

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—
A Grave Threat to Islam*

Replies to Some Allegations

(9)

Their Ulema

Mirzā Ṭāhir Aḥmad

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A Moment for Reflection for All the Muslims

*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ṛta}
on March 22, 1985
at the Faḍl Mosque, London*

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*An English translation of the Friday sermon delivered in Urdu
by Ḥadīrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh ‘alaih), on March 22, 1985,
at the Faḍl Mosque, London.*

Translated by: Jaleel Akbar & Professor Dr. Ḥameed Naseem

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyāniyyat—A Grave Threat to Islām*, was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islāmic Republic’ has set aside all Islāmic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}, the then Imam of the Aḥmadiyyah Muslim Jamā'at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on March 22, 1985 at the Faḍl Mosque, London and deals with the character of the so-called Muslim divines of this age.

The translation of this Friday sermon was done by Jaleel Akbar and Professor Dr. Ḥameed Naseem. The translation team; headed by Munawar A. Saeed, under the direction of Vakālat-e-Taṣnīf London; finalized this series of Friday sermons for publication. Important contributions were made by Salmān Muḥammad Sājid and several other team members. May Allah bless them all. *Āmīn*.

This book uses the system of transliteration adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.

- ح *ḥ*, a guttural aspirate, stronger than *h*.
خ *kh*, pronounced like the Scotch *ch* in *loch*.
ذ *dh*, pronounced like the English *th* in *that*.
ص *ṣ*, strongly articulated *s*.
ض *ḍ*, similar to the English *th* in *this*.
ط *ṭ*, strongly articulated palatal *t*.
ظ *ẓ*, strongly articulated *z*.
ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.
غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق *q*, a deep guttural *k* sound.
ء ’, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*); *au* for, اُو (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus ع is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ń*. Thus the Urdu word میں would be transliterated as *meiń*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa** *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

rta *rahmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, January 2007

About the Author



ḤADRAT MIRZĀ ṬĀHIR AḤMAD^{rta} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rta} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Ḥaḳ, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) international is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā‘at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help], the present Head of the Aḥmadiyyah Muslim Jamā‘at.

Their Ulema

After reciting *tashahhud*, *ta'awwudh*, and *sūrah al-Fātiḥah*, Ḥuḍūr^{ᵗᵃ} recited the following verses of the Holy Qur'an:¹

لَا تَنْتُمْرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكِ يَأْتِيهِمْ
قَوْمٌ لَا يَفْقَهُونَ ۝
لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ
دُرَاهِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
وَأَقْلُوبُهُمْ شَتَّى ذَلِكِ يَأْتِيهِمْ قَوْمٌ لَا يَعْقِلُونَ ۝
كَصَلِّبُ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

1. Of a truth, they have greater fear of you in their hearts than of Allah. That is because they are a people who are devoid of *all* reason.

They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.

Their case is like the case of those who have, a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment. (al-Ḥashr, 59:14–16)

Ḥuḍūr^{rtā} said:

A Glimpse of the Early Muslim Period

In the three verses I recited, Allah addresses the Holy Prophet Muḥammad^{ṣā} and his Companions:

لَا تَعْلَمُ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ... ۞

The fear that the opponents of Islam have from you has exceeded their fear of Allah....

... ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝

...that is because they are a people who are devoid of all reason. They do not have the ability to comprehend. These people do not or will not fight you as a unified force...

... فِي قُرَىٰ مُّحَصَّنَاتٍ ...

...except from fortified cities where they believe they are well protected. They can fight you vigorously there, but they do not dare confront you openly.

... أَوْ مِنْ وَرَاءِ حُدُودٍ ...

Or, they can fight you from behind walls.

... بِأَسْهُمٍ بَيْنَهُمْ شَدِيدَةٍ ...

Their internal fights are extremely intense. You think of them as being united, whereas their hearts are divided.

... ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝

This is because they are a people who have no sense. They are similar to a people before them—not in the distant past—

... ذَاتُوا بَالٍ أَمْرِهِمْ ؕ ...

who suffered the consequence of their evil deeds.

... وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

And a horrific punishment is also destined for these opponents.

A World of Meanings

The translation of these verses is apparently very simple. It does not seem as though these verses have deeper meanings, which, upon reflection, become more obvious. But, whenever one reflects over any verse of the Holy Qur'an, no matter how simple it may seem, a whole new world of meanings open up. Like the surface of deep oceans, Qur'anic verses sometimes seem to move along with serenity so that a casual reader does not see a whole world of meanings hidden in the depths of the verses.

The first verse I recited contains some very unusual claims. For example, addressing the Holy Prophet Muḥammad^{sa} and his Companions^{ra}, the statement that their opponents are overwhelmed with fear seems strange and unusual as they [the Muslims] were thought to be so weak, powerless, and so helpless that even the most

wretched were abusing and insulting the noble Companions^{ra} who professed to follow the Holy Prophet Muḥammad^{sa}. Street urchins even stoned the Holy Prophet Muḥammad^{sa} and his Companions^{ra}, abusing them with impudence. They forced Muslims to flee from their homes, and even then did not leave them alone—they attacked them most relentlessly. In spite of all this, it is being stated:

لَا تَنْتُمْرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ ...

That your enemies dread you to such an extent that they do not even fear Allah as much. Or, they have so much fear of you that they even forget the fear of Allah. The question becomes: ‘What kind of fear is this?’

This fear, in fact, is the fear of the victory of Islam, not of physical superiority. It is the fear of the force that arises and comes to life with rational arguments, that has the power to dominate with rational arguments. This is the fear that the enemies of truth have always had. They are so fearful that even the fear of Allah fades away in comparison. These opponents ignore the arguments of those who are firmly established on the path of truth, and abandoning the fear of Allah, they brazenly attack them. This manner of confrontation shows that they have no fear of Allah. If they had any, why would they use such disgraceful means to fight the truth, behave so callously, and employ falsehood and deceit? The enemies of truth fear the force that they perceive as strengthening on its own. Apparently, when this

force has not gained much strength, they are not dissuaded from attacking and brutally suppressing it. If it were not for this phobia, why would they attack the Holy Prophet Muḥammad^{sa} and his Companions^{ra}?

Cowardly Attacks against Aḥmadiyyat

The fear is of manifest and distinguishing truth and the reasoning that Islam brought with it. This is like the fear that darkness has to light. The darkness of night fears even the first ray of the morning, though that ray cannot overwhelm the night. But the night knows in its heart that the first ray of the morning will consume it, and efface it from this world. The enemies of truth have the same kind of fear. This persistent fear is apparent in the manner in which they attack. This aspect is also evident in the recent atrocities committed against the Aḥmadiyyah Muslim Jamā'at.

Another aspect from the verses mentioned above is described in the following part of the Holy Qur'an:

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَةٍ ...

It says that they attack you from fortified towns. They attack you in such countries in which they know there can be no response. They attack you from such countries where they know that they have obvious material superiority and are under the protection of those governments. They are terrified to attack you in the free world where they flee at

the sight of you. What a great point pertaining to the human psyche that has been discussed in the Holy Qur'an. It says that the way they fight tells you that they are cowards. To confiscate the books of the Aḥmadiyyah Muslim Jamā'at, to attack incessantly, and to deny the right to respond is the same story that has been described in the Holy Qur'an in the following words:

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ
 أَوْ مِنْ وَرَاءِ جُدُرٍ...^١

They attack from behind the walls of worldly powers that they have erected. This method of attack is not specific to any one situation; it is their manner in every case and cannot be hidden from anyone with deep insight. Currently, there are many great forces that are at the forefront of hostility toward Islam. As a result, Islam is facing all kinds of dangers and risks. But the enemies of Aḥmadiyyat stay only in their fortifications and engage in idle talk. They do not care to confront the enemies of Islam, nor do they pursue them, challenge them, or fight them if surrounded by them. They have not been blessed to do this, and who is getting this blessing? I will talk about that later.

