

Recognizing the Messiah

**Assessing Mirza Ghulam Ahmad of Qaadiyaan:
His Claims, His Views, His Character, and His Movement**

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PREFACE

This document explains why, after having been a member of the Ahmadiyya Movement in Islam (also known as the Ahmadiyya Jama`at and the Ahmadiyya Muslim Community) for many years, I have decided to leave this organization.

Further elaboration of the purpose of this document, and how it came about, is available in Section 1.1, “Purpose of This Document”; I will not repeat here all I say there. The one point I want to mention here is that its purpose is *not* to invite debate. I only wish to inform, not to argue. You are, obviously, free to disagree with my reasoning and my conclusions and even with what I see as facts.

However, I bring this point up here to address the possibility that some readers may feel compelled to convince me that I am wrong. This may be due to concern for my spiritual welfare or to defend the honor of the Ahmadiyya Movement or it could be for some other reason. In any case, if you are very desirous of responding to my critique of Mirza Ghulam Ahmad and the Ahmadiyya Movement then, if you want me to read your response, you must fulfill some conditions. These conditions are described below.

- You must read my entire document.

For example, you must read my current position regarding the Ahmadiyya Movement, described in Section 2.3. You will see there that I am not opposing the view that followers of Muhammad may be granted the rank of prophethood; therefore, it will be pointless to send me material to convince me of that. Similarly, if you read Chapter 4 you will realize, for example, that it is pointless to tell me that a proof of the truth of Mirza Ghulam Ahmad is that many noble people became his followers and that the Ahmadiyya Movement has made progress. You are welcome to believe in that proof but to convince me that I am wrong, you will have to show me why my arguments against that point are not correct.

- Your response must address, at a minimum, the issues I raise in the following sections:

- o 3.1.2, A Prophecy (with Several Variations) About His Life.
- o 3.1.3.2, Maulvee Sanaullaah.
- o 3.1.3.3, Dr. `Abdul Hakeem.
- o 3.1.5, A Disciple with a “Firm Root” – Meer `Abbaas.
- o 3.1.7, A Couple of Simple Signs.
- o 3.2.1, His Prophethood.
- o 3.2.2, The Implications of Rejecting Him.
- o 3.2.4, Satanic Influence in “Revelation” to Divine Apostles.
- o 3.3.2, Personal Discipline During Youth.
- o 3.3.4, Foul/Abusive Language.
- o 3.3.7, Extolling Victoria’s Benevolent Embrace.
- o 3.3.8, The 50 Horses and Spying on Friday.
- o 4.2.4.1.4, Comparing the Mission Success of Jesus and Mirza Ghulam Ahmad.
- o 4.2.4.3.1, Sir Sayyad’s View That Jesus is Dead Predates Mirza Ghulam Ahmad’s “Revelation”.
- o 4.2.4.3.2. An Unresolved Issue in the Ahmadiyya Theory of Jesus’ Death.

Please make sure that you actually respond to my criticism rather than simply send me the standard Ahmadiyya arguments that you think are related to the issue. For example, to respond to the issues I raise in Section 3.1.3.2, “Maulvee Sanaullaah”, do not simply send me the standard Ahmadiyya defense of this case (which includes the argument that Maulvee Sanaullaah did not accept Mirza Ghulam Ahmad’s challenge) since I have already refuted that. You are welcome to disagree with my refutation but if you want to convince me that I am wrong then you will have to refute my refutation. Similarly, to respond to Section 3.3.4, “Foul/Abusive Language”, for

example, do not just tell me that Mirza Ghulam Ahmad used some mildly harsh language and only in retaliation for vilification by his opponents. If you read the section you will see the numerous quotations I have provided of language used by Mirza Ghulam Ahmad that is truly foul and not just mildly harsh. More importantly, I have shown, with a detailed quotation and accompanying analysis, a case where he uses vile epithets for his opponents only because, as he himself states, they are not accepting his claim, not because they have used similar language for him.

- Please write in English and send me typed/printed material, not longhand.
- Please do not contact me on the telephone; I apologize that I cannot spend time discussing this in person. Mail your written response to me at the address shown at the end of this Preface.

Also please note that I am not at all promising to reply to your response; as I stated earlier, I have no desire to enter into a debate. If you send me material, it should be because you feel compelled to provide me some information. However, if it seems to fulfill the conditions listed above, I will try to take a look at it.

The other statement I want to make in this Preface is to thank those people who supported me during and in my study of Mirza Ghulam Ahmad. In particular, I want to thank Dr. Syed Rashid Ali, the owner of the “Anti Ahmadiyya Movement in Islam” web site, and the managers of the “Idara Dawat-o-Irshad” web site, for providing me copies of some pages from a couple of Ahmadiyya books that I did not have access to. Also, these web sites helped me tremendously in locating relevant material in Mirza Ghulam Ahmad’s books.

I hope and pray that this document helps some readers understand the Ahmadiyya Movement better than they did before. In studying the issues and writing the document I have tried to be accurate and sincere in my pursuit of the truth. I hope that whatever shortcomings and errors exist in this work will not detract from the truth.

Lastly, I want to point out that I am not going *to* some known place; I am going away *from* the Ahmadiyya Movement -- because it is not from God but claims to be. Where I will find the truth is a different matter.

Nuzhat Haneef

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July 2004

Notes for the September 2004 Version

- I have made a few minor changes to the July 2004 version of the document.
- The address given above, with the Preface written in July 2004, is no longer valid.
- A soft copy of the document has been provided to Ahmedi.org; it is expected to be available at the web site <http://ahmedi.org>. A short overview – that can easily be downloaded and printed – has also been provided to the web site.

1 INTRODUCTION

This chapter explains what this document¹ is about and provides an overview of and an introduction to its contents.

Its sections are:

- 1.1, Purpose of This Document.
- 1.2, Overview of the Document.
- 1.3, Document Conventions.
- 1.4, The Ahmadiyya Movement in Islam.
- 1.5, Introduction to My Review and Analysis.

¹ I do realize that, considering its size, it would be more appropriate to refer to this document as a book or a treatise. However, when I started writing it I had not anticipated it would be so long and, therefore, was using the word “document” to refer to it; later, when its scope became much larger, I did not take the time to make revisions to replace this term with some other.

1.1 PURPOSE OF THIS DOCUMENT

The religious organization known as the Ahmadiyya Movement in Islam was founded in the late 19th century, in India, by a gentleman named Mirza Ghulam Ahmad who claimed, among other things, to be a Divinely appointed reformer for Islaam.

I was a member of this organization for many years but recently (in November 2003) decided to dissociate myself from it since I no longer accept Mirza Ghulam Ahmad's claims as true. This document explains why.

When I originally started making notes pertaining to my recent detailed study of Mirza Ghulam Ahmad, including the references to his writings that were helping me assess him and his Movement, it was solely for my own use. Even when I started more formal documentation, it was partly as a personal aid. Firstly, outlining the issues methodically served as a validation for myself, helping me ensure that I was clear in my own mind as to why I was leaving. Secondly, I wanted to properly record all the references for my own future use and for anyone else who might be interested. Related to this was the motivation that if I was to explain to my friends and family the reasons for my change of faith – which I anticipated doing – I would need to have them documented, along with the relevant references, even if it was only for my own consultation while providing an oral explanation (over the telephone or in person). And, obviously, having my explanation written had the advantage that it could be handed or mailed to anyone, obviating the need for a lengthy conversation.

The purpose and scope of the document evolved, however, while I was conducting my study and writing the document. The document is now a rather detailed treatise, providing a critique of Mirza Ghulam Ahmad, in his capacity as a claimant of Divine office, and of his claims. I have tried to make it readable by a wider audience, even by non-Muslims, in case any are interested, for example, for research purposes. However, the document is still focused on *my reasons for not believing in Mirza Ghulam Ahmad*; it is not meant to state all possible criticisms of him and his Movement.

My reasons for rejecting Mirza Ghulam Ahmad are based on rational and moral grounds; they are not theological. I will further elaborate upon this statement at the beginning of Chapter 3.

The purpose of this document is *not* to invite debate. I have no desire to get into an argument; if my readers think I am misguided and have presented invalid arguments, then that is that. (However, if you are very concerned about my salvation and feel compelled to show me that I am wrong, then you may send me a response to the issues I raise but please see the Preface for information regarding this; please do not send me a response without reading the Preface.)

Since the document is quite long, most readers will probably not want to read all of it. I have included a variety of material since different readers might be interested in different things. The next section of this chapter, Section 1.2, "Overview of the Document", meant to give you an idea of the content and structure of the document, will point out where in it you will find summaries and selection aids that may help you decide what to read. I also encourage you to take a look at the Detailed Table of Contents available at the beginning of the document; that may help you decide what to read and what to skip.

1.2 OVERVIEW OF THE DOCUMENT

The core of this document is Chapter 3 and next in importance is Chapter 4. However, I have provided some more information surrounding these to put them into context and to supplement them, for those who might be interested. I describe each chapter below.

In the descriptions of Chapters 3 and 4, I also point out where you will find summaries and suggestions to help you select what to read, in case you do not wish to read all.

- **Chapter 1: Introduction.** This chapter, in which I introduce the document.

The remaining sections of this chapter describe some of the documentation conventions I have used, provide an introduction to the Ahmadiyya Movement in Islam, and explain my review and analysis of Ahmadiyya literature.

- **Chapter 2: My Journey Through the Ahmadiyya Movement In Islam.** This chapter recounts how I entered the Movement and what moved me to review my allegiance such that I finally decided to leave. It also states my current position with respect to the Ahmadiyya Movement.

This chapter is not an essential part of this document; it may be skipped without significant loss to the continuity of presentation.

- **Chapter 3: Mirza Ghulam Ahmad: The Evidence Examined.** This is the chapter you must read, at least partially, if you want to understand why I no more accept Mirza Ghulam Ahmad as an apostle of God.

I have provided ample quotations (translated) from books by Mirza Ghulam Ahmad and I encourage you to check out the references in your own copy of the books. (In the case of books that I suspected most of my readers would not have, I have provided scanned images of some of the pages I reference.) Those of you who cannot read Urdu will either have to trust the translation I provide or ask an Urdu-speaking person to check it out for you. In many cases, I have referenced Ahmadiyya English material as well.

In my introductory remarks at the beginning of this chapter, I list a subset of the chapter's sections and sub-sections that I suggest you read, in case you do not want to read the whole chapter.

The last section of the chapter, Section 3.4, "Summary/Highlights of Examination Findings", provides a table summarizing the main points from each major sub-section of the preceding sections of the chapter; you could review that table to see what is of interest to you.

- **Chapter 4: Counter Questions and Answers.** This chapter presents some counter questions -- along with my answers to these questions -- that might occur to you as you read my review of Mirza Ghulam Ahmad and his claims.

You might say to yourself that even though some of the evidence you see presented is compelling and difficult to waive off, you cannot accept that the Ahmadiyya Movement is wrong because of such and such a counter argument. Many such questions occurred to me in my search for the truth and I tried to answer them for myself. In this chapter I share these questions and answers with you.

At the beginning of the chapter I provide a table summarizing the questions addressed in the chapter; in the last section, Section 4.3, "Summary of the Answers", there is a table summarizing the questions as well as the answers. You could review either of these tables to see what is of interest to you.

- **Chapter 5: Epilogue.** In the main body of the document I do not discuss Mirza Ghulam Ahmad's motivations (except for a few comments here and there), since the purpose of this document is only to explain why I do not accept him as a Divine apostle. In the Epilogue, however, I do present my opinions about Mirza Ghulam Ahmad's motivations and also discuss his *modus operandi*.

Additionally, I share with you some thoughts regarding my current and future religious position.

- **Chapter 6: Bibliography.** The first section of this chapter lists a few sources of anti-Ahmadiyya information and the second section lists references cited in this document.
- **Attachment: Membership Termination Correspondence:** This provides copies of my correspondence with the Ahmadiyya Movement related to the termination of my membership.

1.3 DOCUMENT CONVENTIONS

I describe below some of the documentation conventions I have followed in this document, mainly the ones that I think need some clarification.

- In *transliterating Arabic and Urdu terms*:
 - I use double English vowel letters to indicate the long Arabic/Urdu vowels. I do realize that this is not accepted practice but it has the benefit of relying only on the availability of the English alphabet text characters (in the word processing and printing device) rather than on special characters or fonts. Also, I think that using the double vowels provides, intuitively, a rendering closer to the intended Arabic/Urdu pronunciation than using single vowels or special characters. For example, the spelling “Rahmaan”, in my opinion, gives a better rendering of the pronunciation than does “Rahman” and its intended pronunciation may be more obvious than is from “Rahmān” or “Rahmán” since not all readers may be familiar with the special character ‘ā’ or ‘á’. (It is also much easier to type two regular characters than to type or insert a special character.)
 - However, where a word is part of a proper noun or title, such as “Islam” in “Ahmadiyya Movement in Islam”, I use the established spelling. Similarly, since the Ahmadiyya Movement spells Mirza Ghulam Ahmad’s name as such, I have retained this spelling, rather than “Mirzaa Ghulaam Ahmad”.
 - I usually enclose text that contains a transliteration, in single quote marks. However, once I have introduced a term and then use it as if it were a regular word, or if the term is a title or proper noun, I may not thus enclose it. (For example, after having introduced the term “khaleefah”, I use it as if it were a regular term.) Also, if I need to enclose a transliterated term in double quotation marks, to point to it in a special way, as I would even for an English term, then I only use the double quotation marks and not the single quotes.
 - To render the Arabic letter “‘ain”, I use the grave accent mark. If the “‘ain” needs to be capitalized in the English transliteration, I capitalize the vowel following it. For example, I capitalize the “A” in ‘Abdullaah.
 - To render the Arabic and Urdu letter “hamza”, I generally use a hyphen, for example, ‘bhaa-ee’, the Urdu word for “brother”.
 - Arabic and Urdu share many words but do not always share the pronunciation. In particular, the sounds of some of the common letters of the alphabet differ between the two languages. In transliterating such words, I have tended to render the Arabic sound of the letters if the word is a known Islaamic term but the Urdu sound otherwise. In some cases my decision may have been wrong or arbitrary.
- *References to verses of the Quraan* follow the Ahmadiyya system of counting the verses, which always counts the ‘Basmalaah’ (the “bismillaah” formula, invoking the name of God), at the start of a chapter, as a verse of the chapter. (I am using this because I expect most of my readers to be Ahmadee and therefore more familiar with this convention.) Therefore, if you are consulting a Quraan not printed by the Ahmadiyya Movement, you will have to subtract one from the verse number I mention (except for Chapter 1, for which everyone counts the basmalaah, and for Chapter 9, which does not start with this invocation).

I will use the notation “n:m” to refer to verse *m* of Chapter *n* of the Quraan.

- In *referring to persons* I will not always follow the Western convention of simply using the last name. This is because one of the major referenced persons in this document is Mirza Ghulam Ahmad. On the front cover of the volumes of *Roohaanee Khazaa-in*, a collection of his books, his name is printed (in Urdu) as Hadrat Mirza Ghulam Ahmad Qaadiyaanee. But using Qaadiyaanee as the last name, to refer to him, may be considered derogatory by members of the Ahmadiyya Movement (since opponents of the Movement use this term to refer to members of the Movement). The other choice is “Ahmad” but that too causes a problem. The reason is that the name “Ahmad” is so common in the Ahmadiyya Movement that by using it one loses some clarity. Furthermore, in the culture to which Mirza Ghulam Ahmad belonged, and where he is most known, the first word in the name is usually the family or tribal name, equivalent to the last name in the Western culture. Therefore, “Mirza” seems a better choice to use as the last name for this person. (Hadrat, the first word in the name as printed on the cover of the *Roohaanee Khazaa-in* volumes, is a title of respect, not part of the name.) However, just using “Mirza” might seem impolite to some readers. In view of all these considerations, I will use the full name, Mirza Ghulam Ahmad. (I am not using the title “Saahib” because, firstly, titles are not used in

referencing authors in the Western tradition and, secondly, “Saahib” is not a word recognized as a title in English.)

- In listing *references* and in providing *citations*:
 - I have used identifiers enclosed in square brackets for labeling each reference. References, with annotated descriptions in some cases, are listed in Section 6.2.
 - For works published by the Ahmadiyya Movement I have departed from the standard practice of using the first few letters of the author’s last name to build this identifier. Instead, I have used identifiers that give an intuitive indication of the work that is being referenced. For example, the identifier for *Roohaanee Khazaa-in* is “RK”. The main reason for this is that the major cited works are by Mirza Ghulam Ahmad and referencing just by his name would not provide an intuitive indication of which of his works was being cited. Also, there is the problem of the ambiguity about his last name. And, in the case of publications of the Ahmadiyya Movement, it is not very relevant who the specific author is; what is relevant is that I am quoting from a publication of the Ahmadiyya Movement.
 - Inside quoted text I have used square brackets to enclose interpolations, as follows: [interpolated text].
 - For many of the citations of Mirza Ghulam Ahmad’s books, in addition to indicating the page number of the referenced work, I have provided an approximate location on the page where the cited passage starts or, in some cases, both where it starts and ends.
- In references to *Roohaanee Khazaa-in* [RK], a collection of books spanning multiple volumes:
 - When I provide a page number, it should be assumed to be the page number of the *Roohaanee Khazaa-in* volume, not the page number of an individual book in that volume. If I want to mention the book page number, I will make a clarification.
 - In general, assume that the *Roohaanee Khazaa-in* page number is in the top margin (header) of the page. Please note that although in most volumes of *Roohaanee Khazaa-in*, the volume page number is in the top margin and the book page number is in the bottom margin (footer), in some volumes it is the other way around. I will try to provide a clarification when the *Roohaanee Khazaa-in* page number is not at the top. There is also a third variety of page number, which is the page number of the original publication of the book; this is usually in the side margin. The reason I cite the volume page number rather than the book page number is that the volumes do not contain tables of contents so that there is no easy way to find out where in a volume a book starts and ends.
- In many cases I have used highlighting (with **transparent shading**) to mark important portions of a quotation. This is particularly needed in cases where I have a long quotation and there is a need to point out the most relevant parts. (In many cases I have provided rather long quotations to include useful context and to avoid the suspicion that I am quoting out of context.) In a few cases, I have also marked some words with **boxing**, to point them out within a quotation.

Except for shading and boxing, all the formatting within a quotation – for example, **bold** and/or large font, underlining, or center justification – is meant to depict the formatting of the original; it is not for emphasis added by me.
- Whereas I use shading (and sometimes boxing) to point out key portions of quoted text, I use **bold italics** to mark key elements of my own text.
- Some points pertaining to *translations*, worth mentioning, are:
 - I have generally refrained from correcting grammar or imposing English writing style when translating Mirza Ghulam Ahmad’s Urdu writings or other Ahmadiyya literature; my objective is to provide you with as faithful a rendition of the original as I can. In some cases, however, I have added punctuation to help you make sense of very long and convoluted sentences.
 - In most cases the citation or my words about a quotation will not indicate that the quotation is a translation; however, if you refer to the reference description, in Section 6.2, you will be able to see whether or not the original was in English.
 - I have generally translated ‘wahee’ and ‘ilhaam’ as “revelation” and ‘kashf’ as “inspiration”.

- o I have generally translated ‘jannat’ and ‘behisht’ as “Heaven” but have usually translated ‘aasmaan’ – where it meant a transcendent/heavenly place rather than the physical sky – as “the heavens” (i.e., plural and not starting with a capital letter).
- o The term ‘Aan Hadrat’ is customarily used in Urdu to refer to Muhammad². It means, literally, something like “That Sir” or “That Respected Person”. I have translated this as “His Holiness”. The reason I do not translate it as the Holy Prophet or the Messenger is that I want to make the English translation reflect the Urdu original as closely as possible. So, if the Urdu word used for Muhammad is ‘nabee’, I translate that as “Prophet” and when the Urdu word is ‘rasool’, I translate that as “Messenger”. Therefore, I wanted to translate ‘Aan Hadrat’ such that the reader would know from the translation that that was the term in the original Urdu text.

A point related to this one is that I use the word “Prophet” – starting with a capital “P” – only for Muhammad; in the general sense of the word, I write it as “prophet”. However, in the case of the word “Messenger”, to mean an apostle of God, I always capitalize the first letter since without that it does not necessarily mean an apostle of God (given that “messenger” also has a general everyday sense).

- o The word ‘saahib’ is used in Urdu as a conventional title of courtesy. (It is found in English dictionaries spelt as “sahib”.) The word is usually suffixed to a man’s name, e.g., Hakeem Saahib, similar to what in English would be Mr. Hakeem. It is also often suffixed to a man’s official or professional title, e.g., President Saahib, similar to Mr. President. Therefore, I have translated it as “Mr.” in many cases. However, in some cases the translation as Mr. would have been awkward. For example, if a man is a doctor, he could be referred to in Urdu as Doctor Saahib, but translating this as Mr. Doctor is not suitable. Also, the word can be suffixed to relationship nouns, e.g., ‘Waalid Saahib’, where waalid means “father”. Obviously, Mr. Father is not a suitable translation. In such cases, I have either left the word as is or used the word “respected” in the translation, e.g., translating Waalid Saahib as Respected Father.

- ***Terms related to the name “Ahmadiyya Movement in Islam”:***

The international religious organization that believes in Mirza Ghulam Ahmad as a Divine apostle, and is headquartered in Rabwah³, Pakistan, refers to itself by several different names in its literature. In Urdu, a common term they use is “Jama`at-e-Ahmadiyya”. In English, in the USA, two terms commonly used by them are “Ahmadiyya Movement in Islam” and “Ahmadiyya Muslim Community”. In this document, I have used the term “Ahmadiyya Movement in Islam”, mostly abbreviated as “Ahmadiyya Movement”.

I use the term “Ahmadiyya” mostly as an adjective but sometimes also as a noun, meaning the Ahmadiyya faith or system of doctrines. In this latter usage, the term “Ahmadiyya” is akin to “Christianity” rather than to “Christian”. The Ahmadiyya Movement itself uses the Urdu term “Ahmadiyyat” (with a “t” at the end) for this latter usage. However, I did not wish to use this Urdu term to avoid over-burdening my English readers with foreign terminology.

- I assume that most readers of this document are Muslims. Even so, I usually explain Islaamic terms (often in footnotes or in parentheses) when I use them for the first time.

² Muhammad was, according to all Muslims, the Messenger of God, the messenger to whom the Quraan, the holy book of Islam, was revealed. In English he is often referred to, particularly by Muslims, as the Holy Prophet.

³ The name of this town was officially changed by Pakistani authorities, a few years ago, to “Chanaab Nagar”. However, in this document I will refer to it as Rabwah since that is the name that was given to it by the Ahmadiyya Movement.

1.4 THE AHMADIYYA MOVEMENT IN ISLAM

Most readers of this document will probably have some familiarity with the Ahmadiyya Movement and its major beliefs. However, just in case this is not so, and also to provide a ready reference for all readers, I quote below from an Ahmadiyya book:

Ahmadiyyat⁴ is a sect of Islam, and not a new religion. It is, in fact, the renaissance of Islam. It is a movement, entirely within the fold of Islam, founded by Mirza Ghulam Ahmad of Qadian, India, in 1889. He claimed to be the Messiah and Mahdi whose coming was foretold by the Holy Prophet (peace and blessings of Allah be on him). His followers are called Ahmadi Muslims.

...

There are three areas where the beliefs of Ahmadi Muslims differ from that of other Sunni Muslims [currently the main Muslim sect]. These are:

1. The Interpretation of the Finality of Hadhrat Muhammad's Prophethood

In the Holy Qur'an (see 33:41), Allah bestowed the title "*Khatam-al-Nabiyyin*" (the Seal of Prophets) on the Holy Prophet (peace and blessings of Allah be on him). Non-Ahmadi Muslims interpret the verse to mean that there can be no prophet of any kind after Hadhrat Muhammad (peace and blessings of Allah be on him) ...

Ahmadi Muslims, on the other hand ... interpret "Seal of Prophets" as a mark of distinction which implies great perfection of prophethood. They believe that prophethood will continue, but that there will never be any new law-bearing prophet after the Holy Prophet (peace and blessings of Allah be on him). Any prophet coming after him must be his follower and, therefore, come from the fold of Islam. ...

2. Jesus Christ's Ascension to Heaven

... Many non-Ahmadis believe that Jesus [peace be on him] was never put on the cross ...

Ahmadis believe that Jesus was put on the cross, but did not die on it. He was unconscious when taken down from the cross, having been nailed to it for only a few hours. He was nursed back to health by his close companions, and then traveled east to Kashmir, a northern province of India. There, he fulfilled his actual mission which was to preach to the lost tribes of Israel. He died a natural death at a considerable old age and his tomb can be found in Srinagar, Kashmir, India.

3. The Coming of the Promised Messiah

All Muslims believe that in the Latter days [sic] a Reformer (Messiah and Mahdi) would appear and restore the religion of Islam to its former glory. ...

...

Ahmadi Muslims ... [believe that] Mirza Ghulam Ahmad (peace be on him) has come fulfilling the prophecy of the second advent of Jesus (peace be on him). Ahmadis believe the Mahdi and Messiah are one and the same person, and that person is Hadhrat Mirza Ghulam Ahmad of Qadian. ...

...

Hadhrat Mirza Ghulam Ahmad (peace be on him) was the founder of the Ahmadiyya Movement in Islam and was the Promised Messiah of the latter days. Born in 1835 in Qadian, India, his life greatly mirrored that of the Holy Prophet (peace and blessings of Allah be on him). He became acclaimed from an early age for his truthfulness, piety and integrity. ... [H]e fulfilled all the existing prophecies concerning the advent of a reformer in the latter days. He also emphasized that his purpose in being appointed by Allah was to bring new life to the religion of Islam, which had become polluted and corrupted over the ages, and to establish its supremacy over all other religions. ...

...

Hadhrat Mirza Ghulam Ahmad (peace be on him) died in 1908 ...

...

The institution of *Khilafat* (successors) was reestablished after the death of the Promised Messiah in the same tradition as the *Khilafate Rashida* (the Righteous Successors). ... [PATHWAY, pp. 17-21]

⁴ The word "Ahmadiyyat" (with a "t" at the end) is an Urdu word that connotes the Ahmadiyya system of doctrines.

Although the quotation provided above does not make this clear, Mirza Ghulam Ahmad claimed to be a prophet, albeit a prophet within the fold of Islaam; this will be discussed at length in Section 3.2.1, “His Prophethood”. As mentioned in the above quotation, he also claimed to have fulfilled prophecies, found in religions other than Islaam, of the coming of some kind of an apostle or reformer; e.g., he claimed to be the manifestation of Krishna awaited by the Aryaas [RK, v. 22, pp. 521-522; *Haqeeqat-ul-Wahee*].

The following quotation, from another Ahmadiyya book, supplements the earlier quotation:

In 1889, under divine direction, [Mirza Ghulam Ahmad] claimed to be the Mahdi whose advent had been foretold by the Holy Prophet. Thereafter, it was revealed to him that he was also the Promised Messiah and was indeed the Prophet whose advent had been foretold in the principal religions of the world. ... He was thus a perfect spiritual reflection of the Holy Prophet and in him was fulfilled the second advent of the Holy Prophet, promised in [Quraan] 62:4. [AHMADIYYAT-REN, p. xiii]

After the death of Mirza Ghulam Ahmad, his successor – a ‘khaleefah’ or caliph – was elected by a select group of electors. Ahmadee khaleefahs are elected for life. Since the death of the first khaleefah, the next four have all been direct descendants of Mirza Ghulam Ahmad – a son, two grandsons, and now recently, a great grandson.

After the end of British colonial rule, when Pakistan was formed, the headquarters of the Movement moved from Qadiyaan, India to Rabwah, Pakistan. Since 1984, due to severe opposition, the Ahmadee khaleefah has resided in London.

For the location of the web site of the Ahmadiyya Movement, see [AHMADIYYA] in Section 6.2.

1.5 INTRODUCTION TO MY REVIEW AND ANALYSIS

This section contains the following sub-sections:

- Ahmadiyya Literature Reviewed/Cited.
- Introduction to Issues Addressed and Analysis.

1.5.1 Ahmadiyya Literature Reviewed/Cited

The Ahmadiyya literature that I have reviewed and cited or mentioned may be broadly categorized as shown below. (For complete reference descriptions, please see Section 6.2.)

- The bulk of the material is from the following collections of *Mirza Ghulam Ahmad's writings or speeches/statements*:
 - *Roohaanee Khazaa-in* [RK].
 - *Majmoo`ah-e-Ishtahaaraat* [MAJMOO`AH].
 - *Malfoozaat* [MALFOOZAAT].
 - *Tadhkirah* [TADHKIRAH].
- Information on *Ahmadiyya history and biographies of Mirza Ghulam Ahmad*, published by the Ahmadiyya Movement, for example, *Seerat-ul-Mahdee* [SEERAT-3] and *Ahmadi Muslims* [AHMADI-MUSLIMS].
- Ahmadiyya literature that contains one or more of the following:
 - *Arguments* to prove the truth of Mirza Ghulam Ahmad's claim and/or a description of Ahmadiyya *doctrines*, for example, *Invitation to Ahmadiyyat* [INVITATION-TO].
 - *Refutation* of (i.e., responses to) criticism of Mirza Ghulam Ahmad and/or the Ahmadiyya Movement, for example, *Truth About Ahmadiyyat* [TRUTH-ABOUT].
- Miscellaneous Ahmadiyya literature, for example, articles published in *The Ahmadiyya Gazette*.

In the case of some citations, I have provided, in my document, an image of the original page(s). I have done this either for citations from books that I suspected many Ahmadees may not have or in cases where the page contained something that was worth displaying visually, such as a drawing. In a few instances I have done this also for some pages from Mirza Ghulam Ahmad's books whose content is strong evidence against him and might be so alarming for some Ahmadees that they might tend to suspect its authenticity; in these cases I wanted the reader to have the Urdu original readily available for verification.

1.5.2 Introduction to Issues Addressed and Analysis

The original misgivings that I had regarding Mirza Ghulam Ahmad were based on information I had found on my own in Ahmadiyya literature (coupled with issues I had had regarding the administration of the Ahmadiyya Movement for quite a while). After I decided to investigate the truth of Ahmadiyya claims, I searched for anti-Ahmadiyya material on the Internet; the two web sites that I found most useful are listed in Section 6.1, "Selected Sources of Anti-Ahmadiyya Information". The information on these web sites helped me locate material in Mirza Ghulam Ahmad's books that is relevant to investigating his truth. I also purchased and looked at some anti-Ahmadiyya books/booklets; two of these are also listed in Section 6.1 although I made little use of them.

I had been somewhat aware of some of the issues raised in the anti-Ahmadiyya material because before joining the Ahmadiyya Movement I had read an Ahmadiyya book [TRUTH-ABOUT] that responds to these issues. However, my knowledge of the criticism was faulty since it was based on what I had read of it in Ahmadiyya literature. (I had also heard of some criticism of the Ahmadiyya Movement in casual contexts but I did not know enough detail to have proper knowledge of the issues.) Now, having found relevant references to Mirza Ghulam

Ahmad's books, I was able to properly see for myself what the issues were and realize that the Ahmadiyya refutations were invalid.

Some of the issues I raise in this document are entirely my own (i.e., I did not happen to see them documented anywhere else) but most of them are already available in anti-Ahmadiyya literature in some form. However, in almost all cases, I have elaborated upon the issues from my own perspective and presented an analysis that is my own. Also, I have critiqued the Ahmadiyya refutation of many of these issues and also the overall deception in Ahmadiyya literature that provides a sanitized view of Mirza Ghulam Ahmad. This is particularly important for me because it was the subterfuge in Ahmadiyya literature that had misled me into accepting the truth of Mirza Ghulam Ahmad.

A significant comment I want to make is that ***my criticism of Mirza Ghulam Ahmad and the Ahmadiyya Movement is from a universal viewpoint, not an Islaamic viewpoint. My analysis and conclusions are not based on theological grounds*** but rather on rational and moral grounds. Even when I do cite Islaamic principles or positions that conflict with some statement or practice of Mirza Ghulam Ahmad or of the Ahmadiyya Movement, they are those that are accepted by the Ahmadiyya Movement itself. Furthermore, I usually only cite such Islaamic principles to present a supplemental argument, not as a primary issue. (I will further explain this approach at the beginning of Chapter 3.)

As I see it, my criticism of Mirza Ghulam Ahmad and the Ahmadiyya Movement should make sense to any rational person, Muslim or not.

2 MY JOURNEY THROUGH THE AHMADIYYA MOVEMENT

This chapter has the following sections:

- 2.1, My Connection to the Movement.

This is an account of how I came to be a member of the Ahmadiyya Movement.

- 2.2, My Disillusionment with the Movement.

This describes some of the issues I recognized in the Ahmadiyya Movement while I was a member and still believed that Mirza Ghulam Ahmad had been Divinely appointed.

- 2.3, My Current Position Regarding the Movement.

This states my current position regarding Mirza Ghulam Ahmad and the Ahmadiyya Movement.

2.1 MY CONNECTION TO THE MOVEMENT

I was born and grew up in Pakistan. My mother (may her soul rest in peace) came from a family that pledges allegiance to the Ahmadiyya Movement in Islam; my father (may his soul rest in peace) was not a member of this Movement. My mother trained me and my siblings in Islaamic practices and also made us aware of some basic Ahmadiyya beliefs. However, we were not raised as part of an Ahmadiyya community. It was not even assumed that we would necessarily get married to Ahmadees. But I personally leaned toward Ahmadiyya. I think one of the main reasons for this was that I found the Ahmadiyya theory about Jesus very convincing – that he had died a natural death and that a second coming of his was not literal but symbolic. This was, I think, the only argument I knew of in support of Ahmadiyya during my childhood.

When I was 15 years old I asked one of my maternal uncles how we knew that Ahmadiyya was true. He explained to me the argument pertaining to the prayer known as ‘darood’, which argument may be summarized as follows: In this prayer, we ask for the same blessings for Muhammad as were given to Abraham; since a major blessing upon Abraham was the appearance of prophets among his people, our prayer implies that this blessing has to be received by Muhammad too. I found this argument very convincing. Later on in this document I will explain how, ironically, agreement with this argument discredits the Ahmadiyya position.

When I was about 18 years old I read some parts of the Ahmadiyya book *Introduction to the Study of the Holy Quran* [INTRO-HQ]⁵. In this book I read the view that Adam was not the first man but rather the first Messenger and I read about the parallel between physical and spiritual evolution [pp. 423-425]. I found this view very satisfying; I had previously struggled with the view of Adam as the first man. So I decided that the sect that had these views was probably on the right track. However, my plan was that some day I would read up more and then decide finally whether I wanted to belong to this sect or not.

Along the way, a few other things steered me in the direction of the Ahmadiyya Movement. One was that I heard and read allegations that the ‘kalimah’ (the fundamental credo of Islaamic faith, “There is no god but Allaah; Muhammad is the Messenger of Allaah”) recited by Ahmadees is different from that of Islaam. This allegation is false. I felt that if opponents of Ahmadiyya need to use false arguments against it, it must be that they are lacking in valid arguments. Another issue had to do with Islaam’s position regarding apostates. I used to see graffiti, as well as published statements by mullahs, saying that killing an apostate is justifiable. These statements were mainly directed against Ahmadees. My mother, of course, condemned these statements and pointed out that they showed how ignorant the non-Ahmadee Muslims were. I decided to do some independent checking and consulted a gentleman who was a school teacher of Islaamic theology and who happened to be our neighbor; he told me that this indeed was the Islaamic position. I was stunned and horrified. I walked back from his home to mine with my head reeling, thinking that if that is indeed the case I would have to search for the true religion from God because it could not be Islaam. I remember sitting down with a translation of the Quraan and I think that just by providence (since I don’t think I knew what to specifically search for) I found the following: “There is no compulsion in religion. ...” (Quraan 2:257). This relieved the burden of my issue with Islaam and also showed me that the non-Ahmadee position was not consistent with the Quraan.

When anti-Ahmadiyya riots broke out in Pakistan in 1974 I realized I could not put off my study of Ahmadiyya any longer since I needed to know which side I was on. Somehow I found a book containing arguments in favor of Ahmadiyya claims; I think an Ahmadee friend of mine gave it to me and I don’t clearly remember the name of the book. The only thing I remember somewhat clearly from that book is the argument that draws a parallel between the moon of the 14th night, a full moon, and the Islaamic reformer of the 14th century, who should, analogously, be the most brilliant and complete reformer. Anyway, I remember that I found the contents of the book quite compelling but still felt I was not completely ready to make my final decision. However, I decided that it was preferable to align myself with the persecuted rather than with the oppressors and so publicly I sided with Ahmadiyya.

I came to the USA in 1978, completed my graduate studies in early 1980, found a job and settled here as an immigrant. Around that time I studied more Ahmadiyya literature. A key book I read was *Invitation* [INVITATION]; it contains the major Ahmadiyya arguments and claims, e.g., the views about Jesus and the issue of

⁵ I think I had found the book in my father’s library. One of my maternal uncles often gave him Ahmadiyya literature and I think this book might have come from him too.

continuing prophethood in Islaam. I had also heard some non-Ahmadee criticism of Mirza Ghulam Ahmad so I contacted the USA headquarters of the Ahmadiyya Movement to ask if they had literature containing responses to such criticisms; they sent me *Truth About Ahmadiyyat* [TRUTH-ABOUT].

The analysis later on in this document will show that each of these books is deceptive, not revealing those Ahmadiyya positions that are objectionable and hiding those facts that are damaging to the Movement's claims. Needless to say, I did not detect the deceit at that time.

My final investigation, sometime in 1982, was to read Maudoodi's discussion [MAUDOODI] on the topic of 'khatm-e-nabuwwat' – Finality of Prophethood (or Sealing of Prophethood, as the Ahmadiyya Movement might call it). This pertains to the issue of whether Muhammad is the *last* prophet ever to be sent by God. This discussion was in an appendix to Chapter 33 of the Quraan, in Maudoodi's commentary of the Quraan, *Tafheem-ul-Quraan*. The appendix includes a discussion of the issue of the "Promised Messiah" and reviews 'hadeeths'⁶ pertaining to the coming of the Mahdee⁷ and the "descent" of Jesus, son of Mary. I also read Maudoodi's translation of Quraan 33:41, which refers to Muhammad as 'Khaatam-an-Nabiyyeen' (the Last of the Prophets, or the Seal of the Prophets, depending on whose translation you are reading). I also read the translation of some other verses around this verse. One of these verses, Quraan 33:38, pertains to the marriage of Muhammad to Zainab, his cousin and formerly the wife of his freed slave, Zaid.

At that time I had made a photocopy of Maudoodi's appendix and had annotated it with my comments. I recently looked at these old notes of mine. Several of my comments in those notes are critical of the reasoning presented by Maudoodi against the interpretation of 'Khaatam-an-Nabiyyeen' to mean the Seal of the Prophets and against allowing the possibility of a prophet appearing after Muhammad. I do not wish to go into these arguments here but I will share with you one of my comments to show why I was not convinced by Maudoodi's arguments. This comment points out that although Maudoodi offers a symbolic interpretation for the mention (in the hadeeths) of Jesus' expected breaking of the cross and killing of the swine, he interprets the mention of "Eesaa, son of Maryam" to mean literally the same person as the prophet Jesus. I found this inconsistent (and still do).

I also remember that when I read Maudoodi's commentary pertaining to the incident about Muhammad's marriage to Zainab I found some part of it very disgusting. I think it was an allusion that Muhammad had happened to see Zainab in a partially undressed state and had become enamored of her. However, I cannot find this issue stated in my old notes now. It might be that I had read this in some other non-Ahmadee literature rather than in Maudoodi's commentary. But my memory (inaccurate as it may be) is that my negative impression of Maudoodi's commentary helped me decide that the non-Ahmadee approach to Islaam, as represented by him, was not correct.

To make the final decision about joining the Ahmadiyya Movement I did an 'istekhaarah' (a special prayer asking for direction while making a decision) but I did not receive any indication – positive or negative. (The indication is generally expected to come in the form of a dream.)

However, I was convinced that the Ahmadiyya position regarding Jesus' death and second coming was correct. I did not know with certainty that Mirza Ghulam Ahmad was a prophet of God but I was willing to believe it and I resolved the issue by taking the approach that there was more to lose by failing to recognize a true prophet than by accepting a false one.

I decided to join the Ahmadiyya Movement and did so by signing the 'bay'at' – an oath and declaration of allegiance -- in June 1982.

⁶ In Islaamic terminology, a hadeeth is a narration of some (putative) behavior or statement of Muhammad.

⁷ "Mahdee" means "rightly guided". There are hadeeths stating that a religious leader known as the Mahdee will appear among the Muslims. There is also the expectation that this will occur around the same time as the return of Jesus who, according to many Muslims, was lifted up into the heavens at the time of the crucifixion.

2.2 MY DISILLUSIONMENT WITH THE MOVEMENT

During my years in the Ahmadiyya Movement I observed and experienced many characteristics of the Movement that seemed un-Islamic and objectionable. I was much vexed by these and went through some times of great anguish. It gradually became clear that the Ahmadiyya Movement was not being run by godly people. During most of this time my assumption was that whatever wrongs I observed were due to the administration of the Movement; I did not question the basic premise of the Movement, that is, the claims of Mirza Ghulam Ahmad.

I did have some issues with Mirza Ghulam Ahmad's writings too but, until recently, the issues I saw with him were relatively minor. (Some of these are included in the discussion in Chapter 3 so I will not mention them here.) However, they did gradually erode my respectful attitude⁸ toward him. I still believed that he was the Promised Messiah and Mahdee but I did begin to think that his prophethood should not be taken too seriously. I had always felt that the Movement made too much of his prophethood but assumed that this undue importance had been attached to it by his son who was his second khaleefah rather than by Mirza Ghulam Ahmad himself.

It is not the purpose of this document to analyze the functioning and the culture of the Ahmadiyya Movement. I now believe that Mirza Ghulam Ahmad himself was untrue so it is irrelevant for me to dwell upon what is wrong in his community. However, to provide the reader some idea of what led me to question Mirza Ghulam Ahmad, I will describe in this section a few of the issues in Ahmadiyya administration and leadership that used to bother me. After doing that, I will describe how I eventually came to the point where I questioned Mirza Ghulam Ahmad himself.

Please note that the issues described here are not my reasons for leaving the Ahmadiyya Movement. If you want to know why I do not believe that Mirza Ghulam Ahmad was Divinely appointed, please read Chapter 3.

The sub-sections in this section are:

- Examples of My Issues with Ahmadiyya Administration.
- A Dream During My Hajj Trip.
- My Recent Study of Mirza Ghulam Ahmad's Books.

2.2.1 Examples of My Issues with Ahmadiyya Administration

The issues I have selected to present are as follows, each of which I will discuss in a sub-section below:

- The Ceremonial Nature of the Khaleefah's Garb.
- The Not-Very-Islamic Nature of the Khaleefah's Behavior.
- Hypocrisy of the Lajna Pledge.
- Invalidity of "Love for All, Hatred for None".
- The Myth of Musleh Mau'ood.
- The Bloating (and Ballyhooing) of the Bay'ats.

2.2.1.1 The Ceremonial Nature of the Khaleefah's Garb

You might wonder why, of all the ills of the Ahmadiyya Movement, I decided to start with something as insignificant as the style of the khaleefah's dress. I chose it because this somewhat trivial matter actually symbolizes, or serves to illustrate, in a form easily observable by all, a few of the major characteristics of the culture and administration of the Ahmadiyya Movement. Since it is not the purpose of this document to analyze the latter, I decided to use a discussion of the khaleefah's garb to just hint at it. And, I wanted to start my presentation with something relatively lightweight.

⁸ Although I had had a respectful attitude toward Mirza Ghulam Ahmad, since I considered him a prophet, I had never felt much admiration or emotional attachment or personal devotion toward him.

For those readers who are not familiar with the garb customarily worn by the Ahmadiyya Movement khaleefahs (starting with the second or perhaps the third khaleefah), here is a brief description:

- An ‘achkan’ (a long coat with buttons down the front) or some other kind of long coat.
- A ‘shalwaar’ (baggy trousers).
- A white turban, wrapped around a stiff conical cap with gold-colored embroidery (the ‘qullah’), with one end of the turban standing upright in a crest (the ‘turrah’) at the top and the other end flowing down at the back like a large tassel or tail.

I will first present some initial comments about this dress and then point out what deeper issues the dress indicates.

- This dress is not what was habitually worn by these persons (at least, not by all of them) before they were elected as khaleefah. It is a ceremonial and emblematic garb, worn more as a costume than as a dress; it is not necessarily based on personal convictions and principles. I present below some observations to support this statement.

A recent issue of the *Ahmadiyya Gazette* published two group photographs [GAZETTE-PHOTOS] that include Mirza Nasir Ahmad, who later on became the third Ahmadee khaleefah. The photographs were taken at Oxford (England) during his youth and they show him in western dress, with no head covering. Now, I do not know whether head covering is required or desirable for Muslim men. But the issue here is that although, for some reason, Mirza Nasir Ahmad kept his head covered during his public appearances after he became the khaleefah, he did not have it covered when those photographs were taken, which was before he assumed the office. It might be argued that it would have been socially awkward to use a head covering in England during the period to which the photographs belong, probably the mid-1930’s. However, in one of the photographs, along with Mirza Nasir Ahmad, is a gentleman wearing a Sikh-style turban. Evidently, that gentleman was able to follow his religious tradition in England in those years. But a man who was to become (according to the Movement) ‘ameer-ul-momineen’ – the leader of the faithful – apparently either did not hold the ideal that head covering was desirable for Muslim men or was unable to live up to his ideals. Similarly, the fourth Ahmadee khaleefah, in his pre-caliphate days, could be seen in western dress and with no head covering⁹.

But after assuming the position of khaleefah, for some reason, these gentlemen restricted themselves to the Ahmadiyya caliphate dress, including the head covering, for all official and public appearances, even when visiting the western world. A relevant question then is as to why the western dress, without a head covering, had to be abandoned (or was avoided) by these men after they became khaleefahs although it had been used by them previously. An answer might be that the western dress does not fulfill Islaamic dress requirements whereas it is incumbent upon a khaleefah to fulfill these requirements in his dress. If that is the case, we may conclude that Ahmadee khaleefahs are not very Islaamic persons in their personal capacity.

However, even if we ignore the issue of the discrepancy between their private and public personalities, the problem is that all the elements of this garb are not necessary for fulfillment of Islaamic requirements; I will discuss this further in my next point.

Another explanation of the need for adopting such a dress may be that the head of any organization needs to wear formal attire when appearing in his official capacity. That is an acceptable argument. But I think this dress is not just formal attire; it is something beyond that. I will comment upon this shortly.

- Although covering of the head may be desirable for Muslim men, there is no requirement in Islaam for a crest (turrah) to be part of the male headdress. The crested turban is a part of Punjabi culture and is mostly worn in the Punjab by persons of status or on ceremonial occasions.

Since the Movement’s headquarters (officially) are in Pakistan and its official language seems to be Urdu (the national language of Pakistan), it may be acceptable for the Ahmadee khaleefahs (who, since the formation of Pakistan, have all been from that country) to wear Pakistan’s national dress as their formal attire. The Pakistani national dress for men includes the achkan, the shalwaar and a cap (the Jinnah cap) but that cap is not what the

⁹ Inside Qaadiyaan and Rabwah (both towns used as headquarters of the Ahmadiyya Movement at different times) these gentleman probably did wear a head covering but they did not necessarily do so outside these towns.

Ahmadee khaleefahs wear. The reason might be that there is a hadeeth (albeit, classified as “rare”¹⁰) that indicates that a turban is preferable to a cap. However, I am not aware of any hadeeth that requires the turban to have a crest. The crested turban worn by Ahmadee khaleefahs mainly belongs to the Punjab, a province of Pakistan, and the crest is a sign of chiefship, status, superiority, and prestige in Punjabi culture. (For those who understand Punjabi and know Punjabi culture: it is a sign of ‘chaudhrahat’.)

The response to my objection to the crested headdress might be that it is a personal choice of the khaleefah and he should be free to wear what he likes. But it does not seem to me that the khaleefah’s headdress is based just on personal choice; it seems to be something more than that. The fact that it has been woven into an official ceremony, as described in the next point, supports my contention.

- The Ahmadiyya television service, MTA, telecast a program showing the fifth Ahmadee khaleefah assuming office. I did not watch this program but have heard accounts of it from some of those who did. As I understand, it included a sort of coronation ceremony, featuring the crested turban, a robe, and a special ring that belonged to Mirza Ghulam Ahmad. This ceremony belies the argument that the khaleefah’s headdress is nothing but a personal choice of the khaleefah and has no ceremonial or emblematic significance.

In the points above I tried to show that the dress of the Ahmadee khaleefahs is a ceremonial costume rather than just formal attire or just personal choice. What is objectionable or noteworthy about this?

- Pristine Islaamic practice is, as far as I have read, devoid of ceremonial trappings. From what I know of early Islaamic history, nothing like the Ahmadiyya coronation occurred when any of the four khaleefahs of Prophet Muhammad assumed office. Note that the Ahmadiyya Movement considers those four khaleefahs to be rightly guided; see, for example, [PATHWAY, pp. 14-15].

Also note that coronations of this sort occur when kings are crowned or popes assume office. They also occur in the traditions of Soofee Islaam, a mystical version of Islaam that in its degenerate form has cult-like characteristics.

- The Ahmadiyya Movement says it strives to remove inauthentic customs from Islaam but, shamelessly, it has instituted a custom of its own. And this is not the only one; there are some others too, e.g., the tradition to sing some poem from Mirza Ghulam Ahmad, after recitation from the Quraan, at the start of the first day’s program at any of the Movement’s annual conventions. Another example is the many celebratory days, such as Musleh Mau’ood Day, instituted by the Movement.
- The ceremonial dress of the Ahmadiyya khaleefah (not to mention the coronation ceremony) invests his personality with awe and charm, characteristics that are very important for cult leaders. The dress is imposing and princely and yet it is supposedly fulfilling Islaamic requirements. It makes the khaleefah part-prince and part-priest.

Finally, what are the more serious issues that the dress and the coronation illustrate or exemplify (to some extent, at least)?

- The Ahmadiyya Movement claims that it seeks to restore Islaam to its pure form, and it puts on the appearance of being Islaamic, but in fact it is not run, in all aspects, according to the principles of Islaam.
- The Ahmadiyya Movement has created its own distinct culture, not necessarily Islaamic, but captivating. Customs and ceremonies, and personalities put on pedestals, help to engage hearts and (if no individual variation in the customs is permitted then they also help to) atrophy and control minds.
- The administrative and social machinery around the Ahmadiyya khaleefah operates like a royal court, with durbars, sycophants, myrmidons, palace intrigues, and, yes, the emperor’s new clothes. (Further on I will say some more about the emperor’s new clothes.)

2.2.1.2 The Not-Very-Islaamic Nature of the Khaleefah’s Behavior

Quraan 24:31 says, “Say to the believing men that they restrain their looks ...” and an Ahmadiyya commentary on this verse explains that “[a]s it is the eyes through which most evil thoughts enter the mind, so in the verse under comment believing men and women have been commanded to restrain their looks when they happen to meet one another” [AHMADIYYA-HQ, p. 763, footnote # 2043]. Muslim men are asked to abstain from casually

¹⁰ A “rare” hadeeth is one that depends upon a single narrator at some point in its narration chain.

(i.e., without legitimate need) looking at those women who they are eligible to marry, also known as women “outside the prohibited degrees”.

The fourth Ahmadee khaleefah, however, used to freely engage in light-hearted social interaction with Ahmadee women, including casual looks and smiles and even comments about the physical appearance of some of the women, e.g., telling a woman that she still looks very young. I can comment upon this because this used to happen in open public forums such as when he met with a group of Ahmadee women; most of the women did not observe any strict veiling in his presence. The vast majority of these women, needless to say, were outside the prohibited degrees for him.

One justification given for the khaleefah’s free interaction with Ahmadee women is that he is their “spiritual father” and so he can treat them as daughters. Firstly, this argument is not valid according to Islaamic jurisprudence; the women are still eligible for marriage with him. The invalidity of the argument was demonstrated by the fact that the third khaleefah actually did marry, after his first wife died, one of the young Ahmadee women who used to visit him. Secondly, even if the khaleefah has to take an interest in the women’s affairs and well being, he does not have to abandon the decorum and restraint of Islaamic modesty to do so. In case an argument is made that the khaleefah looks at the women with pure intent and not with lust, I would like to present the following quotation from Mirza Ghulam Ahmad in which he is commenting upon the Quraanic verse I quoted:

God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees ... but that we should do so with pure looks. ... **We have been positively commanded not to look at their beauty, whether with pure intent or otherwise** ... [PHILOSOPHY, p. 24] [RK, v. 10, p. 343; *Islaamee Usool kee Filaasafee*]

(In the citation above, I have quoted from the Ahmadiyya English translation of Mirza Ghulam Ahmad’s book but have also referenced the corresponding Urdu text.)

Just in case some Ahmadees say that it is fanaticism and extremism to expect strict Islaamic behavior from the khaleefah, I’d like to ask a question: Why is it not desirable to be diligent in following the Quraan but so very important and meritorious to zealously obey the Ahmadiyya khaleefah? (See [GAZETTE-KHALIFA-1] for Ahmadiyya views on the importance of obedience to the khaleefah.) Related to this, I have an observation: In the Ahmadiyya Movement, a person who is punctilious (or trying to be so) in following the Islaamic code of conduct is considered a fanatic (‘kuttar’) whereas a person who unquestioningly adopts Ahmadiyya mores -- such as having his/her children’s names suggested by the khaleefah -- is considered sincere (‘mukhlis’).

Furthermore, according to the Ahmadiyya Movement, the “Khalifa is not merely an administrative head, but being the successor to a prophet, he acts as an example to the people; his practice is an example for others to follow” [GAZETTE-KHALIFA-1, pp. 42-43]. If this is the case, it should be important for the khaleefah to set an example of proper Islaamic behavior.

Given how adept the Ahmadiyya Movement is at caviling, it is not beyond them to respond to this by saying that since men are not present at the khaleefah’s meeting with Ahmadee ladies, he could not be setting a bad example for them. The response to this is that, firstly, the women can and probably do recount (at least some of) the khaleefah’s behavior to their menfolk and, secondly, the young boys that are present with their mothers observe his behavior.

2.2.1.3 Hypocrisy of the Lajna Pledge

The Lajna Imaillah is the women’s auxiliary of the Ahmadiyya Movement. Lajna has a pledge that is recited at Lajna meetings. The pledge starts with recitation of the Islaamic ‘kalimah shahaadah’, a creed that declares faith in the One God, without any partner, and in Muhammad as His servant and Messenger. This recitation is followed by the following affirmation:

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat. [LAJNA, first page after the cover, unnumbered]

Membership in the Lajna is compulsory for every Ahmadee woman [LAJNA, p. 3]. Members are expected to attend Lajna meetings. At the start of a Lajna meeting it is customary to have all attendees, in unison, recite the Lajna pledge [LAJNA, first page after the cover, unnumbered]. I will argue in this section that this is un-Islaamic. The same probably applies to similar practice in the men’s auxiliaries (there are two of them) but since I am familiar only with the Lajna, I will only comment upon that.

My objection stems from the fact that the pledge is basically an oath to strive, or be willing to strive, in the cause of Islaam (and Ahmadiyya) with a very high degree of allegiance and sacrifice. Furthermore, it contains an oath or promise to always adhere to the truth. What could be wrong with that? Two things:

- An institutionalized public oath to perform at that spiritual level, particularly given the circumstances under which it is done in the Lajna, is liable to institutionalize hypocrisy and force the oath-takers to lie under oath, which is, at the very least, unethical.
- Islaam, as defined by the Quraan, does not require such oaths and does not make such striving and sacrifice mandatory.

I will now elaborate upon these points. Before I do that I wish to explain why I refer to the pledge as an oath. Firstly, the word “pledge” itself has that sense. Secondly, the word “affirm” contained in the Lajna pledge has that sense. Lastly, the kalimah shahaadah, recited at the start of the pledge, bearing witness to the One God, makes the entire pledge take on the character of an oath. However, even if you think that the Lajna pledge is not an oath, it is clear that it is at least a promise, affirmation, or solemn declaration.

Participation in the pledge recitation is not voluntary. Even if it theoretically were voluntary, most women would hesitate to openly decline to join because non-conformist behavior is difficult for most people when they are in groups where they are recognized. (It would be particularly difficult in the cult-like culture that exists in the Ahmadiyya Movement; declining to join the pledge would probably be considered an assertion of individual thought, for which there is more or less zero tolerance in the Ahmadiyya Movement.) You might say that there is the option of standing up for the pledge recitation but refraining from saying the words. That, according to my principles anyway, is itself a form of hypocrisy because you are making it seem that you have joined the pledge when in fact you have not. So, the point I am making is that if you are a Lajna member you are pretty much stuck with having to do the pledge. (Unless you decide not to attend the meetings which means you forego participation in the educational and religious events.)

Now let me describe the problem with the mandatory pledge recitation. Basically, this custom forces the women to swear that they have intentions (to be willing to sacrifice their life etc.) that they may not have and make a promise (to always adhere to the truth) that they may not keep or may not even have the intention of keeping¹¹.

You might think that I am unduly suspecting Ahmadee women of not having noble intentions. I have two responses to that. Firstly, even if Ahmadee women were, in general, known to be most noble and pious, there is the theoretical possibility that some in the group may not have all the intentions they are being made to swear to (since large groups usually include people of varying caliber). Therefore, to require a whole group to participate, without explicitly giving them the option to decline participation, seems wrong.

Secondly, in the case of Ahmadee women, I don't think my suspicion is unfounded at all. Just by casual observation one can see that many Ahmadee women do not sacrifice their comfort and life style preferences for adopting Islaamic behavior and mores. (For example, very few Ahmadee women cover their hair at their employment locations even though many non-Ahmadee Muslim women do so.) I personally know Ahmadee women who openly make statements indicating that they have no intention of adopting an Islaamic life style (as defined by the Ahmadiyya Movement itself). Furthermore, domestic disputes, in many Ahmadee households, show that some Ahmadee women, in their capacity as, for example, a mother-in-law, cannot sacrifice their ego even for the sake of peace in their household, let alone sacrifice their life for the cause of the faith and the community.

Given that at least some of the women in a Lajna meeting may not have the intentions included in the pledge, what they are made to do is take a false oath or make a false vow.

Not only is lying immoral/unethical but oaths and vows are supposed to be fulfilled (in Islaam and most cultures/religions) and breaking them is considered highly undesirable. (In Section 3.2.3, in connection with discussing the Ahmadiyya bay'at conditions, I will provide the relevant Quraan and Hadeeth references.) So, the Ahmadiyya Movement forces an act to take place that may be immoral/unethical in the present (for some of the people involved) and may lead to a dishonorable situation in the future. Since the pledge is repeated cursorily at numerous mundane meetings, it loses its solemnity and the women become inured and desensitized to making a promise that is meaningless at best and a lie at worst.

¹¹ The Lajna pledge also institutes allegiance to the caliphate system but I do not wish to comment upon that here.

It may be argued that even though the women may not have the good intentions at the time of taking the oath, doing so might foster such intentions. One response to that argument is that, well, observed behavior of many Ahmadee women seems to show that that is not the case. Another point worth noting is that no such mandatory or prescribed oath-taking exists in Islaam. There are no prescribed words in the obligatory Muslim prayer ('salaat') that constitute a promise of performing noble and pious acts¹². Not even during Hajj is any oath of future high sacrifice required. Since the Ahmadiyya Movement claims that it is within the fold of Islaam, it should be taking its lead from the principles and practices of Islaam.

This brings me to the last point I want to make against the Lajna pledge and what it requires. The pledge expects all Ahmadee women to be striving in the cause of their faith (and that too at a rather high level) and requires that they promise to do so. But Islaam does not make striving and sacrificing in the cause of faith to be mandatory; it leaves it as an option, albeit one that offers high reward. See what the Quraan says:

[Quraan 4:96] Those of **the believers who sit at home**, excepting the disabled ones, **and those who strive** in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit *at home*. And **to each Allah has promised good**. [AHMADIYYA-HQ, p. 217]

This recognizes that not all people necessarily exist at or aim for a high spiritual status; it accepts people – the sitters -- who might have lower aims (fulfilling, of course, the minimum requirements of Islaam), allowing them to be part of the Muslim community.

A problem similar to that of the Lajna pledge exists in the conditions (clauses) of the Ahmadiyya bay'at (oath of allegiance) form, although with less severity. It is less severe because the bay'at is done only once or quite infrequently¹³, rather than repeated in rote fashion every month, and so it could be argued that it is done with real solemnity and good intention. I will discuss this bay'at form issue in Section 3.2.3.

2.2.1.4 Invalidity of "Love for All, Hatred for None"

The third Ahmadee khaleefah announced the slogan "Love for All, Hatred for None" in 1980, which Ahmadee literature refers to as "the golden Islamic motto" [BASICS, p. 216].

In my opinion, not only is it not valid to claim this as Islaamic, it is not even practiced by the Ahmadiyya Movement (not even officially); in this section, I explain why I say so. I support this with verses of the Quraan, as interpreted by the Ahmadiyya Movement, and also with quotations from Mirza Ghulam Ahmad's writings, one of them directly applicable to this topic.

This slogan is also a cheap rhetorical tautology since "love for all" implies "hatred for none", so that the second phrase is unnecessary. (That is why I call it a slogan rather than a motto.)

The following verse of the Quraan is fundamental to understanding Islaamic philosophy (at least, as taught by the Ahmadiyya Movement): "And I have not created the jinn and the men but that they may worship Me" (Quraan 51:57). I quote now the Ahmadiyya commentary on the word "worship" in this verse:

The primary significance of the word *'Ibadah* [a grammatical variant of the Arabic word translated as "worship"] is to subject oneself to a rigorous spiritual discipline, working with all one's powers and inherent capacities to their fullest scope, in perfect harmony with and in obedience to Divine commandments, so as to receive God's impress and thus be able to **assimilate and manifest in oneself His attributes**. This is, as stated in the verse, the great and noble aim and object of man's creation ... [AHMADIYYA-HQ, p. 1123, footnote # 2840]

It follows from this verse, and from its interpretation presented in the Ahmadiyya commentary, that a Muslim should strive to bring his/her temperament, inclinations, and emotions in line with Divine attributes and direction. Therefore, he/she must be able to see good in what Allaah says is good and love what Allaah loves; conversely, he/she must be able to see ill in what Allaah says is bad and not love what Allaah does not love.

Numerous verses in the Quraan clearly indicate that Allaah does not indiscriminately love everyone; there are certain kinds of people He loves and certain kinds that He does not love. Here are a few examples:

¹² The only thing that is remotely similar to this is one or two phrases in 'du'aa-e-qunoot' but that is not a promise and, further, du'aa-e-qunoot is not an obligatory part of the 'vitar' salaat.

¹³ The bay'at is done when joining the Movement and then, usually, at the start of each khaleefah's reign.

- Quraan 2:191: "... surely Allaah does not love those who exceed the limits."
- 2:223: "... He loves those who purify themselves."
- 3:141: "... Allaah loves not the unjust [i.e., those who do wrong]."
- 3:147: "... Allaah loves the patient [i.e., steadfast]."
- 4:37: "... surely Allaah does not love him who is proud, boastful."
- 5:94: "... Allaah loves those who do good [to others]."

Based on the ideas presented above, it seems to me that according to Islaamic philosophy one should love those who are steadfast, do good etc. and not love those who are proud, do wrong etc. Therefore, a blanket declaration of "love for all" is inconsistent with Islaamic philosophy.

I realize that it is a rather black-and-white attitude to crudely divide people (who are the potential objects of one's love) into those who do good and those who do wrong, since most people have in them some good and some wrong. What should a Muslim do about such "gray" people? If one groups them with those not to be loved, it would mean that there is almost no one that a Muslim can or should love. Is that what Islaam teaches? I think the answer depends on the meaning and usage of the word "love".

Simplistically, to explain the Islaamic approach, one could divide love into two kinds (although both these kinds can exist together for the same beloved):

- An admiring love: Love based on admiration that the lover feels for (some or all qualities of) the beloved.

In this sense, wholly loving a person who exhibits ignoble qualities would mean that one admires ignoble qualities. (If a person has some good qualities, as most people do, one could love certain aspects of that person, thus loving with a somewhat diluted form of the admiring love).

- A caring love: Love based on the lover feeling some bond with the beloved that induces a desire to provide for and care for the beloved.

This kind of love can exist without the lover having any admiration for the beloved's qualities; it is epitomized by a mother's attitude toward her child. A mother can love her child no matter how ugly or misbehaved it is; she is fond of the child because it is a part of her; she loves with an attitude of giving to and caring for one who needs her; she wants to protect, nurture and improve her child.

To distinguish it from the love based on admiration, we may think of this as the motherly or brotherly kind of love and use the words "affection", "fondness", and "compassion"¹⁴ for it.

The Quraan does exhort Muslims to have the caring sort of love for others. It wants Muslims to reach a stage of nobility where they feel for others as they feel for their own relatives. This is the stage of 'eetaa-e-dhil-qurbaa' – giving like to one's own relatives -- mentioned in the Quraan, for example, in 16:91. However, in the Quraan, this emotion of wanting to care for others seems to be generally associated with compassion or benevolence rather than with love. (I will shortly present a quotation from Mirza Ghulam Ahmad to support this view.)

At this point you might say that I am quibbling with words. But words are very important since they are used to convey concepts and precepts. Moreover, if the slogan, "Love for All, Hatred for None", had been offered by a lay person, a salesperson, or politician, it may have been acceptable and not worthy of criticism. But the Ahmadiyya Movement says that its khaleefahs are Divinely guided and therefore it is justifiable to criticize the indiscriminate and unqualified use of the word "love" in the Ahmadiyya slogan.

An argument that might be offered in favor of loving without regard to the beloved's character is that one could love a person and yet dislike any ignoble qualities in that person. That is, love the person but dislike the wrong actions. However, this approach is not supported by the Quraanic verses about God's love. Those verses do not say that God does not love undesirable qualities or behavior (for example, unjust behavior) but does love the people exhibiting those qualities or behavior; rather, the Quraan says that God does not love the *persons* who have certain undesirable qualities. To me this makes sense since I believe that actions, particularly if habitual, ultimately tend to

¹⁴ One could differentiate between fondness and compassion but to simplify the discussion I have grouped these together as falling into one kind of love.

shape a person even if they did not originally result from the person's inner character. The Ahmadiyya Movement itself maintains that actions and outward behavior act upon, affect and mold internal qualities:

Reflection confirms that **physical conditions deeply affect the soul**. ... It has also been observed that physical prostration in prayer induces humility in the soul. As a contrast when we draw ourselves up physically and strut about with our neck raised and our breast pushed forward, this attitude induces a mood of arrogance and vainglory. ...

... All our natural actions like eating, drinking, sleeping, waking, moving about, resting, bathing etc., affect our spiritual condition. ...

... **[T]here is a mysterious relationship between the soul and the body**. [PHILOSOPHY, pp. 3-4] [RK, v. 10, pp. 319-321; *Islaamee Usool kee Filaasqfee*]

According to this philosophy (which is from Mirza Ghulam Ahmad himself) one cannot say that one dislikes mean behavior but loves a person who exhibits such behavior since the person too will be or will become mean (especially if the behavior is consistently shown). And if you admire this sort of a person, you may start developing mean traits too.

Now, you may not agree with my explanation of the Islaamic approach to love. So, now I present a quotation from Mirza Ghulam Ahmad in which he addresses this very topic, albeit in a different context, and defends the Islaamic position that only Muslims are to be loved; he explains that those who exhibit Satanic qualities must not be loved but rather only treated with affection:

[One of the objections of a Christian minister is that] in Islaamic teaching there is no command to love people of a different religion [i.e., non-Muslims]. Rather, there is the command to not love anyone except a Muslim. Here is the response [to this objection]: So, let it be clear that these are all the evil influences of the defective and incomplete Gospels that Christian people have been thrown far from truth and verity. Otherwise, if one deeply reflects upon what thing **love** is and at what various points it should be used, and what thing **hatred** is and at what various positions [it] must be utilized, then not only does one understand the **true philosophy of the Noble Quraan** but the soul receives from it the perfect light of true knowledge.

Now one must know that **love** is not an act of superficiality and formality. Rather, it is one of the powers/capabilities among human powers/capabilities. And its essence/reality is [as follows]: The heart, having liked something, being [continuously] pulled toward it ... Actually, **the person who has perfect love for someone, it is as if he/she has drunk or eaten [i.e., ingested or absorbed] that [beloved] and gets colored by the morals and habits of [the beloved]**. ... This is the secret [i.e., the reason behind the mystery] that the person who loves God, he/she obtains that light, commensurate with his/her capacity, in the manner of a mirror, that is in the Person of God. And those who love Satan obtain that darkness that is in Satan. Hence, when this is the reality of love then how could a **true book**, that is **from Allaah**, give permission that you have that love for Satan that [you] should have for God and have that love for the heirs of Satan that you should have for the heirs of the Beneficent. ... **The one who has/does true love is lost in his/her beloved**. ... **Love** ['muhabbat'] is an Arabic word and its essential meaning is **to be filled up**. ... So, since this is the essence of **love**, then such a Gospel, whose teaching is to love Satan as well as love [a] Satanic group -- in others words the result that comes out of this is that you too participate in their immorality -- **what a fine teaching**. How could such teaching be from God Almighty. Rather, it **wants to convert human beings into Satan**. May God protect everyone from this teaching of the Gospels.

If the **question** is that in the situation/position that it is forbidden to love Satan and those who have a **Satanic coloring/appearance**, then what **type of behavior/morality** should be applied to them, then the answer to that is that God Almighty's pure Word, the **Noble Quraan**, gives the guidance that a **perfect degree of affection/kindness** ['shafqat'] is needed for [or, should be applied to] them, similar to how a person with a **merciful heart has affection/kindness for lepers and the blind and the lame etc.** [and] those who are [emotionally] hurt. And the difference between affection/kindness and love is that a **lover sees all the words and deeds of his/her beloved with an eye of approval** and desires that such qualities/conditions may be created in him/her as well. But the affectionate/kind person sees the **condition of the object of the affection/kindness with an eye of fear and caution/warning** and has the apprehension that that person [the object of affection/kindness] might perish in that disastrous condition ... So, **Quraanic teaching gives us the instruction that [you should] love holy and virtuous people and have affection/kindness for sinful people and disbelievers**. [RK, v. 9, pp. 429-433; starts at last paragraph on p. 429 and ends a little above the middle of p. 433; *Noor-ul-Quraan*]

As you can see, Mirza Ghulam Ahmad makes a clear distinction between love and affection/kindness and definitely says that according to Quraanic teaching, the former is to be directed only toward God and pious people.

So, the slogan “Love for All, Hatred for None” is against Quraanic teaching as explained by Mirza Ghulam Ahmad himself.

However, to bring this topic to a close, let us assume that, in this slogan, what the Ahmadiyya Movement really means by “love” is affection, kindness, and caring. That is, it claims that it has affection and compassion for all and it deeply cares for all. It is my observation that the Ahmadiyya Movement does not have compassion for all and does not deeply care for all. To support my opinion I can point to the Movement’s response to the recent US invasion of Iraq. Fair-minded and concerned people all around the world saw that this war was unjustified and would cause unnecessary loss of life for Iraqis as well as American soldiers. It is an unnecessary drain on the American tax payer and has wrought destruction in Iraq. Hundreds of thousands of people, around the world, took the time to come out into the streets to register their protest against this war. I participated in a few of these marches (in Washington DC) but did not see any Ahmadees there (except the one friend who had accompanied me to one of them). At the time I was a member of the Ahmadiyya Movement but I am not aware of any arrangement made by the Movement officially or semi-officially to assist its members to participate in the marches.

Once response to this criticism might be that the Ahmadiyya Movement is not a political movement and it refrains from political participation. This response is totally invalid, however, in view of the very active role played by the Ahmadiyya Movement in helping Zulfikar Ali Bhutto win the election in Pakistan in 1970 (based on which he became the Prime Minister of Pakistan in 1971). Another response might be that the invasion has been or will be, ultimately, beneficial for Iraq and peace in the Middle East. My response to that is that ends do not justify the means, particularly when such a great deal of death and suffering – as has occurred in Iraq due to the US invasion -- is involved in those means. Furthermore, if the Ahmadiyya Movement had the view that Saddam’s downfall should be brought about but did believe that the preemptive strike by the US was illegal and immoral, and did feel concerned about the resulting bloodshed, it could have taken a stand clarifying this position.

In my opinion, standing up against the US invasion of Iraq did not even require one to have love or compassion for humanity; one only needed a sense of duty to stand up or speak out against wrong, as advised by the Prophet of Islaam in the following hadeeth from *Muslim*¹⁵:

It is narrated on the authority of Tariq b. Shihab: ... I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith. [HADITH-DB, Translation of *Sahih Muslim*, Book 1: The Book of Faith (Kitab Al-Iman), Number 0079]

And so the slogan “Love for All, Hatred for None” is not only inconsistent with Islaamic philosophy, as supported by the Movement’s own literature, it is also a false declaration, not upheld by the Movement’s actions and those of its members. All it is, is rhetoric.

2.2.1.5 The Myth of Musleh Mau`ood

The second khaleefah of the Ahmadiyya Movement was Mirza Bashir-ud-din Mahmud Ahmad, one of the sons of Mirza Ghulam Ahmad. He was elected in 1914, at the death of the first khaleefah, whose tenure lasted only six years.

Mirza Ghulam Ahmad had prophesied that one of his sons would be a Divinely blessed and illustrious person and, among other things, he would have a messianic personality: “... **with his messianic spirit and through the blessings of the Spirit of Truth he will cleanse many of their ailments**” [MAJMOO`AH, v. 1, p. 101]. Mirza Bashir-ud-din Mahmud Ahmad – henceforth, Mirza Mahmud -- claimed that he was that promised son: “In 1944, God manifestly revealed to the Khalifatul Masih II that he was the Musleh Mauood” [GAZETTE-MUSLEH, p. 5]. The title “Musleh Mau`ood” means “Promised Reformer”.

Mirza Ghulam Ahmad’s prophecy about the promised son is considered very important in the Ahmadiyya Movement and I discuss it in Chapter 3, Section 3.1.9, “The Musleh Mau`ood Prophecy”, in connection with proving that many of his prophecies and claims turned out to be false. However, I am touching upon this topic here as well because certain things about the so-called Musleh Mau`ood began to vex me early on during my membership in the Ahmadiyya Movement. These were things that I could sense from his own writings, from observing the administrative structure he imposed on the Movement and the culture that promoted, and from what I heard of him.

¹⁵ One of the six canonical -- considered ‘saheeh’ or correct -- hadeeth collections. The most respected of these is *Bukhaaree*, followed by *Muslim*.

Anyway, since this chapter is about that phase of mine when I believed in Mirza Ghulam Ahmad but other issues in the Movement bothered me, I decided to touch upon this topic here as well.

The only issue I want to bring up here in this connection is that of the meaning of the title “Musleh Mau’ood” -- Promised Reformer. It is not clear what or whom exactly Mirza Mahmud was supposed to reform and did reform. Two possibilities come to mind:

- The Ahmadiyya Movement itself and its members.
- Non-Ahmadee Muslims.

However, each of these possibilities has problems, which I discuss below.

Assuming that he was supposed to reform the Ahmadiyya Movement itself begs the following question: When did the Ahmadiyya Movement get corrupted so as to need reform? Was it during the time of Mirza Ghulam Ahmad himself? That would mean that corruption set in during the time of someone considered a prophet and a messiah (by the Ahmadiyya Movement); that can’t be. The next possibility is that corruption set in during the tenure of the first khaleefah. That was too short a period – just six years – for enough corruption to set in to require a messianic personality for its correction. The last possibility is that it set in during the reign of the second khaleefah himself, before he became the reformer. But then it hardly seems grand and illustrious (although it would be commendable) to clean up a mess that occurred on your own watch.

Leaving aside the issue of when the corruption set in, let us see whether he actually did reform anything in the Ahmadiyya Movement. As far as the character and piety of the members is concerned, it seems to me, from the anecdotal evidence I have heard within my family and from numerous other Ahmadee people, that the pioneer Ahmadees who personally accepted Mirza Ghulam Ahmad were of a higher caliber than their next generation. The Ahmadiyya Movement itself holds the ‘sahaabees’ (companions or those who personally met him) of Mirza Ghulam Ahmad in great esteem. So I doubt if it could be claimed that Mirza Mahmud reformed them or that he was able to make their next generation more pious than they were. In fact, Ahmadees mostly seem to have declined in piety during Mirza Mahmud’s reign. For example, use of the hijab (veiling or covering used by Muslim women) began to decline in the Ahmadiyya Movement during the reign of Mirza Mahmud himself.

It might be claimed that the administrative changes Mirza Mahmud made in the Ahmadiyya Movement were a reform. However, in my opinion, they could be claimed to be *improvements* but not *reforms*; the word “reform” can be used only if the modified object was previously in a deformed or corrupted state. In any case, according to the prophecy of his father quoted earlier, he should have healed spiritually sick people, not just made administrative reforms.

Perhaps his reform is considered to be the fact that he was able to control the extent of the membership breakaway that occurred in the Ahmadiyya Movement at the time of his accession. However, the split¹⁶, occurred anyway and he was not able to (at least not to any significant extent) change the minds of those who wanted to leave or lure them back after they left. So, those who stayed were not corrupted anyway (according to the Ahmadiyya Movement), and those who were corrupted (according to the Ahmadiyya Movement) did leave. So, who got reformed?

Now let us see whether Mirza Mahmud was able to reform non-Ahmadee Muslims. As far as I know there has been no claim by the Ahmadiyya Movement that he improved the *spiritual* condition of non-Ahmadee Muslims. (The Ahmadiyya Movement does claim that Mirza Mahmud helped Muslims in their political causes but that is a separate matter.) In fact the Ahmadiyya Movement often condemns the non-Ahmadee Muslims for their ignorance and un-Islamic ways so it would be inconsistent for them to claim that Mirza Mahmud reformed these people.

It is possible that the Ahmadiyya Movement claims that the conversions to Ahmadiyya that occurred during Mirza Mahmud’s tenure count as reform. However, conversion is not the same thing as reform so that argument is rather weak. Secondly, I don’t think that many of the conversions were due to his personal supposedly messianic influence; they were probably due to the logical appeal of the Ahmadiyya arguments or the hard work of missionaries. Thirdly, the extent of the conversions was not large anyway. As far as the Indo-Pak subcontinent is

¹⁶ The official name of the splinter group is Ahmadiyya Anjuman Isha’at-e-Islam; they are also known as the Lahore Ahmadiyya Movement and also colloquially referred to as the Lahore Party.

concerned, no large scale conversions occurred there during Mirza Mahmud's tenure¹⁷. There probably were some large scale conversions in Africa but they were not due to Mirza Mahmud's personality since he was not present there.

So, my question is: What reform did Mirza Mahmud conduct to justify his title of Promised Reformer and what ailments were removed by his supposedly messianic spirit and the blessings of the Spirit of Truth that supposedly worked through him?

2.2.1.6 The Bloating (and Ballyhoing) of the Bay`ats

Many thinking Ahmadees have been wondering about the outlandish bay`at (conversion to Ahmadiyya) counts that the Ahmadiyya Movement has been announcing in recent years. However, those who dare to use their minds and/or those who have seen things working on the inside, are not limited to just wondering. I have heard several anecdotes about how the bay`ats or the counts are manufactured. An article on the web site *Ahmedi.org* provides detailed insight; I am providing an excerpt below. I do realize that many Ahmadees may not believe that the information in this article is authentic; after the excerpt I explain why I find the bay`at figures not credible even if one assumes that this article contains false allegations.

The shading in the excerpt has been added by me to point out key sentences; the bold font emphasizes a sentence highlighted in the original article by red font.

Mirza Tahir Ahmad [the fourth Ahmadiyya khaleefah] ... **presented a strange plan** to the Jama`at to steer the Jama`at toward progress. [According to this plan] **the Jama`at could not make progress by increasing from 10 to 20 and from 20 to 30. Rather, it should be made to grow from 10 to 100, from 100 to 1,000, from 1,000 to 10,000 and from 10,000 to 100,000.** When such a strange plan for increasing the numbers was brought forward, Peter Wagushauser was appointed the Ameer [head] of the German Jama`at [national Ahmadiyya chapter]. During that time **the Bosnian and Albanian issue had appeared and hundreds of thousands of people migrated to Germany.** These people had been made to suffer in the name of Islaam yet these poor souls did not even know what a Muslim is. **The targets for making new Ahmadees were allocated such that the Majlis Khuddammul Ahmadiyya, Majlis Ansaarullah^[18], Lajna and local Jama`ats each were to bring separate bay`ats.** When the then National Tableegh [Preaching/Propagation] Secretary, Maqsoodul Haq, refused to accept such absurd bay`ats, he was replaced by a high class liar, Major Zubair Khaleel, as Secretary Tableegh; [this person] was actually a cousin of Maqsoodul Haq, the one who had not given in to lying. **Under the leadership of Peter Wagushauser and Major Zubair Khaleel, Jama`at Ahmadiyya Germany played such a shameful game of propagation and bay`ats that even the future generations of the Jama`at will be ashamed whenever they hear of it.** The office bearers of the Jama`at used to go to the immigrant camps; neither these [the office bearers] knew the language [of the immigrants] nor they [the immigrants] knew the language [of the office bearers]. They would indicate with gestures that they had come to help them [and would ask them to] provide their names and those of their family members. [Tempted by the promise of and] longing for help, they [the immigrants] would get their names recorded in twice the actual number and by the evening this proselytizing group would send a report of 300 to 400 bay`ats to the Center. The next week Khuddaamul Ahmadiyya would go to the same place and would ask for their names in order to provide help; they would give the names again and that same evening the Center would receive 300 to 400 additional names. The next day Majlis Ansaarullah would go to the same camp and the same story would be repeated. The Lajna would also go to the houses and repeat the same thing. Sometimes the neighboring Jama`ats would also go into each other's camps. [And thus] **300 to 400 people, who had given their names simply to obtain some aid, would get recorded in Zubair Khaleel's register at the Center as 3,000 new Ahmadees. And Peter Wagushauser would put his signature on it and send [the report] to London [for respectful submission] to Huzoor [the fourth khaleefah].**

The next day the [ringing] cry of na`arah-e-takbeer [the Muslim creed, "Allaah is Great"] would be raised on MTA [the Ahmadiyya television service] and Ahmadees around the world would start celebrating. All over the world [people] began to imagine that all of Germany was going to become Ahmadee. Upon the arrival of Mirza Tahir Ahmad in Germany, to make a show of it on MTA, Bosnian and Albanian Ijtemaa's [gatherings] were held at various places. **Immigrants used to be brought from their homes in luxury coaches; before bringing them [over] they used to be informed that their food and drink for the whole day was [the**

¹⁷ This can be seen from the fact that even today a rather large majority of Ahmadees from Pakistan are descendants of those who accepted Ahmadiyya in Mirza Ghulam Ahmad's time; it is very seldom that one finds an Ahmadee of Indo-Pak origin whose ancestor(s) converted when Mirza Mahmud was the khaleefah.

¹⁸ Majlis Khuddammul Ahmadiyya, Majlis Ansaarullah, and Lajna are all auxiliary organizations in the Ahmadiyya Movement; the first two are for men, the third is for women.

Ahmadiyya Movement's] responsibility. At times, they would be given the temptation of receiving gifts at the end of the program; in fact, gifts used to be given. **A strange thing was that according to the Jama'at's record they were all Ahmadees but [the] Ahmadiyya [doctrine] was explained to them after having been brought to these gatherings.** [AHMEDI-1]

I had said in an earlier section that I would talk again about the emperor's new clothes. Well, a case of the emperor's new clothes is the kinder explanation for what you have read in the excerpt above. According to that explanation, the khaleefah was so bereft of insight that he could not see through this and no one ever enlightened him¹⁹. The other possible explanation, of the khaleefah's involvement in this, I will leave as an exercise for the reader.

It is possible that your reaction to this article is that it could be a false allegation. Even if this specific allegation is false, there are issues with obtaining bay'ats in numbers as large as have been reported by the Ahmadiyya Movement in the past few years. I am presenting below a summary of the bay'at numbers claimed for the years 1996 – 2002 and then I will discuss how credible they are. The data shown is taken from a chart [AALMI-BA'AIT] available on the Ahmadiyya Movement web site; the same data, with slight variation, is also available in [MUSLIM-SUNRISE].

Table 1 -- Annual Ahmadiyya Bay'ats

Year	Number of International Bay'ats Reported by the Ahmadiyya Movement [AALMI-BA'AIT]
1996	1,602,721
1997	3,004,575
1998	5,004,591
1999	10,820,226
2000	41,308,376
2001	81,007,631
2002	20,654,000

Before I discuss the size of bay'at figures – that is, the *additions* to the Ahmadee population by conversion – I want to point out that the *base* Ahmadee population at the start of all this was less than 15 million. This can be seen from a statement in a book published in 1996: “With an international membership of more than 10 million, the *Jamaat* is active in propagation of the true Islam . . .” [PATHWAY, p. 94]. From this we may infer that the 1996 Ahmadee population, at the most, might have been 14 million. (I say this because if it had been 15 million, the figure would have been quoted as 15 million rather than as “more than 10 million”.)

The total of the bay'at figures listed above, for 1996-2002, is 163,402,120, i.e., approximately 163 million. Assuming that the Ahmadee population in 1996 was 14 million, with these bay'ats it grew to 14+163, i.e., 177 million, in just seven years. In addition to this, there must also have been a natural population increase (due to births in excess of deaths). (I am assuming that the number of renunciations, if any, is not worth counting.) So, by 2002, the Ahmadee population had become at least 177 million, that is, at least 12 *times* larger than it was in 1996. This is no small matter.

I do not have the bay'at figures for 2003 but the total Ahmadee population for 2003 is stated, on the Ahmadiyya web site [AHMADIYYA], as being more than 200 million. To put this into perspective, note that the population of the USA, according to the 2000 census, was approximately 281.4 million in 2000.

¹⁹ I'd like to make a slight digression here. Many Ahmadees absolve the khaleefah of responsibility for various wrongful actions of the Movement by saying that it is the circle of people around him who are at fault. For example, they say that the circle around him does not accurately convey information to him. My response to this is to ask as to why the khaleefah keeps this sort of people around him. Is it because he cannot perceive their deceptive and manipulative tendencies? If so, he neither has the qualities needed for secular leadership nor the insight expected of highly spiritual people. Or is it that he cannot find any honest and capable people in the Ahmadiyya Movement, to replace these undesirable characters? If so, that means Ahmadiyya Movement membership is in very poor moral condition. Or is it that he so wants to have yes-men that he cannot bear to have straightforward people who might sometimes say no? Or, is it that he *needs* to have people with “flexible” moral principles, perhaps so that they may be able to ignore certain things?

If the conversions resulting in all these bay`ats occurred as a result of serious discussions and personal contact then the large numbers (particularly those for 2000 and 2001, being more than 41 million and 81 million, respectively) are very difficult to believe; anyone who has engaged in proselytizing will recognize the unfeasibility, or the very low probability, of having this happen.

On the other hand, if the conversions occurred due to some mass phenomenon (such as a whole group, such as a tribe, converting together) then we run into another issue, that of the meaningfulness of the bay`at. The oath that has to be taken at the time of the bay`at includes very idealistic and difficult stipulations. It is almost impossible that large masses of people who have just converted have reached the elevated state of spirituality needed to be truthfully taking the bay`at oath. If the oath is not being taken with truthfulness then it means the Ahmadiyya Movement is promoting hypocrisy -- a situation similar to the one with the Lajna pledge, discussed in Section 2.2.1.3. (This issue will be discussed in Section 3.2.3, "The Pledge of Allegiance to Him".)

2.2.2 A Dream During My Hajj Trip

In 1995, I performed Hajj. I was a member of the Ahmadiyya Movement at that time²⁰ although I had already recognized that the Movement was not being administered with integrity and that the khaleefah did not exhibit high standards of morality and nobility. One of the topics of my supplication during Hajj was to ask God to improve the condition of the Ahmadiyya Movement and remove its shortcomings.

During this Hajj trip I saw a dream that might have a message about the Ahmadiyya Movement. I think that when I saw the dream, the Hajj rituals had been completed and I saw it in the bus on our way from Makkah to Madeenah. During my stay in Makkah I had been unable to see the Hajr-e-Aswad (the black stone inlaid in one of the corners of the Ka`bah) due to the large crowds that exist in the tawaaf area (the courtyard area around the Ka`bah) during the Hajj period. I recount the dream below and then I will comment upon it. I have copied it verbatim from the notebook I carried during my journey but I have added some notes from memory, shown within square brackets.

I am aware that I was not able to see the Hajr-e-Aswad. I find myself in the Sacred Mosque, in the tawaaf area. There are very, very few people -- a handful. So it occurs to me that I should try to look at the Hajr-e-Aswad. When I look up, I see only a very small portion of the Ka`bah, and it is white, made of tiles. [The Ka`bah looks, in the dream, like a sort of painting in which the artist has drawn just a portion of it. The tiles look like typical bathroom tiles.] And there is no Hajr-e-Aswad.

To explain my initial reaction to this dream, I have to tell you that during and even after Hajj, I was very concerned about the acceptance of my Hajj and my spiritual condition in the sight of God. So, I interpreted the dream to mean that I was not worthy of setting my eyes upon the Hajr-e-Aswad. This was, obviously, a very distressing thought. However, since I also saw some dreams that seemed positive, I think I did not fret too much over this one and, as far as I remember, to some extent I forgot it for a while since I could not make much sense of it. Also, I thought perhaps that this dream was just a product of my tired mind rather than a dream with a message.

After reaching home I looked up a book of Islamic dream interpretation (a translation of interpretations by Imaam Sireen) and found this:

The interpretation of seeing of Ka`aba is, 'Imam-ul-Muslimin' i.e., leader of the muslims.

If a person sees something added with Ka`aba or something subtracted from it, then the same is reflected in the leader. He will be extraordinarily proficient or deficient in his leadership, as the case may be. [DREAMS, p. 32]

Note that in my dream there were the following glaring defects in the Ka`bah:

- It did not seem real and it was not complete; it seemed like a partial painting.
- It was made of white tiles; the real Ka`bah is made of rough black slabs.
- The Hajr-e-Aswad was absent.

²⁰ Lest someone think that I used dishonesty to obtain my Hajj visa, I would like to state that I clearly indicated on my visa application that my sect was Ahmadiyya and yet my application was accepted.

Furthermore, there were very few people who were circling it. All this seemed to indicate to me that the Ahmadiyya khaleefah was very deficient. Since I already had a negative impression of the Ahmadiyya khaleefah current at that time -- the fourth khaleefah -- this interpretation did not surprise me.

It is only recently, since I began to disbelieve in Mirza Ghulam Ahmad, that a different version of this interpretation has occurred to me. The Ahmadiyya khaleefahs are khaleefahs (successors) of Mirza Ghulam Ahmad; their title is "Khaleefah-tul-Maseeh". However, Mirza Ghulam Ahmad is considered a khaleefah of Prophet Muhammad. So, if this dream is supposed to be conveying a message, it may be about Mirza Ghulam Ahmad himself.

I do not expect you to necessarily ascribe meaning or a message to my dream. I am not sure myself whether it meant anything at all. But since it might have meaning, I have recounted it.

2.2.3 My Recent Study of Mirza Ghulam Ahmad's Books

As I got to observe more of the Ahmadiyya Movement, my issues with it kept mounting. It came to a point where I did not truly consider the Ahmadiyya khaleefah to be my spiritual leader and I was not sure whether I wanted to swear allegiance to the Movement. I still considered Mirza Ghulam Ahmad to be the Promised Messiah but I had to decide whether to stay in the Ahmadiyya Movement or not. During this time I also looked into the Lahore Ahmadiyya Movement (the Lahore Party faction of Ahmadiyya) but was not satisfied with them either.

I already had a rough list of my issues and decided that I would formally document the more important ones and then seek clarifications or responses to them from some scholar of the Movement²¹. When I sat down to document these I decided I needed to study the Ahmadiyya Movement's position on certain points more carefully. For example, one of my major issues was the glorification of, and, in fact, the very institution of, the caliphate. So, I wanted to be clear on what exactly Mirza Ghulam Ahmad had said about this. Another issue I had was the policy of not allowing Ahmadees to pray behind non-Ahmadee Muslims. My assumption was that Mirza Ghulam Ahmad probably did not have such a strict sectarian policy and I suspected that the Ahmadiyya administration had convoluted this issue. I also suspected that Mirza Ghulam Ahmad did not consider his status as a prophet to be as important as the Ahmadiyya Movement made it to be since my impression was that the sort of prophethood he had claimed could be granted by God to any saintly Muslim.

As part of this study, I started going through the Urdu book *Zujaajah* [ZUJAAJAH], a collection of Ahmadiyya arguments in the form of a dialogue. To share my personal experience with you, I have transcribed below my personal notes dated July 13, 2003, related to something I read in this book [p. 393]. The underscoring corresponds to what I underlined in my longhand.

Yesterday I was reading the AMI [Ahmadiyya Movement in Islam] book "Zujaajah" - to get information regarding the AMI stand on the PM [Promised Messiah] etc. I read the PM's statement that one who does not accept him is not a Muslim. I found this extremely upsetting. ... I cried a lot in Maghrib/Ishaa salaats. ...

The underlined statement above is not completely accurate; the statement is qualified by Mirza Ghulam Ahmad, in some places in his writings, to state or imply that anyone *to whom his message has been conveyed* and yet has failed to accept him, is not a Muslim. (In one of the sections of Chapter 3, I will discuss this issue at length.)

The main reason I had a severe emotional reaction to this was that this attitude destroys the concept of Muslim brotherhood. I had always felt a bond of brotherhood with non-Ahmadee Muslims, considering us bound together by Islaam. I knew that the Ahmadiyya Movement did not promote this attitude and suspected that most Ahmadees do not feel this way but I thought that that was due to the sectarian and cult-promoting policies of the Ahmadiyya khaleefahs; I did not think that Mirza Ghulam Ahmad himself was to blame for that.

So, I was disgusted when I found out that Mirza Ghulam Ahmad himself branded those Muslims who rejected his claim as non-Muslims. Not only was there the issue that this was schismatic but I also saw that Mirza Ghulam

²¹ I did not really expect to get a response that would satisfy me but I thought that it was my duty to at least try. My plan was that, unless I got a response that satisfied me, I would do an istekhaara (a prayer to seek guidance) to see if I should leave the Movement. However, in that case I would have just left the organization but would not have abandoned Ahmadiyya doctrines. That is, I did believe in Mirza Ghulam Ahmad as the Promised Messiah and I thought I would continue to do so even if I discontinued my membership in the Ahmadiyya Movement.

Ahmad had used revoltingly fallacious reasoning to justify his position. (In Section 3.2.2.1.2, “1907 Explanation: It is a Strange Thing That You Can’t See That They are Kaafir”, I will review this.) And then there was another issue: If belief in Mirza Ghulam Ahmad was so important that rejecting him made one a non-Muslim, why was his coming not clearly prophesied in the Quraan and believing in him not explicitly made a requirement of faith? (I will discuss this issue in Section 4.1.2, “Expectations Inferred from the Quraan”).

Discovering these issues and some other related statements of Mirza Ghulam Ahmad was a watershed event for me. My changed attitude is reflected by the fact that I have notes dated July 24, 25, and 26 (i.e., written just a few days after the notes quoted earlier) which contain lists of questions/issues about Mirza Ghulam Ahmad himself - rather than about the Ahmadiyya Movement administration -- which I found extremely disturbing.

However, as I read more I realized that I did not need to, and did not want to, seek clarification from the Ahmadiyya Movement or any Ahmadee. My mind had opened up to the idea that Mirza Ghulam Ahmad might be a false claimant. For quite some time I had had problems with some of his statements and positions and had wondered how he could be the Mahdee – the rightly guided one. Now I began to think that he was not, after all. But I knew this was a serious matter and had to be prayed about and researched. Somewhat unexpectedly, I found myself knee deep in a very sensitive and very demanding project. (Section 1.5 provides an idea of what I studied during this project.)

The result of that project is this document and my decision to leave the Ahmadiyya Movement. I made my final decision on November 15, 2003 (Ramadaan 20, 1424)²² and on November 21 I sent a letter to the Ahmadiyya Movement to inform them of my decision to terminate my membership in the Movement.

At the end of this document, in an attachment, I have included a copy of my letter to the Ahmadiyya Movement and their reply to me. If I had had any doubt that the Ahmadiyya Movement was capable of chicanery (which I did not), their reply to my letter would have removed that doubt.

²² Although the final decision was made in November, it had become evident to me much earlier on during my research that I would arrive at this point. I did see some dreams during this period that might be relevant but their interpretation is not clear or significant enough for me to recount them. Throughout this period I did pray to God for guidance and also asked some of my (Ahmadee) friends/relatives to pray for me.

2.3 MY CURRENT POSITION REGARDING THE MOVEMENT

In this section I state my position regarding a couple of key Ahmadiyya beliefs that differ from those of mainstream Islaam. I also summarize what I think of Mirza Ghulam Ahmad, the Ahmadiyya Movement, and Ahmadees. The section is divided into the following sub-sections:

- Summary of My Position.
- The Ahmadiyya Movement's Theory About Jesus.
- The Ahmadiyya Movement's Interpretation of Quraan 33:41.
- Mirza Ghulam Ahmad, the Ahmadiyya Movement, and Ahmadees.

2.3.1 Summary of My Position

My issue is not with the Movement's theory about Jesus' crucifixion and death nor is it with translating 'Khaatam-an-Nabiyyeen' (in Quraan 33:41) as "Seal of the Prophets".

My issue is with the person, viz., Mirza Ghulam Ahmad, who claimed to be the second appearance of Jesus and a prophet within Islaam. Regardless of whether the Quraan can be interpreted to expect such an advent, I do not believe that Mirza Ghulam Ahmad was a man appointed by God in this capacity or in any respectable capacity.

2.3.2 The Ahmadiyya Movement's Theory About Jesus

The Movement's theory about Jesus' crucifixion and death seems, for the most part, reasonable and tenable to me. Also, if there is such a thing as a second advent of Jesus, it seems reasonable to say that it will be a symbolic one.

In fact, the concept that Jesus was not lifted alive to the heavens is now accepted by many non-Ahmadee Muslims as well. There is a very well-written web page authored by a non-Ahmadee [QURAISHI] that provides many arguments from the Quraan in favor of the position that Jesus was not lifted up alive. The web site of the Lahore Ahmadiyya Movement provides an excerpt and a scanned image of an article in a Saudi newspaper [LAHORE-AHM-1] that acknowledges that belief in Jesus being raised alive to the heavens is not an article of Islaamic faith and a different interpretation of the relevant Quraanic verses is permissible. Also available on the Internet is a very informative non-denominational web site supporting the Ahmadiyya theory about Jesus' death -- *Tomb of Jesus Christ Website* [TOMB-JESUS].

The Ahmadiyya Movement deserves credit for championing this theory. However, they were not the first ones, in recent history, to propose the interpretation of the Quraan that supports this theory; *Sir Sayyad Ahmad Khan explained that Jesus was taken down alive from the cross and died a natural death later on, in his commentary of the Quraan, before Mirza Ghulam Ahmad adopted this idea.* In Section 4.2.4.3.1, "Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"", I will discuss this, providing images of pages from Sir Sayyad's²³ commentary of the Quraan. Also, as I will show in Section 4.2.4.3.2, "An Unresolved Issue in the Ahmadiyya Theory of Jesus' Death", there is an unresolved issue in the Ahmadiyya theory in relation to the Quraan.

2.3.3 The Ahmadiyya Movement's Interpretation of Quraan 33:41

I can accept an interpretation of the verse Quraan 33:41, containing the phrase "Khaatam-an-Nabiyyeen", translated as "Seal of the Prophets", to mean that prophets are expected to appear among Muslims. (However, I do not think the Quraan supports the position that recognizing such a prophet is necessary for being Muslim, just as it does not require Muslims to necessarily believe in each person who is known as a Muslim saint or reformer.)

²³ I refer to him as "Sir Sayyad" rather than use his last name since this is how he is traditionally referred to in India and Pakistan.

In fact a similar view is, or, at least, was, also held by the scholars of the Deobandi school of Islaamic thought, as shown by the following:

One of the major issues that caused the rift and the subsequent formation of the school of Deoband was the Tafseer (explanation) of ‘Khaatam an-Nabeeyeen’ (seal of Prophet-hood) mentioned in Soorah al-Ahzab: “Muhammad (sallallahu alaihi wa-sallam) is not the father of any man among you, but is the Messenger of Allah (sallallahu alaihi wa-sallam) and the last of the Prophets (Khaatam an-Nabeeyeen).” [Quraan 33:41]

Moulana Ahsan Nanotwi (a prominent Deobandi scholar) mentioned that the Khaatam (seal) of the Prophet-hood mentioned in Soorah al-Ahzab [Chapter 33] does not deny the advent of another Prophet. And even if another Prophet arrived, this would not affect the finality of Prophet Muhammad’s (sallallahu alaihi wa-sallam) Prophet-hood. [Tahzeerun-Naas, p. 3 and 25] The Barelawis strongly objected to this statement and used it as a proof for the Takfeer [declaration of non-Muslim status] of the Deobandis. [KAYUM, Chapter 1, Section 9, “Historical Background into the Deobandi-Barelawi Differences”]

However, as I explain in Section 3.2.1, “His Prophethood”, the Ahmadiyya position regarding the appearance of prophets among Muslims, with its various details and implications, contains contradictions within itself and is unacceptable due to its lack of integrity. (The next section will provide an example of the contradictions.)

2.3.4 Mirza Ghulam Ahmad, the Ahmadiyya Movement, and Ahmadees

As I stated earlier, my issue is with Mirza Ghulam Ahmad himself. I do not believe that he was an apostle of God. I have found evidence in his own books and in Ahmadiyya literature that he was not supported by God and, in fact, that he was not even a man of integrity and of noble character, let alone a man of God. I do not believe that Mirza Ghulam Ahmad was a ‘nabee’ (prophet), or a Divinely appointed Messiah or Mahdee or ‘mujaddid’ (reformer) for Islaam, or even a ‘walee’ (saint or friend of God). The rest of this document explains why.

An example of the inconsistencies that I have found in Mirza Ghulam Ahmad’s writings is as follows:

- In his book *Taudeeh-e-Maraam*, published in 1891, Mirza Ghulam Ahmad states that:
 - o Muhammad had reached a stage of love and union with God such that he was the “climax of all the stages of evolution”, and “the perfect man (peace on him), upon whom the chain [or system] of humanity has come to a finality” [RK, v. 3, p. 64].
 - o Mirza Ghulam Ahmad is, metaphorically, a son of Muhammad; however, he cannot reach the “exalted and elevated” position Muhammad had reached, attaining the highest degree of love with God [RK, v. 3, pp. 63-64].
- The statements of Mirza Ghulam Ahmad quoted above, from 1891, cannot be reconciled with something he wrote in 1902, published in his book *Khutbah-e-Ilhaamiyyah*:
 - o During Muhammad’s first advent, which occurred in Arabia, “the spirituality of our Prophet ... appeared with abridged characteristics [‘ijmaalee sifaat kay saath zuhoor farmaayaa’]” and that era was “not the apex of the developments of that spirituality” but rather was “the first step for the acme of its excellencies” [RK, v. 16, p. 266].
 - o On the other hand, when Muhammad made his second advent in the person of Mirza Ghulam Ahmad, in India, Muhammad’s “spirituality radiated in a complete manner [‘pooree tarah say tajallee farmaa-ee’]” [RK, v. 16, p. 266].

This whole issue is addressed in detail in Section 3.2.1, “His Prophethood”.

Due to inconsistencies of this sort, and many other issues explained in this document, I do not accept Mirza Ghulam Ahmad as true. As an obvious extension of this, I do not believe that the khaleefahs of the Ahmadiyya Movement are Divinely appointed or representative of God in any way.

Most or many Ahmadees, however, are unaware of (or have not given much thought to) many of the un-Islamic claims and positions of Mirza Ghulam Ahmad and of the deception practiced by the Ahmadiyya Movement; they truly want to be Muslims and follow Islaam. In my opinion (albeit, a lay opinion since I am not schooled in Islaamic jurisprudence) Ahmadees are, in general, Muslims.

However, *I* will not be considered a Muslim by the Ahmadiyya Movement, according to the Ahmadiyya position, based on Mirza Ghulam Ahmad's writings (even if I believe that God is One and Muhammad is His Messenger). That is because the message of Mirza Ghulam Ahmad has been conveyed to me (quite thoroughly, actually) and yet I have rejected him; such a person is branded a non-Muslim by Mirza Ghulam Ahmad. (Yes, non-Muslim, not non-momin²⁴.) In Section 3.2.2, "The Implications of Rejecting Him", I will provide the relevant references.

It may be worthwhile for me to make one more clarification, at this point, about my position regarding the Ahmadiyya Movement. That has to do with a popular view among non-Ahmadee Muslim critics of Mirza Ghulam Ahmad that he was an agent of the British Government in India. However, after my review of his writings, I do not feel convinced of this accusation; in fact, I think I see evidence to the contrary. I address Mirza Ghulam Ahmad's relationship with the British Government in Section 3.3.8, "The 50 Horses and Spying on Friday" and provide my opinion regarding this accusation in the Epilogue, in Section 5.1.1, "What was Mirza Ghulam Ahmad's Motivation?".

²⁴ A Muslim is a person whose religion is Islaam. The word "Muslim" means "one who submits". The word 'momin' means "one who believes". In Islaamic terminology, the word momin has a more profound connotation, generally being considered to mean someone who is firm and true in his/her faith whereas a Muslim might be someone who just nominally professes Islaam. Therefore, calling someone a non-momin is a less drastic thing; it just means that the person is not at a high stage of belief or spirituality. Calling someone non-Muslim means that that person does not satisfy even the minimum requirements of being within Islaam.

3 MIRZA GHULAM AHMAD: THE EVIDENCE EXAMINED

This chapter is the core of this document. It examines material, mostly from Ahmadiyya sources, that provides evidence relevant to verification of Mirza Ghulam Ahmad's claim of being a Divinely appointed reformer and prophet. The examined material belongs to or is related to one or more of the following categories:

- Mirza Ghulam Ahmad's *prophecies* and the *signs* that he cites as indicators of the truth of his claim.
- His *views and positions* (expressed by him or explained in Ahmadiyya literature) on certain religious topics, particularly those views which attribute some special status to him.
- His *character*, as reflected in his writings/sayings and in Ahmadiyya biographies of him.

Besides the material from Ahmadiyya sources, in a few cases I also look at historical data as part of the evidence.

The objective of examining the evidence is to determine:

- Whether Mirza Ghulam Ahmad is virtuous – whether or not he is truthful, moral, and magnanimous and exhibits decency, nobility, and probity.

The rationale for looking for these qualities is as follows:

- o An apostle appointed by God should reflect, at least to some extent, the attributes of God. According to Islaamic/Ahmadiyya belief, God has many virtuous qualities, some of which are indicated in the following attributes/names of His: Truth, Holy, Gracious, Noble, Benign. It is also Ahmadiyya doctrine that apostles are a reflection of God; see, for example, [RK, v. 22, p. 115; last four lines on page; *Haqeeqat-ul-Wahee*].
- o These are universally accepted criteria of virtue and goodness. Someone who wants to lead men to virtue and goodness should possess these qualities.
- Whether his religious positions and teachings have internal consistency.
- Whether he lives up to how he was expected to act, and what he was supposed to accomplish, according to the Divine office he claimed.
- Whether he seems to be supported by God – whether or not his prophecies come true, his honor is upheld by providence, and the signs he cites do indeed seem to be Divinely manifested in his favor.
- Whether the view of Mirza Ghulam Ahmad presented by the Ahmadiyya Movement is accurate or at least dependable.
- Whether the responses offered by the Ahmadiyya Movement, to criticism by its opponents, are valid.

My examination and analysis has the following characteristics:

- All of the material that I critique is from Ahmadiyya literature, most of it from the books of Mirza Ghulam Ahmad himself. I do review some historical data as part of the analysis but in no case do I use, as evidence, material critical of the Ahmadiyya Movement from anti-Ahmadiyya sources²⁵.

²⁵ By saying that I do not consider data from anti-Ahmadiyya sources as part of the evidence, I mean that if, for example, Mirza Ghulam Ahmad says that his first son was born in year X but an opponent of the Ahmadiyya Movement has said that that son was born in year Y, I will not consider the opponent's statement to be proof that Mirza Ghulam Ahmad has made a false statement or that he is forgetful. But I will critique Mirza Ghulam Ahmad's statements if I find that in one place he says his first son was born in year X and in another place he says he was born in year X+10. Also, if I find some historical data – for example, a book published by some neutral source – that contradicts Mirza Ghulam Ahmad's claim, then I will consider that as relevant evidence. (The issue described here is a hypothetical example although there is an actual issue somewhat similar to this one.)

- ***My analysis and conclusions are not based on theological grounds***; my criticism of Mirza Ghulam Ahmad is *not* based on any interpretation of Islaam (that I have or anyone else has) that is not accepted by the Ahmadiyya Movement.
- Rather, ***my criticism rests on rational and moral grounds***, mostly based on an observation of one or more of the following:
 - o Internal Ahmadiyya contradictions, i.e., inconsistencies within Mirza Ghulam Ahmad’s own statements or between his statements and those of the Ahmadiyya Movement. (Simply stated, the issue is that if a person/group is making contradictory statements then at least one of those statements is false and, further, the person/group is incompetent or dishonest or both.)
 - o Fallacious reasoning, i.e., arguments that are inconsistent with logic. (Again, a person who offers fallacious arguments is mentally incompetent or dishonest or both.)
 - o Conflicts between the basic Ahmadiyya material I examine and one or more of the following:
 - Data that can be found in Ahmadiyya literature itself²⁶.
 - Historical data. (As I mentioned earlier, I have only used data from neutral sources, not from opponents of the Ahmadiyya Movement.)
 - Criteria established by Mirza Ghulam Ahmad himself and/or his own claims. (I will cite his criteria when I use them.)
 - Universal criteria of decency, probity, etc.
 - Islaamic principles or data from Islaamic sources that are either explicitly accepted by the Ahmadiyya Movement or are general and not controversial (i.e., not disputed between the Ahmadiyya Movement and other Islaamic sects, e.g., the Islaamic belief that Jesus’ mother, Mary, had a close relationship with the family of prophet Yahyaa, as shown by Quraan 3:38). However, even when I cite some conflict with Islaamic principles or data, my criticism does not primarily rest on this; I use this usually as a supplemental argument.

So, for example, if I conclude that Mirza Ghulam Ahmad was not noble it is not because I have believed an allegation made by one of his opponents; it is because Mirza Ghulam Ahmad’s writings show this. Similarly, if I don’t believe that he was a prophet it is not because I adhere to some interpretation of some verse of the Quraan or some hadeeth; it is because of inconsistencies within Mirza Ghulam Ahmad’s own writings.

Also note that in this chapter I do not discuss whether or not a Muslim Messiah and Mahdee were expected to appear, according to the Quraan and Hadeeth²⁷, during the time in which Mirza Ghulam Ahmad made his claim. (I will look into that in Section 4.1, “Wasn’t His Coming Expected?”) That is irrelevant to me here for the following reason: Even if there were crystal clear verses in the Quraan stating that the Messiah and Mahdee, being one and the same person, is to appear in India in the late 19th century, one could not take that as sufficient evidence that Mirza Ghulam Ahmad was that person. To establish that Mirza Ghulam Ahmad is whatever he is claiming to be, we need to check if he appears to be from God and is supported by God.

The sections of this chapter are listed below. The first three correspond to the three categories of material examined; the fourth one summarizes the main points from the first three sections.

- 3.1, His Prophecies and Signs.
- 3.2, His Views, Particularly Regarding Himself.
- 3.3, His Character.
- 3.4, Summary/Highlights of Examination Findings.

²⁶ This is slightly different from the first point above, which pertains to inconsistencies between statements. An inconsistency between statements would occur if, for example, Mirza Ghulam Ahmad first makes a statement that X is 5 and then another that X is 10. A conflict with data occurs if, for example, Mirza Ghulam Ahmad makes a statement that X is 5 but I can find evidence, from within Ahmadiyya literature, that shows that X is not 5 but rather 10 or 20 or something else.

²⁷ By “Hadeeth” (starting with a capital letter) I mean a book of hadeeths, or all such books taken together.

Each of the first three sections listed above have sub-sections, most of which have further sub-sections. Some of the sub-sections are quite long and complex. For those readers who may not have the time or inclination to read this chapter in its entirety, I have suggested -- in the third column of the table below -- a selected subset of sections/sub-sections (including some long and some short ones). In case even this subset is too large for you, I have provided an even smaller selection, in the last column of the table.

(Please note that if you want to respond to my critique to show me that it is invalid, you must read my entire document. Please read the Preface for more information regarding this. I am suggesting the selected subsets below only for people who are reading this document to get information rather than to refute it.)

Table 2 -- Selected Subset of Chapter 3 Sections/Sub-Sections

Sec. #	Section/Sub-Section Name	Suggested Subset	Minimal Subset
3.1	His Prophecies and Signs		
3.1.1	His Statements Regarding the Significance of Prophecies	*	*
3.1.2	A Prophecy (with Several Variations) About His Life	*	
3.1.3	Prophecies and Prayers for the Deaths of Opponents:		
	3.1.3.2, Maulvee Sanaaullaah	*	*
	3.1.3.3, Dr. `Abdul Hakeem	*	*
3.1.4	Mirza Ghulam Ahmad's Own Death		
3.1.5	A Disciple with a "Firm Root" – Meer `Abbaas		
3.1.6	Sign # 1: Arriving at the Expected Time and Breaking the Cross	*	
3.1.7	A Couple of Simple Signs:		
	3.1.7.1, Marriage to a Virgin and a Widow	*	
3.1.8	A Couple of Non-Simple Signs		
3.1.9	The Musleh Mau`ood Prophecy		
3.1.10	An Overall Assessment of His Prophecies and Signs	*	*
3.2	His Views, Particularly Regarding Himself		
3.2.1	His Prophethood	*	*
3.2.2	The Implications of Rejecting Him		
3.2.3	The Pledge of Allegiance to Him		
3.2.4	Satanic Influence in "Revelation" to Divine Apostles	*	
3.2.5	Abrogation of Jihaad		
3.2.6	Miscellaneous Noteworthy Ideas		
3.3	His Character		
3.3.1	Significance of His Character	*	*
3.3.2	Personal Discipline During Youth	*	
3.3.3	Unfulfilled Commitments		
3.3.4	Foul/Abusive Language	*	*
3.3.5	Petty and Unholy Content		
3.3.6	Miscellaneous Noteworthy Traits and Behavior:		
	3.3.6.1, Less Than Forthright Management of Ahmadiyya Movement Funds	*	
3.3.7	Extolling Victoria's Benevolent Embrace	*	*
3.3.8	The 50 Horses and Spying on Friday		
3.3.9	The Counterfeit Coin		
3.4	Summary/Highlights of Examination Findings	*	*

3.1 HIS PROPHECIES AND SIGNS

In this section I examine some of the prophecies and signs Mirza Ghulam Ahmad offered as evidence of his claim of being appointed by God. I do not discuss all the prophecies and signs that he has written about; this is a *selection* for the purpose of deciding whether or not he is true. (I did not need to research all his claims, once I had seen enough to make my decision. I have not even presented here all the claims that I did investigate, in the interest of limiting the extent of material presented.)

The sub-sections of this section are:

- His Statements Regarding the Significance of Prophecies.
- A Prophecy (with Several Variations) About His Life.
- Prophecies and Prayers for the Deaths of Opponents.
- Mirza Ghulam Ahmad's Own Death.
- A Disciple with a "Firm Root" – Meer `Abbaas.
- Sign # 1: Arrival at the Expected Time and Breaking the Cross.
- A Couple of Simple Signs.
- A Couple of Non-Simple Signs.
- The Musleh Mau`ood Prophecy.
- An Overall Assessment of His Prophecies and Signs.

If you want to read only a few things from this section, I suggest you read the first and last items from the list above and the following from the third item, Section 3.1.3, "Prophecies and Prayers for the Deaths of Opponents":

- Section 3.1.3.2, "Maulvee Sanaaullaah".
- Section 3.1.3.3, "Dr. `Abdul Hakeem".

3.1.1 His Statements Regarding the Significance of Prophecies

Before we begin to review his prophecies, it is important to see what Mirza Ghulam Ahmad stated about the significance of prophecies with respect to proving claims to Divine appointment. So, here are some quotations:

- "Let it be known to ill-thinking persons that **to judge my truthfulness or falsehood there cannot be any better touchstone than my prophecy**" [RK, v. 5, p. 288; 7th line from top; *Aa-eenah-e-Kamaalaat-e-Islaam*].
- "[F]or any person, to be shown false by his own prophecy is, by itself, the biggest disgrace of all disgraces" [RK, v. 15, p. 382; 3rd line from top; *Tiryaaq-ul-Quloob*].
- "[I]t is not possible that the prophecies of prophets pass away [i.e., be evaded]" [RK, v. 19, p. 5; 7th and 8th lines from top; *Kishtee-e-Nooh*]

Given the statements quoted above, Mirza Ghulam Ahmad's prophecies would have to be found fulfilled to prove him to be true. Now let us see if they are.

3.1.2 A Prophecy (with Several Variations) About His Life

At several places in Mirza Ghulam Ahmad's writings we find documented a prophecy -- with variations -- about the span of his life. In this section I review this prophecy and its fulfillment (or lack thereof).

The sub-sections of this section are:

- The (Shifting) Promises.
- The Year of His Birth.

- His Age at Death.
- His Life Span According to the Ahmadiyya Movement.
- Divine Support?

If you do not have the time or interest to read all these, but do want to get some idea of this prophecy, I suggest you read Section 3.1.2.3, “His Age at Death” and Section 3.1.2.4, “His Life Span According to the Ahmadiyya Movement”.

3.1.2.1 The (Shifting) Promises

Mirza Ghulam Ahmad claimed that God had promised him a life of 80 years or more; I will provide references for this shortly. However, the supposed promise made by God, as reported by Mirza Ghulam Ahmad, seems to be rather unstable – the number of years promised shift around quite a bit although the figure “80” is featured in all the versions of this prophecy that I have found.

Since there are several versions of this prophecy, I am providing the references in the form of a table. In the quoted text of the prophecy I have highlighted (with shading) the nature of the claim – whether Mirza Ghulam Ahmad refers to the source of the prophecy as “good news” or as a “promise” of God, and so forth – as well as the life span. The Year column shows the year of publication of the reference. In the last column I have shown the life span promised (which can also be seen in the quoted text itself) to make it prominent.

Table 3 -- Mirza Ghulam Ahmad’s Prophecies About His Life Span

#	Quoted Text of the Prophecy	Reference	Year	Life Span Promised
1.	“[T]he good news was given [to me] that my life is up to 80 years or close to it.”	[RK, v. 4, p. 374; approx. middle of the page; RK page number is in bottom margin; <i>Nishaan-e-Aasmaanee</i>]	1892	80 or close to it
2.	“Eighty years or thereabouts or We shall add some years to it. The promise of Allah is bound to be fulfilled.”	[TADHKIRAH, p. 214; recorded under the year 1900]	1900	80 or plus some
3.	“[F]or me too there is a prophecy of 80 years of life ...”	[RK, v. 19, p. 93; approx. middle of the page; <i>Tohfah-un-Nadwah</i>]	1902	80
4.	“God gave me the promise that I will make your life [to be] 80 years or two/three years less or more [than that] ...”	[RK, v. 17, p. 44; a little below the middle of the page; Appendix of <i>Tohfa-e-Goldrawiyah</i>]	1902	80 plus or minus 2 or 3
5.	“And it is not the habit of God Almighty that there just be ordinary Divine conversation [with me], in the revelations [to me], but rather most of my revelations are full of prophecies ... For example, ... [God Almighty] addressed me as follows: [Arabic text] – that is, your life will be 80 years or two/four years less [than that] or a few years more [than that] and you will attain such age that you will be able to witness a far-away generation.”	[RK, v. 17, p. 66; approx. middle of the page; Appendix of <i>Tohfa-e-Goldrawiyah</i>]	1902	80 plus a few years or minus 2 or 4
6.	“So my God has given me the good news that I shall live for 80 years or perhaps more than that”.	[RK, v. 19, p. 239; near the top; <i>Mawaahib-ur-Rahmaan</i> (Arabic and Persian)]	1903	80 or more
7.	“My age is now close to 70 years and 30 years ago God Almighty had informed me in clear words that my age would be 80 years or that [it would be] five/six years more [than that] or five/six years less.”	[RK, v. 21, p. 258; near the bottom, close to the marginal note; Appendix to <i>Baraaheen-e-Ahmadiyya</i> , Part V]	1905	80 plus or minus 5 or 6
8.	“It is not God Almighty’s promise that my age will necessarily be more than 80 years ... And the apparent words of the revelation, related to the promise – those [words] place the age within the [range of] 74 and 86.”	[RK, v. 21, p. 259; near the top; Appendix to <i>Baraaheen-e-Ahmadiyya</i> , Part V]	1905	74 – 86

In my opinion, the changing content of the (supposed) promise itself -- which shows a tendency to get down-sized as Mirza Ghulam Ahmad grows older -- seems to be an indication that these are not Divine promises. However, let us ignore this issue. (Note that the list above represents what I happened to find; there is no guarantee that even wider variations of this prophecy, or prophecies about different life spans, do not exist.)

To check whether or not Mirza Ghulam Ahmad's prophecies are fulfilled, we could insist on using item # 3 from the above table, since that is a prophecy, and prophecies of true claimants are supposed to be fulfilled. But, in order to make the investigation most favorable to Mirza Ghulam Ahmad, let us use the smallest figure we can get from the quotations provided above, which we get from items # 7 and # 8; this is 74 years.

In the remaining sub-sections we will look into whether or not God gave Mirza Ghulam Ahmad 74 years of age.

3.1.2.2 The Year of His Birth

In order to determine Mirza Ghulam Ahmad's age at death, we need to find out the year of his birth and the year of his death. The latter is well established but the former is not so, so let us look into it.

I found several statements in Mirza Ghulam Ahmad's writings that state or imply his birth year. I have listed these in the table below, along with some comments. The last column shows the year of his birth stated in or inferred from the quotation presented.

(The 1st item in this table is from the same paragraph from which the 1st item of Table 3 was taken.)

Table 4 -- Quotations Indicating Mirza Ghulam Ahmad's Year of Birth

#	Quoted Text	Reference	Comment	Year of Birth
1.	<p>“[The couplet quoted] means that [starting] from the day that the Imaam [leader], having received revelation, presents himself [i.e., makes his claim], [he will] live for 40 years. Now let it be clear that this humble one, in the 40th year of his life, by dint of special revelation, was appointed for inviting [people] to truth and was given the good news that his life is up to 80 years or close to it. Therefore, it is evident from this revelation that the inviting [i.e., the period of ministry] is 40 years, from which a full 10 years have already elapsed.”</p>	<p>[RK, v. 4, p. 374; couplet and commentary in the middle of the page; RK page number is in bottom margin; <i>Nishaan-e-Aasmaanee</i>]</p> <p>Year of publication: 1892</p>	<p>The context of this quotation is that Mirza Ghulam Ahmad is quoting a Persian poem by one Nay`matullaah Walee which, he says, contains prophecies about the Mahdee expected in India. (The poem quotation starts on p. 371.)</p> <p>The book containing the passage quoted from Mirza Ghulam Ahmad is <i>Nishaan-e-Aasmaanee</i>, which was published in 1892, as can be seen from its title page [RK, v. 4, p. 355]. Mirza Ghulam Ahmad says that 10 years of his ministry have elapsed, so his ministry must have started in 1892 minus 10, that is, 1882.</p> <p>An Ahmadiyya book, <i>Ahmadiyyat. The Renaissance of Islam</i>, also confirms this: “Mirza Ghulam Ahmad's attention was diverted from 1882 onwards ... In that year he was commissioned by God Almighty, through revelation, as the Reformer of the century” [AHMADIYYAT-REN, p. 27].</p> <p>It is clear that Mirza Ghulam Ahmad claimed that he was commissioned in 1882. Further, he says that he wants to make it clear that he was commissioned in the 40th year of his life.</p> <p>So, the year of his birth would be 1882 minus 40, that is, 1842.</p>	1842

#	Quoted Text	Reference	Comment	Year of Birth
2.	“Now my personal life sketch is as follows. My birth took place in 1839 or 1840, during the last part of the Sikh period, and in 1857 I was 16 years [of age] or in my 17 th year. And [my] beard and mustache had not yet started.”	[RK, v. 13, p. 177; 2 nd paragraph of 1 st marginal note; <i>Kitaab-ul-Bariyyah</i> Year of publication: 1898	Mirza Ghulam Ahmad says that his birth year is 1839 or 1840. He also gives us more information: he remembers being 16 or 17 in 1857. 1857 is a landmark year since the Indian War of Independence (also known as the Indian Mutiny) took place in that year. He also remembers that his facial hair had not even begun to appear at that time. Note that this invalidates the claim he made in item # 1. There, in 1892, he stated that full ten years of his ministry had elapsed, so that we concluded that his ministry started in 1882 (which is also borne out by other references). If his birth year was 1839, he must have been 43 years of age when he was commissioned (in 1882) rather than 40, contrary to his emphatic claim (“... let it be clear ...”) referenced in item # 1. However, let us ignore this issue.	1839 or 1840
3.	“My age was about 34 or 35 when my respected father passed away.”	[RK, v. 13, p. 192; 1 st line of marginal note; <i>Kitaab-ul-Bariyyah</i> Year of publication: 1898	Mirza Ghulam Ahmad’s father died in 1876 [LIFE-AHMAD, p. 19]. Mirza Ghulam Ahmad says he was 34 or 35 years old when his father died, so his birth year would be 1876 minus 34 or 35, that is, 1842 or 1841.	1842 or 1841
5.	“At this moment I am some years more than 60 ...”	[RK, v. 21, p. 135; 1 st verse of 3 rd couplet from the top; <i>Baraaheen-e-Ahmadiyya</i> , Part V] Year of writing: 1905	The quoted text is a verse from a poem that appears in one of Mirza Ghulam Ahmad’s books. He says that at the time of writing his age is some years more than 60. The time of writing can be seen from a note that he wrote under another verse of the same poem: “Today’s date April 15, 1905” [RK, v. 21, p. 151, note under 1 st verse of 2 nd couplet from the top]. I think that the most that “some years more than 60” could mean is 65 (since if it were more than this, one would refer to it as some years less than 70). Based on this, his birth year would be (at least) 1905 minus 65, that is (at least) 1840.	1840 or more

#	Quoted Text	Reference	Comment	Year of Birth
6.	<p>“[In response to a question about his age:]</p> <p>The correct estimate of [my] age is known to God Almighty but to the extent that I am aware, at this time, which is 1323 AH, my age is close to 70 years.”</p>	<p>[RK, v. 21, p. 365; 3rd paragraph on the page, in the answer to the question about his age; Appendix to <i>Baraaheen-e-Ahmadiyya</i>, Part V]</p> <p>Year of writing: 1905 or 1906</p>	<p>1323 AH (on the Hijree calendar) lasted from March 1905 to February 1906 AD (on the Gregorian calendar). (I did this conversion using [CONVERTER].)</p> <p>This passage is from the same book, <i>Baraaheen-e-Ahmadiyya</i>, from which the poetry verse was quoted in item # 5 of this table; we saw there that the time of writing of the poem was April 1905. Mirza Ghulam Ahmad said in the poem that he was 60 plus some years but he is saying here, within one year, that he is close to 70. He is not giving an exact figure but his statement quoted in item # 5 makes it sound that he is closer to 60 whereas his statement quoted here makes it sound that he is closer to 70.</p> <p>We might think that this is just absent-mindedness on his part. However, we saw in item # 1 of this table that he stated in very clear terms that he was commissioned at the age of 40 and that there are prophecies that his commission is to last 40 years (and there are prophecies about his total life span as well). So, since such important claims and expectations are resting on the issue of his year of birth and year of commission, I don't think he should be absent-minded about this, particularly when he is answering a question about his age. We could also think that he is muddle-headed or that he is lying but that would be totally inconsistent with his position as a religious reformer so let us not pursue that.</p> <p>There is, however, one way to resolve this discrepancy, at least to some extent. Notice that in this passage (quoted in this row of the table) he has referred to the date in terms of the Hijree calendar, which is lunar. So, perhaps, he is also stating his age in lunar years. If we assume that he is about 68 years old at this time, in lunar years, then he would be about 66 years old in solar years. Also, if we take 1323 AH to be 1906 AD (assuming it was almost the end of 1323 AH), then we can say that the passage quoted in item # 5 was written one year earlier, in 1905 and so his age then was 65. So, we can say that in that passage, one year earlier, he referred to 65 solar years as 60 plus some years and here he is referring to 68 lunar years (66 in solar terms) as close to 70 years. In this way we can explain (with somewhat of a stretch) the rather flagrant inconsistency in his statements.</p> <p>In summary: We can somehow reconcile this passage with that of item # 5 by saying that the solar year when he wrote the passage quoted here was 1906 and his age in solar years was about 66. This means his year of birth is 1906 minus 66, that is, 1840.</p>	1840

The possible range for his year of birth, based on the references and inferences presented in the table above, is 1839 – 1842. Let us consider his birth year to be 1839 since that is the most favorable to a possible positive outcome of the prophecies about his age.

3.1.2.3 His Age at Death

Mirza Ghulam Ahmad died on May 26, 1908 [HAZRAT, p. viii]. *Considering 1839 to be the year of his birth, his age at death would have been 69. This is five years short of 74, the lowest number of years (reportedly) promised him by God and prophesied by him.* It might be argued, in an attempt to resolve this problem, that the promises and prophecies were in lunar years. Let us allow that and convert 69 to lunar years; this yields 71. That is still short of 74.

Even after making the most favorable assumptions, and disregarding the contradictions within Mirza Ghulam Ahmad's various statements about his birth year, we are unable to conclude that Mirza Ghulam Ahmad lived till age 74, the age needed to just barely fulfill his prophecy.

There is actually a much easier way, also based on his own words and *allowing even more favorable assumptions*, to reach the conclusion that he did not live to the age that he needed to. However, I provided the two tables in the previous sections, containing various citations pertaining to his life span prophecies and his birth year, just so you would have the benefit of seeing that material as well.

Now I will show how we can derive the conclusion that his life span prophecy was not fulfilled (even at its lowest boundary), based on just a few quotations from him. I repeat here a quotation that I presented earlier in item # 7 of Table 3:

My age is now close to 70 years and 30 years ago God Almighty had informed me in clear words that my age would be 80 years or that [it would be] five/six years more [than that] or five/six years less. [RK, v. 21, p. 258; near the bottom, close to the marginal note; Appendix to *Baraaheen-e-Ahmadiyya*, Part V]

Here is what we read and can infer from this:

- Regardless of what calendar system Mirza Ghulam Ahmad is assuming, he says, at the time of this writing, that he is close to 70.
- To err in his favor, let assume that he is exactly 70, not just close to it. (I had shown earlier that in the same year he had also written that he is 60 plus some years, so granting that he was exactly 70 is really stretching the information. In any case, "close to 70" cannot mean more than 70 because in the same year he also said that he is 60 plus some. So, the most we can stretch is to say that "close to 70" means 70; we can't go beyond that.)
- In the same sentence that he says he is close to 70, he says that the promise is that he will live to be at least 80 minus 6 years, that is, 74. So, whatever calendar system makes him 70 also has to make him 74. That is, **he has to live four more years**. (In a period of four years, the calendar system assumption can have a maximum impact of 40 days, so the calendar system issue is not even relevant now.)
- The year in which he wrote this statement can be seen from another quotation I had presented earlier, from the same book but some pages further down, repeated below:

The correct estimate of [my] age is known to God Almighty but to the extent that I am aware, at this time, which is 1323 AH, my age is close to 70 years." [RK, v. 21, p. 365; 3rd paragraph on the page, in the answer to the question about his age; Appendix to *Baraaheen-e-Ahmadiyya*, Part V]

- In this other statement he repeats that his age is close to 70 and says that the year is 1323 AH. The year 1323 AH lasted from March 1905 to February 1906 AD. The most favorable assumption for him is that he was saying this at the very start of 1323 AH, i.e., Muharram 1323 AH and March 1905 AD. (This assumption does further aggravate the problem that in the very same year, he said elsewhere, as quoted in Table 4, item # 5, that he is 60 plus some years. However, let us ignore this too.)
- As I showed above, he needed to live four more years. Now let us see till when he needed to live according to both the Hijree and Gregorian calendars, using the most favorable assumption that it was Muharram 1323 AH and March 1905 AD when he said that he was close to 70 (which, by allowing some stretching, we assume to mean exactly 70).
 - By the Hijree calendar: He needed to live till Muharram 1323 + 4 years, which is Muharram 1327.
 - By the Gregorian calendar: He needed to live till March 1905 + 4 years, which is March 1909.
- Now let us see how this compares to the date till which he actually lived. Recall that we are **allowing very favorable assumptions and ignoring the resulting contradictions** to make these calculations. According to Ahmadiyya literature, e.g., [HAZRAT, p. viii], Mirza Ghulam Ahmad died on May 26, 1908. This converts to Rabe'e`-al-Thaane 25, 1326 AH (or perhaps Rabe'e`-al-Thaane 24). So:
 - By the Hijree calendar: **He needed to live at least until Muharram 1327 but died 9 months earlier, in Rabe'e`-al-Thaane 1326.**
 - By the Gregorian calendar: **He needed to live at least until March 1909 but died 9 months earlier, in May 1908.**

As shown by the above, Mirza Ghulam Ahmad did not get even the very minimum life span he needed for his prophecy to be fulfilled. We now turn to what the Ahmadiyya Movement has to say about Mirza Ghulam Ahmad's birth year, his age at death, and the life span prophecies.

3.1.2.4 His Life Span According to the Ahmadiyya Movement

Biographies and life sketches of Mirza Ghulam Ahmad published by the Ahmadiyya Movement generally state 1835 as his year of birth; for example, [AHMADI-MUSLIMS, p. 3], [HAZRAT, p. 1], [LIFE-AHMAD, p. 27], and [PATHWAY, p. 20]. The Urdu original version of [HAZRAT] is [SEERAT-1]; in this booklet, the year of his birth is stated as "approximately 1836 or 1837" [SEERAT-1, p. 1; 1st paragraph] with a footnote stating that based on the research of Mirza Basheer Ahmad, Mirza Ghulam Ahmad's date of birth is February 13, 1835.

I have not seen the content of the research mentioned in [SEERAT-1] (it does not provide a citation or reference) but taking 1835 as Mirza Ghulam Ahmad's year of birth begs resolution of the following issues:

- **His memory of being 16 plus years old, with no facial hair, in 1857**, which was a landmark year.

In an autobiographical note Mirza Ghulam Ahmad had stated the following (as also shown in item # 2 of Table 4):

Now my personal life sketch is as follows. My birth took place in 1839 or 1840, during the last part of the Sikh period, and **in 1857 I was 16 years [of age] or in my 17th year. And [my] beard and mustache had not yet started.** [RK, v. 13, p. 177; 2nd paragraph of 1st marginal note; *Kitaab-ul-Bariyyah*]

If his birth year were 1835 he would have been 22 years old in 1857; it would be rather strange for his facial hair to not even have started by that age. Now, one might argue that his memory was distorted. Theoretically, that might be possible. However, remember that 1857 was a landmark year; a very significant event, the Indian War of Independence, took place that year. People usually remember where/how they were at such landmark events. Further, although it might be easy for someone to get confused between being, for example, 30 years old and 35 years old, it is much less probable for a man to get confused between being 16-17 years old and 22 years old, since a man's physical dimensions, and some other bodily characteristics, usually change perceptibly between those ages.

- The issue of **how old he was when he was commissioned to minister (as a reformer)**.

As already shown in item # 1 of Table 4, Mirza Ghulam Ahmad had claimed, rather emphatically, that when he was commissioned, in 1882, he was 40 years old:

"[The couplet quoted] means that [starting] from the day that the Imaam [leader], having received revelation, presents himself [i.e., makes his claim], [he will] live for 40 years. Now **let it be clear that this humble one, in the 40th year of his life**, by dint of special revelation, **was appointed for inviting** [people] to truth and was given the good news that his life is up to 80 years or close to it. Therefore, it is evident from this revelation that the inviting [i.e., the period of ministry] is 40 years, **from which a full 10 years have already elapsed.**" [RK, v. 4, p. 374; couplet and commentary in the middle of the page; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*; **year of publication: 1892**]

If his birth year were 1835 he would have been 47 years old in 1882 rather than 40; this is a 7-year discrepancy, a serious contradiction of his statement. One might say that he did not know his birth year accurately and so the figure he gave for his age, when making the statement in 1892, was just an estimate. In that case, it did not behoove him to start his statement with words such as "**let it be clear**". (The transliterated Urdu words are: 'waazeh rahay'.)

- **The ages of his two older sons**, this being an issue I had not brought up earlier and will explain now.

Life of Ahmad says, as do other Ahmadiyya books, that Mirza Ghulam Ahmad was born on February 13, 1835 [LIFE-AHMAD, p. 27]. A little further down it goes on to say that:

When Ahmad was about 16 years of age he was married to Hurmat Bibi ... The first son was born when Ahmad was about 18 or 19 years of age. The child was named Mirza Sultan Ahmad. Two years later was born the second son, Mirza Fazl Ahmad. [LIFE-AHMAD, p. 31].

Assuming that Mirza Ghulam Ahmad was born in 1835 and the first son was born when Mirza Ghulam Ahmad was about 18 or 19, one concludes that the first son was born in 1835 + 18 or 19 = 1853 or 1854; the second son was born in 1855 or 1856. Therefore, in 1886, the first son would have been about 33 or 32 years old; the second would have been 31 or 30.

Now read the following passage from Mirza Ghulam Ahmad, written in 1886:

Since, with regard to a prophecy in an announcement from this humble one, dated February 20, 1886, about the birth of a righteous son who will be born with the qualities stated in the announcement, [some persons have started a rumor that a son has already been born in my home, therefore I] announce that as yet which is March 22, 1886, no boy has been born in my home other than my two older boys, whose age[s] [are] more than 20-22 years. [MAJMOO`AH, vol. 1, p. 113; first line of announcement]

I am not sure what exactly is meant by saying that the ages of the two older boys are more than 20-22 years but it seems to mean that the ages are at least 20-22 years and perhaps just a little more than that, for example, in the range 23-25. (If the ages were much more than that, say, in the range of 25-27, I don't see why Mirza Ghulam Ahmad would have used figures as low as 20-22 to indicate the ages.) So, as far as I can see, Mirza Ghulam Ahmad's statement is telling us that in 1886 the ages of his boys were somewhere in the range of 20-25 years. But the calculation based on the data in [LIFE-AHMAD] told us that they would have been 30-33 years of age. This is approximately an 8-year discrepancy.

Now, it is quite believable that Mirza Ghulam Ahmad did not know his own birth year and also possible that he got confused between whether he was 16-17 years old in 1857 or whether he was 22 years old. But it is very strange that he would not remember, in 1886, whether his sons were born about 20-25 years ago or 30-33 years ago. Something is wrong here. I will leave it to the reader to reflect upon what that may be.

In the points above I discussed the discrepancies and issues that crop up by assuming that Mirza Ghulam Ahmad was born in 1835. In addition to these problems, there is still the issue of Mirza Ghulam Ahmad's age at death. To simplify the discussion, let us grant that Mirza Ghulam Ahmad was born, as the Ahmadiyya Movement says, on February 13, 1835.

Taking 1835 as Mirza Ghulam Ahmad's birth year makes him 73 years (plus a few months) of age at death. That is still short of 74, which was the bare minimum he had to reach to have his 74-86 life span prophecy fulfilled.

But that is my computation and my view. The following quotation provides the Ahmadiyya conclusion:

At last at 10-30 [sic] in the morning of May 26 he died. ...

At the time of his death, his age was 74 years according to the solar calendar, 76 according to the lunar. This is what his revelations had foretold. [AHMADI-MUSLIMS, p. 34; top of the page]

I see the following issues with this:

- Firstly, there seems to be a computational problem.
 - o Regarding his age according to the solar calendar: By my calculation, the period from February 13, 1835 to May 26, 1908 is not 74 years; rather, it is 73 years, 4 months, and 13 days. This is more than 7 months short of 74 years.
 - o Regarding his age according to the lunar calendar: February 13, 1835 AD =²⁸ Shawwaal 15, 1250 AH. May 26, 1908 AD = Rabee' -al-Thaane 25, 1326 AH. The period from Shawwaal 15, 1250 to Rabee' -al-Thaane 25, 1326 is 75 years, 6 months and some days; it is not 76 years.
- Secondly, I see a problem with the sentence "This is what his revelations had foretold." Actually, I see two problems with it:
 - o Those of his revelations that I happened to find, and shared with you in the document, said nothing about the foretold age being in lunar or in solar years. Neither did I see any clarification by Mirza Ghulam Ahmad regarding this. So it is not correct to imply, categorically, that his revelations had foretold that his age would be 74 years according to the solar calendar and 76 according to the lunar.
 - o It is not correct to imply that his revelations foretold 74 years of age (or 76, assuming there was some clarification about the lunar vs. solar issue) with no further qualification. As I have shown you, his reported revelations foretold various life spans, including 80, 80 and perhaps some more, and also the range 74-86.

If the Ahmadiyya Movement had been punctilious in adherence to truth, it would not have made these unqualified claims.

²⁸ I did the date conversions using the tool available at [CONVERTER]. Please note that the dates may be off by a day or two. The lunar date for India may not match exactly the lunar date for the USA.

3.1.2.5 Divine Support?

A great deal was riding on Mirza Ghulam Ahmad's birth year and his age at death; here is a recap of points made earlier:

- **His life span.** He had prophesied, claiming that it had been revealed to him, that he would live to be 80 years (plus or minus x years, where x varies but is a maximum of 6). See, for example, [RK, v. 21, p. 259].
- **His age in 1882, the year when he was commissioned.** He had emphatically stated -- saying that it should be clear -- that he was commissioned in his 40th year. See [RK, v. 4, p. 374; couplet and commentary in the middle of the page; RK page number is in bottom margin].
- **The length of his ministry.** He said that just as prophesied about the Indian Mahdee, his revelation showed that his ministry would last for 40 years. (Having been commissioned at age 40, he would minister for 40 years, thus living to be at least 80.) See [RK, v. 4, p. 371 -- first two lines and p. 374 -- the couplet in the middle and its commentary; RK page number is in bottom margin].

Since his birth year was so important to establishing his truth, one has to wonder why God did not provide clear information to Mirza Ghulam Ahmad regarding his birth year (especially since He had, reportedly, abundant conversation with him).

Further, one has to wonder why God did not let Mirza Ghulam Ahmad live for a few more years so that his life span could be calculated as 80, or at least 74, even with using the birth year(s) that his writings had (perhaps erroneously) stated or implied.

Now read the following record of one of Mirza Ghulam Ahmad's revelations from 1908, published just before he died:

Revelation (Arabic): We have bestowed upon you **a clear victory**. The earth has been shaken. Chastisement has become due, and has descended. **Good news**. (Al-Hakam, Vol. XII, No. 29, **April 22, 1908**, p. 1.)
[TADHKIRAH, p. 409, in the section for the year 1908]

This is rather ironical. It seems to me that a *clear* fulfillment of Mirza Ghulam Ahmad's prophecies about his life span would require a life of 86 years or at least of 80. On the other hand, a life span of 74 years, that has to rest on special research, assumptions that yield contradictions in his own statements, and a faulty calculation, makes one wonder whether he had Divine support and certainly cannot be considered *clear victory*.

Also recall the statements Mirza Ghulam Ahmad made about the importance of prophecy, that I showed you in Section 3.1.1, "His Statements Regarding the Significance of Prophecies". For ease of reference, I repeat one of these: "Let it be known to ill-thinking persons that to judge my truthfulness or falsehood there cannot be any better touchstone than my prophecy" [RK, v. 5, p. 288; 7th line from top; *Aa-eenah-e-Kamaalaat-e-Islaam*].

3.1.3 Prophecies and Prayers for the Deaths of Opponents

This section reviews three cases in which Mirza Ghulam Ahmad prophesied about or prayed for death or punishment to fall upon his opponents, as a proof of his truth and their falsehood. The sub-sections of this section are listed below; the first three correspond to each of the three opponents whose cases are to be discussed.

- `Abdullaah Aatham.

He was a Christian convert from Islaam. Date of Mirza Ghulam Ahmad's prophecy of his death: June 5, 1893.

- Maulvee Sanaullaah.

He was a non-Ahmadee Muslim. Date of Mirza Ghulam Ahmad's letter containing a prayer for his death: April 15, 1907.

- Dr. `Abdul Hakeem.

He was an ex-Ahmadee Muslim. Date of publication of Mirza Ghulam Ahmad's prophecy of his punishment or death: May 15, 1908.

- Seemingly Unfulfilled "Promises" of Clear Victory.

The cases have been presented in chronological order. Incidentally, this also arranges them in decreasing order of the complexity of the discussion: the discussion about the Aatham case is the longest while the discussion about Dr. Hakeem's case is the shortest.

If you do not have the time or the temperament for following complicated argumentation and discussion, you may want to skip the case of Aatham. If you want to read only one of these cases, I suggest you read the Maulvee Sanaaullaah case.

3.1.3.1 `Abdullaah Aatham

The sub-sections of this section are:

- Introduction to the `Abdullaah Aatham Case.
- The Prophecy Regarding `Abdullaah Aatham.
- The Outcome.
- Ahmadiyya Explanations and Issues Therein.
- Conclusion.

3.1.3.1.1 Introduction to the `Abdullaah Aatham Case

The quotation presented below from the Ahmadiyya book *Invitation* provides the background for the case of `Abdullaah Aatham and Mirza Ghulam Ahmad, as well as a portion of a prophecy made by Mirza Ghulam Ahmad in this connection.

Abdullah Atham was a learned Indian Christian convert from Islam, otherwise a civil servant possessing high social status and enjoying contacts with Englishmen then rulers of India.

In those days Christian propagandists made vile attacks on Islam ... **Abdullah Atham was among front-rank Christian vilifiers of Islam at the time.**

It also happened that a 15 day public debate had been held between him and Hazrat Mirza Sahib [Mirza Ghulam Ahmad]. It was a debate between Christianity and Islam. In the debate had been raised the subject of miracles. So God did not let the occasion go without a miracle. In his last paper for the debate **Hazrat Mirza Sahib announced a revelation he had received just then.** The revelation said in effect:

That within 15 months **the party which in this debate follows falsehood deliberately,** which has abandoned the True God and which seeks to make God of a mere man **will descend to Hell; provided that the party retreats not a little bit from its extreme position.**

[INVITATION, p. 110]

3.1.3.1.2 The Prophecy Regarding `Abdullaah Aatham

The 15-day public debate mentioned in the above quotation lasted from May 22, 1893 to June 5, 1893 [RK, v. 6, p. 83; title page of *Jang-e-Muqaddas*]. Now I present an extended excerpt from Mirza Ghulam Ahmad's paper dated June 5, 1893; the bold font in the quoted text represents extra large and bold font in the original and the underscoring represents over-lining (drawing a line *above* the text to be emphasized, as is customary in Urdu) in the original.

[I]n this meeting [i.e., one of the debate meetings] three sick people were presented and, to ridicule me, [it was stated that] if the Islaamic religion is true and if you are really a recipient of revelation then demonstrate that you have healed these people, even though it had not been my claim that I am almighty ... But still I kept supplicating for this. **And that which was made known to me tonight is that when I supplicated to God with much humility and praying that You decide this matter and [that] we are humble servants who cannot do anything except what You decide, then He gave me this sign as good news that in this debate that party who is deliberately adopting falsehood and is giving up the true God and is deifying a humble person, that [party] will be thrown into Hell** ['haawiyah', the lowest region of Hell] based on the days of this debate, that is, taking one month per day, that is, within 15 months **and he will be subjected to severe humiliation provided he does not return/incline to the truth** and the person who is on the truth and believes in the true God, his honor will be manifested by this. **And at the time that this prophecy is manifested [fulfilled] certain blind [people] will be given sight and certain lame [people] will begin to walk and certain deaf [people] will begin to hear.**

... [N]ow I know that the time for the decision has arrived. I had wondered why the chance had occurred to involve me in this debate. Other people do engage in ordinary debates. Now this truth has been

shown [to me] that it was for this sign. I acknowledge [declare] at this time that **if this prophecy proves to be false, that is, that party who is [based] on falsehood, in God Almighty's view, does not, within a period of 15 months from today's date, fall into haawiyah [the lowest region of Hell] by the punishment of death, then I am prepared to bear every punishment. I should be humiliated; my face should be blackened; a rope should be wound around my neck; I should be hanged.** I am prepared for everything. And I swear by the Glorious Allaah that He will certainly do just this [as I have said]; [He] certainly will; [He] certainly will. Heaven and earth may be averted but His words will not be averted.

Now I ask Deputy Saahib [Abdullaah Aatham] that if this sign is fulfilled, whether or not this prophecy will be considered a perfect prophecy and God's prophecy, according to your preference ... [RK, v. 6, pp. 291 – 293; starts at 8th line on p. 291; chapter/paper titled "Last Paper of Hadrat Mirza Saahib", dated June 5, 1893; *Jang-e-Muqaddas*]

3.1.3.1.3 The Outcome

The date of the paper referenced above is June 5, 1893 [RK, v. 6, p. 286]; the 15-month period from this date ended on September 4, 1894. Aatham did not die within this period; in fact he died on July 27, 1896 [RK, v. 11, editorial note, p. 3 of front matter; *Anjaam-e-Aatham*].

3.1.3.1.4 Ahmadiyya Explanations and Issues Therein

Now I want to go back to the account and discussion of this case in *Invitation*, the same book²⁹ from which I provided the introduction to this case. There are several issues to discuss; the first one that I discuss below is relatively minor but illustrates the Ahmadiyya tendency for subterfuge in arguments.

In the quotation that I presented further up, a portion of a sentence in the prediction made by Mirza Ghulam Ahmad has been translated as "provided that the party retreats not a little bit from its extreme position" [INVITATION, p. 110]. This is not an accurate translation; I submit that my translation, presented in the quote from Mirza Ghulam Ahmad's book, better reflects Mirza Ghulam Ahmad's Urdu words which, transliterated, are as follows: 'bashart-e-keh haq kee tarf rujoo' nah karay'. My translation is: "provided he does not return/incline³⁰ to the truth". Firstly, I want to point out that the Urdu original does not have the sense of just a "little bit" of movement toward the truth; secondly, the Urdu original does not at all contain any words that can be translated as retreat from an "extreme position". To support my opinion that my translation is more accurate, I quote relevant parts of the translation found in the Ahmadiyya book [TADHKIRAH], an English translation of Mirza Ghulam Ahmad's revelations etc. I have highlighted, with shading, the phrase under discussion. Note that this translation was done by Muhammad Zafrullah Khan, a person much respected in the Ahmadiyya Movement.

Last night when I supplicated the Divine with great humility ... He gave me this sign that the party in this debate which is deliberately adopting a false stand ... will be severely afflicted within a period of months corresponding to the number of days of this debate; that is to say, within fifteen months and that **he will be greatly humiliated provided he does not turn to the truth**; and that he whose stand is on the truth ... will be exalted. [TADHKIRAH, pp. 144-145]

You may be wondering why I am dragging you through this hair splitting; the reason is to expose the invalidity of the Ahmadiyya explanation of the failure of this prophecy, which explanation is supported by the inaccurate translation. You will see presently that although Aatham did not abandon Christianity, the Ahmadiyya Movement claims, based on some of his behavior, that he did internally feel awed by Islaam. In other words, they claim that although he did not completely adopt the truth, he did make a small movement toward it. Hence, [INVITATION] wants to give the impression that Mirza Ghulam Ahmad's prophecy had allowed that Aatham would not be punished if he retreated even a little bit from his position.

To continue reviewing the Ahmadiyya explanation, I present now the Ahmadiyya summary of Mirza Ghulam Ahmad's prophecy and related statements (which are available for the reader in the extended excerpt above).

The **prophecy consisted of two parts**:

- i. that Abdullah Atham **will meet with dire punishment** – within 15 months – **if he continued to persist** in his deliberate denial of truth;

²⁹ This is the book in which I had read the account of the Aatham case, before accepting Ahmadiyya.

³⁰ In the dictionaries that I consulted, the first meaning of the Urdu word 'rujoo' is "return" and a secondary meaning is "incline".

- ii. that **should he feel repentant** and realize his mistake **he will become safe from this punishment** for at least 15 months.

Briefly, that is to say, should Abdullah Atham persist in dishonest denial of truth and yet escape punishment, the prophecy would be untrue. On the other hand, should Abdullah retreat from an attitude of dishonest denial and vilification and yet meet some ignominious end – dishonour or death – again the prophecy would be untrue. [INVITATION, pp. 110-111]

As I see it, this summary does not faithfully describe what Mirza Ghulam Ahmad had said; in fact, it is a rather blatant ruse. Note that this description is not merely saying that the intent of Mirza Ghulam Ahmad's words was that if Aatham moves toward the truth, he would escape the prophecy of death/humiliation or that the punishment would be mitigated. Rather, this description contends that Mirza Ghulam Ahmad *prophesied* that if Aatham moves toward the truth he will *not* be punished, for at least 15 months. It is true that Mirza Ghulam Ahmad mentioned the condition about the opposite party turning to the truth. However, note the following:

- *Invitation* claims that the “prophecy consisted of two parts” but Mirza Ghulam Ahmad does not refer to the prophecy as having two parts. In fact, in the portion of his text that he over-lined (shown in the quotation above as underlined), he clarifies that (1) the prophecy is that Aatham should fall in Hell by punishment of death and (2) confidently prescribes humiliating punishments for himself should that fail to happen: “... **if this prophecy proves to be false, that is, that party** who is [based] on falsehood, in God Almighty's view, **does not**, within a period of 15 months from today's date, **fall into haawiyah** [the lowest region of Hell] **by the punishment of death, then I am prepared to bear every punishment.** I should be humiliated; **my face should be blackened**; a rope should be wound around my neck; I should be hanged. [RK, v. 6, p. 293; 1st line on the page; *Jang-e-Muqaddas*].
- There is no mention in Mirza Ghulam Ahmad's words of what *Invitation* claims was the second part of the prophecy: “that should he feel repentant and realize his mistake he will become safe from this punishment for at least 15 months” [INVITATION, p. 111].

As further negation of the contention that the prophecy about Aatham had two parts, here is another excerpt from Mirza Ghulam Ahmad:

In addition to this, there are certain other magnificent signs from this humble one in the test arena. Just as **the prophecy pertaining to Mr. Munshee 'Abdullaah Aatham Amratsaree**, the term of which is fifteen months [starting] from 5th June, 1893 and the prophecy of the death of Pandit Laykh Raam Pishaawaree, the term of which is six years [starting] from 1893 and then the prophecy of the death of Mirza Ahmad Bayg Hoshiarporee's son-in-law ... the term of which has eleven months remaining from today's date which is September 21, 1893. All these acts [or matters], which are totally beyond human powers, are sufficient to identify [or differentiate between] a truthful person and a liar since giving life and giving death are both in the control of God Almighty and **unless some person is acceptable [that is, dear to God] to an extreme degree, God Almighty cannot, for his sake, by his prayer, destroy one of his enemies.** [RK, v. 6, p. 375; 2nd paragraph; *Shahaadat-ul-Quraan*]

In this passage, written some months after he made the prophecy about Aatham, Mirza Ghulam Ahmad mentions that prophecy but does not give any indication that it has two parts. In two of the prophecies that he lists here, Mirza Ghulam Ahmad explicitly mentions death. In Aatham's case he does not say that it is a prophecy of death but the words of the last sentence, mentioning the destruction of one's enemies, indicate that Mirza Ghulam Ahmad considers all these to be prophecies of death.

Although it is not at all apparent that Mirza Ghulam Ahmad had stated Aatham's prophecy as having two parts, let us assume that that was the case, in order to continue our review of the Ahmadiyya explanation of what happened. Here is the Ahmadiyya position:

The second alternative was the more difficult one. It was more natural for Atham to persist in denial and hostility. ...

...

God, however, chose this second alternative of the prophecy. In spite of his situation, his past etc., Atham became overawed by the prophecy. The first sign of it was that he put his fingers on his ears – sign of repentance – and denied that he had ever called the Holy Prophet a Dadjial. There were more signs. Atham stopped writing and speaking in support of Christianity. **The Islamic teaching had made some impression.** Guilt over unjust hostility towards Islam mounted. **He began to have hallucinations** and admitted this to his friends and family. He had day-dreams about snakes, rabid dogs, and armed men coming to kill. Experiences such as these cannot be contrived.

... A retreat had taken place; therefore, according to God's promise Atham was saved from death and disgrace even though fear and guilt had driven him very near it. Atham was saved because of his retreat. [INVITATION, p. 111]

As clear from this passage and also from another one quoted earlier, this book (representing the Ahmadiyya position) maintains that the prophecy had two parts or alternatives and that the second alternative was expected to be applicable if Aatham retreated from his position. The passage just quoted states that there were signs of Aatham's retreat. The longer version of this book states that it was during the debate that he put his fingers to his ears [INVITATION-TO, p. 249] and indicates that Aatham moved from town to town as if in dread of something [INVITATION-TO, p. 250]. The gist of the Ahmadiyya position excerpted here is that Aatham retreated, the second alternative of the prophecy came into effect and, therefore, Aatham was saved. I have the following comments and questions about this position:

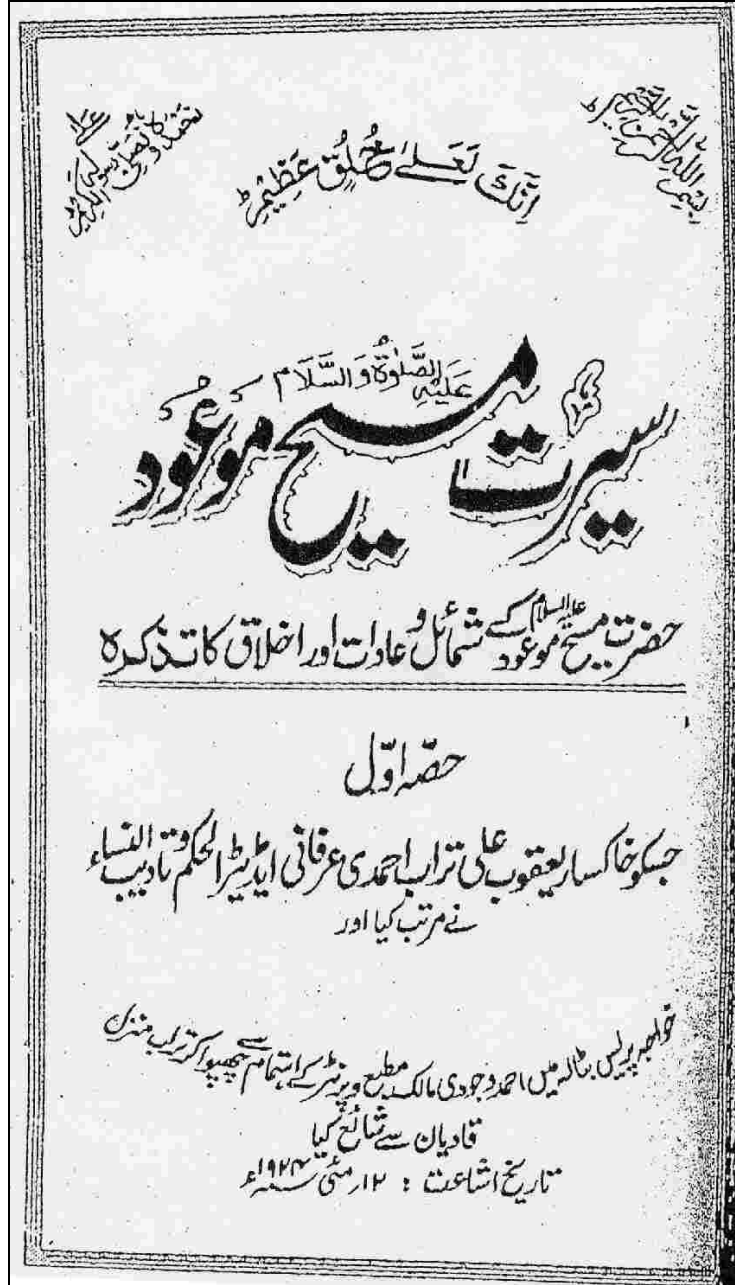
- ***If the second alternative of the prophecy was in effect, why did Aatham suffer disgrace and mental hell?*** If the second alternative of the prophecy had become applicable and was fulfilled because Aatham had turned to the truth, then he should have been saved from punishment. But, according to the Ahmadiyya description, that does not seem to be the case. The following points offer further elaboration of this issue.
 - ***Aatham did experience disgrace:*** Aatham had not openly declared that he was turning from Christianity to Islaam and yet "stopped writing and speaking in support of Christianity" [INVITATION, p. 111]. This would not have been something to be proud of for someone who had been "among front-rank Christian vilifiers of Islam" [p. 110]. If he had openly declared Islaam, ceasing to speak for Christianity would have been no disgrace because it would be public knowledge that he had changed his religion. Aatham's position, however, was very embarrassing: he was still Christian and yet he appeared to be afraid of supporting Christianity. Further, he moved from town to town as if in dread of something [p. 250]. All this in itself constituted humiliation. So, we have a paradox here. Mirza Ghulam Ahmad -- according to the (after-the-fact) Ahmadiyya description of the prophecy -- had prophesied that if Aatham turned toward the truth he would be safe from the punishment, which was death or disgrace. According to Ahmadiyya observation, he was turning to the truth but, rather than being saved from disgrace, he was suffering disgrace in the process of turning to the truth. Therefore, it is not accurate to say that "according to God's promise Atham was saved from death and disgrace" [p. 111]; he was suffering disgrace.
 - ***Had Aatham fallen into hell or had he been saved?*** In addition to the disgrace, Aatham was also suffering mentally, from hallucinations etc., according to Ahmadiyya accounts. [INVITATION-TO] says that, "These hallucinations constituted the mental hell into which Atham had fallen" [p. 250]. This is quite confusing. One the one hand, the Ahmadiyya Movement says that the second alternative of the prophecy became applicable since Aatham had turned to the truth and therefore he was saved. On the other hand, the Ahmadiyya Movement seems to be saying that Aatham had fallen into hell, which was supposed to happen if the first alternative of the prophecy was in effect. So, which alternative of the prophecy was in operation, the first one, that would send Aatham to Hell, or the second one, that would save him?
 - ***Does God reward turning to the truth by mental torture?*** Furthermore, even if there had been no prophecy that he would be safe if he turned to the truth, one would not expect that God would reward a person's turning to the truth by subjecting him/her to nightmarish hallucinations and day-dreams. Such experiences seem to indicate being scared or upset or lost, rather than a movement toward truth.
- ***No announcement had been made that the prophecy's second alternative was in effect:*** Given that there were publicly noticeable signs of Aatham's retreat, Mirza Ghulam Ahmad and his followers should have known that the prophecy would now be fulfilled on the basis of its second alternative, that is, Aatham would be saved. Even if common Ahmadees might not have come to this conclusion, Mirza Ghulam Ahmad would have known, since he had made the two-alternative prophecy. One would think that Mirza Ghulam Ahmad would have announced to his followers that it is now the second alternative of the prophecy whose fulfillment is to be expected. His followers should, therefore, have been praying that Aatham be saved since the fulfillment of the prophecy, and Mirza Ghulam Ahmad's honor, rested on this, as explained by the following: "... should Abdullah retreat from an attitude of dishonest denial and vilification and yet meet some ignominious end – dishonour or death – again the prophecy would be untrue" [INVITATION, p. 111]. However, it does not seem that Mirza Ghulam Ahmad and his followers were hoping for the second alternative of the prophecy to be fulfilled; it seems they were still quite attached to the first alternative although there were public signs that the condition for the second alternative had been met. I elaborate upon this below.

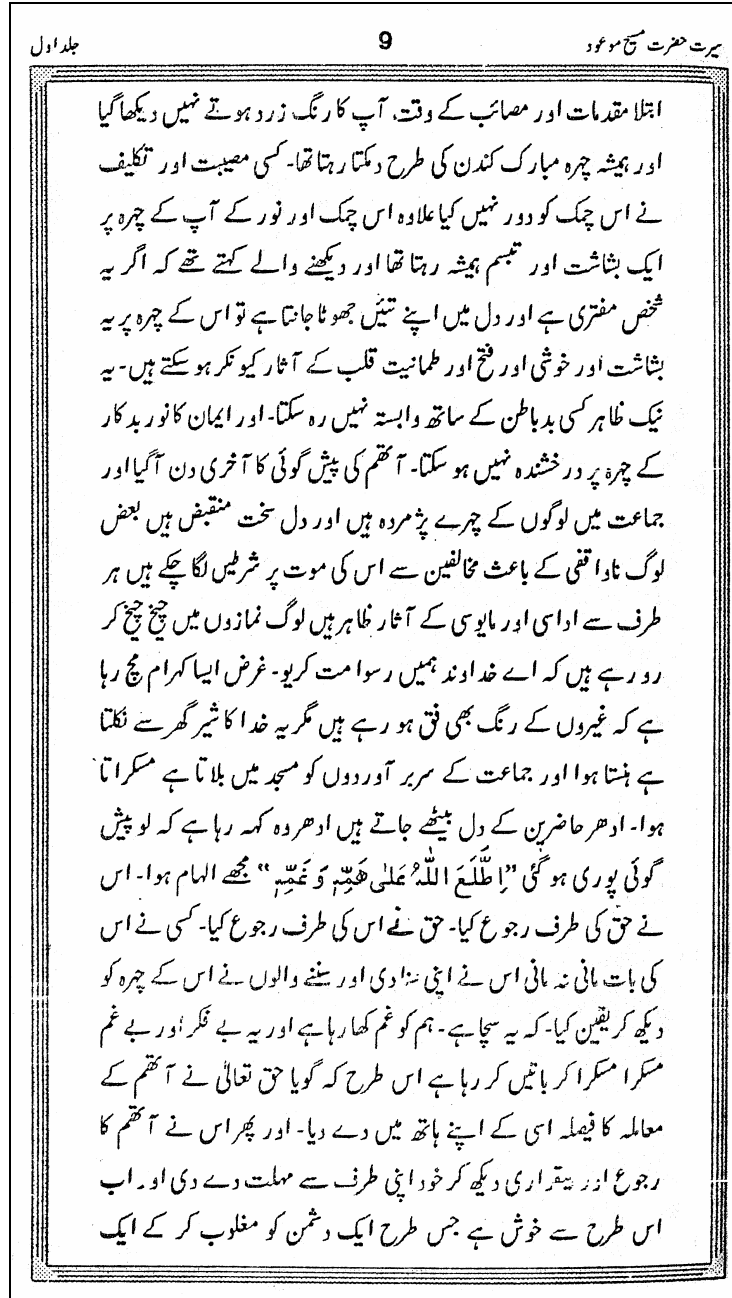
As evidence that Mirza Ghulam Ahmad and his followers did not seem to be expecting and wanting that Aatham be saved, I present an excerpt from an Ahmadiyya book about Mirza Ghulam Ahmad, *Seerat Maseeh Mau'ood* (a sort of biography focusing on character presentation), by a well-known Ahmadee author, Yaaqoob 'Alee Irfaanee. As usual, I will provide the English translation from the Urdu original. However, since many readers may not have access to this book, I have also provided an image of the page from the Urdu book, following the English quotation.

His [Mirza Ghulam Ahmad's] blessed face always shone like pure gold. No trouble or difficulty removed this shine. In addition to this shining and light, there used to be freshness and a smile on his face. ... **The last day of the [period predicted for fulfillment of the] prophecy [about] Aatham arrived.** And the faces of the people in the Jama'at [Mirza Ghulam Ahmad's followers] are blighted and [their] hearts are extremely dejected. Some people, due to unawareness, had laid bets with the opponents regarding his [Aatham's] death. **Signs of sadness and dismay are apparent from all sides. People are crying in their prayers [salaats] with repeated loud wailing [saying] that O God, do not disgrace us.** In other words, the lamentation prevailing all around is such that even aliens [non-Ahmadees] are turning pale. **But this lion of God [Mirza Ghulam Ahmad] comes out of his house** laughing, and, smiling, summons the Jama'at's elite [high ranking members] to the mosque. Here on this side, the hearts of the audience are sinking and, on that side, **he is saying, look the prophecy has been fulfilled. [Arabic text.] I have received revelation: He turned toward truth; the Truth turned toward him.** Whether or not anyone accepted what he said, he stated his point and the listeners believed him, [convinced] by looking at his face, that he is true. We are being chewed out by sorrow and he, unconcerned and without grief, is talking away with smiles as if the Almighty True One [God] had handed over the decision of Aatham's case to his [Mirza Ghulam Ahmad's] own hand. And then he, seeing Aatham's inclination [to truth] and his disturbed state, himself granted him respite. [SEERAT-2, p. 9]

I am providing below the image of the Urdu page containing the passage quoted above. Preceding the image of that page is an image of an inside title page from the book.

Figure 1 -- Seerat Maseeh Mau'ood [SEERAT-2] -- Title Page





The first question is as to why Mirza Ghulam Ahmad failed to make an announcement before the last day (of the period for the fulfillment of the prophecy) that it was the second alternative of his prophecy that was in effect. The essence of prophecy is to *predict*. Announcing that a certain outcome is what was supposed to occur, after it has occurred (or is obviously about to occur), does not exactly qualify as prophecy. Since the signs of Aatham's "retreat" were evident, Mirza Ghulam Ahmad and his followers could have noticed them. But even if they had not, God would have known as to what was going on inside Aatham's mind. So, the second question is as to why God did not inform Mirza Ghulam Ahmad of this via revelation, so that Mirza Ghulam Ahmad could have made an a priori announcement.

In fact, since Mirza Ghulam Ahmad was (as he claimed) a man of God, he would not have wanted Aatham to perish. Mirza Ghulam Ahmad's preferred outcome should have been to have Aatham saved. So, whether or not any

signs of retreat had been seen, and even though it had not been revealed to him that Aatham was retreating, Mirza Ghulam Ahmad should have been praying, along with his followers, for Aatham to become repentant so that the second alternative of the prophecy would come into effect and be fulfilled. This praying, of course, would not be frantic since Aatham was alive and there was no obvious danger that he would die by September 4.

But, this was not the case. Not only were the Ahmadee masses frantically praying, it seems that Mirza Ghulam Ahmad and members of his close circle were also quite concerned. As evidence of this, I present a couple of excerpts from another Ahmadiyya book about Mirza Ghulam Ahmad, *Seerat-ul-Mahdee*, written by his son, Mirza Basheer Ahmad. The two excerpts, from different pages, present two similar and related incidents (or, perhaps, the same incident). I will provide the English translation from the Urdu original, followed by images of the relevant pages from the Urdu book. I have highlighted key sentences.

[Narration number] 312. In the name of Allaah, the Most Beneficent, the Ever Merciful. Mr. Peer Siraaj-ul-Haq No`maanee related [the following] to me. **When the [end of the] period of Aatham`s prophecy [the prophecy about him] came close**, the wife of Hadrat Maulvee Noor-ud-deen Saahib saw in a dream that someone tells her that Soorah Alam Tara Kayf [Chapter 105 of the Quraan] should be recited one thousand times over one thousand `maash` [a kind of lentil] beans and then these should be thrown into a well and then [the people who do this] should not turn their faces back to look. Hadrat Khaleefah the First [Maulvee Noor-ud-deen] respectfully presented this dream to Hadrat Saahib [Mirza Ghulam Ahmad]. At that time, Hadrat Maulvee `Abdul Kareem was also present and it was the time of `Asr prayer [the late afternoon Muslim prayer]. The Holy Hadrat [Mirza Ghulam Ahmad], peace upon him, said that [actions should be taken to] fulfill this dream literally. ... Upon [hearing] this, Hadrat Maulvee `Abdul Kareem mentioned my name and that of Mr. Miyaan `Abdullaah Sinnauree and **Hadrat liked that and ordered both of us to recite Soorah Alam Tara Kayf one thousand times over maash beans. Accordingly, having started after `Ishaa prayer we completed this wazeefah [an agreed upon incantation to achieve a purpose] by 2:00 am at night.** This humble one states that this account has also been recorded in Part 1 [of the book], narrated by Mr. Miyaan `Abdullaah Sinnauree. [SEERAT-3, Part 2, page 7; narration number 312]

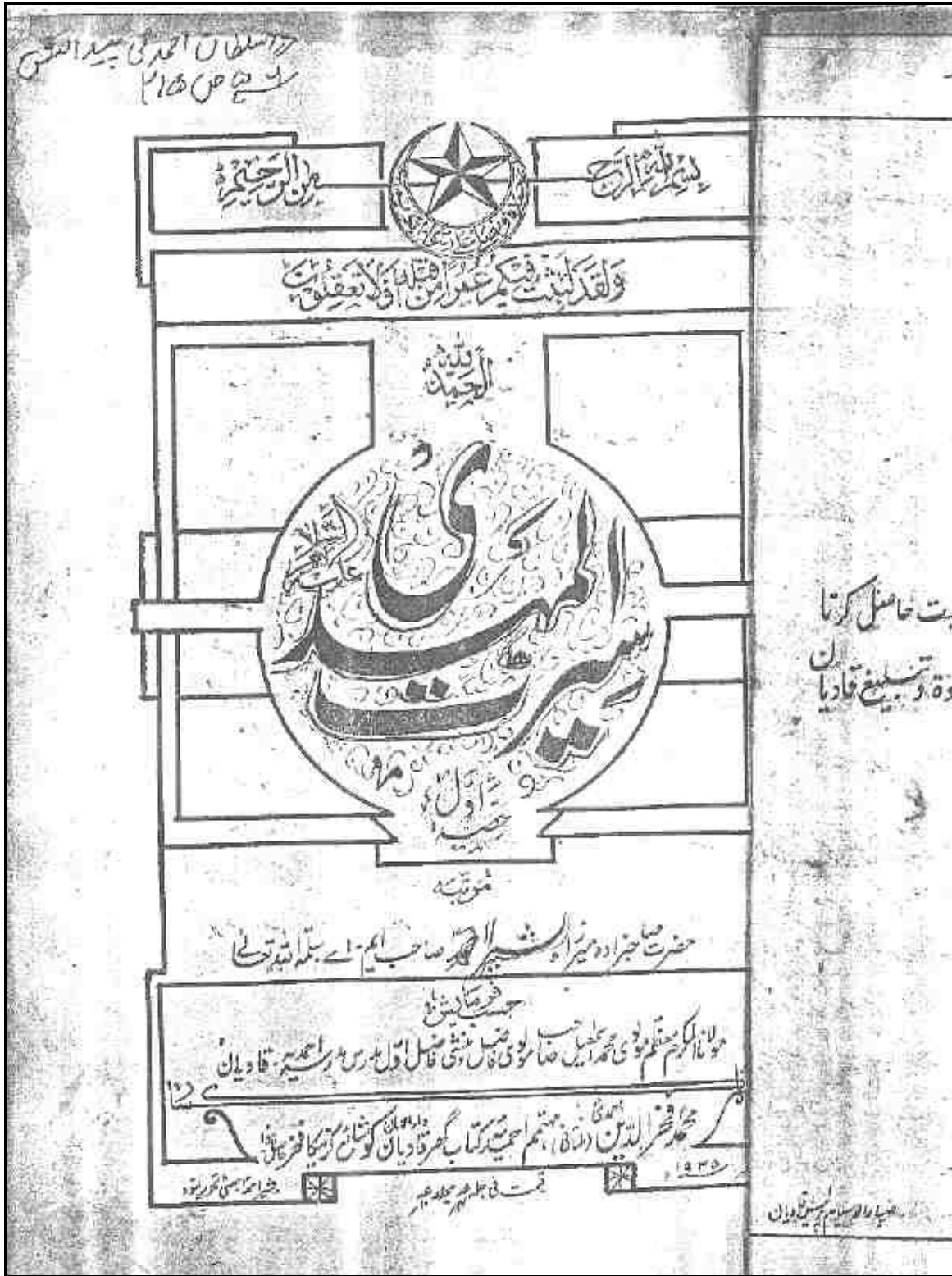
Here is the other narration from the same book, reporting a similar (or perhaps the same) event:

In the name of Allaah, the Most Beneficent, the Ever Merciful. Mr. Miyaan `Abdullaah Sinnauree related [the following] to me. **When only one day remained in the period of Aatham [the prophecy about him], Hadrat Promised Messiah [Mirza Ghulam Ahmad], peace upon him, asked me and the late Miyaan Haamid `Alee to take a particular number of chick peas (I do not remember the number as to how many peas he had specified) and recite over them a `wazeefah` [an agreed upon incantation to achieve a purpose] from a particular soorah [chapter of the Holy Quran] a certain number of times** (I do not even remember the count of the incantation). Miyaan `Abdullaah Sahib states that I don`t remember what soorah it was but I remember this much that it was a short soorah similar to Alam Tara Kayf ... And **we spent almost the entire night in completing this incantation.** After completing the incantation we took those peas to Hadrat Saahib [Mirza Ghulam Ahmad] since he had instructed us to bring the peas to him after completing the incantation. After this **Hadrat Saahib led us out of Qaadiyan**, probably toward north, and said that these peas are to be thrown into a deserted well. And he said that after I have thrown the peas into the well, all of us should turn around and hasten back and not turn back to look. So, **Hadrat Saahib threw those peas into a deserted well** and then quickly turned his face and hastened back. And we too returned swiftly along with him and none of us turned back to look behind. [SEERAT-3, Part 1, page 178; narration number 160]

Notice that these two excerpts are not necessarily relating the same event. The incantation reported in the first excerpt was performed by Siraaj-ul-Haq No`maanee and Miyaan `Abdullaah Sinnauree; it appears to have been done after the dream was first reported to Mirza Ghulam Ahmad. Then, when just one day was left in the prophecy period, it seems that Mirza Ghulam Ahmad asked Miyaan `Abdullaah Sinnauree and Miyaan Haamid `Alee to perform the same incantation and this time he went with them to throw the peas into a deserted well. (However, both reports might be about the same event; that does not eliminate their significance.) These reports seem to indicate that Mirza Ghulam Ahmad was quite concerned about the outcome of the Aatham prophecy. It does not seem that Mirza Ghulam Ahmad was tranquilly waiting to see Aatham safe and sound on September 5, to fulfill the so-called second alternative of the prophecy (that since Aatham had retreated, he should be saved).

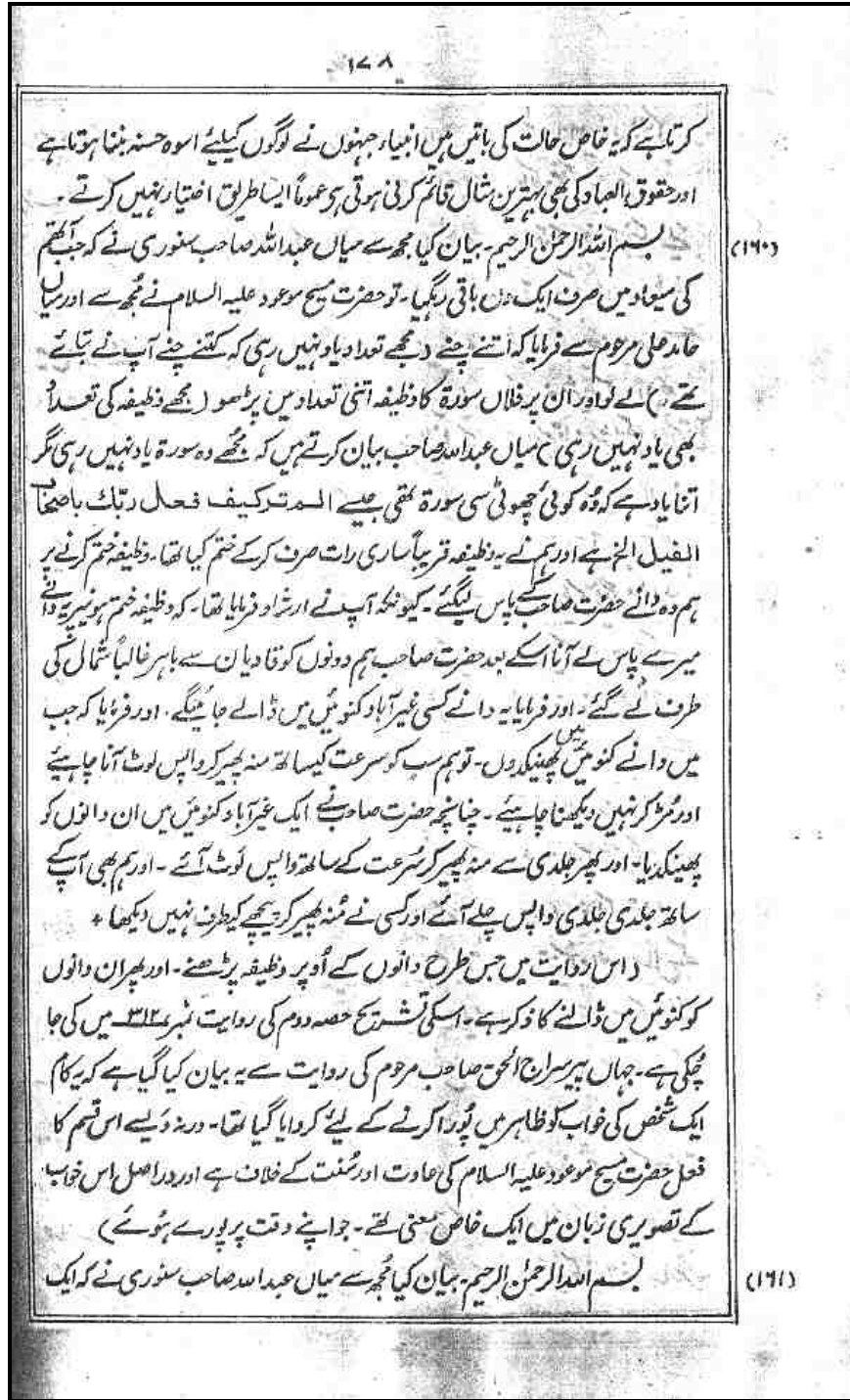
Provided below are images of the cover of (one part of) the Urdu book containing the reports presented above and of the two relevant pages.

Figure 3 -- Seerat-ul-Mahdee [SEERAT-3] -- Cover Page of Part 1



The figure above shows the cover page of [SEERAT-3, Part 1].





Much of the discussion I have presented so far has focused on the issue of the two alternative outcomes regarding Aatham's death. However, let us now look at an element of the prophecy that was unqualified and should have occurred regardless of which alternative was applicable pertaining to Aatham's death. For ease of reference, I repeat that element of the prophecy below:

And at the time that this prophecy [about Aatham] is manifested [fulfilled] certain blind [people] will be given sight and certain lame [people] will begin to walk and certain deaf [people] will begin to hear. [RK, v. 6, p. 292; *Jang-e-Muqaddas*]

The prediction about the blind being given sight etc. was probably meant in symbolic terms. In that sense, one would expect that the fulfillment of the prophecy – regardless of whether the alternative making Aatham die was fulfilled or whether the alternative that was to save him was fulfilled – would cause some spiritually blind people to become enlightened due to this prophecy. I have not seen a mention in Ahmadee literature of whether and how this happened. In fact, there is mention that both Muslims and Christians failed to accept that the prophecy had been fulfilled at all and continued to see Mirza Ghulam Ahmad as an impostor.

