



73 Divisions in Islam and One True Jama'at



73 Divisions in Islam and One True Jama'at

Dr. Ijaz A. Rauf

Islam International Publications LTD.

73 Divisions in Islam and One True Jama'at

Written by Dr. Ijaz A. Rauf

© Islam International Publications Ltd.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without prior written permission from the Publisher, Islam International Publications Ltd.

Typesetting and Published by Alislam

For further information, please visit www.alislam.org

Contents

<i>Preface</i>	<i>v</i>
Introduction	1
The Prophecy	6
Authenticity of the Hadith	8
Literal Fulfilment of Prophecy: Existence of 73 Sections	10
Opinions of Some Muslim Saints	13
Resemblance of the 72 to Jews in Their Beliefs	15
One Resembling Holy Prophet and His Companions	17
Appendix I: Jewish Sects at the Time of Jesus ^(as)	36
Appendix II: Sects in Islam	41
Notes and Acknowledgements	55
References	58

Preface

In Pakistan myself and some of my Ahmadi Muslim friends often use to talk about the hadith mentioning the division of Muslim Ummah into 73 section out of which only one will be true. Of course being Ahmadi Muslims we always believed that Ahmadiyya Jama'at is the only saved Jama'at. The first encounter, on this hadith, I had with a non-Ahmadi was when Dr. Nadeem Malik (at that time in Switzerland) quoted this hadith during a debate on the internet and the non-Ahmadi, Nadeem was debating with, jumped and asked for the proof that there were in fact 73 sects. Fortunately, I remembered the mention of this being published in a Pakistani Newspaper so entered the debate to help Nadeem and quoted the reference saying that if we (as Ahmadi Muslims) tell you that in fact there had been 73 sects you would claim that we made them up so I give you a reference which might be more reliable to you. However, the debating non-Ahmadi came out of this by saying then what is the proof that Ahmadi Muslims are the ones who are saved.

After this first encounter, on a number of occasions, whenever this hadith was referred to or quoted by an Ahmadi Muslim on the internet the opponents raised a number of objections. Some claimed the hadith to be Dhaif (weak), some who accepted the authenticity of the hadith, demanded the names of all the sects, some claimed there are a lot more sects in Islam than 73. Such claiming the number to be a lot more than 73 were told that just like Jews after the appearance of the

Messiah^(as) the number of sections or divisions was bound to be increased. However, all these debates on the internet prompted me to do some research and produce an article thorough enough that it addressed all the objections raised concerning this hadith during these debates. This study is by no means complete and does not address all the aspects of resemblance of Ahmadi Muslims with Holy Prophet (peace be upon him) and his companions^(ra). However, I hope and pray that it provides sufficient material for the satisfaction of pious searching souls. Amen.

Introduction

It is commonly said that religions are more a cause of division than of unity, for mankind. It would therefore follow that if all religions are from One God, then surely He is to blame for the sorry state of our world? However, unsurprisingly, quite the opposite is true. God has always been a source of unity for man, and it is man that has repeatedly chosen to break away from this unity. The teachings of God has always provided a perfect guidance for a just and peaceful existence, when people estrange themselves from those teachings, the result is that they are no longer practiced, and that is when true faith leaves the hearts of people. It is through God's Mercy that He sends down reformers to re-establish the true faith in the earth, these reformers are invariably faced with opposition and enmity from those around them. History abounds with such examples

A similar reformation was started by Hazrat Mirza Ghulam Ahmad^(as) in Indo-Pak subcontinent in late 1800's. He established the Ahmadiyya Movement in Islam and claimed to be the Promised Mehdi and Messiah for Muslims. His purpose in establishing such a movement was to reform and collect a party of servants of Allah dedicated to the service of mankind and bringing people closer to Allah. However, the religious divines of his time saw him as a threat to their beliefs and thus stepped up their opposition to his message. The greatest of opposition and persecution came from his fellow Muslims. Leaders of Muslim

groups or Mullahs regarded Ahmadi Muslims to be out of the pale of Islam but their hostility did not stop there.

In 1953 the political expediencies of some Mullahs prompted to exploit the Ahmadiyya Muslim issue which resulted in the eruption of mob violence. This agitation was launched by Majlis-e-Ahrar which had no political career in Pakistan because of its anti-Pakistan stance during partition. They tried to use this issue to seek some political standing in newly established Muslim state by exploiting people's religious feelings a fact that was later established by Munir report. In 1974, seeing its grip loosening on the government, the party in power again staged a drama and exploited the same issue to turn the events in their favor. Being under tremendous pressure from King Faisal, according to The Guardian (UK) (9th Sept. 1974), Mr. Bhutto staged the Rabwah incidence and dumped the matter into the lap of national assembly which turned itself into a special committee. This committee invited the leaders of all the sects considered to be associated with the Islamic faith (72 in number) to hold a debate on the matter of Finality of prophethood (i.e. if a prophet could come after Muhammad, peace be upon him, or not) with the leadership of Ahmadiyya Movement in Islam. The proceedings of these hearings were never made public. At the end of this pseudo-hearing all the leaders of 72 sects unanimously declared Ahmadis to be non-Muslims, which the special committee adopted as an amendment to the constitution of 1973. Thus the government of an Islamic state outrageously contravened the commandment of the Holy Quran:

“There shall be no compulsion in religion for guidance and error have been clearly distinguished.” (2:257)

and the Holy Prophet (peace be upon him) according to whom a mere recitation of the creed was sufficient to bring someone into the fold of Islam as we read in the following hadith:

“Usamah ibn Zaid relates: The Holy Prophet (pbuh) sent us on a scouting expedition to Huraqah, a valley of Juhnah and we arrived at its springs in the morning. A man of the Ansar and I came upon one of their men and when we had covered him he called out: There is none worthy of worship save Allah. On this the Ansari held back, but I finished him off with my spear. When we returned to Medina, this incident came to the knowledge of the Holy Prophet (pbuh), he asked me: Usama, did you kill him after he had affirmed: There is none worthy of worship save Allah? I said: Messenger of Allah, he made the affirmation only to save himself. He said again: Did you kill him after he had affirmed: There is none worthy of worship save Allah? He went on repeating it till I wished I had not accepted Islam before that day.” Another version is “Holy Prophet said: Did he affirm: There is none worthy of worship save Allah; and yet you killed him? I said: Messenger of Allah, he said it out of fear of our arms. He said: Why did you not cleave his heart to discover whether he had said it from his heart or not? He kept repeating it till I wished I had accepted Islam only that day. (Riyadh as-Salihin, ch. 49 Hadith

#396 on the authority of Bokhari and Muslim).

The government claimed that the decision was based on the belief in finality of prophethood Muhammad (pbuh). Though Ahmadi Muslims believe that they are the only ones who believe in the true meanings of the phrase Khatme Nabuwwat (finality of prophethood) at present time, however, the holy Quran sets no such condition for becoming a believer. Holy Quran commands:

“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 Angles and His Books and His Messengers and the Last Day has surely strayed away” (Holy Quran: Chapter 4, Verse 137).

So according to the Holy Quran the only thing which throws one out of the pale of Islam is disbelief in Allah, His Angles, His Books, His Messengers or the Last Day, not in any way a disbelief in any version of the phrase Khatme Nabuwwat. Quran having described the articles of faith very clearly, invites even non-Muslims to come to terms on what is common in their beliefs with Islam:

Say, ‘O people of the book! come to a word equal between us and you – that we worship none but Allah and that we associate no partners with Him and that some of us take not others for lords besides Allah.’ But if they turn away, then say, ‘Bear witness that we have submitted to God.’ (Holy Quran, ch 3: v 65).

Clearly according to Holy Quran the way to achieve religious harmony is to put to practice what is common in the beliefs of every differing faction and that would be the first step towards a consensus in the matters of religious beliefs. The government of Pakistan under the leadership of Zulfiqar Ali Bhutto and the leader of all the rest of 72 sects of Islam (other than Ahmadi Muslims) clearly contradicted the teachings of the Holy Quran and practice and commandments of the Holy Prophet (pbuh). However, this decision did ironically provide an interesting, if not unique, distinction of one group of Muslims from the other 72 sects fulfilling the prophecy of Holy Prophet (peace be upon him) in which he mentioned 73 divisions among Muslims as opposed to 72 divisions among Jews.

