

RUIN AND FIRE

FOR THE FALSE MESSIAH

**A BRIEF REFUTATION OF THE IMPOSTER
MIRZA GHULAM AHMED QADIYANI**

**BY: A'ALA
HADHRAT IMAM
AHMED RIDA
KHAN ALQADRI**

**AL'SOO WA-AL'IQAAB
A'LAA-
AL'MASEEHE-AL'KAZZAAB**

Translation by:

AQIB FARID ALQADRI

PRECIOUS PRINTS

RUIN AND FIRE FOR THE FALSE MESSIAH

Original Urdu Work

AL'SOO WA-AL'IQAAB A'LAA-AL'MASEEHE-AL'KAZZAAB

By A'ala Hadhrat Imam Ahmed Rida Khan alQadri

A brief but powerful refutation of the claims of the imposter Mirza Ghulam Ahmed Qadiyani, in response to a question posed by the scholars of Amritsar; the erudite Imam has listed 10 major apostasies of the imposter and rebutted his claims of being a prophet and messiah.

Translation and explanations in parentheses by:

Aqib Farid alQadri

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O Allah! ﷺ Accept this humble offering for the sake of Your beloved, the Final Prophet Hadhrat Mohammed Mustafa ﷺ, and all the Prophets who came before him. Ameen.

THIS HUMBLE EFFORT IS DEDICATED TO

All the noble Prophets and Messengers, and their chief, the Last Prophet, Hadhrat Mohammed Mustafa (*peace be upon them all*)

&

To the best of all after the prophets, Hadhrat Syeduna Abu Bakr Al Siddeeq, and all the noble companions ﷺ who fought against the imposter Musailamah, [the Liar].

&

To my merciful parents, spiritual guides and teachers:

Syed Abdul Aleem alQadri [1935-2007]

Syed Shah Turab ulHaque alQadri [1942-2016] ﷺ

&

Hadhrat Allamah Mufti Akhtar Rida alQadri

Hadhrat Allamah Zia ulMustafa alAazmi

Hadhrat Maulana Mujeeb Ali Ridawi

Hadhrat Syed Wajahat Rasool alQadri

[*May Allah prolong their beneficence*]

For comments, rectification of mistakes or suggestions for improvements, please contact the translator at: aqibfarid@yahoo.com

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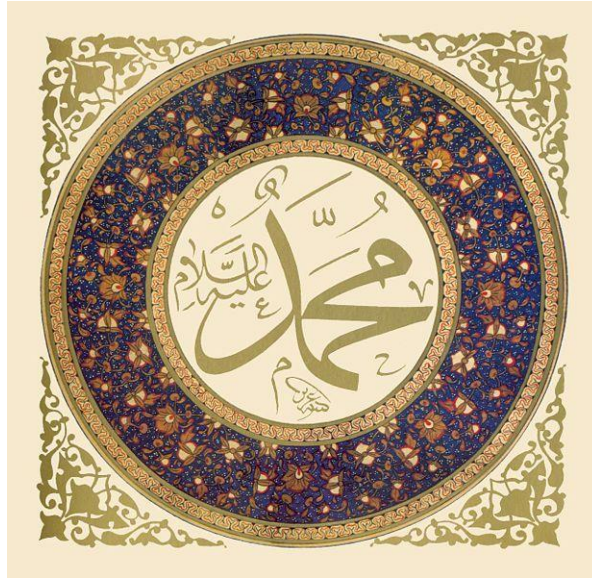
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

صَدَقَ اللَّهُ الْعَظِيمَ

The Holy Prophet Mohammed Mustafa ﷺ said: There will arise 30 big liars from my nation, each of them claiming to be a prophet; **whereas I am the Last of the Prophets and there is no prophet after me.**

[Hadeeth Hasan Saheeh, in Sunan Tirmidhi, Sunan Abu Dawud]

Revert to Islam O Mirzayis, before it's too late!

He died in the toilet, the imposter was an apostate!