The excerpts presented below indicate continued opposition from both Muslims and Christians and Mirza Ghulam Ahmad's frustration with this; they also include description of the new challenge that Mirza Ghulam Ahmad devised to claim victory. The excerpts are all from the same article by Mirza Ghulam Ahmad but since the selections are spread out on different pages, I have provided page references following each selection.

I have heard that Miyaan `Abdul Haq and Miyaan `Abdul Jabbaar and people from their group, due to the passion of their bigotry and dearth of prudence, are feeling very glad that `Abdullaah Aatham did not die within 15 months ... [RK, v. 9, p. 27; 1st line; *Anwaar-ul-Isaam*]

...

... God Almighty made it known to me that he [Aatham] turned toward the truth and he was scared and the grandeur of Islaam filled his heart. Due to this Allaah Almighty, according to His ancient practice, lifted away the punishment of death from him till the days of his boldness. [RK, v. 9, p. 29; approximately, middle of the page]

...

... Of course if you claim that `Abdullaah Aatham did not turn toward the truth even one bit [even as much as an atom] and was not scared, then for this superstitious suspicion there is a straightforward and clear standard. [That standard is] that I [will] give `Abdullaah Aatham Rupees 2000 [if] he swears three times and then admits [i.e., declares] that I [Aatham] did not turn toward Islaam even one bit and neither did the grandeur of the Islaamic prophecy fill my heart ... Then if at that time I do not, without hesitation, pay Rupees 2000 then a curse upon me and I am a liar and my revelation is false. And if `Abdullaah Aatham does not take the oath, or, [takes the oath but] experiences the punishment of that oath within the period then I am true and my revelation is true. [RK, v. 9, pp. 30-31; bottom of p. 30 and top of p. 31]

... [The] Christians have made an announcement in their advertisement saying that the Lord Messiah has saved the life of Mr. `Abdullaah Aatham [so, since his god can save him, Aatham should have no hesitation in taking the oath]. ... Now any person who utters vile nonsense [‘bakwaas’] against this clear decision, by way of mischief and [due to] enmity [and stubbornness] and with his mischief repeatedly says that the Christians have been victorious and does not make use of shame and modesty ... and does not abstain from verbal impudence [‘zabaan daraazee’] and is not convinced of my victory, [in that case] it will be clearly understood that this person is fond of becoming a bastard [‘wald-ul-haraam’] and is not of legitimate birth. Hence, to become a person of legitimate birth [‘halaal zaadah’] it is incumbent [on this person] that if he considers me false and establishes the Christians as dominant and victorious [then he should go to `Abdullaah Aatham and make him take the oath that I, i.e., Mirza Ghulam Ahmad, have suggested]; then, if `Abdullaah Aatham is saved from [i.e., not punished within] the established period then [that person] is free to spread [the news] to the whole world that victory has gone to the Christians; otherwise, it is a sign of a bastard [‘haraam zaadah’] that [he] does not adopt the straight path and continues to love the paths of darkness and injustice. If someone has such an animosity toward Islaam and inclination toward Christianity and under all circumstances wants to give victory to the Christians, then all paths are now closed except this path [of getting Aatham to take the oath and thus having the matter decided]. Neither would I have referred to anyone as of illegitimate birth [‘wald-ul-haraam’] nor named [him] a bastard [‘haraam zaadah’] but rather a person who, rejecting such a straight and clear path, does not refrain from verbal impudence [‘zabaan daraazee’], that person will himself adopt all these names. [RK, v. 9, pp. 31-32; starts at about middle of page 31; *Anwaar-ul-Isaam*]

In addition to the fact that they show continued Muslim and Christian opposition, I want to point out the following about the above excerpts:

- Mirza Ghulam Ahmad has not mentioned any person who was previously spiritually or physically blind (or lame or deaf) and has been cured as a result of the fulfillment of the Aatham prophecy. Given Mirza Ghulam Ahmad's annoyance at his opponents not acknowledging his victory, it seems that had such a person existed, Mirza Ghulam Ahmad would have mentioned it. So, that element of the Aatham prophecy seems to have fallen by the wayside.

- The new challenge that Mirza Ghulam Ahmad has devised is quite cleverly worded. He says that if Aatham does not take the oath or, if he does take it but experiences some punishment during some period (I am not sure what period is meant), then Mirza Ghulam Ahmad is proved true. This in itself is quite clever since even if Aatham had taken the oath, Mirza Ghulam Ahmad could have cited some little thing as the punishment experienced by him and thus wriggled out of the situation. However, this is not the main point I want to make. The really noteworthy stratagem is the stipulation that if Aatham takes the oath then Mirza Ghulam Ahmad will be proven a liar *if* Mirza Ghulam Ahmad does not immediately, without hesitation, pay him Rupees 2000. So, just the fact of Aatham's taking the oath will not prove Mirza Ghulam Ahmad false; by paying the money Mirza Ghulam Ahmad could invalidate the condition and thus save face.
- Mirza Ghulam Ahmad's use of abusive epithets for his opponents indicates his frustration at not being considered victorious. It is also important to note that his use of the foul words is not as retaliation for similar abusive language directed at him by his opponents; rather, *Mirza Ghulam Ahmad is saying that anyone who does not concede that he is victorious is (or becomes) a bastard.* (In Section 3.3.4, "Foul/Abusive Language", I will analyze this quotation some more and also review more of Mirza Ghulam Ahmad's vile language.) This is rather ironic since the outcome of the prophecy was supposed to heal spiritually sick people but has ended up making bastards out of many of them.

The following passage from *Invitation* summarizes the sequel to the Aatham debates and prophecy. As you can see, Aatham continued to maintain his allegiance to Christianity, belying the Ahmadiyya theory that he had been saved because of turning toward the truth (Islam); however, Mirza Ghulam Ahmad and the Ahmadiyya Movement continued to claim victory.

... A group of Christians and Muslims began to say that Atham had not died within the appointed limit of 15 months; that, therefore, the prophecy had proved false. ... [T]he critics went on to say that Atham had *not* retreated. Upon this Hazrat Mirza Sahib invited Atham to declare on oath that his Christian and Muslim supporters were right, that he had not entertained the least thought of the truth of Islam and of the falsehood of Christianity during this time. Atham refused to make any declaration on oath. **He said he still thought Christianity to be true.** But – and this shows the Power of God over the minds of men – he conceded that *his* conception of the divinity of Christ was different from that of other Christians.

... Atham chose to conceal the state of mind he had been through for 15 months. He would not take the oath. He spent the rest of life in silence. **The truth of Hazrat Mirza Sahib's prophecy was made manifest** Atham had retreated and escaped the penalty. He proved this by his refusal to deny his retreat on solemn oath. [INVITATION, p. 112]

3.1.3.1.5 Conclusion

Needless to say, I do not find the Ahmadiyya claim, of victory in the Aatham prophecy, very compelling and I certainly do not see this as a sign of Mirza Ghulam Ahmad's Divine appointment and holy status. I see their argument to be as tenuous as the argument in the hypothetical case presented below. Of course, I cannot be sure that all readers will find even this absurd case without merit.

My coworker Mr. Smith denounces my technical theories and he had been persisting in lecturing against them for quite some time. On March 1, I issued a prophecy based on revelation from God: "Mr. Smith will be fired from his job within a month, that is, before April 1, except if he turns towards my theories. When this prophecy is fulfilled many ignorant office workers will begin to see my technical superiority and understand my technical lectures. If this prophecy does not come true, that is, if Mr. Smith is not fired by April 1, then I am prepared to be disgraced and take a cut in my salary."

During March Mr. Smith ceased to give talks against my theories and seemed to be scared of getting a pink slip³¹. My friends, ignorant as they are, have been praying that Mr. Smith be fired since they did not want my prophecy to be proven false.

On March 31 I announced to my friends that my prophecy had come true; God had just then revealed to me that Mr. Smith's mind had moved toward my theories and, therefore, he has not been fired.

³¹ A notice of having been fired.

Many people are saying that since Mr. Smith was not fired within the predicted month, my prophecy has proven false. I am trying to explain to them that my prophecy had two parts and that due to Mr. Smith's changed views, as shown by his changed behavior, the second part of the prophecy had kicked in.

In order to establish my truth, I have invited Mr. Smith to declare on oath that during March he did not entertain any favorable thoughts about my theories. Mr. Smith has refused to make any declaration on oath. He openly says that he still thinks that my theories have no technical merit. However -- and this is the clincher -- he has conceded that his concept of the theories that compete with mine is *different* from that of my other coworkers who subscribe to the competing theories.

Mr. Smith chooses to conceal the state of mind he had during the month of March. The truth of my prophecy has been made manifest. Mr. Smith had retreated. He proved this by his refusal to deny his retreat on solemn oath.

My victory in this prophecy is a sign of the truth of my claim that I am divinely appointed as a technical teacher and invested with intellectual prowess. Anyone who does not concede my victory becomes a bastard.

(Signed, April 1, by the prophetic coworker of the hypothetical Mr. Smith.)

3.1.3.2 Maulvee Sanaullaah

In the case of Mirza Ghulam Ahmad trying to prove his truth in response to opposition by Maulvee Sanaullaah, the outcome was even more obviously unfavorable to the Ahmadiyya stand than in the case of Aatham. The Ahmadiyya Movement, of course, tries to explain away what seems like obvious failure to others.

The discussion of the Maulvee Sanaullaah case is divided into the following sub-sections:

- The Open Letter with Supplications by Mirza Ghulam Ahmad.
- The Outcome.
- The Ahmadiyya Explanation.
- Commentary on the Ahmadiyya Explanation.

3.1.3.2.1 The Open Letter with Supplications by Mirza Ghulam Ahmad

Maulvee Sanaullaah was a Muslim scholar. Mirza Ghulam Ahmad included his name in the list of competitors invited to a 'mubaahilah' (prayer duel) challenge [RK, v. 11, pp. 45-72] printed in the book *Anjaam-e-Aatham*, published in 1897. According to Ahmadiyya literature, Maulvee Sanaullaah did not respond for a number of years but then, later on, an indirect exchange, through published announcements and declarations, started between him and Mirza Ghulam Ahmad [TRUTH-ABOUT, pp. 84-86]. As I see it, what occurred during this exchange is irrelevant to what happened eventually. I will elaborate upon this further on.

Eventually, in April 1907, Mirza Ghulam Ahmad issued an open letter or announcement addressed to Maulvee Sanaullaah. I am providing below (the English translation of) almost the entire announcement, along with the title, leaving out just a small portion that does not add much that would be relevant to the discussion here. Key statements are highlighted. Following the quotation of the English translation, I have inserted images of the pages containing the Urdu text of the letter so that at least Urdu readers may readily verify the content since some might find it rather hard to believe (in view of subsequent events).

The Last Decision with Mr. Maulvee Sanaullaah (Amratsaree)

In the Name of Allaah, the Most Beneficent, the Ever Merciful

...

[Submitted] to Mr. Maulvee Sanaullaah. Salaam [peace] on whosoever follows the guidance. For a long time, your periodical *Ahl-e-Hadeeth* has been continuing to brand me a liar and a profligate. ... **If I am as much of a liar and a forger ['muftaree', an impostor, one who makes a false accusation, an accusation which, in this context, is to impute something to God] as you quite often refer to me in your periodical, then**

I shall die during your lifetime. Because, I know that the life span of a corrupter [mischief-monger] and a liar is not very long and, ultimately, he dies, unfulfilled, in humiliation and despair, during the life of his enemies. And it is better that he die so that he may not destroy the servants of God. And if I am not a liar and a rogue, and am honored by God's discourse and address, and am the Promised Messiah, then I hope that by the Grace of God, according to the practice of Allaah, you shall not escape the punishment [given] to liars. Hence, [I declare that] if, during my lifetime, you are not afflicted with such punishment as is not [possible] from human hands but is entirely from God's hand, for example, fatal diseases such as plague, cholera etc., then I am not from God Almighty. This is not a prophecy based on revelation [of any sort]. [Rather] just in terms of a supplication I have desired a verdict from God Almighty. And I pray to God: O my Master, the Observer, the Powerful, who is the Knowing, the Omniscient, who is aware of the situation of my heart. If this claim of being the Promised Messiah is just an imputation from my self and, in your view, I am a mischief-monger and a liar and am engaged in making false imputations day and night then, O my beloved Master, I humbly pray to You to make me perish in the lifetime of Mr. Maulvee Sanaaullaah and make him and his group happy by my death. Aameen. But O my Perfect and True God, if Maulvee Sanaaullaah is not true in the accusations that he levels at me, then I humbly pray to You to perish him in my lifetime. But not with human hands [but] rather by fatal diseases such as plague, cholera etc. Except in the case that he openly repents, facing me and in the presence of my Jama'at, from all those vile epithets and the verbal abuse that he considers [his] official duty [and with which] he always inflicts pain on me. Aameen, O Lord of all the worlds, Aameen. ... I see that Maulvee Sanaaullaah, by dint of these calumnies, wants to destroy my organization [the Ahmadiyya Movement] and dismantle that edifice which You made with Your own hands, O my Lord and O You who have sent me. For this reason, I am beseeching You, holding on to Your Holiness and Mercy: Provide a true verdict between me and Sanaaullaah and [as to the one] who in Your view is in reality a mischief-monger and a liar, make him depart from this world in the lifetime of the truthful one; alternatively, afflict him with some extremely severe tribulation that is equivalent to death. O my beloved Master, [please] do just as this [i.e., as supplicated]. Aameen and again Aameen. [Arabic text of a portion of the verse Quraan 7:90: ... O our Lord, decide Thou between us and between our people with truth and Thou art the Best of those who decide.]

At the end I request Maulvee Saahib to publish this entire article in his periodical and write whatever [he] wants under it. Now the decision is in God's hands.

The writer:

Servant of Allaah, The Eternal -- Mirza Ghulam Ahmad, the Promised Messiah

May God protect him and help him.

Date of writing: Monday, April 15, 1907 AD; Rabee'-ul-Awwal 1325 AH. [MAJMOO'AH, v. 3, pp. 578-579]

مولوی ثناء اللہ صاحب کے ساتھ آخری فیصلہ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

مُحَمَّدًا وَصَلَّى عَلٰی رَسُوْلِهِ الْکَرِیْمِ

یَسْتَنْبِطُ نَفْسًا اِتَّقِ هُوَ قَلْبِ اِیْ دَرْجَتِیْ اِنَّهُ لِحَقٌّ

مجموعت مولوی ثناء اللہ صاحب السلام علی من اتبع الهدی مدت سے آپ کے پرچہ اہم حدیث میں میری نگذیب اور تفسیق کا سلسلہ جاری ہے ہمیشہ مجھے آپ اپنے اس پرچہ میں مردود و کذاب و مجال مفسد کے نام سے منسوب کرتے ہیں اور دنیا میں میری نسبت شہرت دیتے ہیں کہ یہ شخص مفتری اور کذاب اور مجال ہے اور اس شخص کا دعویٰ مسیح موعود ہونے کا سراسر افترا ہے۔ میں نے آپ سے بہت دکھ اٹھایا اور صبر کرتا رہا مگر چونکہ میں دیکھتا ہوں کہ میں حق کے پھیلانے کے لئے مامور ہوں اور آپ بہت سے افتراء میرے پر کر کے دنیا کو میری طرف آنے سے روکتے ہیں اور مجھے ان کامیوں اور ان تمتموں اور ان الفاظ سے یاد کرتے ہیں کہ میں سے بڑھ کر کوئی لفظ سخت نہیں ہو سکتا اگر میں ایسا ہی کذاب اور مفتری ہوں جیسا کہ اکثر اوقات آپ اپنے ہر ایک پرچہ میں مجھے یاد کرتے ہیں تو میں آپ کی زندگی میں ہی ہلاک ہو جاؤں گا کیونکہ میں جانتا ہوں کہ مفسد اور کذاب کی بہت عمر نہیں ہوتی اور آخر وہ ذلت اور حسرت کے ساتھ اپنے اشد دشمنوں کی زندگی میں ہی ناکام ہلاک ہو جاتا ہے اور اس کا ہلاک ہونا ہی بہتر ہوتا ہے تا خدا کے بندوں کو تباہ نہ کرے۔ اور اگر میں کذاب اور مفتری نہیں ہوں اور خدا کے کلام اور سخا طیب سے مشرف ہوں اور مسیح موعود ہوں تو میں خدا کے فضل سے امید رکھتا ہوں کہ سنت اللہ کے موافق آپ کذب میں کی سزا سے نہیں بچیں گے۔ پس اگر وہ سراسر افترا جو انسان کے ہاتھ سے نہیں بلکہ محض خدا کے ہاتھوں سے ہے جیسے طاعون، ہیفتہ وغیرہ عذاب بیماریاں آپ پر میری زندگی میں ہی وارد نہ ہوئی تو میں خدا تعالیٰ کی طرف سے نہیں کیسی الہام یا وحی کی بنا پر پیشگویی نہیں محض دعا کے طور پر میں نے خدا سے فیصلہ چاہا ہے۔ اور میں خدا سے دعا کرتا ہوں کہ اسے میرے ناکام بصیر و قدر پر تعلیم و تہذیب سے جو میرے دل کے حالات سے واقف ہے اگر یہ دعویٰ مسیح موعود

ہونے کا محض میرے نفس کا افتراء ہے اور میں تیری نظر میں مفسد اور کذاب ہوں اور دن رات اشرار
 کرنا میرا کام ہے تو اسے میرے پیار سے مالک نہیں عاجزی سے تیری جناب میں دُعا کرتا ہوں کہ مولوی
 ثناء اللہ صاحب کی زندگی میں مجھے ہلاک کر اور میری موت سے ان کو اور ان کی جماعت کو خوش کر دے

آمین۔ مگر اسے میرے کامل اور صادق خدا مگر مولوی ثناء اللہ صاحب میں جو مجھ پر لگا تا ہے حق پر
 نہیں تو میں عاجزی سے تیری جناب میں دُعا کرتا ہوں کہ میری زندگی میں ہی ان کو نابود کر مگر نہ انسانی



باعتقوں سے بلکہ طاغون و مغنہ و عنبر و امراضِ جملکہ سے بجز اس صورت کے کہ وہ کھلے کھلے طور پر میرے

دُبر و اور میری جماعت کے سامنے ان تمام گالیوں اور بدزبانوں سے توبہ کرے جن کو وہ فرضِ منصبی
 سمجھے کہ ہمیشہ مجھے دکھ دیتا ہے۔ آمین یا رب العالمین۔ میں ان کے ہاتھ سے بہت تباہ کیا اور صبر کرنا
 رہا۔ مگر اب میں دیکھتا ہوں کہ ان کی بدزبانی حد سے گذر گئی۔ وہ مجھے اُن چوروں اور ڈاکوؤں سے

بھی بدتر جانتے ہیں جن کا وجود دنیا کے لئے سخت نقصان رساں ہوتا ہے اور انہوں نے ان تصنیفوں

اور بدزبانوں میں آیت لاقولن ما لیس لک یہ عدلہ پر بھی عمل نہیں کیا اور تمام دنیا سے

مجھے بدتر سمجھ لیا اور دُور دُور ملکوں تک میری نسبت یہ پھیلا دیا کہ یہ شخص درحقیقت مفسد اور شگ

اور دکاندار اور کذاب اور فتنہ ساز اور نہایت درجہ کا بد آدمی ہے۔ سو اگر ایسے کلمات حق کے ظاہر

پر بد اثر نہ ڈالتے تو میں ان تصنیفوں پر صبر کرتا۔ مگر میں دیکھتا ہوں کہ مولوی ثناء اللہ صاحب نے انہیں تہمتوں کے

ذریعے سے میرے سلسلہ کو نابود کرنا چاہتا ہے اور اس عمارت کو منہدم کرنا چاہتا ہے جو تو نے لے میرے

آقا اور میرے بھیجے والے اپنے ہاتھ سے بنائی ہے اس لٹاب میں تیرے ہی تقدس اور رحمت کا دامن

پکڑ کر تیری جناب میں تمجی ہوں کہ مجھ میں اور ثناء اللہ صاحب میں تباہی فیصلہ فرما اور وہ جو تیری نگاہ میں حقیقت

مفسد اور کذاب ہے اس کو صادق کی زندگی میں ہی بونا سے اٹھائے یا کسی اور نہایت سخت آفت

میں جو موت کے برابر ہو مبتلا کر۔ اسے میرے پیار سے مالک تو ایسا ہی کر۔ آمین ثم آمین۔ دیکھنا

افسوس بیخنا و بین قومنا بالحق وانت خیر العالَمین۔ آمین۔

بالآخر مولوی صاحب سے التماس ہے کہ وہ میرے اس تمام مضمون کو اپنے پرچہ میں چھاپ دیں تاکہ

جو چاہیں اس کے نیچے لکھ دیں۔ اب فیصلہ خدا کے ہاتھ میں ہے۔

التواضع
 عبد اللہ الصمد میرزا غلام احمد علیہ السلام غا قہ اللہ و آید
 رقوم تاریخ ۱۵ اپریل ۱۹۷۹ء محلہ کرم پور بیچ الاولیٰ ۱۹۷۹ء اردو ڈبہ

لے بنی اسرائیل ۳۷ سے الاعراف: ۹۰

3.1.3.2.2 The Outcome

Mirza Ghulam Ahmad died after about one year from the date of the letter, on May 26, 1908 [HAZRAT, p. viii]. Maulvee Sanaullaah lived for many years after him, as acknowledged in Ahmadiyya literature: “God gave him [Maulvee Sanaullaah] a long life and made him live after Hazrat Mirza Sahib had died” [INVITATION-TO, p. 206].

3.1.3.2.3 The Ahmadiyya Explanation

Of course, as you would expect, Ahmadiyya literature does not just acknowledge this without explanation. So, here is the overall Ahmadiyya explanation for the case of Maulvee Sanaullaah, from an Ahmadiyya book, excerpted, and with some portions summarized within brackets:

One objection is raised that the Founder of the Ahmadiyya had offered a prayer in opposition to Maulvi Sanaullah Sahib that of the two, the one who was in the wrong should die in the lifetime of the one who was in the right and as the former died in the lifetime of the latter it follows that he was in the wrong.

The truth of the matter is that among the divines who had been challenged to a prayer duel (*mubahilah*) by the Promised Messiah, peace be on him, in his book *Anjam Aatham*, Maulvi Sanaullah Sahib's name was also included. He was, however, afraid to take up the challenge and never indicated any inclination toward accepting it; but possibly under pressure on the side of the non-Ahmadi public, he challenged the Promised Messiah, peace be on him, to a prayer duel (*mubahilah*) in his paper the *Ahle Hadees* of 29 March 1907. ...

...

The Promised Messiah, peace be on him, accepted this challenge ...

...

When Maulvi Sanaullah Sahib found that the Promised Messiah, peace be on him, had accepted his challenge to a prayer duel (*mubahilah*) he was overcome by fear and began to make excuses. ...

[Later on, Maulvi Sanaullah made a challenge and the Promised Messiah accepted it. But then Maulvi Sanaullah again modified his position, saying he was willing to take an oath but not to engage in *mubahilah*.]

Perceiving that Maulvi Sanaullah Sahib was not prepared to take a definite stand, the Promised Messiah, peace be on him, published an announcement under the heading:

Final decision concerning Maulvi Sanaullah Sahib, and concluded it with the statement:

Now Maulvi Sanaullah Sahib may write in response whatever he pleases. In case he accepts the challenge to a *mubahilah* he should record his acceptance of it over his signature.

In answer to this, Maulvi Sanaullah Sahib wrote as follows:

The Quran says that the evil-doers are granted respite by God. For instance, it is said: ‘The Gracious One grants respite to those who are in error’ (19:76); and: ‘We grant them respite so that they might multiply their sins’ (3:97); [other similar references from the Quran]. All these clearly mean that God Almighty, grants respite and bestows long life on liars, deceivers, disturbers of the peace and disobedient ones, so that during the period of respite they should add to their evil deeds. (*Ahle Hadees*, 26 April, 1907)

Thus Maulvi Sanaullah Sahib not only rejected the challenge of the Promised Messiah, peace be on him, to a *mubahilah*, but also put forward a principle that liars, deceivers, disorderly people and disobedient ones are granted long life. Thereupon God Almighty granted long life to Maulvi Sanaullah Sahib according to the principle which he had put forward and brought about the death of the Promised Messiah, peace be on him, thus confirming that according to his own declaration Maulvi Sanaullah Sahib was a disorderly and disobedient person and was a liar and a deceiver. [TRUTH-ABOUT, Chapter 12, pp. 84-87]

3.1.3.2.4 Commentary on the Ahmadiyya Explanation

My comments on this Ahmadiyya explanation are presented below.

- **Events preceding the “Last Decision” open letter are irrelevant.** The explanation of this case given in [TRUTH-ABOUT, Chapter 12], excerpted above, starts by stating, in the first paragraph, the conclusion reached by critics that since Mirza Ghulam Ahmad had died before Maulvee Sanaullaah, it followed that Mirza Ghulam Ahmad was in the wrong. As if to negate this conclusion, the second paragraph starts by saying: “The

truth of the matter is that among the divines who had been challenged to a prayer duel (mubahilah) by the Promised Messiah, peace be on him, in his book *Anjam Aatham* [published in 1897], Maulvi Sanaullah Sahib's name was also included." [p. 84].

I fail to see how this fact, and the details of all the other events leading up to the "Last Decision" letter by Mirza Ghulam Ahmad, helps to uncover and establish the "truth of the matter". The events preceding the "Last Decision" letter, as described in [TRUTH-ABOUT], may show that Maulvee Sanaullaah was not sure of his truth, was a coward, and was untrustworthy. Even so, the issue stated by [TRUTH-ABOUT] in the first paragraph of Chapter 12 still remains:

- o Mirza Ghulam Ahmad prayed to God, in the "Last Decision" open letter published in 1907, that if his claim of being the Promised Messiah is false, he should die in the life time of Maulvee Sanaullaah.
- o Mirza Ghulam Ahmad died before Maulvee Sanaullaah.

What difference does it make if Maulvee Sanaullaah had been afraid to take up the challenge that Mirza Ghulam Ahmad had published in *Anjaam-e-Aatham*, in 1897, or if he had exhibited other cowardly behavior later on?

- ***Ahmadiyya Movement explanations of the outcome do not provide details of the "Last Decision" open letter.*** [TRUTH-ABOUT] does not provide any content at all from the "Last Decision" letter of Mirza Ghulam Ahmad to Maulvee Sanaullaah. All it provides about and from this letter is the following:

[T]he Promised Messiah, peace be on him, published an announcement under the heading:

Final decision concerning Maulvi Sanaullah Sahib,
and concluded it with the statement:

Now Maulvi Sanaullah Sahib may write in response whatever he pleases. In case he accepts the challenge to a mubahilah he should record his acceptance of it over his signature. [TRUTH-ABOUT, p. 86]

The letter fills two printed pages of [MAJMOO`AH, v. 3], viz., pages 578-579, and it contains extremely important statements and prayer content written by Mirza Ghulam Ahmad. Yet [TRUTH-ABOUT] fails to provide any of its content although it provides quite a bit of content [pp. 84-86] from previous writings of Mirza Ghulam Ahmad which, as I see it, are irrelevant to the issue at hand. [TRUTH-ABOUT] is not unique in its reticence on this issue among the Ahmadiyya books that explain the case of Maulvee Sanaullaah. All of the following discuss the case but provide very little or no content from this important open letter: [AHMADIYYAT, pp. 356-362], [INVITATION, p. 90-91], [INVITATION-TO, pp. 205-206].

- ***The "Last Decision" open letter was not a prayer duel challenge but even if it was, that is irrelevant.*** [TRUTH-ABOUT] quotes the following as the concluding statement in the letter: "Now Maulvi Sanaullah Sahib may write in response whatever he pleases. In case he accepts the challenge to a mubahilah he should record his acceptance of it over his signature." [TRUTH-ABOUT, p. 86].

These two sentences do not match the concluding statement in the "Last Decision" letter available in [MAJMOO`AH], which is a collection of advertisements from Mirza Ghulam Ahmad published by the Ahmadiyya Movement. [TRUTH-ABOUT] does not refer to the source of its citation. It is possible that in the copy of the letter mailed directly to Maulvee Sanaullaah the statement quoted by [TRUTH-ABOUT] was included, but it is not included in the version of the letter published in [MAJMOO`AH], which is from where I have quoted the letter. The [MAJMOO`AH] version does not refer to the letter as a mubaahilah challenge, as can be seen in the translated excerpts I have provided or as may be verified from the Urdu original.

In fact, if Mirza Ghulam Ahmad had referred to the letter as a mubaahilah challenge, he would have been guilty of breach of promise. That is because in 1899 Mirza Ghulam Ahmad and one of his opponents had to sign a declaration, by judicial order, to refrain from using derogatory/vile language for each other. Mirza Ghulam Ahmad writes about this declaration in one of his announcements and I will discuss it in Section 3.3.3.2, "The Agreement to Refrain from Verbal Hostility and Vilification of Opponents". This declaration contained the stipulation that "neither party should invite any other for a mubaahilah" [MAJMOO`AH, v. 3, p. 134]. Mirza Ghulam Ahmad had signed this declaration in 1899 and he wrote the open letter to Maulvee Sanaullaah in 1907; if the letter had been a mubaahilah challenge, that would have been a violation of the declaration Mirza Ghulam Ahmad signed in 1899.

The reason I am making these points is that some of the Ahmadiyya books and articles, e.g., [AHMADIYYAT, p. 359], explain the outcome of the prayers in this letter by saying that Maulvee Sanaullaah did not accept the

challenge as necessary. [TRUTH-ABOUT] also uses this as part of the explanation: “Thus Maulvi Sanaullah Sahib not only rejected the challenge of the Promised Messiah, peace be on him, to a mubahilah ...” [pp. 86-87].

Even if the [MAJMOO`AH] version of the letter had said it was a mubaahilah challenge, and Maulvee Sanaaullaah had not accepted it, that would not make a difference since in the content of the letter Mirza Ghulam Ahmad has prayed directly to God:

- o In the prayer about himself, he said: “If this claim of being the Promised Messiah is just an imputation from my self and, in your view, I am a mischief-monger and a liar and am engaged in making false imputations day and night then, O my beloved Master, I humbly pray to You to make me perish in the lifetime of Mr. Maulvee Sanaaullaah” [MAJMOO`AH, v. 3, pp. 578-579]. This supplication has nothing to do with a comparison or a duel between Mirza Ghulam Ahmad and Maulvee Sanaaullaah; it has to do with whether or not in God’s view Mirza Ghulam Ahmad is really the Promised Messiah. Mirza Ghulam Ahmad did not restrict or limit the prayer by adding a qualifier such as the following: “O God, please accept this prayer of mine if Maulvee Sanaaullaah endorses this letter; otherwise, please disregard this prayer”.
- o In the prayer about Maulvee Sanaaullaah, he said: “But O my Perfect and True God, if Maulvee Sanaaullaah is not true in the accusations that he levels at me, then I humbly pray to You to perish him in my lifetime.” [MAJMOO`AH, v. 3, p. 579]. Again, this supplication has nothing to do with a comparison or a duel between Mirza Ghulam Ahmad and Maulvee Sanaaullaah; it has to do with whether or not Maulvee Sanaaullaah’s accusations against Mirza Ghulam Ahmad are true.

If in fact Maulvee Sanaaullaah’s accusations were not true, why did God not grant Mirza Ghulam Ahmad’s humble request to make him perish in Mirza Ghulam Ahmad’s lifetime? Why was Mirza Ghulam Ahmad’s prayer not effective?

Furthermore, Mirza Ghulam Ahmad had addressed the following statement to Maulvee Sanaaullaah: “Hence, [I declare that] if, during my lifetime, you are not afflicted with such punishment as is not [possible] from human hands but is entirely from God’s hand, for example, fatal diseases such as plague, cholera etc., then I am not from God Almighty.” [MAJMOO`AH, v. 3, p. 578] This is an unconditional statement; it declares that if Maulvee Sanaaullaah is not afflicted with a fatal disease in Mirza Ghulam Ahmad’s life then Mirza Ghulam Ahmad is not from God. And Maulvee Sanaaullaah was not so afflicted in Mirza Ghulam Ahmad’s lifetime.

- **Why assume that God acted only according to the principle presented by one of the parties?** All the Ahmadiyya Movement explanations of the Maulvee Sanaaullaah case that I have read -- the main ones being [AHMADIYYAT, pp. 356-362], [INVITATION, p. 90-91], [INVITATION-TO, pp. 205-206], and [TRUTH-ABOUT, pp. 84-87] – argue that Maulvee Sanaaullaah had claimed that God gives a long life to liars and deceivers etc. and therefore God made Maulvee Sanaaullaah live longer than Mirza Ghulam Ahmad.

The argument is that “God convicted the Maulvi [Maulvee Sanaaullaah] by his own criterion” [INVITATION-TO, p. 206].

The question then is: Why did God select Maulvee Sanaaullaah’s criterion but not Mirza Ghulam Ahmad’s criterion? The answer seems to be that since Maulvee Sanaaullaah did not accept Mirza Ghulam Ahmad’s statement, he (or his followers) would not have recognized or acknowledged a result based on Mirza Ghulam Ahmad’s terms; so, he had to be shown a result on his own terms.

Thinking along those lines, we have to remember that Mirza Ghulam Ahmad too had stated a criterion in his open letter: “I know that the life span of a corrupter [mischief-monger] and a liar is not very long and, ultimately, he dies, unfulfilled, in humiliation and despair, during the life of his enemies.” [MAJMOO`AH, v. 3, p. 578]. Since Mirza Ghulam Ahmad’s views on this matter are different from those of Maulvee Sanaaullaah, he (and his followers) would have to be shown a result according to his views, not according to those of Maulvee Sanaaullaah.

Since the two views and criteria are opposite in nature, there seems to be a paradox. But, there is a solution. Assuming that the Ahmadiyya Movement is correct in its contention that Maulvee Sanaaullaah was a liar, and assuming that God’s approach is to convict a person by that person’s own criterion, the solution to the paradox is:

- o Maulvee Sanaaullaah lived long because he had said that God gives a long life to liars. God applied Maulvee Sanaaullaah’s criterion to him.

- o Mirza Ghulam Ahmad died before Maulvee Sanaaullaah because he had said that the life span of a liar is not long and that he dies during the lifetime of his enemies. God applied Mirza Ghulam Ahmad's criterion to him.

I do not know whether or not Maulvee Sanaaullaah was a liar but that is irrelevant for me. I reviewed this case because I was trying to determine whether Mirza Ghulam Ahmad was true. Whether or not God's decision to give Maulvee Sanaaullaah a long life was based on the criterion that Maulvee Sanaaullaah put forth is of no concern to me (at least not for now). What is of concern to me is whether Mirza Ghulam Ahmad was the Promised Messiah as he claimed to be. I saw in the "Last Decision" letter that he clearly prayed to God that if he is false he should die in Maulvee Sanaaullaah's lifetime, and he did. I find this quite significant.

3.1.3.3 Dr. `Abdul Hakeem

In this case the outcome of the contest between Mirza Ghulam Ahmad and his opponent was so unfavorable to the Ahmadiyya position that the Ahmadiyya Movement does not even attempt to give an explanation; it simply does not mention it.

The discussion of this case is divided into the following sub-sections:

- The Prophecies and Claims.
- The Outcome and the Lack of Ahmadiyya Explanations.
- The Bare Facts and the Truth on its Head.

3.1.3.3.1 The Prophecies and Claims

The extended quotation below, from one of Mirza Ghulam Ahmad's announcements, provides the background of Dr. `Abdul Hakeem as well as some of the prophecies and claims involved in this case. I have tried to reflect the emphasis and formatting used in the announcement (as it appears in the [RK] volume).

Bismillaahir Rahmaanir Raheem

...

May God Favor the Truthful One

Aameen

Most people will be aware of this matter that **Dr. `Abdul Hakeem** Khaan Saahib, who included [himself] **among my disciples for about 20 years, has become severely opposed** to me since a few days [or since some time], having rebelled against me. And in his publication *Al-Maseeh Al-Dajjaal* [The Liar Messiah or The Anti-Christ] has **named me a habitual liar, a crafty rogue, Satan, Dajjaal** [a character mentioned in the hadeeth as one who will be an anti-Messiah or an impostor], **mischief-monger, a larcenist and has determined me to be an embezzler** and ... a forger and there is no vice/defect which he has not attributed to me. ... With each of the lectures [that he has been delivering against me] he **published the following prophecy** among hundreds of people: **"God has revealed to me that this man [Mirza Ghulam Ahmad] will perish within a period of three years and his life will come to an end because he is a liar and a forger."** I remained patient upon these prophecies of his but today, which is **August 14, 1906 AD**, again **a letter of his has arrived**, addressed to our friend, the illustrious [and] accomplished Maulvee Noor-ud-Deen Saahib; in this too ... he writes that on July 12, 1906, God Almighty has informed me of the death of this man [Mirza Ghulam Ahmad] [stating] that within a period of three years from this date, he will die. Since it has come to this, then I do not find it improper that whatever God has made known to me regarding him, I too should publish it ... Because **if, in fact, in the view of God Almighty, I am a liar ... and my dealing with his creatures is that I consume [other] people's property in the manner of dishonesty and larceny ... then in that case I am more worthy of punishment** than all malefactors so that people are rendered free of my mischief and if I am not what Miyaan [Mr.] `Abdul Hakeem Khaan has taken me to be **then I am hopeful that God will not award me such a disgraceful death** ... [Both prophecies, Dr. `Abdul Hakeem's and mine] are as follows:

The prophecy of Miyaan `Abdul Hakeem Khaan Saahib Assistant Surgeon Pateyaalah about **me**, which he writes in his letter to my brother Mr. Maulvee Noor-ud-Deen, [is as follows] in his own words:

The following revelations against Mirza have been received on **July 12, 1906 AD**: **Mirza is a perverse liar and a trickster**; the mischief-monger **will perish** facing the truthful [person]; and **its period has been conveyed as three years**.

Opposed to this is the **prophecy from God Almighty, about Miyaan `Abdul Hakeem Khaan Saahib Assistant Surgeon Pateyaalah, that I have learned, the words of which are:**

Those [people] who are accepted by God [the ones dear to God] have some signs and samples of the acceptance. And they are known as the princes of peace/security [reference to first marginal note]. No one can overpower them. The drawn sword of the angels is ahead of you. But you did not recognize the time, nor did you see it or understand it. [Arabic text and reference to fourth marginal note.]

[First marginal note:] The sentence of God Almighty that they are the princes of peace/security -- this is the rebuttal from God Almighty to `Abdul Hakeem Khaan's sentence that adjudges me to be a liar and a mischief monger ... And God Almighty says, in rejecting/rebutting this that those who are the special people of God they are known as the princes of peace/security; they will not be destined to get a disgraceful death and disgraceful punishment. ...

[Fourth marginal note, explaining the Arabic text:] That is, O my God, clarify the difference between the truthful and the liar. You know which one is the truthful and the advisor.

The Announcer: Mirza Ghulam Ahmad Maseeh Mau`ood Qaadiyaanee

August 16, 1906 AD, Jamaadee-al-Thaane 24, 1324 AH

[RK, v. 22, pp. 409-411; *Haqeeqat-ul-Wahee*]

The announcement from Mirza Ghulam Ahmad presented above, as you see, is dated August 1906. The following is a subsequent passage from Mirza Ghulam Ahmad's writings, providing more commentary on the same case:

Yes, another enemy, a final one, has appeared now whose name is **Abdul Hakeem Khaan** and he is a doctor and lives in the state of Pateyaala. **His claim is that I shall die within his lifetime, by August 4, 1908 AD. And [that] this will be a sign for [proving] his truthfulness.** This person claims [to have received] revelation [ilhaam] and adjudges me to be a 'Dajjal' [a great liar and impostor, usually considered the same or similar to the Anti-Christ] and a 'kaafir' [disbeliever] and a 'kazzaab' [habitual liar]. At first, he had done bay'at [i.e., swore allegiance to me] and continuously for 20 years remained among my disciples and in my Jama'at [Movement]; then, due to a [piece of] advice that I gave him, simply for the sake of Allaah, [he] became an apostate. The advice was [in connection with the fact] that he had adopted the doctrine that salvation can be achieved without accepting Islaam and following His Holiness [Muhammad], the blessings of Allaah and peace be upon him, even if one [that is, the person who is to attain salvation] is aware of the existence of His Holiness [Muhammad], the blessings of Allaah and peace be upon him. Since this claim was false and also against the belief of the public, that is why I prohibited [him]. But he did not refrain; finally, I expelled him from my Jama'at. Then he made the prophecy that I will, within his lifetime, by August 4, 1908 AD, die within his view [that is, while he is still alive and can see it]. But, **to confront his prophecy [or, in opposition to his prophecy], God gave me the news that he himself ['Abdul Hakeem] he will be afflicted with torturous punishment and God will perish him and I shall remain safe from his mischief.** Thus, this is the case whose decision is in the hand of God. **Undoubtedly, it is true that God will help the person who is truthful in His view.** [RK, v. 23, pp. 336-337; starts at bottom of p. 336; *Chashmah-e-Ma`refat*; published May 15, 1908]

3.1.3.3.2 The Outcome and the Lack of Ahmadiyya Explanations

The editor's note about the book quoted above, in the [RK] volume that contains it, says: "This book was published on May 15, 1908, 11 days before the death of Hadrat Maseeh Mau`ood [Mirza Ghulam Ahmad], blessings and peace be on him" [RK, v. 23, 4th page of front matter; 1st line under the title "*Chashmah-e-Ma`refat*".

Dr. `Abdul Hakeem died much later, although I do not have a quotation from Ahmadiyya literature that states this. However, it seems to me that if he had died before Mirza Ghulam Ahmad, that is, before May 26, 1908, Ahmadiyya literature would surely have made mention of it. I have found no such mention.

Neither of the books [AHMADIYYAT] and [TRUTH-ABOUT], both of which respond to criticisms of Mirza Ghulam Ahmad, mention Dr. `Abdul Hakeem's prophecy, or Mirza Ghulam Ahmad's announcement of August 1906 containing his response, or the passage written by Mirza Ghulam Ahmad contained in a book that was published 11 days before his death.

[INVITATION] has the following statements about Dr. `Abdul Hakeem:

Abdul Hakim Khan of Patiala prophesied that Mirza Sahib [Mirza Ghulam Ahmad] would die of lung disease. He himself died of protracted lung disease. [INVITATION, p. 91]

[INVITATION-TO] has the following similar statements:

Dr. Abdul Hakim Khan of Patiala claimed to prophesy that Hazrat Mirza Sahib would die of lung disease. The doctor himself died of protracted lung disease. [INVITATION-TO, p. 207]

As you can see, there is no mention of *when* Dr. `Abdul Hakeem died. Furthermore, there is no mention of his prophecy that Mirza Ghulam Ahmad would die by August 4, 1908. There is also no mention of the announcement published by Mirza Ghulam Ahmad in August 1906 as a response to Dr. `Abdul Hakeem's prophecy of the same year. There is, however, mention of a prophecy about lung disease but, since no citation or reference has been provided, I have not been able to verify or locate it or even become aware of its wording or date. Even if it does exist, and even if Dr. `Abdul Hakeem did himself die of the same disease he prophesied for Mirza Ghulam Ahmad, that fact is no explanation for why Mirza Ghulam Ahmad was not saved from the disgrace of dying before August 4, 1908.

3.1.3.3.3 The Bare Facts and the Truth on its Head

It is possible to think that perhaps the respective authors of [INVITATION] and [INVITATION-TO] were somewhat ignorant lay Ahmadees or even uninformed Ahmadee officials, who might not have read Mirza Ghulam Ahmad's announcement statement quoted above [RK, v. 23, pp. 336-337], and therefore not known the relevant facts. I would like to point out that the author name printed on [INVITATION-TO] is "Hadrat Mirza Bashir-ud-Din Mahmud Ahmad", a son of Mirza Ghulam Ahmad and the second khaleefah of the Ahmadiyya Movement, also known as Musleh Mau'ood, the Promised Reformer. The book is actually an English translation (published by the Ahmadiyya Movement) of the Urdu *Da`wat-ul-Ameer*, by Mirza Bashir-ud-Din Mahmud Ahmad. The other book, [INVITATION], is an English synopsis of the same Urdu book, also published by the Ahmadiyya Movement. It seems to me that Mirza Bashir-ud-Din Mahmud Ahmad would have known the relevant facts, which are:

- Dr. `Abdul Hakeem declared that God had told him in July 1906 that "Mirza is a perverse liar and a trickster; the mischief-monger will perish facing the truthful [person]"; he said that "its period has been conveyed as three years" [RK, v. 22, p. 410].
- Mirza Ghulam Ahmad responded to this in an announcement, titled "May God Favor the Truthful One", dated August 1906. In that he said that "if I am not what Miyaan [Mr.] `Abdul Hakeem Khaan has taken me to be then I am hopeful that God will not award me such a disgraceful death" [RK, v. 22, p. 410]. He also stated that he had received assurance from God to the effect that "those who are the special people of God they are known as the princes of peace/security; they will not be destined to get a disgraceful death" [RK, v. 22, p. 411].
- *Dr. `Abdul Hakeem also specifically prophesied* (perhaps subsequent to his 1906 declaration) *that Mirza Ghulam Ahmad would die by August 4, 1908* [RK, v. 23, pp. 336-337].
- *Mirza Ghulam Ahmad published a counter claim that God had informed him that He would keep Mirza Ghulam Ahmad safe and that Dr. `Abdul Hakeem would perish.* Mirza Ghulam Ahmad also said that the decision of this case was in God's hands and that, "Undoubtedly, it is true that God will help the person who is truthful in His view" [RK, v. 23, p. 337].
- *Mirza Ghulam Ahmad did in fact die before August 4, 1908.*

Yet, Mirza Bashir-ud-Din Mahmud Ahmad does not explain or mention these facts in *Da`wat-ul-Ameer*, whose English translation is [INVITATION-TO]. In fact, he cites the case of Dr. `Abdul Hakeem in the context of claiming that God *supported* Mirza Ghulam Ahmad and that the fate of his enemies was a sign of his truth:

Individual enemies have suffered in most peculiar ways. Often an enemy met his end through a malady or misfortune he wished on the Promised Messiah. ... Dr. Abdul Hakim Khan of Patiala claimed to prophesy that Hazrat Mirza Sahib would die of lung disease. The doctor himself died of protracted lung disease. Hundreds of other examples can be cited. ... Dreadful signs were shown by God in his support. ... They demonstrated clearly that Hazrat Mirza Sahib was a true servant of God. [INVITATION-TO, p. 207]

This is not merely inaccurate; it stands the truth upon its head.

3.1.3.4 Seemingly Unfulfilled "Promises" of Clear Victory

As has been mentioned earlier, Mirza Ghulam Ahmad died on May 26, 1908 [HAZRAT, p. viii]. The timing of his death was pertinent to the cases of Maulvee Sanaaullaah and Dr. `Abdul Hakeem, discussed in previous sections. From the point of view of critics and opponents, he seems to have lost out in both those cases.

His followers and supporters do not concede or acknowledge defeat in these two cases (or in any case, for that matter). However, it seems that the best they can do is to either offer lengthy explanations or avoid confronting the specific information altogether. Even if one accepts the arguments of the Ahmadiyya Movement in this connection, it does not seem to me that, since so much explanation or evasion is needed, one can claim *clear and explicit* victory for Mirza Ghulam Ahmad.

However, revelations and Divine promises reported by Mirza Ghulam Ahmad, in the few years before his death, seem to assure unquestionable Divine support and clear victory. Some of these claims are quoted below.

- And I will lift you toward Myself. That is, I will prove with lucid arguments and clear/explicit signs that you are from among those who are My favorites and near ones. [RK, v. 17, p. 414; near the middle of the page; *Arba`een Number 3*; published approx. 1900]
- God will set all your affairs right. And [He] will grant you all your wishes. [RK, v. 22, pp. 86-87; bottom of page 86, above the marginal note; *Haqeeqat-ul-Wahee*; published 1907]
- God will manifest a miracle of nature for you. Due to this, the deniers [those who deny your truth] will fall down in prostration. ... And then they will address you and say, '[We] swear by God that God has selected you from among all of us ...' [RK, v. 22, p. 93; approx. middle of the page; *Haqeeqat-ul-Wahee*; published 1907]
- Revelation (Arabic): Allaah has given you a clear victory. (Badr, Vol. VII, No. 7, February 20, 1908 p. 1.) [TADHKIRAH, p. 408, in the section for the year 1908]
- Revelation (Arabic): We have bestowed upon you a clear victory. The earth has been shaken. Chastisement has become due, and has descended. Good news. (Al-Hakam, Vol. XII, No. 29, April 22, 1908, p. 1.) [TADHKIRAH, p. 409, in the section for the year 1908]
- Revelation (Arabic): I shall stand with My Messenger. (Badr, Vol. VII, No. 21, May 26, 1908, p. 7.) [TADHKIRAH, p. 410, in the section for the year 1908]

The last "revelation" quoted above is pathetically ironic. It says that God has told Mirza Ghulam Ahmad that He will stand with His Messenger. It was published in the Ahmadiyya paper *Badr* on May 26, 1908. That was the day of Mirza Ghulam Ahmad's death.

Not only did the coming of his death in 1908, while Maulvee Sanaaullaah and Dr. `Abdul Hakeem were still alive, make it seem that he had lost out vis-à-vis these gentlemen but it also hurt the fulfillment of his prophecy about the 80-year life span (discussed in Section 3.1.2).

Furthermore, it was not only the timing of his death that was bad. The manner of his death was also, at the very least, an embarrassment. This is discussed in the next section.

3.1.4 Mirza Ghulam Ahmad's Own Death

In this section, I provide some information about the manner of Mirza Ghulam Ahmad's death, that I consider rather noteworthy. Additionally, I will show how the Ahmadiyya Movement seems to have embellished or modified some details about his last hours in some of the Ahmadiyya books.

The first excerpt I present is from the book *Hayaat-e-Naasir*; that is a sort of autobiography (containing narrative accounts in first person by the subject but compiled by another person) of Meer Naasir Nawaab, the father-in-law of Mirza Ghulam Ahmad.

[W]hen that respected person [Mirza Ghulam Ahmad] went to Lahore – in the journey in which he encountered the journey to the next world [that is, he died] – even then this servant [that is, myself] was with him. ...

... The night that Hadrat Saahib [Mirza Ghulam Ahmad] fell ill, that night I had retired to my location and had gone off to sleep. When he experienced severe suffering [sickness or pain], I had been woken up. When I reached Hadrat Saahib's presence [i.e., Mirza Ghulam Ahmad's presence] and saw his condition, he addressed me, saying: 'Mr. Meer, I have been taken with epidemic cholera'. After this, I think, he did not utter any particularly clear statement/word [and this was the case] until the next day, when, after 10 o'clock,

he passed away. [HAYAAAT, p. 14; second section on the page; the second paragraph in this excerpt starts on the 5th line from the bottom]

Before I comment upon the significance of the information in this excerpt, I present an image of the Urdu original, along with the cover page of the book.

Figure 8 – Hayaat-e-Naasir [HAYAAT] Cover Page

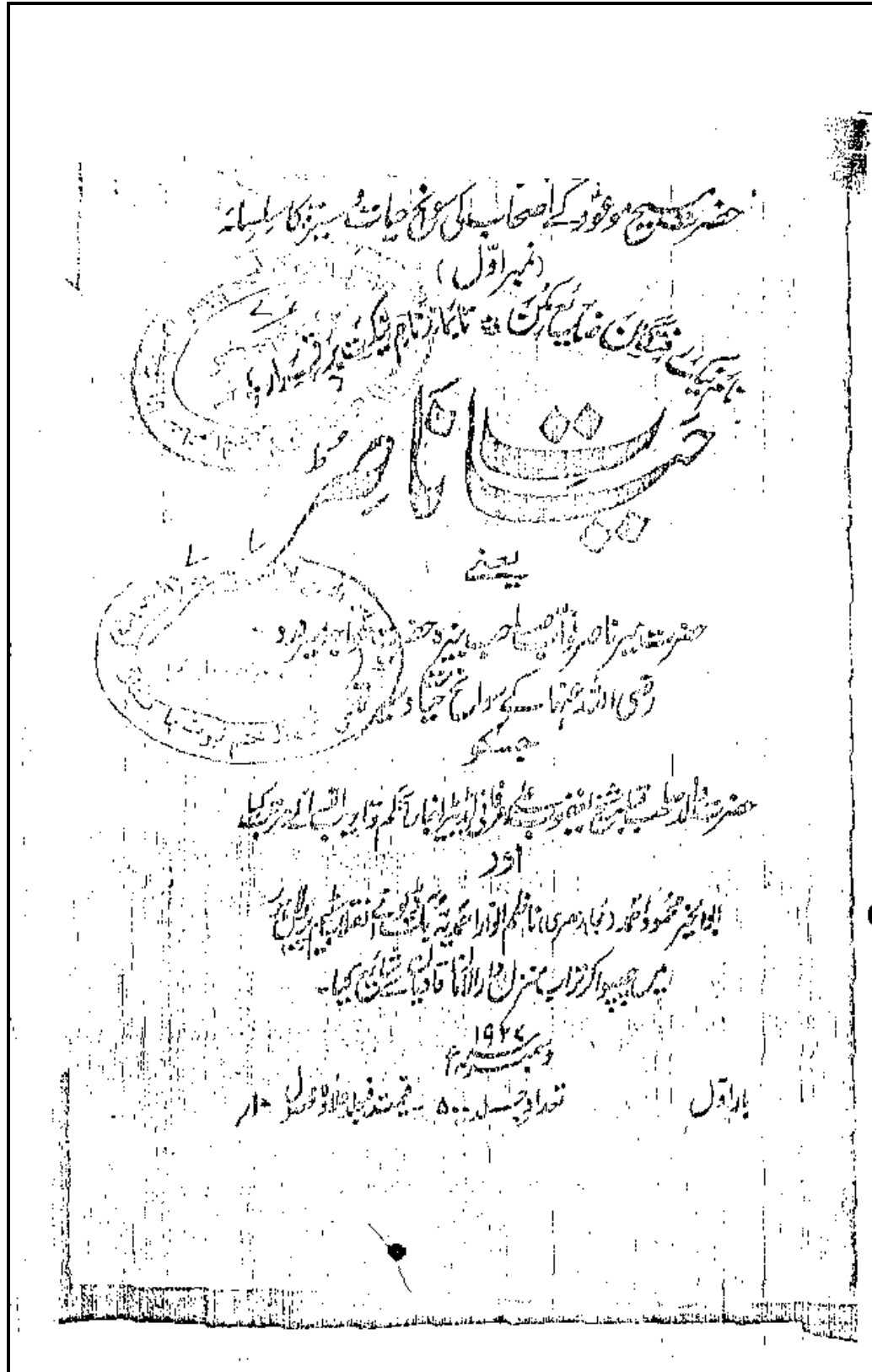


Figure 9 – [HAYAAT, p. 14]



Now, here is an image of the lower part of page 14 of [HAYAAT], with the upper part of the page cut off, but in enlarged size, to ensure legibility of the relevant passage.

Figure 10 -- [HAYAAT, p. 14 -- Lower Part]



The most noteworthy sentence in this excerpt is Mirza Ghulam Ahmad's statement, on his deathbed, as reported by his father-in-law, Meer Naasir Nawaab, that he has been struck with "epidemic cholera". Also of interest is the comment from Meer Naasir Nawaab that, as he thinks, Mirza Ghulam Ahmad "did not utter any particularly clear statement/word" after the statement about cholera, until he died.

Let me first explain why the statement about cholera is of interest. The excerpt below is from the "Last Decision" letter that Mirza Ghulam Ahmad wrote to Maulvee Sanaullaah; you have seen this before but I am providing a selected part again for ready reference:

Hence, [I declare that] **if, during my lifetime, you are not afflicted with such punishment** as is not [possible] from human hands but is entirely from God's hand, **for example, fatal diseases such as plague, cholera etc., then I am not from God Almighty.** ... But O my Perfect and True God, **if Maulvee Sanaullaah is not true in**

the accusations that he levels at me, then I humbly pray to You to perish him in my lifetime. But not with human hands [but] rather by fatal diseases such as plague, cholera etc. [MAJMOO`AH, v. 3, pp. 578-579]

In view of the fact that Mirza Ghulam Ahmad had the confidence that Maulvee Sanaullaah would die of a fatal disease such as cholera, and had prayed for it, specifically naming the disease, it is understandable that his opponents make an issue of the fact that Mirza Ghulam Ahmad himself, apparently, died of cholera.

I said that he “apparently” died of cholera because the Ahmadiyya Movement denies this, the statements in Meer Naasir Nawaab’s autobiography notwithstanding:

[O]ne point that we would like to stress forthwith is that the very claim that Hazrat Mirza Sahib^{as} [Mirza Ghulam Ahmad] died of cholera is false and unfounded. It appears that the indicators of this accusation do not even have the sense to understand that diarrhoea [sic] and cholera are the names of two different diseases. [SPIRITUAL, near the beginning of the 4th paragraph]

Even if it is true that Mirza Ghulam Ahmad did not die of cholera but rather of diarrhea, I still think it is somewhat of an embarrassment for his followers since the two diseases are similar and could be confused. To show how easily Mirza Ghulam Ahmad’s condition during his last illness could be confused with cholera, I first present a definition of cholera from a medical reference book and then I will present another account of his last illness and death.

CHOLERA

Infection of the intestine that leads to profound diarrhea.

Symptoms: Sudden onset of explosive, massive diarrhea, which leads to profound dehydration within hours. ... Collapse from electrolyte imbalance and dehydration can occur within hours or days of the start of diarrhea if it is not treated. Little if any fever; rarely vomiting. [SYMPTOMS, p. 92]

Now let us look at another account of Mirza Ghulam Ahmad’s death, this one by his son, Mirza Basheer Ahmad, to see if some of the symptoms of cholera described above were observed. The quotation also provides other details of Mirza Ghulam Ahmad’s last hours, some of which I will discuss after the discussion regarding cholera.

Please note that the narration of the incident, as available in the report given below, is not exactly in sequence of occurrence. First the author provides an account from his own memory and then, after that, adds a part of the incident that occurred earlier, based on information from his mother. I have separated this second part, based on the account from the mother, into a separate passage, for ease of reading, although the original has it all in a single paragraph. The detailed description related to diarrhea is in the second part.

[Narration # 12] In the Name of Allaah, the Most Beneficent, the Ever Merciful. ... This humble one briefly states that Hadrat Maseeh Mau’ood [Mirza Ghulam Ahmad] was completely well on May 25, 1908 AD, that is, on Monday evening. [That] night after `Ishaa prayer [when] I returned to the house I saw that he was sitting on the bed with Respected Mother and was eating a meal. I went to my bed and lay down. And then I went off to sleep. In the later part of the night, close to morning, I was woken up. Or perhaps I woke up on my own due to the sound of people walking about and talking. Then I saw that Hadrat Maseeh Mau’ood [Mirza Ghulam Ahmad], peace on him, is very ill with the ailment of diarrhea. And the situation is precarious and doctors and other people are busy with [various] tasks all around. ... But the condition was continuously critical [and all this was going on] when morning arrived. ... When it was fairly light then Hadrat Maseeh Mau’ood asked whether the time for ‘namaaz’ [ritual Islaamic prayer³²] had arrived. ... He performed tayammum [a symbolic cleansing with dust instead of ablution with water] while still on his bed by striking his hands and started the namaaz while continuing to be lying down. But he was still in this state when a sort of swoon overtook him and he was unable to complete the namaaz. After a while he asked again if the time for the morning prayer had arrived. He was told that it had. He again started namaaz but I do not remember whether he could complete it or not. At this time his condition was one of great agony and restlessness. Probably at 8:00 or 8:30 the doctor inquired [from him] as to what particular pain/ailment he was feeling. But he was unable to reply so paper and pen was obtained. And he tried to write something, getting up from the bed, resting on his left hand but he could hardly write two or four words and then due to extreme weakness the pen kept sliding over the paper. And he lay down again. ... After 9:00 Hadrat Saahib’s condition grew more critical and after a while [a sort of] gargling overtook him. The gargling did not have any sound but rather [it was] just that each breath was protracted and [had to be] heaved out. This humble one was standing at the head of the bed. ... At this time Dr. Muhammad Husayn Shaah Saahib Lahoree gave him an injection, that is a spray of the medicine, on his breast near the nipple, due to which

³² The Islaamic term, in Arabic, for the ritual prayer is ‘salaat’; ‘namaaz’ is the Urdu equivalent.

that location swelled up a little bit. But no improvement was felt. ... For a while the gargling continued. And with each moment the interval between the breaths kept getting longer. Until finally he took one long breath and his soul flew toward the Exalted Companion. ... [SEERAT-3, Part 1, pp. 9-11; narration # 12; starts near the middle of p. 9]

When [later on] this humble one [was discussing this topic with Respected Mother] and the mention of Hadrat Maseeh Mau'ood's death came up, Respected Mother said [the following]. Hadrat Maseeh Mau'ood had the first motion at the time of the meal. But after that, for a short while, I kept pressing³³ his feet and he lay in comfort and went off to sleep. And I too went off to sleep. But after a short while, he again felt the need [to defecate] and probably once or twice he went to the toilet to relieve himself. After this he felt more weak so he woke me up with his hand. When I got up he was so weak that he lay down on my bed and I sat down to press his feet. After a while Hadrat Saahib [Mirza Ghulam Ahmad] asked me to [go back to] sleep. I refused [and] said that I would [continue] pressing. Shortly, he had another motion but now the weakness was so much that he was not able to go to the toilet. So I made arrangements near the bed and he sat down there to relieve himself and then got up and lay down [on the bed] and I kept pressing [his] feet. But the weakness had become too much. After this he had another motion and then he vomited once. When, after finishing the vomiting, he started to lie down, [at this time] the weakness was so much that while trying to lie down he fell down on his back on the bed and his head hit the wood [that was part] of the bed. ... [SEERAT-3, Part 1, p. 11; continuation of narration # 12; starts at 7th line on p. 11]

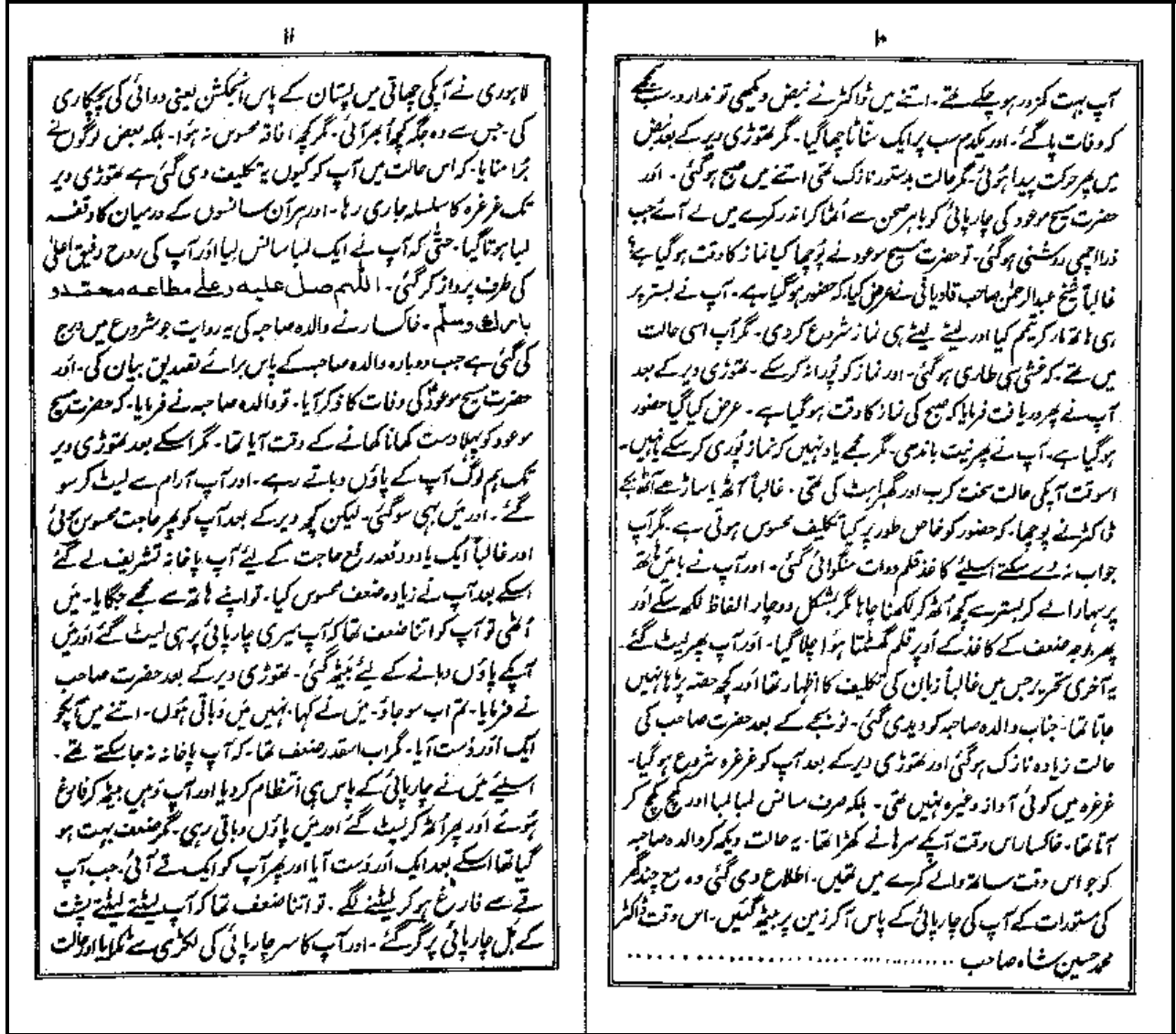
Before starting a discussion of this, I am providing images of the Urdu pages.

³³ The “pressing” refers to a massaging technique common in the Indian/Pakistani culture in which the masseur applies pressure to the body (of the person being massaged) by gripping (e.g., a foot or leg) and pressing down or squeezing.

جاننا چاہیے۔ کہ زمانہ کی شمار صرف اہل دنیا کے واسطے ہے۔ اور دنیا کے واسطے
واقعی آپہی وفات کا دن ایک مصیبت کا دن تھا۔

(اس روایت سے یہ مراد نہیں ہے کہ منگل کا دن کوئی منحوس دن ہے۔
بلکہ جیسا کہ حصہ دوم کی روایت نمبر ۳۱۲ و ۳۱۳ و ۳۱۴ میں تشریح کی
جا چکی ہے۔ اس سے صرف یہ مراد ہے۔ کہ منگل کا دن بعض اجرام سماوی کے
معنی اثرات کے ماتحت اپنے اندر سمعی اور تکلیف کا پہلو رکھتا ہے۔ چنانچہ
منگل کے متعلق حدیث میں بھی آنحضرت صلعم کا یہ قول آتا ہے۔ کہ منگل وہ دن
ہے۔ جس میں خدا تعالیٰ نے پتھر پیلے پہاڑ اور ضرر رسان چیزیں پیدا کی ہیں
وکیمو تفسیر ابن کثیر زیر آیت خلق الارض فی یومین الخ)

(۱۲) بسم اللہ الرحمن الرحیم۔ بیان کیا مجھ سے حضرت والدہ صاحبہ نے کہ
جب حضرت سیح موعود علیہ السلام آخری بیماری بیمار ہوئے اور آپ کی حالت
نازک ہوئی تو میں نے گھبرا کر کہا۔ اللہ یہ کیا ہونے لگا ہے! اسپر حضرت صاحب
نے فرمایا۔ یہ وہی ہے جو میں کہا کرتا تھا! خاک رن مختصر عرض کرتا ہے کہ حضرت
سیح موعود ۲۵ مئی ۱۹۰۸ء یعنی پیر کی شام کو بالکل اچھے تھے۔ رات کو
مشاء کی نماز کے بعد خاکسار باہر سے مکان میں آیا۔ تو میں نے دیکھا کہ آپ
والدہ صاحبہ کے ساتھ پٹنگ پر بیٹھے ہوئے کھانا کھا رہے تھے۔ میں اپنی بستر
پر جا کر لیٹ گیا۔ اور پھر مجھے نیند آ گئی۔ رات کے پچھلے پیر صبح کے قریب
ٹھیک ٹھیک آیا گیا۔ یا شاید لوگوں کے چلنے پھرنے اور بولنے کی آواز سے میں خود بیدار
ہوا تو کیا دیکھتا ہوں۔ کہ حضرت سیح موعود علیہ السلام اسپہال کی بیماری سے
مت بیمار ہیں۔ اور حالت نازک ہے اور اور اور اور معالج اور دوسرے لوگ
میں لگے ہوئے ہیں۔ جب میں نے پہلی نظر حضرت سیح موعود کے اوپر
دالی۔ تو میرا دل بیٹھ گیا۔ کیونکہ میں نے ایسی حالت آپہی اس سے پہلے
نہی تھی۔ اور میرے دل پر یہی اثر پڑا کہ یہ مرض الموت ہے۔ اس وقت



In the quotation provided above, from Mirza Ghulam Ahmad's biography by one of his sons, the description of the impact of diarrhea, particularly in the part narrated by his wife, is somewhat similar to the symptoms described for cholera, in the medical reference book that was quoted. Even if Mirza Ghulam Ahmad did not die of cholera, he died of something that had similar symptoms and was fatal. (In his own last words, as reported by his father-in-law, he did admit that he had been struck with cholera.) Given that he had wished death from fatal diseases such as cholera on one of his opponents, this manner of death is not exactly honorable.

Anyway, now let us review information about the words he uttered during his last hours. Here is what we have seen in the two accounts already presented:

- His father-in-law, Meer Naasir Nawaab, states that he had been woken up during the night when Mirza Ghulam Ahmad's condition had become critical. When he approached Mirza Ghulam Ahmad, he addressed him, saying, "Mr. Meer, I have been taken with epidemic cholera" and then he adds that, "After this, I think, he did not utter any particularly clear statement/word [and this was the case] until the next day, when, after 10 o'clock, he passed away." [HAYAAT, p. 14]

- The account by his son, Mirza Basheer Ahmad, shows that Mirza Ghulam Ahmad was unable to speak for about a couple of hours before his death. He does not report any significant statement or noteworthy utterance during Mirza Ghulam Ahmad's last hours. I am providing a portion of the excerpt again, for ease of reference:

Probably at 8:00 or 8:30 the doctor inquired [from him] as to what particular pain/ailment he was feeling. But he was unable to reply so paper and pen was obtained. ... After 9:00 Hadrat Saahib's condition grew more critical and after a while [a sort of] gargling overtook him. The gargling did not have any sound but rather [it was] just that each breath was protracted and [had to be] heaved out. ... For a while the gargling continued. And with each moment the interval between the breaths kept getting longer. Until finally he took one long breath and his soul flew toward the Exalted Friend. ... [SEERAT-3, Part 1, pp. 9-11]

Now I present the account of Mirza Ghulam Ahmad's death given by his son Mirza Bashir-ud-Din Mahmud Ahmad in the Urdu booklet [SEERAT-1], of which the Ahmadiyya Movement has published an English translation in [HAZRAT]:

The following night the diarrhoea [sic] increased and he became very weak. He roused my mother. When she came, he was prostrate. In her anxiety she enquired [sic] what was the matter with him. The reply was, "The same that I have told you about" (meaning death). After this he had another motion and he became weaker. "Send for Maulvi Nur-ud-din," he said; and then, "Wake up Mahmud (the present writer) and Mir Sahib (his father-in-law). I slept in a lower room at a slight distance from him. I was called up. I found him very restless. The doctor had already come and given what help he could. But he did not rally. At last an injection was given. Then he fell asleep. When it was dawn he woke up and performed his morning prayers. His throat was completely hoarse. He tried to speak but could utter no sound. He called for pen and ink, but could not write. The pen dropped from his hand. He then lay down. Soon a drowsiness came upon him. At about half past ten, his holy spirit passed away to the presence of the August Sovereign, to the service of whose religion he had devoted the whole of his life. To Allah we belong and to Him shall we return. All through there was one word upon his lips and that word was 'Allah'. [HAZRAT, p. 41]

This account seems to minimize the diarrhea he suffered that night and also relates the fact about the morning prayer in a more positive light than done by his other son. However, the main difference between this and the other accounts that I want to point out here is the statement that all through the event of his last illness, the word 'Allaah' was on his lips. I would have thought that if he had been audibly repeating this word, his other son, Mirza Basheer Ahmad, and his father-in-law, Meer Naasir Nawaab, would have heard it and would have reported it. It is, however, possible, that either they did not hear it or they forgot it or chose not to report it.

But there is yet another account of his death, published by the Ahmadiyya Movement, in which the report about his last words seems to get further embellished (and in which the report about his morning prayer, too, is different from that given by his son Mirza Basheer Ahmad). This account is available in the very last report in [MALFOOZAAT], which is a collection of Mirza Ghulam Ahmad's (observed behavior and) oral communications, listed in chronological order. I have tried to convey, in the excerpt shown below, the formatting used in the Urdu original. Shading has been added to the parts that I want you to notice particularly.

May 26, 1908 AD

At the item of Fajr Namaaz

When the adhaan [call for prayer] of Fajr [the morning prayer] fell into his ears then Huzoor, peace on him, asked:

"Has morning arrived?"

Upon receiving the answer he made the intention of Fajr namaaz and performed it.

Last Words

The words upon which Hadrat Maseeh Mau'ood, blessings and peace on him, went and met his Exalted Companion, were these:

"O my beloved. O my beloved. O my beloved Allaah. O my beloved Allaah."

(*Al-Hakam*, volume 15, number 19-20, dated May 21-28, 1911 AD)

[MALFOOZAAT, v. 10, p. 459]

Note that the reference provided for this report, in the excerpt above, is an issue of the Ahmadiyya periodical *Al-Hakam*, dated May 21-28, 1911. Is it the case that somehow, by 1911, three years after Mirza Ghulam Ahmad's death, a report had been found that he died saying the words "O my beloved. O my beloved. O my beloved Allaah.

O my beloved Allaah”? If so, who was the person who heard and reported these words? The “May 26, 1908” entry in [MALFOOZAAT, v. 10], presented above, does not clarify this.

All of this certainly does not promote one’s confidence in the integrity of the Ahmadiyya Movement and in the accuracy of facts reported by it.

3.1.5 A Disciple with a "Firm Root" – Meer `Abbaas

This section is about one of Mirza Ghulam Ahmad’s disciples, a revelation that Mirza Ghulam Ahmad reported about him, clarifications regarding that revelation, and report of a further revelation. The sub-sections of this section are:

- The Revelation.
- The Renunciation and the Explanation.
- Analysis of the Explanation.
- Meer `Abbaas’ Renunciation Listed as a Sign of Mirza Ghulam Ahmad’s Truth.
- Recap and Overall Assessment of the Meer `Abbaas Case.

3.1.5.1 The Revelation

In one of this books, published sometime in the latter half of 1891³⁴, Mirza Ghulam Ahmad tells us that he is going to “list the names of those sincere [followers] who, to the best of their ability, helped me in my religious tasks or from whom I can expect help” [RK, v. 3, p. 520; end of 1st paragraph; *Izaalah-e-Auhaam*, Part 2]. In this list, containing 39 names with special mention and then a simple listing of about 34 more names, the following appears as entry number 9:

My lover in Allaah [“Hubbee fee Allaah”] **Meer `Abbaas `Alee Ludhyaanwee**. This is that first friend of mine in whose heart God Almighty put my love before all others and who, before all others, taking the trouble of traveling, according to the way of the pious souls, in solitude, only for Allaah, came to Qaadiyaan to meet me; he is that venerable person. I can never forget that, with very true enthusiasms, he displayed his loyalty and endured all kinds of difficulties for me and heard all kinds of remarks from the people. Mr. Meer [i.e., Meer `Abbaas] is a person of very fine circumstance and [one] who maintains a spiritual relationship with this humble one; and to prove the caliber of his sincerity it is sufficient that **once revelation was given, in his favor, to this humble one** [as follows:] **‘asluhu thaabitunwwa far`uhu fissaamaae’ [his root is firm and his branches are in heaven]**. He lives only a trusting kind of life [i.e., only depending on God] in this [wayfarer’s] inn. In his early days for 20 years he was a government servant in the British Office but by glancing at his face, due to **[his] lowliness [‘ghurbaat’] and other-worldliness [‘darwayshee’]**, [one] does not at all suspect that he knows English as well. But actually he is **very capable and faithful under all circumstances**³⁵ **[‘mustaqeem-ul-ahwaal’] and of deep understanding** but despite that he is very simple. That is why the misgivings [or evil doubts] of some skeptics [or those who make evil suggestions] cast his heart into sorrow but the power of his faith soon expels those. [RK, v. 3, pp. 527-528; bottom of p. 527; *Izaalah-e-Auhaam*, Part 2]

3.1.5.2 The Renunciation and the Explanation

It seems that shortly after Mirza Ghulam Ahmad wrote this, Meer `Abbaas left the Ahmadiyya Movement. Mirza Ghulam Ahmad comments upon this in an article titled “Meer `Abbaas `Alee Ludhyaanwee”, which appears in one of his books published in December 1891, providing an explanation for his earlier remarks (quoted above).

³⁴ The title page of *Izaalah-e-Auhaam* [RK, v. 3, p. 101] is dated Dhul Hijjah 1308 AH. The year 1308 AH lasted from August 1890 to August 1891 AD. Further, in the book Mirza Ghulam Ahmad reproduces a letter dated June 1891 [RK, v. 3, p. 482]. Therefore, it seems that the book was published between June 1891 and August 1891.

³⁵ I am not sure what is meant here by the phrase ‘mustaqeem-ul-ahwaal’. The Urdu word ‘mustaqeem’, an adjective, means “Right; straight; erect; direct; faithful” [FEROZSONS]; the Urdu word ‘ahwaal’, a plural noun, means “State; condition; narrative; accounts; circumstances; affairs; incidents; events; occurrences” [FEROZSONS]. Based on this, I have translated the phrase as “faithful under all circumstances”. However, other senses are possible too, e.g., “straight in all [his] affairs”.

The whole article is on this topic; I am providing below selected excerpts. I have broken up the article into multiple citations, for two reasons: (1) to make it easier for the reader to locate the cited text in the original, using the cited page numbers and (2) to make it easier for myself to refer to the various parts of his explanation in my analysis, which I will provide in the next section. In connection with the second reason, I have taken the liberty to use labels, within square brackets, to identify the different parts as Part I, Part II, and Part III. To make it very clear that these labels are mine, and not provided by the author of the cited text, I have used a distinctive font for them.

[Part I]

This Mr. Meer is the same person whose good mention I made on page 790 [page number of original edition/publication] of *Izaalah-e-Auhaam*, in [the list of the] group who did bay'at. [It is] sad that he encountered a great stumble due to the [evil] doubt-casting of certain evil-suggesters. In fact, he entered the group of enemies. Some people will be surprised that regarding him the revelation was received that 'asluhaa thaabitunwwa far'uhaa fissaamaa-e' [her root is firm and her branches are in heaven]. The response to this is that the revelation means only this much: his reality [real nature or essence] ['asal'] is firm ['thaabit'] and his branch is in the sky. This does not have a clarification as to what thing he is firm on, according to his real nature. Undoubtedly, it is an acceptable point that a person has one or another natural good quality [that is, virtue] upon which he always stays firm and permanent. And if a disbeliever ['kaafir'] moves from [his state of] disbelief ['kufr'] toward Islaam, he brings that natural virtue along with him. And then if he moves from Islaam to disbelief then he takes away that virtue along with him. ... The individuals of the human species are like different kinds of mines. Some [person is] a gold mine. Some [person is] a silver mine. Some [person is] a brass/bronze ['peetal'] mine. Hence if this revelation contains mention of some natural virtue of Mr. Meer that is unchanging then there is no wonder [i.e., there is nothing surprising about that]. And neither is this a point to be criticized. Undoubtedly, it is an agreed-upon concept that not only Muslims but even disbelievers ['kaafirs'] have some natural virtues and they possess certain morals by dint of nature. [RK, v. 4, p. 343; start of article to almost end of the page; page numbers are in bottom margin; *Aasmaanee Fayslah*]

[Part II]

... Besides, this revelation is from the period when steadfastness ['thaabit qadme'] did exist in Mr. Meer. Tremendous power of sincerity was found [in him] and in his heart he too felt that he would remain firm [steadfast]. Hence, God Almighty informed [me] about his current condition at that time. This thing is well known in God Almighty's teachings about revelation that He informs according to current circumstances. When someone is in the condition of being a disbeliever [God] names him a disbeliever and when that person is in the condition of being a believer and steadfast [He] names him a believer and sincere and steadfast. ... Without a doubt the aforementioned Mr. Meer, for a period of 10 years, remained a sincere [follower] of this humble one, with great sincerity and love and steadfastness. ... Now it is obvious that if God Almighty's revelation, about the current condition of a person who displays his sincerity with such zeal, is that this person is steadfast at this time [and] is not wavering, then will such a revelation be considered against the facts? Many revelations are only a reflection of the current [i.e., prevailing] conditions; they are not related at all to consequent matters. ... Let alone Mr. Meer, if He so desires He can make a very hard hearted person and one with a sealed heart turn toward the truth in a moment. The point is that this revelation provides proof of the present; it is not necessarily a proof of the consequences [or the end] and the end is not even manifest yet. Many [people] abandoned the righteous and became established enemies. But then later repented after witnessing some miracle and wept profusely and acknowledged their sin and returned. ... Mr. Meer was caught in a trial due to some hidden shortcoming and defect of his and then due to the effect of this affliction, a contraction occurred in exchange for his enthusiasm in faith, and then cynicism and alienation due to contraction, and abandonment of respect due to alienation, and sealing of the heart due to abandonment of respect, and due to sealing of the heart, came about public enmity and the intent to humiliate, vilify, and insult. It is a situation [to take a] lesson from as to [how he] ended up from here to there. Could anyone suspect or think that Meer `Abbaas `Alee will come to this? The Master of the Dominion does what He desires. My friends should pray in his favor. ... So be fearful of God Almighty and always keep praying that He, merely with His Grace, keep your hearts established on the truth and protect you from stumbling. Do not trust your firmness. [RK, v. 4, pp. 343-345; last line of p. 343 to end of p. 345; page numbers are in bottom margin; *Aasmaanee Fayslah*]

[Part III]

... Although I was very grieved by Meer `Abbaas' stumble but then I see that since I have appeared upon the pattern of Hadrat Maseeh [Jesus], peace be on him, then it was necessary that that pattern be manifested in some of my claimants to sincerity [i.e., some who claim to be my sincere followers]. It is clear that some special friends of Hadrat Maseeh, peace be on him, who ate and drank with him [i.e., were his close companions], in whose favor even Divine revelation had descended, were ultimately disaffected from him. Yahudaa Askariyotee [Judas Iscariot] was such a close friend of Hadrat Maseeh [that] he often ate with Hadrat Maseeh in the same bowl and made great confession of love [for him] [and] he was also given the

good news of the twelfth seat in Heaven. And miyaan [Sir] Pitras [Peter] was such a respected disciple about whom Hadrat Maseeh had said that the keys of Heaven are in his hands ... but the conduct ultimately demonstrated by the aforementioned sire³⁶ is known to those who study the Gospels [being] that he stood facing Hadrat Maseeh and, pointing to him, 'na'oodobillaah' [may Allaah protect from this], said in a loud voice that I curse this man. Mr. Meer has not yet reached this stage. Who knows what may happen tomorrow [i.e., in future]. Although this stumbling was destined for Mr. Meer's fate, and, also, the feminine pronoun in 'asluhaa thaabitun' [her root is firm] was indicating this, but the [evil] doubt-casting of Mr. Bataalvee made the condition of Mr. Meer even more unstable. [RK, v. 4, p. 346; spread across the page; page numbers are in bottom margin]

...

... Some friends of Mr. Meer say that he recounted some [of his] dreams to them and said that he had seen the Messenger of Allaah, 'sal'am' [blessings of Allaah and peace be on him] in a dream and His Holiness said about this humble one [Mirza Ghulam Ahmad] that that person is really the khaleefah of Allaah and the reviver of religion ['mujaddid-e-deen']. And Mr. Meer also wrote some letters of this same sort, to this humble one, in which dreams had been recounted and the truth of this humble one's claim had been attested. [RK, v. 4, p. 348; approx. middle of page; page numbers are in bottom margin]

... Mr. Meer's condition is much worthy of regret. May God have mercy on him. Await the prophecies that will be manifested. [References to certain pages of *Izaalah-e-Auhaam* and to an announcement and a revelation.] And they ask you whether this thing is true. Say, yes, I swear upon my Lord that this is true and you cannot stop this thing from happening. We [the Divine] have Ourselves tied your marriage knot to that [woman]. No one can change My words. And upon witnessing the signs they will turn away their faces and will not accept and will say that this is some strong/real deceit or strong/real magic.

28-27-14-2-27-2-26-2-28-1-23-15-11

1-2-27-14-10-1-28-27-47-16-11-34-14-11

7-1-5-34-23-34-11-14-7-23-14-10-1

14-5-28-7-34-1-7-34-11-16-1-14-7-2-1-7-5-1-14-2-14-2-28-1-7

And peace on [those] who understand our secrets/mysteries and follow the guidance.

The Advisor, The Affectionate, [The] Humble One, Ghulam Ahmad Qaadiyaanee. December 27, 1891.

[RK, v. 4, p. 350; approx. middle of page till the end; page numbers are in bottom margin; *Aasmaanee Fayslah*]

3.1.5.3 Analysis of the Explanation

In the previous section, I broke up Mirza Ghulam Ahmad's explanation into parts and labeled them as Parts I, II, and III. I will now discuss the explanation presented by Mirza Ghulam Ahmad in each of these parts; accordingly, the sub-sections of this section are:

- Part I.
- Part II.
- Part III.

3.1.5.3.1 Part I

The revelation that Mirza Ghulam Ahmad reported regarding Meer `Abbaas, in *Izaalah-e-Auhaam*, which I quoted in Section 3.1.5.1, "The Revelation", was stated by him in Arabic text; he did not provide an Urdu translation there. (I had added an English translation, within square brackets, when I quoted his passage.) In the explanation that he published in *Aasmaanee Fayslah*, which I quoted in the previous section, he provides Arabic text as well as a translation in Urdu. Now I will discuss the reported Arabic text, its translation, and Mirza Ghulam Ahmad's comments about the meaning and import of the words.

The words that Mirza Ghulam Ahmad has reported as his revelation regarding Meer `Abbaas, in Arabic text, are repeated below, transliterated and translated by me, from each of the two books that I have excerpted in the previous sections. The slight variation between the two reports is highlighted in shading:

³⁶ I have used the word "sire" here and "Sir" a little earlier on, in the translation, to convey the sense of mild mockery contained in the Urdu words used by Mirza Ghulam Ahmad.

- *Izaalah-e-Auhaam*: ‘asluhu thaabitunwwa far`uhu fissa^{maa}-e’ -- his root is firm and his branches are in heaven [RK, v. 3, p. 528; 5th line from the top].
- *Aasmaanee Fayslah*: ‘asluhaa thaabitunwwa far`uhaa fissa^{maa}-e’ -- her root is firm and her branches are in heaven [RK, v. 4, p. 343; 4th line from the top].

As you can see, the words reported earlier use the masculine gender whereas the words reported after Meer `Abbaas left Mirza Ghulam Ahmad’s Movement use the feminine gender. Some of Mirza Ghulam Ahmad’s remarks in Part III indicate that this was probably not a mere error of transcription. I will not discuss this discrepancy here but I will take it up in my analysis of Part III.

Now I turn to the fact that (the feminine version of) this sentence occurs in the Quraan: ‘asluhaa thaabitunwwa far`uhaa fissa^{maa}-e’ (Quraan 14:25). The Quraan states this with regard to a tree and uses feminine gender.

Now let us see the Ahmadiyya English translation of the Quraanic verse; I have shaded the words corresponding to the revelation reported by Mirza Ghulam Ahmad.

[Quraan 14:25] Dost thou not see how Allah sets forth a parable of a good word? *It is* like a good tree, whose root is firm and whose branches reach into heaven? [AHMADIYYA-HQ, p. 528; italics indicate translator’s text added to the scripture]

Also, let us look at the Ahmadiyya Urdu translation, transliterated (with my English translation of this Urdu, in square brackets), of this Quraanic verse; parentheses have been used as in the original.

[Quraan 14:25] ... woh ayk paak darakht kee tarah hotaa hay jis kee jadr (mazbootee kay saath) qaa-im hotee hay aur us kee (har ayk) shaakh aasmaan kee bulandee mayn (pohunchee hotee) hay.

[... That is like a pure tree whose root (with firmness) is established and its (every) branch (has reached) to the loftiness of the sky.]

[AHMADIYYA-HQ-URDU, pp. 318-319; English transliteration/translation of Urdu translation]

Having shown you how the Ahmadiyya Movement itself translates these words in its English and Urdu translations of the Quraan, I will analyze the Urdu translation provided by Mirza Ghulam Ahmad (in the part of his explanation that I have labeled as Part I), which, transliterated and translated, is:

... asl us kaa thaabit hay aur aasmaan mayn uskee shaakh hay.

[... his reality is firm and his branch³⁷ is in the sky]

[RK, v. 4, p. 343; page number is in bottom margin]

Those of you who understand Urdu can see for themselves that Mirza Ghulam Ahmad’s Urdu translation is different from the Ahmadiyya Urdu translation of the Quran verse. Even those who don’t know Urdu can see that the length of the corresponding transliterated Urdu text from Mirza Ghulam Ahmad is shorter. Anyway, I will analyze the relevant differences for you.

The Arabic word ‘asl’ basically means “root”³⁸; it also has other similar meanings such as “origin” or “foundation”. A suitable Urdu translation of this Arabic word would be ‘jadr’ (as used in the Ahmadiyya Urdu translation of the Quraanic verse), meaning root, or ‘bunyaad’, meaning foundation. However, when Mirza Ghulam Ahmad explains the revelation in Urdu, he still uses the word ‘asl’. What is worthy of note is that in Urdu although the word ‘asl’ can mean root, it is usually understood to mean “reality”. Mirza Ghulam Ahmad makes use of this subtle variation and moves the meaning away from the sense of root to the sense of the reality of a person’s nature. This subtle shift by itself does not accomplish much (and it may be that it was done unconsciously by Mirza Ghulam Ahmad) but combined with some other things that Mirza Ghulam Ahmad does, it eventually assists him in his attempt to shift the meaning of his reported revelation.

One other word shift Mirza Ghulam Ahmad employs is to translate the Arabic ‘samaa’ into Urdu merely as ‘aasmaan’, with no qualification, that is, “sky”, instead of “heaven”. According to a dictionary of modern written Arabic, the root of the Arabic word ‘samaa’ means “to be high, elevated, raised, erect, lofty ...” and the word itself

³⁷ Mirza Ghulam Ahmad uses the singular “branch” in his Urdu translation. This is technically accurate since the corresponding Arabic word is singular. However, a translation of it as if it were plural is also correct, particularly based on the context; as you can see, neither the Urdu nor the English Ahmadiyya translation of the Quraanic verse has used an unqualified singular.

³⁸ The root of the Arabic word ‘asl’ means “to be rooted”, according to a dictionary of the Quraan [OMAR, p. 23]; it means “to be or become firmly rooted”, according to a dictionary of modern written Arabic [HANS-WEHR, p. 19].

means “heaven, sky, firmament” [HANS-WEHR, p. 432]. According to a dictionary of the Quraan, ‘samaa’ means “Heaven; Higher; Highest; Upper or uppermost part of anything” [OMAR, p. 273]. As you saw above, the Ahmadiyya Urdu translation of the Quraanic verse uses the term ‘asmaan kee bulandee’, that is, “the loftiness of the sky”, to convey the sense of loftiness and of heaven; the Ahmadiyya English translation of the Quraanic verse uses the term “heaven”. Although heaven and sky have similar meanings, “heaven” has a connotation of spiritual elevation and loftiness. But Mirza Ghulam Ahmad has pretty much done away with this connotation in his Urdu translation.

Having made the shift in words in his Urdu translation, Mirza Ghulam Ahmad makes his first maneuver to obfuscate the meaning of the words of his reported revelation. He says about his revelation that it “does not have a clarification as to what thing he [Meer `Abbaas] is firm on, according to his real nature” [RK, v. 4, p. 343; 6th line from the top; page number is in bottom margin].

So, according to Mirza Ghulam Ahmad, the words of his reported revelation tell us that Meer `Abbaas was firm but it does not tell us *what* he was firm on. Actually, however, the words do have a clear indication of what sort of thing the subject of the statement (Meer `Abbaas) is firm on. The indication is based on the part of the statement that tells us that his branches are in heaven. If the statement is expected to make sense then its two parts, the part about the roots and the part about the branches, must be related. In any case, the analogy relates them: the branches of a tree depend on its roots. Whatever is happening to the branches must have some relation to the roots.

Therefore, if Meer `Abbaas is reaching up to lofty heights then the thing on which he is firm, and where his roots are, could not just be some mundane quality; it must be that he is firm on something that is conducive to loftiness; it must be that he is rooted in goodness. Notwithstanding all this, Mirza Ghulam Ahmad claims that the revelation statement does not inform us as to what thing Meer `Abbaas is firm on, according to his real nature. Mirza Ghulam Ahmad implies that from the revelation statement we cannot infer that Meer `Abbaas was firm on any lofty qualities; all we know is that he is firm on *some* quality. Although he does use the term ‘khoobee’, meaning “good quality” or “virtue”, saying that each person has some virtue or another, he cleverly implies that these qualities are not necessarily of high merit: “Some [person is] a gold mine. . . . Some [person is] a brass/bronze mine” [RK, v. 4, p. 343; 11th line from top; page number is in bottom margin]. So, Meer `Abbaas was not necessarily gold; he might have been brass. Furthermore, according to Mirza Ghulam Ahmad’s explanation, any person who might have one of these virtues (that Meer `Abbaas might have been firm on) could easily move back and forth between Islaam and disbelief, so that these virtues, according to Mirza Ghulam Ahmad’s implication, are not particularly conducive to Islaamic faith. The only thing we know is that whatever virtue he had, he was firm on it, and it was unchanging.

The intent and gist of Mirza Ghulam Ahmad’s implications and explanations is that the revelation had not informed him that Meer `Abbaas was firm in his faith in Islaam or in any moral qualities that are conducive to loftiness and excellence, notwithstanding the fact that the revelation supposedly said that Meer `Abbaas’ branches were in heaven.

As we can see, Mirza Ghulam Ahmad had applied a rather grand Quraanic verse to Meer `Abbaas and now he has had to backpedal. He has tried to make the words, and their intent, less lofty. However, the Ahmadiyya commentary on this verse ascribes some rather lofty qualities to the subject of the statement (in this case, a tree, which has been described as an analogue for the Word of God):

[Footnote referenced by translation of Quraan 14:25] The Word of God has been likened in these verses to a tree ...

Like a good and deep-rooted fruitful tree it possesses a strong and stable foundation and receives fresh life and sustenance from its Source, and like a strong tree it **does not bend before the blasts of objections and adverse criticism** but stands firm against all storms.

Its branches reach into heaven, which means that by acting upon it a man **can scale the highest summits of spiritual eminence**.

It yields its fruits in abundance in all seasons which signifies **that its blessings are witnessed at all times** ... [AHMADIYYA-HQ, pp. 528-529; footnote # 1465]

So, if the reported revelation about Meer `Abbaas was from God, and Mirza Ghulam Ahmad’s community is the place for blessed souls who are firmly grounded in goodness and reach into heaven, why did he (Meer `Abbaas) leave?

3.1.5.3.2 Part II

In the portion of his explanation (published in *Aasmaanee Fayslah*) that I labeled as Part II, Mirza Ghulam Ahmad offers some more explanations. These are in addition to his claim that the words of his reported revelation did not convey information about what Meer `Abbaas was firm on. In many ways these additional explanations contradict the earlier explanation. I will now discuss these additional explanations.

Mirza Ghulam Ahmad starts by saying that “[b]esides, this revelation is from the period when steadfastness did exist” in Meer `Abbaas, during which period he “remained a sincere [follower] of this humble one [Mirza Ghulam Ahmad], with great sincerity and love and steadfastness” [RK, v. 4, pp. 343-344; last line of p. 343 and some lines on p. 344; page numbers are in bottom margin]. Recall that in his earlier explanation, which I have called Part I, Mirza Ghulam Ahmad said that the revelation “does not have a clarification as to what thing he [Meer `Abbaas] is firm on” [RK, v. 4, p. 343]. *From this new explanation, it seems, however, that Mirza Ghulam Ahmad does know what thing Meer `Abbaas was (supposedly) steadfast and firm on: it was his allegiance to Mirza Ghulam Ahmad and the sincerity of that allegiance.*

We have an inconsistency here. On the one hand Mirza Ghulam Ahmad says (in Part I) that one should not be surprised that Meer `Abbaas defected since the revelation never told us what specifically he was firm on and all we know is that he was firm on some natural virtue of the sort which, if the bearer “moves from Islaam to disbelief then he takes away that virtue along with him”; on the other hand, now, his explanation is that the revelation has not really been proven untrue because it applies to the time when Meer `Abbaas was firm on sincerity to Mirza Ghulam Ahmad. *But the problem is that Meer `Abbaas’ sincerity to Mirza Ghulam Ahmad has now ended, so it was, after all, not one of those qualities that are part of the real nature of a person and that move with him*, even if he leaves Islaam to go into disbelief. Mirza Ghulam Ahmad seems to be wanting to have his cake and eat it too.

A related issue is the grotesque incongruity between the meanings of the words ‘thaabit’ (firm) and ‘thaabit qadmee’ (steadfastness) and their use in Mirza Ghulam Ahmad’s explanations. The essence of these words include the concepts of steadiness, stability, perseverance, and unchanging adherence. If the object of Meer `Abbaas’ firmness (the thing on which he was supposedly firm) was his sincerity to Mirza Ghulam Ahmad, and then he gave up his sincerity to Mirza Ghulam Ahmad, then we cannot say that he was *firm* on his sincerity to Mirza Ghulam Ahmad. He might have *appeared* to be firm but he was not *actually* firm since his position did change. This absurdity does not end at this; Mirza Ghulam Ahmad makes it even worse by saying that God may make Meer `Abbaas revert to being his follower. Now, if that happened it would show that God can do what He desires and/or that the quality of sincerity to Mirza Ghulam Ahmad manifested itself again in Meer `Abbaas. But it certainly would not be evidence of steadfastness; if anything at all, it would show a wavering personality.

To summarize, Mirza Ghulam Ahmad’s first explanation seemed to say he was firm on something that must have gone along with him when he left; his second explanation seems to say he was firm on something only for a certain period (and is not firm on it anymore) but that is not an issue since the revelation just applies to that period. Not only is the second explanation inconsistent with the first, it has problems of its own. The one I have discussed so far is that the very concepts of firmness and of steadfastness indicate permanent rather than temporary qualities.

Although the issue of Meer `Abbaas’ lack of stability is particularly egregious given that the character trait attributed to him was firmness, the issue would have existed even if the claimed trait had been some other and Meer `Abbaas had then exhibited its lack. Consider the following, as an illustration of this point.

Assume that some person, say, Mrs. A, makes the following statement: “Mr. X is courageous”. This would generally be understood to mean that Mr. X, as a person, by nature, is courageous, rather than to mean that Mr. X is exhibiting courage these days. However, it may be the case that Mrs. A, being a human being and, thus, with limited insight into the true and internal nature of Mr. X, might have been mistaken. So, although Mrs. A did mean to say that Mr. X is a courageous person (not just these days but by nature), her statement might have been incorrect. But the fact remains that Mrs. A’s words meant that Mr. X *is courageous*, rather than that Mr. X *is being courageous these days*.

By the same token, the words of Mirza Ghulam Ahmad’s reported revelation would normally be taken to mean that Meer `Abbaas is firm on some quality, not that he is being firm on some quality for a few years. So, Mirza Ghulam Ahmad’s contention that the words of the revelation only applied to a certain period, is a weak argument, even if we overlook the fact that the words are claimed to be from God. But if we consider them to be Divine words, we run into even more problems.

If those were Divine words, they could not have been wrong for the reason that Mrs. A's statement could have been wrong, because God has insight into the internals of human beings; He does not have the limitation that Mrs. A might have had, about not knowing that Mr. X just appeared to be courageous but was in fact not so. This brings me to the another one of the explanations offered by Mirza Ghulam Ahmad.

Mirza Ghulam Ahmad goes on to say that Meer `Abbaas was caught in a trial due to some hidden shortcoming and defect of his [RK, v. 4, p. 345; 7th line from top] and eventually, passing through a long series of changes described by Mirza Ghulam Ahmad, he became an open enemy. In fact the defect was hidden so deep down that during the period of steadfastness "in his heart he [Meer `Abbaas] too felt that he would remain firm" [RK, v. 4, p. 344; 1st line on page].

The question, however, is: Was this defect hidden from God too? Since Mirza Ghulam Ahmad says he believes in the Quraan and the Quraan maintains (as do other scriptures as well) that God has knowledge of all things, including those unknown to man, it would be inconsistent for Mirza Ghulam Ahmad to claim that this defect was unknown to God. **But if it was known to Him**, then He would have known that Meer `Abbaas, in spite of the fact that he himself thought he would remain firm in his sincerity to Mirza Ghulam Ahmad, had the potential of stumbling. So **then why did God tell Mirza Ghulam Ahmad that Meer `Abbaas' root was firm and that his branches were in heaven?**

Mirza Ghulam Ahmad's explanation is that "God Almighty informed [me] about his current condition at that time" and that it is well known that "He informs according to current circumstances" [RK, v. 4, p. 344; 2nd to 4th line on page]. He further elaborates that "[m]any revelations are only a reflection of the current [i.e., prevailing] conditions; they are not related at all to consequent matters" [RK, v. 4, p. 344; starts at 3rd line from bottom of page]. Mirza Ghulam Ahmad wraps up this explanation by saying that "[t]he point is that **this revelation provides proof of the present; it is not necessarily a proof of the consequences [or the end]**" [RK, v. 4, p. 345; 2nd line on page].

As I see it, this is a very distorted view of Divine revelation. **If all it informs about is present conditions, and that too only those which human beings could have observed themselves, then revelation does not have much use and one can hardly say that its validity is proof of its Divine source.** I think this view is a travesty of the concept of Divine revelation as a source of true information and as a means of identifying persons who are favored with extraordinary closeness to God.

In fact, this view of revelation is quite different from Mirza Ghulam Ahmad's own views stated in the passage below:

And when that communion [converse with, and address by, God] reaches a stage of perfection in terms of its nature and volume, and no impurity or shortcoming remains in it, and [it] clearly incorporates matters of the unseen, then this [communion], in other words, is known with the name 'nabuwwat' [prophethood]; on this, there is agreement among all prophets. [RK, v. 20, p. 311; last three lines above the marginal note; *Al-Wasiyyat*]

In this passage, Mirza Ghulam Ahmad describes the sort of revelation that is commensurate with the status of prophethood. So, since Mirza Ghulam Ahmad's root-and-branches revelation was not of this kind (since it did not incorporate matters of the unseen), it at least cannot be taken as any proof of his prophethood. The following passage from an Ahmadiyya book also maintains that the revelation received by true Divine Messengers is clear and free from all confusion:

An abundance of revealed knowledge about matters inaccessible to human beings is a sign by which **Divine Messengers** may be distinguished from others. Such Messengers **receive crystal-clear wahy (revelation) free from all confusion.** [INVITATION-TO, p. 238]

So, after all these explanations, the original problem is still there: the words of the reported revelation said that Meer `Abbaas is firm (never mind what he is firm on) and Mirza Ghulam Ahmad cannot identify something that Meer `Abbaas is truly firm on, such that the words would hold true. But if they were Divine words – and regardless of whether they were conveyed to a prophet or to some ordinary person -- they must hold true.

Toward the end of what I called Part II of his explanation, Mirza Ghulam Ahmad tries to deflect his readers' attention from the issue of the unreconciled revelation and to scare them away from entertaining doubts about his (Mirza Ghulam Ahmad's) authenticity:

... It is a situation [to take a] lesson from as to [how he] ended up from here to there. ... **My friends should pray in his favor.** ... So be fearful of God Almighty **and always keep praying that He**, merely with His Grace, keep your hearts established on the truth and **protect you from stumbling. Do not trust your firmness.** [RK, v. 4, p. 345; middle of page to end; page numbers are in bottom margin]

(Dear Reader, if you are getting tired and impatient, all I can say is that it took quite a bit of perseverance on my part to slog through this, but slog through I had to, since Mirza Ghulam Ahmad kept coming up with point after point to explain the apparent falsehood of his revelation. Anyway, we are done with the first two parts and what I selected out of the last part of Mirza Ghulam Ahmad's article is short.)

3.1.5.3.3 Part III

In the part of his article that I called Part III, Mirza Ghulam Ahmad offers more explanations and some other material as well, most of the latter of which I have skipped in my excerpt since it was not relevant to solving the problem of the unreconciled revelation.

The first point Mirza Ghulam Ahmad makes is that since he had “appeared upon the pattern of Hadrat Maseeh [Jesus]” [RK, v. 4, p. 346; 3rd line from top], and some of Jesus' disciples had betrayed or denied him, it was necessary that a similar thing happen to Mirza Ghulam Ahmad as well. He mentions Judas Iscariot and Peter.

I see the following problems with this analogy:

- Jesus predicted or warned about the behavior or condition of these disciples ahead of time, before the fact, as shown below with references from the Gospels, whereas Mirza Ghulam Ahmad has not claimed in this article that he had provided prior warning of Meer `Abbaas' renunciation.
 - o Jesus had said that one of his 12 disciples is a devil (John 6:70) (although he had not mentioned Judas Iscariot by name).
 - o As for the conduct of Peter, Jesus had clearly told him that he (Peter) would deny him (Luke 22:34).
- In both these cases, the disciples repented whereas Meer `Abbaas did not. (I have not read a claim anywhere in the literature of the Ahmadiyya Movement that Meer `Abbaas repented. I imagine that if he had, this whole issue of Mirza Ghulam Ahmad's revelation would have been quite confidently confronted by the Ahmadiyya Movement. As it is, I have never seen this issue discussed in Ahmadiyya literature, other than its mention in Mirza Ghulam Ahmad's own books.) Here are the Gospel references for the repentance of Jesus' disciples:
 - o Judas repented, returned the bribe he had taken, and then committed suicide (Matthew 27:3-5).
 - o Peter cried immediately after he had denied Jesus (Mark 14:72). He continued as a disciple after the incident of the crucifix; Jesus appeared to him after having come out of the sepulcher (having risen from the dead, according to the prevailing Christian faith) (Luke 24:34).

(It might be argued that we cannot be sure if Gospel accounts are true. But since Mirza Ghulam Ahmad has relied on Gospel accounts to make his point, I am responding to it from Gospel accounts as well.)

The next explanation is stated by Mirza Ghulam Ahmad just in passing: “Although this stumbling was destined for Mr. Meer's fate, and, also, the feminine pronoun in ‘*asluhaa thaabitun*’ [*her root is firm*] was indicating this ...” [RK, v. 4, p. 346; 9th line from bottom of the page]. Mirza Ghulam Ahmad is saying that the feminine gender of the owner of the root, in the phrase “her root is firm”, indicated that Meer `Abbaas would stumble.

Now recall that in my analysis of Part I, I showed you that when Mirza Ghulam Ahmad reported his revelation before Meer `Abbaas renounced, in *Izaalah-e-Auhaam*, he used the masculine gender in the reported Arabic text but when he reported his revelation after Meer `Abbaas renounced, in *Aasmaanee Fayslah*, he used the feminine gender in the reported Arabic text. Seeing that he is inferring now, from the feminine gender, that the subject was not firm, seems to explain why Mirza Ghulam Ahmad reported the words with feminine gender after the renunciation.

As I showed earlier, in Part I, the phrase about the root occurs in the Quraan (Quraan 14:25). Since the phrase applies to a tree, stated as a feminine noun (‘shajaratin’) in the verse, it contains the feminine gender. I repeat below, for ease of reference, the Ahmadiyya English translation of the Quraanic verse. I have shaded the words corresponding to or related to the phrase under discussion.

[Quraan 14:25] Dost thou not see how Allah sets forth a parable of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven? [English translation from AHMADIYYA-HQ, p. 528; italics indicate translator's text added to the scripture]

The Ahmadiyya commentary on this verse says that “[t]he Word of God has been likened in these verses to a tree ...” AHMADIYYA-HQ, p. 528; footnote # 1465].

The problem with Mirza Ghulam Ahmad's inferring infirmity from the feminine gender of this phrase is that it has been used, in the Quraan, to refer to a good tree that, according to the Ahmadiyya commentary on this verse, has been offered as an analogue for the Word of God. Are we to assume that its feminine gender indicates that the Word of God is not firm³⁹?

Also note that *Mirza Ghulam Ahmad has said that this stumbling was destined for Meer `Abbaas' fate* [RK, v. 4, p. 346; 10th line from bottom]. Why Meer `Abbaas was destined to stumble, according to Mirza Ghulam Ahmad, was probably due to his hidden defect [RK, v. 4, p. 345; 7th line from top] that eventually got the better of him. According to Islaamic faith, God controls destiny so Mirza Ghulam Ahmad should have believed that if the stumbling of Meer `Abbaas was destined then it must have been destined by God. (Even though the destiny was based on the weakness in Meer `Abbaas, it was, nevertheless, known to and in the control of God.) *So, given that God had destined a stumble for Meer `Abbaas, I ask again, why did He tell Mirza Ghulam Ahmad that Meer `Abbaas has a firm root?*

Now let's focus on the role of the external influence on Meer `Abbaas. Mirza Ghulam Ahmad states that "[Meer `Abbaas was destined to stumble anyway but] **the [evil] doubt-casting of Mr. Bataalvee made the condition of Mr. Meer even more unstable**" [RK, v. 4, p. 346; in the second half of the page]. That is, Meer `Abbaas' destiny (based on his internal weakness), coupled with the evil external influence of Mr. Bataalvee, caused him to abandon his sincerity to Mirza Ghulam Ahmad. So it seems that all the while that Meer `Abbaas appeared to be firm he really was not; he was liable to stumble but the problem had not manifested itself since a strong enough external influence had not yet played upon the weakness that existed in him. Had Mr. Bataalvee's doubt-casting appeared earlier, during the 10 supposedly firm years to which God' words were applicable (according to Mirza Ghulam Ahmad), Meer `Abbaas would have stumbled earlier. So why did God tell Mirza Ghulam Ahmad, regarding those 10 years, that Meer `Abbaas has a firm root?

There is no more analysis of Mirza Ghulam Ahmad's explanations that I wish to present. However, I want to inform the reader of a few other things that are included in Mirza Ghulam Ahmad's article.

After providing various explanations regarding the revelation, Mirza Ghulam Ahmad states that Meer `Abbaas has published an announcement on December 12, 1891. He then lists three of the points Meer `Abbaas has made in that announcement and responds to them. I did not include this part of Mirza Ghulam Ahmad's article in the quotation I provided since it is not particularly relevant to the issue regarding the revelation. This part of Mirza Ghulam Ahmad's article appears in [RK, v. 4, pp. 347-350].

As part of the discussion of these points, Mirza Ghulam Ahmad says that "[s]ome friends of Mr. Meer say that he recounted some [of his] dreams to them and said that he had seen the Messenger of Allaah ... in a dream" and he [the Messenger of Allaah] told Meer `Abbaas that Mirza Ghulam Ahmad is "really the khaleefah of Allaah and the reviver of religion" [RK, v. 4, p. 348; approx. middle of page]. Some Ahmadees might ask me as to how I would explain these dreams. My answer is that I cannot and, more importantly, that I do not need to. My concern is Mirza Ghulam Ahmad and, in this section, specifically, his explanations regarding the revelation he reported. Furthermore, the report of the dreams is third hand – Meer `Abbaas told some friends who told Mirza Ghulam Ahmad. I have not seen any direct statement by Meer `Abbaas regarding this so in any case I cannot comment upon it. You may be interested to know, however, that Mirza Ghulam Ahmad himself downplays Meer `Abbaas' capacity for seeing the Holy Prophet. The reason he does that is related to one of the points Meer `Abbaas has made in his announcement.

Toward the end of the article, Mirza Ghulam Ahmad refers the reader (and/or Meer `Abbaas) to some pages in his book *Izaalah-e-Auhaam* and to some revelations/prophecies. He ends the article with a strange list of numbers which he does not explain. I have provided the list in the excerpt for you to see and perhaps understand what it means.

He ends the article with a greeting of peace; however, the greeting is restricted to "[those] who understand our secrets/mysteries and follow the guidance" [RK, v. 4, p. 350].

3.1.5.4 Meer `Abbaas' Renunciation Listed as a Sign of Mirza Ghulam Ahmad's Truth

Mirza Ghulam Ahmad's book *Haqeeqat-ul-Wahee* was published in 1907, some 16 years after Meer `Abbaas' renunciation. In that book Mirza Ghulam Ahmad presents a list of the signs ('nishaan') of his truth. Sign # 126 is

³⁹ Actually, the words that Mirza Ghulam Ahmad has attributed to God do seem to lack firmness, so he sort of has a point there.

about Meer `Abbaas. I will presently provide an excerpt from Mirza Ghulam Ahmad's description of that sign; before I do that, here is the gist of that description, as I see it:

- Meer `Abbaas had been a follower of Mirza Ghulam Ahmad.
- At one time Mirza Ghulam Ahmad had received a revelation about Meer `Abbaas, in Arabic, with words meaning "her root is firm and her branches are in heaven".
- At some point God had showed Mirza Ghulam Ahmad that Meer `Abbaas would stumble.
- Mirza Ghulam Ahmad had told Meer `Abbaas that this – the stumbling -- would happen as destined.
- Meer `Abbaas did become an apostate, i.e., did stumble.
- After that Meer `Abbaas proposed a method or test for deciding the truth between him and Mirza Ghulam Ahmad; Mirza Ghulam Ahmad did not accept his method but told Meer `Abbaas that God would make the false one among them perish.
- The same year Meer `Abbaas died.
- The prophecy has been fulfilled.

It is not clear to me whether the prophecy was that Meer `Abbaas would stumble, based on what God had "showed" Mirza Ghulam Ahmad, or it was that Meer `Abbaas would die, which Mirza Ghulam Ahmad had stated in response to a suggestion, from Meer `Abbaas, of a contest to test their truth. So, I am not sure whether the sign being cited is that Meer `Abbaas became an apostate or that he died, although I think that it is the former. You can see for yourself; here is the excerpt:

Sign 126. There was a gentleman by the name of Meer `Abbaas `Alee in Ludhaanah, who was among those who performed bay'at. For a few years he made such progress in sincerity that, according to his present condition [at that time], at one time [I] had a revelation: 'asluhaa thaabitunwwa far`uhaa fissamaa-e' [her root is firm and her branches are in heaven]. This revelation meant only this much that in that period he was firm [and established] in his faith ['raasikh-ul-ay`teqaad']. And the symptoms [or signs] that he manifested in that period were according to this [i.e., corresponded to the revelation] ... He copied, with his own hand, each and every letter of mine, considering it [the letter] exceedingly blessed ... Once I was shown [i.e., given a vision or insight] from God Almighty that `Abbaas `Alee would stumble and would become an apostate. That letter of mine too he recorded in my [collection of] letters. After that when we met he said to me that he was very surprised by the inspiration that had been received regarding him because he was even prepared to die for me [Mirza Ghulam Ahmad]. I replied that whatever has been destined for you will be fulfilled. Afterwards, when that period arrived when I claimed to be the Maseeh Mau'ood [Promised Messiah], he was offended by that claim. Initially he was vexed internally ... [but eventually] the writ of destiny was manifested and he became openly disaffected ... and the darkness of apostasy became manifest. And after becoming an apostate, one day he met me in Ludhiyaanah at the house of Mr. Peer Iftikhaar Ahmad, and said that a contest between you and me can take the [following] form: Both of us should be secluded/locked in a room/cell and remain locked in for 10 days; then whichever one is false will die. I said Mr. Meer there is no need for such tests that are against Islaamic law; no prophet has tested God. But God is watching both you and me; He is Powerful [and has the capability to], on His Own, make the liar [false one] perish vis-à-vis the true [one]. ... Then that same year he died. ... And from his circumstances this experience was gained that even if a revelation of pleasure is received about someone, sometimes even the pleasure is till [i.e., restricted to] a certain time. That is, till the time that someone performs deeds that are pleasurable [to God] ... And the proof of the truth of this prophecy, which no opponent can deny, is that that book of Meer `Abbaas `Alee's, in which he has recorded this prophecy of mine (which has been fulfilled), is still in existence. And after his death I saw him once in a dream, wearing black clothes which are black from head to foot, and he is standing at a distance of about 100 steps from me and he asks me for some help. I replied that now the time has gone by. Now there is a great distance between you and me; you cannot reach me now. [RK, v. 22, pp. 307-309; *Haqeeqat-ul-Wahee*; published 1907]

Since Mirza Ghulam Ahmad says that the truth of the prophecy is the existence of the book in which Meer `Abbaas recorded the prophecy, and since no mention is made of Meer `Abbaas recording Mirza Ghulam Ahmad's prediction of his death in any book, I think the prophecy was the stumbling of Meer `Abbaas rather than his dying.

Now I present my comments and analysis of this passage and the prophecy mentioned in it.

The first thing to notice is that Mirza Ghulam Ahmad repeats his root-and-branches revelation, just in case his readers remember it, but in its feminine version, and he immediately downplays it again, just as he had done in *Aasmaanee Fayslah*, which was published soon after Meer `Abbaas' renunciation.

I have already discussed the revelation and Mirza Ghulam Ahmad's explanations of it so I will not focus on that here. But there are two points I want to make pertaining to the revelation, based on statements Mirza Ghulam Ahmad makes in this Sign 126 article. One point is that in this article too (as he had done in the article in *Aasmaanee Faysslah*), Mirza Ghulam Ahmad claims that Meer `Abbaas' defection was destined: "whatever has been destined for you will be fulfilled" [RK, v. 22, p. 307; approximately, middle of the page] and "the writ of destiny was manifested" [RK, v. 22, p. 307; 7th line from the bottom]. So, I repeat the objection I made in my analysis in the section on Part III: If this was *destined*, then God must have known about it and, if so, why did he tell Mirza Ghulam Ahmad that Meer `Abbaas' root is firm?

The other point has to do with the following statement Mirza Ghulam Ahmad makes in this article:

And from his circumstances this experience was gained that even if a revelation of pleasure [‘khushnoodee’] is received about someone, sometimes even the pleasure is till [i.e., restricted to] a certain time. That is, till the time that someone performs deeds that are pleasurable [to God] ... [RK, v. 22, p. 308; 7th line from top]

The Urdu word ‘khushnoodee’ means pleasure or joy; in this context it would mean the pleasure of God and referring to a revelation as a revelation of pleasure would mean that the revelation conveys that God is pleased (with someone). But the roots-and-branches revelation does not say -- primarily or directly -- that God is pleased with Meer `Abbaas; rather, it states an attribute or quality of Meer `Abbaas, viz., that his root is firm. Now let us accept Mirza Ghulam Ahmad's argument that a revelation stating that God is pleased with some person X is restricted to the time that the person X performs good deeds. But if God's statement is that X is rooted firmly in goodness then it is not valid to say that the statement is restricted to the time that X performs good deeds. And Mirza Ghulam Ahmad's roots-and-branches revelation does say that the subject is rooted in goodness because it tells us that his (or her, depending on which version Mirza Ghulam Ahmad wants to claim) branches are in heaven.

One of the incidents Mirza Ghulam Ahmad reports in the article is that he told Meer `Abbaas that God would make the false one among them perish. However, Mirza Ghulam Ahmad mentions no witness or proof of this; therefore, I will not discuss this aspect of the article.

Now I turn to the main contention of this article, which is about the prophecy that Mirza Ghulam Ahmad says has been fulfilled. For ease of reference, I am again quoting the relevant sentences below, separated into two excerpts.

... Once I was shown [i.e., given a vision or insight] from God Almighty that `Abbaas `Alee would stumble and would become an apostate. That letter of mine too he recorded in my [collection of] letters. After that when we met he said to me that he was very surprised by the inspiration that had been received regarding him because he was even prepared to die for me [Mirza Ghulam Ahmad]. I replied that whatever has been destined for you will be fulfilled. Afterwards, when that period arrived when I claimed to be the Maseeh Mau`ood [Promised Messiah], he was offended by that claim. [Eventually] ... the darkness of apostasy became manifest. [RK, v. 22, p. 307]

... And the proof of the truth of this prophecy, which no opponent can deny, is that that book of Meer `Abbaas `Alee's, in which he has recorded this prophecy of mine (which has been fulfilled), is still in existence. [RK, v. 22, pp. 308-309; starts at bottom of p. 308]

I find it quite noteworthy that Mirza Ghulam Ahmad made no mention of this in *Aasmaanee Faysslah*, which was published soon after Meer `Abbaas' renunciation and in which Mirza Ghulam Ahmad took pains to explain the renunciation and the meaning of his root-and-branches revelation.

At that time Meer `Abbaas was still alive and, in case there had been any inaccuracy or invalidity in Mirza Ghulam Ahmad's claim, Meer `Abbaas could have corrected or contested it. But now, after Meer `Abbaas is dead, Mirza Ghulam Ahmad is claiming not only that he (Mirza Ghulam Ahmad) had made this statement to Meer `Abbaas but that he (Meer `Abbaas) had recorded it in a book or collection of letters.

As for Mirza Ghulam Ahmad's claim that he and Meer `Abbaas had a conversation about this, during which conversation Mirza Ghulam Ahmad told him that whatever has been destined will be fulfilled, I will not discuss that since Mirza Ghulam Ahmad has mentioned no proof of that incident. I want to focus on Mirza Ghulam Ahmad's claim that Meer `Abbaas recorded the letter of Mirza Ghulam Ahmad's, apparently containing the prophecy about the renunciation, and that "the proof of the truth of this prophecy ... is that that book of Meer `Abbaas `Alee's, in which he has recorded this prophecy of mine (which has been fulfilled), is still in existence".

Mirza Ghulam Ahmad does not tell us in this article *where* the letter or the book is in existence. It is not clear whether the book was published and so could be purchased or at least obtained from someone's personal library.

Since it was Meer `Abbaas' book one would think his heirs would have it in their possession but Mirza Ghulam Ahmad does not say anything about this.

So, the proof is not very compelling. Some readers might say that I am unduly doubting the veracity of Mirza Ghulam Ahmad's claim. First of all, I am not saying that the letter or the book does not exist; I am just saying that Mirza Ghulam Ahmad does not tell us where it is and so the claim is not very credible. Secondly, in view of the fact that the gender of Mirza Ghulam Ahmad's root-and-branches revelation got surreptitiously (given that there was no explanation provided by the author) changed from one book to another, one would be justified in suspecting that Mirza Ghulam Ahmad was careless or muddle-headed or perhaps even dishonest. In either case – whether he is just careless or muddle-headed or he is dishonest – one cannot take his reports as being reliable without due supporting evidence.

However, let us assume that Mirza Ghulam Ahmad did in fact predict Meer `Abbaas' defection to him. This fact by itself does not necessarily prove that Mirza Ghulam Ahmad was an appointee of God and so is not necessarily a sign of his truth. I say this because there are at least two other explanations for how Mirza Ghulam Ahmad could have made this prediction, that is, without having received this insight from God as a special favor. I discuss these below.

Note that Mirza Ghulam Ahmad tells us that “[a]fterwards [i.e., after the prediction], when that period arrived when I claimed to be the Maseeh Mau`ood [Promised Messiah], he [Meer `Abbaas] was offended by that claim” [RK, v. 22, p. 307; approximately, middle of the page]. Now, Mirza Ghulam Ahmad told us in *Aasmaanee Fayslah* that Meer `Abbaas had been his disciple for 10 years before he defected [RK, v. 4, p. 344; 7th line on page] and we have just seen in the Sign 126 article that Mirza Ghulam Ahmad wrote him letters too. So it seems that Mirza Ghulam Ahmad knew him quite well. Therefore, it may be argued that Mirza Ghulam Ahmad knew that, according to his temperament and religious approach, he [Meer `Abbaas] was not likely to accept Mirza Ghulam Ahmad's claim of being a Divinely appointed Messiah. Therefore, we may surmise that Mirza Ghulam Ahmad, knowing that he was going to make this claim, predicted Meer `Abbaas' defection.

Furthermore, the ability to foretell and predict is not limited to holy people and Divine office holders. Some lay people too have the temperament or capacity for prescience, through dreams or some other form of intuition. Mirza Ghulam Ahmad himself acknowledges this, as I will show in Section 4.2.3.1.2, “If He was False, Why Were Some Predictions Fulfilled?”.

My conclusion about Sign 126 of Mirza Ghulam Ahmad's truth is that it is not a strong or compelling sign.

3.1.5.5 Recap and Overall Assessment of the Meer `Abbaas Case

In his book *Izaalah-e-Auhaam*, published in 1891 Mirza Ghulam Ahmad reported a revelation he had received regarding one of his disciples, Meer `Abbaas [RK, v. 3, p. 528]. *The revelation seemed to say that Meer `Abbaas was rooted in goodness and had reached lofty spiritual heights.* The same year, after Meer `Abbaas had renounced the Ahmadiyya faith, Mirza Ghulam Ahmad wrote an article [RK, v. 4, pp. 343-350] to explain the apparent falsehood of this revelation; this was published, also in 1891, in his book *Aasmaanee Fayslah*.

In spite of the multifarious explanations Mirza Ghulam Ahmad offered, ***I am not convinced that that revelation was from God.*** I provided my analysis in some of the preceding sections. As I see it, events that occurred after Mirza Ghulam Ahmad announced his revelation contradict what was to be expected if the revelation was truly Divine.

In 1907 Mirza Ghulam Ahmad published an article, in his book *Haqeeqat-ul-Wahee*, ***citing Meer `Abbaas' renunciation as a sign of his truth, Sign 126***, based on a claim that he had prophesied about it based on insight from God. In the previous section I described why ***I find this an unconvincing sign.***

Not only do I not see an indication of Mirza Ghulam Ahmad's truth in the descriptions of the revelation and the prophecy, I think one could come away with negative impressions of Mirza Ghulam Ahmad from these writings. I elaborate upon this below.

- One impression that one could get is that perhaps Mirza Ghulam Ahmad did not have deep insight into human nature and that ***perhaps he was unable to differentiate between the truly pure and the superficially pious.***

This would be based on the fact that in the article in *Izaalah-e-Auhaam*, Mirza Ghulam Ahmad offered some rather lavish praise for Meer `Abbaas that seemed to attest to his moral and spiritual caliber. Mirza Ghulam Ahmad mentions his “lowliness [‘ghurbaat’]” and “other-worldliness [‘darwayshee’]” and says he was “of deep

understanding”. He does add that “he is very simple” and that “[t]hat is why the misgivings [or evil doubts] of some skeptics cast his heart into sorrow” but then he concludes that “the power of his faith soon expels those [doubts]” [RK, v. 3, p. 528]. However, Meer `Abbaas later renounced and then Mirza Ghulam Ahmad described the gradual process of his moral decay [RK, v. 4, p. 345], in *Aasmaanee Fayslah*.

Since Mirza Ghulam Ahmad, per his claim, was a man of God, Meer `Abbaas should have remained faithful to Mirza Ghulam Ahmad had he been truly other-worldly, of deep understanding, and possessing powerful faith. So, Mirza Ghulam Ahmad had, to quite an extent, misjudged Meer `Abbaas. But wise and godly people are generally expected to have good insight into human nature. One might argue that although Mirza Ghulam Ahmad was a man of God, he had an other-worldly, unsuspecting and careless temperament. This argument might hold for some common man of God but does not seem tenable for a person who says he was appointed to bring reform not only to the Muslim nation but to all other nations as well. An international religious reformer, as Ahmadiyya doctrine claims for Mirza Ghulam Ahmad, would probably need to have better insight than that displayed by Mirza Ghulam Ahmad in the case of Meer `Abbaas.

An alternative explanation is that Mirza Ghulam Ahmad had in fact assessed Meer `Abbaas correctly and that Meer `Abbaas was indeed a spiritually elevated person of deep understanding. However, if it was the case that Mirza Ghulam Ahmad was not from God then it was entirely in keeping with Meer `Abbaas’ character that he left Mirza Ghulam Ahmad’s Movement.

Recall that Mirza Ghulam Ahmad wrote about Meer `Abbaas that he was that “first friend of mine in whose heart God Almighty put my love before all others” [RK, v. 3, p. 527]. Given this, it is rather significant that God allowed Meer `Abbaas to leave Mirza Ghulam Ahmad.

- The concept of Divine revelation that Mirza Ghulam Ahmad put forward, in the course of his explanations pertaining to his root-and-branches revelation, indicates that Mirza Ghulam Ahmad ***did not understand the Omniscience of God and the nature and purpose of Divine revelation***, as held in Islaam (and in many other faiths). I have already commented upon this so I will not do so again.

Alternatively, it could be that he did understand these concepts but for expediency, to save face for his apparently false revelation, he chose to distort his views.

- It seems that Mirza Ghulam Ahmad was either ***careless or muddle-headed or he was dishonest***. This suspicion is based on the fact that the gender of Mirza Ghulam Ahmad’s root-and-branches revelation got changed from masculine to feminine after Meer `Abbaas renounced, with no explanation provided by him, and with him citing the feminine gender as an indicator of Meer `Abbaas’ unstable nature. An Divinely appointed international religious reformer would not be expected to be careless or muddle-headed or dishonest.
- In the article in *Aasmaanee Fayslah* [RK, v. 4, pp. 343-350], Mirza Ghulam Ahmad comes across as ***crafty rather than straightforward***. One reason is the diverse (and, in some cases, contradictory) explanations he offers for the apparently false revelation. He also seems to be deflecting attention from this issue. One thing he seems to do in this connection is to scare his disciples from having misgivings about him by suggesting that Meer `Abbaas’ fall is a matter to take heed from [p. 345]. Also, toward the end of the article, he refers the reader to other prophecies that are to come true in the future. It also seems that he had some inclination toward the occult: he presents a strange list of numbers, with no explanation, at the end of the article [p. 350].
- I felt that it was ***ungracious*** of Mirza Ghulam Ahmad to close his article in *Aasmaanee Fayslah* with a greeting of peace that was restricted to those who understood his secrets and mysteries [RK, v. 4, p. 350]. It seems to me that very few people would have understood the mysterious list of numbers that he presented just above the greeting.

I think that the Meer `Abbaas case provides useful insight into Mirza Ghulam Ahmad and his modus operandi. It showed me what tactics he was capable of, how he could present a failure as if it were a success, what things he might do if he suspected that a disciple was wavering and might defect (such as praise to hold his loyalty and a prediction that could come in handy in case the defection happened anyway) and what sort of things he did after a defection had occurred to prevent others from following.

3.1.6 Sign # 1: Arriving at the Expected Time and Breaking the Cross

In Section 3.1.5.4, “Meer `Abbaas’ Renunciation Listed as a Sign of Mirza Ghulam Ahmad’s Truth”, I showed that Meer `Abbaas’ renunciation was cited by Mirza Ghulam Ahmad as a sign of his truth and I mentioned

that it is listed as Sign # 126 in a list of the signs that he presents in his book *Haqeeqat-ul-Wahee*. That might have made you wonder what Sign # 1 was in that list and you might have thought that, being # 1, it must have been quite important in Mirza Ghulam Ahmad's estimation. Well, that sign probably was important in his estimation although he does say that his consideration for what to place first in the list was chronological order.

Anyway, I will now discuss Sign # 1 from that list. I present below its summary, as I understand it, from Mirza Ghulam Ahmad's description in [RK, v. 22, pp. 200-202; *Haqeeqat-ul-Wahee*; published 1907]. Please note that this is a paraphrased summary, not a quotation.

- There is a hadeeth that says that at the start of each century God will appoint a person for this nation (the Muslims) who will revive the religion for them.
- The 24th year of this century is now going by and it is not possible that something the Messenger of Allaah stated not come to pass.
- It is agreed among the 'Ahl-e-Sunnat' (a major school of thought in Islaam) that the last reformer of this nation will be the Maseeh Mau'ood (the Promised Messiah) who will appear in the Last Era ['aakhree zamaanah'].
- This is now the Last Era.
- So it is the time for Maseeh Mau'ood to appear and I am the only person who made a claim before the century started and am still alive, 25 years after the claim.
- I am the only one person who has overwhelmed/indicted the Christians and other nations with the signs of (or from) God.
- Therefore, until some other claimant, with all these qualities, is presented, my claim – that I am that Maseeh Mau'ood who is the reformer of the Last Era -- is proven true.

In the case of this so-called sign, my primary issue is not that the prophecies and events that are supposed to constitute the sign did not occur. I am not concerned with showing that there was no valid prophecy about a reformer or the Promised Messiah, or that their expected arrival time was not the same as when Mirza Ghulam Ahmad made his claim, or that Mirza Ghulam Ahmad was not the only one who made the claim; rather, my main issue in this case is that even if the prophecies existed and the events of the sign took place as claimed, that is no proof that Mirza Ghulam Ahmad is the expected reformer. To explain this viewpoint, I present below a hypothetical/symbolic case that is similar to Sign # 1.

I am at college and live away from home, that is, away from my parents. My house needs repair and some of my neighbors have been harassing me. I have been expecting that my father will send a trusted friend of his, a young man who is a reflection of my father's own character, to help me repair my house and fight back my unfriendly neighbors. This expectation is based on some words from an older friend of my father's, now deceased, that some people have conveyed to me. These words seemed to indicate that this man, my father's younger friend, was to arrive in the early part of this year. I don't know this young man but I expect to be able to ascertain, from some of his characteristics, that he indeed has come from my father.

A young man did come in the early part of this year. He did try to fight back my neighbors. He also offered to repair my house, showing me plans for repair that seemed to have some merit.

But it does not seem to me that this man is from my father. He fails some crucial criteria I have for gauging his authenticity. His character is out of line with my father's character. If he can't make his opponents see his point of view, he begins to address them with foul language. Moreover, he seems to be crafty and dishonest. He has not been able to produce any compelling evidence of having come from my father. He claimed that my father had promised him in a phone call that he was going to send this man a package in the mail, that my father would never renege on the promise (and I know that my father does not renege on promises), and that would be proof that he is from my father. When the package failed to arrive the man said the promise really had had two parts and the first part, the one that promised the coming of the package, was applicable only under certain conditions and

those conditions had not been fully met. But, he said, the promise had really been fulfilled because the second part of the promise was that the package would definitely not come if the conditions were not fully met. So, the man claimed, the fact that the package did not come proved that he is from my father.

Some of my friends think that since there was expectation that a man sent by my father would arrive in the early part of this year, and since this is the only man who arrived in that part of the year and has claimed to have been sent by my father, I should believe that this man is indeed from my father.

However, I feel that the existence of the expectation that my father was going to send a man is no proof that this particular man is from my father. For me to believe that this man is from my father, he has to prove his authenticity based on his own merit, not based on the argument that he arrived within the time period of the expected arrival.

My primary point, as I tried to depict in this analogy, is that the expectation of the arrival of a Divinely appointed reformer is no proof at all that Mirza Ghulam Ahmad was that reformer. ***It does not seem to me that Mirza Ghulam Ahmad is godly and from God or that he was supported by God. Therefore, it is irrelevant as to whether or not he arrived in the expected time period. A secondary issue is that the expectation may or may not have been valid;*** I will discuss this latter issue in Section 4.1, "Wasn't His Coming Expected?". Moreover, I am not convinced that Mirza Ghulam Ahmad overwhelmed the Christians, although it is true that the theory that Jesus came down alive from the cross and later died a natural death is a huge issue for Christian doctrine. But, even if Mirza Ghulam Ahmad had significantly overwhelmed the Christians, my main point still holds.

Furthermore, the theory that Jesus was taken down alive from the cross and later died a natural death was not originally proposed by Mirza Ghulam Ahmad in the 19th century; as I will show in Section 4.2.4.3.1, "Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"", Sir Sayyad Ahmad Khan, a renowned Muslim scholar and educationist, presented this theory in his commentary of the Quraan several years before, supposedly, Mirza Ghulam Ahmad was informed by God that Jesus was dead. Ignoring the fact that it was Sir Sayyad who introduced this theory, Mirza Ghulam Ahmad says at the end of Sign # 1:

[At one end] there was the time when the cross broke God's true Messiah and wounded him and **for the Last Era it was destined that the Messiah will break the cross**, that is, with heavenly signs, will remove the doctrine of atonement from the world. [RK, v. 22, p. 202; top of the page; *Haqeeqat-ul-Wahee*]

The Ahmadiyya claim, as explained below, is that the doctrine of atonement has been invalidated by showing that Jesus did not die on the cross and then rise from the dead but, rather, that he came down alive from the cross (and died a natural death later):

The success which Christianity has achieved over a long period of history is based on the Christian belief that Jesus died on the cross and so atoned for the sins of his followers. Resurrected from death on the cross he now sits in Heaven on the right hand of God. ... **These two beliefs, death on the cross and Resurrection, Hazrat Mirza Sahib disproved with the help of the New Testament itself.** He proved that Jesus could not have died on the cross. [INVITATION-TO, p. 133]

If at all we agree that the Christianity has been overwhelmed due to the theory that Jesus came down alive from the cross, we will have to give credit to Sir Sayyad Ahmad Khan for this defeat of Christianity because he presented the theory (correctly translating relevant verses from the Quraan and using information from the New Testament) before Mirza Ghulam Ahmad adopted it, as you can see in Section 4.2.4.3.1.

So, if the Messiah was destined to break the cross, as Mirza Ghulam Ahmad says, then Mirza Ghulam Ahmad was not the Messiah since it was not he who broke the cross, if at all it has been broken.

3.1.7 A Couple of Simple Signs

If you have read all the material I have presented so far, you might be getting exhausted. Most of the cases and issues in this chapter, up till now, have involved rather long discussion and analysis. So, for a change of pace, I will now present a couple of cases that are relatively simple. The sub-sections of this section are:

- Marriage to a Virgin and a Widow.
- Four Boys with Long Life.

3.1.7.1 Marriage to a Virgin and a Widow

In an appendix to his book *Tiryaaq-ul-Quloob*, Mirza Ghulam Ahmad presents a list of the signs of his truth that (as he claims) have been manifested by the time of that writing which is August 20, 1899 AD [RK, v. 15, p. 192; Appendix No. 2 to *Tiryaaq-ul-Quloob*].

Sign # 10 from this list is excerpted below:

Approximately 18 years ago, on some occasion, I visited the house of Maulvee Muhammad Husayn Bataalvee, editor of the magazine *Isha'at-us-Sunnah*. He asked me whether I had had any revelation in those days. I related to him the revelation, which I had recounted several times to my sincere [followers], and that is as follows: 'bakarun wa thayyibun'. The meaning of which, as follows, I presented to him, and also to everyone else: It is God Almighty's intention that He will bring two women into my nikaah [marriage bond]; one will be a virgin and the other a widow. Hence this revelation that was regarding a virgin has been fulfilled. And at this time, by the Grace of The Almighty, four sons from that wife are in existence and the [fulfillment of the] revelation [about] the widow is awaited. [RK, v. 15, p. 201; list item # 10]

The virgin that he mentions was Nusrat Jahaan, being his second wife and the mother of his four younger sons. As far as I can tell from Ahmadiyya literature, Mirza Ghulam Ahmad never married any other lady again, after the marriage to Nusrat Jahaan. Therefore, the revelation regarding the widow was never fulfilled. (His first wife, the one prior to Nusrat Jahaan, also had not been a widow before her marriage to him.)

Also note that he includes this revelation in a list about which he says: "In this appendix I present below a brief list of those of my signs that have been manifested by today, that is, August 20, 1899 AD, for the guidance of the seekers of the truth, and that is as follows: [start of list]" [RK, v. 15, p. 192; introductory sentence under the title of the appendix]. Since the widow revelation had not yet been fulfilled at the time of the writing, this claim was not exactly accurate and the virgin-and-widow revelation did not exactly qualify as a sign.

3.1.7.2 Four Boys with Long Life

(Warning: This is not quite as simple as the previous section. Sorry.)

In his book *Haqeeqat-ul-Wahee*, Mirza Ghulam Ahmad presents a list of the signs of his truth. Before starting the list he says that he wants to show "how many heavenly signs from God Almighty [exist] for [bearing] witness for me [Mirza Ghulam Ahmad]" [RK, v. 22, p. 200; 4th and 5th line from the top; *Haqeeqat-ul-Wahee*].

Sign # 1 and Sign # 126 from this list have already been discussed, in Sections 3.1.6 and 3.1.5.4, respectively. I present below Sign # 41:

[Sign] 41. The 41st sign is that a period of 20 or 21 years has gone by that I published an announcement in which it was written that God has promised me that I will give [you] four boys who will attain age [i.e., live long]. Page 139 of *Mawaahib-ur-Rahmaan* contains a pointer toward this prophecy, that is, in the following passage: [Arabic text] that is, praise and glory to Allaah Almighty who, in old age, gave four boys and fulfilled His promise. (That is, that I will give four boys). So, those four boys are: Mahmud Ahmad, Basheer Ahmad, Shareef Ahmad, Mubaarik Ahmad; who exist alive. [RK, v. 22, p. 228; *Haqeeqat-ul-Wahee*]

The title page of the book *Haqeeqat-ul-Wahee* (the book containing the description of this sign) states, in the page bottom margin, the following: "Publication Date May 15, 1907 AD" [RK, v. 22, p. 1; title page of *Haqeeqat-ul-Wahee*]. A few months after the publication of this book, on (or perhaps a day or so before) September 16, 1907, Mirza Ghulam Ahmad's son Mubaarik Ahmad died. Mirza Ghulam Ahmad discusses this in a speech delivered on that occasion; in the excerpt below, I have tried to represent the formatting of the original text:

September 16, 1907

At the Death of Saahibzaadah Mubaarik Ahmad
Speech by the Sacred Hadrat [Mirza Ghulam Ahmad] in the Garden

He stated:

It is a thing of decree and destiny. (Mubaarik Ahmad had) completely recovered from the real illness. [He] had become completely healthy. Not even a trace of the fever had remained. ... **Allaah Almighty had given the information about his death along with [the information about] his birth.** It is written in *Tiryaaq-ul-Quloob*: [Arabic text]. But before the time [of something] a stupor prevails and the mind does not move [toward that something]. Then at one place there is the prophecy: ‘Hay to bhaaree magar khudaa-ee imtehaan ko qubool kar’ [Although it is heavy but accept the test from God]. Then at one time this revelation too occurred: [Arabic text] ... [As for me] **I am very pleased that God’s Word has been fulfilled. The folks at home used to get very worried, at times, during this illness. I replied to them that in the end the result will be death or it is something else.** ... [MALFOOZAAT, v. 9, p. 378]

To some readers it might seem obvious that Sign # 41 from the *Haqeeqat-ul-Wahee* list failed to achieve a successful ending. As for those who do not see it this way, further discussion is probably not useful anyway; they will probably continue to see all of Mirza Ghulam Ahmad’s claims as true. However, just in case some readers want or might benefit from some elaboration and analysis, I present some below.

You may have noticed that I did not provide the Arabic text used by Mirza Ghulam Ahmad in the speech quoted above, or its English translation. This is not because I am trying to hide this from the readers; you are welcome to look up the source I have referenced. It is because I just did not have the time to obtain⁴⁰ an English translation and, more significantly, I had no need to do so. The text obviously says something from which Mirza Ghulam Ahmad and his followers are able to infer that God had given Mirza Ghulam Ahmad prior information about Mubaarik’s death even though Mirza Ghulam Ahmad had not understood it before the death occurred. It is irrelevant to me what the text might be since to me it is obvious that Mubaarik’s death contradicts the sign described as Sign # 41, which, according to Mirza Ghulam Ahmad’s statement of the sign, involved fulfillment of a *promise* of God.

Further, the part of the speech that I did translate gives some idea of the sort of predictions Mirza Ghulam Ahmad is probably relying upon. Firstly, consider the Urdu prophecy that he references: “Although it is heavy but accept the test from God” [MALFOOZAAT, v. 9, p. 378; 6th line from the top]; as I see it, this does not provide any specific information regarding Mubaarik’s death. Secondly, consider the last sentence I quoted in which Mirza Ghulam Ahmad says that he had told his folks that the end result, of Mubaarik’s illness, “will be **death or it is something else**” [MALFOOZAAT, v. 9, p. 378; 5th line from the bottom]. This is a rather convenient and safe prediction; either Mubaarik is going to die or he is not⁴¹.

Now let us get back to Sign # 41, the crux of which is the statement by Mirza Ghulam Ahmad that “**God has promised** me that I will give [you] **four boys** who will **attain age [i.e., live long]**” [RK, v. 22, p. 228]; Mubaarik Ahmad was specifically identified by Mirza Ghulam Ahmad as one of those boys.

The following issues could arise in connection with verifying the fulfillment of this sign:

- Although Mubaarik Ahmad died shortly after Sign # 41 was published, he may already have attained enough age to be considered a long life.
- The words that I translated as “attain age” might not mean that the boys had to live long. That is, the translation that I added in square brackets, “live long”, may not be valid.

⁴⁰ I do not know Arabic myself. I can translate a word or two by looking up a dictionary, but not a whole sentence. If I get a translation from someone else, I can verify it to some extent by looking up each major word in a dictionary to see how much it matches.

⁴¹ This is tantamount to prophesying that a coin tossed in the air will either fall heads or it will fall some other way; the chances of this prophecy not coming true are zero. Note that if the prophecy had said that the coin will either fall heads or tails, there would have been a minuscule chance that it would fail since the coin might have stood on edge after landing. But the prophecy cleverly says that it will fall heads or some other way; with this wording, the prophecy is totally safe.

- The focus of the sign might have been that Mirza Ghulam Ahmad, in his old age, will get four sons; it may not have been necessary for them to live long.

I will now address each of these points.

Mubaarik Ahmad was born in 1899. This can be seen from an account of some incidents and rituals pertaining to his birth -- his ‘aqeeqah’ ceremony (a feast to celebrate a child’s birth) and the shaving of his head – recorded in a letter by Maulvee Abdul Kareem, published in the June 30, 1899 issue of *Al-Hakam*, and included in [MALFOOZAAT, v. 1, p. 303-304] under the date June 25, 1899. Given that he died in 1907, his age at death was about 8 years; in most cultures, this is not considered long life. It is also obvious from Mirza Ghulam Ahmad’s speech at his death, a small portion of which I quoted above, that he was a child when he died. (I did not quote the parts that indicate that he was a child.)

The words that I translated as “attain age” are, in Urdu: ‘‘umar paavayn gay’. (The phrase is in plural form since it applies to all the four boys.) This literally means that they will get or attain age. Most Urdu speakers will probably agree that this means that they will attain *long* age; at the very least, it means they will not die in childhood. Even if you do not know Urdu, you can guess that the connotation must include the idea of *long life*, not just life, unqualified. The reason is that once a person is born, he/she does attain some life, even it is just a few hours or even minutes. So, if the sons were to be born, then they would automatically attain *some* life and if that is all that was meant, it would be pointless to add the phrase about attaining life.

Lastly, it may be said that the sign was fulfilled because the sons were born and its fulfillment was not dependent on their long life. I will explain why this argument is not valid. First let us review some of the signs listed preceding Sign # 41:

- Sign 34: This is about the birth of a boy; Mirza Ghulam Ahmad specifically indicates that the sign was fulfilled by the birth of the son named Mahmud Ahmad. Mirza Ghulam Ahmad also mentions the Green Announcement. [RK, v. 22, p. 227; list item # 34]
- Sign 35: This is about the birth of a boy to be born after Mahmud Ahmad; Mirza Ghulam Ahmad specifically indicates that the sign was fulfilled by the birth of the son named Basheer Ahmad. [RK, v. 22, p. 227; list item # 35]
- Sign 36: This is about the birth of a boy to be born after Basheer Ahmad; Mirza Ghulam Ahmad specifically indicates that the sign was fulfilled by the birth of the son named Shareef Ahmad. [RK, v. 22, p. 227; list item # 36]
- Sign 37: This is about the birth of a girl; Mirza Ghulam Ahmad specifically indicates that the sign was fulfilled by the birth of the daughter named Mubaarikah Begum. [RK, v. 22, pp. 227-228; list item # 37]
- Sign 38: This is about the birth of a son to be born after the girl; Mirza Ghulam Ahmad specifically indicates that the sign was fulfilled by the birth of the son named Mubaarik Ahmad. [RK, v. 22, p. 228; list item # 38]

As you see, Signs 34, 35, 36, and 38 each pertain to the birth of one of the four sons listed in Sign # 41. Since the birth of each of the four sons has been individually counted as a sign in a separate list item, the list item that is Sign 41 cannot be counted again as a sign if all it is saying is that these four sons will merely be born; that would be redundant counting of signs by Mirza Ghulam Ahmad which would be cheating.

So, if Sign # 41 is not redundant then it must be about something more than just the birth of the sons. This is also indicated by a phrase that Mirza Ghulam Ahmad adds at the end of the Sign # 41 text: “**who exist alive**” [RK, v. 22, p. 228; list item # 41; 4th line from the bottom of the page]. He cites their being alive as part of the sign; however, a few months later, one of them died. As I see it, this sign did not come to pass.

Now, the death of a son would generally not be considered a sign of the falsehood of a prophet or other Divine appointee. However, Mirza Ghulam Ahmad himself lists as a sign of his truth the (supposed) *promise* of God to him that these four sons would attain long life. Therefore, if one of these sons did not attain long life, then, by Mirza Ghulam Ahmad’s own approach to identifying the signs of his truth, one has to conclude that Mirza Ghulam Ahmad was false.

3.1.8 A Couple of Non-Simple Signs

Given all the information I have already presented (in preceding sections) to show the lack of Divine support for Mirza Ghulam Ahmad, there was no need, in my opinion, for further investigation of the signs and prophecies adduced in Mirza Ghulam Ahmad's favor. However, there are two natural phenomenon cited as signs of his truth that have an important enough place in Ahmadiyya literature and culture that I felt I could not totally ignore them. So, I decided to address them but, in the interest of limiting the size of this document, I do not address them comprehensively and, for some of the details, I refer you to other writings.

Each of the two phenomena is discussed in one of the sub-sections below:

- The Lunar and Solar Eclipses in Ramadaan.
- The Plague.

3.1.8.1 The Lunar and Solar Eclipses in Ramadaan

A summary of the event central to this discussion is as follows: A lunar eclipse occurred on March 21, 1894 AD -- Ramadaan 13, 1311 AH -- and a solar eclipse occurred a few days later, on April 6, 1894 -- Ramadaan 28, 1311 AH. (For details pertaining to where and when the eclipses were visible, see [SHAUKAT].) This event is claimed by the Ahmadiyya Movement as a heavenly sign manifested in support of Mirza Ghulam Ahmad's claim of being the Promised Mahdee.

I first provide quotations from Ahmadiyya literature to present the Ahmadiyya case and then I will offer my remarks. This section is divided into the following sub-sections:

- The Ahmadiyya Description of the Sign of the Eclipses.
- Analysis of the Sign.

3.1.8.1.1 The Ahmadiyya Description of the Sign of the Eclipses

Here are some excerpts from the Ahmadiyya book [INVITATION-TO]. (I have slightly modified the format of the quoted hadeeth to align it with my convention of presenting a quotation within a quotation.)

[T]he Holy Prophet has mentioned important heavenly events which were to mark the advent of the Promised Messiah. For instance, the Holy Prophet said that at the time of the Promised Messiah there would be eclipses of the sun and the moon on certain dates of the month of Ramadhan. The Holy Prophet regarded this as a very important and significant sign. In fact, he said that since the creation of the heavens and the earth, these two signs - eclipses of the sun and the moon in the month of Ramadhan - had not been shown in support of any prophet. The words of the *Hadith* are:

[Arabic text]

As reported by Muhammad bin Ali, the advent of our Mahdi will be marked by two important signs. These signs have never appeared before, not since the creation of Heaven and earth. One is the eclipse of the moon on the first of Ramadhan, and the other is the eclipse of the sun in the middle of Ramadhan, and these two signs have not appeared since the creation of the Heaven and earth. [Reference: Dar Qutani, p. 188]

...

Though I am concerned at present with recounting the signs mentioned in the *Hadith*, it does not seem out of place to say that even in the Holy Quran the eclipses of the sun and the moon are mentioned as important signs of the latter days. In the chapter *Qiyamah* we have:

[Arabic text of Quraan 75:7-10]

He asks, "When is the Day of the Awakening?" But when the sight is dazzled and the moon is eclipsed and the sun and the moon are in conjunction. [Reference: Al-Qiyamah, 7-10]

The verses embody a significant description of the present time. ...

The prophecy is of great importance and its fulfilment an event of unusual cosmic and spiritual significance. In 1311 A.H. (1894 A.D.) the prophecies were literally fulfilled. In the month of Ramadhan of this year, the moon suffered an eclipse on the first of the three dates, (i.e. the 13th) on which the lunar eclipse could be expected. The sun suffered an eclipse on the middle date, i.e. the 28th. This conjunction of the two eclipses in the same month took place in the lifetime of a person who claimed to be the Mahdi as promised in the prophecies. [INVITATION-TO, pp. 110-112]

And here is a quotation from Mirza Ghulam Ahmad, describing the same sign:

[A] hadeeth of Daar Qutaneer also testifies to the fact that the Promised Mahdee will appear at the head [i.e., beginning] of the 14th century [Hijree]. **That hadeeth is as follows:** [part of the Arabic text from Daar Qutaneer]. The translation of the entire hadeeth is that there are two signs for our Mahdee. Ever since the foundation has been laid for heaven and earth, those signs have not been manifested for any appointee and messenger and prophet. And those signs are as follows: In the month of Ramadan, the moon will eclipse on the first night of its established nights and the sun [will eclipse] on the central day of its established days. ... **Now the 14th century is clearly established by this hadeeth** because the solar and lunar eclipses that tell [us] of the Mahdee's era, and present a sign to the deniers, have indeed occurred in the 14th century. Now what argument can be more lucid and clear than this that the hadeeth established the time of the solar and lunar eclipses as the time of the Promised Mahdee and this fact has been observed and experienced that these solar and lunar eclipses did indeed occur in the 14th century Hijree and in this very century the claim of the Mahdee met with severe denial. [RK, v. 17, pp. 132-133; starts at approximately middle of the page on p. 132; *Tohfa-e-Goldrawiyah*]

3.1.8.1.2 Analysis of the Sign

I list below the issues I see with the Ahmadiyya descriptions of the sign provided above. Some of the issues are complicated and, since I want to keep this somewhat short, I will not elaborate upon them but rather refer you to a couple of articles where you can read the details.

- Is this even a hadeeth, i.e., a saying of Muhammad, the Holy Prophet?

Both passages quoted above refer to the statement by Muhammad bin `Alee as a "hadeeth"; [INVITATION-TO] clearly says that it is a statement of the Holy Prophet. However, read the narration again and note that it does not attribute the statement to the Holy Prophet. That is, the narration does not say that Muhammad bin `Alee had heard the Holy Prophet saying this. Non-Ahmadee scholars contend that this is not a saying of the Holy Prophet at all. For more discussion of this issue, refer to [SHAUKAT].

- On what dates of Ramadaan were the eclipses expected to occur, as a sign?

Note that the saying, as quoted in [INVITATION-TO], states that the eclipse of the moon is to occur "on the first of Ramadhan" and the eclipse of the sun "in the middle of Ramadhan". In the description of the event that occurred, [INVITATION-TO] elaborates this to mean that the first of Ramadaan means the "first of the three dates, (i.e. the 13th) on which the lunar eclipse could be expected" and offers a similar explanation for the solar eclipse date. That is, the exact words of the saying do not indicate that the expected Ramadaan dates are the 13th and 28th; rather, this is an interpretation.

[INVITATION-TO] goes on (in a part I have not quoted) to justify this interpretation. However, see [MCNAUGHTON] for a different view and related facts. Furthermore, note that Mirza Ghulam Ahmad does not even bother to tell his reader that he is making this interpretation. He says he is providing a translation and then proceeds to present words that give the impression that the original saying states that the Ramadaan date for the lunar eclipse is "the first night of its established nights" rather than the first night of Ramadaan; he does a similar thing for the solar eclipse [RK, v. 17, p. 132]. Given that Mirza Ghulam Ahmad claimed to be a Divine apostle, I think it would have behooved him to be more scrupulous than this in giving a translation, particularly of a statement he considers to be a hadeeth.

- Does the (so-called) hadeeth statement say that (1) the event has *never* occurred or (2) just that it has never occurred *in support of any prophet/appointee*?

As I read the statement, it simply says that the phenomenon (referred to as the sign) has never occurred; it does not indicate that the phenomenon has in fact occurred but never as a sign in support of a claimant of Divine office. However, the Ahmadiyya Movement claims that the narration only means to state that the event has never occurred *as a sign* for the truth of a claimant. For example, Mirza Ghulam Ahmad says that "those signs have not been manifested for any appointee and messenger and prophet" [RK, v. 17, p. 132]. You may be wondering why the Ahmadiyya Movement needs to add this qualifier to the narration. The reason is that the phenomenon of a lunar eclipse on Ramadaan 13 and, in the same Ramadaan, a solar eclipse on Ramadaan 28, is not rare at all; it has occurred numerous times. See [SHAUKAT] for information about the three times that it happened in Mirza Ghulam Ahmad's lifetime, just between 1851 and 1895.

- Does Quraan 75:7 refer to the Day of Resurrection or to the "latter days" and Mirza Ghulam Ahmad's time?

[INVITATION-TO] claims that “in the Holy Quran the eclipses of the sun and the moon are mentioned as important signs of the latter days” and quotes Quraan 75:7-10 in support of this claim. It translates 75:7 as “He asks, ‘When is the Day of the Awakening?’”, thus trying to relate the verse to Mirza Ghulam Ahmad’s time. The phrase corresponding to “Day of the Awakening” is ‘yaum-ul-qiyaamah’; this is usually translated as “Day of Resurrection” and is so translated for this verse too in [AHMADIYYA-HQ, p. 1285]. The Day of Resurrection, as I understand the Quraan, is not the same thing as the “latter days” or the era in which Mirza Ghulam Ahmad lived. So, I do not think that Quraan 75:7-10 supports this so-called hadeeth.

- Does the (so-called) hadeeth foretell the sign’s occurrence for the 14th century Hijree?

Mirza Ghulam Ahmad claims that “the 14th century is clearly established by this hadeeth” [RK, v. 17, p. 133; 1st line; *Tohfa-e-Goldrawiyah*]; that is, the hadeeth tells us that the Mahdee will appear in the 14th century. He goes on to provide an explanation of how he sees this to be so. His logic is as follows:

- o The hadeeth says that the time of the eclipses will be the time of the Mahdee.
- o It has been observed that the eclipses occurred in the 14th century.
- o Therefore, the hadeeth establishes that the time of the Mahdee will be the 14th century.

I hope that the vacuousness of this logic is apparent, at least to some readers; to those who see it differently, I will not even attempt to explain what is wrong with it.

- Why did Mirza Ghulam Ahmad not announce, *before* the occurrence of the sign, that it would occur in his support?

As far as I know, Mirza Ghulam Ahmad did not predict, prior to the occurrence of the 1894 lunar and solar eclipses, that this “sign” would be shown by God to support his claim. I suspect that if he had made such an a priori announcement, Ahmadiyya Movement literature would definitely have mentioned it. However, I have not seen any such mention so far. So, I have the following questions:

- o Why did God not inform Mirza Ghulam Ahmad that this sign would be manifested for him, so that he could make a grand prophecy?
- o Even if God had not informed him, Mirza Ghulam Ahmad could have made the prediction on his own, if he truly believed he was the special Mahdee referenced by the Holy Prophet as “our Mahdee” and knew (given his vast Islaamic knowledge) that the eclipses were prophesied in a hadeeth as a sign of this Mahdee. So, why did he not confidently proclaim that the sign would occur, before it occurred?

I provide below a passage from a book published in 1892 (approximately two years before the eclipses) in which Mirza Ghulam Ahmad discusses hadeeths and other predictions about the Mahdee but there is no mention of the hadeeth prophesying the eclipses.

[T]here is no doubt that wherever in the Hadeeth there is stated a prophecy of the Messenger of Allaah, the blessings of Allaah and peace be on him, regarding an expected person referred to as “Mahdee”, people have fallen into much error in understanding [these statements] and due to misunderstanding it has been understood that each mention of Mahdee signifies Muhammad bin `Abdullaah, about whom there exist some hadeeths. But upon reflection it may be seen that His Holiness, the blessings of Allaah and peace be on him, gives tidings of several Mahdees; from among these there is also the Mahdee who has been named as ‘Sultan-e-Mashriq’ [Monarch of the East]; it is necessary that his appearance occur in the eastern countries – India etc. – and [his] real homeland be Persia. Actually, it is to identify him that the following hadeeth exists: If faith had been hanging from, or placed on, Surrayya [Pleiades, a star] even then that man would have obtained it from there [or that very place] ... His Holiness, the blessings of Allaah and peace be on him, himself has declared the era of one of the Mahdees to be the same as the era in which we are [living] and has declared him to be the mujaddid [reformer] of the 14th century [AH]. ... Now a few poetry verses from Nay`matullaah Walee, which are about the Indian Mahdee, are stated below, along with commentary: ... [RK, v. 4, pp. 370-371; starts at 5th line from top on p. 370; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*; published 1892, as seen from title page].

Ironically, the name of the book is *Nishaan-e-Aasmaanee*, meaning “Heavenly Sign”, and yet it does not mention the heavenly sign of the eclipses that was to occur for the Mahdee.

3.1.8.2 The Plague

A summary of the event central to this discussion, from an encyclopedia article, is as follows:

Plague ... Term formerly applied to epidemics of various diseases, but now restricted to the disease caused by the *bacillus pestis*. ... In 1894 there was a severe outbreak [of the plague] at Hong Kong, following which the disease spread through large areas of India, China, Japan, Australia, South America, the West Indies, Madagascar, Egypt, and Russia ... [GROLIER, v. 16, Article on "Plague"]

The spreading of the plague to the Punjab province of India is claimed by the Ahmadiyya Movement as God's punishment for rejection of Mirza Ghulam Ahmad and a fulfillment of his prayers and prophecies. In this section I discuss the Ahmadiyya claims regarding the plague and the role it played in the Ahmadiyya Movement. This section is divided into the following sub-sections:

- Overview of the Ahmadiyya Case.
- The Condition upon which the Plague was to End or Subside.
- How One Could be Saved from the Plague.
- The Role of the Plague in the Ahmadiyya Movement.

3.1.8.2.1 Overview of the Ahmadiyya Case

I reproduce below a large part of the section from the Ahmadiyya book [INVITATION-TO] pertaining to the plague. (I have slightly modified the format of the quotations in the passage to align it with my convention of presenting a quotation within a quotation.)

Prophecy No. 7: The plague

... I now proceed to narrate a prophecy which completed [Islam's argument] against all communities of India and eventually against the whole world. ... Many prophecies of Hazrat Mirza Sahib have been fulfilled already. Many await fulfillment. As an example of such prophecies I present an account of his prophecy regarding the onset of plague. ... When according to a prophecy of the Holy Prophet, a lunar eclipse occurred on the 13th of Ramadhan and a solar eclipse on the 28th of the same month. Hazrat Mirza Sahib was informed that if people did not heed this important Sign and did not accept him, they would meet with divine punishment on a considerable scale. Hazrat Mirza Sahib wrote:

[Arabic text]

The lunar and the solar eclipses were two grave warnings from God. Their occurrence in the same month should serve as an admonition and point to the divine punishment which those who persist in hostility must receive. (*Nur-ul-Haq*, part 11)

Soon afterwards, as a step towards the fulfillment of the prophecy, he was moved to pray for a pestilence. Thus in one of his Arabic poems (1894) he said:

[Arabic text]

When iniquity and ungodliness rose to a deadly height; even as flood reaches its dangerous level,

I wished from God that a pestilence should come and destroy;

For, according to the wise, it is better for people to die than to become involved in fatal misbelief and misguidance.

Then in 1897, in his book *Siraj-Munir*, he quoted a revelation of his:

[Arabic text]

O Messiah for men, rid us of our Pestilences.

Commenting on this he wrote:

[Arabic text]

Wait and see how and when these warnings fulfill themselves. There are times when prayers bring death, and times when they bring life.

When this last prophecy was published, plague had already made an appearance in Bombay. It stayed for a year and disappeared. There was a feeling of relief. Its spread had been prevented by the public health authorities. But a warning from God pointed the other way. When general complacency had been induced by the belief that the disease had come and gone, when the Punjab, except for one or two villages, seemed quite safe, when in Bombay its ravages had been more or less halted, the Promised Messiah issued a statement in which he said:

I am constrained to write about an important matter and this owing only to overwhelming sympathy. I know that those devoid of spiritual feelings will tend to ridicule my statement. Nevertheless, out of sympathy for them, it is my duty to warn people. The warning is this. Today, February 6, 1898, Monday, I saw in a dream that angels of God were planting black seedlings in different parts of the Punjab. The seedlings are ugly, dangerous looking, black and stunted. I asked some of the angels about them. I was told

that they were the seedlings of plague which was about to spread in the country. It did not become quite clear to me whether this was to be next winter or the winter after the next. But the scene and the experience were full of terror. I am reminded also of a revelation of mine about the plague. It said, 'Verily Allah does not change the lot of a people unless they first change their hearts.' It seems that the plague will not disappear unless extreme sin and transgression disappear first.

...

It appears from these prophecies that in 1894 the Promised Messiah prophesied a general calamity. The description of this he himself elaborated into a pestilence. Then, when the plague first made its appearance in India, he issued a special warning to the Punjab against the impending destruction. He described the threatened calamity as the calamity of Doomsday and said that there was to be no escape from it unless there was a change of heart.

What happened subsequently is terrible beyond words. The plague started in Bombay as though its worst effects were to be there, but Bombay recovered and the Punjab became its centre. So deadly and so widespread was it that the death-rate rose to thirty thousand per week and several hundred thousand died in a year. Hundreds of doctors were appointed. Many different kinds of treatment were invented. But to no avail. Every year the plague flared up with added virulence. The Government authorities looked on helplessly. A general feeling arose that this was the consequence of denying the Promised Messiah. Then several hundred thousand persons believed. The epidemic continued to rage until the Promised Messiah was told by God that the plague was over, only fever remained. After this declaration the plague began to decline steadily. However, from some revelations it appears that it may break out again in our own country or in others. [INVITATION-TO, pp. 263-266]

3.1.8.2.2 The Condition upon which the Plague was to End or Subside

In the following passage, Mirza Ghulam Ahmad states why the plague occurred and the condition upon which it would end:

[G]od has made an intention [or, has planned] that [He] will definitely not remove this affliction of the plague until people remove those thoughts which are in their hearts, that is, until they accept God's appointee and messenger, the plague will not be removed. And that powerful God will protect Qaadiyaan from the devastation of the plague. ... [RK, v. 18, p. 225; last four lines above the marginal note; *Daafi`-ul-Balaa wa Mi`yaaru Ahlil Istifaa*; published April 1902]

...

... This plague will be quelled in [i.e., upon reaching] the state that people accept the envoy of God and, at a minimum, that [they] will refrain from mischief and harm and verbal impudence. Because God Almighty says in *Baraaheen-e-Ahmadiyya* that I will send plague in the latter days so that I seal the mouths [i.e., lips] of those evil and mischievous people who utter vile epithets against my messenger. [RK, v. 18, p. 229; last five lines above the marginal note; *Daafi`-ul-Balaa wa Mi`yaaru Ahlil Istifaa*; published April 1902]

Here is another quotation from Mirza Ghulam Ahmad, explaining why the plague hit the Punjab province of India, in particular:

Why is Punjab being assailed by the plague? In our opinion the reason for this is that God has established a Movement here so the initial deniers [of the Divine apostle and his Movement] have been these very people. And these are the one who have issued 'fatwaas' [religious decrees] of 'kufr' [i.e., have decreed Mirza Ghulam Ahmad and Ahmadays to be infidels]. [MALFOOZAAT, v. 3, p. 419; starts at 2nd paragraph; listed under records of the year 1902]

According to the passage quoted in the previous section, the plague subsided at some point during Mirza Ghulam Ahmad's life [INVITATION-TO, p. 266]. Later on, early in the 20th century, it ended. **According to Mirza Ghulam Ahmad's predictions quoted above, the plague should not have ended or even subsided because a very small percentage of the inhabitants of Punjab accepted Mirza Ghulam Ahmad as a Divine apostle**; the vast majority of Muslims in India (including Punjab) remained non-Ahmadee. Also, **the opposition and verbal abuse did not end either**. To show that opposition and vilification continued, I am providing below some quotations of statements made by Mirza Ghulam Ahmad on dates ranging from 1903 (the year after the prophecy quoted above) to 1908 (the year of his death). These were oral statements made in meetings with followers, recorded by a scribe; each statement is recorded under its date in [MALFOOZAAT].

- 1903:

Question asked: Some opponents ask: Why did the plague not grip us?

Answer given [by Mirza Ghulam Ahmad]:

When one lakh [100,000] people are to pass through a narrow door, can each and every one pass through at once? ...

The period of the plague is very long. Why are they restless already. If two or four hefty opponents die soon then the end would occur. **It is due to these opponents that the descent of radiance and blessings and miracles occurs and will occur.** Now some will take heed too and the law of God Almighty has been going on in this manner. [MALFOOZAAT, v. 5, p. 308; recorded under the date **April 7, 1903**]

- 1905:

A servant [or follower] respectfully stated that **opponents continuously publish false information regarding Huzoor** [Mirza Ghulam Ahmad], of illness etc. [i.e., falsely claiming that Mirza Ghulam Ahmad is ill] and relate them to us; [Mirza Ghulam Ahmad] said:

Even if opponents say things that could inflame you and lead to a fight, [you] should **avoid such mischief** and be forbearing. ... [MALFOOZAAT, v. 7, p. 365; recorded under the date **May 24, 1905**]

- 1908:

Mention was being made of the abusive language [used] by opponents. [Mirza Ghulam Ahmad] said:

See, all [sorts] of things are used in agriculture: water, seeds [etc.]. But even so there is a need to add manure, which is extremely unclean. So, similarly, **filthy opposition serves as manure for our Movement.** [MALFOOZAAT, v. 10, p. 370; recorded under the date **May 15, 1908**]

3.1.8.2.3 How One Could be Saved from the Plague

During the plague, Mirza Ghulam Ahmad promised/predicted safety from the plague, based on certain conditions. In this section, I review Mirza Ghulam Ahmad's invitation to the people toward safety from the plague.

3.1.8.2.3.1 Noah's Ark

In his book *Kishtee-e-Nooh*, meaning Noah's Ark, Mirza Ghulam Ahmad invited people to be saved from the plague by joining his Movement. The following passage is from a page near the beginning of the book:

[God] addressed me and said: You, and those person[s] who [are] within the boundary of your house, and those who are lost in you with perfect discipleship and obedience and true righteousness, all those will be saved from the plague. ... [He] has sent me revelation that **I will save each such person from death by plague who is within the boundary of this house, on the condition that he/she casts off all his/her plans/intentions of opposition and enters into the system of bay`at [i.e., becomes a member of the Ahmadiyya Movement] with full sincerity and obedience** ... [A]nd He addressed me and also said that, **in general, a severely destructive plague will not come over Qaadiyaan ... and, in general, all people of this Jama`at [Movement], regardless of how many they are, will remain protected from the plague compared to the opponents.** [RK, v. 19, p. 2; starts at 2nd line on page; *Kishtee-e-Nooh*; published October 1902]

Here is some more explanation, from the epilogue of the book:

True righteousness (**oh, very rare is true righteousness**) wins the pleasure of God. .. **But righteous is he who is proven to be righteous by the sign of God. ... The perfectly righteous will be saved from the plague.** ... **So, you [should] become perfectly righteous.** ... The person who follows me in a true manner and there is no perfidy in him and neither sloth nor negligence exists [in him] and [he] does not combine wickedness with piety -- he will be saved. [RK, v. 19, p. 82; starts at 3rd line on page; *Kishtee-e-Nooh*; published October 1902]

3.1.8.2.3.2 Review of the Means of Safety Suggested by Mirza Ghulam Ahmad

None of the means of safety suggested by Mirza Ghulam Ahmad, in the quotations provided above, seem to me to be of any great use to the public but they do seem to be of much use to him. The methods of becoming safe, and the respective issues that I see in them, are listed below.

- Become perfectly righteous.

This is a tall order indeed. Mirza Ghulam Ahmad himself tells us that true righteousness is rare. Mirza Ghulam Ahmad is really not offering any help here. But he is getting something out of it for himself. He is being able to make a totally risk-free prophecy or pronouncement – “[t]he perfectly righteous will be saved from the plague”.

This prophecy (or pronouncement) is totally risk-free because Mirza Ghulam Ahmad has defined righteousness to be something that has to be proven by a sign of God: “righteous is he who is proven to be righteous by the sign of God”. In other words, your righteousness would be confirmed if you were saved from the plague and not

being so saved would mean you were not perfectly righteous (although Mirza Ghulam Ahmad has not made this clarification in so many words). So, if you have tried very hard to be good but are still struck by the plague it is not because Mirza Ghulam Ahmad's prophecy has failed but because you had not reached perfect goodness and that is proven by the very fact that you were struck by the plague. Mirza Ghulam Ahmad's prophecy is a perfect tautology.

- Join the Ahmadiyya Movement.

This is certainly much easier than becoming perfectly righteous. But it does not buy you much; the guarantee of safety is rather weak. The promise is only that "in general, all people of this Jama'at ... will remain protected from the plague compared to the opponents". So, even if you join the Jama'at, your household might still get the disease because not all Ahmadee households were to be saved.

This prophecy of Mirza Ghulam Ahmad's is a little risky but, firstly, he has allowed himself some latitude (by promising only general and comparative safety, not total safety) to save face in case Ahmadees do die from the plague. Secondly, he came up with the clever (and brazenly invalid) explanation that an Ahmadee dying from the plague would be similar to a Muslim being martyred in a jihad (holy war):

[I]t is proven from the Noble Quraan that when Divine Wrath descends then the pious [can] get impacted along with the wicked. ... The victories that were won in the jiidah [wars] were all signs for the truth of Islaam but in each of them Muslims were killed along with the infidels. The infidel went to Hell and the Muslim became known as a martyr. Similarly, the plague is a sign for our [i.e., Mirza Ghulam Ahmad's] truth and it is possible that some people of our Jama'at may be martyred in this. [MALFOOZAAT, v. 9, p. 252]

The analogy is obviously invalid. And yes, Ahmadees did die from the plague; Mirza Ghulam Ahmad explained it away by use of the above analogy:

Some unwise [people] say that some people of the Ahmadiyya Movement died too of the plague. ... The reply we give to such bigots is that some people from our Jama'at dying from the plague is the same as some companions of His Holiness, the blessings of Allaah and peace be on him, used to get martyred in battles. [RK, v. 22, p. 568; starts at 2nd line of marginal note; *Haqeeqat-ul-Wahee*]

- Migrate to Qaadiyaan.

This is probably more difficult, practically, than joining the Ahmadiyya Movement. (The advantage seems to be that one just has to move to Qaadiyaan and not necessarily join the Ahmadiyya Movement.) But, again, the guarantee of safety is rather weak. The only promise is that "in general, a severely destructive plague will not come over Qaadiyaan". Your household might get struck but then Mirza Ghulam Ahmad can always say that he never promised total safety.

This prophecy too is risky but again Mirza Ghulam Ahmad has allowed himself some latitude (by using the phrase "in general" and promising protection only from a "severely destructive" strike) to save face in case the plague does hit Qaadiyaan.

And yes, the plague did come to Qaadiyaan and not just mildly but, in Mirza Ghulam Ahmad's own words, "in force":

And then in the days of the plague, when the plague was [raging] in force in Qaadiyaan, my boy Shareef Ahmad fell ill ... [RK, v. 22, p. 87; starts at 2nd paragraph in marginal note; *Haqeeqat-ul-Wahee*]

Lastly, regarding the possibility of migrating to Qaadiyaan: it is really a non-option because in a footnote to one of his announcements, Mirza Ghulam Ahmad gives the following instructions:

Because it is forbidden, according to Islaamic religious law, that people from a plague-stricken location leave their village to go to another place, therefore, I forbid all those people of my Jama'at who are in plague-stricken locations: They should absolutely not plan to leave their locations to go to Qaadiyaan or any other place and, as far as possible, prevent others as well. [They should] not move from their locations. Engage in repentance and asking for God's forgiveness [and protection from sin] and make supplications, getting up night, since this is what [matters and] is necessary. [MAJMOO'AH, v. 3, p. 467; footnote to an announcement dated March 1902]

- Move to Mirza Ghulam Ahmad's house, i.e., go to live within the boundary of his house.

This is quite impractical and, in any case, it is not an option since, as Mirza Ghulam Ahmad has explained in the footnote quoted above, it would be against Islaamic religious law. Also bear in mind that by itself it would get you nowhere because along with moving into his house you would also have to join his Movement and become

fully sincere and obedient. So, even if you were able to go and live in his house, you could still get the disease and Mirza Ghulam Ahmad could tell you that you were not protected by his prophecy because you were not fully sincere and obedient.

Now, during the plague years if you (assuming you were a non-Ahmadee) had heard about Mirza Ghulam Ahmad and vaguely knew that he was promising safety from the plague, you might have become motivated to join the Jama'at. And if you did not read the details of his Noah's Ark prophecies and promises you would not know that he was really not promising you any safety at all.

But he was benefiting greatly from the ravages of the plague and the promises of his ark. This is what I discuss in the next section.

3.1.8.2.4 The Role of the Plague in the Ahmadiyya Movement

The plague was quite helpful in the expansion of the Ahmadiyya Movement. In this section I comment upon that.

3.1.8.2.4.1 Fund Raising for Mirza Ghulam Ahmad's House and Other Welfare Projects

As you saw in the previous section, one of the safe havens offered as part of the Noah's Ark was Mirza Ghulam Ahmad's house itself (the physical house, not his house in some symbolic sense). Here is a note that appears at the end of his Noah's Ark book, making an appeal for contributions to expand his house:

Appeal for 'Chandah' [Donation/Contribution] For Expansion of the House

Since there is severe anxiety for the future that the plague might spread in the country and in our house -- in some parts of which there are men residing as guests too and in some parts, women -- there is severe cramping. And you people have heard that Allaah, with His Manifest Glory, has promised special protection for those people who will be within the boundary of this house. And now that house that belonged to the late Ghulaam Hayder, in which we have a share, with regards to that [house] our share-holding relatives have agreed to give us our share and hand over the rest to us for a payment. In my judgement, this mansion ['havaylee', a large house, typically with multiple residential units], which can be a section of our mansion, can be prepared for two thousand [rupees]. Since there is the danger that the time of plague is near and this house, by dint of the good news from Divine revelation, will be like a boat in the storm of the plague. It is unknown as to who all will receive a portion of [i.e., benefit from] the promise of this glad tiding; therefore, this task is one of urgency. One should make an effort, relying upon God, Who is the Creator and Provider and watches good deeds. I too saw that this house of ours is indeed in the role of a boat but, in future, this boat has no further room for either a man or a woman. Therefore, the need for expansion arose. And salaam upon those who follow the guidance.

Sponsor of the announcement

Mirza Ghulam Ahmad Qaadiyaanee

[RK, v. 19, p. 86; *Kishtee-e-Nooh*]

The announcement is titled "Appeal for Donation For Expansion of the House" and Mirza Ghulam Ahmad clearly implies that money is needed for expanding his mansion and buying an adjoining mansion. But he does not explicitly ask people to send in funds. However, in the passage below, also from the Noah's Ark book, he exhorts people to make donations, for various projects:

And each person who considers himself included in the bay'at-performed [i.e., members of the Movement], it is now the time for him to serve this Movement also with his money/property. The person who has the capacity for one penny, he should give a penny, monthly, for the Movement's expenses. And the person who can give one Rupee per month, he should give one Rupee per month. Because, in addition to the expenses of the free public kitchen, religious projects also demand many expenses. Hundreds of guests come [to visit] but until now, due to complete lack of capacity, comfortable housing is not available for the guests. ... Dear ones, this is the time for serving religion and religious purposes. Value this time because you will not ever be able to avail of it again. It should be that a zakaat-payer should send in his zakaat to this very place [i.e., Qaadiyaan]. And each person should save himself from useless things and invest money in this cause. [RK, v. 19, p. 83; starts at 2nd line on page; *Kishtee-e-Nooh*; published October 1902]

Bear in mind that at the time this book was written, the country was in the grip of plague -- one of Mirza Ghulam Ahmad's statements quoted earlier shows that Punjab was being assailed by the plague in 1902 [MALFOOZAAT, v. 3, p. 419; 1st line of 2nd paragraph; listed under records of the year 1902]. Instead of exhorting Ahmadees to serve the plague-stricken in their own localities, or donate to projects dedicated to serving those afflicted with the plague, Mirza Ghulam Ahmad is exhorting them to send in money to Qaadiyaan, for religious

projects and such (welfare) projects as building comfortable housing for Mirza Ghulam Ahmad's guests. And this is in addition to the (welfare) project of expanding Mirza Ghulam Ahmad's mansion.

3.1.8.2.4.2 Membership Drive

Many people joined the Ahmadiyya Movement due to the dread of the plague, Mirza Ghulam Ahmad's pronouncement that God had sent the disease as punishment for people rejecting him, and his apparent offer of a safe haven. The plague was a boon to the Ahmadiyya Movement. See what Mirza Ghulam Ahmad says about this:

[T]his plague goes on increasing our Jama`at and goes on annihilating our opponents. Each and every month at least 500 persons, and sometimes 1000-2000, via the plague, enter our Jama`at. Hence, the plague is a blessing for us and a hardship and tribulation for our opponents. And if this kind [or severity] of plague continues in this country for 10-15 years, then I am certain that the whole country will be filled with the Ahmadiyya Jama`at. [RK, v. 22, pp. 568-569; starts at 2nd line from the bottom in the marginal note; *Haqeeqat-ul-Wahee*; published 1907]

A relevant question one might ask is whether the hundreds or thousands of people who joined the Movement each month were at a high enough spiritual level to be able to truthfully make the bay`at pledge (the pledge made to join the Movement), given its very difficult conditions. If not, then it means that Mirza Ghulam Ahmad was glad just to see the numbers of his Jama`at increasing and had little concern for ensuring that the Ahmadiyya bay`at pledge was treated with sanctity. Note that in the Noah's Ark book Mirza Ghulam Ahmad wrote that "[t]hat person who violates, in any aspect, the pledge that he made at the time of the bay`at, is not from my Jama`at" [RK, v. 19, p. 19; approximately middle of the page; *Kishte-e-Nooh*]. So, the question is as to whether the thousands of people entering the Movement were being able to uphold the bay`at pledge they made. In Section 3.2.3, "The Pledge of Allegiance to Him", I will discuss the difficulty of the Ahmadiyya bay`at conditions and whether or not Mirza Ghulam Ahmad really expected the bay`at pledge to be taken seriously.

3.1.9 The Musleh Mau`ood Prophecy

One of the prophecies of Mirza Ghulam Ahmad is known in the Ahmadiyya Movement as the "Musleh Mau`ood Prophecy". This section discusses that prophecy. Although I have already discussed several of Mirza Ghulam Ahmad's signs and prophecies, I decided to include this one also because the status that is accorded to Musleh Mau`ood (one of the sons of Mirza Ghulam Ahmad) in the Ahmadiyya Movement is second only to Mirza Ghulam Ahmad himself.

The sub-sections of this section are:

- The Prophecy.
- Birth of Mirza Bashir-ud-Din Mahmud Ahmad and His Claim.
- Did the Claimant Have the Prophesied Characteristics?
- Did His Claim Seem to Get Divine Support?
- Has Mirza Ghulam Ahmad's Prophecy Been Proven False?