The Prophecy

Holy Prophet (peace be upon him) among many of his prophecies has mentioned, in one hadith, a prophecy which many of us have seen fulfilled in our life time. More than 1400 years ago, our beloved master, Muhammad (peace be upon him) made a prophecy in the following words[1]:

Abdullah bin Amar^(ra) relates that the Holy Prophet (peace be upon him) said "Surely things will happen to my people as happened earlier to Israelites, they will resemble each other like one shoe in a pair resembles the other to the extent that if anyone among the Israelites has openly committed adultery to his mother there will be some who will do this in my Ummah as well, verily the Israelites were divided into 72 sections but my people will be divided into 73 sections, all of them will be in the fire except one." The companions asked, 'Who are they O Messenger of Allah,' Holy Prophet (peace be upon him) said, "They are those who will be like me and my companions."

In this hadith there are quite a few things to be noted. Firstly, it mentions the resemblance of Muslim Ummah with the Israelites (i.e. Jews). In another hadith [2] this resemblance is mentioned in the words that as among the Jews a prophet was raised in every century among Muslims a reformer will be raised

and as among the Jews at the end of the chain of prophets a Messiah was raised a Messiah will be raised among Muslims. Among Jews there were 12 tribes each divided into six sects making a total of 72 sects at the time when the Messiah (i.e. Jesus^(as)) was sent to Israelites (A full list of the Jewish sects at the time of Jesus, peace be upon him, is included in Appendix I). After the appearance of the Messiah among Jewish people the list of sects increased considerably. So while talking about 73 divisions among Muslims and taking into account the resemblances of Muslim Ummah to the Jewish people mentioned in both of the above tradition, it appears that these two ahadith relate to the time of the Promised Messiah^(as).

Authenticity of the Hadith

Other than Tirmidhi, Ibne Maja [3] gives three independent narrations of the same hadith. Talking about the authenticity of this hadith Abu Mansur Abd al-Kahir ibn-Tahir Al-Baghdadi [4] says:

“There are many isnad (independent testimonies) for the tradition dealing with the division of the community. A number of following companions have handed it down as coming from the Prophet (peace be upon him): Anas ibn-Malik, Abu-Hurairah, Abu-l-Darda, Jabir, Abu-Sa’id al-Khidri, Ubai ibn-Ka’b, Abd-Allah ibn-Amr ibn-al-‘As, abu-Imamah, Wathilah ibn-al-Aska’ and others. It is also handed down that the pious Caliphs mentioned that the community would be divided after them, that one sect only would save itself, and the rest of them would be given to error in this world, and to destruction in the next.”

So it becomes quite clear that there is no doubt about the authenticity of this hadith and great scholars of Islam like al-Baghdadi regarded this hadith to be an authentic one. While talking about the types of divisions to occur among the Muslim Ummah, Abu-Mansur al-Baghdadi [4] says:

“Every man of intelligence among the authors of the treatise has known that the Prophet (peace be upon him)

in speaking of the divisions that were to be condemned and the members of which were destined for hell-fire, did not mean the various legal schools, who, though they disagreed as to the derivative Institutes of Law, agreed concerning the fundamentals of religion..... And verily the Prophet (peace be upon him), in mentioning the sects condemned, had in mind only those holders of erring opinions who differ from the one sect which will be saved, in such matters as ethics and the unity, promises and threats (regarding future life), predestination and free-will, the determination of good and evil, right guidance and error, the Will and Wish of God, prophetic vision and understanding, the attributes of Allah, His Names and Qualities, any question concerning what is ordered and what is permitted, [signs for] prophecy and its conditions, and similar questions.”

Literal Fulfillment of Prophecy: Existence of 73 Sections

Having mentioned the resemblance of his Ummah with Jews, and division of the Ummah into 73 sections, Holy Prophet (peace be upon him) mentions that all will be in fire except one. Meaning 72 sects will be in fire while one will be safe. When asked who the safe ones will be, Holy Prophet (peace be upon him) replied *“They are those who will be like me and my companions”* indicating that remaining 72 will resemble Israelites while only one will resemble him and his companions. Having said that we have to understand that there ought to be a way to separate one Jama’at from 72. Thus there should be some method by which two sets of sections among Muslim Ummah will be formed and in one set there will be only one Jama’at (to which Holy Prophet, peace be upon him, referred to as resembling him and his companions) while the other set will contain 72 sects which will resemble Jews. To go any further we have to establish here three things. Firstly that there were at one time 73 sections of Muslims. Secondly they formed two sets containing one Jama’at and the other one containing 72 sects. Thirdly the set containing one Jama’at consisted of the followers of a claimant of Messiahship. The third condition has to be fulfilled because, as I have established above, we are referring to the time of the Promised

Messiah^(as), only the followers of Messiah can form a Jama'at which resembles Holy Prophet (peace be upon him) and his companions^(ra). To establish that the above mentioned three conditions were fulfilled, I shall present here my translation of a portion of an editorial published in Urdu in Pakistani daily newspaper "Nawai Waqt" [5].

"One of the special importance of this decision has been that on it the consensus of Ummah has been in substantially correct manner. Throughout the history of Islam, such an overwhelming complete consensus has never been reached on any important topic. Other than the big religious scholars, holders of Shar'ia, all the political leaders and political leaders of each group have agreed on this consensus. Other than these, all sufia karam, aarifeen Billah, the leaders of Tassawaf and practices had complete agreement. Excluding Qadianis all the rest of 72 sects which are considered to be of Muslims, agreed and are happy on the solution of this affair. Among the leaders of the nation and a'maideen, there does not appear to be any group which does not have a joyous attitude towards this decision. Nation should take a notice of this."

And that was not the only newspaper which testified the number to be 72 following is another testimony of an English newspaper published from U.K. [6].

"By a constitutional amendment the National Assembly

has stripped half a million members of the Ahmadiyya community of their religious status as Moslems. The excommunication of such a large number claiming to be Moslems by a political institution is a unique event in the 1400 years of the history of Islam. The burden of taking the measure fell on the National Assembly because Islam rejects priesthood and the Moslems, although divided into 72 sects, do not have a church or a pope. Religious edicts handed down by muftis or religious scholars are not binding on any individual or body of Moslems.”

Clearly, according to these newspapers there existed 73 sections in Islam, one Jama'at-e-Ahmadiyya and the rest of the 72 (A full list of the sects in Islam is included in Appendix II). The rest of the 72 sects were unanimous and happy and formed a party (a set) excluding the one (the other set) from Islam. Although they all had fatwas declaring one another to be kafirs, when it came to the question of Ahmadi Muslims they were all united so that there remains no doubt as to the identity of 72 and one making a total of 73. I have already established that Jews had 72 sects at the time of Messiah, so this hadith would be reflecting the time of Messiah among Muslim Ummah, which all Muslims today believe is also the time of the appearance of the Mahdi.

Opinion of Some Muslim Saints

Now I would like to present a few quotations from the writings and utterance of a few Muslim saints reflecting on the practices and the name of the Jama'at of the followers of Mahdi and Messiah. Hazrat Ali^(ra) said [7]:

“Mahdi Maoud will be colored with the glory of Muhammadiyya and will have the wealth of Ahmadiyya.”

Hazrat Muhammad bin Faris Misri wrote [8]:

“Our scholar will be prophet and from among those who call towards the truth he will have the station of messengership and our A'arif will be in the period of Ahmadi, will be from among oolulazm (those who have strong determination) and will receive greatness.”

Hazrat Mujaddid Alif Thani wrote[9]:

“Around one thousand and some years after the sad demise of the Holy Prophet (peace be upon him), the Haqeeqate (truth) Muhammadiyya will ascend from its station and will unite with the place of Haqeeqate (Truth) Ka'aba. At that time Haqeeqate Muhammadi (Muhammadi Truth) will be called Haqeeqate Ahmadi (Ahmadi Truth).”

Hazrat Imam Ali Al-Qari wrote[10]:

“so among seventy three sects all of them will be in fire and the firqah najiyya (sect deserving paradise) will be the one among ahle sunna (Sunnis) which will have the glory of Muhammadiyya and will be following the holy Tareeqatul (practices of) Ahmadiyya.”

