

**The Ahmadiyya
Khilafat
(Qadiani),
the misguided
and the
misguiding.**

By

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PREFACE

A true believer always does good deeds to please Allah and to attain His pleasure. He doesn't have hatred or revenge towards anybody. He doesn't care what other people will think about him or do against him, because his sole aim will be to win the pleasure of Allah only. Whatever befalls on him, he always forebears it with patience and move forward and his search for true knowledge always continues. But truth is not always the same what we believe and sometimes it is bitter and painful also. But when we find out the truth, we cannot conceal it. We have to declare it openly just for the sole aim of attaining the pleasure of Allah. Otherwise we will be considered as sinners in front of Allah and if we conceal the truth, we will be fearing the people more than Allah, which a true believer is not supposed to do. I start this article with the prayer, whoever reads this book, may Allah give them the ability to understand the truth and guide all of them to the right path.

There are two groups of people in this world. Those who swim with the flow of the materialistic world and those who swim against it. We can see that most of the religious followers blindly believe whatever their religious leaders say without checking the genuinity of what they are saying, because they consider them as true people and believe in them thinking whatever they are saying is true. So the Christians believe their priests and consider Jesus Christ as son of God, Hindus believe Lord Krishna as god or God's avatar, Muslims believe that the Prophet Eisa(as) is still living in the sky etc. In the same way one group of Ahmadis, the followers of Mirza Bashiruddin Mahmud Ahmad Sahib also believe that Hadhrat Mirza Ghulam was a real prophet, while he said he is a prophet in metaphorical sense only, not in real sense. From the above examples, it is clear that we cannot take everything granted what the priests are saying unless we tally it with the original books. So the reality of a belief can be testified only going

through the original books of each religion. For that lot of efforts and sacrifices are required. Once the truth is understood, then for the declaration of that truth a daring courage is also required. So only those people who are gifted with abundant wisdom from Allah can present such pure teachings from the original books. Ordinary people may consider them as gone away from the right path or may consider them as cursed ones. But who love Allah in reality don't care for the sayings of others about them because they feel themselves their foots are firmly placed in the true teachings gifted to them by Allah, as Allah says in the Holy Qur'an:

يُوْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

2:270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would take heed except those endowed with understanding.

Also the true living ones (true believers) are those who live on proofs as told by Allah in the Holy Qur'an وَيَجِيءُ مَنْ حَىٰ عَنْ بَيِّنَةٍ (8: 43). So the right people have got proofs to present and the false people has got no proofs to refute and will use force to suppress the truth. So those who use force to suppress the truth are the false ones. So the Ahmadis who follow Mirza Mahmud Ahmad Sahib also no different from other deniers of the true teachings of Allah, because they also use force to suppress the truth by expelling them from the Jama'at forcefully by denying them the freedom of expression.

This book is not against Ahmadiyya Khilafat. It is not written by an enemy with hatred. It is written by a believer with sadness and pain in the heart. Every organization needs a leadership. Without a leadership no organization can survive. When the head of that organization is elected democratically then we can say that the head is a genuine democratic leader.

But if the head is not elected in a democratic way then that leadership is not a genuine democratic leadership and we cannot say that it is representing the whole Ahmadiyya Community in a genuine way. When a particular group of that community, called the Electoral College, elects a leader and then say that it is the leadership of the whole community then it is kind of fraud committed against the members of that community and it is a kind of autocratic leadership. When the method of election is not genuine, then that kind of Khilafat cannot be called a divine Khilafat and even a democratic Khilafat. So to call such a Khilafat as a divine Khilafat is a fraud being committed in the name of God and the ordinary innocent members of that Jama'at are being cheated cunningly.

Every religious organizations after a passage of time from its founder becomes corrupted as indicated by Masih Mauood(as):

“After a century has passed and the pure teachings are corrupted by dust of impure notions and the face of actual righteousness is overshadowed; then to manifest this beautiful face, Mujadadin, Mohadassin (saints) and Spiritual Khulafa arrive” (Roohani Khazain, Volume 6, Page 339-340).

But the Ahmadiyya Khilafat is denying advent of Mujaddids saying that other than the Ahmadiyya Khulafa there will not be any other Mujaddids. Even the first four Khulafa of Islam who were elected by the Ummah did not claim that they are appointed by Allah. So how the Ahmadiyya Khilafat can claim that it is a divine Khilafat?

Ahmadiyya Khilafat is full of paradoxes and contradictions. They claim it is a divine Khilfat and their foremost aim is to establish the Shariah. But in their by laws they incorporated many things which are against the Shariah.

When the Khilafat says prophethood and prophetic revelations will be continuing, but if somebody claims that he is receiving revelations from Allah, such claimants are immediately expelled saying that this kind of people are creating Fitnah in the Jama'at.

According to the teaching of Holy Qur'an, if anybody rejects a true prophet of Allah they become Kafirs. In this sense the Khalifa Sani Sahib declared all Muslims as Kafirs, while Masih Mauood(as) said, those who don't believe in him do not become Kafirs. By declaring other Muslims as Kafirs, the Khalifa Sani Sahib himself became a Kafir based on the Hadith of Holy Prophet (sa) because a person who declares a Muslim as a Kafir, he himself become a Kafir. On the basis of his own declaration, the Pakistan National Assembly declared Ahmadis as Kafirs.

Holy Qur'an allows inter religious marriages from the people of the book. But if somebody do inter religious marriage or even participate in inter religious marriages, then such people are immediately expelled from the Jama'at based on unilateral reports.

When they are demanding freedom of expression all over the world, they are not ready to give freedom of expression to their own followers. If anybody raises a voice against the established belief of the Jama'at, he will be immediately expelled without giving a chance for discussions or explanations.

Masih Mauood (as) did not fix a particular percentage of monthly income as a contribution to the Jama'at. What he said was that whoever can pay a fixed amount according to their own will, they should pay accordingly for their own mental satisfaction. But the Khilafat changed this instruction and made

Chanda contribution a fixed percentage of income and started using a kind of internal force.

Khilafat made all the members of the Jama'at mute. Nobdoy is allowed to speak against the instructions of Khalifa even if they find the instructions are against the teaching of Holy Qura'n and the Shariah. Then they will be expelled immediately from the Jama'at without any proper enquiry or explanation.

Holy Prophet Muhammad(sa) foretold the advent of Mujaddids in every century. Masih Mauood(as) also said the same based on the teachings of hadith and Holy Qur'an. But to keep their family Khilafat system perpetual, Ahmadiyya Khulafa say that as the Khilafat is existing, there will not be any Mujaddids other than the Khalifa!

One of the foremost duty of the Khalifa is to establish absolute system of Justice as mentioned in the Holy Quran:

38: 27. Then We said to him, 'O David, We have made thee a Khalifa in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely, those, who go astray from the way of Allah, will have a severe punishment, because they forgot the Day of Reckoning.

But Khalifa takes punitive actions based on unjust unilateral reports. When the action is taken, then the victim should ask for absolute forgiveness without giving any justification for his actions. If he writes any letter justifying his actions and describes the wrong doings of the authorities, then forgiveness will not be given. Instead of rendering absolute justice, absolute forgiveness is demanded. Actually for the mistakes committed by a human being for himself, forgiveness should be asked from Allah, not from the Khalifa. In this way Khalifa

is given more supremacy than Allah and a kind of Shirk is being committed by the Khulafa and their office bearers.

If this is a divine Khilafat system, the followers of the Jama'at should be free from fears. This is one of the conditions mentioned in the Holy Quran about Divine Khilafat ***“He will, surely, give them in exchange security and peace after their fear” (24:56)***. But we see that the fear and danger to the life of the members of the Jama'at is increasing day by day, after Mirza Mahmud Ahmad Sahib became second Khalifa, particularly in countries like Pakistan, Bangla Desh and Indonesia. This is mainly due to his wrong representation of Masih Mauood(as) as a real prophet and declaring other Muslims as Kafirs.

From the above examples it is clear that this system of Khilafat is not a divine Khilafat, it is a corrupted autocratic system of Khilafat where their followers are denied even the basic human rights of freedom of expression. It is not possible for a true believer to accept such a Khilafat where all the rights are looted from their ordinary members and no importance is given to their prestige.

Whatever I have mentioned are illustrated with proofs on the pages of this book, and I hope it will provide more enlightenment to the readers.

May Allah guide us all to the straight path. Amin.

Wassalam

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12/03/2020.

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1. What is Divine Khilafat?

Divine Khilafat is not an elected system of Khilafat, it is a Khilafat system directly appointed by Allah. Mujaddids and Aulia of Allah comes under this system of Khilafat. Khulafa elected by people after the demise of a prophet or Khalifatullah become corrupted and the Mulookiyat takes place in the place of Divine Khilafat.

From the traditions it is clear that Prophethood has come to a close and there is no real prophet coming after Prophet Muhammad (sa). But still something is left from the prophethood. What is that? That is clear from the following verse of Holy Qur'an and Hadiths:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

4:70. And whoso obeys Allah and the Messenger shall be from those on whom Allah has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

From the above verse of Holy Qur'an it is clear that, a kind of prophethood is still remaining. To attain this status of prophethood, obedience of Allah and the Holy Prophet (s.a.) is made a condition. This kind of prophethood is called Zilli, Buroozi, Ummati Prophethood, but not real (independent) prophethood. All Mujaddids appointed by Allah fall in this category of prophethood.

آنحضرت صلی اللہ علیہ وسلم کی امت میں سے ہزار ہا انسانوں کو نبوت کا درجہ ملا۔

More than thousands of people in the Ummah of Holy Prophet (sa) got the status of prophethood. (Malfoozat-5Vol-V3, 252).

“And if no one can become a Prophet or a Messenger, even by way of **Buruz**, then what would be the meaning of the prayer:

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أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ • صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ •

Let it be remembered that I do not deny being a Prophet and a Messenger in this connotation. It is in this very connotation that the Promised Messiah has been designated a Prophet in *Sahih Muslim*.” (A Misconception Removed-Eik Ghalati Ka Izala’, Page 8)

“Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet. I am a Messenger and Prophet only in the sense that I have received spiritual grace from the Messengers whom I follow, and, having received his name for myself, and through him, I have received knowledge of the unseen from God. But I have not come with a new law. I have never denied being called a *Nabi* (Prophet) in this sense. Indeed it is in this very sense that God has addressed me as *Nabi* and *Rasul*; and it is in this sense that I do not deny being a *Nabi* or *Rasul*.” (A Misconception Removed-Eik Ghalati Ka Izala’, Page 10)

This is also made clear in the Hadiths as well:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا نُبُوءَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ " قِيلَ وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ , قَالَ الرُّؤْيَا الْحَسَنَةُ أَوْ قَالَ الرُّؤْيَا الصَّالِحَةُ

The Holy Prophet (P.B.H.) said: “There is no Prophethood after me; there will only be harbingers of good news, He was asked, “who are the harbingers of good news, O Messenger of Allah”? He replied: “A true vision”, or said “A righteous vision”. (Abu Daud, Vol. 2, page 316).

Please note that in the above tradition, Mubashirat is also called as a Nubuwwat. So such Nubuwwat will be continuing.

علماء أمتي كأنبياء بني إسرائيل

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Ulama (Divine Scholars) of my Ummah are like the prophets of Bani Israel. (Hadith)

وإن رسولنا خاتم النبيين، وعليه انقطعت سلسلة المرسلين. فليس حق أحدٍ أن يدعى النبوة بعد رسولنا المصطفى على الطريقة المستقلة، وما بقي بعده إلا كثرة المكالمة، وهو بشرط الاتباع لا بغير متابعة خير البرية.

Surely, **Our Prophet is Khatamunnabiyyen (seal of the prophets) and with him the messengership is cut off.** Now it is not befitting to anybody to make a claim of an independent prophethood after our Prophet (S.A). **And after him nothing is left except the abundance of Mukalama** (conversation of Allah i.e. revelation from Allah) and that is also with the condition of following him (S.A). (Roohani Khazain Vol. 22 Page 689.)

اس لیے میں صرف نبی نہیں کہلا سکتا بلکہ ایک پہلو سے نبی اور ایک پہلو سے اُمّتی اور میری نبوت آنحضرت ﷺ کی ظل ہے نہ کہ اصلی نبوت۔

So I should not be called only a prophet, but I am a Nabi from one aspect and an Ummati from another aspect, my prophethood is a reflection of Holy Prophet (sa) and is not a real prophethood. (Haqiqatul Wahy Page 154, RK22-P154)

Arrival of Khulafa is also promised by Allah in the Holy Qur'an as follows:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

24: 56. Allah has promised to those among you who believe and do good works that He will, surely, make them successors

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in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship Me and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious.

This promise is made to Holy Prophet (s.a.) and not to Masih Mauood (a.s). Since Masih Mauood (a.s) is a sub-ordinate prophet, no succession of elected Khilafat is envisaged in the community of Masih Mauood (a.s). That is why he did not mention any kind of Khilafat after him in his book Al-Wasiyat. The Khilafat mentioned here is Mujaddidiyat which will continue till Qiyamah and will be directly appointed by Allah. Mujaddids coming after Masih Mauood (a.s.) will be a follower of Masih Mauood (a.s.) also because he was a true sub-ordinate prophet of Allah.

So in the Ummah of Prophet Muhammad(sa) Khulafa will be there who are directly appointed by Allah.

Masih Mauood (as) says:

سورۃ نور میں آیت استخلاف کو غور سے پڑھ کر دیکھ لو۔ میں بھی اسی وعدہ کے موافق آیا ہوں اور اس واسطے موعود کہلاتا ہوں۔

“Read the Ayah Istikhlaaf in the Surah Noor. I have also come according the promise made in this Ayah and because of this reason I am called the Promised one (Mauood).” (Malfoozat, Volume v/v Page 666, Speech at Lahore on 17th May 1908, six days before his demise).

یاد رہے کہ اسلام کا بارہواں خلیفہ جو تیرھویں صدی کے سرپر ہونا چاہئے وہ یحییٰ نبی کے مقابل پر ہے ... لیکن اسلام کا تیرھواں خلیفہ جو چودھویں صدی کے سرپر ہونا چاہئے جس کا نام مسیح موعود ہے

“Remember that the 12th Khalifa of Islam who should be on the turn of 13th century is comparable to Prophet Yahya (as) ... but the 13th Khalifa of Islam who should be at the turn of

14th century whose name is Promised Messiah” (Roohani Khazain, Volume 17, Page 193)

It is also clear from his following prophecy of Masih Mauood that he is also a Khalifa appointed by Allah:

وانى على مقام الختم من الولاية كما كان سيدى المصطفى على مقام الختم من النبوة لاولى بعدى الا الذى هو منى وعلى عهدى

اور میں ولایت کے سلسلہ کو ختم کرنے والا ہوں۔ جیسا کہ ہمارے سید آنحضرت صلی اللہ علیہ وسلم نبوت کے سلسلہ کو ختم کرنے والے تھے۔ اور وہ خاتم الانبیاء ہیں اور میں خاتم الاولیاء۔ میرے بعد کوئی ولی نہیں مگر وہ جو مجھ سے ہوگا میرے عہد پر ہوگا۔

"I have brought the **chain of sainthood (wilayah)** to an end as our leader the Holy Prophet Muhammad (peace and blessings of Allah be upon him), has brought the chain of prophethood to a close. He is the Last of the Prophets (Khatam al-Anbiya) and I am last of the saints (**Khatam al-Auliya**). There is no saint (wali) after me except he who is from me and is in my footsteps." (Khutba Ilhamiyya, p. 35).

There are two type of Khilafat. One is directly appointed by Allah. Like Hazrath Adam(as), other prophets, all the Mujaddids of Muslim Ummah who are directly appointed by Divine revelations. They are the Khalifatullah. There are other Khulafa also, elected by people after the death of a Prophet or a Mujaddid. But their validity is lost when Allah appoints another person as His own Khalifa directly. That is what is promised in the above Ayah (24:56). It should not be confused with the Khulafa elected by people. The Khalifa elected by Allah will be receiving direct revelation from Him in abundance like the Mujaddids of Muslim Ummah. But Khulafa elected by men become corrupted after certain periods, like the Khulafa of Holy Prophet (sa) as well as the Khulafa of Masih Mauood (as). The khilaftur-Rashida came to an end after the fourth Khalifa in the case of Holy Prophet (S.A.) and in a similar manner, it became corrupted after the first Khilafat in

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the case of Masih Mauood (as). The validity of the Khilafat elected by the people is finished when Allah raises his own Khalifa.

اور جب تک کوئی خدا سے رُوح القدس پا کر کھڑا نہ ہو سب میرے بعد مل کر کام کرو۔

(Al-Wasiyyat Urdu Page 11, Islam International Publications Limited, 2004, available online)

“And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.” (The Will – (Al-Wasiyyat) Page 9, Islam International Publications Limited, 2005 available online).

From the above examples, it is clear that the Ahmadiyya Khilafat is not the divine Khilafat or divine Khilafat is not the Ahmadiyya Khilafat. It is a temporary arrangement between the two Khalifas appointed by Allah, because Allah appoints his Khalifa or Mujaddid in every century. So to fill the gaps between the periods of two Mujaddis, the elected system of Khilafat remains and once Allah appoints his own Khalifa, the validity of the elected Khilafat is lost because the elected Khalifa is also supposed to accept the new Khalifa or new Mujaddid appointed by Allah.

Elected Khilafat will become autocratic after a period of time. It is reported by Abdul Rahman Bin Sahal (r.a.) that Holy Prophet (s.a.) proclaimed:

عن عبد الرحمن بن سهل قال: قال رسول الله ﷺ ما كانت نبوة قطّ إلا طبعها خلافة و لا كانت خلافة قطّ إلا طبعها مُلك (كنز العمال كتاب الفتن)

There is no prophethood without having a Khilafat following it and there is no Khilafat having autocracy following it.

(Kanzul Ammal, Kitabul Fatan, Hadith No. 31447)

02. Reality of Muslih Mauood.

Who is the real Muslih Mauood? an interesting question! We have been taught by our Murabbiyans that the announcement of 20th Feb 1886 consisted of the pronouncement of Muslih Mauood and that the Muslih Mauood was to be born within a period of 9 years. But the truth is that announcement of 20 Feb 1886 consisted of two prophecies, one is about the physical son and the second is about the spiritual son (Muslih Mauood) as it has been clarified by Masih Mauood (as) later on and our Murabbiyans have been hiding this truth. Of course the physical son was to be born within a period of 9 years and he was born. But the prophecy about spiritual son continued till Nov.7, 1907 and was not born during the life time of Masih Mauood (as).

I have compiled his arguments in an easy understandable way so that the prophecy about Muslih Mauood can be understood with little efforts.

One important point to be noted about the announcement dated 20 Feb, 1886, is, Masih Mauood (as) has said that the prophecy of Muslih Mauood is starting from the sentence **اس کے ساتھ فضل ہے** with him will be Fazl (grace). And one of the attribute mentioned about Muslih Mauood is:

مظهر الحق والعالى كأنّ الله نزل من السماء.

A manifestation of the True and the High; as if Allah has descended from heaven.

This prophecy continued till the year 1906 even after the birth of fourth son of Masih Mauood(as). See the Ilhaam of 1906 as follows:

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اَنَا نَبَشْرُكَ بِغْلَامٍ حَلِيمٍ مَظْهَرِ الْحَقِّ وَالْعِلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ هَمَّ إِكِّ غْلَامٍ كِي
تجھے بشارت دیتے ہیں جس کے ساتھ حق کا ظہور ہوگا گویا آسمان سے خدا اترے گا

We give you glad tiding of pure boy who will be a manifestation of the True and the High; as if Allah has descended from heaven. Haqiqtul Wahy P95, RK22:P98-99, see **Tadhkira Page554**.

From above it is clear that Muslih Mauood was not born during the life time of Masih Mauood(as). There are about 19 main incidents about the birth and death of the children of Masih Mauood(as). Read the complete history as follows:

1. Announcement dated 20 Feb.1886

پیشگوئی۔ 20 فروری 1886ء

میں تجھے ایک رحمت کا نشان سو تجھے بشارت ہو کہ ایک وجیہ اور پاک لڑکا تجھے دیا جائے گا۔ ایک زکی غلام (لڑکا) تجھے ملے گا۔ وہ لڑکا تیرے ہی تخم سے تیری ہی ذریت و نسل ہوگا۔ خوبصورت پاک لڑکا تمہارا مہمان آتا ہے اس کا نام عنموائیل اور بشیر بھی ہے اس کو مقدس روح دی گئی ہے اور وہ ر جس سے پاک ہے اور وہ نور اللہ ہے **مبارک وہ جو آسمان سے آتا ہے۔**

اس کے ساتھ فضل ہے جو اس کے آنے کے ساتھ آئے گا وہ صاحب شکوہ اور عظمت اور دولت ہو گا۔ وہ دنیا میں آئے گا اور اپنے مسیحی نفس اور روح الحق کی برکت سے بہتوں کو بیماریوں سے صاف کرے گا۔ وہ کلمۃ اللہ ہے کیونکہ خدا کی رحمت و غیوری نے اسے اپنے کلمہ تجئید سے بھیجا ہے۔ وہ سخت ذہین و فہیم ہوگا اور دل کا حلیم اور علوم ظاہری و باطنی سے پر کیا جائے گا اور وہ تین کو چار کرنے والا ہوگا (اس کے معنی سمجھ میں نہیں آئے) دو شنبہ ہے مبارک دو شنبہ۔ فرزند دلبند گرامی ارجمند **مظہر الحق والعلاء كأنّ الله نزل من السماء** جس کا نزول بات مبارک اور جلال الہی کا کے ظہور کا موجب ہوگا۔ نور آتا ہے نور جس کو خدا نے اپنی رضامندی کے عطر سے ممسوح کیا ہم اس میں اپنی

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روح ڈالیں گے اور خدا کا سایہ اس کے سر پر ہو گا۔ وہ جلد جلد بڑے گا اور اسیروں کی رستگاری کا موجب ہو گا اور زمین کے کناروں تک شہرت پائے گا اور قومیں اس سے برکت پائیں گی تب اپنے نفسی نقطہ آسمان کی طرف اٹھایا جائے گا۔ وکان امرامقضیا۔

I confer upon you Rejoice, therefore, that a handsome and pure boy will be bestowed on you. You will receive a pure youth (boy). That boy will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

With him will be Fazl (grace) which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday . [Persian] [Son, delight of the heart, high ranking, noble.] [Arabic] [A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven.] [Urdu] His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. [Arabic] [This is a matter decreed.] Tadhkirah Page 109.

02. Reality of Muslih Mauood.

The prophecy about Muslih Mauood starts from the word ‘Us ke sath fazl hey’ (with him will be Fazl (grace). See Ruhani Khazain 2: Page 467 foot-note.

2. 1 Dec 1888. Two boys, one physical and one spiritual

سبز اشتہار (یکم دسمبر 1888ء) میں حضرت مسیح موعود نے واضح فرمایا کہ یہ پیٹنگوئی دو سعید لڑکوں کے پیدا ہونے پر مشتمل تھی۔

The Promised Messiah (as) clarified that this prophecy is about two boys. See Tadhkirah Page 109. Also Ruhani Khazain 2: Page 467 foot-note.