The Negative Response of Opposing Forces

Then the Holy Qur'an says:

...تَحْسِبُهُمْ جُوعًا وَقَلُوبُهُمْ شَتَّى...^٢

Their hearts are divided, whereas you think they are united. Why is it said that you think they are united? It is because there lies a deeper philosophy in that their unification has come into being solely due to their enmity toward you. The fact of the matter is that they have nothing in common among themselves. In spite of their being bitter enemies of each other, they are so overwhelmed with your enmity and fear that they forget their internal hostilities. But, in fact, this is not the characteristic of the living. The characteristic of the living is that there should be a power of love that unites people. The Arabic saying:

الْكَفْرُ مِلَّةٌ وَاحِدَةٌ

[Disbelievers are united as one] means exactly this. The unity among disbelievers that you observe is due to the force of rejection. They are united only in the denial of someone and not because of any positive cause.

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

They have no sense. This unity is meaningless. If people unite based on a common factor such as in anticipation of an enemy or in fear, then this kind of unity has no substance because even animals get united in such situations. In some circumstances under duress, lions and goats might be found together, or wolves and sheep may herd together. An artist has portrayed this concept in one of his paintings, in which he drew a terrifying scene of a

fierce storm and lightning. In the center of this drawing, there are lions, wolves, swine, goats, sheep, horses, and their offspring huddled together, like a whirlwind collects different items. Not only this, some excavations have revealed similar scenes. In some instances, extremely horrific destruction eradicated all signs of life in some areas. At that time, animals that were natural enemies came together, and when death struck them, they were buried in the same place, huddled as though with affection. But, this ephemeral love does not give life. It is caused by fear—a negative power. The wise, however, are united through positive forces. Their hearts unite in love. They are epitomised by the Qur’anic phrase:²

رُحَمَاءَ بَيْنَهُمْ

The Holy Qur’an says that these people [enemies of Islam] will suffer the same fate as people before them. Such people are never spared.

وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

Because these people are confronting Allah’s decree, they will never escape a dreadful chastisement.

Deception and Lies Against Aḥmadiyyah Muslim Jamā‘at

These verses come to life in the context of the hard times faced by the Aḥmadiyyah Muslim Jamā‘at at these days. The

2. Compassionate among each other.

Aḥmadiyyah Muslim Jamā‘at is being attacked verbally and in writing; Aḥmadīs are being tormented through physical abuses, by being thrown into jails, and killed mercilessly. This so-called White Paper truly represents the negative image depicted in these Qur’anic verses.

The false nature of blame and allegations leveled against the Aḥmadiyyah Muslim Jamā‘at in the White Paper is unbelievable. After describing the 1953 riots, a few conclusions have been drawn. But, first, the following analysis of the Jamā‘at has been offered in the White Paper.

It started at the instigation of a colonial power, and the issue became more and more complicated with the passage of time. It not only created bitterness and division among Muslims of South Asia, but also among the Muslim nations of other countries, particularly from Africa. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 1)

Describing the cause and effects of the 1953 riots, the so-called White Paper further writes:

This problem started the poison of hatred and sectarianism in the political life of Pakistan. During this time, the Qādiānīs began sending delegations to foreign countries, where they started to establish their preaching centers. They built preaching centers in African, European, and South and North American countries. But they had no numerical strength anywhere, while their numbers in Pakistan

were relatively more where they were fairly strong and well-established. As a result, they were easily checked in other countries. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 38)

This passage is a masterpiece of deception and lies. To fully analyse this would take too long. First, let me tell you briefly who was responsible for the rioting and hate-mongering during the 1953 [anti-Aḥmadiyyah] riots. Why did not the representatives of this government think of looking up the Munīr Inquiry Commission Report³ and read the analysis presented by the honourable judges? The judges of this court are held in high esteem in the legal community all over the world. Justice Munīr was not an ordinary judge. Similarly, Justice Kiānī was a judge of a very high caliber. There is not enough time to present the entire report here. But, even if we examine a few excerpts on this subject, it would make a very interesting presentation. Due to time constraints, I will relate only one excerpt to you. You can easily judge from this as to who the real culprit was behind this rioting, slandering, and spreading animosity among the people, as well as which community was behind it. The respected judges write:

The ‘Mazdoor’ is an Urdu newspaper published from Multan under the editorship of Sayyad Abuzar

3. *Report of the Court of Inquiry*, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953.

Bukhari, the son of the prominent Ahrar leader Sayyad Ata Ullah Shah Bukhari. [He is the representative of the current elite leadership of Ahrar.] The main topic to which this paper devoted its attention was the anti-Ahmadiya movement, and in its issue of 13th June 1952 it published an article in the course of which it gave such a vulgar description in Arabic script of the head of the Ahmadiya community that decency does not permit us to explain it. [The judges are writing about what led to the 1953 riots and who the perpetrators were.] If these words had been uttered in the presence of a member of the Ahmadiya community, we should not at all have been surprised if the result had been a broken skull. (*Report of the Court of Inquiry*, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p. 87)

This is the opinion of Muslim justices, who have extensive judicial experience; theirs is no ordinary opinion. In a few short words, they have summarized this movement as to who was spreading dissension and who was being patient. These respected judges add:

The words used reveal a shockingly depraved taste and constitute a most disrespectful ridicule of the language of the Qur'an and the language of the Holy Prophet. (*Ibid.*)

If 1953 is forgotten or one does not desire to look at the decision rendered by the *Report of the Court of Inquiry* of 1953, then just look at what is going on in Pakistan today. The fact of the matter is that tens of millions of rupees are collected as *zakāt* and employed to make a special group of so-called ulema [a class of Muslim scholars], whose only function is to abuse Aḥmadīs. Instead of educating common people and spreading the religion of the Holy Prophet Muḥammad^{sa}, the only task of these so-called ulema is just that they should abuse Aḥmadīs. The only services to Islam that are being asked of them are to lie, to malign Aḥmadīs, and to incite others to murder and rob people of their homes and properties in the name of Islam. In conclusion, this is what the government is using the so-called ulema to do as the hallmark of service in Islam.

Despite these things, an attempt is being made to convince the world that, in fact, it is the Aḥmadīs who are sowing the seeds of hatred in society; that [supposedly] the whole of Pakistan is a victim of Aḥmadī aggression, and pretending that these poor ulema have been very patient and have done nothing against Aḥmadīs, they question how long their ‘suffering’ continue. This is the picture the government is trying to draw of their innocence, but the world is not stupid. We have tape recordings in our possession of the *maulavīs* in which they have used filthy language and have incited people to violence. Whatever filth is currently spawning in Pakistan is seeping out as well. When

their people come out of Pakistan, they make speeches in the same way they have done against Aḥmadīs in Pakistan. We have complete tape-recordings as to what is going on in Mauritius and their speeches in Norway. In spite of this, they think that the world is stupid enough to believe that Aḥmadīs were spreading dissension whereas the pitiable non-Aḥmadī Muslims were very patient and tolerant, and despite Aḥmadī aggression, the non-Aḥmadīs have not reacted against them.

The Causes of the Despicable and Wretched State of Muslims

This whole picture being drawn has three sides, and one of them is related to the 1953 riots. The non-Aḥmadīs are generally trying to prove that before the advent of the Promised Messiah^{as}, Muslims were united in spirit. They were like the fingers in a fist, depicting strength in unity. There was no weakness or division among them. In fact, the Muslims were so mighty that colonial powers trembled before them. Therefore, (so the argument goes) these colonial powers sowed the seed of Aḥmadiyyah Muslim Jamā'at to spread dissension among Muslims and to disperse Muslim unity. This was done to evade the terrifying danger presented by Islam to these colonial powers. This is the picture being presented against the Aḥmadiyyah Muslim Jamā'at in the White Paper.