Hazrat Abdur Raheem Grohri wrote [11]:

“Hazrat Mahdi Maoud has the Muhammadi appearance and will descend like a leader, he will have a mole near one of his eyes. He will re-establish din-e Ahmadi (the Ahmadi practices), our sahib will be bright like the sun and beloved of all. He will be learned, wise, king of wisdom and an eternal saint. O mir Muhammad Sahab! Mahdi will be decorated with the turban of prophethood.”

All the above Muslim saints and Sufis understood that at the time of Mahdi Tareeqatul Ahmadiyya will be re-established and thus the followers of the true Mahdi will be practicing the Ahmadiyya Glory of Islam or will be called Ahmadiyya Jamaat.

Resemblance of the 72 to Jews in Their Beliefs

According to the Hadith I have mentioned in the beginning, other than being 72 in number, this set will resemble Jews in their behavior as one shoe in a pair resembles the other. I shall not go into details of the behavior of 72 sects however, would just like to mention resemblance of these sects to the Jews of the time of Messiah (Jesus^(as)) in their beliefs.

Jews of that time believed that a previous Israelite prophet Elijah (Ilyas^(as)) had ascended to heaven in his chariot of fire and before the advent of the Messiah, he will descend from heavens in his chariot and prepare the grounds for the advent of Messiah and then the Messiah will appear. So when Jesus^(as) made a claim to Messiahship, they rejected him saying we did not see Elijah (Ilyas^(as)) descending from heavens. When Jesus^(as) claimed that John the Baptist (Yahya^(as)) is the Promised Elijah (Ilyas^(as)), Jews insisted that he should have descended from heavens if he was Elijah (Ilyas^(as)) and so they rejected both Jesus^(as) as well as John (Yahya^(as)). These 72 sects of Islam, at the time of the Promised Messiah^(as) without any exception held the belief that Jesus^(as) ascended to heavens with his body and soul and it would be the same Jesus^(as) who will return as the Messiah for the Muslim Ummah. They insist on seeing him descend from heavens with his hand on the wings of two angles on the white Minaret.

Just like the Muslims of the present times, the Jews of the time of Jesus^(as) were waiting for two figures to appear, a priestly Messiah (equivalent of Islamic Mahdi) and a warrior Messiah, a king who would come and deliver Israelite from the bondage of slavery. Lawrence H. Schiffman in his article “Jewish Sectarianism in Second Temple Times” [12] says:

“They believed that the coming age would indeed begin with a great war and punishment, yet they saw the leadership of the people in the hands of two Messianic figures. A priestly Messiah would take precedence and re-establish Jerusalem sacrificial cult. Along with him a Davidic Messiah would rule over the re-established temporal kingdom.”

Thus when Jesus^(as) preached peace and tolerance and non-violence, Jews mocked at him and rejected him. Today Muslim well aware of the mistakes Jews made, insist on the coming of a Mahdi (the guided one) for the religious reformation of the Ummah and a warrior Messiah. They await a Messiah whose sole job will be to lead Muslims in a holy war against all the other powers of the world and shed blood and kill Dajjal and that's how, most of the Muslims of the present time believe, Messiah will save them.

One Resembling Holy Prophet and His Companions

Now I would like to analyze the one Jama'at which was separated out by 72 collectively and is called Jama'ate Ahmadiyya to see if they had any resemblance with the Holy Prophet (peace be upon him) and his companions^(ra) as prophesized in the Hadith. I believe that the resemblance mentioned in the hadith should be reflected in all aspects of life of the followers of this one Jama'at. One could clearly see it in their Taqwa as well as in actual events surrounding their lives. As different personalities perceive characters differently and thus a solid proof of the resemblance of a character with another cannot be provided and can only be observed and judged by individuals, so I shall not discuss this. However, I would like to assure everyone, who associates with Ahmadi Muslims that if they observe keenly they will see reflections of Hazrat Abu Bakr^(ra) and Hazrat Uthman Ghani^(ra) among men and Hazrat Khadija^(ra) among women when it comes to financial sacrifices, they will see the character of Hazrat Bilal^(ra) when it comes to steadfastness and they will see reflections of Hazrat Umar^(ra) and Hazrat Ali^(ra) when it comes to bravery. As far Taqwa is concerned, I believe, Allah is the only Judge of Taqwa, so I shall leave that also and let the individuals decide for themselves what do they see in terms of Taqwa when they associate with Ahmadi Muslims.

There are some actual events which surrounded the Holy Prophet (peace be upon him) and his companions and got recorded in the history as well as some in the Holy Qur'an, which I would like to discuss in this article and show to the readers how these events got repeated in the history of Ahmadiyyat with each and every resemblance with the event which occurred in the time of the Holy Prophet (peace be upon him).

1. Stoning Because of Beliefs.

I am sure the readers would agree with me that persecution of the Holy Prophet (peace be upon him) and his companions^(ra) was very severe. However, there is one event of the life of the Holy Prophet (peace be upon him) which did not escape any historian. Even the western, non-Muslim historians, like Sir William Muir [13] and W. Montgomery Watt [14], who did not believe the persecution to be that severe, have recorded this event and have testified to the authenticity of the event. This is the event when Holy Prophet (peace be upon him) went to Taif for preaching. Brutal treatment of our beloved master (peace be upon him) by people of Taif is described by many historians and biographers. I would like to quote Hazrat Mirza Bashir-ud-din Mahmud Ahmad^(ra) from his book *"Life of Muhammad"*[15].

"Reports of him had already reached Taif, and here he now was, without arms of following, a lone individual with only one companion, Zaid. The town folks thought him a nuisance which should be ended, if only to please their chiefs. They set vagabonds of the town and street

boys at him who pelted him with stones and drove him out of town. Zaid was wounded and the prophet (peace be upon him) began to bleed profusely.”

One thing is very clear in this event that our beloved master (peace be upon him) got pelted with stones just because of holding the beliefs which were against the popular beliefs of the people of that time. This kind of treatment has been received by several Ahmadi Muslims and the resemblance of Ahmadi Muslim to the Holy Prophet (peace be upon him) and his companion Hazrat Zaid^(ra) in regards to the event of stoning by opponents had been shown to every generation so far since the foundation of Ahmadiyya Movement in Islam. The very first time this resemblance was manifested for mankind was in the form of shahada by stoning of an Ahmadi Muslim in Afghanistan. The event is described in detail by Promised Messiah^(as) in his book “*Tadhkiratush Shahaditain*” [16]. Friedmann, an independent historian, has also recorded this event in the following words [17].

“Abdul Latif himself, who accepted Ghulam Ahmad’s religious claims in 1900 after he read some of his books, came to Qadian in 1902 and stayed there for several months. Upon his return to Kabul in January 1903 he was arrested. A religious disputation was arranged between himself and several orthodox divines. Predictably enough, it was decided that the Ahmadi views were unacceptable, and that those who held them were unbelievers. When Abdul Latif repeatedly refused to renounce his faith, he was stoned to death in July

1903.”

Then in India where the founder of this Jama'at resided resemblance to this event was manifested in 1905 when the Promised Messiah ^(as) visited Amritsar and is recorded by Friedmann [18] as well as by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad ^(ra) whom I shall quote from his book “*Hazrat Ahmad, The Promised Messiah*” [19].

“The carriage was brought up to a side door of the apartment, and the Promised Messiah^(as) proceeded to occupy it. As he was going to seat himself, this became known to people, and such of them as were standing outside the lecture hall advanced towards him, and one of them struck at him with a thick heavy stuff. One of his disciples who was nearby at once placed himself between the Promised Messiah^(as) and the assailant to ward off the blow. Fortunately the carriage door was opened and the stuff stuck against it and the gentleman escaped with only a slight injury. As soon as the Promised Messiah had taken his seat the carriage started. The mob rained a shower of stones at it.”

The next generation saw this event repeated in the time of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II ^(ra). After Hazrat Khalifatul Masih II ^(ra) made a claim to be the promised son of the Promised Messiah ^(as), he held several public lectures and gatherings in various cities of the Indian subcontinent in early 1940's and at several of these occasions public pelted Ahmadi Muslims with stones. The severest of them

was in Delhi when a number of Ahmadi Muslims were injured due to stoning at the stage [20]. At one of these occasions, Sheikh Ijaz Ahmad Sahib (Nephew of Sir Muhammad Iqbal Sahib), also came to oppose the movement. However, when he saw opponents pelting Ahmadi Muslims with stones, he decided to confess his faith in Ahmadiyya Islam saying that this indeed is the way opponents treated our beloved Holy Prophet Muhammad (peace be upon him) [21].