3. 22 Mar 1886. Announcement about first physical son:

اشتہار کہ ایسا لڑکا بموجب وعدہ الی نوبرس کے عرصہ تک ضرور پیدا ہوگا۔ (تبلیغ رسالت)
Pronouncement that the Promised son will be born with in 9 years. [announcement; Tabligh-e-Risalat].

4. 7 Aug 1887 Birth of first son:

بشیر اول کی پیدائش۔ جن کو مولود مسعود (اشتہار 7 اگست 1887) اور دین کا چراغ فرمایا (تمہ
اشتہار 10 جولائی 1888ء)

Birth of Bashir Awwal (referred as auspicious son [announcement; 7 Aug 1887]; light of faith [announcement; 10 Jul 1888]).

5. 10 Jul 1888; Promise of another physical son:

10 جولائی 1888ء اشتہار کہ ایک اور لڑکا ہونے کا قریب مدت تک وعدہ دیا جس کا نام محمود احمد ہو گا اور اپنے کاموں میں اولوالعزم نکلے گا۔

Pronouncement “Allahhas also promised another son within a short time whose name will be Mahmud Ahmad and who will prove a person of high resolve in his undertakings.”

6. 4 Nov 1888 Death of Bassheer Awwal

4 نومبر 1888ء۔ بشیر اول کی وفات 1888ء۔ پیشگوئی۔ ہم محض اپنے فضل اور احسان سے وہ تجھے واپس دیں گے۔

Death of Bashir Awwal at the age of 15 months -Prophecy
“We shall return him to you out of Our grace”

7. 1 Dec 1888 Sabz Ishtihar (Green Announcement)

خدا تعالیٰ دوسرا بشیر بھیجے گا جیسا کہ بشیر اول کی موت سے پہلے 10 جولائی 1888ء کے اشتہار میں اس کے بارے میں پیشگوئی کی گئی ہے اور خدا تعالیٰ نے اس عاجز پر ظاہر کیا کہ ایک دوسرا بشیر تمہیں دیا جائے گا جس کا نام محمود بھی ہے وہ اپنے کاموں میں اولوالعزم ہوگا۔ یخلاق اللہ ما یشاء اور خدا تعالیٰ نے مجھ پر یہ بھی ظاہر کیا کہ 20 فروری 1886ء کی پیشگوئی حقیقت میں دو سعید لڑکوں کے پیدا ہونے پر مشتمل تھی اور اس عبارت تک کہ **مبارک وہ جو آسمان سے آتا ہے پہلے بشیر کی نسبت** پیشگوئی ہے کہ جو روحانی طور نزول رحمت کا موجب ہو اور اس کے بعد کی عبارت **دوسرے بشیر کی نسبت ہے۔**

“God will send the second Bashir, as prophesized in the announcement of 10th July 1888, issued prior to the death of the first Bashir, in which God revealed to me that He will give me another Bashir who will be called Mahmood and will possess great resolve. [Allah creates what He wills]. **God also revealed to me that the prophecy of 20th February 1886 pointed to the birth of two virtuous sons.** Up to the words, "blessed is he who comes from heaven", the revelation refers to Bashir the First, who was a source of spiritual blessings, and thereafter the revelation refers to **Bashir the Second.**”

Basheer the second is another name of Muslih Mauood.
See Ruhani Khazain 2: Page 467 foot-note.

8. 12 Jan 1889, Repalcement of Basheer Awwal.

جنوری 1889ء۔ مرزا بشیر الدین محمود احمد کی پیدائش جن کی پیدائش کو حضرت مسیح موعود نے اشتہار دہم جولائی 1888ء اور یکم دسمبر 1888ء کے مطابق فرمایا اور یہ کہ جس کا نام بالفعل محض تفاؤل کے طور پر بشیر اور محمود بھی رکھا ہے اور کامل انکشاف کے بعد پھر اطلاع دی جائے گی مگر ابھی تک مجھ پر یہ نہیں کھلا کہ یہی لڑکا مصلح موعود اور عمر پانے والا ہے۔

Birth of Mirza Bashir ud Din Mahmud (referred as fulfilment of announcements of 10/7/88 and 1/12/88 and “... named Bashir & Mahmud, only by way of good omen. An announcement will be made after full disclosure.... Whether this son will grow up and be the Promised Reformer...” [Takmil-e-Tabligh (announcement)] – Prophecied in [Aaina Kamalat Islam].

9. 20 April 1893 Birth of Second physical son.

20 اپریل 1893ء۔ آئینہ کمالات اسلام میں پیشگوئی کے مطابق حضرت مرزا بشیر احمد کی پیدائش
Birth of Mirza Bashir Ahmad - Prophecied in [Aaina Kamalat Islam] {not related to the prophecy 20 Feb 1886}

10. 24 May 1895 Birth of third physical son.

24 مئی 1895ء۔ انوار العلوم اور نور الحق میں پیشگوئی کے مطابق حضرت مرزا شریف احمد کی
پیدائش

Birth of Mirza Sharif Ahmad - Prophecied in [Anwar-ul-Islam; 1894 & Noor-ul-Haq] {not related to the prophecy 20 Feb 1886}.

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11. Year 1896, Continuation of prophecy of Muslih Mauood

1896ء۔ پیشگوئی۔ انا نبشرك بغلام حلیم - مظهر الحق والعلاء كأنّ الله نزل من السماء۔ ہم تجھے ایک حلیم غلام کی خوشخبری دیتے ہیں جو حق اور بلندی کا مظہر ہوگا گویا خدا آسمان سے اترا۔ نام اس کا عمانوئیل ہے جس کا ترجمہ یہ ہے کہ خدا ہمارے ساتھ ہے۔ تجھے لڑکا دیا جائے گا اور خدا کا فضل تجھ سے نزدیک ہوگا۔ میرا نور قریب ہے۔

We give you good tidings of a gentle youth, who will be a manifestation of truth and exaltation as if Allah had descended from heaven. See **Tadhkirah Page 238**.

Repetition of Prophecy about Muslih Mauood, which proves that living three sons are not the Muslih Mauood.

12. 1 Jan 1897 Good news about a 4th son.

یکم جنوری 1897ء۔ اور میرے رب نے مجھے اپنی رحمت سے ایک چوتھے کی بشارت دی ہے اور فرمایا وہ تین کو چار کر دے گا۔

My Lord has cheered me with the news of a fourth (son) by His mercy, saying that: “He will convert the three into four” [Anjam-e-Atham].

13. 13 Apr 1899. Good news about a fourth son

13 اپریل 1899ء۔ اِصْبِرْ فَمَلِيْنَا سَاهِبُ لَكَ غُلَامًا زَكِيًّا کچھ تھوڑا عرصہ صبر کر میں تجھے ایک زکی غلام عنقریب عطا کروں گا۔

Tadhkirah P 277, (RK15:P216-217)

Wait a short while, I shall soon bestow on you a pure youth. See **Tadhkirah P 277**. This prophecy is about Mubarak Ahmad as explained in Teryaqul Quloob (RK15:P216-217)

14. 14 Jun 1899. Birth of fourth son.

14 جون 1899ء۔ حضرت مبارک احمد کی پیدائش۔ اور میرا چوتھا لڑکا جس کا نام مبارک احمد ہے اسکی نسبت پیشگوئی اشتهار 20 فروری 1886ء میں کی گئی اور پھر انجام آتھم میں یہ پیشگوئی کی گئی۔

Birth of Mubarak Ahmad (referred as 4th son, born in 4th month and 4th day of week, in accordance with the Prophecy of 20 Feb 1886. Also later in Anjam-e-Atham, this prophecy was repeated again.

It was assumed that he will be the spiritual son because he will convert three into four, but died later on 16/09/1907.

15. Year 1906 Continuation of prophecy of Muslih Mauood:

انا نبشرك بغلام حلیم - مظهر الحق والعلاء كأن الله نزل من السماء - ہم ایک غلام کی تجھے بشارت دیتے ہیں جس کے ساتھ حق کا ظہور ہو گا گویا آسمان سے خدا ترے گا

We give you good tidings of a gentle youth, who will be a manifestation of truth and exaltation as if Allah had descended from heaven. Haqiqtul Wahy P95, RK22:P98-99, Tadhkira Page554.

(Repetition of Prophecy about Muslih Maood, which proves that that all the living four sons are not the Muslih Mauood).

16. Sept. 1907. Dream about the death of Mubarak Ahmad

ستمبر 1907ء۔ خواب میں دیکھا کہ ایک پانی کا گڑھا ہے۔ مبارک احمد اس میں داخل ہوا اور غرق ہو گیا۔ بہت تلاش کیا گیا مگر کچھ پتہ نہیں ملا۔ پھر آگے چلے گئے تو اس کے بجائے ایک اور لڑکا بیٹھا ہے۔ (بدر جلد 6 نمبر 38 مورخہ 19 ستمبر 1907ء صفحہ 5، بحوالہ تذکرہ 618)

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Saw in a dream that there is water pit. Mubarak Ahmad entered into it and drowned in it. Searched for long but did not find anything. Then went further and instead of him, found another boy sitting there. **(Tadhkirah Page 618).**

(This dream indicates that there will be another boy in his place who will be Muslih Mauood.)

17. 16 Sept 1907. Death of Mubarak Ahmad.

16 ستمبر 1907ء۔ حضرت مبارک احمد کی وفات۔

Death of Mubarak Ahmad (at the age of 8 years and 3 months)

18. Oct 1907 Continuation of prophecy of Muslih Mauood:

اکتوبر 1907ء۔ انا نبشرك بغلام حلیم ينزل منزل المبارک۔۔ (ہم تجھے ایک حلیم غلام

کی خوشخبری دیتے ہیں وہ مبارک کی شبیہ ہوگا)

“We give you good news of a gentle youth. He will descend in the place of Mubarak” See **Tadhkirah Page 622.**

19. 6-7 Nov 1907. Continuation of prophecy of Muslih Mauood:

6-7 نومبر 1907ء۔ انا نبشرك بغلام... میں ایک زکی غلام کی خوشخبری دیتا ہوں...

“I give you glad tidings of a gentle youth” See **Tadhkirah Page 626.**

From the above Ilhaams, it is clear that Muslih Mauood and Zaki Ghulam which refers to the spiritual son, is one and same person because the attributes mentioned **انا نبشرك بغلام مظهر الحق والعالى**

كأنّ الله نزل من السماء is same for both. Also it is clear that the Promised boy was not born until 7 Nov. 1907 and none of the sons of Masih Mauood(as) qualified to become Muslih Mauood. The claim of Khalifa Sani Sahib as Muslih Mauood was a wrong claim.

Article of Khalifa Sani Sahib in ‘Tash-heetul Azhan’

پس صاف ظاہر ہے کہ وہ الہامات کسی آئندہ نسل کے لڑکے کی نسبت تھے خواہ پوتا ہو یا پڑپوتا ہو یا کچھ مدت بعد ہو۔ (رسالہ تشہید لا ذہان والیم۔ 3 نمبر۔ 6-7 صفحات 301 تا 303۔ مورخہ جون، جولائی 1908ء)

Khalifa Sani Sahib wrote in 1908 in the Magazine of ‘Tash-heetul Azhan’ about the prophecy of Muslih Mauood that now it is clear that, the revelations about (Muslih Mauood) is about a person from the forth coming generation, whether it is from the nephew or from the grand nephew or may be some time later’.

From the above writing one thing is clear. If Masih Mauood(as) has designated Mirza Basheeruddin Mahmud Ahmad Sahib as Muslih Mauood, then he will be knowing about this fact. Then he cannot write like this. Also if Masih Mauood(as) has understood that the Muslih Mauood will be born within the period of 9 years from the date of the prophecy, then also he should not have written like this. Also, if Basheeruddin Mahmud Ahmad is the Muslih Mauood, then Masih Mauood(as) will not think Mubarak Ahmad as Muslih Mauood because he was converting three into four. Mubarak Ahmad who was converting three into four also died.

Punishment for the wrong claim of Muslih Mauood

Khalifa Sani Sahib made a wrong claim and got the punishment from Allah for it as mentioned in the following verse of the Holy Qur’an.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

69: 45-47. And if he had forged and attributed any sayings to Us, We would, surely, have seized him by the right hand, And then, surely, We would have cut his life-vein,

Read the proof from the book Ahmadiyyat, the Renaissance of Islam, Page 331-334 by Zafarullah Khan Sahib.

One day in March 1954 a young man drove the blade of long sharp knife into his neck with murderous force. There was profuse bleeding from the injury..... Indeed, the surgeons were surprised that his life had been spared. The blade of the knife had penetrated into his neck a distance of four inches and its point had stopped right at the jugular vein. The examination of the surgeons and the X-ray impression failed to reveal any injury to the vein itself. But as the patient, even after the apparently complete healing of the wound, continued to suffer discomfort and unease, he was not satisfied that all was well with him; though the repeated examinations carried out by the surgeons disclosed no cause for the discomfort. They hoped that the passage of the time would complete the process of inner healing and the slight strain on the nervous system would gradually be eased and would ultimately be removed altogether, but this prognostication was not completely fulfilled, and the Khalifatul Masih decided in 1955 to proceed to Europe and seek expert medical and surgical advice.

He was examined very thoroughly by top experts in Zurich, Hamburg and London with such assistance as could be drawn from X-ray impression, etc., and the unanimous conclusion was that the **point of the knife had broken at the jugular vein and was embedded in it.** The expert advice was that no attempt should be made to extricate it as the risk to his life involved in any such operation was too serious to be worth taking. It was hoped that the pressure on the vein and the consequent effect on the nervous system might be slowly eased and the patient be able to resume his activities at a reduced tempo. He was advised to adopt a restful pattern of life and to avoid hard work and long periods of sustained labour.....

02. Reality of Muslih Mauood.

The health of Khalifatul Masih II entered upon a prolonged process of slow but progressive decline and the end came on 8 November 1965. (Ahmadiyyat the Renaissance of Islam, Page 331-334 by Zafarullah Khan).

Is it possible for anybody show an example of a true claimant who got such a divine punishment from Allah for his true claims? (Whereas Allah has promised to protect such claimants from the attack of the people!). If Allah did not save the life of Khalifa Sani Sahib, how the people will come to know that he died due to the wound at the jugular vein?

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

13: 12. For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allah.

It is the promise of Allah that He will guard and protect His appointed ones.

The status of the family of Promised Messiah as Allah revealed to him.

وما قلت الا بعد ما أنبئت من ربى وان عشيرتى سيرجعون مرة اخرى الى الفساد و يتزائدون فى الحبث و العناد- فينزل يومئذ الأمرالمقدر من رب العباد لا راڈ لما قضى- ولأ مانع لما اعطى وانى اراهم انهم قد ما لوا الى سيرهم الأولى- وقست قلوبهم كما هى عادة النوكى- ونسوا ايام الفزع و عادوا الى التكریب والطغوى- فسينزل امر الله اذا رأى انهم يتزائدون، وما كان الله ان يعدب قوما وهم يخافون-

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اردو ترجمہ: میں نے یہ نہیں کہا مگر اس کے بعد کے میرے رب نے مجھے خبر دی ہے کہ میرا کنبہ ایک دفعہ پھر فساد کی طرف لوٹ جائے گا اور وہ خباثت اور عناد میں بڑھ جائے گا۔ پس اسی دن رب العباد اپنا فیصلہ جو اس نے مقدر کیا ہے اس کو صادر فرمائے گا۔ اس کی عطا کو کوئی نہیں روک سکتا۔ اور میں دیکھتا ہوں کہ وہ اپنی پہلی خصلتوں کی طرف مائل ہو گئے ہیں اور ان کے دل سخت ہو گئے ہیں جیسے جاہلوں کی عادت ہے۔ انہوں نے خوف خدا کے ایام کو فراموش کر دیا اور وہ تکذیب اور زیادتی میں بڑھ گئے۔ پس اللہ اس وقت اپنا امر نازل کرے گا جب وہ دیکھے گا کہ وہ غلو میں بڑھ گئے اور اللہ ایسا نہیں کہ وہ کسی قوم کو عذاب دے جب کہ وہ اس سے ڈرنے والی ہو۔

“I did not tell this, but after My Lord told me that my relatives will once again return to corruption and they will increase in evil deeds and adamancy, and on that day, the Lord of the servants, will proclaim His decision what is decreed to them. And nobody will be able to prevent that. And I am seeing that they have inclined to their previous wrong doings and their heart has become hard like the character of illiterate people. They ignored the day of the fear of God, and they increased in falsehood and Exaggeration. And Allah will send down His decree when He sees that they increased in their exaggeration and Allah is not such a one who gives punishment when they are the ones who fear Him.” (Anjame Atham, RK11-223-224)

This is what exactly happened. Like the Christians made Jesus Christ the real son of God, while Jesus Christ said he is son of God metaphorically. In the same way, Khalifathul Masih, the second and his followers made the Promised Messiah, the real prophet, while the Promised Messiah said he is a prophet, only metaphorically and not in the real sense. Even though so many followers of the Promised Messiah tried to correct Khalifathul Masih the second and his followers, but they were not successful because as the Promised Messiah said above, nobody will be able to prevent such exaggeration, because it is a decree of God, because they forgot the fear of Allah.

Publication of Quran Tafsirs

Some people argue that the person who published a great Tafsir of Holy Qur'an, how can such a person can be a false person? There are many people who have published bigger volumes of Tafsirs than Tafsir Kabir. For example Allama Fakruddin Razi. In the media we can read that Tafsir Kabir is written by a group of Ulamas, not by Khalifa Sani Sahib himself. Whatever may be the truth, Tafsir kabir was not a complete Tafsir. If we take the example of Masih Mauood(as), he did not write a full fledged Tafsir of Holy Qur'an.

Read the view of Masih Mauood(as) about publishing Tafsirs:

“To publish translations of the Holy Quran as a custom, to prepare and circulate Urdu or Persian translations of religious books and books of Hadith, ... is a lifeless exercises which has become the custom of our time – these are not matters which can be described as Tajdeed-Deen or Restoration of religion. Of these, the last one amounts to promoting satanic institutions, subversive of true religion. To publish and circulate the Holy Quran and Hadith is undoubtedly laudable. This may be done with utmost care and attention, with a keen eye on all the formal requirements yet fail to measure as true service. True service springs from a state of the heart; which accepts the influence of the Quran and Hadith. Without it, service of the Quran and Hadith remains lifeless, without meaning. It has no bearing on true Tajdeed. In the eyes of God it is trading in dead dry bones, nothing more. Says God “Why do you say what you not do? Most hateful is in the sight of Allah that you say what you do not” (Holy Quran 61:3-4) and, “O ye who believe, take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided” (Holy Quran 5:106)

He who is blind himself cannot show the way to the blind and he who is a leper cannot take away the disease from other

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people's bodies. Tajdeed (passion for true reforms) springs from a Holy state which first descends on the heart of someone blessed with the gift of divine revelation. From him it passes on to others. Those who receive this reforming zeal from God do not trade in dead bones. **On the contrary, they play the part of deputies to the Holy Prophet (saw) and spiritually speaking, are his successors or Khulfa.** They inherit the blessings with which God favors His Prophets and Apostles. What they say comes effortlessly and spontaneously from their hearts. They do not teach only by word of mouth but both by word and deed. The revelation of God illumines their hearts. In time of difficulty they receive guidance from the Holy Spirit. Their speech and conduct are not mixed with the love or fear of this world. They are made transparently clean inside and out. They are drawn wholly to God.” (Roohani Khazain, Vol. 3, P. 6-7)

From the above quoting of Masih Mauood(as), it is clear that by publication of Tafsir of Holy Qur'an nobody becomes Muslih Mauood.

The time of the Promised One.

Sahibzadah Pir Sirajul-Haqqra narrates that once the Promised Messiah(as) said:

‘God has conveyed to me that **there would be a great split in my Movement as well**, and mischief makers and those who are the slaves of their own desires will depart. **Then God Almighty will bring this split to an end.** But those who deserve being cut off, as being unconnected with the truth and given to mischief, will be cut off. Then there will be a great uprising in the world. That would be the first uprising. Kings will invade kings. There will be so much bloodshed that the earth will be filled with blood. The subjects of all kings will

02. Reality of Muslih Mauood.

also fight fearfully among themselves. **There will be universal ruin and destruction. The centre of all this will be Syria.'**

Addressing Sahibzadah Sirajul-Haqqra directly, the Promised Messiahas continued:

'It will be the time of my Promised Son. God has decreed these events in connection with him. **Thereafter our Movement will spread and kings will become members of the Movement.** Be sure to recognize the Promised One'. (Tadhkirah English Page 1065-1066).

From the above message, there are few important points to be noted.

1. **There would be a great split in my Movement as well.**
2. **Then God Almighty will bring this split to an end.**
3. **There will be universal ruin and destruction. The centre of all this will be Syria.**
4. **It will be the time of my Promised Son.**
5. **Thereafter our Movement will spread and kings will become members of the Movement.**
6. **Be sure to recognize the Promised One.**

We all know that the first part of the prophecy that there would be a great split in my Movement as well has taken place. But all other part of the prophecy is not yet fulfilled.

God did not bring the split to an end, The universal ruin and destruction of which the centre will be Syria has not

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taken place yet. The reason for first two world wars was not Syria. The kings have not yet become the members of the movement. I am not talking about the village kings here, but the Kings or the head of the state.

If Mirza Basheeruddin Muhmud Ahmad Sahib was the promised son then Masih Mauood (as) will not say 'Be sure to recognize the Promised One', but he will say that his son is the promised one, such and such events are going to take place during his time.

So we can clearly understand that the events which are supposed to take place at the time of the Promised One have not yet taken place. So the claim of Mirza Basheeruddin Muhmud Ahmad Sahib that he is the Promised Son is an utterly false one.

3. Unjust system of election of Khalifa

It is the right of the members of the Jama'at to elect their own Khalifa. As the national Amir is elected through national Majlis Shooraj, Khalifa also to be elected through an international Majlis Shoorah. But Khalifa Sani Sahib looted this right of ordinary members of the Jama'at and gave this right to an electoral college which constitutes the following members:

“The college was composed of the following, subject to the essential qualification that every elector must be a member of the Movement and should be a supporter of the Khilafat:

- (1) The surviving sons of the Promised Messiah.
- (2) The President of the Sadar Anjuman Ahmadiyya.
- (3) All Secretaries of the Sadar Anjuman.
- (4) The Director General and the Directors of Tahrik Jadeed.
- (5) The President of Waqf Jadeed.
- (6) The Principal of the Talimul Islam College.
- (7) The Headmaster of the Talimul Islam High School.
- (8) The President of the Theological Seminary.
- (9) The President of Ansarullah.
- (10) The President of Khuddamul Ahmadiyya.
- (11) Representative of Lajna Imaullah.
- (12) Missionaries who had worked abroad for a minimum period of three years.
- (13) Missionaries who had worked within Pakistan or India for a minimum period of five years.
- (14) Amirs of circles in Pakistan.
- (15) Members of the Movement who had joined the Movement in the lifetime of the Founder of the Movement.