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TRANSLATOR'S NOTES



Allah – beginning with the name of - the Most Gracious, the Most Merciful

Infinite blessings and peace be upon Allah's beloved, the Last Prophet, Hadhrat Mohammed ﷺ and upon his progeny, his companions, and all those who rightly follow him until the last day.

All Praise is to Allah ﷻ the Supreme Lord, Who sent the Holy Prophet Hadhrat Mohammed as the Last Prophet and as the Seal of All Prophets¹:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

But yes, he is the Noble Messenger of Allah and the Last of the Prophets

All Praise is to Allah, Who sent the Holy Qur'an as the final revelation and guided us to believe in it, and in all divinely revealed scriptures before it; so there is no revelation AFTER ²it.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in this (Qur'an) which has been sent down upon you, (O beloved Prophet Mohammed) and what was sent down before you; and are certain of the Hereafter.

¹ Holy Qur'an, Surah Ahzab 33:40

² Holy Qur'an, Surah Baqarah 02:04

All Praise is to Allah, Who perfected the religion of Islam ³ for us, which shall remain the final religion until the Last Day, and which is the only way acceptable ⁴ to Him.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you and completed My favour upon you, and have chosen Islam as your religion

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed the only true religion in the sight of Allah is Islam

Indeed, the Holy Prophet said ⁵:

There will arise 30 (thirty) big liars from my nation, each of them claiming to be a prophet; whereas I am the Last of the Prophets and there is no prophet after me.

Indeed the Holy Prophet prophesied the truth; two ⁶ of these liars surfaced during the time of the Holy Prophet himself, and several other liars followed.

One such wretched claimant to prophethood was Mirza Ghulam Ahmed [1835-1908], born in Qadiyan, Punjab, India.

He was challenged by many ahleSunnah scholars and several decrees proving his lies and apostasy were published during his life-time. Hadhrat Imam Ahmed Rida Khan alQadri, Maulana Sanau-Allah Panipati, Hadhrat Peer Meher Ali Shah and Maulana Hamid Rida Khan alQadri [ﷺ] were some of the distinguished scholars who soundly refuted him and challenged him to debates. The cunning liar used to accept the challenges but never showed up, feigning some pretext or the other.

³ Holy Qur'an, Surah Mai'dah 05:03

⁴ Holy Qur'an, Surah Aale Imran 03:19

⁵ Hadeeth Hasan Saheeh, in Sunan Tirmidhi, Sunan Abu Dawud

⁶ Aswad Ansi of Yemen and Musailamah [Kazzab] bin Habib of Najd

The time of his death was foretold by Hadhrat Peer Meher Ali Shah; Mirza Ghulam Ahmed contracted cholera, causing severe diarrhea; his attendants had to break open the toilet door to find him dead, with his face immersed in feces⁷. This incident is a grim warning to his followers to realize that Mirza Qadiyani was an extremely vile creature. Even some of Mirza's own children never accepted his dirty beliefs.

Revert to Islam O Mirzayis, before it's too late; He died in the toilet, the imposter was an apostate!

Most of his followers moved to [West] Pakistan after partition of the Indian sub-continent in 1947; in 1973, through the efforts of the scholars of Ahle-Sunnah [notably Maulana Shah Ahmed Noorani and Maulana Abdul Sattar Khan Niyazi رحمۃ اللہ علیہ] the Parliament of Pakistan approved a bill by which Qadiyanis were banned from calling themselves Muslims; several other Muslim governments also officially deem Qadiyanis as apostates; therefore many have migrated and manage their affairs mainly from Europe.

They have recently stepped up their campaigns to pressure governments to declare them as 'a sect within Islam', and also to 'convert' young Muslim minds to their dirty religion. They also make deceptive claims that they do not consider Mirza a 'prophet', but only a 'guide and reformer' – which, even if true, is still apostasy [as will be proven in forthcoming chapters].

A few weeks ago, I was requested by Hadhrat Maulana Mujeeb Ali Ridawi [of Hyderabad, India] to write an article exposing their beliefs, to counter the growing threat of Qadiyanis; I could not think of a better idea than to translate one of the works of Ala Hadhrat Imam Ahmed Rida Khan, the centennial Reviver of Islam.