In our present time we again witnessed this resemblance with the Holy Prophet (peace be upon him) in the recent event of Shabqadar, Pakistan where three Ahmadis were pelted with stones just because of their beliefs. The event was reported by various human rights commissions and news agencies [22-24]. NETNEWS (News International) on April 10, 1995 reported [22].

“Supporter of ‘infidel’ stoned to death. From Abdullah Jan, PESHAWAR: An angry mob stoned a person to death and seriously injured another on Sunday for allegedly converting a Muslim to the Ahmedi faith, in Shabqadar, 45 kilometers from here. The third companion of the victims escaped.”

Other than the above so far more than 100 Ahmadi Muslims have been murdered by opponents just because of their beliefs in the Messiah and Mahdi of the time.

2. Similarities in Other Forms of Persecutions.

Next I would like to discuss some of the collective persecution Holy Prophet (peace be upon him) and his companions received at the hands of opponents and show the same type of persecution extended towards Ahmadis by all the 72 sections of Islam.

One of the action which people of Mecca resorted to in order to put pressure on Holy Prophet (peace be upon him) and his companions to try and force them to denounce their faith and its preaching is recorded by Watt [25] as:

“With the formation of a grand alliance a boycott of clans of Hashim and al-Muttalib was instituted. None of the other clans was to have any business dealings with them, and there was to be no intermarriages.”

Is this alliance and boycott any different than the one recorded by Munir Report [26] and Friedmann [27]. Friedmann states:

“All Pakistan Muslim Parties convention was held in Karachi in January 1953. The convention was attended by leading Muslim ‘ulama’. Some of them represented organizations, such as the Jama’at-i Islami, the Jamiiyyat al-‘ulama-i Islam and others. The convention resolved to resort to “direct action,” demanded the resignation of the prime minister of Pakistan, and declared a total boycott of the Ahmadis.”

A total social boycott of Ahmadi Muslims was also announced and implemented in 1974 throughout Pakistan [28]. The price Hazrat Bilal^(ra) paid for reciting the Kalimah is known

to every Muslim. Sir William Muir records [29]:

“In the depth of his anguish, the persecutors could force from him but one expression, AHAD! AHAD! ‘ONE, ONE (only God)!’ On such an occasion Abu Bakr passed by, and secured liberty of conscience to the faithful slave by purchasing his freedom.”

Following are a few of the independent opinions and accounts of the price Ahmadi Muslims are paying for reciting the Kalima.

“So far more than 100 people of this Jama’at have been killed in different parts of the world in the name of religion. Since 1984, during the Kalima wiping campaign this Jama’at has had the opportunity to offer sacrifices like the companions of the Holy Prophet (peace be upon him). About 50 thousand Ahmadis live in Rabwah and a case has been registered against every one of them for the offense of reciting the Kalima.” [30].

“Among different periods during the one and a half thousand years history of Islam, Muslims have been alleged to have forced non-believers into reciting the Kalima Tayyeba. However, no other example is found of an event where a person reciting Kalima was stopped by sword.” [31].

“Once there was a time when Muslims spread all over the world to preach the Kalima Tayyiba and fasting and

prayers and now is the time when a Qadiani cannot recite Kalima even if s/he wants to recite it with a true and pure heart. This is because they are stopped from doing so. Because for them doing so is an offense punishable by law.” [32].

The Meccans did not like to call Muhammad (peace be upon him) and his companions Muslims but called them Sabians [33]. Today, it is illegal in Pakistan for an Ahmadi Muslim to claim to be a Muslim and Ahmadi Muslims are given the names like Mirzais, Qadianis etc. So far 729 cases had been registered against Ahmadi Muslims for calling Adhan, preaching and claiming to be Muslim [34].

It is well known that Meccans tried their best to stop Holy Prophet (peace be upon him) and his companions from preaching and practicing their religion. Every possible step was taken to stop them. They were prohibited from Praying and we find its mention even in the Qur'an which many commentators have said to be referring to the action of Abu Jihl.

“Hast thou seen him who forbids. A servant (of Ours) when he prays.” [35].

Now a days it has been made illegal for Ahmadi Muslim to Pray as by doing that they would be ‘pretending to be Muslim’ which for an Ahmadi Muslim is a criminal offense and punishable by law in Pakistan. So far 19 cases had been registered against Ahmadi Muslims in Pakistan for Praying (saying Salat) [34].

3. A Glance at the Rainbow of Sacrifices

Between April 1984 and 31st October 1992 Jama'at-e-Ahmadiyya has had the honor of making the following sacrifices in the cause of Allah [34].

Number of Ahmadi Muslim Martyred because of their beliefs in Pakistan.	22
Number of Ahmadi Muslims who were attacked with the intention of killing	37
Incidents of digging the graves of dead Ahmadi Muslims	12
Incidences of causing hindrance in burials of Ahmadi Muslims in general graveyards	19
Ahmadi Muslims sentenced to death	7
Number of Ahmadi Muslims charged for putting a badge of Kalima	71
Charged for calling Adhan, Preaching and pretending to be Muslim	729
Charged for saying Assalam-o-alaikum (peace be upon you)	4
Charged for praying (saying Islamic Salat)	19

Charged for reciting the Holy Qur'an	10
Charged for publishing the verses of the Holy Qur'an on an invitation card	48
Charges against Ahmadi Muslim Magazines	103
Confiscated books, newspapers and magazines	462
Ahmadis convicted so far in above trials	112
Ahmadiyya Mosques which have been completely destroyed	11
Ahmadiyya Mosques which have been partially destroyed	7
Mosques which have been sealed	11
Ahmadiyya Mosques which have been seized	2
Mosques whose construction has been hindered	11
Mosques from where the Kalima has been wiped	66
Ahmadi Muslims fired from their jobs because of their beliefs	31

Total Ahmadiyya land seized by opponents from Rabwah	148, 225 sq. yards.
--	---------------------

4. Similar Allegations Against

Allegations raised against our beloved Master are recorded at many places in the Qur'an. I shall like to present and discuss only two of them. Holy Qur'an records [36]:

“And indeed we know that they say that it is only a man who teaches him. (But) the tongue of him towards whom (their minds) incline (in making this insinuation) is foreign while this is Arabic (tongue) plain and clear.”

“And those who disbelieve say, ‘It is naught but a lie which he has forged and other people have helped him with it.’ Indeed they have perpetrated a (great) injustice and a (great) falsehood. And they say, ‘(These are) fables of the ancient; (and) he has got them written down, and they are read out to him morning and evening.’”

These verses are referring to the allegation of the disbelievers that the Christian and Jewish slaves who have been converted to Islam had secretly helped Holy Prophet (peace be upon him) in compiling the Qur'an and hence there is a foreign hand behind this conspiracy. Such allegations are raised even today by anti-Muslim forces against the Holy Prophet Muhammad (peace be upon him).

Similar allegations have been raised against the Ahmadiyya Muslim community by the opponents. Firstly Ahmadi Muslims were alleged to have been helped by Hindus. Ehsan Elahi Zaheer, one of bitter enemies of the Ahmadiyya movement wrote [37]:

“Hindus supported the Ahmadi cause through pen, press and platform”

How much that help was could be understood by any person by the prophecies of Promised Messiah^(as) about Pundit Lekh Ram and the prayer duels as well as open debates held by Promised Messiah^(as) with Ariyya Smajists. Secondly an equally absurd and unsubstantiated charge against Ahmadiyya Muslim Jama'at is the theory of British sponsorship. Nearly every hostile witness alleges that the Ahmadiyya Jama'at owes its foundation, existence and success to the Imperial British Government [38]. While the message of the founder of this Jama'at to the British Queen is recorded in Ayenae Kamalat e Islam which ends in the following words [39]:

“O' Queen of the earth! accept Islam and thou wilt be safe. Be a Muslim. God will provide for thee till the last day and he will save thee and protect thee from thine enemy.”

Thirdly Ahmadis are alleged to have been helped by Jews just as the Holy Prophet (peace be upon him) was alleged [40]:

“Jews helped the Ahmadis academically and equipped them with arguments and self manufactured documents

against the accepted principles of Islam”

Further allegation raised against Holy Prophet (peace be upon him) is recorded in the holy Qur'an as [41]:

“And those who disbelieve say, ‘Why was not Qur'an revealed to him all at once? (We have revealed it) in this manner that We may strengthen thy heart therewith. And we have arranged it in the best form.”