The total membership of the college is approximately one hundred and fifty”. (Ahmadiyyat, the Renaissance of Islam Page 334 by Muhammad Zafarullah Khan)

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From the above list, it is clear that the members are mainly from the family of Masih Mauood(as) and others are the direct appointees of the Khalifa.

By this system of electoral college, it is evident that the Khalifat will be always confined to the members of the family of Masih Mauood (as) and the history proves the same. Another strange view point is that Khulafa elected by a system of injustice is forwarded as Divine Khalifat!.

Termination of Electoral College appointed by Masih Mauood(as).

(13) چونکہ انجمن خدا کے مقرر کردہ خلیفہ کی جانشین ہے اس لئے اس انجمن کو دنیا داری کے رنگوں سے بکلی پاک رہنا ہو گا اور اس کے تمام معاملات نہایت صاف اور انصاف پر مبنی ہونے چاہئیں۔

13. Because the *Anjuman* is the Janasheen of the *Khalifa* appointed by God, it should be free from all traces of worldliness and all its affairs should be straight and transparent and based on justice. (The Will Page 48).

From the above it is clear that the fourteen members appointed by Masih Mauood(as) is clearly mentioned as the Janasheen of Khalifatullah (who is Masih Mauood (as)) and they are collectively entrusted to select their leader who will be the head of the Jama'at. But Khalifa Sani Sahib terminated this Anjuman and appointed his own Anjuman and for the election of Khalifa, he appointed his own electoral college.

This kind of unjustifiable actions shows that Khalifa Sani Sahib gave no value to the teaching of Masih Mauood (as).

4. Suppression of Freedom of expression

4. Suppression of Freedom of expression by the Khilafat.

Whatever be the instructions given by the Khalifa, it should be obeyed without any questions even if it is against the teaching of Holy Qur'an, against the teaching Holy Prophet (sa) or against the teaching Masih Mauood (as). Nobody has got any right to question him even in the internal justice system of Jama'at (Qada Borad). If anybody makes any comments against the established belief of the Jama'at then he will be expelled from the system of Jama'at immediately based on a unilateral system of reports even without conducting a proper enquiry. From above it is clear that this is not divine Khilafat, but it is an autocratic Khilafat or Mulookiyat.

I am reproducing an article written in the 'Review of Religions' (June 2010) a magazine of the Jama'at as follows:

Freedom of expression

According to Western legal standards, freedom of expression or speech means the absence of restraint upon the ability of individuals or groups to communicate their ideas to others, subject to the understanding that they do not in turn coerce others into listening or that they do not invade other rights essential to the dignity of individuals. This freedom also connotes the freedom of the press and the ability to communicate ideas through words and pictures in order to reveal truth or to clarify or eliminate doubt. This is similar to the definition mentioned in the Holy Qur'an.

Although the Qur'an does not explicitly state "thou shalt have freedom of expression", it does place obligations on Muslims

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which presuppose this right. According to the Qur'an, the ultimate goal of all speech is to promote the discovery of truth and to uphold human dignity. One of God's attributes is *Al-Haqq* (True and Right One), and all Muslims must endeavour to emulate this attribute by forwarding the cause of truth; tell the truth, even if it be unpleasant. (Al-Suyuti, I, p.111) Therefore, restrictions on freedom of speech and expression necessarily inhibit the discovery of truth and thus degrade humanity. For example:

...So what would you love after discarding the truth except error... (Ch.10:V.33)

This last verse signifies the one major restriction on freedom of speech, namely, when it is unseemly. Speech is unseemly or evil when it is obscene, immoral or hurtful. Evil speech interferes with the discovery of truth and thus violates human dignity. Therefore, restricting evil speech is justifiable on freedom of expression.

Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged... (Ch.4:V.49)

However, even the most insulting type of speech, namely, blasphemy, is not criminally sanctioned and thus not restricted under Islamic law.

Islam also instructs us as to the manner of how to exercise one's freedom of expression and speech. The manner in which free expression is exercised is through the concepts of *hisbah* and *naseehah*. *Hisbah*, a term coined by Hadhrat 'Umar^(ra), the second Khalifa of Islam, encapsulates the duty to advocate good and advise against evil referred to in the Holy Qur'an. *Naseehah* refers to the manner in which *hisbah* must be conducted, namely, the requirement that Muslims practise *hisbah* by giving sincere and friendly advice and counsel.

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Hisbah, or the advocating of good, presupposes the right to freedom of speech. One cannot advocate good without first having the right to advocate.

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (Ch.3:V.105)

Note that “Let there be” (Arabic: “*waltakun*”) conveys a command or obligation upon the Muslims.

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat (alms to the poor) and obey Allah and His Messenger. It is these on whom Allah will have mercy.... (Ch.9: V.71)

As stated, *naseehah*, which means to give sincere advice, friendly admonition or friendly reminder, is best understood by distinguishing it from the concept of *tawbikh* (reprimand). *Tawbikh* is public and tactless and is associated with ridicule and belittlement, while, by contrast, *naseehah* is private and courteous.

...And speak to men kindly... (Ch.2:V.84)

When one of you gives advice to his brother, let him isolate him (from) the company of others. (*Al-Maqdis*, I, p.328)

Muslims are further instructed in the Holy Qur’an regarding the manner in which to engage in *hisbah* and *naseehah*:

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (Ch.16:V.126)

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And argue not with the People of the Book except with what is best; but argue not at all with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit...' (Ch.29:V.47)

“People of the Book” means any people who have received a revelation prior to the Holy Qur’an, including the Jews, Christians, Zoroastrians, Hindus and any others.

In Islam, freedom of expression is restrained only where the failure to do so would result in harming the cause of truth. According to many Muslim scholars, the primary offence which justifies such a curtailment of free expression is blasphemy. However, as the discussion below will demonstrate, even this type of speech is not curtailed in Islam.

Blasphemy in Islam is defined nowadays as contemptuous hostile statements against either the fundamentals of Islam, against Allah, the personality of the Holy Prophet^(saw), or any other prophet or anything sacred in Islam, such statements being made with the intention to offend the sensibilities of Muslims. The Arabic word for blasphemy is *sabb* (insult). Although blasphemy is considered an offence in Islam, either committed by a Muslim or a non-Muslim, no punishment is prescribed for it in the Holy Qur’an. Rather, the punishment for it is always in the hands of God alone, to be meted out by Him either in this life or in the Hereafter. Therefore, based on the Qur’anic references to it, and the Holy Prophet’s reaction to it, blasphemy cannot be considered a type of speech for which legal curtailment is justified. Although it is an offence according to the Holy Qur’an, it is not an offence for the purposes of criminal law as it is a matter for God and God alone, to deal with. The Qur’an states,

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Verily those who annoy Allah and His Messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment. And those who malign believing men and believing women for what they have not earned shall bear the guilt of calumny and a manifest sin. (Ch.33:V.59)

Note that no earthly punishment is referenced in this verse.

... and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination. (Ch.3:V.187)

There exists an authentic Tradition in which the Holy Prophet^(saw) advocates restraint and gentleness. In this tradition, an event is described, in which a group of Jews happened to pass by the Holy Prophet^(saw) while he was sitting with his wife and some friends. Playing off the traditional greeting “Assalamu ‘Alaikum” (peace be upon you), the Jewish group instead greeted the Holy Prophet^(saw) with the words “*Al-saam ‘Alaikum*” (death be upon you). Upon hearing this, the Holy Prophet^(saw) remained silent. However, in anger, his wife, ‘A’ishah^(ra), angrily responded with the words “*Al-saam ‘Alaikum Wa’l-la’nah*” (may death and curses be upon you). In other words, she not only responded, but her response constituted an escalation in the exchange. Upon hearing her response, the Holy Prophet^(saw) stated, “O ‘A’ishah, God the Most High loves gentleness.” Astonished, ‘A’ishah^(ra) replied by asking the Holy Prophet^(saw) if he had heard what was said to him. His response was “yes, but you could have just said ‘*Wa ‘Alaikum*’ (on you too).” (*Al-Bukhari*, Vol. 1, 311-12) You will note that, in the face of his insult, the Holy Prophet^(saw) himself did not respond, but instead, criticised his wife for her response. Indeed, in returning to the Holy Qur’an:

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... and those who suppress anger and pardon men; and Allah loves those who do good. (Ch.3:V.135)

and the following *Hadith*,

A Muslim is one from whose tongue and hand other Muslims are safe. (*Muslim*, No. 69)

As the Holy Prophet^(saw) made this statement in the context of a predominantly Muslim population, commentators are unanimously of the view that he meant that the members of any community where a Muslim resides is safe and secure from him or her.

There are numerous other incidents from the life of the Holy Prophet^(saw) and his Companions (peace be upon them) demonstrating their reaction to statements that can be considered blasphemous. These incidents are starkly contrasted to the behaviour of today's so-called Muslim extremists who believe it is their God-given duty to murder anyone uttering anything regarded blasphemous.

Once Abu Bakr^(ra), who would later become the first Khalifa of Islam, was being inflicted with vehement verbal abuse from a non-Muslim. The Holy Prophet^(saw) was sitting nearby. Listening to the abuse, Abu Bakr^(ra) bore it patiently and in silence. Observing this, the Holy Prophet^(saw) smiled. Eventually having had enough of the non-Muslim's tirade, Abu Bakr^(ra) began to reply, at which point the Holy Prophet^(saw) rose and walked away. Later, Abu Bakr^(ra) inquired of the Holy Prophet^(saw), "O Prophet, whilst this person was abusing me, you remained seated, and smiled, but when I replied, you stood up and walked away. Why?" The Holy Prophet^(saw) replied, "While you remained quiet, the angels were replying on your behalf, but when you spoke, the angels went away and Satan

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appeared instead. Therefore, how could I have remained present?”

During the lifetime of the Holy Prophet^(saw), a Jew and an Arab quarrelled over the superiority of their respective prophets. The manner in which the Muslim asserted his claim injured the sentiments of the Jewish person. When the Jewish person complained to the Holy Prophet^(saw), he reprimanded the Muslim, saying, “Do not exalt me above Moses”. Such was the high standard of courtesy that the Holy Prophet^(saw) required from his followers.

After the conquest of Makkah (when the non-Muslims peacefully surrendered to the Muslims), despite years of merciless persecution, both verbal and physical, the Holy Prophet^(saw) granted amnesty and forgiveness to the entire population making specific reference to the mercy extended by the Prophet Joseph^(as) to his brothers as his reason for doing so. In other words, despite years of cruelty and suffering inflicted upon Muslims by the Makkans, the Holy Prophet^(saw)'s first reaction was forgiveness and tenderness.

One rare exception to this policy of amnesty was ‘Ikramah who had been sentenced to death on account of his having inflicted exceptionally great violence upon Muslims and murdering scores of them. Anticipating this reprisal, ‘Ikrimah fled from Makkah. However, upon receiving a request for mercy from his wife, the Holy Prophet^(saw) granted amnesty and forgiveness to ‘Ikrimah as well. When ‘Ikrimah returned to Makkah, he asked the Holy Prophet^(saw) whether the grant of amnesty was genuine or whether it required his conversion to Islam. The Holy Prophet^(saw) stated that his forgiveness was indeed genuine, unconditional conversion was not required. At that moment, of his own volition, ‘Ikrimah converted to Islam on the basis that such magnanimity was proof that the Holy Prophet^(saw) was a true prophet of God.

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The life of the Holy Prophet^(saw) is replete with examples like the foregoing. These examples demonstrate that, whilst not condoning evil speech, Islam also does not restrict freedom of speech as it is God alone Who is the ultimate Reckoner. Islam was spread with love and compassion, maintaining religious freedom and conscience.

From the above example it is clear that Ahmadiyya Jama'at support freedom of expression externally, but internally they are not ready to tolerate any kind of freedom of expression. If anybody speaks against the established belief of the Jama'at then such kind of people will be expelled from the Jama'at.

The foremost duty of Khilafat is to establish absolute justice. In the Holy Quran Allah the Almighty says:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ هُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

38: 27. Then We said to him, 'O David, We have made thee a Khalifa in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely, those, who go astray from the way of Allah, will have a severe punishment, because they forgot the Day of Reckoning.

The Ahmadiyya Khalifa himself is not following the above verse as there is no independent judicial system in the Jama'at.

5. Persecution of believers by Khalifa

In the early Islamic Khilafat, there was an independent Judiciary. The Judiciary handled all kind of disputes. Even the judge has called the Khalifa to the court for questioning or for evidences. Judgement or punishment was given by the court. But in Ahmadiyya system of Khilafat, punishment is given directly by Khalifa based on the unilateral report sent by the Amirs of the Jama'at. No questioning or evidence is taken by the Khalifa from the member against whom complaint is made. The members of the Jama'at are left at the mercy of Amirs. If an Amir is displeased with any member, he can send false reports and action can be taken against him. Others are unable to raise any kind of voices against the unjust actions of Amirs, because if Amir is displeased with them, they will also face the same kind of treatment. By this way an unjust system of fear is created in the Jama'at. Khalifa is just endorsing the reports of Amirs. No authority is appointed from the centre to scrutinize the reports or actions of Amirs. So there is lot of injustice being done in the Jama'at. We can see more anti-ahmaddiyya websites created by the expelled Ahmadis than the websites of Ahmadiyya Jama'at itself. Actually the punishment should be handled by an independent judicial system and the forgiveness should be handled by the Khalifa. When Khalifa gives the punishment, it creates a bad impression about him. Also punishment of the jama'at is given in the form of stopping somebody from doing good works. When Allah commands the believers to do good works, Jama'at is stopping them from doing such good works which is against the commandment of Allah. It is a strange and shameful way of punishing a person that no sane person can accept such actions in the name of a religion.

When a single person handles punishment without a judicial system, he is always inclined to his personal emotions and shows injustice and impartiality. For example, when financial

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irregularities were committed by the people in the initial stage of MTA, what action was taken against them? Also when financial irregularities were committed by the people during the construction of Baitul Futuh Masjid, what action was taken against them? So it is clear from these examples that favouritism has been shown to those people who have committed great financial irregularities.

Also when a punishment is given it is publicly read after Jumua prayers in different Masjids, without taking into consideration of that person's self-respect and honour. He is degraded in the eyes of other people. It is against the instructions of Holy Prophet (S.A.) given in his last sermon of Hajjatul Wida' which is as follows:

“Even as this month is sacred, this land inviolate, and this day Holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.”

From the above examples it is very clear that the way the punishment is given in the Ahmadiyya Jama'at cannot be considered Islamic. It is entirely unislamic and uncivilized as well. It is similar to bringing the generation back to darkness. In this way Jama'at is treating their members worse than animals. Any person with a feeling of self-respect cannot accept such a punishment in the name of a religion. The punishment is such that it creates a great pain in the heart of the expelled person and nobody in this world can understand that pain unless he himself got expelled from the system of Jama'at.

“Everything declines when reaching its climax. When the sun rises, then after some time it sets. Do not think that this means

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Qayamat, the Last day; but the greatest Qayamat is when a Chief of a Jama'at establishes injustice among the members. He will speak out arrogantly and show his superiority, his power of control, he will humiliate people and make them afraid of him and make them to suffer, threatening them of blowing them out of the Jama'at. This shows the decline of a Jama'at, the Qayamat. At this particular time, their true faces will be unveiled. They will torture the true believers”.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ
عَذَابُ الْحَرِيقِ

85: 11. Those who torture the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning. (Holy Qur'an)

A person who has a slight fear of Allah, will never dare to punish the believers. People those who persecute Ahmadis from other Muslims are ignorant people because they don't know the truth of Ahmadiyyat. But those who punish their own brothers, they are similar to those brothers of Prophet Yusuf (A.S.) and they should be afraid of how Allah will treat them.

When a member is gone out or expelled from the Jama'at by unjust reports and actions, the view that there will be so many members joining the Jama'at is not the emotions expressed by the Prophet Eisa (A.S.). See the verse from the bible:

Bible : Book 40 - Matthew - Chapter 018 :012

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

If a Khalifa is appointed by Allah, then the foremost duty of a Khalifa is to establish absolute justice, which is ordained by Allah as mentioned in the Holy Qur'an as follows:

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يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا
نَسُوا يَوْمَ الْحِسَابِ

38: 27. Then We said to him, 'O David, We have made thee a Khalifa in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely, those, who go astray from the way of Allah, will have a severe punishment, because they forgot the Day of Reckoning.

We cannot find the fulfillment of above Quranic verse in the Ahmadiyya system of Khilafat.

Another sad side of the punishment of Jama'at is that punishment is given to the people who are attached to the Jama'at. Those who are not attached with the Jama'at, those who are not giving Chanda, what punishment can be given to them by the Jama'at? It also shows the weakness of the system of the Jama'at. Also punishment can only be given to the honest people of the Jama'at. For example there are people in the Jama'at who marry girls from other communities and they just keep their marriage as a secret, there are people who keep girl friends, there are people who drink liquors etc. What kind of punishment can Jama'at give to them? So Khalifa beats those only who love him and who are honest with him. What kind of a contradiction is this? The Khalifa should work on the principle mentioned in the Holy Qur'an (88: 22-23): Admonish, therefore, for thou art but an admonisher; Thou art not appointed a keeper over them.

At present the head of the Jama'at has no worldly power. If they get the worldly power, what they will do? Put the people in Jail without trial?

5. Persecution of believers by Khalifa.

Another bad aspect of the Jam'at is that, for any letter, in the normal circumstances, it takes more than three months to get a reply. Even after six months, no reply may be received. Ahmadiyyat is still a microscopic community. Every matter should be referred to Khalifatul Masih and should wait for his decision. So what will happen when the Jama'at spreads more? The three months may take to three years. To keep somebody in uncertainty for more than four months is also not allowed in Holy Qur'an (2:227)

Narrated by Ma'qil: I heard the Prophet (peace be upon him) saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise." (Muslim)

Very sad thing is that a Jama'at which claims, it is established for the revival of Sharia, clearly works against the commandments of Allah and punishes the people for which Allah has mentioned no punishment. The Holy Prophet (S.A.) and Masih Mauood (A.S.) have encouraged multiple marriages (of course based on certain conditions). So nobody has any right to punish a person because he has done multiple marriages even if it is from other Muslims.

But Allah, in the Holy Qur'an has promised a better thing for a believer having goodness in his mind that Allah will give him better than what he loses.

يَأْتِيهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ

8: 71. O Prophet, say to the captives who are in your hands, 'If Allah knows any good in your hearts, He will give you better than that which has been taken from you as ransom and will forgive you. And Allah is Most Forgiving, Merciful.'

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Khilafat is not worship. It is obedience to the instructions of the Khalifa when khlaifa's instructions are according to the Holy Qur'an and Sunnah. When the Jama'at incorporates commands against the Holy Qur'an and Sunnah, obedience to such instructions are not necessary. In the first place, they are not authorized to include such instructions in their by-laws.

When Allah commands us to pay the Zakat, Khalifa is forbidding its members against whom action is taken, not to accept Zakat from them. How a Khalifa can do that against the commandment of Allah? Is the Khalifa considering himself greater than Allah? When Hadhrat Aboobaker (RA) was made Khalifa and some people refused to pay the Zakat, what he said was if you have given a rope to Holy Prophet (SA) and you refuse it to me then I will fight and take the rope from you. See the difference!

How a Khalifa can punish a person, based on a unilateral report of an Amir without conducting a proper enquiry? That is also for an action permitted by Allah in the Holy Qur'an?

Khalifa is teaching the ten bai'at conditions in details to everyone of the Jama'at. He also has done bai'at, before he became a Khalifa. But when Khalifa takes injustice actions against the members of the Jama'at he forgets the fourth condition of Bai'at which is as follows:

“That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means”

It is applicable for the Khalifa more than anybody else, and the Khalifa will be answerable in front of Allah more than anybody else.

5. Persecution of believers by Khalifa.

In financial matters of the Jama'at, Khalifa is not fully dependent on the report of Amir. There is internal auditor in the Jama'at. In addition to that Khalifa appoints external auditor as well to audit the financial dealings of the Jama'at. When he needs an external report on the financial dealings of the Jama'at, it is clear that he want to have a double check on the financial report of the Amir. But when a report is sent by the Amir against a member of the Jama'at, without taking an external report, Khalifa immediately declares the punishment. From these actions, it is clear that for him money is more important than the trust and faith of a believer. When Khalifa knows that for financial matters, a double check is required, how it can be imagined that the Khalifa does not know that a double check is also required in the matters of a believer? So from his actions, it is clear that he has no value in his eyes for his own members of the Jama'at.

Now the financial contribution of the Jama'at is reached very high through the contribution of Wasiyat System. But is it published whether the money is spent according to the requirement of the Wasiyat as mentioned in the book AlWasiyat written by Hadhrat Masih Mauood (as)? Below is one of the instructions how the fund is to be spent:

“These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood.” (The Will, 2005, Islam International Publications Limited.)

But we see lot of people in the Jama'at that they don't have money to buy food and clothes even for Eid. Some of the members collect private personal contributions to send money for such people.

If any help is requested by a member from any funds of the Jama'at, such as Maryam Shadi Fund, it takes a very long time to get the approval. Once a secretary of that fund told me that,

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by the time the approval comes, the girl might have already got married and delivered a baby! That is how the system works in the Jama'at.

If we study the history of early Islamic Khilafat, after certain period of time, the men elected khulafa were doing full of injustice and blood shed, killing the followers of each other. For example refer to the history of Karbala. These are the defects of Khulafa elected by the people and they lack the divine quality of showing forgiveness.

Allah has commanded in the Holy Qur'an to stick to absolute justice even if it is against oneself and his parents.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ
الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن
تَعْدِلُوا وَإِن تَلُؤُا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

4:136. O ye who believe ! be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, Allah is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that Allah is Well-Aware of what you do.

So it is very clear that a person who becomes a Khalifa through an unjust system of Electoral College cannot show justice to its own members and cannot dispense absolute justice.

6. Declares other Muslims as Kafirs.

Most of the Ahmadis, are following the faith of Ahmadiyat as taught by Khalifa Sani Sahib blindly without knowing what is the real teaching of Ahmadiyyat. The faith he taught can be summarized as follows:

اول یہ کہ میں نے حضرت مسیح موعود کے متعلق یہ خیال پھیلایا ہے کہ آپ فی الواقع نبی ہیں۔ دوم یہ کہ آپ ہی آیت اسمہ احمد کی پیشگوئی مذکورہ قرآن کریم (الصف: 7) کے مصداق ہیں۔ سوم یہ کہ کل مسلمان جو حضرت مسیح موعود کے بیعت میں شامل نہیں ہوئے خواہ انہوں نے حضرت مسیح موعود کا نام بھی نہیں سنا۔ وہ کافر اور دائرہ اسلام سے خارج ہیں۔ میں تسلیم کرتا ہوں کہ میرے یہ عقائد ہیں۔

(1) The belief that Hadrat Mirza Ghulam Ahmad was actually a *Nabi*;

(2) The belief that he was 'the Ahmad' spoken of in the prophecy of Jesus as referred to in the Holy Quran in Al-Saff 61:7;

(3) The belief that all those so-called Muslims who have not entered into his *Bai'at* formally, wherever they may be, are *kuffar* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah.