3.1.9.1 The Prophecy

The prophecy was first stated in 1886 and then some clarification was provided in 1888. The first statement of the prophecy is excerpted below. Its date, February 20, 1886, can be seen on the last page of the article I am excerpting [MAJMOO`AH, vol. 1, p. 103; bottom of the page]. I have provided the first sentence and then skipped several sentences to get to the part that is most relevant. Also, note that Mirza Ghulam Ahmad said elsewhere [RK, v. 2., p. 467; marginal note; page number is in bottom margin; *Sabz Ishihaar*] that the Musleh Mau`ood prophecy starts at the sentence "Accompanying him is grace ..."; I have started shading at the place where the Musleh Mau`ood prophecy is supposed to start.

With revelation Allaah Almighty ... addressed me with His revelation and said that I give you a sign of mercy. ... Good news is given to you that a handsome and pure boy will be bestowed on you. ... A handsome and pure boy comes as your guest. ... Accompanying him is grace that will arrive when he arrives. He will be a person of grandeur, greatness and wealth. He will come into the world and with his messianic spirit and through the blessings of the Spirit of Truth he will cleanse many [people] of their ailments. He is the word of Allaah because the Mercy and Honor Consciousness of God has sent him with

the word of Majesty. He will be extremely intelligent and perceptive and gentle of heart and [he] will be filled with knowledge of external [secular] and internal [spiritual] [things] and he will be [the one who] convert three into four (of this the meaning has not been understood). It is Monday, blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last. **A manifestation of the True** and the High; **as if Allaah has descended from heaven**. Whose advent will be very blessed and a cause of the manifestation of the Divine Majesty. [The] light arrives, [the] light which God anointed with the perfume of His pleasure. We shall pour Our Spirit into him and God's shadow will be over his head [to shelter him]. He will grow rapidly and will be the means of the release of prisoners and will gain fame till the ends of the earth and nations will be blessed through him. Then he will be raised to his spiritual station in heaven. **And this is a matter decreed**. [MAJMOO'AH, vol. 1, pp. 100-102; starts at 6th line from bottom of p. 100]

A son was born after his prophecy and passed away. In an announcement dated December 1, 1888, Mirza Ghulam Ahmad provided clarification regarding the 1886 prophecy and explained that two sons had been expected. One had passed away but the prophecy had also mentioned another son, who would be named Basheer as well as Mahmud; thus, he was expected to be the son who would fulfill the Musleh Mau'ood prophecy. This announcement is known in the Ahmadiyya Movement as the 'Sabz Ishtihaar' – Green Announcement – since it had been printed on green paper; its text is available in [RK, v. 2, pp. 447-470; page numbers are in bottom margin; *Sabz Ishtihaar*]. A few important sentences from this are quoted below:

[T]he revelation showed, prior to occurrence, the birth of two boys and stated that some boys will die in young age as well; refer to the February 20, 1886 announcement and the July 10, 1888 announcement; so, according to the first prophecy, one boy was born and also died and **the second boy – regarding whom the revelation stated that a second Basheer will be given, whose second name is Mahmud – although he has not been born as of now, which is December 1, 1888, but will definitely will be born within his [predicted] period**, according to the promise of God Almighty. [RK, v. 2, p. 453; marginal note; starts approximately at the middle of the marginal note; page numbers are in bottom margin; *Sabz Ishtihaar*]

3.1.9.2 Birth of Mirza Bashir-ud-Din Mahmud Ahmad and His Claim

A son, Mirza Bashir-ud-Din Mahmud Ahmad, was born to Mirza Ghulam Ahmad soon after the December 1888 clarification; the following excerpt provides relevant information:

God the Esteemed and Majestic had promised, with His Fineness and Favor, as is recorded in the announcement of July 10, 1888, and the announcement of December 1888, that after the death of Basheer the First [i.e., the son who passed away] another Basheer will be given [to you] whose name will also be Mahmud. ... Hence, **today on Saturday, January 12, 1889**, [being] Jamadee-ul-Awwal 9, 1306 AH, by the Grace of the Almighty a son has been born in the home of this humble one **whose name, by way of optimism, for practical [purposes], has been given as Basheer and also Mahmud**; and information will again be provided after perfect insight [has been received]. **But as yet I have not received the insight whether it is this boy [who is] Musleh Mau'ood [the promised reformer] and [the one who] will achieve long life or is it some other**. But I know that, and I know with firm certainty, that God Almighty will treat me according to His promise. And if the time has not yet come for the birth of that promised boy then at another time he will be manifested. [MAJMOO'AH, vol. 1, p. 191; footnote]

This son became the second khaleefah of the Ahmadiyya Movement, in 1914, at the death of the first khaleefah and in "1944, God manifestly revealed to the Khalifatul Masih II that he was the Musleh Mau'ood" [GAZETTE-MUSLEH, p. 5]. Here are some of his own words regarding this:

[T]he decrees of Him, Who had revealed the Quran ... and Who had revealed to Ahmad, the Promised Messiah and Mahdi, that within nine years from 1884 he would be blessed with a son who would, under the Grace and Mercy of God, be known unto the ends of the earth and who would through the propagation of Islam become the instrument of the release of those held in bondage and of bringing into life those that were spiritually dead, were fulfilled and His word was exalted. ... God thus made me the instrument of the spread of the Ahmadiyya Movement in all parts of the earth. ... **Then the day arrived when He revealed to me that I was the Promised Son, the tidings of whose advent had been proclaimed by the Promised Messiah in 1884, five years before my birth. ... Whenever any teaching or doctrine contained in the Quran is made the target of criticism on the basis of some new scientific development, God reveals to me the true answer contained in the Quran**. [INTRO-HQ, p. 438]

The date of announcement is mentioned in the above passage as 1884. It is possible that there was a prophecy preceding the 1886 prophecy generally known in the Ahmadiyya Movement as the Musleh Mau'ood prophecy. Anyway, this is not a noteworthy point; I just mentioned it in case the reader was confused.

3.1.9.3 Did the Claimant Have the Prophesied Characteristics?

The Ahmadiyya Movement strongly believes that Mirza Bashir-ud-Din Mahmud Ahmad (to whom, from now on, I will refer simply as Mirza Mahmud, for brevity), Mirza Ghulam Ahmad's son who claimed to be Musleh Mau'ood, fulfilled what was prophesied about his achievements and his personality. I will point out in this section that that is at least questionable, if not downright untrue.

There are many people who believe in the truth of Mirza Ghulam Ahmad but who have very negative views of Mirza Mahmud. The Lahore Ahmadiyya Movement [LAHORE-AHM] is one such group of people; the sponsors of the Ahmedi.org web site [AHMEDI] (claim that they) are another such group. Both these groups present a great deal of evidence showing that Mirza Mahmud was far from being a messianic personality, a person of God. (You might be thinking that it is inconsistent to believe in Mirza Ghulam Ahmad and question Mirza Mahmud, since the fulfillment of one of Mirza Ghulam Ahmad's prophecies rests on him; I think so too. I will discuss this to some extent further below.)

However, I will not present or depend on any material from the sources opposed to Mirza Mahmud. Rather, I will continue my approach of using only Ahmadiyya material as my main source of evidence. Here are my points questioning the qualities attributed to Mirza Mahmud:

- Mirza Ghulam Ahmad's prophecy says about Musleh Mau'ood that "through the blessings of the **Spirit of Truth** he will cleanse many [people] of their ailments" [MAJMOO'AH, vol. 1, p. 101]. Also, the words of the reported revelation refer to him as a "**manifestation of the True**" [p. 101]. Based on this, he is expected to be very truthful, the very personification of truth. Yet, as I showed in Section 3.1.3.3, "The Bare Facts and the Truth on its Head", he was very much less than truthful in his mention of Dr. `Abdul Hakeem in *Da`wat-ul-Ameer*, as can be seen in its English translation [INVITATION-TO, p. 207] published by the Ahmadiyya Movement.
- The revelation states that "**with his messianic spirit ... he will cleanse many [people]** of their ailments" [MAJMOO'AH, vol. 1, p. 101]. In Section 2.2.1.5, "The Myth of Musleh Mau'ood", I showed that it is not very clear as to what ailments, and whose, were removed by his supposedly messianic spirit.
- The title "Musleh Mau'ood", used by Mirza Ghulam Ahmad himself [MAJMOO'AH, vol. 1, p. 191; footnote], means "**Promised Reformer**". In Section 2.2.1.5, "The Myth of Musleh Mau'ood", I also showed that it is not very clear as to what he reformed and, if the reform he conducted was within the Ahmadiyya Movement, it is not clear when the deformation had set in that had to be reformed.

3.1.9.4 Did His Claim Seem to Get Divine Support?

Mirza Ghulam Ahmad has stated in several places that an impostor to Divinely appointed office, a person who invents a lie against God, and a false claimant to revelation, is humiliated and punished by God and killed within 23 years of making the claim. The quotation below presents his concept.

[I]f [a person], having invented a lie against God and having falsely claimed to be an appointee from Allaah, gets to live for 23 years [after that] and does not perish then undoubtedly a denier [of a true claimant] would have just cause to present the objection that since this liar, whose being a liar you admit, got to live for 23 years or more and did not die, how are we to know whether your prophet is not similar to such a liar. **A liar's getting a reprieve of 23 years is clearly a proof that every single liar could get such a reprieve.** [RK, v 17, pp. 430-431; starts at bottom of p. 430; *Arba`een Number 4*]

At another place Mirza Ghulam Ahmad says that "[A]ll Books of God Almighty testify to this fact/concept that God swiftly arrests a forger and makes him perish with great humiliation" [RK, v. 20, p. 64; near bottom of page; *Tadhkirah-tush-Shahaadatayn*].

As shown above, Mirza Mahmud claimed that God had revealed to him in 1944 that he was the Musleh Mau'ood [GAZETTE-MUSLEH, p. 5], [INTRO-HQ, p. 438]. He also claimed that God revealed to him the answers to criticisms of the Quran [INTRO-HQ, p. 438].

Mirza Mahmud died in 1965 [AHMADI-MUSLIMS, pp. 84-85]. Thus, he lived only for 21 years after his claim. But, according to the criterion laid out by Mirza Ghulam Ahmad, he should have lived for at least 23 years after 1944 to establish the truth of his claim of revelation and appointment as Musleh Mau'ood.

Furthermore, his death was preceded by a period that seems to me be a humiliation. I will first describe the period and then explain why I call it a humiliation.

As acknowledged to some extent in Ahmadiyya Movement literature, and as further supported by private anecdotal reports, Mirza Mahmud was incapacitated to act as khaleefah in the last several years of his life. The following is (partial) acknowledgment of this in an Ahmadiyya book:

In March 1954, an assassin attacked Hazrat Khalifatul Masih II ...

Hazrat Khalifatul Masih was given immediate medical treatment, and he recovered for the time being. But **the wound had a serious effect on this nervous system.** [AHMADI-MUSLIMS, p. 81]

...

... [H]e **had another nervous breakdown in 1958.** Treatment was given and specialists were called even from overseas. But **his condition went on worsening** ... [AHMADI-MUSLIMS, p. 84]

Being rendered mentally and physically incapable of properly conducting the duties of one's office certainly cannot be considered a sign of Divine support and, in fact, seems to be a form of Divine punishment. In fact, according to some of the doctrines of the Ahmadiyya Movement, it qualifies as a severe Divine reprimand. I explain this below.

According to the Ahmadiyya Movement, the khaleefah, although overtly elected by human beings, is, "due to Divine intervention", actually "appointed by Allah the Exalted" [GAZETTE-KHALIFA-2, p. 16]. As consistent with this, then, he cannot be deposed by human beings; he is removed from office only if God wills. I have heard this point made in the Ahmadiyya Movement, supported by references to comments made by the first khaleefah, Maulvee Noor-ud-Deen when he assumed office; reference to these comments can be found in [HAZRAT-MAULVI], for example, "Allah ... has made me Khalifa" and "Who has now the power to deprive me of the robe of Khilafat?" [p. 113].

A relevant question then is as to what would constitute being deposed by God? It seems that it should not be death; since everyone has to die sooner or later, it would not be right to consider the khaleefah's death a sign of God's dissatisfaction with him. Also, since some of the original Islaamic khaleefahs were murdered, and the Ahmadiyya Movement considers them authentic khaleefahs, murder would not be considered a case of being deposed by God.

However, it seems to me that if a khaleefah was rendered dysfunctional during his lifetime, his operational capacity having been taken away from him, that situation would be a sign of having been deposed by God. Since God is supposed to support the khaleefah, his being incapacitated should be considered as coming from God.

So, Mirza Mahmud's claim -- of receiving revelation and of appointment by God to act as Musleh Mau'ood -- is proven false by the criterion his father maintained for judging the truth of such a person. Furthermore, his status as a khaleefah supported by God is also questionable, based on principles maintained by the Ahmadiyya Movement, in view of his debilitating illness, which seems tantamount to his having been deposed from office by God.

3.1.9.5 Has Mirza Ghulam Ahmad's Prophecy Been Proven False?

If you have a negative view of Mirza Mahmud -- either on your own or due to arguments I have presented -- then a relevant question is as to whether Mirza Ghulam Ahmad's prophecy of Musleh Mau'ood has proven false or not.

Those who believe in the truth of Mirza Ghulam Ahmad in spite of holding a negative opinion of Mirza Mahmud seem to be convinced that the prophecy has not been proven false but rather has not as yet been fulfilled. I have talked to some of these people and their view is that Mirza Mahmud was a false claimant to the title of "Musleh Mau'ood" but that does not mean that a Musleh Mau'ood will never appear; they believe that the prophecy allows that he will appear in the future.

I will show in this section that this position is untenable since statements by Mirza Ghulam Ahmad make it clear that the prophecy was to be fulfilled by one of his sons born within the 19th century. In response to this some argue that in symbolic language and religious terminology, any male member from one's progeny (physical or spiritual) may be considered a son. They also argue that prophets sometimes make an error of judgment in interpreting their revelations. This may be true in general. But in this case, Mirza Ghulam Ahmad clearly stated that the son who was to fulfill the prophecy was to be born within 9 years of the date of a certain announcement made by Mirza Ghulam Ahmad; also, he stated or implied that this was promised by God and that he received this information/insight from God. Also, Mirza Ghulam Ahmad clearly referred to him as a physical son to be born in his home; therefore, it had to be one of the sons of Mirza Ghulam Ahmad. Even it was not to be a physical son but some

other relative or a spiritual follower, if he had been born within 9 years of an announcement made by Mirza Ghulam Ahmad (some time in the 1880's), he should have appeared to the world by now.

Here is a relevant citation from Mirza Ghulam Ahmad:

Since, with regard to a prophecy in an announcement from this humble one, dated February 20, 1886, about the birth of a righteous son who will be born with the qualities stated in the announcement, [some persons have started a rumor that a son has already been born in my home, therefore I] announce that **as yet, which is March 22, 1886, no boy has been born in my home** [other than my two older boys]. But I know that such a boy, **due to [according to] the promise of the Lord, will certainly be born within a period of 9 years.** Whether early or late, in any case within this period [he] will be born. [MAJMOO'AH, vol. 1, p. 113; starts at first line of announcement]

The following shows that the expectation of 9 years was not offered as human judgment by Mirza Ghulam Ahmad but rather as part of the insight received from God:

Today on April 8, 1886, **this humble one received this much insight from Allaah**, the Glorious, that a boy is about to be born very soon, which [i.e., whose birth] cannot go beyond the period of a pregnancy. From this it is evident that probably one boy is about to be born now or, definitely, close to this, to be conceived. But it has **not been made clear** as to whether the one who is **to be born now** is that same boy **or** [whether] he will be born **at another time within a period of 9 years.** [MAJMOO'AH, vol. 1, p. 117; approx. middle of the page]

Mirza Mahmud himself referred to the stipulated time period of 9 years when he wrote that God "had revealed to Ahmad, the Promised Messiah and Mahdi, that **within nine years from 1884 he would be blessed with a son who would**, under the Grace and Mercy of God, be known unto the ends of the earth and who would through the propagation of Islam become the instrument of the release of those held in bondage and of **bringing into life those that were spiritually dead ...**" [INTRO-HQ, p 438]. Mirza Mahmud mentions 1884 as the start of the 9-year period instead of 1886; I do not know the reason for this.

In any case, the 9-year period ended within the 19th century. So, it is not compatible with Mirza Ghulam Ahmad's prophecy, and his clarifications, to expect the Musleh Mau'ood prophecy to be fulfilled in the future.

Given that no other son of Mirza Ghulam Ahmad exhibited or claimed the qualities prophesied for the promised son, and given that all his sons are deceased now, if one agrees that Mirza Mahmud did not possess those qualities then one must agree also that Mirza Ghulam Ahmad's prophecy of Musleh Mau'ood has not been fulfilled in the past.

If the prophecy has neither been fulfilled in the past, nor do the clarifications about it provided by the maker of the prophecy allow it to be fulfilled in the future, then it is proven false.

The words of Mirza Ghulam Ahmad's reported revelation had, however, stated that "**And this is a matter decreed.**" [MAJMOO'AH, vol. 1, p. 102; Arabic phrase on 2nd line on the page]. So, were those God's words?

3.1.10 An Overall Assessment of His Prophecies and Signs

Mirza Ghulam Ahmad boasts about the "signs" of his truth, including the fulfillment of his prophecies, in many places. His claim, and that of the Ahmadiyya Movement, is that God showed a multitude of signs in his support. In this section, I review this claim, particularly in light of the material presented in the preceding sections.

Here is a quotation from Mirza Ghulam Ahmad claiming that the signs of his truth could not be documented even in a book of a 1000 parts/volumes:

[Here] I have stated just two or three prophecies ... Now I want to show, in contrast to [my opponents], **how very many heavenly signs from God Almighty there exist as testimony for me** but [I am] sorry that if all of them were to be written down, **even a book of a 1000 parts [or volumes] would not have enough capacity for them** ... [RK, v. 22, p. 200; 3rd to 6th line; *Haqeeqat-ul-Wahee*]

Here is another quotation claiming a multitude of signs and explaining why there might be a few apparent failures and why the fulfillment of some prophecies might be waived off by God:

So, all these objections [i.e., objections by opponents to his claim of some prophecy being true given that they find some part of it having failed] are due to ignorance and blindness and prejudice, not due to honesty and a pursuit of the truth. The person from whose hand **more than ten lakh [1,000,000, i.e., one million] signs have been manifested and are being manifested;** if **one or two** of his prophecies are **not understood by**

some ignorant and unintelligent and dull [person], can one conclude from this that all those prophecies are not correct? ... [RK, v. 20, p. 43; starts at 5th line from bottom of page; *Tadhkirah-tush-Shahaadatayn*]

... It is an established fact in Islam that a prophecy that pertains to [a] threat, it is not necessary regarding it that God fulfill it. That is, a prophecy whose content is that some tribulation will fall upon some person or group, in that [case] it is also possible that God Almighty waive away that tribulation ... But a prophecy that contains a promise – that is, a prophecy regarding some favor or honor – that cannot be waived off in any way. [RK, v. 20, p. 44; starts at 2nd line of new paragraph; *Tadhkirah-tush-Shahaadatayn*]

Let me first comment upon Mirza Ghulam Ahmad's explanations for the possible failure of his prophecies and then I will discuss the large magnitude he claims for the number of his signs.

Mirza Ghulam Ahmad says that "if one or two of his prophecies are not understood by some ignorant and unintelligent and dull [person]" that is no reason to question the overall success of his prophecies. Well, it is more than just one or two of his prophecies that seem to have failed and, in my opinion, the appearance of failure cannot always be attributed to lack of intelligence on the part of the observer. I have shown several of Mirza Ghulam Ahmad's prophecies that failed, in the previous sections of Chapter 3. The description of some of these was complicated, either because the prophecy itself was not simple or because after it failed Mirza Ghulam Ahmad gave complicated explanations of what it had meant. For example, the prophecy about his life span (discussed in Section 3.1.2, "A Prophecy (with Several Variations) About His Life") and the prophecy about Aatham's death (discussed in Section 3.1.3.1, "Abdullaah Aatham"). But consider the prophecy related in Section 3.1.7.1, "Marriage to a Virgin and a Widow", listed as Sign # 10 in Appendix No. 2 to his book *Tiryaaq-ul-Quloob*. For ease of reference, I repeat the quotation below:

Approximately 18 years ago, on some occasion, I visited the house of Maulvee Muhammad Husayn Bataalvee, editor of the magazine *Isha'at-us-Sunnah*. He asked me whether I had had any revelation in those days. I related to him the revelation, which I had recounted several times to my sincere [followers], and that is as follows: 'bakarun wa thayyibun'. The meaning of which, as follows, I presented to him, and also to everyone else: It is God Almighty's intention that He will bring two women into my nikaah [marriage bond]; one will be a virgin and the other a widow. Hence this revelation that was regarding a virgin has been fulfilled. And at this time, by the Grace of The Almighty, four sons from that wife are in existence and the [fulfillment of the] revelation [about] the widow is awaited. [RK, v. 15, p. 201; list item # 10]

As I mentioned in Section 3.1.7.1, this prophecy was never fulfilled. Note the following two things about his prophecy:

- It is a very simple prophecy and one does not need much intelligence to perceive its fulfillment or lack thereof. If Mirza Ghulam Ahmad had married a widow the prophecy would have been fulfilled; since he did not marry one, it failed.
- Mirza Ghulam Ahmad clearly stated the meaning of the revelation he was recounting and, therefore, he cannot say that we are misinterpreting it in some way and, perhaps, there was some subtle or symbolic interpretation of it.

The other explanation that Mirza Ghulam Ahmad gives is that "a prophecy whose content is that some tribulation will fall upon some person or group" may get waived off by God. This can explain, for example, the failure of the prophecy about Aatham. However, Mirza Ghulam Ahmad says that "a prophecy regarding some favor or honor" must come to pass. So, why was the prophecy about his life span not fulfilled? And why was the prophecy about the long life of his four boys not fulfilled? Also, why was the revelation about Meer `Abbaas – that he had a firm root and branches in heaven – negated by later events?

Now I turn to the large magnitude claimed by Mirza Ghulam Ahmad for the quantity of the signs in his favor. First of all, I do not think that the signs he has listed in all his books actually add up to more than a million; in *Haqeeqat-ul-Wahee*, published just a year before his death, he himself says, after listing 187 signs, that he had intended to compile a list of 300 signs in that book but was unable to do so due to illness [RK, v. 22, p. 400; beginning of last paragraph]. But let us concede that the signs he documented amounted to some large number; I want to show you how Mirza Ghulam Ahmad manages to have whatever count he does have. Take a look at the signs below, from the list of his signs appearing in his book *Haqeeqat-ul-Wahee*:

- [Sign] 46. The 46th sign is that in that period when there was no trace of the plague in any district of Punjab, except for one location, God Almighty informed me that the plague will spread to the entire [province of] Punjab ... After some time, plague erupted in every district. ... [RK, v. 22, p. 230]

- [Sign] 70. The 70th sign. In *Baraaheen-e-Ahmadiyya*, God Almighty informed me about the plague erupting due to denial [of my truth]; hence, after 25 years, the **plague spread in Punjab**. [RK, v. 22, p. 235]
- [Sign] 71. The 71st sign, which I have written on page 62 of the book *Sirrul-Khilaafah*: I prayed for the plague to fall upon [my] opponents, that is, such opponents as are not destined to get guidance. So, many years after that prayer, **plague overwhelmed this country** and some of [my] severe opponents passed away from this world ... [RK, v. 22, p. 235]
- [Sign] 114. Sign. I received a revelation about the spread of the plague: [Arabic text]. That is, diseases will be [made to] spread and there will be loss of life. Now whoever wishes [to check] may see that I published this revelation in the periodical *Al Hakam* and *Al Badar*, prior to the spread of the plague. Then, after this, **plague struck so severely in Punjab** that thousands of homes were made barren by death. [RK, v. 22, p. 275]
- [Sign] 115. Sign. There is this prophecy about the coming of the plague in the publication *Siraaj-e-Muneer*: [Arabic text]. That is, O Messiah, who has been sent for [God's] creatures, pay attention to our plague. Then after this, **a severe plague struck** and thousands of the servants of God ran toward me due to fear of the plague. ... [RK, v. 22, p. 275]

As you can see, signs 46, 70 and 114 are basically the same and signs 71 and 115 are slight variations of these. So, Mirza Ghulam Ahmad has counted five signs based on the spreading of the plague, particularly in the Punjab. (There may be even more signs with the basic content that he predicted or prayed for the plague and it came about; I just happened to see the ones I have listed above.) Another kind of repetition by Mirza Ghulam Ahmad is redundant listing of the same sign in two different lists of signs; I will give examples of this in Section 4.2.4.4, "The Substance and Volume of His Writings".

Another observation I have is that many of the happenings that Mirza Ghulam Ahmad reports as signs are rather mundane but he presents them as supernatural or special indications of Divine support. For example, Sign # 34 in his *Tiryaaq-ul-Quloob* list of signs is that God informed Mirza Ghulam Ahmad that he is to receive Rupees 50 and after that a man actually did send him Rupees 50 [RK, v. 15, p. 255; list item # 34; Appendix No. 2 of *Tiryaaq-ul-Quloob*]. Similarly, Sign # 53 in the same list is that once, just before he started on a certain journey with a companion, he was informed by revelation that he and his companion would encounter some loss during that journey and, indeed, he lost a handkerchief during that journey and his companion lost a shawl [RK, v. 15, p. 294; list item # 53; Appendix No. 2 of *Tiryaaq-ul-Quloob*]. As many readers might have personally experienced or might have heard, it is not very uncommon for people to have a premonition or prescient dream about future events; in Section 4.2.3.1.2, "If He was False, Why Were Some Predictions Fulfilled?", I will discuss this a bit more. I do not think these events qualify as signs of the truth of a Divine apostle.

The quotation below presents another example of a somewhat mundane sign although this one could be viewed as a miracle if interpreted a certain way:

[Sign] 104. 104th Sign. Once my younger boy, Mubaarik Ahmad, fell ill. Swoon upon swoon was coming over [him] and I was engaged in supplication, near him, in the house, and several women were sitting next to him. **Once a woman called out and said: Stop now because the boy has died. Then I came close to him and placed my hand on his body and focused my attention toward God Almighty [and] so after two or three minutes the boy started breathing and a pulse could be felt and the boy became alive.** Then it occurred to me that the giving of life to the dead, by `Eesaa, peace on him, was of this same kind and then the ignorant embellished upon it. [RK, v. 22, p. 265; *Haqeeqat-ul-Wahee*]

There are two meanings one could attribute to this account from Mirza Ghulam Ahmad:

- Mirza Ghulam Ahmad is merely saying that the boy was very ill and *appeared* to have died; the boy's condition improved after Mirza Ghulam Ahmad touched him, implying that he revived due to Mirza Ghulam Ahmad's connection with God.
- Mirza Ghulam Ahmad is implying that the boy did die and Mirza Ghulam Ahmad's touch and connection with God brought him back to life.

If we take the first interpretation then I don't think one could rank this as a sign of truth of a Divine apostle. Such results of prayer and meditation are quite often experienced even by people who are not Divine apostles. Perhaps the incident rises slightly above the mundane but not to the height of a miracle worthy of proving God's support for His apostle. On the other hand, if we take the second interpretation then the incident qualifies as a miracle. But then it contradicts the claim by the Ahmadiyya Movement that Mirza Ghulam Ahmad taught that only God can give life; see below:

People do not seem to remember that restoring the dead to life is not permitted by God in this world. It is His fundamental obligation not to do so. How could Jesus Christ expect otherwise? True, the Holy Quran uses the words:

[Arabic text]

I will quicken the dead

and the words are applied to Jesus, but the same words have been used in the Holy Quran about the Holy Prophet. But no Maulvi attributes to the Holy Prophet the power to give life to the dead. ...

'Giving life', when the expression is used in relation to the Holy Prophet, means giving spiritual life to those who are spiritually dead. ...

...

In short, the Holy Quran unambiguously teaches that only God creates. ... To correct these deviations [such as the belief that Jesus could give life] and to bring Muslims back to the true conception of the Oneness of God, Hazrat Mirza Ghulam Ahmad (on whom be peace) re-stated and re-asserted the true Islamic conception. ... Hazrat Mirza Sahib refuted these un-Islamic beliefs by strong arguments. He re-affirmed the Oneness of God. [INVITATION-TO, pp. 160-162]

Lastly, I want to point out that some of the signs that Mirza Ghulam Ahmad lists are not such as are based on prophecies by him but rather on what he claims are earlier prophecies or expectations based on other sources; these signs have issues too. One example is what he lists as Sign # 1 in the list of his signs in *Haqeeqat-ul-Wahee* [RK, v. 22, pp. 200-202]; this sign argues that the time for the expected reformer of Islaam had arrived and, since none other than Mirza Ghulam Ahmad had made the claim for being the reformer, Mirza Ghulam Ahmad must be the reformer sent by God. I argued against this reasoning in Section 3.1.6, "Sign # 1: Arriving at the Expected Time and Breaking the Cross"; in my opinion, it is no conclusive sign of Mirza Ghulam Ahmad's truth that an expectation of a reformer existed among Muslims, that the characteristics of the reformer's expected period had also appeared, and that no one other than Mirza Ghulam Ahmad had been identified as that reformer. In Section 4.1.3.4, "Expectations of the Mujaddid (Reformer) of the 14th Century", I will further discuss the expectation about the coming of a reformer.

Mirza Ghulam Ahmad has listed several other signs in the same list that are similar to Sign # 1 mentioned above; for example, Sign # 4 is that in his time the camel has become obsolete as means of a travel/transportation and this, he claims, was expected based on a Quraanic verse and a hadeeth [RK, v. 22, pp. 205-206]. In the same list, Sign # 2 is yet another example of signs that Mirza Ghulam Ahmad lists based on prior prophecies -- the event of the eclipses of the sun and moon on certain dates in Ramadaan 1311 (1894 AD) [RK, v. 22, pp. 202-205]; in Section 3.1.8.1, "The Lunar and Solar Eclipses in Ramadaan", I showed how many holes there are in this sign.

So, my overall assessment -- of Mirza Ghulam Ahmad's claims that numerous signs were manifested to prove his truth -- is as follows:

- Many of the signs are simply not valid.
- Many of the signs are mundane; even people who are not Divine apostles experience events such as Mirza Ghulam Ahmad lists as his signs.
- Some (or, perhaps, many) signs are listed redundantly.

And, in spite of all this, I don't think the total count goes beyond a million, contrary to what he claimed. It probably does not even go as far as ten thousand.

3.2 HIS VIEWS, PARTICULARLY REGARDING HIMSELF

In the previous section, Section 3.1, “His Prophecies and Signs”, I focused on determining whether or not Mirza Ghulam Ahmad seemed to be getting support from God for the fulfillment of his prophecies, whether the revelations he reported appeared to be genuine and whether what he cited as his signs were compelling. In that section, for the most part, it was not important as to what views Mirza Ghulam Ahmad held.

In this section I review some of the major religious views and positions held by Mirza Ghulam Ahmad. Even so, I am not evaluating whether his views are in line with some generally accepted set of Islaamic theological positions. Rather, I examine whether or not his views and statements have consistency within themselves and with what the Ahmadiyya Movement says his views are.

The sub-sections of this section are:

- His Prophethood.
- The Implications of Rejecting Him.
- The Pledge of Allegiance to Him.
- Satanic Influence in “Revelation” to Divine Apostles.
- Abrogation of Jihaad.
- Miscellaneous Noteworthy Ideas.

If you have time to look at only one of these sub-sections, I would suggest the first one, “His Prophethood”; it exposes some fundamental issues in Mirza Ghulam Ahmad’s claims. However, that section is quite long; if you only want to read a small section I suggest Section 3.2.4, “Satanic Influence in "Revelation" to Divine Apostles”.

In case this is of interest to you, the issue that caused me to start my investigation of Mirza Ghulam Ahmad’s truth is addressed in the Section 3.2.2, “The Implications of Rejecting Him”.

3.2.1 His Prophethood

In this section I will examine the views of Mirza Ghulam Ahmad (stated in his writings and in Ahmadiyya literature) regarding the appearance of prophets among followers of Muhammad, that is, among Muslims, and regarding his (Mirza Ghulam Ahmad’s) own status in this context.

There is somewhat of a progression in Mirza Ghulam Ahmad’s views in this regard, and the statuses he attributes to himself. (It is not a strictly linear or sequential progression, however; sometimes he states two different positions in the same time frame and sometimes even reverts to an older position.) The sub-sections of this section are ordered to reflect the major trend in the progression:

- The Basis for Expecting Imprint Prophets.
- Many Imprint Prophets.
- No, Just One Imprint Prophet.
- The Imprint Surpasses the Seal.
- Study Guide for the Ahmadiyya Theory of Prophets in Islaam.

As indicated somewhat by the wording of these titles, Mirza Ghulam Ahmad’s later position about prophethood among Muslims, and his own status related to this, was different from his earlier position. Throughout this section, I trace the shift in his positions and point out the inconsistencies.

3.2.1.1 The Basis for Expecting Imprint Prophets

In this section I present the Ahmadiyya concept of “imprint prophets”, this being my term, not a term I found in Ahmadiyya literature (although I think it does reflect the Ahmadiyya concept). *An imprint prophet is a person who becomes a prophet by receiving Muhammad’s imprint.*

I will use an extended quotation from the Ahmadiyya book *Invitation* as an overview of the concept. Since the passages I have selected are spread across several pages, I have provided page references at various intervals, for ease of locating the corresponding text in the original. I have highlighted key parts of the text, with shading.

It is commonly believed that the Holy Quran teaches the discontinuity of prophets of all kinds. There is the famous verse which describes the Holy Prophet as *Khatam al-Nabiyyin*. Let us look at the verse in which this description occurs,

Muhammad is not the father of any male amongst you, but he is a messenger of God and more, he is khatam al-nabiyyin (33:41).

But what is the meaning of *Khatam al-Nabiyyin*? Let us remember that in the Holy Text the crucial word is *Khatam* and not *Khatim*. *Khatim* would mean the last but *Khatam* means seal. Muhammad, according to the Holy Text, is the seal of all prophets. No wonder, the great doctors of our religion, among them Imam Bukhari, have taken the divine title *Khatam al-Nabiyyin* to mean the Seal of the Prophets. [INVITATION, pp. 15-16]

...

... To be a messenger of God is to be the spiritual father of spiritual sons. To be the seal of messengers is to be something more. It is to be the spiritual father of the messengers of God. The Holy Prophet is the progenitor not of believers only, but also of prophets. ... Prophets may continue to come within the Islamic tradition. They may come not with a new law, nor with the intent to abrogate even a part of the Islamic Law. ... The phrase *Khatam al-Nabiyyin*, therefore, does not ban the coming of prophets. Instead it sanctions their coming, the raising of prophets from among the followers of the Holy Prophet. [INVITATION, pp. 16-17]

...

[There is a hadeeth which says that] *I am the last of the prophets* [and these words] are followed by the words *and my mosque is the last of the mosques*. The second part of the tradition amplifies the first. The word last is not to be taken too literally. The mosque which the Holy Prophet built in Medina could not be the last mosque literally. ... The Prophet's mosque was not built to mark the end of all mosques. ... Mosques built after the Holy Prophet's mosque at Medina have to conform to the model of worship for which the Holy Prophet built the first mosque. [INVITATION, p. 17]

...

Are there any verses teaching positively that prophets could come? Certainly there are. ...

For this consider the verses of the Fatiha [Quraan, Chapter 1] itself, the short chapter recited about 50 times a day by every practicing Muslim. 'Show us the straight path,' says the prayer, 'the path of those who have been rewarded.' [Quraan 1:6-7]

Consider the words *the path of those rewarded by God*. The expression *rewarded* needs further explication. Fortunately, the explication is to be found in the Quran itself. For, read 4:70-71, where we are told that

that those who obey God and the Prophet, they are of those whom God has rewarded, to wit, the prophets, the saints, the martyrs and the righteous.

Four categories of rewarded ones are here clearly mentioned, among them *Nabiyyin*, i.e., the prophets. No doubt is left that obedient Muslims – obedient to God and the Prophet – may expect to become prophets. They may expect to reach this as well as other rewards promised by God. [INVITATION, p. 18]

The concept described above may be summarized as:

- The Quraan gives Muhammad the title “Khaatam al-Nabiyyeen”⁴²; this means “Seal of the Prophets”. The word ‘khaatam’ means seal, although a related word ‘khaatim’ means last.
- The impact or imprint of Muhammad, the Holy Prophet, on his followers (like that of a seal on the paper on which it is stamped), can make them prophets, in his pattern or mold.
- Just as all mosques built in Islaam are designed to follow the pattern of Muhammad's mosque, so also an imprint prophet bears Muhammad's impress, the character of this person⁴³ following Muhammad's model.

⁴² Note that the word I transliterate as ‘khaatam’ is the same as the one transliterated in *Invitation* as ‘khatam’. I use two ‘a’ letters to convey the long form of the ‘a’ vowel.

⁴³ I have not found any explicit statement in Ahmadiyya literature that only men can become imprint prophets but neither have I read a statement clarifying that such prophethood is open to women. However, as you will presently see, this becomes a moot point due to some other Ahmadiyya views and positions.

- Achieving such “imprint prophethood” is a reward for obediently following God and the Holy Prophet.

3.2.1.2 Many Imprint Prophets

In this section I present further Ahmadiyya elaboration and clarification of the idea that prophets can appear after Muhammad. I also show that, according to explanations found in Ahmadiyya literature, there have been prophets within Islaam even before the Ahmadiyya Movement started, and may continue to be. The sub-sections of this section are named:

- Further Elaboration of Prophethood within Islaam.
- Imprint Prophets Have Been Appearing and May Continue to Appear.

3.2.1.2.1 Further Elaboration of Prophethood within Islaam

I used the book *Invitation* to provide the overview of imprint prophethood because it is one of the main books I had read to understand Ahmadiyya and accept Mirza Ghulam Ahmad; I wanted to tell you that it is this view that I had found acceptable. Now I want to show you that Mirza Ghulam Ahmad himself also says things that support this view; the quotation below supports this view and also provides some elaboration, limiting what imprint prophethood can be. Based on Mirza Ghulam Ahmad’s terminology and explanation, a “follower prophet” would be what I referred to as an “imprint prophet”.

By following [the prophethood of Muhammad], the love of God Almighty and converse with and address by Him, as a reward, can be obtained in greater measure than it was prior to this. But his [Muhammad’s] perfect follower cannot be simply [without any qualification] referred to as a prophet because this is disrespectful for the perfect and complete Muhammadiyyah prophethood; of course, both the words ‘ummatee’ [follower] and ‘nabee’ [prophet], in combination, may be applicable to [such a person] because in this [using the phrase “follower prophet”] there is no affront to the perfect and complete Muhammadiyyah prophethood but rather the shine of this prophethood [Muhammad’s prophethood] is manifested even more by this beneficial result. [See marginal note] ... [RK, v. 20, p. 311; starts at approximately middle of the page; *Al Wassiyyat*]

[Marginal note] In spite of this it must very much be kept in mind that the door of law-bearing prophethood is completely closed after His Holiness [Muhammad], blessings of Allaah and peace be upon him. And after the Glorious Quraan there is no book that teaches new commandments or abrogates a commandment of the Noble Quraan or suspends [the necessity for] its obedience. Rather, its [the Quraan’s] operation is till Resurrection. [RK, v. 20, p. 311; marginal note; *Al Wassiyyat*; published 1905]

Recall that [INVITATION] had said that “*Khatim* would mean the last but *Khatam* means seal” [p. 15]. However, in the marginal note in the above excerpt from Mirza Ghulam Ahmad the idea of Muhammad’s prophethood being the *last* one (albeit only in its law-bearing aspect) is also acknowledged, since Mirza Ghulam Ahmad says that “the door of law-bearing prophethood is completely closed”; so, perhaps, the meaning of ‘khaatam’ as “last” is also accepted in some sense.

There is yet another sense of the word ‘khaatam’ that is promoted by the Ahmadiyya Movement, as shown by the following:

The finality of prophethood [‘khatam-e-nabuwwat’] applied to him [the Holy Prophet] not only because of the period being a chronologically later stage but also because all excellencies of prophethood reached a final stage in him. [RK, v. 20, p. 207; starts at 6th line from top; *Lecture Siyaalkoat*]

Thus, the Ahmadiyya Movement does allow the sense of finality (being the last, marking a termination) in the word ‘khaatam’ but not simply in the chronological sense, with no qualification. It allows the finality in the following senses:

- Chronological finality but only in the law-bearing aspect of Muhammad’s prophethood.
- Finality in the sense of the stages of excellence, indicating the culmination, with Muhammad’s prophethood, of the excellencies of prophethood.

So, on the one hand the Ahmadiyya Movement insists that ‘khaatam’ does not mean “last” but rather means “seal” and on the other hand it allows the sense of lastness or finality in the meaning of the phrase ‘Khaatam al-Nabiyyeen’. But if the word ‘khaatam’ does have the sense of finality then I do not see why the finality is limited to the law-bearing aspect of prophethood since the phrase ‘Khaatam al-Nabiyyeen’ does not mention any particular aspect of prophethood. However, I will ignore this issue.

Allowing the sense of finality (particularly the chronological finality of the law-bearing aspect of Muhammad's prophethood), in the meaning of the phrase 'Khaatam al-Nabiyyeen' seems to be inconsistent with insisting, as is done in [INVITATION] as well as other Ahmadiyya literature, that 'khaatam' does not mean "last" but rather "seal". However, I will ignore this issue.

3.2.1.2.2 **Imprint Prophets Have Been Appearing and May Continue to Appear**

One of Mirza Ghulam Ahmad's books, translated into English, that I read during my original study of Ahmadiyya (before I accepted it) was *Explanation of Objectives*. I read in this that "the door of revelation, even of prophethood ... remains open for ever" [EXPLANATION, p. 12]. The fact that the door of imprint prophethood is open forever is quite in line with the idea that Muhammad spirituality's has the power to make prophets out of men; this made sense to me.

I quote below the related passage from Mirza Ghulam Ahmad's original Urdu book, of which [EXPLANATION] is a translation.

[A] 'muhaddath' [a person to whom God speaks] is also, in a sense, a prophet although full prophethood is not for him but, still, partially he is indeed a prophet because he has [had] the honor of being in conversation with God Almighty. ... [A]nd he comes exactly like prophets, having been [Divinely] appointed ... I say that neither has the door of prophethood been closed in every sense nor has revelation been sealed [off] in every manner. Rather, in a partial sense, the door of revelation and prophethood is always open for this blessed 'ummat' [nation -- of Muhammad's followers]. But it must be kept in mind, with heartfelt attention, that this prophethood, of which the chain [or system] will forever keep going on ['hamayshah silsilah jaare rahay gaa'], is not completed [complete or full] prophethood; rather, as I have just described, that is only a partial prophethood which, in other words, is referred to as 'muhaddathiyat' [status of a person to whom God speaks], which is obtained by following the perfect man [Muhammad]. [RK, v. 3, p. 60; starts at 3rd line from top; *Taudeeh-e-Maraam*; published 1891]

In the above passage Mirza Ghulam Ahmad defines a kind of prophethood – a partial prophethood, also known as 'muhaddathiyat', obtained by following Muhammad – that he says will continue to appear among Muslims. Not only is it expected to continue appearing in the future, it also has been appearing in the past among Muslims, as we see in the quotation below:

God Almighty ... well knew that the proof of Islaam being alive and the certain reality of prophethood – which could always, in all ages, silence/stall the deniers of revelation – can remain established only in the situation that the chain/system of revelation, in the shape of muhaddathiyat, remain in operation forever. So that is what He did. The muhaddaths are those people who are honored with the honor of Divine converse ... and they are like the remaining signs of the extraordinary characteristics of prophethood ... The idea that the prophets, peace be on them, left the world without any heirs, is certainly not correct ... [R]ather, their heirs have continued to be born in each century, at the time of need, and in this century it is this humble one [i.e., Mirza Ghulam Ahmad]. [RK, v. 6, pp. 22-24; starts at last line on p. 22, above marginal note; *Barakaat-ud-Du'aa*; published 1893]

And not only is it that imprint prophets (muhaddaths – partial prophets -- who obtained prophethood by following Muhammad) did appear but it was *necessary* that they appear in order to uphold the claim of the special spiritual powers of Muhammad and to uphold the validity of the prayer in Chapter 1 of the Quraan that asks for God's favors, which favors include the granting of the status of prophethood. The following passage from Mirza Ghulam Ahmad conveys these ideas:

And when that communion [converse with, and address by, God] reaches a stage of perfection in terms of its nature and volume, and no impurity or shortcoming remains in it, and [it] clearly incorporates matters of the unseen, then this [communion], in other words, is known with the name 'nabuwwat' [prophethood]; on this, there is agreement among all prophets. Hence it was not possible that the nation ... for whom the following prayer was taught -- Guide us in the straight path; the path of those on whom Thou hast bestowed [Thy] favors ... [Quraan 1: 6-7] – [i.e., the Muslim nation] would collectively [as represented by all is individuals] remain deprived of this exalted rank [the rank of imprint prophethood] and not even a single individual would attain this rank. In that case, not only was there the inadequacy that the Muhammadiyyah nation [the Muslim community] would remain defective and incomplete and each and everyone would have continued like the blind but there was also this defect that the power of beneficence [i.e., the ability to impart spirituality] of His Holiness [Muhammad], blessings of Allaah and peace be upon him, would have suffered a blot [would have been defamed] and his holy/sanctifying power would have been deemed defective. And along with this the teaching of that prayer [Quraan 1:6-7], which was taught to be recited in the five-times namaaz [ritual prayer], would have been useless. But, on the other hand, there was also this problem that if this excellence could have been achieved by any individual of the nation directly, without following the light of the prophethood of Muhammad, then the meaning of 'khatm-e-nabuwwat' [finality or seal-status of

prophethood] would have been falsified. Hence, in order to prevent both of these problems/inadequacies, God Almighty bestowed the honor of purified, sanctified, perfect and complete converse and address upon some such individuals who, up to [sic] the condition of ‘fanaa fir-Rasool’ [annihilating oneself in the Messenger, that is, being absorbed into his personality] reached the final stage and no screen [barrier] remained in between. And the sense/intent of discipleship [being a member of Muhammad’s community] and the meaning of following/imitating was found in them at the stage of completion and perfection in such a manner that their self/existence was not their own self/existence but rather in the mirror of their absorbed state the being [self/existence] of His Holiness [Muhammad], blessings of Allaah and peace be upon him, was reflected and, on the other hand, complete and perfect Godly converse and address, like that of prophets, was granted to them.

Hence, in this manner certain individuals, in spite of being followers [or disciples], received the title of being a prophet. Because this sort of prophethood is not separate from the prophethood of Muhammad but rather, if you look closely, it is itself the prophethood of Muhammad which has been gloriously manifested in a new garment/manner. [RK, v. 20, pp. 311-312; starts at 3rd line above the marginal note on p. 311; *Al-Wasiyyat*; published 1905]

(I have boxed a sentence in the quotation above to help you compare it to a sentence that I will box in another quotation a little further down, in the next section.)

As Mirza Ghulam Ahmad tells us in the quotations from [RK, v. 6, pp. 22-24; *Barakaat-ud-Du`aa*] and [RK, v. 20, pp. 311-312; *Al-Wasiyyat*], imprint prophethood has been granted by God, in the past, to certain individuals from among the followers of Muhammad. Moreover, not only has the door of prophethood been open in the past among Muhammad’s followers but it will be open forever into the future, as we saw in the quotation from [RK, v. 3, p. 60; *Taudeeh-e-Maraam*]. Just one day before his death, Mirza Ghulam Ahmad reiterated the latter idea, in response to a question, as shown below, although here he does not specify that this is only partial prophethood:

This word ‘nabuwwat’ [prophethood] that has been adopted [i.e., adopted by Mirza Ghulam Ahmad] is entirely from God Almighty. A person to whom some thing [some item of information] is abundantly conveyed by God Almighty, by way of prophecy, [such a person] is referred to as a ‘nabee’ [prophet]. ... Remember that the chain [or system] of prophethood will remain established till Resurrection [‘silsilah-e-nabuwwat qayamat tak qaa-im rahay gaa’]. [MALFOOZAAT, v. 10, p. 451; recorded under the date May 25, 1908]

To summarize what we saw in this section:

- In order to uphold Muhammad’s sanctifying power, and for the prayer of Quraan 1:6-7 to be deemed efficacious, it was necessary that some followers of Muhammad reach the stage of achieving imprint prophethood.
- This, in fact, has happened in the past; certain individuals, having become totally absorbed in Muhammad, received the complete and perfect communion with God that is also named prophethood and they did receive the title of prophet.
- The chain or system of this prophethood will continue till the day of Resurrection.

3.2.1.3 No, Just One Imprint Prophet

The previous section gives the distinct impression that imprint prophets have appeared among Muslims in the past and this system will continue till the day of Resurrection. Well, the story is now going to get complicated.

The sub-sections that I present here are:

- Multiple Imprints Would Cause a Crack in the Jesus Hadeeth.
- Too Many Imprints Would Detract from the Status of the Seal.
- Prophets Appear only in Times of Need.
- Prophethood as Spiritual Rank and Reward vs. Appointment to Revive.
- The First and Last – the One and Only -- Imprint.

3.2.1.3.1 Multiple Imprints Would Cause a Crack in the Jesus Hadeeth

Notwithstanding the impression that one gets from the excerpts presented in preceding sections, Mirza Ghulam Ahmad tells us that he is the only person from among the followers of Muhammad who was granted

communion with God to a degree needed to become a prophet and he is the only one who received the title of prophet. He also provides a reason for this.

From one aspect I am an ‘ummatee’ [follower] and from another aspect, due to the beneficence of the prophethood of His Holiness [Muhammad], blessings of Allaah and peace be upon him, [I] am also a prophet. And the intent of [the term] prophet is only [to connote] that I receive abundant converse and address from God Almighty. The point is that, as Mujaddid Saahib Sarhindee [Sarhindee the Reviver] has written in his books, even though some individuals of this [Muslim] nation have [received or do receive] the special [treatment of] Godly converse and address and will remain special [receiving this treatment] till Resurrection but the person who is honored abundantly with this converse and address and who is abundantly made aware of matters of the unseen, that [person] is called a prophet. Now let it be clear that it has been prophesied in the Prophet’s hadeeths that, from among the followers of His Holiness [Muhammad], blessings of Allaah and peace be upon him, a person will appear [or be born] who will be referred to as E’esaa [Jesus] and ibn-e-Maryam [son of Mary] and will be known by the name of [i.e., known as] a prophet. ... And this thing is a proven matter that the extent to which God Almighty has made converse and address with me and the extent to which matters of the unseen have been made known to me, no person besides myself has been granted this favor in thirteen hundred Hijree [calendar] years. If some person denies this, the burden of proof is on his neck [i.e., on him].

The point is that in this abundant portion of Godly revelation and unseen matters, from this [Muslim] nation, I am the only special individual and all the ‘auliyaa’ [saints or friends of God] and ‘abdaal’ [saints who move from place to place to hide from public view] and ‘aqtaab’ [religious mendicants, holding a special title of rank] who have gone by before me in this [Muslim] nation – they were not given this abundant portion of this favor/blessing. Hence, for this reason, only I was specially selected for getting the name [i.e., title] of prophet and all the other people are not deserving of this name [i.e., title] because abundance of revelation and abundance of [perception of] unseen matters is a condition of this and that condition is not found in them. And it was necessary that it should have been so, so that the prophecy of His Holiness [Muhammad], blessings of Allaah and peace be upon him, could have been fulfilled with clarity. Because, if other righteous ones who have preceded me, [if] they too, to the same extent, had received a portion of Godly converse and address and unseen matters, they would have become deserving of being known as prophets [and] then in that case a crack [or fault] would have occurred in the prophecy of His Holiness [Muhammad], blessings of Allaah and peace be upon him. That is why the wisdom of God Almighty prevented those respected people from obtaining this favor in a complete manner, just as it appears in authentic hadeeths that such a person will be one only [so that] that prophecy be fulfilled. [RK, v. 22, pp. 406-407; starts at 4th line from top of p. 406, skips some lines below middle of p. 406, then goes on till about middle of p. 407; *Haqeeqat-ul-Wahee*; published May 1907]

I provide below a synopsis of Mirza Ghulam Ahmad’s argument, as I understand it, along with some parenthetical commentary.

- It is true that some Muslim individuals have received Godly converse and address in the past and such treatment will continue till Resurrection.
- But to get the title of prophet, a person has to be honored *abundantly* with this converse and address and has to be abundantly made aware of matters of the unseen.
- It is a proven matter that no other person, throughout the thirteen hundred year of Islaam, has received these favors -- Godly converse and address and awareness of unseen matters -- to the extent to which Mirza Ghulam Ahmad has. If some person denies this, the burden of proof is on him.

(Mirza Ghulam Ahmad says it is a proven matter, but provides no proof or references for the same. In fact, he tells you that if you deny this, the burden of proof is on you. So, the claim is his but the proof is your problem.)

- The reason for thus singling out one person for these special favors has to do with some hadeeth prophecies of the Holy Prophet:
 - o A person will appear from among the Muslims who will be referred to as Jesus and son of Mary and will be known as a prophet.
 - o There will be only one such person.
- In order for these hadeeth prophecies -- about one single person appearing as Jesus -- to be fulfilled with clarity, without a fault, it was necessary that only a single person from among the Muslims be allowed to attain prophethood.

(I fail to understand why we could not have had prophets as long as it was clear that they were not referred to as Jesus and son of Mary. After all, the hadeeths only required, as Mirza Ghulam Ahmad seems to say, that there should be a single person who appears as Jesus. But what was wrong with just plain old imprint prophethood, that is, of the variety in which a person becomes a prophet but does not become Jesus?)

- Therefore, God, in His wisdom, did not allow anyone – except one single person, that person being Mirza Ghulam Ahmad -- to receive the extent of converse and address and awareness of unseen matters, that would have entitled them to become prophets.

Well, the position that God (due to whatever reasons) was going to allow only one imprint prophet among the Muslims, and that indeed He has not allowed any but Mirza Ghulam Ahmad, is quite an about-face from the position that seems to be taken in the excerpts I presented in the previous sections. Since you can refer to those sections yourself, to compare this position with that, I will not belabor the point.

In fact, it is not just an about-face but rather a double-face. If Mirza Ghulam Ahmad had just changed his position after a certain point in time, and changed it for good, one would call it an about-face. But, he seems to have two faces. To support this opinion of mine, I want to point out that the book containing the passage I quoted above was published in May 1907 and a year later, just a day before his death, in May 1908, he said the following, which I quoted in the previous section: “A person to whom some thing is abundantly conveyed by God Almighty, by way of prophecy, is referred to as a prophet ... Remember that the chain of prophethood will remain established till Resurrection” [MALFOOZAAT, v. 10, p. 451].

(Dear Reader, if you are beginning to think that this is insanity then you may be on the right track. More of this in the Epilogue, in Section 5.1.3, “Was it Totally Fraudulent Imposture?”.)

3.2.1.3.2 Too Many Imprints Would Detract from the Status of the Seal

The previous section presented some reasons that Mirza Ghulam Ahmad has offered for the decision by God to allow only one imprint prophet. However, those are not the only reasons offered by Mirza Ghulam Ahmad or the Ahmadiyya Movement. Now we look at another reason.

In his book *Tadhkirah-tush-Shahaadatayn*, Mirza Ghulam Ahmad recounts an explanation he provided to one of his disciples, Saahibzaadah Abdul Lateef, related to the issue of his being the only prophet among Muhammad’s followers:

On one occasion I had explained to him [Saahibzaadah Abdul Lateef] the answer to an objection, which had pleased him very greatly. And [the objection was] that: [Given] the situation that His Holiness [Muhammad], blessings of Allaah and peace be upon him, is the analogue of Moosa [Moses] and his khaleefahs are the analogs of the Banee Israa-eel [Israelite] prophets, then why is it that Maseeh Mau’ood has been referred to as a prophet in the hadeeths but all other khaleefahs have not been referred to by this title? So, I gave him the reply that: Given that His Holiness [Muhammad], blessings of Allaah and peace be upon him, was ‘khaatam-ul-anbiyaa’ [Seal of the Prophets or Last Prophet] and there was no prophet after him, therefore, if all the khaleefahs had been referred to by the title prophet then the matter of ‘khatm-e-nabuwwat’ [seal-status or finality of prophethood] would have become doubtful. And if not even one person had been referred to by the title of prophet, the objection would remain as to the lack of similarity, since the khaleefahs of Moses are prophets. Therefore Divine wisdom demanded that, initially, many khaleefahs be sent having regard for ‘khatm-e-nabuwwat’ [seal-status or finality of prophethood] and they not be referred to as prophets and not be given this rank so that this would be a sign of ‘khatm-e-nabuwwat’ [seal-status or finality of prophethood]. Then the final khaleefah, that is, Maseeh Mau’ood, be referred to as a prophet so that in the matter of ‘khilaafat’ [the caliphate] the similarity of the two systems [Mosaic and Muhammadan] comes to be proven [or established]. [RK, v. 20, p. 45; starts at approximately middle of the page; *Tadhkirah-tush-Shahaadatayn*; published 1903]

In the passage quoted in the previous section (about the Jesus hadeeth), Mirza Ghulam Ahmad’s clearly stated that no person *prior* to him, in the Muslim nation, had been given the rank of prophethood. However, it might not have been explicitly clear that no person *after* him is supposed to receive this rank either. But in the passage quoted just above, in this section, Mirza Ghulam Ahmad explicitly refers to Maseeh Mau’ood (which is himself) as the final khaleefah.

I find the positions taken in the passage in this section, and the one taken in the previous section (about the Jesus hadeeth) at odds with the Ahmadiyya concept of imprint prophets that I presented in Section 3.2.1.1, “The Basis for Expecting Imprint Prophets”, from the book *Invitation*. The issues I see are discussed below.

- ***If “khaatam” means “seal” rather than “last”, why would the matter of “khatm-e-nabuwwat⁴⁴” become doubtful by Muhammad’s khaleefahs being titled as prophets?*** In commenting upon Quraan 33:41, in which Muhammad is called the “Khaatam al-Nabiyyeen”, *Invitation* told us that “*Khatim* would mean the last but *Khatam* means seal” and so the phrase “*Khatam al-Nabiyyin*” means “the seal of all prophets” and “does not ban the coming of prophets” [INVITATION, pp. 16-17].

If the word “khaatam” means “seal” rather than “last” or “final”, why did Mirza Ghulam Ahmad’s explanation to Saahibzaadah Abdul Lateef include so much concern about the finality of prophethood? It is true that we have seen a passage by Mirza Ghulam Ahmad in which he had shown great concern for finality but that was only for the law-bearing aspect of Muhammad’s prophethood: “the door of law-bearing prophethood is completely closed” [RK, v. 20, p. 311; marginal note]. Since Muhammad’s khaleefahs would not have been law-bearing, why would the title of prophet being given to them jeopardize Muhammad’s status as Seal of the Prophets?

On the other hand, if finality or lastness is really important, then how or why is even one prophet allowed to come after Muhammad? Is it that according to Quraan 33:41 Muhammad has to be “well, sort of last” but he does not have to be “really, really, last”?

- ***The whole idea of the Seal was that it created prophets; why is this being cited as a problem now?*** *Invitation* had told us that far from banning the coming of prophets, the “phrase *Khatam al-Nabiyyin* ... sanctions [the] coming [of prophets], the raising of prophets from among the followers of the Holy Prophet” [INVITATION, p. 17]. It told us that Muhammad is “the progenitor not of believers only, but also of prophets” [p. 16]. Why is his ability to create prophets becoming an issue?

Mirza Ghulam Ahmad had said that, as long as it was the partial kind of prophethood, given to “follower prophets”, its door would always be open: “in a partial sense, the door of revelation and prophethood is always open for this blessed nation” [RK, v. 3, p. 60]. But from the passages reviewed in this section and the last, it seems that the door of imprint prophethood has been closed, to all but one person.

- ***The phrase “Seal of Prophets” includes the word “prophets” in the plural, so how could it be valid if the Seal is to create only one single prophet?*** I do realize that the Ahmadiyya Movement also includes past prophets as covered by the action of the Seal (in the sense of their being authenticated) but *Invitation* clearly uses the plural in its explanation of the Seal’s future action, as in Muhammad being “the progenitor ... of prophets”. So was Muhammad able to father only one prophet son? Was that the extent of his reproductive powers? And would producing more prophet sons detract from his status rather than glorify it?

In fact, *Invitation* led us to believe that any and all “obedient Muslims - obedient to God and the Prophet - may expect to become prophets” [INVITATION, p. 18]. Now we are being told that even the khaleefahs of Muhammad (except Mirza Ghulam Ahmad) could not have been allowed to become prophets, let alone non-khaleefah obedient Muslims.

- ***Why was the rank of prophethood announced as a reward, and why were Muslims taught to pray for that reward, if the reward could not be given out?*** *Invitation* quotes a portion of the prayer in Quraan 1:6-7 and relates the words “those rewarded by God” to the “[f]our categories of rewarded ones” mentioned in Quraan 4:70-71, which, it tells us, include “Nabiyyin, i.e., the prophets” and, therefore, “obedient Muslims ... may expect to become prophets”, as a reward [INVITATION, p. 18].

Mirza Ghulam Ahmad himself had also mentioned this prayer when explaining the appearance of prophethood among Muslims. He stated that if it had been the case that “not even a single individual would attain this rank [the rank of imprint prophethood]” then “the teaching of that prayer [Quraan 1:6-7], which was taught to be recited in the five-times namaaz [ritual prayer], would have been useless” [RK, v. 20, p. 312]. However, his

⁴⁴ I will try to provide an informal explanation of what ‘khatm-e-nabuwwat’ means, for non-Urdu speakers. The phrase ‘khatm-e-nabuwwat’ is an Urdu (or Persian) phrase, not an Arabic one. However, the word ‘khatm’ in this phrase is related to the word ‘khaatam’ that occurs in Quraan 33:41. Regardless of what ‘khaatam’ means, the word ‘khatm’, explained in terms of the word ‘khaatam’, means, approximately, the “state or concept of being khaatam”. So (just for the sake of explanation) if ‘khaatam’ meant “one who is tall” then ‘khatm’ would mean “tallness” and ‘khatm-e-nabuwwat’ would mean “tallness of prophethood”. Therefore, depending on whether ‘khaatam’ is taken to mean “seal” (or “one who seals”) or “final”, the phrase ‘khatm-e-nabuwwat’ could mean “the seal-status of prophethood” or “finality of prophethood”. In general, however, ‘khatm’, in Urdu, connotes end or finality.

words imply that as long as at least one single Muslim does become a prophet, the efficacy of the prayer would be established.

So, billions of Muslims beseech God to guide them all (individually as well as collectively) to the right path, the path on whom favors are bestowed, and those favors include attaining the rank of prophethood, but in fifteen hundred years, God has granted that prayer, with regard to prophethood, only once. More importantly, the paucity of the reward being given is not necessarily because there was a dearth of obedient Muslims; it is because “the wisdom of God Almighty prevented those respected people from obtaining this favor in a complete manner” [RK, v. 22, p. 407]. This He did, according to Mirza Ghulam Ahmad, because had He made them prophets “a crack would have occurred in the prophecy” contained in the hadeeths regarding Jesus’ coming [p. 407].

Similar to this is another issue, which I would like to mention here. There is an argument for expecting imprint prophets that I have not happened to read in Ahmadiyya Movement literature (although it might be documented somewhere) but had heard it from an uncle of mine; it is somewhat similar to the argument based on the prayer in Quraan 1:6-7. The argument (as I also stated in Section 2.1) is as follows: In a prayer (the ‘darood’) recited in the ritual salaah, Muslims ask for the same blessings for Muhammad as were given to Abraham; since a major blessing upon Abraham was the appearance of prophets among his people, the prayer implies that this blessing has to be received by Muhammad too. Therefore, if the prayer is granted, prophets must appear among Muhammad’s followers. Devout Muslims recite this prayer every day. However, according to Mirza Ghulam Ahmad, this prayer has only been granted for one single case and cannot be granted again.

- ***Should there have been only one mosque built in Islaam, built after the Prophet’s mosque, following its pattern?*** *Invitation* discusses the hadeeth “I am the last of the prophets and my mosque is the last of the mosques” [INVITATION, p. 17]. It explains that “[t]he mosque which the Holy Prophet built in Medina could not be the last mosque literally”; rather, “[m]osques built after the Holy Prophet’s mosque at Medina have to conform to the model of worship for which the Holy Prophet built the first mosque” [p. 17]. *Invitation* presents this explanation to prove that the Holy Prophet was not the last prophet literally but prophets conforming to his model could appear after him. But, based on some of Mirza Ghulam Ahmad’s writings, we have discovered that only one prophet can appear (and, already has) after the Holy Prophet. So, by that token, should only one mosque have been built after him? Would it be that the “last” status of the Prophet’s mosque would be in jeopardy if too many mosques got built?

If you were beginning to think that you have understood all the reasons and arguments why no imprint prophet other than Mirza Ghulam Ahmad has or can appear among the Muslims, you are probably wrong. There is more to come. (I mean reasons and arguments, not prophets.)

3.2.1.3.3 Prophets Appear only in Times of Need

The Ahmadiyya book *Zujaajah: A Guide for Preaching*, to its credit, confronts head-on one of the issues I raised in the previous section. This book is written in the form of a dialog between a non-Ahmadee, looking for the truth, and an Ahmadee who is answering questions about and explaining Ahmadiyya. An excerpt relevant to the subject at hand is presented below. The formatting and bold emphasis reflects that used in the original.

Seeker of Truth: According to the venerable verse ‘siraat alladeena an`amta `alayhim’ [the path of those on whom Thou hast bestowed [Thy] favors ... (Quraan 1:7)] if prophethood was to be had [given or obtained], why was it not had by any of the Venerable Companions [of the Holy Prophet] and the great ‘auliyaa’ [saints]. Did they not recite this prayer? Did the prayers of all go a waste and only one prophet appeared in thirteen hundred years?

Ahmadee: (1) First Answer. Prophethood is a bestowal and grant, [it] is not an achievement. Allaah Almighty gives to whomever He pleases. (2) Second Answer. Prophets are sent at the time of the need for truth. At the time of the Venerable Companions [of the Holy Prophet] the need for prophethood was absent. Because, according to the doctrine of faith held by both parties [Ahmadees and non-Ahmadee Muslims], that was the luminous period, therefore, this very question is wrong.

Why did Only One Prophet Appear in the Fourteenth Century

(3) Third Answer. If our opponents prove that the period of the Venerable Companions was dark like this century ... then your question will be worth reflection, not otherwise. It is illness that creates the need for a physician, rather than health. If you consider the Companions to be pure/holy then this questions does not remain worth listening to; they are dishonoring the Venerable Companions.

(4) Fourth Answer. It is our faith that **that period was luminous** and the period and tour of darkness had come to an end. Therefore, in the time of holy and chosen [elect] people, there was no need for a prophet. To say that why they were not made prophets, in other words this means that darkness prevailed in the world at that time, there was no luminous being who could remove this obscurity and darkness. Although this is false by extemporization.

(5) Fifth Answer. Then you could make this objection on His Holiness [the **Holy Prophet**] as to why he **prophesied the coming of only one prophet**.

(6) Sixth Answer. This hadeeth has previously been recounted and it has been clearly proven from the Noble Quraan that after each prophet a period of slackness appears in which Hell is filled up and immediately after one prophet, the need for another prophet arose. But Huzoor's [Muhammad's] sanctifying power was so extended that after him the luminous period of the caliphate started and **the period of slackness started much later**. ... [Regarding this time the Prophet] gave information that at that time faith will go out of the hearts and go away to 'surrayah' [a particular star] and the Quraan and Islaam will remain only in name. Hence **for such a period he [the Prophet] gave information regarding a Persian man** (Saheeh Bukhaaree [reference to a hadeeth collection]), **a prophet, that he will bring back the faith from surrayya to the earth and will clean and purify the hearts of those who accept him. Hence, to demand a prophet in his near future [in the period close to the Holy Prophet] is tantamount to making an affront to his sanctifying power.**

(7) Seventh Answer. These days we have set our eyes on self government. If this effort is successful then **only a single [person] will be king or president rather than the whole nation**. In the history of the world we find this and according to the Noble Quraan, kingship and prophethood have been accepted as equivalent. That is why in the prayer of Al-Hamd [the prayer of Quraan Chapter 1] [there is] not the singular term 'ehdenee' [guide me] but rather the **plural term 'ehdenaa' [guide us], that is, "make all of us" which is one king or one prophet as the result of the prayers of all or the efforts of all. In this same manner, due to the effect of [or as a result of] the prayers of the whole Muhammadiyyah nation, Hadrat Maseeh Mau'ood [Mirza Ghulam Ahmad] became a prophet**. Similarly, His Holiness [Muhammad], blessings of Allaah and peace be upon him said that: How could my ummat [nation of followers] perish, in whose beginning I am and in the end is Maseeh Mau'ood; there is no prophet in between; as if **this had been ordained since eternity**. [ZUJAAJAH, pp. 145-147]

The major observation I have about the set of answers presented above is that although they address why a prophet did not appear in the immediate and luminous period after the Holy Prophet, and also why only one prophet appeared in the 14th century (of the Hijree calendar), they shed no light on why -- according to their own philosophy that prophets are sent when there is need for the truth -- no prophet appeared in some of the dark centuries that were removed from the luminous period but before the 14th century. Here are my more detailed comments:

- The 1st answer is that "[p]rophethood is a bestowal and grant, [it] is not an achievement". My response is that that could be said for all favors from God, not just for this favor. And, as I see it, that understanding does not answer the question.

It is the Ahmadiyya position (as *Invitation* told us) that prophethood is a reward, as may be seen from the four rewards listed in Quraan 4:70. Actually in the [AHMADIYYA-HQ] translation of Quraan 4:70, the word "blessings" is used rather than "rewards". Further, Quraan 4:71 actually points out that this is a "grace" from Allaah. So, we know that the favors are by grace, not a prize for an achievement that can be demanded. Even so, Muslims have been taught to pray for favors from Allaah. So, when a person supplicates to God to be granted a favor, and the favor is not given, the question still arises as to whether the prayer was efficacious or not and if not, why.

- The 2nd, 3rd, and 4th answers all say practically the same thing: (a) prophets are sent when there is a need for the truth and, (b) given that the period immediately after the Holy Prophet was luminous, there was no need for a prophet in that period. This period included that of the Companions but also some period till later on since, as we learn from the 6th answer, "the period of slackness started much later".

In the next section I will discuss the issue of whether prophets are made only when there is a need. For now, let us accept this.

So, given the first part of this answer (that prophets are made only when there is a need), the second part of the answer (that a prophet did not appear among the Companions because there was no need) is acceptable.

(Note that the bold sentence "Why did Only One Prophet Appear in the Fourteenth Century", in the form of a heading, that appears above the 3rd answer seems out of place since the 14th century is not discussed till the 7th answer.)

- The 7th answer explains why, although numerous Muslims were reciting the prayer that includes Quraan 1:7 (asking to be guided on the path of those on whom favors have been bestowed), only one person, Mirza Ghulam Ahmad, was made a prophet; this was analogous to one king or president being appointed to lead.

Given the position that prophets are made only when there is need (to show light when there is darkness), the 7th answer is an acceptable explanation of why only one prophet appeared in the 14th century and/or in the period when the Persian man was supposed to bring faith back to the earth from a star.

- The major issue I have with these set of answers appears in the 6th answer. It tells us that “the period of slackness started much later”, after the time of the Holy Prophet. I can accept that. It says that “to demand a prophet in his near future [in the period close to the Holy Prophet] is tantamount to making an affront to his sanctifying power”; let us accept that too.

But then the 6th answer jumps to the time when a Persian man was supposed to bring faith back to the earth from a star; we know from Ahmadiyya literature (and implicitly from the 7th answer) that this man was Mirza Ghulam Ahmad, considered to be the Maseeh Mau`ood, and who appeared in the 14th century Hijree. ***But what about those centuries after the luminous period, when slackness had started, but it was not yet the 14th century?***

We know from history that the Muslim nation saw some rather dark periods (from the Islaamic point of view) before the 14th century Hijree (which started in approximately the last quarter of the 19th century AD). Here are a couple of examples, just from the Indian subcontinent, just for the latter part of the 16th century AD.

- o From 1563-1569 AD, Shia-Sunni riots occurred in Kashmir [ZAHOOR, p. 92].
- o In 1582, “Akbar [the Muslim Mughal ruler of India] proclaimed ‘Din-i-Ilahi’ which was a mere hotchpotch of religious ideas from Hinduism, Islam and other beliefs” [ZAHOOR, p. 95].

Given that prophets are sent when there is a need to show light in times of darkness, why was not one of the mujaddids (Muslim revivers of religion) or saints of that time, in the Indian subcontinent, made a prophet? Why did God wait for 300 years, to appoint Mirza Ghulam Ahmad in 1882?

If the answer is that the non-prophet mujaddids or saints were sufficient, then why did Mirza Ghulam Ahmad have to be made a prophet? Why could he not remain just a mujaddid? If the answer is that that was needed to establish the analogy of the Muhammadan system with the Mosaic system, then why was only one prophet sent in the Muhammadan system whereas the Mosaic system had numerous prophets? And then we are back to the answer that Mirza Ghulam Ahmad gave to Saahibzaadah Abdul Lateef, recorded in his book *Tadhkirah-tush-Shahaadatayn*, and all my objections to that.

- The 5th answer and a small part of the 7th answer provide another sort of reason for the fact that only one prophet has appeared among the Muslims: the reason is that this was ordained by God and prophesied by the Prophet. That may be the case, but then why were Muslims asked to pray for the favor? Particularly now that Mirza Ghulam Ahmad has come and gone, and no more prophets are ordained or prophesied, ***should Muslims, when they pray for favors, remember that the fourth favor listed in Quraan 4:70 is now not available?***

3.2.1.3.4 Prophethood as Spiritual Rank and Reward vs. Appointment to Revive

In Section 3.2.1.1. “The Basis for Expecting Imprint Prophets”, I presented an overview of the Ahmadiyya concept of imprint prophets as explained in *Invitation*. According to this concept, the sanctifying power of the Holy Prophet makes prophets. Further on I also presented writings of Mirza Ghulam Ahmad that (seemed to) support this concept; these showed that certain persons, who so devoutly followed and loved the Holy Prophet that they became absorbed in him, were given abundant Divine converse and the title of prophet.

Later on we saw that Mirza Ghulam Ahmad said he is the only person who has been made a prophet in the Muslim nation. I have showed you the explanations he provided for this. (He might have provided other explanations too; I showed you the ones I have found.) Then we saw the arguments presented in the Ahmadiyya book *Zujaajah: A Guide for Preaching*.

Now we come full circle and see that *Invitation* too describes a position according to which the concept of imprint prophets becomes falsified or at least muddled. Consider the following statements:

The gift of prophethood continues among the followers of the Holy Prophet. ...

... The view of *Nubuwwat* taught today is an erroneous one. It seems to have arisen from the erroneous conception that a prophet is always a law-giver, teacher of a new law, a new *Shariyah*; that he is under no obligation to obey an earlier prophet. These assumptions are all wrong. A person may do neither of these things and yet be a prophet. ... For prophethood is a spiritual condition or rank, a degree of nearness to God. A person who attains to this degree of nearness is appointed by God to lead mankind. He is charged with the duty of restoring the spiritually dead to life and make green again the hearts which have dried up through a spiritual drought. His duty is to announce whatever is revealed to him ... [INVITATION, p. 15]

As I see it, this passage tries to combine two different, and rather conflicting, views of the prophethood that is/was expected to occur within Islaam. I will elaborate upon my statement now.

Let us refer to prophethood that may appear among the followers of the Holy Prophet as “follower prophethood”. (This term is in line with the use of the term ‘ummatee nabee’ – a prophet who is a member of the Muslim nation – in Ahmadiyya literature.) The two different views or types of follower prophethood that I see in Ahmadiyya literature, and which the above passage from *Invitation* tries to combine, are:

- **Imprint prophethood:** This prophethood results from the person (the prophet to be) receiving an imprint of the Holy Prophet and becoming very close to God.

The Holy Prophet’s sanctifying power raises the level of spirituality of this person; this person’s character is shaped on the pattern of Muhammad and the person begins to reflect Muhammad’s light (at least partially); God is so pleased with this person that He grants abundant Godly converse and the highest spiritual rank – prophethood – to this person. Attaining this kind of spiritual level is a blessing or rank that Muslims may aspire to. In fact, prophethood is listed as one of the four degrees of spiritual rank in Quraan 4:70. Also, in the prayer that includes Quraan 1:6-7, Muslims pray to be kept on the path of those who were granted favors and one of those favors is this rank.

This prophethood is not motivated by the need for a job to be done; it is granted only because the recipient has received Muhammad’s imprint.

In the *Invitation* passage quoted above, this view is represented by the sentence: “For prophethood is a spiritual condition or rank, a degree of nearness to God”.

- **Reviver prophethood:** This prophethood is motivated by there being a need to revive the Islaamic faith and the Muslim community.

If the need arises, God appoints a person to revive a slackened or corrupted Muslim community, to bring light to darkness, and to restore the correct teachings of Islaam. Of course, this person must be at a high spiritual level; he probably needs to have received the imprint of the Holy Prophet. But the person’s spirituality is only a necessary condition for his being made a prophet; it is not a sufficient condition. Just the person’s spirituality alone (even assuming that God is pleased enough with the person to grant him the favor of the highest spiritual rank) does not warrant him being made a reviver prophet.

For God to send a reviver prophet, the need for revival must exist.

In the *Invitation* passage quoted above, this view is represented by the sentence: “He is charged with the duty of restoring the spiritually dead to life and make green again the hearts which have dried up through a spiritual drought”.

The common factor between these two types of prophethood is that the prophet must be at a high spiritual level. But beyond that the two types are very different. First of all, as shown in the respective descriptions above, the primary motivator for the bestowal is different. But there are also implications which are different between the two. I discuss these below. However, the implications I present below are not all based on Ahmadiyya literature; they are logical conclusions that seem to follow from accepting the Ahmadiyya positions.

- Imprint prophethood:
 - o This prophethood is a *private affair*; there is no need for the person to tell the world that he/she has this rank. (In fact, it is possible that God Almighty does not even tell the person although the rank has been granted. It is also possible that God may tell others too, to grant honor to the recipient.) There is not necessarily any need for the person to announce his/her revelations to the world. However, it might be that this person shares some spiritual knowledge with others, like an advanced scholar might share knowledge with junior scholars or offer advice to unlearned people.

- o Since this does not depend on the need to revive, ***the state of the Muslim community around the imprint prophet is not necessarily slack or corrupt***. In fact, it is quite possible that in a period when the Muslim community is at a high spiritual level, there will be many persons who exist at the rank of imprint prophethood.
- Reviver prophethood:
 - o This prophethood, by its very nature, is a ***public affair***. The person has been given the duty to teach Muslims. *Invitation* says that it is this person's "duty is to announce whatever is revealed to him" [p. 15].
 - o Given that there was a need to revive, ***the state of the Muslim community around the reviver prophet, when he is commissioned, must be at least slack if not completely corrupt***.

There is one sentence in *Invitation* into which both these types have been stuffed: "A person who attains to this **degree of nearness** is **appointed by God to lead** mankind" [p. 15]. The previous sentence had told us that "prophethood is a spiritual condition or rank, a degree of nearness to God". This sentence seems to say that attaining prophethood (i.e., this degree of nearness to God) goes hand in hand with getting appointed to the office of leading mankind. But, as we saw from the arguments in [ZUJAAJAH], there may not always be a need for this appointment. So, in that case – i.e., if there is no need for such an appointment – it seems that you will not be granted that degree of nearness to God, represented by the rank of prophethood. This is tantamount to saying that you cannot get a doctorate degree if there is no vacancy for a professorship. But if it is the case that doctorate degrees are only given out when there are teaching vacancies, then the university should not say that it gives out a doctorate degree in recognition of a high level of scholarship. Rather, it should say that a doctorate degree is given when there is a person available with a high level of scholarship *and* a vacancy arises; the high level of scholarship is a necessary but not a sufficient condition.

When I studied Ahmadiyya literature to decide if Ahmadiyya doctrine was true, *Invitation* was one of the main books I read. Recently I reviewed parts of this book again while revisiting my belief in Ahmadiyya doctrine and in connection with writing this document. I noticed that in the margin of page 15, next to the sentence "A person who attains to this degree of nearness is appointed by God to lead mankind", I have a pencil note of mine that says "Well, not necessarily". I don't remember when I made that annotation. But I certainly did not pursue the can of worms hiding in that sentence until just recently.

3.2.1.3.5 The First and Last – the One and Only – Imprint

We saw stated in previous sections that Mirza Ghulam Ahmad is the only follower of Muhammad who has been made a prophet. But what about the future? Will any prophet appear in future among the Muslims, according to the Ahmadiyya Movement? The answer to that may not have been clear in the previous sections so I will discuss it some more here.

As far as a reviver prophet is concerned, a prophet who is established as a leader of the Muslims, the answer is clearly negative. The points listed below show this.

- Mirza Ghulam Ahmad says that although khaleefahs have been appearing previously in the Muhammadan system, as the analogue of prophets in the Israelite system, he is Muhammad's *final* khaleefah; we saw this in Section 3.2.1.3.2, "Too Many Imprints Would Detract from the Status of the Seal", in the quotation from [RK, v. 20, p. 45]. That is, no other person will appear who carries on Muhammad's work as a leader of the Muslims, and is also designated as a prophet.
- In fact, not only does Mirza Ghulam Ahmad claim to be the last khaleefah of Muhammad, he also claims to be the last khaleefah in the sense of being the last apostle or appointee from God. In the following passage, he compares himself to Aadam and says that just as Aadam was the first khaleefah from God so he is the last:

[Now] God Almighty has made an intention to manifest the hidden marvels of the Noble Quraan to the arrogant philosophers of this world ... **Now that son of Maryam [Mirza Ghulam Ahmad] whose spiritual father is none in the world except the Real Teacher [i.e., God] -- who, for this reason, also has a similarity with Aadam** – will distribute a lot of wealth of the Noble Quraan among the people until people will get tired of going on accepting it ... **That khilaaftat that started with Aadam has been ended with Aadam** by the perfect and unvarying wisdom of God Almighty ... For this reason, to make one the words "first" and "last", **God Almighty named the last khaleefah [Mirza Ghulam Ahmad] as Aadam** ... [RK, v. 3, p. 467; starts at 1st line; *Izaalah-e-Auhaam*, Part 2].

- Mirza Ghulam Ahmad also says he is the last mahdee. (The word ‘mahdee’ literally means rightly guided but the term connotes a leader of the Muslim who is appointed to guide them.) Here is a quotation to show this claim:

And that last mahdee who, [being] one who directly receives guidance from God in the time of the decline of Islaam and in the age of the spread of [moral] deviation ... had been established in Divine decree ... That [person] is none but I. [RK, v. 20, pp. 3-4; starts at last line of p. 3; *Tadhkirah-tush-Shahaadatayn*]

- We saw the Ahmadiyya Movement’s argument, in Section 3.2.1.3.3, “Prophets Appear only in Times of Need”, that prophets appear in times of need. Further, Mirza Ghulam Ahmad claimed that the Movement he started will remain blessed and predominant forever, till the Day of Resurrection, as shown below. In view of this, there will be no further need of a reviver prophet.

O all people, hearken that this prophecy is from [He] who made the earth and the Heaven; He will spread this Jama’at of His in all countries. And through reason and argument will grant it supremacy over all. ... **God will place extreme and extraordinary blessing in this sect and this Movement ... And this supremacy will last forever.** Until the Day of Resurrection arrives. [RK, v. 20, p. 66; last paragraph; *Tadhkirah-tush-Shahaadatayn*].

So, we see that a reviver prophet is not expected. What about a non-public imprint prophet? A prophet who is given the rank of prophet because of being a sincerely devoted follower of Muhammad even though he may not be given the duty of public leadership? The answer to this is not so clear because at some places Mirza Ghulam Ahmad has said that the door to prophethood will remain open forever. Also, if the prophethood of the person is completely private, there is no issue anyway since no one but that person will be aware that God gave him this title. Even so, it seems that Mirza Ghulam Ahmad does not completely allow the possibility of even a private imprint prophet although he allows that people will continue to have converse with God. In this connection, I would like to remind you of the following words from Mirza Ghulam Ahmad:

[E]ven though some individuals of this [Muslim] nation have [received or do receive] the special [treatment of] Godly converse and address and will remain special [receiving this treatment] till Resurrection but the person who is honored abundantly with this converse and address and who is abundantly made aware of matters of the unseen, that [person] is called a prophet. Now let it be clear that it has been prophesied in the Prophet’s hadeeths that, from among the followers of His Holiness [Muhammad], blessings of Allaah and peace be upon him, a person will appear [or be born] who will be referred to as ‘Eesaa [Jesus] and ibn-e-Maryam [son of Mary] and will be known by the name of [i.e., known as] a prophet. ...

... [O]nly I was specially selected for getting the name [i.e., title] of prophet and all the other people are not deserving of this name [i.e., title] because abundance of revelation and abundance of [perception of] unseen matters is a condition of this and that condition is not found in them. And it was necessary that it should have been so, so that the prophecy of His Holiness [Muhammad], blessings of Allaah and peace be upon him, could have been fulfilled with clarity. **Because, if other righteous ones who have preceded me, [if] they too, to the same extent, had received a portion of Godly converse and address and unseen matters, they would have become deserving of being known as prophets [and] then in that case a crack [or fault] would have occurred in the prophecy of His Holiness [Muhammad], blessings of Allaah and peace be upon him.** That is why the wisdom of God Almighty prevented those respected people from obtaining this favor in a complete manner, just as **it appears in authentic hadeeths that such a person will be one only [so that] that prophecy be fulfilled.** [RK, v. 22, pp. 406-407; starts at 7th line from top of p. 406; *Haqeeqat-ul-Wahee*]

As you can see, Mirza Ghulam Ahmad says that although people will continue to have converse with God, the rank of prophet requires a certain abundance of converse. In the past, such abundance was not granted to others because then they would have become prophets and that would have caused problems with Muhammad’s prophecy regarding Jesus because “it appears in authentic hadeeths that such a person will be one only”. Since Mirza Ghulam Ahmad has appeared as that person and since there can be only one such person, no one should be given this rank in the future either. This indicates that no imprint prophets will appear after Mirza Ghulam Ahmad.

If you still have any doubt whether or not Mirza Ghulam Ahmad allows the possibility of any prophets after himself, take a look at the following:

I am the last path from all the paths of [or to] God. And **I am the last radiance** from all His radiances. [RK, v. 19, p. 61; first two lines; *Kishtee-e-Nooh*]

We see that Mirza Ghulam Ahmad says he is the last path. But a reviver prophet would be a path, since he would be a guide and reformer. So, Mirza Ghulam Ahmad is the last reviver prophet. A non-reviver imprint prophet might not be a path since he may not have the duty to reform people. But he would enjoy special closeness to God and would

reflect His light. But Mirza Ghulam Ahmad says that he is the last radiance from all of God's radiances; so, he is the last one to be close enough to God to be a prophet. In other words, he is the last one from God, the last prophet.

So, the Ahmadiyya Movement started out by saying that there should be no objection to expecting prophets within Islaam since this idea credits Muhammad with a sanctifying power that is so strong that it can make prophets. Hence, it was argued, Muslims should not be fixated on maintaining Muhammad's status as the last prophet.

Then the Ahmadiyya Movement swung around and said that actually only one prophet has been made, since the need did not arise for any more and because too many would have detracted from Muhammad's status. Furthermore, no prophets are needed or expected in the future either.

Dr. Sir Muhammad Iqbal, the renowned Muslim poet philosopher of the 20th century, has aptly captured the sophistry of the Ahmadiyya spin as follows:

He [Mirza Ghulam Ahmad] claims his own prophethood to be an evidence of the prophet-rearing power of the spirituality of the Holy Prophet of Islam. But if you further ask him whether the spirituality of Muhammad is capable of rearing more prophets than one, his answer is "No". This virtually amounts to saying: "Muhammad is not the last Prophet: I am the last." ... As I read the psychology of his mind he, in the interest of his own claim to prophethood, avails himself of what he describes as the creative spirituality of the Holy Prophet of Islam and, at the same time, deprives the Holy Prophet of his "finality" by limiting the creative capacity of his spirituality to the rearing of only one prophet, i.e., the founder of the Ahmadiyya movement. In this way does the new prophet quietly steal away the "finality" of one whom he claims to be his spiritual progenitor. [IQBAL, pp. 21-22]

However, it is not only that Mirza Ghulam Ahmad considers himself the one and only follower prophet in the Muslim nation; there is still more to it. That takes us to the next section.

3.2.1.4 The Imprint Surpasses the Seal

In the book *Taudeeh-e-Maraam*, that was published in 1891, Mirza Ghulam Ahmad describes the exalted spiritual state of the Holy Prophet and clarifies that neither he nor Jesus could reach that state:

The **third degree of love** is that one in which an extremely inflamed flame of **God's love** touches the [promptly waiting and already] prepared lamp of human love and makes it inflamed and, becoming dominant over all its particles and all its fiber, **makes it a complete and perfect manifestation of itself** [i.e., of the Divine or of the Divine love]. ... And **this state which, in the manner of an inflamed fire, is born of the union of these two loves, is known as 'Rooh-e-Ameen' [the Soul at Peace]**. ... And this state has been **found by only one man in the world, who is the perfect man** (peace on him), upon whom the chain [or system] of humanity has come to a finality [end or qualitative apex] and the circle of human abilities has reached its excellence. ... **[He] is the climax of all the stages of evolution**. ... [His] name, in other words, is **Muhammad**, the blessings of Allaah and peace be on him. ... [This name means that he is] **the manifestation of complete excellencies**. ... So, just as this prophet had an exalted and elevated position according to [his] nature, externally too he was favored with an exalted and elevated rank of revelation and an **exalted and elevated position of love**. **This is that high position which neither I nor Maseeh [Jesus] can reach this position**. ... And ... **the position of Maseeh [Jesus] and this humble one [Mirza Ghulam Ahmad] is such that it may be metaphorically indicated with the term 'ibneeyat' [sonship]**. [RK, v. 3, pp. 63-64; starts at last paragraph on p. 63; *Taudeeh-e-Maraam*; published 1891]

Mirza Ghulam Ahmad clearly says in this passage that he cannot reach the position of Muhammad, who is the "climax of all the stages of evolution" and the "manifestation of complete excellencies", in whom the Divine has been perfectly manifested. He himself, he says, could be metaphorically considered a son of Muhammad.

But, in another of Mirza Ghulam Ahmad's books, published much later, we find a rather different relation or connection that he says he has to Muhammad:

Each prophet has one advent but **our Prophet**, the blessings of Allaah and peace be on him, **has two advents** and the categorical statement on this is the noble verse 'wa aakhareena minhum lamma yalhaqoo bihim' [And others of them who have not joined them] [Quraan 62:4]. All great Quraanic commentators write in the explanation of this verse that the final group of this nation, that is, **Maseeh Mau'ood's community**, will be colored as [i.e., have the characteristics of] the Companions [of Muhammad] and **like the Companions [of Muhammad], with whom Allaah be pleased, without any difference, will obtain grace and guidance from His Holiness** [Muhammad], the blessings of Allaah and peace be on him. ... His Holiness [Muhammad], the blessings of Allaah and peace be on him, has two advents or, in other words, it may be stated that **His Holiness' second coming into the world, the blessings of Allaah and peace be on him, in a 'buroozee' [projected or manifested or displayed] manner, had been promised**, which [promise] was **fulfilled by the appearance of the Maseeh Mau'ood and Mahdee Ma'hood** [Mirza Ghulam Ahmad]. [RK, v. 17, pp. 248-

249; marginal note; starts at 7th line from the bottom of the marginal note; *Tohfa-e-Goldrawiyah*; published 1902]

So, Mirza Ghulam Ahmad is not just a spiritual son of Muhammad, he is a second advent, as if Muhammad himself had appeared again. When his community gets grace and guidance from him it will be just as if they were getting it from Muhammad, without any difference.

Recall that in *Taudeeh-e-Maraam*, when explaining that the door of prophethood is open, Mirza Ghulam Ahmad emphasized that this was only partial prophethood [RK, v. 3, p. 60]; I quoted this passage in Section 3.2.1.2.2, "Imprint Prophets Have Been Appearing and May Continue to Appear". But now he is saying that he is a second advent of the Holy Prophet himself, not just a partial prophet.

You might be thinking that perhaps the second advent was partial and so perhaps there is no inconsistency here. But, see below:

I have told [you] several times that, according to the verse 'wa aakhareena minhum lamma yalhaqoo bihim' [And others of them who have not joined them] [Quraan 62:4], in a 'buroozee' [projected or manifested or displayed] manner, **I am that same Prophet 'khaatam-ul-anbiyaa' [Seal of the Prophets]**. And twenty years ago **God has named me Muhammad and Ahmad in *Baraaheen-e-Ahmadiyya*. And has established me as [or to be] the being [or existence] of His Holiness [Muhammad]**, the blessings of Allaah and peace be on him. Hence, in this manner, His Holiness' being the 'khaatam-ul-anbiyaa' has not been disrupted by my prophethood. Because a 'zill' [shadow] is not separate from its original. And since **I am Muhammad**, the blessings of Allaah and peace be on him, **in the manner of a shadow**, the Seal of 'Khaatam-an-Nabiyyeen' does not get broken. ... Given that I am, in a 'buroozee' manner, His Holiness, the blessings of Allaah and peace be on him, and **in a 'buroozee' [projected or manifested or displayed] manner, all the Muhammadan excellencies, including the Muhammadan prophethood, are reflected in my shadow mirror**, then who is that distinct person who proclaimed prophethood in a separate manner. [That is, my declaration of prophethood is not as if some person distinct from Muhammad had declared prophethood.] [RK, v. 18, p 212; starts at 5th line from top; *Ayk Ghalatee kaa Izaalah*; published 1901]

Mirza Ghulam Ahmad is clearly saying that he is not distinct from Muhammad, God has said he is the same being as Muhammad, and all of Muhammad's excellencies, and his prophethood, are reflected in him.

However, Mirza Ghulam Ahmad does not merely claim, in his capacity as Muhammad's second advent, to be the same as, or reflective of, or equivalent to, Muhammad. He actually attributes greater (yes, greater) spiritual height and completeness to the second advent of Muhammad, that is, to himself. I will presently provide a quotation from Mirza Ghulam Ahmad to support this statement. However, in order to properly understand that quotation one must be familiar with certain concepts Mirza Ghulam Ahmad mentions in it. So, first I present below an excerpt from Mirza Ghulam Ahmad to provide some background material.

It appears, from the books of all prophets and so also from the Noble Quraan, that God has set the **age of the world [as] seven thousand years**, from Aadam [Adam] till the end and has established **periods of [one] thousand years each for righteousness [or guidance] and errancy**. That is, one is a period in which righteousness is dominant and the other is a period in which darkness and errancy is dominant. ... The **first period was one of the dominance of righteousness**. In this, there was no trace of idolatry. When this thousand year [period] ended then in the second period, which was of a thousand years, various kinds of idolatry originated in the world ... [The oneness of God was spread in the world in the third millennium.] Then darkness appeared in the fourth millennium. And in this same fourth millennium, the Banee Israa-eel [Israelites] got corrupted severely. And the Christian religion dried up concurrent with its seed being sown. ... Then the **period of the fifth millennium** arrived which was a period of **righteousness**. This is **the millennium in which our Prophet**, the blessings of Allaah and peace be on him, **was sent** [or commissioned] ... Hence, [the fact that] his appearance took place in the millennium that had been set up for righteousness since the eternal beginning is an extremely strong argument in [favor of] his being from Allaah. ... And from this same argument my claim of being Maseeh Mau'ood is also proven. Because based on this division [into millennia] the **sixth millennium is a millennium of darkness** and that millennium starts after the third century of 'hijrat' [Muhammad's migration from Makkah and the start of the Hijree calendar – 622 AD] and ends by the beginning of the fourteenth century. His Holiness, the blessings of Allaah and peace be on him, has given the name 'feej a'waj' to people of this sixth millennium. And **the seventh millennium is that of righteousness in which we exist**. Since this is the last millennium, that is why it was necessary that the **'Imaam Aakhiruz Zamaan' [The Leader of the Final Period]** should be born at its start. And there is no 'imaam' [leader] after this nor is there any 'maseeh' [messiah] except that which is in the manner of a 'zill' [shadow] for him. ... And **this imaam who, from [arrangement by] God Almighty, is known as Maseeh Mau'ood, he is the 'mujaddid' [reviver] of the century as well as the mujaddid of the last millennium**. ... And the prophets [of the past] were in agreement that **Maseeh Mau'ood will appear at the start of the seventh millennium and be born at the end of the sixth millennium** because he is at the end of all just as

Aadam was the first of all. And **Aadam was born on the sixth day at the last hour [or moment] of Friday.** And because one day of God is equivalent to one thousand years of the world, **[based] on this similarity God made Maseeh Mau'ood to be born at the end of the sixth millennium.** ... It is an argument in [favor] of my truth that I have appeared in the millennium established by [or for] prophets. [RK, v. 20, pp. 207-209; starts at approximately middle of p. 207; *Lecture Siyaalkoat*]

The main point to be noted here, to understand the next quotation, is the analogy of Aadam being born at the end of the 6th day, i.e., Friday, and Mirza Ghulam Ahmad being born at the end of the 6th millennium. Also note that the Holy Prophet appeared in the 5th millennium. As you will see in the next quotation, this is analogous to the 5th day, the day on which all elements had been collected that were needed for Aadam's birth but Aadam had not yet been born. The mention of the days of creation is based on Quraan 7:55: "Surely, your Lord is Allah, Who created the heavens and the earth in six periods, then He settled Himself on the Throne" [AHMADIYYA-HQ, p. 336].

To present certain of Mirza Ghulam Ahmad's views about his spiritual status, I am providing below an extended quotation. It is composed of a series of selections from Mirza Ghulam Ahmad's book *Khutbah-e-Ilhaamiyyah*⁴⁵. (Most of the book presents its contents in three languages: Arabic, Persian and Urdu.) Since the passages I have selected to present are spread over a number of pages, I will cite page numbers at various intervals along the quotation. Following the quotation, I have inserted images of a couple of pages of the Urdu text, corresponding to one of the most significant passages in the quotation, so that Urdu readers may readily verify the passage since some might find it rather hard to believe. After presenting the quotation and the images, I will provide an explanation of the content.

Our Prophet, the blessings of Allaah and peace be on him, **was the Aadam of the end** [that is, the Aadam of the last era or period] of the world **and the apex of the days of the period** [that is, the apex of his own era]. And His Holiness was made to be born in the manner of Aadam. After all kinds of insects and animals and beasts had been born on the earth. ... That is, every host [or group] of debauched people and 'kaafirs' [disbelievers] and materialistic people was created and, in heaven, [God] brought into existence stars and moons and suns, that is, made manifest the souls of the pure, which were prepared [ready for the Divine]. After this [He] clothed that Aadam in the dress of existence whose name is Muhammad and Ahmad, the blessings of Allaah and peace be on him and he is the chief of the progeny of Aadam and the Imaam [leader] of the people and the most righteous and auspicious of all. [RK, v. 16, pp. 259-260; starts at 4th Urdu line from top of p. 259 and ends at bottom of p. 260; Chapter 4 of *Khutbah-e-Ilhaamiyyah*; published 1902]

... Hence, there is no doubt that His Holiness [**Muhammad**], the blessings of Allaah and peace be on him, **is the Aadam of the last era** and the 'ummat' [nation or followers] of this praised Prophet is in lieu of [his] progeny. ... And the **era of spirituality of our Prophet started at the fifth millennium and was perfected at the end of sixth millennium** and [the following] statement from God Almighty indicates this: 'li yuzhirahu 'aladdeen' [that He may cause it to prevail over all religion] [a portion of the verse Quraan 61:10]. And the detail of this position is that our Prophet, the blessings of Allaah and peace be on him, came on the footstep [i.e., in the pattern] of Aadam. And **Aadam's spirituality emerged on the fifth day** [although he was not yet born] because **by that day** whatever was of **the elements of his substance** and the reality of his essence **had been created**. Because the earth with all its creation and the sky [or heaven] with all its artifacts is the reality of Aadam's essence. [RK, v. 16, pp. 261-263]

This secret [or mystery] should, in other words, be understood as [follows]: Man at one [point in] time was mineral and at the next time, plants [or sugar] and after this animals and after that [he] was [the] star[s] and the moon and the sun until, **on the fifth day, all that which his nature [i.e., the nature of Man] had required** from the earthly and heavenly powers [or forces] **was collected** by the Grace of God, the Best of Creators. Hence, **all creation was a perfect individual for Aadam** or [it] was a mirror of his existence which was made honored and venerable. Then [He] willed that the hiddenness be made to appear completely in one person who is a manifestation of these characteristics [or essences]. Hence, **Aadam's spirituality, with a comprehensive, complete radiance, radiated forth on the day of Friday in the last hour, that is, on that day which is the sixth day.** Similarly, the spirituality of our Prophet, the blessings of Allaah and peace be on him, **appeared with abridged characteristics** ['ijmaalee sifaat'] in the **fifth millennium** and that era was not the apex of the developments of that spirituality but rather was the **first step** for the acme of its excellencies. **Then that spirituality radiated in a complete manner** at the **end of the sixth millennium** that is, at this time [i.e., now], just as Aadam was born at the end of the sixth day by the command of God, the Best of Creators, and the spirituality of the 'Khayr-ur-Rusul' [the Best of the Messengers, i.e., **Muhammad**], **for the culmination of its appearance and for the prevalence of its radiance, adopted a manifestation**, as God Almighty had promised in the Clear Book [the Quraan], so **I am that manifestation.** [RK, v. 16, pp. 264-267]

⁴⁵ The part of the book from which I am quoting is not actually the text of a 'khutbah'; it is from a chapter of the book that Mirza Ghulam Ahmad wrote later; the end of the chapter is dated October 1902.

Rather the truth is that the spirituality of His Holiness [Muhammad], the blessings of Allaah and peace be on him, at the end of the sixth millennium, that is, in these days, is stronger, and perfect and extreme compared to those years [the years of the fifth millennium]. Rather it is like the [full] moon of the fourteenth night. [RK, v. 16, pp. 271-272; starts at last line of p. 271]

And Islaam started like a crescent moon and it was destined that eventually in the last era it become a full moon. [RK, v. 16, p. 275; Chapter 4 of *Khutbah-e-Ilhaamiyyah*; published 1902]

Now here are images of the Urdu pages corresponding to a part of the excerpt above with the boxed phrases:

۲۶۶ خطبہ الہامیہ

فِي السَّاعَةِ الْآخِرَةِ مِنَ الْجُمُعَةِ دَاعِنِي الْيَوْمَ

در ساعت آخری ہفتہ جمعہ تجلی فرمود یعنی نہ روزے کہ جمعہ کے دن آخری ساعت میں تجلی فرمائی یعنی اس دن

الَّذِي هُوَ السَّادِسُ مِنَ السِّتَّةِ فَكَذَلِكَ طَلَعَتْ

ششم شش است ہفتہ کا چھٹا ہے

رُوحَانِيَّةٌ نَبِيَّتَانِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَلْفِ

روحانیت نبی کریم صلی اللہ علیہ وسلم اور ہمارے نبی کریم صلی اللہ علیہ وسلم کی روحانیت نے

الْخَامِسِ بِأَجْمَلِ صِفَاتِهَا وَمَا كَانَ ذَلِكَ الزَّمَانَ

پنجم باصغرت اعمالی ہو یا شدہ اور وہ زمانہ میں (اجمالی صفات کے ساتھ ظہور فرمایا اور وہ زمانہ

مُنْتَهَى تَرْقِيَاتِهَا بَلْ كَانَتْ قَدَمًا أُولَى لِمَعَارِجِ

پایاں ترقیات آن روحانیت ہو بلکہ اس روحانیت کی ترقیات کا انتہا نہ تھا بلکہ اس کے کمالات کے معراج کیلئے

كَمَا لَتَقَاتِمُ كَمَلَتْ وَتَجَلَّتْ تِلْكَ الرُّوحَانِيَّةُ فِي

گام خستہ بود پہلا قدم تھا پھر اس روحانیت نے باز آن روحانیت

أَخِيرَ الْأَلْفِ السَّادِسِ أَعْنِي فِي هَذَا الْحَيِّينَ كَمَا

در آخر الف ششم یعنی دسویں وقت از راہ کمال تجلی فرمود چنانچہ

چھٹے ہزار کے آخر میں یعنی اس وقت پوری طرح سے تجلی فرمائی جیسا کہ

اجمالی = brief, abridged

۲۶۷	
غلبہ الہامیہ	
خُلِقَ آدَمُ فِي آخِرِ الْيَوْمِ السَّادِسِ بِإِذْنِ اللَّهِ	
آدم در آخر روز ششم	باذن خدا نے
آدم پچھتے دن کے آخر میں	احسن الخالقین خدا کے لذن
أَحْسَنَ الْخَالِقِينَ وَاتَّخَذَتْ رُوحَانِيَّةٌ نَبِيًّا	
احسن الخالقین مخلوق شد	روحانیت خیر الرسل
سے پیدا ہوا	خیر الرسل کی روحانیت
خَيْرِ الرُّسُلِ مَظْهَرًا مِّنْ أُمَّتِهِ لَتَبْلُغَ كَمَالِ ظُهُورِهَا	
برائے کمال ظہور نے اپنے ظہور کے کمال کے لئے	
وَعَلْبَةٌ نُّورَهَا كَمَا كَانَ وَعَدُ اللَّهِ فِي الْكِتَابِ الْبَيِّنِ	
وغلبہ نور خورش منظرے اختیار کرد۔ جتنا کہ خدا نے تعالیٰ در کتاب مبین وعدہ فرمودہ بود اور اپنے نور کے ظہور کیلئے ایک منظر اختیار کیا جیسا کہ خدا تعالیٰ نے کتاب مبین میں وعدہ فرمایا تھا	
فَأَنَّ ذَلِكَ الْمَظْهَرَ الْمَوْعُودَ وَالنُّورَ الْمَعْهُودَ	
پس میں ہماں منظر موعود	د نور معہود ہستم
پس میں وہی منظر ہوں	
فَأَمِنْ وَلَا تَكُنْ مِنَ الْكَافِرِينَ - وَإِنْ شِئْتَ	
پس ایمان بیاور	د از کافراں مپاش
پس ایمان لا اور کافروں سے مت ہوا	د اگر سے خواہی اور اگر چاہتا ہے
فَأَقْرَعْ قَوْلَهُ تَعَالَى هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى	
سخنوں میں تو ہی خداوندی را	هو الذی ارسل رسوله بالهدی الایة
تو اس خدا تعالیٰ کے قول کو پڑھو۔ هو الذی ارسل رسوله بالهدی آخر آیت تک۔	

To explain Mirza Ghulam Ahmad's main point and clarify the analogy he is presenting, I have summarized the correspondences he has put forward in the form of a table. The statements in the table are based on the excerpts from Mirza Ghulam Ahmad; they are not my opinions.

Table 5 – Aadam, Muhammad, and Mirza Ghulam Ahmad: Synopsis of [RK, v. 16, pp. 259-275]

Day of Creation	Event(s) of the Day	Corresponding Millennium	Event(s) of the Millennium
5 th day of creation	All pre-requisites for Aadam’s birth are ready. <i>Minerals, plants, animals, and heavenly bodies have been created.</i> This pre-requisite creation (minerals etc.) collectively was like a perfect individual (later to take the shape of Aadam’s person). Aadam’s spirituality <i>emerged</i> on this day (although he was not born yet).	5 th millennium	<i>Muhammad’s ministry starts, in 610 AD.</i> “[T]he spirituality of our Prophet ... appeared with abridged characteristics”. This era was “not the apex of the developments of that spirituality” but rather was “the first step for the acme of its excellencies”. Muhammad is the Aadam of the end; he is the first stage, not the culmination. Islaam starts, “like a crescent moon”.
6 th day of creation – Friday	<i>Aadam is born.</i> “Aadam’s spirituality, with a comprehensive, complete radiance, radiated forth on the day of Friday in the last hour”.	6 th millennium	<i>Mirza Ghulam Ahmad is born, at the end of the 6th millennium.</i> Muhammad’s spirituality “for the culmination of its appearance and for the prevalence of its radiance, adopted a manifestation”. Mirza Ghulam Ahmad is that manifestation. Mirza Ghulam Ahmad is the Muhammad of the end; in him, Muhammad’s “spirituality radiated in a complete manner”. Islaam becomes “a full moon”. (<i>Note</i> : Perhaps this happened in the 7 th millennium; not clear to me.)
7 th day of creation	(No mention.)	7 th millennium	Maseeh Mau’ood appears, i.e., Mirza Ghulam Ahmad’s public ministry starts. He is the Reviver of the 14 th Hijree century as well as of the 7 th millennium. Prophets were in agreement that he will be born at the end of the 6 th millennium and appear at the start of the 7 th millennium -- because he is at the end of all just as Aadam was the first of all.

The extended quotation about the millennia (and the synopsis table I have provided) clearly shows Mirza Ghulam Ahmad’s position regarding his relationship to Muhammad:

- ***Muhammad’s 1st advent***, which occurred in Arabia, in the 5th millennium (analogous to the 5th day of creation), provided the ***first step toward the final spiritual perfection of man.***

In the analogy, ***Muhammad’s appearance is similar to the creation of the pre-requisites for Aadam’s birth – the minerals, plants, animals, and heavenly bodies.*** Aadam himself, the human being, was not born on the 5th day. Muhammad is analogous to the collection of lower life forms – the minerals etc. – that were created before Aadam.

- ***Muhammad’s 2nd advent – being Mirza Ghulam Ahmad*** -- which occurred in Qaadiyaan, India, at the end of the 6th millennium (analogous to the last hour of the 6th day of creation, when Aadam was born) provided the ***culmination of the final spiritual perfection of man.***

In the analogy, ***Mirza Ghulam Ahmad’s appearance is similar to the creation of the human being, Aadam, after all the lower life forms necessary for his creation had been made ready.***

This position (from a part of the book *Khutbah-e-Ilhaamiyyah*, published in 1902) is a far cry from the position that had been stated earlier in another writing of Mirza Ghulam Ahmad (*Taudeeh-e-Maraam*, published in 1891):

- Muhammad (the one born in Arabia) had reached a stage of love and union with God such that he was the “climax of all the stages of evolution”, and “the perfect man (peace on him), upon whom the chain [or system] of humanity has come to a finality” [RK, v. 3, p. 64].
- Mirza Ghulam Ahmad is, metaphorically, a son of Muhammad; however, he cannot reach the “exalted and elevated” position Muhammad had reached, attaining the third degree of love with God [RK, v. 3, p. 64].

In case you still have some doubt about Mirza Ghulam Ahmad claiming for himself a higher status than that of Muhammad, see the quotation below. In this Mirza Ghulam Ahmad reports a revelation that puts his status above all other Divine apostles and saintly people:

Many thrones descended from the Heaven but your throne was laid above all others. [RK, v. 22, p. 92; 3rd and 5th line from the top; *Haqeeqat-ul-Wahee*]

(Dear Reader, I don’t think one could blame you if a certain cigarette commercial comes to your mind, which says something to the following effect: “You’ve come a long way, Baby!”.)

3.2.1.5 Study Guide for the Ahmadiyya Theory of Prophets in Islaam

This section provides a road map through the Ahmadiyya positions regarding appearance of prophets among Muslims. It is a recap of the detailed material presented in previous sections. (The bullets below state the Ahmadiyya positions, not mine.)

- Muhammad is “Khaatam al-Nabiyyeen”. A few explanations of this are as follows:
 - o “Khaatam” does not mean “last”; rather, it means “seal”. Muhammad is the Seal of the Prophets and the Seal makes an imprint on its followers. Muhammad’s sanctifying power can make prophets like a man fathers sons.
 - o “Khaatam” means the highest point, the culmination of excellence. Muhammad has reached the excellence of prophethood.
 - o “Khaatam” means “last”. Muhammad is the last or final law-bearing prophet.
- The door to prophethood among Muslims is open and will remain open till Resurrection; the only restriction is that the prophets are partial prophets and cannot be law-bearing.
- However, if too many imprint prophets go through the door, that will detract from the status of the Seal.
- Also, the Holy Prophet prophesied that Jesus will appear and he will be a prophet and only one such man will appear. So, if multiple imprint prophets are allowed, there might occur a crack in this hadeeth.
- But, if no prophet is allowed to go through the door then the Muhammadan system cannot be shown to be similar to the Mosaic system, which had many prophets. So, one prophet should be let through the door.
- Furthermore, prophets are only appointed when there is a need to show light in the darkness. There has been no such need after Muhammad until the 14th Hijree century.
- So, the one prophet allowed through the door was Maseeh Mau`ood. In fact, this had been destined since eternity.
- Mirza Ghulam Ahmad is, metaphorically, a son of Muhammad, an imprint of the Seal commissioned to revive the religion and call men to God. But, he can’t reach the degree of love with God that Muhammad was able to reach.
- Actually, Maseeh Mau`ood is not just an imprint of the Seal; he is a second instance of the Seal itself.
- Furthermore, the spirituality of the Seal has been perfected in its second manifestation:
 - o The Seal’s 1st advent, known as Muhammad, the Messenger of Allaah, which occurred in the 5th millennium, provided the first step toward the final spiritual perfection of man.
 - o The Seal’s 2nd advent, known as Mirza Ghulam Ahmad, the Maseeh Mau`ood, which occurred at the end of the 6th millennium, provided the culmination of the final spiritual perfection of man.

Before I leave this topic, I want to reiterate that my critical view of the Ahmadiyya positions is not based on any doctrine I myself hold regarding prophethood in Islaam. It is irrelevant as to whether or not I believe that God

did make or will make imprint prophets from among Muslims. In fact, it does not even matter as to what views I have of Muhammad's spirituality. What is relevant to the subject matter of this document are Mirza Ghulam Ahmad's views, as presented in his own writings and as explained in Ahmadiyya literature. In these views, pertaining to the topic at hand, I have found blatant and brazen internal inconsistency. And this, in my opinion, is not a sign of a man of God and a godly Movement.

3.2.2 The Implications of Rejecting Him

In this section I explore what Mirza Ghulam Ahmad says about those who reject him and also review related statements in other Ahmadiyya literature (that is, in literature not written by Mirza Ghulam Ahmad but by other Ahmadees).

(This section discusses the issue that triggered my investigation of Mirza Ghulam Ahmad's truth which eventually led me to leave the Ahmadiyya Movement.)

The sub-sections of this section are:

- Inferences of Kufr and Intimations of Hell.
- The Sanitized View of These Views in Ahmadiyya Literature.
- The Issue of Congregational Salaat Behind a Non-Ahmadee.

3.2.2.1 Inferences of Kufr and Intimations of Hell

'Kufr' is a state of denial or rejection of, or disbelief in, something. In Islaamic terminology it mainly connotes a state of disbelief in Islaam or, in particular, in Allaah and in the Holy Prophet; however, the word can also connote rejection or neglect of lesser religious issues [OMAR, pp. 489-490]. A 'kaafir' is a person in the state of kufr.

In this section we will review and analyze Mirza Ghulam Ahmad's statements, sometimes contradictory, providing his position on those people who reject his claim. The sub-sections of this section are:

- 1899/1900 Statement: No Person Becomes a Kaafir by Rejecting My Claim.
- 1907 Explanation: It is a Strange Thing That You Can't See That They are Kaafir.
- Not Just Non-Momin But Rather Non-Muslim.
- Not Just Non-Muslim But Going to Hell.

3.2.2.1.1 1899/1900 Statement: No Person Becomes a Kaafir by Rejecting My Claim

In an appendix to his book *Tiryaaq-ul-Quloob*, Mirza Ghulam Ahmad presents a list of the signs of his truth. (You saw a mention of this list earlier as well, in the section about the prophecy of marrying a widow and a virgin.) The list was started in 1899, as indicated by [RK, v. 15, p. 192], and the book was completed in 1900, as indicated by [RK, v. 15, p. 528]. So, material contained in the list was written in 1899 or 1900.

Sign 70 (which starts on page 423 of [RK, v. 15]) in this list relates to an agreement that Mirza Ghulam Ahmad and one (or, perhaps some) of his opponents had to sign in court, to refrain from using derogatory/vile language for each other, including refraining from referring to each other as kaafir. In Sign 70, among other things, Mirza Ghulam Ahmad explains that signing this agreement was a great humiliation for one of his opponents (Maulvee Muhammad Husayn) since that was tantamount to him having to retract a position he had held. On the other hand, it was no humiliation for Mirza Ghulam Ahmad, since he had not held any views that he had had to retract due to having to sign the agreement.

It is in this context that Mirza Ghulam Ahmad provides the statement of his views excerpted below. (Due to having to include a marginal note, I have broken up the excerpt into parts, and cited page numbers separately.)

It has been my 'madh-hab' [religious ideology or policy], since the beginning, that no person becomes a kaafir or dajjaal due to rejecting my claim [reference to marginal note]. Of course [he] will become astray and will be deviating from the path of rectitude. And I do not refer to him as faithless ['bay eemaan', one who has no faith]. Yes, I do consider all such people to be astray and far from the path of truth and rectitude

who deny those truths that God Almighty has made known to me. ... [RK, v. 15, p. 432; starts at 8th line from top; Appendix No. 2 to *Tiryaaq-ul-Quloob*]

[Marginal note:] It is a point worth remembering that **only such prophets as bring 'sharee'at' [canonic law] and new commandments have the honor ['shaan', i.e., glorious status] to refer to one who rejects their claim as a kaafir. But, the denial [or rejection] of any of those who are 'mulhim' [receiver of revelation] or 'muhaddath' [a person to whom God speaks], excluding every person of sharee'at [i.e., excluding law-bearing prophets] -- no matter what high honor they enjoy in the presence of God, and have the privilege of Divine converse -- does not make anyone a kaafir.** Of course, the unfortunate denier, who denies these [people who are] intimate with God, due to the punishment for his/her denial, grows hard-hearted day by day. Until the light of faith is lost from inside him/her. ... [RK, v. 15, p. 432; Marginal note; Appendix No. 2 to *Tiryaaq-ul-Quloob*]

But I do not refer to any a kalimah-saying person ['kalimah-goe', one who declares that there is no one worthy of worship but Allaah and Muhammad is the Messenger of Allaah] **as a kaafir unless he/she has made himself/herself a kaafir by doing my 'takfeer' [calling me a kaafir] and doing my 'takzeeb' [accusing me of falsehood].** In this matter, the lead [initiative] has always been from my opponents [that is] that they called me a kaafir. ... **If I am a Muslim in the view of Allaah Almighty then by making me a kaafir they themselves are kaafir** [according to] the 'fatwaa' [judicial verdict] of the Messenger of Allaah, the blessings of Allaah and peace be on him. So, I do not call them kaafir[s]. Rather, they place themselves under the Prophet's fatwaa by calling me a kaafir. **So, if I have admitted in the presence of Mr. Douie Saahib [the magistrate or court official] that I will not call them kaafir[s] then this indeed is my religious policy that I do not consider any Muslim to be a kaafir.** Yes, I do hold this doctrine that [in the case of] those persons who, being Muslims, become the enemies of a true 'walee-Allaah' [friend of Allaah], the capacity to do good deeds is snatched away from them. [RK, v. 15, pp. 433-434; starts at 2nd line on p. 433; Appendix No. 2 to *Tiryaaq-ul-Quloob*].

It seems rather clear to me that Mirza Ghulam Ahmad has said that a person does not become a kaafir simply by rejecting Mirza Ghulam Ahmad's claim. He does say that there is the consequence that such a person will go astray and eventually lose faith and then that, we might infer, would make the person a kaafir. But, all of that is because of consequent events; the person's becoming a kaafir does not follow, as a logical inference, from his/her rejection of Mirza Ghulam Ahmad's claims.

3.2.2.1.2 1907 Explanation: It is a Strange Thing That You Can't See That They are Kaafir

In a book published in 1907 Mirza Ghulam Ahmad again discusses the issue of whether or not rejecting him makes someone a kaafir. He provides the text of a question that has been put to him, referring to the views expressed in the 1899/1900 passage quoted above, and then provides his clarification. Here it is:

Question (6):

The Exalted Huzoor [Mirza Ghulam Ahmad] has written in thousands of places that it is in no way correct to refer to kalimah-saying [persons] or 'ahl-e-qiblah' [persons who pray toward the Muslim 'qiblah' -- the object opposite one's face -- which is the Ka'bah] as kaafir. From this it is clearly evident that, except those 'momins' [believers] who become kaafir by doing your takfeer [calling you kaafir], no one becomes a kaafir simply by not believing/acknowledging you ['sirf aap kay nah maan-nay say ko-ee kaafir naheen hoe saktaa']. **But you write to `Abdul Hakeem Khaan that each such person to whom my invitation [the message of my claim] has reached, and he/she has not accepted me, is not a Muslim. There is a contradiction between this statement and the statement of earlier books. That is, you have previously written in *Tiryaaq-ul-Quloob* [available in RK, v. 15, pp. 127-528, and containing views regarding kufr on pages 432-434] etc. that no one becomes a kaafir by not believing/acknowledging me [i.e., Mirza Ghulam Ahmad] and now you write that [a person] becomes a kaafir by denying me.**

The Answer: It is a strange thing that you consider one who calls [someone] kaafir and one who does not believe/acknowledge [someone] as two types of human beings although in the view of God it is the same type because the person who does not believe/acknowledge me does not believe/acknowledge because of this very reason that he/she determines me [to be] a 'muftaree' [a false accuser, a forger, an impostor]. ['Yeh `ajeeb baat hay keh aap kaafir kehney waalay aur nah maan-nay waalay koe doe qism kay insaan thehraatay hayn haalankeh Khudaa kay nazdeek ayk hee qism hay kyoonekeh joe shakhs mujhay naheen maantaa woh iese wajah say naheen maantaa keh woh mujhay muftaree qaraar daytaa hay'.] But **Allaah Almighty says that one who falsely accuses God is a greater kaafir than all** [other] kaafirs as He says: [Arabic text, with footnote reference to Quraan 7:38] ["Who is, then, more unjust ['zaalim'] than he who forges a lie against Allah or gives the lie to His Signs?" -- part of Quraan 7:38; English translation from [AHMADIYYA-HQ, p. 331]] that is, there are only two great kaafirs, one [is] the one who falsely accuses God [or forges a lie

against God] [reference to marginal note] and the other [is] the one who accuses God's Word of falsehood. Hence, since, in the view of a 'mukazzab' [one who accuses me of falsehood], I have forged a lie against God, in this case I become [in his/her view] not only a kaafir but a great kaafir. And, if I am not a muftaree [forger] then, without a doubt, that kufr will fall upon [become applicable to] that person. Just as Allaah Almighty has Himself stated in this verse. [RK, v. 22, pp. 167-168; starts at Question 6 and ends at 1st line of p. 168; *Haqeeqat-ul-Wahee*]

[Marginal note:] 'Zaalim' [unjust] here means kaafir. ... [T]he person who considers God Almighty's Word to be false is a kaafir. ... [RK, v. 22, p. 167; Marginal note]

Besides this, whoever does not believe/acknowledge me, he/she does not believe/acknowledge God and the Messenger either ['joe mujhay naheen maantaa woh Khudaa aur Rasool koe bhee naheen maantaa'] because the prophecy of God and the Messenger exists regarding me. That is, the Messenger, the blessings of Allaah and peace be on him, provided information that in the Last Era ['aakhree zamaanah'] the Maseeh Mau'ood will come from [appear from among] my very nation [the Muslim nation] ... and God Almighty informed in the Noble Quraan that Maseeh ibn-e-Maryam [i.e., Jesus, the Messiah, son of Mary] has died and God manifested more than three lakh [300,000] heavenly signs as evidence of my truth and a solar and a lunar eclipse took place in the sky during Ramadaan. Now the person who does not believe the statements of God and the Messenger and accuses the Quraan of falsehood and purposely rejects the signs of God Almighty and establishes me as a muftaree [forger] in spite of hundreds of signs, so how can that [person] be a momin [believer]. ... [A]nd Allaah Almighty states in the Noble Quraan: [Arabic text] [Quraan 49:15] that is, the villagers of Arabia say that we have believed; say to them that they have not believed; yes, they may say that they have adopted obedience and [tell them that] faith has not yet entered their hearts [the preceding being an English translation of Mirza Ghulam Ahmad's Urdu rendering of the meaning of the Quraanic text]. ... Hence, when God does not use the name "momin" for those who are obedient, then how could those people be momin who very openly accuse God's Word of falsehood and even after seeing the thousands of signs from God Almighty that were manifested in the earth and the sky still do not refrain from accusing me of falsehood. [RK, v. 22, p. 168; starts at 1st line of p. 168; *Haqeeqat-ul-Wahee*]

I am paraphrasing and restating below Mirza Ghulam Ahmad's arguments from the passage above, as I understand them, for the sake of clarifying them and to be able to refer to clauses of the arguments in my analysis. (Please note that the statements in the argument descriptions below represent Mirza Ghulam Ahmad's position, not mine.)

- **Argument 1:** The facts, assumptions, and inferences for this argument are as follows:
 - o **1-a:** Quraan 7:38 says: "Who is, then, more unjust than he who forges a lie against Allah or gives the lie to His Signs?" [AHMADIYYA-HQ, p. 331]. Here "unjust" means kaafir.
 - o **1-b:** Assume there is a person X who does not believe/acknowledge me (Mirza Ghulam Ahmad).
 - o **1-c:** X's not believing/acknowledging me must be because X considers me an impostor, i.e., X thinks I, Mirza Ghulam Ahmad, have forged a lie against God.
 - o **1-d:** This means that X considers me to be a kaafir, because the Quraan says that one who forges a lie against God is a kaafir.
 - o **1-e:** But if I (Mirza Ghulam Ahmad) have not, in fact, forged a lie against God, then X (due to having considered me, Mirza Ghulam Ahmad, to be a kaafir although I am not) himself becomes a kaafir, because of one or both of the following reasons:
 - Quraan 7:38, which says that a person who gives the lie to His Signs is unjust, and here unjust means kaafir. (This reason Mirza Ghulam Ahmad explicitly states in the passage under discussion.)
 - The Prophet's fatwaa, according to which "by making me a kaafir they themselves are kaafir". (Mirza Ghulam Ahmad does not state this reason in the passage under discussion but had stated it in his earlier work, *Tiryaaq-ul-Quloob*.)
- **Argument 2:** The facts, assumptions, and inferences for this argument are as follows:
 - o **2-a:** The Messenger of Allaah prophesied that Maseeh Mau'ood will appear among his nation (the Muslims) in the Last Era.
 - o **2-b:** God has said in the Quraan that Jesus is dead.

- o **2-c:** Signs for my truth (Mirza Ghulam Ahmad's truth) have been shown.
- o **2-d:** Assume that some person X does not believe me (Mirza Ghulam Ahmad).
- o **2-e:** Not believing me means that X (1) does not believe the statements of God and the Messenger and denies the Quraan and (2) purposely rejects the signs of God.
- o **2-f:** This means X does not believe God and the Messenger and accuses God's Word of falsehood.
- o **2-g:** This means X cannot be a momin.

Besides the fact that the result inferred with these arguments is inconsistent with the position stated by Mirza Ghulam Ahmad in 1899/1900, these arguments are not even valid. I now point out what I think is fallacious in these arguments:

- Argument 1:

- o 1-c says that X not believing/acknowledging Mirza Ghulam Ahmad must be because X considers Mirza Ghulam Ahmad an impostor, i.e., X thinks Mirza Ghulam Ahmad has forged a lie against God. However, that is not necessarily so. It may be that X does not believe Mirza Ghulam Ahmad's claims or acknowledge him as true because of other reasons; consider the following possible reasons:
 - In X's opinion Mirza Ghulam Ahmad is insane or deluded, not necessarily an impostor who has forged a lie against God.
 - X has not been able to properly investigate Mirza Ghulam Ahmad's claims and reflect upon them or pray about them. (This could be because X has not had the time, or does not have the ability, or just does not care enough, to pursue this issue.) Being inattentive to someone's claims is not exactly the same as considering that person to be a liar. One could condemn X as being negligent of his religious duty to properly investigate Mirza Ghulam Ahmad but we cannot establish that X considers Mirza Ghulam Ahmad to be a liar.

So, Mirza Ghulam Ahmad's logic contained in Argument 1-c is not valid.

Given that I have shown one part of Argument 1 to be false, I do not need to disprove its other parts. But, I will show a couple of more fallacies in it.

- o 1-d argues that if X thinks Mirza Ghulam Ahmad has forged a lie against God (which, I have shown, is not necessarily the case), that means X considers Mirza Ghulam Ahmad to be a kaafir, because Quraan 7:38 says that one who forges a lie against God is a kaafir. But, actually, Quraan 7:38 only says that such a person is *unjust*, not a *kaafir*. Mirza Ghulam Ahmad had, however, stated in a marginal note that in that context unjust means kaafir. But, that is Mirza Ghulam Ahmad's interpretation of the Quraan, not the text of the Quraan.
- o 1-e argues that X becomes a kaafir because he had, indirectly, considered Mirza Ghulam Ahmad to be a kaafir, because of one of the following reasons:
 - Quraan 7:38, which says that a person who gives the lie to His Signs is unjust. So, by giving the lie to Mirza Ghulam Ahmad, X has become *unjust*.
But, that is not the same as becoming *kaafir*.
 - The Prophet's fatwaa, which Mirza Ghulam Ahmad had mentioned in *Tiryaaq-ul-Quloob*, saying his opponents "place themselves under the Prophet's fatwaa by **calling** me a kaafir" [RK, v. 15, pp. 433].
Firstly, we can't even prove that X was thinking, internally, of Mirza Ghulam Ahmad as a kaafir. But even if he was, he has not openly and explicitly *called* Mirza Ghulam Ahmad a kaafir. So, the fatwaa does not seem applicable.

- Argument 2:

- o 2-e argues that not believing Mirza Ghulam Ahmad means that X (1) does not believe the statements of God and the Messenger and denies the Quraan and (2) purposely rejects the signs of God.
 - The first part of this argument is totally fallacious. Not believing Mirza Ghulam Ahmad means that X thinks that Mirza Ghulam Ahmad is not the Maseeh Mau'ood; this does not mean that X does not

believe the Messenger's prophecy about Maseeh Mau'ood. Similarly, this does not mean that X does not believe that Jesus is dead. The reason that X does not consider Mirza Ghulam Ahmad to be true may be that he does not think that God has shown signs in favor of Mirza Ghulam Ahmad. So, yes, X disagrees with Mirza Ghulam Ahmad's claim. But that in no way proves that he does not believe the prophecy of the Messenger or the information in the Quraan regarding Jesus' death.

- Furthermore, although it is true that X rejects the signs that Mirza Ghulam Ahmad has claimed, that does not mean that X is *purposefully* rejecting signs of God, even if we assume that they really are signs from God. Perhaps X is mistaken or has not studied the issue as carefully as was needed.

So, *Mirza Ghulam Ahmad's arguments to show that, according to Islaamic sources, someone who rejects him becomes a kaafir, are fallacious arguments.*

Moreover, regardless of whether those arguments are valid or not, ***we also have the problem that Mirza Ghulam Ahmad stated one position in 1899/1900, after signing the court agreement, and in 1907, without any apology at all, he is defending a different position.*** Of course he does not acknowledge that the two positions are different but they are:

- In 1899/1900 he wrote that, "It has been my religious policy ... that no person becomes a kaafir ... due to rejecting my claim". The significant consequence he stated was that such a person "will become astray and will be deviating from the path of rectitude" and will eventually lose faith [RK, v. 15, p. 432]. But he did not say that by rejecting his claim this person will become a kaafir by logical inference.
- Now, in 1907, he is saying that not believing him is tantamount to thinking he is a kaafir and that means that person becomes a kaafir.

But if rejecting Mirza Ghulam Ahmad's claim is tantamount to thinking Mirza Ghulam Ahmad is a kaafir, and thinking that will make a person (the one who is thinking thus) a kaafir, then why did he write in 1899/1900 that "no person becomes a kaafir ... due to rejecting my claim"?

Keeping in mind this contradiction in the two positions of Mirza Ghulam Ahmad, see what he himself has said about having contradictions in one's statements:

- "It is clearly evident that the statements [poetry, given the context] of a true and wise and clean-hearted person certainly do not contain contradictions" [RK, v. 10, p. 142; 2nd line from top; *Sat Bachan*].
- "The statements of a liar always contain contradictions" [RK, v. 21, p. 275; 2nd line of 2nd paragraph; Appendix to *Baraaheen-e-Ahmadiyya*, Part V].

3.2.2.1.3 Not Just Non-Momin But Rather Non-Muslim

Toward the end of the passage I quoted, in the previous section, Mirza Ghulam Ahmad said, after presenting his argument about the person not believing in God and the Messenger: "so how can that [person] be a momin [believer]" [RK, v. 22, p. 168]. In this section I will show that Mirza Ghulam Ahmad did not just brand his deniers as non-momins but also as non-Muslims and that doing the latter is a more severe attitude.

The word "momin" means "believer" [OMAR, p. 34], a person who has 'eemaan', i.e., faith or belief. The word "muslim" means "one who submits" or "one who surrenders himself to the will of God" [OMAR, p. 269]. In Islaamic terminology, a Muslim is one whose religion is Islaam. I will not get into a discussion of how it is determined that someone's religion is Islaam – whether that determination is based on the person's declaration of the Islaamic creed/kalimah or on something else. Neither will I get into a discussion of whether kaafir means non-momin or non-Muslim. I will focus on the relative significance of the words "momin" and "Muslim".

As I understand it, according to commonly accepted Islaamic terminology, being a Muslim is a primary state whereas being a momin is an advanced state⁴⁶. Being a Muslim is, minimally, a profession of or allegiance to Islaam, and inclusion in the Islaamic community, whereas being a momin is being a true believer. This idea is

⁴⁶ I do realize that there are other interpretations of these terms too. For example, it can be said that faith comes first, so the primary state is that of being a momin, whereas submission and external behavior follows from faith, and, therefore, being muslim is the consequent state. However, I have based this discussion on commonly accepted Islaamic terminology and the Quraanic verse that I reference.

supported by a Quraanic verse, also referenced by Mirza Ghulam Ahmad in the passage quoted earlier. I quote this below, from the Ahmadiyya English translation, along with the commentary.

[Quraan 49:15] The Arabs of the desert say, "We believe." Say, "You have not *truly* believed yet, but rather say, 'We have submitted ['aslamnaa'], for *true* faith ['eemaan'] has not yet entered into your hearts. [Reference to footnote.] But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

[Footnote # 2798:] All Muslims form an integral part of the Islamic brotherhood. Islam confers as [sic] equal rights on the unlettered and uncultured sons of the desert as it does on the civilized and cultured dwellers of cities and towns; only it exhorts the former to make greater efforts to learn and assimilate the teachings of Islam and make them the rule of their lives. [AHMADIYYA-HQ, p. 1106]

From this we see that calling someone a non-momin means stating that he/she is not complete and refined in his/her faith. But calling someone non-Muslim means stating that he/she does not even minimally qualify for inclusion in the Islaamic community.

So, if it is the case that Mirza Ghulam Ahmad is only saying that rejecting him makes someone a non-momin, and not necessarily a non-Muslim, then that is not so pejorative after all. On the other hand, if he says that rejecting him makes someone a non-Muslim, he is saying that accepting him [Mirza Ghulam Ahmad] is a fundamental requirement for being a Muslim.

At the end of the passage I quoted, in the previous section, Mirza Ghulam Ahmad made some statements that indicated that his inference is that people who reject him are not momin, e.g., "so how can that [person] be a momin [believer]" [RK, v. 22, p. 168]. However, it is not the case that that is all the extent of his condemnation of those who reject him. I will show now that Mirza Ghulam Ahmad clearly brands his rejecters as non-Muslims.

Recall that the passage quoted in the previous section, containing the 1907 explanation by Mirza Ghulam Ahmad, includes the question that Mirza Ghulam Ahmad is answering. The question contains the statement: "[Y]ou write to `Abdul Hakeem Khaan that each such person to whom my invitation [the message of my claim] has reached, and he/she has not accepted me, is not a Muslim" [RK, v. 22, p. 167]. In his answer, Mirza Ghulam Ahmad does not deny that he has said this in the letter, so this itself shows that Mirza Ghulam Ahmad maintains that those who reject him, after having received his call, are not Muslim. In case you do not think this is sufficient evidence, I'd like to point out that the relevant excerpt from the letter is recorded in *Tadhkirah*, a collection of Mirza Ghulam Ahmad's revelations etc.:

God Almighty has conveyed it to me that every person to whom my call is conveyed and who does not accept me is not a Muslim and is accountable to God for his default. (Letter addressed to Dr. Abdul Hakeem). [TADHKIRAH, p. 346; recorded under the year 1906]

Furthermore, even in the book containing the passage quoted earlier, Mirza Ghulam Ahmad makes statements that indicate what he really thinks:

[T]wo hundred maulvees established me as kaafir and applied the fatwaa of kufr to me and by the fatwaa they have proved that one who refers to a momin as kaafir becomes a kaafir and one who refers to a kaafir as momin also becomes kaafir. So now we have an easy remedy for this matter that if other people have the seed of honesty and faith in them and they are not hypocrites then they should publish a long announcement [or advertisement], about these maulvees, with clarification of each maulvee's name, that they are all kaafir because they made [referred to] a Muslim [as] a kaafir. Then I will deem them Muslims. With the condition that no hypocritical doubt is found in them. And they do not deny the very open miracles of God. Otherwise, Allaah Almighty says: [Arabic text, part of Quraan 4:146] that is, hypocrites will be placed in the lower category of Hell. ... [If it is correct, as the fatwaa of the maulvees says, that one becomes a kaafir by declaring someone a kaafir] then [the people] should publish an announcement regarding the kufr of the 200 maulvees, [referring to] each by name; after this it will be prohibited [to me] that I doubt their Islaam, on the condition that no characteristic of hypocrisy is found in them. [RK, v. 22, pp. 168-169; starts at 2nd line from bottom of p. 168; *Haqeeqat-ul-Wahee*]

Mirza Ghulam Ahmad mentions the maulvees who have called him a kaafir. But it is not his opinion about these maulvees that I want to discuss. It is Mirza Ghulam Ahmad's attitude toward the general Muslim public. As you can see, he says that he will deem them Muslim only if they fulfill the following three conditions:

- Publish an announcement (and it must be long) branding each of the maulvees (who declared Mirza Ghulam Ahmad to be a kaafir) as kaafir.
- They should not deny the very open miracles of God.

- Mirza Ghulam Ahmad should not be able to find any hypocrisy in them.

The second condition, that they should not deny the very open miracles of God, means that they have to agree that the miracles Mirza Ghulam Ahmad cites⁴⁷ in his own favor are true and from God, which means they have to accept him. The last condition further solidifies the need for them to accept Mirza Ghulam Ahmad since, according to it, they cannot just be paying lip service to branding the maulvees as kaafir and accepting Mirza Ghulam Ahmad's miracles. So, basically, unless they wholeheartedly accept Mirza Ghulam Ahmad as true, he will not deem them to be Muslim. (What else will happen to them is the topic of the next section so I won't comment upon that here.) In other words, they have to be Ahmadee for him to consider them Muslim.

Another thing worth noticing is that there seems to be no concern for whether or not these people (who Mirza Ghulam Ahmad says should publish the announcement) have been properly informed of Mirza Ghulam Ahmad's message or not; regardless of whether his message has been properly conveyed to them, if they do not publish this announcement and do not accept what he thinks are open miracles, he will not consider them Muslim.

3.2.2.1.4 Not Just Non-Muslim But Going to Hell

In the passage just quoted, in the previous section, you saw that Mirza Ghulam Ahmad says that if the people (the general public, not the maulvees who called him kaafir) do not, among other things, accept the miracles of God (that Mirza Ghulam Ahmad cites) then he will not deem them Muslim. Then he implies (without explicitly saying it) that if they do not fulfill the conditions he has listed, the verse Quraan 4:146 will be applicable to them and he provides its translation/meaning as: "hypocrites will be placed in the lower category of Hell" [RK, v. 22, p. 169; 6th line from top; *Haqeeqat-ul-Wahee*].

The passage below provides a more explicit statement of the view that those who reject Mirza Ghulam Ahmad are bound for Hell. The passage is an excerpt from a letter from Mirza Ghulam Ahmad to a person who is probably an opponent. Moreover, it appears from the letter that this person has claimed that he has had negative revelations regarding Mirza Ghulam Ahmad.

How could it be that [on the one hand] God Almighty would give revelation to one person that you are ... Maseeh Mau'ood and Mujaddid of the 14th century ... and the apostle of God ... and, on the other hand, would give revelation to another [person] that this person [the first person, the Maseeh Mau'ood] is a 'fir'on' [pharaoh] and a liar ... and such and such. Similarly, [how could it be that] He would give revelation to this person [the first person, the Maseeh Mau'ood] that whoever does not follow you and does not enter your bay'at and remains your opponent, he/she is one who disobeys God and the Messenger and a dweller of Hell and then give revelation to the other [person] that those who follow him adopt a path of wretchedness. [MAJMOO'AH, v. 3, p. 275; starts at 8th line from top; announcement titled "Ishtihaar Ma`yaar-ul-Akhyaar", dated 1900]

Although the statement is somewhat roundabout, Mirza Ghulam Ahmad is claiming that God has revealed to him that those who do not follow him are bound for Hell.

It is worth noticing that in this statement too Mirza Ghulam Ahmad does not have a clause or condition to say that a person will be considered disobedient and Hell-bound only if he/she rejects Mirza Ghulam Ahmad's claim after Mirza Ghulam Ahmad's message has been conveyed to that person; it seems that anyone who does not follow Mirza Ghulam Ahmad is considered disobedient to God and the Messenger and bound for Hell.

Another noteworthy phrase in this statement is "does not enter your bay'at". This is an extra condition, over and above not accusing him of falsehood and accepting his signs and miracles. From his other statements one could argue that it would be sufficient (to escape Hell and remain a Muslim) to believe his claim, without necessarily joining his community formally by taking the bay'at pledge. But in this statement he includes the requirement to formally join his group.

To me this indicates that what Mirza Ghulam Ahmad is really interested in is to bully people into signing up to become members of his Jama'at. As I see it, his declaring people to be kaafirs and Hell-bound does him no good by itself; what he stands to benefit from is their entering his fold. So, all the casuistry to prove that those who reject

⁴⁷ Although Mirza Ghulam Ahmad does not explicitly say this right here, what he has been saying earlier makes it clear that he is referring to what he cites as his own signs and miracles. Moreover, people who are Muslims already do believe in the miracles mentioned in the Quraan, and most Muslims believe in the miracles mentioned in the authentic hadeeths, so that those could not be the miracles Mirza Ghulam Ahmad is referring to.

him are kaafirs, and the mention of Hell, is probably meant to pressurize people to sign up as Ahmadees (and scare existing Ahmadees to not entertain any misgivings about him).

In Section 4.1.2, “Expectations Inferred from the Quraan”, I will show that the Quraanic verses Mirza Ghulam Ahmad and the Ahmadiyya Movement cite as supporting/foretelling him are too far-fetched and, in any case, even if they do foretell the coming of a Muslim reviver, they do not require belief in this expected reviver as a condition of being Muslim or escaping Hell. In my opinion, Mirza Ghulam Ahmad’s position – that a person who does not accept Mirza Ghulam Ahmad, after having heard the message, is not Muslim – is not consistent with the Quraan.

It seems to me that the Quraan does not condemn to Hell all those who reject God’s signs, but rather only those who do so with disdain: “But those who reject Our Signs and turn away from them with disdain, -- these are the inmates of the Fire; they shall abide therein” (Quraan 7:37, [AHMADIYYA-HQ, p. 331]). However, Mirza Ghulam Ahmad does not seem to allow even this much latitude to those who reject him; that is, he does not say that only those who reject his signs with arrogance, but rather all those who reject them, are kaafir and/or Hell-bound.

The Quraan actually even promises rewards and salvation, at least apparently, to those who are not Muslim but are faithful to God:

[Quraan 2:63] Surely, those who believe and the Jews and the Christians and the Sabians – whichever *party from among these truly* believes in Allah and the Last Day and does good deeds, shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve. [AHMADIYYA-HQ, p. 35]

I said that this verse *apparently* promises rewards and salvation to pious non-Muslims because Mirza Ghulam Ahmad does not interpret it to mean this. His interpretation of this (and some other related) verses is given as an answer to another question in the same book in which we saw Question 6 and its answer; the reference is [RK, v. 22, pp. 172-179; Question 8; *Haqeeqat-ul-Wahee*]. The question, Question 8, was submitted by Dr. `Abdul Hakeem who, as we know from Section 3.1.3.3, “Dr. `Abdul Hakeem”, had been a member of Mirza Ghulam Ahmad’s Jama`at at one time but then left. I repeat below a part of the excerpt from that section, which shows Mirza Ghulam Ahmad’s mention of this issue of non-Muslims being saved from Hell or not.

[Dr. `Abdul Hakeem] had adopted the doctrine that salvation can be achieved without accepting Islaam and following His Holiness [Muhammad], the blessings of Allaah and peace be upon him, even if one [that is, the person who is to attain salvation] is aware of the existence of His Holiness [Muhammad], the blessings of Allaah and peace be upon him. Since this claim was false and also against the belief of the public, that is why I prohibited [him]. But he did not refrain; finally, I expelled him from my Jama`at. [RK, v. 23, p. 337; starts at 5th line from top; *Chashmah-e-Ma`refat*]

It is not too hard to guess why Mirza Ghulam Ahmad could not allow it to be thought that salvation was possible without believing in Muhammad; that would shatter Mirza Ghulam Ahmad’s position that people need to accept him – Mirza Ghulam Ahmad – to be saved. So, to keep alive the necessity for people to join his Jama`at, Mirza Ghulam Ahmad denies the salvation that the Quraan seems to offer.

3.2.2.2 The Sanitized View of These Views in Ahmadiyya Literature

Ahmadiyya literature does not always faithfully represent the views we have just seen – views regarding kufr, non-Muslim status, and the intimations of Hell for those people who believe in the Quraan (generally known as Muslims) but do not accept Mirza Ghulam Ahmad. I will provide some examples below to show how Ahmadiyya books present a sanitized version of these views and a falsely dignified impression of the Ahmadiyya Movement.

Here is what *Truth About Ahmadiyyat* says about denying Mirza Ghulam Ahmad (in the context of Ahmadees praying behind non-Ahmadees):

[I]t should be kept in mind that the Ahmadis are those who have accepted the Promised Messiah ... and thus they have become *momin*s and are entitled to be described as righteous. **A person who denies the truth of one who has been commissioned by God Almighty cannot be called a *momin*** ... [TRUTH-ABOUT, p. 95]

It is true that in Mirza Ghulam Ahmad’s opinion a person who denies him is not a *momin*. But that is not all of it. Mirza Ghulam Ahmad also thinks, as we just saw, that people who do not accept him are kaafirs, non-Muslims, and Hell-bound. *Truth About Ahmadiyyat* fails to mention this. (Ironically, this is supposed to be the *truth* about Ahmadiyyat.)

Here is what *Invitation to Ahmadiyyat* says about the issue of judging others to be Muslim or otherwise:

We [Ahmadees] are Muslims heart and soul. ... **If, in spite of our sincere subscribing to the truths of Islaam ... anybody attributes unbelief, or *Kufr*, to us ... he is unkind and cruel. ... A man may be convicted for what he declares with his mouth, not for what he holds in his heart.** ...

We read in the Traditions that Usama bin Zaid ... confronted an unbeliever whom he attacked. When he was about to be killed, this unbeliever recited the *Kalima*, affirming his faith in the truth of Islam. Usama killed him nevertheless. When the Holy Prophet heard of this, he castigated Usama. ... It was not for Usama to guess whether this man's affirmation of Islam was out of fear or conviction.

...

So, while we of the Ahmadiyya Jama'at declare ourselves Muslims, nobody has the right to say that our Islam is a pretense ... **We will not say of anyone that he says one thing and believes another** ... [INVITATION-TO, pp. 4-6]

So, the Ahmadiyya Movement wants others to respect the fact that Ahmadees recite the kalimah and accept Ahmadees as Muslims based on that, refraining from suspecting what might be in the hearts of the Ahmadees. And the Ahmadiyya Movement also seems to state that they too will do the same with regard to others.

But, apparently, Mirza Ghulam Ahmad was exempt from abiding by this honorable policy. He was free to surmise whether someone's heart or mind contained a "hypocritical doubt" or whether some "characteristic of hypocrisy is found in them" [RK, v. 22, p. 169]. It was permissible for him to jump to the conclusion that "the person who does not believe/acknowledge me does not believe/acknowledge because of this very reason that he/she determines me [to be] a muftaree" [RK, v. 22, p. 167] even though the person might never have verbalized this. And, it was not unkind and cruel for him to state, regarding people who declare themselves Muslim and recite the kalimah, that "whoever does not believe/acknowledge me, he/she does not believe/acknowledge God and the Messenger either" [RK, v. 22, p. 168].

3.2.2.3 The Issue of Congregational Salaat Behind a Non-Ahmadee

In this section I will present Mirza Ghulam Ahmad's views regarding saying salaat behind a non-Ahmadee salaat leader, offer some of my comments on these views, and point out the inconsistencies between his views and those explained in Ahmadiyya literature as well as within his own writings.

(This was a very frustrating issue for me when I was an Ahmadee. I simply did not feel comfortable with the attitude that Ahmadees cannot join non-Ahmadees for salaat. I find the congregational salaat one of the most strikingly unifying features of Islaam and I chafed under the stricture of not being allowed to pray with other Muslims.)

The sub-sections of this section are:

- Mirza Ghulam Ahmad's Directives Regarding Salaat Behind a Non-Ahmadee.
- Reason in Ahmadiyya Literature Different from that Offered by Mirza Ghulam Ahmad.
- Inconsistencies in Mirza Ghulam Ahmad's own Writings Regarding the Salaat Issue.

3.2.2.3.1 Mirza Ghulam Ahmad's Directives Regarding Salaat Behind a Non-Ahmadee

I start with Mirza Ghulam Ahmad's definitive directive regarding this matter:

[T]hose who do takfeer [deny Mirza Ghulam Ahmad or call/consider him a kaafir] and those who adopt the path of takzeeb [calling/considering Mirza Ghulam Ahmad a liar] are a perished nation; therefore, they are not worthy [of the status] that any person from my Jama'at perform namaaz behind them [i.e., with one of them leading the namaaz]. **Can a living [person] perform namaaz behind a dead [person]? Hence do remember that, as God has informed me, it is forbidden to you and entirely forbidden, that you perform namaaz behind any 'mukaffar' [one who calls/considers Mirza Ghulam Ahmad a kaafir] and 'mukazzab' [one who calls/considers Mirza Ghulam Ahmad a liar] or 'mutaraddad' [one who is hesitant/wavering in accepting Mirza Ghulam Ahmad].** [RK, v. 17, p. 64; marginal note; Appendix of *Tohfa-e-Goldrawiyah*; published 1902]

Mirza Ghulam Ahmad chose to demarcate the class of people behind whom Ahmadees could pray, in a rather roundabout manner: they can't pray behind those who deny Mirza Ghulam Ahmad and consider him a liar, or are hesitant/wavering in accepting him. Doesn't that simply mean that they can't pray behind anyone but an Ahmadee? Or does it, perchance, mean that if someone considers Mirza Ghulam Ahmad deluded and insane (but not a liar) then an Ahmadee may pray behind that person? It makes one wonder whether it was Mirza Ghulam Ahmad's tactic to complicate issues and confuse people with the use of words.

Also note that Mirza Ghulam Ahmad includes in his list of forbidden namaaz leaders those who are hesitating to accept him. Now, a person who is hesitating to accept him is not an outright denier and so is not accusing him of

forging a lie against God. So, such a person should not be considered a kaafir even by the complicated and convoluted logic that Mirza Ghulam Ahmad presented in his answer to Question 6, in *Haqeeqat-ul-Wahee*, using Quraan 7:38. But even such a person gets included in Mirza Ghulam Ahmad's forbidden list.

The strictness of Mirza Ghulam Ahmad's attitude is further supported by the following excerpt including a question and its answer by Mirza Ghulam Ahmad:

Two men performed bay'at. One of them asked whether namaaz was permissible or not behind a non-Ahmadee. [Mirza Ghulam Ahmad] stated:

Those people call us kaafir[s]. If we are not kaafir then that kufr turns around and lands on them. One who refers to a Muslim as kaafir is himself/herself [a] kaafir. For this reason, namaaz is not permissible behind such people. **Then among them those who are silent [on this topic] they too are included with them. Behind them too namaaz is not [permissible] because in their hearts they maintain an opposing doctrine so that they do not join us openly.** [MALFOOZAAT, v. 8, p. 282]

Now, it is obvious that people who have not joined the Ahmadiyya Movement are not Ahmadees. But it is not necessary that they hold the opinion that Ahmadees are kaafirs. If they are silent on this topic then there is no verbal statement from them regarding this topic. Even so, Mirza Ghulam Ahmad does not permit namaaz behind them. Are they (religiously) dead too, according to the Ahmadee point of view? Recall that in the marginal note just quoted from the Appendix of *Tohfa-e-Goldrawiyah*, Mirza Ghulam Ahmad seemed to say that only the those who do takfeer and adopt takzeeb are dead. Or is Mirza Ghulam Ahmad reading the hearts of these silent people to conclude that they are, in fact, doing silent takfeer and takzeeb? In this connection, recall the honorable policy stated in *Invitation to Ahmadiyyat*, by Mirza Ghulam Ahmad's son, Bashir-ud-Din Mahmud Ahmad, that "[a] man may be convicted for what he declares with his mouth, not for what he holds in his heart" [INVITATION-TO, pp. 4-5].

Another issue is the qualifying condition that Mirza Ghulam Ahmad included in his statement about people who don't accept him, in his letter to `Abdul Hakeem (quoted earlier as well): "God Almighty has conveyed it to me that **every person to whom my call is conveyed and who does not accept me is not a Muslim** and is accountable to God for his default" [TADHKIRAH, p. 346]. According to this, Mirza Ghulam Ahmad's call has to have been conveyed to a person before, due to the lack of his acceptance, he should be considered non-Muslim and, as we saw in other quotations, kaafir and religiously dead. But in the answer that Mirza Ghulam Ahmad gave to the question about namaaz behind non-Ahmadees, he does not seem to take into account this qualifying condition. It may be argued that those who explicitly say that Ahmadees are kaafirs must have studied Mirza Ghulam Ahmad's message and so the condition has been satisfied in their case. But how can we assume that the condition has been met in the case of those who are silent? They may know nothing about Mirza Ghulam Ahmad and Ahmadiyya doctrine. Even so, Mirza Ghulam Ahmad does not allow namaaz behind them because "in their hearts they maintain an opposing doctrine" [MALFOOZAAT, v. 8, p. 282].

However, when this issue of someone's ignorance of Ahmadiyya is explicitly put to Mirza Ghulam Ahmad, he does come up with a solution:

A question was asked: **If at some place the 'imaam' [leader] of the namaaz is unaware of Huzoor's [Mirza Ghulam Ahmad's] background and affairs,** then should we perform namaaz behind him or not do so? [Mirza Ghulam Ahmad] replied:

First, **it is your duty to make him aware.** **Then** if he testifies to the truth [of Mirza Ghulam Ahmad] that is well; otherwise, do not waste your namaaz behind him. And **if some person remains silent** and neither does 'tasdeeq' [testifying to the truth of Mirza Ghulam Ahmad] nor does takzeeb [falsifying Mirza Ghulam Ahmad] **then he too is a hypocrite. Do not perform namaaz behind him.** [MALFOOZAAT, v. 3, p. 277]

So, suppose an Ahmadee happens to be traveling, reaches a town around sunset time, and happens to find a non-Ahmadee mosque where the 'Maghrib' salaah (the sunset prayer) is about to start. He cannot, due to Mirza Ghulam Ahmad's directives, just join the congregation for this salaah, even though, according to Hadeeth, there is much benefit in congregational salaah. The Ahmadee should first preach Ahmadiyya doctrine to the salaah leader. Then, if that person does not explicitly acknowledge Mirza Ghulam Ahmad's truth, the Ahmadee must deem him a hypocrite and not do the Maghrib salaah with that congregation⁴⁸.

⁴⁸ With due apologies, I take the liberty to say that the Ahmadee will probably not feel compelled to do the Maghrib salaah anyway because Maghrib is often joined with 'Ishaa in Ahmadiyya practice and that join would be particularly kosher in this case, given that the Ahmadee is on travel.

3.2.2.3.2 **Reason in Ahmadiyya Literature Different from that Offered by Mirza Ghulam Ahmad**

Now let us review some information that Ahmadiyya literature provides as part of an explanation for why Ahmadees do not perform salaah behind non-Ahmadees.

One of the objections that is raised against the Ahmadiyya Community is that they do not join the prayer services of the non-Ahmadi ...

In approaching this question it is **necessary to keep in mind its history**. It is well known and cannot be denied that it was the non-Ahmadis and their divines who debarred the Ahmadis from joining their Prayer services and even forbade their entry into their mosques. **If an Ahmadi was found saying his prayers in a mosque of the non-Ahmadis, he was beaten up** and often the floor of the mosque where an Ahmadi might have said his prayers was washed ... **It was in this situation that the Founder of the Ahmadiyya Movement directed his followers to arrange to hold their prayer services separately** and thus avoid all occasion of disorderliness in mosques. ...

It was not till 1900, eleven years after the foundation of the Movement, **that the Ahmadis were directed not to join the prayer services of the non-Ahmadis**. ... [TRUTH-ABOUT, p. 88]

A few pages further down the book does also mention the argument that Ahmadees cannot pray behind non-Ahmadees since the latter are non-momins [TRUTH-ABOUT, p. 95].

I have the following comments on the first argument provided by [TRUTH-ABOUT]:

- In the quotations I presented that forbade Ahmadees to perform salaah behind a non-Ahmadee, **Mirza Ghulam Ahmad does not cite the reason cited by [TRUTH-ABOUT]**, viz., that the directive was meant to “avoid all occasion of disorderliness in mosques”, given that non-Ahmadee “divines ... debarred the Ahmadis from joining their Prayer services and even forbade their entry into their mosques” [p. 88].

Even if it is the case that Mirza Ghulam Ahmad has cited this reason somewhere else (i.e., at some place that I did not happen to find), the point remains that at the places I have cited he very clearly provides an entirely different reason.

According to [TRUTH-ABOUT], the directive was initially given in 1900, based on the history of the non-Ahmadee treatment of Ahmadees who prayed in non-Ahmadee mosques. So, in 1902 Mirza Ghulam Ahmad would have been aware of that history and of his original motivation, as claimed by [TRUTH-ABOUT], for the directive.

Now I would like to point out that the statement that I quoted earlier – “it is forbidden to you and entirely forbidden, that you perform namaaz behind any mukaffar and mukazzab or mutaraddad” – is from the Appendix of *Tohfa-e-Goldrawiyah* and this book was published in 1902, as can be seen from its title page [RK, v. 17, p. 35]. But Mirza Ghulam Ahmad does not mention the motivation of avoiding disorderliness in mosques; he focuses on the issue that non-Ahmadees are kaafir and religiously dead. Furthermore, he says that the directive is based on the fact that “God has informed me”, not on his personal consideration of the history of the treatment, by non-Ahmadees, of Ahmadees who were found praying in non-Ahmadee mosques.

The quotation from [MALFOOZAAT, v. 3, p. 277] is also from 1902, as can be seen on the same page, i.e., page 277 and also from page 276. In this Mirza Ghulam Ahmad was asked whether an Ahmadee should pray behind a salaah leader who is unaware of Mirza Ghulam Ahmad’s background etc.; Mirza Ghulam Ahmad’s reply was that “it is your duty to make him aware”. One has to wonder whether the prospect of an Ahmadee preaching to a non-Ahmadee salaah leader did not raise, in Mirza Ghulam Ahmad’s mind, the apprehension of causing “disorderliness in mosques”.

- ***If non-Ahmadees are kaafir or hypocrites and religiously dead, why did Mirza Ghulam Ahmad allow Ahmadees to pray behind them before 1900?***

As you have seen, according to [TRUTH-ABOUT], the directive disallowing Ahmadees to pray behind non-Ahmadees was initially given in 1900. This implies that before 1900 Ahmadees had not been advised to not pray behind non-Ahmadees and were free to do so. But, according to Mirza Ghulam Ahmad’s views which we have repeatedly seen in this and the previous sections, anyone who does not accept him is not worthy of being prayed behind, by dint of his poor religious condition (either being kaafir or a hypocrite or at least being on the path of going astray). In the 1902 quotation from [MALFOOZAAT, v. 3, p. 277], Mirza Ghulam Ahmad advises the Ahmadee questioner that if he has made a non-Ahmadee aware of Mirza Ghulam Ahmad’s case and the non-Ahmadee still does not accept Mirza Ghulam Ahmad, the Ahmadee should “not waste your namaaz behind him”.

So, the issue then is: Why did not Mirza Ghulam Ahmad advise his followers before 1900 to not waste their salaats by performing them behind non-Ahmadees? Was he not concerned that his followers might be praying behind religiously dead salaah leaders? *Why were the living Ahmadees not advised to not pray behind the dead non-Ahmadees till 1900?*

One possible response to this objection might be that before 1900, non-Ahmadees were not calling Mirza Ghulam Ahmad a kaafir and so his reasoning that makes them kaafir did not apply. However, Mirza Ghulam Ahmad's own writings show that non-Ahmadees were calling Mirza Ghulam Ahmad a kaafir and other bad things even before 1900. One proof of this is found in the book *Anjaam-e-Aatham*. The last page of this book is dated, with a greeting of salaam from Mirza Ghulam Ahmad, as January 22, 1897 [RK, v. 11, p. 347; *Anjaam-e-Aatham*]. This book contains a mubaahilah challenge [RK, v. 11, pp. 45-72] announced by Mirza Ghulam Ahmad; the title of the challenge article and a few words at its start are as follows:

Announcement of Mubaahilah

For Invitation to Those Muslim Maulvees who Consider this Humble One A Kaafir and Kazzab and Muftaree and Dajjaal and Hell-Bound

...

Because the mischief of takfeer and takzeeb, from the 'ulemaa' [scholars] of Punjab and Hindustaan [India], has crossed bounds and not only scholars but also 'fuqaraa' [religious mendicants] and 'sajjaadah nasheen' [successors or leaders of soofee orders or communities] are endorsing and seconding the maulvees' establishing this humble one [Mirza Ghulam Ahmad] as a kaafir and 'kaazib' [liar] and, similarly, due to the enticement [or leading astray] of the maulvees, there are thousands of people who consider us greater in kufr than even the Christians and Jews and Hindus [would be considered]. [RK, v. 11, p. 45; *Anjaam-e-Aatham*; published 1897].

This announcement shows that not only Muslim leaders but "thousands of people" from the lay Muslim public were considering Mirza Ghulam Ahmad and Ahmadees to be kaafir. According to Mirza Ghulam Ahmad's reasoning, these people themselves were all kaafir and religiously dead. Given that this situation was so prevalent, as early as 1897, as the passage quoted above suggests, why did Mirza Ghulam Ahmad not advise Ahmadees to not pray behind these people? Why did he allow Ahmadees to pray behind dead people up until 1900?

Lastly I want to point out that although [TRUTH-ABOUT] says that "[i]t was not till 1900 ... that the Ahmadis were directed not to join the prayer services of the non-Ahmadis" [p. 88], it is not clear from what it says preceding this that Ahmadees did actually pray behind non-Ahmadees prior to 1900. It tells us that "[i]f an Ahmadi was found saying his prayers in a mosque of the non-Ahmadis, he was beaten up" [p. 88]. This does not necessarily mean that the Ahmadi was saying his prayers in congregation in that mosque, behind a non-Ahmadi salaah leader; he might have been doing his individual prayer in that mosque. So, I do realize that [TRUTH-ABOUT] has not stated that before 1900 Ahmadees used to pray behind non-Ahmadees. But my point is that it has stated that Mirza Ghulam Ahmad did not forbid them to do so before 1900 and that, as I have shown, begs some questions.

3.2.2.3.3 Inconsistencies in Mirza Ghulam Ahmad's own Writings Regarding the Salaah Issue

It is not only that Mirza Ghulam Ahmad's statements regarding salaah behind non-Ahmadees are inconsistent with the explanation found in other Ahmadiyya literature; there are irreconcilable positions within Mirza Ghulam Ahmad's writings as well. Consider the following:

[A] person asked: What is the harm in performing namaaz with those [non-Ahmadi Muslim] people who do not call [Ahmadees as] kaafir?

[Mirza Ghulam Ahmad] replied:

[Arabic text] We have ample experience [from having tested such people] that such people are, in reality, hypocrites. ... Hence, until these people do not put out an announcement that they consider the members of the Ahmadiyya Movement to be momin, rather [that] they consider those who call [Ahmadees] as kaafirs to be kaafirs, then I will order my Jama'at even today [i.e., right away] that they perform their namaaz along with these people. [MALFOOZAAT, v. 10, pp. 377-378; starts at 5th line from bottom of p. 377]

I realize that the grammatical construction of the last sentence quoted does not quite make sense; I have translated it from the Urdu as faithfully as I could. The meaning that I understand from it is that Mirza Ghulam

Ahmad is saying that if the non-Ahmadee people put out an announcement with the contents he prescribes, he will allow Ahmadees to pray with them [those non-Ahmadees who make the announcement].

Before I discuss why I think this is inconsistent with some other statements by Mirza Ghulam Ahmad, I wish to clarify one detail implicit in this passage. Neither the words of the question nor of the answer explicitly refer to praying *behind* a non-Ahmadee; rather, the terminology used is that of praying *with* non-Ahmadees. This act, that is, “praying with”, might be construed as being the act of praying together in a congregation (i.e., Ahmadees and non-Ahmadees standing together in salaah rows) but where the salaah leader is an Ahmadee. However, that cannot be the case because that act is not one that is forbidden at all in the Ahmadiyya Movement. This assertion of mine is supported by the following statement from Ahmadiyya literature: “It is worthy of note that no non-Ahmadi has ever been stopped from joining the prayer services of Ahmadiis ...” [TRUTH-ABOUT, p. 88]. Therefore, what Mirza Ghulam Ahmad must be saying is that if some non-Ahmadees put out an announcement with the contents he prescribes, he will allow Ahmadees to pray *behind* any of those non-Ahmadees (or their leader).

The problem I see with this position is based on the following: The non-Ahmadees who make that announcement will still remain non-Ahmadee, even though they will have declared that Ahmadees are *momin* and those who call Ahmadees *kaafir* are themselves *kaafir*. (If this is not the case then the whole discussion is nonsensical since if the people who make the announcement are to become Ahmadee then praying behind them is not an issue anyway.) In other words, the people who make that announcement still do not accept Mirza Ghulam Ahmad as the Promised Messiah etc. even though they are aware of his claim and although they are willing to state that they have no negative comment about his faith or that of his followers and consider his faith as wholesome. (It is not impossible for this to happen; there might be some liberal minded Muslims who could say something like that. In any case, Mirza Ghulam Ahmad has suggested the theoretical possibility so we will pursue the theoretical implications.)

There are various other statements of Mirza Ghulam Ahmad in which he provides his opinion of such people, that is, people who are aware of his claim and yet do not accept him. Some quotations to support this are repeated below, for ease of reference:

- “God Almighty has conveyed it to me that every person to whom my call is conveyed and who does not accept me is not a Muslim ...” [TADHKIRAH, p. 346].
- “[W]hoever does not believe/acknowledge me, he/she does not believe/acknowledge God and the Messenger either ...” [RK, v. 22, p. 168].
- “And if some person remains silent and neither testifies to my truth nor falsifies me then he too is a hypocrite. Do not perform namaaz behind him.” [MALFOOZAAT, v. 3, p. 277]. (*Note:* The announcers will not be completely silent but they will not testify to his truth. So, regarding his truth they will be silent.)

According to these quotations from Mirza Ghulam Ahmad, the people who make the required announcement, but still do not accept him as the Promised Messiah, will be non-Muslims and hypocrites. So, my question is: Given this, how is it that Mirza Ghulam Ahmad will be willing to order the members of his Jama`at to pray behind them?

I find that Mirza Ghulam Ahmad’s position that considers those who do not accept him as non-Muslim cannot be reconciled with his position that if they make the prescribed announcement, he will allow Ahmadees to pray behind them. My impression is that Mirza Ghulam Ahmad statements are not made in earnest, with sincerity and with a devotion to the truth; my impression is that in making the statement about the announcement, he is just engaging in artifice.

3.2.3 The Pledge of Allegiance to Him

In my opinion, the bay`at (the pledge of allegiance or discipleship) that Mirza Ghulam Ahmad prescribed for joining his Movement⁴⁹ is not consistent with Islaamic principles and requirements. Since Mirza Ghulam Ahmad claimed to be sent by God to revive Islaam, it is inconsistent with his claim that he established this bay`at.

In this section I will discuss the Ahmadiyya bay`at established by Mirza Ghulam Ahmad and present my criticism of it. The sub-sections of this section are:

⁴⁹ When the bay`at conditions were originally formulated by Mirza Ghulam Ahmad, in 1889, he had not yet adopted (as far as I know) the name “Ahmadiyya” for his Movement; this name was probably adopted somewhat later.

- Ahmadiyya Bay`at Conditions.
- Optional Virtues Made Obligatory.
- Ahmadiyya Attitudes Regarding the Pledge.
- Broken Vows.

3.2.3.1 Ahmadiyya Bay`at Conditions

Mirza Ghulam Ahmad's call to ask people to do bay`at with him (i.e., make a pledge to join his Movement and follow him) is available in [MAJMOO`AH, v. 1, p. 188] and the conditions of this bay`at, as well as some related remarks by Mirza Ghulam Ahmad, can be found in [MAJMOO`AH, v. 1, pp. 189-192].

The bay`at conditions are also available in numerous Ahmadiyya publications; an excerpt from one of the English language sources is included below :

For those who wish to join the fold of Islam and become an Ahmadi Muslim, the Promised Messiah established 10 conditions. To join the Community, one must agree to these conditions and sign a form of allegiance to the current Successor [khaleefah] of the Promised Messiah. The conditions are:

1. The initiate shall solemnly promise that he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication, adultery ...
3. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the *Tahajjud* (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet ...
4. 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 ...
5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness ... and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
6. That he/she shall refrain from following un-Islamic customs ...
7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter into a bond of brotherhood with this humble servant of God ... [PATHWAY, pp. 95-96]

3.2.3.2 Optional Virtues Made Obligatory

The Ahmadiyya bay`at conditions require a person to pledge to abide by a code of conduct that is not, in its entirety, required as mandatory, in Islaam. In this section I will discuss this, explaining why I see this as being undesirable and in contradiction of Islaam.

The sub-sections of this section are:

- Bay`at Conditions Imposing Optional Virtues.
- What is Wrong with Raising the Bar?
- Possible Counter Arguments and Responses.

3.2.3.2.1 Bay`at Conditions Imposing Optional Virtues

In this section I will point out the parts of the Ahmadiyya bay`at conditions that impose requirements that are over and above what Islaam requires, thus making obligatory what Islaam suggests as optional. Note that the bay`at asks the bay`at-taker to "solemnly promise" to abide by the conditions.

Condition 3 asks the bay`at-taker to pledge to, among other things, “try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him)” [PATHWAY, p. 95, Condition 3]. (I think that “try his/her best” is not an accurate translation of the Urdu original from Mirza Ghulam Ahmad; a better translation is “to the utmost of his/her capacity”. The Urdu term used by Mirza Ghulam Ahmad is ‘hattal wasa’. But this difference in translation does not impact what I want to discuss.)

Although offering tahajjud and invoking darood are considered very meritorious and beneficial acts in Islaam, they are optional. Muslims are urged to perform them but not required to. They are not included in what are known as the five pillars of Islaam – declaring faith in Islaam by proclaiming the Islaamic kalimah, performing daily obligatory salaats, paying the ‘zakaah’ (a mandatory charity), observing fasts in Ramadaan, and performing Hajj if possible [PATHWAY, pp. 6-10].

Conditions 5, 8, and 9 require the bay`at-taker to pledge a degree of devotion to the service of Islaam and humanity that is not mandatory in Islaam and not part of the minimal requirements for being Muslim. I have provided excerpts below, with the key parts shaded:

- “That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness ... and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.” [PATHWAY, p. 95, Condition 5]
- “That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.” [PATHWAY, p. 95, Condition 8]
- “That he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.” [PATHWAY, p. 95, Condition 9].

Striving in the way of God, making sacrifices for the cause of Islaam, and serving the creatures of God are highly meritorious behaviors but they are not part of the minimal requirement to be a member of the Muslim community. As I showed earlier as well, the Quraan mentions two categories of believers, those who strive in the cause of God and those who do not (although it does attribute a higher rank to those who strive):

[Quraan 4:96] Those of the believers who sit [at home], excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit [at home]. And to each Allah has promised good. And Allah has exalted those, who strive above those who sit at home, by a great reward –

[4:97] By degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allah is Most Forgiving, Merciful. [AHMADIYYA-HQ, p. 217]

Thus, we see that Islaam recognizes that not all people necessarily exist at or aim for a high spiritual status; it accepts people – the sitters -- who might have lower aims (fulfilling, of course, the minimum requirements of Islaam), allowing them to be part of the Muslim community.

3.2.3.2.2 What is Wrong with Raising the Bar?

The Ahmadiyya bay`at, then, requires a pledge to perform at a much higher level of religious devotion than is necessary to be a Muslim. Why is this objectionable? In summary, for two reasons:

- Mirza Ghulam Ahmad claimed that he had come to revive Islaam. If Islaam does not impose certain requirements for participation in the Muslim community, *what authority does Mirza Ghulam Ahmad have for adding those requirements?*

The Quraan and Hadeeth do not require Muslims, for example, to promise that they will try their utmost to perform the optional tahajjud prayer; the fact that making such a promise is necessary to join Mirza Ghulam Ahmad’s community means that Mirza Ghulam Ahmad is adding requirements of his own.

- A pledge to perform at a level that might be beyond a person’s ability, or even beyond his/her intention, is *liable to be a false oath or become a broken promise*, may lead to insensitivity toward the sanctity of oaths and promises, and may promote hypocrisy. In one of the upcoming sections I will review the undesirability/sinfulness of broken oaths.

I can think of some counter arguments that might be raised against my objections. I address those in the next section.

3.2.3.2.3 Possible Counter Arguments and Responses

Ahmadees might offer certain arguments to counter my objections to the Ahmadiyya bay`at. I tried to anticipate some of these and offer my responses below.

- Possible Argument: The *Ahmadiyya Movement does not compel anyone* to enter into the bay`at so no forced false or shaky pledge should take place.

Response: I will address this argument in Section 3.2.3.3, “Ahmadiyya Attitudes Regarding the Pledge”.

- Possible Argument: The bay`at pledge only asks the bay`at-taker to promise that he/she will *try* to perform at a high level or asks that the person promises to adopt some behavior *to the best of his/her capacity*; it does not say ask them to promise that they will definitely so perform.

Response: It is true that Condition 3 only asks the bay`at-taker to promise that he/she will try to be regular in offering tahajjud and invoking darood; also, a part of Condition 9 says that the person will perform at the high level to the best of his/her God-given abilities and powers. But Conditions 5 and 8, and a part of Condition 9, do not only ask for a promise to try or a promise to perform to the best of one’s capacity; they seem to ask for an unconditional promise to actually perform at the prescribed high level.

- Possible Argument: The bay`at pledge only asks the bay`at-taker to make *a promise or pledge*. This means that all that is being asked is *good intentions for the future*; the oath does not make the person declare that he/she is currently performing at a high level and so no one is forced to lie about their current state.

Response: Making promises or pledges that a person might not intend to fulfill, or fears that he/she may not be able to keep, is undesirable both from universal and Islaamic standards; in Section 3.2.3.4, “Broken Vows”, I will comment upon this.

- Possible Argument: Stating good intentions, even if they are not really existent, *might actually foster good intentions and good behavior*.

Response: No such mandatory or prescribed pledge-taking exists in Islaam. There are no prescribed words in the obligatory salaah that constitute a promise of performing noble and pious acts. Not even during Hajj is any oath of future high sacrifice required. Therefore, the inclusion of promises of future noble deeds, in the Ahmadiyya oath, is a departure from Islaamic practice.

- Possible Argument: Bay`ats to join certain *soofee orders* or *follow certain Muslim saints* have contained similar pledges of highly spiritual conduct.

Response: I am not comparing the Ahmadiyya Movement to soofee orders or the followers of Muslim saints; I am evaluating the Ahmadiyya bay`at conditions from the viewpoint that Mirza Ghulam Ahmad claimed to have come to revive Islaam, not to establish a soofee order or a circle of saint disciples. An exclusive soofee order or other such exclusive group of people may have any kind of rigorous membership conditions they deem fit. But an organization that says that its aim is to reform the entire Muslim community and, in fact, spread Islaam to other people as well, cannot make its entrance requirements fit only for exclusive membership and more rigorous than prescribed in the definition of Islaam.

This does not mean that the Ahmadiyya Movement should not *exhort* its members to perform at the high level of conduct prescribed in the bay`at conditions. In fact, it would not be objectionable if within the Ahmadiyya Movement there were some sort of smaller group that offered membership only to certain high performers or high aspirers. But it is the stringent *entrance* conditions that I find to be inconsistent with Islaam.

(You might think that the Ahmadiyya ‘wasiyyat’ system is such an exclusive circle within the Ahmadiyya Movement. You may be surprised to note that the wasiyyat conditions are not at all as extensive and stringent as the bay`at conditions; the wasiyyat mostly focuses on the requirement for financial donation.)

- Possible Argument: One should *not be overly punctilious* in this matter; it is allowable to have a liberal attitude in interpreting and applying the bay`at conditions.

Response: This is a matter of opinion and one's personal value system. It is my opinion that all pledges should be taken seriously and that one's word, particularly if uttered under oath, must carry weight. And, a pledge to join a religious movement to start a new life, in my opinion, should be held in special sanctity.

I cannot respect a movement whose very entrance ritual is supposed to be taken with a pinch of salt.

3.2.3.3 Ahmadiyya Attitudes Regarding the Pledge

One of the arguments against my objection to the stringent Ahmadiyya bay'at conditions may be that the Ahmadiyya Movement does not actually compel anyone to take the pledge. In this section, I will respond to that.

First of all, I want to remind you of the passage in which Mirza Ghulam Ahmad states (although somewhat indirectly) that God has revealed to him that "whoever does not follow you and does not enter your bay'at and remains your opponent, he/she is one who disobeys God and the Messenger and a dweller of Hell ..." [MAJMOO'AH, v. 3, p. 275; starts at 13th line from top]. According to this, it seems that Mirza Ghulam Ahmad's position was that it was necessary for an obedient Muslim to take the bay'at pledge.

It may be said that in this passage Mirza Ghulam Ahmad is only condemning those who do not take the bay'at and also remain opponents; therefore, it would be allowable to accept Mirza Ghulam Ahmad and not formally join the Jama'at by taking the pledge. However, consider the passage in which Mirza Ghulam Ahmad looks unfavorably upon people who are silent about him and "do not join us openly" [MALFOOZAAT, v. 8, p. 282]; he does not permit salaah behind them. This seems to indicate that Mirza Ghulam Ahmad does want people to actually join his movement if, according to him, they want to be on the right path.

Most importantly, Mirza Ghulam Ahmad's language, in the announcement that he published to invite people to do bay'at with him, in December 1888, indicates that he considers bay'at necessary:

At this place I convey another message to mankind in general, and to my Muslim brothers in particular, that I have been commanded that those people who are seekers of truth, they should do bay'at with me in order to learn true faith and true purity of faith and the path of the love of the Lord and to abandon a filthy existence and a slothful and rebellious life. Hence, those people who find this capacity in their souls to some extent, it is incumbent upon them to come toward me; I will share their worries/sorrows and will make an effort to lighten their burden and God Almighty will put blessing, for them, in my supplication and my attention. On the condition that they are prepared with heart and soul to adopt the conditions [or requirements] from the Lord. This is the Lord's command which I have conveyed today. ... [MAJMOO'AH, v. 1, p. 188]

Mirza Ghulam Ahmad says very clearly that people who seek truth and want to give up bad ways and learn true faith etc. must do bay'at; he says that even if they think they have *some* capacity for this change, it is incumbent on them to answer his call. It is true that at the end Mirza Ghulam Ahmad adds the qualifier that his supplications for them will be blessed "[o]n the condition that they are prepared with heart and soul to adopt the conditions [or requirements] from the Lord". But he does not tell them that he will still pray for them and help them find the right path etc. if they do accept him as true but not feel they cannot commit to all the conditions of the bay'at. So the necessity to do the bay'at still seems to be there.

It is also obvious from the practice and conventions of the Ahmadiyya Movement that the signing of the bay'at is the event that marks a person's acceptance of Mirza Ghulam Ahmad and becoming a member of the community of Ahmadees. I do not know of any convention of the Ahmadiyya Movement whereby a convert is considered an Ahmadee, and a member of the Ahmadiyya community, without having to take the bay'at pledge. So, in order to join the community of the Promised Messiah (per the Ahmadiyya Movement), who was sent to revive Islaam, a person *must* promise to adopt the high standards of spiritual conduct prescribed in the bay'at form; there does not seem to be a way of joining the community if one is not currently in a position to make the difficult promises.

The impracticality and undesirability of this is all the more acute since the call to do the bay'at is an invitation not only to Muslims but also to non-Muslims. So, for someone to convert to Islaam, according to the Ahmadiyya Movement, it is necessary to promise the high level of spiritual conduct; one cannot, at least temporarily, plan to be an average grade Muslim. In case you are thinking that the bay'at form is not the Ahmadiyya Movement's means of converting people to Islaam, recall the following statement, quoted earlier: "For those who wish to join the fold of Islam and become an Ahmadi Muslim, the Promised Messiah established 10 conditions" [PATHWAY, p. 95]. Also, Mirza Ghulam Ahmad's bay'at invitation was addressed not just to Muslims but also to "mankind in general" [MAJMOO'AH, v. 1, p. 188].

The requirement to sign up to uphold these 10 conditions in order to join the fold of Islaam is an innovation by the Ahmadiyya Movement; it is not an Islaamic requirement. The Islaamic requirement is only the recitation of the kalimah, as far as I know.

I quote below a couple of Quraanic verses and some commentary on one of them, from an Ahmadiyya translation of the Quraan. (I had quoted the first of these verses earlier as well, in a somewhat different context.)

[Quraan 49:15] The Arabs of the desert say, "We believe." Say, "You have not *truly* believed yet, but rather say, 'We have submitted ['aslamnaa'], for *true* faith ['eemaan'] has not yet entered into your hearts.

[Reference to footnote.] But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

[Quran 49:16] The believers are only those who *truly* believe in Allah and His Messenger, and then doubt it not, but *strive with their possessions and their persons in the cause of Allah*. It is they who are truthful.

[Footnote # 2798:] All Muslims form an integral part of the Islamic brotherhood. Islam confers as [sic] equal rights on the unlettered and uncultured sons of the desert as it does on the civilized and cultured dwellers of cities and towns; only it exhorts the former to make greater efforts to learn and assimilate the teachings of Islam and make them the rule of their lives. [AHMADIYYA-HQ, pp. 1106-1107]

From this it seems that the minimal requirement for being a Muslim and for inclusion in the Islaamic community is a profession of allegiance to Islaam although to be a true believer one has to do more.

