20 is the law, public order and morality. The law cannot over-ride Article 20 but has to protect the freedom of religion without transgressing bounds of morality and public order. Propagation of religion by the appellants who are distinguished from other minorities, having different background and history, may be restricted to maintain public order and morality. Therefore, their right to profess, practice and propagate their religion cannot be restricted provided they do not harm us by refusing to respect, propagate and practice without adopting Shari'a as Islam in a manner which does not offend the feelings of the Muslims.

5. I agree with my learned brother Shafiur Raheem J. that clauses (b), (c) and (d) of section 295 of PPC do not offend Articles 19, 20 and 260(3).

6. As regards Section 295-A clauses (c) and (d), in my view, they will not be violative of Article 20 provided
they are acted upon by the quadrennial/nom-dehie without
adapting any of the chapter/5-101AM.

7. Consequently I would dismiss O.A.No.491/1983
and C.L.R.5/1989 and reverse C.A.No.35-8/1988,
re-1982.

In O.A.No.412/1992 to view of section 144(6) G.R.
the district/Resident Magistrate had no jurisdiction
to enforce the order under section 144 Cr.P.C. for an
unlimited period. It is therefore partly allowed to
that view.

ATTESTED

[Signature]