The above beliefs he declared in his book Aina Sadaqat Page 110. (See the English translation, the Truth About the Split)

Now let us examine how true the above beliefs are and what is taught by Hadrat Mirza Ghulam Ahmad (AS) from his books:

..... “And prophethood ended with him not only **in terms of being last in time** but also because all the qualities of

prophethood culminated in him.” (*Lecture Sialkot, RK20- P 207.....*)

Read the last concluding paragraph of Ek Ghalati Ka Izala ...

پس جو شخص میرے پر شرارت سے یہ الزام لگاتا ہے جو دعویٰ نبوت اور رسالت کا کرتے ہیں وہ جھوٹا اور ناپاک خیال ہے۔

Hence the person who maliciously accuses me of claiming prophethood and messenger-ship is a liar and evil-minded.

Even the Haqiqat-ul Wahy contains express words showing that the Promised Messiah believed in the finality of the prophethood of Muhammad, may peace and the blessings of God be upon him. This is one of his latest writings and here we are told in the Arabic Supplement:

والنبوة قد انقطعت بعد نبينا صلى الله عليه و سلم ولا كتاب بعد الفرقان
الذى هو خير الصحف السابقة، ولا شريعة بعد الشريعة المحمدية بيد أنى
سُميتُ نبياً على لسان خير البرية و زالتك أمر ظلى من بركات المتابعة، وما
أرى فى نفسى خيراً، و وجدتُ كُلَّ ما وجدت من هذه النفس المقدسة. وما
عنى الله من نبوتى إلا كثرة المكالمة والمخاطبة و لعنة الله على من أراد فوق
ذلك،

"And prophethood has been cut off after our Holy Prophet, may peace and the blessings of God be upon him..... except that I have been called a prophet by the tongue of the best of men..... and God does not mean anything by my prophethood except being spoken to (by Him) frequently, and the curse of God be on him who intends anything beyond this And surely our Apostle is the last of the prophets, and with him is cut off the propaganda of apostles; so no one has the right to claim prophethood substantially after our Holy Apostle and nothing remains after him but abundance of revelation..... and

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I have been named a prophet by God by way of metaphor **not in a real sense**" (pp. 64,65).

بار بار کہتا ہوں کہ یہ الفاظ رسول اور مرسل اور نبی کے میرے الہام میں میری نسبت خدا تعالیٰ کی طرف سے بے شک ہیں لیکن اپنے حقیقی معنوں پر محمول نہیں ہیں۔ اور جیسے یہ محمول نہیں ایسے ہی وہ نبی کر کے پکارنا جو حدیثوں میں مسیح موعود کیلئے آیا ہے وہ بھی اپنے حقیقی معنوں پر اطلاق نہیں پاتا۔ یہ وہ علم ہے جو خدا نے مجھے دیا ہے جس نے سمجھنا ہو سمجھ لے۔ میرے پر یہی کھولا گیا ہے کہ حقیقی نبوت کے دروازے خاتم النبیین ﷺ کے بعد کبھی بند ہیں۔ اب نہ کوئی جدید نبی حقیقی معنوں کی رو سے آسکتا ہے اور نہ کوئی قدیم نبی۔

"I say repeatedly that the words apostle, messenger and prophet no doubt occur in my revelations from God, but they do not carry their **real significance**. And as these words do not carry their actual significance, so the name prophet by which the Promised Messiah is mentioned in reports does not convey **the real significance** of that word. **This is the knowledge which God has given me**, whoever wants to understand, let him understand. **It has been revealed to me that the door of real prophethood is closed for ever after Khatamunnabiyeen, peace and blessings of Allah be upon him.** " (Siraj-e-Muneer Page 3- RK12-Page 5).

Please note the words '**This is the knowledge which God has given me**'. So don't think that he changed his status later on. He never changed his status later on. God given knowledge cannot be changed at any time.

When the real prophethood is closed for ever after Holy Prophet(sa), how absurd it is to declare other Muslims as Kafirs even if they did not hear the name of Masih Mauood(as).

7. Are all Muslims Kafirs?

In his book Haqiqatul Wahy, the Promised Messiah (AS) writes:

پھر اس جھوٹ کو تو دیکھو کہ ہمارے ذمہ یہ الزام لگاتے ہیں کہ گویا ہم نے بیس 20 کروڑ مسلمان اور کلمہ گو کو کافر ٹھہرایا۔.... کیا کوئی مولوی یا کوئی اور مخالف یا کوئی سجادہ نشین یہ ثبوت دے سکتا ہے کہ پہلے ہم نے ان لوگوں کو کافر ٹھہرایا تھا۔ اگر کوئی ایسا کاغذ یا اشتہار یا رسالہ ہماری طرف سے ان لوگوں کے فتوئے کفر سے پہلے شائع ہوا ہے جس میں ہم نے مخالف مسلمانوں کو کافر ٹھہرایا ہو تو وہ پیش کریں ورنہ خود سوچ لیں کہ یہ کس قدر خیانت ہے کہ کافر تو ٹھہراویں آپ اور پھر ہم پر یہ الزام لگاویں کہ گویا ہم نے تمام مسلمانوں کو کافر ٹھہرایا ہے اس قدر خیانت اور جھوٹ اور خلاف واقعہ تہمت کس قدر دل آزار ہے۔

"Again consider this falsehood that they bring this charge against us that we have declared two hundred million Muslims to be kafirs... ..Can any Maulvi or any opponent or any sajada nashin give proof that we first declared these people to be kafirs. If any leaflet, or manifesto or pamphlet was published by us before their fatwa of kufr in which we declared our Muslim opponents to be kafirs, they should bring it forward; otherwise they should think how dishonest it is that they themselves call us kafir and then charge us with having declared all the Muslims to be kafirs. How offending is this great dishonesty and lie and false charge" (Haqiqatul Wahy P. 123- RK22).

ایک یہ کہ ڈاکٹر عبدالحکیم خان اپنے رسالہ المسیح الدجال وغیرہ میں میرے پر یہ الزام لگاتا ہے کہ گویا میں نے اپنی کتاب میں یہ لکھا ہے کہ جو شخص میرے پر ایمان نہیں لائے گا گو وہ میرے نام سے بھی بے خبر ہوگا اور گو وہ ایسے ملک میں ہوگا جہاں تک میری دعوت نہیں پہنچی تب بھی وہ کافر ہو جائے گا

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اور دوزخ میں پڑے گا۔ یہ ڈاکٹر مذکورہ کا سراسر افتراء ہے میں نے کسی کتاب یا کسی اشتہار میں ایسا نہیں لکھا۔ اس پر فرض ہے کہ وہ ایسی کوئی میری کتاب پیش کرے جس میں یہ لکھا ہے۔

"Dr. Abdul Hakim Khan in his pamphlet Al-Masih-ud-dajjal lays this charge against me that I have written in my book that anyone who does not accept me, even if he does not know my name and even if he is in a country where my invitation has not reached, even then he shall be a kafir and go to hell. It is entirely a fabrication of the said doctor; I have not written so in any book or announcement of mine. It is his duty to bring forward that book of mine in which this is written " (Haqiqatul Wahy p. 184- RK22).

یہ نکتہ یاد رکھنے کے لائق ہے کہ اپنے دعوے کے انکار کرنے والے کو کافر کہنا یہ صرف ان نبیوں کی شان ہے جو خدا تعالیٰ کی طرف سے شریعت اور احکام جدیدہ لاتے ہیں۔ لیکن صاحب شریعت کے ماسوا جس قدر ملہم اور محدث ہیں گو وہ کیسی ہی جناب الہی میں اعلیٰ شان رکھتے ہیں اور خلعت مکالمہ الہیہ سے سرفراز ہوں ان کے انکار سے کوئی کافر نہیں بن جاتا۔

"This is a point worth remembering that to call a denier of one's claims a kafir is the right of those prophets who bring a law and new commandments from God, but as for the inspired ones and Muhaddasin other than the givers of law, **however great their dignity in the sight of God, and however much they may have been honoured by being spoken to by God, no one becomes a kafir by their denial.**" (Teryaqul Quloob Page 131 RK15-P432).

So the readers can judge themselves what will be the status of Khalifatul Masih, the second, and other Khulafa who follow the same principles, when Hadrat Mirza Ghulam Ahmad (AS) proclaims "**however great their dignity in the sight of God, and however much they may have been honoured by being spoken to by God, no one becomes a kafir by their denial.**"

So when other Muslims declare Ahmadis, as kafirs, who are the real culprits? Ahmadis or other Muslims? Ahmadis are

becoming automatically Kafirs, as per the Hadith of the Holy Prophet (SA), while they declare other Muslims as Kafirs. Ordinary people don't read the books of Promised Messiah. It is said, the mass is ass and Awam Kal An'am. But what about the Murabbiyans and the learned people of Ahmadis? They study the books but they conceal the real teaching of Promised Messiah for their worldly gains. So they really deserve the curse of God when they conceal the real teachings knowingly.

So what is the responsibility of a true believer? To continue in such beliefs of deception and falsehood and to acquire the curse of God or to reject such persons completely?

میں تیرے خالص اور دلی محبوں کا گروہ بھی بڑھاواں گا اور ان کے نفوس و اموال میں برکت دوں گا اور ان میں کثرت بخشوں گا اور وہ مسلمانوں کے اس دوسرے گروہ پر تا بروز قیامت غالب رہیں گے جو حاسدوں اور معاندوں کا گروہ ہے۔

'I will also cause to increase those groups who follow you in sincerity and love you full heartedly and I will give blessings in their children and wealth and I will give them abundance so that they stay victorious over the other groups of Muslims who are of jealous and opposing groups, till the Last Day' (Prophecy about Muslih Mauood).

The person who falsely claimed that he is the Promised Reformer (Muslih Mauood) even don't know in the Ilhaam of Muslih Mauood, Allah has called other Muslims as Muslims.

8. Suppression of inter religious marriages

Allah says in the Holy Qur'an

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ
لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَحْدَانٍ
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5: 6. This day all good things have been made lawful for you. And the food of the people of the Book is lawful for you. And your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication, nor taking secret paramours. And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be among the losers.

From the above verse it is clear that nobody has the right to object marrying chaste women from the people of the book. No body can interfere in such marriages. It is not mentioned here permission to be taken from somebody for such marriages. And nobody has a right to expel such people from the system of the Jama'at. Read the final part of the above verse:

‘And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be among the losers.’

So suppressing such kind of marriages is equal to the rejection of the faith and such kind of people will be losers in the hereafter.

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There is no objection that in marriages of Ahmadis, Ahmadi girls should be given preferences. That should be given through good advices, not by force, because in the matters of religion, لا إِكْرَاهَ فِي الدِّينِ (there is no compulsion in religion 2:256).

Even the Holy Prophet (S.A.) is commanded in the following verses:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Admonish, therefore, for thou art but an admonisher;. Thou art not appointed a keeper over them. (Holy Qur'an 88:22, 23)

So nobody has got any right to use force in the matters of religion.

In the Ahmadiyya Jama'at of Mirza Mahmud Ahmad Sahib, ordinary Ahmadis cannot marry other Muslim girls without the permission of the Khalifa. If somebody marries and Amir Sahib sends reports against him, he will be expelled immediately without asking for explanation or conducting a proper enquiry. Sometimes Ahmaids are even prohibited to participate in the inter-religious marriages. This is all against the law of Shriah and the teachings of Holy Qur'an. The Khalifa wants to put hindrance on what Allah has permitted. How such a Khilafat can be called divine Khilafat? The Khalifa even forgets the teaching of Masih Mauood(as) that whoever gives importance to the teaching of Holy Quran will be honoured in the sight of Allah.

9. Suppression of payment of Zakat.

When the members of the Jama'at are expelled due to actions not approved by Khalifa, then they are forbidden even from the payment of Zakat, which is against the one of the fundamental teaching of Islam.

Allah did not give permission to any individual on this earth to stop somebody from paying Zakat. Such an individual is acting as if he is greater than God. So when such instructions are given against the fundamental teaching of Islam, nobdoy is supposed to obey such kind of instructions and to act on it by committing Shirk.

Those who forbid religious practices, Allah has warned them in the following verses of Holy Qur'an:

أَمْ يَعْلَمُ بِأَنَّ اللَّهَ يَرَىٰ كَلَّا لَئِن لَّمْ يَنْتَه لِنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ
فَلْيَدْعُ نَادِيَهُ سَنَدْعُو الزَّبَانِيَةَ كَلَّا لَا تُطِعْهُ وَأَسْجُدْ وَاقْتَرِبْ

96: 15-20. Does he not know that Allah sees all? Nay, if he desists not, We will assuredly, seize and drag him by the forelock. A forelock, lying and sinful. Then let him call his associates. We, too, will call Our angels of punishment. Nay, yield thou not to him, but prostrate thyself and draw near to Allah.

How a leader who claims that he is the nearest person to Allah among the people of his period can do such a heinous thing against the warning given in the above verse?

10. Reasons for being declared as non-Muslims.

As Khalifa Sani Sahib declared other Muslims as non-Muslims, in his Book 'Ayina Sadaqat' and based on his declaration, the attorney General of Pakistan Mr. Yahya Bakhtiar asked Khalifa Salis Sahib following question in the National Assembly of Pakistan:

Mr. Yahya Bakhtiar: Now, there is a subject of Kufr. There is a subject of his claim and right that "if I am a Musalman, nobody has a right to call me that I am not a Musalmanan"; and I am saying: "Whether you concede the same right to others? If you call others that they are Kafir, then they have a right to call you Kafir." That is very obvious. Now we are in the grip of that subject.

(Page 178, Proceeding of the Special Committee of the National Assembly of Pakistan 5th Aug.1974).

From about the year 1911 Mirza Bashir-ud-Din Mahmud Ahmad Sahib (second khalifa) started to put forward the doctrine that it is not sufficient for a person to declare belief in the Kalima Shahada in order to be a Muslim because Masih Mauood(as) had now appeared as a prophet and belief in him must be acknowledged as well.

According to Mirza Mahmud Ahmad Sahib, it is no longer sufficient for the existing Muslims to believe in the Holy Prophet Muhammad and all the prophets before him. Now they must also declare that they believe in the prophethood Masih Mauood(as) as well. Otherwise they cannot remain Muslims but become just like those Jews and Christians who believed in the previous prophets but failed to accept the Holy Prophet Muhammad(sa).

10. Reasons for being declared as non-Muslims.

Mirza Mahmud Ahmad Sahib wrote a book A'inah-i Sadaqat, published in 1921, which was translated into English and first published in 1924 under the title 'The Truth about the Split'. In this book (A'inah-i Sadaqat), while acknowledging his beliefs, he writes:

سوم یہ کہ کل مسلمان جو حضرت مسیح موعود کی بیعت میں شامل نہیں ہوئے خواہ انہوں نے حضرت مسیح موعود کا نام بھی نہیں سنا۔ وہ کافر اور دائرہ اسلام سے خارج ہیں۔ میں تسلیم کرتا ہوں کہ میرے یہ عقائد ہیں۔

“Thirdly the belief that all those so-called Muslims who have not entered into his [i.e. Hazrat Masih Mauood(as)’s] Bai’at formally, wherever they may be, are Kafirs and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah. That these beliefs have my full concurrence, I readily admit.”

In this book, Mirza Mahmud Ahmad Sahib also gives a summary of his first article expressing these views which had earlier appeared in April 1911. He writes about this article:

مضمون کفر و اسلام کا خلاصہ: اب میں اپنے مضمون کا خلاصہ اس جگہ دیتا ہوں اور بعض خاص خاص فقرات بھی نقل کروں گا۔ جس سے ہر ایک شخص یہ نتیجہ نکال سکے گا کہ آیا میرے مضمون کے اصل مطلب کے خلاف کوئی اور معنی کرنے ممکن بھی ہیں یا نہیں۔ اس مضمون کا عنوان تھا۔ مسلمان وہی ہے جو سب ماموروں کو مانے۔ اور یہ عنوان ہی اس بات کی کافی شہادت ہے اس مضمون میں یہ نہیں بتایا گیا کہ جو مرزا صاحب کو نہیں مانتا وہ مرزا صاحب کا منکر ہے۔ بلکہ حاصل مضمون یہ تھا کہ جو مرزا صاحب کو نہیں مانتا وہ مسلمان نہیں ہے۔

“The article was elaborately entitled — ‘A Muslim is one who believes in all the messengers of God.’ The title itself is sufficient to show that the article was not meant to prove merely that ‘those who did not accept the Promised Messiah were deniers of the Promised Messiah’. Its object rather was to

demonstrate that those who did not believe in the Promised Messiah were not Muslims.”

Pages 135–136 of the 1965 edition. In the 2007 online edition at www.alislam.org/books/ see page 144.

“Regarding the main subject of my article, I wrote that as we believed the Promised Messiah to be one of the prophets of God, we could not possibly regard his deniers as Muslims.” (Pages 137–138 of 1965 edition; page 146 of online 2007 edition)

اور پھر میرے اپنے الفاظ میں ان حوالہ جات کا یہ خلاصہ نکالا گیا ہے کہ۔ پس نہ صرف وہ شخص جو آپ کو کافر کہتا ہے یا جو آپ کو کافر تو نہیں کہتا ہے مگر آپ کے دعویٰ کو نہیں مانتا۔ کافر قرار دیا گیا ہے۔ بلکہ وہ بھی جو آپ کو دل میں سچا قرار دیتا ہے اور زبانی بھی آپ کا انکار نہیں کرتا لیکن ابھی بیعت میں اسے کچھ توقف ہے کافر قرار دیا گیا ہے۔

“...not only are those deemed to be Kafirs, who openly style the Promised Messiah as Kafir, and those who although they do not style him thus, decline still to accept his claim, but even those who, in their hearts, believe the Promised Messiah to be true, and do not even deny him with their tongues, but hesitate to enter into his Bai'at, have here been adjudged to be Kafirs.” (Pages 139–140 of 1965 edition; page 148 of online 2007 edition)

آخر میں قرآن کریم کی ایک آیت سے استدلال کیا ہے کہ جو لوگ مرزا صاحب کو رسول نہیں مانتے۔ خواہ آپ کو راست باز ہی منہ سے کیوں نہ کہتے ہوں وہ پکے کافر ہیں۔

“And lastly, it was argued from a verse of the Holy Quran that such people as had failed to recognise the Promised Messiah as a Rasul even if they called him a righteous person with their tongues, were yet veritable Kafirs.” (p. 140 of 1965 edition; page 148 of online 2007 edition)

10. Reasons for being declared as non-Muslims.

According to these views, the only Muslims in the whole world at any time are those who have taken the bai'at of their leader of the time. In the last quoting above, the closing words given as “veritable Kafirs” are “pakkay kafir” in the original Urdu book A'inah-i Sadaqat. The word pakkay conveys the significance of ‘real, true, absolute and full-fledged’, meaning that all other Muslims are kafir in the fullest sense without the least doubt.

Mirza Mahmud Ahmad sahib disallows funeral prayers for other Muslims.

Since the the belief is that all Muslims outside their community are non-Muslims, just like a Christian or a Hindu is a non-Muslim, Mirza Mahmud Ahmad Sahib forbade his followers from saying the funeral prayers of other Muslims. This instruction is given by him quite clearly and forcefully in his book Anwar-i Khilafat, published in October 1916. At the end of the section where he deals with this question, Mirza Mahmud Ahmad Sahib writes as follows:

اب ایک اور سوال رہ جاتا ہے کہ غیر احمدی تو حضرت مسیح موعودؑ کے منکر ہوئے اس لئے ان کا جنازہ نہیں پڑھنا چاہئے۔ لیکن اگر کسی غیر احمدی کا چھوٹا بچہ مر جائے۔ تو اس کا جنازہ کیوں نہ پڑھا جائے۔ وہ تو مسیح موعود کا کفر نہیں۔ میں یہ سوال کرنے والے سے پوچھتا ہوں کہ اگر یہ بات درست ہے تو پھر ہندوؤں اور عیسائیوں کا جنازہ کیوں نہیں پڑھا جاتا اور کتنے لوگ ہیں جو ان کا جنازہ پڑھتے ہیں۔ اصل بات یہ ہے کہ جو ماں باپ کا مذہب ہوتا ہے شریعت وہی مذہب ان کے بچے کا قرار دیتی ہے۔ پس غیر احمدی کا بچہ بھی غیر احمدی ہوا۔ اس لئے اس کا جنازہ بھی نہیں پڑھنا چاہئے۔ پھر میں کہتا ہوں بچہ تو گنہگار نہیں ہوتا اس کو جنازہ کی ضرورت ہی کیا ہے۔ بچے کا جنازہ تو دعا ہوتی ہے اس کے پسماندگان کے لئے اور اس کے پسماندگان ہمارے نہیں بلکہ غیر احمدی ہوتے ہیں۔ اس لئے بچے کا جنازہ بھی نہیں پڑھنا چاہئے۔ باقی رہا کوئی ایسا شخص جو حضرت صاحب کو تو سچا مانتا ہے لیکن ابھی اس نے بیعت

نہیں کی یا احمدیت کے متعلق غور کر رہا ہے اور اسی حالت میں مر گیا ہے اس کو ممکن ہے کہ خدا تعالیٰ کوئی سزا نہ دے۔ لیکن شریعت کا فتویٰ ظاہری حالات کے مطابق ہوتا ہے اس لئے ہمیں اس کے متعلق بھی یہی کرنا چاہئے کہ اس کا جنازہ نہ پڑھیں۔

“Now another question remains, that is, as non-Ahmadi are deniers of the Promised Messiah, this is why funeral prayers for them must not be offered, but if a young child of a non-Ahmadi dies, why should not his funeral prayers be offered? He did not call the Promised Messiah as a kafir. I ask those who raise this question, that if this argument is correct, then why are not funeral prayers offered for the children of Hindus and Christians, and how many people say their funeral prayers? The fact is that, according to the Shariah, the religion of the child is the same as the religion of the parents. So a non-Ahmadi's child is also a non-Ahmadi, and his funeral prayers must not be said. Then I say that as the child cannot be a sinner he does not need the funeral prayers; the child's funeral is a prayer for his relatives, and they do not belong to us but are non-Ahmadis. This is why even the child's funeral prayers must not be said. This leaves the question that if a man who believes Hazrat Mirza sahib to be true but has not yet taken the bai'at, or is still thinking about joining Ahmadiyyat, and he dies in this condition, it is possible that God may not punish him. But the decisions of the Shariah are based on what is outwardly visible. So we must do the same thing in his case, and not offer funeral prayers for him.”

Anwar-i Khilafat, page 93 of original edition.

This book is available online from the link
www.alislam.org/urdu/au/?j=3. See pages 150–151.

It is quite clear and plain from these instructions that the belief is that all other Muslims, including the children of those Muslims and even including those Muslims who believe in the

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truth of Hazrat Masih Mauood(as) but have not taken the pledge to join the Movement, are unbelievers (kafirs) and non-Muslims just as people of other religions such as Hindus and Christians.