Based on this Ahmades may say that Mirza Ghulam Ahmad was only interested in forming a community of true believers. But, if he was sent as a prophet to revive Islaam and call all people to Islaam, *where are those people supposed to go who are not yet ready to operate (or even pledge to operate) as true believers? Did the God-sent leader not plan to cater to them at all?*

Mirza Ghulam Ahmad does seem to provide at least a partial answer to this question in a passage that provides details of when and where the first bay'at will be taken.

[Those desirous of doing the bay'at may come at such time etc.] but they must remember well the purpose for which the bay'at is [to be done]; that is, to adopt true righteousness and make an effort to become a true Muslim. And one must not get caught up in the misgiving that if righteousness and becoming a true Muslim is a condition even before the start so then after this what need is there for bay'at. Rather, it must be kept in mind that bay'at is for the purpose that the righteousness that is adopted in the first stage with 'takalluf' [with formality and ceremonially] and 'tasanno'' [with artificiality and hypocrisy], take on a different hue and ... enter the nature [of the person] and become its element ... [MAJMOO'AH, v. 1, pp. 193-194; footnote]

So, Mirza Ghulam Ahmad does not plan to leave out people who cannot make the pledge in earnest. He seems to say that the pledge is initially made ceremonially and with artificiality and, later on, the righteousness that one aspires to becomes a part of one's nature. (The only people that will have to be left out are the ones who are punctilious about making pledges in earnest.)

Firstly, this seems at least a bit inconsistent with what he said in the bay'at invitation: "God Almighty will put blessing ... [o]n the condition that they are prepared with heart and soul to adopt the conditions from the Lord" [MAJMOO'AH, v. 1, p. 188]. So, to get the blessing one was supposed to adopt the conditions with heart and soul. But then Mirza Ghulam Ahmad also seems to be saying that it is expected that the conditions will be adopted ceremonially and with artificiality.

Secondly, I personally do not feel comfortable with the idea of a pledge – a sworn oath -- that is made ceremonially and with artificiality. I understand that there is benefit in doing good actions even when one does not wholeheartedly want to do them. For example, it may be useful to give charity or do volunteer work or give someone a smile even when one is not fully comfortable with the action. But to make a ceremonial and artificial pledge seems immoral and unethical to me.

However, let me get back to what Mirza Ghulam Ahmad and the Ahmadiyya Movement are comfortable with. See Mirza Ghulam Ahmad's statement about what sort of people he wanted to enter the bay'at and how the correct set of people was identified:

The command for this bay'at invitation has been received from God Almighty since about 10 months. But the reason for the delay in its publication is that this humble one's [Mirza Ghulam Ahmad's] nature kept feeling repugnant that all kinds of worthless people [might] enter this bay'at system [or bay'at Movement] and [my] heart kept desiring that only such blessed people enter this blessed Movement who are loyal by nature and who are not undeveloped and quick to change and encompassed by doubt. For this reason [I] kept waiting for an event that would differentiate between the truthful and the sub-standard and the sincere and

the hypocrites. So, Allaah the Glorious, with His perfect wisdom and mercy, established that event to be the death of Basheer Ahmad [a son of Mirza Ghulam Ahmad's who had been associated with the Musleh Mau'ood prophecy but who died in infancy]. And [He] pointed out the immature and unripe ones and the skeptical ones by separating them out and only such [people] stayed with us whose natures were worthy of staying with us. And those who by nature were not strong of faith and were tired and worn down, they all separated out and got involved in doubts and misgivings. [MAJMOO'AH, v. 1, pp. 190-191]

Mirza Ghulam Ahmad tells us that God provided an event that helped separate the dross from the crème and so the desired set of people were the ones who remained to do the bay'at.

My question is: How does the Ahmadiyya Movement today ensure that the dross gets separated out before taking the bay'ats? With tens of millions of bay'ats occurring each year, as reported by the Ahmadiyya Movement, it must indeed be difficult to uphold the standards of enrollment desired by the founder of the Movement, as reflected in the last quotation above.

3.2.3.4 Broken Vows

Given the very high standard of the conditions of the Ahmadiyya bay'at, it is quite difficult to live up to them. One can see from casual observation that many Ahmadees, including converts who have signed the bay'at consciously (as opposed to people born into Ahmadee families), do not necessarily live according to the code of conduct required by the bay'at. Either their pledge was never made solemnly, and they never did mean to live up to all the bay'at conditions, or they have been unable to fulfill the pledge.

It is my opinion, based on universal standards and ideals of ethics and morality, that a truly godly organization would not require people to take a vow to adopt certain behavior when the people themselves may not fully intend to do so, or at least are uncertain that they will be able to, and given that it is common observation that many people who take the vow are not able to fulfill it.

Mirza Ghulam Ahmad, however, claimed to be upholding not just universal standards and ideals of ethics and morality but those of Islaam. According to Islaamic principles, oaths, vows and promises are supposed to be fulfilled. I present some quotations below that reflect these principles. In view of this, the Ahmadiyya apparatus of bay'ats does not seem Islaamic to me.

- Quraan 16: 92: "And fulfill the covenant of Allah when you have made *one*, and break not your oaths after making them firm, while you have made Allah your surety. ... " [AHMADIYYA-HQ, p. 572]. (It is worth noting that after signing the bay'at form, the initiate into the Ahmadiyya Movement recites the kalimah shahaadah or signs a form that includes this kalimah on it. Therefore, the initiate is taking this oath in the sight of God.)
- Quraan 5:2: "O ye who believe! fulfill your compacts. ... " [AHMADIYYA-HQ, p. 241]. The word translated here as compacts also means obligations, commitments, or promises.
- Quraan 5:90: "Allah will not take you to task for such of your oaths as are vain, but He will take you to task for breaking the oaths which you take in earnest. ... " [AHMADIYYA-HQ, p. 267].
- Hadeeth Agreed⁵⁰ (from *Mishkaat-ul-Masaabih*⁵¹): "The signs of a hypocrite are three. When he talks, he speaks falsehood, and when he promises, he breaks, and when he is entrusted, commits treachery." [KARIM, p. 436]
- Hadeeth *Bukhaaree*: "... Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy ... ". [HADITH-DB, Translation of *Sahih Bukhari*, Volume 8, Book 78, Book of Oaths and Vows, Number 686; Narrated by Zahdam bin Mudarrab]

3.2.4 Satanic Influence in "Revelation" to Divine Apostles

The Ahmadiyya Movement claims that, based on the teachings of Mirza Ghulam Ahmad, it has removed many misconceptions pertaining to Islaam and thus restored Islaam to its true glory. One of the misconceptions that

⁵⁰ An "agreed upon" hadeeth is one that is present in both *Bukhaaree* and *Muslim*.

⁵¹ A compilation and classification of hadeeths from collections by original hadeeth collectors.

it claims to have removed is the notion that it is possible for Satan to interfere with communication between God and His apostles. However, I have seen statements by Mirza Ghulam Ahmad that clearly support this notion.

This section seeks to present this discrepancy. I do this not only for the sake of exposing the discrepancy but also because the acknowledgment that Divine apostles can utter Satanic “revelation” is very damaging to Mirza Ghulam Ahmad’s own claims of Divine revelation. This issue is also related directly to the allegation that Muhammad once uttered a Quraanic verse that was not from God and he later retracted it; this incident is known in the literature as the incident of the “Satanic Verses”. The first sub-section below will further describe the alleged incident.

The sub-sections below are:

- The Ahmadiyya Movement’s Description of the Issue and Its Position.
- Mirza Ghulam Ahmad’s Comments Relevant to the Issue.

(The reason I have the word “revelation” in quotation marks, in the title of the section, is that the word normally denotes communication from God but in this case it stands for something else.)

3.2.4.1 The Ahmadiyya Movement’s Description of the Issue and Its Position

I present below an extended quotation from the Ahmadiyya book *Invitation to Ahmadiyyat* [INVITATION-TO], from the chapter titled “Argument 5: Rejuvenation of Islam”. I have included a paragraph from the beginning of the chapter to show you the context in which this particular claim is made by the Ahmadiyya Movement. Also, since some readers may not be familiar with the issue of the “Satanic Verses”, I have presented all the material related to it rather than extract a few representative sentences.

The fifth argument for the truth of the claims of Hazrat Mirza Ghulam Ahmad (on whom be peace) is that he has rejuvenated Islam. He has restored Islam to purity and power. As this was the task appointed for the Promised Messiah and Mahdi, there can be no doubt that he is the Promised Messiah and Mahdi. [INVITATION-TO, p. 152; 1st paragraph]

...

Misconceptions about the Holy Quran

The third fundamental belief, according to Islam, is belief in the revealed books. ...

The thoughts which Muslims had come to entertain about the Holy Quran were very strange indeed. They seem more strange to me because I have learnt the truth about the Holy Book from the Promised Messiah. Indeed, but for him, even I would have accepted many a fable about the Holy Quran. ... [INVITATION-TO, p. 166]

...

A misconception about revealed books, especially the Holy Quran, is that no revealed book is completely free from the evil influence of Satan. It is said that Satan mixes up his own speech with the speech of God as it descends to a human recipient. The authority of the Holy Quran is cited in support of this fantastic belief. Verse 22:53 is the supposed authority:

[Arabic text of the first part of Quraan 22:53]

It is usually translated as follows:

‘And We have not sent before thee any Messenger or Prophet but when he had any messages, Satan mixed up with them his own messages.’

The crucial word in the verse is *Ummiyah*. In the context of the verse the translation of this word is ‘plan’ rather than ‘message’. The Arabic language permits both meanings, but Muslim commentators somehow preferred the wrong meaning. *Ummiyah* translated as ‘plan’ would make the verse perfectly intelligible. The verse would then mean that whenever prophets have sought to carry out their plans, Satan has put obstacles in the way. Muslim commentators have not been content with this fairy tale alone. They have gone further. They have cited examples of verses revealed to the Holy Prophet with which Satan mixed up certain words invented by himself. It is said that the Holy Prophet was reciting verses of *Surah Najm*. When he reached the words ‘Now tell me about Lat and Uzza; And Manat, the third one, another goddess’ (53:20, 21), Satan mixed up with the revealed words the words ‘these goddesses with artistic long necks can serve as intercessors’. These words which, it is said, came from Satan were also recited by the Holy Prophet as part of the revealed passage. Among the audience were some non-believers. When they heard this unexpected praise of their goddesses, they prostrated themselves. The Holy Prophet was surprised. Later he realized that the words in praise of the pagan goddesses had been introduced by Satan. The Holy Prophet was embarrassed at the realization.

The whole incident is a fabrication, but how easily Muslim commentators have accepted it.

Some commentators have produced another account. Finding the common version of it utterly nonsensical, they suggest that the words attributed to Satan were not introduced by Satan into the Prophet's recitation but were added by Satan in his own voice modulated like the Prophet's. The audience thought that the words came from the Prophet's lips. This second account is as silly as the first. With either, the Holy Quran as a revealed book remains no longer the indubitable and absolutely reliable revelation which Muslims believe it to be. **If Satan is capable of introducing his own speech into any revealed speech, no prophetic revelation can be treated as a pure divine communication.** However, Muslim commentators point to a solution of this difficulty. It is in the verse which follows [sic – actually, it is the next part of the same verse] and which says:

[Arabic text of second part of Quraan 22:53]

'But Allah removes the contamination due to Satan and re-establishes His own communication and Allah is Knowing, Wise.'

This is no solution of the difficulty. **Once it is admitted that Satan is capable of interpolating his own words into the divine communications, we cannot say whether a given text is free from such interpolation or not.** Supposing it is said that the verse which promises the expurgation of the Satanic admixture is itself a Satanic interpolation: **we then have no guarantee that the Holy Quran is a pure revelation of God.** [INVITATION-TO, pp. 167-168]

The above passage quotes Quraan 22:53 in two parts; I quote below the whole verse so you can clearly see it and also see the official Ahmadiyya translation:

[Quraan 22:53] Never did We send a Messenger or a Prophet before thee, but when he sought *to attain his object*, Satan put *obstacles in the way of* what he sought after. But Allah removes *the obstacles* that are placed by Satan. Then Allah firmly establishes His Signs. And Allah is All-Knowing, Wise. [AHMADIYYA-HQ, p. 726].

If you read the Ahmadiyya commentary for this verse [AHMADIYYA-HQ, p. 726, footnote # 1962] and also for the verse Quraan 53:21 [AHMADIYYA-HQ, p. 1138, footnote # 2882], you will see that it too denies the alleged incident of the Satanic verse and denies the idea that 22:53 refers to the incident.

3.2.4.2 Mirza Ghulam Ahmad's Comments Relevant to the Issue

Now read Mirza Ghulam Ahmad's comments that relate to Satanic revelation:

[R]evelation can be 'Rahmaanee' [i.e., from God] as well as 'Shaytaanee' [i.e., Satanic]. And when a person, with interference from his own spirit and thought, meditates for [or pays attention to] some matter to be revealed, by way of 'istekhaarah' [a special prayer for guidance/help regarding the future] [or in some other way]. Particularly in a state such that when there is a hidden wish in his heart that according to my preference/desire I may learn, by way of revelation, some good or bad statement about someone, then, at that time, **Satan interferes in his desire and some statement begins to be uttered by his tongue and, in fact, that is a Satanic statement. And such interference sometime occurs in the revelation of prophets and messengers too** but without delay it is removed. **It is toward this that Allaah, with His Manifest Glory, points in the Noble Quraan: [Arabic text of the first part of Quraan 22:53].** Similarly, it is also stated in the Gospels that Satan, exchanging his appearance with that of radiant angels, visits certain people ... [RK, v. 3, p. 439; starts at 5th line from top; *Izaalah-e-Auhaam*, Part 2].

As you can see, Mirza Ghulam Ahmad clearly says that Satanic revelation can be received by Divine apostles too. (Of course, he says that in their case the situation is quickly rectified.) Further, he refers to the Quraanic verse 22:53, quoting the first part of it, and says that that refers to the phenomenon of Satanic revelation. Also, he explains that such revelation is particularly apt to occur if a person hopes that he may get revelation about someone according to his preference or desire. Keeping this in mind, note that some accounts of the alleged Satanic Verses incident state that Muhammad uttered the "satanic verse" (that allegedly was uttered between what are now verses Quraan 53:20-21) having had a desire to reconcile the idolatrous Arabian tribes with Islaam. The above quotation from Mirza Ghulam Ahmad can easily be taken to support this view. (See [LIVING-ISLAM] for some accounts of the Satanic Verses incident and related discussion.)

Mirza Ghulam Ahmad's statements in the quotation above are obviously at odds with the Ahmadiyya position presented in [INVITATION-TO]. Contrary to the claims of the Ahmadiyya Movement, he supports rather than refutes the idea that Satan can interfere in revelation.

3.2.5 Abrogation of Jihaad

Mirza Ghulam Ahmad's views on martial 'jihaad' (striving, struggle) have been much criticized for being un-Islamic and for being expedient. However, I will not criticize these views on theological grounds; all I plan to criticize in this section is the inconsistency within his own statements and the discrepancy between his statements and Ahmadiyya positions as explained in books written by his followers, relevant to jihaad.

Moreover, I will neither discuss the Islamic terminology related to jihaad nor the various forms of jihaad and their applicability, according to Islam. Rather, I will focus on showing the inconsistencies in Ahmadiyya literature that I just mentioned.

In the following passage (a marginal note, quoted earlier as well) Mirza Ghulam Ahmad says that the teaching of the Quraan is in effect till Resurrection and its commandments may not be abrogated or suspended:

[Marginal note:] In spite of this it must very much be kept in mind that the door of law-bearing prophethood is completely closed after His Holiness [Muhammad], blessings of Allaah and peace be upon him. And after the Glorious Quraan there is no book that teaches new commandments or abrogates a commandment of the Noble Quraan or suspends [the necessity for] its obedience. Rather, its [the Quraan's] operation is till Resurrection. [RK, v. 20, p. 311; marginal note; *Al-Wassiyat*]

Another Ahmadiyya book confirms that the Ahmadiyya Movement position is that Islamic laws cannot be abrogated, even partially: "The continuity of prophethood which entails the revelation of a new law, or even partial abrogation of an older law ... is offensive to the spiritual fatherhood of the Holy Prophet" [INVITATION-TO, pp. 44-45].

However, Mirza Ghulam Ahmad does abrogate one of the Quraanic teachings, viz., the permission for martial jihaad:

[Marginal note:] Allaah Almighty has gradually decreased jihaad, that is, the severity of wars/fighting. In the time of Hadrat Moosaa [Moses] the severity was so much that even accepting faith could not save [one] from being killed and even infant children were murdered/killed. Then in the time of our Prophet, the blessings of Allaah and peace be on him, the killing of children and the old and women was forbidden and then for certain nations, their being saved from punishment was accepted merely by the payment of 'jizyah' [a tax levied on non-Muslims for exemption from military duty] in lieu of faith. And then in the time of Maseeh Mau'ood the command for jihaad was entirely abolished. [RK, v. 17, p. 443; marginal note; *Arba'een Number 4*]

I offer the following comments on this passage and my translation of it:

- The Urdu words that I have translated as "the command for jihaad was entirely abolished" are 'qat'an jihaad kaa hukm mauqoof kar diyaa gayaa'. I have provided the Urdu transliteration in case some readers suspect that I have used the word "abolish" incorrectly. The Urdu word 'mauqoof' means "Stopped; ceased; abolished; dismissed" and 'mauqoof karnaa' -- the grammatical construct used by Mirza Ghulam Ahmad -- means "To stop; to leave off; to abolish; to dismiss" [FEROZSONS, p. 748]. (It is possible to erroneously think that Mirza Ghulam Ahmad might have meant "suspended" rather than "abolished" since 'mauqoof' can have that sense but that sense is found in the construction 'mauqoof rakhnaa', not in 'mauqoof karnaa'.)
- The word 'qat'an' -- "entirely" -- used by Mirza Ghulam Ahmad makes it clear that he means abolishment or abrogation rather than suspension.
- Even if Mirza Ghulam Ahmad did mean that jihaad has been suspended rather than abolished, he is still contradicting his other statement quoted above because that does not even allow suspension.
- Although Mirza Ghulam Ahmad does not explicitly say here that he is the one who is abolishing jihaad, it is obvious that he is the one doing it since he, according to his claim, is the only Divinely appointed prophet present at the time.
- The fact that Mirza Ghulam Ahmad is describing a change in religious commands is obvious from the rest of the passage. He explains how, in the Holy Prophet's time, the killing of women and children was forbidden. And he has stated at the outset that he is describing the progression put into effect by God. So, the next thing forbidden is killing of all people, not just women, children, and the old.

In case you still have some doubts regarding Mirza Ghulam Ahmad's abolishment of martial jihaad, I'd like to point out that he wrote a poem titled 'deenee jihaad kee mumaanay' at kaa fatwaa maseeh mau'ood kee tarf say' --

“The Fatwa of the Prohibition of Religious Jihaad from Maseeh Mau`ood” [RK, v. 17, p. 77; Appendix of *Tohfa-e-Goldrawiyah*].

And, here are some excerpts about jihaad from another of Mirza Ghulam Ahmad’s books, *Government Angrayzee aur Jihaad* – “The British Government and Jihaad”; the Ahmadiyya Movement’s English translation of this book is available in *The Muslim Sunrise*, Issue 3, 2003, although I have provided my own English translation below.

[The command for jihaad is found in the **Quraan, 22:40-41**: Permission (to take up arms) is given to those against whom war is made ...] But **this command was specific to the era and the time; it was not for ever.** [RK, v. 17, p. 6; approximately first half of the page; *Government Angrayzee aur Jihaad*]

...

... I am surprised that, **since these days no person kills the Muslims for the sake of [or in connection with] religion, then according to which commandment do they kill innocent people.** Why do their maulvees not prevent [or prohibit] them from these improper acts due to which Islaam is defamed. ... [RK, v. 17, p. 13; starts approximately middle of the page; *Government Angrayzee aur Jihaad*]

... Look **I have come to you people with a commandment which is that from now on the jihaad of the sword is terminated** but the jihaad to purify one’s soul [still] remains. And I have not stated this thing on my own. Rather, God intends this very thing. Think about that **hadeeth of Saheeh Bukhaaree** where it is stated in the description of Maseeh Mau`ood that **‘yada` al-harb’ [he will put an end to war], that is, when Maseeh comes then he will end religious wars.** [RK, v. 17, p. 15; starts at 3rd line from top; *Government Angrayzee aur Jihaad*]

The first and third excerpts above clearly show Mirza Ghulam Ahmad’s position on the Quraanic permission for (defensive) martial jihaad: the permission was for a limited time and Mirza Ghulam Ahmad has now brought a new commandment pertaining to religious wars. The second excerpt shows that Mirza Ghulam Ahmad is against the misapplication of the permission for martial combat. I have no issue with this (i.e., his being against misapplication) and do not deny that there are writings of his in which he explains the circumstances under which martial jihaad is allowed. (I do not know whether Muslims were, in fact, killing innocent people in Mirza Ghulam Ahmad’s time but if they were I have no problem with Mirza Ghulam Ahmad’s position.)

My issue is that **Mirza Ghulam Ahmad was not merely trying to correct a wrong interpretation of the concept of jihaad; he clearly says that he is abolishing martial jihaad**, although he himself also said that no teaching of the Quraan can be terminated or suspended. The references already provided show this and I will provide one more a little further below.

But for now let me discuss one other issue brought up in the quotation above, in the last excerpt. In this passage Mirza Ghulam Ahmad mentions a hadeeth of the Holy Prophet related to war and the Maseeh Mau`ood. The following points need clarification:

- Mirza Ghulam Ahmad translates ‘yada` al-harb’ as ‘deenee jangoan kaa khaatimah kar day gaa’, i.e., “he will end religious wars”. Firstly, there is an error of translation in this. The Arabic word ‘harb’ means war, not necessarily religious war but Mirza Ghulam Ahmad translates it as religious wars. Secondly, the word has been used in the hadeeth in a construction that literally means “the war”; this can be understood as “war, in general”, or “all war”, rather than any specific war or any specific kind of war. So, if Mirza Ghulam Ahmad was really living up to this hadeeth, he should have managed to put an end to *all* war in the world.
- In any case, the hadeeth is not saying that the Maseeh Mau`ood will abrogate the permission to engage in war; it seems to say that, one way or another, he will manage to put an end to war. Applying this to martial jihaad in particular, we could take the hadeeth to be predicting that martial jihaad (although allowed) will not be conducted (due to the prevailing circumstances) in the time of, or even after, the Maseeh Mau`ood.
- In any case, according to Mirza Ghulam Ahmad’s own policy stated elsewhere, Hadeeth cannot be given precedence over the Quraan. If the Quraan has given a teaching regarding jihaad then it must hold regardless of what we might find reported as a hadeeth.

Now here is another passage from Mirza Ghulam Ahmad, to further elaborate his position on jihaad, and show that he claimed that the new commandment about jihaad was from God:

From this day, the human jihaad that was performed with the sword [i.e., martial jihaad], has been stopped by the command of God. Now after this whoever lifts a sword against a kaafir and refers to himself as a ‘ghaazee’ [a jihaad participant who is not martyred], he disobeys that Noble Messenger, the blessings of Allaah and peace be on him, who stated thirteen hundred years ago that upon the coming of the Maseeh

Mau'ood the jihads of the sword will come to an end. So now after my appearance there is no jahaad of the sword. ... The one who fights evil with evil is not from among us. Save yourself from attack by the mischievous. But do not yourselves engage in mischievous confrontation. [RK, v. 16, pp. 28-29; starts at 5th line from bottom of p. 28; Appendix to *Khutbah-e-Ilaamiyyah*]

Here are some comments on this passage:

- It is clear from this passage that ***Mirza Ghulam Ahmad is definitely canceling the permission for martial jihaad and he claims that it is being done by the command of God***; he is not merely correcting a misconception about the existing permission for martial jihaad.
- Mirza Ghulam Ahmad has stated in another book that the teaching of the Quraan is till Resurrection. So, why is it that God is changing His teaching now?
- The sentence “Save yourself from attack by the mischievous” is somewhat confusing. One might think that it means that Mirza Ghulam Ahmad is allowing defensive fighting. However, as the Ahmadiyya Movement itself emphasizes (as I will show shortly), the Quraan only allows martial jihaad in defense. So, if that kind of martial jihaad is also being allowed by Mirza Ghulam Ahmad, then what is it that “[f]rom this day, ... has been stopped by the command of God”? This new command of God must have stopped something that was originally allowed in the Quraan. Since aggressive or offensive martial jihaad was never allowed, that could not be what is now being stopped. So, it must be defensive martial jihaad that is being stopped, since that is the only kind of martial jihaad the Quraan ever allowed.

Now let us see what Ahmadiyya literature, written after Mirza Ghulam Ahmad, says about the Ahmadiyya position on jihaad. The following passage shows that the Ahmadiyya Movement takes the position that martial jihaad is allowed in the Quraan and is only allowed in defense:

Islam does not brook war or violence, unless it is in defence of free belief.

Permission to fight is for those who have been fought against ... (Al-Quran 22:40-41).

Jihad – in the sense of armed fighting – is sanctioned only against those who choose to suppress free belief by violence or the use of arms. Jihad against any other people would be contrary to Islam. Fighting, unless it is in defence of the right of free belief, is not Jihad in the Islamic sense.

... The so-called Jihad talked of among Muslims today only supplies non-Muslims with texts and arguments against Islam. ...

The only thing to do now is to go back to the Islamic Jihad, which is Jihad with the Quran (25:53) not Jihad with the sword. The Holy Quran forbids violence on the score of religious differences ... The conception of Jihad – which sanctions the use of the sword to spread the faith – is un-Islamic and must go. [INVITATION, pp. 20-21]

The following points from this passage are worth noticing:

- It states that defensive martial jihaad is the only martial jihaad permitted in the Quraan. (Therefore, we can infer that if, as Mirza Ghulam Ahmad says, God has given a new command to stop martial jihaad, it must be to stop defensive martial jihaad. But that is my inference; [INVITATION] does not say this.)
- It seems to say that the Ahmadiyya Movement is only opposed to the wrong conception of jihaad among Muslims. ***It absolutely does not give the impression that Mirza Ghulam Ahmad has abolished defensive martial jihaad.*** (Does this qualify as deceit?)
- Even though it steers clear of saying that Mirza Ghulam Ahmad has abolished defensive martial jihaad, it cleverly tries to say that the only jihaad which should be practiced now is information jihaad not martial jihaad: “The only thing to do now is to go back to the Islamic Jihad, which is Jihad with the Quran (25:53) not Jihad with the sword.” But why is that the *only* thing left to do? If the circumstances arise that require defensive martial jihaad, why should that permission not be used?

The longer version of [INVITATION] very clearly negates what Mirza Ghulam Ahmad has stated in his books, viz., that he (as he says, by the command of God) has abolished the Islaamic permission for martial jihaad:

[W]e do not deny but affirm, the importance of Jihad. We deny only a wrong interpretation of it ... [INVITATION-TO, p. 57]

This clearly contradicts what Mirza Ghulam Ahmad has said in his books. Mirza Ghulam Ahmad was not merely trying to correct a wrong interpretation of the concept of jihad; he clearly said that he is abolishing martial jihad by command from God. Ahmadiyya literature tries to keep this idea veiled⁵².

3.2.6 Miscellaneous Noteworthy Ideas

In this section I present a few other ideas held by Mirza Ghulam Ahmad that I think are inconsistent with reason and/or with certain Islaamic concepts that Mirza Ghulam Ahmad and the Ahmadiyya Movement do endorse. This section is divided into the following sub-sections:

- A Woman who Does Not Respect her Husband with Heartfelt Love is Not Pious.
- The Death of Basheer Atoned for the Sins of Grieving Ahmadees.
- God's Help is Available Only to People with *Completely* Pure Objectives.

3.2.6.1 A Woman who Does Not Respect her Husband with Heartfelt Love is Not Pious

In an article (or speech) addressed to women, Mirza Ghulam Ahmad says the following:

[Item number] 5: One of the bad habits in women is also that they disobey men in thing after thing ... Allaah Almighty clearly states that no woman can be pious [or attain piety] until she renders full and complete obedience to [her] husband and gives him [respect with heartfelt love] [‘Allaah ta`aala saaf farmaataa hay keh koe-ee `awrat nayk naheen hoe saktee jab tak pooree pooree khaawind kee farmaanbardaaree nah karay aur dilee muhabbat say us kee ta`zeem nah bajaa laa-ay’] and is his well-wisher in his absence. [MALFOOZAAT, v. 9, p. 44; item number 5]

I am well aware that the Quraan requires (or, at least, recommends) that woman be obedient to their husbands. However, it does not require respect for the husband that is based on *heartfelt love*, as a condition of being pious. I have the following criticism of this statement:

- The Ahmadiyya Movement claims that there is spiritual equality between men and women in the Islaam but the statement quoted above is incompatible with that stand.
- The claim made in the statement is incorrect according to information contained in the Quraan.

I will elaborate upon these points below.

The Ahmadiyya Movement's claim that Islaam gives spiritual equality to men and women is stated in many places; for example, see [AHMADIYYA-HQ, p. 181, footnote # 549 – footnote to verse 3:196] and [PATHWAY, pp. 28-29]. Spiritual equality would require that both men and women be allowed equal opportunity to make progress in purifying themselves and loving God. Mirza Ghulam Ahmad's statement above restricts this opportunity for women; I explain this below.

Purification and love of God will entail that the person (who is seeking purification and nearness to God) will not feel attracted to, and will develop an aversion to, ignoble character traits and vulgar habits. It would be difficult for such a seeker of spiritual progress to even show outward love and respect for someone with ignoble character and/or vulgar habits, let alone actually hold such a person in esteem with heartfelt love. More importantly, having heartfelt love for someone of ignoble character would impede and counter the spiritual progress of that person. An analogy might make this clear. Suppose someone is trying to shed his/her craving for foods made with white sugar and to develop the habit of enjoying foods made with honey or fruit juices, which are more nutritious. During this endeavor, if the person's circumstances require that he/she be close to white sugar products and even consume a little bit of them, he/she may find it difficult but it is possible that he/she will be able to handle that. However, if the person has to consume them routinely and, not only tolerate them, but *love and enjoy them with the heart*, will that not impede the person's struggle to develop and sustain a taste for the more nutritious foods?

So, if a woman has a husband who is of ignoble character, then respecting him with her heartfelt love will not only be difficult but contrary to her struggle to elevate her taste and spiritual self. Note that I am not saying that she must not or cannot be obedient or loyal or outwardly respectful to her husband. In fact, I am not even saying that she must not or cannot have goodwill and affection for her husband or that she cannot be romantic with him. But I am

⁵² Perhaps because it is effeminate.

saying that if she is to make herself yearn for nobleness then she cannot, at the same time, *respect with heartfelt love a person who is ignoble*. The more ignoble the husband is, the more contradictory become a woman's objective to purify herself and the requirement to respect the husband with heartfelt love.

Now, you might ask why this same sort of problem could not exist for a man, in the Islaamic system. After all, there are ignoble wives too. The answer is that Islaam does not require a husband to love his wife. He is exhorted to be nice to her but he does not have to love and respect her with his heart. Also, since he has been designated her supervisor and she has been asked to obey him, he can adopt measures to motivate her to improve her habits and character.

The explanation I have provided above is supported by views held by Mirza Ghulam Ahmad and the Ahmadiyya Movement. For example, Mirza Ghulam Ahmad says that the love of someone or something other than God, or opposed to God, is detrimental to piety and purification:

[W]hen the love of non-Allaah [i.e., someone or something other than God or opposed to God] possesses the human heart, it creates a sort of rust on that clean mirror, the result of which is that, gradually, it [the heart] becomes totally dark and alienation [from God], making a home [in the heart], throws it away from God and this is the root of polytheism. But when the love of Allaah Almighty, and only of Allaah Almighty, captures the heart, it incinerates alienation [from God] and nominates/selects it [the heart] just for itself. ... [MALFOOZAAT, v. 9, pp. 15-16; starts at 2nd line from bottom of p. 15]

... I have told [you] that sin is born due to the love of non-Allaah [i.e., someone or something other than God or opposed to God] being born in the heart and, gradually, overwhelms the heart. [MALFOOZAAT, v. 9, p. 16; 2nd and 3rd line after paragraph start]

Now I turn to my second point of criticism, viz., that the claim made in Mirza Ghulam Ahmad's statement – "Allaah Almighty clearly states that no woman can be pious [or attain piety] until she renders full and complete obedience to [her] husband and gives him respect with heartfelt love" -- is incorrect according to information contained in the Quraan. Consider the following verse:

[Quraan 66:12] And Allah holds forth as an example, for those who believe, the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people; [AHMADIYYA-HQ, p. 1233]

It is obvious from this verse of the Quraan that Pharaoh's wife must not have respected her husband (the Pharaoh) with heartfelt love, since she was supplicating to God to save her from him and his work. She might have been loyal, obedient, and respectful to him as a wife but in her heart she did not hold him in high regard. Secondly, the verse also shows that God did consider her a pious woman since He presents her as an example for the believers. So, the Quraan shows us the case of a woman who did not respect her husband with heartfelt love and yet she was pious in the eyes of God. This contradicts Mirza Ghulam Ahmad's statement.

Lastly, in case you think I am being too punctilious about words and have criticized Mirza Ghulam Ahmad for just a single phrase – "respect with heartfelt love" – my response is that if he was a Divine apostle, it was his duty to be careful in his choice of words when sermonizing.

3.2.6.2 The Death of Basheer Atoned for the Sins of Grieving Ahmadees

In the following passage, Mirza Ghulam Ahmad says that the death of his son Basheer (the first Basheer, who passed away as a child) atoned for the sins of those Ahmadees who grieved for his death:

And Divine revelation made it very clearly manifest that Basheer [i.e., Mirza Ghulam Ahmad's son] who died, he had not come [to this world] without a purpose; rather, his death will be the cause of life for all those people who, just for the sake of God, grieved due to his death and bore the tribulation that occurred due to his death. In other words, Basheer had been born as an intercessor for thousands of patient and true ones. And the death of that one who came pure and who returned pure [i.e., the death of Basheer] will be an atonement for the sins of all those believers. [RK, v. 2, pp. 462-463; page numbers are in bottom margin; starts at 2nd line from bottom in marginal note on p. 462; *Sabz Ishtihaar*]

The idea that the sins of anyone can be atoned for by the suffering or death of anyone else is generally not accepted in Islaam. In particular, Mirza Ghulam Ahmad himself too says that the Quraan does not accept such a doctrine:

[Regarding] that doctrine which has been presented in the Gospels about salvation, that is, the crucifixion of Hadrat `Eesaa, peace on him, and [the doctrine of] atonement: this teaching has not been accepted by the Noble Quraan ... [A]nd [the Quraan] does not deem it necessary for salvation that the burden of a sinner be placed on some innocent one. Nor does reason accept [the idea] that person X commit

a sin but person Y be arrested. [RK, v. 23, p. 414; starts at paragraph beginning; Article appended to *Chashmah-e-Ma`refat*]

There is obviously a contradiction between the above two quotations.

3.2.6.3 **God's Help is Available Only to People with Completely Pure Objectives**

In the following passage, Mirza Ghulam Ahmad lays down a terribly severe condition for being eligible for God's help and acceptance of one's worship:

See, I tell you very truly that that person has suffered destruction who maintains [some element of or some concern for] the world mixed with [his/her allegiance to] religion ... Hence, **if you have even an atom of [considerations for] the world in your objectives, then all your worship/devotion is in vain.** In this case, you do not follow God but rather follow Satan. **You certainly must not expect that in such a condition, God will help you;** rather, in this condition, you are a worm of the earth and **in just a few days you will perish in the manner in which worms perish.** God will not be in you; rather, God will be pleased by destroying you. [RK, v. 20, pp. 307-308; starts at last line on p. 307; *Al-Wasiyyat*]

Now, in my opinion, there are very few people in the world, even among Mirza Ghulam Ahmad's followers (Ahmadees), whose objectives are purely, one hundred percent, based on considerations of religion and devotion to God. But based on Mirza Ghulam Ahmad's pronouncement quoted above, all people who were not of this high caliber, unless they could transform themselves into saints, would have to completely despair of God's mercy and help. First of all, that is a pretty desolate situation. Suppose some such a person wanted to ask for God's help to rid himself/herself of lowly desires and evil habits. That help would not be available, based on what Mirza Ghulam Ahmad tells us. So, the person would be stuck in the rut forever. Secondly, it is not my observation that such people perish like worms within a few days, regardless of what interpretation one does of "perishing". I don't think such people (which, in my opinion, is the vast majority of people) necessarily perish either physically/materially or spiritually/religiously.

I find this passage of Mirza Ghulam Ahmad's rather insane. I think he got carried away a bit too far in a notion of his own saintliness. In the passage shown below, which I think contradicts the one above, Mirza Ghulam Ahmad asserts that most people start out in a state of impurity and the fortunate ones then turn to God. Now, unless one argues that such a person is able to completely purify his intentions without the help of God, the rest of Mirza Ghulam Ahmad's statement below will not hold because if the person has even one atom of worldliness in his intentions, his repentance will not be accepted, according to the previous passage.

Keep in mind that to deny repentance and 'maghfirat' [forgiveness or God's protection from sin] is, in fact, to shut the door of human progress. Because it is clear and obvious to everyone that **man is not perfect himself, but is in need of perfection.** ... In summary, **for most people the first stage is an impure life and then when a fortunate person emerges from the fierce flood of youth, he turns towards his God and withdraws from undesirable activities,** having done sincere repentance, and occupies himself with purifying the garment of his nature. These are commonly the stages of human life which human beings have to traverse. [RK, v. 23, pp. 192-193; starts at paragraph beginning; *Chashmah-e-Ma`refat*]

Mirza Ghulam Ahmad's very restrictive view of God's mercy – as expressed in the first passage quoted above -- is also contradicted by the following verse of the Quraan:

[Quraan 49:15] The Arabs of the desert say, "We believe." Say, "You have not *truly* believed *yet*, but rather say, 'We have submitted, for **true faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not detract anything from your deeds.** Surely, Allah is Most Forgiving, Merciful. [AHMADIYYA-HQ, p. 1106]

In this verse, the Quraan says that God will accept the good deeds of even those people whose faith is not complete. Since their faith is not complete, it is unlikely that their objectives include no atom of worldliness. Yet, unlike Mirza Ghulam Ahmad, the Quraan does not say that they will perish like worms of the earth.

3.3 HIS CHARACTER

In the previous two sections of this chapter – Section 3.1, “His Prophecies and Signs”, and Section 3.2, “His Views, Particularly Regarding Himself” – I primarily investigated, respectively, whether Mirza Ghulam Ahmad’s prophecies and signs showed him to be true and whether his views, and his views as explained by the Ahmadiyya Movement, had internal consistency.

In this section, I review some aspects of Mirza Ghulam Ahmad’s character, as reflected in his books or in other literature published by the Ahmadiyya Movement. The main motivation is to see whether he seems to be a virtuous man. This includes an examination of his statements against relevant historical background.

The sub-sections of this section are:

- Significance of His Character.
- Personal Discipline During Youth.
- Unfulfilled Commitments.
- Foul/Abusive Language.
- Petty and Unholy Content.
- Miscellaneous Noteworthy Traits and Behavior.
- Extolling Victoria’s Benevolent Embrace.
- The 50 Horses and Spying on Friday.
- The Counterfeit Coin.

If you want to read only a minimal selection from this section, I suggest the first sub-section and the following:

- Section 3.3.4, “Foul/Abusive Language”.
- Section 3.3.7, “Extolling Victoria’s Benevolent Embrace”.

3.3.1 Significance of His Character

Before we start the study of Mirza Ghulam Ahmad’s character, I want to clarify why I consider this study important.

Firstly, as I have mentioned before, in order to determine whether a person is from God, it is relevant to check if his behavior seems godly and virtuous. My assumption is that if God appoints a person to Divine office, that person will at least exhibit what is generally considered to be noble and pious behavior.

There are also these additional reasons for examining Mirza Ghulam Ahmad’s character:

- Mirza Ghulam Ahmad offers his righteousness as a proof of his truth:

Who is there among you who can criticize anything from my life history. Hence, it is the Grace of God that He kept me established on righteousness from the beginning and this is an argument for those who reflect. [RK, v. 20, p. 64; end of 2nd paragraph; *Tadhkirah-tush-Shahaadatayn*]
- He also claims that he possesses all the excellences of Muhammad, the Holy Prophet of Islam:

And since I am Muhammad, the blessings of Allaah and peace be on him, in the manner of a shadow, ... in a ‘buroozee’ [projected or manifested or displayed] manner, all the Muhammadan excellencies ... are reflected in my shadow mirror ... [RK, v. 18, p 212; starts at 9th line from top; *Ayk Ghalatee kaa Izaalah*]
- In one of his books he writes as follows about qualities necessary in an ‘imaam’, i.e., a religious leader:

Similarly, in those souls about whom it is in God Almighty’s eternal knowledge that they will be given the task of ‘imaamat’ [religious leadership], several spiritual qualities are placed, a priori, as suitable for the office of imaamat. ... And I see that it is necessary for the following abilities to exist in imaams, for the benefit of humanity and for doing good [to them]:

First. **The Ability for Good Manners/Ethics.** Since the imaams have to deal with various kinds of vagabonds and ignoble and impolite/foul-mouthed people, it is necessary for them to possess a high degree of ability for good behavior so that personal anger and violent passion does not arise in them. ...

Second. **Ability for Religious Leadership,** due which he has been called an imaam. That is, the desire to make progress in pious matters and pious deeds and all Godly fields of knowledge and love of God ... [RK, v. 13, pp. 478-479; starts at approximately middle of p. 478; *Zaroorat-ul-Imaam*]

- The Ahmadiyya Movement claims excellence for Mirza Ghulam Ahmad's character, for example:
 - o He "became acclaimed from an early age for his truthfulness, piety and integrity" [PATHWAY, p. 20].
 - o "The whole life of Mirza Ghulam Ahmad was exemplary in every sense ..." [TADHKIRAH, Foreword, page unnumbered].

Let us check, therefore, whether Mirza Ghulam Ahmad lived up to all these claims and expectations.

3.3.2 Personal Discipline During Youth

Mirza Ghulam Ahmad's son Mirza Basheer Ahmad recounts the following incident in the biography of his father:

[Narration 49] In the Name of Allaah, the Most Beneficent, the Ever Merciful. Respected Mother recounted to me: Once, during his youth, when Hadrat Maseeh Mau'ood, peace be on him, went to collect the pension of your grandfather [that is, Mirza Ghulam Ahmad's father], Mirza Imaam-ud-Deen⁵³ also followed him. After he [Mirza Ghulam Ahmad] had received the pension, he [Imaam-ud-Deen], by wheedling and misleading him [Mirza Ghulam Ahmad], took him out [somewhere else] instead of bringing him [back] to Qaadiyaan and made him roam from place to place. Then when he [Imaam-ud-Deen] had squandered all the money, he deserted him [Mirza Ghulam Ahmad] and went somewhere else. Due to this embarrassment, Hadrat Maseeh Mau'ood did not come back home. And since your grandfather used to have the desire that he [Mirza Ghulam Ahmad] take up employment somewhere, that is why he [Mirza Ghulam Ahmad] took employment in the town of Siyaalkoat⁵⁴, in the office of the Deputy Commissioner, at a small salary. [SEERAT-3, Part 1, p. 43]

Before I comment on this, I am providing below an image of the Urdu page. (The part that I have presented in the English translation above has been shaded in this image.)

⁵³ Mirza Imaam-ud-Deen was a relative of Mirza Ghulam Ahmad.

⁵⁴ What I have transliterated as Siyaalkoat is usually written as Sialkot.

معدہ پر خود قابض ہو گئے۔ مرزا غلام حسین کی چونکہ نسل نہیں چلی اسلئے ان کا معدہ پسران مرزا غلام مرتضیٰ صاحب و پسران مرزا غلام محی الدین کو آگیا۔

خاک رعرعن کرتا ہے۔ کہ اس وقت مرزا تصدق جیلانی اور مرزا قاسم بیگ کی تمام شاخ معدوم ہو چکی ہے۔ علیٰ ہذا القیاس مرزا غلام حیدر کی بھی شاخ معدوم ہے۔ ہمارے تایا مرزا غلام قادر صاحب اور مرزا امام الدین اور مرزا کمال الدین بھی اولاد فوت ہوئے۔ ہاں مرزا نظام الدین کا ایک لڑکا مرزا گل محمد موجود ہے۔ مگر وہ احمدی ہو کر حضرت صاحب کی روحانی اولاد میں داخل ہو چکا ہے۔ قال اللہ تعالیٰ۔ ینقطع ابائک و یدبأ منک اودیہ الہام اس وقت کا ہے۔ جب آپکے شجرہ خاندانی کی یہ تمام شاخیں سرسبز تھیں +

(۴۹) بسم اللہ الرحمن الرحیم۔ بیان کیا مجھ سے حضرت والدہ صاحبہ نے کہ ایک دفعہ اپنی جوانی کے زمانہ میں حضرت مسیح موعود علیہ السلام تمہارے دادا کی فیشن وصول کرنے گئے تو دیکھے دیکھے مرزا امام الدین بھی چلا گیا۔ جب آپ نے فیشن وصول کر لی۔ تو وہ آپکو پھسلا کر اور دھوکہ دیکر بھانسنے کا دیا ان لالے کے باہر لیک گیا اور ادھر ادھر پھرتا رہا پھر جب اُس نے سارا روپیہ اٹا کر ختم کر دیا تو آپ کو چھوڑ کر کہیں اور چلا گیا حضرت مسیح موعود اس شرم سے واپس گھر نہیں آئے۔ اور چونکہ تمہارے دادا کا منشا از رہتا تھا کہ آپ کہیں ملازم ہو جائیں اس لئے آپ سیالکوٹ شہر میں ڈپٹی کسٹرن کی کچھری میں قلیل تنخواہ پر ملازم ہو گئے۔ اور کچھ عرصہ تک وہاں ملازمت پر رہے پھر جب تمہاری دادی بیمار ہوئیں۔ تو تمہارے دادا نے آدمی بھیجا۔ کہ ملازمت چھوڑ کر آ جاؤ۔ جس پر حضرت صاحب فوراً رعبانہ ہو گئے۔ امر تسر نہیچکر قادیان آنے کے واسطے یکہ کر رہے پر لیا۔ اس موقع پر قادیان سے ایک اور آدمی بھی آپ کے لینے کے لئے امر تسر پہنچ گیا۔ اس آدمی نے کہا یکہ جلدی چلاؤ کیونکہ ان کی حالت بہت نازک تھی۔ پھر ٹھوڑی دیر کے بعد کہنے لگا۔ بہت ہی نازک حالت تھی جلدی کرو کہیں فوت نہ ہو گئی ہوں۔ والدہ صاحبہ بیان کرتی تھیں کہ حضرت صاحب فرماتے تھے۔ کہ میں لاسی

The passage says that this incident took place in Mirza Ghulam Ahmad's youth. Even if he had been in his late teens at that time, I would consider this incident a poor reflection on his character. Actually, it seems he was much older, since the following indicates that it took place in 1864 or a little before it: "From 1864 to 1868 he even held a government post at Sialkot" [AHMADI-MUSLIMS, p. 4]. If he was born in 1835, as the Ahmadiyya Movement claims, he must have been almost 30 when he took up employment in Sialkot which, from the passage quoted above, seems to have been immediately after the pension squandering incident. But even if he was born in 1839 (which seems to be the date from his own writings, as we saw in Section 3.1.2.2, "The Year of His Birth"), he would have been in his mid-20's at the time of this incident. In my opinion, it does not speak well of the character of a 25 year old if he can get wheedled by his cousin into roaming from place to place and allowing a payment of his father's pension – which he had set out to collect -- to get squandered.

However, we are not discussing just any 25 year old; we are looking at the biography of someone who later claimed to be a Divinely appointed prophet. In view of that, this behavior seems even more objectionable. Some might argue that Mirza Ghulam Ahmad was a saintly and other-worldly kind of person and that is why his cousin was able to get the better of him. First of all, I personally do not think that saintliness allows one to get duped by others. Secondly, Mirza Ghulam Ahmad did not just claim to be a saint with a personal relationship with God; he claimed to have been sent as a reformer and guide for others. One of the titles he claims, "Mahdee", means "rightly guided". ***I find the behavior reflected in the squandering incident rather at odds with the character that would be needed to be a religious reformer and guide.***

Notwithstanding this incident, Mirza Ghulam Ahmad and the Ahmadiyya Movement proudly claim that his character/behavior is unassailable, as we saw in the previous section.

It is also worth noting that the Ahmadiyya Movement claims that Mirza Ghulam Ahmad's "life greatly mirrored that of the Holy Prophet" [PATHWAY, p. 20]. Now, Muslims believe that Muhammad demonstrated trustworthiness and dignified behavior even before his prophethood. An Ahmadiyya biography of Muhammad says that "[e]ven in his boyhood he was conspicuous for the virtues of self-control, dignity, discretion and truthfulness" [LIFE-MUHAMMAD, p. 35] and that as a young man Muhammad had a "reputation for business ability and honesty" [p. 37]. It is said that one of the reasons his employer, who later became his wife, Khadeejah, had become impressed with him was that he managed her business very well; [LIFE-MUHAMMAD] says that Khadeejah's slave, who had accompanied Muhammad on his business trip for her, gave Khadeejah "an account of the nobility, purity and diligence of Muhammad" [p.37]. In view of this aspect of Muhammad's character – per the Ahmadiyya Movement's own biography of Muhammad -- and in view of the pension squandering incident we saw in Mirza Ghulam Ahmad's biography, I do not think it is fair for the Ahmadiyya Movement to claim that Mirza Ghulam Ahmad's life *mirrored* that of Muhammad.

I would also like to remind you that Mirza Ghulam Ahmad claimed to be the second advent of Muhammad himself, as we saw in Section 3.2.1.4, "The Imprint Surpasses the Seal": "I am that same Prophet [Muhammad]" and "all the Muhammadan excellencies ... are reflected in my shadow mirror" [RK, v. 18, p 212]. One has to wonder why the discipline that Muhammad had shown in managing Khadeejah's business and finances was left behind in Arabia when he made his second advent in Qaadiyaan.

3.3.3 Unfulfilled Commitments

Most cultures and religions, including Islaam, consider the violation of a commitment to be a dishonorable, or, at least, an undesirable act. Two Islaamic references in this connection are:

- Quraan 5:2: "O ye who believe, fulfill (your) compacts [obligations, commitments, promises]. ...".
- Hadeeth Agreed (from *Mishkaat-ul-Masaabih*): "The signs of a hypocrite are three. When he talks, he speaks falsehood, and when he promises, he breaks, and when he is entrusted, commits treachery." [KARIM, p. 436]

In this section, I review two cases of commitments not fulfilled by Mirza Ghulam Ahmad, one in each of the following sub-sections:

- The (Much Advertised but Never Quite Materialized) Book.
- The Agreement to Refrain from Verbal Hostility and Vilification of Opponents.

3.3.3.1 The (Much Advertised but Never Quite Materialized) Book

This section is about the publication (or lack thereof) of a book that Mirza Ghulam Ahmad started advertising in 1879 and for which he accepted advance payments and donations but which never quite materialized as it had been advertised. The sub-sections of this section are:

- The Story of *Baraaheen-e-Ahmadiyya*.
- Review of the Explanations.
- Return the Merchandise to Get the Refund.
- Five Plus a Zero Equals Fifty.

In the first sub-section I provide an overview of the case of Mirza Ghulam Ahmad's book *Baraaheen-e-Ahmadiyya*. In the other sub-sections, I present my comments on some issues related to the publication of this book.

3.3.3.1.1 The Story of *Baraaheen-e-Ahmadiyya*

In April-May 1879, Mirza Ghulam Ahmad published an announcement stating that he had written/compiled a book proving the truth of Islam:

[Let the supporters of Islaam be enlightened that] this humble one [Mirza Ghulam Ahmad] has compiled a book including proofs of the truth of the Quraan and the verity of the religion of Islaam ...

The Cause of Writing of this book is Mr. Pandit Dayanand and his followers who ... accuse Hadrat Moosaa [Moses] and Hadrat `Eesaa [Jesus] and Hadrat Muhammad Mustafaa, peace on all of them, and, I seek refuge in Allaah, [they] consider the Taurayt [Torah], Zuboor [Psalms], Injeel [Gospels], [and] the Glorious Furqaan [Quraan] to be mere forgery. ... Now I have destroyed them [these opponents of Islaam] and their advertisements in this book and have effectively proved the truth of the Quraan and [of] prophethood. [MAJMOO`AH, v. 1, pp. 10-11; starts on last line of p. 10; dated April/May 1879].

The book had a long title, which may be translated as: “**The Ahmadiyya Proofs of the Truth of the Quraan, the Book of Allaah, and the Prophethood of Muhammad**”; its short title in Arabic was *Baraaheen-e-Ahmadiyya*. In this announcement he asked Muslims to provide donations and/or advance payment for the book which would, he stated, kept getting delivered to them as it (or its parts) kept being published.

In addition to this announcement/advertisement about this book, Mirza Ghulam Ahmad published several more; the ones I have found (a total of 11) are located in [MAJMOO`AH, v. 1, pp. 10-12, 13-14, 18-19, 20-22, 23-25, 26-28, 28-30, 31, 34, 56-57, 72-81], with dates ranging from December 1879 to 1884. In these advertisements Mirza Ghulam Ahmad extols the virtues of the book, explains the delay in publication of its parts, announces price increases and asks for more donations. In one of these advertisements, Mirza Ghulam Ahmad says that the book to be published has “**comprehensive logical arguments regarding the Divine source [or truth] of the Noble Quraan and the truth of the prophethood of Hadrat Muhammad**” [MAJMOO`AH, v. 1, p. 18; 1st line].

Parts I and II of the book were published in 1880. They do not contain any of the subject matter of the book; they merely announce or extol what the book will contain. These two parts are now available in [RK, v. 1, pp. 1-132; *Baraaheen-e-Ahmadiyya*, Parts I and II]. Part I occupies pages 1-52 of [RK, v. 1]; of these, pages 24-52 contain an announcement in extremely large font, containing no more than about 60 words per page on the average. Part II, also referred to as the Introduction (or Preface) to *Baraaheen-e-Ahmadiyya*, describes the virtues that the to-be-published material is going to have, expresses regret that Muslims are not contributing toward the book as Mirza Ghulam Ahmad had expected, and claims that opponents will not be able to counter the arguments (which have already been authored but are yet to be published). Here are some passages from Part II of the book:

Having seen hundreds of kinds of disorder and mischief, I had authored/compiled the book *Baraaheen-e-Ahmadiyya* and in the above-mentioned book, with **three hundred strong and unshakable rational arguments**, the truth of Islaam was shown to be, in reality, even more brilliant than the sun ... [I] had great reliance upon [or expectation from] the lofty valor of the magnates of Islaam that they will greatly value such an unparalleled book ...

... From the first part [i.e., Part I], that had been published, I had sent about 150 copies, respectfully, to very rich and wealthy people and magnates and it had been hoped that the highly respected magnates, accepting the purchase of the book, would send [me] the cost of the book – which is a meager amount – as an advance ... In the same hope, I also wrote approximately 150 letters and applications ... but, with the exception of two or three high-spirited people, there remained silence from all others; neither a reply to the

letters arrived nor did the books get returned ... [RK, v. 1, pp. 62-63; starts at paragraph beginning on p. 62; an article placed in the front matter of *Baraaheen-e-Ahmadiyya* Part II; published 1880]

...

[Several pages skipped]

In the end, after stating all necessary points, it is also suitable to mention in this Introduction [or Preface] as to what kinds of benefits are contained in this book. ... So, those benefits are of six kinds ...

...

The second benefit is that **this book contains three hundred unshakable and strong rational arguments for the verity of Islaam and the principles of Islaam**, by looking at which [arguments] the truth of this solid religion will be manifested to every seeker of truth. ...

The third benefit is that it contains a response for the skepticism and misgivings of all our opponents – Jews, Christians, Zoroastrians, Aryaas, Braahmins, idol worshippers, atheists, naturalists, libertarians, and irreligious people. [RK, v. 1, pp. 128-129; starts at 3rd line from bottom on p. 128; *Baraaheen-e-Ahmadiyya* Part II; published 1880]

As you can notice, in addition to listing other contents and merits of the book, *Mirza Ghulam Ahmad claims that the book contains 300 arguments in support of Islaam*. He mentions the existence of the 300 arguments in other places as well, for example:

- He mentions these 300 arguments in the announcement in which he claimed to be the expected reformer of Islaam and an analogue of Jesus:

In this book the truth of Islaam has been proven in two ways: (1) firstly, with **three hundred strong and cogent logical arguments** ... [and] (2) secondly, with those heavenly signs that are very necessary to prove the perfect truth of the true religion. In this second matter, the author has proved **three kinds of signs**, with the purpose that the truth of the religion of Islaam be lit up like the sun. **Firstly, those signs that the opponents saw manifested in the period of His Holiness [i.e., Muhammad]**, the blessings of Allaah and peace be on him, with the [the Holy Prophet's] own hand. ... **Secondly, those signs which are found in the blessed existence of the Noble Quraan** ... **Thirdly, those signs which are received as inheritance by any disciple**, by following and obeying the Book of Allaah and from the true Prophet. [And for proving which this humble one, i.e., Mirza Ghulam Ahmad, has recorded in the book many of my own revelations etc.] And the author has also been given the knowledge that he is the **'mujaddid' [reformer] of the era and in a spiritual manner his miracles [or marvelous achievements] are similar to the miracles of Maseeh bin Maryam [Jesus]** ... All these proofs are manifested [or seen] by reading the book *Baraaheen-e-Ahmadiyya*, [of] which, [from] a total of 300 segments [or sections], 37 have been published. [MAJMOO'AH, v. 1, pp. 23-24; starts at 5th line from the bottom of p. 23 and ends at last line of p. 24]

This announcement is not dated in the source I am referencing but we can determine that the year is 1882 or later based on the contents of the announcement. One of the bases for determining the year is that we know that before 1882 Mirza Ghulam Ahmad had not claimed that he had been commissioned as the reformer of the century [AHMADIYYAT-REN, p. 27].

- He also mentions the 300 arguments in another announcement, this one explicitly dated 1882:

... the book *Baraaheen-e-Ahmadiyya*, in which the truth of Islaam has been proven with **three hundred strong arguments** ... [MAJMOO'AH, v. 1, p. 32; approximately middle of the page; announcement dated 1882].

Part III of the book was published in 1882 and Part IV in 1884; they are contained in [RK, v. 1, pp. 133-673; *Baraaheen-e-Ahmadiyya*, Parts III and IV]. **Part V was published in 1905** (or perhaps later) -- **26 years after the 1879 advertisement** and 21 years after the previous part, which had been published in 1884. Part V is available in [RK, v. 21; *Baraaheen-e-Ahmadiyya*, Part V]. There were no further parts published.

Instead of the expected and (repeatedly) announced/mentioned 300 arguments, only one argument had been provided in all these parts combined. (This statement is supported by an Ahmadiyya reference I will present shortly; look for the boxed text in the next quotation.) Other material contained in the book includes reported revelations and prophecies of Mirza Ghulam Ahmad and proofs of their fulfillment.

The unpublished portion of the manuscript was said to have been accidentally burnt.

Some of the people who had made advance payments got impatient and disillusioned, during this long delay, and asked for refunds. (Two of the subsequent sub-sections will provide more information regarding this.)

Now, here is a quotation from an Ahmadiyya biography of Mirza Ghulam Ahmad to support the overview I have provided above and to add some more information.

[Mirza Ghulam Ahmad] resolved to write a book expounding ... the truth of Islam ... to furnish every Muslim with arguments sufficient to overwhelm ... opponents. With this resolve he started writing that mighty book now well-known by the name of *Braheen-i-Ahmadiyya*. ...

A portion of the book (probably 2,500 pages) seems to have been completed by May 1879, when a notice concerning it was published ...

Ahmad had no funds with which to publish his book. ... [H]e appealed to Muslims for contributions. He asked them to help in the publication of his work, by subscribing to the book in advance. The response was very meagre ... Ahmad did, however, get some donations and orders ...

The first two parts of the book were published in 1880. The first was really a notice written in bold letters. ... The author ... announced that if the follower of any other religion proved the existence of similar excellencies in this own faith ... Ahmad would present to him as a prize all his property, to the value of Rs, 10, 000.

The third part followed in 1882, and the fourth in 1884. The delay in the publication of the book was due to various difficulties ... The publication of the fourth part was delayed in order that the author might be able to deal with all the hostile criticism that had been leveled at the previous parts. ...

The fifth part appeared in 1905, but it was a new book altogether and not a continuation of the original. As a matter of fact the book [i.e., the manuscript], which consisted of 300 arguments and was completed in May 1879, was not all published. The first four parts, which are printed, contained only one of the original 300 arguments. The author was unable to publish the whole of his manuscript because the events of his life took a different turn altogether. ... God gave Ahmad better proofs of the superiority of Islam; and therefore, the old arguments were no longer required. It is said that the unpublished portion of the manuscript was afterwards accidentally burnt and destroyed ...

Ahmad's opponents tried to make a fuss over the price of the book. What Ahmad had originally promised in April, 1879, was to give the subscribers ten parts, when ready ... for Rs. 5 paid in advance. ... [Later, due to higher cost and fewer than expected donations] he raised the price to Rs. 10 for Muslims and Rs. 25 for non-Muslims. His effort was to popularize the publication in the interest and service of religion. He sent out many copies gratis and many in the vain hope that people would buy it or return it. He himself could not estimate the exact size of the book and therefore he did not fix any definite period within which it would be completed and printed. In 1884 four parts were published, and they made up ... [approximately] the size he had originally promised. ...

In September, 1886, Ahmad announced that as the original plan of the book was altered, he did not think it necessary to produce the [number of pages] he had intended; and still later when he found that he could not complete the book at all on the previous lines – God had commissioned him as a Reformer – he announced that he was prepared to return the money for the book if its published portion was duly returned to him. A large number of people took advantage of the offer and actually got their money back. ... [LIFE-AHMAD, pp. 70-74]

And now here is a quotation from Mirza Ghulam Ahmad, from Part V of the book, explaining the reasons for, and benefits of, the long delay in bringing forth this part:

In the end it should also be kept in mind that this delay of 23 years that continued in the publication of the remaining part of *Baraaheen-e-Ahmadiyya*, this delay was not meaningless and useless but rather in this there was the wisdom that Part V not be published in the world until all those matters have been manifested regarding which the previous parts of *Baraaheen-e-Ahmadiyya* contain prophecies. ... It was necessary that mention be made of the help from the True [i.e., Divine help] that had been manifested at the time of Part V, by way of gratitude. Therefore, to express this matter, at the time of writing Part V of *Baraaheen-e-Ahmadiyya* – which should, actually, be referred to as a new incarnation of this book – I had also named this part as *Nusrat-ul-Haq* [Help from/of the True, i.e., Divine Help] ... [B]ut then, due to the consideration that [readers] be reminded that this is that same *Baraaheen-e-Ahmadiyya* of which four parts have previously been published, *Baraaheen-e-Ahmadiyya* Part V was written at the top of each page. ...

The second reason for delay – that Part V was not written for 23 years – is that God Almighty desired that [He] expose the internal thoughts of those people whose hearts were afflicted with the disease of skepticism/misgiving and that is what was manifested. ... And four parts of this book which had already been published, some of them had been sold at various prices and some had been distributed free. Hence, those people who had paid a price, most of them abused [me with foul language] and also took a refund. ...

Another reason for this delay was that God Almighty make known to His servants that this business is according to His will and all these revelations that have been written in the previous parts of *Baraaheen-e-*

Ahmadiyya, are indeed from Him and not of human source. [RK, v. 21, pp. 8-9; starts at middle of page 8; *Baraaheen-e-Ahmadiyya*, Part V]

It is not clear to me as to whether Part V was published in 1905 or some time after that. An editorial note in [RK, v. 21] says that “Finally, **in 1905 AD**, Hadrat Maseeh Mau`ood, peace on him, **started writing the fifth part** of *Baraaheen-e-Ahmadiyya*” [RK, v. 21, 2nd page of editorial note in front matter; 1st line on page]. Another Ahmadiyya book says that “The fifth volume [of *Baraaheen-e-Ahmadiyya*] ... saw the light of the day **after 1905**” [INTRO-BOOKS, p. 1]. When Mirza Ghulam Ahmad mentions the delay of 23 years, I am not sure what period he is referring to. My guess is that he is starting the count at 1882, the year Part III was published (since that was the first part to actually address the subject matter) and, so, counting to 1905 yields 23 years. (This issue is not relevant to the points I want to make but I wanted to provide this clarification in case the reader was confused.)

3.3.3.1.2 **Review of the Explanations**

Mirza Ghulam Ahmad and the author of [LIFE-AHMAD] provide several reasons and explanations for the delay in publication of the book *Baraaheen-e-Ahmadiyya* and for its contents not being what they were advertised to be. In this section I review those reasons and offer my comments.

[LIFE-AHMAD] states that “[Mirza Ghulam Ahmad] himself could not estimate the exact size of the book and therefore he did not fix any definite period within which it would be completed and printed” [p. 73]. ***I don’t understand why Mirza Ghulam Ahmad could not estimate the size of the book, given that the manuscript or (at least some notes) was already in existence***, per his 1879 announcement: “... this humble one [Mirza Ghulam Ahmad] **has compiled a book** containing proofs of the truth of the Quraan and the verity of the religion of Islaam ...” [MAJMOO`AH, v. 1, p. 11; 1st line on page; dated April/May 1879].

Regarding the fact that Mirza Ghulam Ahmad did not deliver the promised content and did not complete the book as expected, [LIFE-AHMAD] says that “later when he found that he could not complete the book at all on the previous lines - God had commissioned him as a Reformer - he announced that he was prepared to return the money ...” [pp. 73-74]. I do not understand this as well; it seems to me that ***Mirza Ghulam Ahmad knew that he was commissioned as a Reformer when he was putting out the announcements for the book***. In the same advertisement in which Mirza Ghulam Ahmad claims that “[i]n this book the truth of Islaam has been proven in two ways: (1) firstly, with three hundred strong and cogent logical arguments” [MAJMOO`AH, v. 1, p. 23], he also states that “[the] author has also been given the knowledge that he is the ‘mujaddid’ [reformer] of the era” [MAJMOO`AH, v. 1, p. 24; 8th line from bottom]. But more importantly, ***if the manuscript was already in existence*** -- as Mirza Ghulam Ahmad’s advertisements clearly state or imply and as is also indicated by his stating that the book has a total of 300 segments although at the time of his statement only 37 had been published [MAJMOO`AH, v. 1, p. 24; last two lines] -- then ***why/how did the appointment as Reformer interfere with the publication of the book?***

[LIFE-AHMAD] says that “[t]he delay in the publication of the book was due to various difficulties” [p. 71]. What I cannot understand is why at least some of the subject matter, supposedly already available in manuscript form, was not included in Parts I and II, which were published in 1880. If there was no difficulty in publishing Parts I and II to announce and extol the virtues of the to-be-published subject matter, why could not the subject matter itself get published?

[LIFE-AHMAD] has acknowledged that “[t]he first four parts [of the book] ... contained **only one of the original 300 arguments**” [p. 72], that “[Mirza Ghulam Ahmad] could not complete the book at all on the previous lines” [p. 73], and that the “fifth part ... was a new book altogether and not a continuation of the original” [p. 72]. We have seen Mirza Ghulam Ahmad’s explanation that “there was the wisdom that **Part V not be published in the world until all those matters have been manifested regarding which the previous parts of *Baraaheen-e-Ahmadiyya* contain prophecies**” [RK, v. 21, p. 8; near middle of page; *Baraaheen-e-Ahmadiyya*, Part V]. Also recall one of Mirza Ghulam Ahmad’s announcements about the book, which I repeat below:

In this book the **truth of Islaam** has been **proven in two ways**: (1) firstly, with **three hundred** strong and cogent **logical arguments** ... [and] (2) secondly, with those **heavenly signs** that are very necessary to prove the perfect truth of the true religion. In this second matter, the author has proved three kinds of signs, with the purpose that the truth of the religion of Islaam be lit up like the sun. Firstly, those signs that the opponents saw manifested in the period of **His Holiness** [i.e., Muhammad], the blessings of Allaah and peace be on him, with the [the Holy Prophet’s] own hand. ... Secondly, those signs which are found in the blessed existence of the Noble Quraan ... Thirdly, those signs which are received as inheritance by any disciple, by following and obeying the Book of Allaah and from the true Prophet. [And for proving which this humble one, i.e., Mirza Ghulam Ahmad, has recorded in the book many of my own revelations etc.] [MAJMOO`AH, v. 1, pp. 23-24; starts at 5th line from the bottom of p. 23]

Mirza Ghulam Ahmad states in this passage that the heavenly signs for proving the truth of Islaam include the signs shown in the form of his revelations etc. Therefore, I can understand that, in his pursuit of the second kind of proof he has mentioned (viz., heavenly signs), he would include his own prophecies (or prophecies related to himself) in some part of this book and I can accept the justification that the last part of the book was delayed due to waiting for the fulfillment of these prophecies.

However, I have a question related to the first kind of proof he has mentioned, viz., the logical arguments in support of Islaam. ***If a manuscript (or notes) containing the 300 logical arguments had already been compiled*** (as stated or implied by Mirza Ghulam Ahmad at various places, as can be seen from the quotations provided above), ***I don't see why those logical arguments could not have been published*** without waiting for 23 years. In fact, as [LIFE-AHMAD] acknowledges, they never were published, except for one of them. ***Since Mirza Ghulam Ahmad had advertised his book promising those arguments as part of its content, and had celebrated their praises in Part II of the book*** (as can be seen from the quotations provided), ***why did he not publish them?*** Did he not understand that that was part of his commitment to the public at large and particularly to the Muslims who had donated or made advance payments for his book?

3.3.3.1.3 Return the Merchandise to Get the Refund

One of Mirza Ghulam Ahmad's books contains an article titled "A Brief Article for Haste-Maker Critics and A Mention of *Baraaheen-e-Ahmadiyya*" [RK, v 17, pp. 448-458; *Arba`een Number 4*]. The article is dated December 1900. In this he censures his critics and claims that he has Divine support etc. Toward the end of the article is the following:

[I]f I have received from you the payment for the price of *Baraaheen-e-Ahmadiyya* then I invoke the oath of God Almighty upon you, in Whose presence you will be made to appear, that [you should] return all those four parts of *Baraaheen-e-Ahmadiyya* to my custody and take your money back. Look, I make this open announcement that after this **if you demand the price [refund] of *Baraaheen-e-Ahmadiyya* and, having shown [those parts] to some friend of mine, send [return] all four parts to me, as value payable⁵⁵, and if I, after receiving the four parts, do not pay their price, then [may] the curse of God [be] upon me.** ... And prior to this I have published three announcements, regarding the price [refund] of *Baraaheen*, which had the same content that I am prepared to return the price. [These people] should **return all the four parts of my book and receive from me the few paltry coins that they are dying for.** ... [Dated] December 15, 1900 AD [RK, v 17, pp. 457-458; starts at last line of p. 457, above the marginal note; *Arba`een Number 4*].

First let us consider the *Baraaheen-e-Ahmadiyya* case as a business transaction. The goods were advertised in 1879 and the buyers might have made payments at that time or perhaps in the early 1880's. Some parts of the merchandise were delivered in the early 1880's but much of the advertised content was not included in these parts. It is now the end of the year 1900, that is, almost 20 years have elapsed. The seller has committed to no schedule for completion of the delivery. The buyers are demanding a refund. Given that the default -- the incomplete goods, the inordinate delay, and the failure to commit to a delivery schedule -- has occurred from the seller's side, the seller, in most systems, would not even have the right to demand the 10-year old (partial) goods to be returned. But even if he has that right, most cultures would condemn a seller who used derogatory language such as Mirza Ghulam Ahmad has used, that is, "receive from me the few paltry coins that [you] are dying for". Actually, most cultures would expect an apology and most good merchants would have made an apology.

But Mirza Ghulam Ahmad might say that he was not a merchant but rather a Divinely appointed religious reformer. So, let us now consider this case from that point of view. From that viewpoint, [LIFE-AHMAD] says that Mirza Ghulam Ahmad had started writing the book so as "to furnish every Muslim with arguments sufficient to overwhelm ... opponents" [p. 70] and that his "effort was to popularize the publication in the interest and service of religion" [p. 73]. Mirza Ghulam Ahmad himself stated in one of his early announcements regarding the book that he wanted "**the book [*Baraaheen-e-Ahmadiyya*] to, somehow, be spread among the Muslims**" [MAJMOO`AH, v. 1, p. 26; 7th line].

If Mirza Ghulam Ahmad is the Divinely appointed reformer of Islaam, who wants this very valuable book in support of Islaam to be available to the Muslims, why is he asking people to return it to him?

There is also the issue that, if he is a Divinely appointed reformer (or even if he has had some meager touch of Divine contact), why he has not had the decency to apologize. Well, actually, the quotation I provided from him actually does answer my question, from his point of view. We will revisit that quotation in the next sub-section.

⁵⁵ Probably a kind of parcel in which money is paid when goods are received by the addressee.

(Please do not skip the next sub-section. It is short and contains what could qualify as one of Mirza Ghulam Ahmad's masterpieces.)

3.3.3.1.4 Five Plus a Zero Equals Fifty

What I want to show you in this section occurs in a passage a part of which I quoted in one of the previous sub-sections. I repeat some parts of that excerpt now, with some additional material:

In the end it should also be kept in mind that this delay of 23 years that continued in the publication of the remaining part [i.e., Part V] of *Baraaheen-e-Ahmadiyya*, this delay was not meaningless and useless but rather in this there was the wisdom that Part V not be published in the world until all those matters have been manifested regarding which the previous parts of *Baraaheen-e-Ahmadiyya* contain prophecies. ... At first [I] had intended to write fifty parts but instead of fifty I remained content with five. And since there is only a difference of a zero between the numeral[s] 50 and 5, therefore that promise has been fulfilled with five parts. [‘aur choonkeh pach-chaas (50) aur paanch (5) kay ‘adad mayn sirf ayk nuqtah kaa farq hay isliy paanch hissoan say woh wa’dah pooraa hoe gayaa’].

The second reason for delay – that [*Baraaheen-e-Ahmadiyya*] Part V was not written for 23 years – is that God Almighty desired that [He] expose the internal thoughts of those people whose hearts were afflicted with the disease of skepticism/misgiving and that is what was manifested. Because due to this extended delay some people with immature natures increased in their skepticism. To the extent that some impure natured [people] stooped to vile language. And four parts of this book which had already been published, some of them had been sold at various prices and some had been distributed free. Hence, those people who had paid a price, most of them abused [me with foul language] and also took a refund. If they had not done so [i.e., taken a refund] due to their haste, it would have been better for them. But due to this much delay, their natural condition was tested. [RK, v. 21, pp. 8-9; starts at middle of page 8; *Baraaheen-e-Ahmadiyya*, Part V]

As implied in this quotation, the book was promised to have 50 parts⁵⁶. Mirza Ghulam Ahmad has delivered just 5 parts (and those too, as we have seen in the previous sections, with much of the advertised content missing) and he has now applied the following numerical calculus to declare that the promise has been fulfilled: $5 + 0 = 50$. (I hope this audacity requires no comment.)

As we saw in the previous section, Mirza Ghulam Ahmad offers no apology. Rather, he condemns those who have been *hasty* (given the delay of 23 years) to take a refund and have not exhibited the purity of heart needed to wait for Part V. Now, let us assume that Mirza Ghulam Ahmad is indeed a Divinely appointed reformer or prophet. Let us concede that people who demanded a refund did not possess the spiritual purity to recognize his (Mirza Ghulam Ahmad's) truth and remain faithful to him. Even so, was it not incumbent on Mirza Ghulam Ahmad, according to the principles expressed in the Ahmadiyya bay'at condition shown below, to apologize to these people for the unfulfilled promise or default on advertised goods?

[Condition 7 of Ahmadiyya Bay'at] [The initiate shall solemnly promise that] he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness. [PATHWAY, p. 96]

3.3.3.2 The Agreement to Refrain from Verbal Hostility and Vilification of Opponents

In 1899 Mirza Ghulam Ahmad and one of his opponents had to sign an agreement, by judicial order, to refrain from using derogatory/vile language for each other. This section is about that agreement and its subsequent violation by Mirza Ghulam Ahmad. (You may recall seeing mention of this agreement in an earlier section too, in connection with the issue of kufr.)

(Although readers not familiar with Urdu will not properly understand a couple of the items mentioned in the lawsuit list in the excerpt below, I have included them anyway to convey the pettiness of the level at which Mirza Ghulam Ahmad and his opponents were squabbling with each other.)

Here is a description of the agreement in Mirza Ghulam Ahmad's own words:

⁵⁶ I have not seen mention of a promise of 50 parts in the advertisements for *Baraaheen-e-Ahmadiyya* that I have found in [MAJMOO'AH, v. 1]. However, I doubt if Mirza Ghulam Ahmad would have felt compelled to refer to something as a promise if it had not been publicly advertised or announced. I have read that this promise is mentioned in the book *Tableegh-e-Risaalat*; however, since I have not seen the text myself, I cannot reference it.

Regarding the lawsuit, under Article 107 Criminal Procedure Code [‘daf ah 107 zaabtah faujdaaree’], that had been filed against me and Maulvee Aboo Sa`eed Muhammad Husayn Bataalvee, Editor, *Isha`at-us-Sunnah*, in the court of Mr. J. M. Douie, Deputy Commissioner, District Gurdaaspoorah; on Friday, February 24, 1899 AD, a decision has been made on this such that the two parties were made to sign declarations with the following content: In future neither party should make a prophecy of vexatious content, such as death, regarding any of his opponents; neither party should refer to anyone as kaafir or dajjaal or muftaree [forger] or kazzaab [liar]; neither party should invite any other for a mubaahilah; [the word] Qaadiyaan should not be written [starting] with the letter ‘kaaf’ and neither should [the word] Bataalah be written with the letter ‘to-ay’⁵⁷, and the parties should use soft [civil] language for each other; abstain from foul language and vile epithets; and each party should impose this guidance, as much as possible, on his friends and followers; and this behavior is not only for among Muslims but should also be [adopted] for Christians. [MAJMOO`AH, v. 3, p. 134]

Mirza Ghulam Ahmad goes on, in the same article, to instruct his followers to abide by this guidance and to refrain from verbal abuse etc. toward everyone. He also says, regarding himself that “It has been quite a while since I, on my own, published a vow that in future [I] will not make a prophecy of death etc. regarding any opponent” [MAJMOO`AH, v. 3, pp. 135-136; start on last line of p. 135].

From my review of Mirza Ghulam Ahmad’s writings, I did get the impression that after this agreement there was a decrease in his use of abusive language, declarations of kufr regarding specific individuals, and prophecies of death etc. for his opponents. Even so, there were some violations. I provide below some examples of such violation (of this agreement, that was signed in February 1899, and of the vow he says he had published on his own earlier).

- 1902: The book *E`jaaz-e-Ahmadee*, also known as the Appendix to *Nuzool al-Maseeh*, was published in 1902 [RK, v. 19, p. 105; title page of *E`jaaz-e-Ahmadee*]. In this book Mirza Ghulam Ahmad mentions that Maulvee Sanaaullaah has criticized his book *E`jaaz-ul-Maseeh*. In response to this criticism Mirza Ghulam Ahmad proposes a literary/religious challenge to Maulvee Sanaaullaah: he challenges him to compose a poem surpassing one that Mirza Ghulam Ahmad says he has recently composed in a period of five days, with Divine help. At the end of section containing this discussion, Mirza Ghulam Ahmad says that Maulvee Sanaaullaah should have fear that by being silent he might be “crushed under these curses and those curses are as follows” and then, after this line, Mirza Ghulam Ahmad presents **a numbered list of ten items, each of which ten items is the word ‘la`nat’, meaning “curse”** [RK, v. 19, p. 149; Appendix to *Nuzool al-Maseeh*].
- 1907: Mirza Ghulam Ahmad wrote to Maulvee Sanaaullaah predicting he would die of a fatal disease such as plague or cholera during Mirza Ghulam Ahmad’s life time. Mirza Ghulam Ahmad did state that this was not a revelation-based prophecy but rather was based on prayer. But, since it involves a prediction, in general parlance it may be considered a prophecy. Moreover, the **Ahmadiyya Movement claims that this open letter from Mirza Ghulam Ahmad to Maulvee Sanaaullaah was a mubaahilah** challenge which the latter failed to accept: “Maulvi Sanaullah Sahib not only rejected the challenge of the Promised Messiah, peace be on him, to a mubaahilah ...” [TRUTH-ABOUT, pp. 86-87].
If the Ahmadiyya Movement is correct in its claim that Mirza Ghulam Ahmad’s letter was a mubaahilah challenge, then it was in violation of Mirza Ghulam Ahmad’s agreement and vow. (Refer to Section 3.1.3.2, “Maulvee Sanaaullaah” for more information on this letter.)
- 1908: In response to `Abdul Hakeem’s prophecy of death for him, Mirza Ghulam Ahmad **prophesied torturous punishment and death** for `Abdul Hakeem [RK, v. 23, p. 337; starts at bottom of p. 336; *Chashmah-e-Ma`refat*]. (Refer to Section 3.1.3.3, “Dr. `Abdul Hakeem” for more information regarding these prophecies.)

3.3.4 Foul/Abusive Language

This section shows that Mirza Ghulam Ahmad used foul and abusive language in his writings, in contradiction of his own teachings against the same and against universal notions of honorable conduct, particularly, conduct expected from a Divine apostle.

The sub-sections herein are:

- Introductory Remarks about Foul/Abusive Language.

⁵⁷ Both these letter substitutions yield derogatory meanings/connotations.

- Mirza Ghulam Ahmad's Statements About Foul/Abusive Language.
- Examples of Mirza Ghulam Ahmad's Use of Foul/Abusive Language.
- Noble Exhortation in Mirza Ghulam Ahmad's Poetry.

3.3.4.1 Introductory Remarks about Foul/Abusive Language

Mirza Ghulam Ahmad was not beyond using foul and abusive language and his writings contain examples of this. Mirza Ghulam Ahmad and the Ahmadiyya Movement defend this by saying that the objectionable language was only in retaliation for the same and within bounds of justifiable and Islaamic conduct.

Here is a defense by Mirza Ghulam Ahmad of his use of what he calls harsh language:

I also admit that, in the written debates against [my] opponents, my language, to some extent, included harshness. But that was not harshness by way of initiation but rather all those writings had been **written as a retort for severe attacks**. [RK, v. 13, p. 11; start of paragraph; *Kitaab-ul-Bariyyah*]

And here is a defense by the Ahmadiyya Movement:

One of the objections raised against the Founder of the Ahmadiyya Movement is that he reviled his opponents ...

This is an entirely false charge and has no substance. The Promised Messiah, peace on him, has not reviled anyone, but in certain cases **he confronted some of his opponents with their true picture** and that only when those opponents raised a storm of vituperation against him and reviled him and his followers in vicious language ... **To describe a blind person as sightless is not harsh or abusive**. ...

... The Holy Prophet, peace and the blessings of Allah be upon him, having called the divines of the latter days the vilest of creation, how could the Promised Mahdi and Messiah be blamed for addressing them in those terms? [TRUTH-ABOUT, pp. 53-54]

My general response to these defenses is as follows:

- The objectionable language used by Mirza Ghulam Ahmad was:
 - o Not just harsh; it was at least a little bit worse than that.
 - o Not always for simply pointing out a factual "true picture" of his opponents such as describing "a blind person as sightless"; it also came in the form of foul epithets that are not factual.
 - o Not always simply by way of retort for similar language.

Examples to be provided shortly will illustrate this description of Mirza Ghulam Ahmad's language.

- His behavior contradicted his own teachings; I will provide examples to show this contradiction.
- He had claimed to be a Divinely appointed prophet but his opponents had not claimed such a status; therefore, in my opinion, his use of that language is more worthy of criticism.
- Physical retaliation for physical aggression can disable an opponent and thus prevent further aggression; therefore, it can be practiced for a justifiable and even a noble purpose. On the other hand, verbal retaliation for verbal abuse usually does not serve such a purpose. The person who is retorting is usually just venting anger rather than trying to disarm an opponent. Moreover, verbal retorts generally fuel further hostility rather than ending it by disabling the opponent.

3.3.4.2 Mirza Ghulam Ahmad's Statements About Foul/Abusive Language

This section provides examples of Mirza Ghulam Ahmad's statements against verbal abuse and his teachings regarding good conduct. (The next section will show that he violates these principles himself.)

In one of his books Mirza Ghulam Ahmad writes as follows about qualities necessary in an 'imaam', i.e., a religious leader:

Similarly, in those souls about whom it is in God Almighty's eternal knowledge that they will be given the task of 'imaamat' [religious leadership], several spiritual qualities are placed, a priori, as suitable for the office of imaamat. ... And I see that it is necessary for the following abilities to exist in imaams, for the benefit of humanity and for doing good [to them]:

First. **The Ability for Good Manners/Ethics.** Since the **imaams have to deal with various kinds of vagabonds and ignoble and impolite/foul-mouthed people**, it is necessary for them to possess a high degree of ability for good behavior so that personal anger and violent passion does not arise in them. ... [RK, v. 13, p. 478; starts at approximately middle of the page; *Zaroorat-ul-Imaam*]

Mirza Ghulam Ahmad is saying here that a religious leader is expected to have to deal with foul-mouthed people but in the face of that he must maintain good manners. This view seems to strike at the justification that his use of strong language was by way of retort. (Of course, he may still maintain that it is acceptable for the imaam to use strong language as long as it is not due to *personal* anger but rather as a necessity.)

Here are some assorted statements by Mirza Ghulam Ahmad, advising against foul and abusive language:

- “One **who confronts bad deeds [or evil] with bad deeds [or evil] is not one of us**” [RK, v. 16, p. 29; 6th line from top; *Khutbah-e-Ilhaamiyyah*].
- “**And do not apply to anyone a ‘gaalee’ [a vile epithet or a curse word] even if he/she is applying [to you] a gaalee**” [RK, v. 19, p. 11; 2nd line from bottom; *Kishtee-e-Nooh*].
- Condition 4 of Ahmadiyya Bay’at: “[The initiate **shall solemnly promise**] [t]hat 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.” [PATHWAY, p. 95]
- “... [I]t is not the practice of the truthful to engage in cursing again Muslims due to partial disagreements. **A believer is not one who curses.**” [RK, v. 3, p. 456; 4th and 3rd line from bottom; *Izaalah-e-Auhaam*]
- “I say to the opposing scholars, and to those who share their views, merely by way of advice and for the sake of Allaah, that **to utter ‘gaalees’ [vile epithets or curse words] or use strong/foul language is not an honorable practice**” [RK, v. 17, p. 471; last paragraph; *Arba`een Number 4*].
- The following is a couplet from a very popular Urdu poem of Mirza Ghulam Ahmad’s. (In addition to presenting his stated views on the use of impolite/foul language, it shows the kind of poetry he was capable of writing.)

‘bad-tar har ayk bad say woh hay joe bad-zubaan hay
jis dil mayn yeh najaasat bayt-ul-khalaa yehee hay’

An **impolite/foul-mouthed person** is worse than all other kinds of bad persons

The heart that contains this filth **is indeed a toilet.** [RK, v. 20, p. 458; last verse on page; *Qadiyaan kay Aaryaa aur Ham*]

3.3.4.3 **Examples of Mirza Ghulam Ahmad’s Use of Foul/Abusive Language**

In this section I provide examples of Mirza Ghulam Ahmad’s use of foul and abusive language, along with comments and analysis. It is divided into the following sub-sections:

- The Urdu Term ‘Haraam Zaadah’ (Bastard).
- Assorted Terms of Abuse.
- The Arabic Word ‘Bighaa’ (Prostitution) and Related Terms.

3.3.4.3.1 **The Urdu Term ‘Haraam Zaadah’ (Bastard)**

The excerpt quoted below occurs in the context of Mirza Ghulam Ahmad discussing objections and accusations that Aryaas (members of a certain Hindu sect) have made against the Holy Prophet.

When I reflect upon why such [a variety of] **bastards** [‘aysay aysay **haraam zaaday**’], who are ignoble enemies, level false accusations against the holy and beloved servants of God Almighty, then the only reason that I can see is that God Almighty desires that the evil matter of darkness also be manifested opposite [the] light. [RK, v. 10, p. 63; *Aaryaa Dharm*; starts at 2nd line from top]

The Urdu term ‘**haraam zaadah**’ (“**bastard**”, literally, “born from a forbidden act”, and the plural of which is ‘haraam zaaday’) is, at least in my opinion, **beyond just harsh language; it is a vile epithet**, not permissible at all in decent and civil Urdu conversation and not used, unless for a compelling reason, in socially acceptable written Urdu material. Also, it is **not a factual statement**, such as one that is meant to “describe a blind person as sightless” [TRUTH-ABOUT, p. 53] since it is certainly not the case that Mirza Ghulam Ahmad wants to state that all the

Aaryaas he was talking about were actually of illicit birth. In fact, Mirza Ghulam Ahmad has not applied the word to any particular person or even group of people; he has said “such [a variety of] bastards”. Now, the Ahmadiyya Movement might claim that that is a mitigating factor. However, the point I want to make is that a foul word has been used in the writing of a person who claims to be a Divine office-holder although ***the word serves no logical purpose in the context in which it has been used***; it was completely avoidable. To me this usage demonstrates the crudeness of thought and discourse that Mirza Ghulam Ahmad was capable of. Moreover, this use of the term here is not just a chance occurrence that, perhaps, slipped by him in a weak moment. The next quotation shows the persistence with which he is capable of using the term.

You may recall that an example of Mirza Ghulam Ahmad’s use of the term ‘haraam zaadah’ (bastard, singular of ‘haraam zaaday’) was seen in Section 3.1.3.1, “‘Abdullaah Aatham”. The quotation below is one that you have seen previously in that section; I am repeating it here for ease of reference. In addition to the Urdu term haraam zaadah, it includes the Arabic term ‘wald-ul-haraam’ which literally means exactly the same thing. In order to help you see these terms in the text, I have drawn boxes around them. Following the quotation, I have inserted images of pages of the Urdu text corresponding to the last excerpt in the quotation so that Urdu readers may readily verify the content since some might find it rather shocking.

I have heard that Miyaan `Abdul Haq and Miyaan `Abdul Jabbaar and people from their group, due to the passion of their bigotry and dearth of prudence, are feeling very glad that `Abdullaah Aatham did not die within 15 months ... [RK, v. 9, p. 27; 1st line; *Anwaar-ul-Islam*]

... God Almighty made it known to me that he [Aatham] turned toward the truth and he was scared and the grandeur of Islaam filled his heart. Due to this Allaah Almighty, according to His ancient practice, lifted away the punishment of death from him till the days of his boldness. [RK, v. 9, p. 29; approximately, middle of the page]

... Of course if you claim that `Abdullaah Aatham did not turn toward the truth even one bit [even as much as an atom] and was not scared, then for this superstitious suspicion there is a straightforward and clear standard. [That standard is] that I [will] give `Abdullaah Aatham Rupees 2000 [if] he swears three times and then admits [i.e., declares] that I [Aatham] did not turn toward Islaam even one bit and neither did the grandeur of the Islaamic prophecy fill my heart ... Then if at that time I do not, without hesitation, pay Rupees 2000 then a curse upon me and I am a liar and my revelation is false. And if `Abdullaah Aatham does not take the oath, or, [takes the oath but] experiences the punishment of that oath within the period then I am true and my revelation is true. [RK, v. 9, pp. 30-31; bottom of p. 30 and top of p. 31]

... [The] Christians have made an announcement in their advertisement saying that the Lord Messiah has saved the life of Mr. `Abdullaah Aatham [so, since his god can save him, Aatham should have no hesitation in taking the oath]. ... Now any person who utters vile nonsense [‘bakwaas’] against this clear decision, by way of mischief and [due to] enmity [and stubbornness] and with his mischief repeatedly says that the Christians have been victorious and does not make use of shame and modesty ... and does not abstain from verbal impudence [‘zabaan daraazee’] and is not convinced of my victory, [in that case] it will be clearly understood that this person is fond of becoming a wald-ul-haraam and is not of legitimate birth. Hence, to become a person of legitimate birth [‘halaal zaadah’] it is incumbent [on this person] that if he considers me false and establishes the Christians as dominant and victorious [then he should go to `Abdullaah Aatham and make him take the oath] that I, i.e., Mirza Ghulam Ahmad, have suggested; then, if `Abdullaah Aatham is saved from [i.e., not punished within] the established period then [that person] is free to spread [the news] to the whole world that victory has gone to the Christians; otherwise, it is a sign of a haraam zaadah that [he] does not adopt the straight path and continues to love the paths of darkness and injustice. If someone has such an animosity toward Islaam and inclination toward Christianity and under all circumstances wants to give victory to the Christians, then all paths are now closed except this path [of getting Aatham to take the oath and thus having the matter decided]. Neither would I have referred to anyone as of wald-ul-haraam nor named [him] a haraam zaadah but rather a person who, rejecting such a straight and clear path, does not refrain from verbal impudence [‘zabaan daraazee’], that person will himself adopt all these names. [RK, v. 9, pp. 31-32; starts at about middle of page 31; *Anwaar-ul-Islam*]

Here are images of the Urdu pages containing the terms wald-ul-haraam and haraam zaadah:

روحانی خزائن

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جلد ۹

بلکہ میرا بر سخت دل اور دشمن اسلام بنا اور مسیح کو برا بر خدا ہی کہتا رہا۔ پھر اگر تم اسی وقت بلا توقف دو ہزار روپیہ بڑی توکم پر حسرت اور تم جھوٹے اور ہمارا اہام جھوٹا مارا اور اگر عبد اللہ تم قسم نہ کھائے یا تم کی سزا میں جا کے اندر دیکھے تو تم سچے اور ہمارا الہام سچا۔ پھر بھی اگر کوئی تم سے ہماری تکذیب کرے اور اس میں ہمارے کی طرف متوجہ نہ ہو اور ناسیحا کی پروردہ ٹھاننا چاہے تو بے شک وہ ولد الحلال اور نیک ذات نہیں ہوگا کہ خواہ مخواہ حقی سے روگردان ہوتا ہے اور اپنی شیطنت سے کوشش کرتا ہے کہ سچے جھوٹے ہو جائیں۔

اب اس سے زیادہ صاف اور کون فیصلہ ہوگا کہ تم دو دکھوں کے مول میں خود امرت سر میں جا کر وہ نہرا رو پیہ دیتے ہیں۔ مسٹر عبد اللہ تم اگر در حقیقت مجھے کاذب سمجھتا ہے اور جانتا ہے کہ ایک ذرہ بھی اس نے اسلامی عظمت کی طرف رجوع نہیں کیا تو وہ ضرور بلا توقف عمارت نکورہ والا کے حوالے آکر کر دے گا کیونکہ اب تو وہ اپنے تجربہ سے جان چکا کہ میں جھوٹا ہوں اور مسیح کی حفاظت کو اس نے مشاہدہ کر لیا پھر اس مقابلہ سے اس کو کیا خوف ہے کیا ایسے نیرہ ہینول میں مسیح زندہ تھا اور مسٹر عبد اللہ تم کی حفاظت کر سکتا تھا اور اب مر گیا ہے اس لئے نہیں کر سکتا جبکہ عیسائیوں نے اپنے ہتھیار میں یہ کہہ کے اعلا ان وہاں ہے کہ خداوند مسیح نے مسٹر عبد اللہ تم کی جان بچائی تو پھر اب بھی خداوند مسیح جان بچائے گا کوئی وجہ معلوم نہیں ہوئی کہ اب مسیح کے خداوند قادر ہونے کی نسبت مسٹر عبد اللہ تم کو کچھ شک اور تردد پیدا ہو جائے اور پہلے وہ شک نہ ہو بلکہ اب تو بہت یقین چاہیے کہ اس کی خداوندی اور قدرت کا تجربہ ہو چکا اور نیز ہمارے جھوٹے کا تجربہ۔ لیکن یاد رکھو کہ مسٹر عبد اللہ تم اپنے دل میں خوب جانتے کہ سب باتیں جھوٹ ہیں کہ اس کو مسیح نے بچایا جو خود مر چکا وہ کس کو بچا سکتا ہے اور جو مر گیا وہ قادر کیونکر اور خداوند کیسا بلکہ مسیح تو یہ ہے کہ سچے اور کامل خدا کے خوف نے اس کو بچایا اگر اب نادان عیسائیوں کی تحریک سے حیاکت ہو جائے گا تو پھر اس کامل خدا کی طرف سے بیباکی کا منہ چکھے گا تو عرض اب ہم نے فیصلہ کی صاف صاف راہ بتا دی اور جھوٹے سچے کے لئے ایک میا پیش کر دیا۔ اب جو شخص اس صاف فیصلہ کے برخلاف غم امت اور عباد کی راہ سے گواہی دے گا اور اپنی غم امت سے باہر اے گا کہ عیسائیوں کی فتح ہوئی اور کچھ شرم اور حیا کو کام نہیں لائے گا اور بخیر اس کے جو ہارے اس فیصلہ کا انصاف کی رو سے جواب دے سکے انکار اور زبان ڈونڈی سے باز نہیں آئے گا اور ہماری فتح کا قائل نہیں ہوگا تو صاف سمجھا دے گا کہ اس کو ولد الحرام بننے کا شوق ہے اور حلال زادہ نہیں پس حلال زادہ بننے کے لئے واجب یہ تھا کہ اگر وہ کچھ جھوٹا جانتا ہے اور

روحانی خزائن

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جلد ۹

جیسا توں کو غالب اور فتیاب قرار دینا ہے تو میری اس حجت کو قہمی طور پر رنج کر کے جو میں نے پیش کی ہے پس اس پر کھانا پلینا حرام ہے اگر وہ اس اشتہار کو پڑھے اور مسٹر عبداللہ اللہ اللہ کے پاس نہ جائے اور اگر خداوند تعالیٰ کے خوف سے کہیں تو اس گم سے قلب کے خوف سے بہت دور لگا دے کہ تا وہ کلمات مذکورہ کا اقرار رد سے اور میں سزا رو پیسے لے اور یہ کارروائی کر دکھائے پھر اگر عبداللہ اللہ اللہ اللہ اللہ اللہ سے بچ جائے تو بے شک تمام دنیا میں مشہور کر دے کہ عیسا نبیوں کی فتح ہوئی درہ

حرام زادہ کی یہی نشانی ہے کہ سیدھی راہ اختیار نہ کرے اور ظلم اور نا انصافی کی راہوں سے پیار نہ کرے۔ اگر کسی کو ایسا ہی اسلام سے بغض اور عیسائیت کی طرت میل ہے اور یہ صورت عیسائیوں کو تعجب بنانا چاہتا ہے تو اب اس راہ کے سوا اور تمہارا نہیں بند ہیں نہ ہم کسی کو **لہذا حرام کہتے** حرام زادہ نام رکھتے بلکہ جو شخص ایسے سیدھے اور صاف فیصلہ کو چھوڑ کر زبان دمازی سے باز نہیں رہے گا وہ آپ نہ تمام نام اختیار کرے گا۔ خدا تعالیٰ جانتا ہے کہ بے شک اسلام کی فتح ہوئی اور عین محمدی ہی غالب رہا اور عیسائی ذلیل ہوئے اور جو شخص اس فتح کو نہیں مانتا چلے ہے کہ وہ اس طریق اور فیصلہ کی راہ سے ہم کو لازم کرے اور اس فیصلہ کی راہ سے ہم کو جھوٹا اور مغلوب قرار دے درہ بجز اس کے کیا کہیں کہ ایک خطا دو خطا اسویم باور بخظا

اور ان مخالفوں کی عقل پر تعجب ہے کہ بعد اللہ اللہ اللہ کے ساتھ دوسرے لوگ جو فریق مخالف میں داخل تھے اور فریق کے اس لفظ میں شامل تھے جو پیشین گوئی میں تھا ان کے حالات پر کچھ بھی نظر نہیں کرنے کہ ان پر بھی کوئی ذلت آئی یا نہیں کیا یاوری ملاٹ نہیں مرا کیا دو معاون سر کے نہیں نیچے کیا یاوری عماد الدین کے گلے میں ہر اہل عدت کا رتہ نہیں پڑا جس کو کوئی جھوٹا منجی لہذا نہیں سکتا کیا اس کا علم بڑی اسے بے پھرہ اور جاہل ہونا ثابت نہیں ہوا۔ کیل اس ثبوت سے اس کی مصنوعی عدت خاک میں زل گئی بیشک وہ ہمارے ذلیل ہوا اور اس کا کچھ باقی نہ رہا اور اس کی علی آبرو چھامت کے ہوا گڑھے میں جا پڑی۔ اگر وہ باخیرت آدمی ہوتا تو اس ذلت کی وجہ سے کچھ کمپائی کو مرنے جانتا چیٹ ہے تمہارے ایمان اور سمجھ اور دینداری پر کہ ایسی کچی پیشین گوئی کی تم نے تکذیب کی کیا ایک دن مودگے یا نہیں یا ہمیشہ کے جینے کی خبر گئی ہے..... یہ تو اس پیشین گوئی کے متعلق بیان ہے جو عیسائیوں کے مقابل پر کی گئی تھی جس کو خدا تعالیٰ نے حسب امر ادا فرمایا لیکن اکثر لوگ دریافت کیا کرتے ہیں کہ جو عیسائیت غر نوئی کے ساتھ برابر تھا اس کا کیا اثر ہوا اور کس فریق کو ذلت ہوئی تو اس کے جواب میں ہم بدیہی وجوہات کے ساتھ

I recapitulate below the situation reflected in the quotation presented above, as I see it, stated from Mirza Ghulam Ahmad's viewpoint.

- Mirza Ghulam Ahmad's opponents do not agree that his prophecy regarding Aatham has been fulfilled and that his truth has been established.

- Mirza Ghulam Ahmad has suggested a new method of proving that his claims regarding his prophecy are indeed true (his claims being that Aatham turned to the truth and therefore God saved him and this means that Mirza Ghulam Ahmad's prophecy was fulfilled).
- The new method he has prescribed (which requires Aatham to take an oath to say he had not turned toward Islaam) must be accepted as valid and the unquestionable method of determining the truth.
- Aatham has not agreed to take the oath.
- This (the fact that Aatham has not taken the oath) has proven Mirza Ghulam Ahmad's victory.
- Any statement against/disputing this aforementioned fact/conviction is vile nonsense (bakwaas).
- Anyone who does not concede that Mirza Ghulam Ahmad is victorious, and persists in stating that the Christians were victorious, has the following characteristics:
 - o He is shameless.
 - o He is practicing verbal impudence (zabaan daraazee).
 - o He has an animosity toward Islaam and an inclination toward Christianity.
 - o He becomes a bastard.
- The following facts may be stated regarding the prescribed new method – of taking the oath -- and its implications:
 - o If a person who is not conceding Mirza Ghulam Ahmad's victory wants to become of legitimate birth, he must make Aatham take the oath; otherwise, the person becomes a bastard.
 - o It is a sign of bastard-ness that the person does not adopt the straight path, that is, neither concedes Mirza Ghulam Ahmad's victory nor gets Aatham to take the oath.
 - o The only path open for escaping becoming a bastard is the one Mirza Ghulam Ahmad has categorically stated.

It seems to me that Mirza Ghulam Ahmad's use of abusive epithets and his other derogatory remarks/language for his opponents are a result of his frustration at not being able to establish his victory. Note that he has not cited any foul language that his opponents have used; he has only complained that they are glad that Aatham did not die. So, **his use of these foul words is not as retaliation for similar abusive language** directed at him by his opponents; rather, Mirza Ghulam Ahmad is saying that anyone who does not concede that he is victorious is (or becomes) a bastard. So, it is disagreement with him that justifies the foul language.

It also seems to me that Mirza Ghulam Ahmad is trying to bully his Muslim opponents into conceding his victory by shaming them for siding with the Christians. Or, perhaps, he is trying to discredit his opponents with the general Muslim public. In any case, he is insisting that a Muslim not recognizing Mirza Ghulam Ahmad's truth means that the person wants the Christians to be victorious.

3.3.4.3.2 Assorted Terms of Abuse

Here is some more of Mirza Ghulam Ahmad's revilement of his opponents, pertaining to the Aatham case, delivered in 1897, after Aatham had died and, therefore, Mirza Ghulam Ahmad had more reason to claim victory. (The passage quoted above, in the previous section, was written in 1894. Aatham died in 1896.)

If these people had offered any true criticism pertaining to Aatham, I would not have had any regret/grief. But these people spat on that truth that was shining like the sun. **Abdul Haq Ghaznavee repeatedly writes that the priests were victorious. In response to that** what am I to say and what am I to write except that **O [you] low-born/evil-natured [one], [with a] Jewish disposition [‘ay bad-zaat yahoodee sifat’], the faces of the priests were made black in this [incident] and so was yours, along with [theirs]. And a heavenly curse fell on the priests and, simultaneously, that curse swallowed you as well. If you are true then show me now where Aatham is. O evil one [‘khabees’], till when will you live? Is not a day destined for your death?** [RK, v. 11, p. 329; last 5 lines on page; Appendix to *Anjaam-e-Aatham*]

In this passage too we see that, by his own clear statement, **Mirza Ghulam Ahmad is vilifying Ghaznavee simply for his (Ghaznavee's) declaration that the Christians were victorious**, not for any vilification of Mirza Ghulam Ahmad by Ghaznavee. In view of this passage, the following claim of the Ahmadiyya Movement seems rather

unfounded to me: “The Promised Messiah, peace on him, has not reviled anyone, but in certain cases he confronted some of his opponents with their true picture and that only when those opponents raised a storm of vituperation against him and reviled him and his followers in vicious language” [TRUTH-ABOUT, p. 53].

One of the uncivil words used by Mirza Ghulam Ahmad in the 1894 passage shown above is ‘bakwaas’, translated there by me as “vile nonsense”. It is not an obscene word or a curse word but it is vulgar and very impolite. Stating that someone is uttering ‘bakwaas’ is somewhat similar to saying that he/she is barking nonsense. Another example of Mirza Ghulam Ahmad’s use of this word is in a poem in his book *Hujjatullaah*, some verses from which are being presented below. As you will see, ‘bakwaas’ is actually one of the milder words that occur in this poem.

[INTRO-BOOKS] says about the book *Hujjatullaah* that “[In this book, Mirza Ghulam Ahmad] writes prose and poetry and throws a challenge to Maulvi Abdul Haq Ghaznavi and his colleagues to present a writing of the same standard” [p. 55]. One of the challenge poems in this book is known as “Al Qaseeda-tus-Thaaniyya”, i.e., the Second Qaseedah, a qaseedah being an ode. It starts with praise of God and then gets on to some other business. Some of its verses are quoted below. (It is not hard to imagine why someone would want to fail this challenge.)

(Note: The poem is in Arabic along with a verse-by-verse Urdu translation; I have translated mostly from the Urdu. It is not clear to me whether the Urdu translation is from Mirza Ghulam Ahmad himself or was done by someone else in the Ahmadiyya Movement. I have retained two Arabic terms, ‘baghaaya’ and ‘baghiyya’; I did not translate these because there is controversy over their meaning; I will address that in the next sub-section.)

O `Abdul Haq [Ghaznavee] you took the initiative in vile epithets

So, I will invite you to a feast similar to the gift you have presented with your desire.

And you called me a dog and you uttered vile epithets

O you wretched/vicious one, you crossed the bounds.

And a dog is a form and you are its soul

Hence a person like you barks like a dog and complains. [RK, v. 12, p. 231; 5th, 6th, and 7th verses on the page; *Hujjatullaah*]

...

You engaged in verbal impudence in the manner of ‘baghaaya’

And O monster, you have wronged yourself.

...

Hence, I have sworn an oath by God Almighty

That soon I will vex the hearts of the mischief-mongers. [RK, v. 12, p. 232; 1st and 3rd verses on the page; *Hujjatullaah*]

...

O you [the one who is] overcome by the curse, cease to make mention of curses

Have you not seen what your condition has become after you did ‘bakwaas’ [barked nonsense] [RK, v. 12, p. 234; last but one verse on the page; *Hujjatullaah*]

...

I do not see knowledge and intelligence in your soul/being

And you attack like a swine and bray like a donkey.

And you danced like a ‘baghiyya’ in gatherings

And established me as a transgressor although you are the greatest of transgressors. [RK, v. 12, p. 235; 5th and 6th verses on the page; *Hujjatullaah*]

Well, since you have just had the pleasure of seeing an example of Mirza Ghulam Ahmad’s poetry, here is another one, sliding in slime with the sublime:

I have a Friend and I am filled with His love

And I am not interested in and I hate stations of status and destinations.

...

I cling to to the robes of my Beloved

Such that what could not have been cleaned has been made radiant for me.

My enemies have become swine of the wilderness

And their women have gone beyond bitches. [RK, v. 14, p. 53; *Najmul Huda*]

3.3.4.3.3 The Arabic Word ‘Bighaa’ (Prostitution) and Related Terms

This section focuses on Mirza Ghulam Ahmad’s use of certain terms related to the Arabic word ‘bighaa’ which means “prostitution”. Further on in this section I will discuss the meaning of these terms, including the meanings offered by the Ahmadiyya Movement. For now, let us accept the meaning I have offered and take a look at the use of this word and related terms in Mirza Ghulam Ahmad’s writings.

Mirza Ghulam Ahmad has used this and related words in different terms. The examples below show the use of the following: ‘baghiyya’ (prostitute), ‘baghaaya’ (plural of baghiyya), ‘ibn-bighaa’ (son of prostitution), and ‘dhurriyat-ul-baghaayaa’ (progeny of prostitutes).

Two of the verses from a longer excerpt that you saw in the previous section are repeated below; they contain terms related to ‘bighaa’.

You [‘Abdul Haq Ghaznavee] engaged in verbal impudence in the manner of ‘baghaaya’ [prostitutes]

And O monster, you have wronged yourself. [RK, v. 12, p. 232; 1st verse on the page; *Hujjatullaah*]

...

And you [‘Abdul Haq Ghaznavee] danced like a ‘baghiyya’ [prostitute] in gatherings

And established me as a transgressor although you are the greatest of transgressors. [RK, v. 12, p. 235; 6th verse on the page; *Hujjatullaah*]

The verse quoted below is from another poem of Mirza Ghulam Ahmad’s. The original contains Arabic as well as Persian text; I am providing a transliteration of both as well as an English translation. Mirza Ghulam Ahmad writes, addressing an opponent:

[Arabic verse:]

‘aadhitanee khubthan falasto besaadeqan

in lam tammot bil khazee yaa ibn-bighaa [O son of prostitution].’

[Persian text, under the Arabic verse:]

‘maraa bekhabaasate khod eezaa daadee, pas man saadeq neestam

agar to ay nasle badkaaraan [O progeny of the unchaste] bezellat nameeree.’

[English translation:]

You have offended me by your wretchedness; thus, I am not truthful

If you, O son of prostitution, do not die in disgrace. [RK, v. 11, p. 282; 8th verse on page; *Anjaam-e-Aatham*].

Mirza Ghulam Ahmad’s Persian term corresponding to the Arabic ‘ibn-bighaa’ is slightly milder but it still contains the allusion to unchaste (women) and refers to the addressee as belonging to the progeny of such (women). It may not mean “bastard” but it is certainly vile.

As further evidence that Mirza Ghulam Ahmad uses the term bighaa (and related terms) to refer to prostitution, consider the following passage from one of his books which exists in the original in Arabic as well as in Urdu:

It should be known that each person who is ‘wald-ul-halaal’ [of legitimate birth] and is not from ‘dhurriyat-ul-baghaayaa’ [the progeny of prostitutes, stated in the Urdu text as ‘kharaab aurtoan ... kee nasl’, meaning, the progeny of bad women] and [the] progeny of dajjaal, he will definitely accept one of the two things. Either he will abstain from lying and false accusations after this or [he will] produce a publication like this publication of mine. [RK, v. 8, p. 163; approximately middle of the page; *Noor-ul-Haq*]

Note that in this passage the term ‘dhurriyat-ul-baghaayaa’ is being contrasted with ‘wald-ul-halaal’ which means “of legitimate birth”. This clearly indicates that the former expression connotes illegitimate birth. (As you will see shortly, the Ahmadiyya Movement does not acknowledge this meaning of this term.) Here is another example of Mirza Ghulam Ahmad’s use of this term:

These books, all Muslims look towards it with eyes of love and affection and benefit from its wisdom, and everyone accepts me and attests to my ministry. Except for the ‘dhurriyat-ul-baghaayaa’ [progeny of

prostitutes], whose hearts have been sealed by God so they do not accept. [RK, v. 5, pp. 547-548; last two lines of p. 547 and first line of p. 548; Arabic; *Aa-eeenah-e-Kamaalaat-e-Islaam*].

Now here is the Ahmadiyya Movement's explanation of Mirza Ghulam Ahmad's use of these terms:

It is objected that [Mirza Ghulam Ahmad] castigated the divines by applying to them the expression *zurrayatul baghaya* which, it is alleged, means the progeny of prostitutes. ...

... The well-known lexicon, *Tajul Urus*, has given the meaning of *baghy*, which is the singular of *baghaya*, as a female slave, whether of ill conduct or not. Accordingly, the meaning of the expression *zurrayatul baghaya* would be the progeny of female slaves, that is to say, those who do not possess the manly quality of accepting the truth.

... [A]ccording to the Promised Messiah, the expression *zurrayatul baghaya* meant the progeny of the wicked and not the progeny of prostitutes as is alleged by his opponents. [TRUTH-ABOUT, pp. 55-56]

To help you decide if the Ahmadiyya Movement explanation is valid, here are dictionary references, both from the point of view of modern written Arabic and Quraanic usage:

- According to a dictionary of modern written Arabic, 'baghee' (which is transliterated in [TRUTH-ABOUT] as 'baghy') means "whore, prostitute" and its plural is 'baghaayaa'; 'bighaa' means "prostitution" [HANS-WEHR, p. 68].
- According to a dictionary of the Quraan, 'baghiyyun' or 'baghiyyan' mean "Unchaste; Prostitute"; 'bighaa-un' means "Prostitution" [OMAR, p. 59].

And here are two verses of the Quraan, in connection with the story of Mary, that contain one of the terms, with the English translation from the Ahmadiyya Movement:

[Quraan 19:21] She said, "How can I have a son when no man has touched me, neither have I been unchaste?" ['baghiyya'] [AHMADIYYA-HQ, p. 645]

[19:29] O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman ['baghiyya']. [AHMADIYYA-HQ, p. 649]

So, given the Ahmadiyya Movement's explanation quoted above, is Mary saying that she cannot have a son because she has not been a female slave? And are the people reminding her that her mother was not a female slave?

Finally, let us see if Mirza Ghulam Ahmad's usage bears out the Ahmadiyya Movement's contention that the terms do not refer to the concept of prostitution but rather of slavery and wickedness. As I already pointed out, the term 'dhuurriyat-ul-baghaayaa' is being contrasted with 'wald-ul-halaal', which means "of legitimate birth", in the passage from [RK, v. 8, p. 163; *Noor-ul-Haq*]. This clearly indicates that the former expression connotes illegitimate birth.

Also, in two of the cases I presented above, Mirza Ghulam Ahmad (or the Ahmadiyya Movement) has provided a Persian or Urdu translation of the Arabic so we can see what the Arabic term was intended to mean. One of the cases has a verse containing the Arabic term 'ibn-bighaa' which, according to the dictionary, means "son of prostitution". The corresponding Persian in the book is 'nasle badkaaraan', meaning "O progeny of the unchaste" [RK, v. 11, p. 282; 8th verse on page; *Anjaam-e-Aatham*]. Although the Persian term does not necessarily imply prostitution, it does clearly imply unchastity and does not have any connotation of female slavery.

In the other case, corresponding Urdu text is present in the book, along with the passage in Arabic. The English translation of the verse is "And you danced like a prostitute in gatherings" [RK, v. 12, p. 235; 6th verse on the page; *Hujjatullaah*]. In my translation, the word "prostitute" represents the Arabic word 'baghiyya'. The Urdu text available in the book, corresponding to this verse, is: 'aur too nay bad-kaar aurat kee tarah raqs kiyaa'. The Urdu term 'bad-kaar aurat' is similar to the Persian 'badkaaraan' and means an unchaste woman or, literally, "a woman who does immoral deeds".

From these Persian and Urdu terms we see that Mirza Ghulam Ahmad himself is using the Arabic terms to connote unchastity (and the illegitimate birth resulting from it). The Arabic word 'al-baghaayaa' also occurs in [RK, v. 16, p. 430; first line on the page; *Lujja-tun-Noor*]; under it, the corresponding Persian term is 'zanaan-e-baazaaree', meaning "women of the streets". The same Arabic word again occurs on the next page [RK, v. 16, p. 431, first line on the page]; under it, the corresponding Persian term is 'zanaan-e-faahishah', meaning "prostitutes" or "immoral women".

Finally, I would like to point out that since Mirza Ghulam Ahmad has so freely used the Urdu ‘haraam zaadah’ (bastard), as well as the equivalent Arabic term ‘wald-ul-haraam’, as we saw earlier, it should not be any surprise that he is using the Arabic ‘ibn-bighaa’ or ‘dhurriyat-ul-baghaayaa’ both of which have meanings/connotations very similar to ‘haraam zaadah’ and ‘wald-ul-haraam’.

My conclusion is that the Ahmadiyya Movement’s defense of Mirza Ghulam Ahmad’s use of vile/abusive language, particularly of his use of terms connoting illicit birth, is invalid.

3.3.4.4 Noble Exhortation in Mirza Ghulam Ahmad’s Poetry

To close the section on abusive language, I present below some of Mirza Ghulam Ahmad’s noble poetry, exhorting his followers to practice restraint, patience, silence, and kindness in response to verbal abuse and vile written attacks.

‘ay meray piyaaroe shikayb-o-sabr kee `aadat karoe
woh agar phaylaa-ayn badboo tum bano mushk-e-bahaar.’
O my dear ones, adopt the habit of patience and endurance
You become the scent of spring even if they give out a bad smell.

‘gaaliyaan sun kar du`aa doe paa kay dukh aaraam doe
kibr kee `aadat joe daykhoe tum dikhaa-o inkasaar.’
Say a prayer for them in response to vile epithets from them; give them comfort when you receive hurt
If you see the habit of arrogance, you exhibit humility.

‘tum nah ghabraa-o agar woh gaaliyaan dayn har ghadree
choar doe un koe keh chhapwaa-ayn woh aysay ishtihaar.’
You do not get upset if they utter vile epithets every moment
Leave them alone if they get such advertisements printed.

‘chup rahoe tum daykh kar un kay risaalon mayn sitam
dam nah maaroe gar woh maarayn aur kar dayn haal-e-zaar.’
You remain silent when you see the injustice in their publications
Do not object even if they strike and create havoc. [RK, v. 21, p. 144; 10th, 13th, 14th, and 15th verses on page; *Baraaheen-e-Ahmadiyya*, Part V]

Having being treated to this sublime advice, recall the intention that Mirza Ghulam Ahmad explicitly stated to an opponent, in a verse that I quoted earlier, where he says that the opponent has used vile epithets for him so that now Mirza Ghulam Ahmad will invite the opponent to a *similar* feast (never mind that he tells his disciples to “say a prayer for them in response to vile epithets from them”):

‘ay `Abdul Haq too nay gaaliyoan mayn paysh-qadmee kee
pas mayn tayree waysee hee da`wat karoon gaa jaysaa keh too nay apnee aarzoo say tohfaa diyaa’
O `Abdul Haq you took the initiative in vile epithets
So, **I will invite you to a feast similar** to the gift you have presented with your desire. [RK, v. 12, p. 231; 5th verse on the page; *Hujjatullaah*]

And then Mirza Ghulam Ahmad offers `Abdul Haq not only a feast similar, but feeds him one with greater acidity:

And **you called me a dog** and you uttered vile epithets
O you wretched/vicious one, you crossed the bounds.
And **a dog is a form and you are its soul**
Hence a person like you barks like a dog and complains. [RK, v. 12, p. 231; 6th and 7th verses on the page; *Hujjatullaah*]

(One might wonder whether the verses containing the noble advice were addressed to Mirza Ghulam Ahmad's opponents, asking them to practice restraint in the face of his vile verbal attacks at them.)

3.3.5 Petty and Unholy Content

The previous section presented and discussed examples of the use of abusive/foul language by Mirza Ghulam Ahmad. I think that at least some readers will agree that that kind of material is unholy and is not what is expected from a Divinely appointed religious reformer. In this section I present some more content that is not holy according to Islaamic criteria and, even by universal standards of decency and dignity, some, if not all of it, is unwholesome or petty.

The sub-sections of this section are:

- Caricature Drawings.
- Arrays of Curses.
- Occult List of Numbers.
- Vulgar Poetry.

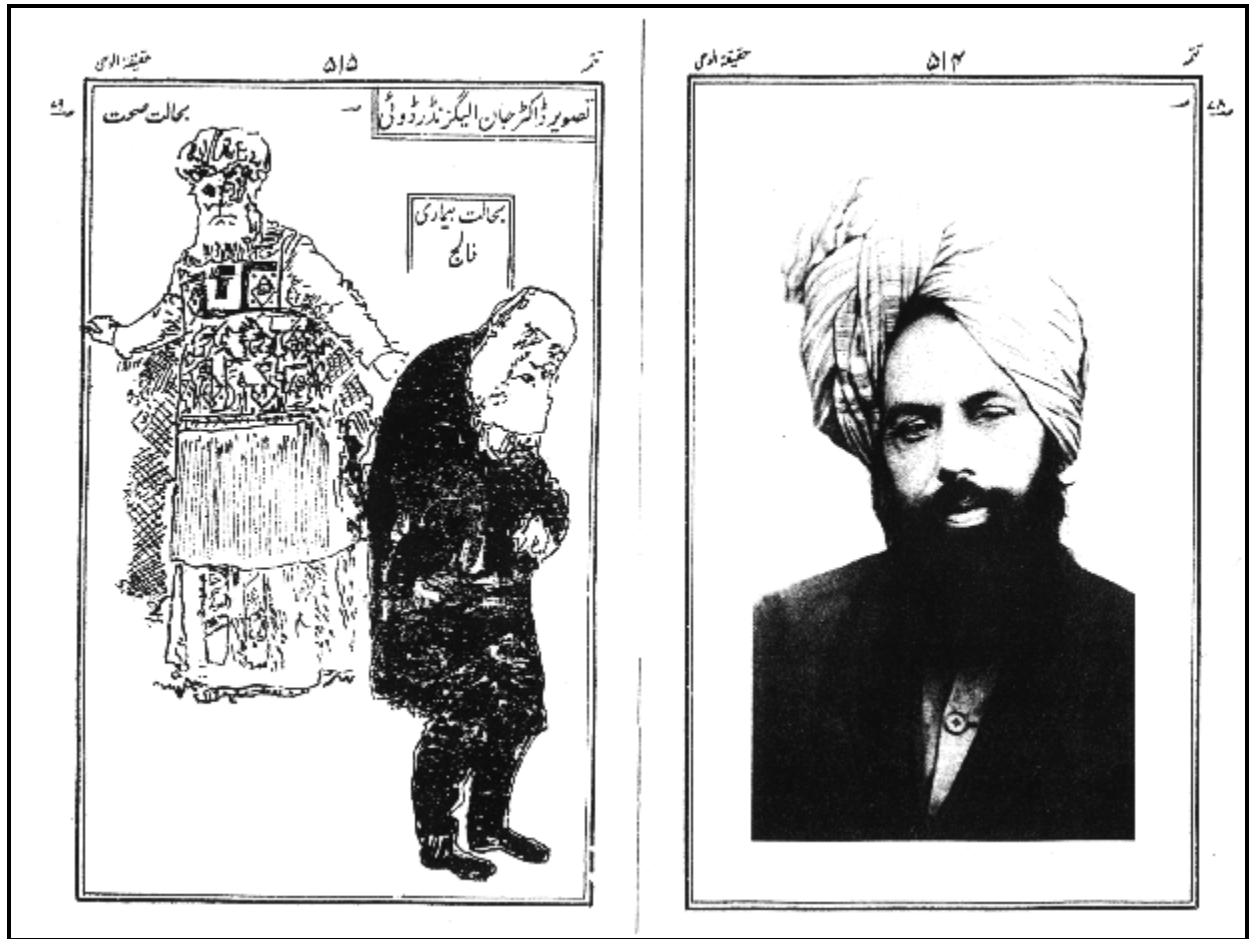
3.3.5.1 Caricature Drawings

The following are some hadeeths indicating the undesirability of drawings, particularly of the living beings, in Islaam:

- Hadeeth Agreed (from *Mishkaat-ul-Masaabih*): “The angels do not enter a house in which there are dogs and pictures.” [KARIM, p. 648]
- Hadeeth Agreed (from *Mishkaat-ul-Masaabih*): “The most chastised of men in point of punishment to Allah will be the drawers of pictures.” [KARIM, p. 651]
- Hadeeth Agreed (from *Mishkaat-ul-Masaabih*): “Every painter will be in the fire. A body will be created for him for every picture (of life) he made. It will then punish him in Hell. ... If you have got no alternative but to draw it, draw trees and what has got no life therein.” [KARIM, p. 651]

Even if you do not believe in these hadeeths, you might agree that it is beneath the dignity of a Divine prophet to be drawing caricatures of his opponents or rivals. But Mirza Ghulam Ahmad did so, as you can see in the image presented below, which shows his drawing of Dr. Alexander Dowie juxtaposed with a photograph of himself. (I will provide some information, shortly, on Dr. John Alexander Dowie and his relationship to Mirza Ghulam Ahmad.)

Figure 18 -- Caricature of Alexander Dowie [RK, v. 22, pp. 514-515]



The two pages whose image is presented in the figure above are taken from [RK, v. 22, pp. 514-515; *Haqeeqat-ul-Wahee*]. The photograph on the right is that of Mirza Ghulam Ahmad. The text labels included in the drawing on the left are as follows:

- Overall caption of drawing, in top right corner: “Picture of Dr. John Alexander Dowie”.
- Label above the human figure in the upper left: “In the State of Health”.
- Label above the human figure in the lower right: “In the State of the Illness of Paralysis”. (Although “paralysis” is not an illness but rather a symptom, I think the word ‘faalij’, meaning “paralysis”, was used in Mirza Ghulam Ahmad’s time as if it were the name of a disease.)

A slight variation of this drawing also occurs further down in the same book, [RK, v. 22, pp. 698-699; *Haqeeqat-ul-Wahee*]:

Figure 19 -- Caricature of Alexander Dowie (Once Again) [RK, v. 22, pp. 698-699]



Here is a brief overview of Dr. Dowie and his relationship to Mirza Ghulam Ahmad, from an Ahmadiyya book:

Dr. John Alexander Dowie, known in the U.S.A as a prophet and a fore-runner of Jesus Christ, boasted of his miraculous powers. ...

... When the Promised Messiah came to know of his pretensions, he challenged him to a prayer contest ...

At last the Promised Messiah's prophecy was fulfilled. Dowie was punished for his arrogance. His followers found out that he was a drunkard and a swindler. Struck with paralysis, he died in March 1907 ... [AHMADI-MUSLIMS, pp. 29-30]

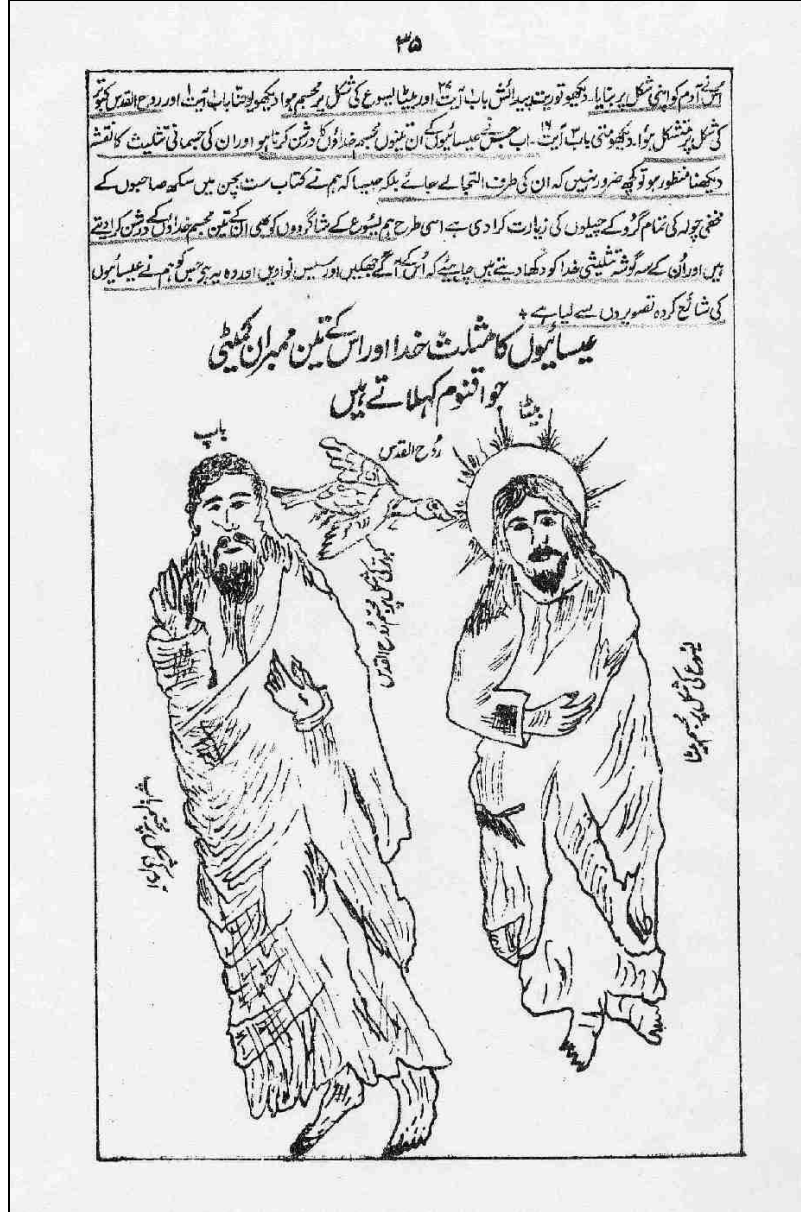
If you found Mirza Ghulam Ahmad's caricature of Dr. Dowie unseemly, you will probably find the image presented next to be offensive or at least in poor taste. That is an image of a drawing that appears in an article in which Mirza Ghulam Ahmad discusses Christianity. Describing and critiquing the concept of Trinity he writes:

[A]lthough at first these three individual members of the Trinity ['aqnoom' or basic elements] did not have three separate embodiments but, since that special era, which occurred 1896 years ago, three separate bodies were established, one for each of the three individual members of the Trinity. The father has the form of Aadam [Adam] since he created Aadam according to his own form [reference to the Torah] and the son was embodied in the form of Yasoo' [Jesus] [reference to the Gospels] and the holy spirit was shaped in the form of a pigeon [reference to the Gospels]. Now whoever would have [i.e., wants to have] a 'darshan' [a gratifying viewing of a beloved/idol by a lover/worshipper] of these three embodied gods of the Christians, and would like to see the image of their bodily Trinity, then there is no necessity to make an appeal to them [i.e., to the Trinity members] but rather [just as in another book I have helped the Sikhs get a devotional

viewing of the robe of their master], in the same manner I will also [presently] provide a darshan, to the disciples of Yasoo`, of their three embodied gods and will [presently] show [them] their three-cornered Trinity-god; [they] should bow in front of him and bend their heads and that [darshan or image] is this [provided in the picture below], which I have taken from pictures published by the Christians. [RK, v. 11, pp. 34-35; starts at last two lines on p. 34; *Anjaam-e-Aatham*].

Following this passage is the drawing shown in the image of one of these pages below.

Figure 20 -- Drawing of the Trinity [RK, v. 11, p. 35]



This drawing is also found, with slight variation, in [MAJMOO`AH, v. 2, p. 246].

The labels that appear in the drawing are as follows:

- Overall caption of drawing: "The Triangular God of the Christians and Its Three Committee Members Who are Knows as 'Aqnom' [Basic Elements]"
- Label above the human figure on the left: "Father".

- Label above the human figure on the right: “Son”.
- Label above the bird: “Holy Spirit”.
- Sideways label at extreme left: “The father, embodied in the form of Aadam”.
- Sideways label at extreme right: “The son, embodied in the form of Yasoo’ [Jesus]”.
- Sideways label in the middle: “The Holy Spirit, embodied in the form of a pigeon”. (Mirza Ghulam Ahmad refers to the bird as a pigeon although the English translations of the Gospels I consulted mention a dove rather than a pigeon. Here is a part of Matthew 3:16, the verse referenced by Mirza Ghulam Ahmad: “... and he [Jesus] saw the Spirit of God descending like a dove, and lighting upon him”.)

Judging by generally accepted principles of religious and scholarly discourse, I think that the drawing and the accompanying remarks are in poor taste and unfair. I agree that it is permissible, and necessary, for an author to expose the fallacies and hollowness of a religion that he (the author) is critiquing or proving false and some degree of derision may also be acceptable. But the mockery must remain within bounds of civility and also must be fair. Mirza Ghulam Ahmad’s drawing of the Trinity seems unnecessarily irreverent to me but since this is just a personal impression, I will not pursue this point. More importantly, his sarcastic invitation to Christians to get a ‘darshan’ (a devotional viewing) of the Trinity by looking at his drawing is not fair. Christians theology does not say that a *drawing* of the Trinity represents the Divine and can suffice as viewing the Divine. Similarly, it is not fair that he suggests that Christians should bow to his drawing. Christians do believe that God appeared in human form as Jesus -- which is a concept that may be critiqued -- but they do not believe that drawings of Jesus contain the Divine and should be bowed to.

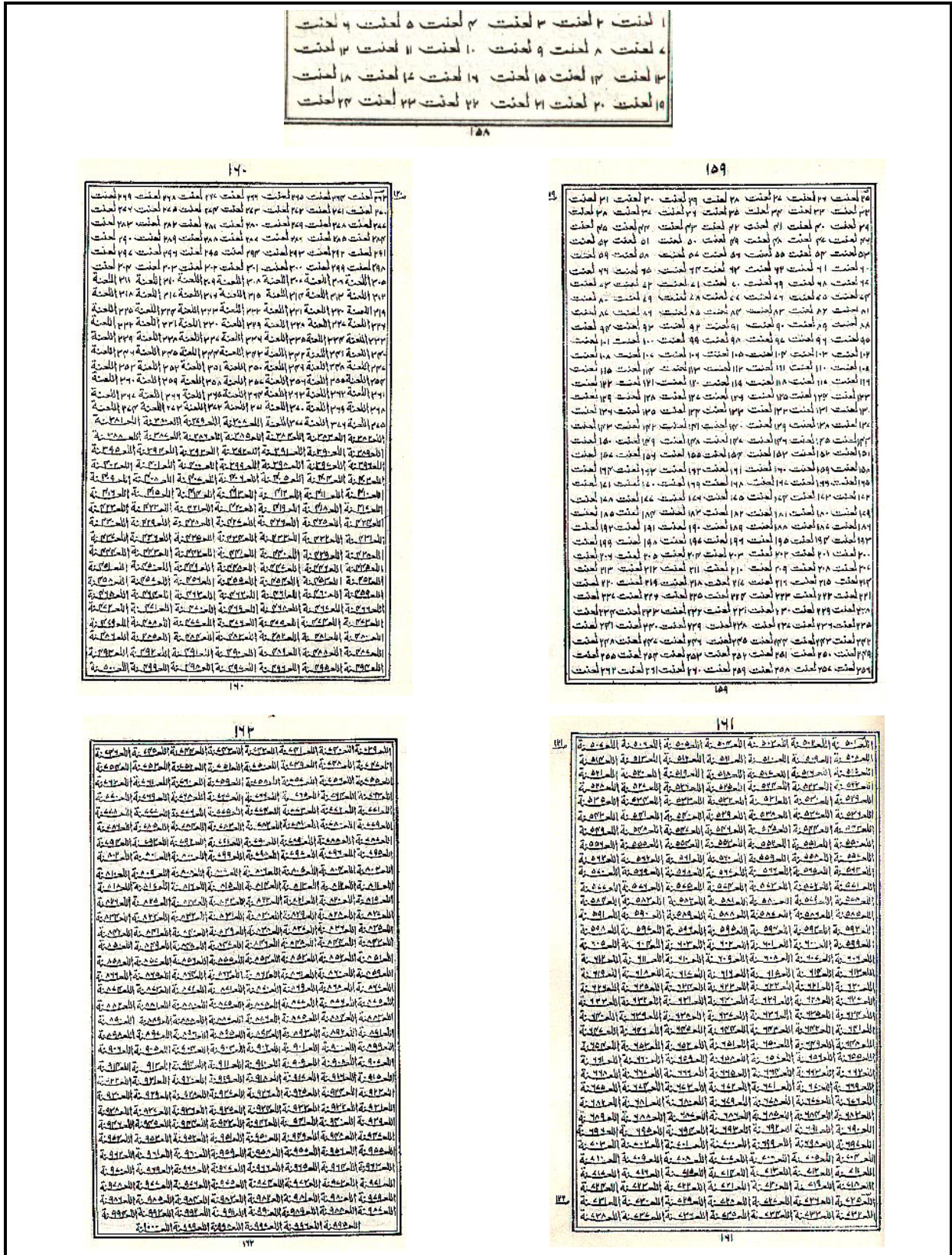
Furthermore, according to Islaamic principles as I understand them, and as reflected in the hadeeths I quoted earlier, making a drawing of the Trinity is not permissible at all or, at least, highly undesirable. Mirza Ghulam Ahmad could have explained the concept, and even mocked at it, just verbally. Even if a drawing was necessary to visually convey the relationship between the members of the Trinity, a symbolic form of drawing could have been used; for example, geometrical shapes or abstract forms could have been used to represent the Trinity members.

3.3.5.2 Arrays of Curses

In a previous section I had mentioned that one of Mirza Ghulam Ahmad’s books contains a list of ten items [RK, v. 19, p. 149; Appendix to *Nuzool al-Maseeh*], each item in the list being the text of the word ‘la`nat’, meaning “curse”. That array of 10 curses pales in comparison to the one found in another of Mirza Ghulam Ahmad’s books, which contains 1,000 curses, visually presented, spread over more than four pages.

The figure below show images of the five pages (the first one showing only part of the page) containing this array [RK, v. 8, pp. 158-162]. Each cell of the array contains the Arabic text of the word ‘la`nat’ (curse); the cells are numbered from 1 to 1000.

Figure 21 -- Array of 1000 Curses [RK, v. 8, pp. 158-162]



I find it unwholesome and immature as well as wasteful and unnecessary, for a book to contain the word “curse” repeatedly written 1000 times, even if it were justifiable to be sending 1000 curses upon someone. That is, if sending 1000 curses had to be done, it could have been accomplished by simply saying so verbally; it did not have to be presented visually.

In case you are wondering what the occasion was for these curses and who the recipient was, here is the background. In his book *Noor-ul-Haq* [RK, v. 8] Mirza Ghulam Ahmad challenges some people to produce a publication in Arabic equal in quality to one that he (Mirza Ghulam Ahmad) has produced. He says that his main addressee is a Christian priest, Imaad-ud-Deen, who has criticized the Quraan and refuses to accept that the Arabic composition of the Quraan is of excellent quality. Mirza Ghulam Ahmad says that Mr. Imaad-ud-Deen is not well-versed in Arabic and the challenge has been devised to test him. He says that in developing the Arabic material to meet Mirza Ghulam Ahmad’s challenge, Imaad-ud-Deen is free to seek help from anyone, including those who call themselves maulvees. Then Mirza Ghulam Ahmad says that in addition to Imaad-ud-Deen his challenge is also addressed to those Christians who call themselves maulvees and he says that their names have been listed in the margin. In the margin there is a list of names all of which sound like Muslim names and are prefixed with the title Maulvee, e.g., Maulvee Karam Deen and Maulvee Nizaam-ud-Deen. Perhaps these gentlemen were Muslim converts to Christianity and used the title “Maulvee” to claim that they were scholars just as much as the Muslims were. At any rate, they are all secondary addressees of the challenge.

Then comes the issue of the curses. Mirza Ghulam Ahmad says that if the addressees do not accept the challenge, and neither do they cease to dishonor the Quraan and the Holy Prophet etc., then a 1000 curses of God are upon them. At the end he asks the whole (Muslim) nation to say ‘Aameen’, i.e., Amen, (to his prayer for these people being cursed) and then he presents his array of the 1000 curses.

I suspect that Mirza Ghulam Ahmad’s motivation for being so loudly contemptuous of the Christians, at least to some extent, was to impress the Muslim public. My impression is that Mirza Ghulam Ahmad viewed himself -- and/or wanted to promote himself -- as a hero for the Muslims; this impression is supported by statements he makes in this article (the one containing the 1000 curses) telling Imaad-ud-Deen that “I have risen to test the quality of your sword” [RK, v. 8, p. 152] and “I have stood up” to put an end to your fire. Mirza Ghulam Ahmad wanted to establish himself as the savior of the Muslims and was trying to live up to this notion. That is why he asks the whole (Muslim) nation to say ‘Aameen’ to his curses, notwithstanding the fact that at other places he expresses the opinion that Muslims who have rejected him are a perished nation and spiritually dead. In fairness, though, it must be stated that the “perished nation” declaration is in a book published in 1902 [RK, v. 17, Appendix of *Tohfa-e-Goldrawiyah*] whereas these curses on the Christians are in [RK, v. 8, *Noor-ul-Haq*], published 1894. Perhaps it was when the Muslims did not recognize him as a hero and savior that Mirza Ghulam Ahmad recognized their spiritual death.

3.3.5.3 Occult List of Numbers

In the section on Meer `Abbaas I had presented an excerpt, part of which I am providing again below. The passage occurs at the end of an article about Meer `Abbaas who, as you will recall, is one of the disciples who renounced Ahmadiyya.

And they ask you whether this thing is true. Say, yes, I swear upon my Lord that this is true and you cannot stop this thing from happening. We [the Divine] have Ourselves tied your marriage knot to that [woman]. No one can change My words. And upon witnessing the signs they will turn away their faces and will not accept and will say that this is some strong/real deceit or strong/real magic.

28-27-14-2-27-2-26-2-28-1-23-15-11

1-2-27-14-10-1-28-27-47-16-11-34-14-11

7-1-5-34-23-34-11-14-7-23-14-10-1

14-5-28-7-34-1-7-34-11-16-1-14-7-2-1-7-5-1-14-2-14-2-28-1-7

And **peace on [those] who understand our secrets/mysteries** and follow the guidance.

The Advisor, The Affectionate, [The] Humble One, Ghulam Ahmad Qaadiyaanee. December 27, 1891.

[RK, v. 4, p. 350; RK page number is in bottom margin; *Aasmaanee Faysslah*]

As you can see, Mirza Ghulam Ahmad does not explain what this list of numbers means or is meant to do. Whatever he might have meant by this list, to some people it gives the impression of being related to sorcery, perhaps being an attempt to cast a spell on, or just to scare, Meer `Abbaas or other readers.

Furthermore, Mirza Ghulam Ahmad makes a reference to his “mysteries”, after listing the numbers, and invokes the blessing of peace only on those who understand his mysteries. Even if “mysteries” here just means spiritual knowledge, it seems ungracious to restrict the peace invocation to people who understand Mirza Ghulam Ahmad’s mysteries.

This list, and the restricted peace invocation, do not seem Islaamic or holy to me.

3.3.5.4 **Vulgar Poetry**

In his book *Aaryaa Dharm* (meaning “The Aaryaa Religion”), Mirza Ghulam Ahmad criticizes a certain custom of the Aaryaas (members of a certain Hindu sect) called ‘Niyog’. According to this custom, as Mirza Ghulam Ahmad explains it, a woman who could not conceive through her husband was asked by her husband to be intimate with other men, who he brought to the house, so as to bear children for him (the husband).

In connection with critiquing the custom of Niyog, Mirza Ghulam Ahmad presents a poem which, in my opinion, contains vulgarity, at times bordering on the obscene. I agree that it is legitimate for Mirza Ghulam Ahmad to criticize this custom, analyze its implications, and elaborate upon its demerits. It may also be justifiable for him to be sarcastic and derisive since, as he says, the Aaryaas had been viciously criticizing Islaam and making false accusations against the morality of the Holy Prophet. (It appears that one of the things the Aaryaas were criticizing was Islaam’s permission that a man may take more than one wife.) However, I see no need for Mirza Ghulam Ahmad to have written a cheap poem of 37 couplets, belaboring certain points and in coarse street language. I certainly find it beneath the dignity of a man of God.

I quote some couplets from this poem below, providing the Urdu transliteration as well as an English translation. Bear in mind that the vulgarity of the Urdu may not quite come across in the English.

‘jin koe rasm-e-niyog piyaaree hay
deen-o-dunyaa mayn un kee khowaaree hay’
Those who love the tradition of Niyog
They get wretchedness both spiritually and materially. [Verse 1]

...
‘doosraa biyaah kyoon haraam nah hoe
jab-keh rasm-e-niyog jaaree hay’
Why shouldn’t second marriage be forbidden [i.e., why would Aaryaas need a second marriage]
Given that they have established the custom of Niyog. [Verse 6]

...
‘chupkay chupkay haraam karwaanaa
aaryoan kaa usool bhaaree hay’
To get adultery/sin performed surreptitiously
Is a profound principle of the Aaryaas. [Verse 8]

...
‘zan-e-baygaanah par yeh shaydaa hayn
jis koe daykhoe wohee shikaaree hay’
They dote on stranger [unrelated] women
Each of them is a hunter [i.e., going after prey]. [Verse 10]

‘laa-iq-e-soakhtan hayn unkay mard
unkee naaree har ayk naaree hay’
Their men deserve to be burnt
Every woman is their [own] woman [i.e., wife]. [Verse 11]

‘waah waah kyaa dharam hay kyaa eemaan
jis mayn waajib haraamkaaree hay’

Bravo! What a religion! what a faith!
In which immorality [or adultery] is obligatory. [Verse 12]

...

‘ghayr mardoan say maangnaa nutfah
sakht khubs aur naabakaaree hay’
To ask for sperm from stranger [unrelated] men
Is great wickedness and an evil act. [Verse 17]

‘ghayr kay saath jo keh soatee hay
woh nah beewee zan-e-bazaaree hay’
She who sleeps with a stranger [unrelated] man
She is not a wife [but] a street woman [prostitute]. [Verse 18]

‘hay woh chandaal, dasht aur paapee
juft uskee ko-ee chamaaree hay’
He is low-caste, corrupted and sinful
His mate is some shoe-maker woman [i.e., dirty or low-caste]. [Verse 19]

...

‘naam aulad kay husool kaa hay
saaree shehwat kee bayqaraaree hay’
Ostensibly, this is to procure children
[But] all of it is the restlessness of lust. [Verse 22]

‘baytaa baytaa pukaartee hay ghalat
yaar kee usko aah-o-zaaree hay’
She incorrectly calls out for [a] son
She is [actually] sighing and wailing for her lover [Verse 23]

‘das say karwaa chukee zinaa laykin
paak daaman abhee bichaaree hay’
She has had ten [men] perform illegal sexual intercourse [on her], but
The poor woman is still chaste. [Verse 24]

...

‘ghar mayn laataay hayn uskay yaaroan koe
aysee joaroo kee paasdaree hay’
They bring her lovers into the house
Such is the concern for the wife. [Verse 26]

...

‘hay qawee mard kee talaash unhayn
khoob joaroo kee haq guzaaree hay’
They are in search of a virile man
The wife’s rights are very well protected. [Verse 30]

'taakeh karwaa-ayn phir usay gande

paak hoanay kee intizaaree hay – ya`nee hayz say paak hoanay kee intizaaree hay'

So as to have her made filthy again

[Her] purification is awaited – That is, purification from menstruation is awaited. [Verse 31] [RK, v. 10, pp. 75-77; *Aaryaa Dharm*]

3.3.6 Miscellaneous Noteworthy Traits and Behavior

The previous sections contained material that might have been shocking for some readers and the sections coming up after this one require rather intense reading. As a breather, I decided to present some relatively brief and lightweight material. The sub-sections below are:

- Less Than Forthright Management of Ahmadiyya Movement Funds.
- Carelessness in Quraanic References and Other Inaccuracies.

3.3.6.1 Less Than Forthright Management of Ahmadiyya Movement Funds

The quotation below is from a letter written by Mirza Ghulam Ahmad. As apparent from his remarks, it is in reply to a letter pertaining to use of religious donations made by Ahmadees.

My Dear Brother, 'assalaam-o-a`laykum wa rahmatullaah wa barakaatuhoo' [greetings of peace]. ... To the extent that I remember the gist of your first letter, it is this that [it] communicated to me a message from Jama`at [i.e., a certain Jama`at whose name is being withheld in this copy of the letter, subsequently referred to as X] that there is great extravagance in the expenditure of money; you [i.e., Mirza Ghulam Ahmad] should not keep the funds deposited with yourself and [i.e., rather] these funds should be in the custody of a committee that should spend them as needed. And [your letter] also mentioned that a few servants of the garden eat meals from those funds. And, similarly, there was reference to other types of expenses ... I do not find it necessary to refute this. I oblige you by invoking God Almighty's oath -- which oath is necessary for a believer to fulfill and whose violation is sin -- that you explain very clearly and openly to the entire [X] Jama`at and, in particular, to those gentlemen in whose hearts this objection has appeared, that after this we completely terminate the 'chandah' [donation] of [Jama`at X] and it is forbidden to them and entirely forbidden, and is similar to the flesh of swine, that they send even a grain for helping any of our projects, for the rest of their lives. Similarly, I lay the same oath upon each such person as hides such objections in his heart.

This endeavor/matter is from God Almighty and I carry it out according to what/how he conveys to my heart, regardless of whether that matter is correct or incorrect in the eyes of people, right or wrong. Hence, the person who, after providing some help, taunts/reproaches me regarding expenditure, he attacks me and such attack is not bearable. ... [I] do not consider those people, in whose hearts suspicions arise, to even be like a dead worm. ... [Only] those people are allowed to give me donations who truly, with their hearts, consider me the khaleefah of Allaah. And have faith in all my transactions, whether they understand them or not, and consider it a negation of faith to make objections against them. I am not a merchant that I should keep accounts. I am not the treasurer of some committee that I should submit an account [of expenses] to someone. ... When [it is the case that] God tells me abundantly, as if He tells me every day, that it is I [God] who sends whatever comes [to Mirza Ghulam Ahmad] and He never objects to my expenses, then who else is there to raise objections against me? ...

Humbly, Mirza Ghulam Ahmad

[MALFOOZAAT, v. 7, pp. 324-326; marginal note; letter published in *Al-Hakam*, March 31, 1905]

Mirza Ghulam Ahmad's overall attitude in the letter, particularly his brazen refusal to provide an accounting of expenditure from Jama`at funds, gives me the impression that his management of these funds was not entirely aboveboard.

3.3.6.2 Carelessness in Quraanic References and Other Inaccuracies

Mirza Ghulam Ahmad references the Quraan in many places in his writings and there are instances where he provides an inaccurate translation of the cited verse(s). The inaccuracy occurs due to Mirza Ghulam Ahmad embedding his elaboration or commentary within the translated text, without any mention or indication of interpolation. I provide an example below.

Allaah, with His Manifest Glory, Himself says in the Noble Quraan that 'wa laqad aataynaa moosal kitaaba wa qaffaynaa minba`dihee birrusuli' [Arabic text of the first part of Quraan 2:88]; that is, We gave the

‘tawrayt’ [Torah] to Moosaa [Moses] and then after this Book We sent many Messengers so that [they may] support and testify to the truth of the tawrayt. [RK, v. 6, p. 340; last three lines on page]

Now, compare this to the English translation of the same portion of 2:88 from the Ahmadiyya translation and commentary of the Quraan:

[Quraan 2:88] And verily We gave Moses the Book and caused Messengers to follow in his footsteps after him; ... [AHMADIYYA-HQ, p. 43]

As you can see, the Urdu text Mirza Ghulam Ahmad provides to his reader (which I have shown above translated into English) for the first portion of Quraan 2:88 does not match very closely with the English translation of the same portion of 2:88 from [AHMADIYYA-HQ]. For one thing, Mirza Ghulam Ahmad uses the word “tawrayt”, meaning the Torah, whereas the Quraan uses the word ‘kitaab’, meaning Book. This is a relatively minor error. A more serious issue is that Mirza Ghulam Ahmad adds a whole phrase for which there is no parallel in the Quraanic text: “so that [they may] support and testify to the truth of the tawrayt”. This phrase is Mirza Ghulam Ahmad’s interpretation of the Quraanic statement that God sent Messengers following Moses; Mirza Ghulam Ahmad is presenting his view of why those Messengers were sent. Now, it may well be that his intention is not to deceive (in this case or in other cases of inaccurate translation). However, respect for the original author and for the reader, and concern for proper communication of knowledge, all require that a translator keep his/her additions distinct from the translated text. Given that the Quraan is religious scripture, Mirza Ghulam Ahmad’s laxity is particularly egregious and smacks of arrogance.

In general, Mirza Ghulam Ahmad does not seem to be very concerned with communicating accurate information. Here is an example of a statement very much at variance with standard Islaamic biographies of Muhammad:

Take a look at history. His Holiness, the blessings of Allaah and peace be on him, was that same orphan boy whose father died a few days after [Muhammad’s] birth and his mother died leaving an infant just a few months old. [RK, v. 23, p. 465; near the middle of the page]

Contrary to Mirza Ghulam Ahmad’s statement that Muhammad’s father died a few days after his birth and his mother died a few months later, all or most Muslim biographies of Muhammad state that his father died before his birth and his mother died when he was about six years of age; an Ahmadiyya biography says the same [INTRO-HQ, pp. 138-139]. Either Mirza Ghulam Ahmad is being extremely careless or he is providing information from some uncommon historical source; if it is the latter, he should have told the reader about it.

3.3.7 Extolling Victoria’s Benevolent Embrace

Mirza Ghulam Ahmad wrote a letter to Victoria, Queen of England and Empress of India, on the occasion of her Diamond Jubilee; in this letter, he congratulates her, praises and thanks her, and, primarily, tells her about himself. My purpose in this section is to critique one specific aspect of the letter, viz., the exaggeration employed by Mirza Ghulam Ahmad in his praise of the Queen, without regard to the demands of truth and concern for justice.

To further support my criticism, I also present some excerpts from a booklet that Mirza Ghulam Ahmad wrote as a follow-up to the letter.

The sub-sections of this section are:

- The Letter.
- Follow-up to the Letter.
- Victoria’s Empire.
- Expectations of Truth and Support of Justice by the Messiah.

3.3.7.1 The Letter

I quote below from the first few pages of the booklet, *Tohfaa-e-Qaysariyyah*, which consists of Mirza Ghulam Ahmad’s letter to Queen Victoria. I have translated some of Mirza Ghulam Ahmad’s long sentences in their entirety, with all their flowery language, to give you an idea of the style in which the letter is written. I have included the title page and have tried to depict its formatting. I have boxed some phrases that I will specially discuss later on.

The Blessed Gift

That is, The Book

Tohfaa-e-Qaysariyyah **[Gift to the Empress]**

...

May 25, 1897 AD

...

This Respectful Letter of Benediction/Congratulation

Is from that person who has come, in the name of Yasoo` Maseeh [Jesus], to rid the world of various kinds of innovations. **Whose purpose it is to establish truth in the world, with peace and gentleness.** And to teach people the way of true love for, and servitude to, their Creator. **And to explain [to people] the way of true obedience to their monarch the Exalted Queen,** whose subjects they are. And to deliver the lesson of having true mutual sympathy among human beings. ... And this writing is a gift of gratitude that has been presented respectfully to the **Respected Lady, Empress of India, Exalted Queen of England and India, may her prosperity continue to be perpetuated, with her titles,** on the occasion of the celebration of the **60-year [Diamond] Jubilee,** as congratulation and blessing [‘mubaarik baad’].

‘Mubaarik ! Mubaarik !! Mubaarik !!!’

[Blessings/Congratulations stated thrice, each time with a larger number of exclamation marks]

Thanks to that God who gave us this great and glorious day of happiness that we saw the Diamond Jubilee of our Exalted Queen, Empress of India and England. **Who can estimate the extent of the joy that has occurred due to the arrival of this day?** May the greeting of blessings and congratulations from us, filled with joy and gratitude, reach our benefactress, the blessed Empress. May God always keep the Exalted Queen happy!

... We pray [to God] that may He keep secure for long **our Exalted Queen, Empress of India, who has the different nations of her subjects in her benevolent embrace** [‘hamaaree malkah-e-mu`azzimah qaysarah-e-hind ... joe apnee ri`aayaa kee mukhtalif aqwaam koe kinaar-e-`aatifat mayn liyay hoo-ay hay’] [and], from whose single being, comfort is being provided to millions of people. And may it be that on the occasion of the Jubilee celebration (due to the joy of which, **millions of hearts** in British India and England, with the enthusiasm born of delight, **are in movement, like those flowers** that, blooming from the cool breeze of the spring zephyr, wave their wings like the birds), the firmament with its sun and moon and all its stars, offer congratulations/blessings just as **the earth is jumping** for congratulations/blessings, [and] with the same vigor and vivacity. And, just as our benefactress of high glory, Exalted Queen, Sovereign of India, is **universally dear** [‘har dil `azeez] in the hearts of all the old and the young/children [‘boodrhoan aur bach-choan’] of her subjects, in the same manner, may the Divine favor make it so, [she] become universally dear in the hearts of the angels. ...

This prayerful person [Mirza Ghulam Ahmad], who has come into the world with the name of `Eesaa Maseeh [Jesus], is **proud of the being of the Exalted Queen, Empress of India and her era,** like the Chief of the Two Worlds, Hadrat Muhammad Mustafaa, the blessings of Allaah and peace be on him, was proud of the era of **Nawshayrwaan⁵⁸ the Just.** ... [RK, v. 12, pp. 251-255; *Tohfaa-e-Qaysariyyah*]

Mirza Ghulam Ahmad has stated in this letter that “the different nations of [the Queen’s] subjects [are] in her benevolent embrace” and that she is “universally dear in the hearts of all the old and the young/children of her subjects”. He has also said that he is proud of her and her era as the Holy Prophet was proud of Nawshayrwaan the Just (a king known for his justice), thus implying that Victoria’s reign was one of great justice. We will see later on to what extent these statements are true and just.

⁵⁸ Nawshayrwaan was a king, probably of Persia, known for his justice.

3.3.7.2 Follow-up to the Letter

Apparently, Victoria did not reply to the letter. In 1899 Mirza Ghulam Ahmad published the booklet *Sitaarah-e-Qaysarah*, as a follow-up to his letter to the Queen.

The title of the booklet means “The Star of the Empress”. He explains on its title page that the booklet has been given that name because “due to the effect of [the Empress’] extremely bright star, various kinds of earthly and heavenly blessings have been manifested” and that the booklet contains “mention of the blessings of Hadrat [Respected] Exalted Queen, the Empress, may her prosperity continue to be perpetuated” [RK, v. 15, p. 109; Title page of *Sitaarah-e-Qaysarah*].

Mirza Ghulam Ahmad states in the beginning of the booklet that although most people in India, according to their mental capacity and ability to identify graciousness, do love and obey the Queen, there are some who are living like animals [RK, v. 15, p. 111]. Then he tells her about his own appreciation for her government and his sincerity to it and recounts his father’s service to the British; he also mentions the letter he wrote to her that was published in *Tohfaa-e-Qaysariyyah* [RK, v. 15, pp. 111-113]. (You will see a great deal more of his father’s service to the British in Section 3.3.8, “The 50 Horses and Spying on Friday”.) Some excerpts from the paragraphs that follow this are provided below.

And the service that I performed in favor of the British authorities was that I had about 50,000 books and articles and announcements/advertisements printed and [had them] published in this country and also in other Muslim lands, with the content that the British Government is a benefactor of us Muslims. Therefore, it should be the duty of every Muslim to truly obey this government and have heartfelt gratitude and goodwill for this treasure. ... [RK, v. 15, p. 114; starts at 2nd line from top; *Sitaarah-e-Qaysarah*]

In *Tohfaa-e-Qaysariyyah*, which has been sent to the respected presence of Huzoor [Respected] Empress of India, I had respectfully presented these same circumstances and services and claims [about my services to the British Government and my Divine ministry etc.]. And, in view of the vast ethical/moral [stature] of my Lady, the Exalted Queen, I was hopeful of a reply every day. And even now [I] am. In my opinion if that humble gift, from a prayerful/well-wisher person like myself – that had been written, due to perfect sincerity, [as if] with the blood of my life – had been presented to the respected presence of Huzoor Exalted Queen, may her prosperity continue to be perpetuated, it is impossible that a reply to it would not have come. In fact [it] would definitely have come; [it] would definitely have come. Therefore, due to the certainty that I possess, with perfect confidence, regarding the merciful ethics/morals of the Lady Empress of India, I am compelled to write this respectful reminder. ... [RK, v. 15, p. 115; starts at the top of the page]

O, Blessed Empress, may God keep you secure. And may [He] provide happiness to our hearts by your [long] age and prosperity and success. At this time, the coming of the Maseeh Mau’ood in your imperial reign, which is filled with the radiance of good intentions, is a testimony from God that from among all the monarchs your being exceeds in peace-loving and magnificence of administration and sympathy for [your] subjects and impartiality and administration of justice. [RK, v. 15, p. 116; start of paragraph near middle of the page]

... God sent a light [i.e., Mirza Ghulam Ahmad] from heaven in your luminous reign. Because light attracts light to itself and darkness attracts darkness. O blessed and prosperous Queen of the Age, the books in which the coming of the Maseeh Ma’ood is mentioned, those books contain clear indications of your peaceful reign. ... [RK, v. 15, p. 117; near the middle of the page]

... O Exalted Queen, Empress of India, may God put blessing in your life [i.e., give you a long life], with prosperity and joy. How blessed is your reign of government that God’s hand is supporting your goals from heaven. The angels are cleaning/preparing the paths of your sympathy for [your] subjects and good intentions. The fine vapors of your justice are rising like clouds so that [they] may make the entire country into the envy of the spring. The person who does not appreciate your imperial reign is evil/mischievous. ... [RK, v. 15, p. 119; starts a little below the middle of the page; *Sitaarah-e-Qaysarah*]

I will show in the subsequent sub-sections that the complimentary statements in the excerpt above, and in the letter it references, quoted further above, were unfounded and that giving the Queen a false impression of her popularity and her merits was particularly egregious, given the Divine office that Mirza Ghulam Ahmad claimed. The one thing I want to point out here is that in the booklet I quoted above, Mirza Ghulam Ahmad states that even though most people in India love and obey the Queen (according to their understanding), there are “some who, under cover, live life like beasts and animals” [RK, v. 15, p. 111; near the bottom of the page; *Sitaarah-e-Qaysarah*]. Thus, he himself tells us that she is not *universally* dear to all her Indian subjects.

3.3.7.3 Victoria's Empire

I will review both Victoria's popularity and the justice and beneficialness (or lack thereof) of her reign. Note that these are two separate, though related, issues. That is, it is possible that a ruler's reign is just and benevolent and yet the ruler is not popular and also vice versa, that a ruler is popular although his/her reign is not just or benevolent. I will show that neither were the "the different nations" under Victoria in "her benevolent embrace" nor was she "universally dear in the hearts of all ... her subjects". And, nor did her reign spread justice around the world.

The discussion is divided into the following sub-sections:

- India and Indian Muslim Subjects.
- Maintaining and Building Empire.

3.3.7.3.1 India and Indian Muslim Subjects

In this section, I first focus on Indian Muslims and then address conditions in India in general.

To show how the Muslims among Victoria's Indian subjects felt about her reign, I quote from a well-known book, *The Indian Musalmans*, written (in 1871) by a British official (a civil servant) of her government in India, Sir William Hunter:

The British Government of India ... can segregate the whole party of sedition [a group of Muslims engaged in militant struggle against the British Government] ... by detaching from it the sympathies of the general Muhammadan Community. This, however, it can only do by removing **the chronic sense of wrong which has grown up in the hearts of the Musalmáns under the British Rule.**

For there is no use shutting our ears to the fact that **the Indian Muhammadans arraign us on a list of charges as serious as was ever been [sic] brought against a Government.** They accuse us of having closed every honourable walk of life to professors of their creed. They accuse us of having introduced a system of education which leaves their whole community unprovided for, and which has landed it in contempt and beggary. They accuse us of having brought misery into thousands of families, by abolishing their Law Officers, who gave the sanction of religion to the marriage tie, and who from time immemorial have been depositories and administrators of the Domestic Law of Islam. They accuse us of imperilling their souls, by denying them the means of performing the duties of their faith. Above all, they charge us with deliberate malversation of their religious foundations, and with misappropriation on the largest scale of their educational funds. **Besides these specific counts, which they believe susceptible of proof, they have a host of sentimental grievances, perhaps of little weight with the unimaginative British mind, but which not less in India than in Ireland keep the popular heart in a state of soreness to their Rulers.** They declare that we, who obtained our footing in Bengal as the servants of a Muhammadan Empire, have shown no pity in the time of our triumph, and with the insolence of upstarts have trodden our former masters into the mire. **In a word, the Indian Musalmáns arraign the British Government for its want of sympathy, for its want of magnanimity, for its mean malversation of their funds, and for great public wrongs spread over a period of one hundred years.**

How far these charges are true, how far they are inevitable, I propose at some length to inquire. ...

...

But, indeed, **from the highest official [of the British Government] to the lowest** (and no one has penetrated into the wrongs of the Musalmáns more deeply than the present Viceroy), **there is now a firm conviction that we have failed in our duty to the Muhammadan subjects of the Queen.** [HUNTER, pp. 140-143]

If you read Hunter's book you will see that he is quite intimately familiar with the state of affairs in India and has based his report on a fair amount of research, well supported by references⁵⁹. Not only was he an official of the

⁵⁹ The following excerpts, from an encyclopedia article based on the 1911 edition of the *Encyclopedia Britannica*, provide an idea of who Hunter was and how familiar he was with India: "[Hunter stood] first in the final examination for the Indian Civil Service in 1862. Posted in the remote district of Birbhum in the lower provinces of Bengal, he began collecting local traditions and records, which formed the materials for his novel and suggestive publication, entitled *Time Annals of Rural Bengal*, a book which did much to stimulate public interest in the details of Indian administration. ... In 1869 Lord Mayo asked Hunter to submit a scheme for a comprehensive statistical survey of the Indian empire. ... **The early period of his undertaking was devoted to a series of tours which took him into every corner of India.** ... The immense task ... enabled The Imperial Gazetteer of India to appear in 9 volumes in 1881 ... Hunter's own article on India was published in 1880 as *A Brief History of the Indian Peoples*, and has been widely translated and utilized in Indian schools. A revised form was issued in 1895, under the title of *The Indian Empire: its People, History and Products.*" [1911, article on "Hunter, Sir William Wilson"]

British government, based in India, but his motive for writing was to explain the issue and context of whether or not the Muslims were a danger to British rule in India. He would have done the British government a disservice if his assessment had not been correct. And, while Mirza Ghulam Ahmad praises Victoria for her justice and benevolence, Hunter, with all his knowledge of the situation, writes that “from the highest official [of the British government] to the lowest ... there is now a firm conviction that we have failed in our duty to the Muhammadan subjects of the Queen” [HUNTER, p. 143]. Note that what Hunter is saying here is not just that the Muslims were discontented in their own minds but that the Queen’s officials believed that the British government had failed in its duty to them. (The introduction to the modern edition of [HUNTER] states that Hunter’s analysis applied only to Bengal. I am not sure that that is the case but even if it is, it still shows that, in Hunter’s view, some harm had been done to Muslims in some part of British India. Also, some British critics of Hunter thought that his account was exaggerated. Even if he did *exaggerate*, it seems that *some* grievances must have existed among Indian Muslims against the British and, if Hunter’s account is even partially correct, some of those grievances were valid.)

But even if it were the case that it was only the Muslim view, and not the reality, that there was cause for grievance, Mirza Ghulam Ahmad’s statement that the Queen was “universally dear in the hearts of all ... her subjects” would have been false (because she was not dear in the hearts of at least some of her Indian Muslim subjects).

Hunter’s book first appeared in 1871 and its second edition was published in 1876. So, defenders of Mirza Ghulam Ahmad may say that he was describing conditions prevailing about 20 years earlier than the letter to Victoria written by Mirza Ghulam Ahmad. However, note that Hunter mentions “the chronic sense of wrong which has grown up in the hearts of the Musalmáns under the British Rule” [HUNTER, p. 140] and says that the Muslims accuse the British government of “great public wrongs spread over a period of one hundred years” [p. 141]. It is very unlikely that such long-standing issues could have been resolved within 20 years after Hunter wrote about them. But even if they had, it would have been inaccurate for Mirza Ghulam Ahmad to offer unqualified praise to Victoria; he should at least have mentioned that wrongs had been done in the past but had recently been corrected. (Note that Victoria came to the throne in 1837, so about 35 of the 100 years that Hunter writes of had been during her reign.)

India was formally placed under the direct rule of the British Crown in 1858, after the Indian Mutiny⁶⁰ of 1857; prior to that, its administration was done by the British East India Company (BEIC). In Section 3.3.8, “The 50 Horses and Spying on Friday”, I will discuss the injustice done to India by the BEIC and show that although the British Government was not directly ruling India prior to 1858, it was at least implicitly endorsing the actions of the BEIC. Meanwhile, I provide below a couple of excerpts from Daniélou’s *A Brief History of India* that briefly comment upon the aftermath of the Mutiny and show that even after 1858, the British Government’s rule in India was not one of complete justice and benevolence.

The savagery of the destruction and murder committed on both sides, during and after the mutiny, caused violent reactions in England. The administration of the Indian Empire was taken away from the Company and given to the Crown. ... **The charter—promulgated by Lord Canning on 1 November 1858 in the name of Queen Victoria**—promised to respect the treaties signed with the princes and to take account of the former rights, usages, and customs of the peoples, granted an amnesty to all those who had not taken a direct part in the murder of British subjects, and gave assurance that in future the government would abstain from any intervention in the religious beliefs and rites of Indians. **For civil servants, it also promised absolute equality among the empire’s subjects, whatever their race or religion.**

Such promises were, of course, only kept superficially. In fact, the feelings of hostility and inequality between Europeans and Indians, which had not previously existed, developed gradually, **turning India into a real colony, where Europeans enjoyed immense privileges, constituting a “superior race”**. ... [DANIELOU, p. 299]

...

Queen Victoria’s proclamation, “We do not desire to extend our actual territorial possessions,” was in principle a guarantee for the integrity of the princely states. The Governor of India, however, reserved the right to intervene on two grounds, “the absence of a legitimate heir” and “bad administration by *indigenous* chiefs.” This in fact **allowed states to be annexed or new princes appointed whenever the imperial government so desired.** [DANIELOU, p. 302]

⁶⁰ Also referred to as the Indian War of Independence.

Section 3.3.8, “The 50 Horses and Spying on Friday”, will further comment upon the aftermath of the Mutiny and the direct rule of the British Government in India.

3.3.7.3.2 Maintaining and Building Empire

The quotation from Hunter, presented in the previous section, in discussing India also mentions Ireland: “[The Muslims in British India] have a host of sentimental grievances ... which **not less in India than in Ireland keep the popular heart in a state of soreness to their Rulers**” [HUNTER, p. 140]. The famous Irish famine occurred during Victoria’s reign, from 1846-1850. While it may be argued that the British government provided what relief it could to the starving Irish populace, many of the Irish did criticize the British government for the delayed response. The discontent in Ireland against, and the struggle for independence from, British rule can be seen from the following:

Agitation for home rule ... assumed a leading place in Irish politics [in the last 35 years of the 19th century]. ... As early as 1867 the more extreme members of [secret societies working for the establishment of an Irish republic] ... had started an abortive rebellion in counties Dublin and Kerry. In 1882 the same revolutionaries were responsible for the murder of the British chief secretary for Ireland, Lord Frederick Charles Cavendish, and the undersecretary, Thomas Henry Burke, in protest against the **Coercion Act of 1881, which gave the lord lieutenant of Ireland power to arrest any person on mere suspicion of treason, intimidation, and the like**. The Crimes Act, which was passed soon after the dual murder, made the provisions of the Coercion Act more stringent. **In England, Prime Minister William Gladstone attempted to resolve the Irish question by a Home Rule Bill**, which he formally introduced in 1886. The bill would have given the Irish Parliament the right to appoint the executive of Ireland, although the taxing power was still supposed to be retained by the British Parliament. Parnell [an Irish nationalist leader] accepted the bill, but it was greatly opposed in Ulster and in England and **did not pass** the House of Commons. Gladstone introduced another Home Rule Bill in 1893, but it failed to pass the House of Lords. [ENCARTA, article on “Ireland”]

Defenders of Mirza Ghulam Ahmad’s praise for Victoria might say that Ireland’s troubles and grievances were the fault of Victoria’s government and the British parliament, not of Victoria herself. But then if blame for faults is to be laid on her government, why should praise for accomplishments be given to Victoria personally rather than to her government and the British parliament? (This point also holds for the other cases of injustice that I will present below.)

As seen in the above passage about Ireland (taken from an encyclopedia article), the British Prime Minister William Gladstone made efforts to do justice to Ireland. Gladstone, except for the early years of his career, was “a champion of the lower classes” [ENCARTA, article on “Gladstone, William Ewart”]; the quotation below from an encyclopedia article about Gladstone shows his moral and just stands. (I will shortly explain what connection this has to Victoria.)

[Gladstone’s] government made major reforms in the justice system ... Another major policy, which haunted Gladstone throughout his career, was his effort to find a solution in Ireland where the Irish demanded their independence from British rule, which Britain was reluctant to grant. ... Gladstone disestablished the Anglican church in Ireland, no longer forcing Irish Catholics to pay taxes to support the Anglican church. He also added protection for tenants by requiring that landlords pay compensation for evictions. ...

While the Conservatives controlled the government, Gladstone criticized the practices of the Disraeli government in Britain’s overseas empire. During the election of 1880, **Gladstone won support for his outspoken opposition to the British annexation of the South African Republic, the Afrikaner (or Boer) state in the Transvaal region of what is now northern South Africa. Gladstone was firmly guided by his moral beliefs and could not support what he viewed as an encroachment on free people**. He won the election of 1880 and resumed his place as prime minister.

During Gladstone’s second ministry, his most important action was the Reform Act of 1884, which extended the vote to many rural voters. He continued to battle with the question of how to establish peace in Ireland ... In foreign affairs, he was criticized for abandoning the Transvaal to the Afrikaners in 1881 ... **Gladstone and his cabinet were slow to react to problems in the empire, arguing against expansion with complicated debates about morality and the treatment of the people in British colonies**.

Gladstone’s third (1886) and fourth (1892-1894) ministries were dominated by his crusade for home rule in Ireland. ...

... **Throughout his career, he was guided by his morality** and firm religious beliefs. He distrusted imperialism **and decried mistreatment of people throughout the world**. He became a leading symbol of the reforming trends of the Victorian age. [ENCARTA, article on “Gladstone, William Ewart”]

The point I want to make now is that this man, Gladstone, who was working to oppose injustice and aggression, was opposed by Queen Victoria, the woman upon whom Mirza Ghulam Ahmad showers heaps of praise

for what he sees as her benevolence and justice. Not only did she not support Gladstone, but the prime minister she did support was one given to flattery, which tells one something about her sense of justice. (Perhaps Mirza Ghulam Ahmad was aware of her tendency and that is why he wrote her the kind of letter she would appreciate.) See below:

Several prime ministers served during the latter part of Victoria's reign, but only the Conservative Party leader Benjamin Disraeli, who held office in 1868 and from 1874 to 1880, gained her confidence. He ingratiated himself with the queen by his cultivated personal approach and his gift for flattery. He also allowed her a free hand in the awarding of church, military, and some political appointments. She fully endorsed his policy of strengthening and extending the British Empire, and in 1876 Disraeli secured for her the title of empress of India. She rarely agreed with the brilliant leader of the Liberal Party, William E. Gladstone, who served as prime minister four times between 1868 and 1894. Victoria disapproved of the democratic reforms he enunciated, such as abolishing the purchase of military commissions and legalizing trade unions, and his powerful intellectualized method of argument. She was also strongly opposed to his policy of home rule for Ireland. [ENCARTA, article on "Victoria (queen)"]

If Mirza Ghulam Ahmad had really been an apostle of truth and justice, he would have written to Gladstone to compliment him on his efforts and written to Victoria to stop opposing Gladstone.

As indicated in the passages presented above, the aggressive expansion of the British empire, particularly into Africa, was occurring during Victoria's reign, and with her endorsement. Britain was among the European nations scrambling for raw materials found in Africa, determined to ruthlessly crush any resistance that the natives might show. The discovery of gold in the Transvaal, in southern Africa, led to a struggle for suzerainty between the British and the Boers (Dutch settler farmers); two years after Victoria's Diamond Jubilee, the costly and bloody Boer war started [ENCARTA, article on "Boer War"]; by the time it had ended (1902), it had cost Britain more than 25,000 men, perhaps as much as 50,000 [PARKER, p. 407]. So, not only was foreign land being appropriated and foreign nations being subjugated, British lives were being lost too.

Furthermore, it was not only aggression and subjugation that the British were and had been guilty of; they also had had no qualms about forcing other nations into harmful and immoral practices. They had encouraged the production and export of Indian opium to China; attempts by the Chinese government to stop this illegal importation led to the Opium Wars (1839-1843, 1856-1860) between Britain and China [ENCARTA, article on "Opium Wars"], both within Victoria's reign. Hong Kong was ceded by China to the British in connection with these wars.

Lastly, the expansion of empire was based not only on the lust for power and wealth but also on a feeling of racial and religious superiority: "[A]fter 1870 ... [e]mpire became a mark of national virility, sometimes justified by ideas of mission ('the White Man's Burden': to bring civilization and enlightenment to the native societies they ruled) but more usually assumed to be a God-given reward for innate racial superiority" [PARKER, pp. 402-403].

In his book *Year 501*, Noam Chomsky, writing about empire building (by Europeans and similar/related nations) for the 500 years from 1492 to 1992, outlines its major features as follows:

Centralized state power, dedicated to private privilege and authority, and the rational and organized use of savage violence, are two of the enduring features of the European conquest. Others are the domestic colonization by which the poor subsidize the rich, and the contempt for democracy and freedom. Yet another enduring theme is the self-righteousness in which plunder, slaughter, and oppression are clothed. [CHOMSKY, Chapter 1, "The Great Work of Subjugation and Conquest", Segment 7, 1st paragraph]

Since Mirza Ghulam Ahmad seemed to believe so deeply (and rightly so) that the spread of religion should be done only by the pen and the word, he ought to have condemned the view that the cause of spreading "civilization and enlightenment to the native societies" justified the expansion of empire. I did not come across any such condemnation in Mirza Ghulam Ahmad's writings addressed to Queen Victoria, nor did I come across any condemnation, in general, of the aggressive and unjust policies and practices of the British for building and maintaining empire.

3.3.7.4 Expectations of Truth and Support of Justice by the Messiah

In my opinion, Mirza Ghulam Ahmad's letter to Victoria, and the follow-up booklet, do not even live up to lay standards of dignity and veracity, let alone be worthy of the Divine office he claimed. I will elaborate upon this in this section.

Even if we assume that Mirza Ghulam Ahmad's complimentary statements for Victoria are factually correct, the tone of the letter, and of the follow-up booklet, is one of flattery. That is, even if Victoria was indeed popular among her subjects in different nations, and her reign was indeed one of justice and benevolence, then too the flowery and exaggerated language reeks of flattery. Flattery is generally not considered dignified and ethical

behavior. Specifically, in Islaam too, it is condemned: "... When you see those who shower (undue) praise (upon others) [i.e., those who flatter], throw dust upon their faces" [HADITH-DB, Translation of *Sahih Muslim*, Book 42: The Book Pertaining to Piety and Softening of Hearts (Kitab Al-Zuhd wa Al-Raqa'iq), Number 7143; Narrated by Hammam b. al-Harith].

However, we know that the statements made in the letter and in the booklet were not factually correct. As shown in the section on Victoria's empire, she was not dear to all her subjects in the various nations and her reign was not totally equitable and benevolent. Needless to say, dishonesty is not a trait expected in a decent person. So, if a decent person had to write a letter of congratulations to Victoria, he/she should at least not have included in it the untrue statements.

Further, not including the untrue statements -- **remaining silent**, so to speak -- **is not the most honorable behavior when one sees wrong being done.** The hadeeths quoted below expect good Muslims to do better than that:

- Hadeeth *Muslim*: "... He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith" [HADITH-DB, Translation of *Sahih Muslim*, Book 1: The Book of Faith (Kitab Al-Iman), Number 0079].
- Hadeeth *Ibn Majah*, *Tirmizi*, *Aboo Daawood* (from *Mishkaat-ul-Masaabih*): "The best Jihad is (that of) one who says a true word to a tyrannical ruler" [KARIM, v. 2, p. 580].

In the case of Mirza Ghulam Ahmad, the expectations and requirements were even greater, because of the claims he made about himself. In the letter to Victoria he says that he "has come, in the name of Yasoo' Maseeh [Jesus]", that is, as the Promised Messiah, and that his "purpose it is to **establish truth in the world**"⁶¹ [RK, v. 12, p. 253; *Tohfaa-e-Qaysariyyah*]. Truth does not get established by making untrue statements, particularly to those in positions of power.

Earlier, in the section on jihaad, I quoted a statement of Mirza Ghulam Ahmad where he reminds the reader of the "hadeeth of Saheeh Bukhaaree where it is stated in the description of Maseeh Mau'ood that **'yada' al-harb' [he will put an end to war]**" [RK, v. 17, p. 15; starts at 5th line from top; *Government Angrayzee aur Jihaad*]. (As I explained earlier, the Arabic phrase 'yada' al-harb' means "he will put an end to war" although Mirza Ghulam Ahmad translates it as "he will end religious wars".) So, if Mirza Ghulam Ahmad had wanted to live up to this hadeeth, **he should have at least spoken out against the aggressive wars waged by Victoria's government.**

Most importantly, Mirza Ghulam Ahmad claimed that in his capacity as Maseeh Mau'ood the Holy Prophet has "**named him as 'hakam' [arbiter] and 'adal' [justice, straightforwardness, honesty]**" [RK, v. 13, p. 328; 4th line from bottom; *Kitaab-ul-Bariyyah*]. From these titles we may conclude that the Maseeh Mau'ood should be a fair, honest, and straightforward arbiter. But, **in writing to Victoria, he is not passing fair judgment on her, with regard to her treatment of her subjects and other people of the world (in her capacity as the monarch of a powerful nation).** He seems to have no concern whatsoever for the adverse impact that the policies of Victoria's government are having on the people of the world; he is heaping praise on her. (I am not arguing that her government did nothing beneficial; I am arguing that it did some harm as well but Mirza Ghulam Ahmad seems to be oblivious of it.) **This does not seem like fair arbitration to me.**

In view of the verse of the Quraan quoted below (quoted from Ahmadiyya translation), it seems that it would have been Mirza Ghulam Ahmad's duty to at least *verbally* fight for the people being oppressed by the expansion Victoria's empire and the aggressive assertion of its authority.