Indeed Ala Hadhrat wrote several decrees against the rascal & imposter Mirza Ghulam Ahmed Qadiyani; despite this, the shameless enemies of Ala Hadhrat claim that Mirza was one of his teachers! Mirza was born in 1835 in Qadiyan, Punjab, [north-west India] whilst the erudite Imam was born in 1856 in Bareilly [Central India]. The two never met each other in their lifetime. The works of Ala Hadhrat are testimony that he had absolutely no relation with the imposter; his decrees make it amply clear that he considered Mirza Ghulam Ahmed Qadiyani and all his followers as apostates.

⁷ His body was shifted from Lahore to Qadiyan, where he was buried.

This book lists the ten major apostasies of Mirza; he uttered many more blasphemies, especially claiming “divine revelations” and reviling the noble prophets.

Al Hamdolillah, this book was completed on 22 Jumada al-Akhirah 1438, which coincides with the death anniversary of Syeduna Abu Bakr alSiddeeq رضي الله عنه the first Caliph, the first Muslim leader to fight against apostates.

O Allah رب العالمين! Accept this humble offering from your lowly servant. O Allah, convey the reward of this humble offering to my Master the Holy Prophet , to his companions, my beloved parents, guides, tutors & to all believers.

O Allah رب العالمين! Guide us all & protect our faith! Grant us death only as true Muslims. Aameen.

Infinite blessings & peace be upon the beloved Last Prophet Mohammed صلى الله عليه وسلم , and upon his progeny, his companions, and all those who rightly follow him until the last day.

Aqib Farid alQadri
May he be forgiven.

THE QUESTION⁸

Received from Maulana Mohammed Abdul Ghani Sahib, Amritsar, Punjab, India. Date: 21 Rabi ul Aakhir 1320

A questioner had mentioned that a man who was until recently a Muslim, married a Muslim lady; the couple stayed together for a period of time, and also begat children; now some time ago, the man has joined the followers of Mirza ⁹ Qadiyani, and being enamored with the infidelic beliefs of the Qadiyanis, now uninhibitedly and publicly denies the essentials of religion; so the question that arises is: "Since this man has - as per Islamic law - become an apostate, and his woman is now out of his wedlock, and he has not yet paid the bridal-money [advance and deferred] to the woman, so have their children legally gone out of the apostate's custody or not?" Please explain and be rewarded. ¹⁰

SUMMARY OF DECREES FROM THE SCHOLARS OF AMRITSAR ¹¹

1. The said man, due to his holding the same beliefs as that of Mirza Qadiyani - who has been unanimously decreed a disbeliever by scholars - has become an apostate; his woman is now out of his wedlock; it is compulsory for the apostate to pay the full bridal-money to the woman; the apostate does not have guardianship over the minor children. Decree by: Abu Mohammed Zubair Ghulam Rasool alHanafi, alQasmi.

⁸ Question that was first addressed to the scholars of Amritsar, and also forms part of the request to Imam Ahmed Rida Khan alQadri.

⁹ Mirza Ghulam Ahmed: resident of Qadiyan, who claimed to be a prophet of Allah.

¹⁰ Ten jurists of Amritsar answered this question; along with their answers, it was then sent to Imam Ahmed Rida Khan alQadri, with the request for further elaboration. Imam Ahmed Rida Khan's answer starts after the request for elaboration.

¹¹ As answers to the above question

2. There is no doubt that Mirza Qadiyani calls himself a ‘prophet of Allah’, a ‘messenger of Allah’, and his disciples call him the ‘sent prophet’; and to claim prophethood after [the advent of] the Holy Prophet Mohammed ﷺ is by consensus, disbelief. Since that group’s apostasy is proven, the Muslim lady is now out of such a person’s wedlock; the lady must get the bridal-money, and the guardianship of the children is also the right of the lady. Decree by: Abdul Jabbar bin Abdullah alGhaznavi.