Mirza Bashir Ahmad Sahib (who is a brother of Mirza Basheeruddin Mahmud Ahmad Sahib and designated as Qamarul Anbiya) also declares Muslims as kafir and non-Muslim in Islamic law

Mirza Bashir Ahmad Sahib, who is the author of Kalimatul Fazl declares in his book:

Hazrat Masih Mauood (as) was a prophet and messenger of Allah in a real sense just as Moses, Jesus and the Prophet Muhammad were prophets of God.

All Muslims who do not follow him are actually unbelievers just as Jews and Christians are unbelievers in Islam.

In practical relations in religious matters Ahmadis must treat other Muslims as being non-Muslims.

Mirza Bashir Ahmad Sahib begins a chapter as follows:

بعض ان قرآنی آیات کا ذکر ہو گا جن سے اس بات کا پتہ لگتا ہے کہ اللہ تعالیٰ نے تمام رسولوں پر ایمان لانے کو ضروری قرار دیا ہے اور ان لوگوں کو کافر کے نام سے پکارا ہے جو سب رسولوں پر ایمان لانا ضروری نہیں سمجھتے۔

In this chapter some Quranic verses will be mentioned which show that Allah has made it obligatory to declare faith in all messengers and has called as kafir those who do not consider it necessary to believe in all prophets.” (p. 107)

After quoting such a verse, he concludes:

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پس اس آیت کے ماتحت ہر ایک ایسا شخص جو موسیٰ کو تو مانتا ہے مگر عیسیٰ کو نہیں مانتا یا عیسیٰ کو مانتا ہے مگر محمد ﷺ کو نہیں مانتا اور محمد ﷺ کو مانتا ہے پر مسیح موعود کو نہیں مانتا وہ نہ صرف کافر بلکہ پکا کافر اور دائرہ اسلام سے خارج ہے

Thus, according to this verse, every such person who believes in Moses but not in Jesus, or believes in Jesus but not in Muhammad (peace be upon him), or believes in Muhammad but not in the Promised Messiah, is not only a kafir but a staunch kafir and is excluded from the fold of Islam.” (p. 110)

It is declared here that all Muslims who do not belong to the Ahmadiyya Movement are non-Muslims because they do not believe in Hazrat Masih Mauood(as) as a prophet, just as Jews and Christians are non-Muslims for not believing in the Holy Prophet Muhammad as a prophet. Such a Muslim is declared as not merely a kafir but a Pakka Kafir, meaning staunch or firm kafir.

Later on he writes:

یہ ایک موٹی سی بات ہے کہ جب مسیح موعودؑ خدا کا ایک رسول اور نبی ہے تو پھر اس کو وہ سارے حقوق حاصل ہیں جو اور نبیوں کو ہیں اور اس کا انکار ایسا ہی ہے جیسے اللہ تعالیٰ کے کسی اور نبی کا انکار۔

It is a basic point that as the Promised Messiah is a messenger and prophet of God, he therefore has all the rights that other prophets have, and to deny him is the same as to deny any other prophet of Allah.” (p. 119)

Later in the book, Mirza Bashir Ahmad Sahib replies to several objections against his standpoint that the above were the beliefs of Hazrat Masih Mauood(as) .

One of these objections is: If he is a prophet as the Holy Prophet Muhammad was a prophet, then why did he not require his followers to recite a kalima in his name? Mirza

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Bashir Ahmad Sahib declares this to be a foolish objection and writes:

تو اس کا کلمہ بناو نادان اتنا نہیں سوچتا کہ محمد ﷺ رسول اللہ کا نام کلمہ میں تو اس لئے رکھا گیا ہے کہ آپ نبیوں کے سر تاج اور خاتم النبیین ہیں اور آپ ﷺ کا نام لینے سے باقی سب نبی خود اندر آ جاتے ہیں ہر ایک کا علیحدہ نام لینے کی ضرورت نہیں ہے ہاں حضرت مسیح موعودؑ کے آنے سے ایک فرق ضرور پیدا ہو گیا ہے اور وہ یہ کہ مسیح موعود کی بعثت سے پہلے تو محمد ﷺ رسول اللہ کے مفہوم میں صرف آپ سے پہلے گزرے ہوئے انبیاء شامل تھے مگر مسیح موعود کی بعثت کے بعد محمد ﷺ رسول اللہ کے مفہوم میں ایک اور رسول کی زیادتی ہو گئی لہذا مسیح موعود کے آنے سے نعوذ باللہ لا الہ الا اللہ محمد رسول اللہ کا کلمہ باطل نہیں ہوتا بلکہ اور بھی زیادہ شان سے چمکنے لگ جاتا ہے۔ غرض اب بھی اسلام میں داخل ہونے کیلئے یہی کلمہ ہے صرف فرق اتنا ہے کہ مسیح موعود کی آمد نے محمد ﷺ رسول اللہ کے مفہوم میں ایک رسول کی زیادتی کر دی ہے اور بس۔

The fool does not realise that Muhammad is the messenger of Allah was put in the Kalima because he is the crowning head of the prophets and the Khatam-un-nabiyyin. By mentioning his name all other prophets are implicitly included. There is no need to mention the name of everyone separately. Admittedly, the coming of the Promised Messiah has created one difference, and that is that before his coming the significance of the words Muhammad is the messenger of Allah included (besides the Holy Prophet) only the prophets before the Holy Prophet Muhammad, but after the coming of the Promised Messiah one more prophet was added to the significance of these words. In other words, the same Kalima is still to be used for admission into Islam, the difference merely being that the coming of the Promised Messiah has added one more messenger to the significance of the words Muhammad is the messenger of Allah.” (p. 158).

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It is plainly stated here that although members of the Jamaat proclaim the same Kalima in words as other Muslims, namely, there is no god but Allah and Muhammad is the Messenger of Allah, but they actually have in mind something more added to it, over and above what other Muslims believe. How can they then complain if the opponents of the Ahmadiyya Movement accuse them of reciting a different kalima?

Relations with other Muslims

Close to the end of this treatise, Mirza Bashir Ahmad Sahib answers the objection that if his standpoint is true, then why did the Promised Messiah still permit his followers to have those relations with other Muslims which are required exclusively between one Muslim and another, and are not allowed with non-Muslims. He replies:

تو اس کا جواب یہ ہے کہ ایسا اعتراض کرنا معترض کی نادانگفت پر دلالت کرتا ہے کیونکہ ہم تو دیکھتے ہیں کہ حضرت مسیح موعودؑ نے غیر احمدیوں کے ساتھ صرف وہی سلوک جائز رکھا ہے جو نبی کریم ﷺ نے عیسائیوں کے ساتھ کیا۔

This objection shows the lack of knowledge of the objector. We find that the Promised Messiah has permitted us to have only that relationship with non-Ahmadis which the Holy Prophet Muhammad permitted with Christians. (p. 169)

He goes on to give examples of how Ahmadis can only have those relations with non-Ahmadis which Islam allows Muslims to have with Christians or with Jews:

تو اس کا جواب یہ ہے کہ حدیث سے ثابت ہے کہ بعض اوقات نبی کریم ﷺ نے یہود تک کو سلام کا جواب دیا ہاں شدید مخالفین کو حضرت مسیح موعودؑ نے کبھی سلام نہیں کہا اور نہ ان کو سلام کہنا

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جائز ہے غرض ہر ایک طریقہ سے ہم کو حضرت مسیح موعودؑ نے غیروں سے الگ کیا ہے اور ایسا کوئی تعلق نہیں جو اسلام نے مسلمانوں کے ساتھ خاص کیا ہو اور پھر ہم کو اس سے نہ روکا گیا ہو۔

If you say we are permitted to marry their (other Muslims') daughters, I say we are also permitted to marry daughters of Christians. If you ask, why do we say Salam to non-Ahmadis, the answer is that it is proved from Hadith that sometimes the Holy Prophet Muhammad even said salam to Jews in response to them. Therefore, in every way the Promised Messiah has separated us from other Muslims, and there is no relation which Islam requires exclusively between Muslims which has not been prohibited to us (with other Muslims). (P. 169, 170).

According to this explanation, when a member of the Qadiani Jamaat says assalamu alaikum to a non-Ahmadi he does so only as he would to a Jew or Christian in some circumstances, only as a return of greeting, and not as a sign of the common bond of the brotherhood of Islam.

He then replies to another question under the same objection about relations with other Muslims:

The objection arises here as to why the marriage of a woman who is an Ahmadi is not dissolved if her husband is a non-Ahmadi, or why is the inheritance of a deceased Ahmadi allowed to his non-Ahmadi son when a kafir is not allowed to inherit from a Muslim.” (p. 170)

In his reply he tells us that there are two kinds of commandments in Islam: those to be carried out by the individual and those that can only be carried out by the government or the law of the land. Then he writes:

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وراثت اور نکاح فسخ ہو جانے کا مسئلہ حکومت کے ساتھ تعلق رکھتا ہے اس لئے حضرت مسیح موعودؑ نے اس کے متعلق کچھ نہیں لکھا اگر آپ کو حکومت دی جاتی تو آپ انکے متعلق بھی حکم جاری فرماتے پس مسئلہ وراثت کے متعلق ہم پر کوئی اعتراض نہیں.....

As matters of inheritance and dissolution of marriage fall under the law of the government, this is why the Promised Messiah wrote nothing about these. If he had possessed governmental power, he would have issued the same orders in these matters as well.” (P. 170)

Just ponder over this last statement! he is declaring openly that if the Head of the Jama'at were to have the power to make laws in a country he would issue orders to the effect that non-Ahmadis should be treated as non-Muslims under the law of the land. So on what grounds the Jama'at have the right to complain when they themselves are declared as non-Muslims under the law of the land in Pakistan?

All these extreme beliefs came back to haunt the Jamaat with a vengeance. They were declared non-Muslim in the law of the land by a government of non-Ahmadis in Pakistan in 1974 in exactly the same way as Mirza Bashir Ahmad Sahib has proclaimed that his Jamaat would do to non-Ahmadis if it should possess political power. They are prevented by the anti-Ahmadiyya groups from using or displaying the kalima because, it is alleged, they add Masih Mauood (as) in it by implication. Then there are the widely-reported assalamu alaikum court cases in Pakistan in which members of the Jama'at have been charged by the police with the crime of using this greeting, which is meant for use by Muslims. As quoted above, according to Mirza Bashir Ahmad Sahib when members of his Jamaat say assalamu alaikum to other Muslims it does not mean they are regarding them as Muslims.

10. Reasons for being declared as non-Muslims.

No doubt, all these repressive legal restrictions against the Jama'at are highly unjust and a complete travesty of the teachings of Islam, and deserve total condemnation. But the Jamaat's leadership themselves believe in directing the same unjust measures against all other Muslims.

These are all against the teachings of Masih Mauood (as) who said as follows:

یہ نکتہ یاد رکھنے کے لائق ہے کہ اپنے دعوے کے انکار کرنے والے کو کافر کہنا یہ صرف ان نبیوں کی شان ہے جو خدا تعالیٰ کی طرف سے شریعت اور احکام جدیدہ لاتے ہیں۔ لیکن صاحب الشریعت کے ماسوا جس قدر ملہم اور محدث ہیں گو وہ کیسی ہی جناب الہی میں اعلیٰ شان رکھتے ہیں اور خلعت مکالمہ الہیہ سے سرفراز ہوں ان کے انکار سے کوئی کافر نہیں بن جاتا۔

"This is a point worth remembering that to call a denier of one's claims a kafir is the right of those prophets who bring a law and new commandments from God, but as for the inspired ones and Muhaddasin other than the givers of law, **however great their dignity in the sight of God, and however much they may have been honoured by being spoken to by God, no one becomes a kafir by their denial.**"

So Ahmadis are eating the fruits of their own actions and blames others by hiding their misdeeds.

11. Finding fault with Imam Hassan.

Holy Prophet (sa) prophecied about Hassan (R.A) as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَلَقِيئُهُ، بِالْكُوفَةِ جَاءَ إِلَى ابْنِ شُبْرُمَةَ فَقَالَ أَدْخِلْنِي عَلَى عَيْسَى فَأَعْظُمُهُ. فَكَأَنَّ ابْنَ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قَالَ حَدَّثَنَا الْحَسَنُ قَالَ لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ. رَضِيَ اللَّهُ عَنْهُمَا. إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ. قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ أَرَى كَنِيئَةً لَا تُؤَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا. قَالَ مُعَاوِيَةُ مَنْ لِدِرَارِيِّ الْمُسْلِمِينَ. فَقَالَ أَنَا. فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ نَلْقَاهُ فَنَقُولُ لَهُ الصُّلْحَ. قَالَ الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ جَاءَ الْحَسَنُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ "

Narrated Al-Hasan Al-Basri:

When Al-Hasan bin `Ali moved with army units against Muawiya, `Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their children?" `Amr bin Al-As said: I (will look after them). On that, `Abdullah bin 'Amir and `Abdur-Rahman bin Samura said, "Let us meet Muawaiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin `Ali) came and the Prophet said, "This son of mine is a chief, and Allah may make peace between two groups of Muslims through him."

11 Finding fault with Imam Hassan.

After the death of Ali (R.A.), a group of Muslims selected Imam Hassan as their Khalifa and another group of Muslims selected Hadhrat Muawia (ra) as their Khalifa and the two groups were fighting and killing each other. So to make a peace between them Imam Hassan (ra) resigned from his Khilafat.

About this quality of Imam Hassan Masih Mauood(as) wrote as follows:

حضرت حسنؓ نے میری دانست میں بہت اچھا کام کیا کہ خلافت سے الگ ہو گئے۔ پہلے ہی ہزاروں خون ہو چکے تھے۔ انہوں نے پسند نہ کیا کہ اور خون ہوں.... حضرت امام حسنؓ نے پسند نہ کیا کہ مسلمانوں میں خانہ جنگی بڑھے اور خون ہوں۔ انہوں نے امن پسندی کو مد نظر رکھا۔ (ملفوظات جلد چہارم صفحہ 579، 580)

“In my opinion Hassan (as) has done a good thing. He became separated (resigned) from the Khilafat. Thousand of people were killed before. He did not like to get more people killed. Hadhrat Imam Hassan (as) did not like Muslims to fight again and kill each other. He gave importance for the peaceful existence. (Malfuzat, Vol 4, Page 579-582).

Not only this, Masih Mauood (as) has been compared to the like of Imam Hassan:

آنحضرت ﷺ نے بھی کی اور خواب میں مجھے فرمایا کہ سلمان منا اهل البيت على مشرب الحسن۔ میرا نام سلمان رکھا یعنی دو سلم۔ اور سلم عربی میں صلح کو کہتے ہیں... (ایک غلطی کا ازالہ صفحہ 8، 9 حاشیہ۔ روحانی خزائن جلد 18 صفحہ 212، 213)

Holy Prophet(sa) once appeared in my dream and said ‘Salman is from us and is in the place of Hassan. I am called as Salman (two times as peace). In Arabic Salam means peace....

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But Khalifa Sani Sahib is writing about Imam Hassan(ra) as follows:

غلطی بڑے بڑے خطرناک نتائج پیدا کرتی ہے۔ امام حسنؓ سے یہی غلطی ہوئی جس کا بہت خطرناک نتیجہ نکلا انہوں نے بعد میں معاویہ سے صلح کر لی جس کا نتیجہ یہ ہوا کہ ان کے بعد امام حسینؓ اور ان کا سارا خاندان شہید ہو گیا ایک دفعہ انہوں نے اس نعمت کو چھوڑا۔ خدا تعالیٰ نے کہا کہ اچھا اگر تم اس نعمت کو قبول نہیں کرتے تو پھر تم میں سے کسی کو یہ نہ دی جائے گی۔ چنانچہ پھر کوئی سید بادشاہ نہیں ہوا۔ (خلافت علیٰ منہاج النبوه جلد اول صفحہ 113، 112)

Mistake creates very big fearful results. Imam Hassan (ra) made a mistake and it created a big dangerous result.... He made peace agreement with Muaviya (ra) and as a result Imam Husain (ra) and all of his family members got martyred (killed). Once he rejected this blessing of Allah, then Allah said, 'well done, if you don't accept my blessings, then I will not give you this blessings again to none of you'. So after this no Sayyid became the King (Khalifa)...

From the above it is very clear that Khalifa Sani Sahib is finding fault with Imam Hassan (ra) against the teaching of Holy Prophet (sa) and Masih Mauood (as). The Main reason for this is that he considered the elected Khilafat as the Divine Khilafat which is the one of the biggest mistake he made throughout his life. From the above, it is also clear that he wanted to make the elected Khilafat permanent in his family, so he made his own system of Electoral College.

Actually the above statement of Khalifa Sani Sahib shows his utter ignorance. All the Divine Khulafa of Islam appointed by Allah were from the family of Holy Prophet (sa) and they were Quraishies, as taught by Masih Mauood(as) himself as shown below:

11 Finding fault with Imam Hassan.

خدا تعالیٰ نے حضرت ابراہیمؑ کی اولاد میں سے دو رسول ظاہر کر کے ان کو دو مستقل شریعتیں عطا فرمائی ہیں۔ ایک شریعت موسویہ۔ دوسری شریعت محمدیہ اور ان دونوں سلسلوں میں تیرہ تیرہ خلیفے مقرر کیے ہیں اور درمیانی بارہ خلیفے جو ان دونوں شریعتوں میں پائے جاتے ہیں وہ ہر دو نبی صاحب الشریعت کی قوم میں سے ہیں۔ یعنی موسوی خلیفے اسرائیلی ہیں اور محمدی خلیفے قریشی ہیں۔

Allah the Almighty, from the children of Hadhrat Ibrahim, appointed two prophets and gave them two independent Shariah. One Shariah is Moosaviyya and second Shariah is Muhammadiyya. From these two Shariah, thirteen Khulafa has been appointed. And the first twelve Khulafa who came from these two dispensations are from the people of prophets of these two Shariah. That is Moosaviyya Khulafa were Israelites and Muhammadiyya Khulafa were Qureishees. (Tohfa Goldawiyya P63-RK P192).

From above it is very clear that the way how Imam Hassan is presented by Khalifa Sani Sahib is entirely against the true facts and this clearly proves that Khalifa Sani Sahib cannot be taken as a rightly guided Khalifa.

12. Hatred towards the children of Khalifatul Masih I

Mirza Bashuddin Mahmud Ahamd Sahib, second Khalifa of the Jama'at writes in his book, 'Khliafat Minhajun Nubuwwat' as follows:

"میں صرف یہ شرط کرتا ہوں کہ منکم کے الفاظ کو کو مد نظر رکھتے ہوئے کوئی خلیفہ چنا جائے اور چونکہ حضرت خلیفہ اول (رض) کی اولاد نے ثابت کر دیا ہے کہ وہ پیغامیوں کے ساتھ ہیں اور پیغامی ان کے ساتھ ہیں اور احراری بھی ان کے ساتھ ہیں اور غزنوی خاندان جو کہ سلسلہ کے ابتدائی دشمنوں میں سے ہے ان کے ساتھ ہے اس لئے وہ منکم نہیں رہے ان میں سے کسی کا خلیفہ بننے کے لئے نام نہیں لیا جائے گا۔ اور یہ کہہ دینا کہ ان میں سے خلیفہ نہیں ہو سکتا یہ اس بات کے خلاف نہیں کہ خلیفہ خدا بنانا ہے سوال یہ ہے کہ جب خلیفہ خدا بنانا ہے تو ان کے منہ سے یہ باتیں کیوں کہلواتا؟ اگر خدا چاہتا کہ وہ خلیفہ بنیں تو ان کی یہ باتیں مجھ تک کیوں پہنچا دیتا؟ یہ باتیں خدا کے اختیار میں ہیں اس لئے ان کے نہ ہونے سے بھی ثابت ہوتا ہے کہ خلیفہ خدا بنانا ہے اور جماعت احمدیہ مبائعین میں سے کسی کا خلیفہ ہونا بھی بتاتا ہے کہ خلیفہ خدا بنانا ہے دونوں باتیں یہی ثابت کرتی ہیں کہ خلیفہ خدا بنانا ہے بہر حال جو بھی خلیفہ ہو گا وہ منکم ہو گا۔ یعنی وہ خلافت احمدیہ کا قائل ہو گا اور جماعت مبائعین میں سے نکالا ہوا نہیں ہو گا۔" (خلافت علیٰ منہاج النبوة جلد دوم صفحہ 454)۔

"The Children of Hadhrat Khalifatul Masih Awwal (ra) have proved that they are with 'Paighamis'....so from these people their name will not be proposed to become a Khalifa."

From above it is clear that Khalifa Sani Sahib himself proves that Khalifa elected by the people is not the Khalifa appointed by Allah. If it is so, he should not have told the above words without getting revelation from Allah, because if Allah wants

12 Hatred towards the children of Khalifatul Masih I.

somebody to appoint as a Khalifa, no body can stop Him or there is no need for Him to ask somebody's opinion. When the children of Khalifatul Masih Awwal are not in the Jama'at of Mirza Mahmud Ahmad Sahib, there is no chance that they will become Khalifa of his Jama'at. So he is just expressing his own hatred towards them and considers he is greater than God. If Allah is the one who selects the elected Khalifa, then he should have left it to the choice of Allah who should become a Khalifa. He should not have put any restrictions in the way of the election of the Khalifa by Allah. It is equal to giving commandments to Allah by him, as per my guide lines, You should not make these people as Khalifa!

It as absurd as, in the constitution of Pakistan, there is a clause no Ahmadi will become the President of that country. But if God willing, when most of the people become Ahmadis in Pakistan this clause will be automatically removed from that constitution.

13. Alteration of Chanda and Wasiyyat.

Mirza Mahmud Sahib also made alteration in the Chanda System. Every member is required to pay the Chanda according to 1/16 (6.25%) of his income. If he don't pay then he will not be included in the system of the Jama'at. If he cannot pay the Chanda then he has to write to Khalifa and take permission for the exception. As Jama'at don't have ruling power, a kind of internal force is used to collect the Chanda, otherwise such members will not have the voting power in the election of the office bearers of the Jama'at. This kind of Chanda system is against the teaching of Masih Mauood(as).