[Quraan 4:76] And **why should you not fight in the cause of Allah and for the rescue of the weak men, women and children** – *who say, 'Our Lord, take us out of this town whose people are oppressors, and give us a friend from Thyself and give us from Thyself a helper.'* [AHMADIYYA-HQ, p. 210]

As I had mentioned earlier, Mirza Ghulam Ahmad's defenders might argue that the adverse policies of the British government were beyond the control of Queen Victoria and so it would not have been right for Mirza

⁶¹ He also claims that one of his purposes is to "explain [to people] the way of true obedience to their monarch the Exalted Queen" [RK, v. 12, p. 253]. I have not heard of any hadeeth, spurious or authentic, that specifically says that one of the purposes of the Maseeh Mau'ood will be to teach people true obedience to their monarch, the Queen (although it may be true that in general Islaam teaches obedience to the authorities). Neither have I seen any reference provided by Mirza Ghulam Ahmad for this. Ironically, in the previous sentence he says that he has come "to rid the world of various kinds of innovations" and now he seems to be innovating a purpose for himself.

Ghulam Ahmad to lay the blame on her. I have the following responses to this (which I stated earlier as well). Firstly, if the harm done by her government was not to be attributed to her then how was it fair to attribute to her the good done by her government? If she was not in control of the affairs her empire, then why praise her for whatever benevolence was being done to the subjects within that empire? Secondly, even if she was not in complete control, she certainly was in a position to lend her support, as she pleased, to the activities of her government. As we saw, she supported Disraeli, who favored extension of the empire, and opposed Gladstone, who stood for justice and non-aggression. Thirdly, note that Mirza Ghulam Ahmad said that he was proud of Queen Victoria's *era* too, in addition to being proud of her individual being: "proud of the being of the Exalted Queen, Empress of India and her era" [RK, v. 12, p. 255].

Another defense that might be offered in Mirza Ghulam Ahmad's favor is that he was unaware of the events and circumstances I have mentioned and others similar to it. First of all, if he had been sent, as he claimed, to establish truth in the world, and be a just arbiter, it was his duty to make himself aware of what was going on in the world (particularly since he was literate and vehicles of information, such as newspapers, were in existence). Secondly, if he was not aware of the circumstances prevailing in the various nations in Victoria's empire and of the various policies of her government, then it was unconscionable for him to make grandiose pronouncements such as that she was a benevolent ruler, universally dear to her subjects, and that he was proud of her as the Holy Prophet was proud of Nawshayrwaan the Just.

However, it was not the case that Mirza Ghulam Ahmad was unaware of what the British were doing in the world; Mirza Ghulam Ahmad was quite aware of British activities and was unopposed to them. Rather, he lent them his support. In the previous section you saw mention of the bloody Boer war (1899-1902) in the Transvaal; during a sermon – the 'Eed-ul-Fitr Khutbah of February 1900 – Mirza Ghulam Ahmad asked his followers to pray for this war as follows:

[T]hese days our Government is in conflict with a small democratic state of Transvaal. That state is not larger than Punjab. And it is entirely its stupidity that it has started a conflict with such a large state [i.e., the British Government]. Now that the conflict has started it is the right [sic] of every Muslim to pray for the success of the British. Of what interest is Transvaal to us. It is our duty to wish well to the one who has done us thousands of favors. ... In my view it is a dark heart that does not consider the Government's pain to be its own pain. ... Now I want that we should supplicate for the war in Transvaal. [RK, v. 15, p. 622-623; starts at 7th line on p. 622, goes on for a few lines, skips a large part and then includes the last line on p. 623; 'Eed-ul-Fitr Khutbah of February 1900]

Contrary to what Mirza Ghulam Ahmad says in his sermon, it is not true that the war was started by Transvaal. The Boer war was a result of British immigrants being lured by gold to the Transvaal, heavy taxation and other discrimination by the Afrikaner (European, mainly Dutch) government of Transvaal against the immigrants, and then a revolt by these immigrants, instigated by the British Prime Minister of Cape Colony, Cecil Rhodes [ENCARTA, article on "Boer War"]. The war was brought to an end, with British victory against the guerrilla warfare of the Afrikaners, when the "British commander in chief ... exhausted the enemy by devastating the Afrikaner farms that sustained and sheltered the guerrillas, placing black African and Afrikaner women and children in concentration camps ..." [ENCARTA, article on "Boer War"].

If Mirza Ghulam Ahmad had really been a man of God, and a just arbiter, he would have asked his followers to pray for (or, at least, *also* to pray for) the African natives of Transvaal whose rights were probably not of much concern to either side in the Boer war or in their struggle to grab the gold.

3.3.8 The 50 Horses and Spying on Friday

This section contains the sub-sections listed below.

- Introduction to the Section on 50 Horses and Related Matters.
- The Numerous Locations of the 50 Horses.
- A Critical Look at Issues Related to the 50 Horses.
- What was Mirza Ghulam Ahmad Trying to Get?

(What in the world is this section about? That I will tell you, in the first sub-section below. As for the mysterious title – you will have to put up with the suspense for a little while. I had to come up with some way of trying to hold your attention.)

3.3.8.1 Introduction to the Section on 50 Horses and Related Matters

This overall section is about Mirza Ghulam Ahmad's obsession with demonstrating and documenting his and his family's allegiance to the British government and about his attempts to gain their favor vis-à-vis his opponents. The main themes/topics in Mirza Ghulam Ahmad's writings to and about the British Government are the following:

- He and his family have served the British Government.
- He has religious opponents and they have views dangerous to the British Government.
- The British Government should favor him and his followers over his opponents.

I will provide some examples of Mirza Ghulam Ahmad's writings containing these themes. His writings on these themes are quite extensive; the examples I provide do not constitute a comprehensive survey but rather are just a sample. However, I have collected quite a few examples so that you may not only see *what* he says but also get some idea of *how many times* he is capable of repeating it.

Also, I will argue that Mirza Ghulam Ahmad's position with respect to the British Government, and his motivations, are not honorable and also that some of his claims are inaccurate.

3.3.8.2 The Numerous Locations of the 50 Horses

This section is meant to provide an idea of how much Mirza Ghulam Ahmad mentions the services he and his family have provided to the British Government, and also some idea of what those services are. The sub-sections are:

- An Initial Example.
- The General Pattern.
- A Ride with the 50 Horses.
- A Conundrum.

3.3.8.2.1 An Initial Example

The quotation below is an example of Mirza Ghulam Ahmad's portrayal of the services he and his family provided to the British Government. (It is from the booklet that was written as a follow-up to his letter to Queen Victoria; you have seen a small part of this quotation earlier as well.)

I pluck the courage to say the following few words for respectful submission to Huzoor Exalted Lady Empress of India, may her prosperity continue to be perpetuated: I come from a respectable Mughal^[62] family of the Punjab and before the era of the Sikhs^[63] my ancestors were owners of an autonomous state. ... We were subjected to many hardships during the reign of the Sikhs ... and even before the blessed arrival of the British monarchy our entire state had been ground to dust and only five villages remained [in our estate]. And my respected father, the late Mirzaa Ghulaam Murtazaa, who had experienced enormous setbacks/tragedies during the Sikh reign, awaited the arrival of the British monarchy like a very thirsty person looks forward to water. ... He was a very sincere devotee of the British Administration. For this reason, during the days of the Mutiny of 1857 AD, he had provided 50 horses, along with riders, to the British authorities, by way of assistance. ... And if the 1857 Mutiny had been prolonged even longer, he was prepared to provide assistance up to a 100 more riders. So, that is how his life was spent. And after his demise his humble one [Mirza Ghulam Ahmad], secluding [himself] entirely from the engagements of the world, occupied [himself] toward God Almighty. And the service that I performed in favor of the British authorities was that I had about 50,000 books and articles and announcements/advertisements printed and [had them] published in this country and also in other Muslim lands, with the content that the British Government is a benefactor of us Muslims. Therefore, it should be the duty of every Muslim to truly obey this government and have heartfelt gratitude and goodwill for this treasure. And having compiled these books in various languages, that is, Urdu, Persian, and Arabic, I spread them in all the countries of Islaam. ... As a result, tens of thousands of people dropped those incorrect notions of jihaad that were in their hearts due to the teaching of the uncomprehending mullaahs. This service that came into occurrence through me is such that I am proud of the fact that no Muslim from among all the Muslims of British India was able to

⁶² The Mughals were the clan of the Muslim Mongol emperors who ruled India before the British.

⁶³ The Sikhs ruled Punjab for some time before the British, in the first half of the 19th century.

produce anything similar. And I, by doing the extent of the service that I have been doing for 22 years, do not do a favor to this patron government because I admit that due to the arrival of this blessed government we [me and my relatives] and our ancestors were salvaged from a burning hot iron oven. Therefore, I, along with all my relatives [and dear ones], lift both my hands in supplication that O God, keep secure this blessed Empress of India, may her prosperity continue to be perpetuated, for a long time over our heads. And to every step of hers, add the protection of Your assistance. And greatly prolong the days of her prosperity. [RK, v. 15, pp. 112-114; starts near the bottom of page 112; *Sitaarah-e-Qaysarah*]

...

... O Exalted Lady, Empress of India, I have been given knowledge from God Almighty that there is one defect in Muslims and one defect in Christians due to which they are [languishing] far from true spiritual life. And that defect does not allow them to become one. Rather, it creates mutual dissension among them. And that [defect] is that among the Muslims [there are] two issues [that are] extremely dangerous and entirely incorrect that they consider the jihaad of the sword [martial jihaad], for [the cause of] faith, to be a part of their religion. And by killing an innocent person due to this insanity they think that they have performed an act of great [religious] merit. And although, in British India, this doctrine of most of the Muslims has been reformed to quite an extent, and the hearts of thousands of Muslims have been cleaned/clarified due to my efforts of 22-23 years, but there is no doubt that in some foreign countries these ideas are still found [i.e., exist] with enthusiasm. ... [RK, v. 15, p. 120; starts near middle of page; *Sitaarah-e-Qaysarah*]

The other defect in our Muslim nation is that they are awaiting such a bloody [i.e., physically violent and capable of bloodshed] Maseeh and bloody Mahdee who, in their conjecture, will fill the world with blood, although this idea is totally wrong. It is written in our reliable books that Maseeh Mau'ood will not take up any fight and will not lift the sword but rather he will be, in every aspect, on [the pattern of] Hadrat 'Eesaa's nature and morals, peace on him, and he will be colored in his [Jesus'] color so much as though he is identically the same. These two errors exist in the Muslims of the current age. Due to which most of them harbor malice toward other nations but God has sent me so that I remove these errors. And the word [i.e., title] 'qaadee' [judge] or 'hakam' [arbiter] that has been granted to me, that is for this very decision.

And, in comparison to this, there is also a defect in the Christians and that is that they apply the word 'la'nat' [curse] -- may Allaah protect us from this -- for a personage as sacred as Maseeh [Jesus] who has been called the light in the Noble Gospels ... [RK, v. 15, p. 121; starts at the paragraph beginning; *Sitaarah-e-Qaysarah*]

The excerpt was rather long because I wanted to include in it the background of the service performed by Mirza Ghulam Ahmad and his family and show the key ideas of his portrayal. In the other examples that I will present shortly, I will not include as many details but rather just illustrate the general pattern.

3.3.8.2.2 The General Pattern

The overall content and general pattern of Mirza Ghulam Ahmad's description of the services to the British Government, by himself and his family -- as seen in the example presented above and in other examples to be presented shortly -- is as follows:

- His family:
 - o His family used to own an autonomous state most of which was lost during the Sikh reign in the Punjab (which occurred during the first half of the 19th century); the family suffered much at the hand of the Sikhs. Also, the Muslims of the Punjab, in general, suffered oppression and religious intolerance at the hand of the Sikhs. (The initial example provided above does not include this last point; you will see this in one of the other examples.)
 - o The British Government was a savior and benefactor of his family and his father was greatly devoted to them.
 - o *During the 1857 Mutiny, Mirza Ghulam Ahmad's father gave 50 horses to the British, along with riders, by way of assistance.*
 - o The *British Government treated Mirza Ghulam Ahmad's father with esteem.* (In the initial example provided above this point is not seen but in some of the other examples you will see this.)
- Mirza Ghulam Ahmad himself:
 - o *Mirza Ghulam Ahmad authored numerous publications and had them distributed in India and other Muslim lands, telling the Muslims that the British Government is their benefactor and should be obeyed.*

- o Mirza Ghulam Ahmad has been ordained to, and has been making efforts to, correct the following *two dangerous and erroneous ideas that exist in the Muslim mind*:
 - The Muslims *consider the martial jihaad for the cause of faith to be a part of their religion* and consider the killing of an innocent person to be a meritorious deed. Due to Mirza Ghulam Ahmad's efforts this wrong concept has been largely removed from the minds of the Muslims in British India but still exists in other Muslim countries. *Mirza Ghulam Ahmad has taught that jihaad against the British Government is not permissible.*
 - The Muslims are *awaiting a violent/warrior Messiah and a violent/warrior Mahdee but God appointed Mirza Ghulam Ahmad as a peaceful Messiah and Mahdee.*
- o Due to these two erroneous ideas most Muslims harbor ill-will toward other nations.
- o The wrong doctrines are held by some Indian Muslims religious leaders too and some of them have been viciously vilifying Mirza Ghulam Ahmad. (In the initial example provided above this point is not illustrated but in some of the other examples you will see it. You will notice that Mirza Ghulam Ahmad often particularly names one opponent, *Shaykh Bataalvee*, accusing him of holding the dangerous wrong doctrines and complains to the Government about him.)

3.3.8.2.3 A Ride with the 50 Horses

As we can see, Mirza Ghulam Ahmad did not just perform the duty which he had been ordained to perform by God (per his claim); rather, he made sure that he told the British Government, and his other readers, about it as well. Interestingly, he claims that “my nature has never desired that I even make mention of these continuous services to my masters” [RK, v. 13, p. 340; 7th line from bottom of page]. Notwithstanding this claim, mention he does make, over and over again. I now provide a sample of his show and tell.

(Dear Reader, although I am about to take you for a long ride, I want to remind you that the locations on the itinerary are but a sample. The list of locations is not based on a search of these topics in the indexes of Mirza Ghulam Ahmad's books and so is not a comprehensive list. During my study of Mirza Ghulam Ahmad, once I had met the 50 horses, I just started making a note of the location each time I met them again and before long I had a long list.)

The sentences I have selected to quote in each item of the list below are not the only ones dealing with the themes under discussion; I tried to select just enough to display the pattern, not to provide complete coverage of the ideas.

In addition to the use of shading to mark the specially relevant parts of the text, I have also used boxing to point out the mention of the 50 horses in particular. (As always, any use of bold and large font, within quotations, reflects the original.)

The list is ordered chronologically.

- 1882, early in his career, in an article/letter addressed to certain Islaamic organizations, published in *Baraaheen-e-Ahmadiyya*:

[T]his point should be properly impressed [by us] upon the heart of the venerable Government that the Indian Muslims are loyal subjects. Because certain uninformed Britishers have, particularly, Doctor Hunter has, who is now the president of the Educational Commission, in a well-known publication of his, greatly insisted on the claim that the Muslim people are not heartfelt well-wishers of the British Administration and consider it their duty to do jihaad against the British. ... [S]adly, the stupid behavior of some mountain-dwelling and uncivilized idiots supports this view. And perhaps this suspicion of the celebrated [and aforementioned] Doctor [Hunter] was strengthened due to these casual/incidental observations. ... In contrast to these [people] one should consider those thousands of Muslims who have always been, and are, wishing well, with devotion, to the British state. During the mischief/rioting that took place in 1857 AD ... in Punjab as well, low-income Muslims helped the British Administration beyond their means. So, my late respected father, in spite of his low means, due to his sincerity and the enthusiasm of his goodwill, having purchased 50 horses from his pocket and acquired 50 strong and capable soldiers, presented them to the authorities as assistance and exhibited solicitude beyond his poor circumstances. [RK, v. 1, pp. 138-139; starts at 4th line from top on p. 138; *Baraaheen-e-Ahmadiyya*, Part III]

- 1891, in the book in which he claimed to be the Promised Messiah, symbolically the second coming of Jesus:

[D]uring the reign [as lord of an autonomous state] of Mirzaa Ataa Muhammad, who was the paternal grandfather of this humble one [Mirza Ghulam Ahmad], suddenly a severe revolution took place and due to the dishonesty and mendacity and treachery of those Sikhs ... various kinds of afflictions descended on him ... Finally the Sikhs captured Qaadiyaan as well and my late respected grandfather, along with all his dependents, was exiled and that day the Sikhs burned with fire about 500 Noble Quraan [copies] ... and demolished some of the mosques ... [T]his place was filled by those evil and Yazeed-natured^[64] people whose thoughts contain nothing but evil and debauchery; then, a little before the reign of the British monarchy, that is, in the days when Ranjeet Singh's^[65] overall hold had been established over the Punjab, the father of this humble one, that is, the late Mr. Mirzaa Ghulaam Murtazaa, [returned to and] again settled in this town and even then the tyranny and oppression of the Sikhs continued to sting ... [A]nd, obviously, such an ignorant state [the Sikh kingdom] ..., that considered it its duty to murder a human being in compensation for the killing of an animal [the cow, sacred to the Hindus], was not worthy of being given a prolonged respite by God Almighty; therefore, very soon God lifted this state of admonition from over the Muslims' heads and brought for us the British monarchy from far, like a cloud of mercy ... **And it became incumbent on us and our progeny to forever remain grateful to this blessed British Government.** ... He [Mirza Ghulam Ahmad's father] was truly grateful to the British Government and [was their true] well-wisher. During the days of the 1857 Mutiny he purchased 50 horses out of his pocket and, having acquired good and healthy youths, he gave 50 riders, by way of assistance, to the authorities. That is why he was universally dear to the Government and high officials of the Government used to meet him with [pleasing behavior and] considerateness; rather, at times the Deputy Commissioner and Commissioner used to come to the house for meeting him. [RK, v. 3, pp. 165-167; marginal note; *Izaalah-e-Auhaam*, Part 1].

- 1893, in an article titled “Worthy of the Government’s Attention”:

During the mischief of the year '57 [i.e., the 1857 Mutiny], when misbehaved/rude people created a clamor in the land by opposing their patron Government, my respected father, having purchased 50 horses from his pocket, and having acquired 50 riders, submitted them respectfully to the Government. ... [RK, v. 6, p. 378; near the middle of the page; “Worthy of the Government’s Attention”, article at the end of *Shahaadat-al-Quraan*]

... [G]iven that God has established a government for us from this nation [the British nation], for our physical constitution and our worldly affairs, and we experienced such favors from this government for which it is not easy to show [adequate] gratitude, therefore, we assure our respectable Government that we are sincere to this Government and wish [them] well just as our ancestors were. ... **It is not correct to do jihaad with this Government.** ... So, my religion/doctrine, which I make clear repeatedly, is that there are two parts of Islaam: One is that [one] obey God Almighty [and] the other [is that one obey] this monarchy, which has established peace, which has given us security from persecutors under its patronage, and that monarchy is the British Government. ... It cannot be denied that there are many people from among the Muslims whose religious bigotry has overpowered their [sense of] justice and fairness, to the extent that, due to their ignorance, they are awaiting a blood-thirsty Mahdee as if he will color the earth red with the blood of opponents and not only that but they also think that Hadrat Maseeh, peace on him, will also descend from heaven for this purpose ... [B]ut these views of certain Muslims, for example, Shaykh Muhammad Husayn Bataalvee and his jama`at, are totally wrong and against the Book of God. ... [RK, v. 6, pp. 380-381; starts at top of p. 380; “Worthy of the Government’s Attention”, article at the end of *Shahaadat-al-Quraan*]

The purpose of this entire introduction/prologue is that the Government may bear in mind that we are grateful to it from the bottom of our hearts and are engaged in [promoting] its welfare with all our might and I have heard that a person, a resident of Bataalah, District Gurdaaspoorah, who makes himself known as Maulvee Aboo Sa`eed Muhammad Husayn [i.e., Shaykh M. H. Bataalvee], has [sic], due to the difference of opinion which he has with this humble one, regarding some partial issues, writes things about me to the Government to disillusion them from me, due to his severe enmity and with complete injustice and with beastly enthusiasm ... and entirely due to enmity and the motivation of personal jealousy he stresses the point that, as if -- may Allaah protect from this -- this humble one is not a true well-wisher of the Government. ... [I]t was considered suitable that the respectable Government be given information regarding these rogueries/falsities of this man and [I] hope that the wise Government, with a little attention, will quite well understand these slanders ... [RK, v. 6, p. 382; starts on 1st line; “Worthy of the Government’s Attention”, article at the end of *Shahaadat-al-Quraan*]

⁶⁴ Yazeed was the Muslim ruler who did violence to the family of Muhammad after his death.

⁶⁵ Ranjeet Singh was the Sikh general who united the various Sikh groups under his rule in 1801.

- 1894, in an “Announcement”, under whose title are the words: “We hope that the British Authorities will, due to their gloriously exalted mercifulness, pay attention to this announcement” [RK, v. 8, p. 32]:

And it is not hidden from the Government that since old times we are from those who serve it and from those who are its advisors and well-wishers. And at every point we have been respectfully available with heartfelt resolve. And my father, in the eyes of the Government, was a person of rank and worthy of admiration and our services to the [British] authorities are prominent ... [RK, v. 8, p. 36; starts at paragraph beginning; *Noor-ul-Haq*]

... And this Government knows that my father, because he helped it [the Government] at a time when a storm of conflicts was raging and discord was flaming up and had exceeded bounds, so my father, in the days of that tumult, gave this Government 50 horses along with riders, by way of assistance. ... [RK, v. 8, p. 37; near middle of page; *Noor-ul-Haq*]

... I did not have worldly property and horses of this world and [horse] riders of this world except that fine horses of the pen were granted to me and treasures of the word [i.e., writing ability] were given to me ... So, I desired to help the British Government with this wealth ...

So I rose for its help with my pen and my hand and God was helping me and [starting] from that period I took a vow with God Almighty that I will not compile any detailed book in which there is no mention of the favors of the Empress of India ... [RK, v. 8, p. 39; spread across the page; *Noor-ul-Haq*]

So I compiled many books and in each book I wrote that the State of Britain is a benefactor of the Muslims and the means of livelihood of the children of the Muslims. Therefore, it is not permissible for any of them [Muslims] to revolt against them [the British Government] and attack it like rebels. ... [RK, v. 8, p. 40; starts at paragraph beginning; *Noor-ul-Haq*]

...

... [The idea that] Maseeh Mau'ood will engage in fights after he descends, such as is the opinion of some illiterate people, ... is not my doctrine. ... [RK, v. 8, p. 71; a little above middle of page; *Noor-ul-Haq*]

... So, the gist of the statement/article is that these things are not from our doctrines but are the doctrines of Shaykh Bataalvee ... [RK, v. 8, p. 73; near middle of page; *Noor-ul-Haq*]

- 1897, in the letter written to Queen Victoria on her Diamond Jubilee:

[T]o offer gratitude [to the British Government] I wrote many books in Urdu and Arabic and Persian, and in these [I mentioned] all the favors of the Lady Exalted Queen, that prevail upon the condition of the Muslims of British India, [and] have spread them in the Islaamic world. And have urged every Muslim toward true homage and obedience. But it was necessary for me to convey this entire accomplishment of mine to the respectful presence of the Lady Exalted Queen. ...

I find it necessary to bring forward the fact, for the sake of my introduction, that I am a person from the subjects of Hadrat Exalted Queen, from a respectable family of the Punjab, being known by the name of **Mirza Ghulam Ahmad Qaadiyaanee**. My father's name was Mirzaa Ghulaam Murtazaa ... [RK, v. 12, pp. 255-256; starts at 7th line from bottom on p. 255; *Tohfaa-e-Qaysariyyah*]

...

... God Almighty has established me on this principle that true obedience should be given to a benefactor Government, such as this British Government is. And true gratitude should be offered. Hence, I and my Jama'at are committed to this principle. Hence, in order to have this issue [i.e., policy] implemented, I compiled many books in Arabic and Persian and Urdu. And in these I wrote in detail as to how the Muslims of British India lead a life of comfort under this British Government. And how they are capable of propagating their religion with freedom. And perform all official duties without any hindrance. Then how very unfair and rebellious it is to entertain even a thought of jihaad regarding this blessed and peace-giving Government. These books have been printed with an expense of thousands of rupees. And then published in Muslim countries. And I know that certainly thousands of Muslims have been affected by these books. Particularly the Jama'at that is related to me by bay'at and discipleship. ... They are a loyal army for the Government. Their inner and outer [selves] are filled with good wishes for the British Government. [RK, v. 12, pp. 263-264; starts at 4th line from bottom of p. 263; *Tohfaa-e-Qaysariyyah*]

...

... The Muslim people were awaiting a bloody [violent] Maseeh. And, similarly, were also waiting for a bloody Mahdee. And these doctrines are so dangerous that a liar [and] forger could drown the world in blood by claiming to be the Promised Mahdee. Because the Muslims still have this characteristic that in the manner in which they join with [i.e., follow or support] a mendicant saint who urges them toward jihaad, perhaps they cannot offer such obedience to even a monarch. Hence God desired that these incorrect ideas be removed. Therefore, having given me the title of Maseeh Mau'ood and Mahdee Ma'hood [the Avowed

Mahdee], He made known to me that it is entirely a wrong idea to wait for a bloody Mahdee or a bloody Maseeh. ... [RK, v. 12, p. 265; starts at 3rd line from top ; *Tohfaa-e-Qaysariyyah*]

...

... And my father, Mr. Ghulaam Murtazaa, held a seat in the Governor's durbar [i.e., court or audience session]. And [he] was such a well-wisher of the British authorities and so valiant of heart that in the 1857 mischief he provided assistance beyond his means to this exalted Government, having purchased 50 horses from his pocket and having acquired 50 warrior youths. ... [RK, v. 12, pp. 270-271; starts at 4th line from bottom of p. 270 ; *Tohfaa-e-Qaysariyyah*]

- 1898, in an article titled "An Announcement Necessary for Display", that appears at the beginning of the book *Kitaab-ul-Bariyyah*, with the subtitle "That is published with the purpose that the Exalted Government of the Empress of India peruse it carefully and also published for the awareness and guidance of my disciples"[RK, v. 13, p. 1]:

My father, Mirzaa Ghulaam Murtazaa, was a loyal well-wisher in the eyes of the Government, who used to get a seat in the Governor's durbar ... [I]n 1857 AD he provided help to the British authorities beyond his means. That is, having acquired 50 riders and horses, he gave [them] as assistance to the British authorities, precisely at the time of the Mutiny. ... [RK, v. 13, p. 4; starts at 2nd line on page; *Kitaab-ul-Bariyyah*]

[S]ince 17 years [I] have used my pen for the assistance and support of the British authorities. In all the books that I compiled during this period of 17 years, I urged people toward obedience and sympathy toward the British authorities and wrote extremely effective speeches for the prohibition of jihaad. And then, considering it to be prudent, in order to disseminate this matter of prohibition of jihaad in general [other] countries, I compiled books in Arabic and Persian, on whose printing and publishing thousands of rupees were spent. ... Is there any match, from among the other Muslims who are my opponents, for this task and this prominent service and this long period [of the effort]? ... [RK, v. 13, pp. 6-8; starts at 2nd line on p. 6; *Kitaab-ul-Bariyyah*]

- 1898, in an autobiographical note:

[M]y respected father Mirzaa Ghulaam Murtazaa was a well-known lord [or magnate or chief] in this area. He always used to be invited to the Governor General's durbar in the category of the seated lords. In 1857 AD, by way of service to the British authorities, he had given 50 horses along with 50 riders, having purchased them from his pocket ... [RK, v. 13, pp. 176-177; marginal note; *Kitaab-ul-Bariyyah*]

- 1898, in a booklet, *Kashf-ul-Ghitaa*, that says on its title page [RK, v. 14, p. 177] that it is addressed to the British Government:

[M]y father used to be given a seat in the Governor's durbar. ... [A]t the delicate time of '57 [the 1857 Mutiny], he provided, beyond his means, for assistance to the Government, 50 horses, having purchased them from his pocket, and 50 riders, having acquired them from his relatives and friends. ... [RK, v. 14, p. 180; starts at 5th line from top ; *Kashf-ul-Ghitaa*]

...

... Since about 19 years I have spent my time in publishing such books in which there is the mention that Muslims should perform true, heartfelt service to this Government. [RK, v. 14, p. 185; starts at 3rd line; *Kashf-ul-Ghitaa*]

...

... It is a point worth noting that the old sects of the Muslims are waiting for such a Mahdee who will be from the progeny of Faatimah, the mother of Husayn [the grandson of the Holy Prophet] and similarly [they are] waiting for such a Maseeh who, together with this Mahdee, will take up fights with the opponents of Islaam. But I have emphasized the point that all these ideas are useless and false and untrue. ... And this doctrine of mine, that no bloody Mahdee is going to appear in the world, is a distinct doctrine from all other Muslims. ... [RK, v. 14, p. 193; starts at 3rd line from paragraph beginning; *Kashf-ul-Ghitaa*]

... [A]fter these claims [regarding being the non-violent Mahdee and teaching obedience to the Government etc.], how have the scholars of the nation treated me? The details of this are that after hearing my Maseeh Mau'ood claim, and having learned that I deny the coming of that Mahdee of theirs -- regarding whom they have made up many beastly tales, and who has been accepted as the one who will make rivers of blood flow on the earth -- one person from among those maulvees, named Muhammad Husayn [Shaykh M. H. Bataalvee], who is the editor of the periodical *Isha'at-us-Sunnah*, and a resident of Bataalah, District Gurdaaspoor, has written a fatwaa of kufr [a religious verdict of being a disbeliever] regarding me ... A fatwaa has even been given that this person [i.e., Mirza Ghulam Ahmad] is worthy of being murdered and it

is permissible to rob their property [the property of Mirza Ghulam Ahmad's group] ... [W]hen these fatwaas could not be implemented by/with the Government, then Muhammad Husayn thought of a scheme that this person [Mirza Ghulam Ahmad] should always be given grief by severe vile epithets and hurtful words. [RK, v. 14, p. 196; starts at 2nd line from top; *Kashf-ul-Ghita*]

...

And in the end I want to end this booklet on this point that although, according to the Christian doctrines, the second coming of Hadrat Maseeh [Jesus] has no relationship to political considerations, but the manner in which the current Islaamic maulvees have incorrectly added to their faith the descent of Hadrat 'Eesaa from heaven and [his] engaging in a jihaadist fight in cooperation with the Mahdee, this doctrine is not only false but also dangerous. ... [RK, v. 14, p. 210; starts at paragraph beginning; *Kashf-ul-Ghita*]

There are two supplements to this booklet, *Kashf-ul-Ghita*, in which Mirza Ghulam Ahmad further complains to the Government about Shaykh Bataalvee; an Ahmadiyya book summarizes those as follows: "A supplement to the book also draws the attention of the government to the fact that Maulvi Mohammad Hussain [Shaykh M. H. Bataalvee] has published an issue of *Ishaatus Sunna* in English in which he has shamelessly told lies about him and his claim" [INTRO-BOOKS, p. 65].

- 1899, in the booklet *Haqeeqat-ul-Mahdee*, about which an Ahmadiyya book says the following: "In this book Hazrat Ahmad compares his own views about the advent of the Mahdee with the views of those who call themselves Ahl-i-Hadith or the Wahabis and shows that it is the Wahabis who believe in the advent of a Mahdi who will shed blood while his own belief is that the Mahdi has to work for the supremacy of Islam peacefully" [INTRO-BOOKS, p. 68]. The title page contains a passage in English, which is provided below, along with an excerpt from the main text of the booklet, which is in Urdu; I have copied the English verbatim:

As the Muslims of India entertain different beliefs with regard to "coming of the Mehdi" and especially the nature of his appearance among the Muslims, according to some Muslims he will be a reformer and engenderer of new life, like a true lover of peace and tranquility and a person poor in heart, -- the Muslims of his party considering his appearance as merely spiridual [sic], while other Muslims, such as Maulvee Mohammad Husain of Batala [i.e., Shaykh M. H. Bataalvee], editor of *Isha-at-Ussunnah* and leader and advocate of Ahl-i-hadis or Wahabis of his class, believe that the "coming Mehdi" will be Ghazi, general slaughterer and upsetter of the empires of the nations other than Muslims, especially the bitter opponent of the British Empire and speak of the terrible consequences resulting from the bloody deeds of this Mehdi, I have written this pamphlet to show which of these two Muslim parties is right in its beliefs with regard to "the coming Mehdi".

It will be better that our benign Government will get this pamphlet translated into English and hence make itself acquainted with these differences concerning "the coming Mehdi". [RK, v. 14, p. 427; Title page of *Haqeeqat-ul-Mahdee*]

...

It is necessary that I expose to the exalted British Government the doctrine, regarding the promised Mahdee, of the Wahhaabee sect, who refer to themselves as the Ahl-e-Hadeeth [and] for whom Maulvee Aboo Sa'eed Muhammad Husayn Bataalvee considers himself to be the leader of the group, and [also inform the Government as to] the doctrine I and my Jama'at hold regarding this matter. ... Even though this doctrine, regarding the Mahdee, held by the Ahl-e-Hadeeth, whose real name is Wahhaabee, is found in hundreds of their publications, but I consider it suitable to provide a description of that doctrine from the books of Nawaab Siddeeq Hasan Khaan. Because Maulvee Muhammad Husayn, who is their leader, has accepted Siddeeq Hasan Khaan as the mujaddid [reformer] of this century. [RK, v. 14, p. 429; starts at the top; *Haqeeqat-ul-Mahdee*]

- 1899, in an article titled "A Humble Appeal to the Respected/Exalted Government" [RK, v. 15, p. 487], dated September 27, 1899 [RK, v. 15, p. 500]:

[My father], with his meager means, gave 50 horses along with 50 youths for assistance to this benefactor Government at the time of the mischief of 1857 AD. ... Since a period of 20 years -- with heartfelt enthusiasm -- I have been publishing such books in the Persian and Arabic and Urdu and English languages in which it has been written again and again that it is the duty of the Muslims -- the abandonment of which will make them sinful against God Almighty -- to become true well-wishers and heartfelt devotees of this Government and to give up the vulgar ideas of jihaad and awaiting the bloody Mahdee etc., which [ideas] certainly cannot be established from the Noble Quraan. And if they do not want to give up this error then at the very least it is their duty to not be ungrateful to this benefactor Government ... [RK, v. 15, pp. 488-489; starts at 7th line on p. 488; "A Humble Appeal to the Respected/Exalted Government", Appendix 3 to *Tiryaaq-ul-Quloob*]

- 1900, in the book *Government Angrayzee aur Jihaad* – “The British Government and Jihaad”; the Ahmadiyya Movement’s English translation of this book is available in *The Muslim Sunrise*, Issue 3, 2003, although I have provided my own English translation below:

It should be kept in mind that the issue/notion of jihaad, as has been understood by the current Islaamic scholars, who are known as maulvees, and as they present the form/details of this issue/notion to the public, is definitely not correct. ... When these people meet the authorities, they bow down so low to [offer] salaam [greetings] as if they are ready to prostrate and when they sit in the gatherings of people of their own ilk then they repeatedly emphasize the point that this country is ‘daar-ul-harb’ [a country of war] and in their hearts they consider it a duty for jihaad to be performed. [RK, v. 17, p. 7; starts at paragraph beginning; *Government Angrayzee aur Jihaad*]

... Under this British Government, what an extent of comfort/peace the Muslims enjoy; can anyone quantify this? There might be several people still alive who experienced the Sikh era to some extent. Now these [people] should describe the condition of the Muslims and [of] Islaam during the reign of the Sikhs. A necessary practice of Islaam, that is the call for namaaz, even that was considered a form of crime. No one dared recite the call [the namaaz call, i.e., the adhaan] in a loud voice and then escape the spears and lances of the Sikhs. So now is it a bad thing that God delivered the Muslims from the unjustified assertions of authority by the Sikhs and placed them under the peace-giving administration of the British Government. And it is as if, immediately after the arrival of this Government, the Muslims of the Punjab have been honored with [accepting] Islaam anew. Since the compensation for beneficence is beneficence, therefore we should not casually discard this benefit from God which we have been given after thousands of supplications, in place of the Sikh era. [RK, v. 17, pp. 13-14; starts a little below middle of p. 13; *Government Angrayzee aur Jihaad*]

(Well, the journey with the 50 horses, and whatever else was riding on them, is over. *To those readers who are devout Ahmadees*: As most of you may be aware, “Roohaanee Khazaa-in”, the title of the collection of Mirza Ghulam Ahmad’s writings, from which I have been quoting, means “Spiritual Treasures” and, if I am not mistaken, pious Ahmadees are supposed to read each of his works three times. So, you should probably go back and read all the quotations again to properly absorb their spiritual content and make sure that the import of the tale of the 50 horses is not lost on you. Those of you who are non-Urdu-speaking should probably be glad for getting so much of the treasure, hitherto hidden from you, translated into English. *To other readers*: Thanks for riding this out.)

I have not done a thorough search of Mirza Ghulam Ahmad’s books for the 50 horses (and the other topics that usually go hand in hand with this mention) but it seems that the mention of these died off or decreased after about 1899. He still continued to write about his being the Promised Messiah (and by 1901 he had also explicitly claimed to be a prophet) but his communications targeted at the British Government, reminding them of his and his family’s services, seem to have diminished or ended. I do not know whether this was because he despaired of getting what he wanted or whether he got what he wanted and so there was no need for any more reminders.

And what did he want? I cannot say for sure but read on and you may find out.

(Oh, and what about the second part of the title, “The 50 Horses and Spying on Friday”? You think I’m going to tell you without making you read some more?)

3.3.8.2.4 A Conundrum

(Dear Reader, after what you have been through, and what you are about to get into, you deserve a short section by way of an interlude, so here it is.)

In the book *Haqeeqat-ul-Wahee* Mirza Ghulam Ahmad records many statements that he claims to be revelations from God. (*Haqeeqat-ul-Wahee* was published in 1907 but the revelations are mostly from earlier years.) One of the revelations is the following: “The mention of your father [and your] grandfather will be exterminated ...” [RK, v. 22, p. 79; 2nd Urdu line on page; *Haqeeqat-ul-Wahee*].

I see a problem with the fulfillment of this prophecy. The reason is as follows. Mirza Ghulam Ahmad has said that anyone (from among Ahmadees) who does not read his writings carefully is arrogant [RK, v. 18, p. 403]. Now, as you have seen in the previous section, his writings contain ample mention of his father (along with mention of the 50 horses his father gave to the British Government out of his pocket). Not only is his father mentioned in Mirza Ghulam Ahmad’s writings, but he is also mentioned in *The Punjab Chiefs*, by Sir Lepel Griffin and Colonel Massy, and Mirza Ghulam Ahmad makes mention of this fact too [RK, v. 13, p. 349; last three lines on page]; the

Ahmadiyya Movement is also fond of mentioning this (as you will see in one of the subsequent sections). So, if Mirza Ghulam Ahmad's Movement progresses and his millions of followers (given that the Ahmadiyya Movement claims it now has about 200 million members) read his writings with devotion, as they should, the mention of his father cannot be cut off because millions of people will be reading the numerous occurrences of the story of Mirza Ghulam Ahmad's father's service to the British Government.

On the other hand, if Mirza Ghulam Ahmad is truly from God his prophecies should be fulfilled, so that the prophecy about the mention of his father being cut off should come true.

So, we have a conundrum: The more his Movement progresses, with truly devoted members reading his writings, the more the prophecy about his father's mention gets violated.

3.3.8.3 A Critical Look at Issues Related to the 50 Horses

As the title of the section implies, I will now analyze some of the material presented above. As has been my practice in this document, my criticism and commentary is not on theological grounds. Rather, I will point out the confusion and contradictions within Mirza Ghulam Ahmad's writings and positions (and those of the Ahmadiyya Movement); I will also review the material presented above against historical information.

The analysis is divided into the following sub-sections:

- Ambiguity Regarding His Father's Relationship with the Sikhs.
- Ambivalence Regarding Sayyad Ahmad Baraylvee and Wahhaabees.
- Unqualified Praise for the British and the British Government.
- Ingenuous and/or Disingenuous Communications.
- The Jesus Analogy.

Most of the passages from Mirza Ghulam Ahmad's writings that I will use in my analysis have already been shown in the quotations presented in the previous section (as one of the "50 Horses" examples); however, for ease of reference, I will quote the relevant portions again when I discuss them.

3.3.8.3.1 Ambiguity Regarding His Father's Relationship with the Sikhs

Mirza Ghulam Ahmad's mention of his father's relationship with the Sikhs is equivocal; that is what I point out and discuss in this section.

The information and opinions that Mirza Ghulam Ahmad generally states pertaining to his father's relationship with the Sikhs, and related matters, as seen in the quotations provided in the previous section, may be recapitulated as follows:

- The Sikhs were beastly and their rule was oppressive for the Muslims.
- All Muslims should be grateful to the British Government for their deliverance from the Sikh rule.
- Mirza Ghulam Ahmad's own family suffered at the hand of the Sikhs; his father "who had experienced enormous setbacks/tragedies during the Sikh reign, awaited the arrival of the British monarchy like a very thirsty person looks forward to water" [RK, v. 15, p. 113; near middle of page; *Sitaarah-e-Qaysarah*].
- His father was valiant of heart [RK, v 12, p. 270]; during the 1857 Mutiny he provided assistance to the British Government. (This implies, as I see it, that since the British Government delivered the Muslims from the Sikhs, and was a great blessing for the Muslims, Mirza Ghulam Ahmad's family was certainly on the right side in their loyalties.)

Mirza Ghulam Ahmad does not state, at least not frequently, that his father did benefit from the Sikhs. And, he does not tell us – at least not anywhere that I have seen – that ***his father was in the Sikh army during the Sikh rule over Punjab***. An Ahmadiyya biography of Mirza Ghulam Ahmad does, however, contain this information:

In about 1818 [Maharaja Ranjit Singh] allowed Mirza Ghulam Murtaza [Mirza Ghulam Ahmad's father] ... to return to Qadian. **Mirza Ghulam Murtaza and his brothers thereupon joined the Sikh army and rendered excellent services in several places, including the frontier of Kashmir, which was annexed by Ranjit Singh in 1819.** He took Peshawar in 1823.

During this period of military service under Ranjit Singh Mirza Ghulam Murtaza's burden of affliction and adversity was to some extent lightened. ... **Ranjit Singh** was ... so impressed with Mirza Ghulam Murtaza's goodness and nobility that in the latter period of his reign, sometime in 1834-35, he **restored to him five villages out of his lost ancestral estate**. [LIFE-AHMAD, pp. 11-12]

The omission of this information, from places where Mirza Ghulam Ahmad mentions the Sikh rule and his father's distress at their hands, is particularly egregious considering the fact that during the tenure of Mirza Ghulam Ahmad's father in the Sikh army, the Sikhs fought Sayyad Ahmad Baraylvee, the leader of the Muslim jihaad against the Sikhs, about whom Mirza Ghulam Ahmad says the following things:

Bear in mind that the twelfth khaleefah of Islaam, who should be at the start of the 13th [Hijree] century, is [at a position] comparable [i.e., analogous] to prophet Yahyaa, whose head was cut off for a defiled nation (whoever is able to understand should do so) ... Islaam's thirteenth khaleefah, who should be at the start of 14th century, whose name is Maseeh Mau'ood ... **Mr. Sayyad Ahmad Baraylvee is the twelfth khaleefah of the system of Muhammadae khilaafat**, being the analogue of Hadrat Yahyaa ... [RK, v. 17, pp. 193-194; starts at 5th line from bottom on p. 193; *Tohfa-e-Goldrawiyah*]

...

It would not be strange if Sayyad Ahmad Baraylvee's appearance was for this Maseeh Mau'ood in the manner of Ilyas [Elias]. Because his blood cleared the way for Maseeh Mau'ood, who is this writer, by uprooting a tyrannical dominion. **It seems to be the effect of his blood that invited the British into Punjab and, having removed the severe religious hindrances, which were like an iron oven, delivered the Punjab to a free dominion and lay the foundation for the propagation of Islaam**. [RK, v. 17, p. 296; marginal note; *Tohfa-e-Goldrawiyah*]

In Section 3.3.8.3.5, "The Jesus Analogy", I will further discuss the analogy Mirza Ghulam Ahmad draws between Sayyad Ahmad Baraylvee and the prophet Yahyaa (peace be on him). Also, in the next section, I will further discuss Sayyad Ahmad Baraylvee's relationship to the British and his jihaad. Meanwhile, I want to provide more information regarding Sayyad Ahmad Baraylvee's jihaad against the Sikhs and show that Mirza Ghulam Ahmad's father was in the Sikh army at the time of this jihaad.

The first quotation is from Hunter's book in which he discusses sedition by the Muslims against the British Government in India. (Note that Hunter refers to Sayyad Ahmad Baraylvee as a "prophet" but he does explain in a footnote that he understands that Muslims consider Muhammad to be the last true prophet and that Sayyad Ahmad Baraylvee was, strictly speaking, only an Imaam or leader.)

[Sayyad Ahmad Baraylvee] enlisted a vast turbulent following in his native District of Bareilly; and **in 1824 made his appearance among the wild mountaineers of the Peshawar Frontier, preaching a Holy War against the rich Sikh towns of the Punjab**. [HUNTER, p. 5]

...

In regular engagements the tumultuous Army of the Crescent proved no match for the disciplined cohorts of the Sikhs. In 1827 the Prophet led his bands against one of their entrenched Camps, and was repulsed with great slaughter. ... [But, later on] the Muhammadan highlanders ... burst down in fury on the plains, massacred the Infidel Army, and mortally wounded its general. **Peshawar was only saved by a force under Prince Sher Singh and General Ventura**. ... Ranjit Singh, the head of the great Sikh confederacy, hurried up a force under his most skilful lieutenants. In spite of a reverse **in June 1830 the Apostolic Army occupied the plains in overwhelming force; and before the end of the year**, Peshawar itself, the Western Capital of the Punjab, had fallen.

This marks the culminating point in the Prophet's career. He **proclaimed himself Caliph, and struck coins bearing the legend, 'Ahmad the Just, Defender of the Faith; the glitter of whose scimitar scatters destruction among the Infidels'**. ...

... [I]n 1831, while aiding one of his former lieutenants ... **the Prophet was surprised by a Sikh army under Prince Sher Singh, and slain**. [Footnote: At Balakot, in May 1831 ...]

... One of his grandsons ... succeeded to the village of Refuge at Sittana, and invited thither the remnants of the Apostolic Host.

... His son, now the head of the family, claims leadership of the Fanatical Host at Sittana, and asserts a wavering pretension to the realm of Swat. [HUNTER, pp. 8-11]

We had seen in the earlier quotation from [LIFE-AHMAD] that Mirza Ghulam Ahmad's father had joined the Sikh army around 1818 and that he was still with the Sikhs in 1834 or 1835 when Ranjit Singh restored five villages of his estate to him. So it seems rather clear that during the time of Sayyad Ahmad Baraylvee's jihaad against the Sikhs, 1826-1831, he was in the Sikh army. Now I present another quotation from this same Ahmadiyya biography

that provides some more information to confirm this. In the passage below, the author is quoting from a book about chiefs or lords in the Punjab that recounts the history of Mirza Ghulam Ahmad's family. (The text does not indent the quotation but I have indented it and reduced its font, to make it clear that it is a quotation. Also, the text uses quotation marks around the quoted text but I have not, since I have used indentation.)

"The Punjab Chiefs" by Sir Lepel Griffin and Colonel Massy, revised by Mr. (now Sir) Henry Craik (1910) contains the following account of the family:

In 1530, the last year of the Emperor Babar's reign, Hadi Beg, a Mughal of Samarkand, emigrated to the Punjab and settled in the Gurdaspur district. ... [He founded the town of Qadian.] ...

Gul Muhammad and his son, Ata Mohammad, were engaged in perpetual quarrels with [the Sikhs]; and at last, having lost all his estates, Ata Mohammad retired to Begowal ... On his death Ranjit Singh, who had taken possession of all the lands of the [Sikh group who had occupied Qadian], invited Ghulam Murtaza to return to Qadian and restored to him a large portion of his ancestral estate.

He then, with his brothers, entered the army of the Maharaja, and performed efficient service on the Kashmir frontier and at other places.

During the time of Nao Nihal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu ...

[LIFE-AHMAD, pp. 12-13]

Recall, from the Hunter quotation, that Sher Singh was the prince under whom the Sikh army killed Sayyad Ahmad Baraylvee and note in the quotation above that Mirza Ghulam Ahmad's father was actively serving in the Sikh army during the time of Sher Singh.

To recapitulate, what I am pointing out is that Mirza Ghulam Ahmad says the Sikhs were beastly and that Sayyad Ahmad Baraylvee, who fought them, was a champion of Islaam. He has also told us that his father "had experienced enormous setbacks/tragedies during the Sikh reign [and he] awaited the arrival of the British monarchy like a very thirsty person looks forward to water" [RK, v. 15, p. 113; a little below the middle of the page]. What Mirza Ghulam Ahmad fails to tell us is that his father was fighting on the side of the Sikhs when they were fighting Sayyad Ahmad Baraylvee.

The response to the point I have made might be that Mirza Ghulam Ahmad was not responsible for his father's conduct and that, in fact, there have been other prophets, e.g., Ibraaheem, whose fathers were not following God's path. That sort of response would have been acceptable if it had been the case that Mirza Ghulam Ahmad had clearly dissociated himself from his father or at least have expressed some disapproval of his father's support of the Sikhs. On the contrary, Mirza Ghulam Ahmad seems to be proud of his father -- he says his father was valiant of heart [RK, v 12, p. 270]. Further, he associates himself with his father and the rest of his family -- he says that "our services to the [British] authorities are prominent" [RK, v. 8, p. 36; 3rd Urdu line from paragraph beginning; *Noor-ul-Haq*].

3.3.8.3.2 Ambivalence Regarding Sayyad Ahmad Baraylvee and Wahhaabees

Mirza Ghulam Ahmad is clearly against the Wahhaabee⁶⁶ sect, one of whose leaders in India was Shaykh M. H. Bataalvee; there is no ambivalence there. In the examples (of the locations of the 50 horses etc.), you saw that Mirza Ghulam Ahmad frequently states that his views (about the Mahdee) are different from those of Shaykh M. H. Bataalvee and he also states that Bataalvee is the leader of the Wahhaabees, who are the same, Mirza Ghulam Ahmad states, as the Ahl-e-Hadeeth. For example, Mirza Ghulam Ahmad says that it is "necessary that I expose to the exalted British Government the doctrine, regarding the promised Mahdee, of the Wahhaabee sect, who refer to themselves as the Ahl-e-Hadeeth [and] for whom Maulvee Aboo Sa'eed Muhammad Husayn Bataalvee considers himself to be the leader of the group" [RK, v. 14, p. 429; starts at the top; *Haqeeqat-ul-Mahdee*].

But when we consider Mirza Ghulam Ahmad's position regarding Sayyad Ahmad Baraylvee, we find a contradiction. We saw in the previous section that Mirza Ghulam Ahmad considered Sayyad Ahmad Baraylvee to be the "twelfth khaleefah of Islaam" [RK, v. 17, p. 194; 1st line; *Tohfa-e-Goldrawiyah*] who lost his life fighting the Sikhs who were oppressing Muslims and whose sacrifice resulted in the rule of the benign British Government over the Punjab [RK, v. 17, p. 296; marginal note; *Tohfa-e-Goldrawiyah*].

⁶⁶ The Arabian founder of the sect, Muhammad bin `Abdul Wahhaab, referred to his followers as 'Muwaahideen', i.e., those who believe in the Unity of God. However, the sect is popularly known as Wahhaabee.

What I want to point out now is that (as shown by references I will provide) Sayyad Ahmad Baraylvee was a vehement adherent of the Wahhaabee school of thought and his followers were Wahhaabees. Furthermore, he believed in martial jihaad and, in particular, believed that jihaad against the British was permissible although for practical reasons he did not engage in it; he would have liked to throw the British out of India, if he could have, and set up his own government instead. Mirza Ghulam Ahmad, on the other hand, was strictly against any form of jihaad against the British Government. Further, he says that Sayyad Ahmad Baraylvee's sacrifice led to the rule of the benign British Government over Punjab. So, we have a contradiction: on the one hand, **Mirza Ghulam Ahmad accepts Sayyad Ahmad Baraylvee as the twelfth khaleefah of Islaam** and seems to believe that God accepted and blessed his sacrifice by delivering the Muslims of Punjab from the Sikhs to the British; **on the other hand, Mirza Ghulam Ahmad is deadly against the Wahhaabees, which sect was led in India by Sayyad Ahmad Baraylvee, who wanted to throw the British out of India.**

I provide below citations, from a British source (Hunter) as well as from a Muslim source, to support what I have just said about Sayyad Ahmad Baraylvee.

Here are excerpts from Hunter:

The Prophet's [Sayyad Ahmad Baraylvee's] visit to Mecca in 1822-23 amplified and formulated the simple system of puritanical belief. He found the Holy City just emerged from a Reformation devised by a Bedouin of the desert [i.e., 'Abdul Wahhaab, the founder of the Wahhaabee sect], and similar in principles to his own belief. Its founder had erected a great religious empire in Western Asia, closely resembling that which Sayyid Ahmad hoped to establish in India. ... [HUNTER, p. 47]

... While at Mecca, Sayyid Ahmad attracted the notice of the authorities by the similarity of his teaching to that of the Bedouin Sectaries, from whom the Holy City had lately suffered so much. The priest publicly degraded him and expelled him from the town. As a natural result of this persecution, he returned to India no longer a religious visionary and reformer of idolatrous abuses, but a fanatical disciple of Abdul Wahab. Whatever was dreamy in his nature now gave place to a fiery ecstasy, in which he beheld himself planting the Crescent throughout every district of India, and the Cross buried beneath the carcasses of the English Infidels. Whatever had been indistinct in his teaching, henceforth assumed the precision of that fierce, formulated theology, by which Abdul Wahab had founded a great Kingdom in Arabia, and which Sayyid Ahmad hoped would enable him to rear a still greater and more lasting Empire in India. [HUNTER, pp. 52-53]

Now see an excerpt from a Muslim scholar, Professor Masudul Hasan, from his book *History of Islam*:

Syed Ahmad was born at Rai Bareli in India, in 1786 C.E. He received religious education at Delhi under Shah Abdul Aziz, the son of Hadrat Shah Wali Ullah. ... At the age of twenty-four he went to Tonk and took military service under Amir Khan. Amir Khan undertook campaigns against the Marathas. In such campaigns Syed Ahmad played an important role and killed many Marathas. ... Later, the British awarded the State of Tonk to Amir Khan, and acknowledged him as a Nawab. Amir Khan wanted the young Syed to stay with him at Tonk and offered him a high office. Syed Ahmad [Brelvi] regarded the British as usurpers, and any service in a state which had acknowledged the paramountcy of the British was repugnant to Syed Ahmad's view of Islam. Syed Ahmad resigned the service in Tonk and came to Delhi. ... Shah Abdul Aziz, the preceptor of Syed Ahmad had decreed that with the disintegration of the Mughal rule, and the rise of the British to power India had become *Dar-ul-Harb* – the country of the enemy. Syed Ahmad further elaborated this decree. Syed Ahmad held that as the country had become *Dar-ul-Harb*, it was necessary for the Muslims to migrate from the country or undertake the Jihad against the usurpers. ... [However] [t]he British were armed with sophisticated weapons and the Muslims could not, because of their limited resources, undertake any Jihad against the British. In the Punjab and North West Frontier Province, the Muslims were in the majority, but the Sikhs had nevertheless come into power. The Sikh rule was oppressive for the Muslims. ... Syed Ahmad felt that if the Jihad was launched against the Sikhs, there could be prospects for success, as the field of action in such case would be an area where the Muslims were in a majority, and the local Muslims could be prevailed upon to rise in revolt against the Sikh masters.

... After the Balakot disaster [the battle in which Sayyad Ahmad Baraylvee was killed] some Mujahideen [jihad fighters] who escaped massacre settled in Sitana Swat, and from their stronghold they made desultory attacks against the Sikhs. When the British occupied the territory, they undertook campaigns against the Mujahideen, and liquidated their colony at Sitana. The aim of the Mujahideen was to liberate the country from the rule of the non-Muslims. The movement did not succeed, obviously because the Mujahideen did not have sufficient resources at their disposal for the success of the movement. Syed Ahmad and his companions fell fighting against heavy odds and they command honour as martyrs. [HASAN, v. II, pp. 665-667]

As you can see from the above, Sayyad Ahmad Baraylvee was (at least in the view of Hasan, as in the view of Hunter) clearly in favor of removing the British from power in India. After him, his followers wanted to do the same but could not succeed. Here are some more excerpts from Hunter to show that Sayyad Ahmad Baraylvee's direct followers conducted anti-British activities:

The Prophet [Sayyad Ahmad Baraylvee] had established a regular system of Apostolic Successors, both in our territories and upon the Sikh Frontier. The movement was thus placed beyond the contingencies of the life and death of any of the individual leaders ... [The hand of Sayyad Ahmad Baraylvee's followers] fell heaviest upon the Sikh villages [in the Punjab], but they hailed with fierce delight any chance of inflicting a blow upon the English infidel. They sent a great force to help our enemies in the Cabul War, and a thousand of them remained steadfast against us to the death. ...

On our annexation of the Punjab, the fanatic fury, which had formerly spent itself upon the Sikhs, was transferred to their successors. Hindus and English were alike Infidels in the eyes of the Sittana Host, and as such, were to be exterminated by the sword. ...

The records of the Patna Court show that the Vicegerents early established a character for themselves on the Frontier as fanatical firebrands. ... [I]n 1850 I find them preaching sedition in the Rajshahi District of Lower Bengal ... In 1851, the same Vicegerents, or successors of the Prophet, although bound, so far as parchment bonds and sureties could restrain them, to remain at their homes in Patna, were found disseminating treason on the Punjab Frontier. [HUNTER, pp. 12-14]

So, to repeat the point I am making in this section: Sayyad Ahmad Baraylvee and his followers held anti-British views and conducted anti-British activities which were against Mirza Ghulam Ahmad's views but in spite of that Mirza Ghulam Ahmad cites Sayyad Ahmad Baraylvee as the twelfth khaleefah of Islaam and seems to believe that it was his sacrifice that brought the gift of British rule to the Muslims in Punjab. But if Sayyad Ahmad Baraylvee's views and the activities of his followers were un-Islamic, how could he be, in Mirza Ghulam Ahmad's view, the twelfth khaleefah of Islaam?

Now, so as to provide a balanced view, I must state that it has also been argued that Sayyad Ahmad Baraylvee was not anti-British. Sir Sayyad Ahmad Khan, a very prominent Muslim scholar and politician, a contemporary of Hunter (and of Mirza Ghulam Ahmad), responded to Hunter's book with articles in which he argued that Sayyad Ahmad Baraylvee's jihaad movement was solely against the Sikhs and, in general, tried to convince his readers and the British Government that the Indian Muslims were loyal subjects. (I do not have access to Sir Sayyad's articles; however, a paper titled "The Repudiation of Jihad by the Indian Scholars in the Nineteenth Century" is cited and reviewed by [LAHORE-AHM-2] in which Sir Sayyad's response to Hunter's book is described. It is also worth noting that Sir Sayyad was not much respected by Mirza Ghulam Ahmad nor is he much respected by the Ahmadiyya Movement; I will show this in another part of this document, in a different context.)

One might say that Mirza Ghulam Ahmad too, like Sir Sayyad, had the opinion that Sayyad Ahmad Baraylvee was only against the Sikhs and not against the British. But there is still another related contradiction. Mirza Ghulam Ahmad does seem to have a very low opinion of the men fighting in support of Sayyad Ahmad Baraylvee's cause. See the quotation below, from one of Mirza Ghulam Ahmad's books published in 1882:

Doctor Hunter has, who is now the president of the Educational Commission, in a well-known publication of his, greatly insisted on the claim that the Muslim people are not heartfelt well-wishers of the British Administration and consider it their duty to do jihaad against the British. ... [S]adly, the stupid behavior of some mountain-dwelling and uncivilized idiots supports this view. And perhaps this suspicion of the celebrated [and aforementioned] Doctor [Hunter] was strengthened due to these casual/incidental observations. [RK, v. 1, p. 138; starts at 6th line from top; *Baraaheen-e-Ahmadiyya*, Part III]

The Dr. Hunter that Mirza Ghulam Ahmad is referring to is the same as the Sir William Hunter from whose book [HUNTER] I have been quoting. Although Mirza Ghulam Ahmad does not provide a specific reference, he says that Dr. Hunter is "now the president of the Educational Commission" and an encyclopedia article on Sir William Hunter tells us that "[i]n 1882 Hunter, as a member of the governor-general's council, presided over the commission on Indian Education" [1911, article on "Hunter, Sir William Wilson"]. Furthermore, Hunter's book, *The Indian Musalmans*, first published in 1871 and last in 1876, was very well-known – as you just read, Sir Sayyad wrote articles in response to it – and it was precisely on the topic of the notion of jihaad among Indian Muslims and their relationship to the British Government. (Therefore, most probably, Mirza Ghulam Ahmad's reference is to that very book.) Also, Hunter discusses at length the fighting, during and after Sayyad Ahmad Baraylvee's time, that occurred in the mountainous region that lies to the north-west of Punjab. For example, he says that "in 1824 [Sayyad Ahmad Baraylvee] made his appearance among the wild mountaineers of the Peshawar Frontier, preaching a Holy War against the rich Sikh towns of the Punjab" [HUNTER, p. 5]. And Mirza Ghulam Ahmad's is saying that it is

due to “the stupid behavior of some **mountain-dwelling and uncivilized idiots**” that Dr. Hunter’s suspicion (that the Indian Muslims are not sincere to the British) was probably based on observing these people.

So, the issue we have is that Mirza Ghulam Ahmad is referring to some mountain-dwelling people whose behavior, in his view, was uncivilized and gave Hunter the impression that the Muslims are not sincere to the British. But we know – from [HUNTER] and from [HASAN] -- that it was Sayyad Ahmad Baraylvee’s followers who were fighting the British from the mountainous regions. This means that, in Mirza Ghulam Ahmad’s view, Sayyad Ahmad Baraylvee’s followers were uncivilized idiots and were giving the British the impression of being insincere. But if Sayyad Ahmad Baraylvee was the twelfth khaleefah of Islaam, did he not properly train his immediate followers?

I now cite an author, Sita Ram Goel, who writes about Sayyad Ahmad Baraylvee from the Hindu point of view, thus further balancing the previous views I have presented, which have been from the British/Christian [HUNTER] and Muslim [HASAN] viewpoints. Goel’s account might explain why there is some ambiguity about Sayyad Ahmad Baraylvee’s attitude toward the British. (However, rather than rescue Mirza Ghulam Ahmad from my criticism against him, the view presented by Goel makes Mirza Ghulam Ahmad’s position even worse.)

Goel describes (as he sees it) Sayyad Ahmad Baraylvee’s duplicity regarding his position toward the British [GOEL, Chapter 7]. He first quotes a message from Sayyad Ahmad Baraylvee to a relative of a Hindu raajah (prince) in which Sayyad Ahmad Baraylvee speaks of the British as alien usurpers who can be removed from India by the efforts of the Wahhaabees. Then he quotes a letter that Sayyad Ahmad Baraylvee wrote to some Muslim magnates which gives the impression that Sayyad Ahmad Baraylvee’s object is jihat against the Sikhs. Then Goel quotes another version of the same letter that gives the impression that the Sayyad Ahmad Baraylvee’s target are the British. Goel says about the second version of the letter that “[o]bviously, this version was meant for the consumption of the Muslim masses” explaining that most of the Muslim magnates were against the Sikhs but allied with the British although the Muslim masses were against both the Sikhs and the British. The Hindu raajahs, on the other hand, were not against the Sikhs and if Sayyad Ahmad Baraylvee was to get monetary help from them for his jihat, he could not have presented his objective as uprooting the Sikhs. The following excerpt summarizes Goel views regarding Sayyad Ahmad Baraylvee and also shows that Sayyad Ahmad Baraylvee’s immediate followers fought the British:

[Sayyad Ahmad] Barelvi’s confidence in a jihād against the British collapsed when he surveyed the extent and the magnitude of British power in India. He did the next best under the circumstances, and declared a jihād against the Sikh power in the Punjab, Kashmir and the North-West Frontier. The British on their part welcomed this change and permitted Barelvi to travel towards the border of Afghanistan at a leisurely pace, collecting money and manpower along the way. **It was during this journey that Barelvi stayed with or met several Hindu princes, feigned that his fulminations against the Sikhs were a fake, and that he was going out of India in order to establish a base for fighting against the British.** It is surmised that some Hindu princes took him at his word, and gave him financial help. **To the Muslim princes, however, he told the truth, namely, that he was up against the Sikhs** because they “do not allow the call to prayer from mosques and the killing of cows.” [Reference to endnote, for the quote regarding the prayer call and killing of cows, that cites “*Targhib-al-Jihād* translated by W.W. Hunter, p. 140”.]

Barelvi set up his base in the North-West Frontier near Afghanistan. ... Finally, he met his Waterloo in 1831 when the Sikhs under Kunwar Sher Singh stormed his citadel at Balakot. ...

The scattered remnants of the Wahabis fought a few more skirmishes with the Sikhs. But they also met with no success. Next, they **turned their fury against the British when the latter took over from the Sikhs in 1849.** ... The British smashed them everywhere and it was all over by 1870. [GOEL, Chapter 7]

Goel’s account supports what was stated by Hasan and/or Hunter – that Sayyad Ahmad Baraylvee was against the British but did not fight them for pragmatic reasons and that his immediate followers, the Wahhaabees, did try to fight the British. His account, if true, is also an explanation for why some may think that Sayyad Ahmad Baraylvee’s only target were the Sikhs. But, if Goel’s account is true, and Sayyad Ahmad Baraylvee was duplicitous, then it is even more objectionable that Mirza Ghulam Ahmad accepted him as a khaleefah of Islaam. And, one can’t defend Mirza Ghulam Ahmad by saying he was ignorant of the true state of affairs because he claimed Divine converse and, according to that claim, should have been properly informed.

3.3.8.3.3 Unqualified Praise for the British and the British Government

In my opinion, Mirza Ghulam Ahmad’s attitude toward the British Government is inconsistent with the Divine office he claimed. Firstly, his ingratiating language addressed to or about the British Government, his repeated attempts to impress them, and his tattletale complaints to them against his opponents, are all unbecoming

for any man of God, let alone one who claims a God-given ministry. More importantly, *his unqualified praise for the British Government was tantamount to an endorsement of injustice and reflects his indifference to the suffering of others*. I will show in this section why I think the British Government was not worthy of *unqualified* praise (even though it was commendable in many respects and even though cooperation with authorities is desirable).

The point I am making here is almost the same as one I made in Section 3.3.7, “Extolling Victoria’s Benevolent Embrace”, and it may seem that this section is redundant with that one. However, my discussion in the section on Victoria was focused on her reign and looked at the British empire at large; on the other hand, the discussion here will also consider British policies before Victoria’s rule and, instead of looking at problems in different parts of the British empire, it will be limited to India.

The following passage from Chomsky’s *Year 501* provides an idea of the losses suffered by India due to the policies of the British East India Company (BEIC) and of the imperial British Government:

The fate of Bengal brings out essential elements of the global conquest. Calcutta and Bangladesh are now the very symbols of misery and despair. In contrast, European warrior-merchants saw Bengal as one of the richest prizes in the world. ...

Bengal was known for its fine cotton, now extinct, and for the excellence of its textiles, now [in 1993] imported. After the British takeover, British traders, using “every conceivable form of roguery,” “acquired the weavers’ cloth for a fraction of its value,” English merchant William Bolts wrote in 1772: “Various and innumerable are the methods of oppressing the poor weavers...such as by fines, imprisonments, floggings, forcing bonds from them, etc.” “The oppression and monopolies” imposed by the English “have been the causes of the decline of trade, the decrease of the revenues, and the present ruinous condition of affairs in Bengal.”

Under Britain’s Permanent Settlement of 1793 in India, land was privatized, yielding wealth to local clients and taxes for the British rulers, while “The settlement fashioned with great care and deliberation has to our painful knowledge subjected almost the whole of the lower classes to most grievous oppression,” a British enquiry commission concluded in 1832, commenting on yet another facet of the experiment. Three years later, the director of the Company reported that “The misery hardly finds a parallel in the history of commerce. The bones of the cotton-weavers are bleaching the plains of India.” The experiment was not a total failure, however. “If security was wanting against extensive popular tumult or revolution,” the Governor-General of India, Lord Bentinck, observed, “I should say that the ‘Permanent Settlement,’ though a failure in many other respects and in most important essentials, has this great advantage, at least, of having created a vast body of rich landed proprietors deeply interested in the continuance of the British Dominion and having complete command over the mass of the people,” whose growing misery is therefore less of a problem than it might have been. As local industry declined, Bengal was converted to export agriculture, first indigo, then jute; Bangladesh produced over half the world’s crop by 1900, but not a single mill for processing was ever built there under British rule. [Footnote at the end of this paragraph: Hartman and Boyce, *Quiet Violence*, ch. 1. Bolts, *Considerations on Indian Affairs*, 1772, cited by Hartman and Boyce and by the editor of Smith, *Wealth*, ii, 156n. *Ibid.*, Bk. I, Ch. VIII (i, 82); Bk. IV, Ch. V (ii, 33); Bk. IV, Ch. VII, Pt. III (ii, 153); Bk. IV, Ch. VII, Pt. II (ii, 94-5). Trevelyan, Bentinck, cited by Clairmonte, *Economic Liberalism*, 86n., 98. Nehru, *Discovery*, 285, 299, 304.]

While Bengal was despoiled, Britain’s textile industry was protected from Indian competition; a matter of importance, because Indian producers enjoyed a comparative advantage in printed cotton textile fabrics for the expanding market in England. A British Royal Industrial Commission of 1916-1918 recalled that Indian industrial development was “not inferior to that of the more advanced European nations” when “merchant adventurers from the West” arrived; it may even be “that the industries of India were far more advanced than those of the West up to the advent of the industrial revolution,” Frederick Clairmonte observes, citing British studies. [CHOMSKY, Chapter 1, “The Great Work of Subjugation and Conquest”, Segment 4]

It may be said that the imperial British Government cannot be blamed for what was done by the BEIC. Even if that were the case, one could still blame them for the fact that even after the authority of the British Crown was formally established in India, the British Government did not try to reverse the decline in Indian industry that had begun during the time of the BEIC; as the passage quoted above says, “not a single mill for [jute] processing was ever built [in Bengal] under British rule”. However, even though responsibility for India was formally transferred from the BEIC to the British Crown in 1858, “[in] 1773 [the British] Parliament [had] limited the authority of the East India Company, and the British government [had] appointed Hastings the first governor-general of India, with a governing council of four members” [ENCARTA, article on “Hastings, Warren”]; so the British Government was at least partially responsible for India and was, at least indirectly, endorsing the actions of the BEIC (although in some

cases the British Government did disagree with the actions of the British administration in India). The following excerpt from an encyclopedia article shows that the British Government in England was aware of, and had allowed, the wrongs being done in India by the BEIC:

Burke [Edmund Burke, British statesman and orator] took a deep interest in India and advocated a reversal of the British policy that allowed the East India Company to exploit the population of that country. On February 15, 1788, Burke began a four-day-long opening speech in Westminster Hall in the unsuccessful impeachment proceedings against the statesman and colonial administrator Warren Hastings for high crimes and misdemeanors committed in India. Although Hastings was acquitted after a trial that lasted seven years, Burke had made the English aware of the oppression in India. [ENCARTA, article on “Burke, Edmund”]

The Indian Mutiny of 1857 brought forth savagery from both sides in the conflict. The quotation below shows the lack of justice and compassion by the British after they had won, and the failure of the British administration to control the situation. (The last part of the quotation has been presented earlier as well, in the section on Queen Victoria.)

Although Canning^[67] attempted to prevent the unleashing of indiscriminate reprisals against the innocent [after the mutiny came to an end], the British took advantage of the circumstances to rid themselves of the cream of Indian aristocracy. According to letters of the time, every day princes and ministers were tied to the mouth of cannon, in front of British officers calmly taking tea and laughing at the victims’ contortions. This was followed by an incredible manhunt. British soldiers massacred and tortured any Indian who fell into their hands, their own servants, the villagers, sometimes the populations of entire towns. The crimes of the Indians have long been known, described by English historians, but of the incredible atrocities that followed, we have only the accounts of those who committed them.

According to the historian Kaye, “old men, women and children were sacrificed, as well as those guilty of rebellion. ... They were burned alive in their villages. ... Some of the English boasted in their letters that they had spared no one and that ‘nigger-chasing’ was a most amusing sport.”

...

The savagery of the destruction and murder committed on both sides, during and after the mutiny, caused violent reactions in England. The administration of the Indian Empire was taken away from the Company and given to the Crown. ... The Governor-General was replaced by a Viceroy. [DANIELOU, pp. 298-299]

Another piece of data that pertains to British rule in India is as follows:

Thirty one famines [occurred] in India between 1814-1901 of which seven were in the first half of the nineteenth century and twenty four in the second half. More than twenty-eight million Indian citizens starved to death between 1854 and 1901. [ZAHOOR, p. 156]

However, in spite of all the shortcomings of the British administration cited above, Mirza Ghulam Ahmad says that “given that God has established a government for us from this nation [the British nation], for our physical constitution and our worldly affairs, and we experienced such favors from this government for which it is not easy to show [adequate] gratitude, therefore, we assure our respectable Government that we are sincere to this Government and wish [them] well just as our ancestors were [sic]” [RK, v. 6, p. 380; starts at top; *Shahaadat-al-Quraan*].

In case you are thinking that Mirza Ghulam Ahmad was only praising the British Government that existed under the direct rule of the Crown, which started in 1858, recall that he approvingly mentions his father’s service to the British during the Mutiny of 1857. For example, he says that, “During the mischief of the year ’57 [i.e., the 1857 Mutiny], when misbehaved/rude people created a clamor in the land by opposing their patron Government, my respected father, having purchased 50 horses from his pocket, and having acquired 50 riders, submitted them respectfully to the Government” [RK, v. 6, p. 378; near the middle of the page; *Shahaadat-al-Quraan*]. Furthermore, he has stated that “God delivered the Muslims from the unjustified assertions of authority by the Sikhs and placed them under the peace-giving administration of the British Government” [RK, v. 17, p. 13; 4th and 3rd lines from bottom; *Government Angrayzee aur Jihaad*]; the overthrow of the Sikhs by the British, and annexation of Punjab, took place in 1849, many years before the direct rule of the Crown started. As shown by these and other statements of his, Mirza Ghulam Ahmad does not make any distinction between the British administration before and after 1858 and what he refers to as the British Government is not just what came into being after direct rule of the Crown started.

⁶⁷ Lord Canning, the governor-general of India.

Mirza Ghulam Ahmad seems to be rather limited in his purview of the British Government. His focus seems to be the benefit that his own family has derived from the British. At the very most, his concern stretches to the Muslims in Punjab and their observance of Islamic rituals. He seems to have no concern for, or has no knowledge of, the adverse impact that British rule has had over other parts of India and other aspects of Indian life.

Note that I am not saying that the British Government did no good in India nor am I saying that the Indians themselves, particularly the Muslims, were not themselves to blame for having allowed a trading company to exploit them. And, I am not taking any position on whether or not martial jihad against the British was incumbent on the Muslims; in fact, I do not even wish to discuss whether or not political struggle to oust the British was advisable. My only point is that the British (first the BEIC and then the British Crown) were not totally beneficent toward India. The British did exploit India even though they did considerable good as well (and they probably did more good to India than its Muslim rulers had done). To provide a balanced view of British rule in India, I give below a quotation (from 1871) from Dadabhai Naoroji, a famous Indian nationalist leader, the first Indian to be elected to the British Parliament (in 1892), and the author of *Poverty and Un-British Rule in India*. (I have slightly modified the formatting from the original, to avoid a conflict with the formatting of this document.)

The Benefits of British Rule for India:

In the Cause of Humanity: Abolition of *suttee* and infanticide. Destruction of *Dacoits*, *Thugs*, *Pindarees*, and other such pests of Indian society.

In the Cause of Civilization: Education, both male and female. ...

Politically: Peace and order. Freedom of speech and liberty of the press. ... Improvement of government in the native states. Security of life and property. Freedom from oppression caused by the caprice or greed of despotic rulers, and from devastation by war. Equal justice between man and man (sometimes vitiated by partiality to Europeans). Services of highly educated administrators, who have achieved the above-mentioned results.

Materially: Loans for railways and irrigation. Development of a few valuable products, such as indigo, tea, coffee, silk, etc. Increase of exports. Telegraphs.

Generally: A slowly growing desire of late to treat India equitably, and as a country held in trust. Good intentions. ...

The Detriments of British Rule:

In the Cause of Humanity: Nothing. Everything, therefore, is in your favor under this heading.

In the Cause of Civilization: As I have said already, there has been a failure to do as much as might have been done, but I put nothing to the debit. Much has been done, though.

Politically: Repeated breach of pledges to give the natives a fair and reasonable share in the higher administration of their own country, which has much shaken confidence in the good faith of the British word. ... an utter disregard of the feelings and views of the natives. ...

Financially: All attention is engrossed in devising new modes of taxation, without any adequate effort to increase the means of the people to pay; and the consequent vexation and oppressiveness of the taxes imposed, imperial and local. Inequitable financial relations between England and India ...

Materially: The political drain, up to this time, from India to England ... The consequent continuous impoverishment and exhaustion of the country, except so far as it has been very partially relieved and replenished by the railway and irrigation loans ... The famines that were in their power to prevent, if they had done their duty, as a good and intelligent government. ... An increase of exports without adequate compensation; loss of manufacturing industry and skill. Here I end the debit side.

Summary: To sum up the whole, the British rule has been: morally, a great blessing; politically, peace and order on one hand, blunders on the other; materially, impoverishment, relieved as far as the railway and other loans go. ... [HISTORY-NAOROJI]

Sir Sayyad Ahmad Khan, a contemporary of Mirza Ghulam Ahmad, was also a strong advocate of loyalty to the British Government; after the 1857 Mutiny he wrote a pamphlet, in 1859, titled "Loyal Muhammadans of India" (see [HASAN, v. II, p. 662]). Like Mirza Ghulam Ahmad, he too was taunted for being a sycophant of the British. But he did not engage in blind praise of the British; he had the insight and courage to publicly make some useful observations:

[In 1859] Syed Ahmad Khan published the pamphlet "Asbab-i-Baghawat-i-Hind" (Causes of Indian Revolt) in which he cited three main reasons for the uprising and concluded that the British were responsible for it. These reasons were the absence of Indian representation in the administration of the country, the official interference in religion, and social segregation between the ruler and the ruled. It laid the foundation of future reforms in India, and led to the reorientation of British policy towards India. [ZAHOR, p. 145]

Sir Sayyad's analysis may or may not have been correct but my point is that he *did* a critical analysis of the British Government and publicly announced his views, in spite of his position of loyalty to them. As opposed to this, Mirza Ghulam Ahmad writes of "the mischief of the year '57 [i.e., the 1857 Mutiny], when misbehaved/rude people created a clamor in the land by opposing their patron Government" [RK, v. 6, p. 378; near the middle of the page; *Shahaadat-al-Quraan*].

Sir Sayyad was also a champion and a prominent scholar of Islaam. For example, during his visit to England he wrote his *Essays on the Life of Muhammad*; he also translated the Bible into Urdu (see [HASAN, v. II, pp. 662-663]). He also realized and acknowledged that the Indian Muslims were in a poor state of affairs, intellectually and spiritually, and he made contributions to remedy that:

On his return to India [from England, toward the end of 1870], he [Sir Syed] founded the "Society for the Educational Progress of the Indian Muslims". He started a journal *Tahzibul Akhlaq* [Instruction for Morals and Manners]. ... After retirement [from government service] he settled at Aligarh where he founded a College⁶⁸. ... In order to protect the rights of the Muslims, he founded the "Muhammadan Defence Association", in 1893 C.E. [HASAN, v. II, pp. 662-663]

So, both Sir Sayyad and Mirza Ghulam Ahmad promoted loyalty to the British Government. Both were religious scholars and both said that the understanding and practice of Islaam among the Indian Muslims needed improvement. But Sir Sayyad analyzed the causes of the Mutiny and did not hesitate to lay some blame on the British. Also, Sir Sayyad took the time to do some practical things for the uplift of the Muslims while Mirza Ghulam Ahmad engaged himself in "the service that [he] performed in favor of the British authorities ... that [he] had about 50,000 books and articles and announcements/advertisements printed and [had them] published in this country and also in other Muslim lands, with the content that the British Government is a benefactor of us Muslims" [RK, v. 15, p. 114; near the top] and also took the time to write numerous letters/articles telling the British Government about this service (and about the 50 horses his father had given them out of his pocket).

3.3.8.3.4 Ingenuous and/or Disingenuous Communications

In one sense, Mirza Ghulam Ahmad's attempts to impress the British Government are ingenuous and artless. He wants something from them – attention, protection, whatever – and keeps on reminding them, childlike, of his and his family's services. For a grown man, his behavior is rather crude and undignified. But, perhaps, there is more to it than just that. His writing may not be totally ingenuous; there may be some disingenuousness in it. I say this because his statements (ostensibly meant to be read by the British Government) contain some misinformation and some (seemingly) naïve information; it seems to me that Mirza Ghulam Ahmad would have known that the British Government would be able to see through what he was apparently telling them. So, I wonder if the misinformation, or spun and stretched information, was mainly for consumption by someone else rather than the British Government, for example, by Mirza Ghulam Ahmad's credulous disciples.

In this section, I will point out those of Mirza Ghulam Ahmad's claims and statements, pertaining to his services to the British Government and related matters, which are misleading or do not seem genuine. I cannot say whether they are caused by a sorry state of ignorance (or confusion) on his part or something more convoluted than that.

In 1899, Mirza Ghulam Ahmad wrote the following, in an article titled "A Humble Appeal to the Respected/Exalted Government":

Since a period of 20 years – with heartfelt enthusiasm -- I have been publishing such books in the Persian and Arabic and Urdu and English languages in which it has been written again and again that it is the duty of the Muslims – the abandonment of which will make them sinful against God Almighty – to become true well-wishers and heartfelt devotees of this Government and to give up the vulgar ideas of jihaad and awaiting the bloody Mahdee etc., which [ideas] certainly cannot be established from the Noble Quraan. And if they do not want to give up this error then at the very least it is their duty to not be ungrateful to this benefactor Government ... [RK, v. 15, pp. 488-489; starts at 3rd line from bottom of p. 488; "A Humble Appeal to the Respected/Exalted Government", dated September 1899, Appendix 3 to *Tiryaaq-ul-Quloob*]

That is, Mirza Ghulam Ahmad had been writing books since 1879 (starting from 20 years before 1899) to convince Muslims (in India and other countries) to become sincere well-wishers of the British Government and "give up the vulgar ideas of jihaad" etc. This indicates that there was a need for such books, meaning that there were Muslims in

⁶⁸ The college found by Sir Sayyad became the famous Aligarh University.

India, during the period of 1879-1899, who were not sincere well-wishers of the British Government and entertained ideas of jihaad against it.

However, in 1882, Mirza Ghulam Ahmad had sent the following advice to certain Islaamic organizations:

[T]his point should be properly impressed [by us] upon the heart of the venerable Government that the Indian Muslims are loyal subjects. Because certain uninformed Britishers have, particularly, Doctor Hunter has, who is now the president of the Educational Commission, in a well-known publication of his, greatly insisted on the claim that the Muslim people are not heartfelt well-wishers of the British Administration and consider it their duty to do jihaad against the British. ... [S]adly, the stupid behavior of some mountain-dwelling and uncivilized idiots supports this view. And perhaps this suspicion of the celebrated [and aforementioned] Doctor [Hunter] was strengthened due to these casual/incidental observations. [RK, v. 1, p. 138; starts at 4th line from top; *Baraaheen-e-Ahmadiyya*, Part III; published 1882]

In this passage Mirza Ghulam Ahmad proposes, in 1882, that the British Government be told that Indian Muslims are loyal subjects. He says that Dr. Hunter is uninformed in his opinion that Muslims are not heartfelt well-wishers of the British Government and that Dr. Hunter's opinion is just based on incidental observation of the behavior of some mountain-dwellers. But, if what Mirza Ghulam Ahmad is saying in this passage is true, why did he have to write books for 20 years to convince the Muslims to become sincere well-wishers of the British Government?

Was it the case that in 1882 there actually were many Indian Muslims who were not loyal and not sincere well-wishers of the British Government? If so, *Mirza Ghulam Ahmad's proposal (in his advice to Muslim organizations) was tantamount to saying that misinformation be given to the British Government*. Or, was it the case that in 1882 the Indian Muslims (except for a few mountain-dwellers) really were loyal to the British Government and wished it well? If so, Mirza Ghulam Ahmad did not really need to write all those books, from 1879 to 1899, at least not in Urdu (the language read by Muslims of northern India), to convince them to become loyal and wish well for the British Government.

There are many other places where Mirza Ghulam Ahmad says or implies that there certainly were Indian Muslims who were not loyal subjects and entertained notions of jihaad against the British Government; one example is presented below. As I have shown above, this completely contradicts the statement he made in 1882, proposing to give the British Government the opposite impression, in response to Hunter's book.

It should be kept in mind that the issue/notion of jihaad, as has been understood by the current Islaamic scholars, who are known as maulvees, and as they present the form/details of this issue/notion to the public, is definitely not correct. ... When these people meet the authorities, they bow down so low to [offer] salaam [greetings] as if they are ready to prostrate and when they sit in the gatherings of people of their own ilk then they repeatedly emphasize the point that this country is 'daar-ul-harb' [a country of war] and in their hearts they consider it a duty for jihaad to be performed. ... [RK, v. 17, p. 7; starts at paragraph beginning; *Government Angrayzee aur Jihaad*]

It does not seem from Hunter's book, however, that he was misinformed or mistaken. He had well-founded knowledge that after the death of Sayyad Ahmad Baraylvee, his followers continued to spread sedition in British India and that it was not confined to the mountain-dwellers. You have already seen some excerpts from Hunter showing this; here is another one:

To trace the Wahabi warlike ramifications throughout India, would swell this little book to a great volume. But they were by no means confined to Panjab [sic]. For example, about 30 years ago⁶⁹, it seemed as if a fanatic confederacy had firmly established itself in the heart of Southern India. ... Besides constantly keeping alive a fanatical spirit of unrest along the Frontier, it has three times organized great tribal confederacies, each of which has cost British India a war. ... It still continues the centre towards which the hopes alike of our disloyal subjects and of our enemies beyond the Frontier turn. ... **It is not the Traitors themselves whom we have to fear, but the seditious masses in the heart of our Empire**, and the superstitious tribes on our Frontier, both of whom the Fanatics have again and again combined in a Religious War against us. [HUNTER, pp. 34-35]

As Goel tells us, "[t]he British smashed [the scattered remnants of the Wahabis] everywhere and it was all over by 1870" [GOEL, Chapter 7]. (Hunter, writing in the early or mid-1870's, knew that the British had defeated the Wahhaabees but was not sure if more wars lay ahead; Goel, writing later, knows that the Wahhaabee wars had

⁶⁹ Since the first edition of Hunter's book was published in 1871 and the last one in 1876, "30 years ago" probably means somewhere in the early or mid-1840's.

come to an end by 1870.) However, although the wars had come to an end, there was still a possibility of sedition. How this problem was solved is what I next turn to (and will relate it to my criticism of Mirza Ghulam Ahmad). First see what Goel says:

Thus, by about the year 1860, the multifarious *mujāhids* had emptied themselves of all the heat stored in them by their sojourn in the 'holy land' of Hijaz. They could not shake a single brick in the edifice of the British empire. It was now the turn of the Muslim magnates, sitting pretty in their palatial mansions, to rescue the *mujāhids* from the theological knots into which the latter had tied themselves. Meanwhile, the British had seen the Muslim potential for mischief against the Hindus who had started taking pride in their history and heritage, and demanding self-rule. An invitation was extended to the residues of Islamic imperialism to revise their strategy when W.W. Hunter wrote *The Indian Mussalmans* in 1871. The invitation was readily accepted by the other side.

ISLAMIC THEOLOGIANS DO A RIGHT-ABOUT TURN

Shri Seshadri has referred to this part of the story. He writes: "It was the vested landed interests amongst the Muslim aristocracy, especially in Oudh and parts of U.P. and Bihar which succeeded in persuading the maulvis to issue fatwas with a view to contradicting the previous *fatwas* calling for the establishment of *Darul-Islam*. The *fatwas* issued by the heads of the three prominent Mussalman sects of Mecca declared that the Mussalmans under the Christian rule of the British were assured of protection and liberty of Islamic observances and as such it was not *Darul-harb* and did not warrant jihad against it." [Footnote reference: *The Tragic Story of Partition*, p. 65.] The mullahs in Mecca had been 'persuaded' by the British to help the Muslims in India. [GOEL, Chapter 7]

The description of the fatwaas in Goel, above, is incomplete and somewhat misleading⁷⁰; however, it is true that Muslim scholars did issue fatwaas that meant, or could be interpreted to mean, that jihaad against the British Government in India was not permissible or not necessary. So, although not all Muslims might have been sincere -- at heart -- in their loyalty to the British Government, the threat of armed rebellion had been contained due to these fatwaas, by the early 1870s. (Further on in this document, I will provide more information about these fatwaas.)

Mirza Ghulam Ahmad claims, however, in 1899, that it is his books which he wrote starting around 1877 (or 1879, depending on which of his statements one is looking at), that have changed the views of lakhs of Muslims regarding jihaad (a lakh being a hundred thousand, i.e., 100,000):

And the service that I performed in favor of the British authorities was that I had about 50,000 books and articles and announcements/advertisements printed and [had them] published in this country and also in other Muslim lands, with the content that the British Government is a benefactor of us Muslims. Therefore, it should be the duty of every Muslim to truly obey this government and have heartfelt gratitude and goodwill for this treasure. And having compiled these books in various languages, that is, Urdu, Persian, and Arabic, I spread them in all the countries of Islaam. ... As a result, lakhs [i.e., hundreds of thousands] of people dropped those incorrect notions of jihaad that were in their hearts due to the teaching of the uncomprehending mullaahs. This service that came into occurrence through me is such that I am proud of the fact that no Muslim from among all the Muslims of British India was able to produce anything similar. And I, by doing the extent of the service that I have been doing for 22 years, do not do a favor to this patron government because I admit that due to the arrival of this blessed government we [me and my relatives] and our ancestors were salvaged from a burning hot iron oven. [RK, v. 15, p. 114; starts at 2nd line on page; [Sitaarah-e-Qaysarah](#); published 1899]

...

... [A]mong the Muslims [there are] two issues [that are] extremely dangerous and entirely incorrect that they consider the jihaad of the sword [martial jihaad], for [the cause of] faith, to be a part of their religion. And by killing an innocent person due to this insanity they think that they have performed an act of great [religious] merit. And although, in British India, this doctrine of most of the Muslims has been reformed to quite an extent, and the hearts of thousands of Muslims have been cleaned/clarified due to my efforts of 22-23 years, but there is no doubt that in some foreign countries these ideas are still found [i.e., exist] with enthusiasm. ... [RK, v. 15, p. 120; starts near middle of page; [Sitaarah-e-Qaysarah](#); published 1899]

⁷⁰ Muslim scholars -- some from Makkaah and some from India, some Sunnee and some Shee'ah -- did not all conclude that India under the British was not 'daar-ul-harb' (a region of war); even so, all the fatwaas could be interpreted to mean that jihaad against the British was not permissible or not necessary. In fact, as Hunter shows, the fatwaa that maintained that India was still daar-ul-harb was, paradoxically, the safest one for the British since it most clearly established that, given the prevailing circumstances, jihaad did not have to be undertaken against the British. For further details, see [HUNTER, pp. 106-124 and the Appendices]. Also, further on in this document, I will provide more information about these fatwaas.

The second excerpt in the quotation above indicates that the thousands (or hundreds of thousands, as claimed in the first excerpt) of people who had supposedly dropped their wrong views of jahaad, due to Mirza Ghulam Ahmad's writings, were mostly located in India rather than in other Muslim countries. Now, the following passage might give the impression that these thousands of people (with reformed views) were mostly in Mirza Ghulam Ahmad's Jama`at:

Then how very unfair and rebellious it is to entertain even a thought of jahaad regarding this blessed and peace-giving Government. These books have been printed with an expense of thousands of rupees. And then published in Muslim countries. And I know that **certainly thousands of Muslims have been affected by these books. Particularly the Jama`at that is related to me by bay`at and discipleship.** [RK, v. 12, p. 264; starts at 3rd line from top; *Tohfaa-e-Qaysariyyah*]

However, Mirza Ghulam Ahmad's Jama`at contained only 318 men in 1898, as shown by a statement in an official report written in connection with an income tax case [RK, v. 13, p. 514; last line on page]. Therefore, in 1899, just one year later, it is rather improbable that the number of men in his Jama`at had reached into the hundreds of thousands or even just the thousands⁷¹. (The total size of the Jama`at, counting women and children, in addition to the 300-400 men, may have been 3,000 or so in 1899. However, women and children could not be counted among those who were affected by his books. Even if some of the Ahmadee women had been literate, their being affected by the books would not have any meaning worthy of mention to the Government since they were not the ones to make decisions about jahaad.) So, **most of the thousands of Indian Muslims that Mirza Ghulam Ahmad claimed had been reformed by his books had to have been outside his Jama`at.**

The issues with this claim of Mirza Ghulam Ahmad are as follows:

- As already pointed out, Mirza Ghulam Ahmad had stated in 1882 that some Britishers, including Hunter, were uninformed and mistaken in thinking that Indian Muslims were not sincere to the British Government and that it was only some mountain-dwelling people whose behavior supported this view. Based on this, there were no hundreds of thousands of Indian Muslims whose views needed reform. I have already discussed this issue.
- Mirza Ghulam Ahmad has not provided any evidence or specific reference that might help one determine who or where those non-Ahmadee Indian Muslims were whose views were reformed by Mirza Ghulam Ahmad's writings. Even if some people had been affected by Mirza Ghulam Ahmad's writings, I have not seen evidence that they numbered in the hundreds of thousands, or even the thousands.
- Non-Ahmadee Muslim historians credit Sir Sayyad Ahmad Khan for the reform of Indian Muslim thought rather than Mirza Ghulam Ahmad. See below:

Sir Syed Ahmad Khan was a great thinker and reformer of the nineteenth century. He wanted the Muslims to educate themselves and to fully avail of western knowledge and technology. He was against imparting of religious education which inculcated the spirit of renunciation or promoted sectionalism. ... **Through his journal *Tahzib ul Akhlaq* he led a campaign for the education of the Muslims in modernism.** He had seen that the Muslims had suffered most because of the Mutiny. He, therefore, **advised the Muslims to refrain from politics, and be loyal to the British.** He wanted the Muslims to stand on their own legs. ...

... He felt that the traditional view of Islam by the orthodox was a hindrance to the progress of the Muslims, and he wanted such views to be suitably changed. **He criticized the orthodox view that the principle of *Ijtihad* [i. e., exercise of judgment in interpretation of Islaamic law] was no longer to be acted upon. He held that every age needed a *Mujaddid* and as such the door to *Ijtihad* should be kept open.** ... The orthodox Ulema did not agree with the views of Syed Ahmad Khan, and criticized him for such views. Sir Syed Ahmad Khan did not lay claim to be a "Mujaddid". He was more of a political than a religious leader. His views about the interpretation of the doctrines of Islam may or may not be correct, but he was nevertheless a reformer in his own way, and **he gathered round him a band of intellectuals and scholars** who

⁷¹ In order to have a sudden upward jump in the membership numbers of the Ahmadiyya Movement, between 1898 and 1899, there would had to have been some extraordinary motivation. Several years later, the plague did motivate large numbers of people to join the Movement but in the late 1890's this had not started happening yet. The plague had reached India (Bombay) in 1896 but had not spread wildly by 1898. Mirza Ghulam Ahmad had issued a statement in 1898 saying he had seen a dream that the plague would spread to the Punjab and would not disappear till extreme sin disappeared. But he had not yet written his book *Kishte-e-Nooh* [RK, v. 19], published 1902, in which he invited people to join his Movement in order to be safe from the plague. And it was many years later that he claimed that "[e]ach and every month at least 500 persons, and sometimes 1000-2000, via the plague, enter our Jama`at" [RK, v. 22, p. 568; marginal note; *Haqeeqat-ul-Wahee*; published 1907]. In Section tbd-plague I discussed the role played by the plague in the Ahmadiyya Movement.

came to form the Aligarh school, and whose thoughts exercised considerable influence on the minds of the Indian Muslims. [HASAN, v. II, pp. 663-664]

- As mentioned earlier, different groups of Muslim scholars had issued fatwaas, around 1870, which had served to dissipate the forces of jihaad against the British Government. I will further discuss this point now.

To start out, I want to clarify that there are several related but distinct concepts involved in the issue of loyalty to the British Government and jihaad:

- The concept of jihaad in Islaam and its various forms. Ahmadees are not the only ones who understand that martial jihaad is not the only kind of jihaad. For example, Hunter's discussion of a Shee'ah tract on jihaad, written in 1871 (and revised in 1876), clearly shows that the Shee'ahs understood that there are three meanings of the word jihaad: "diligence in the adoration of God ...", "conquering of inordinate appetites ..." and "Holy War against the Infidel" [HUNTER, p. 110, footnote no. 1]. As regards the third type, martial jihaad, the fatwaas described by Hunter show that Muslims scholars understood that certain conditions need to be fulfilled to make jihaad against non-Muslim rulers necessary or permissible [pp. 110-123].
- The concept of the Mahdee that was expected. This is related to the issue of jihaad against the British Government but still distinct. Even if a martial Mahdee was expected to come, this mere expectation was not itself a practical and present military/physical danger to the British Government if Muslims believed that as long as he does not come the Indian Muslims are not to engage in martial jihaad against the British Government (given that the British Government knew that the Muslims did not have the military means to put up a militant Mahdee who could actually be victorious). Mirza Ghulam Ahmad himself acknowledges this distinction when he writes that "if [the Muslims] do not want to give up this error [i.e., holding incorrect views regarding the Mahdee and jihaad] then at the very least it is their duty to not be ungrateful to this benefactor Government ..." [RK, v. 15, p. 489; starts at 3rd line from top; Appendix 3 to *Tiryaaq-ul-Quloob*].
- The issue of whether or not the conditions that allowed or necessitated martial jihaad were present in India, with respect to the British Government. This was the crucial issue. If the Muslims felt that martial jihaad against the British Government was obligatory, they might have continued to engage in seditious activities even if they could not completely win. (The Mahdee belief did not compel commonplace Muslims to be seditious but the jihaad obligation could so compel them.)
- The issue of sincere and true loyalty to the British Government. This was distinct from the issue of jihaad since a Muslim might not be truly and deeply sincere to the British Government and yet believe that jihaad against them was not permissible or not required.

It is not completely clear to me as to which of these concepts or issues Mirza Ghulam Ahmad claims to have corrected or resolved; perhaps it was a combination of all of them. But take a look at the following statement of his:

I forcefully state and I announce a claim to the respectful presence of the Government that among all the sects of the Muslims [based on] reliable religious principles, the Government [will find that] it is just this new sect [i.e., the Ahmadee sect] [that has] top grade loyalty and devotion [and] none of whose principles are dangerous for the government. [RK, v. 13, p 343; starts at 7th line from bottom; petition dated February 1898; *Kitaab-ul-Bariyyah*]

Based on this statement (and also on other statements of his, already presented, in which he writes of the erroneous concepts non-Ahmadee Muslims), it seems to me that, except for within his own Jama'at, by 1898, Mirza Ghulam Ahmad had not been able to correct the concepts of jihaad or of the Mahdee, nor had he been able to instill in the non-Ahmadee Muslims the high degree of devotion to the British Government that the Ahmadees had. So, it seems that ***the only problem that Mirza Ghulam Ahmad might be claiming to have resolved among the non-Ahmadee Muslims was the issue of whether or not Muslims should engage in jihaad against the British Government based on the prevailing conditions*** (the third point in the list above). In fact he did stress the point that since the British Government was beneficent and allowed religious freedom, jihaad against it was not correct.

If that is what Mirza Ghulam Ahmad was claiming, my objection is that ***that problem had already been solved by the fatwaas of non-Ahmadee Muslim scholars, by 1871***. So, ***I am at a loss to understand what reform Mirza Ghulam Ahmad had brought about in the minds of thousands of non-Ahmadee Muslims, per his claim, due to his writings from 1877 to 1899***.

Now here are some excerpts from Hunter regarding the fatwaas and how/why they came about, in case you are interested in additional information:

[The] arrests [of traitors], and the judicial proceedings which followed have at length aroused the Muhammadans to the danger which the Fanatic Sect [i.e., the Wahhaabees] is bringing upon their whole community. They have determined to separate themselves from the schismatical conspiracy by a formal public act. Each section of them has accordingly published the authoritative Decisions [fatwaas] of its Law Doctors on Holy War, and proclaimed its disapproval of the Wahábi sedition. These curious documents form the subject of the next Chapter. ... [HUNTER, p. 98]

...

... [T]he more fanatical of the [Wahábi] sect have blazed up in denunciations against those who, from fear of an Infidel Government, have abandoned the cause of the Faith. ...

For a time the well-to-do Muhammadans bore these reproaches in silence. But they had the whole vested interests of the Musalmán clergy to back them, and by degrees drew out a learned array to defend their position. They began to contest the Wahábi doctrines of Holy War on first principles, and to deny that they were under any obligation to wage war against the Queen. During the past few years, a whole phalanx of *Fatwas* or Authoritative Decisions have appeared on this side. Even the three great High Priests [the Múftis of the Hanáfi, Sháfi, and Málíki schools of thought] at Mecca have been enlisted to liberate the Indian Musalmáns from the dangerous duty of rebelling against an English Queen.

To arrive at this satisfactory result demanded no small amount of lawyer-like acumen. ...

It is a matter of congratulation, both on the Musalmáns and ourselves, that these Decisions have been on the side of peace and loyalty. ... [HUNTER, pp. 106-107]

...

... The Law Doctors of Northern Hindustán set out by tacitly assuming that India is a Country of the Enemy, and deduce therefrom that religious rebellion is uncalled for. The Calcutta Doctors declare India to be a Country of Islam, and conclude that religious rebellion is therefore unlawful. [HUNTER, pp. 113-114]

...

The Calcutta Decision, although erroneous, may be acceptable to many easy-going, well-to-do Muhammadans. But the Authoritative Declaration of the Law Doctors of Northern India will prove of far wider use. ... [HUNTER, p. 127]

...

... The same authorities which would have formerly compelled [the Indian Muslims] as Muhammadans in a Country of Islam to resist an Infidel Invader, now bind them, as subjects of a Country of the Enemy, to adhere to their engagements with, and to live peaceably under, an Infidel Ruler.

The duty of waging war has thus disappeared. The present generation of Musalmáns ... are compelled to adhere to the mutual relation which has sprung up between the rulers and the ruled, and to perform their duties as subjects so long as we maintain their status (*Amán*) sufficiently intact to enable them to discharge the duties of their religion.

If, however, their English Governors should first infringe the tacit agreement by interfering with the prayers, or the public worship, ... or with the domestic law of Islam, then rebellion would be lawful. ...

In my next Chapter I shall show that we have lately trenched perilously near upon these conditions. For the object of this little book is not merely to explain the duties of our Muhammadan subjects to their rulers, but to impress upon the rulers their duty to the ruled. ... It is hopeless to look for anything like enthusiastic loyalty from our Muhammadan subjects. But we can reasonably expect that, so long as we scrupulously discharge our obligations to them, they will honestly fulfil their duties in the position in which God has placed them to us. [HUNTER, pp. 132-134]

In the appendices to his book, Hunter provides copies of the three fatwaas he has discussed; Appendix II shows that the date of the fatwaa from the The Law Doctors of Northern India was July 17, 1870 [HUNTER, p. 209].

Some readers might be surprised to find out that non-Ahmadee Muslim scholars had issued fatwaas against jihaad directed at the British Government in India. This is probably because some non-Ahmadee Muslim scholars and politicians of the mid and late 20th century have not been very forthcoming in admitting that their previous leaders had been against anti-British jihaad. For example, Metcalf tells us that “Deobandi histories written before 1920 insisted that the *‘ulama* did not participate in the anti-colonial rebellion of 1857; those written after give ‘freedom-fighters’ pride of place” [METCALF-2, Section on “Daru’l-‘Ulum and ‘cultural strengthening”].

Anyway, the quotation from Hunter shows that the practical problem of the danger of jihaad had been solved by the fatwaas and that both the British Government and the Indian Muslims understood the implications of the fatwaas. In view of this, it is not clear what Mirza Ghulam Ahmad was trying to tell the British Government in all his petitions about his service of 20 or 22 years.

Almost as incongruous as Mirza Ghulam Ahmad's attempts to convince the British Government that his writings had contributed to solving the jihad problem in India, are his attempts to educate them about Wahhaabees and the concept of Mahdee held by them and other Muslims. Here is a quotation from a publication in which he says he is trying to help the British Government understand the Wahhaabees and the concept of the militant Mahdee:

[A]ccording to some Muslims [the coming Mahdee] he will be a reformer and engenderer of new life ... while other Muslims, such as Maulvee Mohammad Husain of Batala [i.e., Shaykh M. H. Bataalvee], editor of Isha-at-Ussunnah and leader and advocate of Ahl-i-hadis or Wahabis of his class, believe that the "coming Mehdi" will be Ghazi, general slaughterer and upsetter of the empires of the nations other than Muslims, especially the bitter opponent of the British Empire and speak of the terrible consequences resulting from the bloody deeds of this Mehdi, I have written this pamphlet to show which of these two Muslim parties is right in its beliefs with regard to "the coming Mehdi".

It will be better that our benign Government will get this pamphlet translated into English and hence make itself acquainted with these differences concerning "the coming Mehdi". [RK, v. 14, p. 427; Title page of *Haqeeqat-ul-Mahdee*]

...

It is necessary that I expose to the exalted British Government the doctrine, regarding the promised Mahdee, of the Wahhaabee sect, who refer to themselves as the Ahl-e-Hadeeth [and] for whom Maulvee Aboo Sa'eed Muhammad Husayn Bataalvee considers himself to be the leader of the group, and [also inform the Government as to] the doctrine I and my Jama'at hold regarding this matter. [RK, v. 14, p. 429; starts at the top; *Haqeeqat-ul-Mahdee*]

It has probably been obvious from the quotations you have already seen from Hunter that he and, therefore, the British Government, were in no need of being educated about the Wahhaabees. His book also shows that he was quite aware of the bloody Mahdee concept (although it is possible that he was mistaken about some details regarding this). As evidence of Hunter's grasp of these issues and concepts, I'd like to point out that he provides a fairly detailed account of how the Wahhaabee sect was started and established in Arabia by 'Abdul Wahhaab and of their goals and doctrines [HUNTER, pp. 47-50]. As part of this he lists the seven major doctrines of the sect. The fourth one, for example, is the "absolute rejection of all the forms, ceremonies, and outward observances with which the mediaeval and modern Muhammadans have overlaid the pure Faith" [p. 49]. The fifth and the sixth ones – relevant to the issue that Mirza Ghulam Ahmad is concerned with – are, respectively, the "constant looking for the Prophet (Imám), who will lead the True Believers to victory over the Infidels" and the "constant recognition both in theory and practice of the obligation to wage war upon all Infidels" [pp. 49-50]. Hunter also provides a summary of the general Muslim expectation of the appearance of the Mahdee, the war between the Anti-Christ (Dajjal) and the Mahdee, and, finally, the descent of Christ on a white tower to the east of Damascus to "destroy the legions of the wicked one, and convert the whole world to the True Faith of Muhammad" [p. 54]. Regarding the Indian Wahhaabees specifically he writes:

The [Wahábi] sect [in India] has developed a copious literature filled with prophecies of the downfall of the British Power, and devoted to the duty of Religious Rebellion. The mere titles of its favourite works suffice to show their almost uniformly treasonable character. I give below [as a footnote] a list of thirteen. ...

[Footnote:]

...

6. Asar Mahshar, or Signs of the Last Day, by Maulvi Muhammad Ali, printed in 1265 A.H., or 1849 A.D. This book of poetry has been widely circulated. It foretells a war ... where the English will first vanquish the Faithful ... Then there will be a battle ... ending in the complete overthrow of the English ... Thereafter the Imám Mahdi will appear; and the Muhammadans being now the rulers of India, will flock to meet him at Mecca. These events will be heralded in by an eclipse both of the sun and the moon in the month of Ramzan.

...

[HUNTER, pp. 58-59]

So, we see that *the British were quite well aware of the Indian Wahhaabees and were also familiar with the general Muslim concept of the Mahdee*. That is, as far as these things being a threat to the Government, the British were aware of them; *they did not need Mirza Ghulam Ahmad's help in understanding these threats to their security*. It is true that they may not have been aware of the Ahmadiyya concept of Mahdee. But why did Mirza Ghulam Ahmad need to inform them about that and compare for them his concept with that of the Wahhaabees? If he was doing his duty as ordained by God, why did he have to tell the Government about it?

Not only did the British Government understand the Wahhaabee problem, it also understood how it had been contained and how/why it would remain contained. The following excerpts from Hunter not only illustrate this but also shed some light on who was opposed to the Wahhaabees and why:

[T]he presence of Wahábis, in a District is a standing menace to all classes, whether Musalmán or Hindu, possessed of property or vested rights. ... [E]very Musalmán priest with a dozen acres attached to his mosque or wayside shrine has been shrieking against the Wahábis during the past half century. ...

In India, as elsewhere, the landed and clerical interests are bound up by a common dread of change. [HUNTER, p. 100]

...

The Wahábi vocation is by no means a smooth or an easy calling. In the first place, all who profess the new faith must yearly part with a good deal of money in support of it. For those who take a more active part and join the Camp on the Frontier, a worse fate remains. ... Wahábi preachers have drafted away to certain slaughter batch after batch of deluded youths, generally under twenty, and often without the consent of their parents ...

... A single returned Crescentader from the Frontier does more to ruin the Wahábi cause in a District than a State Trial. His presence acts as a perpetual dis-illusionment to the fanatical youths who press forward for enlistment, and many even of the really sincere Wahábis have become willing to listen to any interpretation of the law which frees them from the obligation to rebel. [HUNTER, pp. 103-105]

...

... An established Government has always the worldly-minded on its side. No young man, whether Hindu or Muhammadan, passes through our Anglo-Indian schools without learning to disbelieve the faith of his fathers. ... In addition to the rising generation of sceptics, we have the support of the comfortable classes ... But important as these two sections of the Muhammadans may be from a political point of view, it has always seemed to me an inexpressibly painful incident of our position in India that the best men are not on our side. ... [T]he utmost we can expect of them is non-resistance. But an honest Government may more safely trust to a cold acquiescence, firmly grounded upon a sense of religious duty, than to a louder-mouthed loyalty, springing only from the unstable promptings of self-interest. [HUNTER, pp. 136-137]

The last part of the last sentence in the above quote from Hunter seems to contain an apt closing thought for this section about Mirza Ghulam Ahmad's communications about his service to the British Government.

3.3.8.3.5 The Jesus Analogy

Mirza Ghulam Ahmad, claiming to be the Promised Messiah, was supposed to be the symbolic second coming of Jesus and he (Mirza Ghulam Ahmad) claimed that there were similarities between him and his circumstances and those of Jesus. For example, he described the similarity between the 1897 case and trial against him for plotting to murder (from which he was acquitted) and the trial(s) of Jesus by (the Jews and) the Romans [RK, v. 13, p. 44-46; *Kitaab-ul-Bariyyah*].

However, I notice some rather *significant dissimilarities between him and Jesus, based on a review of his writings sampled in Section 3.3.8, "The 50 Horses and Spying on Friday", and his letter, and the follow-up, to Queen Victoria:*

- Jesus did not write to the Roman government, ad nauseam, thanking them for their favors and telling them that he and his family had served them (which they had not, anyway). Also, I am not aware of any communication of Jesus to the Roman emperor, particularly one that was as fawning and self serving as Mirza Ghulam Ahmad's communications to Victoria seem to be. As for Herod -- Herod Antipas, tetrarch of Galilee and Perea, son of Herod the Great [ENCARTA, article on "Herod Antipas"] -- Jesus referred to him as "that fox" (Luke 13:32).
- He did not keep informing the Roman government that he was a peaceful Messiah whereas the Jews were awaiting a warrior Messiah and that the concepts of the Jews were dangerous.
- He did not complain to the Roman government that some of the Jews were his enemies and plotted against him.

A possible response to what I have pointed out might be that Mirza Ghulam Ahmad could not have been expected to be similar to Jesus in each and every respect. That response does not hold because Mirza Ghulam Ahmad claimed that it "is written in our reliable books that Maseeh Mau'ood ... will be, in every aspect, on [the pattern of] Hadrat 'Eesaa's nature and morals, peace on him, and he will be colored in his [Jesus'] color so much as though he is identically the same" [RK, v. 15, p. 121; approximately, middle of the page; *Sitaarah-e-Qaysarah*].

As a slight digression, I would like to point out that Mirza Ghulam Ahmad -- in his relationship with the British and his impression on the Muslims -- had more resemblance to Herod the Great -- in his relationship with the Romans and his impression on the Jews -- than he had to Jesus. Here is an excerpt from an encyclopedia article, to help you make a comparison.

Herod the Great (73-4 BC), Roman-backed king of Judea (37-4 BC) ...

Herod was born in southern Palestine, of Arab origin on both sides. **His father, Antipater, was made procurator of Judea by Julius Caesar** in 47 BC ... Over Hasmonaean opposition, the Roman Senate recognized Herod as king in 39 BC, but his actual rule began two years later. ...

... Although Herod had supported Mark Antony in his power struggle with Octavius, the latter was convinced that Herod would continue to rule according to the dictates of Rome and confirmed him as king in 31 BC. ...

...

... When he died at Jericho in March or April of the year 4 BC, Herod's kingdom was divided among three of his sons—Herod Antipas, Archelaus, and Herod Philip. **Although himself a practicing Jew, and despite his attempts to win their favor, Herod was hated by the Jews as a foreigner and a friend of the Romans.** ... [ENCARTA, article on "Herod the Great"]

Not only did Mirza Ghulam Ahmad have some similarity to Herod the Great but his father had some similarity to Herod's father. In the article excerpt above, note the relationship of Herod's father to the Romans and recall the relationship of Mirza Ghulam Ahmad's father to the British, for example: "[m]y father, **Mirzaa Ghulaam Murtazaa, was a loyal well-wisher in the eyes of the Government, who used to get a seat in the Governor's durbar**" [RK, v. 13, p. 4; starts at 2nd line on page; *Kitaab-ul-Bariyyah*]. (It is true the Herod's father was made procurator, i.e., an administrator, whereas Mirza Ghulam Ahmad's father only got a seat in the durbar but, still, both got something to sit on.)

In connection with establishing an analogy between himself and Jesus, Mirza Ghulam Ahmad considers Sayyad Ahmad Baraylvee to be the analogue for Yahyaa, mentioned in the Quraan (19:13-16), referred to as John the Baptist in the Gospels, who is considered Jesus' precursor and in whose coming, as Jesus stated, the second coming of Elias had been fulfilled (Matthew 11:11-14). Mirza Ghulam Ahmad's comments regarding Sayyad Ahmad Baraylvee have been quoted earlier but are repeated below for ease of reference:

Bear in mind that the twelfth khaleefah of Islaam, who should be at the start of the 13th [Hijree] century, is [at a position] **comparable [i.e., analogous] to prophet Yahyaa, whose head was cut off for a defiled nation** (whoever is able to understand should do so) ... Islaam's thirteenth khaleefah, who should be at the start of 14th century, whose name is Maseeh Mau'ood ... **Mr. Sayyad Ahmad Baraylvee is the twelfth khaleefah of the system of Muhammadee khilaafat, being the analogue of Hadrat Yahyaa** ... [RK, v. 17, pp. 193-194; starts at 5th line from bottom on p. 193; *Tohfa-e-Goldrawiyah*]

...

It would not be strange if Sayyad Ahmad Baraylvee's appearance was for this Maseeh Mau'ood in the manner of Ilyaa [Elias]. Because his blood cleared the way for Maseeh Mau'ood, who is this writer, by uprooting a tyrannical dominion. It seems to be the effect of his blood that invited the British into Punjab and, having removed the severe religious hindrances, which were like an iron oven, delivered the Punjab to a free dominion and lay the foundation for the propagation of Islaam. [RK, v. 17, p. 296; marginal note; *Tohfa-e-Goldrawiyah*]

In this analogy too – the analogy between Sayyad Ahmad Baraylvee and Yahyaa, the former viewed as the precursor of Mirza Ghulam Ahmad and the latter as the precursor of Jesus -- there are some issues:

- John the Baptist specifically bore witness for Jesus (John 1:15) but Sayyad Ahmad Baraylvee did not testify for Mirza Ghulam Ahmad.
- Jesus' mother, Mary, had a close relationship with Yahyaa's family (Quraan 3:38). However, as shown earlier, Mirza Ghulam Ahmad's father was in the Sikh army when Sayyad Ahmad Baraylvee was fighting the Sikhs. Ironically, it is in his jihaad against the Sikhs that he lost his life which was similar, per Mirza Ghulam Ahmad's analogy, to Yahyaa (or John the Baptist) losing his life, having been executed by the orders of Herod Antipas [ENCARTA, article on "Herod Antipas"].
- Yahyaa (or John the Baptist) did not take up arms against anyone whereas Sayyad Ahmad Baraylvee did so, as has been shown earlier.

3.3.8.4 What was Mirza Ghulam Ahmad Trying to Get?

It is not the purpose of this document to answer this question; the purpose of this document has been to show what Mirza Ghulam Ahmad is *not* – a man of God. However, the samples of Mirza Ghulam Ahmad’s writings presented in the section on the 50 horses do make one wonder why he was so repeatedly communicating his services to the British Government. So, I will address this to some extent.

Mirza Ghulam Ahmad’s motivation is somewhat obvious – he wants the British Government to think well of him and favor him vis-à-vis his opponents, whom he often charges in his communications to the Government. In this present section I provide some material that gives more explicit indication of Mirza Ghulam Ahmad’s motivations.

The sub-sections of this section are:

- We Could Keep a List of Their Names for You.
- And Here is a List of Our Names.
- Now Please Arrange a Contest Between Me and Them.
- So, What was Mirza Ghulam Ahmad Trying to Get?

(Oh, about the spying on Friday? Coming up, in the next section. Thanks for your patience.)

3.3.8.4.1 We Could Keep a List of Their Names for You

The Ahmadiyya book [MAJMOO`AH], which is a collection of announcements/advertisements published by Mirza Ghulam Ahmad, contains the text of a petition that Mirza Ghulam Ahmad apparently⁷² wrote to the British Government in January 1896, along with some related material. I present below excerpts from both these writings. Following this, I discuss the issues I see in these writings.

3.3.8.4.1.1 The Petition and Related Material

Here is the petition:

Petition for Submission to Lord Governor General Viceroy of India, with his Titles For the Purpose of Approval of the Friday Holiday

This petition, on behalf of the Muslims of British India, whose names are listed below, has been respectfully sent to the Lord Governor General of India, may his prosperity be perpetuated, with the motive that the exalted Government, by reviewing the objects submitted below, approve Friday as a holiday for all the Muslims of British India. The reasons for the petition are as follows:

(1) Firstly, that the day of Friday, with respect to religious worship and performing duties of faith, is exactly the same for Muslims as Sunday is for Christians and Hindus. ...

(2) Secondly, it is not only that the day of Friday is appointed for Muslims for performing certain special worship activities and rituals but that there are severe warnings/threats in the Noble Quraan and Hadeeth for the case of its abandonment. ...

(3) Thirdly, that all good hearted and wholesome natured Muslims, who are true well-wishers of the exalted Government, consider the necessary adoption of the Friday tradition a sign for true goodwill and heartfelt loyalty toward this benefactor Government. But some other incapable [and] nominal Muslims, who are few in number, having declared this country, British India, a ‘daar-ul-harb’ [Country of War], are deniers of the Friday obligation, based on their self-devised concepts. Because they suppose that India is daar-ul-harb and that [the observance of] Friday is not obligatory in a daar-ul-harb. Hence, there is no doubt that with the Friday holiday, such internally corrupt [people] will be identified very clearly. Because if, in spite of the holiday, they do not appear at the Friday prayers, then it will become obvious that, in fact, these unworthy [people] consider the land of this Government to be a daar-ul-harb. That is why they purposely avoid the commitment of Friday. Hence, in this case, not only will this blessed day be a day of special worship for Muslims but also serve as a true informant for the Government and, as a criterion, will continue to distinguish between the genuine and the fake. Therefore, even on this petition, the signatures of only those true well-wishers have been placed who do not consider this country a daar-ul-harb. And have accepted the rule of the Government with heartfelt truth and have considered it absolutely a blessing and

⁷² I say “apparently” because [HAZRAT, pp. 19-20] seems to mention this petition but gives the impression that although it was drafted, it was not actually sent to the addressee.

mercy for themselves. And, undoubtedly, the people who are engaged in error [i.e., erroneous views or activities] will be impacted and the **sincere well-wishers** of the Government will make progress and internally corrupt **Friday-deserters** will be identified very easily. **The Government is reminded again that Friday is the only one indication among Muslims as to which person considers the country [of a] Government to be daar-ul-harb and which [person] negates this.** So, the person who, being a subject of the British Government, is convinced of the obligation of Friday and considers its abandonment to be sinful, that [person] will certainly not consider this country to be daar-ul-harb and will be a sincere well-wisher of the Government but the person who denies the obligation of Friday in British India, that [person] covertly considers this country to be daar-ul-harb and is not a true well-wisher. **So, Friday is a criterion to assess these two parties.**

(4) ...

...

(9) ...

In the end, we subjects supplicate that God Almighty keep our Government [as a protection] over our heads ... [W]e subjects, who are sending this petition to the exalted Government with the hope of approval, **our names along with full addresses and identification are stated in the attached forms.**

The Requesters

The People of Islaam, Loyal Subjects of the Government of British India

Who do Not Consider This Country to be Daar-ul-Harb

January 1, 1896 AD

[MAJMOO`AH, v. 2, pp. 222-226]

I could not find the list of names, mentioned in the petition, in the publication [MAJMOO`AH, v. 2] where I found the petition itself; however, I assume that it was a list of the names of Ahmadees. I do not know why the list was not included in the publication. One reason that occurs to me is that the petition starts by saying that it is being sent "on behalf of the Muslims of British India" and is signed with the collective description "The People of Islaam, Loyal Subjects of the Government of British India". Based on this, one might expect a rather long list. However, as I mentioned earlier, in 1898 there were only 318 men in Mirza Ghulam Ahmad's Jama`at, as shown by a statement in an official report written in connection with an income tax case [RK, v. 13, p. 514; last line on page]. So, two years earlier, in 1896, when this petition was written, there could not have been much more than that (unless large scale defections occurred between 1896 and 1898). So, perhaps it was embarrassing to publish a list of 300 or so names after the grandiose description of "The People of Islaam". Anyway, this is just conjecture on my part.

Now here is some material related to the above petition, available in [MAJMOO`AH, v. 2] immediately after the petition.

Worthy of the Government's Attention from the Organizer of the Business of the Proposal for the Friday Holiday

Mirza Ghulam Ahmad of Qaadiyaan, District Goordaaspoor, Punjab

Because **it is advisable that, for amicability toward the British authorities, the names of such uncomprehending/unintelligent Muslims be listed in [tabulated] forms who covertly, in their hearts, consider British India a daar-ul-harb** and, having a hidden rebelliousness in their hearts, due to this very internal disease, denying the obligation of Friday, avoid its holiday. Therefore, this [tabulated] form was suggested for this purpose so that **the names of those people, not cognizant of the truth, may be kept secure, such people who are of rebellious nature.** Although, by the good fortune of the Government, there are very few such people among the Muslims of British India who keep such a mischievous doctrine hidden in their hearts, but since such people can very easily be found in the event of this test, whose extremely secret intentions are against the Government, therefore, **with the intent of political goodwill toward our benefactor Government, we desired, on this blessed occasion, that as far as possible, the names of these mischievous people be captured, who prove their seditious condition by their doctrine. Because it is easy to identify those people on the occasion of the Friday holiday [and] because we do not have any other means similar to it.** The reason is that a person who, due to his foolishness and ignorance, considers British India a daar-ul-harb, will definitely deny the obligation of Friday and will be identified, by this sign, that he is a person of this doctrine. **But we respectfully inform the Government that such forms will remain secure with us, like a political secret, until the Government asks us for them. And we hope that our wise natured Government too**

commitment, however corrupted that might be. From this category, Mirza Ghulam Ahmad's description seems to include those that are "internally corrupt" – 'bad baatin', "not cognizant of the truth" – 'naa haq shanaas', and of "rebellious nature" – 'baaghiyaanah sharist'. If these people are indeed corrupt and rebellious, it seems to me that they would not be beyond attending the Friday worship by way of dissembling (in spite of believing that it is not obligatory or even not proper), to keep their views hidden. If Mirza Ghulam Ahmad is clever enough to know that attendance at the Friday service is an indicator of a person's views regarding the daar-ul-harb issue, they would know this too and therefore they would attend the service to protect themselves from being discovered. So, the chances of their getting detected might be rather low. (It is possible that they may be careless thinking that Britishers would not be at the service; however, the chances are that they would know that the British Government would not just rely on white Britishers to do its spying if it wanted to do spying.)

- Since the Muslims with the daar-ul-harb views are not Ahmadees, it seems that some Ahmadees would have to attend the Friday service at non-Ahmadee mosques to do the spying (unless Mirza Ghulam Ahmad intends to hire mercenaries to do the spying for him). And since Ahmadees cannot legitimately pray behind non-Ahmadees, this means that the spy Ahmadees would be hypocritically participating in the non-Ahmadee prayer service. (All in the name of political goodwill to the exalted British Government, though.)
- But even if we ignore all the above points, I am not sure how the plan was to be implemented in practice. As I discussed earlier, in 1896, when this petition was written, there were only about 300 or so men in Mirza Ghulam Ahmad's Jama'at. Now, unless Mirza Ghulam Ahmad knew specifically, a priori, where in India the secretly rebellious daar-ul-harb Muslims were located, and which mosques they attended, I do not understand how a Jama'at of about 300 men could have performed this spying. (Just in case you are thinking that perhaps Mirza Ghulam Ahmad was planning to include some "good hearted and wholesome natured" non-Ahmadee Muslims in this enterprise, please note that the secret list of names was going to be kept in Mirza Ghulam Ahmad's custody; based on this, it seems to me that this was being proposed exclusively as an Ahmadiyya project.)
- Finally, I want to point out a verse of the Quraan that is relevant to Mirza Ghulam Ahmad's proposal. As I said, I am not criticizing Mirza Ghulam Ahmad on theological grounds. But see the verse and the Ahmadiyya Movement's own commentary on it:

[Quraan 49:13] O ye who believe! avoid much suspicion; [reference to footnote # 2795] for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another. ...

[Footnote # 2795:] The principal theme of the *Surah* being the establishment of concord, amity and goodwill among Muslim individuals and groups, this and the preceding verse mention some of those social evils which cause discord, dissensions and differences; and corrode, corrupt and contaminate a society and eat into its vitals; and enjoins Muslims to be on their guard against them. Ridiculing and taunting others, spying, and calling by nicknames, and suspicion and back-biting, are some of these social evils. ... By removing these basic causes of disharmony and disagreement among Muslims the *Surah* has laid the foundation of a firm and solid brotherhood of Islam. [AHMADIYYA-HQ, p. 1105]

Now I want to elaborate upon the first point I made above, viz., that *people who considered India to be daar-ul-harb may not necessarily have been dangerous for the British Government and the Government did not, in any case, seem to need help in identifying such people.*

Earlier, when I discussed the fatwaas regarding the duty to rebel against the British Government, you saw that not all the fatwaas considered India to be daar-ul-amaan or daar-ul-Islaam (both of these being the opposite of daar-ul-harb). I will now provide some more excerpts from Hunter which show the following:

- The British Government was astute enough to be able to track down traitors and properly deal with them. It seems to me they would have known how and where to get help from, had they needed it. Mirza Ghulam Ahmad's offer to spy for them, purported to be an act of political goodwill, seems to have an ulterior motive.
- The Wahhaabees (who are probably the ones that Mirza Ghulam Ahmad was targeting, whose leader was Shaykh M. H. Bataalvee, against whom Mirza Ghulam Ahmad rails quite often) were not the only ones who considered India to be daar-ul-harb; another Sunnee school of thought also had this opinion but did not infer from it the necessity of rebellion. The British Government knew this very well; moreover, in Hunter's opinion, the Sunnee fatwaa of daar-ul-harb was better for the Government than the other one, which considered India to be daar-ul-amaan.
- Hunter understood the relationship of the daar-ul-harb issue to the Friday service.

- There were certain Muslims, known to Hunter, who refrained from the Friday service due to the *daar-ul-harb* consideration but who were, in Hunter's opinion, decent and loyal citizens.

Before presenting the excerpts, I want to remind you that Hunter was a civil servant in the British Government; he wrote the book precisely because the British Viceroy in India, Lord Mayo, wanted to know whether Indian Muslims felt religiously compelled to rebel against the British Crown [HUNTER, Publisher's Note]. (Unfortunately, Lord Mayo was murdered in 1872, a year after Hunter's book was first published. Goel [GOEL] says that the Wahhaabees were responsible for it; an encyclopedia article from 1911 [1911, article on "India"] states that Lord Mayo was assassinated but does not say who was responsible.) The excerpt below shows that the British Government had reasonable arrangements (although not foolproof, considering Lord Mayo's assassination) for tracking traitors, finding witnesses, and controlling treason; therefore, they probably did not need Mirza Ghulam Ahmad's (seemingly gratuitous) offer of help. The traitors that Hunter is discussing were Wahhaabees, who considered India *daar-ul-harb*:

[I]n 1868 the Government at length resolved to vigorously enforce its power of arresting the [seditious] offenders.

... Lists of the leading traitors in each District had for several years been in the hands of the authorities ... The most conspicuous preachers of sedition were apprehended; the spell which they had exerted on their followers was broken; and by degrees a phalanx of testimony was gathered together against those more secret and meaner, although richer, traitors who managed the remittances ...

The last seven years have brought forth five great State Trials in Districts many hundreds of miles apart ... [I]t is impossible to unearth a traitor in one Province without coming on subterraneous passages leading to half a dozen nests of treason in distant parts of the country. ... [In addition to convicted traitors, there are] numerous unhappy men under surveillance or restraint who have not yet been tried. ... [I]n order that the reader may understand what a Wahabi Trial means, how obstinately it is fought out by highly paid English barristers ... and how costly it is to the State, I shall give a few bare facts touching the last one. ... [During the trial, the Court] examined 159 witnesses, and went over a mass of documentary evidence written in many languages. ...

Meanwhile these arrests, and the judicial proceedings which followed have at length aroused the Muhammadans to the danger which the Fanatic Sect is bringing upon their whole community. They have determined to separate themselves from the schismatical conspiracy ... [HUNTER, pp. 96-98]

(The last two sentences quoted above had also been quoted earlier.) After describing how the British Government had started dealing with the Wahhaabee sedition in civilian courts, Hunter describes the fatwaas issued by the non-Wahhaabee Sunnees and also describes the Shee'ah position. Some excerpts regarding the fatwaas have already been presented earlier. The excerpts below are meant to compare the Wahhaabee position to the non-Wahhaabee fatwaas and also to further clarify the *daar-ul-harb* issue:

The Wahabis start with the declaration that India has become a Country of the Enemy [*daar-ul-harb*], and from this they deduce the obligation of Holy War against its rulers. The Calcutta Pamphlet [one of the Sunnee fatwaas] denies the first position, and asserts that India has not become a Country of the Enemy, but still continues a Country of Islaam. It has failed, however, to make out its case, and it will produce no effect whatever on the great body of earnest Muhammadans whom it is so important to win over to our side. The Law Doctors of Upper India [i.e., the authors of one of the non-Wahhaabee Sunnee fatwaas] have argued from quite a different basis. They do not deny the Wahabis' first position, that India has ceased to be a Country of Islam, but they deny that the obligation to Holy War follows therefrom.

This, I believe, is the true solution of the difficulty. Had India remained a Country of Islam, as the Mecca Law Doctors insidiously try to make out, a large portion of the orthodox sect would have deemed themselves bound to rebel. If India were still *de jure* a Country of Islam, this portion of our Muslimán subjects would feel compelled to rise against us, and to make it a Country of Islam *de facto*. [HUNTER, pp. 122-123]

...

The Calcutta Decision, although erroneous, may be acceptable to many easy-going, well-to-do Muhammadans. But the Authoritative Declaration of the Law Doctors of Northern India will prove of far wider use. It accepts the Wahabi position of India being a Country of the Enemy, and deduces by logical steps the duty of the existing Muhammadans to live as peaceful subjects. ... [HUNTER, p. 127]

As you can see, considering India to be *daar-ul-harb* was not synonymous with believing in rebellion against the British Government. Now I present an excerpt pertaining to the Friday prayer, as related to the *daar-ul-harb* issue:

The Wahábis, whose zeal is greater than their knowledge, deduce from the fact of India being technically a Country of the Enemy, the obligation to wage war upon its rulers. The more enlightened Musalmáns, while sorrowfully accepting the fact, regard it not as ground of rebellion, but as a curtailment of their spiritual privileges. For example, in a Country of Islam, where the full religious status exists, the Friday Prayer is absolutely incumbent. In India not only do many devout Muhammadans refrain from this service, but some of the mosques refuse to allow its performance. Thus the two most eminent Musalmáns of Calcutta in their respective walks of life, the late head Professor of the Muhammadan College, and the late Chief of all the Muhammadan Law Officers, refrained from saying the Friday Prayer. They accepted the position of India as a Country of the Enemy as a curtailment to this extent of their religious privileges. But they lived loyal subjects to, and honoured servants of, the British Government. Many Muhammadans who acknowledge the lapsed state of India, do not go so far as to deny themselves the consolations of the Friday Service. A still greater number would break their connection with the Wahábi party if they could see their way to doing so without peril to their souls. The Formal Decisions lately issued by the Law Doctors of Northern India, with the historical amplification now set forth, will give peace to thousands of devout men. [HUNTER, pp. 135-136]

Hunter also proposes a question, as an ultimate determinant of loyalty, saying that “[i]f the Government deemed it prudent to put the case to Muhammadan Law Doctors in a really crucial shape, the following question would permanently bind them down to one side or the other” [HUNTER, p. 137, footnote]; the question asks whether or not Indian Muslims would be bound to provide help to a Muslim ruler who attacked India while it was under British rule. Hunter says, however, that such a public test of loyalty is not necessary at the time.

3.3.8.4.2 **And Here is a List of Our Names**

In the previous section we saw Mirza Ghulam Ahmad proposing (in 1896) to develop and hold a confidential list of the names of non-Ahmadee Muslims who are secretly disloyal to the British Government. (As I explained, I did not find, in the reference I cited from, the list of Ahmadee signatories to the petition.) Now, in this section, I show Mirza Ghulam Ahmad submitting a list of Ahmadee names to the British Government (in 1898) along with requests for protection and favors from the Government.

I first present the petition and then, further down, will comment on it.

3.3.8.4.2.1 **The Petition**

The petition consists of some introductory remarks by Mirza Ghulam Ahmad, then a presentation of five topics or points, and, in the end, a list of names of Ahmadiyya Jama`at members. I have quoted the introductory remarks and the 4th and 5th points in their entirety and have provided excerpts from others parts. The overall quotation is quite long and I have provided reference citations at different points along the quotation, for ease of locating the quoted text in the original. As usual, the formatting (the bold font, in particular) reflects emphasis used in the original.

[Note in top margin:] This is the petition whose English translation has been sent to the Lord Lieutenant Governor, with his titles.

(I hope that this petition, which consists of a description of myself and my Jama`at, will be read with care and attention.)

Respectfully Submitted to the Lord Honorable Lieutenant Governor

May his prosperity be perpetuated

Since a new sect of the Muslims, whose guide and leader and ‘peer’ [spiritual guide] is this writer, is spreading with force in most towns of Punjab and India and highly educated, cultured and respectable officials and reputable magnates and businessmen of Punjab and India keep entering this sect; and generally the recently educated [i.e., recent graduates], such as BA [Bachelors] and MA [Masters] from the noble Muslims of Punjab have joined this sect and are continuing to join and this has become an extensive party [‘gaoah-e-kaseer’] that is making progress in this country each day; therefore, I thought it advisable to make the respected honorable Lieutenant Governor aware of this new sect and also of all the circumstances of myself, who is the guide of this sect. And this requirement arose also because it is a simple matter that the Government has the need to discover the **internal affairs** of each sect that forms in a new manner. And often the enemies of such a new sect, and selfish [ones] whose enmity and opposition is necessary for each new sect, convey **false information to the Government** and place the Government in perplexity by slanderous reports. Hence, since the Government is not omniscient it is possible that the exalted Government, due to the abundance of such reports, entertain suspicion to some extent, or become inclined toward **suspicion**. Therefore, I state a few necessary matters below, for being conveyed to the exalted Government:

(1) Firstly I want to provide information that I belong to a family regarding which the Government has accepted since a long time ago that that family is a well-wisher, of the highest degree, of the British Administration of the State. Thus, the letter [or note] number 576 of the Chief Commissioner of Punjab, dated August 10, 1858, contains the detailed account that my father Mirza Ghulaam Murtazaa, chief of Qaadiyaan, was so truly loyal to the British authorities and a reputable lord. And how, in 1857 AD, friendship and goodwill and assistance for the British authorities in charge of the State, were displayed by him ... [RK, v. 13, pp. 337-338; *Kitaab-ul-Bariyyah*]

...

(2) The second matter worth submitting is this that since my early age until this time, when I have reached nearly 60 years of age, I have been busy in this important task, with my tongue and pen, so that I may incline the hearts of the Muslims toward true love and goodwill and sympathy for the British Government and remove the erroneous ideas of **jihad** etc. from the hearts of some uncomprehending ones among them, which [ideas] prevent them from heartfelt straightforwardness and sincere relationships ...

And I not only performed this much, [that is,] made the Muslims of British India incline toward true obedience to the British Government, but having compiled many books in Arabic and Persian and Urdu, also informed the people of Islaamic countries as to how we people are living in peace and comfort and freedom under the benevolent shadow [i.e., protective cover] of the British Government ... Although most ignorant maulvees are very annoyed at this style and pace and these thoughts of ours and are inwardly vexed and gnash their teeth [in anger]. But I know that they are unaware of that moral teaching of Islaam in which it is stated that **the person who does not offer gratitude to a human being, [that person] also does not offer gratitude to God**; that is, to be grateful to one's benefactor is as obligatory as being grateful to God.

This is our doctrine. But, sadly, it seems to me that our benefactor Government has never paid attention to the writings of this long 18-year series in which there are many powerful speeches regarding obedience to the Government. And I reminded many times but the impact of this was not felt. Therefore, I remind again that the books and announcements detailed below should be looked at with careful consideration and those locations be read whose page numbers I have noted below.

No.	Name of Book or Announcement	Date of Publication	Page Numbers
1	<i>Baraaheen-e-Ahmadiyya</i> , Part III	1882 AD	A to B (start of book)
...
24

[RK, v. 13, pp. 339-342; starts at 4th line from bottom of p. 339 ; *Kitaab-ul-Bariyyah*]

...

... I forcefully state and I announce a claim to the respectful presence of the Government that among all the sects of the Muslims [based on] reliable religious principles, the Government [will find that] it is just **this new sect** [that has] top grade loyalty and devotion [and] none of whose principles are dangerous for the government. ... [RK, v. 13, p 343; starts at 7th line from bottom; *Kitaab-ul-Bariyyah*]

...

(3) The third matter worth submitting is that I assure the exalted Government that **this new sect, which has spread to most locations in British India**, whose guide and leader I am, **is certainly not dangerous for the Government** and its principles are so pure and clean and peace-engendering and [geared toward] promoting reconciliation that out of all the existing sects of Islaam, the Government will find none like it. ... [RK, v. 13, p. 346; starts at 5th line from bottom; *Kitaab-ul-Bariyyah*]

(4) The fourth statement submitted is that most of the people who are members of my Jama'at are prominent in respectable offices of the British Administration or [are] reputable magnates of this country and their servants and friends or [are] businessmen or [are] lawyers or [are] recent graduates literate in English or [are] such well-reputed scholars and experts and various honorable gentlemen who at some point have served the British Government or are now serving it, or their associates and relatives and friends, who have been influenced by their respected masters or [are] mild natured [people] of saintly families. That is, this Jama'at is such that [its members] have been nourished by the British authorities and [who] achieved [their] reputations [through the British authorities] and are the objects of the favors of the Government. Additionally, [the members of this Jama'at are] those people who are my associates or servants. Besides these there are a large number of scholars who, with their lectures, obediently following me, have registered the favors of the Government in thousands of hearts and I find it suitable that I list below the names of a few of these disciples, as a sample, for your review.

(5) My purpose in this petition -- which I am sending to your respected attention along with the names of my disciples -- is that **even though, considering those distinctive services which I and my elders rendered,**

purely due to true feeling and sincerity and the enthusiasm of loyalty, for the pleasure of the British authorities, I deserve special favorable treatment but, leaving all these matters to the consideration of the exalted Government, at present the compelling complaint is this that I have continuously received reports that certain jealous or ill-intentioned [people] who, due to the difference in doctrine or due to some other reason, hold a grudge or [have] enmity toward me, or who are the foes of my friends, communicate false issues, regarding myself and my friends, to the respected officials of the Government. Therefore, there is the apprehension that, due to their daily slanderous activities, with a suspicion arising in the mind of the exalted Government, the entire diligent devotedness over 50 years, by my father, the late Mirzaa Ghulaam Murtazaa and my real brother, the late Mirzaa Ghulaam Qaadir, whose mention exists in official correspondence and in Sir Lepel Griffin's book, The History of the Punjab Chiefs, and, similarly, the services of my pen which are exhibited in my writings of 18 years – all these might be wasted and ruined. And, God forbid, the British Government engender some unpleasantness of mind in its feelings regarding one of its old loyal and well-wisher families. It is impossible to remedy this [situation] by silencing such people who, due to religious differences or selfish jealousy and malice and for the sake of some personal objective, become bent upon false reporting. The only plea [I am making] is that the State Administration, with respect to such a family -- which it has already ascertained, by its continuous experience of 50 years, to be a loyal and devoted family, and regarding which the respected officials of the exalted Government have always testified, with a firm opinion, in their correspondence, that since long they have been confirmed well-wishers and servants of the British authorities -- regarding this self-cultivated sapling ['khood kaashtah pawdah'], use extreme caution and care and investigation and consideration and indicate to its subordinate officials that they too, taking into consideration the confirmed loyalty and sincerity of this family, view me and my Jama'at with a specially favorable and gracious stance. Our family has not discriminated [i.e., has not been less enthused than for one's own self] in shedding its blood and in laying down its life for the cause of the British Administration and neither do we now discriminate. Therefore, it is our right that we, considering our past services, request the total favor and special attention of the State Administration so that each and every person may not, without cause, have the temerity to [try to] disgrace us. Now I list below, to some extent, the names of my Jama'at:

1. Khaansaahib Mr. Muhammad 'Alee, Chief and Lord of Maaleer Koatlah, the services of whose family are known to the exalted Government.
2. ...
- ...
316. Sayyad Mr. Mazaahir-ul-Haq, Lord of Ataawah.

Writer: The Humble One, Mirza Ghulam Ahmad of Qaadiyaan, District Goordaaspoor

February 24, 1898 AD

[RK, v. 13, pp. 348-357; starts at 2nd line from bottom on p. 348; *Kitaab-ul-Bariyyah*]

3.3.8.4.2.2 Analysis of the Petition

The issues I want to raise regarding this petition may be summarized as follows:

- The purpose of the petition is not totally clear. It is also not clear whether Mirza Ghulam Ahmad is addressing the Government in a personal capacity, to ask for favors for himself, his friends, and his family, or is addressing them as the leader of a religious sect, to ask for favors for his Jama'at.
- If Mirza Ghulam Ahmad's teachings and efforts were from and for God, why did he so desperately need appreciation from the Government?
- Similarly, why was Mirza Ghulam Ahmad so much in need of favorable treatment -- for support against false accusations by his opponents -- from the Government?
- Mirza Ghulam Ahmad places a great deal of emphasis on the high socio-economic status of the members of his Jama'at. Also, his statements about the size of his Jama'at seem to be misleading.

I will now elaborate upon each of these points.

The purpose of the petition: It is not clear whether the false reports that Mirza Ghulam Ahmad says are reaching the Government are about his sect, or him and his friends, or his family. It is also not clear whether he is asking the Government to protect his sect or his family.

In the petition's introductory paragraph, Mirza Ghulam Ahmad says he is submitting information to make the Lieutenant Governor aware of the Ahmadiyya sect and that one reason for sending information is that "the enemies of such a new sect ... convey false information to the Government" [RK, v. 13, p. 337; 8th line from bottom]. But if

the false information is about the sect (or perhaps its leader) it is not clear why it is being countered by information (provided later on in the petition) about the leader's family, and its services to the Government.

Although in the introductory paragraph Mirza Ghulam Ahmad's concern seemed to be his religious group, in item # 5 of the petition, Mirza Ghulam Ahmad expresses concern that the British Government might (due to the false reports it is getting) "engender some unpleasantness of mind in its feelings regarding one of its old loyal and well-wisher families", i.e., Mirza Ghulam Ahmad's family [RK, v. 13, p. 350; 2nd and 3rd lines on page]. If the sect is not a family affair, the reputation of the sect leader's family and their relationship to the Government should not necessarily, in the interest of fairness, have a bearing on the Government's view of and support of the sect, and vice versa. Mirza Ghulam Ahmad also says, in item # 5 of the petition, that the false reports are about him and his friends.

So, it is also not clear whether the false accusations were about the sect or about the sect leader and his friends or about the sect leader's family. There is some more confusion also, discussed below.

In item # 5 of the petition, Mirza Ghulam Ahmad reminds the British Government that his family is loyal and devoted to them and says that his plea is that "regarding this self-cultivated sapling [the Government] use extreme caution and care and investigation and consideration" [RK, v. 13, p. 350; 9th and 10th lines]. He follows this by saying that he wants the Government to "view me and my Jama`at with a specially favorable and gracious stance". So, it is not clear whether he is asking for care and consideration regarding his family or regarding his Jama`at. Further on, he says that his family has been willing to shed its blood for the Government and "[t]herefore, it is our right that we, considering our past services, request the total favor and special attention of the State Administration" [RK, v. 13, p. 350; 4th line above the start of the list]. Since it is his family that was willing to shed its blood, one would think it was *their* right to request favors and attention. But then Mirza Ghulam Ahmad follows this by saying that he wants to prevent people from having "the temerity to [try to] disgrace us" (and it is not clear who "us" is but it seems to mean him and his Jama`at) and then he lists the names of his Jama`at members.

So, it is not clear whether the Government's "self-cultivated sapling", which, apparently, it is being asked to protect, is Mirza Ghulam Ahmad's family or his Jama`at. Assuming that the Government's self-cultivated sapling is Mirza Ghulam Ahmad himself or his Jama`at conflicts with Mirza Ghulam Ahmad's claim that he was Divinely ordained. But assuming that the Government's self-cultivated sapling is Mirza Ghulam Ahmad's family does not work out either. That is because there was no one left in the family (besides himself) for whom he would ask for the protection at the time of writing this petition. The two members of his family who he mentions by name in item # 5 of the petition as having served the British, "my father, the late Mirzaa Ghulaam Murtazaa and my real brother, the late Mirzaa Ghulaam Qaadir" [RK, v. 13, p. 349; 2nd and 3rd lines from bottom], had both died by the time of his writing the petition: his father had died in 1876 [LIFE-AHMAD, p. 19] and his brother, Mirzaa Ghulaam Qaadir, died in 1883 [LIFE-AHMAD, p. 72]. As for his other relatives, Mirza Ghulam Ahmad has recorded a revelation that "[e]very branch of thy collaterals [i.e., relatives sharing inheritance of property] will be cut off and will come to an end soon through childlessness" [TADHKIRAH, p. 87; recorded under the year 1886]. So, it is not clear who or what is the self-cultivated sapling that now needs Government protection.

Toward the end the confusion is eliminated to some extent. Mirza Ghulam Ahmad requests the British Government that they should, "taking into consideration the confirmed loyalty and sincerity of this family, view me and my Jama`at with a specially favorable and gracious stance" [RK, v.13, p. 350; near middle of page]. That is, ***although the basis of the request is the relationship of Mirza Ghulam Ahmad's family with the Government*** (and, therefore, it is probably the family that is the self-cultivated seedling), ***the special favors are being asked for Mirza Ghulam Ahmad's religious group. This seems unprincipled and unfair to me.*** (It is true that Mirza Ghulam Ahmad evokes his own service as a religious leader as well but it is also true that he is trying to take advantage of his family's service to obtain favors for his Jama`at.)

Need for recognition from the Government: Mirza Ghulam Ahmad seems to be extremely desirous of getting some reward – some appreciation or perhaps something else -- from the Government for the religious work he has done to serve them. He starts the petition by saying that he is providing information regarding himself because the Government needs information about a new sect and some opponents may have conveyed false reports to the Government. I can accept that, as leader of a religious group, it was suitable for Mirza Ghulam Ahmad to provide relevant information about himself and his group to the Government once or twice. But we have seen (in Section 3.3.7, "Extolling Victoria's Benevolent Embrace", and Section 3.3.8, "The 50 Horses and Spying on Friday") that he makes repeated mention of his services -- his publications advocating obedience to the British Government and denouncing martial jihaad etc. So, he is not simply conveying information; he seems to be *wanting* something. In the petition under discussion here he states very clearly that it seems that the "Government has never paid attention to

[his] writings” that contain the services and that even though he has sent reminders, “the impact of this was not felt” [RK, v. 13, p. 341; last paragraph]. So, he is definitely looking for some impact, some result from the Government. Further on, he says even more clearly that “considering those distinctive services which I and my elders rendered, purely due to true feeling and sincerity and the enthusiasm of loyalty, for the pleasure of the British authorities, I deserve special favorable treatment” [RK, v. 13, p. 349; first few lines of item # 5].

This last statement conflicts, at least to some extent, with Mirza Ghulam Ahmad’s claim of Divine appointment. If he was from God, why was he doing things for the pleasure of the Government? I can understand that he believed in obedience to, and in expressing gratitude to, the Government; I am not criticizing that. But the statement just quoted seems to say he was working to please the Government rather than to please God. But even if we ignore this issue, considering it a misinterpretation by me, there is the issue that he says he deserves favorable treatment. *If his task is to do God’s work, why does he ask, insistently, for special treatment and favors from the Government?*

Ironically, and absurdly – in view of the profusion of his references and reminders to the Government regarding his services and his explicit statements that he deserves special treatment in view of his services – he writes the following:

[I had a revelation] on October 4, 1899 AD. And that is: Thanks from the monarch of India. And this word [i.e., “thanks”] is such that it makes one wonder. Because I am a person retired to seclusion [i.e., a recluse] and devoid of any service that would be worthy of appreciation. And [even] before death [I] consider myself dead. Wherefore thanks to me [‘mayraa shukriyah kaysaa’ i.e., why would gratitude be expressed to me]. [RK, v. 15, p. 504; marginal note; starts at 5th line from bottom of the note; Appendix 4 to *Tiryaaq-ul-Quloob*]

Just as brazenly, the Ahmadiyya Movement claims that Mirza Ghulam Ahmad did not seek favors from the British Government: “The Promised Messiah, peace be on him, did all this [i.e., expressed gratitude to the Government etc.] for the purpose of the propagation of the true Islamic teaching and sought or obtained no advantage of any kind from the British Government” [TRUTH-ABOUT, p. 17]. Note that I am not arguing here about his actually obtaining any advantage; it may well be that he did not; I will revisit this idea later in this document. However, as for seeking advantage, I beg to differ from the Ahmadiyya Movement, in view of explicit statements by Mirza Ghulam Ahmad asking for favors and saying that he deserved special treatment due to his services to them.

Need for support from the Government against opponents: Mirza Ghulam Ahmad seems very concerned about the machinations of his opponents and very much in need of Government support. This attitude is not completely compatible with some of his claims.

We have seen that he asks for favors from the Government. It is not very clear what favors he expects but one of the favors seems to be some kind of support in connection with the false reports (about him or his Jama`at etc.) that he says his opponents convey to the Government. At one point he says his plea is to ask the Government to “use extreme caution and care and investigation and consideration” regarding the self-cultivated sapling. This seems to mean that he wants the Government to carefully investigate the false reports. That is a reasonable request. But the problem is that he says that this care and investigation should be used regarding the self-cultivated sapling, which must be his family (because, if it were to be his Jama`at then he could not say his Jama`at is a Divine movement). So, what is he asking for that would be of help to his Jama`at? Recall the following passage:

Therefore, it is our right that we, considering our past services, request the total favor and special attention of the State Administration so that each and every person may not, without cause, have the temerity to [try to] disgrace us. Now I list below, to some extent, the names of my Jama`at: ... [RK, v. 13, p. 350; last 4 lines above the list; *Kitaab-ul-Bariyyah*]

In this passage he is requesting the total favor of the Government so that his opponents may not have the courage to disgrace him. Here he seems to be requesting something beyond careful investigation of false reports, such as explicit support of his Jama`at. It is also noteworthy that he submits the names of his Jama`at members; it seems as though he wants the Government to notice their names and, perhaps, favor them too in some way.

Anyway, even if we cannot determine exactly what kind of support he wants, it is clear that he is asking for some kind of support against his opponents and he is quite insistent in his request. You may recall that he has reported his opponents’ animosity to the Government in other communications to them as well; for example, back in 1893, in an article titled “Worthy of the Government’s Attention”, he wrote the following:

I have heard that a person, a resident of Bataalah, District Gurdaaspoorah, who makes himself known as Maulvee Aboo Sa`eed Muhammad Husayn [i.e., Shaykh M. H. Bataalvee], has [sic], due to the difference of opinion which he has with this humble one, regarding some partial issues, writes things about me to the

Government to disillusion them from me, due to his severe enmity and with complete injustice and with beastly enthusiasm ... and entirely due to enmity and the motivation of personal jealousy he stresses the point that, as if -- may Allaah protect from this -- this humble one is not a true well-wisher of the Government. ... [I]t was considered suitable that the respectable Government be given information regarding these rogueries/falsities of this man and [I] hope that the wise Government, with a little attention, will quite well understand these slanders ... [RK, v. 6, p. 382; starts on 2nd line; "Worthy of the Government's Attention", article at the end of *Shahaadat-al-Quraan*]

Now, the issue I want to raise is that *Mirza Ghulam Ahmad claimed to be from God and also claimed that God had assured him of His support. In view of this, why was he so repeatedly seeking the Government's help against his opponents?* I can understand him informing the Government of his opponents' rogueries but I don't see why he needs to repeatedly beg for help. I quote below some of his claims of assurances of God's support which, if true, should have obviated the need for entreaties for help from the Government:

- His hallmark revelation, 'alaysallaaho bikaafin `abdahoo'⁷⁵, also mentioned in other places in addition to the instance cited below:

Before the writing of this letter I received the revelation (Arabic): This wretched one has perpetrated a lie against you. This swine has perpetrated a lie against you. Allah's favour will safeguard you. I am with you, hearing and seeing. **Is not Allah Sufficient for His servant?** Allah cleared him of that which they alleged and he had a high standing with Allah.

These revelations indicate that **some evil minded person will charge me falsely, or might have charged me falsely, but that Allah's favour will safeguard me** (Maktoobat Ahmadiyya vol. I p. 23 1883). [TADHKIRAH, pp. 41-42; recorded under the year 1883]

(I wonder if the answer to the question, "Is Allaah not sufficient for his servant?", is as follows: Yes, Allaah is sufficient for *His* servant, but servants of the British Government must contact the British Government for help.)

- A part of another revelation: "... **If men will not give thee security Allah will safeguard thee on His own.** ..." [TADHKIRAH, p. 55; recorded under the year 1883].
- A claim in connection with explaining his position as the Imaam of the age:

I am the Imaam [spiritual leader] of this era and **God is** [on my side] in my support. And [He] is **standing like a sharp sword for me.** And I have been informed that **whoever stands in confrontation with me due to mischief will be humiliated and disgraced.** [RK, v. 13, p. 497; near middle of the page; *Zaroorat-ul-Imaam*, dated October 1898, on p. 505]

To summarize the issues so far: it is not clear what exactly Mirza Ghulam Ahmad is seeking from the Government and, in any case, if he was doing God's work, he should not have been in so much need of anything from the Government. Now I move on to a somewhat different issue.

Emphasis on socio-economic status of Jama`at members and deception in statements about the size of the Jama`at: At multiple places in the petition, Mirza Ghulam Ahmad points out that his Jama`at is large and growing in size. He also mentions their high socio-economic status and their affiliation with the British Government. For ease of reference, I repeat the quotations below:

Since a new sect of the Muslims, whose guide and leader and 'peer' [spiritual guide] is this writer, is **spreading with force** in most towns of Punjab and India and **highly educated, cultured and respectable officials and reputable magnates and businessmen** of Punjab and India keep entering this sect; and generally the recently educated [i.e., recent graduates], such as BA [Bachelors] and MA [Masters] from the noble Muslims of Punjab have joined this sect and are continuing to join and this **has become an extensive party** [**'garoah-e-kaseer'**] that is making progress in this country each day ... [RK, v. 13, p. 337; starts at the top; *Kitaab-ul-Bariyyah*]

And here is another quotation:

⁷⁵ The Arabic sentence 'alaysallaaho bikaafin `abdahoo' -- "Is not Allaah sufficient for His servant" -- occurs as part of the verse Quraan 39:37. Mirza Ghulam Ahmad claims he received the same sentence in a revelation around the time that his father was about to die and he had it engraved in a stone and made into a ring [RK, v. 13, pp. 194-195; marginal note]. Many Ahmadees wear a ring with these words inscribed on it; this is a sort of hallmark of Ahmadees. The Ahmadiyya khaleefah also wears a ring with this inscribed on it; I think it is the ring that belonged to Mirza Ghulam Ahmad.

The fourth statement submitted is that most of the people who are members of my Jama`at are prominent in respectable offices of the British Administration or [are] reputable magnates of this country and their servants and friends or [are] businessmen or [are] lawyers or [are] recent graduates literate in English or [are] such well-reputed scholars and experts and various honorable gentlemen who at some point have served the British Government or are now serving it, or their associates and relatives and friends, who have been influenced by their respected masters or [are] mild natured [people] of saintly families. That is, this Jama`at is such that [its members] have been nourished by the British authorities and [who] achieved [their] reputations [through the British authorities] and are the objects of the favors of the Government. ... [RK, v. 13, pp. 348-349; starts at 2nd line from bottom on p. 348; *Kitaab-ul-Bariyyah*]

I am not sure if the mention of the high socio-economic status and the affiliation with the British Government is due to pride or only to convince the British Government that this is the Jama`at they should lend support to. In either case, it seems a fairly worldly and opportunistic outlook, rather than a spiritual one, to focus so much on this feature of his Jama`at's membership.

But worse than the expedient nature of this mention is the inaccuracy of at least one aspect of it. Mirza Ghulam Ahmad's Jama`at, at the time of the petition, was not quite as large as the impression that his petition conveys. I now provide some information to show this.

The citation below (which I have mentioned previously but not quoted) is from a report written by a clerk in connection with the investigation conducted as part of an income tax case. Mirza Ghulam Ahmad had appealed against the income tax that had been levied against him, saying that his income that was from religious donations and used for religious purposes should be exempt from income tax. An inquiry was conducted into Mirza Ghulam Ahmad's background and circumstances; the court concluded, based on the report from which I quote, that indeed Mirza Ghulam Ahmad's income from donations should be exempt from tax. Mirza Ghulam Ahmad writes about this case in one of his books and also reproduces the clerk's report. I quote a part of this report:

Copy of the Report of Munshee [i.e., Clerk] Mr. Taaj-ud-Deen ...

...

Appealed: June 27, '98. Decision: September 17, '98 AD [1898]

[RK, v. 13, p. 513; near bottom of page; *Zaroorat-ul-Imaam*]

...

... Since some time [ago] Mirza Ghulam Ahmad, having relinquished his employment etc., turned toward his religion. And he always kept trying to be accepted as the leader of a religious group; he published a few religious books, wrote some articles/booklets and expressed his views by means of announcements/advertisements. Hence, the result of all this activity was that, since some time, a group of many people, whose list (in English text) is attached herewith, began to accept him as their group leader. And became established as a distinct sect. In this sect, according to the attached list, there are 318 men/persons. Among them, undoubtedly, some persons, not many in number, are respectable and learned. [RK, v. 13, pp. 514-515; starts at 6th line from bottom on p. 514; *Zaroorat-ul-Imaam*]

As can be seen, the report quoted above must have been prepared between June and September 1898. At this time, as the report states, there were 318 men or persons in Mirza Ghulam Ahmad's Jama`at⁷⁶. (The word used with the count is 'aadmee' which can mean "men" as well as "individuals" or "persons". However, since Mirza Ghulam Ahmad's list attached to his February 1898 petition had 316 names and all were male names, I assume that the clerk's list had all male names as well. The clerk's list is not provided in the book that I reference.) Now recall what Mirza Ghulam Ahmad wrote at the end of his petition to the Lieutenant Governor:

Now I list below, to some extent ['kisee qadr'], the names of my Jama`at:

1. Khaansaahib Mr. Muhammad `Alee, Chief and Lord of Maaleer Koatlah, the services of whose family are known to the exalted Government.
2. ...

⁷⁶ I am assuming, of course, that when the report says there were 318 persons/men in Mirza Ghulam Ahmad's Jama`at, that is exactly what it means. That is, I assume that the report did not mean that the attached list of 318 names was just a sample. Given Mirza Ghulam Ahmad's desire to advertise the size of his Jama`at, it seems very unlikely that he would not have objected if the report had under-stated the total number.

...
316. Sayyad Mr. Mazaahir-ul-Haq, Lord of Ataawah.

Writer: The Humble One, Mirza Ghulam Ahmad of Qaadiyaan, District Goordaaspoor

February 24, 1898 AD

[RK, v. 13, pp. 350-357; starts at the line just before the list on p. 350; *Kitaab-ul-Bariyyah*]

Given that Mirza Ghulam Ahmad says that he is listing the names of his Jama`at *to some extent*, the petition gives the impression that the 316 names listed, in February 1898, are just *some* of the members in Mirza Ghulam Ahmad's Jama`at. But later in the year the total was only 318, so referring to 316 as "some" is somewhat deceptive. In case you think I am making too much of his phrase "to some extent", recall that he also stated in the petition that his Jama`at "has become an **extensive party ['garoh-e-kaseer']**" [RK, v. 13, p. 337; 5th line from top]. (I have translated 'garoh-e-kaseer' rather conservatively as "extensive party"; it actually has the connotation of an immensely large group.) A group of 318 men was certainly not a large group in a country as large as India; the size of India's total and Muslim population may be seen from the following: "[In 1881] Indian official records indicated that there were 50 million Muslims, 20 percent of India's population" [ZAHOOR, p. 150]; by 1898, the population of India, and of its Muslims, had grown; a 1911 encyclopedia article [1911, article on "India"] tells us that according to the census of 1901 the population of India (including Burma) was over 294 million, of which 62 million were Muslims. If we allow for women and children, the size of Mirza Ghulam Ahmad's Jama`at might have been, say, 2,500⁷⁷ or so. That is still not immensely large for a country that had 50-60 million Muslims.

Furthermore, Mirza Ghulam Ahmad says that his group is "**spreading with force in most towns of Punjab and India**" [RK, v. 13, p. 337; 1st and 2nd lines]. Well, India (including Punjab) must have had at least 100 towns⁷⁸ so it seems to me that 318 men (the total male strength in September 1898) is a somewhat low figure for a group *spreading with force in most towns* of Punjab and India.

3.3.8.4.3 Now Please Arrange a Contest Between Me and Them

In an article titled "**A Humble Appeal to the Respected/Exalted Government**" [RK, v. 15, p. 487], dated September 27, 1899, Mirza Ghulam Ahmad made further complaints to the British Government regarding his opponents and proposed a solution:

Now I am happy in every way under the [protective] shadow of this benefactor Government; **there is just one thing that constantly causes me distress and pain and grief, to present a complaint about which I have humbly presented myself to my benefactor Government. And that is that the Muslim maulvees of this country and the people of their jama`ats vex me and cause me pain beyond [all] bounds.** These people have issued fatwaas for my murder. And have declared me to be kaafir and faithless. ... I desire, having received **revelation from God, that the morals/manners of these people become good and [their] beastly habits be removed.** And [that] their breasts be cleansed of base emotions. And sedateness and sobriety [i.e., seriousness] and gentleness and moderation and impartiality develop in them. **And they offer such obedience to this Government of theirs that they become an example for others.** And they become such that no fibre of mischief remain in them. Hence, **to some extent, I have even achieved this goal and I see that ten thousand people, or even more than this, have appeared who are committed at heart to these pure teachings of mine.** [Reference to marginal note.] ... [RK, v. 15, pp. 491-493; starts at bottom of p. 491, goes on to p. 492 for about 4 lines, skips about half a page, then picks up at 7th line from bottom of p. 492; Appendix 3 to *Tiryaaq-ul-Quloob*]

⁷⁷ I arrived at my estimate as follows: Assume that of the 318 men, about 218 were men who were in an age range in which they had a large number of dependent children living with them. Assume that in 200 of these 218 cases, the women and children of the family did convert along with the man. Assume that for these 200 men the average family size was 10 (a wife, perhaps a dependent mother or aunt, and seven or eight children). So, 200 men gives a count of 2,000 individuals. Of the remaining 100 men, who were either younger men with fewer children or older men with grown children who had independent views, assume that the average family size that converted was five. So that gives us 500 individuals. So, the total number of individuals is 2,500.

⁷⁸ According to a 1911 encyclopedia article [1911, article on "India"], British territory in India was divided into 13 provinces and in addition to that there were states ruled by native princes but subordinate to the British Crown. It seems reasonable to assume that the 13 provinces and the native states combined would have had at least a total of a 100 towns. Also, we can tell from [ZAHOOR, p. 150] and [1911, article on "India"] that in 1898 the population of India was over 250 million. Given that India was mainly an agricultural country, let us assume that 90% of the population was rural, which means that approximately 25 million people lived in towns. Even if we assume that the average population of a town was as large as 250,000, there must have been a total of about 100 towns.

[Marginal note:] I wrote in some book of mine that there are 300 men/persons [‘aadmee’] in my Jama`at. But now that count has increased greatly. Because progress is taking place with force. Now I am certain that the people in my Jama`at must be even somewhat more than 10,000. And my perceptiveness makes the prediction that within three years the count of my Jama`at will reach 100,000. [RK, v. 15, p. 493; marginal note referenced in the above excerpt; Appendix 3 to *Tiryaaq-ul-Quloob*]

[Continued from where the previous excerpt ended before the reference to the marginal note:] And this new sect, but a sect very blessed for the Government, is making forceful progress in British India. If Muslims were to become observant of these teachings, I can declare upon oath that they would become angels. ... If they accept me and do not oppose me ... a spirit of piety and purity will develop in them. ... But I do not ask that the exalted Government make them enter my Jama`at by coercion. And neither do I complain at this time as to why they are always bent upon my murder ... But since the hostility of these people has surpassed bounds, therefore, for their reform and for their welfare, rather, for the sake of goodwill toward all creatures, I have thought of a suggestion which is suited to the peace loving policy of our Government [and] whose implementation is in the hands of this exalted Government. And that is this: This benefactor Government, whose favors are most of all upon the Muslims, do this one [additional] favor that, to put an end to these daily fatwaas and schemes of takfeer [i.e., declaring someone kaafir] and takzeeb [i.e., declaring someone a liar] and murder [i.e., declaring someone’s murder to be permissible or plotting the same], put itself in the middle [between the two parties] and give out instructions that this dispute is to be resolved in this manner: The claimant, that is, this humble one -- who claims to be Maseeh Mau`ood and who claims that as God Almighty speaks to prophets so does [He] speak to me and secrets of the unseen are revealed to me and heavenly signs are shown to me -- this claimant, that is, this humble one, by the command of the Government, show a heavenly sign within a year, a sign that cannot be [successfully] contested by any nation or any sect existing on the earth. And from among the Muslim nations or from other nations no recipient of revelation or of [prescient] dreams and no miracle worker may be able to appear who is able to match this sign by something comparable. And, similarly, instruction and admonition be given to all Muslims, rather, to the leaders of all nations who claim to be recipients of revelation and dear to God, that if they consider themselves to be [based] on truth and dear to God -- and [if] there is any virtuous one among them who has been blessed by God with Divine converse and specimens of Godly power have been bestowed on him -- then they too show some sign within a year. Then after this, within one year, if this humble one does not show a sign that is beyond human abilities and above the contamination of human effort -- or, if [I] did show a sign but similar signs were also displayed by Muslims or other nations -- then it should be understood that I am not from God and in this case some severe punishment be given to me even if it is the punishment of death. Because in this case the entire basis of the mischief would be from me. And it is fair to punish a troublemaker and there is no sin worse than attributing lies to God. But if God Almighty helps me within the period of one year and none of the inhabitants of the earth is able to [successfully] contest me, then I desire that this benefactor Government gently instruct my opponents to adopt decency/humility and modesty after this display of Divine power [i.e., Mirza Ghulam Ahmad’s uncontested sign]. And all manliness and bravery lies in accepting the truth. [RK, v. 15, pp. 493-495; starts at 2nd line on p. 493; Appendix 3 to *Tiryaaq-ul-Quloob*]

...

... Now I end with this supplication that God Almighty, prolonging the life of our benefactress, the Exalted Queen, Empress of India, destine every prosperity for her. And [may He] accept all those supplications that I made for the celebrated Queen in my booklet[s] *Sitaarah-e-Qaysarah* and *Tohfaa-e-Qaysariyyah*. And I hope that the benefactor Government will honor me with a reply to this. With prayers.

Petition of a Humble One

Mirza Ghulam Ahmad of Qaadiyaan

Written September 27, 1899 AD

[RK, v. 15, p. 500; starts at 5th line from bottom; Appendix 3 to *Tiryaaq-ul-Quloob*]

Before I comment upon the suggestion that Mirza Ghulam Ahmad makes in this petition, I want to draw your attention to the statement he has made in this about the numerical strength of his Jama`at: “Now I am certain that the people in my Jama`at must be even somewhat more than 10,000” [RK, v. 15, p. 493; marginal note; Appendix 3 to *Tiryaaq-ul-Quloob*]. In the previous section we saw that in September 1898, in the report written by the clerk in the income tax case, the number of men in Mirza Ghulam Ahmad’s Jama`at was noted as 318. Using some estimation, 318 men may be projected to yield about 2,500 individuals. (In a footnote in the previous section, I explained the estimation I used.) So, within one year, from September 1898 to September 1899, Mirza Ghulam Ahmad’s Jama`at has grown four-fold (400%) -- from 2,500 to 10,000. This is quite remarkable. Moreover, it is not clear what in particular, in the year 1898-1899, was so conducive to conversions. (The plague, which yielded large conversions, was yet to come.) That is, since Mirza Ghulam Ahmad started his ministry, in 1882, till September 1898 -- a period of 16 years -- the Jama`at had grown to only about 2,500. However, in the one year after September 1898, it

suddenly grew to 10,000. (To verify that Mirza Ghulam Ahmad's ministry started in 1882, according to him and the Ahmadiyya Movement, refer to [AHMADIYYAT-REN, p. 27] or to [RK, v. 4, p. 374; couplet and commentary in the middle of the page].)

It might be said that my projection of 2,500 individuals, based on 318 men, is faulty. So, let us work our way backwards, from the figure of 10,000 in 1899. In 17 years, starting in 1882, the Jama'at had grown from 1 to 10,000 (if we accept Mirza Ghulam Ahmad's claim). This is an average addition of about 588 per year. (I realize that this is a linear calculation and too simplistic but I am going to add some non-linearity.) Allowing for a higher base in later years, let us say that the increase from September 1898 to September 1899 was 1,000. (This increase could occur, for example, if each of the 318 men had one new child that year and 600-700 conversions occurred in the year.) This means that the number of individuals in the Jama'at in September 1898 was 9,000. Given that the number of men was 318, this yields 27.3 women and children per man. This is not impossible but is rather extraordinary. (If each Ahmadi man had, on average, three wives, and, on average, each of the wives had seven children, and each man had, on average, three other ladies, e.g., a mother, a sister, and an aunt, who converted with him -- although their husbands did not convert and so were not counted -- then the average number of women and children, per man, would be 27. This would produce a Jama'at with a total strength of about 9000, based on 318 men.)

Anyway, let us now look at the proposal that Mirza Ghulam Ahmad has made to the British Government and his preamble to it. He tells the Government how much he wants the morals of the Muslims to improve, including his desire that "they offer such obedience to this Government of theirs that they become an example for others" [RK, v. 15, p. 492; 3rd line from bottom; Appendix 3 to *Tiryaaq-ul-Quloob*]. Shortly afterwards he says that he can "declare upon oath" that if the Muslims were to follow his teachings, "they would become angels" but, even so, he does not "ask that the exalted Government make them enter my Jama'at by coercion" [RK, v. 15, p. 493; 3rd to 10th lines; Appendix 3 to *Tiryaaq-ul-Quloob*]. Although he is not asking the Government to make Indian Muslims enter his Jama'at by coercion, it does seem that that is where his thoughts are and he does come quite close to pointing the Government in that direction.

The proposal to have the British Government sponsor a sign-of-truth contest between all claimants to Divine converse and Divine support, needless to say, is rather far-fetched. If it had been the case that there was major disturbance in British India due to the conflict between Mirza Ghulam Ahmad and his opponents, then this proposal might have seemed somewhat reasonable and plausible. But that does not seem to be the case -- all I can tell from Mirza Ghulam Ahmad's writings is that he and some non-Ahmadi Muslim maulvees had been arguing, and vilifying each other, for a number of years, and that is all. Perhaps Mirza Ghulam Ahmad himself did not really expect the British Government to take him up on this suggestion; perhaps it was just a ploy to demonstrate that he was convinced of his truth.

Lastly I want to point out that Mirza Ghulam Ahmad proposes that if he loses the contest, he is to be punished severely, even killed, but if his opponents lose, the British Government is to merely "gently instruct my opponents to adopt decency/humility and modesty" [RK, v. 15, p. 495; few lines at top; Appendix 3 to *Tiryaaq-ul-Quloob*]. So, his proposal is very lopsided and, apparently in a very noble way, unfair to himself. However, we have seen that he repeatedly says that the British Government is fair and just. So, does he really expect the fair-minded British Government to accept such a lopsided proposal? Moreover, note that notwithstanding his ostensibly lopsided proposal, he does state that "it is fair to punish a troublemaker" [RK, v. 15, p. 495; 2nd line from top; Appendix 3 to *Tiryaaq-ul-Quloob*].

One does get the impression that Mirza Ghulam Ahmad is nudging (and nagging) the Government to strike in some way at his opponents.

3.3.8.4.4 So, What was Mirza Ghulam Ahmad Trying to Get?

I do not have any exclusive information on what Mirza Ghulam Ahmad's motivations were. All I can do is make a conjecture, based on publicly available information. In Chapter 3 of this document, which is nearing its end, I have presented to you excerpts from his writings that I think reveal who or what he was and what he was about. My objective was to show that he was not godly. It is not the purpose of this document to discuss why he claimed to be from God and what method or means he adopted to support his claim. However, in the Epilogue, I will offer some thoughts on what his overall motives and modus operandi seem to be.

Meanwhile, here are some thoughts pertaining to his motives for his communications with the British Government, based on what we have seen in the section on the 50 Horses and the spying on Friday, and on a few other pieces of data that I present below.

The Ahmadiyya Movement says the following, to defend against the objection that Mirza Ghulam Ahmad offered undue praise to the British Government:

Many of the Muslim divines and leaders obtained grants and awards from the British Government in return for their praise of the Government and their service to it. The Promised Messiah, peace be on him, did all this for the purpose of the propagation of the true Islamic teaching and sought or obtained no advantage of any kind from the British Government. Can the opposing Muslim divines point to a single instance in which the British Government conferred any benefit upon him in return for his praise of the Government? There is no such instance. [TRUTH-ABOUT, pp. 16-17]

This makes one wonder if Mirza Ghulam Ahmad felt ungratified by the British Government since some of his peers had received grants and awards and he had not. We know that the British had knighted Sir Sayyad Ahmad Khan and we read in the quotation above that other Muslim leaders received some awards too. Perhaps that is why Mirza Ghulam Ahmad felt compelled to remind the British Government so often of his services and even complain that his reminders seem to have had no impact.

We have seen that Mirza Ghulam Ahmad was asking for favors not only for himself but also for his Jama'at and that he forwarded the names of his (male) disciples to the Government. It may be that he wanted to make the potential for favors by the British Government a means of attracting members into his fold. The following revelation claimed by him also lends support to this thought:

I will cause an increase in thy true and sincere friends and shall bless their lives and their properties and they will grow in number and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion. [TADHKIRAH, p. 88; recorded under the year 1886]

Perhaps Mirza Ghulam Ahmad wanted to provide some benefits for his supporters, by favor of the British Government, to fulfill the above revelation.

In addition to general and unspecified favors, Mirza Ghulam Ahmad also asks the British Government to give him special treatment in connection with his opponents' reports against him. The thought that occurs to me in this regard is that perhaps he was making preparations in anticipation of a future event, viz., his emphatic clarification that he was a prophet and his clear declaration of being Muhammad's second advent. It is not clear to me exactly when and where Mirza Ghulam Ahmad first claimed to be a prophet⁷⁹; Ahmadiyya literature generally does not mention this event. Regardless of when the idea first occurred to him or when he first hinted at it or stated it, his claim of prophethood was not clear even to his followers till the appearance of his booklet *Ayk Ghalatee kaa Izaalah* [RK, v. 18, pp. 205-244], published in 1901. In this Mirza Ghulam Ahmad explicitly asserts that he is a proper prophet and elucidates the issue of his prophethood; this is explained as follows in an Ahmadiyya overview of this booklet:

This brochure [Ek Ghalati Ka Izala – A Misunderstanding Removed], in fact, solves a big question. Before it was written, Hazrat Ahmad used to interpret the word Prophet and Messenger in the way that showed that he agreed with the other Muslims, that is he was of the opinion that the Prophet is only he who brings a new law and is not the follower of any other prophet. But then he was made to understand by God that that was not true. He himself had not brought a new law, nor was he independent in his prophethood, yet he was called a prophet.

In the brochure he says: 'Wherever (in my writings) I have denied being a Prophet or a Messenger, I only mean that I am not an independent prophet with a new law. ... I am a Messenger and a prophet but without a new law (Shariat). ...'

After the publication of this brochure, Hazrat Ahmad spoke of this prophethood with this very significance in all of his writings. [INTRO-BOOKS, p. 88]

In fact, in the book *Ayk Ghalatee kaa Izaalah* he not only forcefully clarified that he was a prophet but also that he was the second advent of Muhammad.

Now, in my review of Mirza Ghulam Ahmad's books I did not happen to find any communication by Mirza Ghulam Ahmad targeted at the British Government, reminding them of his services, documented in books published after 1900. As I had mentioned earlier, I have not done an exhaustive search but, given that I found so many in

⁷⁹ Although he had stated that he was a partial prophet – a prophet in the sense that he had converse with God, which station he reached due to having been an ardent follower of Muhammad -- it had apparently not been clear to all his followers that he considered himself to be a prophet proper. In 1901 he explicitly claimed to be a complete prophet and, in the sense of a shadow, the same person as Muhammad, with all his qualities.

earlier books, it seems that even if he had not stopped writing to them, the frequency of his communications must have decreased. (Or, he no longer published them in his books.) If it is true that his most frequent and insistent communications for support came before 1901, then it *may* be that this had something to do with the expected prophethood clarification and the explicit claim of being Muhammad's second advent. Perhaps he feared that this higher status that he attributed to himself would incite greater opposition than before and wanted to ensure that the Government viewed him favorably.

3.3.9 The Counterfeit Coin

Well, the description of issues presented in Chapter 3 has come to an end. The next section provides a summary of the major issues raised in it. Before you get to that, here is something that you might find interesting, if you believe in mantic or symbolic dreams:

Respected Father once recounted to me the [following] dream: "I [i.e., Mirza Ghulam Ahmad's father] saw the Messenger of Allaah, the blessings of Allaah and peace be on him, [such] that he is coming toward my house with great grandeur, like the coming of a great glorious king. So, at that time I ran toward him to receive him. When I came close I thought that I should offer some homage. Saying this, I put [my] hand in the pocket, in which there was only one Rupee. And when I looked carefully I realized that that too is counterfeit. At seeing this, tears came to my eyes and then I woke up." Then he himself stated an interpretation that along with [or mixed with] worldliness, the love of God and the Messenger is like a counterfeit Rupee. [RK, v. 13, pp. 189-190; starts at last line of marginal note on p. 189; *Kitaab-ul-Bariyyah*]

Of course, it is just a dream. And Mirza Ghulam Ahmad's father offered an interpretation that has no implication for Mirza Ghulam Ahmad's character. But, one does wonder if that counterfeit coin represented Well, I'll leave it at that.

3.4 SUMMARY/HIGHLIGHTS OF EXAMINATION FINDINGS

This section summarizes the main findings from the examination presented in the previous sections of Chapter 3. The summary is presented in the table below. Please note that only the major points have been summarized; the table would become too unwieldy if all points made were crammed into it. Thus, it only presents the *highlights*, not all the points made in Chapter 3.