Reality completely contradicts all of this. The truth surfaces even in the writings of the authors that they have been publishing. Among the literature is a book published by Pakistan's Ministry of Religious Affairs named *Qadianiyyat*, written by Maulavī Abul Ḥasan 'Alī Nadvī, the government of Pakistan has published this book extensively throughout the world. This book has also been translated into Arabic and English. Now, think about this, the White Paper paints the scene as though there was peace and harmony among Muslims before the advent of the Promised Messiah^{as}, and the British created Aḥmadiyyah Muslim Jamā'at to divide Muslims. However, the author of *Qadianiyyat* describes conditions before the Promised Messiah^{as} in the following words:

Looked at internally, the situation was even worse. Mutual disagreements between Muslim sects had assumed frightful proportions. Each sect was busy denouncing the other. Sectarian polemics were the order of the day, leading often to violent clashes, even to bloodshed and litigation over controversial sectarian issues. The whole of India was in the grip of what might be termed a sectarian civil war. This too had given birth to mental confusion and created breaches in the Muslim society and disgust in the people and had considerably damaged the prestige of the Muslim 'ulema and of Islam. (Maulānā Syed Abul Ḥasan 'Alī Nadvī Nāzīm Nadwatul-'ulamā' Lacknow, *Qadianiyyat*, p. 16–17)

The author further writes:

Muslims were generally in the grip of frustration and had fallen prey to defeatism. The failure of the struggle of 1857 and of a number of other recent religious and militant movements was fresh in their memory. Many of them had despaired, therefore, of bringing about any change and reform through normal processes and a large number of people had begun to await the advent of some charismatic personality, some divinely appointed leader. (*Ibid.*)

See, when Allah desires, this is how He makes the truth known. On the one hand, they lie and try to hide the facts. But, on the other hand, they describe something else from which the truth suddenly emerges and manifests itself. This is what is called deception. This was the background, and there are many references of Muslim ulema which draw a very clear picture of calamities and afflictions affecting Muslims. In fact, there are so many references that books spanning thousands of pages could be written. But, for now, I have chosen only a few of them. The newspaper *Wakīl* of January 15, 1927 reads:

This disease is not new but had begun long ago. First, Muslims followed the Jews and Christians in their personal lives, and now it is being done collectively. This resulted in the revocation of *khilāfat*. (*Wakīl*, January 15, 1927)

Scattered Sheep

A famous newspaper of the Muslim clergy, *al-Jam‘iyyah*, of Delhi in its April 14, 1926 issue writes:

Suddenly, it has been exposed to the world that if the Muslim *ummah* is a bound book or a rosary, then today the Muslim *ummah* in reality does not exist. Rather they are scattered pages, a few strewn beads, or lost sheep without a flock or shepard. (*al-Jam‘iyyah*, April 14, 1926)

In the Footsteps of ‘Ād and Tahmūd

Addressing Indian Muslims on behalf of the Holy Prophet Muḥammad^{sa}, the *Zamīndār* newspaper, in its September 18, 1925 issue states:

You are called my *ummah*, yet you behave like Jews and idolaters. Your conduct is becoming like that of ‘Ād and Thamud, in that abandoning the Lord of all the worlds, you are worshiping Ba‘l, Yaghūth, Nasrā, and Ya‘ūq. Most of you insult me [the Holy Prophet].

Now, the real question is: Did the Aḥmadiyyah Muslim Jamā‘at begin this chain of events? Why do these people not fear Allah? Why do they make such allegations and lies which no sane person can ever accept?

Muslims on the Footsteps of Jews and Christians

Now, in view of this background, reflect for a moment how the condition of the Muslims before the coming of the Promised Messiah^{as} continued even afterwards. Wisdom would have it that someone could only come to resurrect this nation. What need was there to kill it? They [the Muslims] were already dead, in both a spiritually and worldly sense. Indeed, what happened was that any sign of life that appeared in them was the result of the advent of the Promised Messiah^{as}. That is to say, some people gained a new life by accepting him, and then there are those who are uniting in opposition to him.

... قُلُوبُهُمْ شَتَّىءٌ ...

Their hearts are divided in hate, but, what little respite they have received, these few breaths they have gained are only a result of their common opposition to Aḥmadiyyat. The newspaper, *al-Bashīr*, in its September, 1925 issue reads:

Just study the history of sectarianism among the Jews and Christians at the advent of the Holy Prophet^{sa}, and then compare it with the Islamic ulema of this age. It will be clearly proven that the condition of today's ulema of Islam is a mirror image of the Jewish and Christian ulema of that age. (*al-Bashīr*, Ottawa, September, 1925)

Poets Mourning the Misery of Muslims

As far as Muslim poets are concerned, their poetry on the miserable conditions of the Muslims is heartrending. Maulānā Ḥālī wrote a requiem. And then the way ‘Allāmah Iqbāl described this [the Muslim condition] in his famous *Shikwah* [*Complaint*] and *Jawāb-e-Shikwah* [*Reply to the Complaint*] is a long story. Let me read you a few couplets. Maulānā Ḥālī says:

*There remains neither the faith nor Islam.
The only thing left is the name of Islam.*

Comparing Islam to a garden he writes:

*Then you will see a garden, utterly in ruins,
where dust flies everywhere relentlessly.*

*There is no sign of life in it.
The green branches have fallen off, dead.*

*It is unable to blossom or bear fruit.
Its trees are only good for burning.*

And then with great anguish, Maulānā Ḥālī addresses the Holy Prophet Muḥammad^{sa}:

*Oh Most Special of the Special Prophets, it is time
for prayer.
A very strange time has descended on your ummah.*

*The faith that arose with majesty from its birth-
place,
is today in a state of utter destitution elsewhere.*

*The religion that once invited Caesar and Chosroes
is now itself poorest of the poor.*

*The faith that once illuminated the assemblies of the
world
now has neither lamp nor light in its own assembly.*

*Conditions have deteriorated such that mending
does no good.
It appears that this is preordained.*

*Oh Protector of the Ship of Islam,
I beseech Thee that this ship is well nigh destroyed.*

The White Paper is extensively adorned with the writings of 'Allāmah Iqbāl. If you (O enemies of Aḥmadiyyat!) think his words are like that of God, then listen to this piece as well. About the Muslims, he writes:

*You [the Muslims] are Christians in appearance
and Hindus in culture.
Even the Jews feel ashamed when compared to these
Muslims.*

Referring to 'Allāmah Iqbāl, you make great claims against Aḥmadiyyat, and proudly present his quotes as if Allah, the Almighty, had revealed these words to someone. But you must also pay attention to what 'Allāmah Iqbāl had to say about you!

According to Maudūdī, the Muslim Nation is Born of Ignorance

Now listen to what Maulavī Maudūdī says:

Go to the city, and you will see ‘Muslim prostitutes’ sitting in brothels and ‘Muslim adulterous men’ wandering around. Examine the prisons and you will be introduced to ‘Muslim thieves’, ‘Muslim robbers’, and ‘Muslim rascals’. Visit offices and courts and you will find the word Muslim attached to bribery, false testimony, forgery, fraud, extortion, and every other kind of moral crime. In society, you will meet ‘Muslim drunkards’, ‘Muslim gamblers’, ‘Muslim musicians’, ‘Muslim singers’, and ‘Muslim slapstick comedians’. Now, think about this: how much has the word Muslim been perverted and with what characters has it been attached—Muslim adulterer, drunkard, gambler, bribe-taker. If a Muslim does whatever a disbeliever can do, what is the need for a Muslim in this world? (*Musalman Aur Maujūdah Siyāsī Kashmakash* [*Muslims and Current Political Struggle*], part 3, p. 28–29, under the caption, ‘Taḥrīk-e-Islāmī kā Tanuzzul’, [The Decline of Islamic Movement])

Those who object to the Aḥmadiyyah Muslim Jamā‘at should read and ponder over this passage. Why have they no fear of Allah? Indeed, they fear, but they only fear the victory of the Jamā‘at.

Now, listen to Maulavī Maudūdī's further analysis. It has been said about the Promised Messiah^{as} that, God forbid, that he spoke about Muslims harshly and verbally assaulted them. But listen to Maulavī Maudūdī, who has been credited as the one who has inner perception of the nature of the prophethood (of Muḥammad^{sa}):

If you examine this so-called Muslim society, you will find all sorts of Muslims. There are so many types of Muslims that they cannot be counted. It is a zoo in which crows, vultures, quails, partridges, and a thousand other kinds of animals are present, and every one of them is a 'bird'. (*Ibid.*, p. 31).

These are the words of Maudūdī Ṣāhib, and he described the state of Muslims as he found them in. Did the British appoint one man to destroy this nation that according to Maudūdī Ṣāhib, far from being Muslim, had not only fallen below all human values but rather become like wild animals?