حضرت مسیح موعودؑ فرماتے ہیں:

جو شخص اپنی حیثیت کے موافق کچھ ماہواری دینا چاہتا ہے وہ اس کو حق واجب اور دین لازم کی طرح سمجھ کر خود بخود ماہوار اپنی فکر سے ادا کرے اور اس فریضہ کو خالصتہً للہ نذر مقرر کر کے اس کے ادا میں تخلف اور سہل انگاری کو روانہ رکھے۔ اور جو شخص یکمشت امداد کے طور پر دینا چاہتا ہے وہ اسی طرح ادا کرے لیکن یاد رہے کہ اصل مدعا جس پر جس سلسلہ کی بلا انقطاع چلنے کی امید ہے وہ یہی انتظام ہے کہ سچے خیر خواہ دین کے اپنی بضاعت اور اپنی بساط کے لحاظ سے ایسی سہل رقمیں ماہواری کے طور پر ادا کرنا اپنے نفس پر حتمی وعدہ ٹھہرائیں جن کو بشرطہ نہ پیش آنے کسی اتفاقی مانع کے باسانی ادا کر سکیں ہاں جس کو اللہ جل شانہ، توفیق اور انشراح بخشے وہ علاوہ اس ماہواری چندہ کے اپنی وسعت ہمت اور اندازہ مقدرت کے موافق یکمشت طور پر بھی مدد کر سکتا ہے۔

اور تم اے میرے عزیزو میرے پیارو! میرے درخت وجود کی سرسبز شاخو! جو خدا تعالیٰ کی رحمت سے جو تم پر ہے میرے سلسلہ بیعت میں داخل ہو، اور اپنی زندگی، اور اپنا آرام، اور اپنا مال اس راہ میں فدا کر رہے ہو اگرچہ میں جانتا ہوں کہ میں جو کچھ کہوں تم اسے قبول کرنا اپنی سعادت سمجھو گے اور جہاں تک تمہاری طاقت ہے دریغ نہیں کرو گے لیکن اس خدمت کیلئے معین طور پر اپنی

13. Alteration of Chanda and Wasiyyat.

زبان سے تم پر کچھ فرض نہیں کر سکتا۔ تاکہ تمہاری خدمتیں نہ میرے کہنے کی مجبوری سے بلکہ اپنی خوشی سے ہوں۔ (فتح اسلام 56، 57۔ روحانی خزائن جلد 3 صفحہ 33، 34)

The summary is ‘Whoever is willing to pay according to their capacity, thinking that it is a kind of religious requirement pay accordingly per month..... but I am not fixing any particular amount making it compulsory for you, so that your contribution should not be based on what I tell you, but it should be according to your own pleasure’.

Also we can see that about Wasiyat, the instruction of Masih Mauood(as) is as follows:

ہر ایک صاحب جو حسب شرائط متذکرہ بالا کوئی وصیت کرنا چاہیں تو ان کی وصیت پر عمل درآمد ان کی موت کے بعد ہوگا (رسالہ الوصیت صفحہ 22، روحانی خزائن جلد 20 صفحہ 230)

Anyone who wishes to make a will in accordance with the above conditions, his/her will shall be executed after his/her death. (The Will, Page 29).

پنجاب میں کچھ مالکان اراضی ہیں اور ان کی راہ میں وصیت کرنے میں کچھ دقتیں ہیں تو ان کیلئے مناسب ہے کہ وہ جس قدر جائیداد کی وصیت کرنا چاہتے ہوں اسے بجائے وصیت کے اپنی زندگی میں ہیہہ کر دیں۔ (رسالہ الوصیت مشمولہ بعنوان روئیداد اجلاس اول مجلس معتمدین صدر انجمن احمدیہ قادیان منعقدہ (29 جنوری 1906ء، روحانی خزائن جلد 20 صفحہ 331، 332)

In the Punjab, if the land-owners face any difficulties in making *Wasiyyat*, it would be appropriate for them to gift [to the *Anjuman*] the portion of land they would like to bequeath in their lifetime The Gift Deed should also be signed by their reversionary heirs (if any) showing their consent. It is obligatory that the Gift Deed be registered and the gifted

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property be mutated in the name of *Majlis Mu'tamadin Sadr Anjuman Ahmadiyya*. In case they acquire additional property, they will have to follow the same procedure as and when required. (The Will Page 45).

From above it is clear that there is no payment of Chanda for the Wasiyyat. The Wasiyat is only from the property of a person accumulated at the time his death. If there is any problem in making such Wasiyath, then that property or amount can be gifted to the Jama'at in his life time.

But Mirza Mahmud Ahmad Sahib also made obligatory to pay 10% from the monthly income of the person who do wasiyat in addition to the 10% from the accumulated property also.

14. Praying Namaz behind other Muslims.

14. Praying Namaz behind other Muslims.

پھر اس معزز ملاقات کرنے والے (مسٹر فضل حسین صاحب بیرسٹر لاء) نے عرض کیا کہ اگر غیر احمدیوں کو کافر کہا جائے تو پھر اسلام میں تو کچھ بھی نہیں رہتا۔ فرمایا: ہم کسی کلمہ گو کو اسلام سے خارج نہیں کہتے جب تک کہ وہ ہمیں کافر کہ کر خود کافر نہ بن جائے آپ کو شاید معلوم نہ ہو جب میں نے مامور ہونے کا دعویٰ کیا۔ تو اس کے بعد بٹالہ کے محمد حسین مولوی ابو سعید صاحب نے بڑی محنت سے ایک فتویٰ تیار کیا جس میں لکھا تھا کہ یہ شخص کافر ہے، دجال ہے، ضال ہے۔ اس کا جنازہ نہ پڑھا جائے جو ان سے السلام علیکم کرے یا مصافحہ کرے یا انہیں مسلمان کہے وہ بھی کافر۔ اب سنویہ ایک متفق علیہ مسئلہ ہے کہ جو مومن کو کافر کہے وہ کافر ہوتا ہے۔ پس اس مسئلہ سے ہم کس طرح انکار کر سکتے ہیں۔ آپ لوگ خود ہی کہ دیں کہ ان حالات کے ماتحت ہمارے لیے کیا راہ ہے؟ ہم نے ان پر پہلے کوئی فتویٰ نہیں دیا۔ اب جو انہیں کافر کہا جاتا ہے تو یہ انہیں کے کافر بنانے کا نتیجہ ہے ایک شخص نے ہم سے مباہلہ کی درخواست کی۔ ہم نے کہا کہ دو مسلمانوں میں مباہلہ جائز نہیں۔ اس نے جواب لکھا کہ ہم تو تجھے پکا کافر سمجھتے ہیں۔ اس شخص نے عرض کیا کہ وہ آپ کو کافر کہتے ہیں تو کہیں لیکن اگر آپ نہ کہیں تو اس میں کیا حرج ہے؟

فرمایا کہ: جو ہمیں کافر نہیں کہتا ہم اسے ہرگز کافر نہیں کہتے لیکن جو ہمیں کافر کہتا ہے اسے کافر نہ سمجھیں تو اس میں حدیث اور متفق علیہ مسئلہ کی مخالفت لازم آتی ہے اور یہ ہم سے نہیں ہو سکتا۔

اس شخص نے کہا کہ جو کافر نہیں کہتے ان کے ساتھ نماز پڑھنے میں کیا حرج ہے؟

ہم خوب آزما چکے ہیں کہ ایسے لوگ دراصل منافق ہوتے ہیں ان کا حال ہے یعنی سامنے تو کہتے ہیں کہ ہماری تمہارے ساتھ کوئی مخالفت نہیں مگر جب اپنے لوگوں سے محل باطبع ہوتے ہیں تو کہتے ہیں کہ ہم ان سے استہزاء کر رہے تھے پس جب تک یہ لوگ ایک اشتہار نہ دیں کہ ہم سلسلہ احمدیہ کے

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لوگوں کو مومن سمجھتے ہیں بلکہ ان کو کافر کہنے والوں کو کافر سمجھتے ہیں۔ تو میں آج ہی اپنی تمام جماعت کو حکم دے دیتا ہوں کہ وہ ان کے ساتھ مل کر نماز پڑھ لیں۔ ہم سچائی کے پابند ہیں۔ آپ ہمیں شریعت اسلام سے باہر مجبور نہیں کر سکتے۔ جب اس میں یہ بالاتفاق مسلمہ مسئلہ ہے کہ مومن کو کافر کہنے والا خود کافر ہے تو ہم انہیں کس طرح مسلمان کہیں؟ اور ان مکفرین اہل حق کو کافر نہ جانیں؟ ہم کس طرح سمجھیں کہ وہ سچے مسلمان ہیں۔ جب ان کے دلوں میں نبی کریم ﷺ کے قول کی عظمت نہیں ہے حالانکہ ہر مسلمان پر فرض ہے کہ وہ اپنے سید و مولیٰ نبی ﷺ کے قول کا پاس کرے اور جو کچھ انہوں نے فرمایا اسی کے مطابق عقیدہ رکھے۔

The respected person who came for a meeting (Mr. Fazal Husain (barrister of law) said that if non-Ahmadis are declared as Kafirs then there is nothing left in Islam. I replied that we don't declare any person reciting Kalima outside Islam until he declares us as Kafir and then he becomes himself a kafir. Perhaps you may be knowing, when I declared as I am appointed by God, after that Maulavi Muhammad Hussain Abu Saeed Sahib of Batala, with great efforts issued a Fatwa, in which it was written this person is a Kafir, Dajjal and deviated. Don't perform his funeral prayer. Whoever greets him Salam, gives handshake to him or says he is a Muslim then that person also become a Kafir. Now understand that it is an agreed matter (reported by both Bukhari and Muslim) that whoever declares a believer a Kafir then he becomes himself a Kafir. How we can deny this matter? You please tell yourself, under this situation, what is the way left for us? We did not give any Fatwa beforehand against him. Now, if he is called a Kafir then it is the result of his declaration of making (us) kafir. One person wanted to have a Mubahala with us. We said Mubahala is not permissible between two Muslims. He replied that we consider you as a stern Kafir. Then this person said, if he declare you a Kafir, let him say so, but if you don't declare then what problem is there?

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Replied: Those who don't declare us a Kafir, we don't declare them as Kafirs at all. But if somebody declares us a Kafir and then if we don't consider him a Kafir, then it is against the reported hadith of both Imams, to take such a stand is not possible for us. Then this person said what is the problem praying behind a person who don't make a declaration of Kafir.

We have been put to great trials that such people are Munafiqs in reality. Their situation is such that in front of us they will say we don't have any opposition towards you, but when they are with their own group, they will say that we were just mocking at them. But 'If these people give a proclamation that we consider the people of the Ahmadiyya Jama'at as Muslims, also we consider those people as Kafirs who tell Ahmadis are Kafirs, then today I will give command to all members of my Jama'at to pray Namaz with them.' We stick to truthfulness. You cannot compell us to go out of the law of Islam. It is an accepted matter that the person who declares a believer as a Kafir then he becomes himself a Kafir. Then how we can consider such a person as a Muslim and the people who follow them are not Kafirs? How we can understand such people are true Muslims? When there is no respect in their hearts for the saying of Holy Prophet (s.a) where as it is the duty of every Muslim to accept the saying of our leader and master, Holy Prophet (s.a) and to believe according to what he has proclaimed. (Malfoozat Vol5-P636).

From above it is clear that, if a leader of a group of Muslims declares Ahmadi as kafirs, then praying behind them is prohibited. Those who consider Ahmadis as Muslims praying behind such people is not prohibited.

15. Reality of Qudrat-e-Saniya

Ahmadis have been taught from their childhood that Qudrat-e-Sania (Second Manifestation) is the Nizam-e- Khilafat founded by election since May 27, 1908 and that there was consensus (Ijma') of the Jamaat that Nizam-e-Khilafat thus founded is the Qudrat-e-Sania.

But we can find written in Tareekh-e-Ahmadiyyat (History of Ahmadiyyat) compiled by Maulana Dost Muhammad Shahid Sahib, volume 3 at page 212 that after the establishment of first Khilafat, it was instructed by Khalifatul Masih Awwal that all members of Jamaat in Qadian as well as in other countries and places must join together for collective prayers to act upon the will of Masih Mauood(as) and supplicate for the appearance of Qudrat-e-Sania. We can also find at page # 341,342 volume-3 of the same Tareekh-e-Ahmadiyyat that Khalifatul Masih Awwal said on 1st December 1912 that God willing, Qudrat-e-Sania (Second Manifestation) will appear after 30 years.

So how far it is correct to say that as regards to Qudrat-e-Sania (Second Manifestation), there was a Ijma' (consensus) on May 27, 1908 and that it is exclusively the Nizam-e-Khilafat, the foundation of which was laid on that day; whereas the actual action of the Jamaat was that they kept on praying for the appearance (Nazool) of Qudrat-e-Sania (Second Manifestation) for many weeks even after establishment of the first Khilafat.

Khalifatul Masih Awwal as reported in Jamaat history, said on 1st December 1912 that Qudrat-e-Sania (Second Manifestation) will appear after thirty years; thereby denying that he is the first 'mazhar' (appearance) of Qudarat-e-Sania, How can we call him the first mazhar (appearance) of Qudrat-e-Sania, when he himself prayed for the appearance of Qudrat-e-Saniya?

15. Reality of Quadrat-e-Saniya

Also it is interesting to note that Khalifa Sani Sahib, after he got elected as Khalifatul Masih, he placed a plaque at the spot of the election of Khalifatul Masih Awwal where it is written 'Appearance of Quadrat-e-Sania'.

The reality is that elected Khilafat is not the second manifestation. See what Masih Mauood(as) is saying?

'And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a *Jama'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the **second Manifestation may descend from the Heaven** and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike.'

'Let the righteous persons of the *Jama'at* who have pure souls accept *Bai'at* in my name. **Such persons will be selected by consensus of the believers.** Hence if forty believers agree that a person is competent to accept *Bai'at* in my name, he will be entitled to accept *Bai'at*. And such a person ought to make himself an example for others. '

'God has informed me: "I shall raise for thy *Jama'at* one from thy progeny and shall honour him **with My revelation and nearness.** Truth will flourish through him and a large number of people accept him." So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect, is at one time, only a drop of semen or clot of blood in the womb.' (The Will, Page 8).

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From above it is clear that Second Manifestation is supposed to descend from heaven which means Quдрate Saniya will be directly appointed by Allah because Allah will honour him **with His revelation and nearness.**

Masih Mauood(as) also separated the elected head from the Quдрate Saniya as follows:

‘Let the righteous persons of the *Jama‘at* who have pure souls accept *Bai‘at* in my name. **Such persons will be selected by consensus of the believers.** Hence if forty believers agree that a person is competent to accept *Bai‘at* in my name, he will be entitled to accept *Bai‘at*. And such a person ought to make himself an example for others.

So anybody can become a head if he is elected by 40 people and with the consensus of the believers. Also it is to be noted that Khalifa Sani Sahib was not elected with ‘**consensus of the believers**’. With his election *Jama‘at* split into two groups.

So to say that elected Khilafat is Quдрate-e-Saniya is utterly wrong.

Khudrat-e-Saniya has got two manifestations. First manifestation appears through a person directly appointed by Allah as a Khalifatullah. Second manifestation is through the election of a leader at the time of the death of Khalifatullah. But this elected system becomes corrupted after sometime, as in the case of Holy Prophet (s.a.), the Khilafat became corrupted from the fifth Khalifa. In the case of Masih Mauood (a.s.), the elected system became corrupted from second khalifa onwards. The greatest and most powerful manifestation of Khudrat-e-Saniya is the appearance of Khalifatullah appointed by Allah. To suppress the appearance of Khalifatullah and to give predominance to the elected system as a Khudrat-e-Saniya is utterly wrong.

16. Advent of Mujaddids.

Ahmadiyya Khilafat is misguiding their followers saying that no more Mujaddids will come during the period of Elected Ahmadiyya Khilafat. This also is utterly against the teaching of Masih Mauood (as). See the following quotations:

اس امت کے لئے ہر ایک صدی کے سر پر مجدد پیدا ہو گا۔

“For this Ummah, there will be a Mujaddid at the beginning of every century.” (Roohani Khazain, Volume 13, Page 474)

آیت کریمہ سے وہ حدیث مطابق ہے جو پیغمبر خدا ﷺ فرماتے ہیں۔ من لم يعرف امام زمانہ فقد مات مینة الجاهلیة۔ جس شخص نے اپنے زمانہ کے امام کو شناخت نہ کیا وہ جاہلیت کی موت پر مر گیا یعنی جیسے جیسے ہر ایک زمانہ میں امام پیدا ہوں گے اور جو لوگ ان کو شناخت نہیں کریں گے تو ان کی موت کفار کی موت کے مشابہ ہو گی

“The Messenger of God (sa) said: whosoever does not recognize the Imam of the time (Leader of his Century) meets the death of an ignorant i.e. as when in every age Imams will appear and those people who do not recognize them their death will resemble the death of unbelievers” (Roohani Khazain, Volume 6, Page 334)

ایک زمانہ گزرنے کے بعد جب پاک تعلیم پر خیالات فاسدہ کا ایک غبار پڑ جاتا ہے اور حق خالص کا چہرہ چھپ جاتا ہے تب اس خوبصورت چہرے کو دکھلانے کے لئے مجدد اور محدث اور روحانی خلیفے آتے ہیں

“After a century has passed and the pure teachings are corrupted by dust of impure notions and the face of actual righteousness is overshadowed; then to manifest this beautiful face, Mujaddidin, Mohadassin (saints) and Spiritual Khulafa arrive” (Roohani Khazain, Volume 6, Page 339-340)

خوب جان لو کہ ماموروں کا انکار بڑی بھاری بات ہے اور جو ان سے لڑا یقیناً اپنے آپ کو دوزخ کا کنڈا بنا یا۔

“Remember clearly that denial of Appointees is a very serious matter. Whosoever fights with them certainly makes himself fuel for hell” (Roohani Khazain, Volume 16, Page 190)

مجددوں اور روحانی خلیفوں کی اس امت میں ایسے ہی طور سے ضرورت ہے جیسا کہ قدیم سے انبیاء کی ضرورت پیش آتی رہی ہے اس سے کسی کو انکار نہیں۔

“This Ummah needs Mujadadin & Spiritual Khulfa as since ancient times there has been need of Prophets, nobdoy denies this.” (Roohani Khazain, Volume 6, Page 340)

ہر ایک نئی صدی جو آتی ہے تو گویا ایک نئی دنیا شروع ہوتی ہے اس لئے اسلام کا خدا جو سچا خدا ہے ہر ایک نئی دنیا کے لیے نئے نشان دکھلاتا ہے اور ہر ایک صدی کے سر پر اور خاص کر ایسی صدی کے سر پر جو ایمان اور دیانت سے دور پڑ گئی ہے اور بہت سی تاریکیاں اپنے اندر رکھتی ہے ایک قائم مقام نبی کا پیدا کر دیتا ہے جس کے آئینہ فطرت میں نبی کی شکل ظاہر ہوتی ہے

“Every new century which comes, it is as if a new world starts. Therefore the God of Islam who is the true God, for every new world manifests new signs and on the turn of every century, and particularly at the head of such century which has drifted away from faith and honesty and has in it many darkness, He raises a substitute of the Prophet in whose natural mirror appears the countenance of the Prophet” (Roohani Khazain, Volume 5, Page 246-247)

یاد رہے کہ اسلام کا بارہواں خلیفہ جو تیرھویں صدی کے سر پر ہونا چاہئے وہ یحییٰ نبی کے مقابل پر ہے۔۔۔ اس لئے ضروری ہے کہ بارہواں خلیفہ قریشی ہو جیسا کہ حضرت یحییٰ اسرائیلی ہیں۔ لیکن اسلام کا تیرھواں خلیفہ جو چودھویں صدی کے سر پر ہونا چاہئے جس کا نام مسیح موعود ہے

“Remember that the 12th Khalifa of Islam who should be on the turn of 13th century is comparable to Prophet Yahya (as) ... But the 13th Khalifa of Islam who should be at the turn of

16. Advent of Mujaddids.

14th century whose name is Promised Messiah” (Roohani Khazain, Volume 17, Page 193)

Those Ahmadis who say in their speeches that in the first period of Islam, Khilafat only existed for the first thirty years and then ended after the first four Khulafa and now it has been re-established again in Jamaat of Hadhrat Masih-e-Maud (as), such a statement is contradictory to the teachings of Hadhrat Masih-e-Maud (as) himself. The system which got established in Jamaat Ahmadiyya was, as per the will of Hadhrat Masih-e-Maud (as) and its objective was that all the Ahmadis work together to welcome the next Mujaddid (Imam-uz-Zaman) as he admonished in Al-Wasiyyat, 'after me until somebody as recipient of Holy Spirit is raised all of you should work together'.

مستعد اور سعید فطرتوں کے لئے ضروری تھا کہ وہ صدی کے سر آجانے پر نہایت اضطراب اور بے قراری کے ساتھ اس مرد آسمانی کی تلاش کرتے اور اس آواز کو سننے کے لئے ہمہ تن گوش ہو جاتے جو انہیں یہ مژدہ سناتی کہ میں خدا تعالیٰ کی طرف سے وعدے کے موافق آیا ہوں۔

“It was incumbent for the fortunate ones that at the turn of the century they would have searched for that heavenly person with anxiety and restlessness and would have prepared themselves with full attention to hear that voice that would have given tiding that I have come as per promise of God the Exalted” (Malfoozat, Volume 2, Page 356)

عدم علم سے عدم شے لازم نہیں آتا۔ بعض مصلح اور مجددین دنیا میں ایسے آتے ہیں کہ عام طور پر دنیا کو ان کی بھی خبر نہیں ہوتی۔

“Lack of Knowledge does not necessarily mean lack of existence. Some Reformers and Mujadadin come in the world in such a way that the worldly people do not become aware of them” (Roohani Khazain, Volume 5, Page 108).

29 ستمبر 1905ء قبل دوپہر

ایک شخص نے سوال کیا کہ کیا آپ کے بعد بھی مجدد آئے گا؟ اس پر فرمایا:-

اس میں کیا ہرج ہے کہ میرے بعد بھی کوئی مجدد آجاوے۔ حضرت موسیٰ علیہ السلام کی نبوت ختم ہو چکی تھی اس لئے مسیح علیہ السلام پر آپ کے خلفاء کا سلسلہ ختم ہو گیا۔ لیکن آنحضرت ﷺ کا سلسلہ قیامت تک ہے اس لئے اس میں قیامت تک ہی مجدد دین آتے رہیں گے۔ اگر قیامت نے فنا کرنے سے چھوڑا تو کچھ نہیں کہ کوئی اور بھی آجائے گا۔ ہم ہرگز اس سے انکار نہیں کرتے کہ صالح اور ابرار لوگ آتے رہیں گے اور پھر بعثت قیامت آجائے گی۔

"29 September 1905, before noon. A man asked the question: 'Will a mujaddid come after you?' He [the Promised Messiah] replied:

"What is wrong with a mujaddid coming after me? The prophethood of Moses had come to an end, and that is why his chain of successors ended with Jesus. However, the dispensation of the Holy Prophet Muhammad will last till the Day of Judgment. Therefore, mujaddids will arise in it till Judgment Day. As long as the Day of Judgment withholds its destruction, it does not matter that someone else should come. We most certainly do not deny that good and righteous people will continue to come, and then all of a sudden the Day of Judgment will come." (Malfoozat-v8-p119, 29 Sept 1905).