Table 6 – Summary/Highlights of Findings from Sections of Chapter 3

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.1	His Prophecies and Signs	
3.1.1	His Statements Regarding the Significance of Prophecies	Mirza Ghulam Ahmad said that fulfillment of his prophecies was the best criterion for judging his truthfulness.
3.1.2	A Prophecy (with Several Variations) About His Life	<p>Mirza Ghulam Ahmad said that God had promised him a life span of 80 years, plus or minus a few years; at the very least, he would live to be 74.</p> <p>From Mirza Ghulam Ahmad’s own life sketch of himself, and from other statements of his, we conclude that he was born some time during 1839-1842, no earlier than 1839.</p> <p>Mirza Ghulam Ahmad died in 1908; this means he lived to be, at the most, only 69 years old. So, the supposed promise by God was not fulfilled.</p> <p>The Ahmadiyya Movement says that he was born in 1835. There are several issues with this. One of them is that Mirza Ghulam Ahmad has said emphatically that he was 40 years old when he was commissioned to Divine office, in 1882. But if he was born in 1835, he would have been 47 years old in 1882. This falsifies – by a discrepancy of 7 years -- his emphatic claim that his age was 40 at the time of being commissioned.</p>
3.1.3	Prophecies and Prayers for the Deaths of Opponents	<ul style="list-style-type: none"> • `Abdullaah Aatham: Mirza Ghulam Ahmad prophesied in June 1893 that his Christian opponent `Abdullaah Aatham -- who believed in Jesus’ divinity -- would die within 15 months unless he turned to the truth. Aatham did not die within those 15 months and also continued to claim that he was Christian. • Maulvee Sanaaullaah: Mirza Ghulam Ahmad wrote an open letter to his Muslim opponent Maulvee Sanaaullaah, in 1907, in which he documented his prayer to God that if his claim of being the Promised Messiah was false, he should die in the life time of Maulvee Sanaaullaah. He died after about one year from the date of the letter; Maulvee Sanaaullaah lived for many years after him. • Dr. `Abdul Hakeem: Dr. `Abdul Hakeem, an ex-Ahmadee, wrote a letter to an associate of Mirza Ghulam Ahmad in 1906 saying that Mirza Ghulam Ahmad was a liar and would perish within three years. Mirza Ghulam Ahmad records this and states that the rebuttal from God was that the special people of God will not face a disgraceful death. Mirza Ghulam Ahmad also records a subsequent prophecy of Dr. `Abdul Hakeem’s which said that the former would die in the latter’s life time, by August 1908; this is recorded in a book of Mirza Ghulam Ahmad’s published in May 1908. Mirza Ghulam Ahmad states along with this that God will help the one who is truthful. Mirza Ghulam Ahmad died a few days after the book was published; Dr. `Abdul Hakeem died later. <p>Ahmadiyya literature offers some explanations and arguments in connection with the first two cases listed above; these have been discussed and refuted in this section. In the third case, the outcome of the contest between Mirza Ghulam Ahmad and his opponent was so unfavorable to the Ahmadiyya position that the Ahmadiyya Movement does not even attempt to give an explanation; it tries to evade the issue by distorting and/or not mentioning the relevant facts.</p>

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.1.4	Mirza Ghulam Ahmad's Own Death	In the open letter that Mirza Ghulam Ahmad wrote to Maulvee Sanaullaah, he had prayed that if the addressee is not true in the accusations he levels at Mirza Ghulam Ahmad, then may he die with a fatal disease such as cholera. About a year later, Mirza Ghulam Ahmad himself died of a disease that either was cholera or closely resembled it (being a sudden onset of debilitating diarrhea due to which he collapsed and died within a few hours).
3.1.5	A Disciple with a "Firm Root" – Meer `Abbaas	<p>In one of Mirza Ghulam Ahmad's books published in 1891 he states that God had told him about his disciple Meer `Abbaas `Alee that "his root is firm and his branches are in heaven". Shortly after that Meer `Abbaas renounced Ahmadiyya. In an article dated December 1891 Mirza Ghulam Ahmad comments upon this. He gives various explanations for why his (so-called) revelation was not borne out by subsequent events.</p> <p>Some of these explanations are mutually contradictory and none of them are valid. For example, Mirza Ghulam Ahmad says that Meer `Abbaas stumbled due to a hidden shortcoming. But the question is: Had this shortcoming been hidden from God too?</p> <p>In a book published many years later (in 1907, after Meer `Abbaas had died) Mirza Ghulam Ahmad claimed that Meer `Abbaas' defection was a sign of his (Mirza Ghulam Ahmad's) truth since he had predicted the stumble to Meer `Abbaas.</p>
3.1.6	Sign # 1: Arriving at the Expected Time and Breaking the Cross	<p>Mirza Ghulam Ahmad says that a reformer for Islaam was expected to appear during the period in which he made his claim and, since no one else has made such a claim, he is the expected reformer and also the Promised Messiah (the second coming of Jesus) which the reformer was supposed to be.</p> <p>However, the expectation of the arrival of a Divinely appointed reformer is no proof at all that Mirza Ghulam Ahmad was that reformer. Based on Mirza Ghulam Ahmad's own books and his biographies published by the Ahmadiyya Movement itself, it does not seem that he was godly or that he was supported by God. Therefore, it is irrelevant as to whether or not he arrived in the expected time period. Moreover, the expectation may not even have been valid; the validity of the expectation is discussed in Section 4.1, "Wasn't His Coming Expected?".</p> <p>Mirza Ghulam Ahmad also says that the Promised Messiah was expected to overwhelm the Christians and he has done this. Now, it is true that the theory that Jesus came down alive from the cross and later died a natural death is a huge issue for Christian doctrine. But, this theory was not originally proposed by Mirza Ghulam Ahmad in the 19th century; as is shown in Section 4.2.4.3.1, "Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"", Sir Sayyad Ahmad Khan presented this theory in his commentary of the Quraan several years before, supposedly, Mirza Ghulam Ahmad was informed by God that Jesus was dead. When Sir Sayyad proposed the theory, Mirza Ghulam Ahmad opposed his views.</p>
3.1.7	A Couple of Simple Signs	<ul style="list-style-type: none"> • Marriage to a Virgin and a Widow: Mirza Ghulam Ahmad has documented a prophecy -- which he says was based on revelation -- as one of the signs of his truth, that he will marry two women (in addition to his first wife), a virgin and a widow. Mirza Ghulam Ahmad never married a widow. • Four Boys with Long Life: Mirza Ghulam Ahmad stated, as a sign of his truth, that God promised him that He will give him four boys who will attain age. At the time he documented this, Mirza Ghulam Ahmad did have four sons. However, later on, one of these sons died in childhood. In case one thinks that the "sign" was just the birth of the sons and did not include their long life, consider the following: Mirza Ghulam Ahmad also recorded, as separate signs, God's promise for the birth of each of these sons. The additional information in this sign was that they would live long. But one of them did not.

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.1.8	A Couple of Non-Simple Signs	<ul style="list-style-type: none"> • The Lunar and Solar Eclipses in Ramadaan: In 1311 AH (1894 AD), a lunar eclipse occurred on Ramadaan 13 and a solar eclipse occurred a few days later on Ramadaan 28. Mirza Ghulam Ahmad claimed, on the basis of a saying referred to as a hadeeth, that this event was a heavenly sign that he was the Promised Mahdee. There are numerous issues with this claim. For example, the words of the saying do not even claim that it narrates a statement of Muhammad. Also, the saying does not mention the dates Ramadaan 13 and 28; the Ahmadiyya Movement <i>infers</i> from the words of the saying that these dates are meant. • The Plague: In the last few years of the 19th century and the first few of the 20th century, India suffered from the plague; the Punjab province (in which Qaadiyaan is located) was one of the affected areas. Mirza Ghulam Ahmad claimed that the plague was punishment for rejecting him and that it would not subside until people accept him or, at least, refrain from verbal impudence. The plague eventually subsided during Mirza Ghulam Ahmad's life even though he had not been widely accepted nor had opponents ceased to verbally attack him. However, the plague was very helpful to Mirza Ghulam Ahmad's cause, as he himself acknowledged, since many people joined his Movement due to it, thinking that that would save them. (Ahmadees did die from the plague and Mirza Ghulam Ahmad explained that away by saying they were martyrs.)
3.1.9	The Musleh Mau'ood Prophecy	<p>Mirza Ghulam Ahmad had prophesied that one of his sons, named Basheer and Mahmud, would have a messianic spirit and would cleanse people through the blessings of the Spirit of Truth; this son was to be the Musleh Mau'ood, i.e., the Promised Reformer.</p> <p>The only one of his sons that claimed to be the object of this prophecy was Mirza Bashir-ud-Din Mahmud Ahmad, the second khaleefah of the Ahmadiyya Movement. However, it can be shown that he did not demonstrate the qualities prophesied. For example, his distorted account of Dr. `Abdul Hakeem's prophecy about Mirza Ghulam Ahmad's death and the relevant outcome, show that he was not truthful. Also, it is not at all clear as to who he cleansed and what he reformed.</p> <p>Another issue is that Mirza Ghulam Ahmad repeatedly stated that a false claimant to Divine office perishes or is humiliated within 23 years of making the claim. Mirza Mahmud claimed that God had revealed to him in 1944 that he was the Musleh Mau'ood. He died in 1965 and, thus, lived for only 21 years after his claim. Furthermore, for a number of years before his death he was rendered incapable of functioning in his official capacity due to a nervous system ailment; this can be considered a period of humiliation.</p>
3.1.10	An Overall Assessment of His Prophecies and Signs	<p>Mirza Ghulam Ahmad claimed that vast numbers of signs – more than a million -- were manifested to prove his truth. A review of his prophecies and the lists of his signs shows that:</p> <ul style="list-style-type: none"> • Many of the signs are simply not valid. • Many of the signs are mundane; even people who are not Divine apostles experience events such as Mirza Ghulam Ahmad lists as his signs. • Some (or, perhaps, many) signs are listed redundantly. <p>And, in spite of all this, the total count does not go beyond a million, contrary to what he claimed. It probably does not even go as far as ten thousand.</p>

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.2	His Views, Particularly Regarding Himself	
3.2.1	His Prophethood	<p>There are many inconsistencies in the positions taken by Mirza Ghulam Ahmad and the Ahmadiyya Movement regarding appearance of prophets among Muslims and Mirza Ghulam Ahmad's status as such a prophet. For example:</p> <ul style="list-style-type: none"> • In one place Mirza Ghulam Ahmad states that certain Muslim saints before him have been given the title of prophet and in another he says that he is the only such person. • When Mirza Ghulam Ahmad announced that he was the Promised Messiah, he said that he was a partial prophet, lower in status than Muhammad. Later on in his ministry, he claimed that he was a second manifestation of Muhammad, having all his spiritual qualities; in fact, Muhammad's spirituality had reached its perfection in this second advent of Muhammad (in India, in the form of Mirza Ghulam Ahmad) whereas in the first advent (the one in Arabia) it had appeared in an abridged form.
3.2.2	The Implications of Rejecting Him	<p>In 1899/1900, Mirza Ghulam Ahmad wrote that no person becomes a kaafir (disbeliever) by rejecting his claim (although the denier does grow hard-hearted and eventually loses the light of faith). However, in 1907 he argued, with fallacious reasoning based on the Quraan and Hadeeth, that one who rejects him is, in fact, a kaafir.</p> <p>Mirza Ghulam Ahmad also stated that God had told him that whoever does not join his Movement and remains his opponent, he/she is a dweller of Hell. This position does not seem to be supported by the Quraan.</p>
3.2.3	The Pledge of Allegiance to Him	<p>Some of the Ahmadiyya bay'at (pledge of allegiance) conditions impose requirements that are over and above what Islaam requires, thus making obligatory what Islaam suggests as optional. This is objectionable for two reasons:</p> <ul style="list-style-type: none"> • Mirza Ghulam Ahmad claimed that he had come to revive Islaam. If Islaam does not impose certain requirements for participation in the Muslim community, what authority does Mirza Ghulam Ahmad have for adding those requirements? • A pledge to perform at a level that might be beyond a person's ability, or even beyond his/her intention, is liable to be a false oath or become a broken promise, may lead to insensitivity toward the sanctity of oaths and promises, and may promote hypocrisy.
3.2.4	Satanic Influence in "Revelation" to Divine Apostles	<p>Some literature from the Ahmadiyya Movement claims that, based on the teachings of Mirza Ghulam Ahmad, the Movement has removed many misconceptions pertaining to Islaam; one of the misconceptions that it claims to have removed is the notion that it is possible for Satan to interfere with communication between God and His apostles. The Ahmadiyya Movement argues that this notion is very dangerous since if Satan can interfere in revealed speech, the source of every revelation becomes suspect.</p> <p>However, Mirza Ghulam Ahmad clearly says that Satanic revelation can be received by Divine apostles too. He refers to the Quraanic verse 22:53, quoting the first part of it, and says that that refers to the phenomenon of Satanic revelation.</p>
3.2.5	Abrogation of Jihaad	<p>Mirza Ghulam Ahmad has written that the teaching of the Quraan is in effect till Resurrection and its commandments may not be abrogated or suspended. Notwithstanding this, he does abrogate one of the Quraanic teachings, viz., the permission for martial jihaad under certain circumstances, saying that he has brought the commandment that jihaad of the sword has been terminated.</p> <p>Contrary to this, Ahmadiyya literature gives the impression that Mirza Ghulam Ahmad only corrected the wrong conception of jihaad among Muslims rather than abrogated a permission stated in the Quraan.</p>

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.2.6	Miscellaneous Noteworthy Ideas	<ul style="list-style-type: none"> • A Woman who Does Not Respect her Husband with Heartfelt Love is Not Pious: Mirza Ghulam Ahmad states this position but (1) this is incompatible with the Ahmadiyya Movement's stand that Islaam gives spiritual equality to men and women and (2) it is contradicted by the account given in Quraan 66:12 of the prayer of Pharaoh's wife. • The Death of Basheer Atoned for the Sins of Grieving Ahmadees: Mirza Ghulam Ahmad states this about his son who died in infancy. But this conflicts with other statements of his that neither the Quraan nor reason allows that the sins of one person can be atoned by a burden borne by another. • God's Help is Available Only to People with <i>Completely</i> Pure Objectives: Mirza Ghulam Ahmad has written that if you have even an atom of worldliness in you then all your worship is in vain; in this condition, you are a worm of the earth and will perish like a worm in a few days. Now, most people in the world have some worldliness in them; if this statement were true then they would never be able to get God's help to improve their condition. Also, it is common observation that such people do not always perish in a few days.
3.3	His Character	
3.3.1	Significance of His Character	<p>Mirza Ghulam Ahmad offers his righteousness as a proof of his truth and claims that he possesses all the excellences of Muhammad, the Prophet of Islaam.</p> <p>Therefore, it is relevant to check whether he lived up to these claims and expectations.</p>
3.3.2	Personal Discipline During Youth	<p>Mirza Ghulam Ahmad's son provides the following account in his biography: Once during his youth Mirza Ghulam Ahmad went to collect his father's pension, accompanied by a relative of his. After he had received the pension, the relative wheedled him into roaming around and they squandered all the money. Mirza Ghulam Ahmad was so ashamed that instead of coming back home he went to another town and took employment there.</p>
3.3.3	Unfulfilled Commitments	<ul style="list-style-type: none"> • The (Much Advertised but Never Quite Materialized) Book: In 1879 Mirza Ghulam Ahmad announced that he had written a book, <i>Baraaheen-e-Ahmadiyya</i>, to prove the truth and excellence of Islaam; the book was to be published as means became available. In numerous advertisements he solicited advance payments and donations for it and explained its virtues. He claimed repeatedly that the book contained 300 arguments for the truth of Islaam; he also listed other religious information that the book would contain. Some people made advance payments for the book. Parts I and II of the book were published in 1880 but they did not contain the subject matter; rather, they only described how useful the book's content would be. Part III was published in 1882 and Part IV in 1884. They contained only one argument instead of the 300 that had been advertised. Part V of the book was published in 1905 -- 26 years after the 1879 advertisement; further, it did not contain the originally advertised content. Ahmadiyya literature says that the manuscript for the book, containing the unpublished content, got burned. Some people who had made payments got impatient while waiting for all the promised content to get published and requested refunds. Mirza Ghulam Ahmad angrily responded to them saying that to get the refund they should return those parts of the book that they already had received. He also stated that such people were afflicted with the disease of skepticism. In this connection Mirza Ghulam Ahmad also says that originally he had intended to write 50 parts of this book. He says, however, that since there is only a difference of a zero between the numerals 50 and 5, the promise of 50 parts has been fulfilled with five parts. (Never mind that the content promised was never delivered.) • The Agreement to Refrain from Verbal Hostility and Vilification of Opponents: In 1899 Mirza Ghulam Ahmad and one of his opponents had to sign an agreement, by judicial order, to refrain from using derogatory/vile language for each other. After this agreement, there was a decrease in Mirza Ghulam Ahmad's use of abusive language, declarations of kufr regarding specific individuals, and prophecies of death etc. for his opponents. Even so, there were some violations of the agreement.

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.3.4	Foul/Abusive Language	<p>Mirza Ghulam Ahmad's writings contain examples of foul and abusive language. He and the Ahmadiyya Movement defend this by saying that the objectionable language was only in retaliation for the same and within bounds of justifiable and Islaamic conduct.</p> <p>However, examples of his writings show that the objectionable language used by Mirza Ghulam Ahmad was:</p> <ul style="list-style-type: none"> • Not just harsh; it was at least a little bit worse than that. • Not always for simply pointing out a factual picture of his opponents such as describing a blind person as sightless; it also came in the form of foul epithets that are not factual. • Not always simply by way of retort for similar language. <p>In the case of his prophecy regarding Aatham, when Mirza Ghulam Ahmad's opponents disagreed with him that his prophecy had been fulfilled, Mirza Ghulam Ahmad said that anyone who does not concede that he is victorious, and states that the Christians were victorious, is shameless and becomes a bastard.</p>
3.3.5	Petty and Unholy Content	<p>Mirza Ghulam Ahmad's books contain some material that is petty by universal standards of decency and dignity and unholy according to Islaamic criteria. This includes, among other things, caricature drawings and vulgar poetry.</p>
3.3.6	Miscellaneous Noteworthy Traits and Behavior	<p>A local chapter of the Ahmadiyya Movement in India communicated their concern to Mirza Ghulam Ahmad that there was extravagance in the expenditure of the Movement's funds and suggested that instead of the funds being totally in Mirza Ghulam Ahmad's hold, they should be managed by a committee.</p> <p>Mirza Ghulam Ahmad said that he did not find it necessary to refute these comments and angrily refused to provide an accounting of expenditure from the Movement's funds. He also said that he considered people who entertained suspicions to be like dead worms.</p>
3.3.7	Extolling Victoria's Benevolent Embrace	<p>Mirza Ghulam Ahmad wrote a letter to Queen Victoria, on the occasion of her Diamond Jubilee, congratulating, praising, and thanking her in a flowery and fawning style. He states in this letter that her different subject nations are in her "benevolent embrace" and that she is "universally dear" in the hearts of all her subjects; he also indicates that her reign was one of great justice.</p> <p>However, historical records show that neither in India, nor in other British territories, e.g., in Ireland, were Victoria's subjects as satisfied with her reign as Mirza Ghulam Ahmad would have her believe. Nor was she known to be a champion of justice; in fact, she mostly opposed her prime minister William Gladstone, whose personal moral values made him stand against mistreatment of people in British territories, whereas prime minister Benjamin Disraeli, whose policy was to extend the empire, was able to ingratiate himself with her by his gift for flattery. During Victoria's reign, Britain was engaged in aggressive expansion of its empire as well as its financial resources, with little regard for the welfare of the affected people.</p> <p>The compliments that Mirza Ghulam Ahmad paid to Victoria, in his letter to her, were not supported by facts. This is objectionable, firstly, because it is flattery and dishonesty. Secondly, in the case of Mirza Ghulam Ahmad, giving Victoria a false impression of her popularity and her merits was particularly egregious, given the Divine office that he claimed. In particular, Mirza Ghulam Ahmad said that he had come to establish truth in the world and that, based on a hadeeth, he was 'hakam' and 'adal', i.e., a fair and just arbiter. But in his letter to Victoria (and also in his other writings about her) he is not passing fair judgment on her, with regard to her treatment of her subjects and other people of the world (in her capacity as the monarch of a powerful nation).</p> <p>Mirza Ghulam Ahmad also cites, in some of his writings, the hadeeth that says that the Promised Messiah will put an end to war. However, when Britain fought the bloody Boer war in Africa (which started during Victoria's reign), Mirza Ghulam Ahmad led his followers in prayer for British victory, rather than condemn the war or at least also pray for the innocent victims of the war.</p>

Sec. #	Section / Sub-Section Name	Summary / Highlights
3.3.8	The 50 Horses and Spying on Friday	<p>Mirza Ghulam Ahmad was obsessed with demonstrating and documenting his and his family's allegiance to the British government. The main themes/topics in his numerous writings to and about the British Government are the following:</p> <ul style="list-style-type: none"> • He and his family have served the British Government. His major service is that he authored numerous publications and had them distributed in India and other Muslim lands, telling the Muslims that the British Government is their benefactor and should be obeyed. He taught Muslims that jihad against the British Government is not permissible. • He has religious opponents and they have views dangerous to the British Government; the Wahhaabees are particularly pointed out. • The British Government should favor him and his followers over his opponents. <p>A critical look at these writings of Mirza Ghulam Ahmad reveals several issues:</p> <ul style="list-style-type: none"> • Ambiguity Regarding His Father's Relationship with the Sikhs: Mirza Ghulam Ahmad says the Sikhs were beastly and that Sayyad Ahmad Baraylvee, who fought them, was a champion of Islaam. He also says that his father had suffered during the Sikh reign and eagerly awaited the arrival of the British monarchy; during the Indian mutiny of 1857, his father, of whom he is proud, helped the British. What Mirza Ghulam Ahmad fails to point out is that his father was fighting on the side of the Sikhs when they were fighting Sayyad Ahmad Baraylvee, who, Mirza Ghulam Ahmad has said, was the 12th khaleefah of Islaam and his precursor. • Ambivalence Regarding Sayyad Ahmad Baraylvee and Wahhaabees: Mirza Ghulam Ahmad is deadly against the Wahhaabees and their idea of a militant Mahdee. However, Sayyad Ahmad Baraylvee, who, Mirza Ghulam Ahmad has said, was the 12th khaleefah of Islaam and his precursor, was a vehement adherent of the Wahhaabee school of thought and his followers were Wahhaabees. Furthermore, he believed in martial jihad; he believed that jihad against the British was permissible although for practical reasons he did not engage in it. • Unqualified Praise for the British and the British Government: Mirza Ghulam Ahmad's attitude toward the British Government is inconsistent with the Divine office he claimed. Firstly, his ingratiating language addressed to or about the British Government, his repeated attempts to impress them, and his tattletale complaints to them against his opponents, are all unbecoming for any man of God, let alone one who claims a God-given ministry. More importantly, his unqualified praise for the British Government was tantamount to an endorsement of injustice and reflects his indifference to the suffering of others because history shows that the British were guilty of doing much wrong to India (although they did good as well). • Ingenuous and/or Disingenuous Communications: There may be some disingenuousness in Mirza Ghulam Ahmad's seemingly naïve attempts to impress the British Government. His statements (ostensibly meant to be read by the British Government) contain some information that the British Government would easily have been able to see through. So, perhaps, the information was mainly for consumption by other readers. Examples of the incorrect/naïve information are: <ul style="list-style-type: none"> o Mirza Ghulam Ahmad claimed, in the late 1890's, that thousands of Indian Muslims, who had had wrong views about jihad, had been reformed by the books he had been writing for about 20 years. However, the problem of Indian Muslims entertaining ideas of jihad against the British Government had already been solved by 1871, by the fatwas of non-Ahmadee Muslim scholars stating that it was not permissible or not required. o Mirza Ghulam Ahmad warns the British Government about Wahhaabee ideas. But the British were quite well aware of the Indian Wahhaabees; they did not need Mirza Ghulam Ahmad's help in understanding threats to their security from this sect. • The Jesus Analogy: Mirza Ghulam Ahmad said he was analogous to Jesus in every respect. But Jesus did not keep communicating his services to the Roman government and asking for favors and help.

Sec. #	Section / Sub- Section Name	Summary / Highlights
3.3.9	The Counterfeit Coin	Mirza Ghulam Ahmad recounts that his father once saw Muhammad, the Holy Prophet, in a dream. He (Mirza Ghulam Ahmad's father) wants to offer homage to Muhammad (in the dream). But when he checks his pocket, he has only one Rupee and that too is counterfeit.

4 COUNTER QUESTIONS AND ANSWERS

In Chapter 3, “Mirza Ghulam Ahmad: The Evidence Examined”, I documented what I see as unresolved issues indicating the fallaciousness of Mirza Ghulam Ahmad’s claim of being a Divine apostle. Some of you might have found my analysis valid and might agree that there is no satisfactory resolution of the issues. And yet, due to some counter questions in your mind, you may not be willing or ready to conclude that Mirza Ghulam Ahmad’s claim was false. In this chapter I try to answer some questions of this sort. Many of these were important to me personally in my quest to arrive at the truth; I tried to find answers not just to record them in this document but for my own sake.

This chapter contains the following sections:

- 4.1, Wasn’t His Coming Expected?
- 4.2, Doesn’t His Success Prove His Truth?
- 4.3, Summary of the Answers.

The table below summarizes the questions addressed in these sections. At the end of the chapter, in the last section, I provide a table summarizing the answers. You may want to review one of these tables to decide which sections and sub-sections may be of interest to you.

At several places in my answers to these questions I have included information on other claimants to Divine office, for example, Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints. In general, my objective in providing such information is to put Mirza Ghulam Ahmad and the Ahmadiyya Movement in perspective with other similar claimants and movements to show an essential similarity: Mirza Ghulam Ahmad is just one of many persons throughout history who have claimed Divine office, many of them asserting that their coming was expected and many of them successfully starting a religious movement. Generally, the followers of such claimants are oblivious of their flaws and falsities although these are usually obvious to their critics and opponents. In keeping with this, Ahmadees readily see the issues with the other claimants but do not (or do not wish to) see the issues with Mirza Ghulam Ahmad, even though his claims are just as tenuous.

Table 7 -- Questions Answered in Sections of Chapter 4

Sec. #	Section Name	Question(s) Answered
4.1	Wasn’t His Coming Expected?	
4.1.1	Introduction to the Expectations	(Introduction to the remaining sub-sections of Section 4.1.)
4.1.2	Expectations Inferred from the Quraan	There are verses in the Quraan that indicate the coming of a Muslim apostle or reformer in the 14 th century of the Hijree calendar, or in the Last Era, and/or the coming of a person with characteristics similar to those of Mirza Ghulam Ahmad. If Mirza Ghulam Ahmad is false, how does one account for those verses?
4.1.3	Expectations from the Hadeeth	There are many hadeeths that indicate the advent of a person, among the Muslims, with a mission similar to that proclaimed by Mirza Ghulam Ahmad, viz., hadeeths regarding the Mahdee, the Messiah (second coming of Jesus), and the mujaddid (reformer) of the 14 th century of the Hijree calendar. Wasn’t Mirza Ghulam Ahmad’s advent a fulfillment of these hadeeths? If Mirza Ghulam Ahmad was not the Mahdee/Messiah/mujaddid, who was expected to come in the 14 th century of the Hijree calendar, then who was?
4.2	Doesn’t His Success Prove His Truth?	
4.2.1	Introduction to Criteria of Success	(Introduction to the remaining sub-sections of Section 4.2.)

Sec. #	Section Name	Question(s) Answered
4.2.2	His Fate as a Claimant	If Mirza Ghulam Ahmad's claims were false, why did he flourish? Are not those who attribute false statements to God expected to be humiliated or destroyed?
4.2.3	His Prophecies and Claims of Revelation	If Mirza Ghulam Ahmad was false, how could he make true prophecies and predictions? Also: If he was not actually in communication with God, how could he be so bold as to report revelations?
4.2.4	His Achievements	If Mirza Ghulam Ahmad was not from God then how is it that he accomplished so much, including the writing of so much spiritual material and making so many contributions toward the progress of Islaam? In particular, why is it that God chose him for correcting the erroneous belief, common among Muslims of his time, that Jesus had ascended alive to the heavens?
4.2.5	His Converts	If Mirza Ghulam Ahmad was not true, how was it that so many decent, pious, and educated people became his followers and did not abandon him? Why did God not guide them out of their error, given that they were pious? Also: What about the dreams people have had about Mirza Ghulam Ahmad?
4.2.6	Persistence, Progress, and Persecution of the Ahmadiyya Movement	If Mirza Ghulam Ahmad was false and his Movement is based on deceit, how come the Movement not only still exists but has made so much progress? Also: Is it not the case that those who stand for the truth are persecuted? If so, doesn't the persecution of the Ahmadiyya Movement prove its truth?
4.3	Summary of the Answers	(All the questions listed above, with summary answers.)

4.1 WASN'T HIS COMING EXPECTED?

This section is divided into the following sub-sections:

- Introduction to the Expectations.
- Expectations Inferred from the Quraan.
- Expectations from the Hadeeth.

4.1.1 Introduction to the Expectations

According to Ahmadiyya literature, there are indications in the Quraan and Hadeeth that God was to send someone, around the same time that Mirza Ghulam Ahmad made his claim, to rejuvenate Islaam and make it prevail over other religions. I present below a couple of quotations that serve to provide an overview of the expectations as explained in Ahmadiyya literature. Here is the first one:

There are prophecies attributed to the Holy Prophet of the advent of a Mahdi and a Messiah, in the latter days. The Holy Prophet specified that these prophecies would be fulfilled in the appearance of the same person who would be both **Mahdi** and **Messiah** and thus there was no doubt left that the **spiritual second advent of the Holy Prophet** indicated in [Quraan] 62:4 would be fulfilled in that person. ... [AHMADIYYAT-REN, p. vii]

It is **agreed among the Muslims** that the prophecy, ‘He it is Who sent His Messenger with guidance and the Religion of Truth, that he may make it prevail over every other religion, even though those who associate partners with God may dislike it’ (9:33), will be fulfilled through the advent of the prophet of the latter days, that is to say, one who will be the Mahdi and the Promised Messiah. [AHMADIYYAT-REN, p. ix]

I want to point out that the passage quoted above claims that a certain interpretation of a certain verse of the Quraan is “agreed among the Muslims”; similar claims are made in Ahmadiyya literature for other Quraan verses as well. I will not argue whether or not it is true that all Muslims (or even the majority of Muslim scholars) actually do agree with the interpretation as stated in Ahmadiyya literature. The only comment I want to make with regard to this sort of claim is that the majority of scholars having an opinion does not necessarily make that opinion correct.

The next quotation shows that the “latter days” are understood by the Ahmadiyya Movement to be the time at which Mirza Ghulam Ahmad made his claim. In fact, this quotation occurs in a chapter titled “Signs of the appointed time” and makes the case that Mirza Ghulam Ahmad must be accepted as true because the time in which a reformer was needed (and expected to come) had arrived and no one other than Mirza Ghulam Ahmad had made the claim.

That spiritual reform on a world-scale is needed today⁸⁰ is conceded on all hands. Let us therefore look around for a possible fulfillment. If no one can be found to have come to fulfill this need, we should be disappointed. Has God let us down? ... Hazrat Mirza Ghulam Ahmad is calling us to his fold and there is no one beside [sic] him calling us similarly. ...

Hazrat Mirza Sahib claims to be the expected reformer, the Messiah of the prophecies, the answer to the second coming promised in earlier scriptures. ...

... [T]he coming of the Messiah is said to synchronize with the coming of the Mahdi, the promised Guide of Muslims in the latter days, days of spiritual depression, of lost faith, lost glory. ... [INVITATION, p. 34]

[Pages 37-48: Discussion of various social and moral conditions and certain natural events such as earthquakes. For example, on p. 39: “One sign of the time is increase of sexual immorality and of illegitimate births”.]

⁸⁰The date of the first Urdu Edition of the book is 1926.

In these signs embracing many different categories of facts, events, and changes we have a picture of the time of the promised Messiah and Mahdi. ... If looking about for the promised one, you find one – yes one person – who claims to be the promised one, he is certain to be the promised one of the prophecies, the one who was to rejuvenate Islam and bring about its victory over rival faiths in our time. [INVITATION, p. 48]

The major argument made in the quotation presented above is that the signs of the expected time for the reformer's coming were present but no one except Mirza Ghulam Ahmad had made the claim to be the expected reformer; therefore, Mirza Ghulam Ahmad must be accepted as true. I want to make the following points regarding this:

- Let us assume that the expected signs had all occurred by the time of Mirza Ghulam Ahmad's claim. Let us also assume that Mirza Ghulam Ahmad was the only one who made a claim to be the expected Divinely appointed reformer at that time. Is that sufficient reason to accept his claim?

In my opinion, it is not; in Section 3.1.6, "Sign # 1: Arriving at the Expected Time and Breaking the Cross", I explained why. My argument is that if a person does not have the characteristics of a Divine apostle then I will not accept him as such even if it is the expected time of the arrival of a Divine apostle (or even if the expected time has come and gone). The evidence I presented in Chapter 3 shows, in my opinion, that Mirza Ghulam Ahmad did not have the characteristics of a Divine apostle.

- In addition to the issue of the general characteristics of a Divine apostle (fulfillment of prophecies, honesty, honorable conduct etc.), there is the question of the specific characteristics of the reformer that the Ahmadiyya Movement says was expected to appear at Mirza Ghulam Ahmad's time, viz., the symbolic second coming of Jesus (i.e., the Promised Messiah) and the second advent of the Holy Prophet. The questions to be asked are:
 - Was Mirza Ghulam Ahmad similar to Jesus and to Muhammad? In Section 3.3.8.3.5, "The Jesus Analogy", I showed that some of his characteristics – especially his habit of repeatedly informing the government of his religious activities – were quite different from those of Jesus. In Section 3.3.2, "Personal Discipline During Youth", I showed that some of his behavior during his youth is absurdly at odds with his claim of being the second advent of Muhammad.
 - Did he accomplish the mission that was attributed to the expected reformer, the Muslim Messiah, especially as compared to how Jesus, the Jewish Messiah, accomplished his mission? His main mission, as we saw stated above, was to "rejuvenate Islam and bring about its victory over rival faiths in our time" [INVITATION, p. 48].

In Section 4.2.4.1, "Completion of His Mission", I will discuss whether or not Mirza Ghulam Ahmad accomplished his mission. In particular, I will present a comparison of Mirza Ghulam Ahmad's accomplishment to that of Jesus, *which Jesus made in his own lifetime*, according to information contained in Ahmadiyya literature itself.

- Did he fulfill the identifying signs and predicted characteristics of the expected reformer, if any have been described in any of the prophecies cited by the Ahmadiyya Movement? I will address this question, where relevant, in the remaining parts of this section (i.e., the overall section about the expectation of his coming).
- Finally, we must ask: ***Were the expectations even valid?*** What were they based on? That is what we will focus on in the rest of this section. I will review expectations, referenced or defined by the Ahmadiyya Movement, based on the Quraan and the Hadeeth, of the coming of some kind of a Muslim apostle or reformer.

4.1.2 Expectations Inferred from the Quraan

In this section I review the major Quraanic verses that the Ahmadiyya Movement cites as indicating or foretelling Mirza Ghulam Ahmad's coming and point out the issues I see in the Ahmadiyya inferences.

This section has the following sub-sections:

- Quraanic Verses Cited for Mirza Ghulam Ahmad's Coming.
- Major Issue with the Inferences.
- Inferences Using Numbers.

- No Monopoly on Inferences.

4.1.2.1 Quraanic Verses Cited for Mirza Ghulam Ahmad's Coming

The review of the Quraanic verses, and their Ahmadiyya interpretation, is divided into the following:

- Expectation of Messengers/Prophets Among Muslims.
- Expectation of the Last Khaleefah of Muhammad.
- Expectation of the Messiah in Whose Time Islaam Would Prevail.
- Expectation of the Second Advent of Muhammad.
- Expectation of a Man Running.

Mirza Ghulam Ahmad claimed that his coming was very clearly foretold in the Quraan. He discusses the expectations of his coming in many places. One of his books is named *Shahaadat-ul-Quraan*, meaning "The Witness of the Quraan"; its full name is *Shahaadat-ul-Quraan 'Alaa Nuzool-il-Maseeh-il-Mau'ood fi Aakhirizzamaan*, meaning "The Witness of the Quraan about the Appearance of the Promised Messiah in the Last Era". In this he says that, "In the Noble Quraan there is a certain and definite communication about a reformer whose name, in other words, ought to be Maseeh Mau'ood [i.e., the Promised Messiah] rather than anything else" [RK, v. 6, pp. 309-310; starts at last line on p. 309; *Shahaadat-ul-Quraan*]. In this book he cites many verses; I will discuss a few of those in the sub-sections below.

My review is not comprehensive; the verses I review are not all the verses cited by the Ahmadiyya Movement to show that Mirza Ghulam Ahmad's coming was expected according to the Quraan. However, in my opinion, this much review is sufficient to show that the Ahmadiyya Movement does not have a strong case.

4.1.2.1.1 Expectation of Messengers/Prophets Among Muslims

I first present the verses, with their Ahmadiyya translation and commentary, and then my remarks.

4.1.2.1.1.1 The Verses and Ahmadiyya Commentary

- The verse about the Seal of the Prophets and commentary included with the translation:

[Quraan 33:41] Muhammad is not the father of any of your men, but *he is* the Messenger of Allah, and the Seal of the Prophets, and Allah has full knowledge of all things. [AHMADIYYA-HQ, p. 911]

[Footnote # 2359:] ... [A]ccording to the meaning of the word *Khatam*, given above, the expression *Khatam al-Nabiyyin* can have four possible meanings: (1) The Holy Prophet was the Seal of the Prophets ... The Prophethood of every past Prophet must be confirmed and testified to by the Holy Prophet, and also **nobody can attain to Prophethood after him except by being his follower**. ... **[T]he Qur'an clearly speaks of the advent of Prophets after the Holy Prophet (7 : 36)**. [AHMADIYYA-HQ, p. 911]

Ahmadiyya interpretation of the phrase "Seal of the Prophets" (that has been discussed in Chapter 3):

To be a messenger of God is to be the spiritual father of spiritual sons. **To be the seal of messengers is to be something more.** It is to be **the spiritual father of the messengers of God**. The Holy Prophet is the progenitor not of believers only, but also of prophets. ... Prophets may continue to come within the Islamic tradition. They may come not with a new law, nor with the intent to abrogate even a part of the Islamic Law. ... The phrase *Khatam al-Nabiyyin*, therefore, does not ban the coming of prophets. Instead it sanctions their coming, the raising of prophets from among the followers of the Holy Prophet. [INVITATION, pp. 16-17]

- Verse 7:36, referenced in the Ahmadiyya commentary on verse 33:41:

[Quraan 7:36] O children of Adam, if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve. [AHMADIYYA-HQ, p. 331]

4.1.2.1.1.2 Remarks

The Ahmadiyya Movement does not cite these verses to say that Mirza Ghulam Ahmad's coming was specifically foretold; rather it just cites them to say that prophets and messengers are expected to come among Muslims. So, the issue here is not that the Ahmadiyya Movement claims that a verse foretells Mirza Ghulam Ahmad's coming whereas I disagree with that interpretation of the verse. Neither is my issue based on the contention that these verses cannot be interpreted to mean that prophets and messengers are expected to come

among Muslims. It may be true that these verses should not be so interpreted, as most non-Ahmadee Muslim critics of the Ahmadiyya Movement contend, but I am willing to concede that they can be so interpreted.

My issue is that if one does interpret these verses to mean that prophets and messengers are expected to come among Muslims, then one has to pay attention to the plural form used in both these verses: not one prophet/messenger but rather prophets and messengers. But Mirza Ghulam Ahmad claimed, as shown in Section 3.2.1.3.5, “The First and Last – the One and Only – Imprint”, that he is the only prophet ever to come after Muhammad. Now, if God’s plan was to send just one single prophet and messenger after Muhammad -- a prophet and messenger who would bring about Islaam’s final triumph and a personage so important that expectations of apostles among various religions other than Islam would also be fulfilled in his person – then why, instead of explicitly apprising us of the special expected one, did God give us the impression that multiple prophets/messengers were possible?

Due to this issue, I find Mirza Ghulam Ahmad’s claim inconsistent with interpreting Quraan 33:41 and 7:36 to mean that prophets and messengers will continue to come among Muslims.

4.1.2.1.2 Expectation of the Last Khaleefah of Muhammad

I first present the verse, with its Ahmadiyya translation, commentary and some related discussion, and then my remarks.

4.1.2.1.2.1 The Verse and Ahmadiyya Commentary

In his book named *Shahaadat-ul-Quraan*, and also in many other places, Mirza Ghulam Ahmad cites the verse Quraan 24:56 in his support. Let us first look at the verse and then I will quote from Mirza Ghulam Ahmad’s book.

[Quraan 24:56] Allah has promised to those among you who believe and do good works that He will, surely, make them Successors 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. [AHMADIYYA-HQ, p. 772]

[Footnote # 2057:] ... The verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of *Khilafat* will take a palpable form in the person of certain individuals who will be the Holy Prophet’s Successors and the representatives of the whole nation. ... Our age has witnessed his greatest spiritual *Khalifah* in the person of the Founder of the Ahmadiyya Movement. ... [AHMADIYYA-HQ, pp. 772-773]

In the following passage Mirza Ghulam Ahmad argues that just as prophets appeared in the Mosaic dispensation, as khaleefahs of Moses, so too recipients of Divine revelation appeared in Muhammad’s dispensation as his khaleefahs. He states that this system of the appearance of khaleefahs continued for 1400 years after Moses, until Jesus appeared, with whom the system came to an end. Similarly, Maseeh Mau’ood, i.e., Mirza Ghulam Ahmad, has appeared in Muhammad’s dispensation at the beginning of the 14th century after Muhammad. Mirza Ghulam Ahmad argues that this analogy is indicated by Quraan 24:56.

[A]s Hadrat Moosaa, peace be on him, was bestowed, for 1400 years, such servants of the Dispensation who were Messengers and receivers of Divine revelation and this system terminated upon a Messenger such that [he] invited toward truth not with the sword but only with mercy and good morals/manners, similarly our Prophet, the blessings of Allaah and peace be on him, was also bestowed such servants of the Dispensation who ... were recipients of revelation and [were] ‘muhaddath’ [a person to whom God speaks] and just as Hadrat `Eesaa, peace on him, was sent in the last era of the Dispensation of Moosaa ... similarly God Almighty sent Maseeh Mau’ood for this Dispensation [i.e., Islaam] so that he too may invite to the right path only with good morals/manners and mercy and heavenly radiances and just as Hadrat Maseeh [i.e., Jesus] came approximately 1400 years after Hadrat Moosaa, this Maseeh Mau’ood too was manifested at the start of the 14th century [of the Hijree calendar] ... [Verse 24:56 of the Quraan points toward this phenomenon, the meaning of the verse being:] God has promised to those among you who believed and did good works that He will, surely, make them Successors [Khaleefahs] in the earth, as He made those who have passed before them and He will establish for them their religion which He has chosen for them and that He will exchange security for them after fear; they will worship Me; they will not associate anything with Me. (Part 18, Soorah Noor.) Now look carefully that this verse too clearly points to the analogy and if a complete analogy is not meant by this analogy then the statement becomes useless because in the Dispensation of Moosaa, the system of khilafat remained extended for 1400 years. [It did not just continue] for 30 years and

hundreds of khaleefahs appeared in a spiritual and practical manner, rather than just four and then just a stop forever. [RK, v. 6, pp. 323-324; starts near the paragraph beginning on p. 323; *Shahaadat-ul-Quraan*]

4.1.2.1.2.2 Remarks

I have several remarks, as follows:

- The first issue I want to raise is: To whom is the promise made and upon what condition?

As I read it, the verse is addressed to Muslims, in general, and promises that those among Muslims who *believe and do good works* will be made “khaleefah” in the earth. For the moment, let us ignore what exactly “khaleefah” means and focus on who it is that will be made khaleefahs or a khaleefah because of being good.

The Ahmadiyya commentary says that “The **promise is made to the whole Muslim nation** but the institution of *Khilafat* will take a palpable form in the person of **certain individuals who will be the Holy Prophet’s Successors** and the **representatives of the whole nation**” [AHMADIYYA-HQ, p. 772; footnote # 2057].

If the promise is made to the whole Muslim nation then the whole Muslim nation has to be good, i.e., “believe and do good works”, in order to fulfill the condition of the promise. But, Ahmadiyya literature itself says that when Mirza Ghulam Ahmad appeared the Muslims were in dire need of reform. We saw earlier the comment that, “the coming of the Messiah is said to synchronize with the coming of the Mahdi, the promised Guide of Muslims in the latter days, **days of spiritual depression, of lost faith**, lost glory” [INVITATION, p. 34]. So, *if Muslims were at a low point in their faith and practice when Mirza Ghulam Ahmad appeared, then why, according to Quraan 24:56, would they be entitled to be made khaleefahs in the earth, given that the verse makes the promise only to those who “believe and do good works”?*

One answer might be that Mirza Ghulam Ahmad himself, as an individual, was good and therefore was made a khaleefah. But, the Ahmadiyya commentary itself says that the promise is to the whole Muslim nation and that the individuals who become khaleefahs are “representatives of the whole nation”. So, if the Muslim nation as a whole was not good, around the time that Mirza Ghulam Ahmad appeared, how could he be considered their *representative*?

- Now let us consider what exactly “khaleefah” means.

First, a clarification: The word “khaleefah” or “khaleefahs” is not actually used in the verse; rather, a word based on the same root as khaleefah is used. The phrase of Quraan 24:56 that is relevant to our discussion is ‘yastakhlifannahum fil ardi’. In the Ahmadiyya translation I quoted above, it is rendered as “He will, surely, make them Successors in the earth”. The English word “Successors” has been used to mean “Khaleefahs”.

Now, note that the word “Successors” starts with a capital “S”, i.e., the Ahmadiyya translation considers the thing promised to be or entail some kind of office or rank. We see from the Ahmadiyya commentary that it applies to “certain individuals who will be the Holy Prophet’s Successors”. But I do not see why this sense necessarily derives from the words of the verse. As I see it, *the verse has mentioned “successors in the earth” not “Successors of the Holy Prophet” or “a Successor of the Holy Prophet”*. The verse is promising the Muslim nation to be made successors *in the earth*; why should we necessarily take that to mean that some individual from the Muslims will be made a Successor *of the Holy Prophet*?

The root of the word “khaleefah” and of the word used in the phrase “yastakhlifannahum” is “khalafa”. A dictionary of the Quraan gives the following meanings of khalafa: “To succeed, take the place of, be the agent, substitute of” [OMAR, p. 162].

Based on this we could consider the promise in Quraan 24:56 to mean be that if the Muslims are good they, as a nation, will be made God’s agents in the earth. This interpretation would make sense in view of the prevailing state of affairs in the Muslim world. One could say that since Muslims have not been doing too well in faith and good works, they are not predominant on the earth and are not being used as God’s agents. The Ahmadiyya interpretation, on the other hand, produces the paradox that although Muslims were not doing well in faith and good works in Mirza Ghulam Ahmad’s time, yet God made them khaleefahs, by proxy, having made Mirza Ghulam Ahmad a Khaleefah.

- My next issue is related to interpreting the verse such that one expects a khaleefah of the Holy Prophet to appear based on an analogy with Jesus appearing as the last khaleefah of Moses. The commentary quoted from [AHMADIYYA-HQ] only goes so far as to say that the verse indicates that Successors, i.e., khaleefahs, of the Holy Prophet will appear. But the quotation I presented from Mirza Ghulam Ahmad’s book claims that the

verse shows that just as the chain of Mosaic khaleefahs ended 1400 years after him, in Jesus, so too the chain of Muhammad's khaleefahs has ended in Mirza Ghulam Ahmad. Mirza Ghulam Ahmad insists that the verse indicates a clear and complete analogy between the Mosaic and Muhammadan dispensations.

However, as I see it, *trying to draw an analogy between the Mosaic and Muhammadan dispensations, as related to Quraan 24:56, does not provide a viable interpretation.* The verse says that the people who are made khaleefahs, because of being good, will be given security in exchange for fear and that these people will worship God and not associate partners with Him. Comparing this description with the situation in Moses' system leads to the following issues:

- o When Jesus appeared, the Jews, at least those in Palestine, were generally at a low point in faith and good works. So, similar to the issue in Mirza Ghulam Ahmad's case, there is the question as to why they were rewarded with a khaleefah when they had not fulfilled the condition of being good.
- o The next issue has to do with the people who are made khaleefahs, or get a khaleefah, being given security in exchange for fear.

As stated in Ahmadiyya literature, only two of the twelve Israelite tribes were in Palestine in the time of Jesus; the rest were the "lost tribes" who had been carried away by the Assyrian king Shalmanesar and had settled in other places, mainly in lands that are now known as Afghanistan and Kashmir. (See, for example, [RK, v. 15, pp. 66-72; Chapter 4 of *Maseeh Hindustaan Mayn*] and [WHERE-JESUS, pp. 81-90].)

I have not seen a mention in Ahmadiyya literature, or in other relevant literature, that the 10 tribes settled in Afghanistan etc. were in any particular state of insecurity when Jesus appeared. The two tribes in Palestine were, of course, under Roman rule. These Jews – both the ones who accepted Jesus and the ones who did not -- continued to remain under Roman rule even after Jesus' appearance. In fact, their Temple was destroyed by the Romans in 70 AD and their situation got worse.

Given that I don't see the Jews particularly getting security in exchange for fear after they got Jesus as a khaleefah, I don't see how Quraan 24:56 can be drawing a complete analogy of their situation with the situation promised to the Muslims.

- o The last issue pertaining to the analogy is that Quraan 24:56 says that the people who are made khaleefahs, or get a khaleefah, will worship God and not associate partners with Him. But a large portion of the Jews in Palestine who accepted Jesus soon came under the influence of Paul and began to consider Jesus as Divine. So, the analogy fails here too. (It is true that this issue does not exist in the case of the 10 lost tribes.)

Since the entire analogy is not very solid, I fail to see how the verse can be interpreted to mean that Muhammad's last khaleefah will appear approximately 1400 years after him, just as happened in the Mosaic dispensation.

- Even if we assume that Quraan 24:56 indicates that the last khaleefah of Muhammad's dispensation will appear about 1400 years after him, I cannot see in the verse any requirement that the general Muslim public must accept this last khaleefah as a prophet and if they do not they will be considered kaafir and will be sent to Hell. In Section 3.2.2.1, "Inferences of Kufr and Intimations of Hell", I showed that Mirza Ghulam Ahmad claimed that those Muslims who reject him are in fact non-Muslim and will go to Hell. But if that is the case, and if Quraan 24:56 clearly foretells Mirza Ghulam Ahmad's coming, why did not God clarify that in 24:56?

4.1.2.1.3 Expectation of the Messiah in Whose Time Islaam Would Prevail

I first present the verses, with their Ahmadiyya translation and commentary, and then my remarks.

4.1.2.1.3.1 The Verses and Ahmadiyya Commentary

Note that the Quraanic text of the two verses quoted below is identical (except for a 'laa' punctuation mark at one point which, however, has not caused any difference in their respective translations) but the respective Ahmadiyya Movement translations are slightly different rather than identical.

- Quraan 9:33 – Translation and commentary:

[Quraan 9:33] He is it 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. [AHMADIYYA-HQ, p. 403]

[Footnote # 1179:] Commentators of the Qur'an agree that, as stated in a saying of the Holy Prophet, the ultimate triumph of Islam will take place in the time of the Promised Messiah (Jarir) when all the various religions will have appeared and will make their utmost endeavours to propagate their own teachings. ... [AHMADIYYA-HQ, p. 403]

- Quraan 61:10 – Translation and commentary:

[Quraan 61:10] He is it Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail **over all other religions**, however much those who associate partners *with Allah* may dislike *it*. [AHMADIYYA-HQ, p. 1208]

[Footnote # 3040:] **Most Commentators of the Qur'an are agreed that this verse applies to the Promised Messiah, because in his time all religions will have made their appearance and the superiority of Islam over all of them will become established.** [AHMADIYYA-HQ, p. 1208]

Quraan 61:10 is one of the verses that Mirza Ghulam Ahmad cites [RK, v. 6, p. 310] as an indication of his coming in his book named *Shahaadat-ul-Quraan*, meaning “The Witness of the Quraan”.

4.1.2.1.3.2 Remarks

- As I mentioned earlier the Arabic words of 9:33 and 61:10 are identical. In the case of 9:33, the phrase ‘aladdeeni kullihee’ has been translated as “over every *other* religion” [AHMADIYYA-HQ, p. 403] and for 61:10 it is translated as “over all other religions” [AHMADIYYA-HQ, p. 1208]. The intent of both the translations is more or less the same; my issue is not that the translations are slightly different.

My issue is that they are both inaccurate. The Arabic word “deen” is singular and occurs in the verses as part of the phrase ‘al deen’, that is, including the definite article ‘al’. (In my transliteration you cannot see this phrase as such because the “l” of “al” is silent.) The phrase ‘al deen’ literally means “the religion”. In the verses it is modified by the attached phrase ‘kullihee’. The quotation below, from a standard book of Arabic grammar, shows that when the word “kullun” is attached to a definite noun, it conveys the sense of “whole” or “all”; it is only when it is attached to an *indefinite* noun that it conveys the sense of “each” or “every”. (The original shows Arabic words using Arabic letters but I have used transliteration.)

If the leading substantive is definite, and signifies something single and indivisible, ‘kullun’ means *whole*, as ... ‘kullul yaum’ *the whole day*; if it is definite, but a plural or a collective, ‘kullun’ means *all*, as ... ‘kullun naas’ *all mankind*; if it is indefinite, ‘kullun’ means *each, every*, ... Frequently, however, the definite primary substantive is put first, and ‘kullun’ is placed after it ... as ‘al baytu kulluhu’ *the whole house*, ‘al ardu kulluhaa’ *the whole earth*, ‘annaasu kulluhum’ *all mankind*. [WRIGHT, pp. 204-205]

Based on this, the phrase ‘aladdeeni kullihee’ could be rendered as “over all religion” or “over all Religion” or even as “over religion, as a whole”. Since the Arabic text of Quraan 9:33 and 61:10 contains the definite noun “the religion”, the sense of “whole” or “all” has to be used, to translate “kullihee”, rather than the sense of “every”. Therefore, the Ahmadiyya translation “over every (other) religion” is incorrect. Also, since the Arabic text does not contain the plural word “religions”, the Ahmadiyya translation “over all other religions” is incorrect.

Why is this little difference so important? Because it makes a difference in how one may interpret the verse.

If the verse is saying that God’s Messenger will make Islaam prevail over all other religions (plural) then it is possible to make the case that this cannot be done until all other religions have appeared. But if the verse is saying that God’s Messenger will make Islaam prevail over all of religion, as a whole, or over the general concept of religion, then one cannot make a strong case that this cannot be done until all individual religions have appeared. The prevailing has to be done over religion as a whole, or perhaps the general notion of religion, but not necessarily over each and every individual religion.

Therefore, one cannot make a strong case that this prevailing of Islaam could not be done till the time of Mirza Ghulam Ahmad, by when a variety of individual religions had made their appearance.

- But let us ignore the issue of the wrong translation and assume that the Ahmadiyya translation is correct. That is, these verses foretell a time when Islaam will prevail “over all other religions”, this being the time of Mirza Ghulam Ahmad. Then the question is: Has Islaam prevailed over all other religions due to Mirza Ghulam Ahmad’s efforts? He started his ministry in 1882; it has now been more than 120 years since he started, and Islaam and Muslims are still in disarray, as I see it. I do not see how these verses can be made to apply to him.

4.1.2.1.4 Expectation of the Second Advent of Muhammad

I first present the verses, with their Ahmadiyya translation and commentary, and then my remarks.

4.1.2.1.4.1 The Verses and Ahmadiyya Commentary

In the following passage, Mirza Ghulam Ahmad states, making reference to Quraan 62:4, that he is the same prophet as Muhammad, with the one difference that he is like a shadow. You have seen this before but I repeat the quotation here for ease of reference.

I have told [you] several times that, according to the verse ‘wa aakhareena minhum lamma yalhaqoo bihim’ [And others of them who have not joined them] [Quraan 62:4], in a ‘buroozee’ [manifested] manner, I am that same Prophet ‘khaatam-ul-anbiyaa’ [Seal of the Prophets]. And twenty years ago God has named me Muhammad and Ahmad in *Baraaheen-e-Ahmadiyya*. And has established me as [or to be] the being [or existence] of His Holiness [Muhammad], the blessings of Allaah and peace be on him. ... And since I am Muhammad, the blessings of Allaah and peace be on him, in the manner of a shadow, the Seal of ‘Khaatam-an-Nabiyyeen’ does not get broken. [RK, v. 18, p 212; starts at 5th line from top; *Ayk Ghalatee kaa Izaalah*]

- Here is Quraan 62:4 and the preceding verse, and the related Ahmadiyya commentary:

[Quraan 62:3] He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error;

[Quraan 62:4] And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. [AHMADIYYA-HQ, p. 1211]

[Footnote # 3046, to verse 62:4:] The Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the generations to come till the end of time. Or, the verse may signify that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. ... [Reference to a hadeeth to show that 62:4 applies to Mirza Ghulam Ahmad. Reference to another hadeeth to show that Messiah would appear when Islaamic teaching would have been lost.] Thus the Qur’an and the Hadith both agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah. [AHMADIYYA-HQ, pp. 1211-1212]

- Here is another verse; the commentary of this verse refers to 62:4.

[Quraan 61:7] And call to mind when Jesus, son of Mary, said, ‘O Children of Israel, surely, I am Allah’s Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, ‘This is manifest sorcery.’ [AHMADIYYA-HQ, p. 1207]

[Footnote # 3037:] ... [T]he prophecy mentioned in the verse applies to the Holy Prophet, but as a corollary it may also apply to the Promised Messiah, Founder of the Ahmadiyya Movement, because he has also been called Ahmad in Divine revelation (Barahin Ahmadiyya) and because also in his person the Second Manifestation or Second Advent of the Holy Prophet took place. To this Second Advent of the Holy Prophet, the third [sic] verse of *Surah Al-Jumu’ah* [Quraan 62:4] pointedly refers. ... [AHMADIYYA-HQ, pp. 1207-1208]

4.1.2.1.4.2 Remarks

- The first thing to note regarding verses 62:3-4 is that *the Ahmadiyya translation of ‘wa aakhareena minhum lamma yalhaqoo bihim’ contains interpolated text, in order to support a certain interpretation.* The literal translation of this phrase is “And others of them who have not joined them” but the Ahmadiyya translation is “And He will raise him among others of them who have not yet joined them”; the shaded words are extra text, not corresponding to words in the Arabic text of the Quraan.

In many cases an interpolation is necessary in translated text, to convey the intended meaning. But, as I see it, in this case, the interpolated phrase “He will raise him among” is not necessary. The sentence can stand without this phrase as well. Not only is the interpolation not necessary, it is also extraneous; its meaning is not contained in any way in the original; it is imposing the translator’s opinion on the translation.

Without this interpolation, verses 62:3 and 62:4 can be understood to mean that Muhammad purifies the people among whom he was raised and he also purifies others who have not joined these people. These absent people could be separated from those around him by space or by time, i.e., they could be living during his life but in other locations or they could be people who will live in other periods. Of course, there is the issue as to how he

purifies people who are not around him. The answer may be that they are purified when they learn of his teachings and/or of his character.

I am willing to concede that it can be argued that one way that the absent people who exist in the future could be purified could be that Muhammad will descend among them. But I have two comments about this. Firstly, it is one possible, and far-fetched, interpretation; one cannot assume that this is necessarily what the verse means and therefore interpolate text into the translation to restrict the meaning to this. Secondly, this interpretation is only good to explain how one particular group of future people will be purified. But what about people living in Muhammad's time but geographically far? Will Muhammad (or a shadow of him) be made to descend among them too, to purify them? And what about future people in periods other than the period in which the second advent of Muhammad takes place? How will they get purified?

It seems to me that assuming that Muhammad has to descend among absent people in order to purify them means assuming a rather limited purification capacity for Muhammad's teaching.

- As we just saw, the reference to the second advent of Muhammad, in the translation of Quraan 62:4, is based entirely on the text interpolated by the Ahmadiyya Movement, not on any original words of the Quraan. Even so, the Ahmadiyya commentary to Quraan 61:7 brazenly claims that, “[t]o this Second Advent of the Holy Prophet, the third verse of *Surah Al-Jumu'ah* [Quraan 62:4] **pointedly** refers” [AHMADIYYA-HQ, pp. 1207-1208].
- My last remark is about the Ahmadiyya commentary in the footnote (number 3046) to verse 62:4. You might have noticed that in quoting it I omitted the details of the reference it makes to some hadeeths. I did this because it is irrelevant, for my discussion here, as to what these hadeeths say. I am willing to assume that these hadeeths show that Quraan 62:4 refers to the coming of the Promised Messiah. For the sake of argument, let us even assume that Muhammad explicitly stated that 62:4 means that he will have a second advent and that it will be in the form of the Promised Messiah.

My issue has to do with the fact that no matter how explicitly a hadeeth might say that Quraan 62:4 refers to the Promised Messiah and/or to the second advent of Muhammad, the words of Quraan 62:4 itself do not contain any such mention. Yet, the Ahmadiyya commentary in the footnote to verse 62:4 claims that the Quraan agrees that 62:4 refers to Muhammad's second advent and, further, that it agrees that this second advent will be in the person of the Promised Messiah. The manner in which this inference is derived is typical Ahmadiyya subterfuge. I have separated out the steps of the (fallacious) derivation presented in Footnote # 3046 to show you how the invalid conclusion is obtained:

- o Quraan 62:4 may mean that that there will be a Second Advent of Muhammad.
- o The Hadeeth says that Quraan 62:4 applies to the Promised Messiah.
- o Thus, the Quraan and Hadeeth both agree that the Second Advent of Muhammad will be in the person of the Promised Messiah.

Two invalid inferences or derivations have been made here. One is that in the 1st statement the claim was that Quraan 62:4 *may* mean that that there will be a Second Advent of Muhammad, not that the Quraan 62:4 definitely says this. But the 3rd statement has concluded that the Quraan *agrees* that there will be a Second Advent of Muhammad. The other invalid inference is that the Quraan agrees that the Second Advent of Muhammad will be *in the person of the Promised Messiah*. The Quraan has said nothing about the Promised Messiah; it is only the Hadeeth which, according to the Ahmadiyya Movement's interpretation of it, says that the verse of the Quraan applies to the Promised Messiah. That does not prove that the verse of the Quraan itself agrees with this.

If the falsity of the argument is still not clear, see the following, which is the same as the above derivation but genericized:

- o Book-1 may mean that event X will take place.
- o Book-2 says that Book-1 is about event Y.
- o Thus, Book-1 and Book-2 both agree that event X is synonymous with event Y.

The point is that no matter what Book-2 says, the content of Book-1 remains unchanged. So, unless Book-1 and Book-2 are saying the same thing, we cannot conclude that Book-1 agrees with what Book-2 has said.

4.1.2.1.5 Expectation of a Man Running

I first present the verse, with its Ahmadiyya translation and commentary, and then my remarks.

4.1.2.1.5.1 The Verse and Ahmadiyya Commentary

Here is verse Quraan 36:21 and three footnotes in the Ahmadiyya commentary pertaining to it:

[Quraan 36:21] And from the farthest part of the town **there came a man running**. He said, ‘O my people, follow the Messengers, [AHMADIYYA-HQ, p. 947]

[Footnote # 2436:] The words ‘farthest part of the town’ may signify a place far away from the Centre of Islam. [AHMADIYYA-HQ, p. 947]

[Footnote # 2437:] **The implied reference in the word *Rajulun* [man] may be to the Promised Messiah** who has been referred to as such in a well-known saying of the Holy Prophet (Bukhari, *Kitab al-Tafsir*). [AHMADIYYA-HQ, p. 947]

[Footnote # 2438:] Words analogous in meaning and significance to **the word *Yas’a* (running)** have also been used about the Promised Messiah by the Holy Prophet in some of his sayings which point to **his tireless, quick and indefatigable work for the cause of Islam**. [AHMADIYYA-HQ, p. 947]

4.1.2.1.5.2 Remarks

The conclusion that Quraan 36:21 refers to the coming of Mirza Ghulam Ahmad as the Promised Messiah is so far-fetched that I find no need to comment upon it.

(All I will say is that if some scripture had a reference to “a man writing petitions telling the tale of 50 horses”, rather than “a man running”, I would probably concede that it refers to Mirza Ghulam Ahmad and his “tireless, quick and indefatigable work”.)

4.1.2.2 Major Issue with the Inferences

As I see it, the inferences made by the Ahmadiyya Movement from Quraanic verses, pertaining to Mirza Ghulam Ahmad’s claims, are quite far-fetched. I tried to show this in the foregoing review of some of these verses and the respective Ahmadiyya Movement translations, interpretations, and inferences.

Now I want to explain why, in this case, far-fetched inferences are totally unacceptable.

Even before I began to question Mirza Ghulam Ahmad’s truth, I was aware that there is no *clear* and explicit verse in the Quraan that specifically foretells his appearance. But I overlooked that. To some extent, the reason for this neglect might have been that I did not think that his appearance as a prophet and reformer was a single and unique event in Islaam that had to have a prophecy in the Quraan specifically applicable to it. That is, if other saintly Muslims before him had also been elevated to the status of prophethood by God, and others after him could also be, then each of these did not need to be separately prophesied; it was enough that the Quraan had told us that true followers of Muhammad could become prophets. (Based on Ahmadiyya literature I had read before I joined the Ahmadiyya Movement, this is the impression I had had.)

But if there was to be just one single prophet within Islaam then that is a unique event. (In Section 3.2.1.3.5, “The First and Last – the One and Only – Imprint”, we saw that Mirza Ghulam Ahmad claimed that he was the one and only prophet within Islaam.) Even if the Ahmadiyya Movement maintains that more prophets can appear within Islaam after Mirza Ghulam Ahmad, it has been clearly stated by Mirza Ghulam Ahmad that none have appeared before him (as shown in Section 3.2.1.3.1, “Multiple Imprints Would Cause a Crack in the Jesus Hadeeth”). Also, according to the Ahmadiyya Movement, the revival and final victory of Islaam was to occur through his leadership. So, his coming, when it occurred, was an extremely significant event. In my opinion, such a significant event should have been clearly prophesied.

More importantly, if recognizing, believing in, and obeying the Muslim prophet who appeared after Muhammad was so necessary that failure to do so would make one a disbeliever and lead to Hell, then it would have been vital for the Quraan to clearly foretell his coming. In Section 3.2.2.1, “Inferences of Kufr and Intimations of Hell”, I showed in detail Mirza Ghulam Ahmad’s position on this matter. Here is one quotation, as a reminder:

God Almighty has conveyed it to me that **every person to whom my call is conveyed and who does not accept me is not a Muslim** and is accountable to God for his default. (Letter addressed to Dr. Abdul Hakeem). [TADHKIRAH, p. 346; recorded under the year 1906]

And here is another one:

[How could it be that God Almighty] would give revelation to this person [i.e., Mirza Ghulam Ahmad] that whoever does not follow you and does not enter your bay`at and remains your opponent, he/she is one who disobeys God and the Messenger and a dweller of Hell] and then give revelation to another [person] that those who follow him adopt a path of wretchedness. [MAJMOO`AH, v. 3, p. 275; starts a little below the middle of the page; announcement titled "Ishtihaar Ma`yaar-ul-Akhyaar", dated 1900]

Mirza Ghulam Ahmad is saying that God Almighty has conveyed to him that those who reject him are not Muslim and will go to Hell; the problem is that God Almighty has not conveyed this to the Muslims⁸¹. At least not clearly.

Why is it necessary that the prophecies regarding Mirza Ghulam Ahmad's coming, and the requirement to follow him, should have been clearly stated in the Quraan? Why is it not acceptable that some indirect and vague mention exists in the Quraan from which the necessary inferences can be drawn?

Firstly, in my own opinion, if a book (the Quraan) exists to tell us what to believe in, how to please God, and how to avoid ending up in Hell, then it should state the basics clearly. It is understandable that fine nuances of knowledge are hidden in deep meanings of the verses, perceptible only by learned and saintly people. But if a prophet – the one and only prophet after Muhammad -- is expected to come and one has to believe in him to be considered a Muslim, and if one does not join his Movement one goes to Hell, then even the general Muslim public needs to know this.

However, let us not depend only on my opinion. Let us see if we can find some support for this position from Mirza Ghulam Ahmad's writings. First, see the quotation below, in which Mirza Ghulam Ahmad states that points that are essential to understanding basic Islaamic doctrine and how one becomes a Muslim, are clearly laid out in the Quraan:

[T]he [points] that [we] find necessary for faith and doctrine, which pertain to the 'sharee`at' [religious law], which are essential for becoming/being a Muslim, those are stated in the Noble Quraan with clear and open exposition, for [providing] information to everyone. But those points and verities which increase knowledge, they always keep being exposed according to need ... [RK, v. 3, p. 466; near middle of page; *Izaalah-e-Auhaam*, Part 2]

Next, see an excerpt in which Mirza Ghulam Ahmad discusses the difference between Quraanic verses which are 'muhkamaat' and 'bayyinaat' -- unambiguous, definite, and clear -- and those which are 'mutashaabihaat' -- susceptible to various interpretations:

[L]et it be clear that there are two types of verses in the Noble Quraan, one [type is] 'muhkamaat' [unambiguous and definite] and 'bayyinaat' [clear evidence/exposition] ...

The other type of verses are 'mutashaabihaat' [susceptible to various interpretations] whose meanings are fine/subtle and the people who are firm in knowledge, those people are given knowledge [of these] and those people whose hearts have the disease of hypocrisy, they do not care about the muhkamaat [i.e., unambiguous] verses and follow the mutashaabihaat verses [i.e., those verses which are susceptible to various interpretations]. And the sign/mark of muhkamaat is that muhkamaat verses exist in abundance in the Word of God Almighty and the Word of God Almighty is filled with them and their meanings are open and clear and denying them leads to definite disputation/corruption. ... [C]ontradiction is not possible in the Word of God Almighty; therefore, in any case, that which is limited/scant has to be made subservient to that which is abundant. [RK, v. 22, pp. 174-175; starts at 1st paragraph on p. 174, then skips to start of 2nd paragraph, then skips a lot of text on p. 175 and ends at 4th/5th lines from bottom on p. 175; *Haqeeqat-ul-Wahee*]

According to the principle laid out in this quotation, if there are muhkamaat and bayyinaat (unambiguous, definite, and clear) verses in the Quraan on some topic, we should base our understanding of that topic on those verses rather than on any mutashaabihaat verses that might relate to that topic. The mutashaabihaat verses may be used to supplement our basic understanding with subtleties but the fundamental position on that topic must be obtained from the muhkamaat and bayyinaat verses.

Now let us look for some muhkamaat/bayyinaat verses in the Quraan pertaining to requirements of faith for Muslims, that is, verses which state what a Muslim must believe in. I quote some of these below.

⁸¹ It is possible that Quran 7:36 and 7:37 might be cited as a response to the point I just made. These verses tell us that if Messengers appear recounting God's signs then those who reject those signs with disdain will go to Hell. However, the award of Hell is to be given if the signs are rejected with disdain. Further, and more importantly, accepting the signs is not stated as a requirement of faith in Islaam and being a Muslim.

- Quraan 2:3-6, right at the start of the Book, listing the characteristics of the righteous:

[Quraan 2:3] This is a perfect Book; there is no doubt in it; *it is a guidance for the righteous,*

[2:4] Who believe in the unseen and observe Prayer and spend out of what We have provided for them;

[2:5] And *who believe in that which has been revealed to thee and that which was revealed before thee* and they have firm faith in the Hereafter.

[2:6] It is they who follow the guidance from their Lord and *it is they who shall prosper.* [AHMADIYYA-HQ, pp. 12-14]

Note that there is mention of the righteous believing in what has been revealed to Muhammad and what was revealed *before* him; there is no mention of the righteous having to believe in or follow any prophet or reformer coming after Muhammad. It seems that in order to prosper, it is enough to do the things listed here; not accepting some reformer and not signing up to join his organization should not, therefore, be cause for being considered non-Muslim or ending up in Hell.

- Quraan 2:178, explaining righteousness and what the righteous believe in:

[Quraan 2:178] It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him ... and observes Prayer and pays the *Zakat* ... it is these who have proved truthful and it is these who are *truly* God-fearing. [AHMADIYYA-HQ, p. 72]

The verse makes no mention of any future prophets, yet to come, that Muslims must believe in. Much of the information in this verse is repeated or similar to that in verses 2:3-6.

- Quraan 2:286, listing things that believers believe in:

[Quraan 2:286] This Messenger *of Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers; all *of them* believe in Allah, and in His angels, and in His Books, and in His Messengers, *saying*, ‘We make no distinction between any of His Messengers;’ and they say, ‘We have heard and we are obedient. Our Lord, we *implore* Thy forgiveness, and to Thee is the returning.’ [AHMADIYYA-HQ, pp. 118-119]

This verse too makes no mention of any future Messengers, yet to come, that Muslims must believe in. Much of the information in the verse is repeated or similar to that in the verses cited earlier.

- Quraan 4:137, telling believers what to believe in:

[Quraan 4:137] O ye who believe! believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allah and His angels and His Books and His Messengers and the Last Day, has surely strayed far away. [AHMADIYYA-HQ, p. 227]

Again, this statement was made in Muhammad’s time and yet there is no mention of any future Messengers that Muslims must believe in. The verse supports the information seen earlier in 2:178 and 2:286.

- Quraan 49:15-16, contrasting nominal Muslims to momins, i.e., true believers:

[Quraan 49:15] The Arabs of the desert say, “We believe.” Say, “You have not *truly* believed *yet*, but rather say, ‘We have submitted [‘*aslamnaa*’], for *true* faith [‘*eemaan*’] has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

[49:16] The believers are only those who *truly* believe in Allah and His Messenger, and then doubt it not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful. [AHMADIYYA-HQ, pp. 1106-1107]

These verses show that even those people who may not be true believers, and may not have the proper faith in their hearts, are considered Muslim if they just profess Islaam. Furthermore, even to such nominal Muslims Allaah says that if they obey Him and the Messenger, their (good) deeds will not be detracted from and He says that He is Forgiving and Merciful. Since the nominal Muslims were not complete in their faith even during the time of Muhammad, these kind of Muslims cannot be expected to recognize reformers coming later on. And yet, as the verse says, their good deeds will not be wasted. So, it does not seem that their lack of faith will be cause for being sent to Hell.

Although there is some amount of variation (and, therefore, some ambiguity), in the verses cited above, in what they state about requirements of faith for Muslims, there is enough overlap between them, and also no use of allegorical language, so that they can be considered muhkamaat verses.

None of these muhkamaat/explicit verses about faith and righteousness mention a future prophet or reformer in whom Muslims must believe. Even if a reformer is to come, there is no requirement to join his group or else be condemned to Hell.

Now, to refute the point I am making, one could cite the following verses:

[Quraan 7:36] O children of Adam, if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve.

[7:37] But those who reject Our Signs and turn away from them with disdain, -- these are the inmates of the Fire; they shall abide therein. [AHMADIYYA-HQ, p. 331]

It is true (in my opinion, although mainstream Muslim theology does not agree) that Quraan 7:36 allows the possibility of Messengers coming after Muhammad. Even so, I do not see 7:36 and 7:37 as justifying the claim that accepting Mirza Ghulam Ahmad is necessary to be considered a Muslim and not joining his Movement is cause for being condemned to Hell. My reasons are as follows. Firstly, Quraan 49:15 (quoted earlier) allows people to be considered Muslims even when their faith is not complete and proper. Secondly, 7:37 says that it is those who reject God's signs in *disdain* will be sent to Hell so one may conclude that not everyone who fails to recognize the signs will necessarily go to Hell. Thirdly, 7:36 does not particularly identify Mirza Ghulam Ahmad. Fourthly, it is just one verse, in comparison to the several verses (quoted earlier) that lay down the requirements of faith but do not mention a future Messenger.

So, my overall argument is that the explicit and mutually supporting verses regarding the requirements of faith for Muslims do not foretell a future prophet or Messenger, requiring belief in him. On the other hand, the verses cited by Mirza Ghulam Ahmad and the Ahmadiyya Movement to show that the Promised Messiah's coming was expected do not clearly render the meaning attributed to them by the Ahmadiyya Movement; the meaning has to be inferred by interpretation.

Based on these observations and the principle that muhkamaat verses must be given precedence over mutashaabihaat verses, I offer the following conclusions:

- The interpretation that the Ahmadiyya Movement (or anyone else) places on certain verses, to infer that the Promised Messiah was (or is) to come, is not supported by explicit verses.
- Even if that interpretation is correct, it cannot be given the same weight as explicit statements of the Quraan and, therefore, accepting the Promised Messiah cannot be considered a requirement for being considered Muslim.
- Mirza Ghulam Ahmad insisted that accepting him is necessary and rejecting him causes one to be non-Muslim, even though this is against the principle of making mutashaabihaat (unclear) verses subservient to muhkamaat (clear) verses. Therefore, he must have either lacked reason and intelligence, or honesty and sincerity, or both.

4.1.2.3 Inferences Using Numbers

With an expedient choice of a system or method of assigning meaning to words, and making inferences, one could derive just about any inference from any set of statements. When I was doing my serious study of the Ahmadiyya Movement, I decided to try my hand at this. It provided me some comic relief. I started by picking a certain "conclusion" that I wanted to prove from the Quraan and then set about reaching that conclusion. I will show you how I got there.

When you read my "proof" you might think that my stretching of the information has gone a bit too far and that I am not being fair because my method is not one that the Ahmadiyya Movement uses. To counter these suspicions of yours, I will show you an argument from Mirza Ghulam Ahmad in which he uses the same kind of reasoning as mine.

This section has the following sub-sections:

- An Indulgence in Absurdity.

In this I "prove" my pre-selected conclusion, from the Quraan.

- 1300 and 1274.

In this I show you an argument put forth by Mirza Ghulam Ahmad, using a method similar to mine.

4.1.2.3.1 An Indulgence in Absurdity

I decided to prove, from the Quraan, that the 9/11 terrorism incident was conducted by the Ahmadiyya Movement.

A brief description of the incident is as follows. On September 11, 2001, two commercial airplanes flew into the World Trade Center twin towers in New York city, another hit the Pentagon, and yet another one crashed in a field in Pennsylvania. The twin towers were destroyed, killing thousands of people. All aboard the planes died as well. This incident has come to be remembered by the date “9/11”, since September is the 9th month and in the U.S. system of writing dates, “September 11” can be written as “9/11”. The attack was allegedly carried out by 19 hijackers.

(I hope you understand that I don’t necessarily believe that the Ahmadiyya Movement did this. But I am going to prove it anyway. That is the whole point.)

To reach my conclusion, I will use some of the Quraanic verses often cited in support of Mirza Ghulam Ahmad’s claim, reviewed in one of the previous sections. My method involves assigning numerical values to each of these verses. The numerical value that I assign to a verse is based on calculating the sum of the following:

- Part number of the verse. (The ‘juz’ or ‘sipaarah’ of the Quraan in which the verse occurs.)
- Chapter number of the verse. (The ‘soorah’ of the Quraan in which the verse occurs.)
- Section number of the verse. (The ‘rukoo’ of the chapter of the Quraan in which the verse occurs.)

(You may notice that I am not using the verse number; since the Ahmadiyya system of numbering the verses is different from the standard, the verse numbers are controversial.)

After calculating the sum of the part #, chapter #, and section #, the final numerical value is derived by adding up the digits in the calculated sum and continuing this process until one gets a single digit. For example, if the sum of the part #, chapter #, and section # is 49, we first add 4 + 9 to get 13 and then add 1 + 3 to get 4.

The verses I will use to reach my conclusion are listed in the table below, along with their numerical values.

Table 8 -- Numerical Values of Verses Supporting Mirza Ghulam Ahmad's Claim

Verse	Brief Description of Verse Cited in Mirza Ghulam Ahmad’s Support	Part #	Ch. #	Sec. #	Sum	Numerical Value
61:10	The verse about making Islaam prevail over all religion.	28	61	1	90	9 9 + 0 = 9
24:56	The verse about establishing successors in the earth.	18	24	7	49	4 4 + 9 = 13 1 + 3 = 4
36:21	The verse about the man running.	23	36	2	61	7 6 + 1 = 7
62:4	The verse whose Ahmadiyya translation contains, “And <i>He will raise him among</i> others of them who have not <i>yet</i> joined them”.	28	62	1	91	1 9 + 1 = 10 1 + 0 = 1
61:7	The verse that mentions the name “Ahmad” and whose Ahmadiyya commentary refers to 62:4.	28	61	1	90	9 9 + 0 = 9

I claim that these verses, which the Ahmadiyya Movement cites in support of Mirza Ghulam Ahmad’s claim, contain hidden information regarding the 9/11 incident. I support this by showing that each numerical element of 9/11 can be uncovered from these verses. Given that the Quraanic verses that the Ahmadiyya Movement cites to support Mirza Ghulam Ahmad’s claim point to the 9/11 incident, one may infer that they predict that the Ahmadiyya Movement will conduct this incident.

Table 9 -- 9/11 Information Hidden in Verses Supporting Ahmadiyya Claim

Element of 9/11	Description of the 9/11 Element	Verses Supporting Ahmadiyya Claim Pointing to a 9/11 Element
9	Month # of September.	Numerical value of verse Quraan 61:10 = 9
11	Date of September when incident occurred.	Numerical value of verse Quraan 24:56 (4) + Numerical value of verse Quraan 36:21 (7) = 11
19	Number of alleged hijackers.	Numerical value of verse Quraan 61:7 (9) + Numerical value of verse Quraan 61:10 (9) + Numerical value of verse Quraan 62:4 (1) = 19
4	Number of airplanes involved.	Numerical value of verse Quraan 24:56 = 4

4.1.2.3.2 1300 and 1274

In this section I quote some passages from Mirza Ghulam Ahmad showing his use of numerical values of words and Quraanic verses to prove his truth.

In the quotation below Mirza Ghulam Ahmad states that the numerical value of his name is 1300 and claims that that is proof that he is the Promised Messiah who was to appear 1300 years after Muhammad:

Anecdote: A few days ago this humble one thought about [a certain hadeeth] as to whether it is part of the purport of it that Maseeh Mau'ood will appear at the end of the 13th century and whether this humble one is included in the meaning of that hadeeth. Then, by way of inspiration, I was [drawn] toward the numbers of the alphabets of the following name [as if God is saying to me:] Look, this is the Maseeh who was to appear at the conclusion of the 13th century; from the start, We had established this date in the name; and that name is **Ghulam Ahmad Qaadiyaanee**. The numerals of this name are [i.e., add up to] exactly 1300. And in this township of Qaadiyaan no person except this humble one has the name Ghulam Ahmad. In fact it has been put in my heart that at this time, except this humble one, Ghulam Ahmad Qaadiyaanee is not the name of anyone in the whole world. And with this humble one the habit of God has frequently been continuing that **that Holy One makes manifest to me certain mysteries in the numerical values of the letters of the alphabet**. [RK, v. 3, pp. 189-190; starts at paragraph beginning on p. 189; *Izaalah-e-Auhaam*, Part 1]

Further on in the same book there is a section titled "The Proof of Being Maseeh Mau'ood". In this Mirza Ghulam Ahmad explains that since Jesus is dead he cannot be the Promised Messiah that was to come and that that coming was to be symbolic. He then explains the analogy between the Mosaic dispensation and the Muhammadan dispensation, saying that it was necessary that the last khaleefah of Muhammad's nation should appear at the start of the 14th century and that this person has been named Ahmad. This discussion occurs in [RK, v. 3, pp. 459-464; *Izaalah-e-Auhaam*, Part 2]. In this connection he cites several Quraanic verses, including 24:56 and 61:7, both of which we have reviewed. Then he states the following:

Now it is proved by this research that the prophecy of the coming of Maseeh, the son of Maryam [Mary], in the last era, exists in the Noble Quraan. The period of the appearance of the Maseeh that has been fixed as up to 1400 years by the Noble Quraan – many saints also accept this period on the basis of their inspirations. And the verse 'wa innaa `alaa dhahaabin-bihee laqaadiroon' [part of 23:19, translating to "and, surely, We have the power to take it away"], whose numbers [i.e., numerical value], according to 'jummal' [a system of assigning numerical values to letters of the alphabet and from that calculating the values of words], **are 1274**, points toward the moonless nights of the Islaamic moon [i.e., the lunar calendar], **in which**

there is hidden the indication of the appearance of the new moon which is found in the numbers [i.e., numerical value] of Ghulam Ahmad Qaadiyaanee, according to jummal. [RK, v. 3, p. 464; start of paragraph; *Izaalah-e-Auhaam*, Part 2]

(If you cannot make sense of this, look up the verse Quraan 23:19 to see if reading the whole verse adds something to the meaning. As you might have guessed, rather than add to the meaning, it will confound you even more -- the verse is talking about rain and water; it says nothing about the moon. Also, while you are at it, see if you can figure out where the Noble Quraan fixes the period for the appearance of the Maseeh as up to 1400 years.)

4.1.2.4 No Monopoly on Inferences

The Ahmadiyya Movement certainly has no monopoly on inferences that can be drawn from the Quraan. There are other Muslim sects too whose claims are based on interpretations of the Quraan that are different from those generally accepted by mainstream Muslim scholars. In this section, I provide some information on two such sects; the doctrines and/or practice of each of these have some similarities with those of the Ahmadiyya Movement.

The sub-sections presented herein are:

- Submitters.

This is a very new group, started in the late 20th century. Like the Ahmadees, they believe in a Muslim Messenger -- Rashad Khalifa -- who appeared after Muhammad.

- Ismailis.

This is a branch of Shee`ah Islaam dating from the 8th century AD (a little more than a 100 years after the death of Muhammad). Recognizing the relationship of the Imaam (spiritual and administrative leader) with the Divine is of fundamental importance in this sect.

In each of these sub-sections I provide the following:

- An introduction to the sect, to give an overview and to show that although the sect might seem very un-Islamic to most Muslims and even to Ahmadees, its philosophy is shown to be based on the Quraan.
- A review of the sect, to show its similarities (and differences) with the Ahmadiyya Movement.

My motivation is to show that there is nothing unique about the method and content of the Ahmadiyya inferences from the Quraan to make them more compelling or more worthy of being taken as true.

(This section is not integral to the rest of the review of the expectations regarding Mirza Ghulam Ahmad's coming inferred from the Quraan; if you are not interested in reading about these sects, you might consider skipping this section. However, at a few places further down in this document I will make some references to these sects.)

4.1.2.4.1 Submitters

Dr. Rashad Khalifa, a Muslim scientist and religious scholar, declared in 1988 that he was a Messenger from God. He based his claim on the Quraan itself. This section is about him, his claim, and his interpretation of Islaam. Those who agree with his view of Islaam refer to themselves as the Submitters (the English translation of "Muslims").

4.1.2.4.1.1 Introduction to the Submitters and Dr. Rashad Khalifa

The web site of the Submitters contains the masthead "Welcome to Submission". Their home page [SUBMISSION] states the creed "There is no other god besides God"⁸². An article on the web site explains their identity as follows:

Who is a Submitter and what is Submission?

Although the word "Submitter" is the English equivalent of the Arabic word "Muslim," and the word "Submission" is the English equivalent of the Arabic word "Islam," the underlying implication of these words is very profound, and far from the superficial meanings that are traditionally understood or used. Therefore, Dr. Khalifa initiated extensive usage of these words in his newsletters and translation of the

⁸² The web site explains why they do not include a mention of Muhammad in this creed although they do believe in Muhammad as the Prophet and Messenger to whom the Quraan was revealed.

Quran in order for people to differentiate between a so-called Muslim and a true Muslim or Submitter, and between the corrupted religion of Islam and the true Islam or Submission.

A Submitter can be defined as a person who submits to the will of God. The state of Submission, which can only take place between the person and God Almighty, is considered to be the only acceptable form of worship by God. (3:19, 85). Therefore, Submission is not just a name of a religion; rather it describes one's devotion to God alone.

Submission is a religion whereby one recognizes God's absolute authority, and reaches a conviction that only God possesses all power; no other entity possesses any power that is independent of Him. The natural result of such a realization is to devote one's life and one's worship absolutely to God alone. This is the First Commandment in all the scriptures, including the Old Testament, the New Testament and the Final Testament (The Quran).

...

Submitters only in Islam?

While every religion has been corrupted by innovations, traditions, and false, idolatrous doctrines, there may be "Submitters" within every religion. There may be Submitters who call themselves Christian, Jewish, Muslim, Hindu, Buddhist, or anything else. This is a concept the traditional and ignorant Muslims will fiercely object to, even though it is in the Quran, and we experience it constantly.

...

Minimum Criteria

There are many more people out there who are Submitters in heart, but we may not be aware of them. Furthermore, they themselves may not know where to fit in. How can one know if he or she might qualify to be called a Submitter? The minimum criteria to be a Submitter are given in the following verses.

Surely, those who believe
those who are Jewish,
the Christians,
and the converts;
anyone who
(1) believes in GOD, and
(2) believes in the Last Day, and
(3) leads a righteous life,
will receive their recompense from their Lord.
They have nothing to fear,
nor will they grieve.
[Quran 2:62, 5:69]

[SUBMISSION-1]

The following quotation from an article on the Submission web site provides an introduction to Dr. Rashad Khalifa, whose interpretation of Islaam is the one followed by the Submitters:

DR. RASHAD KHALIFA was born in a religious family on November 19, 1935 in a small town in Egypt, Kafr El-Zayat. His father was a religious leader for a large Sufi group ...

Dr. Khalifa finished his university education in Egypt, graduating with honor degree from Ain Shams University, College of Agriculture, before coming to the United states in 1959, where he continued his higher education. He received his Masters Degree in Biochemistry from Arizona State University and his Ph.D. from University of California, Riverside. ...

...

After many years in the USA and after reading different English translations of the Quran, he was not happy with any single one ...

Since his job at that time required contact with the computer he was inspired into using the computer to study the Quran and its mysterious letters (initials) at the beginning of the chapters of the Quran. He decided to put all the Arabic Quran in the Computer and specifically study these initials.

He also decided to begin his own translation of the Quran. ...

Dr. Khalifa's study of the Quran with the computer, the first of its kind then, resulted in the discovery of one of the greatest miracles of the Quran, as God described it in 74:35. This miracle is based on number 19, mentioned in sura 74. MATHEMATICAL MIRACLE OF THE QURAN [Link to: <http://www.submission.org/miracle/>].

He published the results in several books, magazines and newspapers, and gave many lectures in many countries of the Muslim world. The Muslim scholars and governments cheered him and treated him like a hero and supported the new discoveries in the Quran.

The momentous discovery that “19” is the common denominator of the Mathematical Miracle of the Quran became a reality in January, 1974. This was coinciding with Zul-Hijjah 1393 A.H. The Quran was revealed in 13 B.H. (Before Hijrah). This makes the number of years from the revelation of the Quran to the discovery of its miracle (in 1974), $1393+13=1406$ years. It was more than interesting to notice that $1406 = 19 \times 74$. The only time number 19 was mentioned in the Quran is in sura 74. The correlation between 19×74 lunar years and 1974 solar years could not escape notice, especially with number 19 mentioned only in sura 74.

...

With his clear understanding of the Quran and the fact that the hadiths books are vastly corrupted, Dr. Khalifa delivered his brave and Quran-supported understanding to the Muslim community. He proclaimed that Quran is the ONLY acceptable law in this great religion. He also emphasized the fact that all the known hadiths books are corrupted beyond recognition and can only be used for its historical value and not for religious guidance or laws.

...

When Dr. Khalifa’s view about Quran alone was published, QURAN, HADITH AND ISLAM, [Link to: <http://www.submission.org/hadith/>] a campaign of intimidation, insults, fabrications, and accusations of misconduct against him started. ...

...

Few years before his death, Dr. Khalifa declared that he is the messenger of the covenant ... prophesied in the Quran in 3:81. He presented a lengthy document with proofs of his messengership from the Quran. He defended the fact that the Prophet Muhammed was the LAST Prophet according to the Quran but not the LAST messenger, ... also according to the Quran, see 33:40. He emphasized the fact that God is teaching us that, the Prophet Muhammed was one of the prophets who took the covenant mentioned in 3:81. The Prophet Muhammed took it along with the other prophets as per 33:7. Dr. Khalifa put the proofs of his messengership in the appendix of his translation of the Quran for those who would seek such proofs.

He challenged the Muslim scholars in their definition of the word prophet and messenger. Their definition has been totally opposite to what God teaches in the Quran. See 3:81; 3:79; 6:89; 29:27; 45:16; 57:26; 19:51; 19:54..., etc. He declared that a messenger of God would advocate the worship of God alone and not ask for wage. See 10:72; 11:29; 11:51; 26:109; 26:127; 26:145.....etc. He asked everybody to verify his Quranic proof. See 17:36.

...

After [his opponents] failed in assailing his character and in diverting the people away from his call to go back to the Quran, they worked hard to call for his murder and to consider him apostate. In February 19, 1989 a group of 38 scholars ($38=19 \times 2$) met in Saudi Arabia to discuss the issue and position of Salman Rushdi. They issued a fatwa (a religious decree) that made the headline news in Muslim countries, as well as the Free world Media. The fatwa was very interesting: “both Rashad Khalifa and Salman Rushdi are apostate.” The world then knew Salman Rushdi but few knew who was Rashad? Consequently, the issued fatwas meant a calling for Rashad Khalifa’s assassination. This assassination took place in January, 1990. For this task, a group of Black Muslims named Fuqara were used by international terrorist forces operating from Pakistan and Saudi Arabia. The FBI discovered later that the group Fuqara was related to the group that bombed the World Trade Center on September, 11, 2001, they are related to Al-Qaeda and Usama Bin Laden ... [SUBMISSION-2]

Dr. Khalifa cites Quraan 3:82 (3:81 in the regular Islaamic numbering system rather than the Ahmadiyya system) to show that God took a covenant from the prophets that they would believe in a Messenger if he came to fulfill what they had; I quote the verse below:

[Quraan 3:82] And remember the time when Allah took a covenant from the people through the Prophets, saying, ‘Whatever I give you of the Book and Wisdom and then comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said, ‘Do you agree, and do you accept the responsibility which I lay upon you in this matter?’ They said, ‘We agree.’ He said, ‘Then bear witness and I am with you among the witnesses.’ [AHMADIYYA-HQ, p. 149]

He cites Quraan 33:8 (33:7 in the regular system) to show that Muhammad was one of the prophets who took that covenant, proving that a Messenger was expected to come among the Muslims. Dr. Khalifa refers to this expected Messenger as the Messenger of the Covenant and claims that it is he.

[Quraan 33:8] And call to mind when We took from the Prophets their covenant, and from thee, and from Noah and Abraham, and Moses and Jesus, son of Mary, and We, indeed, took from them a solemn covenant; [AHMADIYYA-HQ, p. 901]

The quotation below presents excerpts from Appendix 2 of Dr. Khalifa's English translation of the Quraan. This appendix contains a proof of Dr. Khalifa's authenticity -- that he indeed was the Messenger of the Covenant -- based on the Quraan, using a method of inference involving numbers. I have included only some parts of the proof, just to convey an idea of its method and content:

During my Hajj pilgrimage to Mecca, and before sunrise on Tuesday, Zul-Hijjah 3, 1391, December 21, 1971, I, Rashad Khalifa, the soul, the real person, not the body, was taken to some place in the universe where I was introduced to all the prophets as God's Messenger of the Covenant. I was not informed of the details and true significance of this event until Ramadan 1408.

...

The name of God's Messenger of the Covenant is mathematically coded into the Quran as "Rashad Khalifa." This is certainly the most appropriate method of introducing God's messenger to the world in the computer-age.

(1) As shown in Appendix 1 [Link to: <http://www.submission.org/math-ap1.html>], God's great miracle in the Quran is based on the prime number 19, and it remained hidden for 1406 years (19×74). This awesome miracle was predestined by Almighty God to be unveiled through Rashad Khalifa. Hundreds of Muslim and Orientalist scholars during the last 14 centuries have tried in vain, but none of them was permitted to decipher the significance of the Quranic Initials.

(2) ... The unveiling of the Quran's miracle through Rashad Khalifa is a major sign of his messengership.

(3) The root word of the name "Rashad" is "Rashada" (to uphold the right guidance). This root word is mentioned in the Quran 19 times. Nineteen is the Quran's common denominator (see INDEX TO THE WORDS OF QURAN, First Printing, Page 320).

(4) The word "Rashad" occurs in 40:29 & 38. The word "Khalifa" occurs in 2:30 and 38:26. The first "Khalifa" refers to a non-human "Khalifa," namely, Satan, while the second occurrence (Sura 38), refers to a human "Khalifa." If we add the numbers of suras and verses of "Rashad" (40:29, 38) and "Khalifa" (38:26) we get $40+29+38+38+26 = 171 = 19 \times 9$

...

(7) The gematrical value of "Rashad" is 505 and the value of "Khalifa" is 725 (Table 7, Appendix 1 [Link to: <http://www.submission.org/math-ap1.html>]). If we add the value of "Rashad Khalifa" (1230) to the sura numbers, and the number of verses, from the beginning of the Quran to the first occurrence of "Rashada," the total is 1425, 19×75 . The details are given in Table 2.

...

(14) The Quran specifies three messengers of Islam (Submission): Abraham delivered all the practices of Islam. The value of his name = 258. Muhammad delivered the Quran. The value of his name = 92. Rashad delivered Islam's proof of authenticity. The value of his name = 505. Total gematrical value of the 3 names = $258+92+505 = 855$. (19×45) The true Judaism, Christianity, and Islam will be consolidated into one religion - complete submission and absolute devotion to God ALONE. The existing religions, including Judaism, Christianity, and Islam are severely corrupted and will simply die out (9:33, 48:28, 61:9).

...

(16) God's Messenger of the Covenant is prophesied in Verse 81 of Sura 3. The addition of the gematrical value of "Rashad" (505), plus the gematrical value of "Khalifa" (725), plus the Verse number (81), produces $505 + 725 + 81 = 1311 = 19 \times 69$.

... [SUBMISSION-3]

Dr. Khalifa's translation of the Quraan (both the version with only English as well as the version with English and Arabic) is available for free download from the Submission web site and also for purchase from Amazon.com. I recently accessed it on Amazon.com and saw that it got an average customer rating of 4 stars out of 5, based on a total of 73 customer reviews. I am presenting below two of the customer reviews to give you an idea of what many readers think of it:

[5 out of 5 stars] **The truth, at last!**, October 23, 2003

Reviewer: **Nathan John Laing** from Western Australia

This translation, complete with comprehensive appendices of the undeniable mathematical miracle of the Quran is a must have for anyone - believer in God or otherwise. If you seek the truth, then this book, God willing, will guide you to it. Highly recommended!

...

[5 out of 5 stars] **God is One**, March 8, 2003

Reviewer: **Joel Gaddis** ... from Forest, MS USA

there are too many well written reviews detailing Quran's contents and the proofs therein for me to justify repeating them. i will only submit my agreement. this book has doubtless led me out of the darkness into light. had to order more. gave mine away. i would give away the next, and the next, ad infinitum. Read. [AMAZON-REVIEWS]

4.1.2.4.1.2 Review and Comparison with the Ahmadiyya Movement

There is an obvious and very significant similarity between Rashad Khalifa's claim and Mirza Ghulam Ahmad's claim – **both claimed to be Divine apostles appearing among Muslims, after Muhammad**. Rashad Khalifa emphatically makes a distinction between the terms “Messenger” and “prophet”, claims that he is a Messenger, and accepts Muhammad as the last prophet, per Quraan 33:41. The Ahmadiyya Movement does not make a distinction between the terms “Messenger” and “prophet”; however, Mirza Ghulam Ahmad's claim is generally stated in terms of his being a prophet rather than a Messenger. As I showed in Section 3.2.1, “His Prophethood”, the Ahmadiyya Movement goes into various contortions in interpreting 33:41 and their main interpretation is inconsistent with some of the claims made by Mirza Ghulam Ahmad.

Both Mirza Ghulam Ahmad and Rashad Khalifa cite Quraanic verses in their support. Among the verses that Rashad Khalifa cites are 9:33 and 61:10 (showing that Islaam will become corrupted and will be reformed by him); these verses are also cited by Mirza Ghulam Ahmad. Mirza Ghulam Ahmad also cites hadeeths whereas Rashad Khalifa is emphatically against relying on hadeeths. Rashad Khalifa relies heavily on numerically-based inferences/arguments; Mirza Ghulam Ahmad also uses such reasoning but not as part of his primary arguments.

I do not believe that Rashad Khalifa was a Divine apostle (although I have to say that I have not done a thorough study of his claim, his proofs, and his teachings). However, **based on a cursory review of the major Quraanic verses he cites, and his basic argument, my opinion is that Rashad Khalifa's inference and reasoning is much more solid than that of the Ahmadiyya Movement**.

A few more noteworthy similarities and differences between Ahmadees and Submitters are mentioned below.

Like the Ahmadees, the Submitters also teach that Jesus is dead and that this is supported by the Quraan. However, their theory of Jesus' death is completely different from that of the Ahmadees and, personally, I do not find it plausible. (You can read about it on their web site [SUBMISSION].)

Unlike the Ahmadees, the Submitters do not seem to have a cult-like culture; in fact, their definition of their identify is antithetical to forming a cult. For one thing, they do not even publish a photograph of Dr. Rashad Khalifa on their web site. I sent them an email to ask why and they said it was because they want to focus on God, not him. (However, it is not a secret as to what he looked like; videotapes of his Quraan classes are available.) The Ahmadees, on the other hand, have a great propensity toward publishing, and otherwise displaying, photographs of Mirza Ghulam Ahmad as well as the Ahmadiyya khaleefahs, and of encouraging devotion to Mirza Ghulam Ahmad and to the khaleefahs. (I will elaborate upon this a little bit more in the section on Ismailis.) The following quotation from the Submission web site reflects their attitude:

[I]t is not our intention to make of Dr. Khalifa a focus of attention, as this is a character of those attacking him who made out of Muhammed or Jesus their focus of attention. Our focus should always be GOD ALONE and HIS message to us. Any attention paid to Dr. Khalifa should be directed to the issues he brought forward, stood and died for. [SUBMISSION-2]

Furthermore, the **Submitters have an attitude of inclusivity, not requiring belief in Rashad Khalifa as part of the definition of being a Submitter**. Theirs is a liberal and liberating view of Islaam, rather than an autocratic and confining one. The Ahmadees, on the other hand, say that those who do not believe in Mirza Ghulam Ahmad are not Ahmadees and those who reject him, after having heard his call, are not even Muslim. The Submitters have no pledge of allegiance, no membership dues, and no requirement to obey a group leader; the Ahmadiyya Movement does have all these features.

4.1.2.4.2 Ismailis

4.1.2.4.2.1 Introduction to the Ismaili Sect

First, here is a brief overview of the Ismaili⁸³ sect – their historical background as well as their theological approach – excerpted from an encyclopedia article:

Isma'ilis

Main group of Sab'iyā Shi'i Islam, and often Sab'iyas are directly referred to as Isma'ilis. From around 765 CE, the Isma'ilis were followers of imam Isma'il and his son, while the other Shi'is were followers of imam Musa I-Kazim (this branch developed into the Twelver branch of Shi'ism).

The 3rd name of this group is Seveners, which is a direct English translation of Sab'iyā, referring to the fact that they disagreed with other Shi'is over who was to be considered as the 7th imam.

...

In general, there are not many theological differences between early Isma'ilis and the main Shi'i group, the Twelvers. The theology is divided into 2 sectors: Acts called zāhir [which means external and observable] and theory called bātin [which means internal and hidden]. Zāhir is obligatory for all, even the leaders. Bātin is divided into standard theology, and one philosophical/scientific part, where the learned men aimed at proving the divine origins of the institution of the imamate.

Central in their teaching was to adapt the presentation of the religious truths to the education level of believer.

The core of faith for the Isma'ilis were Unity of God (tawhīd), the divine mission of Muhammad, the divine revelation of the Koran etc. Yet, there are traces that the Isma'ilis do in their faith weaken the divinity of God, as well as the finality of the Koran, compared to other Muslim groups.

Despite being in accordance with mainstream Islam in most fields, there are many elements which appear to be taken from other philosophies and religions. Among the strongest influences were neo-Platonic philosophy which gave Isma'ilism its scientific basis. ...

...

All through its history the Isma'ilis have formed just as much political powers [sic] as well as religious ones. The most important of these was the Fatimid empire, lasting from 909 till 1171, and controlling Egypt. But outside this empire, the Isma'ilis often experienced persecution from other Muslim leaders. [ORIENT, article on "Isma'ilis"]

Now a quotation from the *Ismaili Web* web site⁸⁴, to show that they believe in the basics of Islaam:

The Shia Imami Ismaili Muslims affirm the Shahadah 'La- ilaha illa-llah, Muhammadur Rasulu-llah', the Tawhid [i.e., the Oneness of God] therein, and that the Holy Prophet Muhammad (Salla-llahu alayhi wa-salam) is the last and final Prophet of Allah. Islam, as revealed in the Holy Quran, is the final message of Allah to mankind, and is universal and eternal. The Holy Prophet (s.a.s.) through the divine revelation from Allah prescribed rules governing spiritual and temporal matters.

In accordance with Shia doctrine, tradition, and interpretation of history, the Holy Prophet (s.a.s.) designated and appointed his cousin and son-in-law Hazrat Mawlana Ali Amiru-l-Mu'minin (Alayhi-s-salaam), to be the first Imam to continue the Ta'wil [interpretation to reveal original meaning] and Ta'lim [teaching] of Allah's final message and to guide the murids (believers), and proclaimed that the Imam should continue by heredity through Hazrat Mawlana Ali (a.s.) and his own daughter Hazrat Bibi Fatima taz-Zahra, Khatun-i-Jannat (Alayha-s-salaam). [ISMAILI-INTRO]

As you can see from this introduction, they do believe in (at least most of) the basics of Islaam, as do Ahmadees. Even so, they make inferences from the Quraan and Hadeeth, as do Ahmadees, that may be far-fetched and are considered heretical by mainstream Muslims. I will show you some of these shortly.

A fundamental concept in Ismaili doctrine is that of the "Present/Living Imaam"; the Ismailis consider their imaan to be the manifestation of God. The following quotation, taken from an article on the web site *Ismaili Web*, explains their concept and shows how they support it from the Quraan.

⁸³ According to my transliteration convention, I would render this word as "Ismaa'eelee". However, I will use "Ismaili" since the Ismailis themselves render it in English as such.

⁸⁴ This is not an official web site of any Ismaili organization; it is a personal effort, as stated in the disclaimer on the web site. However, I found it much more useful than the official web sites of Ismaili organizations that I looked at.

The association of faith (iman) with allegiance (walaya) is very fundamental in Ismailism. It illustrates the importance of the Isma'ilis attachment to their Imams. This is shown in the following passage by al-Qadi an-Nu'man ...: "Iman is to witness that there is no God but God and Muhammad is His servant and Messenger; to believe in Heaven and Hell, in Resurrection and Doomsday; to believe in the Prophets and Messengers of God; to believe in the Imams; to know and acknowledge the Imam of the time (Imam az-zaman) and to submit to his will; to comply with God's commands; and to obey the Imam." ... Thus, the Mu'min is to the Ismailis he who believes and obeys the Imam. It follows that the belief in the Imam is the axis around which revolves the whole of the Isma'ili creed.

Who is the Imam?

In order to establish who the Imam is to the Ismailis, we should understand first their concept of creation.

Abu Ya'qub Ishaq as-Sijistani in his epistle Tuhfat al-mustajibin says that Divine Will (al-amr) was the first and only thing to issue out of God. It is also called knowledge (al-ilm), Word (al-kalima), and Unity (al-wahda) ...

God, as-Sijistani believes has by His own nature a Will. This Will necessarily exists by virtue of the existence of God. ... [T]his Will is God's word that He willed. Now this word, in order to realize itself in this world must be manifested to man. For in order that man be guided through the right path, he should be enlightened by God's Will or Word. It is to him, the ever living guide.

In order to show that this Word of God must always be manifested in this world, the Ismailis rely on the Qur'an which says:

"And He made it a word enduring among His posterity." [Reference to Quraan 43:29]

Another Qura'anic verse states:

"O men, a proof has now come to you from your Lord; We have sent down to you a manifest light." [Reference to Quraan 4:175]

Proof (burhan) and manifest light (nur mubin) are also interpreted allegorically to denote the Imam.

...

Thus, the Imam to the Ismailis is God manifested. He is the Word of God and His Will, he is one of the three hypostases which constitute one undivided essence of God ... He is consequently higher than the Prophet. Al Muayyad made this clear when he differentiated between Nubuwwa (Prophethood) and Imama (Imamate). The position of Nubuwwa or Risala, he said, is the office of Trustees (istida), while that of the Imama is the office of Permanence (istiqrar). The Rasul is he who carries on the message entrusted (istawda'a) to him by God. In other words, he is the one who delivers the Word of God, while the Imam, as it is shown above, is the Word of God itself. It follows that Muhammad is considered by the Ismailis to be inferior [to] 'Ali ibn Abi Talib, the first Imam. ...

...

Being the Word of God, the Imam is, therefore, to the Isma'ilis as the Qur'an is to the Orthodox Muslims. He is the everliving guide, the "up-to-date" word of God, so to speak. As there are some Qur'anic verses which abrogate others, so the Imam can abrogate what was said previously. His word is God's Word, and his legislation is God's Legislation. With the seventh Imam Muhammad ibn Isma'il, another era has begun. If the Quran was God's Word which was to be followed during the cycle of Muhammad, the Imams are God's words which is to be followed in this new cycle, namely that of Muhammad ibn Isma'il, which cycle is considered by the Ismailis to be the last and the greatest.

It follows from this that the Imam's word is the last. He is the Word of God and His Will. If the Caliph was considered by the Orthodox Muslims to be the executor of Islamic Law, the Isma'ili Imam was considered by his followers to be the legislator. [MAKAREM; a few paragraphs from near the beginning of the article and the last three paragraphs quoted from near the end of the article]

Readers who had hitherto not been familiar with Ismaili history and philosophy might think that a sect with doctrines such as those described above could possibly not be considered part of Islaam. It is true that the Ismailis have been and are considered heretics by most mainstream Muslim scholars. Even so, they have played a significant role in Muslim history. The Fatimid rule (a caliphate-cum-imate) was established by the Ismailis in northern Africa in 909 AD and continued till 1171 AD [HASAN, v. I, pp. 484-516] and [ORIENT, article on "Fatimids"]; at its peak it included North Africa, Egypt, some Mediterranean islands including Sicily, Syria, Palestine, Yemen and Hijaz. The Fatimids founded Cairo and established the famed Al-Azhar university in the latter part of the 10th century AD [HASAN, v. I, p. 493]. The Nizari Ismailis, a faction within the Ismailis, held their own settlements in Iran and Syria from the 11th century onwards.

The famous 11th century scholar – physician, philosopher, mathematician, and astronomer -- Aboo `Alee Seena, known to the West as Avicenna, belonged to an Ismaili family; the *Ismaili Website* [ISMAILI-INTRO] has a link to a section on “Ismaili Heroes”, which mentions Avicenna’s Ismaili background. Even though mainstream Muslims consider Ismailis to be heretics, Avicenna is mentioned with pride in Islaamic histories [ZAHOOOR-1, p. 85]. Here is an excerpt on Avicenna from an encyclopedia article, showing his fame as an Islaamic scholar and mentioning his unorthodox religious philosophy:

Avicenna (Arabic, *Abu Ali al-Husayn ibn Abd Allah ibn Sina*) (980-1037), Iranian Islamic philosopher and physician, born near Bukhoro (now in Uzbekistan). ...

Regarded by Muslims as one of the greatest Islamic philosophers, Avicenna is an important figure in the fields of medicine and philosophy. His work *The Canon of Medicine* was long preeminent in the Middle East and in Europe as a textbook. ...

Avicenna’s best-known philosophical work is *Kitab ash-Shifa* (Book of Healing), a collection of treatises on Aristotelian logic, metaphysics, psychology, the natural sciences, and other subjects. Avicenna’s own philosophy was based on a combination of Aristotelianism and Neoplatonism. Contrary to orthodox Islamic thought, Avicenna denied personal immortality, God’s interest in individuals, and the creation of the world in time. Because of his views, Avicenna became the main target of an attack on such philosophy by the Islamic philosopher al-Ghazali. Nevertheless, Avicenna’s philosophy remained influential throughout the Middle Ages. [ENCARTA, article on “Avicenna”]

4.1.2.4.2.2 Review and Comparison with the Ahmadiyya Movement

I will now comment upon the following features of the Ismaili sect, and compare them to the Ahmadiyya Movement:

- Interpreting the Quraan in a special way to find hidden meanings.
- Relating the idea of six days of creation to cycles of human history.
- Attributing to the imaam a spiritual status greater than Muhammad and allowing him the authority to modify religious commandments according to the needs of the time.
- The importance of allegiance and devotion to the imaam.

One of the quotations in the previous sections mentioned that Hadrat `Alee (the nephew of the Holy Prophet, also his son-in-law, and his fourth caliph) was “the first Imam to continue the Ta’wil ... of Allah’s final message” [ISMAILI-INTRO]. Simplistically, ‘taa-weel’ (rendered in the referenced quotation as “ta’wil”) means interpretation that aims to reveal the original meaning. (In Urdu the word can have a negative connotation, meaning reinterpretation with ulterior motives.) The following passage, from a paper by Azim Nanji, the Director of The Institute of Ismaili Studies, discusses the use of taa-weel by Ismailis:

Among the tools of interpretation of scripture that are associated particularly with Shi’i and Ismaili philosophy is that of *ta’wil*. The application of this Qur’anic term, which connotes ‘going back to the first/the beginning’, marks the effort in Ismaili thought of creating a philosophical and hermeneutical discourse that establishes the intellectual discipline for approaching revelation and creates a bridge between philosophy and religion.

Philosophy as conceived in Ismaili thought thus seeks to extend the meaning of religion and revelation to identify the visible and the apparent (*zahir*) and also to penetrate to the roots, to retrieve and disclose that which is interior or hidden (*batin*). ...

The appropriate mode of language which serves us best in this task is, according to Ismaili philosophers, symbolic language. Such language, which employs analogy, metaphor and symbols, allows one to make distinctions and to establish differences in ways that a literal reading of language does not permit. Such language employs a special system of signs, the ultimate meaning of which can be ‘unveiled’ by the proper application of hermeneutics (*ta’wil*). [NANJI-1, p. 2]

Although such interpretation -- deriving meanings that are not apparent on the surface -- is not unique to Ismailis, it is of special importance in their doctrine and practice, as shown by the above quotation. As I see it, and as I think is shown by Section 4.1.2.1, “Quraanic Verses Cited for Mirza Ghulam Ahmad’s Coming”, the Ahmadiyya Movement also makes significant *use of taa-weel to find hidden (‘baatin’) meanings in the Quraan*. In fact, Mirza Ghulam Ahmad says that one of his accomplishments will be to expose hidden meanings from the Quraan in order to establish the supremacy of Islaam over other religions and philosophies:

So, for all the fields of knowledge and interior [hidden, inside the womb] truths that are hidden in the Quraan, which oppress [i.e., overpower] and overwhelm philosophical and non-philosophical religions, this

was the time for their manifestation. ... [A] martial victory is nothing ... True and real victory is that which is obtained with knowledge and real truths and complete verities. So, that is the victory that is now being experienced by Islaam. ... This era is actually an era that is naturally demanding that the Noble Quraan expose all those interior [matters] which are being [held] hidden inside it ... [RK, v. 3, pp. 464-465; starts at last line of p. 464; *Izaalah-e-Auhaam*, Part 2]

... [Now] God Almighty has made an intention to manifest the hidden marvels of the Noble Quraan to the arrogant philosophers of this world ... Now that son of Maryam [Mirza Ghulam Ahmad] whose spiritual father is none in the world except the Real Teacher [i.e., God] -- who, for this reason, also has a similarity with Aadam -- will distribute a lot of wealth of the Noble Quraan among the people until people will get tired of going on accepting it ... That khilaafat that started with Aadam has been ended with Aadam by the perfect and invaring wisdom of God Almighty ... For this reason, to make one the words "first" and "last", God Almighty named the last khaleefah [Mirza Ghulam Ahmad] as Aadam ... [RK, v. 3, p. 467; starts at 1st line; *Izaalah-e-Auhaam*, Part 2].

Toward the end of the above quotation, Mirza Ghulam Ahmad mentions his being the final khaleefah, a last Aadam. This is a good segue into the next point, having to do with *cycles of human history*. One of the Ismaili quotations presented earlier mentioned the "cycle of Muhammad" which was followed by the cycle of Imaam Muhammad ibn Ismail, which is "considered by the Ismailis to be the last and the greatest" [MAKAREM]. Here is some more information regarding this concept in Ismaili philosophy:

In the view of the cosmos described above, history unfolds as a "sacred" series of events imbued with Divine Purpose. This unfolding is seen in cyclical terms based on the *ta'wil* of creation in the following Quranic verse:

God who created the heavens and the earth in six days (VII, 54). [Quraan 7:55]

... The true *ta'wil* of the verse reveals a sacred history, connoting the six cycles of prophecy, each an event of cosmic significance. The prophets and the time-cycles they represent are Adam, Noah, Abraham, Moses, Jesus, and the Prophet Muhammad.

... The completion of the sixth cycle also marks the onset of a seventh era, in which the Imam assumes his role and thereby completes a process referred to in the Quran's climactic verse:

Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion. (V, 4) [Quraan 5:4]

[NANJI-2, Section on "Sacred History and Human Destiny"]

This is rather similar to something we saw earlier in Mirza Ghulam Ahmad's writings, regarding the analogy between the days of creation and the millennia of the universe, in which analogy Mirza Ghulam Ahmad is born at the end of the 6th millennium and is the imaam of the 7th and final millennium, and perfects the spirituality started by Muhammad who appeared at the end of the 5th millennium. A part of a quotation presented earlier is repeated below for ease of reference:

And the seventh millennium is that of righteousness in which we exist. Since this is the last millennium, that is why it was necessary that the 'Imaam Aakhiruz Zamaan' [The Leader of the Final Period] should be born at its start. And there is no 'imaam' [leader] after this nor is there any 'maseeh' [messiah] except that which is in the manner of a 'zill' [shadow] for him. ... And this imaam who, from [arrangement by] God Almighty, is known as Maseeh Mau'ood, he is the 'mujaddid' [reviver] of the century as well as the mujaddid of the last millennium. ... And the prophets [of the past] were in agreement that Maseeh Mau'ood will appear at the start of the seventh millennium and be born at the end of the sixth millennium because he is at the end of all just as Aadam was the first of all. And Aadam was born on the sixth day at the last hour [or moment] of Friday. And because one day of God is equivalent to one thousand years of the world, [based] on this similarity God made Maseeh Mau'ood to be born at the end of the sixth millennium. ... It is an argument in [favor] of my truth that I have appeared in the millennium established by [or for] prophets. [RK, v. 20, pp. 208-209; starts at approximately middle of p. 208; *Lecture Siyaalkoat*]

And here is part of another quotation presented earlier:

This secret [or mystery] should, in other words, be understood as [follows]: Man at one [point in] time was mineral and at the next time, plants [or sugar] and after this animals and after that [he] was [the] star[s] and the moon and the sun until, on the fifth day, all that which his nature [i.e., the nature of Man] had required from the earthly and heavenly powers [or forces] was collected by the Grace of God, the Best of Creators. Hence, all creation was a perfect individual for Aadam or [it] was a mirror of his existence which was made honored and venerable. Then [He] willed that the hiddenness be made to appear completely in one person who is a manifestation of these characteristics [or essences]. Hence, Aadam's spirituality, with a comprehensive, complete radiance, radiated forth on the day of Friday in the last hour, that is, on that day which is the sixth day. Similarly, the spirituality of our Prophet, the blessings of Allaah and peace be on

him, appeared with abridged characteristics [‘ijmaalee sifaat’] in the fifth millennium and that era was not the apex of the developments of that spirituality but rather was the first step for the acme of its excellencies. Then that spirituality radiated in a complete manner at the end of the sixth millennium that is, at this time [i.e., now], just as Aadam was born at the end of the sixth day by the command of God, the Best of Creators, and the spirituality of the ‘Khayr-ur-Rusul’ [the Best of the Messengers, i.e., Muhammad], for the culmination of its appearance and for the prevalence of its radiance, adopted a manifestation, as God Almighty had promised in the Clear Book [the Quraan], so I am that manifestation. [RK, v. 16, pp. 264-267; Chapter 4 of *Khutbah-e-Ilhaamiyyah*]

In the above quotation, Mirza Ghulam Ahmad clearly states that in Muhammad’s own era (the 5th millennium) his spirituality had abridged characteristics and was just a first step toward excellence; its perfection occurred when Muhammad appeared in the form of Mirza Ghulam Ahmad, in the 7th millennium. This is not too different from the Ismaili belief that *the Imaam’s status, in a certain sense, is higher than that of Muhammad*. Also, we saw that for Ismailis, the imaam “is the everliving guide, the ‘up-to-date’ word of God, so to speak” and that he “can abrogate what was said previously” [MAKAREM]. Similarly, the Ahmadees believe that the Promised Messiah had the *authority to redefine religious commandments according to the needs of the time* -- we saw in Section 3.2.5, “Abrogation of Jihaad”, that Mirza Ghulam Ahmad abrogated the commandment regarding jihaad. In fact, not only Mirza Ghulam Ahmad but also his khaleefahs, since it is assumed by Ahmadees that they are under direct Divine guidance, are given the right to redefine religious requirements. This may not be acknowledged in theory but such a right does get exercised in practice although most Ahmadees may not be conscious of it. I offer an example below, from personal observation, to explain my point.

Both the Quraan and Hadeeth emphasize the importance of performing the five salaats properly at their appointed times; this is duly acknowledged by the Ahmadiyya Movement. However, at Ahmadee religious gatherings and events, the zuhr and asr salaats are often combined and performed at one time. At some occasions there may be a valid justification for this. But at the USA Ahmadiyya Annual Conventions, which are traditionally held on the last weekend of June, there is very little or no justification to do this. Zuhr time starts at about 1:20 pm, asr starts later than 5:00 pm and sunset does not occur until after 8:30 pm. The main Convention program – speeches etc. – usually ends by 6:00 pm. So, there is plenty of time to do zuhr and asr separately, at their respective appointed times. There are also sufficient bathroom arrangements so that having to do ‘wudoo’ (ablutions before prayer) twice, if need be, would also not be a practical difficulty. Therefore, there is no reason at all, not any that I can think of, to combine the zuhr and asr salaats. However, since the tradition of thus combining the salaats at the annual conventions was established in the time of Mirza Ghulam Ahmad, and is endorsed by the khaleefahs, *who are considered Divinely guided*, it does not seem to occur to anyone in the Ahmadiyya Movement to question the validity and desirability of this practice. My point is that even though religious Ahmadees personally understand the importance of performing salaats on time, they generally blindly accept the traditions established in the Movement because they consider the khaleefahs to be Divinely guided. In other words, if “Huzoor” (the usual term of address Ahmadees use for their khaleefah) says so, or does so, or sanctions so, it must be right.

Lastly, I want to mention the similarity between Ismaili and Ahmadiyya attitudes regarding devotion to the Imaam. The Ismaili quotations given above explain the significance of the imaam for Ismailis. Here is another quotation, particularly commenting about devotion to the imaam:

The doctrine of the Imam ... occupied a central place in Shi’ism, and obedience and devotion to him were considered the principal indices of acceptance of the Divine Message of Islam. This principle received a central and specific emphasis in Ismailism, because it was through the Imam that a true understanding of Islam was obtained and in obeying him the duties of a true believer were fulfilled. [NANJI-2, Section on “Principal Features of Ismaili Thought”]

The principle of obedience to authority is not unique to the Ismaili sect or to the Ahmadiyya Movement; it is required by the Quraan itself. What is more pronounced in the Ismailis and Ahmadees⁸⁵, as compared to other sects, is *the value placed on devotion and emotional attachment to the imaam or sect leader*. In the quotation below, the author mentions love for the institution of khilafat but the quotation he gives from the second khaleefah of the Ahmadiyya Movement mentions the Ahmadiyya community’s love for the khaleefah himself:

The love of the Institution of Khilafat may be concluded by a quote by Hadhrat Mirza Bashiruddin Mahmud Ahmad, Muslih Mauood and Khalifatul Masih II. He said, “I acknowledge the fact that the love which the community bears for its Imam is unique, nevertheless I do say that this is more of a subjective

⁸⁵ Here I particularly mean mainstream Ahmadees, not those of the Lahoree faction. It is my impression that the Lahoree Ahmadees do not idolize their leader.

nature than of practical value. There are very few whose love forces them not to rest until they have followed every word of the Khalifa" (*Report on Mushawart* 1936). [GAZETTE-KHALIFA-1, p. 43]

I can also state from personal observation that most or many Ahmadees are enchanted with the person of the khaleefah and that he is frequently referred to as "our beloved imaam" in official Ahmadee speeches and announcements. Similar to the Ismailis, the Ahmadees are very fond of photographs of their imaams; both sects have a proclivity toward photograph display.

There is, however, one noteworthy difference between Ismailis and Ahmadees. Ismailis seem to be, in general, more openly different from mainstream Islaam whereas the Ahmadiyya Movement seems deceptive and hypocritical. For example, unlike the Ahmadees, the Ismailis do not hide their doctrine that the Imaam is the Word of God. On the other hand, the Ahmadiyya Movement does not publicize the fact that Mirza Ghulam Ahmad stated that Muhammad's spirituality was just a first step whereas his own advent (i.e., Mirza Ghulam Ahmad's advent) was the culmination of that spirituality. Also, unlike the Ahmadee khaleefahs (whose dress I commented upon in Section 2.2.1.1, "The Ceremonial Nature of the Khaleefah's Garb"), the Ismaili Imaam does not wear a costume and he openly moves around in mixed (i.e., male and female) company. The Ahmadee khaleefah, on the other hand, maintains a beard and wears a turban, but casually smiles at and jokes with Ahmadee women when he gets a chance. (I personally saw this in the case of the 4th Ahmadee khaleefah but I can't offer personal observation in the case of the other ones.)

4.1.3 Expectations from the Hadeeth

The purpose of this section is to review those prophecies and expectations from the Hadeeth which, according to the Ahmadiyya Movement, have been fulfilled by Mirza Ghulam Ahmad's coming. The discussion is divided into the following sub-sections:

- Significance of Hadeeth as a Source of Islaam.
- Expectations of the Mahdee.
- Expectations of the Messiah.
- Expectations of the Mujaddid (Reformer) of the 14th Century.
- Another Expectation from the Hadeeth.

4.1.3.1 Significance of Hadeeth as a Source of Islaam

All or most Muslims agree that the primary source of Islaam is the Quraan and that it takes precedence over the Hadeeth, which is the (collection of) narrations of the practice and statements of Muhammad. The Quraan states that it is a perfect Book and is guidance for the righteous (Quraan 2:3). It also claims that God will preserve its integrity (Quraan 15:10) but no such claim is made about the Hadeeth by the Quraan or by Muhammad himself. Just based on these observations one may conclude that the Hadeeth could, at the most, provide *supplemental* Islaamic information. Anything that is major and fundamental to Islaam should not have been left out of the Quraan and mentioned only in the Hadeeth.

A case can even be made (although I do not think it is valid) for completely excluding the Hadeeth from Islaamic theology and relying on the Quraan alone. (The Submitters make this case very pointedly; mainstream Muslim scholars disagree with this view.) Consider, for example, Quraan 31:7: "And of men is he who takes idle tales ['hadeeth'] in exchange for guidance to lead men astray from the path of Allaah, without knowledge, and to make fun of it ..." [AHMADIYYA-HQ, p. 884]. The word that has been translated here as "tales" is, in the Arabic, 'hadeeth'. The word 'hadeeth' also appears in Quraan 39:24: "Allah has sent down the best Discourse ['hadeeth'] – a Book, whose verses are mutually supporting and repeated ..." [AHMADIYYA-HQ, p. 995]. The word that has been translated here as "Discourse" is, in the Arabic, 'hadeeth'. From these verses, one might conclude that the Quraan tells us to consider it (the Quraan) to be the best hadeeth (i.e., the best narration, account, statement etc.) and not to take other hadeeths – that are idle tales -- as guidance.

Mirza Ghulam Ahmad himself states that "when some account in [a] hadeeth is in variance with accounts in the Quraan then drop such a hadeeth so that [you] my not be misguided" [RK, v. 20, p. 64; 4th and 5th lines on page; *Tadhkirah-tush-Shahaadatayn*]. Regarding his claim of Divine office, Mirza Ghulam Ahmad maintains it is based on the Quraan and not on the Hadeeth:

We swear upon God Almighty and state, as a response to this [that is, as a response to criticism from opponents that his claim of Maseeh Mau'ood was taken from the Hadeeth], that the foundation for this claim of mine is not the Hadeeth but rather the Quraan and the revelation that descended upon me. Yes, by way of support, we do also present those hadeeths which are in accordance with the Noble Quraan and are not in opposition to my revelation. And we throw away as trash the other hadeeths. [RK, v. 19, p. 140; approx. middle of the page; *Ay'jaaz-e-Ahmadee*, Appendix to *Nuzool-ul-Maseeh*]

As I see it, and tried to show in Section 4.1.2, "Expectations Inferred from the Quraan", the coming of a Muslim prophet or reformer, of unique importance such as is associated with the Promised Messiah, is not prophesied in the Quraan, at least not clearly. Given this, I do not think that any hadeeths containing such prophecies carry much weight.

Even so, in the next few sub-sections, I will review hadeeths that could be seen as foretelling Mirza Ghulam Ahmad's advent.

4.1.3.2 Expectations of the Mahdee

This section addresses the notion that a personage referred to as the Mahdee was expected to appear among the Muslims, based on information found in the Hadeeth. More specifically, you might hold the belief that a Mahdee was expected to arrive close to the beginning of the 14th century of the Hijree calendar. (The 14th Hijree century started November 1883 AD and ended November 1980 AD.) As you may know, there were some persons besides Mirza Ghulam Ahmad who claimed such a role, approximately during the same time period. The Mahdee of Sudan is one such person; he claimed to be the Mahdee in 1881 [ORIENT, article on "El Mahdi"]. However, none of the claims are widely accepted among Muslims. So, you may ask: If it is the case that neither Mirza Ghulam Ahmad nor any of the other claimants was from God, then who did God send at the expected time or why did He not send the expected person? We will now look into the expectations so that you may decide how important they are for you or for Muslims in general.

To start, I quote some hadeeths pertaining to the Mahdee, all from Hadeeth *Aboo Daawood*, Book 36, "The Book of the Mahdee"; I have highlighted the predicted characteristics of the expected person (or persons). (The editor, i.e., compiler, of Hadeeth *Aboo Daawood* was born in 202 AH and died in 275 AH [KARIM, v. 1, p. 36]. That is, his collection was done more than 200 years after the Prophet's death.)

- Narrated Abdullah ibn Mas'ud: The Prophet (peace_be_upon_him) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 36: The Promised Deliverer (Kitab Al-Mahdi), Number 4269]
- Narrated Ali ibn AbuTalib: The Prophet (peace_be_upon_him) said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 36: The Promised Deliverer (Kitab Al-Mahdi), Number 4270]
- Narrated Umm Salamah, Ummul Mu'minin: The Prophet (peace_be_upon_him) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 36: The Promised Deliverer (Kitab Al-Mahdi), Number 4271]
- Narrated AbuSa'id al-Khudri: The Prophet (peace_be_upon_him) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth will equity and justice as it was filled with oppression and tyranny, and he will rule for seven years. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 36: The Promised Deliverer (Kitab Al-Mahdi), Number 4272]

Now I present an excerpt from an encyclopedia article, providing an overview of the Mahdee concept and its place in the major Islaamic sects.

Mahdi

Arabic: *mahdiy*

The Arabic term "mahdi" is best translated with "divinely guided one".

Saviour figure in Islam, for which there are several different interpretations in Sunni Islam, and one dominant interpretation in Shi'i Islam. The "mahdi" of Sunni Islam is just one of several important figures,

while the “mahdi” of Shi’i Islam has a real eschatological importance, and is in the future the most important figure for Islam as well as the world.

...

The figure of mahdi, nor his mission, is not mentioned in the Koran, and there are practically nothing to be found among the reliable hadiths on him either. The idea of the mahdi appears to be a development in the first 2-3 centuries of Islam. In the case of the Shi’i mahdi many scholars have suggested that there is a clear inspiration coming from Christianity and its ideas of a judgement day in the hands of a religious renewer.

...

The first time we hear of the term “mahdi” is in 686 CE [AD] ...

SUNNI ISLAM

There are more than one way of defining the mahdi in Sunni Islam, but never is it given such an importance as we can see it in Shi’i Islam:

1. “Mahdi” has been used as an honorific title for several prominent figures in Islam. ...

...

4. “Mahdi” has been frequently used for military leaders

SHI’I ISLAM

Even in Shi’i Islam, there are variations, but these all give the Mahdi an elevated and unique position. ... [ORIENT, article on “Mahdi”]

The article quoted above is not from an Islaamic source so you might not consider it reliable. To show that similar views are held by some Muslims as well (although not necessarily by all mainstream Muslim scholars), I am providing a quotation from *Understanding Islam*, a Muslim web site (apparently non-denominational but probably Sunni rather than Shee`ah), affiliated with the *Al-Mawrid Institute of Islamic Sciences*; it addresses both the Mahdee and the Messiah. Although this section pertains to just the Mahdee, I have included the comments regarding the Messiah for the sake of completeness:

Question asked by **Anonymous** from **Pakistan** on 5-Sep-1999.

Title:

On the Coming of *Imam Mehdi* and the Return of *Hadrhat `Isaa* (pbuh)

Question:

I was wondering what the arguments were according to the Qur’an or *Hadith* concerning the return of *Hazrat Isa* and the *Imam Mahdi*. I was wondering what the arguments were against this theory?

Answer:

The main argument regarding the return of *Imam Mehdi* and *Hazrat Isa* (pbuh) is that their return is mentioned in the *Hadith* (narratives ascribed to the Prophet) literature. There is, however, no such indication in the *Quran*. There are a few *Ahadith* in *Bukhari* and *Muslim*, which foretell the advent of *Imam Mehdi* and *Hazrat Isa* (pbuh) a little before the end of the world. That is the only argument in favor of this concept.

As far as its opposition is concerned, there are a couple of arguments, which are presented against this idea. The main argument against the advent of *Imam Mehdi* is that none of the *Ahadith*, which informs about his coming have reached us through reliable sources. There is, however, no mention of his return in the Qur’an and therefore, the advent of *Imam Mehdi* cannot be termed as a part of the Islamic faith or considered as an element of the Islamic beliefs.

As far as belief in the Second Advent of the Christ is concerned, some questions need to be thoroughly answered before such belief could be established. Firstly, why does the *Mu`ata* by *Imam Malik* -- a book of *Ahadith*, which was compiled before *Bukhari* and *Muslim* -- does not contain any such *hadith*. Secondly, why does the Qur’an not mention that it is necessary to believe in the second advent of *Hazrat Isa* (pbuh). In fact, the Qur’an has not even mentioned anything to imply the second advent of *Hazrat Isa* (pbuh) at all. Lastly, had there been anything like the return of *Hazrat Isa* (pbuh), there were numerous occasions in the Qur’an, which would have been suitable for its mention. For example the passages which are in denial of *Hazrat Isa*’s (pbuh) crucifixion and the ones in which a dialogue, which shall take place between Allah and *Hazrat Isa* (pbuh) in the hereafter is quoted. It is actually quite interesting that the Qur’an has summarized the whole life of the Christ, some events that took place after his death and some of the events that will take

place regarding the Christ in the hereafter at two separate instances and yet there is no reference to any Second Advent in either of these verses.

I hope these arguments answer your question. Please get back if any part of it remains unclear.

Note: This response was Written by Mr. Amar Ellahi Lone [UNDERSTAND-ISLAM, Section on "Questions"]

So far I have shown you opinions from a neutral or non-Muslim source (the encyclopedia article) and a Muslim source (the above quotation) that ***hadeeths pertaining to the advent of the Mahdee are not reliable***. Now see this opinion confirmed by Mirza Ghulam Ahmad himself:

I say that communications regarding the Mahdee are not devoid of weakness; that is why the imaams of Hadeeth [i.e., the original hadeeth researchers/collectors such as Imaam Bukhaaree] did not include them. And the hadeeth of Ibn-e-Maajah and Mustadrak [which are two of the compilers/books of hadeeth] has just been learned that it is `Eesaa who is Mahdee [i.e., as has just been shown earlier that there is a hadeeth included in Ibn-e-Maajah and Mustadrak that says that there is no Mahdee except `Eesaa]. But it is possible that we may reconcile [these two views] in this way that the person who has been mentioned in the hadeeths by the name `Eesaa, he alone [indeed] is the Mahdee and Imaam of his time and it is possible that after him some [other] Mahdee may also appear. [RK, v. 3, p. 406; a little below the middle of the page; *Izaalah-e-Auhaam*, Part 2]

In the above quotation you see that Mirza Ghulam Ahmad introduces the possibility of there being multiple Mahdees, some who might appear after the second advent of Jesus. This possibility is also acknowledged and elaborated upon in the following passage from the same book quoted above:

[I] admit the fact/idea that many Mahdees might have appeared previously too and it is possible that [some] may appear in the future too and it is possible that some Mahdee might appear with the name Imaam Muhammad but the manner in which the public has this notion [in their mind], there is no evidence for that. [RK, v. 3, p. 379; starts at 3rd line from the top; *Izaalah-e-Auhaam*, Part 2]

As you see, Mirza Ghulam Ahmad is saying that there are possibly several Mahdees but the Mahdee of his age (i.e., of Mirza Ghulam Ahmad's time) is the one that is the same person who also is the second coming of Jesus. The following quotation from Mirza Ghulam Ahmad discusses this further:

Actually, the fact is that the hadeeths point to several kinds of Mahdees and the maulvees have created confusion by [listing or discussing] all the hadeeths topsy-turvy in a single place ... [However] the Mahdee of the 14th century [AH], whose name is also 'Sultan-ul-Mashriq' [Monarch of the East], has been mentioned in the hadeeths with distinction, whose jihaads [i.e., struggles] are spiritual jihaads and who has descended with the characteristics of `Eesaa due to the spread of complete 'dajjaaliyyat' [falsehood or the culture of the Anti-Christ] ... Since it is the case that each righteous, rightly guided [person] may be referred to as a Mahdee, then cannot that person be referred to as a Mahdee who, having obtained the rank of 'Rooh-e-Faqat' [i.e., the unalloyed Spirit, which has no non-spirit material], with the blessing of complete purification, has achieved the name of `Eesaa and 'Rooh-Allaah' [Spirit of Allaah] ... [RK, v. 4, pp. 379-380; starts at 4th line from bottom on p. 379; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*]

Here is another passage (also quoted earlier in this document) in which Mirza Ghulam Ahmad clarifies that the hadeeths announce several different Mahdees and that one of them is the Mahdee of the East, who is not the same as the Mahdee expected to be called Muhammad bin `Abdullaah:

[T]here is no doubt that wherever in the Hadeeths there is stated a prophecy of the Messenger of Allaah, the blessings of Allaah and peace be on him, regarding an expected person referred to as "Mahdee", people have fallen into much error in understanding [these statements] and due to misunderstanding it has been understood that each mention of Mahdee signifies Muhammad bin `Abdullaah, about whom there exist some hadeeths. But upon reflection it may be seen that His Holiness, the blessings of Allaah and peace be on him, gives tidings of several Mahdees; from among these there is also the Mahdee who has been named as 'Sultan-e-Mashriq' [Monarch of the East]; it is necessary that his appearance occur in the eastern countries – India etc. – and [his] real homeland be Persia. Actually, it is to identify him that the following hadeeth exists: If faith had been hanging from, or placed on, Surrayya [Pleiades, a star] even then that man would have obtained it from there [or that very place] ... His Holiness, the blessings of Allaah and peace be on him, himself has declared the era of one of the Mahdees to be the same as the era in which we are [living] and has declared him to be the mujaddid [reformer] of the 14th century [AH]. ... Now a few poetry verses from Nay matullaah Walee, which are about the Indian Mahdee, are stated below, along with commentary: ... [RK, v. 4, pp. 370-371; starts at 5th line from top on p. 370; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*].

(Mirza Ghulam Ahmad says in the last two quotations that the *Mahdee of the 14th century AH, also known as the Monarch of the East*, has been mentioned in the hadeeths; I am not aware of the hadeeths in which this mention has been made and have not seen a reference to these hadeeths in Mirza Ghulam Ahmad's writings or other Ahmadiyya Movement literature.)

Based on all the quotations presented above, the main point I want to make in this section is that even if we ignore the issue of the unreliability of the Mahdee hadeeths, ***there is no such concept (in Sunni Islaam) as the one Mahdee that had to appear at the same time that Mirza Ghulam Ahmad appeared.*** Rather, Mirza Ghulam Ahmad claimed to be *one of the Mahdees*, based on the fact that he was (according to his claim) the Promised Messiah. So, we could disregard the Mahdee expectations and just focus on the Promised Messiah expectations (since Mirza Ghulam Ahmad's claim to be a Mahdee is wrapped up with his claim of being the Promised Messiah). However, there are a few other things I want to point out regarding the Mahdee expectations and Mirza Ghulam Ahmad's claim of being a/the Mahdee. These points are listed below.

- The hadeeths regarding the advent of the Mahdee are not supported by any verse of the Quraan, at least not clearly.
- None of the Mahdee hadeeths that I am aware of (some of which I quoted earlier) make it mandatory for the Muslims to believe in the Mahdee, as a requirement of faith. (There is one of the *Aboo Daawood* hadeeths that tells the believers to help him or, in one version, to respond to his sermons.)
- ***None of the Mahdee hadeeths that I am aware of, including the hadeeths that I have seen cited in Mirza Ghulam Ahmad's books, make any mention of the 14th century AH or specify the time of the Mahdee's advent.***
- Let us review the characteristics of the Mahdee that are repeatedly mentioned in the hadeeths that predict a Mahdee or are considered to be about a or the Mahdee:
 - o He will be from Muhammad's family. Some hadeeths specify that his father's name will be the same as the name of Muhammad's father and some say that his own name will be the same as that of Prophet. You saw in one of the quotations from Mirza Ghulam Ahmad that he speculated that a Mahdee with the name "Muhammad" might very well appear in the future; that was because of this expectation. Although Mirza Ghulam Ahmad claimed to have some lineal connection to the descendants of Faatimah, we know that his main heritage was Mughal, as he and the Ahmadiyya Movement state in numerous places, e.g., in his autobiographical sketch [RK, v. 13, p. 162; last line of first marginal note; *Kitaab-ul-Bariyyah*]. So, he did not fulfill this characteristic, at least not distinctly enough to be identified by it.
 - o He will fill the earth with justice or establish justice in the earth. In my opinion, Mirza Ghulam Ahmad did not do this. As I showed in Section 3.3.7, "Extolling Victoria's Benevolent Embrace", and Section 3.3.8, "The 50 Horses and Spying on Friday", he was actually quite lop-sided in his praise for the British Government, which was guilty of quite a bit of aggression and injustice in the world during his time.
 - o Some of the hadeeths say that he will rule for seven years. Mirza Ghulam Ahmad's ministry started when he was 40 years old, per his claim in [RK, v. 4, *Nishaan-e-Aasmaanee*] (quoted earlier in Section 3.1.2, "A Prophecy (with Several Variations) About His Life", and to be quoted again further down). According to the Ahmadiyya Movement, his age at death was 75 years, so his ministry was 35 years long, not seven. If you take the view that his real age at death was about 69 (as I showed in Section 3.1.2), then too his ministry was much longer than seven years. In fact, even if you start counting from 1889, when he established his Movement, you get a "rule" of 19 years, still much longer than seven years.
- Since we just looked at the characteristics of the Mahdee that are mentioned in the hadeeths, it is relevant to mention that one of the claimants of being a Mahdee was a Sayyed Mohammad of Jaunpur, India, who claimed to be the Mahdee toward the end of the 15th century AD (in 901 AH and then again in 903 AH). Muslims who believe in him as the Mahdee are known as the Mahdavees; their web site, *The Promised Mehdi* [PROMISED-MEHDI] provides information about him and his claim.

According to information on *The Promised Mehdi* web site, Sayyed Mohammad of Jaunpur fulfills the expected characteristics of the Mahdee much better than Mirza Ghulam Ahmad. Firstly, he was a Sayyed – that is, descended from Muhammad, through his daughter Faatimah. Secondly, his ministry lasted 9 years (if we consider the claim he made in 901 AH) and or 7 years (if we consider the claim he made in 903 AH), given that he died in 910 AH. Also, the timing of his claim fulfills quite well the following hadeeth quoted on the

Mahdavee web site: “Ibn Abbas (R) is quoted as saying: The Prophet of Allah (pbuh) said, ‘How would my folks (Ummah) be perished when I am at its beginning, Jesus, the son of Mary, is at its end, and the Mehdi from my progeny is in the middle’”. Now, you might think that this hadeeth is spurious. But then all the Mahdee hadeeths are considered not very reliable so I don’t see why, if we are to give credence to any of them, we should not let the Mahdavees base their claim on this one.

- Although Mirza Ghulam Ahmad does not seem to fulfill the characteristics of the Mahdee that are mentioned prominently in the Mahdee hadeeths, let us look at an expected characteristic he himself pointed out. As you have seen, Mirza Ghulam Ahmad admits the possibility of multiple Mahdees and states that a Mahdee whose name would be Muhammad might appear in the future, but that he (Mirza Ghulam Ahmad) was the Mahdee who was the Monarch of the East. At one of the places where he states this, he goes on to cite verses from a poet about the “Indian Mahdee”, which predict that his ministry would last 40 years, and he comments upon this prediction, indicating that it applies to him:

[I]t is proven [from Hadeeth] that at the beginning of the 14th century a reformer of great glory is to be born ... Now a few poetry verses from Nay`matullaah Walee, which are about the Indian Mahdee, are stated below, along with commentary: ... [RK, v. 4, pp. 370-371; starts at 3rd line from bottom on p. 370; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*]

...

[The couplet quoted] means that [starting] from the day that the Imaam [leader], having received revelation, presents himself [i.e., makes his claim], [he will] live for 40 years. Now let it be clear that this humble one, in the 40th year of his life, by dint of special revelation, was appointed for inviting [people] to truth and was given the good news that his life is up to 80 years or close to it. Therefore, it is evident from this revelation that the inviting [i.e., the period of ministry] is 40 years, from which a full 10 years have already elapsed; See *Baraaheen-e-Ahmadiyya*, page 238 ... [RK, v. 4, p. 374; couplet and commentary in the middle of the page; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*]

Mirza Ghulam Ahmad has presented here a prediction that the length of the ministry of the Indian Mahdee would be 40 years and he indicates that this Indian Mahdee is he himself. The book in which this statement is made, *Nishaan-e-Aasmaanee*, was published in 1892, as can be seen from its title page [RK, v. 4, p. 355]. Mirza Ghulam Ahmad says that 10 years of his ministry have elapsed, so his ministry must have started in 1892 minus 10, that is, 1882.

In case there is some doubt as to this calculation, I present some more evidence that, according to some statements of Mirza Ghulam Ahmad, he was appointed to Divine office in 1882. Note that at the very end of the quotation presented above, Mirza Ghulam Ahmad asks the reader to refer to *Baraaheen-e-Ahmadiyya*, page 238. In another one of his books too, Mirza Ghulam Ahmad wrote that “I remember that, in the beginning, when I was appointed, I received the revelation that is stated on page 238 of *Baraaheen*: ‘yaa Ahmad baarak Allaah ...’ – that is, O Ahmad, God Almighty placed blessings in you ...” [RK, v. 5, p. 109; marginal note]. The page of *Baraaheen-e-Ahmadiyya* that he mentions is in Part III of the book and appears in his collected works in [RK, v. 1, pp. 264-265; marginal note within marginal note]⁸⁶. Just prior to stating the Arabic text ‘yaa Ahmad baarak Allaah ...’ he states that this revelation has been received at the time of the writing, in March 1882 [RK, v. 1, p. 264; marginal note within marginal note; 5th line from the bottom]. These quotations establish that ***Mirza Ghulam Ahmad, per his claims in these quotations, was appointed to Divine office in March 1882.*** Ahmadiyya literature also tells us that Mirza Ghulam Ahmad was commissioned in 1882; for example, see [AHMADIYYAT-REN, p. 27].

Given that Mirza Ghulam Ahmad died in 1908 [HAZRAT, p. viii], the length of his ministry was 26 years, not 40 years. So, the point is that he did not even fulfill the characteristic he himself cited for the “Indian Mahdee”.

- You have seen in the Mahdee-related quotations presented above that Mirza Ghulam Ahmad admitted the possibility of multiple Mahdees and stated that a Mahdee whose name would be Muhammad might appear in the future, e.g., [RK, v. 3, p. 379; *Izaalah-e-Auhaam*, Part 2; published 1891]. However, he later seems to have changed his mind; see below:

⁸⁶ In case you are confused: 238 is the number of the page in the original publication of *Baraaheen-e-Ahmadiyya*, Part III, but in [RK, v. 1] the text of the original page numbered as 238 occurs on pages 264-265. (The original page numbers are shown in the side margins of [RK] pages, which is how I was able to find the correspondence of the pages.)

[T]he truth is that no Mahdee will [or, is expected to] appear from the progeny of Faatimah [the daughter of the Holy Prophet]. And all such hadeeths are inauthentic and unreal and artificial; these were probably manufactured during the period of the `Abbaasee [Abbasid] monarchy/rule and the correct and true extent [of the matter] is only this much that a statement has been made [about] a person [who] was to appear upon the name of `Eesaa [Jesus], peace be on him ... [RK, v. 14, p. 193; approximately near middle of page; *Kashf-ul-Ghita*; published 1898]

So, after all is said and done about the Mahdee hadeeths, from Mirza Ghulam Ahmad's point of view, all we are left with is the expectation of the second coming of Jesus. That is what we turn to next.

4.1.3.3 Expectations of the Messiah

As I showed earlier, Mirza Ghulam Ahmad has stated that his claim of being the Promised Messiah is based on the Quraan rather than the Hadeeth [RK, v. 19, p. 140; *Ay'jaaz-e-Ahmadee*, Appendix to *Nuzool-ul-Maseeh*]. However, some readers might still consider the hadeeths regarding the Promised Messiah – the return (or second coming) of Jesus – to carry weight. We discuss these in this section. To start with, I quote a few hadeeths on this topic:

- Narrated Abu Huraira: Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)." [HADITH-DB, Translation of *Sahih Bukhari*, Volume 3, Book 43: Book of Oppressions, Number 656]
- Narrated Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims)⁸⁷. Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." ... [HADITH-DB, Translation of *Sahih Bukhari*, Volume 4, Book 55: Book of Prophets, Number 657]
- It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so. [HADITH-DB, Translation of *Sahih Muslim*, Book 1: The Book of Faith (Kitab Al-Iman), Number 0289]
- Hudhaifa b. Usaid Ghifari reported: Allah's Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. [HADITH-DB, Translation of *Sahih Muslim*, Book 41: The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa'ah), Number 6931]
- Narrated Abu Hurayrah: The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist [Dajjaal] and will live on the earth for forty years and then he will die. The

⁸⁷ The phrase translated here as "there will be no Jizya" needs some explanation. The Arabic text of this hadeeth – *Bukhaaree*, Book 55, hadeeth number 657 – contains the phrase 'yada' al-harb', after the mention of the killing of the pigs, as can be seen from [KHAN, v. IV, p. 437]. This Arabic phrase means "he will put an end to war". The translator of [HADITH-DB] has used a different translation probably because there is another version of this hadeeth in which there is mention of ending 'jizyah' instead of ending war. (Jizyah was a tax levied on non-Muslims, living in a Muslim state, in lieu of the duty to participate in war and as payment for the protection given to them.) Surprisingly, [KHAN] has also translated the phrase with the mention of jizyah rather than war although the Arabic text right next to the English shows the phrase 'yada' al-harb'. [MAUDOUDI, p. 155] also quotes this hadeeth and his Urdu translation does mention the ending of war rather than of jizyah. He also points out that another narration of the hadeeth mentions jizyah instead of war.

Muslims will pray over him. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 37: Battles (Kitab Al-Malahim), Number 4310]

I list below some of the expected attributes of the Promised Messiah, as can be seen from these hadeeths, along with a discussion of whether and how Mirza Ghulam Ahmad's person fulfilled these attributes. Mirza Ghulam Ahmad himself has commented upon some of these attributes and explained what they meant. So, it cannot be said that he considered the expectations invalid.

- He will be a just ruler.

Mirza Ghulam Ahmad mentions this expectation at many places. For example, he says that in his capacity as Maseeh Mau'ood, Muhammad has "named him as 'hakam' [arbiter] and 'adal' [justice, straightforwardness, honesty]" [RK, v. 13, p. 328; 5th and 4th lines from bottom; *Kitaab-ul-Bariyyah*].

However, as I showed in Section 3.3.7, "Extolling Victoria's Benevolent Embrace", and Section 3.3.8, "The 50 Horses and Spying on Friday", he failed to be just in his assessment of the British Government: he heaped unqualified praise on them, although they were engaged in several unjust and aggressive activities around the world.

- He will break the cross, kill swine, and kill the one-eyed Dajjal (the great Liar or Anti-Christ).

Mirza Ghulam Ahmad explains that there is a symbolic interpretation for these expected actions:

[One of his] signs is that when that Maseeh Mau'ood appears then [he] will break the Cross and kill swine and kill off the one-eyed Dajjal ... So, the actual truth [i.e., meaning] of this sign, which has been meant spiritually, is that the Maseeh, having come to the world, will crush the glory and grandeur of the religion of the Cross under his feet; and will perish those people, using the weapon of irrefutable arguments, who are shameless like swine and immodest like hogs and eat filth; and those people who only have an eye [i.e., perceptive capacity] for the [material] world but the religious eye is totally absent – in fact, an ugly pod has appeared in it – [the Maseeh] will annihilate their defiant/disbelieving existence, having convicted them with the decisive sword of lucid arguments; and not only such one-eyed people but each and every disbeliever who views the Muhammadan religion with contempt, will be spiritually killed by the awful grandeur of the Messiah's arguments. [RK, v. 3, p. 142; 2nd paragraph of marginal note; *Izaalah-e-Auhaam*, Part 1]

I find this symbolic interpretation acceptable; I have no criticism of it.

The issue is that Mirza Ghulam Ahmad was not able to accomplish what he said the Maseeh was supposed to. Even more than a hundred years after he formed his Movement, the expected accomplishments are not evident. I acknowledge that the theory of Jesus' crucifixion, promoted by the Ahmadiyya Movement, is, theoretically, fatal for Christian doctrine. However, the theory has not been proved completely and has not been accepted widely; the Christian religion is still followed devoutly by many and is even spreading; shameless people still exist and in fact immodesty has much increased since the end of the 19th century and is flourishing; people who reject/deny spiritual/religious truths/values are still in existence and even manage to influence others.

Moreover, the theory of Jesus' crucifixion that is promoted by the Ahmadiyya Movement – that Jesus had been mistaken to be dead while on the cross but actually was taken down alive -- was not originally developed in the 19th century by the Ahmadiyya Movement; it was first posited by Sir Sayyad Ahmad Khan some years before, supposedly, God informed Mirza Ghulam Ahmad that Jesus was dead. Evidence for this will be presented in Section 4.2.4.3.1, "Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"".

- He will end 'jizyah' and/or end war; hatred and jealousy against one another will disappear.

Several of the hadeeths quoted above mention the abolishing of jizyah. (Jizyah was a tax levied on non-Muslims, living in a Muslim state, in lieu of the duty to participate in war and as payment for the protection given to them.) I have not read any interpretation of this provided by Mirza Ghulam Ahmad (which does not mean he has not addressed it but rather just that I have not seen it). Ahmadiyya literature does discuss it and I think the gist of their argument is that it is unreasonable, and against Islaam, to expect that the Promised Messiah would end or abolish jizyah; see, for example, [AHMADIYYAT, pp. 214-220].

However, Mirza Ghulam Ahmad does mention the phrase 'yada' al-harb' -- which means "he will put an end to war" -- as an expected attribute of the Promised Messiah: "Think about that hadeeth of Saheeh Bukhaaree where it is stated in the description of Maseeh Mau'ood that 'yada' al-harb' [he will put an end to war], that is, when Maseeh comes then he will end religious wars" [RK, v. 17, p. 15; 5th to 7th line from top; *Government Angrayzee aur Jihaad*]. This phrase is an alternative to the phrase about jizyah: one of the hadeeths -- *Bukhaaree*, Book 55, hadeeth number 657 -- has two alternative narrations, one that mentions ending of jizyah

and another that mentions the ending of war; [MAUDOUDI, p. 155] quotes this hadeeth and explains that the hadeeth has two narrations. [KHAN] – an English translation, with Arabic text, of the nine volumes of *Bukhaaree* -- shows the phrase ‘yada’ al-harb’ rather than ‘yada’ al-jizyah’ in the Arabic text of this hadeeth [KHAN, v. IV, p. 437].

Both these ideas – ending war and ending jizyah – also seem to be related to the idea that mutual hatred and jealousy will disappear, as mentioned in one of the hadeeths quoted above.

Although the practice of taking jizyah has ended (for all practical purposes, at least), it was not something accomplished by Mirza Ghulam Ahmad. And mutual hatred certainly has not disappeared. As for war, that still exists and, in fact, is quite rampant. In fact, Mirza Ghulam Ahmad did not try to end wars even in his own time. As shown in Section 3.3.7, “Extolling Victoria’s Benevolent Embrace”, the bloody Boer war took place during Mirza Ghulam Ahmad’s time and not only did he not condemn it but rather led Ahmadees in prayer to supplicate for British victory.

As I pointed out in Section 3.2.5, “Abrogation of Jihaad”, Mirza Ghulam Ahmad mistranslates the phrase ‘yada’ al-harb’, which means “he will put an end to war”, as “he will end religious wars”. Even with that wrong translation, he did not perform this task – Mirza Ghulam Ahmad did not put an end to religious wars. He did, however, edict that the permission to do martial jihaad had been abrogated, but that is not the same thing as putting an end to religious wars.

- During his time, money will be in abundance so that nobody will accept it.

Mirza Ghulam Ahmad has interpreted money as the spiritual knowledge that the Promised Messiah will disseminate [RK, v. 3, p. 142; 1st paragraph of marginal note; *Izaalah-e-Auhaam*, Part 1]. He writes that spiritual knowledge will be provided in such abundance that people will grow weary of partaking of it and no seeker of truth will remain destitute (of the knowledge).

I can accept this interpretation although only to some extent. Even if we concede that the Promised Messiah was to provide very special and abundant knowledge, we cannot say that before his advent spiritual knowledge was lacking, since, through the centuries, various Muslim scholars and saints had spoken and written on spiritual topics. The problem, if any, had been that the Muslim masses had not always been aware of or benefited from that knowledge, because of lack of interest or aptitude. If we accept Mirza Ghulam Ahmad’s interpretation, this same problem seems to remain in the Promised Messiah’s time too; that is, people will not be interested in accepting the spiritual knowledge. So, I do not see any special phenomenon taking place in the Promised Messiah’s time, based on this interpretation.

But my real issue with this expected attribute or sign of the Promised Messiah is that it was not fulfilled by Mirza Ghulam Ahmad, even if we accept his interpretation. I say that based on my study of Mirza Ghulam Ahmad’s books, much of which I have shared with you by way of quotations. As you saw in Section 3.3.8, “The 50 Horses and Spying on Friday”, a fair portion of his writings was consumed with making appeals to the British Government, reminding them of his and his father’s loyalty to them. In Section 3.3.4, “Foul/Abusive Language”, and Section 3.3.5, “Petty and Unholy Content”, you saw some of the unwholesome content in his writings. Also, page after page of his writings is filled with lists and descriptions of his so-called signs which include things such as the prophecies of the birth of his children; for example, see the 200 pages in [RK, v. 22, pp. 200-400; *Haqeeqat-ul-Wahee*] and the 294 pages in [RK, v. 15, pp. 192-486; Appendix No. 2 to *Tiryaag-ul-Quloob*]. In Section 4.2.4.4, “The Substance and Volume of His Writings”, I will further discuss the kind of content that his copious writings are filled with.

In my opinion, Mirza Ghulam Ahmad’s writings are not filled with spiritual knowledge.

- He will be wearing two yellow garments when he descends.

Mirza Ghulam Ahmad has explained that the metaphoric interpretation of this, based on rules of dream interpretation, is that the Promised Messiah will be suffering from some ailment(s) [RK, v. 3, pp. 142-143; *Izaalah-e-Auhaam*, Part 1]. I have no criticism of this interpretation.

- He will live for 40 years after his descent.

Ahmadiyya literature provides an explanation of this, including the argument that we should consider the span of Mirza Ghulam Ahmad’s prophethood as starting from 1868 or earlier (since, per his claims, he started receiving revelation as early as that) and the argument that the expectation of a 40-year period after descent is not based on authentic narrations anyway [AHMADIYYAT, pp. 190-198]. I provide information below, some

of which has been presented earlier as well, to show that these Ahmadiyya arguments are invalid and/or contradict Mirza Ghulam Ahmad's own statements.

- o When did Mirza Ghulam Ahmad's "descent" as the Messiah occur?

Here is a quotation showing that, according to the Ahmadiyya Movement, Mirza Ghulam Ahmad proclaimed to be the second coming of Jesus in 1891:

[I]n the year 1891 a remarkable event occurred. Ahmad was informed by revelation that Jesus of Nazareth ... had died a natural death ... and that what was meant by his second advent was that a person should appear in the soul and spirit of Jesus and that he himself [i.e., Mirza Ghulam Ahmad] was that person [i.e., the second advent of Jesus]. [HAZRAT, p. 15]

The following is Mirza Ghulam Ahmad's own statement, published in 1891, claiming that according to authentic hadeeths, he is the Messiah:

[A]nd I loudly proclaim that God Almighty has made the truth known to me by His revelation and inspiration and the truth that has been made known to me is this: Maseeh ibn-e-Maryam [the Messiah, son of Mary], has actually been dead [i.e., is dead] and his soul is on the second heaven with his maternal cousin Yahyaa. The Maseeh that was to come for this era, in a spiritual manner -- whose information is present in the authentic hadeeths -- that [Maseeh] is me. ... And I lucidly state that my claim is not only based on revelation but the entire Noble Quraan testifies to it. [MAJMOO'AH, v. 1, p. 203; a little below the middle of the page; announcement dated March 26, 1891]

Given that Mirza Ghulam Ahmad claimed to be the second coming of Jesus in 1891 and died in 1908 [HAZRAT, p. viii], we do not get a post-descent period of 40 years.

But, to allow him some latitude, we could start the count of the post-descent period earlier than 1891, starting it from the year he claimed to be an appointee of God and just an analogue of Jesus (at which time he did not yet believe or agree that the original Jesus was dead). I have presented quotations earlier to show that, per Mirza Ghulam Ahmad's own writings and per statements in Ahmadiyya literature, his ministry as a reformer appointed by God started in 1882; I will not repeat the quotations here; one of the references is [AHMADIYYAT-REN, p. 27]. Now, here is a sentence from Mirza Ghulam Ahmad, not quoted earlier, which shows us when he claimed to be the analogue of Jesus: "[S]ince the claim of being a mujaddid [reformer] by this humble one, and an analogue of the Maseeh, and the claim of having converse with God, by the Grace of the Almighty, the 11th year is now going on [i.e., it has been 10+ years] ..." [RK, v. 4, p. 397; 4th and 5th lines from start of paragraph; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*]. The book in which this is stated was published in 1892, as can be seen from its title page [RK, v. 4, p. 355], so his ministry as the analogue of Jesus must have started in 1892 minus 10, that is, 1882.

Counting from 1882 to 1908 still does not give a post-descent period of 40 years; it only gives 26 years.

- o Is it an authentic expectation that the Messiah will live for 40 years after his descent?

In this connection it is relevant to recall that Mirza Ghulam Ahmad himself claimed -- based on God's promise to him (per his report) of his life span being 80 years and based on a prediction in poetry by a Muslim scholar -- that his ministry would last 40 years. I presented the relevant quotation and explanation for this in Section 4.1.3.2, "Expectations of the Mahdee", so I will not repeat it here; the reference is [RK, v. 4, p. 374; couplet and commentary in the middle of the page; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*].

Just in case there is a thought that that claim of Mirza Ghulam Ahmad's only pertained to his being Mahdee rather than being the Messiah, I would like to remind you that according to Ahmadiyya doctrine the Mahdee and Messiah are one and the same: "The Holy Prophet specified that these prophecies [about the advent of a Mahdi and a Messiah] would be fulfilled in the appearance of the same person who would be both Mahdi and Messiah ..." [AHMADIYYAT-REN, p. vii].

The above review of the expected attributes of the second coming of the Messiah, based on hadeeths about him, shows that Mirza Ghulam Ahmad did not fulfill most of the expectations, even if we accept his own interpretations of the hadeeth statements. There are a few other points I want to make about the hadeeth expectations regarding the Messiah's coming, discussed below.

- **The hadeeths regarding the second coming of the Messiah are not supported by any verse of the Quraan**, even though the Quraan mentions Jesus in numerous places and makes several statements about his birth, life, and death.

In Section 4.1.2.1, “Quraanic Verses Cited for Mirza Ghulam Ahmad’s Coming”, I reviewed the verses of the Quraan usually cited by the Ahmadiyya Movement as supporting Mirza Ghulam Ahmad’s claim; none of them mention a second coming of Jesus. Even if we agree that those verses herald a Muslim reformer, they do not say that that reformer will be analogous to Jesus.

Now recall that Mirza Ghulam Ahmad stated that “when some account in [a] hadeeth is in variance with accounts in the Quraan then drop such a hadeeth so that [you] my not be misguided” [RK, v. 20, p. 64; 4th/5th line on page; *Tadhkirah-tush-Shahaadatayn*]. Based on this, and given that the Messiah hadeeths are not supported by the Quraan, the Ahmadiyya Movement should not be using these hadeeths at all.

- **None of the hadeeths states that the time period expected for Jesus’ return is the 14th century AH.** Neither can this be *inferred* from the language of the hadeeths. One of the hadeeths mentions the “Hour” and one mentions the “Last Hour” but that does not necessarily imply that the Messiah’s coming had to occur in the 14th century. So, a belief in the truth of these hadeeths is no reason to restrict your search for the Messiah to the 14th century; even if he has to come, he may not have come yet.
- Most of the hadeeths identify the Messiah as the “son of Mary”. [MAUDOUDI, pp. 155-162] lists a total of 21 hadeeths about the return of Jesus; out of these, 18 hadeeths identify him as the son of Mary. In my opinion, if the intent of the hadeeths is to predict that a person similar to Jesus – an analogue of Jesus – is to appear, then this style of reference is not very suitable, since this seems to be a reference to the particular Jesus who was the son of Mary rather than an analogue of Jesus. I realize that Mirza Ghulam Ahmad has explained that he is symbolically the son of Mary, considering Mary to be his own prior spiritual state. Even so, I find it noteworthy that the hadeeths use this identification for Jesus’ second coming.

4.1.3.4 Expectations of the Mujaddid (Reformer) of the 14th Century

The expectation of the appearance of a mujaddid (i.e., reformer) within Muslims, in each century, is based (if not solely then mainly) on the following hadeeth:

Narrated AbuHurayrah: The Prophet (peace be upon him) said: Allah will raise for this community at the end of every hundred years the **one who will renovate its religion** for it. [HADITH-DB, Translation of *Sunan Abu-Dawud*, Book 37: Battles (Kitab Al-Malahim), Number 4278]

The phrase that has been translated, in the above translation, as “at the end of” is usually translated as “at the head of” or “at the beginning of”. I think the translation given above, from [HADITH-DB], is incorrect. However, for practical purposes it does not matter much which translation one accepts since the end of one hundred-year period occurs just before the beginning of the next hundred-year period.

The above translation is accurate, however, in using the term “every hundred years” instead of “century” since that is the literal translation of the Arabic words of the hadeeth. It is worth noting that one cannot assume that the hadeeth refers to Hijree centuries because the Hijree calendar was developed after the death of Muhammad. (It was introduced by his second khaleefah, `Umar, in 638 AD. The calendar starts from the event of Muhammad’s migration from Makkah to Madeenah, which took place in 622 AD.) So, one cannot be sure where Muhammad considered the count of the hundred-year cycle to start (if, indeed, Muhammad is the one who said these words).

I have the following comments about this hadeeth and its relevance to Mirza Ghulam Ahmad’s claim:

- The hadeeth is not specifically supported by any verse of the Quraan. In Section 4.1.2.1, “Quraanic Verses Cited for Mirza Ghulam Ahmad’s Coming”, I reviewed the verses of the Quraan usually cited by the Ahmadiyya Movement as supporting Mirza Ghulam Ahmad’s claim; none of them mention a periodic rejuvenation or reformation of Islaam by a reformer.

It may be argued that Quraan 24:56 does indicate that khaleefahs will be established among the Muslims from time to time and that this is the same as (or similar to) the Hadeeth prophecy about mujaddids. I disagree with this; see next bullet below.

- Quraan 24:56, at least as interpreted by the Ahmadiyya Movement, promises a phenomenon very different from what is prophesied in the 100-year rejuvenation hadeeth. Let us take a look:

[Quraan 24:56] Allah has promised to those among you who believe and do good works that He will, surely, make them Successors 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. [AHMADIYYA-HQ, p. 772]

[Footnote # 2057:] ... The promise is made to the whole Muslim nation but the institution of *Khilafat* will take a palpable form in the person of certain individuals who will be the Holy Prophet's Successors and the representatives of the whole nation. ... [The Holy Prophet's] *Khilafat* will continue to exist in one form or another in the world till the end of time ... Our age has witnessed his greatest spiritual *Khalifah* in the person of the Founder of the Ahmadiyya Movement. ... [AHMADIYYA-HQ, pp. 772-773]

According to the Ahmadiyya Movement translation and commentary, the promise in Quraan 24:56 is that those Muslims who are good will be made “successors in the earth” (khaleefahs), the whole nation being represented by a single individual who is the khaleefah at any given period of time. The thing to note is that the promise is made to those Muslims who are good. In any case, since the khaleefah is a successor of the Holy Prophet, he is a good man and if he is the representative of the nation, the nation must be good too. So, ***the phenomenon of the appearance of a khaleefah occurs when the Muslim nation is good.***

But, ***on the other hand, a mujaddid*** – one who reforms and rejuvenates the religions – ***is needed and appears when the Muslim nation is in bad shape and needs reform.*** The 100-year rejuvenation hadeeth says that the mujaddids will come to reform Islaam.

So, the khaleefah phenomenon and the mujaddid phenomenon are not one and the same thing; rather, they are almost opposite things. A khaleefah is established to lead a Muslim nation standing on right belief and good works; a mujaddid appears to reform a Muslim nation that has fallen into wrong beliefs and corrupt practices.

First of all, as I see it, this proves my point that the 100-year rejuvenation hadeeth is not supported by the Quraan. Secondly, it shows that ***the Ahmadiyya Movement is trying to claim two opposite roles for Mirza Ghulam Ahmad.*** In fact, their whole theory of what is a khaleefah and what is a mujaddid is defective: as I just showed, these roles are needed in opposite kinds of periods but the Ahmadiyya Movement tries to attribute these two roles simultaneously to the same person. Not only do they refer to Mirza Ghulam Ahmad both as a khaleefah and a mujaddid, they also do that for other people. For example, Mirza Ghulam Ahmad says that “Mr. Sayyad Ahmad Baraylvee is the twelfth khaleefah of the system of Muhammad's khilafat” [RK, v. 17, p. 194; 1st line on page; *Tohfa-e-Goldrawiyah*]; the Ahmadiyya booklet *Conclusion of the 14th Century and A Moment of Reflection for the Muslims* lists Sayyad Ahmad Baraylvee as the mujaddid of the 13th century [CONCLUSION, p. 11].

- The hadeeth under discussion (the 100-year rejuvenation hadeeth) is narrated by Aboo Hurayrah. Mirza Ghulam Ahmad's opinion about this person is that “Aboo Hurayrah ... was dull and did not possess good intellect” [RK, v. 19, p. 127; 2nd line; *Ay'jaz-e-Ahmadee*, Appendix to *Nuzool-ul-Maseeh*]. Given that the hadeeth is narrated by Aboo Hurayrah, and not specifically supported by any verse of the Quraan, I don't think it provides a particularly strong basis for a claim.
- The hadeeth does not say that the mujaddid will be informed by God that he has been appointed and/or that he will declare himself to be the mujaddid of his century. Muslim leaders (or saints or scholars) who have been recognized as mujaddids of their periods, prior to the 14th Hijree century, did not always themselves claim this status or office. For example, Hadrat `Umar bin `Abdul `Azeez is considered the mujaddid of the 1st century but he did not claim this position; he was labeled as such retrospectively by later Muslim scholars.

So, it may be that the person most deserving of being recognized for reforming (the practice of) Islaam in the 14th century was someone other than Mirza Ghulam Ahmad but his position has not been widely accepted yet. In fact, it could be more than one person since for previous centuries scholars have recognized multiple persons per century in some cases. Also bear in mind that it is not even clear what calendar or counting system we should be using to identify the hundred-year periods. Given this, and if we allow a flexible interpretation of when exactly in the hundred-year period the mujaddid is supposed to perform his work, one could think of several candidates for being considered the mujaddid(s) of the period roughly coinciding with Mirza Ghulam Ahmad's time. One possible candidate, for example, is Sayyad Jamaal-ud-Deen (1838-1897), better known as Al-Afghani (or, as I would transliterate it, Al-Afghaane). The Encyclopædia Britannica says about him that he was a “Muslim politician, political agitator, and journalist whose belief in the potency of a revived Islamic civilization in the face of European domination significantly influenced the development of Muslim thought in

the 19th and early 20th centuries” [BRITANNICA, article on “Jamal Ad-Din Al-Afghani”]. My point is that you do not have to accept Mirza Ghulam Ahmad as a Divine apostle only because you believe in this hadeeth and do not know who fulfilled the role of the mujaddid of the 14th century.

- The hadeeth does not say that this chain of mujaddids will come to an end in the 14th century. That is, according to this hadeeth, a mujaddid should appear also for the century after Mirza Ghulam Ahmad’s century. So, we need to ask as to who will be the mujaddid of the 15th century and what will be his task, from the Ahmadiyya viewpoint. The following possibilities come to mind, each of which has issues:
 - Someone from the Ahmadiyya Movement will be the mujaddid of the 15th century. This would have to be the Ahmadee khaleefah, since within the Ahmadiyya Movement the khaleefah is the spiritual leader. There are two further possibilities:
 - The reform he does will be within the Ahmadiyya Movement. The issue with this is that, according to the Ahmadiyya Movement, reform should not be needed within the Movement since its khaleefahs are Divinely guided (and the Movement is Divinely supported) and therefore no corruption should ever have occurred after Mirza Ghulam Ahmad made his initial reform of Islaam.
 - The reform he does will be outside the Ahmadiyya Movement. This too has an issue. According to the Ahmadiyya Movement, non-Ahmadees have been on the wrong path ever since they denied Mirza Ghulam Ahmad. So, why is it that to reform them a mujaddid will appear only in the 15th century? Why were some of the earlier Ahmadee khaleefahs not given the power and authority by God to reform non-Ahmadee Islaam before the 15th century? And, if they were given that power, why have they not brought about the reform yet?
 - Someone outside the Ahmadiyya Movement will be the mujaddid of the 15th century. This is impossible according to Ahmadiyya philosophy since it considers only Ahmadees to be rightly guided Muslims.

In summary, I don’t see the expectation of the mujaddid of the 14th century a strong enough reason to feel compelled to accept Mirza Ghulam Ahmad as a Divine reformer, just because no other person has been clearly identified yet for this role.

4.1.3.5 Another Expectation from the Hadeeth

If you consider Hadeeth to be an important source of Islaamic information then it is worth noting that there are some hadeeths that warn about false prophets, for example:

Saoban reported that the Messenger of Allah said: When the sword will be placed among my followers, it will not be raised up from them up to Resurrection Day; and the last Hour shall not occur till some of my followers will keep attached to the polytheists ... and there will soon arise among my followers 30 great liars, every one of whom will assert that he is the prophet of Allah, while I am the seal of the prophets; there will be no prophet after me ... [KARIM, v. 4, p. 18; included in *Mishkaat-ul-Masaabih*, from Hadeeth *Aboo Daawood* and *Tirmizi*]

(Although this hadeeth states that the false prophets will appear “soon”, there is a hadeeth of *Muslim* which states the appearance of liars before the Hour. Also, this hadeeth is translated elsewhere without the word “soon”.)

So, if there is a person who has claimed to be a prophet but his character and the outcome of his prophecies do not seem to support his claim, then you should consider the possibility that he was a false prophet and that his false claim merely fulfills the hadeeth quoted above.

4.2 DOESN'T HIS SUCCESS PROVE HIS TRUTH?

This section addresses the question: If Mirza Ghulam Ahmad, and his Movement, have been successful, does that not prove that he was indeed from God?

It answers the question by reviewing various possible criteria of success to see if Mirza Ghulam Ahmad and the Ahmadiyya Movement have indeed been successful according to those criteria. It also discusses whether success according to those criteria is an indicator of Mirza Ghulam Ahmad's truth, that is, whether it proves that he was a Divine apostle.

The discussion is divided into the sub-sections listed below, each of which addresses a possible criterion of success, discussing Mirza Ghulam Ahmad's success according to that criterion and whether that success proved his truth.

- Introduction to Criteria of Success. (This will summarize what is to be discussed in the rest of the sub-sections.)
- His Fate as a Claimant.
- His Prophecies and Claims of Revelation.
- His Achievements.
- His Converts.
- Persistence, Progress, and Persecution of the Ahmadiyya Movement.

4.2.1 Introduction to Criteria of Success

The table below lists each of the remaining sub-sections of Section 4.2, "Doesn't His Success Prove His Truth?", the criteria of success (for a claimant to Divine office and a religious reformer) discussed therein, and the main questions answered in the discussion.

The questions are just a different way of stating the criteria. The same questions are also listed (with slightly different wording, in some cases) in Table 7; the answers to these, along with answers to other questions, are summarized in Table 11.

Table 10 – Some Possible Criteria of Success for a Religious Reformer

Section	Criterion Discussed	Main Question(s) Answered
4.2.2, His Fate as a Claimant	The overall fate of a claimant to Divine office – whether he is humiliated and destroyed by God or supported by Him.	If Mirza Ghulam Ahmad was a false claimant to Divine office, should he not have been humiliated and/or destroyed, according to how false claimants are supposed to be treated by God?
4.2.3, His Prophecies and Claims of Revelation	The outcome of the prophecies of a claimant.	If Mirza Ghulam Ahmad was false, how could he make true prophecies and predictions? A related question: How could he be so bold as to report revelations?
4.2.4, His Achievements	The achievements of a claimant, particularly his success in his stated mission.	If Mirza Ghulam Ahmad was not from God then how is it that he accomplished so much, including the writing of so much spiritual material and making so many contributions toward the progress of Islam?
4.2.5, His Converts	The number of people and the kind of people who come to believe in a claimant and remain faithful to him.	If Mirza Ghulam Ahmad was not true, how was it that so many decent, pious, and educated people became his followers and did not abandon him? Why did God not guide them out of their error, given that they were pious? A related question: What about the dreams people have had about Mirza Ghulam Ahmad?

Section	Criterion Discussed	Main Question(s) Answered
4.2.6, Persistence, Progress, and Persecution of the Ahmadiyya Movement	The continuation and progress of the organization established by him and its treatment by opponents.	If Mirza Ghulam Ahmad was false and his Movement is based on deceit, how come the Movement not only still exists but has made so much progress? Is it not the case that those who stand for the truth are persecuted? If so, doesn't the persecution of the Ahmadiyya Movement prove its truth?

4.2.2 His Fate as a Claimant

The sub-sections contained in this section are listed below along with a summary of their respective content.

- Ahmadiyya Argument That False Claimants Perish Within 23 Years.

Mirza Ghulam Ahmad maintained very emphatically that according to the Quraan a person making a false claim to Divine office would be destroyed by God and that the period within which this must happen was 23 years. He argued that his own truth was proved by the fact that he had not been struck down by God although it had been more than 23 years since he (claimed to be receiving revelation and later) announced his Divine office. This sub-section provides quotations to present Mirza Ghulam Ahmad's argument.

- The Quraan's Statements About False Claimants.

Actually, the Quraan does not completely support the criterion presented by Mirza Ghulam Ahmad (although Mirza Ghulam Ahmad does have a point, to some extent). This sub-section shows what the Quraan actually does say.

- Counter Examples: False Claimants Not Killed.

Contrary to the Ahmadiyya view, there have been false claimants to revelation and Divine office who have lived for more than 23 years after making the false claim and have not suffered a violent death.

- Some More Relevant Examples: True Claimants Killed.

It is also worth noting that there have been true prophets, according to the Quraan and/or as acknowledged by the Ahmadiyya Movement, who have been killed (suffered a violent death). This sub-section also shows how the Ahmadiyya Movement distorts the translation of some Quraanic verses, possibly just to support its argument about false claimants.

4.2.2.1 Ahmadiyya Argument That False Claimants Perish Within 23 Years

Mirza Ghulam Ahmad has stated in several places that an impostor to Divinely appointed office, a person who invents a lie against God, and a false claimant to revelation, is humiliated and punished by God and destroyed/killed within 23 years of making the claim. One of the places in which he presents this argument is in his book *Arba'een Number 3*, where he cites the Quraanic verses 69:41-48. The English translation of these verses, and some Ahmadiyya commentary, is provided below, followed by the related quotation from Mirza Ghulam Ahmad's book.

[Quraan 69:41] That it is, surely, the word *brought* by a noble Messenger,

[69:42] And not the word of a poet; little is it that you believe!

[69:43] Nor is it the word of a soothsayer; little is it that you heed!

[69:44] *It is* a revelation from the Lord of the worlds.