Of course, no one can deny the fact that the one who was supposed to come, came. He gathered some, created a spark of life, and caused a stir. He even created a living commotion among the opposition. Maulavī Maudūdī further writes:

There is nothing in the Divine teachings on the basis of which the Ahle Ḥadīth, Ḥanafī, Deobandī, Barelvi, Shī'ah, or Sunni, etc., can become separate sects. [Meaning there can only be one *ummah* which is named *Jamā'at-e-Islamī* and no other. About the

other sects, that is, *Ḥanafī*, *Deobandī*, etc. he adjudges:] All these sects are the products of ignorance. (*Khuṭabāt*, 4th edn., p. 74, under the caption ‘Dīn Aur Shari‘at’ [Religion and Law])

And as far as common Muslims are concerned, Maulavī Maudūdī writes:

This great multitude, called Muslims, is in such a state that 99.9% of its people have no knowledge of Islam nor are they able to distinguish truth from falsehood. Neither their moral point-of-view nor their mental attitude coincides with Islam. Just the name ‘Muslim’ has been transferred from father to son and that is the reason they are Muslims. (*Musalman Aur Maujūdah Siyāsī Kashmakash*, part 3, p. 130, under the caption ‘Islam kī Rāhe Rāst Aur is-sey Inḥirāf kī Rāheīn, The Right Path to Islam and Ways which Lead Away From It’)

As I mentioned before, there are many references in which both the old and new ulema have acknowledged the condition of Muslims. It is a grave cruelty to blame the Aḥmadiyyah Muslim Jamā‘at for this condition of decadence.

Muslim Decline and International Press

I will mention a few references regarding the condition of Muslims. These references are from various countries.

Anyone interested can read the originals. For example, there are references of ulema from Hyderabad, Deccan, Central Province (now Madhya Pradesh), and Maharashtra in India, Egypt and Iraq in the Arab world, Burma (now Myanmar), Turkey, Java Island, Siam (now Thailand), Russia, and Algeria. Furthermore there are reviews published in newspapers. Detailed accounts can be found in the following:

- Zamīndār*, July 16, 1926
- Ahle Ḥadīth*, February 18, 1921
- Ahle Ḥadīth*, January 14, 1921
- Ahle Ḥadīth*, January 28, 1921
- Ahle Ḥadīth*, April 16, 1910
- Ahle Ḥadīth*, January 25, 1920
- Mustaqil*, July 12, 1929
- Hum Dum*, September 8, 1920
- Hum Dum*, January 17, 1925
- Siyāsāt*, November 5, 1925
- Milāp*, August 16, 1925
- Madīnah*, April 1, 1925
- Inqilāb*, June 1, 1930
- Ṭūfān*, September 27, 1930
- Tanzīm*, November 8, 1925
- Itteḥād*, May 31, 1931
- Himmat*, August 24, 1929
- Mashriq*, May 16, 1930

These references are only from a few famous newspapers. Many books have shed a detailed light on this subject. There are many references in Maulavī Maudūdī's books that are well-known to the scholars.

Why Don't They Have Any Sense

It is very interesting to read in the White Paper that Aḥmadīs began to migrate from Pakistan and reached Europe and Africa only after 1953 when agitation brewed in Pakistan. Just wake up and think about it!

Pakistan had not even been founded [when Aḥmadiyyah missions were established abroad]. They themselves admit by proudly claiming to have resolved this **100-year-old** problem. With Allah's Grace, the Aḥmadiyyah Muslim Jamā'at had already been established and spread all over the world much before the creation of Pakistan. We did not begin spreading after the creation of Pakistan. A regular mission was established in America in 1920. In England, the mission was opened in 1913. This very place [The Faḍl Mosque] was purchased in 1920. Ḥaḍrat Maulānā Chaudhry Fateḥ Muḥammad Siyāl was the first Missionary in England. The West African mission started in 1921 in Ghana and Nigeria. In East Africa, the Aḥmadiyyah Muslim Jamā'at was established in 1896, even before the 20th Century, although the regular mission opened in 1934. In Hungary, Poland, and Czechoslo-

vakia, our missionary centers were in operation in 1930. Similarly, missions were established in Spain, Italy, and Albania in 1936. A mission was also established in Burma [now Myanmar] in 1935. In short, if you examine history, it would be clear that with Allah's Grace, the Aḥmadiyyah Muslim Jamā'at had spread and has been working throughout the world for a very long time.

I will now mention activities of the Jamā'at in the world. In this respect, I will narrate the opinions of such people whom you will have to trust. Despite the fact that they are not Aḥmadīs, they admit the truth. The *Zamīndār* newspaper published in the December 1926 issue:

We would like to ask the Muslims what great effort they are making to spread this Sacred Faith [Islam] in the world. There are 70,000,000 Muslims in India. Is there a single mission worthy of mention established by them in the West? It is very easy to malign the Aḥmadīs while sitting in the comfort of your homes. But it cannot be denied that this is the only Jamā'at that has sent its missionaries to England and other European countries. Can Nadwa-tul-'Ulema, Deoband, Farangī Maḥal, and other scholarly and religious centers not participate in the honour of propagating the Truth? There are many well-off Muslims in India who, if they desire so, can easily bear the expenses of one mission each. Sadly, there is a lack of determination. Wasting time on useless disputes and deriding each other has become the way of

life for Muslims today. May Allah the Almighty have mercy on this nation which has lost its way. (*Zamīn-dār*, December 1926)

The *Inqilāb* of May 2, 1930 reads:

A person belonging to a missionary sect is zealously working to spread what he considers to be the truth. (*Inqilāb*, May 2, 1930)

It further reads:

By looking at the present comatose condition of the Muslims, it has to be accepted that they have not even a jot of truth in them. Otherwise, what is the reason that they have no zeal for propagation? On the other hand, standing apart is the Aḥmadiyyah Muslim Jamā‘at which is opposed by other religions and many Muslim organisations are intent on hurting it. In spite of all this, this small Jamā‘at is striving day and night to not only enjoy the blessings of Islam itself, but also to enable the whole world to benefit from it. (*Ibid.*)

Recognition of Services Rendered by the Aḥmadiyyah Muslim Jamā‘at

Now see how their lies are unveiled. The White Paper is presenting the Aḥmadīs as spreading dissension and discord among Muslims throughout the world. Since the Aḥmadīs failed to create dissension and discord in

Pakistan, they spread to other countries. They emigrated only after 1953.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Innā lillāhe wa innā ilaihi rāje'un*⁴

[Surely, to Allah we came and to Him will we return].

They are neither aware of history, nor are they aware of world affairs, nor have they any intelligence. This publication [the White Paper] is the product of their 'latest and most modern research'. But it really is not even worth the paper it is written on. The fact of the matter is that their own newspapers, which have no relationship with Aḥmadiyyah, write that all religions of the world are against Aḥmadiyyah [Muslim] Jamā'at because this Jamā'at is confronting all religions as the representative of Islam. The irony is that Muslims are also turned against this Jamā'at. Not only are other religions opposing the Aḥmadiyyah Muslim Jamā'at, but also various Muslim organisations are intent on hurting this Jamā'at. Now, who is spreading the dissension and discord and who is inciting others to cause harm? Is it the Aḥmadiyyah Muslim Jamā'at or these Muslim organisations?

In spite of the fact that the Aḥmadiyyah Muslim Jamā'at is a small community, it is striving day and night to not

4. This expression is made to cement the stupidity of authors of the White Paper.

only experience the blessings of Islam itself but also to enable the entire world to benefit from these blessings. In November 1925, an article was written by Ghāzī Maḥmūd Dharam Pāl in a magazine called *Ḥanīf*, in which he writes:

I have read the articles written by Maulānā Zafar ‘Alī Khān in support of declaring Aḥmadīs disbelievers and apostates. The *Zamīndār* newspaper used to publish such articles with much enthusiasm. Each and every word of these articles, like a double-edged sword, shattered my heart into pieces. As I have often announced, I am not an Aḥmadī and I have honest differences of opinion with some of their beliefs. In spite of these differences, I consider them Muslims. I look at all their efforts, both inside India and abroad, to safeguard Islam against non-Muslim attacks, with great respect and esteem. (*Ḥanīf*, November, 1925)

Aḥmadiyyat—Standard-bearer for Freedom Rights

Is this the ‘dissension’ the Aḥmadīs are spreading in the world? Commenting on the Muslim awakening in West Africa, the magazine *The African World* of London writes:

The Aḥmadiyyah Community is at the forefront in the struggle to restore human rights in Nigeria. [This is the dissension and discord Aḥmadīs are sending outside of Pakistan according to the so-called White Paper!] In a matter of a few years, you will see Aḥmadī doctors and lawyers practicing there because they are progressing at an ever increasing rate. This is

for certain that, in a few years, African (Nigerian) Muslims will be seen shoulder to shoulder with the Christians in every sphere of life. Any wise person in politics can see this phenomenon very clearly.