The above does not seem to be any different from the allegation raised against the Promised Messiah^(as) by the opponents by saying that why did Promised Messiah^(as) not advance all the claims at once? Why did he first claimed to be Mujaddid, then Muhadith then Mahdi and then Messiah. And a similar answer is given that it was necessary to strengthen the Promised Messiah's own heart about his mission and thus he laid claims to the status's whenever Allah informed him and commanded him to do that.

5. Hijra Because of Persecution.

It is well known in both Islamic as well as non-Islamic worlds that Holy Prophet (peace be upon him) and his companions had to migrate out of their homeland and seek asylum into various foreign lands because of intense persecution in Mecca (their homeland). First of this migration was to Abyssinia as recorded by Ibn-e-Hisham [42] and Sir William Muir [43]:

“To escape these indignities and danger of perversion,

Muhammad (peace be upon him) now recommended such of his followers as were without protection to seek an asylum in a foreign land.”

“This is termed the first Hijra or the flight to Abyssinia, as distinguished from the later more extensive emigration to the same quarter.”

And then eventually the Holy Prophet (peace be upon him) himself had to emigrate to Madina around April 622 [44]:

“Two or three weeks after the pledge of Akaba, that is, about the beginning of Muharram, the emigration commenced.”

Many Ahmadi Muslims in our present time had to follow this sunnah of the Holy Prophet (peace be upon him) and his companions just because of the beliefs they held and because of the ever intensifying persecution in Pakistan. Following is what the human rights advocates had to say to the united nations [45].

“Ahmadi Muslims are being driven out of Pakistan. When seeking refuge in other countries, they have a prime facie showing of persecution based on religion. Asylum rights and the right of non-refoulement are involved. Any country that forcibly repatriates an Ahmadi Muslim to Pakistan while Ordinance XX is in effect is in violation of international law.”

Those who persecute Ahmadi Muslims shamelessly admit that the aim of the persecution is to drive Ahmadi Muslims out

of Pakistan or to exterminate them, as expressed by Dr. Karren Parker [46]:

“Leading pro-government Muslim clergy told the speaker that their aim is to drive the Ahmadis out of Pakistan, to arrest those who remain and to destroy or seize Ahmadi religious property.”

And finally the migration of Holy Prophet (peace be upon him) himself was resembled by the migration of Hazrat Mirza Tahir Ahmad Khalifatul Masih the 4th. The immigration of Hazrat Ameerul Mo'maneen^(th) like Holy Prophet (peace be upon him) in the capacity of the leader of the faithful took place in 1984 after the announcement of the infamous ordinance XX in Pakistan. And just as at the time of the Holy Prophet (peace be upon him), other than occasional individual migrations because of the persecution there were two major collective migrations before our beloved master (peace be upon him) migrated to Madina. Similarly, in the present time there were two mass migrations of Ahmadi Muslims out of Pakistan because of persecution before Hazrat Ameerul Mo'maneen himself migrated. One of these mass migrations was in 1953 and the other one in 1974.

6. Independent Testimony of Resemblance

In the following I shall present some quotation from different sources where people have testified that Ahmadi Muslims resemble Holy Prophet (peace be upon him) and his companions

in their character, their struggle, enthusiasm, love for their faith and in persecution they are subjected to.

“At the present time all the sects of Muslims are impressed one way or the other by English, Hindu or other nations. It is only Ahmadi Jama’at, which like the first Muslims are not influenced by any individual or a group and are carrying out purely Islamic works.” [47].

“We still retain the truthfulness and Islamic Spirit in India because here the unveiled services of the spiritual leaders are constantly at work. And there have always been some scholars of such a stature who do not worship wealth. And if you ask the truth, in the present time, this work is carried out by the followers of Late Mirza Ghulam Ahmad on the same pattern as the first Muslims used to do it.” [48].

“It is an accepted fact that the way Ahmadi Muslim are preaching their religion and practical vigorous efforts they have done in this endeavor has hardly been paralleled by any other Islamic Jama’at after the Arab Khulafa’a-i-Rashideen.” [49].

Taj Muhammad Bhatti, Nazim-e-Aala (the highest regional office) Majlise Tahafze Khatme Nabuwwat (an organization established to and bent on persecuting Ahmadi Muslims) Quetta Pakistan gave the following testimony in a court trial [50]:

“It is true that at the time of Holy Prophet (peace be

upon him), when people prayed (said Salat), called Adhan or recited Kalima, the disbelievers treated them in exactly the same way as we treat Ahmadis today.”

7. Similarity in Rewards

Rewards for the sacrifices Muslims of the time of the Holy Prophet (peace be upon him) are countless and too many to be noted in this article, however major reward to which Allah has drawn the attention of all Muslims in Sura Nasr of the holy Qur'an in following words [51]:

“When the help of Allah comes and the Victory. And thou seest men entering the religion of Allah in troops.”

And it is established fact of the history that after Hijra, Islam spread very fast and people entered the fold of Islam in big groups. Tribe after tribe joined the religion of Islam. Specially after the conquest of Mecca, numbers of people entering the fold of Islam was overwhelming. Indeed people entered the fold of Islam in troops at the time of Holy Prophet (peace be upon him) and his companions.

Following is a portion copied from a page on the world wide web site (see notes for explanation) of the anti-Ahmadiyya Movement in Islam. Just as at the time of Holy Prophet (peace be upon him) and his companion even the bitterest enemies of Islam bore witness to the success and the rewards Allah bestowed upon early Muslims, today even the bitterest enemies, such as the author of the above mentioned web site who have started an anti-

Ahmadiyya Movement, bears witness to the Rewards bestowed by Allah on the Ahmadiyya Movement in Islam in the following words [52]:

“Ahmadiyya Movement in Islam is a Religio-Political Trading Corporation. It has branches in all countries and all major cities of the world under whose umbrella Qadianis/Ahmadis are systematically trapping Muslims, who are ignorant of their evil designs. Whether in America, Europe or Central Asia, or the underprivileged and displaced communities like Africans and Bosnian Refugees, all those who are not aware of the real motives of Ahmadiyya Movement get trapped by them in the name of Islam. 50,000 Muslims in Mali, 24,000 Muslims in Ivory Coast, 100,000 Bosnian Refugees in Europe and 45000 Albanians are just a few victims of Qadiani Onslaught.”

Do we see the promise of Allah made in the words, *“And thou seest men entering the religion of Allah in troops.”*, being fulfilled again in favor of Ahmadiyya Movement in Islam?

8. Closing Remarks

At the end I would like to leave the readers, who may see the resemblance of one Jama'at (out of 73 sects among Muslims) with the Holy Prophet (peace be upon him) and his companions, with some Ahadith of the Holy Prophet (peace be upon him) to ponder at.

Holy Prophet (peace be upon him) is reported to have said:

*“One who dies without accepting the Imam (Appointed by Allah) of the time, his death is a death in disbelief”.
[53]*

Regarding Imam Mahdi, our beloved master said:

“When you see him (Imam Mahdi) then certainly perform bait to him even if you have to crawl over your knees through the mountains of snow because he (Imam Mahdi) will be the Khalifa of God.” [54].

“One who obeyed Imam Mahdi obeyed me, one who disobeyed him disobeyed me” [55].

“One who rejected Imam Mahdi he did kufr” [56].

Appendix I: Jewish Sects at the Time of Jesus^(as)

The literature available on the Jewish sects of the time of Jesus^(as) does not as such has a compiled list of all the sects. Definition of a sect varies from author to author. Some authors will regard a group to be too small for their criteria of a sect while the other include them as a sect. However, all of them acknowledge the existence of all the sects and sub-sect, mentioned in the following list, at the time of Jesus Christ^(as). This list has been compiled from the works of authors mentioned in the reference numbers 57-59.