[69:45] And if he had forged *and attributed* any sayings to Us,

[69:46] We would, surely, have seized him by the right hand,

[69:47] And then, surely, We would have cut his life-vein,

[69:48] And not one of you could have held *Our punishment* off from him. [Reference to footnote # 3118]

[Footnote # 3118:] In this and in the preceding three verses the argument is given that if the Holy Prophet had been a forger of lies, God's strong hand would have seized him by the throat and **he would, certainly, have met with a violent death** and his whole work and mission would have gone to pieces, as such is the **fate of a false prophet**. [AHMADIYYA-HQ, pp. 1253-1254]

After writing the Arabic text of these verses, Mirza Ghulam Ahmad provides an Urdu translation that includes some commentary. The quotation below starts with the last few sentences of his translation and commentary and then goes on to the rest of his discourse:

[I]f this Messenger had made up something from himself and had said that such and such a thing has been revealed to me by God whereas that had been his [own] utterance rather than God's, then We would have seized his right hand and then cut his life-vein and none of you would have been able to save him. That is, if he had forged against Us, his punishment would have been death. Because in that case he would have wanted to destroy [the people] with a death of errancy by calling [them] to falsehood and disbelief with his false claim; so, his death is better than the calamity that the entire world be destroyed/killed by his false/forged teaching. Therefore, **it is Our practice since antiquity that We perish that [very] person who presents paths of destruction for the world and, presenting false teaching and false doctrines, desires the spiritual death of the creatures of God and commits insolence by forging against God.**

Now it is clearly evident from these verses that, **for the truth of His Holiness [Muhammad], the blessings of Allaah and peace be on him, Allaah Almighty presents this argument that if he had not been from Us, We would have perished him and he certainly could not have remained alive** even if you people had made efforts to save him. But Mr. Haafiz [one of Mirza Ghulam Ahmad's opponents] does not accept this argument and says that **the total and complete duration of the [period of] revelation of His Holiness, the blessings of Allaah and peace be on him, was 23 years** and I [i.e., Mr. Haafiz] can show [i.e., as counter example] people of longer duration who made false claims of prophethood and messengership and, in spite of telling lies and forging against God, they remained alive for more than 23 years; therefore, in Mr. Haafiz's estimation, this argument of the Noble Quraan is false and insignificant and the prophethood of His Holiness, the blessings of Allaah and peace be on him, cannot be proved by it. ... Mr. Haafiz Muhammad Yoosuf, [in spite of] being referred to as a son of Muslims, denies this Quraanic argument ... And it is no secret from anyone that rejecting the arguments put forth by the Quraan is [in effect] a rejection of the Quraan ... Perhaps tomorrow [i.e., in future] Mr. Haafiz may even state that even the Quraan's argument [presented in 21:23] is false and [he might] claim that I can show that besides God there are also a few other gods that are true but [sic] still exist on the earth and in the heaven. ... [RK, v 17, pp. 389-391; starts at 2nd line on p. 389 and ends at 3rd line on p. 391; *Arba`een Number 3*]

So now **when we measure [i.e., assess] our Maseeh Mau`ood with this measuring cup [i.e., standard], then it is proved, by looking at *Baraaheen-e-Ahmadiyya*, that this claim, of being from Allaah and of Divine converse, is [present] since about 30 years and *Baraaheen-e-Ahmadiyya* is published since 21 years;** then if [the fact of] **this Maseeh remaining safe from destruction/death, for this duration,** is not a proof of his being true then it necessarily follows from this [denial] that, [and] I seek refuge with Allaah [about this], His Holiness, the blessings of Allaah and peace be on him, remaining safe from death for 23 years is not a proof of his being true. ... And it is obvious that **this Quraanic argument can stand as self-evidently manifested only if this rule is accepted in full that God never gives respite to that forger, who claims to be an appointee from Allaah** in order to lead humanity astray, because that way disarray enters into His Monarchy and the distinction between the true and the false is lost. ... [RK, v 17, pp. 391-392; starts at 7th line from bottom of p. 391; *Arba`een Number 3*]

[T]housands of renowned scholars and saints always kept presenting this [same] argument to disbelievers and **no Christian or Jew was able to provide the name of any person who, having made a claim of being an appointee of Allaah, by way of falsehood, completed 23 years of life** [i.e., after the claim]. [RK, v 17, p. 393; starts at 6th line from bottom; *Arba`een Number 3*]

The following quotation, from the next part of the same book, further discusses Mirza Ghulam Ahmad's argument:

Although we have stated in *Arba`een Number 3*, with clear arguments, that **it is Allaah's practice from antiquity that the person who forges a lie against Allaah, that [person] is killed** ... It is clearly evident that Allaah Almighty did not write the verse 'law taqawwala `alaynaa' [Quraan 69:45] as nonsense that cannot establish any argument. And God Almighty is pure of all nonsensical acts. Hence, the state [or position] in which this Wise One has [written] this verse, and, similarly, recorded that other verse, whose words are [Arabic text of a part of Quraan 17:76, meaning "then We would have made thee taste a heavy *punishment* in life and a heavy *punishment* in death"], at the point of argument, then we have to accept [this concept] that if some person, by way of forgery, makes a claim of prophethood and of being an appointee from **Allaah then he will certainly not attain a life-span like the period of prophethood of His Holiness, the blessings of Allaah and peace be on him.** Otherwise, this argument will not stand as correct in any way and no means will be established of understanding it because if [a person], having invented a lie against God and having falsely claimed to be an appointee from Allaah, gets to live for 23 years [after that] and does not perish then undoubtedly a denier [of a true claimant] would have just cause to present the objection that since this liar, whose being a liar you admit, got to live for 23 years or more and did not die, how are we to know whether your prophet is not similar to such a liar. **A liar's getting a reprieve of 23 years is clearly a**

proof that every single liar could get such a reprieve [RK, v 17, pp. 430-431; starts at 1st line on p. 430; *Arba`een Number 4*]

Here is one more quotation, from a book written a few years later than the books quoted above:

[A]ll Books of God Almighty testify to the fact/concept that God is quick to apprehend a ‘muftaree’ [i.e., a forger, an impostor] and perishes him with great humiliation. But you see that my claim to be from Allaah is [of a duration] longer than 23 years. As you can understand by taking a look at *Baraaheen-e-Ahmadiyya*, Part I. ... Has He [God] ever done such a thing that a person who is so malicious and cunning and insolent and an impostor that for 23 years, each new day and each new night, he has fabricated, from his heart, a new revelation and a new Divine communication, making an imputation against God Almighty, and then [he] tells people that this revelation has descended from God Almighty, and, God Almighty, instead of perishing such a person, supports such a person with His forceful Signs ... [RK, v. 20, pp. 64-65; starts near bottom of p. 64; *Tadhkirah-tush-Shahaadatayn*]

As shown by these passages, Mirza Ghulam Ahmad held that a false claimant to revelation and Divine office would not live for more than 23 years after making the false claim and that he would perish with humiliation. The Urdu word he uses often, which I have translated as “perish”, is ‘halaak’; this has a sense of dying or being killed stronger than by ordinary normal death. The Ahmadiyya Movement explicitly states that false prophets meet a *violent* death [AHMADIYYA-HQ, footnote # 3118, p. 1254]. (In the quotations presented above, I boxed some portions of the text that contain mention of the criteria related to violent death, 23 years, and humiliation.)

Since Mirza Ghulam Ahmad lived for 23 years after making claims of revelation (and also after making claims of Divine office) and did not suffer a violent death, these facts are considered proof of his being a true prophet.

Before I go on to the next section and comment upon the argument and criterion presented by Mirza Ghulam Ahmad and the Ahmadiyya Movement, it is relevant to point out a few dates, since the argument relates to calculating a period of 23 years. The books containing the first two quotations above -- *Arba`een Number 3* and *Arba`een Number 4* -- were written approximately in 1900. (This can be seen from the date of December 1900 stated in *Arba`een Number 4* [RK, v 17, p. 458] and the date of September 1900 stated at the end of *Arba`een Number 2* [RK, v 17, p. 385], which occurs just before the start of *Arba`een Number 3*.) The book containing the last quotation -- *Tadhkirah-tush-Shahaadatayn* -- was published in 1903. (This can be checked from [INTRO-BOOKS, p. 105].) As for the date when, according to Mirza Ghulam Ahmad, he was appointed to Divine office, you may recall that I have presented one of Mirza Ghulam Ahmad’s quotations [RK, v. 4, p. 374; couplet and commentary in the middle of the page] earlier, several times, to show that that supposedly occurred in 1882; you may also confirm this from [AHMADIYYAT-REN, p. 27].

So, in 1900 Mirza Ghulam Ahmad’s claim of Divine appointment had only had a duration of 18 years (given that he was appointed in 1882) and in 1903 it had only had a duration of 21 years. Notwithstanding this, he has claimed in the passages quoted earlier in this section – presenting his 23-year criterion – that his claim has had a duration of longer than 23 years, even though the passages occur in books written in 1900 and 1903. The way he is able to do this is that he modifies the definition of the claim under discussion, referring to “this claim, of being from Allaah and of Divine converse” [RK, v 17, p. 391; 5th line from bottom of p. 391; *Arba`een Number 3*]. That is, he does not just count from the date of his claim of being a Divine appointee but rather counts from the date of his having had and/or announced Divine converse.

4.2.2.2 The Quraan’s Statements About False Claimants

The Quraanic passages/verses that Mirza Ghulam Ahmad has cited in support of the violent death and 23-year criterion are 69:41-48 and 17:76. Two observations about these are:

- Both these specifically pertain to Muhammad. The statement about the life-vein being cut is for Muhammad, not a general statement for any person who forges revelation to claim prophethood.

I do understand Mirza Ghulam Ahmad’s point that if people can claim prophethood falsely and get away with it, then Muhammad’s prophethood can also be called into question. However, my point is that the Quraanic verses he cites do not explicitly state that they are laying down a general principle; Mirza Ghulam Ahmad has only *inferred* a general principle from these verses.

- The verses do not mention the 23-year period. Mirza Ghulam Ahmad has *inferred*, based on the length of Muhammad’s ministry, that if a claimant does not perish within this period then it is proven that he is true.

If at all the verses are laying down a general principle, they do not say anything about how soon or when the claimant would be seized by the right hand and when his life-vein would be cut off. It could be argued that this should be done at a time that would cause most humiliation to the claimant and be most effective in falsifying his claim. Mirza Ghulam Ahmad was in fact cut off by God at quite an effective time for falsifying his claim – soon after he had published a supplication stating that if he is false, may he die before Maulvee Sanaullaah and right after he had waived off Dr. `Abdul Hakeem's prediction of his death. So, from this point of view, Mirza Ghulam Ahmad was proven false by having his life-vein cut off.

It could also be argued that the cutting off should occur before the claimant had completed his stated mission. That is, the criterion is not whether God destroys someone within 23 years of his claim but whether or not God destroys him before he achieves his goal. Whether or not Mirza Ghulam Ahmad completed his mission will be discussed in Section 4.2.4.1, "Completion of His Mission".

Although the Quraanic verses mentioned above are specifically about Muhammad, rather than stated as a general principle, the Quraan does have numerous verses that do tell us what, in general, is the fate of those who forge lies against God. Some of these verses are quoted below:

- [Quraan 6:22] And who is more unjust than **he who forges a lie against Allah** or treats His Signs as lies? Surely the unjust **shall not prosper**. [AHMADIYYA-HQ, p. 284]
- [6:94] And who is more unjust than **he who forges a lie against Allah, or says, 'It has been revealed to me,' while nothing has been revealed to him;** and who says, 'I will send down the like of that which Allah has sent down?' And if thou couldst only see, when the wrong-doers are **in the agonies of death,** and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day **shall you be awarded the punishment of disgrace** because of that which you spoke against Allah falsely and *because* you turned away from His Signs with disdain.' [AHMADIYYA-HQ, p. 301]
- [7:38] Who is, then, more unjust than **he who forges a lie against Allah** or gives the lie to His Signs? It is these who **shall have their lot as ordained till when Our messengers shall visit them to take away their souls,** they shall say, 'Where is that which you used to call upon besides Allah?' They will answer, 'We cannot find them;' and they will bear witness against themselves that they were disbelievers. [AHMADIYYA-HQ, pp. 331-332]
- [10:18] Who is then more unjust than **he who forges a lie against Allah** or he who treats His Signs as lies? Surely, the guilty **shall never prosper**. [AHMADIYYA-HQ, p. 431]
- [10:70] Say, '**Those who invent a lie against Allah shall not prosper.**' [AHMADIYYA-HQ, p. 444]
- [29:69] And who is more unjust than **he who invents a lie concerning Allah** or rejects the truth when it comes to him? Is there not **an abode in Hell** for disbelievers? [AHMADIYYA-HQ, p. 868]
- [39:33] Who, then, is more unjust than he who **lies against Allah** and he who rejects the truth when it comes to him? Is there not **in Hell an abode** for disbelievers? [AHMADIYYA-HQ, p. 997]

Based on these verses, it seems that the general principle stated by the Quraan, for those who invent lies against God, or falsely claim to have received revelation, is that they will not prosper and be punished at or after death. There is no mention of being destroyed within a 23-year period or meeting a violent death. Also, although it is stated that the forger will not prosper, there is no explicit mention that his claim or teaching will not gain any acceptance among people.

I concede that it can be argued that Mirza Ghulam Ahmad did prosper to some extent, although, as I will show in Section 4.2.4.1.4, "Comparing the Mission Success of Jesus and Mirza Ghulam Ahmad", he did not achieve success as compared to Jesus, according to the Ahmadiyya Movement's theory about Jesus. As for punishment after death, I cannot say anything about that. But, as I showed in Section 3.1.4, "Mirza Ghulam Ahmad's Own Death", the manner of his death was quite disgraceful. Mirza Ghulam Ahmad's fate seems to fall in line quite nicely with the Ahmadiyya Movement's commentary on a verse of the Quraan:

[Quraan 20:62] Moses said to them, 'Woe to you, forge not a lie against Allah, lest he destroy you utterly by some punishment and, surely, he who forges a lie shall **perish**.' [Reference to footnote # 1831]

[Footnote # 1831:] The verse lays down an infallible criterion to test the truth of a claimant to Divine revelation, *viz.*, that **a forger of lies against God, though he may appear to progress and prosper for a short while, ultimately perishes and comes to a miserable and ignoble end.** [AHMADIYYA-HQ, p. 672]

It is also relevant to point out that the word "perish" in the Ahmadiyya translation of Quraan 20:62 is not accurate. The corresponding Arabic word, 'khaaba', means being disappointed, frustrated and not meeting with success, rather than being perished, according to a dictionary of the Quraan [OMAR, p. 170].

4.2.2.3 Counter Examples: False Claimants Not Killed

The sub-sections provided below are:

- Introductory Remarks.
- Jewish Messiahs: Sabbathai Zwi and Moses Guibbory.
- Christian Spiritual Leader (Prophetess): Mrs. Ellen White.
- Leader of an Islaamic Sect: The Living “Word of God” -- Aga Khan IV.
- Founder of a New Religion: Bahaullaah.

4.2.2.3.1 Introductory Remarks

In the subsequent sub-sections (of the overall section on counter examples) I will show that *there have been claimants to revelation and/or Divine office whose claim is considered false by Ahmadees but who have not suffered a violent death and have lived for more than 23 years after making their claim*. Each of the cases I cite occurred after Prophet Muhammad, on whose period of ministry Mirza Ghulam Ahmad based his criterion. The cases are from different religions, including Islaam. (In some cases I have provided somewhat detailed information, one reason for this being that I will refer to it from another section as well, further on in this document.)

The point of showing these counter examples is this: If we know that there have been some persons who falsely claimed to be from God but God allowed them to live for more than 23 years after that claim and they did not die a violent death, then the fact that Mirza Ghulam Ahmad lived for more 23 years after his claim and did not die a violent death is no proof of his truth.

Some readers might think that presenting cases from outside Islaam is not valid. However, I repeat below some of the excerpts presented earlier from Mirza Ghulam Ahmad’s writing to show that Mirza Ghulam Ahmad very much meant the criterion to apply to all claimants, whether Muslim or not:

And it is obvious that **this Quraanic argument can stand as manifestly self-evident only if this rule is accepted in full that God never gives respite to that forger**, who claims to be an appointee from Allaah in order to lead humanity astray, because that way disarray enters into His Monarchy and the distinction between the true and the false is lost. ... [RK, v 17, p. 392; starts at 4th line from top; *Arba`een Number 3*]

[T]housands of renowned scholars and saints always kept presenting this [same] argument to disbelievers and **no Christian or Jew was able to provide the name of any person who, having made a claim of being an appointee of Allaah, by way of falsehood, completed 23 years of life** [i.e., after the claim]. [RK, v 17, p. 393; starts at 6th line from bottom; *Arba`een Number 3*]

I also want to point out that the existence of some cases where a false claimant has met a violent death within 23 years of the claim does not prove Mirza Ghulam Ahmad’s argument to be true. Mirza Ghulam Ahmad did not say that *some* false claimants would be killed within 23 years of their claim; rather, he said that God would make this happen each time. So, the existence of *any* counter example disproves Mirza Ghulam Ahmad’s argument, even if some examples exist where a claimant, who was false according to Mirza Ghulam Ahmad, has been killed.

Having said that, I want to acknowledge that there are in fact cases where a claimant to Divine office has been violently killed within 23 years of his claim. One example is Dr. Rashad Khalifa – whose claim was discussed in a previous section – who was assassinated a few years after he claimed to be a Messenger of God. But, if the rule put forth by Mirza Ghulam Ahmad is not valid – and, as I try to show by my counter examples, it is not -- Dr. Khalifa’s murder does not necessarily prove that his claim was false. (I am not arguing that his claim was true; I am only saying that his murder does not prove it was false.)

4.2.2.3.2 Jewish Messiahs: Sabbathai Zwi and Moses Guibbory

In the Jewish world, there have been many claimants to the office of Messiah, through the centuries. According to the Quraan, the true Jewish Messiah was Jesus. Therefore, all the claimants other than Jesus (particularly the ones after Jesus), from the Muslim viewpoint, are false claimants. However, many of them did not suffer the fate of false claimants as defined by the Ahmadiyya Movement. Two cases are presented below, one from the 17th century AD and one from the 20th century.

4.2.2.3.2.1 Sabbathai Zwi

The history of this claimant to Messiahship is presented in the quotation below, from a web site on ancient history.

Cabalistic calculations were clear: **the coming of the Messiah** was scheduled for 1648. But although this year did bring the end of the Christian Wars of Religion, it did not bring the Messiah. Even worse, the Jewish world was shocked by the notorious pogroms at Chmielniecki; thousands were killed. Another **calculation suggested the year 1666** - 111 years after the pope had established a ghetto in 'Babylon'. This time, there was **a very plausible candidate: Sabbathai Zwi (or Sebbathai Zevi)**.

He was born on August 1, 1626 in Smyrna, a Greek port under Turkish rule. According to the Jewish calendar, it was 9 Av, the anniversary of the Destruction of the Temple (*Tisha B'Av*) on which - according to one prophecy - the Messiah would be born. As a pupil of Joseph Eskava, he proved himself **an eager student of the Scriptures**, of Islamic mysticism (Sufism), the Talmud, the Cabbala and the writings of Isaac Luria, and became as **famous for his profound wisdom** as his extreme mood swings.

In 1648, Sabbathai heard a voice that declared that he was the Messiah, and that his mission was to restore the twelve tribes of Israel. **He became soon notorious for his unorthodox interpretations of the Scriptures**, for which he offered no other argument than the fact that he was the Messiah. ...

It is small wonder that **the new Messiah received not much support from the shocked inhabitants of Smyrna. They considered him mentally ill** ... [T]he authorities banished him from his home town in 1651.

Sabbathai started to wander through Greece, Turkey and Syria ... **In 1658, he had a vision, in which he received eighteen new commandments**, which were to supersede the Ten Commandments of Moses ... [T]he Messiah did not gain a large following for six years, during which he visited the Jewish communities of Thessalonici, Cairo and Jerusalem.

In May 1665, however, things started to change, when he met the charismatic Nathan Ashkenazi of Gaza in Jerusalem. This man had studied Mosaic Law and Cabbala and believed that he was the reincarnation of Elijah. Nathan proved himself to be a very active and successful disciple: **soon, about eighty percent of the Jews - from Persia to Holland, from Morocco to Ukraine, in Asia, Europe, Africa and America - were convinced that Sabbathai Zwi was the Messiah**. After all, he promised an end to ghetto life. Even when the Temple stood in Jerusalem, no messianic claimant had been so widely accepted. Sabbathai was forced to go to Cairo to marry a Polish woman named Sarah. It was common knowledge that in the disappointing year 1648 (above), she had had a vision indicating that she would one day be the Messiah's wife. Sarah had lived [in] Amsterdam and Livorno for some time, and the couple decided to leave for Europe.

Their first goal, however, was Smyrna, which they entered in triumph and where they celebrated the Jewish New Year (September 10, 1665). Sabbathai received scholars from all over the world, telling them that they would meet 'next year in Jerusalem'. ...

After the winter, **Sabbathai went to Istanbul**, expecting that sultan Mehmed IV (1684-1687) would be so impressed by his arrival that, if he were to refuse to surrender his throne, he would certainly give the Jews a home land in Palestine. However, the sultan was not impressed at all; he ordered Sabbathai to be arrested and detained in the fortress of Abydos at the Dardanelles. But Sabbathai was not impressed either: during the summer, the prisoner received embassies and continued to behave himself as the worldly leader of the Jews.

Shabbatai's next stop was the citadel of Edirne, and finally he received his long hoped for audience. **The sultan gave him the choice between three options: he performed a miracle and proved that he was the Messiah indeed, he was executed, or he became a Muslim. The Jewish world was shocked to discover that their leader had denounced Judaism and consented to conversion.**

Shabbatai's courtiers - among them Nathan - tried to save their master's reputation by stating that **the time was not right and that the Messiah first had to descend into the *kelippah*, the domain of evil, to defeat it from within. In other words, he had to convert to Islam and Christianity to rescue non-Jewish monotheists.** Most adherents returned to their traditional beliefs, but some of Sabbathai's followers converted to Islam. Pilgrims continued to come to Dulcigno in Montenegro, where Sabbathai was forced to live by the Turkish authorities.

Even the death of their Messiah in 1676 did not shake the belief of these pilgrims. They became known as the Dönmeh sect (Turkish for 'apostates'). However, they were not united in their belief. Immediately after Sabbathai's death, his brother-in-law Jacob Querido announced that Sabbathai's soul had settled in him, and that he was the Messiah. His sister Sarah was convinced, but she was the only one and the new messianic movement was rather short-lived.

In 1716, one Baruchya Russo claimed to be the Messiah, the reincarnation of Sabbathai and an incarnation of God. He gained some adherents, but **most members of the Dönme sect remained faithful to Sabbathai. There are currently some 40,000 members**, most of them living in Istanbul.

Most Jews, however, were deeply disappointed. ... [LIVIUS-ZWI]

According to this account, Sabbathai Zwi passes the two Ahmadiyya criteria mentioned earlier for being a true claimant of Divine appointment: he lived for 28 years (that is, he lived for more than 23 years) after making his claim (since he first heard a voice that he was the Messiah in 1648 and died in 1676) and he did not die a violent death. It is also noteworthy that there are some similarities between him and Mirza Ghulam Ahmad. One is that he appeared at a time when, according to some calculations, a Messiah was expected. Another is that he was learned in the scriptures but offered unorthodox interpretations of the Jewish law.

It may be countered that Sabbathai Zwi's conversion to Islaam detracts from the strength of his claim to Jewish Messiahship. But if one considers it a true conversion then, from a Muslim point of view, there is somewhat of a problem since it seems to show that God rewards false claimants by leading them to the truth. If one considers it a hypocritical conversion then, of course, one may say that Sabbathai Zwi's career came to an ignoble end. However, it is important to note that his devoted followers did not see it as an ignoble end but rather as a noble sacrifice. Here are some excerpts from a web site associated with Donmeh, the Jewish sect that still follows or reveres him:

[Regarding Sabbatai Zevi's] "conversion" to Islam, ... [the following] points should be kept in mind:

1. Despite the conventional wisdom of contemporary mainstream Judaism that Sabbatai's conversion to Islam was a cowardly act of betrayal that almost annihilated Judaism, a careful reading of modern historical data (particularly those of Gershom Scholem) strongly suggests that **his apostasy had been predicted by Nathan of Gaza, long before it happened, as a necessary step in the Messiah's redemption of the world.**
2. After "becoming" a Muslim, Sabbatai openly continued in his Messianic activities as a Jew with the full knowledge of the Islamic authorities.
3. It is questionable that he ever required others to follow him into Holy Apostasy ...

...

The [goal] of Holy Apostasy is ... to bring about a Sacred Reconciliation between two religions in order to Repair the Face of God, rather than to actually practice either.

...

Consequently, both "Jesus" (who may or may not have existed) and **Sabbatai Zevi** (who most definitely did) **"died for the people," as it were, in order to "heal their wounds"** -- Jesus allegedly on the cross of Calvary and Sabbatai on the "cross" of heresy. [DONMEH]

To some readers, this explanation by the Donmeh sect might seem like philosophical acrobatics. I would like to point out that some explanations by Mirza Ghulam Ahmad similarly appear to be philosophical acrobatics to non-Ahmadees. An example is Mirza Ghulam Ahmad's explanation that he is the "son of Mary" in the sense that he initially was similar to Mary and then out of his old Mary-like self was born his new self which was similar to Jesus; for example, see [RK, v. 18, p. 541]. Also, some readers may find it strange that even after such an apparently obvious failure, some of Sabbathai Zwi's followers chose to remain faithful to him. In Section 4.2.5.2.3, "The Phenomenon of Cognitive Dissonance and Related Behavior", I will show that devoted adherents of spiritual figures usually find explanations for the apparent failures of their leaders.

4.2.2.3.2.2 Moses Guibbory

Here is an account of a more recent Jewish Messiah:

Moses Guibbory was born in the Ukraine -which was still part of tsarist Russia- **in 1899.** ...

After a brief stay in Turkey, which was divided by civil war, he went to Palestine ... **In the mid-twenties, he announced that he was the Messiah, and some people started to believe him after he had predicted a severe earthquake.**

He also called himself the Lord of the Universe, the Last Incarnation of Jehovah, the Shepherd and New Moses. He gave arguments for these claims in **a huge commentary on the Scriptures, in which he demonstrated that all prophets had predicted his own coming to this world.** ...

... He emigrated to the United States in 1943 ...

He ... continued his work [in the US], leading a small following, He **passed in June of 1985** of natural causes. ... [LIVIUS-GUIB]

As stated in this account, Moses Guibbory announced his being the Messiah in the mid-1920's and died in 1985; this means he lived for more than 23 years after making his claim.

The Ahmadiyya Movement might say that this is not a valid counter example because Moses Guibbory proclaimed himself to be such things as the Lord of the Universe rather than a prophet. I have two responses to that. Firstly, notice that he also called himself the New Moses (just as Mirza Ghulam Ahmad had called himself the second advent of Muhammad). Given that Moses is considered a prophet by the Jews, this might indicate that by using the title "Lord of the Universe" he did not mean that he was God but rather just that he was a manifestation of God's power, which, in a sense, a Divinely appointed prophet is meant to be. Secondly, even though the status he claimed might not have been that of prophet but rather of something more grandiose, it may still be said that by this claim he had forged a lie against God. And recall that Mirza Ghulam Ahmad wrote that "it is Allaah's practice from antiquity that the person who forges a lie against Allaah, that [person] is killed ..." [RK, v 17, p. 430; 1st and 2nd line; *Arba'een Number 4*]. But Moses Guibbory was not killed. This possible counter argument by the Ahmadiyya Movement – saying that the 23-year criterion does not apply to people who claim some kind of Divinity rather than just prophethood – is further discussed in the section on Bahaullaah, a little further down.

4.2.2.3.3 Christian Spiritual Leader (Prophetess): Mrs. Ellen White

Mrs. Ellen White was born in 1827 in the U.S.A and in her teens joined the Millerite movement, the precursor of the Seventh-day Adventist Church. She and her husband, and one other person, were the main founders of this church, which was officially organized in 1863, after the failure of the Millerite movement in 1844 [ENCARTA, article on "Adventists"], [ELLEN-BIO]. She wrote many books and articles on religious subjects and was also a public speaker.

According to the biography of Mrs. White (from a web site that claims to represent her), "Seventh-day Adventists believe that Mrs. White was more than a gifted writer; they believe she was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's second advent" [ELLEN-BIO]. Some of her early writings were published in 1882 [ELLEN-EARLY]. Here is an excerpt, to provide an idea of her reported spiritual experiences:

By the request of dear friends I have consented to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord.

...

As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. ...

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. ... Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

...

... Mount Zion was just before us, and on the mount was a glorious temple ...

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. ... After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." ... And He said, "You must go back to the earth again and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. [ELLEN-EXP]

In the title of this section I placed the word "prophetess" in parentheses because, although Mrs. White did not deny being a prophet, she explained that she was more than that, being a *messenger* from the Lord. Here is a quotation from her writings, taken from a source that quotes her:

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. 'Your work,' he instructed me, 'is to bear my word. ... It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who

have been led to give it up because of the seductive influences of evil.' Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because **my work includes much more than the word 'prophet' signifies.**" (*Review and Herald*, July 26, 1907) [ELLEN-CLAIMS] [Emphasis probably added to Mrs. White's original text by the intermediate source]

Mrs. White died in 1915 [ELLEN-BIO]. Since her early writings were published in 1882 -- in which she claimed, among other things, to have heard the voice of God -- we can say that there were at least 33 years between her claim and her death. Also, she did not die a violent death. So, her case too is a counter example of the Ahmadiyya view that a false claimant to Divine office perishes within 23 years of the claim. The Ahmadiyya Movement might say that Mrs. White's case is not a valid example because she believed in Jesus as Divine and her claim was that she received revelation from him rather than from God. Firstly, as can be seen from the first quotation, in addition to stating that Jesus was speaking to her, she also claimed to hear the voice of *God* (regardless of what she thought "God" means). Further, if her view was that she was a Divinely appointed messenger, but in fact God had not appointed her, then it may still be said that by this claim she had forged a lie against God. Of course, one may argue that she might have been deluded and, therefore, should not be considered a liar. (This could also be said for Sabbathai Zwi and, as a matter of fact, for all or most false claimants.) However, Ahmadiyya literature does not seem to exclude the case of deluded false prophets from the Ahmadiyya view regarding the fate of false prophets.

I will discuss the Seventh-day Adventist Church again in Section 4.2.6.4, "Common Use of the Progress and Persecution Arguments". I want to mention here briefly that the church had "about 5.5 million members worldwide in the early 1990s" [ENCARTA, article on "Adventists"] and, according to the web site of the church, as of October 2003, it had over 12.8 million members [SDA, web page titled "Facts and Figures"]. The point I am making is that not only was Mrs. White not violently struck down by God, the church she organized has made considerable progress.

4.2.2.3.4 Leader of an Islaamic Sect: The Living "Word of God" -- Aga Khan IV

As shown in Section 4.1.2.4.2, "Ismailis", the Ismailis believe that their imaam is the living word of God and that his word is God's Word. Arguably, this claim of the Ismaili imaam falls in the category of forging a lie against God, and making a false claim to Divine office, from the Ahmadiyya viewpoint. The present imaam of the Nizari Ismailis, Karim Al Hussaini Shah, Aga Khan IV, started his imaamate in 1957, when his predecessor, Aga Khan III (who was his grandfather), passed away [ENCARTA, articles on "Aga Khan III" and "Aga Khan IV"]. So, he has been maintaining his position as the Word of God for much longer than 23 years and has not met a violent death.

For your ease of reference, I repeat below some of the material I presented earlier, to show the Ismaili belief regarding the imaam:

[T]he Imam to the Ismailis is God manifested. He is the Word of God and His Will ... The Rasul ... is the one who delivers the Word of God, while the Imam ... is the Word of God itself. ...

...

Being the Word of God, the Imam is, therefore, to the Isma'ilis as the Qur'an is to the Orthodox Muslims. **He is the everliving guide, the "up-to-date" word of God**, so to speak. ... **His word is God's Word**, and his legislation is God's Legislation. ... [MAKAREM; near the end of the article]

Ahmadees might argue that the 23-year criterion does not apply in this case since the Ismaili leader does not claim to be an apostle of God but rather claims to part of the Divine in some way. In the next section, on the Bahai faith, I will address this argument since in that case too Ahmadees offer the same argument.

4.2.2.3.5 Founder of a New Religion: Bahaullaah

The following excerpts from an encyclopedia article provide information about the founder of the Bahai religion, Mirzaa Husayn `Alee Nooree, who claimed to be Bahaullaah, meaning "Splendor of Allaah":

Bahai (Persian, "of glory"), religious faith founded in the late 19th century as the fulfillment of the prophecy of Mirza Ali Muhammad of Shiraz, known as the Bab [which means "Gate"] ... **The founder of Bahai was Mirza Hoseyn Ali Nuri, born in Persia and later known as Bahaullah (Arabic, "the Splendor of God"). He became a follower of the Bab**, and in 1850, upon the martyrdom of the Bab, became the leader of one of the Babi factions. The Persian government, which had been persistently persecuting the Babists, in 1852 carried out a general massacre in which an estimated 20,000 died. Bahaullah, his family, and some of his followers were spared, but Bahaullah was imprisoned and tortured and then exiled to Baghdad, then under Turkish control. A political prisoner for the rest of his life, Bahaullah was sent by the Turkish

government, together with his family and followers, on successive rigorous marches from Baghdad to Constantinople (present-day Istanbul) to Adrianople (now Edirne) and finally to a penal colony in Acre, Palestine (modern-day 'Akko, Israel), where he remained until his death.

Upon establishing the Babi faith in 1844, the Bab had foretold that in 19 years a divine figure would appear, "him whom God should manifest." In 1863, in Baghdad, Bahaullah proclaimed himself to be that manifestation. His followers, called Bahais, believe that he was the latest in a series of divine manifestations that includes Zoroaster, the Buddha, Jesus Christ, and Muhammad and that he brought a new revelation to the world.

Bahaullah had sought above all to establish a universal religion; his teachings urging moral and social improvement were spread mainly by his eldest son, Abbas, later called Abd ul-Baha (Arabic, "the Servant of the Glory"). ...

Although Bahai developed in Persia, by 1920 it had its greatest following in the United States. ... Of an estimated 5.3 million Bahais worldwide as the 1990's began, about 110,000 lived in the U.S. The Islamic fundamentalist government of Iran has persecuted Bahais in that country since coming to power in 1979.

Bahai has adherents in more than 300 countries and dependencies, and Bahai literature has been translated into more than 350 languages. Bahai world headquarters is in Israel, on the slopes of Mount Carmel overlooking Haifa and 'Akko; there, a shrine of the Bab, an archives building, and an administrative center have been constructed. [ENCARTA, article on "Bahai"]

According to the above article and also as stated in the Ahmadiyya booklet *The Babe and Bahaee Religion*, Bahaullaah made his claim in 1863 [BAB-BAHAA, p. 8]; according to another encyclopedia, he received revelation in 1853 [GROLIER, v. 3, Article on "Bahai Movement"]. He died in 1892 [BAB-BAHAA, p. 9], [GROLIER, v. 3, Article on "Bahai Movement"]. Even if we ignore the date of 1853 and count from 1863, we see that he lived for 29 years after making his claim. Also, he did not die a violent death. Therefore, his case too is a counter example to Mirza Ghulam Ahmad's argument. Similar to the Seventh-day Adventist Church, Bahai had more than 5 million adherents by the early 1990's.

The Ahmadiyya Movement's objection to this example would probably be that since Bahaullaah claimed to be God, rather than a prophet of God, the argument does not apply to him. I say this based on the Ahmadiyya review of Bahaullaah's claims in the booklet *The Babe and Bahaee Religion*; I will shortly provide a quotation from it and then I will comment upon this issue. This Ahmadiyya view can also be seen from the following passage:

... Hazrat Mizra Sahib [Mirza Ghulam Ahmad] can claim to have been appointed to spiritual office and to have been honoured by the grace of special divine help because:

1. Hazrat Mirza Sahib claimed early on that he had been appointed by God to a spiritual office. **If his claim was a pretence, a deliberate lie, he should have met with disgrace and even death.** According to the Law of God, this is the end of all false claimants.
2. There were no natural advantages which could have helped him in his claim
- ...
5. In spite of these difficulties he succeeded and founded a Movement. ...

This criterion does not apply to persons who make no claim to spiritual office. It does not apply, for instance, to ... those who do not claim spiritual office conferred by God, but claim to be God or to share some divine attributes. ... The Shaikhiya sect held beliefs of this kind. They thought that at all times in the world there were men who could be said to represent the will of the Mahdi. As the will of the Mahdi is the Will of God, whatever happens to drop from the lips of such men or to emerge from their hearts is from God. **Ali Muhammad the Bab, and Bahaullah, the founder of Bahaism,** both belonged to this sect. As the sect believe that certain individuals incarnate God, that their speech is His speech, their thoughts His thoughts, they **do not incur the penalty laid down in verse 69:45 of the Holy Quran.** This verse relates only to claimants who forge lies about God. [INVITATION-TO, pp. 198-199]

Now here are some excerpts from the booklet *The Babe and Bahaee Religion*.

History shows that two kinds of people have at different times claimed the allegiance of their fellow men: (a) Those who claimed to be Prophets and Messengers of God; (b) and those who claimed Godhead and Divinity for themselves setting themselves up as more than human. ...

When Allah sends down any of His Apostles, He himself establishes the truth of their claim by means of powerful signs and miracles, and by the light of their teaching. Therefore, whenever a Messenger of Allah appears, his claim as such has to be carefully studied, to be accepted or rejected on merit. But where a frail

human being goes so far astray in regard to his own position as to claim Godhead and Divinity for himself, his claim needs no study at all, being on the very face of it wrong and most preposterous.

The misunderstanding, or difference of opinion in regard to the claim of Bahaullah has risen for two reasons. In the first place he never based his claim on grounds on which the Apostles and Messengers of Allah base their claims: he never made his claim openly and publicly, keeping back a portion of it even from his followers of the innermost circle. ...

... Whatever the precise nature of his claim, there is not the least possible shadow of doubt that, as he saw things, acceptance of his claim was a basic starting point in a man's spiritual progress. Those who do not believe in him, Bahaullah dubs them down as *Mushrik* [i.e., polytheist or one who associates partners with God]. He who rejects his claims is lost and gone astray (*Aqdas*, 1) [*Aqdas* being a book by Bahaullah]. ... [H]e says that those who turn away from his claim will go to hell.

But it is not correct to attribute to Bahaullah any claim of prophethood. He never claimed to be a *nabee*. He seems to believe in the Holy Prophet being *Khatamul Nabeeyeen* in the same sense as the generality of Muslims interpret this expression ...

Then what did the claim of Bahaullah precisely amount to? *Kaukab-i-Hind* answers this question as follows: "The Bahaees hold that the epoch of prophethood has come to an end. ... But of course they do not hold that the Power of God has come to an end. Therefore they accept a new manifestation of the power, which goes a step beyond prophethood ... " (*Kaukab-i-Hind* Volume VI, Number 6, June 24, 1928).

Moreover, it stands only too true to reason that one step beyond prophethood is nothing else but Godhead and Divinity itself.

Neither the Bab nor Bahaullah claimed to be a prophet of God. Nor do their followers hold faith in them as such.

Bahaullah ended by claiming Divinity for himself, and no very great amount of intelligence is needed to reject outright the claim of a person who claims Divinity. [BAB-BAHAA, pp. 71-77]

As shown above, the Ahmadiyya Movement has the opinion (and seems to be going out of its way to establish its validity) that Bahaullah considered himself to be Divine, not in the sense of being a messenger from the Divine but something beyond that which, the Ahmadiyya Movement concludes, "is nothing else but Godhead and Divinity itself". However, the encyclopedia quotation given above gives the impression that Bahaullah claimed to be a *manifestation* of God, in the same sense that other prophets such as Moses and Muhammad were manifestations of God. I looked briefly at some of Bahaullah's writings (available at the Bahai web site) and did get the impression that his claim to be a manifestation of God was different from the sense in which this concept is usually understood to apply to prophets of God. Even so, it did not seem that he said that he himself is God. Furthermore, to be fair, one should look at what the Bahais say their faith is. Here is a quotation from the official web site of the Bahá'í International Community:

Bahá'u'lláh ... is recognized by millions of followers around the world as the Manifestation of God or Divine Teacher for this age. According to Bahá'í belief, Manifestations of God, including Moses, Abraham, Christ, Muhammad, Krishna, and Buddha, have appeared at intervals throughout history to found the world's great religious systems. They have been sent by a loving Creator to enable us to know and to worship Him and to bring human civilization to ever higher levels of achievement.

The station of these Manifestations is unique in creation. Their essential nature is twofold: they are at once human and divine. But they are not identical with God, the Creator, Who is Unknowable. Of God, Bahá'u'lláh has written,

He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. [Reference: Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, 2d rev. ed. (Wilmette: Bahá'í Publishing Trust, 1976), p. 193.]

Describing the relationship between the Manifestations of God and Their Creator, Bahá'u'lláh used the analogy of the mirror: God is as the Sun, and the Manifestations are as Mirrors that reflect that divine light -- but they are in no way to be considered as identical to that Sun ...

...
In His writings, the Báb alluded to the imminent coming of the Promised One foretold in all the world's religions -- a role claimed by Bahá'u'lláh. [BAHAI-WORLD, Article on "Bahá'u'lláh: Manifestation of God"]

Anyway, let us even assume that, as the Ahmadiyya Movement says, Bahaullaah did claim to be Divine in a sense greater than that usually understood for Divine apostles. As we have seen, regarding claims of prophethood versus claims of Divinity, the Ahmadiyya Movement takes the position that "[w]hen Allah sends down any of His Apostles, He himself establishes the truth of their claim by means of powerful signs and miracles" and "his claim as such has to be carefully studied, to be accepted or rejected on merit" but when "a frail human being goes so far astray in regard to his own position as to claim Godhead and Divinity for himself, his claim needs no study at all, being on the very face of it wrong and most preposterous". So, the Ahmadiyya argument would be that it should not matter that Bahaullaah lived for more than 23 years after making his claim and did not die a violent death; people should not consider that to be an endorsement of his claim by God since his claim was so preposterous that people should just know that it was false.

I do not find the Ahmadiyya argument to be convincing. Firstly, from a rational and theoretical point of view, I do not see why a person's claim that God is somehow embodied in his person is significantly more unnatural or extraordinary than a claim that God has spoken to him or sent an angel to speak to him. As far as ordinary human experience is concerned, God does not speak to people with His personal, audible voice nor do ordinary people see angels, in human form or in any other form. So, from the point of view of ordinary human experience, it is just as strange that a person has talked to an angel or heard God's voice (not in a trance or vision but as a distinct sensation experienced in consciousness) as it is that God has taken the form of a human person. But many ordinary people are willing to believe in extraordinary phenomenon, such as that a person was visited by an angel who told him that he has been appointed an apostle of God. The premise of believing in apostles of God is that God desires to communicate with people and so He selects one person as His apostle and communicates with this selected apostle - using a supernatural method -- so that the apostle may convey the message to other people in the community. I don't see why this overall method is significantly less unnatural or extraordinary than if God decided to Himself take the form of a human being and directly communicate with all people in the community. If God can decide to communicate with a selected person, why can't he decide to Himself appear as a person so He can directly talk to all people in the community?

Many readers may not agree with the argument I made above but it is important to be aware that there are many people who do see things this way. There are people who think that it is just as stupid to believe in Divine apostles, and angels bringing messages to human beings, as it is to believe in Divine manifestations in human form. On the other hand -- and this is my next point -- there are hundreds of millions of people who do believe that at some point in the life of this world, God did take a human form to provide guidance to mankind. For example, there are millions of Christians in the world, some of them very educated and very intelligent, who believe that Jesus was Divine, in human form. So, I do not agree with the Ahmadiyya Movement's statement that "no very great amount of intelligence is needed to reject outright the claim of a person who claims Divinity" [BAB-BAHAA, p. 77].

Similarly, there are more than 5 million Bahais now even though, as the Ahmadiyya Movement says, Bahaullaah claimed Divinity. The Ahmadiyya Movement might say that this is because Bahaullaah's real views -- that he was Divine -- have been kept hidden. In either case -- whether these people are all poor in intelligence (and so were unable to see that a claim of Divinity is "most preposterous") or they have been deceived (because Bahaullaah's real views were kept hidden) -- there is a problem for the Ahmadiyya Movement argument pertaining to the fate of false claimants. I repeat below an excerpt from Mirza Ghulam Ahmad, quoted earlier. In this, Mirza Ghulam Ahmad is paraphrasing some of what God states in Quraan 69:41-48:

[I]t is Our practice since antiquity that We perish that [very] person who presents paths of destruction for the world and, presenting false teaching and false doctrines, desires the spiritual death of the creatures of God and commits insolence by forging against God. [RK, v 17, p. 389; last sentence of 1st paragraph; *Arba'een Number 3*]

From the Ahmadiyya Movement's point of view, Bahaullaah's did present "false teaching and false doctrines", has caused the "spiritual death of the creatures of God" and did commit "insolence by forging against God". So, why did not God perish him, to prevent all this? Why did He not kill him, by a violent death, within 23 years of his claim, so that it would be clear to people that he was false?

In reviewing the Ahmadiyya critique of Bahaullaah, I found it quite ironic that the Ahmadiyya Movement takes pains to point out that "[t]hose who do not believe in him, Bahaullah dubs them down as *Mushrik* [i.e.,

polytheist]” and that “he says that those who turn away from his claim will go to hell” [BAB-BAHAA, p. 73]. I would like to remind the reader, as I showed in Section 3.2.2.1, “Inferences of Kufr and Intimations of Hell”, that Mirza Ghulam Ahmad had similar claims regarding belief in himself.

4.2.2.4 Some More Relevant Examples: True Claimants Killed

As shown earlier, the Ahmadiyya Movement has the view that a false claimant to revelation and Divine office would suffer a violent death (and, therefore, if some claimant does not suffer a violent death, we can infer that that claimant is not false). Now, this does not necessarily mean that the Ahmadiyya Movement also has the view that if any claimant suffers a violent death then that claimant was not true⁸⁸. (In the terminology of logic, the Ahmadiyya Movement’s position may be stated as follows: Suffering a violent death is a necessary but not a sufficient condition for being proven to be a false claimant.)

Even so, if true claimants to Divine office can suffer violent death then it weakens the Ahmadiyya argument about false claimants. That is because if it is the case that God sometimes also kills true claimants then a claimant’s getting killed is no indication at all of whether he was false or not. It is probably because of this that the Ahmadiyya Movement seems to want to show that true claimants cannot be killed. I say that because in the Ahmadiyya interpretation of some Quraan verses, the Ahmadiyya Movement seems to go out of its way to maintain that true prophets are not killed.

In this section I show that according to the Quraan, prophets can and did get killed but the Ahmadiyya Movement generally translates the relevant verses such as to obscure this. I also present the case of Yahyaa, mentioned in the Quraan and acknowledged by Mirza Ghulam Ahmad to be a prophet who was murdered. The subsections provided below are:

- Quraanic Verses About the Killing of Prophets.
- Case of Yahyaa (John the Baptist).

4.2.2.4.1 Quraanic Verses About the Killing of Prophets

The Quraan states that the Jews killed their prophets; the Ahmadiyya Movement, however, distorts the translation of verses that state this. I present below a verse showing the Ahmadiyya translation along with some commentary; I will then discuss the inaccuracy of the Ahmadiyya translation.

[Quraan 2:62] And *remember* when you said, ‘O Moses, surely, we will not remain content with one *kind of* food; pray, then to thy Lord for us that He may bring forth for us of what the earth grows – of its herbs and its cucumbers and its wheat and its lentils and its onions.’ He said, ‘Would you take in exchange that which is worse for that which is better? Go down to some town and there is for you what you ask.’ And they were smitten with abasement and destitution, and they incurred the wrath of Allah; that was because they rejected the Signs of Allah and sought to slay [reference to footnote # 103] the Prophets unjustly; this was because they rebelled and transgressed.

[Footnote # 103:] The word *Qatl* besides its primary sense of actual killing means, to attempt or intend to kill; to beat; to curse; to have nothing to do with, and to neutralise the blighting influence of a thing; and the expression *Yaqtulun al-Nabiyyin* does not signify that the Israelites actually slew the Prophets, because, up to the time of Moses no Prophet is known to have been slain by them. As a matter of fact, Moses was the first Prophet who was sent to the Israelites as a nation. He and his brother, Aaron, are the only persons to whom these words can be applied, but obviously they were not killed by the Israelites, although they were sometimes bent upon killing them (Exod. 17:4). Hence, the word *Qatl* in the verse cannot possibly mean “actual killing.” It only means that they severely opposed the Prophets and would have killed them if they could. See also 3:22 & 40:29. [AHMADIYYA-HQ, p. 35]

As you can see from the footnote, the Ahmadiyya Movement needs to explain why it has translated the expression ‘yaqtuloona’ as “sought to slay” rather than just “slew”. Note that, by the Ahmadiyya Movement’s own admission, the *primary* sense of ‘qatl’ is to *actually kill*. The convention mostly used in [AHMADIYYA-HQ], for interpolations, is to italicize the interpolated text. However, in this case, the words “sought to” have not been

⁸⁸ In other words, if someone says that X implies Y, that does not mean he/she is also saying that Y implies X. For example, I could say that if something is ice then it must melt at ordinary room temperature (and, therefore, if something is not melting at room temperature, then it must not be ice). But that does not mean I have also said that if something melts at ordinary room temperature then it must be ice. In the terminology of logic, melting at ordinary room temperature is a necessary but not a sufficient condition for proving something to be ice.

italicized; the Ahmadiyya Movement has chosen to interpret an expression a certain way and inserted the sense of “sought to” directly into the translation, without indicating interpolation. I find the Ahmadiyya explanation for this distortion unconvincing. As I read the verse, the part of the verse that contains the phrase in question is not necessarily stated for Moses’ time. The abasement and destitution that have been referenced, and the rejection of the Signs of Allaah, could be referring to a later time in the history of the Israelites. My guess is that the Ahmadiyya Movement is bent upon this distortion of the meaning of the Quraanic words in order to uphold the argument about a true prophet not being killed⁸⁹.

Perhaps you may not agree with me that the part of the verse 2:62 that contains the phrase in question is not necessarily stated for Moses’ time. However, there are other verses that contain the same expression as 2:62, having nothing to do with Moses’ time, and even there the Ahmadiyya Movement has distorted the translation. One of these is 3:22, to which the commentary of 2:62 even makes a reference; see it for yourself:

[Quraan 3:22] Surely, those who deny the Signs of Allah and **seek [translation cross-reference to 2:62] to slay the Prophets** unjustly and seek to slay such men as enjoin equity – announce to them a painful punishment. [AHMADIYYA-HQ, p. 129]

The Arabic expression here too is ‘yaqtuloona’ and the Ahmadiyya Movement has translated it as “seek to slay” rather than just “slay”. The translation makes a cross-reference⁹⁰ to 2:62. But, as we saw, the explanation for this distortion given in the commentary of 2:62 relies on the argument that 2:62 applies to the time of Moses. Therefore, that explanation does not hold here since verse 3:22 is not necessarily about the time of Moses and, in fact, is not even necessarily about the Jews.

What the Ahmadiyya Movement has done is to first take verse 2:62 and, in its context, provide an explanation for translating ‘yaqtuloona’ as “seek to slay” rather than just “slay” or “slew”, using the argument that “up to the time of Moses no Prophet is known to have been slain by” the Jews [AHMADIYYA-HQ, p. 35, footnote # 103]. Then, using the 2:62 explanation as a crutch, they have done the same translation in other verses that mention the killing of prophets, even though those other verses are not about Moses’ time or even explicitly about the Jews. The other verses, in addition to 3:22, where I have noticed this chicanery are: 2:92, 3:113, 3:182, and 4:156. In the case of the last two, [AHMADIYYA-HQ] plays a particularly nasty trick on the reader. Let us take a look at them, one by one:

[Quraan 3:182] And surely Allah has heard the utterance of those who said, ‘Allah is poor and we are rich.’ We shall record what they have said, and **[translation cross-reference to 4:156] their attempts to slay the Prophets** unjustly; and We shall say, ‘Taste ye the punishment of burning; [AHMADIYYA-HQ, p. 178]

Verse 3:182 does not specify that it is referring to the Jews and there is no mention of Moses. Yet the Ahmadiyya Movement has interpolated the word “attempts” in front of the phrase “to slay the Prophets”, rather than translate the phrase as “slaying the Prophets” or, using an interpolation, translating it as “acts of slaying the Prophets”. In order to justify this interpolation, they provide a cross-reference⁹¹ to 4:156. So, let us go to 4:156 to see if the translation or commentary there will enlighten us as to why the interpolation was done:

[Quraan 4:156] So, for their breaking their covenant, and their denial of the Signs of Allah, and **[translation cross-reference to 3:182] their seeking to slay the Prophets** unjustly, and their saying: ‘Our hearts are wrapped up in covers,’ – nay, but Allah has sealed them because of their disbelief, so they believe not but little -- [AHMADIYYA-HQ, p. 231]

We see that 4:156 also mentions the slaying of prophets and there too the Ahmadiyya Movement translates the expression based on the root word ‘qatl’ as “seeking to slay” rather than only “slaying”. You might be disappointed that there is no commentary to explain this translation. But the Ahmadiyya Movement does provide a cross-reference. So, you can dutifully follow that and it lands you back at 3:182. (3:182, as we saw, sends you again to 4:156, which, of course, refers you to 3:182, and so you can spend the rest of your life going back and forth

⁸⁹ They seem to be bent upon to do qatl – that is, “to neutralise the blighting influence of a thing” – of the meaning of the Quraanic words.

⁹⁰ The cross-reference is done by use of a superscript letter. In the case of the cross-reference in 3:22 to 2:62, look for the small letter “d” just before the word “seek” [AHMADIYYA-HQ, p. 129]. Then, look at this letter in the line of cross-references, which appears on the same page, just above the footnote area and under the Quraanic text area. You will see that “d” points to 2:62.

⁹¹ In the case of 3:182, look for the small letter “b” just before the word “their” [AHMADIYYA-HQ, p. 178]. In the line of cross-references you will see that “b” refers you to 4:156. In the case of 4:156 [AHMADIYYA-HQ, p. 231], the letter used for the cross-reference is “h” and it refers you to 3:182.

between 3:182 and 4:156, trying to figure out why ‘qatl’ is taken to mean “seeking to murder” rather than “murder”.)

4.2.2.4.2 Case of Yahyaa (John the Baptist)

Yahyaa is mentioned in the Quraan, in 19:8 and some other verses. The Ahmadiyya Movement commentary to Quraan 19:8 [AHMADIYYA-HQ, p. 642, footnote # 1742] says that Yahyaa was a prophet who came as a precursor to the prophet Jesus; it also refers to Mark 1:7, explaining that Yahyaa is the same as John the Baptist of the Bible. The Bible says that John the Baptist was beheaded by Herod (Matthew 14:1-12). So, we have a case where a prophet suffered a violent death.

Perhaps you may think that the Bible’s mention of John’s murder is not adequate proof that he was killed; so, here is a mention of Yahyaa’s beheading in Mirza Ghulam Ahmad’s writings:

Bear in mind that the twelfth khaleefah of Islaam, who should be at the start of the 13th [Hijree] century, is [at a position] comparable [i.e., analogous] to **prophet Yahyaa, whose head was cut off** for a defiled nation (whoever is able to understand should do so) ... [RK, v. 17, p. 193; starts at 5th line from bottom; *Tohfa-e-Goldrawiyah*]

It is possible that the Ahmadiyya Movement might argue against this example by saying that Yahyaa was killed after completing his mission, which was to prepare people for Jesus’ coming. My response to this is that if the completion of mission is a factor in proving a claim to prophethood, we should examine Mirza Ghulam Ahmad’s success in the completion of his mission. This I do in Section 4.2.4.1, “Completion of His Mission”.

4.2.3 His Prophecies and Claims of Revelation

In this section we address the question: If Mirza Ghulam Ahmad was false, how could he make true prophecies and predictions? We also look at a somewhat related question: If he was not actually in communication with God, how could he be so bold as to report revelations? The sub-sections below are:

- Fulfillment of Prophecies and Predictions.
- Boldness in Claims of Revelation.

4.2.3.1 Fulfillment of Prophecies and Predictions

This section is broken into the following sub-sections:

- Not Enough Success to Prove His Claim to be True.

This sub-section argues that even though some of Mirza Ghulam Ahmad’s prophecies and predictions might have been fulfilled, the partial fulfillment is not enough to prove his truth.

- If He was False, Why Were Some Predictions Fulfilled?

This sub-section discusses how it was possible that some of his predictions were fulfilled.

4.2.3.1.1 Not Enough Success to Prove His Claim to be True

As quoted in Section 3.1.1, “His Statements Regarding the Significance of Prophecies”, Mirza Ghulam Ahmad wanted it to “be known to ill-thinking persons that **to judge my truthfulness or falsehood there cannot be any better touchstone than my prophecy**” [RK, v. 5, p. 288; 7th line from top; *Aa-eenah-e-Kamaalat-e-Islaam*]. I have also discussed earlier Mirza Ghulam Ahmad’s argument – which tries to mitigate the implication of the previous quote -- that “if **one or two** of his prophecies are **not understood** by some ignorant and unintelligent and dull [person]” that is no reason to question the overall success of his prophecies [RK, v. 20, p. 43; 3rd and 2nd lines from bottom of page; *Tadhkirah-tush-Shahaadatayn*].

Well, as can be seen from various sub-sections of Section 3.1, “His Prophecies and Signs”, it is more than just one or two of his prophecies that seem to have failed. Furthermore, the appearance of failure cannot always be attributed to lack of intelligence on the part of the observer. For example, his prophecy about marrying a virgin and a widow was very simple and one does not need much intelligence to verify its fulfillment or lack thereof. Also, as I showed in Section 3.1.10, “An Overall Assessment of His Prophecies and Signs”, many of his prophecies were so mundane that even ordinary persons sometimes make such predictions.

So, using as guidelines the two quotations from Mirza Ghulam Ahmad presented above, we cannot say that he had enough success with his prophecies for his truthfulness to have been established.

4.2.3.1.2 **If He was False, Why Were Some Predictions Fulfilled?**

Now, although Mirza Ghulam Ahmad did not have enough success in the fulfillment of prophecies to prove him true, I am not saying that none of his prophecies or predictions ever came true. There were cases where he foretold something, sometimes in vague terms, and future events upheld his prediction. Some readers might wonder how his predictions could come true if he was not from God. I address that in this section.

(Later on, in the Epilogue, I will also discuss how he could be so bold as to make predictions without being sure that they would be fulfilled, given that he was not Divinely supported. Here I am looking at the issue of predictions that did come true.)

First, I provide a couple of examples of his successful predictions, using excerpts from an Ahmadiyya book:

An abundance of revealed knowledge about matters inaccessible to human beings is a sign by which Divine Messengers may be distinguished from others. Such Messengers receive crystal-clear *wahy* (revelation) free from all confusion. They are helped by convincing signs and are informed about great events before they happen. They are commissioned by God. [INVITATION-TO, p. 238]

Prophecy No. 2: Revolution in Iran

The ... prophecy which, out of many thousands, I now wish to narrate relates to ... Iran. On January 15, 1906, Hazrat Mirza Sahib, the Promised Messiah (on whom be peace) received the revelation: [Persian text] i.e. 'Shaking in the palace of Chosroes.'

As was the practice, the revelation was published in all Urdu and English newspapers and periodicals of the Jama'at. At the time of its publication, the then ruler of Iran sat comfortably on his throne. In 1905 he had accepted proposals for popular representation. Government by parliament had been promised and proclaimed. The country rejoiced over this, and the king, Muzaffar-ud-Din Shah, was the popular monarch of a grateful nation. ...

In 1907, at the age of fifty-five, the king died. His son, Mirza Muhammad Ali, ascended the throne. The new king confirmed the constitutional changes which had been inaugurated by his father. The Iranian Parliament, the Majlis, was to continue. Representative government had come to stay. But a few days later ominous signs began to appear ... A conflict began between the king and the parliament, the Shah and the Majlis. ... General rebellion ensued in many parts of Iran. ... In the palace of Iran anxiety increased from day to day. At last even the Cossacks, the Shah's body-guard, joined the revolutionaries. The Shah and his family left the palace and took refuge in the Russian Embassy. This was on July 15, 1909, two and a half years after the publication of the revelation 'Shaking in the palace of Chosroes. The revelation was literally fulfilled. ... [INVITATION-TO, pp. 245-247]

Prophecy No. 8: A great earthquake

The prophecy I now proceed to narrate proves the Might and Dominion of God in the innermost depths of the earth as over its surface. The prophecy relates to the great earthquake which visited the Punjab on April 4, 1905. The earthquake fulfilled this prophecy and the fulfillment was, for all faiths, a proof of the truth of Islam and of the Promised Messiah. The revelations containing the prophecy said:

[Urdu text]

'A shock of earthquake'

and

[Arabic text]

'Destruction will come over temporary habitations as well as settled places.'

The revelations were soon published in the Ahmadiyya newspapers. Their literal fulfilment was utterly remote. Many thought they related only to the severity of the plague. But God meant otherwise. God meant the eruption of the volcanic hill at Kangra. This hill was supposed to be dead and inactive. ...

Some time after the publication of these revelations, the dead volcano of Kangra suddenly became active. It was early on April 4, 1905. Morning prayers were hardly over. For miles around Kangra, the earth suffered a severe shaking. Kangra, its temples, and its *sarais* were completely destroyed. ... Experts -

geologists and others - wondered why the earthquake had come. Little did they know that the earthquake was the result of the denial and derision heaped upon the Promised Messiah. ... The Promised Messiah foretold many other earthquakes, and they came in their time. More may yet come. [INVITATION-TO, pp. 267-268]

Now I turn to the issue of how, if Mirza Ghulam Ahmad was not a true apostle of God, he could make predictions that were fulfilled. My response basically is that even people who are not necessarily Divine apostles – at least, not so recognized by the Ahmadiyya Movement -- can and have made true predictions. For example, similar to Mirza Ghulam Ahmad's earthquake prophecy, the Jewish messiah Moses Guibbory also correctly predicted a severe earthquake, as stated in the quotation from [LIVIUS-GUIB], presented in a previous section.

Mirza Ghulam Ahmad himself acknowledged that non-apostle persons can predict the future. Here is a passage in which he explains how knowledge of the unseen is revealed by Gabriel and how it is also imparted to people other than prophets:

[One of the tasks of] Jibraa-eel [i.e., the angel Gabriel] is that when some statement is manifested from God Almighty, [he], flowing like the wind, imparts that statement to the ears of the heart or, lit up in the style of light, places it in view of the eyes. Or, in the style of stimulating heat, making it sharp/swift, starts off the tongue toward revealed words.

At this point I want to remove the misgiving of those people who are suffering from such doubts and suspicions [as to] what special status can there be, in the revelations and inspirations of saints and prophets, vis-à-vis [those of] other people. Because if unseen matters are opened up [i.e., made known] to prophets and saints, then sometimes they also open up to other people. In fact, some debauched and extremely immoral people also see true dreams. And some rakes and rogues of the lowest level report such inspirations [i.e., revelations] of theirs that they ultimately come to be true. ... [A]nd a 1/46th part [i.e., one part out of 46 parts] of Jibraa-eelic radiance is spread out in the whole world ... No human soul in the world is totally dark ... [I]t was extremely necessary that Jibraa-eel's effect, to some extent, be made upon all human beings, even upon the insane ones, and, in fact, this is so. Because even insane people, who are referred to as deranged by common people, in some of their states, due to their [own] sort of separation [from society], go and fall under the Jibraa-eelic radiance [and] so, to some extent, the light of this radiance falls on their internal [i.e., spiritual] eyes by which it begins to see, to some extent, the hidden expenditures of God Almighty but such dreams and such inspirations/revelations do not cause any damage to prophethood and sainthood and no change occurs in their exalted glory ... Those people who are special servants of God Almighty, they obtain a portion of the favor of the unseen in a supernatural manner. The world is a partner in [i.e., shares in] those favors that are bestowed upon them [i.e., upon the special servants] only in the manner in which a mendicant beggar, due to possessing a coin, could be considered a partner in the treasure of the current monarch. [RK, v. 3, pp. 94-96; starts at 3rd paragraph on p. 94; *Taudeeh-e-Maraam*]

The following is another explanation by Mirza Ghulam Ahmad on the topic of dreams that come true or true revelations experienced by ordinary people:

[Supposing] someone sees in a dream that a boy will be born in my home or in someone else's home and, by chance, it is a boy that is born. Or [he] sees that such and such a person will die and, by chance, he/she does indeed die ... The whole world shares in such dreams; in fact, even 'kaafirs' [disbelievers] and 'mushriks' [polytheists] share in this. So, if such a dream appears to some person, in an ordinary manner, or that dream or that revelation, in its quality or quantity, does not have a special nature, then that cannot be a proof that that person is from God Almighty ... [RK, v. 22, p. 548; starts at 7th line from top; *Haqeeqat-ul-Waheeh*]

To add to Mirza Ghulam Ahmad's explanations, here is an excerpt from an encyclopedia article on prophecy:

Prophecy has been the subject of much debate among scholars, whose discussion has often centered on the question of whether or not prophecy derives from some force external to the prophet. One tendency is to view prophecy as an essentially subconscious psychological phenomenon, involving hallucination, wishful thinking, guesswork, and sometimes forgery. Another theory also relates prophecy to the subconscious mind, but ultimately traces it to the workings of God. Some historians of religion regard the true prophet as one who, like the mystic, is raised to a supranormal psychological state by divine intervention. [ENCARTA, article on "Prophecy"]

So, whether one explains it in terms of Gabriel spreading around unseen knowledge or in terms of psychology, there does exist (in the view of many people, at least) the phenomenon that some people, even those who are not Divine apostles, can make true predictions. One could think of psychic or prescient ability as a natural gift that makes people intuitive and/or enables them to see mantic dreams. In addition to that, there are also learnable skills, mostly belonging to the occult disciplines, that some people use to foretell the future.

There certainly are some well known cases of predictions that seem to have come true. (I say "seem to" because there are usually, for any case, skeptics who question such conclusions.) One very famous "prophet" (in the

sense of a person who can make true predictions) is the 16th century French physician and astrologer, Nostradamus, whose collection of prophecies, *Centuries*, was published in 1555. Numerous prophecies of Nostradamus are considered by many people to have come true; some of these were fulfilled in the short term and some many years or many centuries later. An example can be seen in some of his verses that are considered to have predicted the sudden and mysterious death of Pope John Paul I. First, here are excerpts from an encyclopedia article about Pope John Paul I, his friendly and humble nature, and his sudden death:

Pope John Paul I, *Albino Luciani* (October 17, 1912 - September 28, 1978), was elected pope on August 26, 1978 and died 33 days later on September 28 1978, after one of the shortest reigns in papal history.

... [A]fter his election [he] was able, with a few words ... to impress the world with his natural friendliness. ...

He was the first modern Pope to speak in addresses in the singular form, using "I" instead of "We" ... He was the first Pope ever to "humanise" himself ... He was also the first to refuse the pomp and ceremony of the millennium-old traditional crowning ceremony and the Papal Tiara ...

In theology, he was commonly considered being on a conservative side ...

... In discipline he was a reformist, instead, and was the author of initiatives like the devolution of 1% of each church's entries in favor of the poor churches in the third world.

Pope John Paul may have impressed people by his personal warmth, however within the Vatican he was seen as an 'intellectual lightweight' not up to the responsibilities of the papacy. ...

His quick death, only 33 days after his election, caused widespread shock worldwide. The Vatican raised major issues over the handling of the events surrounding his death; it lied about who found the body ... lied about the time ... It was hinted that his ill-health was due to heavy smoking; in fact he never smoked. ...

The pope's body was embalmed within one day of his death. If the Vatican was a part of Italy, this would have broken Italian law. Wild rumours spread about events surrounding his death ... The sudden embalming raised suspicions that it had been done to prevent a post-mortem. However the Vatican insisted that a papal post-mortem was prohibited under Vatican law. This too was later revealed to be incorrect: in 1830 a post-mortem was carried out on the remains of Pope Pius VIII. It produced evidence that suggested Pius VIII may have been poisoned. [WIKIPEDIA, Article on "Pope John Paul I"]

Now, I provide below an excerpt from an article containing quotations from Nostradamus that are considered to apply to Pope John Paul I, along with some commentary. (I have made some minor changes to the format of the article, to improve readability and for compatibility with the conventions of this document.)

Nostradamus (d.1566) published a series of prophecies called *Centuries* in 1555. These prophecies have amazed the world regarding their accuracy on the future. His quatrains (4 line poems) predicted, among other things, Napoleon, Hitler, WW II, nuclear submarines, aircraft, and intercontinental ballistic warfare. ... **Century 3, Quatrain 65.** Nostradamus refers to the death of Pope John Paul I, the pope that preceded the current pope.

When the tomb of the great Roman (St. Peter) is found, a new Pope will be elected the following day (near the same time): he will not be approved by the Senate (the Cardinals of the Curia), his blood poisoned in the sacred chalice.

Comment: In 1979 the identity and location of St. Peter's bones were officially announced. The new Pope (John Paul I) had scarcely been pope for a month, when suddenly, he died. He was immediately cremated which is unusual because of the tradition of the entombment of popes within the vatican walls. An autopsy was not performed and a cause of death not officially determined. This has created much speculation about a conspiracy to eliminate him because he was perceived as being too weak.

Century 4, Quatrain 11. Again, referring to the death of Pope John Paul I

He who shall have the government of the great cloak (Pope) will be led to execution in several cases. The twelve red ones (Cardinals) will come to spoil the cover: beneath murder, murder is done.

Century 10, Quatrain 12. Referring to the death of Pope John Paul I:

Elected as Pope he will be mocked by the chosen (Cardinals of the Curia) suddenly and unexpectedly removed, prompt and timid. Caused to die, through too much goodness and kindness, he will fear for the guard killed on the night of his death.

Comment: This Pope was too saintly and didn't have the necessary backbone to deal with the political and social changes that the church was facing. His timidity evoked fear among those in the curia as it does with all power structures that fear a weak leader. [NEWAGE]

An objection made by some people to Nostradamus' work is that his wording is vague and can, therefore, easily fit a number of events. In my personal opinion, his wording is not unreasonably vague in all cases and some of his language seems to fit the "fulfillment" events quite well. But, let us concede that it is vague. The point I want to make is that the wording of Mirza Ghulam Ahmad's prophecies is also often vague: neither of the two cases I quoted above – the revolution in Iran and the earthquake – are specific at all. Regarding the revelation "Shaking in the palace of Chosroes", [INVITATION-TO] claims that the "revelation was literally fulfilled" although the fulfillment that is reported is somewhat symbolic, for example, that "[i]n the palace of Iran anxiety increased from day to day" [p. 245-247]; I don't see this as *literal* fulfillment.

Those of Mirza Ghulam Ahmad's prophecies that are specific tend to be of the mundane variety and about events in his life or the life of those around him, such as the birth of a son to himself or to some friend of his. And, as we have seen, even these are not always fulfilled. See, for example, [RK, v. 22, pp. 227-228; list items # 34 -- # 38], in which he lists the fulfillment of five of his prophecies, each one about the birth of a child of his; I referenced these in Section 3.1.7.2, "Four Boys with Long Life". Although four boys were born to him, fulfilling the prophecies he referenced in four of the "signs" listed in [RK, v. 22, pp. 227-228; list items # 34 -- # 38], not all four boys achieved long life, thus falsifying the prophecy referenced in Sign # 41 according to which the boys were to live long [RK, v. 22, p. 228; list item # 41].

If we conclude or assume that Mirza Ghulam Ahmad was an impostor, and given that some of his predictions did go wrong, one might wonder how he could have been so bold as to make the predictions. That is, was he not afraid of failing and thus being exposed? Since this document is not meant primarily to be a study of Mirza Ghulam Ahmad's mind and his machinations, I have not addressed that question in the main body of the document. However, in the Epilogue, in Section 5.1.2.3, "How He Managed His Predictions", I offer some opinions that address this question.

4.2.3.2 Boldness in Claims of Revelation

The previous section dealt with prophecies; therefore, those revelations that foretell the future or are claimed as the basis of prophecies, fall under that discussion. That is, if a reported revelation states that a certain event will happen in the future, then that is a prophecy and we have already discussed that.

In this section I address a different issue related to reports of revelation: If a person is not actually in communication with God, how can he/she make up the content of the revelation -- particularly if it aggrandizes himself/herself -- and be so bold as to report it? Providing a proper answer to that, based on research in psychology, is beyond the scope of this document. The question also does not directly pertain to criteria for the success of a claimant of Divine office. Even so, I decided to address it to some extent because the discussion helps to put Mirza Ghulam Ahmad's behavior in perspective with that of some other claimants that are considered false by the Ahmadiyya Movement. As you will see, these claimants report various kinds of fantastic and strange experiences. Also, I will present Mirza Ghulam Ahmad's views on where content can come from, if not from the Divine.

The sub-sections presented below are:

- Examples of Mirza Ghulam Ahmad's Revelation Reports.
- Examples of Revelation Reports from Other Claimants.
- Where Does the Content Come From?

4.2.3.2.1 Examples of Mirza Ghulam Ahmad's Revelation Reports

You know, of course, that Mirza Ghulam Ahmad claimed to be Mahdee and Messiah of the Muslims and the second advent of Prophet Muhammad; he also claimed that his advent had been foretold in the principal religions of the world [AHMADIYYAT-REN, p. xiii]. In his writings he reported revelations related to these claims and I have referenced some of them at various places in this document. Now I give you below a few examples of his revelation reports so that you may readily compare them with those from other claimants, of which also I will provide examples. In the list of quotations below, I include a couple of revelation reports related to his appointment to Divine office. However, most of the quotations I have selected are examples of some of his more pretentious revelation reports.

- **God taught you the Quraan, that is, [He] manifested to you its correct meanings** so that you may warn [or cause dread into] those people whose fathers [and] grandfathers were not warned. [RK, v. 22, p. 73; 2nd and 3rd Urdu line from the top; *Haqeeqat-ul-Wahee*]
- Say that I am an appointee from God. [RK, v. 22, p. 73; 4th Urdu line from the top; *Haqeeqat-ul-Wahee*]
- Praise [is due] for that God who made you Maseeh ibn-e-Maryam [the Messiah, son of Mary]. [RK, v. 22, p. 75; 2nd and 3rd Urdu line from the top; *Haqeeqat-ul-Wahee*]
- O moon and O sun, you were manifested by Me and I was manifested by you. [RK, v. 22, p. 77; 3rd and 2nd Urdu line from the bottom; *Haqeeqat-ul-Wahee*]
- **Your secret is My secret.** [RK, v. 22, p. 82; 2nd Urdu line from the top; *Haqeeqat-ul-Wahee*]
- **Many thrones descended from the Heaven but your throne was laid above all others.** [RK, v. 22, p. 92; 3rd and 5th line from the top; *Haqeeqat-ul-Wahee*]
- For you, My Name shone. **The spiritual world was made manifest to you.** [RK, v. 22, p. 99; 4th and 2nd line from the bottom, above the marginal note; *Haqeeqat-ul-Wahee*]
- If I had not created you, I would not have created the heavens. [RK, v. 22, p. 102; 1st Urdu line from the top; *Haqeeqat-ul-Wahee*]

4.2.3.2.2 Examples of Revelation Reports from Other Claimants

As one would expect from persons claiming Divine office, some of the main themes that can be seen in their reported revelation are that the person is special in God's view, God has revealed to that person His secrets, and that person must convey to others the truth given him/her by God. The examples below illustrate these themes. Also, you may notice some similarity between the revelation claims of these other claimants and those of Mirza Ghulam Ahmad.

The point is that whether or not God has actually appointed these people as His representatives and revealed hidden truths to them, these people report revelations and visions to claim such appointment and such revelation. This may seem like a truism but I am making the point because it is possible to get impressed with the sheer apparent majesty of the claims and think that the person must be true if he/she is able to make such bold statements.

4.2.3.2.2.1 **Abu'lafia**

The quotation below, from a web site on ancient history, recounts some claims and revelations of Abu'lafia, one of claimants to the office of the Messiah of the Jews:

Abraham ben Samuel Abu'lafia was born in Saragossa (Aragon) in 1240 *Anno Domini*, the year 5000 of the Jewish era. When he was twenty years old, he came under the influence of God's Spirit and started to wander. ...

...

In 1271, God granted him a vision and he received the Spirit of prophecy. From now on, he called himself *Raziel*, 'the seer of God's secrets'. Abu'lafia's cabalistic studies soon convinced him that the Messiah would come to judge mankind in 5055. In one of his popular apocalyptic pamphlets, he wrote:

The Lord's spirit reached my mouth and worked through me so that I manifested many dread and awful sights with signs and wonders (...) **When I reached to the Names and untied the seal bands, the Lord of all revealed Himself to me, and made known to me His secret,** and informed me concerning the end of the exile and the beginning of the redemption.

God ordered Abu'lafia to go to Rome, where he had to convert the pope ...

In 1280, the mystic arrived in Rome ... When Abu'lafia reached the papal residency, he was immediately arrested and incarcerated, because the pope had ordered his execution. But he was never executed, because Nicholas III had died four days earlier and the superstitious Christian soldiers dared not maltreat the Jew whose enemy had so miraculously died. He was released ...

...

... In 1282, [God] informed him that he was the Messiah. ...

... Unfortunately, the Italian Jews were [not] convinced; the Messiah was exiled to Malta ...
[LIVIUS-ABUL]

4.2.3.2.2.2 Joseph Smith

Now I want you to see revelations/visions reported by Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, who claimed to be a prophet. First, here are excerpts from an encyclopedia article about him:

Smith, Joseph (1805-44), American religious leader, who was the founding prophet of Mormonism.

Smith was born ... on December 23, 1805. ... [B]etween the ages of 14 and 25 Smith experienced visions calling him to restore the true Christian religion. According to his account, an angel guided him to a set of golden plates buried in a hill near the Smith farm; these contained a narrative written in a hieroglyphic script, which he translated, "by the gift and power of God." The result was published in 1830 as the Book of Mormon, which he believed to be a religious record of the ancient inhabitants of North America.

The church Smith founded on April 6, 1830, soon known officially as The Church of Jesus Christ of Latter-day Saints, quickly attracted followers, many of whom served as lay missionaries. It also aroused opposition, with Smith as its focus. ...

In February 1844, Smith announced his candidacy for the U.S. presidency. He was by then one of the most famous men of the American West. His base of appeal, however, was too narrow for him to have won election, and his political ambitions increased the hostility of non-Mormons. ... [F]inally Smith was charged with treason and conspiracy and placed under arrest in the Carthage, Illinois, jail. There, despite the Illinois governor's promise of safety, he and his brother Hyrum were assassinated by a mob on the night of June 27, 1844. [ENCARTA, article on "Joseph Smith"]

Now here are excerpts from an account written by Joseph Smith himself, found in *Pearl of Great Price*, one of the scriptures of his church, obtained from the official web site of the church:

[S]o great were the confusion and strife among the different denominations [of the Christian faith], that it was impossible for a person young as I was [being 15 years of age], and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

...

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. ...

... I kneeled down and began to offer up the desires of my heart to God. ...

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them ...

...

I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

...

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. ...

Not only was his robe exceedingly white, but his whole person was glorious beyond description ...

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants ... [LDS-PEARL, Section on "Joseph Smith -- History"].

4.2.3.2.3 Mrs. Ellen White

Mrs. Ellen White was one of the founders of the Seventh-day Adventist Church; Section 4.2.3.3, "Christian Spiritual Leader (Prophetess): Mrs. Ellen White", presented some of her claims. The quotations below show some of her statements about truth being revealed to her by God for communication to others:

- "After the passing of the time in 1844 we searched for the truth as for hidden treasure. ... Thus light was given [to me] that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." (Review and Herald, May 25, 1905) [ELLEN-CLAIMS]
- We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. ... Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right in the city. [ELLEN-EARLY]

4.2.3.2.4 Bahaullaah

Section 4.2.3.5, "Founder of a New Religion: Bahaullaah", discussed the Bahai faith and the claims of Bahaullaah, its founder. Here is an excerpt from Bahaullaah's writings, reporting his communication with God:

O My Well-Beloved! Thou hast breathed Thy Breath into Me, and divorced Me from Mine own Self. Thou didst, subsequently, decree that no more than a faint reflection, a mere emblem of Thy Reality within Me be left among the perverse and envious. Behold, how, deluded by this emblem, they have risen against Me, and heaped upon Me their denials! Uncover Thy Self, therefore, O My Best-Beloved, and deliver Me from My plight.

Thereupon a Voice replied: "I love, I dearly cherish this emblem. How can I consent that Mine eyes, alone, gaze upon this emblem, and that no heart except Mine heart recognize it? By My Beauty, which is the same as Thy Beauty! My wish is to hide Thee from Mine own eyes: how much more from the eyes of men!"

I was preparing to make reply, when lo, the Tablet was suddenly ended, leaving My theme unfinished, and the pearl of Mine utterance unstrung. [Reference cited: *Gleanings from the Writings of Bahá'u'lláh* (Wilmette: Bahá'í Publishing Trust, 1983), XL, p. 90] [BAHAI-ANNOUNCE]

4.2.3.2.3 Where Does the Content Come From?

If a claimant is not, in fact, in communication with God, then from where does he/she get the content of the revelations and visions he/she reports? I cannot provide a comprehensive and scholarly answer to this question but I present below a few of my thoughts and some related references, including one from Mirza Ghulam Ahmad.

The reports, of course, have to suit the purpose of the claimant and he/she can fabricate the revelation or vision to meet this end. One source of ideas for the fabrication, I think, is earlier scripture of the religion to which the claimant belongs. The claimant might imitate the content, themes, spirit or style of the scripture which is regarded as true by the people whom he/she seeks to convince.

Another viewpoint is that the claimant is not consciously fabricating but rather suffers some kind of delusion, perhaps due to some kind of mental or nervous disorder. *The Ellen G. White Web Site* is a web site devoted to research that disproves the claims of Mrs. Ellen White (one of the founders of the Seventh-day Adventist Church, who claimed to be a messenger of God); the web site provides material theorizing that Mrs. White's "spiritual"

visions were caused by a brain injury she received as a child and/or mental ailments she suffered from, such as epilepsy and hysteria [CANRIGHT, Chapter 9, “Philosophy of Her Visions”], [HODDER].

There is some evidence that Mirza Ghulam Ahmad also suffered from a mental/nervous disorder, referred to in Ahmadiyya writings as hysteria; I will provide relevant references in Section 5.1.3, “Was it Totally Fraudulent Imposture?”. So, it may have been that his “revelations” too were based on delusion, perhaps caused by his medical condition.

In religious terminology, a fabrication or a delusion could be said to come from Satan. In Section 3.2.4, “Satanic Influence in “Revelation” to Divine Apostles”, I showed that Mirza Ghulam Ahmad had the view that “revelation” can come from Satan, even in the case of true prophets; I repeat a part of the relevant quotation below:

[R]evelation can be ‘Rahmaanee’ [i.e., from God] as well as ‘Shaytaanee’ [i.e., Satanic]. And when a person, with interference from his own spirit and thought, meditates for some matter to be revealed, by way of ‘istikhaarah’ [a special prayer for guidance/help regarding the future] [or in some other way] ... then, at that time, Satan interferes in his desire and some statement begins to be uttered by his tongue and, in fact, that is a Satanic statement. And such interference sometime occurs in the revelation of prophets and messengers too but without delay it is removed. It is toward this that Allaah, with His Manifest Glory, points in the Noble Quraan: [Arabic text of part of Quraan 22:53] [RK, v. 3, p. 439; starts at 5th line from top; *Izaalah-e-Auhaam*, Part 2].

As you can see, Mirza Ghulam Ahmad says that Satanic revelation can be received by Divine apostles too. Of course, he says that in their case the situation is quickly rectified. But the implication is that in the case of persons who are not Divine apostles, the situation is probably not rectified. So, if Mirza Ghulam Ahmad was not in fact a Divine apostle then his so-called revelations might all have been from Satan, as a result of his own thoughts interfering in his meditations.

4.2.4 His Achievements

In this section, we address the overall question: If Mirza Ghulam Ahmad was false then how is it that he accomplished so much? Each of the following sub-sections looks at something that might be considered one of his accomplishments or is related to some aspect of the accomplishments of a Divine apostle:

- Completion of His Mission.
- Religious Reform Attributed to Him.
- His Interpretation of Quraanic Verses Regarding Jesus’ Death.
- The Substance and Volume of His Writings.

4.2.4.1 Completion of His Mission

From a simplistic point of view one could say that if a person is appointed to do a task then a determination of the success or failure of that person (in the capacity of the performer of that task) is based on whether or not the person accomplishes the task. Being more broad-minded one could argue that one should also factor in other things in that determination, such as accentuating circumstances, rather than only consider the end result. Also, one has to be careful in understanding the task description. If, for example, the task description was to just get some event started, then the person should only be judged on whether he started the event, rather than on whether he saw it to completion.

With those thoughts in mind, we need to find out what task Mirza Ghulam Ahmad was given to do, according to his own claims, as a Divine apostle, and how, according to his own views, his achievement should be evaluated. We look at that now, in the following sub-sections:

- The Mission of Mirza Ghulam Ahmad.
- An Opinion About the Success of Mirza Ghulam Ahmad’s Mission.
- Mirza Ghulam Ahmad’s Statements About Prophets Completing Their Missions.
- Comparing the Mission Success of Jesus and Mirza Ghulam Ahmad.

4.2.4.1.1 The Mission of Mirza Ghulam Ahmad

I repeat below a couple of quotations, already presented elsewhere in this document, that show us Mirza Ghulam Ahmad's mission, as stated by himself and the Ahmadiyya Movement. First, an excerpt from an Ahmadiyya book, providing an overview of his Divine office:

Hadhrat Mirza Ghulam Ahmad (peace be on him) was the founder of the Ahmadiyya Movement in Islam and was the Promised Messiah of the latter days. ... [H]e fulfilled all the existing prophecies concerning the advent of a reformer in the latter days. He also emphasized that his purpose in being appointed by Allah was to bring new life to the religion of Islam, which had become polluted and corrupted over the ages, and to establish its supremacy over all other religions. [PATHWAY, p. 20]

Now, a statement from Mirza Ghulam Ahmad himself, describing the things he was expected to accomplish:

[One of his] signs is that **when that Maseeh Mau'ood appears then [he]** will break the Cross and kill swine and kill off the one-eyed Dajjaal ... So, the actual truth [i.e., meaning] of this sign, which has been meant spiritually, is that the Maseeh, having come to the world, **will crush the glory and grandeur of the religion of the Cross under his feet; and will perish those people, using the weapon of irrefutable arguments, who are shameless like swine and immodest like hogs and eat filth; and those people who only have an eye [i.e., perceptive capacity] for the [material] world but the religious eye is totally absent – in fact, an ugly pod has appeared in it – [the Maseeh] will annihilate their defiant/disbelieving existence,** having convicted them with the decisive sword of lucid arguments; and not only such one-eyed people but **each and every disbeliever who views the Muhammadan religion with contempt, will be spiritually killed** by the awful grandeur of the Messiah's arguments. [RK, v. 3, p. 142; 2nd paragraph of marginal note; *Izaalah-e-Auhaam*, Part 1]

Briefly, Mirza Ghulam Ahmad's mission was to reform Islaam, establishing its supremacy over all other religions and giving spiritual death to those who view Islaam with contempt. And, in particular, he was to crush the glory of Christianity.

4.2.4.1.2 An Opinion About the Success of Mirza Ghulam Ahmad's Mission

In my opinion, Mirza Ghulam Ahmad was not able to accomplish what he and the Ahmadiyya Movement say he was supposed to. Even more than a hundred years after he formed his Movement, the expected accomplishments are not at all evident.

The reform of Islaam and Muslims does not seem to me to have been accomplished. Sexual immorality and lack of modesty, among Muslims, is more prevalent now than it was in 1882. In other aspects too, the moral condition of Muslims all over the world is not much to be proud of: Indonesia and Pakistan, both dominantly Muslim countries, are close to the top in the list of corrupt and bribery-prone countries of the world; human rights abuses abound in the Muslim world; literacy rates are generally low. Muslim concepts of religion might have improved somewhat since the late 19th century but in general they are not in line with the Ahmadiyya view of religion (regardless of whether or not that is a correct interpretation of Islaam). Within the Ahmadiyya Movement, I have personally not seen enough evidence of piety – beyond what it might have been before Mirza Ghulam Ahmad's advent -- to agree that Mirza Ghulam Ahmad reformed Islaam. In any case, the Ahmadiyya Movement (in spite of its bloated membership figures) is a small part of the Muslim world.

I do not find evidence of the supremacy of Islaam, as a religion, having been *established* over all other religions. (In "religions" I include philosophies such as Deism and secular humanism.) Serious criticisms have been documented – and have not been cogently refuted – both against the doctrines of Islaam and against its historical origin as claimed by Muslims. To discuss this issue is beyond the scope of this document. I will just point out, however, that not only have non-Muslim/Western scholars challenged the authenticity of Islaam but recently (within the last 10 years) several books against Islaam have been authored/edited by an author with a Muslim background, Ibn Warraq⁹², e.g., *Why I am Not a Muslim* [IBN-WARRAQ-1] and *The Quest for the Historical Muhammad* [IBN-WARRAQ-2]. As far as I know, no rational and methodical Muslim response has been written against these and other recent anti-Islaam books.

As for Mirza Ghulam Ahmad crushing the glory of Christianity: As I have stated earlier, I acknowledge that the theory of Jesus coming down alive from the cross, promoted by the Ahmadiyya Movement, is, theoretically, fatal for Christian doctrine. However, the theory has not been proved completely and has not been accepted widely;

⁹² Ibn Warraq is a pseudonym used by an ex-Muslim, raised in Pakistan, who has written several books criticizing Islaam in the past few years. One of his recent books, *Leaving Islam: Apostates Speak Out*, includes testimonies from other ex-Muslims.

the Christian religion is still followed devoutly by many and is even spreading. Moreover, as I have mentioned previously, this theory was first posited by Sir Sayyad Ahmad Khan, some years before Mirza Ghulam Ahmad adopted the idea.

4.2.4.1.3 Mirza Ghulam Ahmad's Statements About Prophets Completing Their Missions

The Ahmadiyya Movement might respond to my arguments by saying that Mirza Ghulam Ahmad was only supposed to sow the seed of Islaam's revival and that, in due time, it will occur. Firstly, my response is that the Ahmadiyya Movement is over a 100 years old and that should have been enough time for the seed to yield fruit. Secondly, let us see that Mirza Ghulam Ahmad himself says about mission completion:

God Almighty repeatedly says in the Noble Quraan that an impostor will perish in this very world. In fact, **the foremost proof for [the truth of] God's true prophets and appointees is that they die after having completed their task.** And they are given a grace period [i.e., are granted enough time] for the dissemination of religion. [RK, v. 17, p. 434; near the middle of the page; *Arba'een Number 4*; published 1900]

However, notwithstanding this statement, Mirza Ghulam Ahmad does offer what seems to be a different opinion a few years later:

It is the practice of God Almighty ... that He helps his prophets and messengers and gives them dominance. ... [A]nd the righteousness that they want to spread in the world, **[He] plants its seed with their own hand. But [He] does not fully complete it with their hands but rather, giving them death at such a time as apparently contains in it a fear of failure,** provides an opportunity, to opponents, of laughter/ridicule and mockery and reproach and taunts. And when they are done with laughter/ridicule and mockery, then **[He] manifests a second stroke of His power and creates such provisions by dint of which those objectives which, to some extent, had remained incomplete, reach their completion.**

... [G]od Almighty manifests His forceful power a second time and rescues/supports a faltering Movement. ...

...

So, O dear ones! Given that it is the practice of Allaah since antiquity that God Almighty manifests two instances of power ..., it is not possible now that God Almighty abandon His ancient practice. ... **When I go [away] then God will send for you that second [instance or manifestation] of power, which will remain with you forever.** [RK, v. 20, pp. 304-305; starts at 2nd line on p. 304 and ends near bottom of p. 305; *Al-Wasiyyat*; published 1905]

In the above passage Mirza Ghulam Ahmad says the mission of a prophet is not fulfilled before his death but does reach its completion after the second manifestation of God's support arrives, which is after the prophet's death. Now, the Ahmadiyya Movement has stated that the expected second manifestation of God's power is the Ahmadiyya system of khaleefahs: "The Ahmadiyya *Khilafat* is that second manifestation [as explained by Mirza Ghulam Ahmad in *Al-Wasiyyat*]" [PATHWAY, p. 97]. So, given that the second manifestation has arrived, and has been in existence for almost a 100 years (since the 1st khaleefah was installed after Mirza Ghulam Ahmad died in 1908), the mission of Mirza Ghulam Ahmad should have been accomplished by now. But, as I see it, it has not been.

(Just as an aside I want to point out that Mirza Ghulam Ahmad said that "when [opponents] are done with laughter/ridicule and mockery, then [God] manifests a second stroke of His power [in support of His prophet]". Given that anti-Ahmadiyya criticism and ridicule is still going on – just take a look at the web site [ANTI-AHMADIYYA] if you are not aware of it – one could argue that the expected second manifestation should not have occurred yet; it should have waited for the ridicule to subside.)

Anyway, Mirza Ghulam Ahmad first seemed to say that a prophet's task should be done during his lifetime but then he made a different statement. So, I will not argue any further about his mission completion in relation to his statements about when it should have been accomplished. However, I do have another argument related to this that I want to pursue; that I do in the next section.

4.2.4.1.4 Comparing the Mission Success of Jesus and Mirza Ghulam Ahmad

As mentioned earlier, Mirza Ghulam Ahmad claimed many similarities between himself and his circumstances and those of Jesus, given that he, in his capacity as the Muslim Messiah, was the analogue of Jesus, the Jewish Messiah. Based on the analogy, one would expect that his success in his mission should be similar to Jesus' success in Jesus' mission. This section will look into this.

I repeat below a quotation provided earlier, to summarize the Ahmadiyya theory about Jesus. I have boxed an important part of the text.

Ahmadis believe that Jesus was put on the cross, but did not die on it. He was unconscious when taken down from the cross, having been nailed to it for only a few hours. He was nursed back to health by his close companions, and then traveled east to Kashmir, a northern province of India. There, he fulfilled his actual mission which was to preach to the lost tribes of Israel. He died a natural death at a considerable old age and his tomb can be found in Srinigar, Kashmir, India. [PATHWAY, pp. 18-19]

As seen in the above passage, according to the Ahmadiyya theory, Jesus fulfilled his mission. The following quotation from the Ahmadiyya Movement's book *Jesus in India* – an English translation of Mirza Ghulam Ahmad's book *Maseeh Hindustaan Mayn* – provides this view of Jesus' mission and its completion in Mirza Ghulam Ahmad's own words:

*On the evidence from books of history
which show that the coming of Jesus to
the Punjab and neighbouring territories was inevitable*

The question naturally arises, why Jesus after his escape from the Cross, came to this country what induced him to take such a long journey? It becomes necessary to answer this question in some detail. I have already said something about it, nevertheless, I think it would be helpful to set out the entire topic in this book.

Let it be noted, therefore, that it was extremely necessary, by reasons of his office as a divine messenger, for Jesus (on whom be peace) to have journeyed towards the Punjab and its neighbourhood, for the ten tribes of Israel, who in the Gospels have been called the Lost Sheep of Israel, had migrated to this country, a fact which is not denied by an historian. It was necessary, therefore, that Jesus (on whom be peace) should have journeyed to this country and, after finding the Lost Sheep, he should have conveyed to them his divine message.

If he had not done so, his purpose would have remained unfulfilled, for his mission was to preach to the Lost Sheep of Israel; his passing away from the world without seeking these lost sheep and, after finding them, teaching them the way to salvation, would have been like the case of a man who had been charged by his king to go to a wild tribe in order to dig a well and supply them with water, but who goes instead to some other place, spends three or four years there and takes no steps to search for the tribe. Does such a man carry out the command of the king? No, not in the least; the man cares not for that tribe: he merely looks to his own comfort.

If, however, it is asked, how and why it should be supposed that the ten tribes of Israel came to this country, the reply is that there is clear evidence to that effect, about which even a person of a poor intellect can have no doubt; for it is well known that people like the Afghans and the original inhabitants of Kashmir are of Israelite origin. ... In 622 A.D. near about the time when our Holy Prophet Muhammad (peace and blessings of God be upon him) announced his call, these people were settled in the territory towards the east of Herat. A Quraish Chief, Khalid bin Walid by name, brought to them the tidings of the Prophet's advent with a view to bringing them under the banner of the Divine Messenger (on whom be peace and blessings of God). Five or six chiefs joined him, of whom Qais was the leading one, whose other name was Kish. After accepting Islam these people fought bravely for Islam and made many conquests ... [JESUS-INDIA, pp. 83-85] [RK, v. 15, pp. 93-95; contains corresponding Urdu text]

The above passage says that Jesus' "mission was to preach to the Lost Sheep of Israel" and, therefore, his "seeking these lost sheep and, after finding them, teaching them the way to salvation" had to be accomplished before his death. It also indicates that Jesus did successfully preach to them, from the Muslim point of view, preparing them for Islaam, since later these people accepted Islam. So, **according to the Ahmadiyya viewpoint, Jesus completely accomplished his mission before his death. The completion of his mission did not have to wait for a second manifestation of God's power after his death.**

The Ahmadiyya Movement might still argue that the passages quoted above give a slightly erroneous impression of Jesus' mission since it included preaching to all 12 tribes of Israel, not only the 10 that had migrated eastwards and were considered lost. They might say that Jesus was unable to preach successfully to the two tribes that were in Palestine, given that very few of them accepted him as their Messiah. Even if we accept this argument, Jesus accomplished 10/12 parts of his mission, that is, about 83%. On the other hand, Mirza Ghulam Ahmad was not able to get acceptance from, and successfully reform, 83% of the Muslims of his time.

The Ahmadiyya Movement might say that Mirza Ghulam Ahmad did reach a large percentage of the Muslims of his time through his writings and, therefore, the task of disseminating the truth had been accomplished. The point, however, is that his mission, according to Ahmadiyya Movement literature, was not just to disseminate information but rather to reform the Muslims and establish the supremacy of Islaam.

4.2.4.2 **Religious Reform Attributed to Him**

It can be argued that Mirza Ghulam Ahmad did have some reformist impact on Islaam and Muslims. The question then arises: If he was false, how could he do that? This section addresses this issue. The discussion is divided into the following sub-sections:

- Reformist Capability and Successful Reform Does Not Prove Divine Office.
- Review of Some of Mirza Ghulam Ahmad's Reforms Cited by the Ahmadiyya Movement.

4.2.4.2.1 **Reformist Capability and Successful Reform Does Not Prove Divine Office**

In this section, I argue that the ability to accomplish religious reform does not prove that the reformer is Divinely appointed. To support this argument, I cite two cases, one that of a Christian religious reformer and the other of a Muslim religious reformer. Neither of them are considered by the Ahmadiyya Movement to be Divinely appointed and yet they did make religious reforms. Although some of the changes they brought about may not be seen as generally desirable but there are some changes that do qualify as a movement toward truth, from the Ahmadiyya/Islaamic viewpoint.

4.2.4.2.1.1 **Martin Luther**

The following are excerpts from an encyclopedia article about the most influential religious reformer in the history of Christianity, Martin Luther:

Luther, Martin (1483-1546), German theologian and religious reformer, who initiated the Protestant Reformation, and whose vast influence, extending beyond religion to politics, economics, education, and language, has made him one of the crucial figures in modern European history.

...

Luther became a public and controversial figure when he published (October 31, 1517) his Ninety-Five Theses, Latin propositions opposing the manner in which indulgences (release from the temporal penalties for sin through the payment of money) were being sold in order to raise money for the building of Saint Peter's in Rome. [H]is propositions ... caused great excitement and were immediately translated into German and widely distributed.

... [Luther's] influence spread across northern and eastern Europe. His advocacy of the independence of rulers from ecclesiastical supervision won him the support of many princes ...

...

Luther was not a systematic theologian, but his work was subtle, complex, and immensely influential. It was inspired by his careful study of the New Testament, but it was also influenced in important respects by the great 4th-century theologian St. Augustine. [ENCARTA, article on "Luther, Martin"]

As this article states, Martin Luther's writings had immense influence. Further, not only was his influence strong, it was, at least considering his initial theses, applied in the right direction: he opposed indulgences – remission of temporal punishment for sin, especially that in purgatory – being given out by the Church in return for money. (As a side remark I'd like to point out that the Ahmadiyya Movement's granting of plots in the "Heavenly Graveyard" in Qaadiyaan, in exchange for "wasiyyat" payments, is rather similar to the practice of the sale of indulgences by the Catholic church.)

4.2.4.2.1.2 **Muhammad bin `Abdul Wahhaab**

Here are excerpts from an encyclopedia article about the Islaamic movement or sect founded by Muhammad bin `Abdul Wahhaab (1703-1792) in the 18th century. His followers are commonly known as Wahhaabees but he named them as 'Muwaahideen', i.e., those who believe in the Unity of God.

Wahhabism / Muwahhidun. Arabic: muwahhidûn.

Movement in Islam from mid-18th century, calling for a renewal of the Muslim spirit, with cleansing of the moral, and removal of all innovations to Islam (Arabic: bid`a).

The movement has played an important role in the funding of Saudi Arabia. Wahhabism is known for its conservative regulations which have impact on all aspects of life. It has been recognized as being in accordance with Ibn Hanbali doctrine.

The term 'wahhabism' is not used by themselves. The term they use is 'muwahhidun'. 'Wahhabism' is a term given to them by their opponents, and is now used by both European scholars and most Arabs. The

name 'wahhibims' [sic] comes from their founder Abdul-Wahhab. The term 'muwahhidun' is Arabic, and means 'unitarians'.

PROHIBITIONS OF WAHHABISM

1. No other object for worship than God
2. Holy men or women must not be used to win favours from God
3. No other name than the names of Allah may enter a prayer
4. No smoking of tobacco
5. No shaving of beard
6. No abusive language
7. Rosaries are forbidden
8. Mosques must be built without minarets and all forms of ornaments

[ORIENT, article on "Wahhabism / Muwahhidun"]

Ahmadees may not see goodness in many things that `Abdul Wahhaab started but they ought to agree that his campaign for strict monotheism and against innovated/deviant practices in Islaam was reform in a good direction, since the Ahmadiyya Movement itself engages in such a campaign. And yet Ahmadees do not consider him to be a Divinely appointed reformer.

4.2.4.2.2 Review of Some of Mirza Ghulam Ahmad's Reforms Cited by the Ahmadiyya Movement

Ahmadiyya literature cites Mirza Ghulam Ahmad's religious reforms as an argument proving his truth. The following is a quotation (also presented earlier) from the Ahmadiyya book *Invitation to Ahmadiyyat* [INVITATION-TO], from the chapter titled "Argument 5: Rejuvenation of Islam":

The fifth argument for the truth of the claims of Hazrat Mirza Ghulam Ahmad (on whom be peace) is that he has rejuvenated Islam. He has restored Islam to purity and power. As this was the task appointed for the Promised Messiah and Mahdi, there can be no doubt that he is the Promised Messiah and Mahdi. [INVITATION-TO, p. 152; 1st paragraph]

In this section I review some of the reforms cited in this book as well as some claimed elsewhere. In many cases the description of the reform in Ahmadiyya literature is not valid or accurate or we find that Mirza Ghulam Ahmad does not deserve as much credit as the Ahmadiyya Movement tries to give him.

4.2.4.2.1 Teachings About God's Oneness and Against Innovations in Islaam

The passage below, from the chapter of [INVITATION-TO] titled "Argument 5: Rejuvenation of Islam", states that Mirza Ghulam Ahmad corrected Muslim ideas regarding God's Oneness:

No doubt Muslims still profess belief in [the creed that there is no god but Allaah] and they still recite this part of the Kalima. But they also entertain beliefs contrary to Divine Oneness; so Muslims have moved as far from the true teaching of God as the nations and peoples who hold pagan beliefs. To correct these deviations and to bring Muslims back to the true conception of the Oneness of God, Hazrat Mirza Ghulam Ahmad (on whom be peace) re-stated and re-asserted the true Islamic conception. His exposition of this conception ... restores belief in the One God and saves us from the danger of compromising with this belief. ... God is One and the Only One. To call upon any dead person, to make offerings at the graves of the dead, to make obeisance to anyone alive or dead, to attribute distinctive divine powers or divine knowledge even to a prophet of God, to slaughter animals in the name of anyone other than God, to offer anything else to achieve the pleasure of that one, to think that any man, however holy, can persuade God to grant anything - such beliefs, or tendencies to such beliefs, are compromises with the pure conception of the Oneness of God which Islam has taught. [INVITATION-TO, pp. 162-163]

Another Ahmadiyya book also claims, similarly, that the "Promised Messiah ... weeded out the innovations and superstitions which had been encrusted over the body of Islam", forbidding such practices as "glorification of saints, making offerings to them, addressing supplications to them" and so forth [AHMADIYYAT-REN, p. 129].

I would like to point out that `Abdul Wahhaab, the founder of the sect now known as Wahhaabee, started the campaign against innovations and deviant practices in Islaam, including those that compromised the concept of God's Oneness, much before Mirza Ghulam Ahmad took up this cause. This can be seen from the encyclopedia article quoted in a preceding section.

I also want to say that the Ahmadiyya Movement does campaign against the “glorification of saints [and] making offerings to them” but it seems not to have any problem with the glorification of its khaleefahs and making offerings to them⁹³.

4.2.4.2.2.2 Correcting Misconceptions About the Quraan

One of the sections in [INVITATION-TO, Chapter “Argument 5: Rejuvenation of Islam”] is “Misconceptions about the Holy Quran”. Two of the issues discussed in this section are:

- The idea that certain parts of the Quraan stand abrogated.
- The possibility of Satan interfering with Divine revelation to prophets and the idea that a verse of the Quraan admits to such a possibility.

The quotation below contains excerpts related to the points listed above. (You have seen some parts of this in an earlier section.)

Misconceptions about the Holy Quran

The third fundamental belief, according to Islam, is belief in the revealed books. ...

The thoughts which Muslims had come to entertain about the Holy Quran were very strange indeed. They seem more strange to me because I have learnt the truth about the Holy Book from the Promised Messiah. Indeed, but for him, even I would have accepted many a fable about the Holy Quran. ... [Some Muslim authorities] teach that parts of the Quran have become abrogated. The basis of abrogation is apparent inconsistency between parts. ... According to the standard theory, a large part of the Holy Quran stands abrogated and Muslims are no longer obliged to believe in or act upon it. (God, save us from such evil thoughts.)

The evil results of this theory of abrogation go very far. Not only have some parts of the Holy Quran become abrogated, according to some authorities; the trust and reliance which early Muslims placed in every part of the Holy Quran is now gone. Thoughtful Muslims are perturbed by the situation. Some parts stand abrogated, some not, but there is no certainty as to which is which. God and the Holy Prophet have not told them about it. How then can they rely on such a book? ...

A misconception about revealed books, especially the Holy Quran, is that no revealed book is completely free from the evil influence of Satan. It is said that Satan mixes up his own speech with the speech of God as it descends to a human recipient. The authority of the Holy Quran is cited in support of this fantastic belief. Verse 22:53 is the supposed authority ... [INVITATION-TO, pp. 166-167]

The implication in this passage is that Mirza Ghulam Ahmad removed these misconceptions and thus reformed Islaam. However, I have seen evidence that rather than oppose these ideas he seemed to support them:

- Regarding abrogation, I showed in Section 3.2.5, “Abrogation of Jihaad”, that Mirza Ghulam Ahmad himself abrogated the Quraanic permission for martial jihaad. For example, he says that the permission for jihaad given in Quraan 22:40-41 was only for a specific era and not for all times [RK, v. 17, p. 6; *Government Angrayzee aur Jihaad*].
- Regarding Satanic revelation, I showed in Section 3.2.4, “Satanic Influence in "Revelation" to Divine Apostles”, that Mirza Ghulam Ahmad clearly states that prophets and messengers can receive Satanic revelation and that Quraan 22:53 points to this phenomenon [RK, v. 3, p. 439; *Izaalah-e-Auhaam*, Part 2].

4.2.4.2.2.3 Teaching Against Blind Obedience to Sainly Leaders

As one of the reforms made by Mirza Ghulam Ahmad, [INVITATION-TO, Chapter “Argument 5: Rejuvenation of Islam”] states that Mirza Ghulam Ahmad taught that a Muslim must not give unqualified and blind obedience to any religious leader. See the quotation below:

Hazrat Mirza Sahib also corrected the belief that any good man can be held up as an authority and as the last word on the subject of religious belief and duty. True, there are men who are incapable of judging for themselves. For their convenience it seems pardonable and even necessary that they should appoint as their leaders men whose personal piety, purity, and insight in religion are superior to their own. But this does not relieve individual Muslims of their responsibility to judge all questions for themselves and to find their own answers to those questions. Muslims who are endowed with knowledge and understanding cannot offer

⁹³ Perhaps because they are not saints.

blind, unquestioning obedience to anyone else. Those who are blessed with knowledge are duty-bound to act in accordance with their knowledge and judgment of what the Holy Quran and the Hadith have to say on any given subject. [INVITATION-TO, pp. 185-186]

Now read the following statement by Mirza Ghulam Ahmad:

If the husband tells the woman [i.e., his wife] to lift a heap of bricks from one place and put [them] down at another then it is not her right to make an objection. Similarly, it seems from the Noble Quraan and Noble Hadeeth that the relationship of a disciple/follower [‘mureed’] with a spiritual guide [‘murshad’] should be like the relationship of a woman to a man. **[A disciple] should not decline any command of a spiritual guide and should not ask for its rationale.** [MALFOOZAAT, v. 2, p. 148; Section titled “What Should a Man Be”]

Contrary to the ideas described in the quotation from [INVITATION-TO], Mirza Ghulam Ahmad seems to have the view that once a person has accepted someone as his/her religious leader, he/she must exhibit unqualified obedience. Some Ahmades might argue that Mirza Ghulam Ahmad only means to lay down this principle for the case of truly pious and enlightened spiritual guides⁹⁴. There are the following problems with this argument:

- Unquestioning obedience is detrimental to the mental abilities of the disciple. This kind of attitude tends to make morons and dummies out of people. It is also detrimental to the disciple’s spiritual state since, instead of bowing to truth and wisdom, he/she is, in effect, bowing to a person.
- Unquestioning obedience may also be detrimental to the spiritual health of the spiritual guide himself since power does tend to have a corrupting influence on most people.
- Even a truly pious and enlightened spiritual guide can make a mistake. Therefore, obeying all the commands of a spiritual guide, without even asking for the rationale, may lead to undesirable actions being taken.
- Most importantly, this argument begs the question: What if a prospective disciple cannot discern, at the time of making the decision to become the disciple of some person known as a spiritual guide, that that person is not truly pious and enlightened? The principle laid down by Mirza Ghulam Ahmad allows no way of escape for someone who has been fooled into accepting an unworthy person as his/her spiritual guide. Once this fatal mistake has been made, the disciple may never know that he/she is being misled since he/she is not allowed to ask for the rationale behind commands and may continue to obey them with reverence assuming they are based on wisdom and piety.

An argument against the last point listed above may be that people should not be fooled into accepting an unworthy person as a spiritual guide. But the fact is that they often are. Mirza Ghulam Ahmad himself acknowledges that even spurious saints/hermits can obtain such results as the acceptance of prayers and manifestation of healing powers [MALFOOZAAT, v. 9, pp. 246-247; Section titled “Respect for a Spurious Saint”]. So, upon observing such results, it is not unlikely that a person would be led into accepting the spurious saint as his spiritual guide. And then, based on Mirza Ghulam Ahmad’s advice of offering unquestioning obedience, he/she would be caught in the trap forever.

(It is not too difficult to figure out why Mirza Ghulam Ahmad, just like most cult leaders, was in favor of unquestioning obedience. In case you think that he might have just made the statement quoted above but did not require unquestioning obedience from his own disciples, I suggest you read Section 3.3.6.1, “Less Than Forthright Management of Ahmadiyya Movement Funds”.)

4.2.4.2.2.4 Campaign for Friday Holiday

The Ahmadiyya Movement mentions, as one of Mirza Ghulam Ahmad’s services to Islaam, his efforts to promote the Friday prayer service; for example, see [HAZRAT, p. 19]. It is stated that he tried to get the British Government to close government offices on Friday. However, as can be seen from the quotations presented in Section 3.3.8.4.1, “We Could Keep a List of Their Names for You”, Mirza Ghulam Ahmad had an ulterior motive behind his campaign for the Friday holiday. As shown in that section, Mirza Ghulam Ahmad argued that if a person did not attend the service in spite of the holiday that would be proof that that person believes that India is, in terms of the jihad issue, a country of war and, to help the British Government, the Ahmadiyya Movement would maintain a list of such people for submittal to the Government.

⁹⁴ An Ahmades friend of mine actually did give me this rebuttal to my criticism of the principle laid down by Mirza Ghulam Ahmad.

4.2.4.2.5 Teaching Against Concept of Violent Mahdee and Messiah

You have already seen numerous statements by Mirza Ghulam Ahmad that he taught against the concept of a martial and violent Mahdee and Messiah. I repeat one of these passages, for ease of reference:

It is a point worth noting that the old sects of the Muslims are waiting for such a Mahdee who will be from the progeny of Faatimah, the mother of Husayn [the grandson of the Holy Prophet] and similarly [they are] waiting for such a Maseeh who, together with this Mahdee, will take up fights with the opponents of Islaam. But I have emphasized the point that all these ideas are useless and false and untrue. ... And this doctrine of mine, that no bloody Mahdee is going to appear in the world, is a distinct doctrine from all other Muslims. ... [RK, v. 14, p. 193; starts at 3rd line from paragraph beginning; *Kashf-ul-Ghita*]

I think Mirza Ghulam Ahmad deserves credit for opposing the idea of a bloody Mahdee and Messiah. In my opinion, Muslims might benefit by reflecting upon the idea that a bloody Mahdee and Messiah, winning a physical victory for Islaam, is not compatible with the peaceful image of Islaam that many Muslims like to advance these days.

4.2.4.3 His Interpretation of Quraanic Verses Regarding Jesus' Death

As Ahmadees see it, and as many other Muslims have begun to agree, the Quraan does not support the view that Jesus is alive in the heavens. But this was the view held by most Muslims in the 19th century and is still the common Muslim view. Mirza Ghulam Ahmad offered compelling arguments against this view, many based on the Quraan itself.

If you believe that the view about Jesus being alive in the heavens is wrong, then you might ask: If Mirza Ghulam Ahmad was an impostor, how is it that he was the one who corrected this erroneous view? Even if God did not directly send him a revelation about this, why did God choose him to have the insight to perceive the correct interpretation of the Quraanic verses regarding Jesus' death? This section addresses this question, in the following sub-sections:

- Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation".
- An Unresolved Issue in the Ahmadiyya Theory of Jesus' Death.

4.2.4.3.1 Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"

The Ahmadiyya Movement maintains that God told Mirza Ghulam Ahmad that Jesus was dead rather than alive in the heavens, contrary to what most Muslims believed; thus he was able to correctly interpret the Quraanic verses about Jesus. Here is a quotation (presented earlier as well) claiming that God told Mirza Ghulam Ahmad about Jesus being dead:

[I]n the year 1891 a remarkable event occurred. Ahmad was informed by revelation that Jesus of Nazareth ... had died a natural death ... and that what was meant by his second advent was that a person should appear in the soul and spirit of Jesus and that he himself [i.e., Mirza Ghulam Ahmad] was that person. [HAZRAT, p. 15]

The following is Mirza Ghulam Ahmad's own statement about this revelation (also presented earlier), published in 1891:

[A]nd I loudly proclaim that God Almighty has made the truth known to me by His revelation and inspiration and the truth that has been made known to me is this: Maseeh ibn-e-Maryam [Jesus] has actually been dead [i.e., is dead] and his soul is on the second heaven with his maternal cousin Yahyaa. The Maseeh that was to come for this era, in a spiritual manner -- whose information is present in the authentic hadeeths -- that [Maseeh] is me. ... And I lucidly state that my claim is not only based on revelation but the entire Noble Quraan testifies to it. [MAJMOO'AH, v. 1, p. 203; a little below the middle of the page; announcement dated March 26, 1891]

Here is another quotation explaining the Ahmadiyya position about Jesus' death, arguing that not believing in Jesus' death is tantamount to accepting his Divinity, and stating that the misconception had been removed by Mirza Ghulam Ahmad:

The first and the most crucial objection raised against us by our enemies is that we believe that Jesus of Nazareth died a natural death. To believe that Jesus died a natural death is said to be an insult to Jesus, an offense to the Holy Quran and dissent from the teaching of the Holy Prophet. Now, it is true that we believe Jesus to have died a natural death. But it is not true that to believe him to have died is to insult him or to offend the Holy Quran or to dissent from the teaching of the Holy Prophet. ...

... *Fatwas of Kufr* [i.e., religious decrees that brand us as infidels] are more welcome than that we should have to believe that Jesus is alive in Heaven without food or drink, even as God lives for ever without food or drink. We hold Jesus in honour. But why? Because he is a prophet of God, because God loved him and he loved God. Our regard for him is due to our regard for God. **Can we hold him above God and dishonor God for his sake?** Must we please the Ulema, but strengthen the hands of Christian missionaries, whose daily occupation is to find fault with Islam and the Quran? Must we let them think Jesus was God? **For if he was not God, how can he be alive in Heaven?** If he was man, why did he not die like other men? How can we, with our own mouths, say a thing derogatory to the Unity and Oneness of God? ... **If we had remained ignorant, it might have been different. But having had our eyes opened by a Divine Messenger,** who has shown us the implications of God's Oneness, Majesty, Power, Greatness, Goodness, **we cannot do so.** Whatever the consequences, we cannot abandon God for the sake of a human being. [INVITATION-TO, pp. 12-13]

The Ahmadiyya position, as illustrated by the quotations above, gives the impression that it was Mirza Ghulam Ahmad who, being Divinely informed, corrected the long-held erroneous view that Jesus was still not dead. However – and this might be quite a revelation for some readers -- **Sir Sayyad Ahmad Khan** (about whom we had some earlier discussion in Section 3.3.8.3.3, “Unqualified Praise for the British and the British Government”) **presented the view that Jesus came down alive from the cross and later died a natural death, before Mirza Ghulam Ahmad came to adopt this view; at the time that Sir Sayyad's view was published, Mirza Ghulam Ahmad opposed it.** The following quotation, from an Ahmadiyya book, acknowledges this embarrassingly awkward fact (albeit, in fine print in a footnote) and, in patent Ahmadiyya fashion, tries to present Mirza Ghulam Ahmad's weakness as a strength and Sir Sayyad's strength as a weakness:

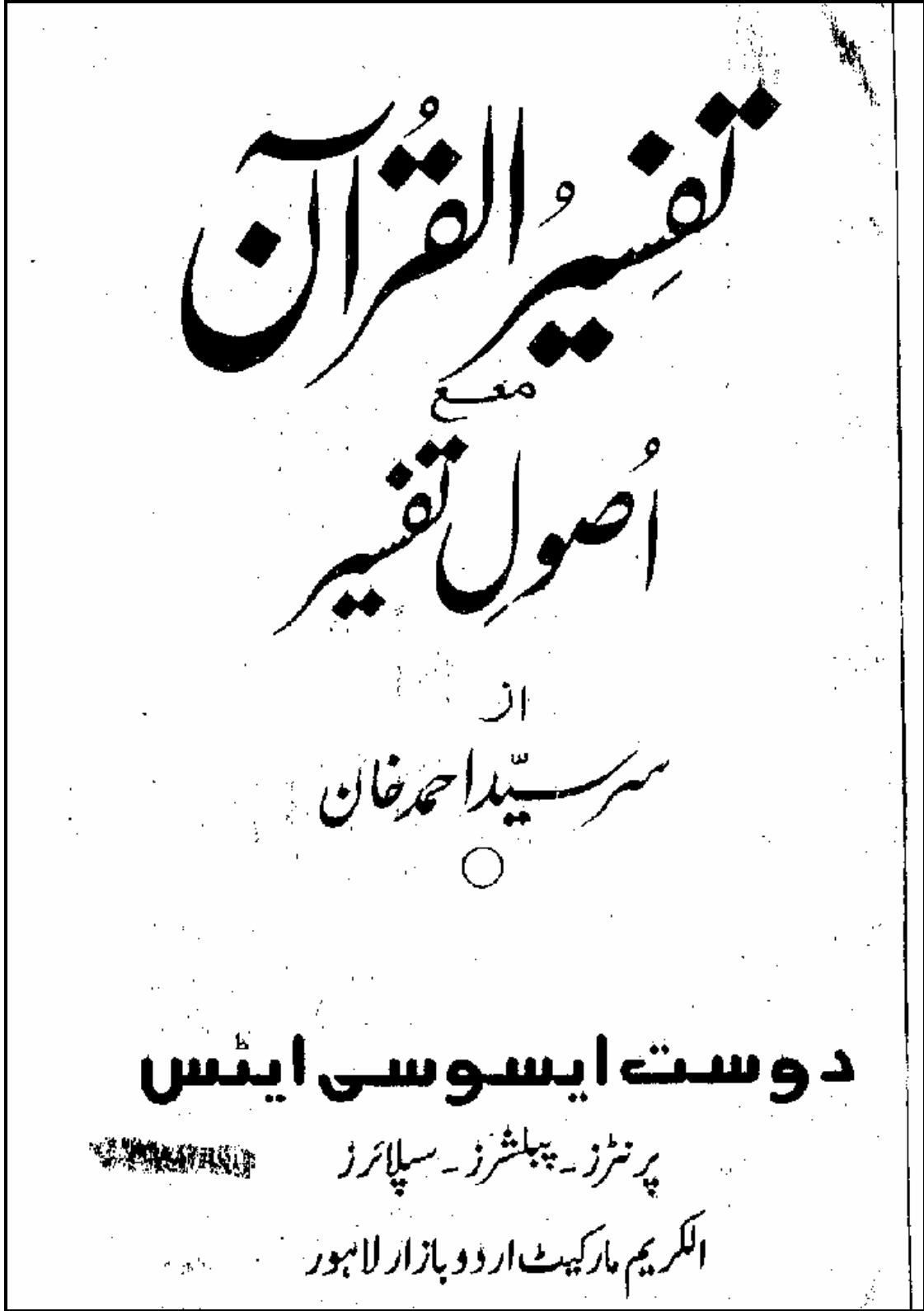
In his commentary of the Holy Quran Sir Sayyad wrote, in keeping with his own Rationalist views, **that Jesus was not alive in the heavens** with his physical body. The book was **published in 1880.** Ahmad **read this commentary but he did not think much of it.** Nor did he “pick up the crumbs of Sir Sayyad's repast”, as some of Sir Sayyad's admirers imagine in their rank ignorance. On the contrary, **Ahmad reiterated in the Braheen Ahmadiyya, published in 1884, the popular belief that Jesus was alive in the heavens** and that he would come again to this world (pages 361 and 499 margin on margin No. 3). He was not afraid of Rationalism, before which Sir Sayyad bowed in abject submission. **It was in 1891, when God informed Ahmad that Jesus had died,** that he changed his belief in this respect. He would not depart from the orthodox view unless and until God instructed him clearly to do so. [LIFE-AHMAD, p. 40, 2nd footnote]

(What a revelation! Yes, pun intended.)

Although the above Ahmadiyya quotation acknowledges that Sir Sayyad's view about Jesus not being alive predated Mirza Ghulam Ahmad's adoption of this view, the manner in which it mentions what Sir Sayyad wrote seems to be an attempt at minimizing Sir Sayyad's contribution. The fact of the matter is that Sir Sayyad did not merely state that Jesus was not alive in the heavens; rather, he expounded a fairly broad theory, explaining how Jesus could have come down alive from the cross, with arguments based on the Gospels and the Quraan, which theory Mirza Ghulam Ahmad later presented in *Maseeh Hindustaan Mayn (Jesus in India)* as his own (although with some additions, mainly the evidence about the ointment used to heal Jesus' wounds). To support this statement, I present below images of some pages from Sir Sayyad's *Tafseer-ul-Quraan ma` Usool-e-Tafseer* -- Commentary of the Quraan with Principles of Exegesis. The pages show his translation of Quraan 3:56⁹⁵, his discussion of the incident of the crucifixion, and his explanation that Jesus came down alive from the cross and later died a natural death. (To limit the size of this document, I am not including *all* the relevant pages from Sir Sayyad but rather a selection.) Following the page images I provide an English translation of some important parts of Sir Sayyad's Urdu text shown in the images.

⁹⁵ The verse I am referring to as Quraan 3:56, numbered as 3:55 in the non-Ahmadiyya verse counting system – the verse of Chapter Al-'Imraan in which God tells Jesus that He will cause him to die and raise him to Himself – is numbered as 3:48 in Sir Sayyad's translation.

Figure 22 -- [SIR-SAYYAD, Inside Title Page]



سورہ آل عمران - ۳

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تفسیر القرآن

<p>جب خدا نے کہا اے عیسیٰ میں تجھ کو ماننے والا ہوں اور اپنے پاس ٹھانیے والا ہوں اور تجھ کو پاک کرتا ہوں ان لوگوں سے جو کافر ہوئے اور کرتے والا ہوں ان لوگوں کو جنہوں نے تیری تابعداری کی برتر ان پر جو کافر ہوئے قیامت کے دن تک پھر تم کو میرے پاس بھجواتا ہے تب تم میں فیصلہ کرونگا جس بات میں تم اختلاف کرتے تھے ﴿۳۷﴾</p>	<p>اِذْ سَالَ اللَّهُ لِيٰسَىٰ اِسْتَمَوْفِيكَ وَرَا فَعِيكَ اِلَىٰ وَ مَطْعَمِكَ مِنَ الدِّينِ كَفَرُوا وَ جَاعِلُ الدِّينِ اَتَّبَعُوكَ فَوْقَ الَّذِيْنَ كَفَرُوا اِلَىٰ يَوْمِ الْقِيٰمَةِ اَشْمَدًا لِّ مَرْحَعِكُمْ فَاخْكُم بِبَيْنِكُمْ فَيٰمَّا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۳۷﴾</p>
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دوسرے یہ کہ حضرت مریم کا داؤد کی نسل سے ہونا ثابت نہیں کیوں سیکلو پیڈیا میں لکھا ہے کہ "یوسیس ہادی ہدی مذہبی موع ہے کہ حضرت یسے کے نام پر اس نے طول طویل بحث کی ہے مگر اس کے بیان سے اور نیز متنی اور لوک کی انجیلوں سے مریم کی پیدائش اور نسب پر کوئی نئی روشنی نہیں پڑتی۔ یعنی جو مریم کی ماں بیان کی گئی ہیں ان کی نسبت جس قدر قصے ہیں وہ محض افسانے ہیں اور ان کا کچھ ثبوت و شہادت نہیں ہے۔" انجیل لوک بابل۔ درس ۶ و ۷ سے پایا جاتا ہے کہ حضرت مریم حضرت زکریا کی بیوی ایشیح کی رشتہ دار تھیں اور ایشیح مارون کی بیٹی تھیں، مگر یہ معلوم ہے کہ مریم و ایشیح میں کیا رشتہ تھا اور یہ معلوم ہے کہ مارون کس کی اولاد میں تھے۔ قرآن مجید میں حضرت مریم کے باپ کا نام عمران لکھا ہے اس پر استدلال کرنے سے بھی داؤد کی نسل سے حضرت مریم کا ہونا ثابت نہیں ہو سکتا +

عیسائی مفسر جب کہ حضرت یسے کو تیرا باپ کے پیدا ہوئے تسلیم کر کے نسل داؤد سے ثابت کرنے میں عاجز ہوئے تو انہوں نے کہا کہ سیت لوک کی انجیل میں جو نسب نامہ یوسف کا لکھا ہے۔ درحقیقت وہ مریم کا نسب نامہ ہے تاکہ مریم کا داؤد کی نسل سے ہونا ثابت کریں۔ دو انجیلوں میں حضرت یسے کے نسب نامے ہیں مٹی کی انجیل میں حضرت یسے کے باپ کا نام یوسف اور ان کے باپ کا نام یعقوب لکھا ہے۔ اور لوک کی انجیل میں یوسف کے باپ کا نام یسلی لکھا ہے یہاں نسب نامہ بزرگ سیلمان کے داؤد تک پہنچتا ہے اور دوسرا نسب نامہ بزرگ سیلمان کے۔ یہ دونوں نسب نامے بلاشبہ مختلف ہیں مگر عیسائی مفسر کہتے ہیں جیسے کہ تفسیر ہنری اسکاٹ میں مندرج ہے کہ یوسف نے پہلی کی دختر سے یعنی حضرت مریم سے مشادہی کی تھی اور مشادہی اس نے یوسف کہتے بھی کیا تھا، اور یوسف پہلی کا بیٹا کہلاتا تھا، اور یہودیوں میں رواج تھا کہ نسب ناموں میں صرف مردوں کا نام آتے تھے نہ عورتوں کا اس لئے سیت لوک نے اس لئے

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تفسیر القرآن

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سورہ البقرہ - ۲

ہرگز نہ پہنچے گے بھلائی کو جب تک جمع نہ ہو اس میں جسے محبت رکھتے ہو لیکن مال دولت میں سے اور جو کوئی چیز تم فرج کرے تو بیشک اس کو جنت ملے گی (۳۷) سب کھانے کی چیزیں ہلاک تھیں بنی اسرائیل پر جو ہم کو لیا تھا اسرائیل نے خود اپنے پرانے پرانے کئے جانے تو ریت کے کدے (اس کے پیغمبر) کے آؤ تو ریت کو اور اس کو پڑھو اگر تم سچے ہو (۳۸)

لٰكِن تَسْأَلُوهُ لِمَ تَنْفَعُكُمْ صَمَاتُكُمْ ۗ وَمَا تُنْفَعُوا مِنْ صَمَاتِهِ ۗ قَالَتْ اِنَّ اللّٰهَ يَهْدِيْهُ عَلٰى سَبِيْلٍ اِسْطَعْمٰ اِيْمٰنًا ۗ كَانَ حِلًا لِّبَنِيْ اِسْرٰٓءِيْلَ اِلَّا مَا حَزَمُوْا مِنْ اِسْرٰٓءِيْلَ عَلٰى نَفْسِهِمْ ۗ مِنْ قَبْلُ اِنَّ كُنْتُمْ لَشٰكِرِيْنَ ۗ اِنَّا نَقُولُ اِنَّ كُنْتُمْ صٰدِقِيْنَ (۳۷)

شوکت دیتے تھے: جہاں گول نشان ہے وہاں ایک مضبوط مگر مٹی کی ہوتی تھی جو دونوں ناگلوں کے بیچ میں رہتی تھی اور انسان اس پر ٹک جاتا تھا اس سے فرض یہ تھی کہ انسان ہن کے بوجھ سے نیچے نہ کیسے پاوئے پھر دونوں پاؤں کو اوپر تلے کر کے اور نیچے کی لمبی مگر مٹی پر رکھ کر ایک لمبے کی میخ اس طرح ٹھونکتے تھے کہ دونوں پاؤں کو توڑ کر مگر مٹی میں نکل جاتی تھی۔ اور کبھی پاؤں میں میخ نہیں ٹھونکتے تھے بلکہ مٹی سے خوب جکڑ کر بانہ دیتے تھے۔

صلیب پر چڑھا دینے سے انسان مر نہیں جاتا کیونکہ اس کی مرفہ ہتھیلیاں اور کبھی ہتھیلیاں اور پاؤں زخمی ہوتے تھے، اس کے مرنے کا سبب یہ ہوتا تھا کہ چار چار پانچ پانچ دن تک اس کو صلیب پر لٹکانے رکھتے تھے اور ہاتھ پاؤں کے چھیدوں اور بھوک اور پیاس اور دھوپ کا صدمہ اٹھاتے اٹھاتے کئی دن میں مر جاتا تھا۔ چنانچہ اس کی سند طیوس کی شہادت سے جو کتاب مطبری کان صفحہ ۱۱۱ میں اور ابن ابی عمیر کی شہادت سے جو تفسیر انجیل متی مطبوعہ گریگاریں صفحہ ۶۳ میں مندرج ہے اور انیسویں کتاب صفحہ ۲۵۰ سے جو حضرت مسیح کے حالات میں لکھی ہے اور پوسیس کی تاریخ کلیسا صفحہ ۲۵۱ سے بخوبی پائی جاتی ہے +

اب اس بات پر غور کرنی چاہئے کہ حضرت عیسیٰ کو کس طرح صلیب پر چڑھایا گیا تھا؟ جن دن حضرت عیسیٰ صلیب پر چڑھائے گئے وہ جمعہ کا دن اور یہودیوں کی عید فصیح کا تھا تھا۔ ۱۰ اپریل کو تھا جب ان کو صلیب پر چڑھایا گیا۔ اس میں کچھ شبہ نہیں کہ ان کی ہتھیلیوں میں کیلیں ٹھونکی گئیں،

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سورہ الماعون	۳۹	تفسیر القرآن
<p>۴۱ حَسْبِنَا اَسْتَرَىٰ عَلٰی اللّٰهِ لَکَذِبٍ مِنْ بَعْدِ ذٰلِكَ فَاَوْفٰکَ هُمْ الظّٰلِمُوْنَ ۝۵۰ قُلْ صَدَقَ اللّٰهُ فَاَتَّبِعْنَا اِمْلًا اَبْرًا هَيِّمًا حَنِيفًا وَمَا کَانَ مِنَ الشِّرْکِیْنَ ۝۵۱ اِنَّ اَوَّلَ بَیْتٍ وُضِعَ لِلنَّاسِ لَلَّذِیْ بِبَعَثَکُمْ صَابِرًا وَهُدًى لِلْعٰلَمِیْنَ ۝۵۲</p>	<p>پھر جو کوئی خدا پر اس کے بعد جو مانا آخر کرے تو وہی لوگ ہیں ظالم (۵۰) کہ جسے (میسے پتیر) کہ سچ کسا خدا نے پھر پیروی کرو اور ایمان کے غلط دین کی اور اور ایمان مشرکوں میں سے نہ تھا (۵۱) بیشک پہلا گھر لوگوں کے لئے بنایا گیا (یعنی لوگوں کے لئے خدا کی عبادت کرنے کو رہا ہے جو کہ میں ہے) سہارک اور ہدایت عالموں کے لئے (۵۲)</p>	
<p>مگر ایسا مشتبہ ہے کہ پاؤں میں بھی کیلیں شکر کی گئیں یا نہیں، کیونکہ طویل پوجا میں صرف بتیلیوں کے چھید دیکھنے کا ذکر ہے اور لوگ کی انہل میں ہاتھ و پاؤں دونوں کا، مگر اس اختلاف سے جو اصل امر ہے اس میں کچھ تاثر پیدا نہیں ہوتا +</p> <p>عید فصح کے دن کے تم ہونے پر یہودیوں کا بہت شرم ہونے والا تھا، اور یہودی مذہب کی رُو سے ضرور تھا کہ تقویٰ یا مصلوب کی لاش قبل ختم ہونے دن کے یعنی قبل شمع ہونے سے بہت کے دن کر دی جائے، مگر سلیب پر انسان اس قدر جلدی نہیں مر سکتا تھا، اس لئے یہودیوں نے درخواست کی کہ حضرت مسیح کی ناگیں توڑ دی جائیں تاکہ وہ فی الفور مر جائیں، مگر حضرت یسے کی مانگیں توڑی نہیں گئیں، اور لوگوں نے جانا کہ وہ اتنی ہی دیر میں مر گئے۔ برہمچاری کا حضرت یسے کے پہلو میں ان کے زندہ یا مرد ہونے کی شناخت کے لئے چھوٹا صرف پوجا کی انہل میں ہے اور کسی انہل میں نہیں ہے اور نہ اس وقت جب کہ حضرت یسے نے اپنے ہاتھوں کے چھید جو انہل کو دکھلائے پہلی کے چھید کا دکھانا کسی انہل میں دکھا ہے، اس لئے برہمچاری کا چھوٹا نہایت مشتبہ ہے، مہذا اگر وہ صحیح بھی ہو تو وہ بھی کوئی ایسا زخم جس سے فی الفور ہلاکت ہو مقصود نہیں ہو سکتا جس طرح ان کے ہاتھ پاؤں زخمی تھے اسی طرح پہلی کے نیچے بھی ایک زخم تسلیم کیا جائے +</p> <p>جب کہ لوگوں نے طلہی سے جانا کہ حضرت درحقیقت مر گئے ہیں تو یوسف نے حکم سے ان کے دفن کر دینے کی درخواست کی، وہ نہایت متعجب ہوا کہ ایسے جلد مر گئے، اس قدر جلد ہی مر جانے کی خبر سے کچھ مانگ ہی تو تعجب نہیں ہوا بلکہ عیسائی بھی اس کو ناممکن سمجھتے تھے اور اس لئے قمری صدی عیسوی میں جو عیسائی علماء تھے انہوں نے حضرت یسے کا اس قدر جلد سلیب پر مارا آخر کار ایک معجزہ قرار دیا +</p> <p>غرض کہ یوسف کو دفن کرنے کی بازت مل گئی اور حضرت یسے صرف تین پار گنڈہ سلیب پر ہے</p>		
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تفسیر القرآن

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سورۃ المائدہ - ۳

<p>۴۱) پھر جو کوئی کافر ہو تو اللہ بے پروا ہے عالموں سے (۴۷) کسے (ایسے پیغمبر) کہ سے اہل کتاب کیوں کفر کرتے ہو اللہ کی نشانیوں کے ساتھ اور اللہ گواہ ہے اس پر جو تم کرتے ہو (۴۸) کہ دے (اسے پیغمبر) کہ سے اہل کتاب کیوں تم روکتے ہو اللہ کے رستہ سے اس کو جو ایمان لایا تم اللہ کے رستہ کو نہیں کرتا چاہتے ہو اور تم جانتے ہو اور اللہ بے خبر نہیں ہے اس سے جو تم کرتے ہو (۴۹)</p>	<p>فِيهِ آيَاتٌ بَيِّنَاتٌ مِّثْلَ مِثْقَاتِ الْهَبِ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَ اللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتِطَاعَةٍ إِلَى الْمَيْدِ سَبِيلًا ۚ (۴۱) وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي وَعَنْ عَالَمِيْنَ (۴۲) قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَ اللَّهِ شَهِيدٌ عَلَى مَا تَعْمَلُونَ (۴۳) قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصَدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبَخَّرْتُمْ لَهُ جَانًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِعَاقِلٍ ۚ (۴۴)</p>
<p>کسی کتاب سے نہیں معلوم ہوتا کہ کوئی رسم تمیز و تفریق کی حضرت یسے کے ساتھ عمل میں آتی تھی بلکہ صرف یہ معلوم ہوتا ہے کہ یوسف نے ان کو ایک لمحہ میں رکھا اور اس پر ایک چھوڑا جانے والا اس بات کا تعنی نہیں ہو سکتا کہ یوسف نے یہ کام اس لئے کیا تھا تاکہ حضرت یسے کے دشمن تھیں کر لیں کہ درحقیقت حضرت یسے مر گئے اور وہ جانتا تھا کہ وہ مرے نہیں ہیں، یا آگے درحقیقت ان کو مردہ سمجھ کر اس نے لمحہ میں رکھ دیا تھا۔ بہر حال بات کو وہ اس لمحہ میں نہ تھے، اور اس سے پہلی بات کی تائید ہوتی ہے۔ معلوم ہوتا ہے کہ خود یہودیوں کو بھی شبہ تھا کہ وہ مر گئے ہیں یا نہیں اس لئے صبح کو یعنی بروز مشرب انہوں نے حاکم کی اجازت سے وہاں پہرہ تعین کر دیا، مگر اب کیا فائدہ تھا جو کچھ ہونا وہ اس سے پہلے ہو چکا تھا +</p>	
<p>جب اس تمام واقعہ پر مورخانہ طور پر نظر ڈالی جائے تو صاف ظاہر ہو گا کہ حضرت یسے صلیب پر مرے نہ تھے بلکہ ان پر ایسی حالت طاری ہو گئی تھی کہ لوگوں نے ان کو مردہ سمجھا تھا۔ اس امر کی نظیریں کہ صلیب پر سے لوگ نہ اترے ہیں تاریخ میں موجود ہیں۔ ڈاکٹر کلارک نے متی کی انجیل کی تفسیر میں لکھا ہے کہ ایسی کئی ایک مثالیں کہ شخص مسلوب کئی دن تک زندہ رہا ہے بیرو ڈونٹس و می سوخ نے لکھا ہے کہ سندوکس دہرا کے حکم سے صلیب پر چڑھا گیا اور پھر اس کے حکم سے اتارا گیا وہ زندہ رہا اور رکا دیا گیا۔ ایسی میں سوخ نے اپنی سوانح عمری میں لکھا ہے کہ ایک دفعہ بطرس بادشاہ کے حکم سے بت سے قیدی صلیب پر چڑھا گئے، ان میں سے</p>	

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<p>تفسیر القرآن</p> <p style="text-align: center;">۴۱</p> <p style="text-align: right;">سورہ آل عمران - ۳</p>	<p>یَا أَيُّهَا الَّذِينَ آمَنُوا إِن كُفَيْتُمْ عَنْ قِتَالِ تَمَنِ الَّذِينَ أَوْتُوا لِكِتَابِ يَوْمًا وَلَمْ يَكُنْ لَكُمْ كُفْرِينَ ۝ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تَسْتَلِعُونَ عَلَيْكُمْ آيَاتِ اللَّهِ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ ٤١</p>	<p>اسے لو جو ایمان لائے ہو اگر تم اطاعت کرو گے ایک لڑائی ان میں سے جن کو کتاب دینی ہے پھر دینے کے تم کو تمہارے ایمان لانے کے بعد کافر بنا کر ۴۱ اور یہ حکم کافر ہو گے اور تم ہی ہو کر لڑ سناٹی جاتی ہیں تم کو اللہ کی نشانیاں اور تم میں اس کا رسول سے اور جو کوئی اللہ کو مضبوط پکڑے تو وہ نیک اُس کو سیدھا راستہ بتا گیا ۴۱</p>
<p>تین آدمی اُس کے ملاقاتی تھے، اُس نے بادشاہ سے اُن کی سفارش کی اور وہ صلیب پر سے اتارے گئے اور اُن کا معاویہ کیا گیا، مگر اُن میں سے دو آدمی مر گئے اور ایک شخص اچھا ہو گیا۔ حضرت یحییٰ بن پانگنڈہ کے بعد صلیب سے اتار لئے گئے تھے اور ہر طرح پریشانی ہے کہ وہ زندہ تھے، ملت کو وہ محلہ میں سے نکال لئے گئے اور وہ محض اپنے مریدوں کی حفاظت میں ہے، حواریوں نے اُن کو دیکھا اور ملے اور پھر کسی وقت اپنی موت سے مر گئے۔ پتا اُن کو یودیوں کی عبادت کے خوف سے نہایت مخفی طور پر کسی نامعلوم مقام میں دفن کر دیا ہو گا جو اب تک نامعلوم ہے، اور یہ مشہور کیا ہو گا کہ وہ آسمان پر چلے گئے حضرت موسیٰ کی وفات کے وقت بھی نہایت مشہور تھا کہ بنی اسرائیل جو پہاڑوں اور جنگلوں میں پھرتے پھرتے اور دشمنوں سے لڑتے لڑتے حضرت موسیٰ کے ہاتھ سے نہایت تنگ ہو گئے تھے حضرت موسیٰ کی ہاش کے ساتھ کیا کریگے اس لئے اُن کو بھی ایک پہاڑ کی کھوپڑی ایسے نامعلوم میں دفن کیا تھا کہ آج تک کسی کو اُس کا پتہ معلوم نہیں ہوا۔ چنانچہ تورات کی پانچویں کتاب میں لکھا ہے کہ "پس موسیٰ نے بندہ خداوند اور انجائز میں موسیٰ موافق قول خداوند وفات کرو اور اورہ زمین موسیٰ برابر بیت یحور دفن کر دیا اور کس از مقبرہ او تا اب امرہ زدا قف نیست" حضرت علی مرتضیٰ کا جنازہ بھی خواجه کے خوف سے اسی طرح مخفی طور پر دفن کیا گیا تھا مگر خواجه کا خوف نسبت یودیوں کے بہت کم تھا، اور اسی طرح بعض فرقہ شیخ نے حضرت علی مرتضیٰ کی نسبت بھی کہا تھا کہ وہ آسمان پر چلے گئے + اب ہم کو قرآن مجید پر غور کرنا چاہئے کہ اُس میں کیا لکھا ہے۔ قرآن مجید میں حضرت یحییٰ کی وفات کے متعلق چار جگہ ذکر آیا ہے + اول تو سورہ آل عمران میں اور وہی آیت ہے جس کی ہم تفسیر لکھتے ہیں کہ "جب ۱۱ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ادْعُنِي فَاصْلِحْ أَعْيُنَنَا وَأُصْرِكِ الی (آل عمران آیت ۴۸)</p>		

Now I provide my English translation of Sir Sayyad's Urdu translation of Quraan 3:56 and some excerpts from his commentary on this verse, shown in the original Urdu text in the page images above.

[Quraan 3:56, numbered by Sir Sayyad as verse 48] When God said: O 'Eesaa [Jesus], indeed I am going to kill you ['mayn tujh koe maarnay waalaa hoon'] and am going to raise you to Myself and am going to purify you, from those people who became disbelievers, and am going to make those who followed you superior to those who became disbelievers, till the Day of Resurrection. Then you have to come to Me again. Then I will made a decision/judgment in the matter in which you differed. [SIR-SAYYAD, Part 2, p. 403]

[Commentary on 3:56:] ...

A person does not die due to being put on a cross because only the palms of his hands, and sometimes the palms and feet, got wounded. The reason for death used to be that [the person] was kept hanging on the cross for four or five days and [due to] the holes in his hands and feet and by suffering the impact of hunger and thirst and the heat and glare of the sun, [he] used to die in several days. ... [SIR-SAYYAD, Part 2, p. 424]

Upon the end of the day of the Fasah festival [the Pesach or Passover festival⁹⁶], the Jewish Sabbath was about to begin and, according to the Jewish religion, it was necessary that the corpse of the killed or crucified person be buried prior to the end of the day, that is, prior to the start of the Sabbath. But a person cannot die so soon on the cross. Therefore, the Jews requested that Hadrat Maseeh's legs be broken so that he would die immediately but Hadrat 'Eesaa's legs were not broken and people thought that he died within that much time [i.e., within the short time]. ...

When people erroneously thought that Hadrat 'Eesaa has actually died, then Yoosuf [Joseph of Arimathea] requested the governor [Pilate] to have him buried; he [Pilate] was very astonished that he [Jesus] had died so quickly. The report of [Jesus] having died so quickly not only caused astonishment to the governor but the Christians too used to consider it impossible and, therefore, in the 3rd Christian century [i.e., 3rd century AD] the Christian scholars [of that period] eventually declared Hadrat 'Eesaa's swift death on the cross to be a miracle. [SIR-SAYYAD, Part 2, p. 425]

... Upon taking a historical view of this whole incident [of Jesus' crucifixion] it clearly becomes obvious that Hadrat 'Eesaa had not died on the cross; rather, he went into a condition such that people thought him to be dead. ... Hadrat 'Eesaa was taken down from the cross after three or four hours and one can be sure in every respect that he was alive. At night he was taken out of the grave and he stayed hidden in the protection of his disciples. The disciples saw him and met him and then, at some [later] time, [he] died a natural death. Without a doubt, due to fear of the enmity of the Jews, he must have been buried, in extreme secrecy, at some unknown location, which is unknown up till now and it became publicized [i.e., the word spread] that he had gone to the heavens [or the sky]. [SIR-SAYYAD, Part 2, pp. 426-427]

As you can see, Sir Sayyad presents the theory, later adopted by Mirza Ghulam Ahmad, that Jesus did not die on the cross but rather was taken down alive and died a natural death later on. He also provides the same explanation that Mirza Ghulam Ahmad later provided for why Jesus was able to survive, viz., that he was taken down from the cross within a few hours.

Now that you have read a part of Sir Sayyad's explanation of the crucifixion incident which was published in the early 1880's⁹⁷, I present below a few excerpts from Mirza Ghulam Ahmad's book *Maseeh Hindustaan Mayn* (whose preface is dated 1899 but which was published in 1908) which he wrote after declaring in 1891 that God had told him that Jesus was dead. Instead of translating myself from Urdu, I have used the Ahmadiyya Movement's translation available in the book *Jesus in India* but I have provided the corresponding Urdu reference as well. In this quotation, see if you can notice the similarities between Mirza Ghulam Ahmad's writing and Sir Sayyad's explanation of how Jesus could have come down alive from the cross:

⁹⁶ According to the Gospels, Jesus was crucified on the eve of Passover. However, the overall Passover celebration starts before the day of Passover and lasts several days. Sir Sayyad is referring to the day of Friday, which was the eve of Passover. The next day was Saturday, the Jewish Sabbath.

⁹⁷ As stated in the [LIFE-AHMAD, p. 40, 2nd footnote], Sir Sayyad's commentary of the Quraan first appeared in 1880. However, the book was published in parts and it is my understanding that Part 2, which contains the commentary related to Jesus' crucifixion, appeared in 1882.

Readers should not be under any misconception: the Cross of the Jews was not like the hangman's noose of to-day from which deliverance alive is nearly impossible, for the Cross of those days had no rope to be put round the neck of the victim, nor was he subjected to a fall from a wooden plank and allowed to keep hanging; rather, **he was just put on the Cross, and his hands and feet were nailed to it**; and it was quite possible that if, after crucifying a person and driving nails into him, it was decided -- in a day or two -- to forgive him and spare his life, he was taken down alive before his bones had been broken, the punishment already undergone being deemed sufficient for him. **If it was decided to kill him, he was kept on the Cross at least for three days; water or bread was not allowed to come near him, and he was left in this condition in the sun for three or more days, when his bones were broken and ultimately as a result of this torture he died.** But the grace of Almighty God rescued Jesus from this torture which would have ended his life. Reading the gospel with care will show that **Jesus (on whom be peace) did not remain on the Cross for three days; he did not have to suffer hunger or thirst for three days; nor were his bones broken. On the other hand, he remained on the Cross only for two hours, and the grace and mercy of God managed to bring about the crucifixion in the latter part of the day, which was a Friday, only a little time before sunset, the next day being the Sabbath, the feast Fasah of the Jews. According to Jewish custom it was unlawful and a punishable crime to let anyone remain on the Cross on the Sabbath day, or during the night previous to it ...** [JESUS-INDIA, p. 27] [RK, v. 15, pp. 22-23; *Maseeh Hindustaan Mayn*]

...

Among the testimonies of the gospels are the words of Pilate, recorded by St. Mark: 'And now when the even was come, because it was the preparation, that is the day before the Sabbath, **Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead.**' [Reference to Mark 15:42-44] This would show that at the time of the crucifixion itself a doubt had been raised whether Jesus had in fact died and the doubt emanated from no less a person than one who knew from experience how long it took a person to die on the Cross. [JESUS-INDIA, p. 31] [RK, v. 15, p. 27; *Maseeh Hindustaan Mayn*]

According to Ahmadiyya literature, "Hazrat Ahmad wrote this book [*Maseeh Hindustaan Mayn*] in April 1896 and it was published on 20th November 1908" [INTRO-BOOKS, p. 69]; its Preface (titled "Introduction" in the English book *Jesus in India*), written by Mirza Ghulam Ahmad, is dated April 1899. In view of these dates, it is worthy of note that Sir Sayyad died in March 1898 [HASAN, v. II, p. 663]. That is, by the time Mirza Ghulam Ahmad completed his book (1899, as indicated by the date on the Preface), and certainly by the time it was published (1908), Sir Sayyad was not present to challenge the originality of one of the basic ideas presented in the book. Also, as I will explain shortly, orthodox Muslim scholars had campaigned against Sir Sayyad's commentary of the Quraan so that it was not widely read. So, it was not too difficult for the Ahmadiyya Movement to present the idea as being an Ahmadiyya original. In this connection, I want to point out that the Preface to *Jesus in India*, written by an official of the Ahmadiyya Movement, shamelessly claims the following:

Masih Hindustan mein was written in 1899 and it marks the end of an era in which for centuries Muslims and Christians had believed in the ascension of Jesus to Heaven. **It being the first book ever written on the subject with such a rational approach**, the book produced a most profound impact. [JESUS-INDIA, p. 8].

The writer of these remarks either does not know that Sir Sayyad's very rational commentary -- providing the same arguments about Jesus coming down alive from the cross that Mirza Ghulam Ahmad later adopted -- had been published many years earlier, or he knows he can get away with saying this because his readers do not know about Sir Sayyad's commentary.

Anyway, let me get back to Sir Sayyad's contribution to correcting Muslim views regarding Jesus. In a part of his commentary that I did not provide, he describes the various beliefs held by Jews and Christians about the crucifixion and also comments upon how the erroneous view about Jesus' ascension came to be adopted by Muslims. In addition to verse Quraan 3:56, he also comments on other verses relevant to this issue and explains certain Quraanic words traditionally mistranslated by Muslims. He also shows that some early scholars did believe that Jesus died a natural death. In order to present some more of Sir Sayyad's contribution, I provide below images of two pages showing his translation of 5:118⁹⁸.

⁹⁸ What I refer to as 5:118, Sir Sayyad numbers as 5:117.

سورہ بقرہ - ۵

۱۴۲

تفسیر القرآن

<p>مَا قُلْتُمْ لَهُمْ اَلَا مَا اَمَرْتَنِي بِهِ اَنْ اَعْبُدُ وَاللّٰهُ رَبِّيْ وَرَبُّكُمْ وَكُنْتُ عَلَيْكُمْ شَهِيدًا مَّا اَدْمُنْتُ فِيْهِمْ</p>	<p>میں نے ان سے کچھ نہیں کہا جو اس کے جس کا تو نے مجھے حکم دیا کہ عبادت کرو اللہ کی جو میرا پروردگار اور تمہارا پروردگار ہے اور میں ان پر گواہ تھا جب تک کہ میں ان میں تھا</p>
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تو اس کی کسی انسان سے ظاہر ہونا سب سے زیادہ داخل نہیں ہو سکتا کیونکہ وہ تو حضرت انسانی میں سے
 انسان کی ایک فطرت ہے فافہم و تمیز +

قرآن مجید میں لفظ - ابری - اور - تبری - کا ہے جس کے معنی اچھا کرنے کے بھی ہیں اور
 بری کرنے کے بھی ہیں - یہودی شریعت میں برص : قسم کی قرار پائی تھی ایک وہ قسم تھی کہ جو اس
 مرض میں بیمار ہوتا تھا یہودی اس کو ناپاک سمجھتے تھے (سفر لیبیان باب ۱۳ ورس ۳ و ۵ و
 ۱۳ و ۱۵ و ۱۹ و ۲۰ و ۲۱ و ۲۵ و ۲۶ و ۳۱ و ۳۶ و ۴۴ و ۵۲) اور ایک قسم وہ
 غلی جین کے مریض کو ناپاک نہیں سمجھتے تھے (سفر لیبیان باب ۱۳ ورس ۶ و ۱۴ و
 ۲۳ و ۲۸ و ۳۵ و ۳۶ و ۳۹) اور جو لوگ برص سے ناپاک قرار پاتے تھے اللہ تعالیٰ اور
 وہ لوگ جو اس مرض سے بری کئے جاتے تھے قربانی اٹھے سینداوا کرنے کے بغیر عہد میں عبادت
 کے لئے داخل نہیں ہو سکتے تھے +

مسیحی کی انجیل سے معلوم ہوتا ہے کہ حضرت عیسیٰ سے ایک کوڑھی نے کہا کہ اگر تو چاہے
 مجھے پاک کر سکتا ہے حضرت عیسیٰ نے اس کو چھوا اس کا کوڑھ جاتا رہا اور حضرت عیسیٰ نے
 اس کو کہا کہ اپنے نہیں امام کو دکھا اور جو نظر مولے نے مقرر کی ہے اسے دے (باب ۸
 ورس ۲-۴) پاک کرنے کے لفظ صحیح پایا جاتا ہے کہ اس کا مقصد یہ تھا کہ حضرت عیسیٰ
 اس کو بتادیں کہ ان دونوں قسموں کی کوڑھیوں سے کون سی قسم کی کوڑھ اس کو ہے +

انہ سے لنگڑے اور چوڑھی ناک والے کو یا اس شخص کو جس میں کوئی عضو زیادہ ہو اور تہ
 پاؤں ٹوٹے ہوئے کو اور کڑھے اور ٹھنکنے اور آنکھ میں پھلی والے کو مسجد میں جانے اور جموں کی طور
 پر قربانیاں کرنے کی اجازت دہی (سفر لیبیان باب ۲۱ ورس ۱۶ تا ۲۴) یہ سب ناپاک
 اور گنہگار سمجھے جاتے تھے اور عبادت کے لائق یا خدا کی بادشاہت میں داخل ہونے کے لائق متصور
 نہ ہوتے تھے +

حضرت عیسیٰ نے یہ تمام قبیلوں کوڑھی تھیں اور تمام لوگوں کو کوڑھی ہوں یا اندھے یا
 لنگڑے چوڑھی ناک کے ہوں یا پتلی ناک کے کڑھے ہوں یا سیدھے ٹھنکنے ہوں یا بسنی پھلی والے
 ہوں یا جانے والے سب کو خدا کی بادشاہت میں داخل ہونے کی مشادی کی تھی کسی کو خدا کی

۵۴۸

تفسیر القرآن

۱۱۳

سورہ مائدہ - ۵

<p>فَلَمَّا تَوَقَّفْتِنِي كُنْتُ مِنَ الَّذِينَ قَالُوا إِنَّ اللَّهَ كَذَّابٌ أَزِيمٌ ﴿۱۱۳﴾</p>	<p>پھر جب تو نے مجھ کو ٹوٹا کیا تو تو ہی ان پر گھسبانتھا اور تو ہر ایک چیز پر بڑا گواہ ہے ﴿۱۱۳﴾</p>
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رحمت سے محروم نہیں کیا اور کسی کو عبادت کے اگلے سے اگلے ہرجے سے نہیں روکا پس ہی ان کا کورجیوں اور اندھوں کو اچھا کرنا تھا یا ان کو ناپاکی سے بری کرتا۔ جہاں جہاں سنجیلوں میں میلان کے اچھا کرنے کا ذکر ہے اس سے ہی مراد ہے اور قرآن مجید میں جو یہ آیتیں ہیں ان کے یہی معنی ہیں +

انسان کی روحانی موت اس کا کافر ہونا ہے حضرت جیسے خدا کی وعلانیت قایم کرنے اور خدا کے احکام تانے سے لوگوں کو اس موت سے زندہ کرتے تھا اور کفر کی موت کے پیچھے سے نکالتے تھے جس کی نسبت خدا نے فرمایا۔ واذا تخرج الموتی باذنی +

مگر ہم نے جو اس مقام پر موت سے کفر اور حیات سے ایمان مراد لیا ہے اس پر ہم کو کسی قدر بحث کرنی اور یہ ثابت کرنا کہ مراد صحیح ہی ضرور ہے +

سورہ نمل میں خدا تعالیٰ نے کافروں پر موت کا اطلاق کیا ہے جہاں فرمایا ہے کہ "توہرگز انک لا تعلم الموتی ولا النعم" نشانیں سکتا ہو سکتا کو اور نہیں سنا سکتا بہروں کو جب کہ انکم الذی اعادوا اولیٰ ولولملاہم برین" وہ بیچہ پھیر کر پھیریں اور تو اندھوں کو ان کی گراہی سے راہ پر صلاحت بجا دلو العی عن ضلالتہم" انے والا نہیں ہے تو نہیں سنا سکتا مگر اس کو جو ہماری ان تم الامن یمن بایا تنسا نشانوں پر ایمان لارا ہے پھر وہ مسلمان ہیں +

فہم مسلمون (سورہ نمل) مرنے کے مقابلہ میں "الامن یؤمن" کا لفظ واقع ہوا ہے جو سات اس بات پر دلالت کرتا ہے کہ مرنے کا لفظ کافروں پر اطلاق کیا گیا ہے۔ مفسرین بھی اس مقام پر کافروں ہی سے راہ دیتے ہیں اور موتی اور دم اور احمی کے معنی کا الموتی۔ کالعم۔ کالعی بیان کرتے ہیں +

سورہ فاطر میں اس سے بھی صاف صریح پر۔ احیاء۔ وامیات۔ کالفظ یمن وکافر طریق والیتوی الاحیاء کالاموت" ہوا ہے جہاں خدا نے فرمایا ہے کہ "برابر نہیں ہوتے احیاء ان الذی یعم من یشاء وماتت یعنی زندہ سے اور اموات یعنی رو سے اللہ تعالیٰ سنا دیتا ہے بمعنی من فی القبور (سورہ فاطر) جس کو چاہتا ہے اور تو نہیں سنانے والا ہے ان کو جو قبروں میں ہیں +

تکرم مفسرین اس مقام پر بھی احیاء سے مومن اور اموات سے کافر مراد لیتے ہیں تفسیر کبیر میں لکھا ہے۔ فثم قال وما یستوی الاحیاء والاموات مثلا اخرفی حق المومن

Now I provide my English translation of Sir Sayyad's Urdu translation of Quraan 5:118. The context of this verse is that in the previous verse God asks Jesus whether he had told people to take him and his mother for gods.

Jesus starts his reply by saying that he could never say that to which he had no right. The reply continues in verse 5:118:

[Quraan 5:118] I did not say anything to them except that which You commanded me, that is: Worship Allaah, who is my Lord and your Lord. And I was a witness over them until I was among them. **Then when You made me die** [‘phir jab too nay mujh koe **fawt kiya**’], You alone was a Guardian/Watcher over them and You are a witness over all things. [SIR-SAYYAD, Part 2, pp. 548-549]

As you can see, Sir Sayyad clearly translates the verse to indicate that Jesus has *died*. Non-Ahmadee translations of the Quraan, on the other hand, usually translate this verse using some such phrase as “You didst take me up” instead of “You made me die”, thus allowing the interpretation that Jesus was lifted up alive.

Sir Sayyad not only rejected the idea that Jesus was taken up alive to the heavens but also corrected other misconceptions about Jesus, for example, the idea that he could restore the dead to life. Readers who understand Urdu can see a part of Sir Sayyad’s clarification of misconceptions regarding Jesus in the commentary contained in the two pages whose images I presented above. He explains, for example, that being a disbeliever is spiritual death and that that was the kind of death from which Jesus rescued people. Notwithstanding this, the Ahmadiyya Movement claims that it was Mirza Ghulam Ahmad who rejuvenated Islaam by removing such misconceptions [INVITATION-TO, pp. 156-163].

My observations and comments about this whole situation, and the Ahmadiyya stand, are stated below.

- As shown in the quotation from [INVITATION-TO], the Ahmadiyya position is that believing in Jesus being alive in the heavens is tantamount to polytheism. The footnote quoted from [LIFE-AHMAD] acknowledges that Mirza Ghulam Ahmad himself held this belief at one point. So, even though Mirza Ghulam Ahmad was a Muslim, and, according to the Ahmadiyya Movement, a pious and saintly one, he held the polytheistic belief that Jesus was alive in heaven. Furthermore, ***even after learning of Sir Sayyad’s interpretation of the Quraanic verses about Jesus’ death – which interpretation the Ahmadiyya Movement now says is necessary to avoid polytheism -- Mirza Ghulam Ahmad obstinately stuck, at least, overtly, to his wrong belief.*** Is this model behavior, according to the Ahmadiyya Movement? ***Is it righteousness to refuse to see reason?***
- After Mirza Ghulam Ahmad changed his mind about Jesus’ death, he seems to have forgotten that once he too was among those who failed to see the correct meaning of the Quraanic verses in this regard; he seems not to understand why a wise person, in search of the truth, would not accept the correct interpretation:

And I have written that the Noble Quraan has killed [i.e., shown as dead] Maseeh ibn-e-Maryam [the Messiah, son of Mary] at 30 locations of its verses ... And **there is not even a single verse that makes even a slight indication of his being alive and having been lifted alive.** Of course, certain untrue and absurd statements are found in [Quraanic] commentaries [regarding Jesus being lifted alive and so on]. ... [RK, v. 3, p. 508; start of 1st paragraph; *Izaalah-e-Auhaam*, Part 2]

As for the hadeeths, it has not been stated anywhere in these that Maseeh ibn-e-Maryam who was a Messenger of Allaah, to whom the Gospels were revealed/given, who has died, he, in fact, will emerge from among the dwellers of the Last World [the Hereafter, or the realm of the dead] and return to be among the people of this world. Rather, **the style adopted in the hadeeths is such that a wise person can clearly understand from it that Maseeh ibn-e-Maryam does not mean “Maseeh ibn-e-Maryam” but rather some [person] analogous to him in his special characteristics.** ... [RK, v. 3, p. 508; start of 2nd paragraph; *Izaalah-e-Auhaam*, Part 2]

... When we reflect upon the Noble Quraan [then we see that], in effect, it is telling us with both hands stretched out that this very thing [i.e., the interpretation of Jesus being dead] is the truth, you should accept it. But, **sadly, our scholars, having seen the truth, do not accept it** ... [RK, v. 3, pp. 509-510; last two lines of p. 509 and 1st line of p. 510; *Izaalah-e-Auhaam*, Part 2]

- The reported/recorded progression of Mirza Ghulam Ahmad’s understanding of Jesus’ life/death status, and his own relationship to Jesus, is quite noteworthy:
 - o [LIFE-AHMAD] tells us that “Ahmad [Mirza Ghulam Ahmad] reiterated in the Braheen Ahmadiyya, published in 1884, the popular belief that Jesus was alive in the heavens and that he would come again to this world” [p. 40; 2nd footnote]. [HAZRAT, p. 15] tells us that “in the year 1891 ... Ahmad was informed by revelation that Jesus of Nazareth ... had died a natural death ... and that what was meant by his second advent was that a person should appear in the soul and spirit of Jesus and that he himself [i.e., Mirza Ghulam Ahmad] was that person”. This gives the impression that until 1891 Mirza Ghulam Ahmad did not know that he had come in the spirit of Jesus.

- o However, in a book published in 1892, Mirza Ghulam Ahmad stated that “by the Grace of the Almighty it is now the eleventh year since the claim, by this humble one, of being the Reformer and the ‘Maseel-e-Maseeh’ [Analogue of the Messiah] and the claim of Divine converse” [RK, v. 4, p. 397; starts at 4th line from paragraph beginning; RK page number is in bottom margin; *Nishaan-e-Aasmaanee*; published 1892]. Since the book was published in 1892, this means that Mirza Ghulam Ahmad claimed to be the analogue of Jesus in approximately 1882.
- o So, contrary to the impression one gets from [HAZRAT], Mirza Ghulam Ahmad claimed to be the analogue of Jesus before (supposedly) God informed him that he was the symbolic second coming of Jesus. And, although [LIFE-AHMAD] says Mirza Ghulam Ahmad reiterated in 1884 the popular belief that the original Jesus would return, in 1882 he had already made the claim that he was Jesus’ analogue.

Based on the observations stated above, I have the following hypothesis about Mirza Ghulam Ahmad’s position regarding Jesus’ death:

- Upon reading Sir Sayyad’s commentary, published in the early 1880’s⁹⁹, Mirza Ghulam Ahmad realized that the popular belief about Jesus – that he was alive in the heavens -- was wrong. My suspicion is that prior to this, Mirza Ghulam Ahmad had only planned to be a champion of Islaam, and, perhaps, declare himself to be the expected reformer; now he began to see greater possibilities.
- But, he outwardly opposed Sir Sayyad to preclude the impression that he was stealing ideas from Sir Sayyad.
- However, in his writings *he began to sow the seeds of his future claim*; he began to draw parallels between himself and Jesus that would support his claim of being a symbolic second coming. Just a little above I quoted from [RK, v. 4, p. 397] to show that Mirza Ghulam Ahmad says that he claimed to be the reformer and the analogue of Jesus in 1882. For more insight into what he claimed, see below:

[W]hen Hadrat Maseeh [Jesus], peace on him, comes to this world for the second time, then through his hand [i.e., his efforts] the religion of Islaam will spread to all/whole horizons and regions. But it has been made manifest to this humble one that this lowly person [i.e., Mirza Ghulam Ahmad], according to his poverty/simplicity and humility and reliance [upon God] and [spirit of] sacrifice and signs and radiance, is a model of the first life of Maseeh and the nature of this humble one [Mirza Ghulam Ahmad] and the nature of Maseeh [Jesus] happen to be extremely similar ... Because this humble one has perfect similarity with Hadrat Maseeh therefore the Noble God has made this humble one too, since the beginning, a participant in the prophecy regarding the Maseeh, that is, Hadrat Maseeh [Jesus] is the external and physical fulfillment of the above mentioned prophecy and this humble one is its target/object and location in a spiritual and logical sense ... [RK, v. 1, pp. 593-594; marginal note within marginal note # 3; starts at 6th line from bottom; *Baraaheen-e-Ahmadiyya*, Part IV; published 1884]

Note that he is claiming that he is analogous to Jesus, and fulfills the Messiah prophecy symbolically, but at the same time he endorses the belief that the original Jesus will physically return to this world.

Also note that he is not just claiming this as an opinion but rather says that “it has been made manifest” to him, implying that God has told him so.

- In 1891 Mirza Ghulam Ahmad claimed that God informed him that Jesus was dead and he, Mirza Ghulam Ahmad, was the symbolic second coming of Jesus.
- One has to wonder why, if God had made it manifest to Mirza Ghulam Ahmad in the early 1880’s that he was analogous to Jesus and a symbolic fulfillment of the Messiah prophecy, did He wait till 1891 to inform him that the original Jesus was dead and would not be returning physically.***
- At some point after he had understood that Jesus had died, Mirza Ghulam Ahmad conducted research regarding Jesus’ life after the crucifixion incident. He added to Sir Sayyad’s original idea, e.g., with evidence about the Jews being settled in Afghanistan, and wrote his book *Maseeh Hindustaan Mayn* [RK, v. 15, pp. 1-107].

I have not seen much of an issue made by Mirza Ghulam Ahmad’s critics about the fact that Sir Sayyad was the first (in the 19th century) to realize that the idea of Jesus being alive is not supported (or, at least, not well

⁹⁹ As I mentioned in an earlier footnote, Sir Sayyad’s commentary of the Quraan was published in parts and it is my understanding that Part 2, which contains the commentary related to Jesus’ crucifixion, appeared in 1882 (although [LIFE-AHMAD, p. 40, 2nd footnote] says that Sir Sayyad’s commentary of the Quraan appeared in 1880). 1882 is the year in which Mirza Ghulam Ahmad first claimed to be the analogue of Jesus.

supported) by the Quraan and that Mirza Ghulam Ahmad apparently just stole the idea from Sir Sayyad. ([SUTTAR] does make this point in his challenge to the Ahmadiyya Movement.) One reason for this might be that Sir Sayyad's translation and commentary is not widely available. During his life, Muslim scholars harshly criticized and opposed him and forbade the Muslim public to read his commentary; in recent times, publishers and bookstores have been reluctant to make it available¹⁰⁰. Since Sir Sayyad's views were never known to and accepted by the general Muslim public, the Ahmadiyya Movement could get away with claiming that they belonged to Mirza Ghulam Ahmad, based on his revelations and insights.

4.2.4.3.2 **An Unresolved Issue in the Ahmadiyya Theory of Jesus' Death**

The Ahmadiyya theory about Jesus, compelling as it is, is not without a flaw, even if we assume that all the evidence cited by the Ahmadiyya Movement is true. This section describes a flaw in that theory; I became aware of it upon reading [SUTTAR].

First, for ease of reference, I repeat below a quotation provided earlier, to summarize the Ahmadiyya theory about Jesus:

Ahmadis believe that **Jesus was put on the cross, but did not die on it**. He was unconscious when taken down from the cross, having been nailed to it for only a few hours. He was **nursed back to health** by his close companions, and then **traveled east to Kashmir**, a northern province of India. There, he fulfilled his actual mission which was to preach to the lost tribes of Israel. He **died a natural death at a considerable old age** and his tomb can be found in Srinigar, Kashmir, India. [PATHWAY, pp. 18-19]

The problem with this theory is that it causes a difficulty in interpreting Quraan 5:117-118 if one also agrees with the view that Christianity deviated from Jesus' teaching quite soon after the crucifixion incident. This latter view is fairly widely accepted by scholars; the quotation below from a book authored by an Ahmadiyya khaleefah shows that the Ahmadiyya Movement holds this view as well:

[F]rom the time of St. Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. ...

...

... **What St. Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost**. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary **he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity**. From then on it was the same old paganism but with new names and new faces. [CHRISTIANITY, pp. 109-110]

Mirza Ghulam Ahmad himself also believed that Paul introduced the concept of the Trinity into Christianity; see [RK, v. 20, p. 377; *Chashmah-e-Maseeh*].

Paul's death is generally accepted to have occurred sometime in the early or mid-60's; [ENCARTA, article on "Paul, Saint"] puts it at 62 AD whereas [WIKIPEDIA, Article on "Paul of Tarsus"] puts it at 66 AD. The incident of Jesus' crucifixion is thought to have occurred in or around 29 AD [ENCARTA, article on "Jesus Christ"]. So, somewhere during the 35 years between Jesus' crucifixion and Paul's death, the idea of Jesus' Divinity and the concept of the Trinity crept into Christian doctrine in lands where Paul's preaching had influence. While this was happening, according to the Ahmadiyya theory, Jesus was alive, traveling to or having reached Kashmir. This is so because the Ahmadiyya theory holds that Jesus died at a "considerable old age" [PATHWAY, p. 19]; Mirza Ghulam Ahmad's opinion was that he lived till about 120 years of age [RK, v. 15, p. 14; 3rd line from the bottom; *Maseeh Hindustaan Mayn*].

So, according to the Ahmadiyya theory that we have reviewed so far, while Jesus was still alive, some people began to think he was Divine. Now take a look at the following Quraanic verses and a part of the related Ahmadiyya commentary:

[Quraan 5:117] And when Allah will say, "**O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'**" he will answer, "Holy art Thou, I could never say that to which I had no right. If had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is Thou alone Who are the Knower of *all* hidden things;

¹⁰⁰ It was with some difficulty that I was able to find a copy of Sir Sayyad's *Tafseer-ul-Quraan ma` Usool-e-Tafseer*; I could not find it in the USA and well-known bookstores in Pakistan do not carry it.

[5:118] “I said nothing to them except that which Thou didst command me – ‘Worship Allah, my Lord and your Lord.’ And I was a witness over them as long as I remained among them [reference to footnote # 814], but since Thou didst cause me to die, Thou hast been the Watcher over them, and Thou art Witness over all things;

[Footnote # 814:] As long as Jesus was alive, he kept a careful watch over his followers ... Now, as his followers have gone astray, it conclusively follows that Jesus is dead, for, as the verse points out, it was after his death that he was to be worshipped as God. ... [AHMADIYYA-HQ, pp. 276-277]

On the one hand, Ahmadiyya commentary tells us that “as the verse [Quraan 5:118] points out, *it was after his death that he [Jesus] was to be worshipped as God*”. **On the other hand, Ahmadiyya theory** regarding Jesus’ crucifixion and subsequent life in Kashmir *claims that Jesus was still alive when Paul* -- as Mirza Ghulam Ahmad and the Ahmadiyya Movement agree -- *was introducing the idea of Jesus’ Divinity to some people in and near Palestine*. The Ahmadiyya Movement has a problem on its hands.

You may ask why Sir Sayyad did not have to solve this problem. The answer is that (as far as I can tell from his commentary) he did not theorize that Jesus died in his old age, many years after the crucifixion incident. That is, his theory allows for the assumption that Jesus died just a few years after the crucifixion, before Paul had started preaching that he was Divine.

Now, if one believes that the Quraan is not the word of God and that, therefore, it is possible for Quraan 5:118 to contain misinformation, then there is no problem in holding the theory that Jesus died many years after the crucifixion while also acknowledging the fact that Paul was preaching Jesus’ Divinity just a few years after that incident. But the Ahmadiyya Movement cannot solve its problem this way because it treats the Quraan as the word of God.

4.2.4.4 The Substance and Volume of His Writings

This section addresses the question: Mirza Ghulam Ahmad has produced tomes of religious writing; does that not reflect his truly religious and spiritual personality? The discussion is divided into the following sub-sections:

- Introduction to the Substance and Volume of His Writings.
- Material Containing Lists of Arguments, Signs, Etc.
- More Verbiage and Other Uses of Space.

4.2.4.4.1 Introduction to the Substance and Volume of His Writings

Notwithstanding the fact that the Ahmadiyya Movement refers to the collection of Mirza Ghulam Ahmad’s writings as *Roohaanee Khazaa-in*, meaning “Spiritual Treasures”, their bulk is not made up of spiritual guidance and religious teaching. I will shortly describe the types of material, not particularly spiritual, that fills up Mirza Ghulam Ahmad’s books.

Before I do that, I want to clarify that I realize that Mirza Ghulam Ahmad’s writings do contain some spiritual material and religious teaching as well, for example, his book *Islaamee Usool kee Filaasafee* [RK, v. 10, pp. 314-452], available in English as *The Philosophy of the Teachings of Islam* [PHILOSOPHY]. I am not arguing that he was not capable of producing such material; rather, I am saying that the 23 volumes of [RK] are not all filled with such material. As for the capability to produce religious guidance: that does not necessarily prove that a person is totally true and from God. Consider, for example, the epistles of St. Paul in the New Testament. The Ahmadiyya Movement does not accept Paul as a true apostle from God; rather, the Ahmadiyya Movement (like many others) believes that Paul corrupted the teachings of Jesus (as shown in a previous section). Yet, Paul’s epistles contain much religious guidance that agrees with Ahmadiyya and Islaamic teachings. I would also like to mention that I have heard (through personal communication) from two different Ahmadee sources that the material in *Islaamee Usool kee Filaasafee* seems to have been taken from `Abdul Qadir Jeelaanee, a renowned Muslim saint/scholar of the 6th century AH. But I have not verified this myself.

Here is a list of the major types of material that does not exactly qualify as spiritual guidance but which helps fill up the 23 volumes of *Roohaanee Khazaa-in*:

- Material presented to prove his truth. This includes arguments to prove that Jesus has died and that his second coming was to be symbolic; it also includes lists of signs, prophecies, and revelations to prove that Mirza Ghulam Ahmad is that symbolic second coming. Now, making these points once or twice is certainly legitimate

for someone inviting people to accept him as the expected Messiah but Mirza Ghulam Ahmad makes them over and over again. And, all this material can accomplish is to persuade people to believe in Mirza Ghulam Ahmad's apostleship; it does not teach them how to be good Muslims or good human beings or live successful lives etc.

The repeated presentation of this material is similar to a professor delivering lecture after lecture to prove that he is an authentic professor rather than devote his lectures to the subject he was appointed to teach.

The next sub-section, Section 4.2.4.4.2, "Material Containing Lists of Arguments, Signs, Etc.", provides some examples of this material, mentioning, in many cases, the total pages covered so that you can see how much space is occupied by it.

- Material related to the British Government: (1) Writings done as service to the British Government (such as writings that tell Muslims to obey the British Government) and, additionally, (2) writings to rehearse and enumerate his writings done as service to the British Government, including petitions and letters reminding them of his services and asking for help etc. This also includes descriptions of his father's services to the British Government.

Section 3.3.8, "The 50 Horses and Spying on Friday", has already presented examples of these so I will not pursue this point further.

This material also includes his teachings against the concept of a violent Mahdee and Messiah which do qualify as religious teaching. However, he himself describes their production as a service to the British Government so I included it in this category. And, they are repeated numerous times.

- Correspondence with, denunciations of, and prayers against, his opponents. Although some of this might contain religious teaching, much of it is squabbling and grandstanding.

You have seen examples of this in Section 3.1.3, "Prophecies and Prayers for the Deaths of Opponents", so I will not pursue this point further.

- Miscellaneous other kinds of material that adds to bulk but is not religious teaching.

One of the sub-sections below, Section 4.2.4.4.3, "More Verbiage and Other Uses of Space", provides some examples of this.

(One of the reasons I am addressing the question related to Mirza Ghulam Ahmad's supposedly spiritual writings is that it was a question for me, personally, in my quest to discern the truth about him. This was in the phase in which I had enough issues with the Ahmadiyya Movement and his teachings to begin to doubt his truth but had not started a proper investigation and, therefore, still held the vague impression that his books were filled with religious and spiritual guidance. I remember sitting at my desk one night, torn between my doubts about Mirza Ghulam Ahmad and my faith in the concept of the Promised Messiah, ruefully looking at his books lined up on my bookshelf, thinking that it made so much sense to interpret the hadeeth about the Messiah handing out treasure to mean handing out spiritual treasure. I had thought that that hadeeth expectation was fulfilled by Mirza Ghulam Ahmad's books and felt great distress at the prospect of having to abandon that interpretation. But, all that agony I suffered vanished very quickly when I started reviewing his books critically and discovered what they were really filled with.)

4.2.4.4.2 Material Containing Lists of Arguments, Signs, Etc.

The lists presented below are meant to show examples; they are not necessarily comprehensive. Also, the types of material listed below (presentation of arguments, lists of signs etc.) are not mutually exclusive; rather, there is overlap between them. So, I might have listed some book as one that contains arguments to prove that he is Jesus' symbolic second coming but it may also contain a list of his signs, since, obviously, the two are related. Similarly, something recorded by Mirza Ghulam Ahmad as a revelation may also be cited by him as a sign or prophecy, if the revelation is about a future event.

4.2.4.4.2.1 Presentations of Arguments for the Symbolic Second Coming of Jesus

Mirza Ghulam Ahmad seems to have been obsessed with proving that Jesus is dead, that there were expectations of a Messiah's coming, and that those were to be fulfilled symbolically. The following are examples of his writings related to this, often presenting the same material redundantly:

- About 15 pages [RK, v. 3, pp. 51-65] of *Taudeeh-e-Maraam*, containing a discussion of the second advent of the Messiah and its fulfillment in a symbolic sense, by a follower of Muhammad, which follower is Mirza Ghulam Ahmad himself.
- A section of *Izaalah-e-Auhaam*, titled “Proof of Being the Promised Messiah” [RK, v. 3, pp. 459-514; *Izaalah-e-Auhaam*, Part 2].
- The book *Shahaadat-ul-Quraan* [RK, v. 6, pp. 295-377], presenting Mirza Ghulam Ahmad’s arguments to show that the coming of the Muslim Messiah is expected from the Quraan and the Hadeeth and that he is that Messiah.
- The book *Tohfa-e-Goldrawiyah* [RK, v. 17, pp. 35-340], including the Appendix/Supplement to *Tohfa-e-Goldrawiyah* [RK, v. 17, pp. 35-86]. In the main body of the book Mirza Ghulam Ahmad argues, based on the Quraan and Hadeeth, that Jesus has died and that the Promised Messiah was to appear from among the Muslims. In the appendix he argues that he is the Promised Messiah.
- His book *Arba’een Number 1, 2, 3, 4* [RK, v. 17, pp. 341-484]. Here are some excerpts from an Ahmadiyya summary of this four-part book, to give you an idea of its content:

The full name [of this book] is *Arba’een-li itmami Hujjati alal mukhalifin*, i.e. Forty brochures to give a convincing proof to the opponents.

Hadhrat Ahmed (as) intended to publish forty brochures at an interval of fifteen days; the publication was to contain the proof of the truth of the claim of the Promised Messiah. The idea was that every brochure would be one or two pages or at the most four pages, but the second, third and fourth issues became so big (in volume) that Hadhrat Ahmad (as), feeling that the need had been fulfilled, discontinued the publication. The name *Arba’een* stayed on as it was proposed in the beginning.

In the first issue he says that he has been sent to reform the world and that he has to do his work just like Jesus Christ. It is for this reason, he says, that he has been called the Promised Messiah. ...

...

[In *Arba’een No. 2*, he] remarks that he is the one who has been raised at the head of the fourteenth century to revive faith and to give God realization to the people. ...

...

He cites proofs of the truth of his claim and explains at some length the facts about the death of Jesus Christ (as).

...

As a supplement to *Arba’een Nos. 3 and 4*, he invites the Muslims to think over his claim. He says that God has showered these Bounties on him and this thing does not happen except in the case of those who are very near and dear to God. Then he repeats the proofs of his truth. ... [INTRO-BOOKS, pp. 83-85]

4.2.4.4.2.2 Lists of His Signs and Prophecies (with Redundancies)

The following are lists of Mirza Ghulam Ahmad’s signs and prophecies that I have come across:

- A list of 75 signs: [RK, v. 15, pp. 192-486; Appendix No. 2 of *Tiryaaq-ul-Quloob*; published 1902].
- A list of 166 prophecies whose fulfillment has been listed as signs: [RK, v. 18, pp. 494-618; *Nuzool-ul-Maseeh*; written 1902, published 1909].
- A list of 187 signs: [RK, v. 22, pp. 200-400; *Haqeeqat-ul-Wahee*; published 1907].

At the end of the *Haqeeqat-ul-Wahee* list [RK, v. 22, p. 400; beginning of last paragraph], Mirza Ghulam Ahmad indicates that the list was intended to include signs already listed in other books, for example, *Tiryaaq-ul-Quloob* and *Nuzool-ul-Maseeh*, in addition to new signs. In other words, he acknowledges that the *Haqeeqat-ul-Wahee* list is at least partly redundant with other earlier lists. I was able to notice some redundancies myself. For example, Sign # 22 in the *Tiryaaq-ul-Quloob* list is the prophecy about the birth of Mirza Ghulam Ahmad’s son Mahmud, based on Mirza Ghulam Ahmad’s being shown his name written on a wall; the prophecy was followed by the birth of the son [RK, v. 15, p. 214; list item # 22; Appendix No. 2 of *Tiryaaq-ul-Quloob*; published 1902]. In *Haqeeqat-ul-Wahee*, Sign # 34 has the same content with somewhat different wording [RK, v. 22, p. 227; list item # 34; *Haqeeqat-ul-Wahee*; published 1907]. Similarly, Sign # 23 of the *Tiryaaq-ul-Quloob* list and Sign # 35 of the *Haqeeqat-ul-Wahee* list are both about the birth of Mirza Ghulam Ahmad’s son Basheer.

But not only is the list in *Haqeeqat-ul-Wahee* redundant with the other two lists I have mentioned, those two lists also have redundancies between them. For example, Prophecy #s 49, 50, and 51 in *Nuzool-ul-Maseeh* [RK, v. 18, p. 570; *Nuzool-ul-Maseeh*; written 1902, published 1909], about the birth of his sons Mahmud, Basheer and Shareef, are the same as Sign #s 22, 23, and 24 in *Tiryaaq-ul-Quloob* [RK, v. 15, pp. 214-215; Appendix No. 2 of *Tiryaaq-ul-Quloob*; published 1902].