Kindness of the Aḥmadiyyah Muslim Jamā‘at

Once a delegation from Pakistan visited Nigeria. The government of Pakistan bore all expenses. The purpose of the delegation was to spread hatred against Aḥmadīs in West African countries and to incite the West Africans to join them in opposing the Jamā‘at, so that together they can eradicate it. This incident is from some time ago when Maulānā Nasīm Saifī was still our Missionary-in-Charge in Nigeria.

It is interesting to note that no one welcomed this delegation. The delegation did not get radio or television coverage nor did the newspapers publish anything about the visit. Finally, this delegation, the purpose of which was to eradicate Aḥmadiyyat, was forced to contact our missionary. The delegation said, ‘We are being disgraced and dishonoured, so for Allah’s sake, arrange some sort of an official reception. Otherwise, we will be put to shame at home.’ In response, our missionary requested from the Deputy Prime Minister, saying, ‘Do not be so unkind. After all, these Pakistanis are our brothers regardless of their intention. They should at least receive some recognition.’ The Deputy

Prime Minister said, 'We invite them and also ask you to come and give an address.' The delegation was invited to an audience, and even there they did not hesitate to create mischief. In their address they used such words as to question the integrity of the Jamā'at. However, the Deputy Prime Minister was wise and he patiently listened to everything. At the end, he stood and spoke:

Sir, what in the world are you talking about? When the whole world was indifferent toward Africa because it was considered a Dark Continent, and when Africa was synonymous with misery and suffering, who was concerned about us? Even before you were born, it was the Aḥmadiyyah Community that rescued us from the clutches of Christianity. It was the Aḥmadiyyah Community that taught us higher human values. If you have come here to ask us to turn against this Community for your sake, then do away with this thought. Rather, take it back with you to your country. This Jamā'at is our benefactor. We may be anything else, but we are not ungrateful.

Now these people [the authors of the White Paper] have forgotten all such incidents. They think nobody knows what is happening in Africa and that people will read the White Paper and conclude right away that this Jamā'at is vicious and worthy of annihilation. The world is well aware and is not stupid. The world knows what is happening.

They are not only well-read in their own history, but also in yours.

Open Appreciation of the Aḥmadiyyah Muslim Jamā‘at’s Glorious Service

Here is another example. From the following reference it will be clear how Mr. Sheikhu Shaghārī, the former President of Nigeria, saw ‘Aḥmadiyyah Muslim Jamā‘at as creating ‘discord’ and how he dealt with the ‘problem’. They say in Pakistan that this problem has already been dealt with and is resolved. They [Aḥmadīs] were already few overseas, so they [the foreign nations] took care of the problem themselves. Just look at their audacity, not only have they published a fabricated document, the White Paper, but are also spreading it throughout the world through various translations. What would a reader think of the authors of the White Papers? They claim Aḥmadīs do not exist anymore in Europe, Africa, or America, that they have been wiped out since they were few in number, and that this problem has been dealt with efficiently in every country. Let us see what kind of dissension is created by the Aḥmadiyyah Muslim Jamā‘at. Mr. Sheikhu Shaghārī says in one of his speeches:

This is a matter of great comfort to me that Aḥmadiyyah Muslim Jamā‘at is taking great strides with determination and steadfastness in

propagating Islam and establishing schools and hospitals. Aḥmadiyyah Muslim Jamā‘at’s efforts in this respect are truly commendable and serve as an example for other volunteer organisations. Jamā‘at-e-Aḥmadiyyah deserves to be proud of this.

This is the ‘problem’ that was sent abroad and here is how it was dealt with. The President of Sierra Leone’s Muslim Congress and Minister of State, Muṣṭafā Sanūsī, said:

Aḥmadiyyah is a truth and it is selflessly serving us day and night for the sake of truth. It is not an easy task to run 12 secondary and 50 primary schools. Only people with sincerity, passion, and good intentions can accomplish this feat.

Describing the educational services of the Aḥmadiyyah Muslim Jamā‘at, the Minister of Communication of Sierra Leone, Honourable Kandy Boray, once said:

In a very short time, Aḥmadiyyah Muslim Jamā‘at has made great achievements. Regarding education, they have not only established primary schools, but also secondary schools. Aḥmadi doctors are coming here to serve the people and missionaries are present in every part of the country for their spiritual well-being. (*The Daily al-Faḍl*, February 18, 1962)

Aḥmadiyyat—The Sole Symbol of Universal Unity

From time to time, various representatives of Pakistan have been visiting African countries. Here is an account of what one of them had to say about Aḥmadiyyat, and how this 'problem' has been resolved. An article, written by a special envoy to the Middle East, Mr. Farīd S. Ja'farī, was published in the *Pakistan Times* (Lahore). Mr. Ja'farī writes about the Kashmiri delegation, of which he was a member, which was sent by the government of Pakistan to Africa. He wrote this note in English and I will give you the Urdu translation⁵:

The Aḥmadī missionaries are astonishingly popular here. Even the President, Nkrumah, likes them very much. I was told that they are truly serving humanity because they give religious and secular education to youth in Ghana and never create any kind of bitterness or hatred among people.

According to your account, Aḥmadīs go out to spread bitterness and hatred. But here, your own representative says that Aḥmadīs do not cause any bitterness or hatred. The reference continues⁶:

5. The excerpt given below was retranslated from Urdu and should be taken as a paraphrased version of the original reference, not an exact quote.

6. *Ibid.*

They [the Aḥmadīs] are, in fact, working to create unity among people. I have been told that Aḥmadī missionaries have a better relationship with people than Christian missionaries. They are welcomed and liked. (*The Pakistan Times*, Lahore, August 14, 1964)

A Severe Warning to the Muslim Ummah by the Holy Prophet Muḥammad^{sa}

Now, the following question arises: If the Aḥmadiyyah Muslim Jamā‘at is not causing any discord then why is there so much discord erupting in many countries? There is, in fact, dissension spread all over the world. Muslims are totally divided among themselves, and their condition has deteriorated. They all unite against Aḥmadiyyat, but we must investigate why they are always fighting each other, because of which, according to Maulānā Maudūdī, the Muslim *ummah* is infested with all sorts of immoralities and evils (God forbid).

To get the answer to these questions, we turn our attention to the Holy Prophet Muḥammad^{sa} (may my soul, mother, father, life, and wealth be sacrificed for him) because he is the leader of the *ummah* until the Last Day. May all our possessions be sacrificed in his way! Allah, the Almighty, had clearly shown to the Holy Prophet Muḥammad^{sa} the state through which of the Muslim *ummah* was to pass until the Last Day. He warned Muslims about the many dangers to be faced by his *ummah*. Instead

of arguing and fighting with each other, we should turn our attention to the Holy Prophet Muḥammad^{sa}. We should ask him, 'O, our beloved leader, your *ummah* is in great pain. You tell us who is responsible for this dissension, and who is spreading poison among the Muslim people, and who is creating discord, because of which every joint in the Muslim *ummah* is hurting?' Ḥaḍrat 'Abdullāh bin 'Amr narrates the following *ḥadīth*:

The Holy Prophet^{sa} said: 'My *ummah* will face the same conditions as the Children of Israel have faced. The similarity will be so complete that it is like one shoe of a pair resembling the other. If someone among the Children of Israel had committed adultery with his mother, there will also be a wretched one in my *ummah* to do the same. The Children of Israel were divided into seventy-two sects, but my *ummah* will be divided into seventy-three. All will be hell-bound except one.' The Companions^{ra} asked which sect this would be. The Holy Prophet^{sa} answered: 'The sect that will follow me and my Companions.' (1. *Tirmadhī*, *Abwāb-ul-Īmān*, *Bābo Iftirāqi Hāzihil-Ummate wal-Jāmi'uṣ-Ṣaghīr* [chapter 'Divisions in the *Ummah*'. 2. *al-Jāmi'uṣ-Ṣaghīr*] 2/110 *Maṣrī*)

The Root Cause of Evil among Muslims

Here, corruption has been mentioned in general by describing that the Muslim *ummah* will become somewhat

similar to the Jews at some later time. May Allah protect us! This is the saying of the Holy Prophet Muḥammad^{sa} which is bound to come true one day. There is another *ḥadīth* that sheds even more light on this subject:

Ḥaḍrat ‘Alī narrates that the Holy Prophet^{sa} said: ‘A time will come in the near future when there will be nothing left of Islam except its name. And there will be nothing left of the Holy Qur’an except its words [meaning the Holy Qur’an would not be understood and followed]. The mosques of that age will apparently be full of people, but will be empty of righteousness. Their ulema will be the worst creatures under the heaven. Discord will rise from them and will come right back to them. [That is, these ulema will be the source of all evils.] (*al-Baihaqī* as quoted in *al-Mishkāt Kitāb-ul ‘Ilm*, chapter 3, p. 38 and *Kanzul ‘Ummāl*, chapter 6, p. 43)

Meaning that the root cause of all evil will be the *maulavīs* and they will be the source of all kinds of dissension and discord. The Holy Prophet Muḥammad^{sa} said that ‘these ulema will be the worst creatures under the sun, and they will apparently be of my *ummah*, and they will associate themselves with me. But, in reality, they will be, *their* ulema, (the ulema of the unrighteous Muslims) and would have no spiritual connection to me.’