In his book Shahadat al-Qur'an, the Promised Messiah has argued long and vigorously that successors to the Holy Prophet Muhammad will always be arising. He writes:

پس یہی وجہ ہے کہ خدا تعالیٰ نے دائمی خلیفوں کا وعدہ دیا تا وہ ظلی طور پر انوار نبوت پاکردنیا کو ملزم کریں اور قرآن کریم کی خوبیاں اور اس کی پاک برکات لوگوں کو دکھلاویں۔ یہ بھی یاد رہے کہ ہر ایک زمانہ کے لئے اتمام حجت بھی مختلف رنگوں سے ہوا کرتا ہے اور مجدد وقت ان قوتوں اور ملکوں اور کمالات کے ساتھ آتا ہے جو موجودہ مفاسد کا اصلاح پانا ان کمالات پر موقوف ہوتا ہے سو ہمیشہ خدا

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تعالیٰ اسی طرح کرتا رہے گا جب تک کہ اس کو منظور ہے کہ آئندہ رشد اور اصلاح کے دنیا میں باقی رہیں۔

"So this is the reason why the Exalted Allah has given the promise of recurring Khulafa, and getting the reflective light of prophethood, they may illumine the world and show to the people the beauty of Holy Qur'an and its pure blessings. It should also be remembered that the conveying of the argument [of Islam] takes place in a different sense in every age, and the mujaddid of the time comes with the powers, faculties and qualities upon which depends the reformation of the prevalent evils. God will continue to do this forever, as long as He pleases that the signs of righteousness and reform remain in the world." (Shahadat al-Qur'an P. 46)

الر کے لفظ سے پتہ لگتا ہے کہ یہ لفظ مجددوں اور مسلوں کے سلسلہ جاریہ کی طرف اشارہ کرتا ہے۔ جو قیامت تک جاری ہے۔

Malfoozat-v2-p63

"Another point is that the letter ra in the word alif-lam-ra shows that this word refers to the permanent institution of mujaddids and the sent ones, which will continue till the Day of Judgment. (Malfoozat vol. 2, p.63.)

ایک ہفتہ کے بعد کپڑے بھی میلے ہو جاتے ہیں اور اُن کے دُھلانے کی ضرورت پڑتی ہے۔ لیکن کیا پوری صدی گزر جانے کے بعد بھی مجدد کی ضرورت نہیں ہوتی؟ ہوتی ہے اور ضرور ہوتی ہے۔ اور یہی وجہ ہے کہ خدا تعالیٰ نے یہ سلسلہ قائم کیا۔ کہ ہر صدی کے سر ایک مجدد اصلاح خلق کے لئے آتا ہے کیونکہ صدی کے اس درمیانی حصہ میں بہت سی غلطیاں اور بدعتیں دین میں شامل کر لی جاتی ہیں اور خدا تعالیٰ کبھی پسند نہیں فرماتا کہ اس کے پاک دین میں خرابی رہ جاوے۔ اس لئے وہ ان کی اصلاح کی خاطر مجدد بھیج دیتا ہے۔

Malfoozat-v3-p254-255

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"After one week, clothes get dirty and it becomes necessary to have them washed. But even after the passing of a full century, is there not a need for a mujaddid? There is, most definitely there is. This is the reason why God established this institution that at the head of every century a mujaddid comes for the reform of the people." (Malfoozat-v3-p254-255)

Under the heading coming of a mujaddid at the head of every century, the Promised Messiah (as) is reported as having said in a discourse:

یہ بات مسلمانوں میں ہر شخص جانتا ہے اور غالباً کسی کو بھی اس سے بے خبری نہ ہوگی کہ رسول ﷺ نے فرمایا ہے کہ اللہ تعالیٰ ہر صدی کے سر پر ایک مجدد کو بھیجتا ہے جو دین کے اس حصہ کو تازہ کرتا ہے جس پر کوی آفت آئی ہوئی ہوتی ہے۔ یہ سلسلہ مجددوں کے بھیجنے کا اللہ تعالیٰ کے اس وعدہ کے موافق ہے جو اس نے اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ میں فرمایا ہے۔ پس اس وعدہ کے موافق اور رسول اللہ ﷺ کی اس پیشگوئی کے موافق جو کہ آنحضرت ﷺ نے اللہ تعالیٰ سے وحی پا کر فرمائی تھی۔ یہ ضروری ہوا کہ اس صدی کے سر پر جس میں سے انیس برس گزر گئے کوی مجدد اصلاح دین اور تجدید ملت کے لئے مبعوث ہوتا۔

Malfoozat- v4-p2

"Every Muslim knows, and there probably cannot be anyone unaware of it, that the Holy Prophet Muhammad (sa) has said that Allah sends a mujaddid at the head of every century who revives that part of the religion which faces some trouble. The arrangement for sending mujaddids is in accordance with that promise of God which He revealed in the words: 'Surely We have revealed the Reminder and We are ever its Guardian.' Consequently, in accordance with this promise and in accordance with the prophecy of the Holy Prophet Muhammad which he made through revelation from God, it was necessary that at the head of this century, out of which nineteen years

16. Advent of Mujaddids.

have passed, a mujaddid must be appointed for the reform of the religion and revival of the Muslims." (Malfoozat-v4-p2.)

تجدید دین کی ضرورت نو وارو۔ کیا یہ ضروری ہے کہ ہر صدی پر مجدد ہو نا چاہیے؟
حضرت اقدس۔ ہاں یہ ضروری ہے کہ ہر صدی کہ سر پر مجدد آئے۔ بعض لوگ اس بات کو سنکر پھر
یہ اعتراض کرتے ہیں کہ جبکہ ہر صدی پر مجدد آتا ہے تو پھر تیرہ صدیوں کے مجددوں کے نام
بتاؤ۔ میں اس کا پہلا جواب یہ دیتا ہوں کہ اُن مجددوں کے نام بتانا میرا کام نہیں۔ یہ سوال
آنحضرت ﷺ سے کرو۔ جنہوں نے فرمایا ہے کہ ہر صدی پر مجدد آتا ہے اس حدیث کو تمام اکابر
نے تسلیم کر لیا ہے۔ شاہ ولی اللہ صاحب بھی اس کو مانتے ہیں کہ یہ حدیث آنحضرت ﷺ کی
طرف سے ہے اور حدیث کی کتابیں جو موجود ہیں ان میں یہ حدیث پای جاتی ہے۔ کسی نے کبھی اس
کو چھینک نہ دیا اور نہ کہا کہ یہ حدیث نکال دینی چاہیے جبکہ یہ بات ہے تو پھر مجھ سے فہرست کیوں
مانگی جاتی ہے۔ Malfoozat-v3-p86

When asked the question by a visitor, "Is it essential that a mujaddid comes in every century?", the Promised Messiah is reported as replying:

"Yes, it is essential that a mujaddid must come at the head of every century. Some people, on hearing this, say by way of objection that, if a mujaddid comes in every century then tell us who were the mujaddids of the last thirteen centuries. My answer is that, firstly, it is not my work to give the names of those mujaddids. Put this question to the Holy Prophet Muhammad who said that a mujaddid comes in every century." (Malfoozat, v3, p86).

17. Advent of 10000 Messiahs.

We may feel wondered by reading the following prophecy of Masih Mauood (as) that in the future about 10,000 Messiah may appear.

میں نے صرف مثیل مسیح ہونے کا دعویٰ کیا ہے اور میرا یہ بھی دعویٰ نہیں کہ صرف مثیل ہونا میرے پر ہی ختم ہو گیا ہے بلکہ میرے نزدیک ممکن ہے کہ آئندہ زمانوں میں میرے جیسے اور دس ہزار بھی مثیل مسیح آجائیں ہاں اس زمانے کے لئے میں مثیل مسیح ہوں اور دوسرے کی انتظار بے سود ہے اور یہ بھی ظاہر رہے کہ یہ کچھ میرا ہی خیال نہیں کہ مثیل مسیح بہت ہو سکتے ہیں بلکہ احادیث نبویہ کا بھی یہی منشاء پایا جاتا ہے کیونکہ آنحضرت ﷺ فرماتے ہیں کہ دنیا کے اخیر تک قریب تیس کے دجال پیدا ہوں گے اب ظاہر ہے کہ جب تیس دجال کا آنا ضروری ہے تو بحکم لکل دجال عیسیٰ تیس مسیح بھی آنے چاہئیں پس اس بیان کی روح سے ممکن اور بالکل ممکن ہے کہ کسی زمانہ میں کوئی ایسا مسیح بھی آجائے جس پر حدیثوں کے بعض ظاہری الفاظ صادق آسکیں۔

I have only claimed to be the like of the Messiah. Also it is not my claim that to be the like of the Messiah has ended on me. But in my view it is possible in the future that ten thousand Messiah may come like me. Yes for this particular period I am the like of Messiah, and it is useless to wait for the advent of another one. This is not the view of mine only. Holy Prophet(sa) has said that there will 30 Dajjals till the end of the world. So when there are 30 Dajjals going to come, it is evident that 30 Messiahs also should come based on the hadith, for every Dajjal there will be Messiah. It is possible and is utterly possible that some other time another Messiah may come on whom some of the prophecies of Holy Prophet (sa) may get fulfilled.

17. Advent of 10000 Messiahs.

If all the 10,000 Masihs come or at least the 30 Masihs come, who will be directly appointed by Allah, it may be possible that they may also have their own elected system. So there will be many Jama'ats and many Khilafats (Imams or heads). At that time the validity of the present Khilafat will be lost. So it is wrong to say that this Khilafat will stay till the end of the world.

Ten thousand is just a figure of speech. It does not mean 10,000 Masih is going to come. As it is the last 1000 years because Masih Mauood is called Imam Alif Akhir, if 10000 Maish is going to come then in every year we are supposed to have ten Messiahs which is not practical.

18. Mahdi, Masih and Ibn Maryam

To say there is no Eisa other than Mahdi is not absolutely correct, because Masih Mauood(as) has said that there will be more Masihis coming after him.

اس مسیح کو بھی یاد رکھو جو اس عاجز کی ذریت میں سے ہے جس کا نام ابن مریم بھی رکھا گیا ہے کیونکہ اس عاجز کو براہین میں مریم کے نام سے بھی پکارا ہے۔

Remember that Masih also who is going to appear from the progeny of this humble one, whose name is Ibn Maryam, because this humble one is called Maryam in the Baraheen. (RK Vol 03, P318)

Also read the following hadith:

عن جعفر عن ابیه عن جدہ قال قال رسول اللہ ﷺ ابشرو ابشرو انما مثل أمتی مثل العیث لآ یدری أجزه حیر أم أوله أو کحدیفة أطمع منها فوج عامًا ثم أطمع فوج عام لعل آجزها فوجًا أن ینکون أعرضها عرضًا و أعمقها عمقًا و أحسنها حسنا کیف تهلك أمة أنا أولها و المهدی و سطها و المسیح آجزها ولكن بین ذلك فیخ أعوج لیسو امی و لآ أنا منهم۔ رواه زین۔

(مشکوہ شریف جلد 3 صفحہ 293) جعفر نے اپنے والد سے انہوں نے اپنے دادا (حضرت امام حسین۔ ناقل) سے روایت کی ہے کہ رسول اللہ ﷺ نے فرمایا تم خوش ہوؤ اور خوش ہوؤ۔ میری امت کی مثال بارش کی مانند ہے یہ نہیں جانا جاتا اس کا اول بہتر ہے یا آخر یا اس کی مثال باغ کی مانند ہے۔ اس سے ایک سال تک ایک فوج کھلائی گئی پھر ایک فوج ایک دوسرے سال کھلائی گئی شاید کہ جب دوسری فوج کھائے وہ بہت چوڑا بہت گہرا اور بہت اچھا بن جائے۔ وہ امت کیسے ہلاک ہو جس کے اول میں میں ہوں مہدی اس کے وسط میں اور مسیح اس کے آخر میں ہے۔ لیکن اس کے درمیان

ایک کج و جماعت ہو گی انکا میرے ساتھ کوئی تعلق نہیں۔ (رزین) اس حدیث میں آنحضرت ﷺ نے مہدی کو درمیان میں بیان فرمایا ہے اور مسیح کو آخر پر۔

Jaafar(ra) reports from his father, his grandfather said: The Messenger of Allah peace be upon him said: ‘be happy be happy, the example my community is like a rain and it is not known the first part of it is better or the last part. Or it is like a garden one regiment cultivated for an year and after that another regiment cultivated it making more beautiful. How that community will be destroyed where I am there in the beginning and Mahdi in the middle and the Messiah at the end. but between that there will be a crooked group and they will not be from me and nor I am from them’.

Who is this crooked group? The crooked group is the people who give distorted teaching of Masih Mauood(as).

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا قَالَ لَنْ تَهْلِكَ أُمَّةٌ أَنَا فِي أَوْلَهَا وَ عَيْسَىٰ بِنُ مَرْيَمَ فِي آخِرِهَا وَالْمَهْدَىٰ وَسَطُهَا (حدیقتہ الصالحین صفحہ 402 بحوالہ کنز العمال 187/2)

(حدیقتہ الصالحین صفحہ 402 بحوالہ کنز العمال 187/2۔ جامع الصغیر 104/2) ترجمہ۔ حضرت ابن عباسؓ بیان کرتے ہیں کہ آنحضرت ﷺ نے فرمایا۔ وہ امت ہر گز ہلاک نہیں ہو سکتی جس کے شروع میں، میں اور آخر میں عیسیٰ بن مریم اور درمیان میں مہدی ہوں گے۔

Ibn Abbas(ra) is reported that Holy Prophet(sa) said: That community will not be destroyed where I am there in the beginning and Eisa Ibn Maryam at the end and Mahdi in the middle.

So there will be three great personalities for the victory of Islam. Allah has also repeated the following verse three times in the Holy Qur’an:

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هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

9: 33. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may resent it.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ
شَهِيدًا

48: 29. He it is Who has sent His Messenger with guidance and the true Religion, That He may cause it to prevail over all other religions. And sufficient is Allah as a Witness.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِأَهْدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

61: 10. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it.

Also it is mentioned in the book of 'Ayina Kamalat-e-Islam' Page 346, that Descending of Masih will take place three times, to destroy the wrong concept of Christianity when it reaches to its climax. It will happen three times, the first appearance was the period of Holy Prophet(sa), the second one was the period of Masih Mauood(as), and the third one will be the period of Jalali Masih.

The question is who is going to be third one?

This is clear from the following prophecy of Masih Mauood(as):

Sahibzadah Pir Sirajul-Haqqra narrates that once the Promised Messiah(as) said:

‘God has conveyed to me that **there would be a great split in my Movement as well**, and mischief makers and those who are the slaves of their own desires will depart. **Then God Almighty will bring this split to an end.** But those who deserve being cut off, as being unconnected with the truth and given to mischief, will be cut off. Then there will be a great uprising in the world. That would be the first uprising. Kings will invade kings. There will be so much bloodshed that the earth will be filled with blood. The subjects of all kings will also fight fearfully among themselves. **There will be universal ruin and destruction. The centre of all this will be Syria.**’

Addressing Sahibzadah Sirajul-Haqqra directly, the Promised Messiahas continued:

‘**It will be the time of my Promised Son.** God has decreed these events in connection with him. **Thereafter our Movement will spread and kings will become members of the Movement.** Be sure to recognize the Promised One’. (Tadhkirah English Page 1065-1066).

So the third victory of Islam will be taking place during the time of the Promised One.

So it is clear that the victory of Islam will not be taking place through the present Ahmadiyya Khilafat.

اس مسیح کو بھی یاد رکھو جو اس عاجز کی ذریت میں سے ہے جس کا نام ابن مریم بھی رکھا گیا ہے کیونکہ اس عاجز کو براہین میں مریم کے نام سے بھی پکارا ہے۔

Remember that Masih also who is going to appear from the progeny of this humble one, whose name is Ibn Maryam, because this humble one is called Maryam in the Baraheen.

(RK Vol 03, P318)

19. Essential Elements of a Successful Organization.

For any organization to be successful and to pass the test of time, there are some essential elements which are as follows:

1. Strong fundamentals in conformity with the Holy Book..
2. Democratically elected strong leadership.
3. Democratically elected Majlis Shurah.
4. Just and Independent system of Election.
5. System of Judiciary independent of Leadership.
6. Financial system independent of Leadership but Under Majlis Shoorah and approved by the Leader.
7. Accountability for the financial system.
8. Independent Auditing system.
9. Publication of the audited accounts.
10. Freedom of expression.
11. Right to ask and to get the information.

If we look at the system of organization of Ahmadiyya Jama'at, we can find that none of the above elements are there in the system. When a person becomes a Khalifa elected by special type of Electoral College which does not include the representation of the whole members, how he can deliver absolute system of Justice in the Jama'at? If he is a genuine Khalifa, first thing he should do is to correct the system of election.

In the early Islamic Khilafat there was an independent Judiciary. The Judiciary handled all kind of disputes. Even the judge has the right to call the Khalifa to the court for questioning or for evidence. Judgement or punishment was given by the court. But in the Ahmadiyya system of Khilafat, punishment is given directly by Khalifa based on the unilateral report sent by the Amirs of the Jama'at. No questioning or evidence is taken by the Khalifa. The members of the Jama'at

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are left at the mercy of Amirs. If an Amir is displeased with any member, he can send false reports and action can be taken against him. Others are unable to raise any kind of voices against the unjust actions of Amirs, because if Amir is displeased with them, they will also face the same kind of treatment. By this way an unjust system of fear is created in the Jama'at. Khalifa is acting like a rubber stamp endorsing the reports of the Amirs. No authority is appointed from the centre to scrutinize the reports or actions of Amir. So there is a lot of injustice being done in the Jama'at. We can see more anti-Ahmaddiyya websites created by the expelled Ahmadis than the websites of Ahmadiyya Jama'at itself. Actually the punishment should be handled by an independent judicial system and the forgiveness should be handled by the Khalifa. When Khalifa gives the punishment, it creates a bad impression of him.

See the example of Masih-e-Mauood (as). He formed Sadr Anjuman Ahmadiyya and gave them all powers to handle the financial as well as other decision of the Jama'at and informed us that their decisions with the majority of the members will be binding on us. But Khalifa Sani Sahib abolished the Sadr Anjuman Ahmadiyya formed by Masih Mauood(as) and he established his own Sadr Anjuman Ahmadiyya under his command.

So from above it is clear that the present Khilafat System of Ahmadiyya Jama'at is a kind of autocratic Khilafat, it cannot be even called a democratic Khilafat. To call it a Divine Khilafat is a kind of treason. The European kings before the advent of revolutions in the European countries applied the same kind of tactics to swindle the common people and loot them with over burdened taxes.

Such kind of tactics will not stay long, and as the history proves, this kind of autocratic system will come to an end sooner or later.

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حدثنا عمرو بن عباس قال: حدثنا ابن المهدي قال: حدثنا منصور بن سعد، عن ميمون بن سياه، عن أنس بن مالك قال: قال رسول الله ﷺ: (من صلى صلاتنا، واستقبل قبلتنا، وأكل ذبيحتنا، فذلك المسلم، الذي له ذمة الله وذمة رسوله، فلا تخفروا الله في ذمته).

The Holy Prophet (sa) said : ‘Whoever prays our prayers, faces our Qibla and eats the animals slaughtered by us, he is a Muslim, on whom is the responsibility of Allah and His prophet, So don’t break the responsibility undertaken by Allah. (Bukhari).

Against this the so called Muslih Mauood declared:

كل مسلمان جو حضرت مسیح موعودؑ کے بیعت میں شامل نہیں ہوئے خواہ انہوں نے حضرت مسیح موعودؑ کا نام بھی نہیں سنا۔ وہ کافر اور دائرہ اسلام سے خارج ہیں۔

The belief that all those so-called Muslims who have not entered into his *Bai‘at* formally, wherever they may be, are *kuffar* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah (as).

The above beliefs he declared in his book *Aina Sadaqat* Page 110. (See the English translation, the Truth About the Split).

Because of the above declaration, National Assembly of Pakistan declared Ahmadis as non-Muslims.

Now the followers of the so called Muslih Mauood is quoting the above hadith to prove themselves as Muslims and rejecting the teaching of their so called Muslih Mauood. See the following video as a proof:

<https://www.youtube.com/watch?v=daC8mMIUXgQ&feature=share>

20. Who are Muslims?

The duty of Muslih Mauood is to make Islah and give positive and practical teaching, not to make divisions or give negative teaching against the teaching of his Master, which his own followers cannot bring into practice. So shame be upon the so called Muslih Mauood and his followers.



21. Panama Papers and Black Money

In these documents, it has come to light; there are about 27 accounts of Fifth Khalifa and his family members. From where these amounts came? The Jamaat should publish a clear cut details for the deposits of these accounts. But they are keeping silent.

On **May 5, 2016**, an anonymous source contacted the *Süddeutsche Zeitung* (SZ) and submitted encrypted internal documents from Mossack Fonseca, a Panamanian law firm that sells anonymous offshore companies around the world. These shell companies enable their owners to cover up their business dealings, no matter how shady.

In the months that followed, the number of documents continued to grow far beyond the original leak. Ultimately, SZ acquired about 2.6 terabytes of data, making the leak the biggest that journalists had ever worked with. The source wanted neither financial compensation nor anything else in return, apart from a few security measures.

The data provides rare insights into a world that can only exist in the shadows. It proves how a global industry led by major banks, legal firms, and asset management companies secretly manages the estates of the world's rich and famous: from politicians, Fifa officials, fraudsters and drug smugglers, to celebrities and professional athletes.

A group effort

The *Süddeutsche Zeitung* decided to analyze the data in cooperation with the [International Consortium of Investigative Journalists \(ICIJ\)](#). ICIJ had already coordinated the research for past projects that SZ was also involved in, among them Offshore Leaks, Lux Leaks, and Swiss Leaks. Panama Papers is the biggest-ever international cooperation of its kind. In the past 12 months, around 400 journalists from more than 100

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media organizations in over 80 countries have taken part in researching the documents. These have included teams from the *Guardian* and the BBC in England, *Le Monde* in France, and *La Nación* in Argentina. In Germany, SZ journalists have cooperated with their colleagues from two public broadcasters, NDR and WDR. Journalists from the Swiss *Sonntagszeitung* and the Austrian weekly *Falter* have also worked on the project, as have their colleagues at ORF, Austria's national public broadcaster. The international team initially met in Washington, Munich, Lillehammer and London to map out the research approach.

Making of The data

The Panama Papers include approximately 11.5 million documents – more than the combined total of the Wikileaks Cablegate, Offshore Leaks, Lux Leaks, and Swiss Leaks. The data primarily comprises e-mails, pdf files, photo files, and excerpts of an internal Mossack Fonseca database. It covers a period spanning from the 1970s to the spring of 2016.

Moreover, the journalists crosschecked a large number of documents, including passport copies. About two years ago, a whistleblower had already sold internal Mossack Fonseca data to the German authorities, but the dataset was much older and smaller in scope: while it addressed a few hundred offshore companies, the Panama Papers provide data on some 214,000 companies. In the wake of the data purchase, last year investigators searched the homes and offices of about 100 people. The Commerzbank was also raided. As a consequence of their business dealings with Mossack Fonseca, Commerzbank, HSH Nordbank, and Hypovereinsbank agreed to pay fines of around 20 million euros, respectively. Since then, other countries have also acquired data from the initial smaller leak, among them the United States, the UK, and Iceland.

The system

The leaked data is structured as follows: Mossack Fonseca created a folder for each shell firm. Each folder contains e-mails, contracts, transcripts, and scanned documents. In some instances, there are several thousand pages of documentation. First, the data had to be systematically indexed to make searching through this sea of information possible. To this end, the *Süddeutsche Zeitung* used [Nuix, the same program that international investigators work with](#). *Süddeutsche Zeitung* and ICIJ uploaded millions of documents onto high-performance computers. They applied optical character recognition (OCR) to transform data into machine-readable and easy to search files. The process turned images – such as scanned IDs and signed contracts – into searchable text. This was an important step: it enabled journalists to comb through as large a portion of the leak as possible using a simple search mask similar to Google.