1. Pharisees
2. Sadducees
3. Essenes/Ossenes
4. Party of Covenant
5. Karaites
6. Zealots
7. Therapeutae
8. Kabbalah
9. Qumranites

10. Hasmoneans
11. Amme ha 'arez
12. Yahwists
13. Rechabites
14. Nazerites
15. Hellenists (Followers of Stephen)
16. Maccabees
17. Hasideans
18. Eleazarites
19. Hyrcanusites
20. Epicureans
21. Stoics
22. Pythagoreans
23. Zadokites
24. Enochites
25. Zakaiteis
26. Beth Hillel
27. Beth Shammai
28. Followers of Bar Cochba

29. Habakkukites
30. Ebionites
31. Levites
32. Ezekielites
33. Herodians
34. Scribes (Soferims)
35. Galileans
36. Hemerobaptists
37. Baptists
38. Masbothei
39. Genistae
40. Meristae
41. Hellenians (Followers of Hellene)
42. Nasaraioi
43. Introversionists
44. Alexanderian Jews
45. Philos
46. Hezekiah
47. Josiah

- 48. Canaanites
- 49. Samaritans
- 50. Aaronides
- 51. Gnostic Jews of Qumran
- 52. Boethusians
- 53. Conversionists
- 54. Josianic Movement
- 55. Babylonian Jews
- 56. Elephantinites
- 57. Oniasites
- 58. Judeans
- 59. Ein Fashka
- 60. Antiochusians
- 61. Selecudins
- 62. Sicarii
- 63. Zedekiahs
- 64. Followers of Simon Bar Giora
- 65. Followers of John of Giscala
- 66. Followers of Simon Bar Kosiba

- 67. Patriarchate
- 68. Apocalypticians
- 69. Shabbatai Zevi Movement
- 70. Adventists
- 71. Epiphanesians
- 72. Palestinian Jews

Appendix II: Sects in Islam

A number of lists are seen in the literature [60-62] giving the names of the sects. Two I used to produce the following list are those of Islamic encyclopedia published by Munshi Mehboob 'Alim [60] and that of abu-Mansur al-Baghdadi [61]. Abu-Mansur al-Baghdadi's list was produced around 10th century AD and he has included an number of political movement as separate sects. Such movements differed from each other on the question of leadership and had no theological differences and thus I believe that can not be considered as independent sect, so in my list I have not included such political movements as independent sects. On the other hand Munshi Mehboob 'Alim has included in his list, sects which rejects some of the fundamental beliefs of Islam while abu-Mansur al-Baghdadi does not consider them to be a part of Islam. For example Ghullat and all its subsects believe in the divinity of Ali, Zanadiqiyahs and some other sects do not believe in the Day of Judgement etc. While preparing the following list I agree with Baghdadi and do not include such sects. Finally, Munshi Mehboob 'Alim has listed two sects 'Aliviyah and Ajariyah distinguishing between them on the basis that one believes in the prophethood of Ali while the other one believes that Ali was a partner in prophethood. I consider these two to be one sect. Other than the above mentioned differences the two lists I used are identical except the fact that Munshi Mehboob 'Alim divides the whole Ummah into six major branches i.e.

1.Rafidiya, 2.Kharijiya, 3.Jabariyah, 4.Qadriyah, 5.Jahmiyah and 6. Marjiyah. While abu-Mansur list the sects of Jahmiyah under the main class Marjiyah and Jabariyah under the Qadriya, thus dividing the Ummah into only four major classes, i.e. 1.Rafidiyah, 2.Kharijiya, 3.Qadriya and 4. Marjiyah. The only other difference found is that the two authors sometimes use different names for the same sect which becomes clear while looking at the beliefs associated to them. This I believe is because the two authors resided in different regions (one in Arabia the other in Indo-Pak subcontinent) at different times so perhaps the same sects may have been known with different names in different regions. I have tried to include various names given to the same sect by both authors where ever possible.

Name of the Sect	Basic Belief Distinguishing it from Others
1. Jarudiyah	Followers of Abu'l-Jarud, They believe Prophet (pbuh) designated Ali ^(ra) as the Imam by his characteristics but not by name.
2. Sulaimaniah / Jaririyah	Followers of Sulaiman ibn-Jarir al-Zaidi, They believed Imamat was a matter of conference and could be confirmed by two best Muslims.

3. Butriyah / Hurariyah	They did not dispute the Khilafat of Uthman, neither they attack him nor praise him.
4. Yaqubiyah	They accepted the Khilafat of Abu Bakr and Umar, but did not reject those who rejected these Khulafaa. They also believed that Muslim committers of Major sins will be in hell fire forever.
5. Hanafiyah	Followers of the Imammate of Muhammad ibn-al-Hanifah. They believe that Allah might have had a beginning.
6. Karibiyah	They believed that Imam Muhammad ibn-al-Hanifah is not dead and is the Imam Ghaib (in disappearance) and the expected Mahdi.
7. Kamiliyah	Followers of abu-Kamil. They believed companions to be heretic because they forsook their allegiance to Ali and condemn Ali for ceasing to fight them. They believed in the returning of the dead before the Day of Resurrection and that Satan is right in preferring fire to clay.

8. Muhammadiyyah / Mughairiyah	Followers of Muhammad ibn-‘Abdullah ibn-al-Hassan. They do not believe that Imam Muhammad ibn-‘Abdullah died and that he is Imam Ghaib and awaited Mahdi.
9. Baqiriyah	Followers of Muhammad ibn-‘Ali al-Baqir. They believe him to be the Imam Ghaib and expected Mahdi.
10. Nadisiyah	They believe that those who consider themselves better than anyone else are Kafirs (disbelievers).
11. Sha’iyah	They believe that the one who has recited La Ilaha Il-Allah (‘There is none worthy of worship except Allah), whatever she or he does, will never be punished.
12. Ammaliyah	They believe that faith for one is what he/she sincerely practices.
13. Ismailiyah	They believe in the continuity of Imammate among the descendants of Ismail ibn-Ja’far.
14. Musawiyah / Mamturah	They believe Musa ibn-Ja’far to be the Imam Ghaib and expected Mahdi.

15. Mubarikiyah	They believe in the continuity of Imammate among the descendants of Muhammad ibn-Ismail ibn-Ja'far.
16. Kathiyah / Ithn 'Ashariya (the Twelvers)	They believe that expected Mahdi will be the twelfth Imam among the descendants of 'Ali ibn-abi-Talib.
17. Hashamiya / Taraqibiyah	They Predicate a body to Allah and also allege Prophet (pbuh) of disobedience to Allah.
18. Zarariyah	They believed that Allah did not live nor had any attributes till He created for Himself life and His attributes.
19. Younasiyah	Followers of Younas ibn-'Abd-al-Rahman al-Kummi. They believe that Allah is borne by bearers of His Throne, though He is stronger than they.
20. Shaitaniyah / Shireekiyah	They believed in the view that deeds of servants of Allah are substances; and a servant of Allah can really produce a substance.

21. Azraqiah	Followers of Nafi ibn-al-Azraq. They do not believe in the good dreams and vision and claim that all forms of revelation has ended.
22. Najadat	Followers of Najdah ibn-'Amir al-Hanafi. They abolished the punishment for drinking wine also they believed that sinners of this sect would not be treated in hellfire but some other place before allowed in paradise.
23. Sufriyah	Followers of Ziyad ibn-al-Asfar. They believed that sinners are in fact polytheists.
24. Ajaridah	Followers of Abd-al-Karim ibn-Ajrad. They believed that a child should be called to Islam after it has attained maturity. Also they believed booty of war to be unlawful till the owner is killed.
25. Khazimiyah	They believe Allah loves men of all faiths even if one has been disbeliever most of his life.
26. Shuaibiyah / Hujjatiyah	They believe that what Allah desires does happen no matter what and what does not happen it means Allah desires it not.

27. Khalafiyah	Followers of Khalaf. They do not believe in fighting except under the leadership of an Imam.
28. Ma'lumiyah / Majhuliyah	They believed that whoever did not recognize Allah by all His names was ignorant of Him and anyone ignorant of Him was a disbeliever.
29 Saltiyah	Followers of Salt ibn-Uthman. They believed in the conversion of adults only and if father has converted to Islam children were considered disbeliever till they reach maturity.
30. Hamziyah	Followers of Hamza ibn-Akrak. They believe that children of polytheists are condemned to hell.
31. Tha'libiyah	Followers of Tha'labah ibn-Mashkan. They believe that parents remain guardian over their children of any age until children make it clear to parents that they are turning away from truth.
32. Ma'badiyah	They did not believe in taking or giving alms from or to slaves.