4.2.4.4.2.3 Statements/Lists of His Revelations

Mirza Ghulam Ahmad's revelations generally do not contain religious guidance but rather are mostly concerned with trying to establish his status and nearness to God. For some examples, see Section 4.2.3.2.1, "Examples of Mirza Ghulam Ahmad's Revelation Reports". The following are some of the places where I have seen Mirza Ghulam Ahmad stating/listing his revelations:

- Various marginal notes spread across various pages of *Baraaheen-e-Ahmadiyya*, Part IV [RK, v. 1, pp. 313-673]. The specific page numbers containing the revelations are listed on pages 13-20 of the index to [RK, v.1].
- About seven pages following the section title "Those Divine Conversations With Which I was Honored" and the subtitle "And are Recorded in *Baraaheen-e-Ahmadiyya*" [RK, v. 17, pp. 59-66; Appendix of *Tohfa-e-Goldrawiyah*]. As the title and subtitle indicate, this is a repetition of revelations recorded earlier in another book.
- Seven more pages, following the pages mentioned in the previous bullet, in which Mirza Ghulam Ahmad presents revelations that, he says, have also been recorded in other books [RK, v. 17, pp. 69-76; Appendix of *Tohfa-e-Goldrawiyah*].
- About 38 pages listing revelations (but not in list format) [RK, v. 22, pp. 73-111; *Haqeeqat-ul-Wahee*].

4.2.4.4.3 More Verbiage and Other Uses of Space

I list below some elements that occur at various places in Mirza Ghulam Ahmad's writings -- kinds of material, format styles and so forth -- that add more volume than information. I am not criticizing the material; rather, I am just making the point that the total volume of his writings is not all made up of religious teaching.

- Caricature drawings. I presented these in Section 3.3.5, "Petty and Unholy Content".
- Totally non-informational material such as the multi-page array containing the Arabic word for "curse", which also I presented in Section 3.3.5, "Petty and Unholy Content".
- Extended use of large font. *Baraaheen-e-Ahmadiyya*, Part I [RK, v. 1, pp. 1-52] is a particularly egregious example: out of a total of 52 pages, pages 24-52 contain an announcement in extremely large font, containing only about 50-60 words per page on the average. Another example is a section titled "The Need for a Spiritual Contest for Islaam" that occurs in *Arba'een Number 4* [RK, v. 17, pp. 459-467]; the font and line spacing is almost double the usual size.
- Portions of his writings that are presented in more than one language, sometimes in three, which are usually Urdu, Persian, and Arabic. This is certainly useful but does add to volume.
- Lists of the names of people, usually names of members of the Ahmadiyya Movement or names of people who can testify to some incident (cited as a sign by Mirza Ghulam Ahmad). Examples are the lists found in [RK, v. 15, pp. 173-191; Appendix No. 2 of *Tiryaaq-ul-Quloob*] and [RK, v. 13, pp. 350-357; *Kitaab-ul-Bariyyah*].
- Redundant presentation -- exact repetition -- of some portions of his books/articles. Earlier I have mentioned the redundancy between items in his lists of signs, prophecies etc. Now I am pointing out that in some cases we find multiple presentations of entire sections of books, word for word. An example is that the content of the Appendix of *Tohfa-e-Goldrawiyah* [RK, v. 17, pp. 37-76] is identical to that of *Arba'een Number 3* [RK, v. 17, pp. 386-429].

4.2.5 His Converts

This section addresses the following question and similar/related questions: If Mirza Ghulam Ahmad was false, how is it that so many people became his followers -- some of whom were very decent, pious, and educated -- and remained loyal to him? The discussion is divided into the following sub-sections:

- Why Did People Accept Him as True and Join His Movement?
- Why Did They Not Recognize His Falsehood and Leave His Movement?
- Why Did God not Guide Them Out of Their Error?
- What About the Dreams People Have had About Him?

There are two things I'd like to point out about this section. The first one is that in this section I am only addressing the case of *converts* and am focusing on those who converted during Mirza Ghulam Ahmad's life although most of the discussion also applies to those who converted after his life. However, I am not discussing the case of those who are Ahmadee because of having been born into or raised by an Ahmadee family; I will discuss that in Section 4.2.6.1, "Persistence of the Ahmadiyya Movement".

Secondly, I want to mention that the questions I address in this section are probably all addressed in literature that studies cults, religious movements, and similar phenomenon. Except for one topic, for which I will provide literature references, I did not study this literature (for want of time). My answers mostly only reflect my own views and are just hypotheses; I have not tried to find data on initial Ahmadee converts to validate my views.

4.2.5.1 Why Did People Accept Him as True and Join His Movement?

I can think of the following possible explanations of why people, particularly educated ones, accepted Mirza Ghulam Ahmad as true and joined his Movement, even though if they had looked carefully they might have recognized his prevarication:

- Regardless of whether the expectations of the coming of a Muslim Messiah (as well as Mahdee and 14th century AH reformer) were/are valid, Muslims were in fact waiting for such a person to appear at the time that Mirza Ghulam Ahmad made his claim. Given that they were expecting the Mahdee/Messiah to come, and given that the deplorable condition of the Muslims in late 19th century India seemed so much in need of uplift, some of them accepted Mirza Ghulam Ahmad when he made the claim.

There was, obviously, the attraction that in joining his Movement they were serving Islaam and related to this, perhaps, the lure that they (as part of the Ahmadiyya Movement) would be making history.

His voluminous writings greatly contributed to the impression that he was serving Islaam and thus impressed people.

- The idea of a symbolic and peaceful second coming of Jesus is more appealing to some people, compared to the idea of a physical return of the original Jesus and the violence associated with it. Perhaps pious and educated people were drawn to this idea in relatively larger numbers.
- Initially, in the early years of his ministry, Mirza Ghulam Ahmad's claims were relatively mild and so there was less reason to find them objectionable. Once he had collected a small band of followers, their existence probably helped attract others. (Why the followers stayed on even after his claims became significantly invalid is discussed in the next section.)

In connection with the point made above, recall that when Mirza Ghulam Ahmad started making claims, in the early 1880's, he did not call himself the Messiah or Mahdee and certainly not a prophet; it was not until 1901 that he clarified explicitly that he was a prophet.

In the Epilogue, in Section 5.1.2.2, "Progression of Mirza Ghulam Ahmad's Claims, Demands, and Impudence", I will present a timeline of the progression of Mirza Ghulam Ahmad's claims and related attitudes and behavior.

- The negative evidence of Mirza Ghulam Ahmad's failed prophecies had not yet accumulated in the early years of his ministry. (Why his followers stayed on even after the evidence began to accumulate is discussed in the next section.)
- As I showed in Section 3.1.8.2 "The Plague", Mirza Ghulam Ahmad capitalized on the plague that struck India during his time and the anxiety it caused among people. In that environment, some people found comfort and security in accepting the claims of one who claimed to be from God.

4.2.5.2 Why Did They Not Recognize His Falsehood and Leave His Movement?

Even if people had initially been lured into accepting Mirza Ghulam Ahmad and joining the Ahmadiyya Movement, why did they not notice his falsity and leave finally?

Well, some people did leave. One of the renouncers, for example, was Meer `Abbaas `Alee, whose renunciation of the Ahmadiyya Movement was discussed in Section 3.1.5, “A Disciple with a “Firm Root” – Meer `Abbaas”. Another example is that of Dr. `Abdul Hakeem, whose case was discussed in Section 3.1.3.3, “Dr. `Abdul Hakeem”. But, many did not leave. This section tries to explain why. The discussion is divided into the following sub-sections:

- A Culture That Taught Unquestioning Fealty For One’s Religious Guide.
- The Dread of Darkness and Damnation.
- The Phenomenon of Cognitive Dissonance and Related Behavior.
- The Lure and Addiction of Status, Networking, and Social Ties.

4.2.5.2.1 A Culture That Taught Unquestioning Fealty For One’s Religious Guide

Muslim culture in 19th century India highly valued attitudes of reverence, obeisance, and submission toward religious leaders (and, in fact, toward all figures of authority). I have not done any research to support this statement but people familiar with the system of ‘peeree’ and ‘mureedee’ – a system binding disciples to a holy man accepted and pledged to as a religious guide -- in the Indian¹⁰¹ Muslim culture will probably agree with this statement. A noble and pious person was expected to offer unquestioning obedience and fealty to his¹⁰² religious guide. This expectation is reflected in a statement by Mirza Ghulam Ahmad which I have quoted earlier and repeat below for ease of reference:

If the husband tells the woman [i.e., his wife] to lift a heap of bricks from one place and put [them] down at another then it is not her right to make an objection. Similarly, it seems from the Noble Quraan and Noble Hadeeth that the relationship of a disciple/follower [‘mureed’] with a spiritual guide [‘murshad’] should be like the relationship of a woman to a man. [A disciple] should not decline any command of a spiritual guide and should not ask for its rationale. [MALFOOZAAT, v. 2, p. 148; Section titled “What Should a Man Be”]

As shown by the above passage, Mirza Ghulam Ahmad expected that once a person had accepted him as his religious leader, he would exhibit unqualified obedience and unquestioning fealty. Mirza Ghulam Ahmad’s refusal to allow any latitude for being questioned or doubted is seen also in the following passage, also quoted earlier in another context:

[I] do not consider those people, in whose hearts suspicions arise, to even be like a dead worm. ... [Only] those people are allowed to give me donations who truly, with their hearts, consider me the khaleefah of Allaah. And have faith in all my transactions, whether they understand them or not, and consider it a negation of faith to make objections against them. [MALFOOZAAT, v. 7, p. 326; starts at 2nd line of marginal note]

I surmise that the culture of being expected to give unqualified support to one’s religious guide -- once one had entered into a pledge – contributed to the lack of questions and issues raised by Mirza Ghulam Ahmad’s disciples even though there were grounds for doing so.

4.2.5.2.2 The Dread of Darkness and Damnation

As you saw in Section 3.2.2.1, “Inferences of Kufr and Intimations of Hell”, Mirza Ghulam Ahmad held that rejecting him and not being pledged to follow him meant defying God and the Holy Prophet and would land a person in hell; at a minimum, it would lead to spiritual darkness. An Ahmadee who seriously believed in Mirza Ghulam Ahmad’s pronouncements – and all converts of his time probably did – might have found it difficult to cast off the dread of darkness and damnation (that he thought would result from rejecting Mirza Ghulam Ahmad) even after beginning to doubt his truthfulness. So, even if an Ahmadee had misgivings about Mirza Ghulam Ahmad,

¹⁰¹ I do not know whether this attitude and culture was prevalent in other parts of the Muslim world; therefore, I have made the statement only in the context of India.

¹⁰² I have only used the masculine pronoun because generally it was the men who selected religious guides and affiliations; the women generally went along with whatever their fathers or husbands had selected.

he/she might have hesitated to investigate further and resolve the doubts for fear of losing his/her faith and thus being damned.

The fact that Mirza Ghulam Ahmad had declared himself to be a prophet of God made this dread particularly strong since Muslims are expected to believe in all prophets of God. Had Mirza Ghulam Ahmad only been considered a reformer, people would have found it easier to doubt him and leave his movement. But denying a prophet is a major issue for Muslims.

4.2.5.2.3 The Phenomenon of Cognitive Dissonance and Related Behavior

The question we are trying to answer is: Even if people had initially been lured into accepting Mirza Ghulam Ahmad and joining the Ahmadiyya Movement, why did they not notice his falsity and leave finally? In particular, you may wonder why they did not get disillusioned when some of his prophecies failed and his so-called revelations appeared to be inauthentic. For example, did Mirza Ghulam Ahmad's followers not realize that his revelation about Meer `Abbaas `Alee was proven to be non-Divine by that person's renunciation and that his subsequent explanations were pathetic? Or, why did they continue to believe in him even after his obvious failure and death vis-à-vis Maulvee Sanaullaah and Dr. `Abdul Hakeem?

One of the answers to this question is that it is not easy to admit that one has been wrong, particularly in so serious a matter as religion, particularly if one has gone out of one's way to affiliate oneself with a particular religious group. For most people it would be personally and socially embarrassing, and, perhaps, devastating, to acknowledge that one had been fooled into accepting an impostor as a Divine apostle. If one had been making sacrifices in the cause upheld by that apostle, it would be further painful to realize that the sacrifices had, perhaps¹⁰³, been in vain. To avoid the horror of such realization, people are averse to opening their minds to it; they do not want to consider the possibility that their faith has been misplaced and that their efforts related to it might have been a waste.

So, even when some information emerges that shows that the apostle is not true, his followers do not want to conclude from that information that he is not true. They may not deny the basis of the information but they often try to interpret it in a way that allows them to hold on to their faith. In fact, they may even become *stronger* in their faith and more eager to convince others of its truth. How and why? In the rest of this section, I present a theory from research in psychology, with references from the literature, to help answer this question and generally discuss the phenomenon of faith being upheld in spite of negative evidence.

This theory, known as the theory of "cognitive dissonance", was proposed in the mid-1950's and has been much researched since then. According to this theory (in a simplified interpretation of it), if a person encounters some information that goes against some belief strongly held by him/her, he/she feels uncomfortable. Then, in order to relieve that discomfort, rather than abandon the original belief and admit that he/she has been wrong, particularly if the person has made some investment in that belief or taken some irrevocable actions due to it, the person tries to avoid or misinterpret the disruptive information, tries to find reasons to adhere even more strongly to the original belief, and tries to convince other people of his/her belief so as to feel convinced and comforted that he/she has been right all along and that his/her investment has not been wasted. The following extended quotation, which in turn quotes from the original author of the theory, is a good introduction to the theory, particularly in the context of the question we are trying to answer:

In studying [the] phenomena [of a cult's failed prophecies and the subsequent behavior of the group], credit must be given to Leon Festinger for his *cognitive dissonance theory*, ... as developed in his book **When Prophecy Fails**, originally published in 1956 and co-authored by Festinger, Henry W. Riecken and Stanley Schachter. The authors comprised a research team who conducted a study of a small cult-following of a Mrs. Marian Keech, a housewife who claimed to receive messages from aliens via automatic writing. The message of the aliens was one of a coming world cataclysm, but with the hope of surviving for the elect who listened to them through Keech and selected other mediums. What Festinger and his associates demonstrated in the end was that *the failure of prophecy often has the opposite effect of what the average person might expect; the cult following often gets stronger and the members even more convinced of the truth of their actions and beliefs!* ...

Festinger observes:

¹⁰³ If a person were to believe that God will accept the sacrifices anyway, since they were basically meant to please God, even if they had superficially been made in the wrong cause due to an error of judgment, then admitting the error would be easier.

A man with a conviction is a hard man to change. Tell him you disagree and he turns away. Show him facts or figures and he questions your sources. Appeal to logic and he fails to see your point.

We have all experienced the futility of trying to change a strong conviction, especially if the convinced person has some investment in his belief. We are familiar with the variety of ingenious defenses with which people protect their convictions, managing to keep them unscathed through the most devastating attacks.

But man's resourcefulness goes beyond simply protecting a belief. Suppose an individual believes something with his whole heart; suppose further that he has a commitment to this belief, that he has taken irrevocable actions because of it; finally, suppose that he is presented with evidence, unequivocal and undeniable evidence, that his belief is wrong: what will happen? The individual will frequently emerge, not only unshaken, but even more convinced of the truth of his beliefs than ever before. Indeed, he may even show a new fervor about convincing and converting other people to his view. [Reference to: Leon Festinger, Henry W. Riecken, and Stanley Schachter, *When Prophecy Fails*, (New York: Harper and Row, 1956), p. 3]

When Prophecy Fails focuses on the failure of prophecies to come true, termed *disconfirmation* by Festinger, and the accompanied renewal of energy and faith in their source of divine guidance. His theory presupposes the cult having certain identifying features, such as: (a) belief held with deep conviction along with respective actions taken, (b) the belief or prediction must be specific enough to be disconfirmed (i.e., it didn't happen), (c) the believer is a member of a group of like-minded believers who support one another and even proselytize. All of these characteristics were present in the saucer cult.

Of particular interest in Festinger's book is how the followers of Mrs. Keech reacted to each disconfirmation (failed date). Little attempt was made to deny the failure. The strength to continue in the movement was derived, not largely from the rationalizations, but from the very energy of the group itself and its dedication to the cause. This explains why proselytizing was so successful later in reinforcing the group's sagging belief system. Festinger relates:

But whatever explanation is made it is still by itself not sufficient. The dissonance is too important and though they may try to hide it, even from themselves, the believers still know that the prediction was false and all their preparations were in vain. The dissonance cannot be eliminated completely by denying or rationalizing the disconfirmation. But there is a way in which the remaining dissonance can be reduced. *If more and more people can be persuaded that the system of belief is correct, then clearly it must, after all, be correct.* Consider the extreme case: if everyone in the whole world believed something there would be no question at all as to the validity of this belief. It is for this reason that we observe the increase in proselytizing following disconfirmation. If the proselytizing proves successful, then by gathering more adherents and effectively surrounding himself with supporters, the believer reduces dissonance to the point where he can live with it. [Reference to: Leon Festinger, Henry W. Riecken, and Stanley Schachter, *When Prophecy Fails*, (New York: Harper and Row, 1956), p. 28]

In the end, the members of the flying saucer cult did not give up their faith in the Guardians from outer space with their promises of a new world. Despite numerous prophecies and the resultant disappointment accentuated by many personal sacrifices, the group remained strong. [WATTERS]

As described above, Festinger's observations showed that the members of the flying saucer cult did not abandon their faith even when their leader's predictions proved false; rather, most of them grew stronger in their adherence to the cult. The next quotation provides further explanation of Festinger's theory and description of his observation of the behavior of the flying saucer cult:

A little more than 40 years ago, Leon Festinger published *A Theory of Cognitive Dissonance* (1957). Festinger's theory of cognitive dissonance has been one of the most influential theories in social psychology (Jones, 1985). It has generated hundreds and hundreds of studies, from which much has been learned about the determinants of attitudes and beliefs, the internalization of values, the consequences of decisions, the effects of disagreement among persons, and other important psychological processes.

As presented by Festinger in 1957, dissonance theory began by postulating that pairs of cognitions (elements of knowledge) can be relevant or irrelevant to one another. If two cognitions are relevant to one another, they are either consonant or dissonant. Two cognitions are consonant if one follows from the other, and they are dissonant if the obverse (opposite) of one cognition follows from the other. The existence of dissonance, being psychologically uncomfortable, motivates the person to reduce the dissonance and leads to avoidance of information likely to increase the dissonance. The greater the magnitude of the dissonance, the greater is the pressure to reduce dissonance.

...

[According to the belief-disconfirmation paradigm, one of the common paradigms used in dissonance research,] [d]issonance is aroused when people are exposed to information inconsistent with their beliefs. If the dissonance is not reduced by changing one's belief, the dissonance can lead to misperception or misinterpretation of the information, rejection or refutation of the information, seeking support from those who agree with one's belief, and attempting to persuade others to accept one's belief. In a study of the effect of belief disconfirmation on proselytizing, Festinger, Riecken, and Schachter (1956) acted as participant

observers in a group that had become committed to an important belief that was specific enough to be capable of unequivocal disconfirmation. The group believed a prophecy that a flood would engulf the continent. The prophecy was supposedly transmitted by beings from outer space to a woman in the group. The group members also believed that they had been chosen to be saved from the flood and would be evacuated in a flying saucer.

Festinger et al. (1956) described what happened when the flood did not occur. Members of the group who were alone at that time did not maintain their beliefs. Members who were waiting with other group members maintained their faith. The woman reported receiving a message that indicated that the flood had been prevented by God because of the group's existence as a force for good. Before the disconfirmation of the belief about the flood, the group engaged in little proselytizing. After the disconfirmation, they engaged in substantial proselytizing. The group members sought to persuade others of their beliefs, which would add cognitions consonant with those beliefs. This paradigm, referred to as the *belief-disconfirmation paradigm*, continues to generate insight into dissonance processes (e.g., Burris, Harmon-Jones, & Tarpley, 1997; Harmon-Jones, chap. 4, this volume). [JONES-MILLS, Chapter 1]

So, according to this theory, when Mirza Ghulam Ahmad's prophecies and revelations failed, or other negative information about him surfaced, his followers did feel uncomfortable. But, rather than abandon their faith in Mirza Ghulam Ahmad, they sought to relieve their discomfort by becoming more committed to the Ahmadiyya Movement and engaging in preaching their faith to others. Also, they were open to explanations given by Mirza Ghulam Ahmad or concocted by themselves, however weak, because these explanations relieved their discomfort.

You might still ask: Why did they not relieve their discomfort by abandoning their faith in Mirza Ghulam Ahmad? The answer probably is that they had invested too much into that faith and acknowledging that he was false would not only have made them feel that they had been wrong all along but would have meant that their investment had been wasted. People who joined the Ahmadiyya Movement had to make many sacrifices; they contributed not only time and money, and not only made an emotional commitment, but also had to suffer ridicule, animosity, and even persecution from those among their family and friends, and society at large, who were mainstream Muslims (because mainstream Muslim doctrine considers Mirza Ghulam Ahmad a heretic). So, relieving the discomfort -- that resulted from a failed prophecy or other negative evidence -- by abandoning Mirza Ghulam Ahmad meant admitting that all those sacrifices had been misguided. That was too painful and too heavy a price to pay. And yet the discomfort had to be relieved. Therefore, after each failure of Mirza Ghulam Ahmad's, his followers (at least some of them) perhaps became even more devoted, in order to salvage (in their minds) their sacrifices.

The quotation below explains the idea that people have a need to justify to themselves the effort they have made to achieve something and, in order to do so, may exaggerate in their minds the benefits of their achievement. This is similar to people stubbornly believing in the truth of a faith, exaggerating its worth in their minds, in order to justify the investment they have made in it.

Dissonance is aroused whenever a person engages in an unpleasant activity to obtain some desirable outcome. From the cognition that the activity is unpleasant, it follows that one would not engage in the activity; the cognition that the activity is unpleasant is dissonant with engaging in the activity. Dissonance should be greater, the greater the unpleasant effort required to obtain the outcome. Dissonance can be reduced by exaggerating the desirability of the outcome, which would add consonant cognitions.

In the first experiment designed to test these theoretical ideas, E. Aronson and Mills (1959) had women undergo a severe or mild "initiation" to become a member of a group. In the severe-initiation condition, the women engaged in an embarrassing activity to join the group, whereas in the mild-initiation condition, the women engaged in an activity that was not very embarrassing to join the group. The group turned out to be rather dull and boring. The women in the severe-initiation condition evaluated the group more favorably than the women in the mild-initiation condition. This paradigm is referred to as the *effort-justification paradigm*, and it continues to be used fruitfully in research (e.g., Beauvois & Joule, 1996). [JONES-MILLS, Chapter 1]

The cognitive dissonance theory has been modified since its inception and alternative theories have been proposed. For more information, readers may refer to [JONES-MILLS].

4.2.5.2.4 The Lure and Addiction of Status, Networking, and Social Ties

One other set of possible reasons that Mirza Ghulam Ahmad's followers were reluctant to see his falsity has to do with the benefits -- actual and potential, practical and psychological -- that they enjoyed by staying within the Ahmadiyya Movement. In this section I describe those reasons, as I see them. As I mentioned earlier, I have not collected any solid evidence to support my views; I offer these views simply as speculation.

4.2.5.2.4.1 Religious Status – Spiritual and Organizational

If one believes someone to be a true Divine apostle, then it is quite likely that being one of his close and pioneering disciples is considered, by the believer, to be a great spiritual honor and blessing. Mirza Ghulam Ahmad's early followers probably felt that they were chosen by God to participate in Islaam's reformation. Mirza Ghulam Ahmad ensured that he had a circle of disciples physically and personally close to him; he encouraged many to live in Qaadiyaan or at least visit often. Further, he ensured that they considered their position to be similar to the companions of Muhammad, a position of great status in Islaam; he said, for example: "Allaah Almighty has blessed this Jama`at, which is with the Promised Messiah, with the status that it [the Promised Messiah's Jama`at] is to meet [or be the same as] the jama`at [i.e., group] of 'sahaabah' [the companions of Muhammad]" [MALFOOZAAT, v. 2, p. 150, middle of the page]. Denying and abandoning Mirza Ghulam Ahmad would, thus, mean giving up this exalted status; that prospect probably acted, unconsciously, as a deterrent to recognizing Mirza Ghulam Ahmad's falsehood.

In addition to the spiritual rank of being an apostle's disciple, many of Mirza Ghulam Ahmad's followers probably also had some kind of organizational status within the Ahmadiyya Movement. Although the Movement might not have been structured into a well-defined organization in Mirza Ghulam Ahmad's lifetime, there might have been at least informal roles and responsibilities assigned to some members. Furthermore, the close circle of his associates was treated with great respect and honor by rank and file members. The appeal of that status – of respect and/or of authority -- probably contributed to keeping secure the loyalty of the top cadre of Mirza Ghulam Ahmad's followers; the loyalty of that cadre probably helped keep the rest of the flock convinced of his truth.

4.2.5.2.4.2 Networking and the Possibility of Favors by the British Government

As you saw in Section 3.3.8, "The 50 Horses and Spying on Friday", Mirza Ghulam Ahmad's family had rendered services to the British Government and he frequently reminded them of this. The British Government had actually given his family letters acknowledging their services and promising to show them favor as suitable; the text of these letters is available in [RK, v. 13, pp. 338-339; *Kitaab-ul-Bariyyah*]. In Section 3.3.8.4.2, "And Here is a List of Our Names", we saw that Mirza Ghulam Ahmad submitted a list of Ahmadee names to the British Government along with requests for protection and favors from the Government. He also often assured them of the loyalty of the Ahmadiyya Movement to the British Government; here is a statement I have quoted earlier as well: "I forcefully state and I announce a claim to the respectful presence of the Government that among all the sects of the Muslims [based on] reliable religious principles, the Government [will find that] it is just this new sect [i.e., the Ahmadee sect] [that has] top grade loyalty and devotion [and] none of whose principles are dangerous for the government" [RK, v. 13, p 343; starts at 7th line from bottom; *Kitaab-ul-Bariyyah*].

Based on all this, one could conjecture that the British Government was, perhaps, favorably disposed toward Ahmadees and perhaps it was easier for Ahmadees to obtain government employment and office. As claimed by Mirza Ghulam Ahmad, it was in fact the case that many Ahmadees did hold government positions:

[M]ost of the people who are members of my Jama`at are prominent in respectable offices of the British Administration or [are] reputable magnates of this country and their servants and friends or [are] businessmen or [are] lawyers or [are] recent graduates literate in English or [are] such well-reputed scholars and experts and various honorable gentlemen who at some point have served the British Government or are now serving it, or their associates and relatives and friends, who have been influenced by their respected masters ... [RK, v. 13, pp. 348-349; starts at bottom of p. 348; *Kitaab-ul-Bariyyah*]

Even if the British Government showed no particular favor to Ahmadees, Ahmadees might have had the impression that it would, based on Mirza Ghulam Ahmad's claims of having connections with them, the petitions he submitted to them requesting favors and listing the names of Ahmadees, and the fact (per Mirza Ghulam Ahmad's claim) that a large number of Ahmadees were government servants. So, some Ahmadees might have felt that it was advantageous to remain associated with the Ahmadiyya Movement for being favored with government employment. Furthermore, as claimed by Mirza Ghulam Ahmad in the above quotation, many Ahmadees were well placed in society. Being connected with such well-placed people would itself have been an advantage. The Ahmadiyya Movement probably functioned as a close-knit group, providing a network of connections. Such a network might have had a lure for some people that made it difficult for them to leave.

4.2.5.2.4.3 Social Ties

Lastly, there certainly were the ties of family and social community – just as there are in most religious groups – that must have held people back from renouncing the faith. For example, if an Ahmadee convert had married his daughter to another Ahmadee, he would be reluctant to abandon the Ahmadiyya Movement for fear of a possible

negative impact on his daughter. For those individuals whose families (or a large part of their families) were Ahmadee, defection would have been difficult. Similarly, friendships had been formed among the early Ahmadee converts and it would have been difficult to jeopardize those by leaving the group.

This reason – the pull and pressure of social ties to hold a person within the group – is applicable not only to early converts but to all group members. In fact, it is more applicable after the group has grown large and people have formed deep roots in the group community.

4.2.5.3 Why Did God not Guide Them Out of Their Error?

Many (perhaps, most) of Mirza Ghulam Ahmad's early followers were deeply religious people. Most of them had to suffer condemnation by their non-Ahmadee Muslim families and friends when they converted and many were deprived of inheritances due to their conversion. There were even a few martyrs. As far as we know, these people were willing to suffer all this basically in the cause of faith and to please God. So, one might wonder why, if there is a God who is aware of people's intentions and watches over them, did He not inform Mirza Ghulam Ahmad's converts that they had misplaced their faith or somehow lead them out of their error?

As far as I can tell from what little knowledge I have of social/religious history, it does not seem to be God's practice to do so, in general. In my opinion, there are pious and saintly people in almost all religions, many of whom make diligent effort to please God; if it had been God's practice to guide pious people to the right faith, all pious people, throughout history, would have been in the one true faith, whatever that was. Muslims might say that before Islaam there was no single true faith so it was understandable that there were pious people in a variety of religions. But then what about after the advent of Islaam? Why were not all pious people guided to convert to Islaam?

For mainstream Ahmadees, a more relevant counter question can be couched with reference to the group that split off from the Ahmadiyya Movement: Many of those who left the Ahmadiyya Movement to join the Lahore Party were pious and learned scholars who had diligently tried to serve Islaam; why did God not prevent them from leaving the Ahmadiyya Movement or guide them to return to the Ahmadiyya Movement? The Ahmadee answer to this question might be that these people seemed pious outwardly but there must have been some flaw in them deep inside that caused them to leave the true Ahmadiyya Movement and join the splinter group, not recognizing the perversion of that splinter group. Well, then by the same token one could say that Mirza Ghulam Ahmad's disciples who seemed outwardly pious had some internal flaw due to which they were unable to see his falsehood.

But let us assume that the Ahmadees who seemed pious really were so and that the sacrifices they made were made sincerely for God. The question that is being addressed in this section may be particularly troubling for the case of those who suffered severe persecution, particularly those who gave their lives to uphold Mirza Ghulam Ahmad's claim. My answer is still the same, viz., that persecution and martyrdom has been suffered, very sincerely, by pious people in faiths that are considered misguided by Ahmadees (and Muslims, in general) but apparently God did not intervene to lead these people out of their wrong faith. The persecution and martyrdoms suffered by Pauline Christians is an example of this phenomenon. Since Paul preached that Jesus was Divine, his followers were in the wrong faith, according to Ahmadees. Yet God allowed many devout followers of Pauline Christianity to suffer persecution and martyrdom without informing them that Jesus was not Divine and that Paul was not an apostle. I cite below the case of Timothy, one of the disciples of Paul:

Timothy, Saint (flourished 1st century AD), Christian missionary, and **intimate friend and trusted disciple of Saint Paul**. ...

As assistant to Paul, Timothy was entrusted with several important missions to churches that Paul had founded. ...

...

... According to tradition **Timothy became bishop of Ephesus and was martyred there when he objected to a licentious pagan festival**. His traditional feast day is January 24. [ENCARTA, article on "Timothy, Saint"]

4.2.5.4 What About the Dreams People Have had About Him?

Many converts to the Ahmadiyya Movement state that they had dreamt of Mirza Ghulam Ahmad and that led them to convert. If dreams are considered to be intimations of the future sent by God, one might ask why God was leading these people to accept Mirza Ghulam Ahmad.

Firstly, I want to point out that even if dreams are intimations of the future, they may not necessarily contain guidance from God. That is, it may not be correct to assume that a dream showing Mirza Ghulam Ahmad means that

God is advising the dreamer to accept Mirza Ghulam Ahmad as a prophet; the dream may simply be providing information that the dreamer is destined to accept Mirza Ghulam Ahmad as a prophet.

Secondly, and as a sort of continuation of the first point, I want to say that some people have dreams that lead them out of Islaam. If Islaam is the true religion, why is God doing that?

Thirdly, I want to mention that some people give up their faith in Mirza Ghulam Ahmad based on negative dreams about him, or dreams that they interpret to indicate the he was false. How would Ahmadees account for that?

In the following sub-sections, I will provide examples related to the last two points made above:

- Dreams Leading to Faiths Other Than Islaam/Ahmadiyya.
- Negative Dreams About Mirza Ghulam Ahmad.

4.2.5.4.1 Dreams Leading to Faiths Other Than Islaam/Ahmadiyya

Here is an excerpt from a web posting by a devotee of Sai Baba, a person who claims to be an incarnation of God:

Posted by Sunil Singapore ... Message ID: 449276847764

Tue, Oct 21, 09:19

OM SRI SAI BABA NAMAHAAH,

SHIRDI SAI IS ALIVE AND WALKS AMONGST US

I have been a devotee of Baba since the early 1980's when He first gave me a dream darshan [i.e., appeared to me in a dream] and made me one of His sparrow [sic]. I have since been blessed by Him with many dream darshans and experiences at every twist and turn in my life. I feel I could write a whole book on my life, experiences and the wisdom that flow at times through the grace of Baba to help my fellow friends, brothers and sisters. ... [SINGAPORE]

Now, keeping in mind the devotion expressed in the above web posting, read the following excerpt about Sai Baba, from a news magazine:

Somewhere between 10 million and 50 million people worship Sai Baba as God incarnate, and they stream into Puttaparthi from six continents, sleeping in one of the ashram's 10,000 beds or at one of the town's many guesthouses. Meanwhile, the growing number of ex-devotees who decry their former master as a sexual harasser, a fraud and even a pedophile has hardly put a dent in his following, though their voices are getting louder. [SALON.COM]

The following quotation from an article in a Christian publication shows that many Muslims convert to Christianity based on dreams:

During the past ten years, an extensive questionnaire compiled at Fuller Theological Seminary's School of World Mission has been filled out by some 600 Muslim-background believers (or those who knew them well). The results provided here are drawn from a representative sample of 120 of those surveys. The respondents are drawn from 39 countries and over 50 ethnic groups. They provide a broad window into the hearts and minds of those who have turned from Islam to Christ. ...

For someone who has not had extended exposure to Muslim-background believers in Christ, probably the most striking surprise is the powerful role that dreams and visions have played in drawing people to Jesus. Though dreams may play an insignificant role in the conversion decisions of most Westerners, over one-fourth of those surveyed state quite emphatically that dreams and visions were key in drawing them to Christ and sustaining them through difficult times. ...

One Sunni woman from the Arabian Peninsula had a figure appear to her in a dream, telling her to visit a Christian woman she knew. The figure, who she was later convinced was Christ, told her this woman would teach her.

A West African man recounts a succinct, yet powerful vision he had prior to conversion. He saw a devout Muslim in hell and a poor Christian who couldn't afford to give alms in heaven. A voice explained to him that the difference was belief in Jesus. [WOODBERRY-SHUBIN]

The following are excerpts from the personal testimony of a Christian convert from Islaam, from a Christian web site:

My supernatural dreams first began during primary school. I was in the habit of praying each night before sleep... praising Allah, thanking Him, and continually asking for guidance from Him. It was 1987 and after some time of meditation and prayer Allah spoke to me in a dream.

I knew nothing about the content of the Bible, but what I saw was very similar to what is recorded in the book of Acts of the Injil ... [Quotation from Acts 1:10]

In this first dream I was surprised to see clouds gathering on top of a mountain. After the clouds gathered two angels dressed in white robes stood on top of the mountain. Jesus was standing between the angels. ...

A year later in 1988 I had another dream. Again Jesus was standing in between two angels at the mountain ...

The third time came a year after the second (in 1989). As I looked upon the face of Jesus at the top of the mountain, he was full of compassion and was smiling down upon me. ... After these three years, I finally made an important decision to follow this Jesus who appeared to me these three times in such overwhelming love.

I again chose to remain silent about these events, but did begin to look for opportunities whereby I could get to know this Christ better. Ironically enough, the Gideons were distributing free bibles at my school to every interested student. I received a bible, the first one I had ever carried in my hands. Each student was encouraged to read it every day. The Lord spoke to me during that time as I read in the gospel of John:

Jesus answered, "I am the way and the truth and the life. No one comes to the father except through me." (John 14:6, NIV)

This verse provided a bridge between myself and Jesus, and I placed my full trust in Him. [IBRAHIM]

In view of the dream accounts I have presented above, you might modify your belief, if you had one, that a dream showing Mirza Ghulam Ahmad is an indication from God that he is true.

4.2.5.4.2 Negative Dreams About Mirza Ghulam Ahmad

There are people who have had negative dreams about the Ahmadiyya Movement and/or Mirza Ghulam Ahmad. If one gives weight to the content of dreams, then one should account for these negative dreams as well. As an example, I present excerpts from an (English translation of an) article by an ex-Ahmadee (of the Lahoree Party), recounting one of his negative dreams about Mirza Ghulam Ahmad:

In 1924 I became Mirzai [i.e., an Ahmadee] and repented in 1932 and became a Muslim. ...

...

Once Maulana Raipuri asked me why did I leave the Jamaat? [sic] I replied: By the Grace of Allah, I started having dreams. In one night I used to have up to two three dreams, nightmares. I would get up recite Ayat-al-Kursee, Ma'oozetain, La Hawla walaa qoowata illa billah etc. [which are Islaamic prayers to ward of evil] and then sleep again but again the nightmares would be worse than before. I used to think that these were satanic dreams. I still remember two dreams vividly. In the middle of 1931 I saw few dreams one after the other in which I saw Mirza Saheb with a horrible face and in very bad condition. ...

...

Dream 2

There is a plot of land with a room there and a lot of people are gathering. I asked them why are they gathering there. They replied: We have come here to see Ghulam Ahmad Qadiani. I asked: Then why don't you go inside? They replied: We do not have permission. I said: I have the permission. Then I entered the room and saw that there is a huge bed, which is covering the entire room. Mirza Saheb [Mirza Ghulam Ahmad] is lying on it and covered with white sheet. I went to the bed and stood beside it with respect. Mirza Saheb removed the cloth from his face. I saw that his mouth is 3 hands long [i.e., the length of three spans] and [his] face is that of swine. One eye is blind and the other small. He said to me: I am in a bad condition, why have you come here? After that I woke up. [AKHTER]

4.2.6 Persistence, Progress, and Persecution of the Ahmadiyya Movement

The questions I try to answer in this section are:

- If the Ahmadiyya Movement is false, why does it still exist? Why don't its members recognize its falsehood and leave? How could so many people be befooled for so long?
- Not only does the Ahmadiyya Movement still exist, it has been making progress. If it is false, why is it making progress?
- The Ahmadiyya Movement is persecuted by other Muslims. Is that not a sign of its truth since only the true are persecuted?

The discussion is divided into the following sub-sections:

- Persistence of the Ahmadiyya Movement.
- Progress of the Ahmadiyya Movement.
- Persecution of the Ahmadiyya Movement.
- Common Use of the Progress and Persecution Arguments.

4.2.6.1 Persistence of the Ahmadiyya Movement

If the Ahmadiyya Movement is false, why does it still exist? Why don't its members recognize its falsehood and leave? I answer this in the following two sections:

- Factors Working Against Leaving.
- Some People do Leave.

4.2.6.1.1 Factors Working Against Leaving

There are several factors that work against an Ahmadee recognizing the Movement's falsehood and deciding to leave. These are discussed below. Here I am focusing on discussing the case of people born or raised in an Ahmadee family. However, much of the discussion applies to recent converts (i.e., converts of recent years rather than converts from Mirza Ghulam Ahmad's time) as well and some of the factors are the same as have been discussed for the case of pioneer converts, in Section 4.2.5.2, "Why Did They Not Recognize His Falsehood and Leave His Movement?"

- The general tendency of people to follow their parents' religion or, at least, remain associated with it.

Most people in the world, particularly in non-Western cultures and economically backward countries with low literacy, remain in the religion of their parents (or whoever raised them); Ahmadees are no exception. People generally tend to believe what they are taught in childhood or adolescence in terms of religious faith. The average person usually does not make any special, independent effort to determine whether or not the religion in which he/she was raised is correct.

The Quraan supports this view; for example, it says in 2:171 that "... when it is said to them, 'Follow that which Allah has sent down,' they say, 'Nay, we will follow that wherein we found our fathers. ...'" [AHMADIYYA-HQ, p. 69]. There are numerous other verses in the Quraan expressing the same or a similar thought, for example, 7:71 and 43:23.

Even in the Western culture, where independent thinking and freedom of speech is generally respected, and literacy is high, the percentage of people who leave the religion of their childhood is probably lower than 25%.

A significant case in point is the persistence Pauline Christianity. Paul taught the doctrine of Trinity and claimed that he was an apostle. Not only do Muslims consider this a corruption of Jesus' teaching but so do many non-Muslim Biblical scholars. And yet hundreds of millions of people all over the world, including the Western countries, continue to believe in Paul's version of Christianity. Even those who do not completely believe that Jesus was Divine often remain culturally associated with the Christian faith if that is what they were raised in.

Given this, it is not at all extraordinary that generations of Ahmadees continue to believe that Mirza Ghulam Ahmad was a Divine apostle.

- Lack of familiarity with Mirza Ghulam Ahmad's writings.

Most Ahmadees do not read Mirza Ghulam Ahmad's books in any detail. The Ahmadiyya Movement tries to keep members focused on those of his books that tend to contain religious guidance and do not have objectionable material. In its literature, the Movement presents a sanitized version of Mirza Ghulam Ahmad's writings and views to its members (as well as outsiders), as I showed at various places in Chapter 3. I do not think that the average Ahmadee is familiar with much of the content of Mirza Ghulam Ahmad's writings that I have presented in Chapter 3.

- Reluctance to believe that one's revered ancestor who converted to the Ahmadiyya Movement was wrong.

A large percentage of Ahmadees (at least those in India and Pakistan) are descended from someone who converted to the Ahmadiyya Movement during Mirza Ghulam Ahmad's life. These early converts are very much respected in the Ahmadiyya Movement and are generally considered pious and saintly. Their descendants are usually very proud of them and the Ahmadiyya Movement makes sure (by various means) that the families of these early converts take pride in them. It would be very difficult for an Ahmadee to believe that such a pious and respected ancestor was wrong in his judgment of Mirza Ghulam Ahmad. Therefore, even if an Ahmadee is presented with proofs of Mirza Ghulam Ahmad's falsehood, he/she does not open his/her mind to this possibility because that would mean believing that his/her early convert ancestor was befooled.

- Reluctance to believe that one's faith and sacrifices have been misplaced.

Even if an Ahmadee begins to see wrong in the Ahmadiyya Movement, he/she has to deal with certain psychological phenomenon that may prevent him/her from concluding that the Ahmadiyya Movement is false. This has already been discussed, in the section devoted to the theory of cognitive dissonance, so I will discuss it no further.

- The dread of being lost and damned.

As already discussed, in the context of pioneer converts, in Section 4.2.5.2.2, "The Dread of Darkness and Damnation", it is difficult for Ahmadees to deny Mirza Ghulam Ahmad since they believe him to be a prophet and think that rejecting him will lead to spiritual darkness and damnation.

- The cult-like and clan-like nature of the Ahmadiyya Movement and attachment to the Ahmadiyya social network.

Although I discussed this earlier as well, in the context of pioneer converts, I will discuss this some more here because this reason has become stronger since the time of Mirza Ghulam Ahmad. The Ahmadiyya community functions with a sort of tribal or clannish culture. The characteristics of the Ahmadiyya Movement listed below cause its members to be highly dependent on interaction within, and approval of, the Ahmadiyya community and unable or unwilling to move out of the community. These characteristics impede rational inquiry and control hearts and minds, thus effectively holding member loyalty.

- o The Ahmadiyya Movement functions under the khaleefah's autocratic rule and has a strong authoritarian structure; there is strict regimentation; criticism and deviant behavior are punished and/or condemned; independent and creative thinking is discouraged. (This is a characteristic typical of cults and fascist organizations.)
 - o The Movement engenders among its members a personal emotional attachment with, adoration for, and devotion to the leader, i.e., the khaleefah. The khaleefah personally fosters this through private audiences. (This was true till the fourth khaleefah but I do not know how the system has been working under the fifth khaleefah.)
 - o The Ahmadiyya community is isolated from the rest of the Muslim world (and also, in general, the rest of the world) in terms of social connections. Two of the major devices that create this isolation are the Ahmadiyya Movement's prohibition for its members to perform congregational prayer with non-Ahmadee Muslims and the prohibition against marriage with non-Ahmadee Muslims.
 - o The Movement demands heavy involvement in Ahmadiyya community activities; there is pressure to serve the Movement and guilt induced for not being more involved. (This is a characteristic typical of cults.)
- Lack of attractive alternatives to the Ahmadiyya Movement.

Even if an Ahmadee considers leaving the Ahmadiyya Movement, he/she may hesitate due to not being able to find a place to go to. That is, he/she may not find a satisfying version of Islaam in non-Ahmadee Muslim circles

and may not want to abandon Islaam altogether. Even if he/she is bold enough to entertain the thought that Islaam might be false, he/she may not know of an acceptable alternative to Islaam.

Notwithstanding all this, some Ahmadees do leave the Ahmadiyya Movement; most of them adopt a non-Ahmadee version of Islaam while some even leave Islaam. I provide examples in the next section.

4.2.6.1.2 Some People do Leave

In this section I present excerpts from statements written by ex-Ahmadees or, in some cases, statements by others about their leaving the Ahmadiyya Movement. The examples I have selected show that there is quite a variety in the backgrounds and circumstances of those who leave. The examples are arranged in chronological order.

- India, early 20th century; Al-Hafiz B. A. Masri:

I was born in Qadian in 1914 - an unfortunate accident of birth which has been hanging round my neck like an albatross throughout the 73 years of my life. As a child I was indoctrinated into believing that the rest of the Muslims were nonbelievers (kaafirs) - so much so that even belief in God and in Islaam was conditional to belief in Mirza Ghulam Ahmad (the founder of this movement) as a prophet and, after him, belief in his successors as the so-called Khalifas of Islaam.

However, as I grew up, I found around me a society which was, by and large, insidiously fraudulent. Of course, there were a few elderly people among them who had joined the Movement during the early period of its inception in good faith, under the misconception that it was a genuine 'Reform Movement' within Islaam. Such sincere and faithful few, however, were either too simple-minded to notice what was going on around them or were totally helpless to do anything about it.

As a teenager, I was not capable of grasping mentally the significance of the theological sabotage, which this Movement had started committing on Islaam. My initial reaction against these people was on moral and ethical grounds. It was at this stage of mental and spiritual immaturity that fate decided to throw me into the furnace of infernal fire, as if to test my metal.

...

[Omitted from this quotation: Description of the immoral behavior observed/experienced by the writer.]

The more I saw of this corruption the more I became sick of religion, one and all, till ultimately I ended up as an atheist. This morbid phase of my life, however, left a spiritual vacuum with which I could not cope on my own, and I had to tell my father. It came to him as a great shock. Naturally, he could not accept the word of a young boy without corroboration and started making discreet inquiries. It did not take him long to be convinced that I was telling the truth.

My father wrote a very long letter to this so-called Khalifah, asking him for an explanation of his conduct and demanding his abdication. There was no reply, but two reminders afterwards, the Khalifah declared that Shaikh Abdul-Rehman Masri (my father) and all members of his family had been expelled and excommunicated. These three letters were later published in India.

This excommunication in practice meant complete boycott and social dissociation. Our lives were so much in danger that the Government had to detail twenty-four hours guard of military police around our house. No member of our family could go out without a police escort. In spite of all such precautions, I and two of my companions were attacked in broad daylight in the bazaar. One elderly companion was stabbed in the chest and died. The other was stabbed in the neck and shoulder and had to remain in hospital for quite a long period. I managed to fight back and succeeded in giving such a blow on the skull of my assailant with a cudgel, which I was carrying, that he started bleeding. The wounded assailant was whisked away to a hiding place by his accomplices, but the police caught up with him by following the blood drops from his skull. He was later found guilty of murder and hanged. Such was the flagrant disdain of law and order in Qadian that the murderer's funeral service was held with great pomp and show, the Khalifah himself leading the prayer.

After this incident a Muslim organisation known as 'Majlis-e-Ahrar-ul-Islam', started sending squads of volunteers to guard our house, in addition to the military police. They pitched their tents in the open fields around our bungalow, which started looking like a besieged fortress.

The Mirzai Administration started involving my father in trumped-up court cases to discredit his high repute for uprightness, as well as to drain his meagre savings. In short, all sorts of dirty tricks were played to make life impossible for him. To support his family with eleven children, he had to sell the family jewellery and chattel. The most unfortunate of these disasters which befell our family during this period was the setback to the education of children. All the details of these attacks and persecution used to be published in Indian Press.

There was a great pressure on our family, both from the Government and others to leave Qadian and we ultimately migrated to Lahore. My father joined the Lahori Party. Although there is not much difference between their beliefs and those of Qadianis, at least their society was not riddled with moral corruption. I, however, kept myself unattached. As I have said earlier, I had lost faith in the very institution of religion. ...

... Finally after lengthy discussions, [my father] started advising me to make my prayers conditional and I started to pray in words such as: "God if you exist, give me some indication of it; otherwise, if per chance You do exist, don't blame me for not believing in You. ..."

Although this kind of prayer might sound blasphemous to the real believers, it produced esoteric results for me. Within about a year of praying, I saw two dreams in quick succession. Since they are very much of a personal and subjective nature, I dare not relate them here. Suffice it to say that they, especially the second dream, were of long duration, very explicit and coherent. Even for a sinful man like me there remained no room for doubt that there did exist a Supreme Being whom we call God or Allah. I may mention though that in the concluding part of the dream I was shown the Mirzai Khalifah as a depraved miscreant with a heinously tarred face. [MASRI]

- Pakistan, early 1970's; Mohammed Rafiq Bajwa:

My grandfather, Chaudhry Rehmat Khan Bajwa Sufiad Resh of District Sialkot, like many others got caught in the Qadiani trap and embraced Ahmadiyyat at the hands of Mirza Ghulam Ahmad Qadiani. My father, Chaudhry Basheer Ahmad Bajwa was a born Ahmadi/Qadiani. On the appeal of Mirza Basheeruddin Mahmud (the 2nd Khalifa), due to his religious fervour and madness, he left his excellent job in a government office and devoted his life to the propagation of Mirzaiyat, accepting a meagre salary.

Families of both my father and mother belonged to Qadiani families, I was also born in 1952 in a pure Mirzai atmosphere, it was only natural that I was a Mirzai and according to my parents even my name was also suggested by Mirza Basheeruddin Mahmud.

Under such circumstances, for 21 years that I spent (in Mirzaiyat) I could never imagine that I would denounce Mirzaiyat and even such a thought never crossed my mind. Thus as a sincere Mirzai student I started taking active part in religious and Jamaat's activities. ...

...

When I used to see the rude behaviors of the officers of Royal Family, my heart used to turn to pieces, but then I would console my heart by saying that they were our religious leaders, they have spirituality and they were respectable people for the Jamaat, thus I used to keep quiet. The consideration by members of Mirza Saheb's family as Royal Family and by the other residents of Rabwa as the family of slaves, always used to stick in my heart, especially when certain un-mentionable stories of some of the princes of this royal family started reaching my ears. I was in Rabwa when some friend gave me a booklet 'Tareekh-e-Ahmadiyyat' to read. I discovered that certain people from the Jamaat were forced to revolt and this happened when some serious and colourful secrets reached them about Khalifa (Mirza Mahmud, the 2nd Khalifa), as a result of which their devotion for the Khalifa ended. Fearing exposition of these colourful and compromising secrets, Mirza Mahmud arranged attempts on the lives of those persons and they had to leave Qadian and then Rabwa. I felt curious in mind to know what were those serious and colourful secrets for which great people like Abdur Rehman Masri and Mian Abdul Mannan's devotion to Khalifa ended and Khalifa Saheb resorted to trying to killing such stalwarts of Jamaat and to save their lives they had to leave the centers of Ahmadiyyat. I tried a lot in this respect but like other Mirzais, I was also a frog in the pond in this particular atmosphere of Rabwa. Therefore someone would tell me something, and yet others would shut me up by giving a sincere advice and then I would sit quiet once again. Because of my parents' devotion for the Jamaat and because of their respect and fear, I would not mention my concerns to them. Although my activities for the Jamaat continued but I started observing and studying the atmosphere in Rabwa more closely.

...

[Omitted from this quotation: Long account of how the writer fell into the bad books of the Ahmadiyya Movement, mainly due to protesting and exposing wrongful practices at the men's college in Rabwah.]

We [some students of the college in Rabwah] came back to Rabwa [from our meeting with a non-Ahmadee religious scholar]. It was evening. I reached home. Everyone was worried in the house. It was the evening of 12th December 1972. I felt that something was going to happen to us because since morning our house had been surrounded by the security forces of Rabwa. After a little while five hundred hoodlums belonging to Khuddam-ul-Ahmadiyya and Nazir of Umoor-e-Aamma surrounded our house. They were being led by Mirza Lugman Ahmad, the son of Mirza Nasir Ahmad, Khalifa of Rabwa (now son-in-law of present Khalifa, Mirza Tahir and a strong candidate for future Khilafat). In the first row of these hoodlums were included Zahoor Ahmad Bajwa, Nazir Public Affairs, Rasheed Ghani, professor of Taleem-ul-Islam College, Rabwa, Aziz Sajid, Principal Tibbiyah College Rabwa, Hameedullah, President of Khuddamul Ahmadiyya. They were armed with rifles, pistols, axes and batons.

One of the leaders of these hoodlums, Sameullah, who was a barber, shouted to others that if they do not open the doors, then they should scale the wall, enter the house and kill Rafiq Bajwa. They climbed on the walls upon which the veiled ladies in the house came out and started screaming. None of the Ahmadi 'Mo'min' [believers] had mercy on us. However they got off the wall and continued their siege. My mother had hid me somewhere inside the house. Someone informed the police station about this hooliganism but they declined to interfere. Someone tried to contact the Lalian police station (in the nearby village) but the Rabwa operator had disconnected all lines to Lalian. At last around 2 am I managed to escape out of the house and in the cold December took refuge in a village away from Rabwa. Although I managed to escape from Rabwa and was safe from getting caught and killed by these hoodlums, but when they discovered that I am no longer inside and have managed to escape, they threw out everything from the house, expelled my parents from the house and locked it. They ordered my father, who had been a born Ahmadi and until this old age had spent a life of poverty for the sake of Ahmadiyyat as a most sincere and devoted servant, to leave Rabwa. My father brought a truck from somewhere, loaded his stuff and took his children to his ancestral town of Chawinda.

When I heard the behaviour of false descendents of prophet of Rabwa towards my parents, I thought that if anyone was at fault, it was me. What was the fault of my parents to receive such treatment? Their only fault was that they did not handover their only son to the hoodlums to be murdered. Now I was more than convinced that this Rabwa and its prophethood, its messiahship, its spirituality was all a fraud and nothing but pure business. The entire truth about Ahmadiyyat became crystal clear for me. [BAJWA]

- Africa, mid-1970's; Dr. Ismail A. B. Balogun; excerpts from an article on an anti-Ahmadiyya web site, with quotations from Dr. Balogun:

In a series of articles published in Nigeria during 1974, Dr. Ismail A. B. Balogun, a high level Ahmadi leader, refuted the tenets of *Ahmadiyyah* and publicly denounced the Movement he had been born and raised in. ...

Subsequently, Dr. Balogun documented the reasons for his withdrawal from the Movement and included some of the ensuing debates in a book entitled "*Islam versus Ahmadiyyah in Nigeria*". In this book, Dr. Balogun disclosed how he, as many other highly educated individuals, had blindly accepted *Ahmadiyyah* out of loyalty to his parents, misinformation disseminated by the Ahmadi leadership, divisive methods of the Indo-Pakistani Ahmadi missionaries, and other subjective reasons having more to do with propaganda and cultural habits than the truthfulness of any movement.

Dr. Balogun recounts his upbringing and his blind faith in the Indo-Pakistani Ahmadi missionaries in the following passage:

In my childhood, I was brought up to revere the Indo-Pakistani Ahmadiyyah missionaries who guided and controlled our religious activities. When the mission came to our elders and, through the elders to us, we believed all that they told us in toto, because of the implicit confidence we had in them.

...

They often impressed on us that the stiff opposition, which Ahmadis suffered in India before the partition and subsequently in Pakistan, was a conclusive proof of the truth of Ahmadiyyah. After all, no prophet is readily accepted in his own town or country. This also appeared plausible to us, hence we followed them with unalloyed confidence." (*Sunday Sketch*, Nigeria, Sept. 29, 1974; *Islam versus Ahmadiyyah in Nigeria*, p. 85-86)

...

Dr. Balogun testified:

Even though Ahmadiyya has been in this country for close to sixty years, I make the bold [sic] to say that, up till now, the vast majority of the adherents of the organization, within both the Movement and the Mission, are still in the dark about the details of its teaching, as well as its purpose. For example, it was only very recently, when stiff opposition to Ahmadiyyah started to rear its head in this country, that certain high-ranking Ahmadis knew for the first time that Mirza Ghulam Ahmad claimed to be a Prophet. (*Sunday Times*, Nigeria, Jan. 20, 1974; *ibid.*, p. 3)

[The fact that Ahmadis hid their true doctrine from the membership at large is] evident in the fact that when one of the young educated Nigerian Muslims, who originally invited the Movement here, went to Britain for further studies and thereby came in contact with Indian Ahmadis, who resided then in Britain, he studied them at first hand and returned home only to withdraw his membership of the Movement. This was the late al-Haj L. B. Augusto of blessed memory. (*Sunday Times*, Nigeria, Jan. 20, 1974; *Ibid.*, p. 2)

...

Dr. Balogun records that, when in 1974, the Pakistani Government and the Muslim World League both declared the *Ahmadiyyah* to be a non-Muslim group, he set out in earnest to defend the Movement he was born into and prove its truthfulness. However, his scholarly and thorough research into the teachings of Ahmadi leadership untangled a disturbing web of deceit and left him with no alternative but to denounce the Mission. [IDARA-BALOGUN]

- Europe, mid-1980's; Usman Barry; account written in 1995:

I was born in England of Irish Catholic parents and became interested in comparative religion in my early twenties. After a trip to Morocco and a year spent in India, I became more and more attracted to Islam. As my appreciation developed into a desire for acceptance, I felt the need for Muslim company. During my stay in Copenhagen, Denmark, a quick look through the telephone directory showed only one mosque, 'The Ahmadiyya Islamic Mission', though I later discovered that the Turks, Morrocans and the Pakistanis had places which they used as Mosques. This meant that any school or college that wanted to take students to a mosque, found only the Ahmadiyya Muslim Mission and the same applied to a would be convert like myself. It was my first encounter with the 'Ahmadiyya Efficiency', which today manifests itself in **Satellite TV and Periodicals** in many languages.

I was welcomed by the mosque goers, who were a mixture of Pakistanis and some Danish converts ...

...

In the December of 1981, the Head of the Qadianis in London, one Mubarak Ahmad, called me and gave me a ticket for Karachi, telling me to attend the Jalsa Salana in Rabwa. I found my way to Rabwa via Karachi and Lahore and met members of the sect from all over the world, even an Arab or two. I spent my time with 2 Euro-Qadianis, a German (Ahmad something) and an English man by the name of Luqman somebody. Both were married to Qadiani women and were thus effectively captured. Fortunately for me, I was already married and thus was spared this particular fitna [mischief]. However it was suggested to me that since my wife was in the way of my religion I should leave her and I can have a nice Qadiani girl. I had three beautiful girls and I had no intention of leaving them.

...

... We three Europeans were put on display to others as the white birds of the revelation [one of the so-called revelations of Mirza Ghulam Ahmad]. Naturally, I met all the top people of the Ahmadi clan. I found them all too glib, too prone to false smiles to be credible. I noted the wickedness in their habit of educating the sons of small qadiani farmers around Rabwa (e.g., sending them to Moscow or Romania with its cheap education) and then accepting donations of the aging gratified farmers' land, who by now has no son to help him with the hardwork. In this way, the empire of the **Holy Family**, as I heard them call [sic], continues to expand.

...

As I mentioned, we **three white birds** met with Mirza Nasir Ahmad, the then second Khalifa [sic; actually, the third khaleefah], with a cameraman always present by his side, who would jump to take a snap as soon as someone of note comes to shake hands with him. ...

...

... When I got back to England, I dropped the whole thing -- prayers, reading and everything and for two and half years put the idea of being a Muslim out of my head.

I came to the conclusion that if Ahmadiyyat was the true Islam, then Islam was not for me.

The Sequel

I gave up the music business and rented a farm in Ireland. For several years I thought of Islam only occasionally. Then by Allah's Grace I met some of the Muslim community in Dublin and my wife and I embraced the real Islam in 1984 in Dublin Mosque. [BARRY]

- Pakistan, 1999; Professor Munawwar Ahmad Malik (Professor of Physics, Jhelum, Pakistan):

My Dear Friends of Jamaat!

I want to talk to you about certain things, draw your attention towards such things which are not only just worth considering, but also worth investigating. Since I have spent 40 years of my life with the Jamaat, therefore you cannot deny those things. As a sincere Ahmadi, I had been engaged in tabligh as a Muballigh of Jamaat, and as an ordinary worker I have been participating actively in every activity of the Jamaat. Lastly I had been the Naib (Assistant) Ameer of Jhelum Jamaat and after developing a relationship with the hierarchy of the Jamaat and experiencing their ways, I thought, investigated and then Allah gave me the guidance to leave the Jamaat and thus entered the fold of Islam. [MALIK]

- USA, 21st century -- 2003; Abubakr Ben Ishmael Salahuddin; excerpts from an article on a web site that Mr. Salahuddin had been associated with:

A Special Message

(As of September 25, 2003, The Tomb of Jesus Christ Website is under different ownership and management.)

The Tomb of Jesus Christ Website was uploaded to the Internet on December 10, 1999. The site was created with either the direct help or inspiration of a number of people of various religious and sects of religions. Some of those people include:

...
Mr. Abubakr Ben Ishmael Salahuddin
...

The above people, as well as others involved, span the range of religions and philosophies. In the beginning, these people's names, as well as others, were withheld. The prime reason for this is that one of them, Mr. Abubakr Ben Ishmael Salahuddin, was a member of the Ahmadiyya Movement (He is no longer a member of that organization, but has joined the Baha'i Faith. He is also no longer associated with the theory of Jesus in India). It was felt that since the Ahmadiyya Movement has a special interest in this subject, and that interest is directly tied to the founder of their Movement, that it would be better not to reveal Mr. Salahuddin's deep participation as the prime mover for this website. The reason for that was to avoid ideological and sectarian accusations, which will now be explained fully.

...
I revealed the above names today due to the fact that some time ago, radical fundamentalist sects of Sunni Islam became aware that Mr. Salahuddin, who, at the time, was an Ahmadi Muslim [he is now a member of the Baha'i Faith], was one of the prime motivators and workers in the construction of The Tomb of Jesus Christ Website. At that point, they began to caste The Tomb of Jesus Christ Website as a propaganda tool of the Ahmadiyya Movement in Islam, even though that was not the case. [TOMB-JESUS-SPECIAL]

- The Middle East, 21st century -- 2004; Anonymous – “A reverted Muslimah [Muslim woman]”:

My Journey - from Illusion to Reality

I would start with a bit about myself, I am a young female who was an Ahmadi by birth, reverted to Islam about three years back, raised up in a Middle Eastern country, originally from Pakistan and recently got married.

...
... Finding appropriate spouse is one time when most of the Ahmadi families start attending the Friday prayers/other meetings at their close-by centers. So the same reason got our family linked to an Ahmadi social circle. What caught my attention there was the oath they take, which says that ‘having Allah as witness, you claim that with your life & belongings you would serve the Ahmadiyya Jamaat’. I could never take that oath, as I believe that any oath where you have Allah Almighty as your witness, you better mean it. Anyway I used to just stand, look down and not take the oath.

...
Then I met Mirza Tahir Ahmad in London, since my relatives mentioned to him at that time that I was not married he suggested few proposals. He even praised me & told me that I was beautiful. I have to admit that I got flattered at that time. Later when I started to ponder about such issues and met other religious scholars, I realized that they lower their gaze while talking to females, forget about passing such comments. Then the time came when the choice had to be made about some proposals, there was one proposal from a Sunni Muslim, I just casually mentioned to my mother that why can't that person be considered & she told me that we are not allowed to marry anyone apart from Ahmadis, & if anyone does that, their family is thrown out from the Ahmadiyyat Jamaat by Hazoor (the terminology used for their leaders). At that moment it struck me that Allah does not throw any one from his Jamaat. That I believe was the time when I got confused, started pondering about my confusions, started looking for answers. I discussed my confusion with one of my colleague & he advised me that first decide who you are & then think about getting married, as otherwise it would have far reaching consequences. That advice really touched my heart & for the first time in my life I started reading about Ahmadiyyat, I read from Anti-Ahmadi sites, I read from Pro-Ahmadi sites, I discussed with my colleagues whom I considered to be knowing more about Islam. The final thing, which really convinced me, was when I got hold of the original books written by Mirza Ghulam Ahmad in Urdu. ...

Now when once one gets convinced there are two paths to take either to remain an Ahmadi for people's sake or to leave Ahmadiyyat all together. Ahmadi social network is quite strong & it makes it difficult for one to leave it. I believed one can have many social networks in their life, it could be due to your profession, it could be due to your hobbies, or just common interests. Any stand in one's life becomes possible only if you could believe in Allah Almighty. I read one Ayah in the Quran which says if you feel in some gathering that mockery is being done on Allah's Ayaat, then do not sit with them, otherwise you would be like them. I believe that Ahmadis use twisted logic to prove their point & in order to do that, do mockery of Allah's Ayaats. So I decided I would not attend any Ahmadis jalsa / prayer etc. I did not get a

red carpet treatment from my family for doing that. Once I understood why Ahmadis are considered outside the pale of Islam, I checked with an Alim if now once I have left Ahmadiyyat, could I marry an Ahmadi, & he explained to me that it is not permissible.

So finally when the time came & I decided to marry a Sunni Muslim, I faced quite some boycott from Ahmadis. My parents attended my wedding but my siblings did not. ... My Sunni family friends and acquaintances fully supported me and were there for me.

In the end I pray to Allah to keep me steadfast on Islam, and show the misguided Ahmadis the truth about Mirza Ghulam Ahmad so that they can also denounce this deception. Ameen.

Regards

A reverted Muslimah [ANONYMOUS-MUSLIMAH]

4.2.6.2 Progress of the Ahmadiyya Movement

One of the most common arguments given by Ahmadees for the truth of the Ahmadiyya Movement is that the Movement is making progress. The rhetorical question they ask is: If the Ahmadiyya faith is not true, why is the Movement making so much progress?

(I have heard this question so many times in Urdu that I can't resist stating it here: 'agar Ahmadiyyat sachchee naheen toe phir jama' at itnee taraqqee kuyoon kar rahee hay?')

In the context of a religious movement, two major dimensions along which progress may be made are (1) moral/religious quality of members and (2) size of membership and penetration into society. I will discuss each of these aspects now, in the following sub-sections:

- Quality: Moral/Religious Caliber of Ahmadees.
- Quantity and Spread: Number of Ahmadees Etc.

As I see it, the Ahmadiyya Movement has not been making progress along either of these dimensions in a way that is significantly superior to progress made by other similar/comparable religious movements.

4.2.6.2.1 Quality: Moral/Religious Caliber of Ahmadees

I realize that a person's true moral and religious condition is known only to God. However, some judgement can be made about a person's moral character, and also the person's sincerity to his/her religion, based on his/her observable behavior. If a person does not live up to, and does not even seem to attempt to live up to, the moral standards and religious code of conduct he/she theoretically and publicly claims to support, then that person is not of a high moral and religious caliber, according to his/her own standards, and does not have integrity of character, according to universal standards.

Since Ahmadees claim to believe in the Quraan then, according to their belief, piety and morality should be based on the principles established in the Quraan. One of the principles established in the Quraan is that both men and women avoid freely gazing at the opposite sex and that women not display their beauty and use a head cover (Quraan 24:31-32). In theory, the Ahmadiyya Movement strongly supports this principle; for example, see [PATHWAY, p. 35]. In practice, not even the Ahmadee khaleefah practices restraining his gaze. I commented upon this in Section 2.2.1.2, "The Not-Very-Islaamic Nature of the Khaleefah's Behavior"; also, in the previous section that presented accounts of ex-Ahmadees, you saw the comment by the young lady who has left the Ahmadiyya Movement that "[when] I met Mirza Tahir Ahmad [the fourth Ahmadee khaleefah] in London ... [he] praised me & told me that I was beautiful". As for the use of the head covering by women, it is mostly practiced by Ahmadee ladies only when they are in an Ahmadee/Islaamic environment; it is not strictly practiced by them in non-Islaamic public places. Most of the Ahmadee female physicians and other professional women that I know of in the USA do not use a head cover when at work; in contrast, many non-Ahmadee professional women strictly observe the head covering¹⁰⁴. Similarly, most or many of the non-professional Ahmadee working women in the USA – e.g., those who work at retail cash registers – do not use a head cover even though many non-Ahmadee Muslim women in similar jobs have gone to great lengths (as reported in the news) to be allowed to use a head cover during their work hours.

¹⁰⁴ My own physician, who is from an Arab country, wears the head cover in her clinic.

Some readers might think that I am picking on something that is not necessarily the most important aspect of Islaamic morality. I will not argue whether or not the modesty requirements are an important aspect of Islaamic morality; I chose this as an example because the head cover (or the absence thereof) is easy to observe. Some readers might say that more important than the superficial use of the head cover is the inner morality and modesty in a woman. I will not argue with that either; the point is that the Ahmadiyya Movement theoretically supports the practice of the head cover for women (when they are in view of men they can potentially marry) but many Ahmadee women do not observe it as required by the Quraan. Furthermore, from what I know/guess based on personal contact, most of these women are not even planning to make a change in their practice to better meet the Islaamic requirements.

And yet, the Ahmadiyya bay`at (pledge of allegiance) and the pledge recited at meetings of the Lajna (the organization of Ahmadee women) both contain an oath that, in effect, says that the pledge-taker will try his/her best to live up to Islaamic and moral principles (as I showed in Section 3.2.3.1, “Ahmadiyya Bay`at Conditions”, and Section 2.2.1.3, “Hypocrisy of the Lajna Pledge”, respectively). So, Ahmadee women are not only failing in the practice of the head cover, they are also failing in maintaining honesty and living up to oaths.

I do realize that a large number of non-Ahmadee Muslim women also do not observe the head cover. But I am not comparing Ahmadees to non-Ahmadees; I am simply holding Ahmadees to their own stated principles. And, I want to compare present-day Ahmadee women to those in earlier decades, say, 50 years ago and 75 years ago. That comparison is valid since this section is about *progress*. If you say that the Ahmadiyya Movement is making progress in religious practice then current practice should be better than that in the past. But it is not. Ahmadee women 50 or 75 years ago (in Pakistan and India) were much more strict in their observance of the head cover and other modesty requirements than Ahmadee women are today¹⁰⁵.

I will cite one other example of poor moral practice by Ahmadees: the use of deceit in obtaining immigration to Western countries. (This is also probably done by non-Ahmadees but my purpose is to examine Ahmadee practice to counter the claim that the Ahmadiyya Movement has made progress in morality which implies that Ahmadees have high moral caliber.) One example of this deceit is that people pay an agent to get them into the USA on what is known as an agricultural visa¹⁰⁶. As I have heard, this visa requires the immigrant to be engaged in agricultural work for a few years in certain rural areas of the US. However, most Ahmadees who use this visa do not perform such work, thus renegeing on a promise and violating the terms of the visa¹⁰⁷. Further, I have heard from multiple sources that the fourth Ahmadee khaleefah was aware that Ahmadees used various illegal/unethical means to obtain immigration to the USA and some European countries and he endorsed that. (If you say that he was not aware of this then he must have been very unobservant and ill-informed about his people because the practice is rather common.)

The examples I have cited show that Ahmadees have not been making progress in terms of religious observance and morality.

Finally, I want to point out that the Ahmadiyya Movement generally holds Mirza Ghulam Ahmad’s original converts in great esteem, particularly those who were ‘sahaabees’ -- those who personally met Mirza Ghulam Ahmad. Most Ahmadees would agree that now there are few Ahmadees of the moral caliber that is attributed by the Movement itself to those pioneer converts. This also negates the claim that the Ahmadiyya Movement has made moral progress.

4.2.6.2.2 Quantity and Spread: Number of Ahmadees Etc.

I argued in Section 2.2.1.6, “The Bloating (and Ballyhooing) of the Bay`ats”, that the membership size claimed officially by the Ahmadiyya Movement – more than 200 million Ahmadees worldwide in 2003, almost approaching the size of the population of the USA -- is not credible. If you have read that section and still believe those figures, then this section is not very meaningful for you. From your point of view, the Ahmadee population has been growing astronomically within the last decade and so you certainly could consider that a sign of the truth of the faith. However, you may still agree with my comments (also made in that section) that that large a number of

¹⁰⁵ It is true that the prevailing cultural environment in Pakistan and India, 50 or 75 years ago, made it easier to observe the Islaamic covering requirements for women. Even so, if it is to be argued that the Ahmadiyya Movement has made *progress* in religious behavior then the current practice of Ahmadees should not be glaringly worse than that in the past.

¹⁰⁶ I do not know its proper name but informally it is referred to as such.

¹⁰⁷ I personally know an Ahmadee family who told me that they obtained this visa, via an agent, but they did not serve in a rural area.

new members are not likely to be at the level of piety required by the initiation pledge and so you might concede that the progress is just quantitative not qualitative.

In addition to the overall size of the membership, Ahmadees also proudly cite such related indicators of success such as penetration of the Movement into various countries internationally, the building of mosques, and the conduct of community activities.

If you do not believe the astronomical figures for new converts officially cited by the Movement, then I have a case to make to you in this section. Firstly, I think that a large part of the population increase is due to natural population growth, i.e., an excess of birth over deaths among existing members. That is not much of proof of the truth of the Movement. But let us ignore the issue of where the population growth comes from.

For this discussion, I will assume that in the late 1990's, the Ahmadiyya Movement population was about 10-15 million, as indicated by the following statement in an Ahmadiyya book published in 1996: "With an international membership of more than 10 million, the Jamaat is active in propagation of the true Islam ..." [PATHWAY, p. 94]. The point I want make is that the Ahmadiyya Movement is not the only religious organization that started in the 19th or early 20th century and whose membership has grown to millions. ***There are other religious organizations that started approximately around the same time as the Ahmadiyya Movement (which started in 1889), have had comparable size increases, and can also cite some other indicators of success such as international presence.***

Some cases are cited below. As you will see in the next section, some of the religious groups listed below had to suffer persecution too. Therefore, one cannot say that the Ahmadiyya Movement's progress occurred in spite of opposition whereas theirs was unopposed.

The list is arranged chronologically, starting from the organization that started earliest.

- Mormonism, officially known as the Church of Jesus Christ of Latter-day Saints (LDS), a Christian religion:

- o Excerpts from an Encyclopedia article:

Mormonism, major world religion of close to ten million members [in the mid to late 1990's, when the Encyclopedia was developed], founded in 1830 by Joseph Smith, known as the prophet. From a handful of members at the beginning, the movement has grown steadily through proselytizing and a relatively high birth rate. By the early 1990s there were four million Mormons in the United States and the number in other countries around the world totalled slightly more than that. ... A vigorous missionary program—a rotating force of about 45,000 preaching Mormonism in missions in the U.S. and abroad—assures a steady influx of new members.

...

The Mormon church is lay, hierarchical, and authoritarian. ... Most members have opportunities to teach classes, deliver sermons, perform humanitarian services, and participate in committee assignments and social activities.

The church polity, or organization, is arranged vertically. ... Although officials on the local level are encouraged to exercise judgment and sometimes even to initiate experimental programs, in general, programs and policies are centrally determined.

...

In addition to their vigorous missionary program, **Mormons are well known for their welfare program, and organized effort to provide for those in need**, and for their Word of Wisdom, a code of health prohibiting tea, coffee, alcohol, and tobacco. [ENCARTA, article on "Mormonism"]

- o According to the web site of the LDS church, as of December 2003, it had over 11.9 million members [LDS, web page titled "Key Facts and Figures"].

- Seventh-day Adventists (SDA), a Christian religion:

- o Excerpts from an Encyclopedia article:

Seventh-Day Adventists

By far the largest group [of Adventists] is the Seventh-day Adventists, with **about 5.5 million members worldwide in the early 1990s. The church originated between 1844 and 1855 under the leadership of three American Millerites, Joseph Bates and James and Ellen White, but was not formally organized until 1863.** ...

... In their social life, approved recreation replaces entertainments such as dancing and theatergoing. The denomination has a comprehensive program for youth. Holding that the body is the temple of the Holy

Spirit, Seventh-day Adventists put great stress on health and avoid eating meat and using narcotics and stimulants. They maintain more than 360 hospitals and clinics around the world. The denomination also conducts missionary, educational, and philanthropic programs supported by a voluntary system of tithing (contributing a tenth of one's income) and by freewill offerings. Church activists are maintained in all parts of the world, and denominational publications are printed in 197 languages and dialects. The church conducts one of the largest school systems of any Protestant denomination. [ENCARTA, article on "Adventists"]

- o According to the web site of the SDA church, as of October 2003, it had over 12.8 million members [SDA, web page titled "Facts and Figures"].

- Bahai, a new religion, started in Iran:

- o Excerpts from an Encyclopedia article:

Bahai (Persian, "of glory"), religious faith founded in the late 19th century ...

...

Although Bahai developed in Persia, by 1920 it had its greatest following in the United States. Under the direction (1921-57) of Shoghi Effendi [a descendant of Bahauallah], the U.S. Bahais developed an administrative system with headquarters in Wilmette, Illinois. ... Of an estimated 5.3 million Bahais worldwide as the 1990's began, about 110,000 lived in the U.S. ...

Bahai has adherents in more than 300 countries and dependencies, and Bahai literature has been translated into more than 350 languages. [ENCARTA, article on "Bahai"]

- o Excerpt from the main page of the organization's web site:

We are Bahá'ís - members of the Bahá'í Faith, the second most widespread of the world's independent religions, established in 235 countries and territories throughout the world. We come from over 2,100 ethnic, racial, and tribal groups and number some 5 million worldwide. [BAHAI-WORLD]

- Tableeghee Jama`at, a Muslim organization:

- o Excerpts from a paper by Professor Barbara Metcalf, an accepted scholar in the area of the history of Muslims in the Indian sub-continent, particularly in the British colonial period, and particularly the history of Islamic movements of reform:

The *Tablighi Jama`at* is a quietist, apolitical movement of spiritual guidance and renewal that originated in the Indian subcontinent, whose networks now reach around the world. Today *Tablighi Jama`at*'s annual meetings in Pakistan and Bangladesh are attended by over a million people, and, even though meetings in India are smaller, participants may well be as many. *Tabligh* networks extend throughout the world, not only to places of Indo-Muslim settlement like North America and Britain, but to continental Europe, Africa, Malaysia, and elsewhere. Membership in the *Tablighi Jama`at* entails its male members leaving their homes in small groups, for varying periods of time, to teach correct Islamic practices to fellow Muslims and to invite them to join the *Jama`at* in the work of *da`wa* or *tabligh* [proselytizing].

...

In the period after the First World War in India, with the failure of the Khilafat movement and the exposure of the hollowness of British war-time promises, many Muslims turned from political action to the formation of voluntary associations focused on individual and community regeneration. *Tablighi Jama`at*, whose origin is typically dated to 1927, emerged as part of this larger movement. The *Jama`at* was first conceived by Maulana Muhammad Ilyas, a pious, learned religious leader based in Delhi, who died in 1944. The principal behind *Tabligh* work was that all Muslims could teach fellow Muslims key Islamic values and practices and that the process of instructing others would help the teachers learn and perfect their own practices. ...

...

Since there are no criteria for entry or membership in the *Jama`at*, the very openness of the group further diminishes hierarchy. Any Muslim who seeks to join the *Jama`at* is welcome in a way that is virtually unknown in highly institutionalized and stratified societies. No priority is given to intellectualism and each person, by virtue of being born a Muslim, is assumed to be a potential participant worthy of respect. Each *Jama`at* member is considered to have the same capacity for full participation by the simple act of embracing readily accessible teachings and committing himself to spreading them. [METCALF-1]

- o Excerpt from the abstract of a paper for a conference on "Sufism and the modern":

The Tablighi Jama'at (TJ) is believed to be the largest Islamic movement in the world today, in terms of numbers of followers and geographical spread. It would not be wrong to say that the TJ is present in almost every country with a significant Sunni Muslim population. [SIKAND]

- Sathya Sai Movement, led by Sai Baba, a religious movement in the Hindu tradition:

- o Excerpt from a news magazine:

Somewhere between 10 million and 50 million people worship Sai Baba as God incarnate, and they stream into Puttaparthi from six continents, sleeping in one of the ashram's 10,000 beds or at one of the town's many guesthouses. [SALON.COM]

- o Excerpts from the web site of the organization, about the organization's history:

Sathya Sai Baba was born in Puttaparthi, a small village in South India, on November 23, 1926. ...

On October 29, 1940, at the age of 14, he declared to his family and to the people of his village that he would henceforth be known as Sai Baba and that his mission was to bring about the spiritual regeneration of humanity by demonstrating and teaching the highest principles of truth, righteous conduct, peace, and divine love.

...

The small temple [Sai Baba's ashram] dedicated in 1950 has grown into a spiritual oasis of unprecedented magnitude. ... During the period 14-23 November 1995, the celebrations of the 70th birthday of Sathya Sai Baba took place in Prasanthi Nilayam. More than one million people, including the President and Prime Minister of India, assembled in Prasanthi Nilayam to pay homage to Sathya Sai Baba during the 70th birthday celebrations. [SATHYA-SAI, web page titled "SATHYA SAI BABA -- a short history"]

- o Excerpts from the web site of the organization, about the organization's social welfare works:

Sri Sathya Sai Central Trust was founded by Bhagawan Sri Sathya Sai Baba, as a public charitable trust in 1972. The Trust is responsible for the running of the ashrams. However, the Trust has been serving society in the fields of health and education since inception. More recently, the Trust has taken up the project for supplying safe drinking water to rural areas. The guiding philosophy of the trust is that drinking water, medicine, and education, the fundamental needs of every individual, should be available to everyone free of cost.

...

The charitable activities of the Trust can be broadly classified into four categories:

- Education
- Health care
- Relief to the poor
- Objects of general public utility [SATHYA-SAI, web page titled "Sri Sathya Sai Central Trust"]

Finally, I would like to make a general point, not limited to the context of religious movements started in the 19th or early 20th centuries: The spreading of a faith cannot necessarily be considered an indication of its truth. Ahmadees as well as other Muslims consider Paul's version of Christianity – that views Jesus as Divine – to be a false religion. Yet, after an initial period of difficulty, it spread quite remarkably into various regions of the world. Its acceptance in the Roman empire was mainly due to the support of the Roman emperor Constantine:

Paul denied that Jesus was sent merely to redeem the Jews; rather, he preached, a loving Father had sent his only Son to atone for the sins of all mankind. ...

... By severing its ties with Judaism, Christianity became a world religion, spreading throughout the Roman empire in spite of intermittent persecution. ...

A major turning point came when the Roman emperor Constantine, in AD 312, not merely granted the Christians toleration but furthered their cause in other ways. [PARKER, p. 93]

4.2.6.3 Persecution of the Ahmadiyya Movement

Another proof offered for the truth of the Ahmadiyya Movement is that it is persecuted. Based on the assumption that only the true are persecuted, it is argued that the Ahmadiyya Movement must be true. I posit the fallacy of that assumption by presenting a few cases where the persecuted party was not following the true religion according to the Ahmadiyya Movement and yet they had to suffer persecution mainly due to their religion.

- Pauline Christians – those early Christians who believed, as taught by Paul, that Jesus was Divine.

The last quotation provided in the previous section shows that the early Christians, followers of Paul's version of Christianity, suffered religious intolerance and persecution under Roman rule.

Several martyrdoms of Christians have been recorded. I mentioned one in an earlier section – that of St. Timothy. Note that he was a follower of Paul and so, from the Ahmadiyya Movement's point of view, his faith was incorrect. Yet, he was murdered due to his religious views and his moral stand.

- Hindus of India, suffering at the hands of their Muslim invaders and rulers.

Many Muslims may not like to admit this, but the Muslim conquerors of India destroyed Hindu temples in the name of religion. They were also brutal in other ways. Here is a quotation from Daniélou's *A Brief History of India*:

From the moment when the Muslims reached India, its history ... is a long and monotonous recital of murders, massacres, plunder, and destruction. ... There were of course interludes, under "good" caliphs or emperors who sought to practice tolerance ... [b]ut they were only interludes, always succeeded by destructive fanaticism.

...

Mahmud [of Ghazni] ... burned the temple at Mathura. ... Finally, in 1026, he destroyed the famous temple of Somanatha in Kathiawar, one of the principal Hindu holy places.

Mahmud died in 1030, but his successors, the Ghaznavid sultans, continued his policy of raids, destruction, and pillage, rather than annexations as such. During one of these expeditions, the holy city of Varanasi was sacked ... [DANIELOU, pp. 195-197]

Since this citation is from a non-Muslim author, some readers may not give it credence. Also, it might be argued that the brutality practiced by the Muslims was political in motive rather than due to the religion of the Hindus. Therefore, I present below a quotation from a Muslim author. He is writing about the emperor Akbar, who practiced religious tolerance; the quotation shows that Muslim rulers before Akbar had been intolerant:

Islam being a missionary religion the previous Muslim Governments [i.e., governments before the Mughal Emperor Akbar] took steps for the conversion of the people to Islam. Every Islam [sic] State is under an obligation to undertake missionary activities. The previous Muslim Governments had imposed some restrictions on the public worship in the case of other religions. No new temple could be constructed except with the permission of the Government. Akbar withdrew such restrictions, and decreed that the Hindus were free to set up temples at their sweet will. According to Islam, apostasy is punishable with death. Akbar ordained that there was no compulsion in religion, and as such if any person who had been converted to Islam wanted to revert to his original religion, he could do so without any impunity and the State would take no action against him. This struck a serious blow at Islam. In the light of this decree many persons who had been converted to Islam reverted to Hinduism. [HASAN, v. II, p. 352]

The last sentence in the above quotation is quite revealing. The fact that many people reverted to Hinduism indicates that their conversion to Islam had not been an act of free will -- they must have suffered some kind of persecution or coercion to declare faith in Islam, which they renounced as soon as they felt free to do so.

- Mormons, members of the Church of Jesus Christ of Latter-day Saints (LDS).

Mormonism, major world religion of close to ten million members, founded in 1830 by Joseph Smith, known as the prophet. ...

...

[After Mormon settlements got started at Kirtland, Ohio and in an area around Independence, Missouri] [c]onverts flocked into both northeastern Ohio and western Missouri.

Persecution

The established residents of these areas, however, became hostile to the Mormons, who were soon confronted with threats and then violent persecution. By 1839 the Mormons were fleeing from Kirtland and their Missouri settlements and settling on the banks of the Mississippi River at Commerce, Illinois, which they renamed Nauvoo. The faith continued to attract new converts, many of them from England. To help assure that mobs would be unable to drive them out again, Smith and his associates gained permission from the Illinois legislature to form a local militia, the Nauvoo Legion, which was in reality a virtual private army. The Nauvoo settlement grew steadily, reaching a population of more than 12,000 in 1845.

The early opposition to Mormonism seems to have been triggered largely by fears of economic competition and a dislike of Mormon bloc voting. By the early 1840s, however, the hostility was intensified by Smith's apparent assumption of monarchical powers and by the rumors, officially denied but subsequently confirmed, that Mormons were beginning to practice polygamy. In 1844 Joseph Smith and his

brother Hyrum were put in prison in Carthage, Illinois, on charges of treason and conspiracy. Then, despite the Illinois governor's promises of safety, the two brothers were assassinated by a mob. [ENCARTA, article on "Mormonism"]

It may be argued that the persecution of Mormons also had economic and political causes; it was not only because of their faith. But that is true in many cases of persecution of religious minorities; quite often there are underlying reasons for persecution that go beyond religious differences.

- Baabees and Bahais, suffering at the hands of the Persian government in the 19th century and also under the religiously intolerant Islaamic Iranian government of the late 20th century:

Bahai (Persian, "of glory"), religious faith founded in the late 19th century as the fulfillment of the prophecy of Mirza Ali Muhammad of Shiraz, known as the Bab ... The founder of Bahai was Mirza Hoseyn Ali Nuri, born in Persia and later known as Bahauallah (Arabic, "the Splendor of God"). He became a follower of the Bab, and in 1850, upon the martyrdom of the Bab, became the leader of one of the Babi factions. The Persian government, which had been persistently persecuting the Babists, in 1852 carried out a general massacre in which an estimated 20,000 died. Bahauallah, his family, and some of his followers were spared, but Bahauallah was imprisoned and tortured and then exiled to Baghdad, then under Turkish control. A political prisoner for the rest of his life, Bahauallah was sent by the Turkish government, together with his family and followers, on successive rigorous marches from Baghdad to Constantinople (present-day Istanbul) to Adrianople (now Edirne) and finally to a penal colony in Acre, Palestine (modern-day 'Akko, Israel), where he remained until his death.

... In 1863, in Baghdad, Bahauallah proclaimed himself to be [the] manifestation [of God foretold by the Bab]. ...

... The Islamic fundamentalist government of Iran has persecuted Bahais in that country since coming to power in 1979. [ENCARTA, article on "Bahai"]

It might be argued that the 19th century persecution of the Baabees and the Bahais was political in nature. However, the persecution by the Shee'ah government of late 20th century Iran was based on religious intolerance (although, ultimately, it might have been motivated by political ambition).

- Violence against Shee'ahs in modern-day Pakistan, a Sunnee majority Muslim country.

Anti-Shee'ah riots have broken out numerous times in Pakistan; the following quotation from a news article dated May 7, 2004, provides one example:

'Suicide attack' hits Karachi mosque

A bomb attack on a packed Shia mosque in the southern Pakistani city of Karachi has left at least 15 people dead, officials say.

The mosque, in Karachi's business district, was filled with scores of Shia worshippers attending Friday prayers.

A Shia Muslim cleric, Hasan Turabi, said: "We are at the mercy of terrorists who are getting bolder because they are not being punished. Now we have to defend ourselves."

The mosque is inside one of Pakistan's oldest and most famous educational establishments, the Sindh Madrassah-tul-Islam.

The establishment has separate mosques for Shias and Sunni Muslims.

Pakistan is 80% Sunni Muslim with the remainder Shia. The communities have a history of violence.

On 2 March, Sunni radicals killed more than 40 people and wounded 150 in an attack on a Shia procession in the south-western city of Quetta.

Last July an attack on a Shia mosque in Quetta left around 50 dead. [BBC]

Although the Shee'ahs retaliate with violence as well, they are more often at the receiving end of violence since they are in the minority.

4.2.6.4 Common Use of the Progress and Persecution Arguments

The Ahmadiyya Movement is not the only one to cite their progress and persecution against themselves as arguments for their truth; other religious groups do this too. In this section I present an extended quotation from a

book written by an ex-member of the SDA church that comments on common features among various religious groups, including the use of these arguments. One of the features he points out (in addition to the use of the progress and persecution arguments) is that the followers of a prophet quite often do not abandon him/her, even when prophecies fail, if the prophet is (or seems) firmly convinced of his/her own truth. He also points out how the community discourages doubts. Many of the features he describes can be found in the Ahmadiyya Movement as well.

I will not present here introductory information about the SDA church since I have already discussed this church in some previous sections¹⁰⁸. I do want to point out that I have observed that the mention of Mrs. Ellen White has been de-emphasized on the official web site of the church within the last year. This might be because of the negative information about her that is being disseminated by an opposition web site; an electronic copy of the book from which I will quote is available on this opposition web site.

The name of the book's author is D. M. Canright and the title of the book is *The Life of Mrs. E. G. White. Her Claims Refuted*. It was published in 1919. I quote from the Preface and Chapter 1. As you may notice, what I am doing (in this document) with respect to Mirza Ghulam Ahmad and the Ahmadiyya Movement is similar to what Mr. Canright did with respect to Mrs. White and the SDA church.

The first quotation below is from the Preface of the book and the second is from Chapter 1. I have shaded certain portions; these are important to understand the case being made by the author and/or because they have significant similarity to the case of Mirza Ghulam Ahmad and the Ahmadiyya Movement.

The Life of Ellen White by D.M. Canright

Preface

Mrs. E.G. White, the prophetess, leader, and chief founder of the Seventh-day Adventists Church, claimed to be divinely inspired by God the same as were the prophets of the Bible. ...

...

Her people accept and defend these claims strongly. ...

Hence these high claims are a subject for fair investigation, to which her followers, who have freely criticized other claimants to divine inspiration, can not reasonably object. They have published several books bearing on her life and work, in which they have gathered together and construed everything possible in her favor. From reading these books one would never know that she ever made a mistake, plagiarized, practiced deception, or wrote alleged inspired writings which had to be suppressed. In narrating the lives of inspired men God does not thus cover up their failures and pass by their mistakes and shortcomings.

The public, therefore, has a right to know the other side of the life of Mrs. White.

The writer is perhaps better qualified to give the facts regarding that phase of her life than any other person living, as he united with her people almost at their beginning ...

Why I Once Believed Mrs. White Inspired

I once accepted Mrs. White's claim to inspiration for the same reason that most of her followers do. I first accepted the Sabbath, and then other points of the faith, until I came to believe it all.

Once among and of them, I found all stating in strong terms that Mrs. White was inspired of God. I supposed they knew, and so took their word for it; and that is what all the others do as they come in, deny it as they may.

...

I believed the other doctrines so firmly that I swallowed the visions with the rest, and that it is what all do.

When I began to have suspicions about the visions I found the pressure so strong that I feared to express them, or even to admit them to myself. All said such doubts were of the devil and would lead to a rejection of the truth and then to ruin. So I dared not entertain them nor investigate the matter; and this is the way it is with others.

I saw that all who expressed any doubts about the visions were immediately branded as "rebels," as "in the dark," "led by Satan," "infidels," etc.

...

¹⁰⁸ Section 4.2.2.3.3, "Christian Spiritual Leader (Prophetess): Mrs. Ellen White", Section 4.2.3.2.2, "Examples of Revelation Reports from Other Claimants", and Section 4.2.6.2.2, "Quantity and Spread: Number of Ahmadees Etc.".

Over forty years ago, in my early ministry and while yet a firm believer in all the Seventh-day Adventist doctrines, I wrote a strong defense of Mrs. White. ... [I]n their writings against me they quote this as contradicting what I now say. I do not blame them; but my answer is this: "A wise man changes his mind seldom, a fool never."

At the time I wrote that defense of Mrs. White, forty years ago, I had never seen a copy of her early visions ... They had been so effectively suppressed that I did not know they ever existed. These contain the most damaging evidence against her inspiration. All these came into my hands later. ...

The facts presented in this book give some of the reasons why I gave up faith in Mrs. White's claim to inspiration. ...

The Author.

My Present Standing

Since I withdrew from the Adventists, over thirty years ago, they have continued to report that I have regretted leaving them, have tried to get back again, have repudiated my book which I wrote and have confessed that I am now a lost man. There has never been a word of truth in any of these reports. I expect them to report that I recanted on my deathbed. All this is done to hinder the influence of my books. I now reaffirm all that I have written in my books and tracts against that doctrine.

D.M. Canright,

Pastor Emeritus of the Berean Baptist Church, Grand Rapids, Mich. [CANRIGHT, Preface]

Now, here are excerpts from Chapter 1 of the book:

The Life of Ellen White by D.M. Canright

Chapter 1 - Introduction

Seventh-day Adventists regard Mrs. White as a prophet, and her writings as inspired. ...

In every generation many have arisen claiming to be prophets. All have found followers, more or less. All they had to do was to firmly believe in themselves, and make extravagant claims, and they soon had followers. ... Let us notice a few prominent ones near our own times.

Mrs. Joanna Southcott

This noted woman ... had trances the same as Mrs. White, and announced the speedy advent of Christ.

She "regarded herself as the bride of the Lamb, and declared herself, when sixty-four years of age, pregnant with the true Messiah, the 'second Shiloh,' whom she would bear Oct. 19, 1814. ... Joanna died in her self-delusion Dec. 27, 1814; but her followers, who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish Sabbath" (Schaff-Herzog Encyclopedia). "A post-mortem examination showed that she had been suffering from dropsy" (Johnson's Cyclopaedia). "Death put an end to both her hopes and fears. With her followers, however, it was otherwise; and, although for a time confounded by her decease, which they could scarcely believe to be real, her speedy resurrection was confidently anticipated. In this persuasion they lived and died, nor is her sect yet extinct" (Encyclopedia Americana, article "Southcott").

Mrs. White claimed her gift to be the "testimony of Jesus" spoken of in Rev. 12:17, while Mrs. Southcott claimed to be the "woman" spoken of in verses 1 and 2 of the same chapter. ...

The following from Chambers' Encyclopedia (article "Southcott") is also applicable to Mrs. White and her followers: "The history of Joanna Southcott herself has not much in it that is marvelous; but the influence which she exercised over others may well be deemed so, and the infatuation of her followers is hard to be understood, particularly when it is considered that some of them were men of some intelligence and of cultivated mind. Probably the secret of her influence lay in the fact that the poor creature was in earnest about her own delusions. So few people in the world are really so that they are always liable to be enslaved by others who have convictions of any kind, however grotesque. On her death-bed Joanna said: "If I have been misled, it has been by some spirit, good or evil." Poor Joanna never suspected that the spirit which played such vagaries was her own.

Just so of Mrs. White. It is marvelous that, with all the proof of her failures, intelligent men are still led by her. But the cases of Joanna, of Ann Lee and others, help us to solve this one. All have earnestly believed in their own inspiration, and this fact has convinced others.

Here notice the terrible tenacity of fanaticism when once started. When Joanna died we would have supposed that all sane persons would have given it up, but they adjusted it in some way, and went right on. So with the followers of Mrs. White. No matter what blunders and failures she made, they fix them up, and go right on.

Joseph Smith and the Mormons

This prophet and his visions and revelations are so well known that we mention them but briefly. ... The second advent of Christ was at hand, he said, hence the name, "Latter-day Saints." His mission was to introduce "the new dispensation." His followers are the "saints," and all other churches are "heathen," or Gentiles. Mrs. White's followers, likewise, are the saints; all other churches are "Babylon" and apostate.

As for having the "gifts" [i.e., spiritual visions, the power of prophecy, etc.] in the church, the Mormons far excel the Adventists. Besides having a prophet, they have apostles' work many miracles, as they strongly assert; have the gift of tongues, and can show, they claim, many predictions strikingly fulfilled. They also have a new Bible, a new revelation, have started a new sect, and will have nothing to do with others, but proselyte from all.

The Mormons began in 1831, only about fifteen years before Seventh-day Adventists did; but they now number over five hundred thousand, four times what Adventists do. They are increasing more rapidly than Adventists, who "point with pride" to their growth as proof that God is with them.

Seventh-day Adventists claim that they must be the true church because they have a prophet and are persecuted; but Mormons have a prophet and have been persecuted a thousand-fold more. Smith and others were killed; many have been whipped, tarred and feathered, rotten-egged, stoned, mobbed, run out of town and outlawed. So they must be the true church! In comparison, Seventh-day Adventists have suffered little. They have little idea what persecution is, though all along they have seemed anxious to pose as martyrs.

Mrs. Eddy and Christian Science

It is not our purpose in these few lines to discuss the character of either Mrs. Eddy or Christian Science, but simply to show how easily people are led and ruled by professed inspired prophets of God, no matter what they teach.

[Mrs. Eddy and Mrs. White] lived during practically the same period of time. The religious systems of the two, however, are exactly the opposite. ...

Yet these two prophets; with such opposite theories, find ready followers. The disciples of each believe their own prophet with equal devotion, and the writings of each as inspired and infallible. These writings are their Bibles, telling what God's Bible means.

Christian Scientists, as a class, stand high morally and socially. In these respects they excel Adventists. If teaching purity of life proved Mrs. White to be an inspired prophet of God, it proves the same thing for Mrs. Eddy.

The fact is that neither of these women leaders was inspired either by God or by Satan, but by their own inherited highly wrought religious reveries molded by the dominant influences which came into their lives. It is not necessary to believe that Mrs. Eddy was dishonest. She was simply a religious enthusiast, carried away with her own mental delusions, the same as Mrs. White. Adventists point to their success as proof that Mrs. White was a true prophet. But the believers in Mrs. Eddy outnumber them ten to one, though beginning their work over twenty years later.

Notice what a crop of false prophets the last century has produced. It seems to be in the air of the age.

Not one of those here mentioned, except Mrs. White, is regarded by Seventh-day Adventists as a true prophet. ... The only true prophet of modern times is their own.

The object of this book is to investigate the claims of Mrs. White, the prophetess of Seventh-day Adventists, and, from documentary evidence, plain facts and incontrovertible proofs, allow the reader to judge for himself whether or not she should be classed with the other false prophets of the age here noted. [CANRIGHT, Chapter 1]

And, with this, the answers to counter questions – questions that might have arisen in the minds of the readers of this document as a counter to the anti-Ahmadiyya evidence presented here – come to an end. The next section summarizes these answers.

4.3 SUMMARY OF THE ANSWERS

The table below summarizes the questions asked, and the answers provided, in the previous sections of this chapter. Please note that it provides only a *summary* and does not include mention of all the points made in the discussion contained in the previous sections.

Table 11 -- Summary of Answers to Counter Questions

Sec. #	Section Name	Question(s) and Summary Answers
4.1	Wasn't His Coming Expected?	
4.1.1	Introduction to the Expectations	(Introduction to the remaining sub-sections of Section 4.1.)
4.1.2	Expectations Inferred from the Quraan	<p>Question: There are verses in the Quraan that indicate the coming of a Muslim apostle or reformer in the 14th century of the Hijree calendar, or in the Last Era, and/or the coming of a person with characteristics similar to those of Mirza Ghulam Ahmad.</p> <p>If Mirza Ghulam Ahmad is false, how does one account for those verses?</p> <p>Answer: A review of the Quraanic verses cited most often by the Ahmadiyya Movement in support of Mirza Ghulam Ahmad's claim shows that the claim is in fact not supported by these verses.</p> <p>For example, Quraan 24:56 is interpreted by the Ahmadiyya Movement to mean that a khaleefah would be installed among the Muslims if they were good and Mirza Ghulam Ahmad says that he was the last such khaleefah. On the other hand, the Ahmadiyya Movement says that Mirza Ghulam Ahmad was a <i>reformer</i>, sent to pull the Muslims out of their poor religious condition. These are two incompatible situations. If Mirza Ghulam Ahmad came to fulfill 24:56 because Muslims were rewarded by God for being good then he could not be the reformer expected to come when they were bad.</p> <p>In general, the inferences drawn by the Ahmadiyya Movement from Quraanic verses are very far fetched. Other Islaamic sects have also drawn inferences to support their claims; the Ahmadiyya Movement's inferences are not any more logical or stronger than these other inferences.</p>

Sec. #	Section Name	Question(s) and Summary Answers
4.1.3	Expectations from the Hadeeth	<p>Question: There are many hadeeths that indicate the advent of a person, among the Muslims, with a mission similar to that proclaimed by Mirza Ghulam Ahmad, viz., hadeeths regarding the Mahdee, the Messiah (second coming of Jesus), and the mujaddid (reformer) of the 14th century of the Hijree calendar.</p> <p>Wasn't Mirza Ghulam Ahmad's advent a fulfillment of these hadeeths?</p> <p>If Mirza Ghulam Ahmad was not the Mahdee/Messiah/mujaddid, who was expected to come in the 14th century of the Hijree calendar, then who was?</p> <p>Answer:</p> <ul style="list-style-type: none"> • General comments regarding the Mahdee/Messiah/mujaddid expectations from Hadeeth: <ul style="list-style-type: none"> o None of these hadeeths is supported, at least not clearly, by the Quraan. Even though the Quraan mentions Jesus in numerous places, it says nothing about his second coming as foretold in various hadeeths. o None of the Mahdee or Messiah hadeeths designate the 14th century AH for the advent. As for the reformer of the 14th century, it is possible that he will be identified later. • Expectations of the Mahdee: <ul style="list-style-type: none"> o The hadeeths prophesying the advent of the Mahdee are considered unreliable by both non-Muslim and Muslim sources and even by Mirza Ghulam Ahmad himself. o Mirza Ghulam Ahmad does not fulfill the characteristics of the Mahdee that are mentioned prominently in the Mahdee hadeeths. o There is no such concept (in Sunni Islaam) as the <i>one</i> Mahdee; Mirza Ghulam Ahmad acknowledges that the hadeeths seem to foretell multiple Mahdees and he claimed to be just one of the Mahdees, the one who was the same as the Promised Messiah. So, we could disregard the Mahdee expectations and just focus on the Promised Messiah expectations. o Mirza Ghulam Ahmad indicated that he was the Indian Mahdee and quoted a prediction that the ministry of that Mahdee would last 40 years; however, his ministry (starting in 1882 and ending, with his death, in 1908) did not last 40 years. • Expectations of the Messiah: <ul style="list-style-type: none"> o Mirza Ghulam Ahmad does not fulfill most of the characteristics of the Messiah that are mentioned in the hadeeths, e.g., the quality of being a just ruler and arbiter (as shown in Section 3.3.7, "Extolling Victoria's Benevolent Embrace", and Section 3.3.8, "The 50 Horses and Spying on Friday"). <p>Mirza Ghulam Ahmad explains that the expectation of the Messiah breaking the cross meant that he would crush the glory of Christianity. However, Mirza Ghulam Ahmad did not accomplish this. The theory of Jesus coming down alive from the cross is detrimental to Christianity and is promoted by the Ahmadiyya Movement but it was first posited by Sir Sayyad Ahmad Khan rather than by Mirza Ghulam Ahmad. (Evidence for this is presented in Section 4.2.4.3.1, "Sir Sayyad's View That Jesus is Dead Predates Mirza Ghulam Ahmad's "Revelation"").</p> • Expectations of the Mujaddid (Reformer) of the 14th Century: <ul style="list-style-type: none"> o The expectation of a reformer conflicts with the Ahmadiyya claim that Mirza Ghulam Ahmad was a khaleefah of Muhammad, as promised by Quraan 24:56. That is because Quraan 24:56 says that the khaleefah(s) will be established if Muslims believe and do good works. However, the reformer is supposed to come when the Muslims are in need of reform. o If the hadeeth about the per-century mujaddid is to be believed, then a mujaddid should appear for the 15th century. There are some issues regarding who will hold this office, from the Ahmadiyya point of view.
4.2	Doesn't His Success Prove His Truth?	
4.2.1	Introduction to Criteria of Success	(Introduction to the remaining sub-sections of Section 4.2.)

Sec. #	Section Name	Question(s) and Summary Answers
4.2.2	His Fate as a Claimant	<p>Question: If Mirza Ghulam Ahmad's claims were false, why did he flourish? Are not those who attribute false statements to God expected to be humiliated or destroyed?</p> <p>Answer: The Ahmadiyya Movement holds that false claimants perish within 23 years of making the false claim and since Mirza Ghulam Ahmad did not so perish, he is proven to be true.</p> <p>A review of relevant Quraanic verses shows that the Quraan does not support this 23-year criterion.</p> <p>Moreover, there have been many claimants to Divine office, considered false by the Ahmadiyya Movement, but who have not perished within 23 years of their claim. Several examples are provided.</p>
4.2.3	His Prophecies and Claims of Revelation	<p>Question: If Mirza Ghulam Ahmad was false, how could he make true prophecies and predictions?</p> <p>Answer: Mirza Ghulam Ahmad himself acknowledges that lay people, even sinful people, can see prophetic dreams. In any case, not all of Mirza Ghulam Ahmad's prophecies were fulfilled (as shown in the various sub-sections of Section 3.1, "His Prophecies and Signs").</p> <p>There have been people who made prophecies that came true, even though they did not claim to be Divinely appointed. One example is Nostradamus, who lived in the 16th century and predicted some events that occurred in the 20th century.</p> <p>Question: If he was not actually in communication with God, how could he be so bold as to report revelations?</p> <p>Answer: Mirza Ghulam Ahmad is not the only one who reported fantastic revelations. Other claimants to Divine office, who the Ahmadiyya Movement thinks were false, also reported communications from God bestowing a position of honor upon them and conveying special knowledge to them.</p>
4.2.4	His Achievements	<p>Question: If Mirza Ghulam Ahmad was not from God then how is it that he accomplished so much, including the writing of so much spiritual material and making so many contributions toward the progress of Islaam?</p> <p>Answer: The Ahmadiyya Movement believes that Jesus completed his mission in his lifetime, since he found the 10 lost tribes of Israel and preached successfully to them. Mirza Ghulam Ahmad, who was supposed to be analogous to Jesus, did not complete his mission in his lifetime since he neither successfully reformed the Muslims nor established the supremacy of Islaam over other religions. So, in comparison to Jesus – per the Ahmadiyya Movement's theory -- Mirza Ghulam Ahmad did not accomplish much.</p> <p>Regarding the volume of his writings: A large part of these contain material that does not exactly qualify as religious guidance. Furthermore, producing religious guidance does not necessarily show that the writer is Divinely appointed.</p> <p>Moreover, a review of some of Mirza Ghulam Ahmad's reforms cited by the Ahmadiyya Movement shows that many of the claims are incorrect.</p> <p>Question: In particular, why is it that God chose Mirza Ghulam Ahmad for correcting the erroneous belief, common among Muslims of his time, that Jesus had ascended alive to the heavens?</p> <p>Answer: Actually, Mirza Ghulam Ahmad was not the one who first explained that based on accounts in the Gospels and the Quraan one could postulate that Jesus had come down alive from the cross. Before Mirza Ghulam Ahmad adopted this view, Sir Sayyad Ahmad Khan had written about Jesus coming down alive from the cross and dying a natural death. When Sir Sayyad's views were published, Mirza Ghulam Ahmad opposed him.</p>

Sec. #	Section Name	Question(s) and Summary Answers
4.2.5	His Converts	<p>Question: If Mirza Ghulam Ahmad was not true, how was it that so many decent, pious, and educated people became his followers and did not abandon him?</p> <p>Answer: Many Muslims were waiting for a Mahdee or Messiah. The idea of a symbolic and peaceful second coming of Jesus, rather than a militant one, appealed to many, especially educated people.</p> <p>Once they had accepted him, they stayed on for various reasons even though many of Mirza Ghulam Ahmad's prophecies did not come true and other issues emerged too. One of the reasons probably was that it is difficult to admit that one's faith has been misplaced, especially when one has made sacrifices to uphold it. Psychological research shows that people tend to become even more firm believers in their prophet or cult leader after his/her prophecies fail, in order to justify their previous allegiance and sacrifices to themselves.</p> <p>Question: Why did God not guide his followers out of their error, given that they were pious?</p> <p>Answer: There are pious people in various different religions and it does not seem to be God's practice to necessarily guide them to the right religion, whatever that might be.</p> <p>Question: What about the dreams people have had about Mirza Ghulam Ahmad?</p> <p>Answer: It is true that many people report having dreamt of Mirza Ghulam Ahmad. But then there are Muslims who have converted to Christianity because, they say, they dreamt of Jesus. So dreams cannot necessarily be taken as guidance from God.</p> <p>Furthermore, some people who left the Ahmadiyya faith had bad dreams about Mirza Ghulam Ahmad.</p>
4.2.6	Persistence, Progress, and Persecution of the Ahmadiyya Movement	<p>Question: If Mirza Ghulam Ahmad was false and his Movement is based on deceit, how come the Movement not only still exists but has made so much progress?</p> <p>Answer: Most people tend to remain within the religion in which they were brought up; Ahmadees are no exception. Also, the Ahmadiyya community is an isolated and close-knit network; it is difficult to leave it. However, some people do leave. Some examples are provided.</p> <p>Regarding progress of the Ahmadiyya Movement: There does not seem to be much or any progress in terms of religious caliber. As for membership size, a large part of the population increase is probably due to natural population growth; that is not much of a proof of the truth of the Movement. More importantly, there are other religious organizations that started approximately around the same time as the Ahmadiyya Movement and have had comparable size increases and, as the Ahmadiyya Movement does, can also cite some other indicators of success such as international presence.</p> <p>In general, the spreading of a religion is not a proof that it is true. From the Ahmadiyya/Islaamic viewpoint, Pauline Christianity is a false religion. Yet, it spread all over the world.</p> <p>Question: Is it not the case that those who stand for the truth are persecuted? If so, doesn't the persecution of the Ahmadiyya Movement prove its truth?</p> <p>Answer: It is not true that only the true are persecuted. There are examples of other religious groups that, according to the Ahmadiyya Movement, were not true and yet they were persecuted.</p>
4.3	Summary of the Answers	(Summary of answers provided in the previous sections.)

5 EPILOGUE

I now offer some concluding thoughts, on the following topics, in corresponding sections:

- 5.1, Mirza Ghulam Ahmad's Motivation and Modus Operandi.

The purpose of this document was to show that Mirza Ghulam Ahmad was not a Divine apostle and the Ahmadiyya Movement is not based on truth. I did not set out to determine the motivation for Mirza Ghulam Ahmad's falsehood or to find out how he was able to dupe his followers; therefore, I have stayed away from discussing this in the document proper. However, in this section of the Epilogue I will offer some views on this topic.

- 5.2, My Journey Continues.

In this section I will make some comments related to my current religious position.

5.1 MIRZA GHULAM AHMAD'S MOTIVATION AND MODUS OPERANDI

I discuss this topic in the following sub-sections:

- What was Mirza Ghulam Ahmad's Motivation?
- How did He Operate His Imposture?
- Was it Totally Fraudulent Imposture?

5.1.1 What was Mirza Ghulam Ahmad's Motivation?

I do not know but I will share my conjecture with you. Here are the clues upon which I base it:

- Mirza Ghulam Ahmad was not as saintly and unworldly as the Ahmadiyya Movement would like us to believe. In fact, I get the impression that he was quite interested in money and worldly grandeur. Consider, for example, the following:
 - o The incident, described in Section 3.3.2, "Personal Discipline During Youth", in which he squandered his father's pension payment when on a journey with a relative of his.
 - o His obsession with the fact – as shown by his repeated mention of it -- that his father had donated 50 horses to the British Government "out of his own pocket". See Section 3.3.8, "The 50 Horses and Spying on Friday", for reference.
 - o The fawning and obsequious attitude he had toward the British Government, his repeated appeals to them to bestow favors upon him, and his proud mention of the fact that his father used to get a seat (a chair to sit on) in the durbar of the British governor. See Section 3.3.7, "Extolling Victoria's Benevolent Embrace", and Section 3.3.8, "The 50 Horses and Spying on Friday", for reference.
- According to his accounts and those of others, his ancestral family had been rich but had lost most of its estate. See, for example, [RK, v. 15, pp. 112-113; *Sitaarah-e-Qaysarah*], quoted in Section 3.3.8.2.1, "An Initial Example". Mirza Ghulam Ahmad did have property but it might not have been sufficient as a source of income or adequate for his needs.
- The Ahmadiyya Movement's biographies of Mirza Ghulam Ahmad give the impression that he had no interest in taking up any worldly profession. However, it is worth noting that he did attempt to become an attorney but failed the exam: "He ... once read some books on law and appeared in the Mukhtar examination, but he did not succeed" [LIFE-AHMAD, p. 41].
- After Mirza Ghulam Ahmad started the Ahmadiyya Movement, he set up various systems for collecting money and exhorted his followers to contribute:
 - o Firstly, there was the overall idea that since Mirza Ghulam Ahmad was serving Islaam, contributing to the causes he established was piety in the eyes of God. But Mirza Ghulam Ahmad did not allow this manifestation of piety to be left to itself; he made sure that his followers made donations:

And the nation^[109] should serve this Movement in every way. There must not be negligence in monetary service as well. ... If these people [i.e., members of the Ahmadiyya Movement] pay even a penny during a whole year, with commitment, a great deal can be accomplished. Of course, if someone does not even pay even a penny, then what need is there for him/her to remain in the Movement [Reference to marginal note # 1]. [MALFOOZAAT, v. 6, pp. 38-39]

[Marginal note # 1:] ... There was a time when people sacrificed their lives for the Divine religion, like sheep and goat, what to mention [sacrifices of] property. Hadrat Aboo Bakr Siddeeq [a companion of the Holy Prophet and later the first khaleefah of Islaam], may Allaah be pleased with him, donated his entire house more than once ... [Mention of the material sacrifices made by other companions of the Holy Prophet for the sake of Islaam.] [MALFOOZAAT, v. 6, p. 40; starts at 1st line of marginal note; continuation of marginal note from previous page]

¹⁰⁹ Meaning, perhaps, Muslims in general and his followers in particular.

...
Each individual soul of this Movement must pledge that he/she will continue to pay a certain amount of donation. ... Wherever someone wants to take the bay'at [initiation pledge], his/her name and the donation pledge should be recorded in the register and each person should pledge that he/she will pay such an amount toward the 'madrassah' [school] and such an amount toward the free public kitchen.

...
... If some person does not promise [to make monetary contributions] then he/she should be expelled [from the Movement]; he/she is a hypocrite; his/her heart is benighted. [MALFOOZAAT, v. 6, pp. 41-42; starts at 2nd line of p. 41; statement dated July 1903]

Note, however, that Mirza Ghulam Ahmad did not make donation a requirement when he started taking initiates into his Movement, in 1889; he began insisting on donations later, particularly after the membership began to swell due to the plague.

- o There was also a special system of donation he set up known as 'wasiyyat' (meaning "will" or "testament"), which still exists today, and based on which the donor has to pay at least 1/10th of his/her income and property to the Ahmadiyya Movement and then is eligible for burial in a special graveyard known as the "Heavenly Graveyard". What is particularly noteworthy is that Mirza Ghulam Ahmad exempted his own family from having to make the supposedly blessed donation payments for this system.

[Special instructions for the 'wasiyyat' donation system:]

1. ...

2. [A participant in this donation system must] clearly write [in the declaration for entering this system] that he/she donates a tenth of his/her movable and stationary property for the promotion/propagation of the cause/motives of the exalted Ahmadiyya Movement ... [RK, v. 20, p. 323; Appendix to *Al-Wasiyyat*]

...

20. Regarding me and my family God has made an exception. Besides [me and my family] every man or woman must fulfill the conditions [of the 'wasiyyat' system] and one who complains will be a hypocrite. [RK, v. 20, p. 327; Appendix to *Al-Wasiyyat*]

(Participation in the 'wasiyyat' program is optional. The Ahmadiyya Movement also has a mandatory contribution, set at 1/16th of the member's income. My understanding is that this mandatory contribution was instituted by Mirza Ghulam Ahmad but I have not been able to locate the relevant reference from his books.)

- o Then there were donations and payments for books that he wrote:
 - In general, he sold the books he wrote. See, for example, [MAJMOO`AH, v. 1, p. 236] for his announcement of the price for one of his books.
 - Recall, in particular, the advance payments and donations he kept soliciting and accepted for *Baraaheen-e-Ahmadiyya*, never produced the book as promised/advertised, and was loath to return the money. See Section 3.3.3.1, "The (Much Advertised but Never Quite Materialized) Book", for more information.
- o Also recall his exhortations to Ahmadees for donations to be sent to Qaadiyaan – for such projects as improving the housing available for guests and for extending his own mansion -- while plague was ravaging the country. See Section 3.1.8.2, "The Plague", for reference. Perhaps he was afraid that people who had joined the Movement due to their dread of the plague might leave once it subsided and so he tried to make hay while the sun shone.
- When questioned by some of his followers, Mirza Ghulam Ahmad angrily refused to account for how he spent the donation funds of the Ahmadiyya Movement. See Section 3.3.6.1, "Less Than Forthright Management of Ahmadiyya Movement Funds", for reference.
- He adopted policies and methods conducive to increasing and retaining Ahmadiyya Movement membership:
 - o He seemed interested in increasing Ahmadiyya Movement membership without much regard for the religious caliber of the initiates, contrary to the impression one gets from the initiation conditions he had documented.

The initiation conditions Mirza Ghulam Ahmad documented for entry into the Ahmadiyya Movement make it seem that he was trying to establish a community of highly pious people with lofty religious ideals. (See Section 3.2.3.1, “Ahmadiyya Bay`at Conditions”, for reference.) However, he clarified that he did not expect the conditions to be taken in earnest; see Section 3.2.3.3, “Ahmadiyya Attitudes Regarding the Pledge”. Also, as we saw in Section 3.1.8.2, “The Plague”, based on his own statements, during the plague years he was happy to have hoards of people enter his Movement due to their dread of the plague.

- o As discussed in Section 3.3.8.4.4, “So, What was Mirza Ghulam Ahmad Trying to Get?”, Mirza Ghulam Ahmad was asking the British Government for favors not only for himself but also for his Jama`at and he forwarded the names of his (male) disciples to the Government. It may be that he wanted to make the potential for favors by the British Government a means of attracting members into his fold.
- o As discussed in Section 4.2.5, “His Converts”, Mirza Ghulam Ahmad took measures to ensure that his followers would be reluctant to abandon him. For example, he scared them that rejecting him would lead to damnation.

Based on the observations presented above, *it seems that Mirza Ghulam Ahmad’s goal was to create a large community of followers who were dedicated to him and dutifully made monetary contributions*. But what was his *ultimate motive*? (Duh!) Is it too far-fetched to surmise that he sought to establish a source of income for himself and his family? Not to mention the power, prestige and other perks that come with being revered as a Divine apostle.

Unlike many non-Ahmadee Muslim critics of the Ahmadiyya Movement, *I do not think that Mirza Ghulam Ahmad was planted by the British Government*. I may be wrong but the evidence I have seen does not give me this impression. My reasons for not being convinced of this theory are as follows:

- The threat/issue of militant jihaad by Indian Muslims against the British had been largely resolved by about 1870 due to the fatwaas (religious decrees) issued by several Muslim scholars/jurists that it was not called for. (For more information, refer to the last page of Section 3.3.8.4.1 and the last three pages of Section 3.3.8.3.4.)

Therefore, the British did not need to plant a spurious Muslim reformer to tell Muslims to be loyal to the British and refrain from militant jihaad.

- Even if the British did support Mirza Ghulam Ahmad before 1891, it seems unlikely that they would have supported him after that, given that after 1891 he was championing the theory of Jesus’ coming down alive from the cross¹¹⁰ and traveling to India, which theory is very detrimental to Christian doctrine. I do not think that the British Government of 19th century India would have supported someone with a Movement based on a theory that is such a serious threat to Christianity.
- I think the British were shrewd and learned enough to know that Muslims would not accept someone claiming to be the second advent of Muhammad. So it would have been wasted resources on their part to support Mirza Ghulam Ahmad.
- If the British had been supporting Mirza Ghulam Ahmad, I think his Movement would have spread more than it did.
- Finally, his pathetic pleas for help to the British Government do not give the impression that he was receiving any favors from them (although, of course, those pleas could have been red herrings).

5.1.2 How did He Operate His Imposture?

How did he build up and get away with his make-believe apostleship? Was he not afraid that he would be found out?

He got away because there were people who believed him (as do even today). And no, he was not afraid that he would be found out. What was there to be afraid of? The worst that could happen was that one or more of his followers would leave. So what?

The above is a somewhat glib response. A more analytical answer is provided in the sub-sections below:

¹¹⁰ Sir Sayyad had also written about this but Muslims were ignoring his theory and he was not pushing it. So, the British did not need to suppress Sir Sayyad for this reason.

- Overview of Mirza Ghulam Ahmad's Modus Operandi.
- Progression of Mirza Ghulam Ahmad's Claims, Demands, and Impudence.
- How He Managed His Predictions.

5.1.2.1 Overview of Mirza Ghulam Ahmad's Modus Operandi

As I see it, the following are some of the strategies and methods that helped Mirza Ghulam Ahmad manage his operation:

- He made his claims and demands, and other impudent assertions, one step at a time; he also allowed himself leeway to change course.

He tried a little and if his followers swallowed that much, he tried some more. Sometimes he even made different claims during the same period, perhaps to determine which one to pursue, keeping the weaker claim as a backup in case he had to backpedal from the stronger claim.

The next section presents a table tracing (as a summary) the progression of his claims, demands, and impudence.

- He effectively used predictions – in which term I am including prophecies and portentous prayers (prayers regarding defeat and death of opponents etc.) -- to convince potential converts and existing followers that he was Divinely supported.

The question, of course, is as to how he could be so bold as to make those predictions if he was not actually Divinely supported and so could fail. I discuss that in one of the upcoming sections, Section 5.1.2.3, "How He Managed His Predictions".

- He was quick to capitalize on events, for example, the lunar and solar eclipses and the plague. See Section 3.1.8, "A Couple of Non-Simple Signs", for more about these events.
- He adopted policies and attitudes that ensured that once a person had become his follower, he would be reluctant to leave and thus unlikely to notice or acknowledge any of Mirza Ghulam Ahmad's failures.

This was discussed in Section 4.2.5, "His Converts". For example, he made his followers feel that they were similar to the companions of Muhammad, thus making them addicted to a position of prestige.

- He maintained his relationship with the British Government to ensure their protection in case there was some violent backlash against him from the Muslim public as a result of his daring claims, particularly his claim of being the second advent of Muhammad.

Mirza Ghulam Ahmad repeatedly asked the British Government to give him special treatment in connection with his opponents' reports against him. My observation is that his most frequent and insistent communications for support came before 1901. As noted in Section 3.3.8.4.4, "So, What was Mirza Ghulam Ahmad Trying to Get?", perhaps he was making preparations in anticipation of a future event, viz., his emphatic clarification that he was a prophet and his declaration of being Muhammad's second advent, both of which he did in the book *Ayk Ghalatee kaa Izaalah*, published in 1901.

5.1.2.2 Progression of Mirza Ghulam Ahmad's Claims, Demands, and Impudence

The table below presents a timeline, in summary, of the progression of Mirza Ghulam Ahmad's claims, demands, and impudent assertions. Almost all the references have been presented and discussed earlier.

Disclaimer: It is possible that the year mentioned for an item in the table is not the earliest year in which that item occurred. For example, the table shows that it was in 1903 that Mirza Ghulam Ahmad said that he is the one and only prophet to appear among Muhammad's followers; this is based on a reference from [RK, v. 20, p. 45]. However, it is possible that he made this assertion at some earlier date as well but I have not happened to see it. This disclaimer notwithstanding, I think the table conveys a fairly good idea of how his claims progressed.

Table 12 -- Evolution of Mirza Ghulam Ahmad's Claims, Demands, and Impudence

Year / Period	Claims Etc. (Paraphrased)	Selected Reference(s)
Late 1870's	He is a champion of Islaam. (This phase of Mirza Ghulam Ahmad's life was not discussed in this document.)	<ul style="list-style-type: none"> [LIFE-AHMAD, pp. 61-69] [MAJMOO'AH, v. 1, pp. 1-17; announcements and letters related to discussions etc. with Aryaas and other Hindus]
1882, 1884	He is a <i>mujaddid</i> (reformer) appointed by God. Jesus (the original one) will return to this world. However, he (Mirza Ghulam Ahmad) has been shown that he is <i>analogous to Jesus</i> . (By 1882 he had probably read Sir Sayyad's commentary on the Quraan and become aware of the idea that Jesus had not been lifted up alive from the cross. So he started making mention of being an analogue of Jesus but at the same endorsed the belief that the original Jesus would return to this world.)	<ul style="list-style-type: none"> [RK, v. 1, pp. 264-265; marginal note within marginal note; <i>Baraaheen-e-Ahmadiyya</i>, Part III; published 1882] [AHMADIYYAT-REN, p. 27] [MAJMOO'AH, v. 1, p. 24; undated announcement] [RK, v. 1, pp. 593-594; 2nd marginal note; <i>Baraaheen-e-Ahmadiyya</i>, Part IV; published 1884]
1889	God has told him to <i>start taking bay'ats</i> (pledges of allegiance). (The conditions of initiation did not include making a pledge for paying monetary donations.)	<ul style="list-style-type: none"> [MAJMOO'AH, v. 1, pp. 188-192]
1889	He is the <i>Mahdee</i> foretold in the Hadeeth. (I cannot locate a reference from Mirza Ghulam Ahmad, dated 1889, where he claimed to be the Mahdee. However, [AHMADIYYAT-REN] says that he made this claim in 1889.)	<ul style="list-style-type: none"> [AHMADIYYAT-REN, p. xiii]
1891	God has informed him that <i>Jesus is dead</i> . He is the <i>Promised Messiah</i> .	<ul style="list-style-type: none"> [MAJMOO'AH, v. 1, p. 203; announcement dated 1891]
1891, 1893	He is a <i>partial prophet</i> , a muhaddath -- one who has converse with God. He received his prophethood by following Muhammad and <i>his status is definitely lower than that of Muhammad</i> . Such prophet-like people, who have converse with God, have been appearing among Muhammad's followers in each century.	<ul style="list-style-type: none"> [RK, v. 3, pp. 60-64; <i>Taudeeh-e-Maraam</i>; published 1891] [RK, v. 6, pp. 22-24; <i>Barakaat-ud-Du'aa</i>; published 1893]
1893, 1894	Those who do not accept him are the progeny of prostitutes. (Statement made in Arabic.) Anyone who does not concede that he (Mirza Ghulam Ahmad) has won in the matter of his prophecy against `Abdullaah Aatham is a bastard.	<ul style="list-style-type: none"> [RK, v. 5, pp. 547-548; last two lines of p. 547 and first line of p. 548; Arabic; <i>Aa-eenah-e-Kamaalaat-e-Islaam</i>; dated 1893] [RK, v. 9, pp. 31-32; <i>Anwaar-ul-Islaam</i>]
1899 / 1900	No person becomes a kaafir by rejecting his claim but the denier grows hard-hearted and eventually loses the light of faith.	See Section 3.2.2.1.1, "1899/1900 Statement: No Person Becomes a Kaafir by Rejecting My Claim".
1900	Those who reject him and do not join his Movement are bound for Hell.	<ul style="list-style-type: none"> [MAJMOO'AH, v. 3, p. 275; announcement dated 1900]
1901	He is <i>definitely a prophet</i> and is the <i>second advent of Muhammad</i> , being a shadow mirror reflecting all his excellences. (Some of his followers had not been sure that he claimed to be a prophet so he forcefully clarified the claim.)	[RK, v. 18, p. 212; <i>Ayk Ghalatee kaa Izaalah</i> ; published 1901]
1902	His <i>spirituality in the second advent (as Mirza Ghulam Ahmad) is superior</i> (more radiant and complete) to what it was in the first advent (as Muhammad). (This idea perhaps did not sit well with people so he seems not to have pursued it.)	<ul style="list-style-type: none"> [RK, v. 16, pp. 259-275; Chapter 4 of <i>Khutbah-e-Ilhaamiyyah</i>; dated October 1902] <p>Also see Section 3.2.1.4, "The Imprint Surpasses the Seal".</p>

Year / Period	Claims Etc. (Paraphrased)	Selected Reference(s)
1902	God will not remove the plague (which existed in India during that time) until people accept him. Donations, including zakaat (the Islaamic mandatory charity), should be sent to Qaadiyaan for various projects such as improving housing for guests. Also, funds are needed for the expansion of Mirza Ghulam Ahmad's mansion.	<ul style="list-style-type: none"> [RK, v. 18, p. 225; <i>Daafi`-ul-Balaa wa Mi`yaaru Ahlil Istifaa</i>; published April 1902] Also see Section 3.1.8.2.4, "The Role of the Plague in the Ahmadiyya Movement". In general, see Section 3.1.8.2, "The Plague".
1903	He is the one and only person given the title of prophet after Muhammad.	<ul style="list-style-type: none"> [RK, v. 20, p. 45; <i>Tadhkirah-tush-Shahaadatayn</i>; published 1903] Also see Section 3.2.1.3.5, "The First and Last – the One and Only – Imprint".
1903	Ahmadees who do not pledge monetary donations should be expelled from the Movement.	[MALFOOZAAT, v. 6, pp. 41-42; statement dated July 1903]
1905	He has been shown the Heavenly Graveyard in a vision, based on which he institutes the donation program known as 'wasiyyat'. But God has exempted him and his family from the requirements he lays down for participation in the wasiyyat program; all others have to abide by the requirements and anyone who complains will be a hypocrite.	<ul style="list-style-type: none"> [RK, v. 20, p. 316; <i>Al-Wasiyyat</i>; published 1905] [RK, v. 20, p. 327; Appendix to <i>Al-Wasiyyat</i>; published 1905]
1905	Some followers of Muhammad, before him, received the title of prophet.	[RK, v. 20, p. 312; <i>Al-Wasiyyat</i> ; published 1905]
1907	He is the only person, among the followers of Muhammad, who was selected for receiving the title of prophet; others were not deserving of this title.	[RK, v. 22, pp. 406-407; <i>Haqeeqat-ul-Wahee</i> ; published 1907]
1907	He is the <i>manifestation of Lord Krishna</i> , awaited by the Aryaas. (The book in which I found this claim was published in 1907 although it is possible that he had made this claim earlier as well.)	[RK, v. 22, pp. 521-522; <i>Haqeeqat-ul-Wahee</i> ; published 1907]
1907	<i>Denying him makes one a kaafir</i> , i.e., an infidel to Islaam.	See Section 3.2.2.1.2, "1907 Explanation: It is a Strange Thing That You Can't See That They are Kaafir".

5.1.2.3 How He Managed His Predictions

In this section I look at how Mirza Ghulam Ahmad could be so bold as to make predictions – including dire predictions against opponents and prayers for their destruction – if he was not really supported by God.

(In Section 4.2.3.1.2, "If He was False, Why Were Some Predictions Fulfilled?", I discussed the issue of how some of his predictions did come true. Here I am focusing on how he could be bold enough to make predictions not being sure that they would come true.)

As far as his overall claim was concerned – a sort of high-level prophecy that he would establish the victory of Islaam -- Mirza Ghulam Ahmad had formulated the theory that the mission of a prophet is not accomplished in his lifetime but rather is completed by a second manifestation. (See Section 4.2.4.1.3, "Mirza Ghulam Ahmad's Statements About Prophets Completing Their Missions", for more about this theory and Mirza Ghulam Ahmad's own statement contradicting it as well.) So, as far as not being able to accomplish the overall goals expected of him, he could hide behind this theory.

As for more specific and lower-level prophecies and predictions, I list below some explanations of how Mirza Ghulam Ahmad managed these, based on my study of his writings and Ahmadiyya literature.

- Some of his predictions were totally risk free.

An example is the prophecy that the perfectly righteous would be saved from the plague along with which he gave the definition that the totally righteous are those who are so proved by God's actions. (See Section 3.1.8.2.3, "How One Could be Saved from the Plague", for references.) This prophecy can never fail; it could

not be deemed as having failed even if an extremely righteous Ahmadee got afflicted by the plague because the very fact of his getting afflicted, by God's action, proved (according to Mirza Ghulam Ahmad's definition) that he was not perfectly righteous.

- In the case of predictions that did have some risk, Mirza Ghulam Ahmad mitigated the risk by keeping an escape hatch or safety net that would allow him to extricate himself from embarrassment and save face if he failed. A few examples and elaborations are provided below.
 - o This was usually done by including some kind of a limiting condition in his predictions.

Often, in the case of predicted adversity for opponents, this condition stated that the adversity would be averted if the opponent repented. Usually this escape could be used whether or not there was any actual repentance because Mirza Ghulam Ahmad could insist that the opponent had inwardly repented even if the opponent did not acknowledge it. The case of `Abdullaah Aatham (discussed in Section 3.1.3.1, “`Abdullaah Aatham”) is an example of this. (Aatham's case, however, also suggests a certain method Mirza Ghulam Ahmad might have used to actually get some kind of repentance out of this opponents; I will describe that in a separate point below.)

In the open letter that Mirza Ghulam Ahmad wrote to Maulvee Sanaaullaah too you can see that he had this sort of escape hatch: “O my Perfect and True God, if Maulvee Sanaaullaah is not true in the accusations that he levels at me, then I humbly pray to You to **perish him in my lifetime. ... Except in the case that he openly repents ...**” [MAJMOO`AH, v. 3, p. 579]. In this case Mirza Ghulam Ahmad required “open” repentance and Maulvee Sanaaullaah made it clear that he was not repentant so the hatch could not be used and, anyway, Mirza Ghulam Ahmad died quite soon after the letter.

- o Another way to mitigate risk was to make the prediction somewhat gray rather than predict a black-or-white outcome.

An example of this is the rather bland prophecy that Ahmadees would, in general, suffer less from the plague compared to others. Since it would not be easy to determine whether Ahmadees were, in general, suffering more or less than others, this prophecy is difficult to challenge but easy to defend since a challenger would have to make a strong case whereas Mirza Ghulam Ahmad would only have to make a weak case to save face.

- o Mirza Ghulam Ahmad also used clever wording that made a prediction or promise sound stronger than it was. An example is the following:

Of course if you claim that `Abdullaah Aatham did not turn toward the truth even one bit [even as much as an atom] and was not scared, then for this superstitious suspicion there is a straightforward and clear standard. [That standard is] that **I [will] give `Abdullaah Aatham Rupees 2000 [if] he swears three times and then admits [i.e., declares] that I [Aatham] did not turn toward Islaam even one bit and neither did the grandeur of the Islaamic prophecy fill my heart ... Then if at that time I do not, without hesitation, pay Rupees 2000 then a curse upon me and I am a liar and my revelation is false.** And if `Abdullaah Aatham does not take the oath, or, [takes the oath but] experiences the punishment of that oath within the period then I am true and my revelation is true. [RK, v. 9, pp. 30-31; bottom of p. 30 and top of p. 31]

Notice that Mirza Ghulam Ahmad is not saying he will be proven a liar if Aatham swears that he did not turn to Islaam etc.; rather, Mirza Ghulam Ahmad will be proven a liar only if he does not pay Aatham Rs. 2000 after Aatham has so sworn. So, if it so happened that Aatham did so swear even then Mirza Ghulam Ahmad could be saved from being called a failure by giving Aatham Rs. 2000.

- o If no specific route of face saving was available, Mirza Ghulam Ahmad could always say that God sometimes does not fulfill His threats and perhaps even His promises. The following so-called revelation of Mirza Ghulam Ahmad – quite a fascinating explanation of how Divine Will operates – is very useful in this context:

I will respond in support of the Messenger; **sometimes I will abandon my Will/Intention and sometimes I will take my Will/Intention to completion.** [Reference to marginal note, given with the Arabic text written above the Urdu line]

[Marginal note:] The apparent wording of this Divine revelation has this meaning: I [i.e., God] will make a mistake and also will perform a correct/virtuous action; that is, I will sometimes do what I want and sometimes not. **And sometimes my Will/Intention will be fulfilled and sometimes not. Such words do occur in Divine statements. ... Sometimes I abrogate my Destiny and Will/Intention and sometimes that Will/Intention, as I had wanted, takes place.** [RK, v. 22, p. 106; *Haqueeqat-ul-Wahee*]

- Even if Mirza Ghulam Ahmad could use no escape and obviously failed, he had no shame in concocting a convoluted explanation, based on lies or fallacious arguments, to save face. The case of Meer `Abbaas `Alee's renunciation is an example of such a failure. Refer to Section 3.1.5, "A Disciple with a "Firm Root" – Meer `Abbaas", to see the shameless explanations Mirza Ghulam Ahmad gave after his so-called revelation had been proven false.
- Some predictions were such that they would be proven false only after his death. So, he would not have to face the shame anyway.

The obvious example is the claim that God had promised him a life span of 80 years or so. That could come out false only after he died. So, why should he have cared? (And, he was leaving behind clever sons who would do research to revise his date of birth. Not to mention that he had helped them by downsizing the promise to 74 years and also by making confusing statements about his age. See Section 3.1.2, "A Prophecy (with Several Variations) About His Life", for references.)

Predictions that said that some opponent would die before him (i.e., within Mirza Ghulam Ahmad's lifetime) could also only be proven false after Mirza Ghulam Ahmad's death. Again, he did not have to worry much about boldly making such predictions. If the opponent was still alive and Mirza Ghulam Ahmad died, well, then, Mirza Ghulam Ahmad's survivors would have to find a way to save face.

- One also has to admit that Mirza Ghulam Ahmad had the boldness and nerve to gamble and take risks. An example is his prediction or declaration that the plague would not end until people had accepted him. (See Section 3.1.8.2, "The Plague", for more information.) I suppose he must have known that sooner or later the plague would end and most probably he would still not be widely accepted as the Messiah at that time (as, in fact, did happen). That is, this declaration of his would obviously be proven false. But he did not seem to care about this. My guess is that he knew the declaration would scare quite a few people into accepting him and he would have a reasonably large community by the time the plague ended and, therefore, have quite a number of devoted followers who would blindly support him even in the face of failure (as, in fact, did happen). So, he went ahead and made the declaration. The plague, of course, ended even though he was not widely accepted and opposition toward him continued. But he had gained much more (converts and donations) by making the bold declaration than he would lose by some people noticing that it had been proven false.
- The description of Aatham's case in Ahmadiyya literature makes me wonder if Mirza Ghulam Ahmad practiced some kind of mind control to strike fear into the hearts of his opponents. Consider the following:

Atham, in spite of his circumstances, his associations, his position and his past, became overawed by God and the prophecy [of Mirza Ghulam Ahmad that Aatham would be humiliated and end up in Hell if he did not cease to oppose Islaam]. ... Atham stopped all his work in support of Christianity. ... He suffered great mental anguish, a sort of hell. Feelings of guilt over his unjust hostility towards Islam mounted. He began to have strange hallucinations and admitted this to his relations and friends. He day-dreamt about snakes, rabid dogs, and armed men ready to attack him. These experiences cannot be produced through human agency. Snakes and dogs cannot be exploited for the purpose, and in India, because of the ban on the free use of weapons, armed men could not be found and paraded. These hallucinations constituted the mental hell into which Atham had fallen. [INVITATION-TO, pp. 249-250]

What makes me suspicious is the assertion that the "experiences cannot be produced through human agency". Obviously, the hallucinations (if they did occur) were in Aatham's mind and not caused by actual dogs and armed men, as the author disingenuously explains. But the hallucinations could have been maliciously induced, by the use of some kind of psychic impact or mind control technique. Such techniques were, in fact, quite commonly used in the Indian culture of Mirza Ghulam Ahmad's time; here is a quotation from Mirza Ghulam Ahmad supporting this:

For example, those people who are known as witches ['daa-en'] in our country, their reality [i.e., their existence or the truth about them] is just this much that, due to their noxious glance, weak-natured people [and] children etc. get influenced [by them] to some extent. Some people [are able to] easily catch prey, intimidating/overpowering and influencing [the] animals with their noxious glance. Some [people], due to practice of hypnotism/mesmerism ['tarbee mashq'¹¹¹], cast the influence of their thoughts/imagination on to the heart [i.e., mind] of another. Some are able to convey the impression of their [mental]

¹¹¹ See [RK, v. 3, p. 504; 4th and 5th lines of the 2nd paragraph] for confirmation that 'amal-ut-tarb' means mesmerism, which is a form of hypnotism. Therefore, I have translated 'tarbee mashq' as the practice of mesmerism/hypnotism.

condition/disposition, by the force of this technique/practice [i.e., mesmerism or hypnotism], to the heart [i.e., mind] of another. Some [are able to] cause movement in lifeless objects by casting influence on them. [RK, v. 3, p. 505; starts at 6th line from the top; *Izaalah-e-Auhaam*, Part 2]

I wonder if Mirza Ghulam Ahmad's son Mirza Mahmud, the author of the book from which [INVITATION-TO] has been translated, knew that his father practiced such techniques and, therefore, to negate a possible suspicion, made the assertion that Aatham's hallucinations could not have been externally induced.

Furthermore, the following cases lend support to the suspicion that Mirza Ghulam Ahmad practiced the occult:

- o The incident where Mirza Ghulam Ahmad had certain Quraanic verses read over beans and then, rather secretly, threw the beans into a well. Refer to Section 3.1.3.1, "Abdullaah Aatham", for details.
- o The meaningless list of numbers he included in one of his articles followed by the following invocation: "peace on [those] who understand our secrets/mysteries and follow the guidance". Refer to Section 3.3.5.3, "Occult List of Numbers", for details.

Based on all this, I think it is possible that Mirza Ghulam Ahmad operated as follows in some cases:

- o He made a prediction or a public prayer that some adversity would befall an opponent unless the person repented and asked for forgiveness.
- o Then Mirza Ghulam Ahmad used some psychic or occult technique to terrify the person so that the person would retreat from opposing Mirza Ghulam Ahmad at least to some extent.
- o Mirza Ghulam Ahmad could then claim that repentance had occurred.

5.1.3 Was it Totally Fraudulent Imposture?

Of course, I do not know the answer to that question but I am willing to allow that perhaps Mirza Ghulam Ahmad was deluded, to some extent, rather than engaging completely in conscious fraud (although I think that at least some element of fraud was present).

One piece of information that would support the delusion theory is that Mirza Ghulam Ahmad is said to have suffered from some kind of psychological ailment, referred to as hysteria in some Ahmadiyya statements. Here are two references from the collection of Mirza Ghulam Ahmad's statements:

- My behavior/condition is such that although I am always afflicted with two ailments, even then these days the state of my busyness is such that at night, having closed the doors of the house, I keep working at this task till very late at night in spite of [the fact that] due to staying awake much [i.e., due to sleep deprivation] the illness of hysteria [‘miraaq’] continues to grow and the fit [i.e., paroxysm] of dizziness becomes greater. [MALFOOZAAT, v. 2, p. 376; a little below the middle of the page; statement report printed in *Al-Hakam* of October 31, 1901]
- Look, His Holiness, the blessings of Allaah and peace be on him, also made a prophecy about my illness, which came to pass in the same manner. He had said that when the Maseeh descends from the heaven, he will be wearing two yellow sheets. So, in the same manner, I have two ailments, one of the upper body and one of the lower body, that is, hysteria [‘miraaq’] and excessive urination. [MALFOOZAAT, v. 8, p. 445; a little below the middle of the page; included among statement reports that were printed in *Badar* of June 7, 1906]

The Ahmadiyya Movement denies that Mirza Ghulam Ahmad suffered from hysteria or any similar psychological illness. Here is an Ahmadiyya explanation:

It is objected that the Promised Messiah, peace be on him, has said that he suffered from hypochondria (*Badar*, 7 June 1906), and that Hazrat Bashir Ahmed Sahib in *Seeratul Mahdi*, Vol. 1, p. 13, wrote that he was subject to hysteria and it is argued that a person suffering from hypochondria cannot be a prophet.

The Promised Messiah has nowhere stated himself that he suffered from hypochondria or hysteria. The statement in *Badar* of 7 June 1906 does not set out his own words. It is a statement by the diary writer, the accuracy of which could be open to doubt. There is a very clear statement by the Promised Messiah, peace be on him, concerning the Divine safeguarding of his health ...

Thus, he was not at all afflicted with hypochondria, or hysteria, or epilepsy, or any such disease. It is true that Hazrat Mirza Bashir Ahmed Sahib mentioned in the *Seeratul Mahdi* that the Ummul Momineen [Mirza Ghulam Ahmad's wife] had mentioned that the Promised Messiah, peace be on him, suffered from hysteria, but the Ummul Momineen was not a physician and she described migraine, to which the Promised

Messiah was liable, as hysteria. No argument can be based on her mistaken use of this expression. [TRUTH-ABOUT, p.82]

I will not argue with this contention of the Ahmadiyya Movement. However, there are at least two places in [MALFOOZAAT] – quoted above -- where the scribe used the word ‘miraaq’. (An Urdu-to-English dictionary gives the meaning of ‘miraaq’ as “Hysteria; hystermania; melancholia” [FEROZSONS].) So, one does wonder why the first mistake was not noticed after the scribe’s report was printed in an Ahmadiyya periodical in 1901; if it had been noticed and corrected, the second mistake, made in 1906, could have been prevented.

Just so we know what sort of ailment we are talking about, here is an excerpt from an encyclopedia article:

Hysteria, type of mental illness, in which emotionally laden mental conflicts appear as physical symptoms, called conversion reactions, or as severe mental dissociation. In modern psychological classification, hysteria is known as *somatization disorder* or *conversion disorder*, depending on the specific symptoms displayed. Psychiatric diagnosis of hysteria depends on recognition of a mental conflict and of the unconscious connections between conflict and symptoms. [ENCARTA, article on “Hysteria”]

It is possible that in Mirza Ghulam Ahmad’s time, particularly in its usage in India, the word ‘miraaq’ or “hysteria” had a meaning somewhat different from what the above encyclopedia quotation states.

Anyway, if Mirza Ghulam Ahmad suffered from any psychological disorder then it is possible that he actually did experience the revelations that he reported and actually believed, at least to some extent, that he was an apostle of God. But I have seen enough evidence of shrewdness and chicanery in his work that I think there was some conscious fraud and imposture as well.

5.2 MY JOURNEY CONTINUES

I have left the Ahmadiyya Movement but where I am going? I will share with you some thoughts regarding that in this section.

I left the Ahmadiyya Movement not because I was attracted to some known alternative; I left it because it is false. I am searching for the truth. Finding the right answer may be difficult but that is no reason to accept an answer known to be wrong.

I have not joined any other Islaamic organization. For one thing, I differ from mainstream Muslims in some of their views related to Ahmadiyya doctrine, mainly their belief about Jesus being alive in the heavens and the expectation that he will physically return. More importantly, I cannot accept certain other religious positions that are held by many non-Ahmadee Muslims, for example, the position that a Messenger and his companions are allowed to kill apostates although after the Messenger's time such killing becomes disallowed; for a discussion of this, see the answer to a question about the killing of apostates in [UNDERSTAND-ISLAM, Section on "Questions"].

One of the major issues I have is with the Islaamic concept that Hell is eternal. As I see it, man can only commit a finite amount of sin since his capacity is limited and his life is finite; in my mind, it does not compute that a Just God would subject man to the infinite punishment of eternal Hell for a finite amount of sin (or, worse still, for an error of judgment or a failure due to ignorance, such as failing to see the truth of some doctrine). If the purpose of life in this world is to prepare man to meet God, then eternal Hell renders the whole enterprise completely meaningless. And, in any case, the operation of such a Hell would be revoltingly merciless.

You might think that the resolution to my quandary is to simply reject the mainstream Islaamic views that seem wrong to me and interpret the religion in my own individual way. The problem, however, is that the Quraan, the Hadeeth, and historical records about the early Islaamic period actually uphold many of the Islaamic positions that I consider objectionable. In the process of investigating the Ahmadiyya Movement and while writing this document, I have been finding out that the Ahmadiyya Movement presents a sugar-coated version of Islaam and Islaamic history. For example, the Ahmadiyya Movement says that Hell is not eternal [AHMADIYYA-HQ, p. 27, footnote # 74, commentary on Quraan 2:40 and pp. 478-479, footnote # 1351, commentary on Quraan 11:109]; it bases its position on some hadeeths and inferences from some Quraanic verses. However, I do not think the Ahmadiyya position is supported by the Quraan (although, while I was an Ahmadee I accepted it, in spite of doubts about its validity, because of my faith that the Ahmadiyya Movement was from God and because the concept of eternal Hell was unacceptable to me). This document is not the place to discuss this issue at length but I will state that the Quraan does not say anywhere that Hell is not eternal, it does say in numerous verses – for example, 2:40, 2:82, and 2:218, to name just a few -- that its dwellers will abide in it forever (although the Ahmadiyya Movement tries to deny the "forever"), and does say explicitly in 2:168 that the disbelievers "shall not get out of the Fire" [AHMADIYYA-HQ, p. 69]. Even if there are hadeeths that declare Hell to be temporary, the Quraan should take precedence over them; for a topic so fundamental to the entire concept of religion, I find it unacceptable that God (if indeed He is the source of the Quraan) would not state the doctrine in the Quraan but rather would relegate it to the Hadeeth.

Ahmadees generally think that the violence-prone and pro-aggression interpretations of Islaam, supported by many non-Ahmadees, are inauthentic. As I am finding out now, this is not the case. I will cite below one incident from the life of Muhammad, just by way of example, to show that, as exemplified by the practice of Muhammad, Islaam is probably not the religion of peace, justice, and respect for freedom that the Ahmadiyya Movement, and also many non-Ahmadees, claim it is. The example is the murder of a Jewish poet, who wrote anti-Islaamic poetry, ordered by Muhammad and treacherously carried out by some of his companions; the incident is recorded in the Hadeeth and in Islaamic histories and even acknowledged in an Ahmadiyya biography of Muhammad [LIFE-MUHAMMAD, p. 114], although the Ahmadee author has tried to provide a justification which, however, is not valid. To introduce you to the incident (in case you are not familiar with it) I quote from a modern Muslim historian (whom I have quoted at various other places in this document as well):

After the battle of Badr, Kab b Ashraf, a Jew poet went to Makkah. He wrote elegies commemorating the death of the Quraish in the battle of Badr. He wrote some pungent verses satirising the Muslims. By his verses he excited the Quraish to the frenzy of vengeance. When he returned to Madinah, the Holy Prophet tried him for sedition and ordered his execution. [HASAN, v. I, p. 64]

Although [HASAN] says that Ka'b bin Ashraf was "tried", there is no mention of such a trial in the rather detailed account of this incident given in a modern Muslim-authored biography of Muhammad, *Ar-Raheeq Al-*

Makhtum (The Sealed Nectar) [MUBARAKPURI]. As the Publisher's Note to this book (an English translation) states, this book competed in a contest held by the Muslim World League for writing a biography of Muhammad and received the first prize "for its authentic and sound collections of the narrations". To support its account of the murder of Ka'b bin Ashraf [MUBARAKPURI, pp. 241-243], the author references several sources, including Ibn Hishaam (a 9th century biographer of Muhammad) and the Hadeeths *Bukhaaree* and *Aboo Daawood*. I now quote below two hadeeths from *Bukhaaree* and one from *Muslim*. If you want to properly appreciate the shameless, cowardly, and Machiavellian trick employed by the Muslims to kill Ka'b bin Ashraf, you must read the third quotation, the one from *Muslim*. As for Muhammad's role in commissioning the murder, it is evident in each of the hadeeths.

- The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him. [HADITH-DB, Translation of *Sahih Bukhari*, Volume 4, Book 52, Fighting for the Cause of Allah, Number 270; Narrated by Jabir bin 'Abdullah]
- Allah's Apostle said, "Who would kill Ka'b bin Al-Ashraf as he has harmed Allah and His Apostle?" Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka'b and said, "I want a loan of one or two Wasqs of food grains." Ka'b said, "Mortgage your women to me." Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions) came to him as promised and murdered him. Then they went to the Prophet and told him about it. [HADITH-DB, Translation of *Sahih Bukhari*, Volume 3, Book 45, Mortgaging, Number 687; Narrated by Jabir bin 'Abdullah]
- It has been narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: Who will kill Ka'b b. Ashraf? He has maligned Allah, the Exalted, and His Messenger. Muhammad b. Maslama said: Messenger of Allah, do you wish that I should kill him? He said: Yes. He said: Permit me to talk (to him in the way I deem fit). He said: Talk (as you like). So, Muhammad b. Maslama came to Ka'b and talked to him, referred to the old friendship between them and said: This man (i. e. the Holy Prophet) has made up his mind to collect charity (from us) and this has put us to a great hardship. When he heard this, Ka'b said: By God, you will be put to more trouble by him. Muhammad b. Maslama said: No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan. He said: What will you mortgage? He said: What do you want? He said: Pledge me your women. He said: You are the most handsome of the Arabs; should we pledge our women to you? He said: Pledge me your children. He said: The son of one of us may abuse us saying that he was pledged for two wasqs of dates, but we can pledge you (our) weapons. He said: All right. Then Muhammad b. Maslama promised that he would come to him with Harith, Abu 'Abs b. Jabr and Abbad b. Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except 'Amr have stated that his wife said: I hear a voice which sounds like the voice of murder. He said: It is only Muhammad b. Maslama and his foster-brother, Abu Na'ila. When a gentleman is called at night even it [sic] to be pierced with a spear, he should respond to the call. Muhammad said to his companions: As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job. So when he came down and he was holding his cloak under his arm, they said to him: We sense from you a very fine smell. He said: Yes, I have with me a mistress who is the most scented of the women of Arabia. He said: Allow me to smell (the scent on your head). He said: Yes, you may smell. So he caught it and smelt. Then he said: Allow me to do so (once again). He then held his head fast and said to his companions: Do your job. And they killed him. [HADITH-DB, Translation of *Sahih Muslim*, Book 19, The Book of Jihad and Expedition (Kitab Al-Jihad wa'l-Siyar), Chapter 41: THE MURDER OF KA'B B. ASHRAF, (THE EVIL GENIUS) OF THE JEWS, Number 4436]

[MUBARAKPURI] provides even more detail of how the Muslims tricked Ka'b bin Ashraf. He also states that after the murder the perpetrators went to Muhammad and "handed the head of the tyrant over to him" and Muhammad "entertained Allah's praise for their success" [p. 243].

One immediate reaction to these accounts (from Muslims, particularly from Ahmadees) might be that these hadeeths are not authentic. To properly respond to this argument is beyond the scope of this document. But I can

provide here some idea of why this argument cannot hold. Firstly, it is unlikely that Muslim narrators would make up stories about Muhammad that cast a doubt over his reportedly noble character. Secondly, to respond to this argument, I could ask a counter question: How do you know that hadeeths that show Muhammad as having a noble character are authentic? Why are those hadeeths from *Bukhaaree* and *Muslim* more reliable than these? If the answer is that they are more credible because they are in consonance with the Quraan (whereas the Ka`b bin Ashraf murder hadeeths present a picture of Muhammad not supported by the Quraan) then the question is: How do you know that the Quraan is from God? You yourself did not witness it being brought to Muhammad by an angel and, if God has not personally informed you that it is His Word, then you are probably relying on records and narrations that state that it was revealed to Muhammad and has been perfectly preserved; why are those records and narrations more credible than those that report the murder of Ka`b bin Ashraf?

Anyway, if one does accept the hadeeth accounts of Ka`b bin Ashraf's murder then an argument in defense of the murder might be that the Jews of Madeenah had entered into a pact with the Muslims and Ka`b bin Ashraf was in violation of that pact due to his anti-Islaamic and anti-Muslim poetry. Let us assume that this pact did apply to Ka`b bin Ashraf and also that his poetry did violate it (even though both these assumptions may be invalid). Even so, the guileful murder of Ka`b bin Ashraf cannot be justified. If he was to be punished for violating a pact, an official and open trial should have been held to prove his guilt and pass a sentence of death which should then have been carried out without trickery. (This comment also applies to the justification offered for this murder in the Ahmadiyya book [LIFE-MUHAMMAD], which is that Ka`b bin Ashraf had conspired to assassinate Muhammad.) The response to my criticism might be that a proper trial and execution was not pragmatic under the prevailing circumstances or not customary. My question then is: If Muhammad was appointed by God to exemplify excellent moral conduct and purify mankind, how could he accomplish that if he was so constrained by the customs and circumstances of his time that he had to employ or endorse immoral behavior?

The murder of Ka`b bin Ashraf is not the only one ordered by Muhammad and this is not the only issue one encounters when studying the practice of Muhammad and the early history of Islaam.

My journey in search of the truth continues.

6 BIBLIOGRAPHY

This chapter contains the following sections:

- 6.1, Selected Sources of Anti-Ahmadiyya Information.

This lists some of the sources of information that I consulted critiquing the Ahmadiyya Movement; it may be of use to those desiring to study this Movement.

The list is very short; the two web sites that I have listed provided me enough information for me to proceed with my own study.

- 6.2, References.

This contains a table listing all the works that I have referenced (quoted from or just mentioned) in this document. Each entry provides bibliographic description of the work listed; in some cases, additional notes have been included as well.

6.1 SELECTED SOURCES OF ANTI-AHMADIYYA INFORMATION

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- Nadwi, S. Abul Hasan Ali. *Qadianism. A Critical Study*. Translated (into English) from Urdu by Zafar Ishaq Ansari. Academy of Islamic Research and Publications. Lucknow, India. Arabic Edition 1972; Urdu Edition 1974; English Editions 1974 – 1980. (167 pages.)

6.2 REFERENCES

Table 13 -- Reference Identifiers and Bibliographic Descriptions

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[AALMI-BA'AIT]	<p>"AALMI BA'AIT". Pie chart available on the web site of the Ahmadiyya Movement. http://www.alislam.org/images/baiatcount-historical.gif. Accessed November 2003.</p>
[AHMADI-MUSLIMS]	<p><i>Ahmadi Muslims. Historical Outline</i>. Nur-ud-Din Muneer. A Lajna Publication. Rabwah, Pakistan. 1983.</p> <p>Lajna Publication belongs to or is related to the Ahmadiyya Movement.</p>
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[AHMADIYYAT-REN]	<p><i>Ahmadiyyat. The Renaissance of Islam</i>. Muhammad Zafrullah Khan. Tabshir Publications. 1978.</p> <p>Tabshir Publications belongs to or is related to the Ahmadiyya Movement.</p>
[AHMEDI]	<p><i>Ahmedi.org</i>. Web site. http://www.ahmedi.org/</p> <p>This web site is managed and edited by a team that seems to believe in Mirza Ghulam Ahmad's piety and truth (as of August 2003) but has major issues with the administration of the Ahmadiyya Movement, starting from the second khaleefah.</p>
[AHMEDI-1]	<p>"The Merchants of Lies: A Glimpse of Bai'at Fraud in Germany! The Deceptions of `Abdullaah Wagushauser and Zubair Khaleel". (Urdu) <i>Ahmedi.org</i> web site. (Author name not available.) Urdu article number 13. http://www.ahmedi.org/. Accessed October 2003.</p> <p>The English translation provided in this document is a modified version of what is found in the translated article available at: http://alhafeez.org/rashid/baitfraud.html.</p>

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[ELLEN-EARLY]	"Early Writings. By Ellen G. White". <i>The Ellen G. White Web Site</i> . http://www.ellenwhite.org/sl/ewc.htm . Accessed March 2004. See also [ELLEN-WEB].
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[GAZETTE-KHALIFA-2]	"The Institution of Khilafat is Part of the Perpetual System of Religion and a Powerful Manifestation of Eternal Decree of Allah, The Exalted", Hazrat Sahibzada Mirza Bashir Ahmad (ra), <i>The Ahmadiyya Gazette</i> , May 2003, pp. 15-19. Translation of some passages from an article by the listed author.
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[GAZETTE-PHOTOS]	<p>“At Oxford, with Hazrat Khalifatul Masih III (RA) and Chaudhry Zafrullah Khan Sahib” and “College days, with Hazrat Khalifatul Masih III (RA)”. Photographs. <i>Ahmadiyya Gazette</i>, Special Edition, June-July 2003, p. 69.</p> <p>The Special Edition is dedicated to Mr. M. M. Ahmad. Following page 63 are several pages containing photographs, without page numbers. The page cited here is the sixth page of photographs; it is in the section titled “Early Years”.</p> <p>The two photographs cited are group photographs, both showing Mr. M. M. Ahmad as well as Mirza Nasir Ahmad, who later became the third Ahmadiyya khaleefah, referred to as Khalifatul Masih III. The second photograph shows these two persons along with a third person who appears to be a Sikh since he is wearing a Sikh-style turban. In both photographs Mirza Nasir Ahmad is in western dress with no head covering.</p>
[GOEL]	<p>Goel, Sita Ram. <i>Muslim Separatism. Causes and Consequences</i>. Voice of India. India. (Date not available. However, references to other works show that the date is 1985 or later.) Electronic copy accessed from http://www.bharatvani.org/books/muslimsep/index.htm. Accessed January 2004.</p>
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[HANS-WEHR]	<p><i>The Hans Wehr Dictionary of Modern Written Arabic</i>. Edited by J. M. Cowan. Third Edition. Spoken Language Services, Inc. 1976.</p>
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[HAZRAT]	<p><i>Hazrat Ahmad. The Promised Messiah</i>. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. The London Mosque. 1985.</p> <p>The London Mosque belongs to or is related to the Ahmadiyya Movement.</p> <p>This English booklet is a translation of the Urdu original [SEERAT-1] by the listed author; the name of the translator is not clear from the publication.</p>
[HAZRAT-MAULVI]	<p><i>Hazrat Maulvi Nooruddeen Khalifatul Masih I</i>. Muhammad Zafrullah Khan. The London Mosque. Undated.</p> <p>The London Mosque belongs to or is related to the Ahmadiyya Movement.</p>

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[HODDER]	<p>Hodder, Delbert H., M.D. “Visions or Partial-Complex Seizures”, <i>Evangelica</i>, November 1981. Available from the web site <i>The Ellen G. White Web Site</i> [ELLEN-WEB]. http://www.ellenwhite.org/egw79.htm. Accessed March 2004.</p>
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[INTRO-HQ]	<p><i>Introduction to the Study of the Holy Quran</i>. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul Masih II), Head of the Ahmadiyya Community, Qadian. The London Mosque, London, UK. 1949.</p> <p>The London Mosque belongs to or is related to the Ahmadiyya Movement.</p> <p>The book is in English and is a translation of Urdu text by the listed author. The translator, Maulawi Sher Ali, is mentioned in the section on Acknowledgments at the end of the book; the help of several other people is also acknowledged. Since the title page only lists the name of the original author and not of the translator, I am including only the original author’s name in the reference.</p>

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[INVITATION-TO]	<p><i>Invitation to Ahmadiyyat</i>. Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad. English translation of the Urdu <i>Da`wat-ul-Ameer</i>. Translated by Qazi Muhammad Aslam. Islam International Publications, Ltd. 1997.</p> <p>Islam International Publications belongs to or is related to the Ahmadiyya Movement.</p> <p>Note that [INVITATION] is an English synopsis of the same Urdu book.</p> <p>As of November 2003, the text of this book (possibly from a different edition) is available at the Ahmadiyya Movement web site, at http://www.alislam.org/books/invitation/index.html.</p>
[IQBAL]	<p>Iqbal, Dr. Sir Muhammad. <i>Islam and Ahmadism. With a Reply to Questions Raised by Pandit Jawahar Lal Nehru</i>. Sh. Muhammad Ashraf, Publishers, Booksellers & Exporters. Lahore, Pakistan. Reprinted 1980. (See below for information regarding original publication.)</p> <p>Excerpt from Publisher's Note:</p> <p style="padding-left: 40px;">Iqbal expressed his views on 'Qadianis and Orthodox Muslims' in a paper published in 1934 ... It provoked Pandit Jawahar Lal Nehru to write some articles on the Qadiani movement in <i>The Modern Review</i> (Calcutta). It was in reply to these articles of Pandit Nehru that Iqbal wrote a detailed rejoinder [in 1936]: 'Reply to Questions Raised by Pandit Jawahar Lal Nehru'.</p> <p style="padding-left: 40px;">This rejoinder was first published by the Anjuman-i-Khuddam-ud-Din, Lahore, as a booklet under the title: <i>Islam and Ahmadism</i> ...</p> <p>(Available from Halalco Books -- 155 Hillwood Avenue, Falls Church, VA 22046; 703-532-3202; http://www.halalco.com.)</p>
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Reference Identifier	Reference Description
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[WIKIPEDIA]	<p><i>Wikipedia. The Free Encyclopedia.</i> http://en.wikipedia.org/.</p> <p>The following is an excerpt from the Wikipedia Disclaimer page:</p> <p style="padding-left: 40px;">Wikipedia is an on-line open-content encyclopedia, that is, a voluntary association of individuals and groups who are developing a common resource of human knowledge. ... [P]lease be advised that nothing found here has necessarily been reviewed by professionals who are knowledgeable in the particular areas of expertise ...</p>
[WOODBERRY-SHUBIN]	<p>Woodberry, J. Dudley and Russell G. Shubin. "Muslims Tell: Why I Chose Jesus", <i>Mission Frontiers</i>, March 2001. http://www.missionfrontiers.org/2001/01/contents.htm. Accessed October 2003.</p>
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[ZAHOOR]	<p>Zahoor, Akram. <i>Muslims in the Indian Subcontinent. Chronology</i>. AZP. ZMD Corporation. 2000.</p>
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ATTACHMENT: Membership Termination Correspondence

After I had determined that Mirza Ghulam Ahmad's claim of being a Divine apostle was false, I wrote a letter to the Ahmadiyya Movement to inform them that I was terminating my membership in that organization. That letter, and the Ahmadiyya Movement's reply to it (along with an enclosure), are reproduced here.

In my opinion, even the Ahmadiyya Movement's reply to my letter demonstrates their falsehood. In this connection, note the pretentious claim that Mirza Ghulam Ahmad makes in the passage I quoted in my letter from his writings and then see how the Ahmadiyya Movement wriggles out of it in their response.

I first quote below the text of my letter (with the key parts shaded) and then I will provide an image of it.

In the Name of Allaah, The Most Gracious, The Ever Merciful

355 West Side Drive, Apt. 201
Gaithersburg, MD 20878, USA

November 21, 2003

President,
Maryland Jama'at
Ahmadiyya Movement in Islam
15000 Good Hope Road
Silver Spring, MD 20905

Dear Brother,

Assalaam-o-alaykum-wa-rahmatullaah. I hope you are well, by Allaah's Grace.

I am writing to inform you that **I have decided to terminate my membership in the Ahmadiyya Movement in Islam.** My member code in the Movement was 20164.

I have been a participant in the Ahmadiyya "Wasiyyat" program; my Wasiyyat number was 28356. With regard to this, I would like to draw your attention to the following instruction in the appendix of the Ahmadiyya booklet *Al-Wasiyyat*:

If a person makes a Will [i.e., enters into the Wasiyyat program] [and] then later, due to some weakness in his/her faith, reneges on his/her Will, or abandons this Movement, then, even though the Anjuman might have taken possession of his/her property in legal terms, it will not be justifiable for it [the Anjuman] to retain control of that property. Rather [the Anjuman] will have to return that entire property because God is not dependent on anyone's property and in God's view such property is odious and deserves to be rejected. (*Al-Wassiyat* Appendix, instruction number 12; *Roohaanee Khazaa-in*, volume 20, page 325.)

Based on the above, **I request you to please make arrangements to reimburse me with the payments I have made to the Ahmadiyya Movement over the years in connection with the Wasiyyat program.** (In order to ensure that I pay income tax on the reimbursed amount, please feel free to inform the IRS about this, when you make the payment to me.) I am providing information pertaining to my Wasiyyat payments in the enclosed document. Please do not hesitate to contact me for any clarification you may need.

I will appreciate if you would respond to this letter to confirm receipt and to let me know when to expect the reimbursement. I thank you in advance for your attention to this matter. Wassalaam.

Sincerely,

[Signed]

(Ms.) Nuzhat Haneef

Copy to:

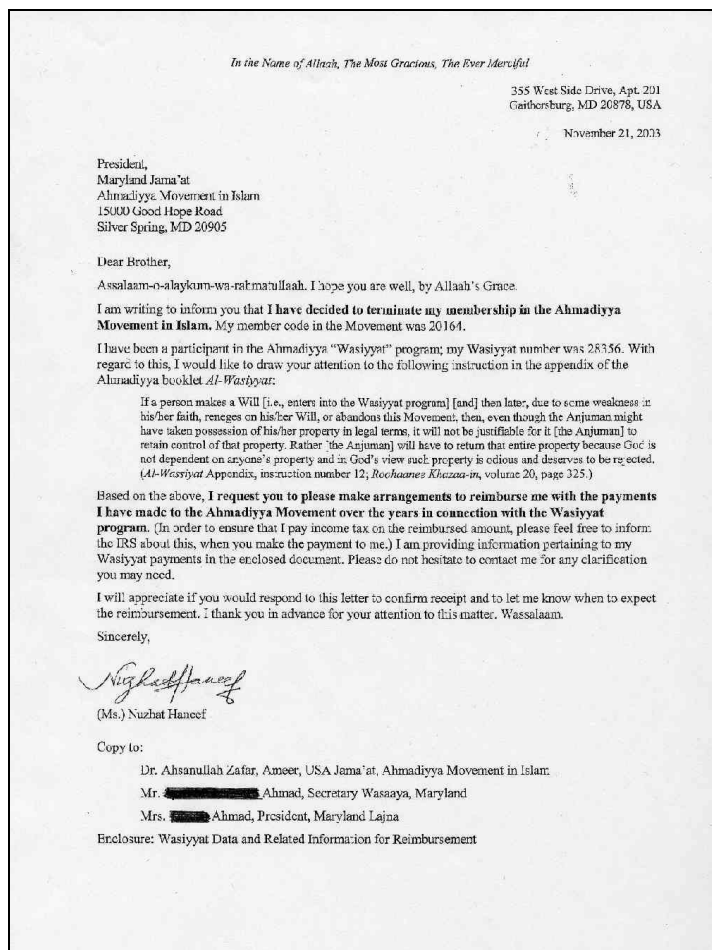
Dr. Ahsanullah Zafar, Ameer, USA Jama'at, Ahmadiyya Movement in Islam
Mr. [First and Middle Name, deleted for privacy] Ahmad, Secretary Wasaaya, Maryland
Mrs. [First Name, deleted for privacy] Ahmad, President, Maryland Lajna

Enclosure: Wasiyyat Data and Related Information for Reimbursement

[My letter to the Ahmadiyya Movement, dated November 21, 2003]

The “Anjuman”, mentioned in the quotation in my letter, is the main administrative entity in the Ahmadiyya Movement. Now here is an image of the actual letter that I mailed:

Figure 30 – Image of My Letter to the Ahmadiyya Movement to Terminate Membership



I received a reply from the Ahmadiyya Movement a couple of weeks later, dated December 5, 2003. I quote from this letter below and, following the quotation, will present an image of the letter as well (as proof of the authenticity of the quotation):

[Ahmadiyya Movement Letterhead and Contact Information]

No. 3139/2003

December 5, 2003

Ms. Nuzat [sic] Haneef Sahiba
355 West Side Drive, Apt. 201
Gaithersburg, MD 20878, USA

Assalamo Alaikum wa Rahmatullah wa Barakatohu;

I received a copy of your letter dated November 22nd, 2003 with deep regret. May Allah console you in your difficulties, Ameen.

My understanding of Wasiyyat Rules is that I am unable to refund your past contributions to the Jamaat. However, any future donations would not be accepted because of the clear wishes expressed in your letter.

If you wish to meet me in person so as to discuss this further, I come to Bait ur Rahman Mosque with frequency and you can contact Mr. Zaheer Bajwa at 202 232 3737 or 703 400 5393 (cell) for the better time for such.

Wasalaam,

[Signed]

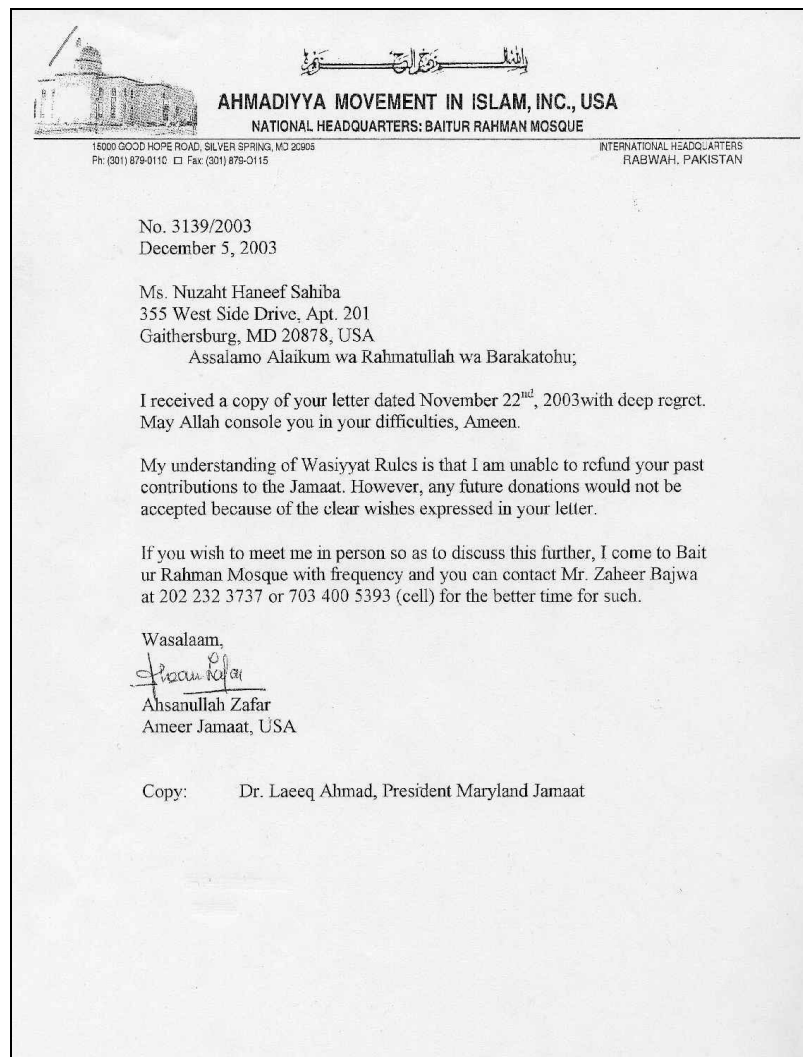
Ahsanullah Zafar
Ameer Jamaat, USA

Copy: Dr. Laeeq Ahmad, President Maryland Jamaat

[Letter from Ameer Jamaat, USA, Ahmadiyya Movement in Islam, Inc., USA, No. 3139/2003, dated December 5, 2003]

Here is an image of the letter quoted above:

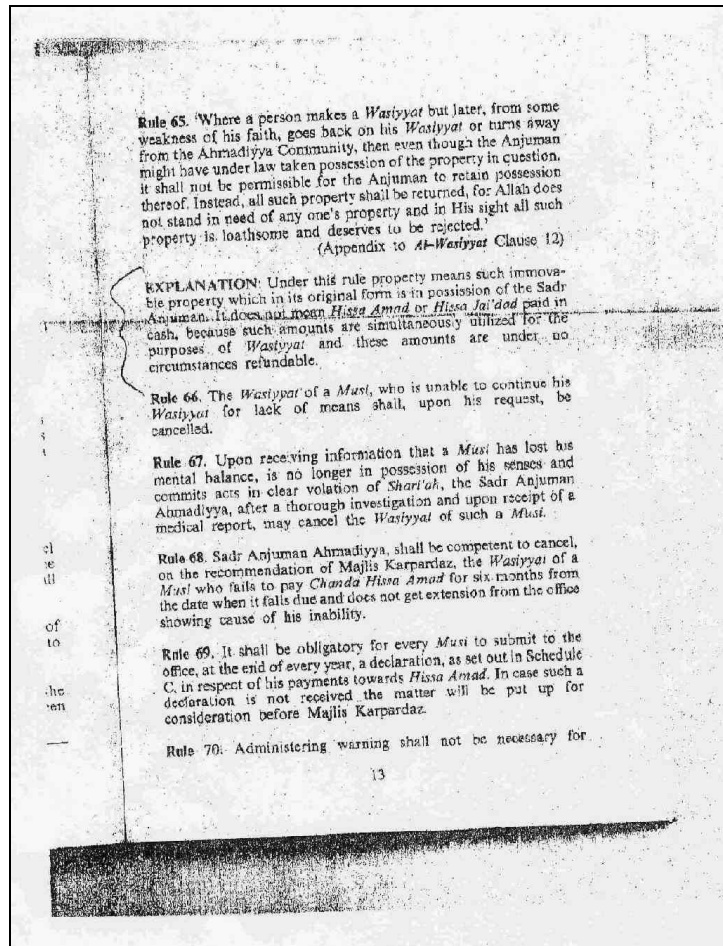
Figure 31 -- Ahmadiyya Movement's Reply to My Letter



As you can see, the letter does not try to explain why the refund cannot be made even though the clause quoted from the *Al-Wasiyyat* appendix, written by Mirza Ghulam Ahmad himself, quite clearly states that Wasiyyat donations are to be refunded if the donor leaves the Wasiyyat program or the Movement. Perhaps the writer (the Ameer, or leader, of the USA chapter of the Ahmadiyya Movement) was too embarrassed to write a convoluted

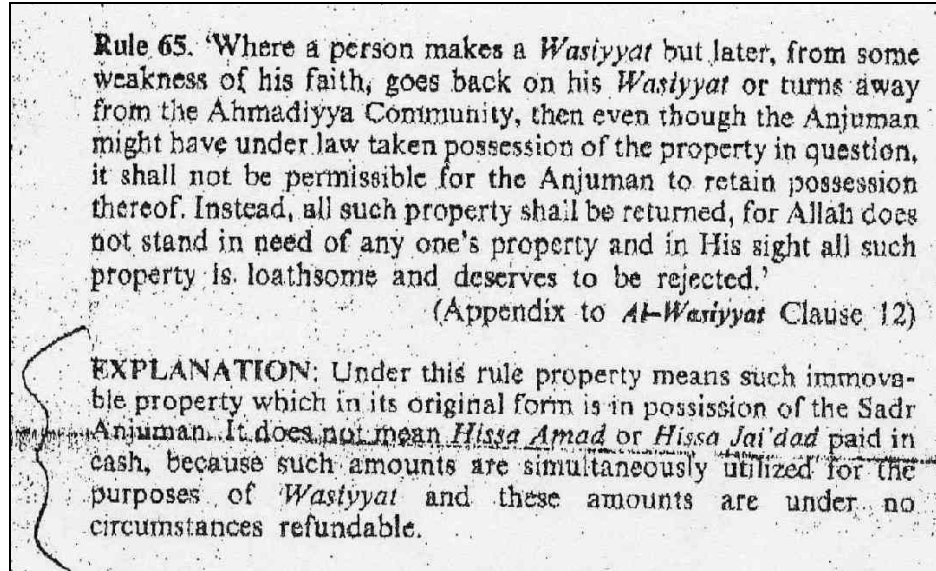
explanation with his signature on the letter. (On the other hand, he is loyal enough to the Movement that he sort of tries to take the blame on himself, saying that it is *his* understanding of the Wasiyyat Rules that he cannot make the refund.) Anyway, although the letter makes no mention of an attachment, I found a page enclosed with the letter, shown below:

Figure 32 -- Enclosure with Ahmadiyya Movement Reply



The image above was scanned with low resolution but, to some extent, it reflects the quality of the page sent with the Ahmadiyya Movement letter, a photocopy of rather poor quality. So that you may be able to read the relevant paragraphs, I provide below an enlarged image of these:

Figure 33 -- Relevant Paragraphs from Ahmadiyya Reply Enclosure



The "Rule 65" paragraph quotes the same clause of *Al-Wasiyyat* that I had quoted in my letter (using slightly different English to translate the Urdu original) and the "Explanation" paragraph provides an innovative (and expedient) interpretation of it:

Rule 65: 'Where a person makes a *Wasiyyat* but later, from some weakness of his faith, goes back on his *Wasiyyat* or turns away from the Ahmadiyya Community, then even though the Anjuman might have under law taken possession of the property in question, it shall not be permissible for the Anjuman to retain possession thereof. Instead, all such property shall be returned, for Allah does not stand in need of any one's property and in His sight all such property is loathsome and deserves to be rejected.'

(Appendix to *Al-Wasiyyat* Clause 12)

EXPLANATION: Under this rule property means such immovable property which in its original form is in possession of the Sadr Anjuman. It does not mean *Hissa Amad* [portion of income donated] or *Hissa Jai'dad* [portion of property donated] paid in cash, because such amounts are simultaneously utilized for the purposes of *Wasiyyat* and these amounts are under no circumstances refundable.

[Enclosed page found with letter from Ameer Jamaat, USA, Ahmadiyya Movement in Islam, Inc., USA, No. 3139/2003, dated December 5, 2003]

I will not comment upon this. Hopefully, to some readers at least, it will speak for itself.