Defiance of the Commands of the Holy Prophet Muḥammad^{sa}

Every dissension that you would see arising and spreading will be caused by these ulema, and then all this discord would turn on them. Why do the *maulavīs* not read these *aḥādīth*? Their so-called White Paper says one thing while the Holy Prophet Muḥammad^{sa} is saying something else! Their White Paper is worthless compared to the sayings of the Holy Prophet Muḥammad^{sa}. This paper of theirs is worth burning in Hell because it is rejecting the sayings of the Holy Prophet Muḥammad^{sa}. Any paper prepared in the denial of the Holy Prophet Muḥammad^{sa} is nothing but rubbish.

Another Ḥadīth of the Holy Prophet Muḥammad^{sa}

On another occasion, the Holy Prophet Muḥammad^{sa} said:

تَكُونُ فِي أُمَّتِي فِرْعَوْنٌ فَيَصِيرُ النَّاسُ إِلَى عُلَمَائِهِمْ
فَإِذَا هُمْ قَرْدَةٌ وَخَنَازِيرُ.

(*Kanzul ‘Ummāl*, vol. 7, p. 190)

Meaning: In my *ummah*, an era will come when there will be disputes and there will be hostilities. Conflicts will arise. Usually, common people will fight among each other, but the blame should not rest with them. People will turn to their ulema to find out what is going on, and to see why

they are the victims of violence and mayhem. When the people go to their ulema in the hope for guidance, they will find the ulema like monkeys and swine, meaning that these are not ulema, but monkeys and swine.

Now, these are neither my words, nor of any religious scholar, nor of any Companion^{ra}, nor of any *khalīfah*. These are the words of the Holy Prophet Muḥammad^{sa} who never said anything but what was commanded to him by Allah. Every person has the right and duty to ask these ulema why they are hiding these *aḥādīth*, and why they are not disclosing them with the Muslim *ummah*?

So, the problem of who is spreading dissension and discord has been resolved. The Holy Prophet Muḥammad^{sa} has already said that there would be dissension, disagreements, and discord in his *ummah*, but the ulema, and no one else, would be responsible. And when the Holy Prophet Muḥammad^{sa} had spoken, Allah's decree would certainly force them to admit that they themselves are responsible for all this. What the Holy Prophet Muḥammad^{sa} has said can never go unfulfilled.

Quasi-Ulema Spell Danger for the Faith

In another *ḥadīth*, the Holy Prophet^{sa} said:

There will be nothing left of knowledge. People will make the ignorant their leaders and will seek guidance from them in matters of religion. These

leaders will issue *fatwās* without any knowledge. They will themselves be misguided and will lead others astray. (*Mishkāt, Kitāb ul-'Ilm*)

One does not have to go too far in the past to find out that, indeed, the ulema are ignorant, and they issue religious *fatāwa* without any understanding. Only a few days ago, a statement by the President of Pakistan was published in the newspaper [Daily] *Jang*, (Lahore) of January 31, 1985. According to this statement, there are about 50,000 *imams* of mosques in Pakistan, and 36,000 of them are only half-learned, and another 11,000 are absolutely illiterate. People often forget that just as a half-learned doctor is dangerous to one's body, a half-learned *maulavī* is dangerous to one's soul. The Holy Prophet Muḥammad^{sa} had warned about this danger 1400 years ago.

Causes of a Nation's Ruin

Knowledge does not disappear from the world as if Allah had suddenly snatched it away. It happens when scholarly people pass away and the illiterate and ignorant take their place. They, in their ignorance, pass religious *fatwās* and spread discord in the world. The *Zamīndār* newspaper (Lahore), published on August 14, 1915 acknowledges this fact in the following:

When God's decree to obliterate a nation approaches [What happens? No colonial power

needs to sow the seeds of Aḥmadiyyat. There are other ways to obliterate a nation.], the ability of the leaders of that nation to do good deeds is withdrawn. [Indeed, this is a word of great wisdom. There is no doubt about it. The writer correctly pointed out that when goodness in the leaders disappears, nations are ruined.] The evil deeds of the influential lead to the destruction of the nation; this is Allah's decree. For a long time, the misfortune of the Indian Muslims has appeared in the form of fraudulent *fuqarā'*, ignorant *mullahs* and pretentious devotees. These people have neither any fear of God, nor any respect for the Holy Prophet^{sa}. They care little of Islamic teachings and lack common etiquette. These influential and powerful people, who have ensnared millions of common people with their deception, are involved in such shameful deeds, all in the name of Islam, that even the accursed Satan turns red with shame. (*Zamīndār*, August 14, 1915)

It is being said about the Promised Messiah^{as} that he had spoken insensitively. But, they ignore what their own ulema, writers, and thinkers have said after observing the Muslim condition. Not a single word in these excerpts belongs to any Aḥmadī. I have been very careful to present all edicts only from their own ulema. That is why I am presenting material only written by their own scholars. They become furious even if Aḥmadīs speak of love, and they

become enraged even if Aḥmadīs express their love of Ḥaḍrat Muḥammad^{sa}. Therefore, they will be offended by any of our words, but they cannot be offended by the words of their own people. The *Zamīndār* newspaper, in the same issue, further reads as following:

And lately the evil deeds and pernicious activities of this seditious group has increased so much so that one with any insight would not be shocked if God's *Jealousy* devastated the Muslim people because of the criminal activities of this seditious group. (*Ibid.*)

The Culprits Responsible for the Ruin of Muslims

The above was the story of the *Zamīndār* newspaper of August 14, 1915. Now listen to the following note of the *Zamīndār* newspaper dated June 14, 1925:

We consider these *qul-a'ūzī*⁷ *mullahs* responsible for the real ruin of the Muslims. These *mullahs* have always proven... to be the enemy of the truth in every age. (*Ibid.*, June 14, 1925)

The same newspaper published the following on April 15, 1929:

I am counted one among the *maulavīs* and therefore I know them well. With full confidence, I challenge all

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7. *Qul-a'ūzī* refers to those religious priests whose livelihood depends on making money from reciting phrases from the Holy Qur'an in odd jobs like healing, praying, charms, amulets, etc.

Muslims to give no respite to these *mullahs* for even a moment. Muslims should expel these *mullahs* from both politics and religion at once, because these *mullahs* have no knowledge of politics and are totally unaware of the spirit of religion. They are, however, the experts of fraud and deception. They are the slaves of their own desires. They are not leaders, but looters. (*Ibid.*, April 15, 1929)

Similarly, a Muslim newspaper, *al-Amān*, reads the following in its June 20, 1930 issue:

The Muslim leaders in the Indian National Congress and the supporting ulema are spreading disbelief and irreligiousness among Muslims through the medium of newspapers. (*al-Amān*, June 20, 1930)

The Biggest Miscreants Among the Muslims

Someone may argue that these excerpts are taken from secular sources. It would be more credible for them if there was a religious scholar who wrote on this subject in a religious publication. So, here it is: The weekly *Tanzīm Ahle-Ḥadīth* is a religious magazine, published under the auspices of the *Ahle-Ḥadīth* of Lahore. This weekly magazine says the following concerning the ulema in its March 1, 1968 issue:

While looking at them, one is reminded of the saying of the Holy Prophet^{sa} that:

مَسَاجِدُ هُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِّنَ الْهُدَىٰ عُلَمَاءُ هُمْ
شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ
وَفِيهِمْ تَعُوذٌ (بِيهْتَىٰ)

Their mosques will apparently be full of people, but they will have no soul in them. Their *maulavīs* will be the biggest miscreants and they will be a safe haven for discord.