33. Akhnasiyah	They do not believe in waging a war except in defense or when the opponent is known personally.
34. Shaibaniyah / Mashbiyah	Followers of Shaiban ibn-Salamah al-Khariji. They believe Allah resembles His creatures.
35. Rashidiyah	They believe that land watered by springs, canals or flowing rivers should pay half the Zakat (Tithe), while land watered by rain only should pay the full Zakat.
36. Mukarramiyah / Tehmiyah	Followers of abu-Mukarram. They believe that ignorance constitutes as disbelief. Also that Allah enmity or friendship depends upon the state of a persons belief at his death.
37. Ibadiyah / Afaliyah	Consider Abdullah ibn-Ibad as their Imam. They believe in doing good deeds without the intention of pleasing Allah.
38. Hafsiyah	Consider Hafs ibn-abi-l-Mikdam as their Imam. They believe that only knowing Allah frees one from polytheism

39. Harithiya	Followers of Harith ibn-Mazid al-Ibadi. They believe that the ability precedes the deeds.
40. Ashab Ta'ah	They believe that Allah can send a prophet without giving him any sign to prove his prophecy.
41. Shabibiyah / Salihiyah	Followers of Shabib ibn-Yazid al-Shaibani. They believe in the Imamate of a woman named Ghazalah.
42. Wasiliyah	Followers of Wasil ibn-'Ata al-Ghazza. They believe that those who commit major sins will be punished in hell but still remain believers.
43. 'Amriyah	Followers of 'Amr ibn-Ubaid ibn-Bab. They reject the legal testimony of people from supporters of either side of the battle of Camel.
44. Hudhailiyah / Faniya	Followers of abu-al-Hudhail Muhammad ibn-al-Hudhail. They believe that both Hell and Paradise will perish and that preordination of Allah can cease, at which time Allah will no longer be omnipotent.

45. Nazzamiyah	Followers of abu-Ishaq Ibrahim ibn-Saiyar. They do not believe in the miraculous nature of the Holy Quran nor do they believe the miracles of Holy Prophet (pbuh) like splitting the moon.
46. Mu'ammariyah	They Believe that Allah neither creates life nor death but it is an act of the nature of living body..
47. Bashriyah	Followers of Bashr ibn-al-Mu'tamir. They believe that Allah may forgive a man his sins and may change His mind about this forgiveness and punish him if he is disobedient again.
48. Hishamiyah	Followers of Hisham ibn-'Amr al-Futi. They believe that if a Muslim community come to consensus it need an Imam and if it rebels and kills its Imam, no one should be chosen an Imam during a rebellion.
49. Murdariyah	Followers of Isa ibn-Sabih. They believe that staying in close communication with the Sultan (ruler) makes one unbeliever.

50. Ja'friyah	Followers of Ja'far ibn-Harb and Ja'far ibn-Mubashshir. They believe that drinking raw wine is not punishable and that punishment of hell could be inferred by a mental process.
51. Iskafiyah	Followers of Muhammad ibn-Abdallah al-Iskafi. They believe that Allah has power to oppress children and madmen but not those who have their full senses.
52. Thamamiyah	Followers of Thamamah ibn-Ashras al-Numairi. They believe that he whom Allah does not compel to know Him, is not compelled to know and is classed with animals who are not responsible.
53. Jahiziayh	Followers of 'Amr ibn-Bahr al-Jahiz. They believe that Allah is able to create a thing but unable to annihilate it.
54. Shahhamiyah / Sifatiyah	Followers of abu-Yaqub al-Shahham. They everything determined is determined by two determiners, one the Creator and the other acquirer.

55. Khaiyatiyah / Makhluqiyah	Followers of abu-al-Husain al-Khaiyat. They believe that everything non-existent is a body before it appears, like man before it is born is a body in non-existence. Also that every attribute becomes existant when it makes its appearance.
56. Ka'biyah	Followers of abu-Qasim Abdullah ibn-Ahmad ibn-Mahmud al-Banahi known as al-Ka'bi. They believe that Allah does not see Himself nor anyone else except in the sense that He knows Himself and others.
57. Jubbaiyah	Followers of abu-'Ali al-Jubbai. They believe that Allah obeys His servants when He fulfill their wish
58. Bahshamiyah	Followers of abu-Hashim. They believe that one who desires to do a bad deed, though may not do it, commits infidelity and deserves punishment.
59. Ibriyah.	They believe that Holy Prophet (pbuh) was a wise man but not a prophet.
60. Muhkamiyah	They believe that God has no control over His creations.

61. Qabariyya	They do not believe in the punishment of grave.
62. Hujjatiya	They do not believe in the punishment for deeds on the grounds that because everything is determined so whatever one does s/he is not responsible for it..
63. Fikriyya	They believe that doing Dhikr and Fikr (Remembering and thinking about Allah) is better than worship.
64. 'Aliviyah / Ajariyah	They believe that Hazrat Ali share prophethood with Muhammad (pbuh).
65. Tanasikhiya	They believe in the re-incarnation of soul.
66. Raji'yah	They believe that Hazrat Ali ibn-abi-Talib will return to this world.
67. Ahadiyah	They believe in the Fardh (obligations) in faith but deny the sunnah.
68. Radeediyah	They believe that this world will live forever.
69. Satbiriyyah	They do not believe in the acceptance of repentance.

70. Lafziyah	They believe that Quran is not the word of God but only its meaning and essence is the word of God. Words of Quran are just the words of narrator.
71. Ashariyah	The believe that Qiyas (taking a guess) is wrong and amounts to disbelief.
72. Bada'iyah	They believe that obedience to Ameer is obligatory no matter what he commands.

Notes and Acknowledgements

1. Initially the title of this article contained the word sect instead of Jama'at and the same word was used at several places in the article, however, Rafiq Tschannan sahib, Ameer Jama'at-e-Ahmadiyya Thailand pointed out that the word used in the hadith is Jama'at also, our community is called Jama'at-e-Ahmadiyya. Although the word sect may not be that negative in Urdu or Arabic, in English it gives a negative sense and hence its use should be avoided. Also Ameer sahib Jama'at-e-Ahmadiyya Canada Maulana Naseem Mehdi sahib pointed out that the word Jama'at is used for only the saved ones, and that it is considered another mean of recognizing the true ones that they will form an organized Jama'at, while for others the word Tafreeq (division/section) is used. I took the advice from both respected Umara'a and changed the word sect into Jama'at for the saved ones and have tried to use the word section for the others where ever possible.
2. Great help was extended to this humble one by Br. Masood Nasir sahib of Allama Iqbal Town Lahore, Pakistan. All the references quoted in sections 3, 5.3 and 5.6 were provided by him in their original form (i.e. Arabic with Urdu Translation and Urdu). He also

supplied the list of sects by Munshi Mehboob 'Alim. These references extended considerable strength to the article.

3. Thanks are also due to my younger brother Ifzal A. Rauf sahib, Murabbi Jama'at-e-Ahmadiyya Baddomalli, Pakistan, who provided me the photocopies of the original editorial published in the Pakistani newspaper Nawai Waqt.
4. Most of all thanks are due to my dear wife Najiba Rauf and my two young boys Shahrukh (4 years old) and Sherjeel (2 years old), who despite the need and great desire for my company, allowed me to lock myself in a room over the weekends and off office hours in order to finish this and other articles I have been writing in response to allegations against Islam and Ahmadiyyat as well as responses to the questions raised by sincere seekers after truth over the internet.
5. World wide web (www) is an emerging tool for communication and transfer of information on the internet. It consists of a network of computer connected to each other just like the telephones across the globe are connected to each other. Sometimes a user may also use a telephone line to connect to a computer on the other side of the globe. A URL is a destination address, just like a telephone number, for the computer or the web site desired to be connected. Using the URL of a site one while sitting in one part of

the world can connect and read/retrieve the contents displayed on a site in any other part of the world. Other than www sites, there are what we call technically “newsgroups” on the internet. These newsgroups are like electronic newspapers. That is where sometimes questions and/or allegations against different religions are raised. And at the same place one can write responses to questions and allegations as well as articles detailing the beauties of any religious teachings.

6. Those wishing to use the translation of the book of abu-Mansur by Kate C. Seelye should be warned that Kate has produced a list of the sects of Islam which she claims she extracted from the work of abu-Mansur which she translate. This list has serious errors in it which become very clear by just comparing the list with the list of abu-Mansur which he presents in chapter two of “al-Farq bain al-Firaq”. Her translation is not very good and clearly reflect some prejudices and preconceived ideas she may have had during this work. Also, she did not get a good copy of the works of abu-Mansur which she used for translation. At many places she claims the text to be not very clear at others she claims some pages missing etc. etc. So anyone wishing to follow this up should either should get hold the original works of abu-Mansur or carefully go through the translation of Kate Seelye to get the truth out.