The journalists compiled lists of important politicians, international criminals, and well-known professional athletes, among others. The digital processing made it possible to then search the leak for the names on these lists. The "party donations scandal" list contained 130 names, and the UN sanctions list more than 600. In just a few minutes, the powerful search algorithm compared the lists with the 11.5 million documents.

The research

For each name found, a detailed research process was initiated that posed the following questions: what is this person's role in the network of companies? Where does the money come from? Where is it going? Is this structure legal?

Generally speaking, owning an offshore company is not illegal in itself. In fact, establishing an offshore company can be seen

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as a logical step for a broad range of business transactions. However, a look through the Panama Papers very quickly reveals that concealing the identities of the true company owners was the primary aim in the vast majority of cases. From the outset, the journalists had their work cut out for them. The providers of offshore companies – among them banks, lawyers, and investment advisors – often keep their clients’ names secret and use proxies. In turn, the proxies’ tracks then lead to heads of state, important officials, and millionaires. Over the course of the international project, journalists cooperated with one another to investigate thousands of leads: they examined evidence, studied contracts, and spoke with experts.

Among others, Mossack Fonseca’s clients include criminals and members of various Mafia groups. The documents also expose bribery scandals and corrupt heads of state and government. The alleged offshore companies of twelve current and former heads of state make up one of the most spectacular parts of the leak, as do the links to other leaders and to their families, closest advisors and friends. The Panamanian law firm also counts almost 200 other politicians from around the globe among its clients, including a number of ministers.

The company

The company at the center of all these stories is Mossack Fonseca, a Panamanian provider of offshore companies with dozens of offices all over the world. It sells its shell firms in cities such as Zurich, London, and Hong Kong – in some instances at bargain prices. Clients can buy an anonymous company for as little as USD 1,000. However, at this price it is just an empty shell. For an extra fee, Mossack Fonseca provides a sham director and, if desired, conceals the company’s true shareholder. The result is an offshore company whose true purpose and ownership structure is indecipherable from the outside. Mossack Fonseca has founded, sold, and managed thousands of companies. The documents provide a detailed view of how Mossack Fonseca routinely accepts to

engage in business activities that potentially violate sanctions, in addition to aiding and abetting tax evasion and money laundering.

About *Süddeutsche Zeitung*

Headquartered in Munich, *Süddeutsche Zeitung* (SZ) is one of Germany's leading newspapers. SZ has a total readership of 4.4 million for its print and online media. Its investigative journalism team counts five people, three of which are members of the International Consortium of Investigative Journalists (ICIJ). The *Süddeutsche Zeitung* has won a number of prestigious awards for its research work. Its team has cooperated with other media organizations on a number of projects, including Offshore Leaks, Swiss Leaks, and Lux Leaks, which ICIJ coordinated. At the beginning of 2015, an anonymous source began sending the *Süddeutsche Zeitung* data from Mossack Fonseca, a provider of offshore companies. This marked the beginning of the Panama Papers project.

What is the need for Ahmadiyya Jamaat, which is a Charity Organization and is not liable for payment of any kind of tax, to deposit money in this kind of Offshore Companies of Panama? Also it is the duty of the Jama'at to reveal from where they are getting such a huge amount to make deposits? Even if it is white money, still it is not suitable for an ordinary Muslim to make such deposits. So how a person who claims that he is Khalifa appointed by Allah can do such a heinous crime? Let us see what the Holy Quran says about such kind of persons:

يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ.
يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ لَأَنفُسِكُمْ
فَدُوْقُوا مَا كُنْتُمْ تُكْتُمُونَ

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O ye who believe! surely, many of the priest and the monks devour the wealth of men by false means and turn men away from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give to them the tidings of a painful punishment.

On the day it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: 'This is what you hoarded for yourselves; so now taste what you hoard.' (9:35-36)

O Ahmadis, think about your Khalifa who make such kind of deposits? Is such a Khalifa divine? Or Satanic? Try to escape from treason. Second Khilafat itself started through treason. The claim of second Khalifa that he is the Muslih Mauood is also false. May Allah help you to understand the truth. Ameen.

22. Short History of Khilafat

If we examine the history of Khilafat, we can find that there were more than one Khilafat and Khulafa at a time. In the early period of Islamic Khilafat, there were mainly four periods of Khilafat as shown below:

Commonly accepted Khilafat	Parallel Khilafat which were not commonly accepted
1. Khilafat Rashida from 8 June 632 to 29 January 661. Capital Madina. About 30 years.	There were no parallel Khilafat during this period.
2. Umayya Khilafat from 661 to August 750. Capital Damascus, Syria. About 90 years.	1. Khilafat of Hasan Bin Ali (R.A.) in 661 about seven months. Capital Kufa. 2. Khilafat of Ibn Al Zubair. 684-692. about 9 years. Capital Makkah.
3. Abbasiyya Khilafat 750-1258, 1261-1517. Capital Bagdad, Iraq. About 764 years.	1. Fatimiyya Khilafat (Shiya) 909-1171, Egypt. About 262 years. 2. Umayya Khilafat in Cordoba, Spain, 929-1031. About 102 years. 3. AlMohad Khilafat in Morocco, 1121-1269, about 148 years. 4. Cairo Khilafat 1261-1517, Mainly Ceremonial, about 256 years.
4. Ottoman Khilafat 1517-1924 in Turkey. About 407 years.	Sharifi Khilafat in Makkah during 1924.
Other Khilafats	
Ahmadiyya Muslim Khilafat (From 1908 onwards). Capital first Qadian, second Rabwah and at present London.	ISIS terrorist Khilafat (From 2014 Onwards). Part of Iraq and Syria regions.

22. Short History of Khilafat

A few other states that existed through history have called themselves caliphates, including the Isma'ili Fatimid Caliphate in Northeast Africa (909–1171), the Umayyad Caliphate of Córdoba in Iberia (929–1031), the Berber Almohad Caliphate in Morocco (1121–1269) and the Fula Sokoto Caliphate in present-day northern Nigeria (1804–1903).

As claimed by the Ahmadiyya family Khulafa, none of the other Muslim Khulafa ever declared that they are appointed by God. Even the first four KhulafaurRashideen did not forward such a claim, but they used the title of KhalifathurRasool.

After the death of fourth Khalifa, one group of Muslims elected Syedna Hasan Bin Ali as their Khalifa and another group elected Muawiya as their Khalifa. When both group started fighting and killing each other, Hasan (r.a.) resigned from the position of his Khilafat after making a covenant with Muawiya. The election and the resignation of Hasan (r.a.) from the position of his Khilafat gives a hard blow to the claim of Amadiyya Khulafa that elected Khalifa is a divine Khalifa, that position cannot be resigned or removed and during the life time of one Khalifa, another Khalifa cannot be elected etc.

After the division of Muslims into two groups of Sunni and Shia, Shia Muslims don't accept first three Khulafa namely Hadrat Abu Bakr, Umar, Usman (may Allah be pleased with all of them). But Sunni and Shia Muslims accept both Khilafat of Ali Bin Abu Talib and Hasan bin Ali.

As per the Hadith of Holy Prophet (s.a.) that there will be 12 successors after me and all of them will be from the tribe of Quraish, Shia Muslims accept 12 Imams as their leader, according to them appointed by Allah.

Ahmadiyya Khilafat, the misguided and the misguiding

In sunni Islam, the commonly accepted Khilafat was established from the seventh Century A.D. to 13th century till the Mongols attacked and defeated Baghdad. This was the Golden Period of Khilafat. After the death of the last Abbasi Khalifa, Al Mutasim in 1258 A.D till 1517 (about 259 years) there was no commonly accepted Khilafat. In 1517, the Ottoman Sultan, Salim the first defeated the Mamluk Sultan Al Mutawakkil and made him to surrender the title of Khalifa. Then onwards the Ottoman Sultans carried forward this title. In 1924 when Kamal Pasha Ataturk abolished the caliphate of Ottoman Sultans, there was no commonly accepted Khilafat in Sunni Muslims.

The above brief history of Khilafat, clearly shows the Ahmadiyya belief about the Khilafat is utterly wrong and misguided. The real Khulafa is the one who is directly appointed by Allah, not the persons elected by a group of people.

Another point to be noted here is that a Khalifa will not be appointed for a Mujaddid or an Ummati Nabi because a Mujaddid himself is a Khalifa appointed by Allah to revive Islam. After his death there will be no Khalifa like Khalifatul Masih. If we go back and examine the history of Musa (a.s.), Allah appointed many Prophets as Khalifa to revive his teachings and none of other prophets never had their Khulafa. Similarly there were Mujaddids in every century of Islam, but none of them had their Khulafa because then there will be so many Khulafa of each Mujaddid in every century and it will create clashes within Islam. Even Masih Mauood (a.s) never fortold Khilafat in his Jama'at, but appointed an Anjuman comprising of 14 persons to represent his Jama'at and made all others to accept their decisions as final and binding upon them.

22. Short History of Khilafat

So Ahmadiyya Khilafat, in whatever way we look at it is misguided and is misguiding others. May Allah help us to understand the real core of the Khilafat. Ameen.

23. Slogan of Treason.

One very attractive slogan of Jama'at is that "Love for all, hatred for none". During the annual gathering of the Jama'at we can see this slogan exhibited in big banners. What should be the minimum expectation of others from this slogan?

The question is this? Is this 'love for all' unconditional? Surely not. Then what others can expect from this at least to the minimum level? Expectation at the minimum level is that Jama'at will not show any discrimination to any person based on their religious belief. Jama'at will show tolerance to all people irrespective of their particular belief of their faith and Jama'at will allow freedom of expression to all and Jama'at will not take any punitive action against such people.

But Jama'at never shows any kind of tolerance to such people who oppose their dogma. They never allow any kind of criticism to their established beliefs. If somebody criticizes their belief system then such people will be immediately expelled and socially boycotted.

What they mean by love for all is that whoever praises our policies, love is for all such people and whoever criticizes our policies hatred is for all such people.

For example, if somebody criticizes the policy of the Jama'at peacefully through electronic mediums or by physically publishing a book, then to such people, Jama'at never show any kind of tolerance. Instead of showing love, they immediately try to expel such people and socially boycott them. Even impartial justice will not be shown to them.

23. Slogan of Treason.

It is clear that a leader who gets elected immorally and illegally by a group of people cannot show love and impartial justice to any one. The above slogan is only to such people who is ready to surrender by mortgaging their conscience and who is ready to shut their mouth and vision to the wrong policies of Khalifa including his financial policies.

So the real meaning of the above slogan is that love for all who don't criticize us and hatred to all who do criticize us. Every religious organization shows this kind of behaviour. There is nothing special in this slogan. This is just to make the people fools and to put dust in their eyes.

24. Let this treason come to an end.

The most cursed one in this world is those who continue to tell lies and cheat the common people. This is what is done by the Ahmadiyya Khulafa. Until somebody gets a revelation from Allah informing him that he has been appointed as a Khalifa, nobody has a right to claim that he is a Khalifatulla. The title of Ahmadiyya Khulafa is Khalifathul Masih which means Khalifa of Masih, not Khalifatullah. Still they claim that we are the Khulafa of Allah. They are not thinking at all that what kind of fraud they are committing in the name of Allah.

The innocent members of the Jama'at give supreme importance to the instruction of Khalifa more than Allah. They blindly follow the instruction of the Khalifa. The great irony is that nobody can express any kind of protest even if his instructions are against the teaching of Holy Qur'an and Masih Maud (as).

After the death of Holy Prophet (S.A), the Islamic Khilafat started with the Khilafat of Hadhrat Abu Baker (R). He was the first of the four of the rightly guided caliphs. He knew better that the limitation of a person as a Khalifa in the absence of a Prophet appointed by Allah. Ahmadiyya caliphs also claim that they are established in the same status of the first four rightly guided caliphs. Now let us examine the inaugural speech of hadhrat Abubaker when he was elected as a Khalifa.

خطبة أبو بكر الصديق عند توليه الخلافة (11 هجرية)

تكلّم أبو بكر رضي الله عنه بعد أن بايَعه الناس بالخلافة فحمد الله وأثنى عليه بالذي هو أهله
ثم قال:

أما بعد، أيّها الناس فإنّي قد وليت عليكم ولست بخيركم فإن أحسنتم فأعينوني وإن أسأت
فقوموني. الصدق أمانة والكذب خيانة. والضعيف فيكم قويّ عندي حتى أرجع إليه حقّه إن

24. Let this treason come to an end.

شاء الله، والقويّ فيكم ضعيفٌ عندي حتى آخذَ الحقَّ منه إن شاء الله. لا يدعُ قومُ الجهادِ في سبيلِ الله إلا خذَهُم اللهُ بالذَّلِّ ولا تشيعُ الفاحشَةُ في قومٍ إلا عمَّهم اللهُ بالبلاء. أطيعوني ما أظعَّتْ اللهُ ورسولَهُ فإذا عصيْت اللهُ ورسولَهُ فلا طاعةَ لي عليكم. فقوموا إلى صلواتكم يرزقكم اللهُ (سيرة ابن هشام).

When Abu Bakr pledged allegiance to the caliphate after the people made allegiance to him, Abu Bakr spoke, and praised God and then said :

Oh people, I have been given power over you. But I am not the best among you. You cooperate with me when I follow a right decision. If I make a mistake then you correct me. Truthfulness is a trust and telling lies is treason. Those who are weak among you are strong in front of me. I will try my best to alleviate their pain and sufferings. Those who are strong among you are weak in front of me. If Allah so wills, I will get their dues from them. When immorality spreads in a community, sufferings also descends on them. When I obey Allah and His Prophet, you obey me. When I am not obeying Allah and His Prophet, you have no responsibility to obey me. Get ready for prayer. May Allah bless you all.

Even hadhrat Abu Bakr (r.a.) did not claim Allah has appointed him as a Khalifa. He has just claimed he has been given power over you but I am not the best among you, if I make a mistake then you correct me. People cannot correct a Khalifa appointed by Allah. Allah will correct him.

Also read what he said: When I obey Allah and His Prophet, you obey me. When I am not obeying Allah and His Prophet, you have no responsibility to obey me. It is the duty of everyone to obey the Khalifa appointed by Allah.

The biggest injustice being done by the Ahmadiyya Khulafa is that based on the unilateral reports sent by the Ameers of the Jama'at, Khalifa expels the members of the Jama'at who

Ahmadiyya Khilafat, the misguided and the misguiding

sacrifice their time and efforts for the Jama'at, without giving any chance to explain their situation. This is a kind of Satanic evil work. Those who commit such kind of action they are warned in the Holy Qur'an as follows:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فَمَا يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ أَلْحَرِيقٍ

85: 11. Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the punishment of burning.

Also this kind of action is against the message delivered during the last sermon at the Final Pilgrimage by our Holy Prophet (s.a.).

Even as this month is sacred, this land inviolate, and this day Holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.

In conclusion, he said: What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard. (*Sihah Sitta, Tabari, Hisham and Khamis*).

The most woeful condition is that the members of the Jama'at consider the Khalifa as divine and support him for all of his good and bad actions. This is a form of enslavement. To get out of this oppressive regime, there is no form of escape except through Allah's guidance. The good news is that Allah has already prepared a way of escape for those buried in their

24. Let this treason come to an end.

graves with the establishment of the Divine Jama'at Ahmadiyya Islah Pasand (Reform movement of Jama'at Ahmadiyya). Through this new Jama'at Allah will guide its members to the way of escape. Let us all pray that Allah may establish this Jama'at firmly on this earth and lead Islam to its final victory.

25. Formation of Sects in Islam

Allah says in the Holy Qur'an:

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

6:160. As for those who split up their religion and became divided into sects, You have no concern at all with them. Surely, their affair is with Allah, then shall HE inform them of what they used to do.

What is the formation of sects? One Muslim declaring another 'kafir' because of the differences of opinion in the religious matters, making prohibition of marriages between them, praying the Namaz behind them, if somebody accepts Ahmadiyyat then if their parents or close relatives are dead then praying funeral prayers for them etc are made prohibited. By this way a separate sect is formed disconnecting all the relationship with other Muslims.

All these evil deeds are done by the second Khalifa. Other Khulafa after him follow the same attitude. All these actions are against the teaching of the Holy Qur'an and Masih-e-Mauood (as).

Allah the Almighty teaches us a prayer in the Holy Qur'an as follows:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

59: 11. And for those who came after them. They say, 'Our Lord, forgive us and our brothers who preceded us in the Faith,

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and leave not any rancour in our hearts against those who believe. Our Lord, You art, indeed, Compassionate, Merciful.

According to this prayer, it is our duty to pray for those who have preceded in the true belief and not to keep any trace of anger in our heart.

Who is a Muslim and what are his rights and responsibilities, who has got a right to declare others as Kafirs etc have been described before. Here it is repeated again in nutshell:

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ حَدَّثَنَا ابْنُ الْمُهْدِيِّ، قَالَ حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَيْبِحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ "

It is reported by Anas bin Malik that the Holy Prophet (s.a.) said: Those who pray like us facing our Qibla, those who eat the animals slaughtered by us, are Muslims whose responsibility is taken by Allah and His Prophet. So you should not overtake Allah by breaking the responsibility given by Allah to them.

یہ نکتہ یاد رکھنے کے لائق ہے کہ اپنے دعوے کے انکار کرنے والے کو کافر کہنا یہ صرف ان نبیوں کی شان ہے جو خدا تعالیٰ کی طرف سے شریعت اور احکام جدیدہ لاتے ہیں۔ لیکن صاحب الشریعت کے ماسوا جس قدر ملہم اور محدث ہیں گھو وہ کیسی ہی جناب الہی میں اعلیٰ شان رکھتے ہیں اور خلعت مکالمہ الہیہ سے سرفراز ہوں ان کے انکار سے کوئی کافر نہیں بن جاتا۔

"This is a point worth remembering that to call a denier of one's claims a kafir is the right of those prophets who bring a law and new commandments from God, but as for the inspired ones and Muhaddasin other than the givers of law, **however great their dignity in the sight of God, and however much they may have been honoured by being spoken to by God, no one becomes a kafir by their denial.**" (Teryaql Quloob Page 131 RK15-P432).

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The right which Hadhrat Masih Mauood (a.s.) did not have to call anyone a Kafir, what right does Khalifa Sani have to call anyone a Kafir? Did the second Khalifa become a Prophet with a new Sharia law?

When a Muslim calls another Muslim a Kafir, then according to the hadith of the Holy Prophet (s.a.), the Muslim who calls others a kafir becomes himself a Kafir. So from the above hadith we can understand what will be the status of second Khalifa and those who follow him.

26. Ahmadiyya Khalifa and American president.

Even when the decision made by the American President can be questioned in the court and justice can be obtained, how much shameful it is that there is no such arrangement in the Jama'at. Oh Ahmadis, it is better for you to hold your head down in shame. How such a khalifa can be an Islamic Khalifa? Are you those ones who is going to make Islam victorious all over the world? You are following Papacy inch by inch. If you get power in any country, you will do the same thing what the powerful Popes did during the days gone by. If you don't know what is the first duty of a Islamic Khalifa, then read and understand Holy Qur'an:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا الْحِسَابَ

38: 27. Then We said to him, 'O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely, those, who go astray from the way of Allah, will have a severe punishment, because they forgot the Day of Reckoning.

The Khilafat that doesn't establish an absolute system of Justice will have a severe punishment on the Day of Reckoning. This is what the Holy Qur'an says. Are you projecting such individuals as Islamic Khalifa? Is this not a grand deception? Now the time has come to cease this treachery and callous depletion of the wealth of followers for personal gain.

27. The Supreme Prayer and its Aim

We all know that Surah Fatiha which we all recite in all our daily prayers is the Supreme Prayer. In that prayer we only implore Allah for one thing or we are commanded to ask only one thing. All other things are below that. What is that one prayer Allah commanded us to ask all the time, also that which Allah has decided to be the aim of our life? That prayer is to guide us on the straight path of those whom Allah has blessed. This is the aim of our life and to fulfill this aim, Allah has created us. But millions of Muslims recite this prayer, but unfortunately they become deprived from this blessing. Why?

The main reason why we are deprived from this blessing is that which Allah has decided to be the aim of our life, but we don't take it as an aim of our life. When we ask so many other things which Allah did not command us to ask, may be we did not get it all. But when we ask that thing which Allah commanded us to ask then it is very sure that Allah will give us what we ask. If we are asking with sincerity then surely we are going to receive that.

But what is the thing which hinders us getting the right path? It is our thinking that what we believe is the final thing and what our religious leaders proclaim is the last word. Because of this we are unable to get rid of our old beliefs and to accept the new truth which is presented before us.

Therefore there should be an urge in our mind to accept the truths which the appointed ones of Allah present before us.

About the Advent of Mujaddids or the Appointed Ones of Allah, the Holy Prophet (s.a.) proclaimed as follows:

27. The Supreme Prayer and its Aim

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَحْبَرَنَا ابْنُ وَهْبٍ، أَحْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ شَرَّاحِيلَ بْنِ يَزِيدَ الْمَعَاوِرِيِّ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ، فِيمَا أَعْلَمَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا "

It is reported by Abu Huraira (r.a.) that Holy Prophet (s.a.) proclaimed: Allah will appoint for this Ummah at the head of every century, one who will revive the religion (a Mujaddid) for them. (Sunan Abu Dawud, Book of Battles, Kitab Al-Malahim 1587).

About the Advent of Mujaddids, Hadhrat Masih-e-Mauood (a.s.) says:

مستعد اور سعید فطرتوں کے لئے ضروری تھا کہ وہ صدی کے سر آجانے پر نہایت اضطراب اور بے قراری کے ساتھ اس مرد آسمانی کی تلاش کرتے اور اس آواز کو سننے کے لئے ہمہ تن گوش ہو جاتے جو انہیں یہ مژدہ سناتی کہ میں خدا تعالیٰ کی طرف سے وعدے کے موافق آیا ہوں۔

“It was incumbent for the fortunate ones that at the turn of the century they would have searched for that heavenly person with anxiety and restlessness and would have prepared themselves with full attention to hear that voice that would have given tiding that I have come as per promise of God the Exalted” (Malfoozat, Volume 2, Page 356).

Are we ready to fulfill our responsibility? Are we ready to accept the aim of our life as Allah has decided for us? Are we ready to forsake the ones which people has elected and to accept the ones whom Allah has appointed? May Allah enable us to take a right decision. Ameen.

We are living in the age of Muslih Mauood, who is the Khalifa of the 15th Century of Islam as appointed by Allah who is going to establish the absolute system of justice. May Allah enable all of us to accept the one appointed by Allah.

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This treatise is progressing towards its completion and at this moment I take the opportunity to praise our Lord, Allah the Almighty who enabled me to write the truth even though it is against the established belief of my relatives, friends and community members.

May Allah guide all of us to the straight path (Ameen).