(*Weekly Tanzīm Ahle Ḥadīth*, March 1, 1968, p. 4)

This reference is from a Muslim religious magazine, and the translation of the saying of the Holy Prophet Muḥammad^{sa} is also their own.

Who are the 'Worst of all the Creatures'

No one can say that Maulavī Thanā'ullāh Amritsarī was an agent of Aḥmadīs or of the colonial powers. Let us see what he has written on this subject. Has the prophecy described in the *ḥadīth*:⁸

عُلَمَاءُ هُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ

been fulfilled or not? It is an important and noteworthy point.

8. Their ulema will be the worst of all creatures.

When the ulema are reminded of the dangers that the Holy Prophet Muḥammad^{sa} had warned against, they turn their backs and look the other way. On the other hand, they see dangers which the Holy Prophet Muḥammad^{sa} did not even mention. Use your head! Look at what has been written in this *ḥadīth*; what the Holy Prophet Muḥammad^{sa} had prophesied about your ulema. In response to this, they claim that the time has not yet come, and also claim that it is in fact the Aḥmadīs who are the most vicious people and the worst creatures on the face of the planet. They start using foul language, and say, ‘How dare you say anything about the ulema!’

Our response is that these are not our words. This is what the Holy Prophet Muḥammad^{sa} had prophesied. And as far as resolving the matter of whether the time has come or not and whether the worst of all creatures have appeared or not, it should be known that this in fact is the point of argument.

This debate has two aspects. First, suppose this worst of all creation has not yet appeared. Even then you are done for. If the present *maulavīs* have so ruined you, what will be left of you after the evil ulema show up? This is not good news. This is such horrific news that it should have sent a chill down your spine. However, now, according to you, the present age is of pious *maulavīs*, and this is what the condition of the *ummah* has become. Then, when the worst of all creation will come what will become of you? Despite all this

you are dreaming of the victory of Islam? Do you even know what it takes to reestablish the supremacy of Islam? If you had an iota of intelligence, you would have abandoned these ulema and declared, 'Indeed the worst of all creatures have appeared and have withered away.'

Would you accept what Maulavī Thanā'ullāh of Amritsar had to say? He was, after all, one of your more famous *maulavīs*. Maulavī Şāhib wrote in the February 23, 1906 issue of *Ahle Ḥadīth*:

All the sacrilegious rites and concocted rituals which are common among Muslims these days are because of the 'good grace' of the *maulavīs*...⁹

شَرُّ الشَّرِّ شرار العلماء

(*Ahle-Ḥadīth*, February 23, 1906)

See how the truth emerges under Divine decree. The Holy Prophet Muḥammad^{sa} had said that these ulema will be the worst, and then these ulema are confessing to it. Keep in mind that this reference has been taken from the time of the Promised Messiah^{as}. In spite of this, they say that Muslims used to be united and now they blame the Aḥmadiyyah Muslim Jamā'at for the discord among themselves. This is absolutely against the historical facts.

9. Mischief of the ulema is mischief upon mischief.

Maulavīs Hide the Truth

The matter does not end here. The *Ahle Ḥadīth* newspaper is an important publication. It was also published during the lifetime of the Promised Messiah^{as}. This newspaper reads in its April 19, 1907 issue:

The Jews have been denounced in the Holy Qur'an for the reason that they accept part of the scriptures while they reject others. Alas, this evil is found especially within us, the *Ahle Ḥadīth*, these days. The method by which we want to reform our opponents leads to further spread of immorality rather than morality. (*Ahle Ḥadīth*, April 19, 1907)

The opponents of Aḥmadiyyat flaunt those *aḥādīth* in which it says that after the Holy Prophet Muḥammad^{sa} there will be thirty false claimants to prophethood, and all of them would be *dajjāl* [antichrist]. Similarly they draw attention to the *ḥadīth*:¹⁰

لَا نَبِيَّ بَعْدِي

Whereas they fail to mention the *ḥadīth* asserting that the Promised Messiah shall be a Prophet of Allah and not be among the *dajjāl*. They hide this *ḥadīth*. And they completely forget the *ḥadīth* in which it is said:¹¹

عُلَمَاءُ هُمْ شَرُّ مَنْ تَحْتَ أَيْدِي السَّمَاءِ

10. There is no prophet after me.

11. Their ulema will be the worst of all creatures.

Just as it is described in the analysis of the *Ahle Ḥadīth* Maulavī Ṣāhib, quoted above the present day *maulavīs* hype those *aḥādīth* which serve them, but deliberately cover up the others.

Only the Tongue Remains

Again, the *Ahle Ḥadīth* reads as follows in its December 20, 1921 publication:

Our strength has been wrenched out; our valour has become an illusion. Our limbs [of the body of the *ummah*] have become weak, and our spiritual zeal has disappeared. In fact, it is no exaggeration to declare that the signs of life have altogether vanished from the limbs; the only living parts left are the mouth, and in it, a tongue. (*Ahle Ḥadīth*, December, 20, 1921)

How is it that only the tongue remains? For what purpose is life left in it? The weekly magazine, *Tanzīm*, also affiliated with the *Ahle Ḥadīth*, says the following about that tongue in its September 5, 1969 publication. But, before that, it also mentions an interesting anecdote:

Someone asked the late Maulavī Thānwī: ‘Oh honourable one, even after being *maulavīs* they steal shoes from worshippers and are ever eager to pick a fight. And they do other such things. Why is this?’ He explained: ‘It is not the *maulavī* who becomes a thief.

It is the thief who becomes a *maulavī*.’ (Weekly *Tanzīm Ahle Ḥadīth*, Lahore, September 5, 1969)

That is how they talk among themselves. This weekly further writes:

Maulānā Ghulām Ghaus Hazārīvī, a renowned *maulavī* of Jami‘at-e-‘Ulamā-e-Islam, has cultivated a crop of young generation with the words of his tongue with such thoroughness that none can rival them in filthy and abusive language. A time will come when this generation will harass and humiliate the *maulavīs* with the same foul language and the *maulavīs* will regret it. (*Ibid.*)

What a true statement. Whenever governments or hot-heads have employed this new generation and used their *tongue* (words) for maligning the name of the Promised Messiah^{as}, these generations eventually turned against their own masters with such fierceness, that it leaves a person shocked. They were given a taste of their own medicine but they never learned.

Who are the Evil Ulema

Someone may say these are present-day *maulavīs* and if they are the ‘worst of all creatures’, then their words cannot be trusted. Quote from some holy personage. Now, who can be more revered than the Holy Prophet Muḥammad^{sa}? No one like him has ever been born nor will ever be born

until the Day of Judgment. He was the perfect human and the highest of Prophets. How many of his sayings are they going to deny. But, if you insist on listening to revered men of later ages, then listen to this! Ḥaḍrat Shāh Walī Ullāh Muḥaddith Dehlwī, declares these ulema to be the mirror images of the Jews:

اگر نمونہ یہود خواہی کہ بینی علماء سُوء کہ
طالب دنیا باشد... تماشا کن کاٹھم ہم

(*al-Fauzul-Kabīr*, vol. 1, chapter 1, p. 9)

That is: If you desire to see the example of the Jews [those Jewish ulema that have been dead for ages], then just take a look at today's evil ulema. They only covet the world.

Ḥaḍrat Imam Ghazālī's^{ra} Words of Wisdom

Ḥaḍrat Imam Ghazālī, a celebrated thinker of Islam, says the following—It is a long Arabic excerpt, so I will only read the Urdu translation:

Satan has overpowered most of the ulema. [This refers to a period much before Aḥmadiyyat.] Their transgressions have led them astray. Everyone of them is so obsessed with his material advantage that for them a virtue becomes an evil, and an evil becomes a virtue. Religious knowledge has disappeared, and the lighthouses of guidance have fallen. These ulema have convinced people that there are only three types of knowledge. First is the

‘knowledge’ of the directives issued by the government that judges use to settle disputes among thugs. Second is the ‘knowledge’ of argumentation, by which a conceited person subdues his opponent and renders him speechless. [Not through logic but through sheer arrogance.] Third, the rhymed and poetic oration by which a preacher tries to entice the general public. (*Kitābul Imlā ‘An Ishkālātil Ihyā’*)

It is amazing! I used to think that this depravity among Muslims was a more recent phenomenon. But, according to this reference, it had started long before. What a pity! This discord in the *ummah* of the Holy Prophet Muḥammad^{sa} has been around for a long time. Righteous and holy ulema raised their concerns against this deterioration. But it seems to be destined and nothing can change it.