References

1. Trimizi, Kitabul Eeman
2. Abu Daud, Vol 2, p241
3. Ibn-e-Ma'ja, Vol 1, p163.
4. Abu-Mansur 'abd-al-Kahir ibn-Tahir al-Baghdadi, "Al-Farq Bain Al-Firaq", Translated into English by Kate Chambers Seelye, Published by AMS Press, New York (1966) p22-23.
5. Daily "Nawai Waqt", Lahore Pakistan, 10th October 1974 p4.
6. Daily "The Guardian" (UK), 9th September 1974.
7. "Yanabaiul Muwadat" Part III page 58, by Allama Fazil Saheikh Suleman Ibn Sheikh Ibrahim Alma'aroof NaKhawajah Kalan (Died 1877) Matba'a AL Irfan Saida Bairoot.
8. "Al-Maddad Al Faidh" published by Sharah Deewan Sayedee Umar bin Al-Faridh, Maktabaa Hazrat Al-Sheikh Ahmad Ali Aimlenji Al-kutabi From Al-Azhar Egypt, 1319 hijra (1901) p38.
9. "Mubda'a o Ma'ad" by Imam Rabbani Mujaddad Alif Thani Sheikh Ahmad Farooqi Naqshbandi Sarhindi Qadas Sirah with Urdu Translation by Hazrat

Maulana Sayed Zawar Hussain Shah Naqshbandi
Published by Idarahe Mujaddadiyya, Nazim Abad No.
3 Karachi No. 18 p205.

10. "Al Muraqqatal Mafateeh Sharah Al-Mashkawatal Masabeeh" Lil Muhadith Al-Shaheer Ali bin Sultan Muhammad Al-Qari (Died 1014 hijra) Part I, Maktaba Imdadiyya Multan p248.
11. "A'ainae Sikandri" Vol. II by Hafiz Ghulam Abro first edition (1974) Maulvi Muhammad A'zeem and Sons. Merchants of Books Shahi Bazaar Shikarpoor Sindh, p18.
12. "Jewish Sectarianism in Second Temple Times" by Lawrence H. Schiffman, in "Great Schisms in Jewish History, edited by Raphael Jospe and Stanley M. Wagner, published by Center for Judaic Studies University of Denver and KTAV Publishing House Inc., New York (1981) p26.
13. "Life of Mohammad" by Sir William Muir, AMS Press Inc. NY (1975) p108.
14. "Muhammad at Mecca" by W. Montgomery Watt, University Press, Oxford (1960) p138.
15. "Life of Muhammad" by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Islam International Publications Limited Islamabad, Tilford, UK. (1990) p24.
16. "Tadhkiratush Shahadatain" by Hazrat Mirza

- Ghulam Ahmad^(as), published by London Mosque, p46.
17. "Prophecy Continuous", by Yohanan Friedmann, University of California Press Berkeley and Los Angeles California (1989) p27.
 18. "Prophecy Continuous", by Yohanan Friedmann, University of California Press Berkeley and Los Angeles California (1989) p148.
 19. "Hazrat Ahmad, The Promised Messiah" by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^(ra) Published by London Mosque (1985) p36.
 20. These were related to the author by Nasir Muhammad Sial sahib, the son in law of Hazrat Khalifatul Masih II^(ra) who was himself present at several of these gatherings and witnessed some of these events himself.
 21. Narrated by Tanveer Ahmad Sahib, My cousin, Mirza Rafi Ahmad Sahib related this event to him.
 22. Internet, Netnews (News International) on April 10, 1995.
 23. Dawn Wire Service April 20, 1995.
 24. The Observer, Sunday, May 14, 1995, page 20. "Mullahs lie in wait to kill jailed convert" by Jennifer.
 25. "Muhammad at Mecca" by W. Montgomery Watt, University Press, Oxford (1960) p121.
 26. Munir Report, Pakistan, p130-133.

27. "Prophecy Continuous", by Yohanan Friedmann, University of California Press Berkeley and Los Angeles California (1989) p40.
28. This I personally observed and suffered from too.
29. "Life of Mohammad" by Sir William Muir, AMS Press Inc. NY (1975) p67.
30. Daily "Nawai Waqt" 21st December 1989.
31. "Islam or Mulla-ism" by Asghar Ali Ghral Advocate Highcourt, p146.
32. "A'amiriyyat kay saiy" (Shadows of dictatorship) by Hussain Shah advocate p384.
33. "Life of Mohammad" by Sir William Muir, AMS Press Inc. NY (1975) p454.
34. Weekly "Lahore" 28th November 1992.
35. Holy Quran, chapter 96, verses 11-12.
36. Holy Quran, chapter 16, verse 104 and chapter 25, verses 5-6.
37. Zaheer, E.E., "Qadiyyaniat. An Analytical Survey, p6.
38. Naeem Osman Memon, "Ahmadiyya or Qadianism! Islam or Apostasy?" Islam International Publications Ltd, Islamabad Tilford England, (1989) p41.
39. Hazrat Mirza Ghulam Ahmad^(as), "Ayenae Kamalat e Islam: Roohani Khazain", p533-534.

40. Zaheer, E.E., "Qadiyyaniat. An Analytical Survey, p6.
41. Holy Quran, chapter 25,verse 33.
42. Ibn-e-Hisham (died 833), "The Sirah of Muhammad", p207.
43. "Life of Mohammad" by Sir William Muir, AMS Press Inc. NY (1975) p69.
44. "Life of Mohammad" by Sir William Muir, AMS Press Inc. NY (1975) p134.
45. UN document E/CN.4/1986/NGO 30, submitted by Human Rights Advocates on February 24, 1986.
46. Dr. Karen Parker, speaking for Human Rights Advocates, addressing the Sub-Commission on Discrimination and Protection of Minorities in its 39th Session, August 28, 1987.
47. Daily "Mashriq" 23rd September 1927.
48. Daily "Mashriq" 24th January 1929.
49. Monthly "Punjabi Jeevan Preetee" Patyalla, March 1963.
50. "Jadid Ilmal Kalam Kay A'almi Asarat" (Universal effects of modern eloquence), p27.
51. Holy Quran, Chapter 110: verses 2-3.
52. URL, <http://www.nl-marketing.com/rashid/overview.html>

53. Masnad Ahmad ibn Hanble Vol. 4 p96.
54. Mastadarrak Hakim Kitab al-Fitn Wal Malaham Chapter Khuroojal Mahdi.
55. Biharul Anwaar Vol. 13 p17.
56. Hajj Al-Kiramah p351, as well as Lawaih Al-Anwaar Al-Baheema Vol. 2 p88.
57. "Jewish Sects at the Time of Jesus" by Marcel Simon, translated into English by James H. Farley, Published by Fortress Press Philadelphia (1980) ISBN 0-8006-0183-1.
58. "Jewish Sectarianism in Second Temple Times" by Lawrence H. Schiffman, in Great Schisms in Jewish History, Edited by Raphael Jospe and Stanley M. Wagner, Published by Center for Judaic Studies University of Denver and KTAV Publishing House, Inc. New York (1981) ISBN 0-87068-711-5.
59. "A Sectarian Analysis of the Damascus Document" by John W. Martens, in "Essays in the Social Scientific Study of Judaism and Jewish Society, edited by Simcha Fishbane, Jack N. Lightstone and Victor Levin, Published by Department of Religion, Concordia University, Montreal (1990) ISBN 0-88947-020-0.
60. "Islamic Encyclopedia", Published by Munshi Mehboob 'Alim (editor Newspaper Paisa, Lahore, Pakistan) p570-572.

61. "Al-Farq Bain Al-Firaq", by Abu-Mansur 'abd-al-Kahir ibn-Tahir al-Baghdadi, Translated into English by Kate Chambers Seelye, Published by AMS Press, New York (1966).
62. "Kitab Lajawwab Masmay ba-Mazhab al-Islam" by Hakeem Maulvi Muhammad Najam al-Ghani Rampuri 1st edition, Published by Munshi Nau Lakshoor Lakhnau (1924)