Worthless Sermons of Maulavīs

If someone has heard sermons or *dars* [commentary on the Holy Qur’an] from some of their mosques, then one will understand what *imam* Ghazālī tried to present. *Maulavīs* combine, mix, and chant verses of the Holy Qur’an with the *ḥadīth* of the Holy Prophet Muḥammad^{sa}, stories of *Yūsuf Zulaikhah*, the romantic epic *Hīr Wārith Shāh*, and even film songs. They claim that they are explaining the meanings of the Holy Qur’an and *Ḥadīth*. And with this nonsense, the *mi‘rāj*

(ascension) of the Holy Prophet Muḥammad^{sa} is explained [God forbid]. It is amazing that while using such ludicrous film songs concerning the Holy Prophet Muḥammad^{sa}, their hearts do not fear Allah. On one hand, these *mullāhs* claim to be the champions of *Khatm-e-Nūbuwwat* [Seal of Prophethood], and on the other hand, they apply these obscene songs to the holiest person in the universe. On top of this, they believe that the Holy Prophet Muḥammad^{sa} met Allah for the first time during the *mi'rāj*. The fact is that Allah has always been with the Holy Prophet Muḥammad^{sa}. For example, in the Cave of Thaur, the Holy Prophet Muḥammad^{sa} said:

لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا

Do not worry, Allah is with us

which shows that he was never separated from Allah for even a moment. In spite of this blatant blasphemy, they claim to be the admirers of the Holy Prophet Muḥammad^{sa}. They could not find anything better than film songs to portray the high status of the Holy Prophet Muḥammad^{sa}.

Maudūdi Šāhib's Analysis on Maulavī-ism

Finally, I present the analysis of Maulavī Maudūdi. From this you will get an idea of how high a position they [*maulavīs*] hold! His well-organised Jamā'at is another arm

of the present day government beside the Aḥrār. Maulavi Ṣāhib says:

It is sad that all but a few of the ulema had lost the true spirit of Islam. [First he issued a *fatwā* about the Muslim laity and now about the *mullāhs*.] They lacked the power of *Ijtihād*¹². They had forgotten the ability to acquire knowledge. They had no wisdom. They had lost the strength to do anything. They totally lacked the capability to extract lasting and adaptable principles of Islam from the Book of God or the verbal and practical guidance provided by the Messenger of God. They could not apply these principles to the changed times. They were overwhelmed by the disease of blindly following the traditions of their forefathers. Because of this, they looked for all their answers in the writings of their forefathers rather than the Books of God—which transcend the limitations of time. In every instance they turned to the people who were not prophets of God—whose vision is free from the constraint of time and situation. Therefore, how was it possible for the ulema to guide the Muslims successfully when the times had changed and a great transformation had occurred in the world of science and technology that only God could have known, but a

12. Under Islamic law, an independent judgment in a legal or theological question based on the interpretation and application of Qur'an, Sunnah, previous experience and general consensus.

person who is not a prophet could not have revealed what lay ahead in the centuries to come. (*Tanqīhāt-e-Abul-A'ālā Maudūdī*, p. 27 under caption, 'Dauri Jadīd ki Bīmār Qaumein' [Ailing Nations of Modern Times])

This analysis is worth reading. Why has the Islamic Civilization collapsed? Why has all this death and destruction become rampant? Because those ulema to whom Muslims turned to were not prophets of Allah whose vision is free from the constraints of time and situation.

Hidden Message

Listen very carefully to this extraordinary statement, which carries an important message. Maulavī Maudūdī describes why these old ulema had failed and why corruption spread in the Muslim *ummaḥ*. It is because these ulema were expected to find solutions to the problems faced by Muslims and respond to the onslaught of troubles that followed them incessantly with changing times. However, Maulavī Ṣāḥib further says, these ulema were incapable of facing these conditions. Only Allah, or a prophet who gets his wisdom from Allah, knows the ultimate truth of the matter.' He says that both these scenarios are absent. How can debris that had built up over centuries be removed [from the wisdom and truth of Islam]? Having said all this, he asserts that people should listen to him and follow him

because he has brought for them the message of guidance and a new life. What a claim! Did he bring this message from Allah? Has his penetrating sight perceived all that which the ulema of the *ummah*, holy personages of all the previous centuries, and the *Mujaddidīn* could not fathom?

In one breath Maudūdī Ṣāḥib denies the Promised Messiah^{as}, accuses him of apostasy, and blames him for the discord among Muslims. But in another breath, Maudūdī Ṣāḥib announces that he himself has come as a source of guidance and that his books offer solutions to all the problems facing the Muslims. So, he urges the masses to join his Jamā'at for the revival of Islam. Is this a claim to Godhead, or is this a claim to prophethood? If it is neither of these, then he is lying. If he were really truthful, then he should have admitted that at the time of new problems and challenges, Allah raises a divine Prophet. No one but a Prophet could reach the bottom of these challenges and offer real solutions. After all, on what basis does he claim to be truthful?

The Only Way for the Salvation of Muslims

The fact of the matter is that all of what the authors of the White Paper say is false.

O Muslims, you have only one way to salvation: Accept the person who has been bestowed knowledge and wisdom by Allah, and about whom Ḥaḍrat Muḥammad^{sa} had given glad tidings. He, who is from Allah, has brought the cure for

all your problems and all your illnesses. You have rejected him, and now what do you expect?

I have told you the truth. There is no other fate for you. If you want to live, then save yourself from these people whom the Holy Prophet Muḥammad^{sa} had described as the breeding place and source of all disorder and dissension. Remember, you can never have life after ignoring the Holy Prophet Muḥammad^{sa}. You will have to acquiesce to the diagnosis of the disease in you (Muslim *ummah*) made by the Holy Prophet Muḥammad^{sa}. If you do not admit it today, then tomorrow your future generations will accept it. The cure for this disease is what the Holy Prophet Muḥammad^{sa} had prescribed, i.e. you must accept Ḥaḍrat Imam Mahdī, the divine Imam. You have to accept that Promised Messiah^{as}, who has been raised by Allah the Almighty Himself, to revive Islam. And, if you do not accept, then forever your destiny will be death, and nothing else.

Glossary of Important Terms



Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, ‘the Most High’, when saying His Holy name.

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Community.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

Aḥrār—An organisation of Muslims known for its opposition to the creation of Pakistan and to the Aḥmadiyyah Muslim Community.

Dajjāl—A term in Arabic that literally means, ‘the great deceiver.’ In Islamic terminology ‘*dajjāl*’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-

Mahdī. A similar prophecy in the Christian faith about the appearance of the anti-Christ refers to the same phenomenon, and we have therefore translated the term ‘*dajjāl*’ as ‘antichrist’.

Fakir—A Muslim religious mendicant.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Ḥudūr—Your Holiness; His Holiness.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur’an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of 23 years.

Imām—The Arabic word for a leader. The head of the Aḥmadiyyah Muslim Jamā‘at is also referred to as the *Imām*.

Jamā‘at—*Jamā‘at* means community. Although the word *Jamā‘at* itself may refer to any community, in this book, *Jamā‘at* specifically refers to the Aḥmadiyyah Muslim Jamā‘at.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is

also called Muşleḥ-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003) was the fourth successor and a grandson of the Promised Messiah^{as}, the Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad.

Khilāfat—The institution of successorship in Islām.

Mahdī— 'The Guided One'. This is the title given by the Holy Prophet^{sa} to the awaited Reformer of Latter Days.

Maulavī, Mullah or Maulānā—A Muslim religious cleric.

Mi'rāj—The Spiritual journey of the Holy Prophet Muhammad^{sa} of Islam.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

Şāḥib—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

Sūrah—Arabic word for designating the chapters of the Holy Qur'an.

Ulema—A class of Muslim scholars.

Ummah—The larger community of Muslims.

Zakāt—A term in Arabic that literally means 'increase' or 'purification'; technically signifies the obligatory alms prescribed in Islam.