3. Indeed the person who alleges mesmerism - which is a type of magic - to the prophets and disrespects Syeduna Roohu-Allah Hadhrat Eisa the son of Maryam, and claims to be a ‘prophet’ and falls into other such disbeliefs - such as Mirza Qadiyani - so what doubt remains in him being an apostate? Therefore – undoubtedly - the marriage contract of the Muslim lady with him will get annulled; but the lady will be entitled to the full bridal-money and the guardianship of the children. Decree by: Abu alHasan Ghulam Mustafa.

4. Undoubtedly, a person who holds the same beliefs as that of Mirza Qadiyani is an apostate; the marriage contract is annulled, the children will be given to the lady and the lady can take the full bridal-money. Decree by: Abu Mohammed Yusuf Ghulam Mohiyuddin.

5. The decree of infidelity upon Mirza Qadiyani and his followers, given by the Arab, Indian and Punjabi Muslim scholars is indeed correct and proven; Mirza Qadiyani claims to be a ‘prophet’, and a ‘messenger’ of Allah; disrespecting and insulting the noble prophets and denying their miracles is his hallmark, which is evident from his writings. [Attached texts from “Izaalat ulAwhaam” ¹² - which is one of Mirza Qadiyani’s books.] Decree by: Waez Mohammed Abdul Ghani

6. Decree Signed by: Khuda Baksh, Imam Khairuddeen, Amritsar. ¹³

¹² Meaning “The Removal of Doubts”

¹³ Text not found; it is possibly as an attestation of previous decree.

7. There is no doubt that Mirza Qadiyani is a claimant of 'prophethood' and 'messengership'. [Attached are several texts including from "Izaalat ulAwhaam" - written by Mirza Qadiyani]. Therefore such a person is not just a disbeliever, rather - as my perception tells me - he does not believe in God at all. Decree by: Abu alWafa Sanau-Allah.
8. Books written by [Mirza] Qadiyani show that he denies the essentials of religion, and also lays claims to 'prophethood'; he has therefore very clearly written [in the book "Ek Galati Ka Izala" ¹⁴] "I am a messenger"; therefore [Mirza] Ghulam Ahmed, and all his followers are disbelievers, rather disbelievers in the extreme. The marriage of an apostate gets annulled, the father loses rights over the minor children ¹⁵; thus the children should be taken away from the Mirzayi ¹⁶ apostate, and the bridal-money - advance or deferred - should be taken and the lady be separated from him. Decree by: Abu Turab Mohammed Abd ulHaq.
9. Mirzayis are apostates and beliers of the prophets; he [Mirza] wrote that miracles are acts of mesmerism; Mirza is a disbeliever; whoever befriends Mirza, or is a friend of Mirza's friends, is also a disbeliever, is also an apostate. Decree by: Syed Zahoor ulHasan alQadri Fadhli
10. Claiming 'prophethood' or claiming 'messengership' after [the advent of] the Holy Prophet [Hadrath Mohammed], and denying the essentials of religion are indeed [acts of] disbelief and apostasy; the rules regarding apostates - whether they are Qadiyanis or others ¹⁷ - will be applied on such a person. Decree by: Noor Ahmed

¹⁴ Meaning "The Rectification of a Mistake"

¹⁵ He cannot be their guardian any longer

¹⁶ The followers of Mirza Ghulam Ahmed Qadiyani

¹⁷ Other type of apostates.

REQUEST SENT TO IMAM AHMED RIDA KHAN ALQADRI.¹⁸

Presented in the court of the ‘destroyer of chaos and innovations’, ‘the remover of ignorance & waywardness’, ‘the pride of Hanafi Scholars’, ‘the destroyer of the incorrect rules of the wayward Najdi sect’ - i.e. Hadhrat Imam Ahmed Rida Khan - may Allah benefit us from his knowledge; greetings of peace and salutations be upon you; I submit my heart’s desire to you; that ever since the Qadiyani trial and chaos has surfaced due to the legal freedom afforded here ¹⁹, scholars have been unable to pin down this pillager of Islam. Recently, a Hanafi man - who was married to a Muslim lady - became a Mirzayi; his wife, upon hearing his infidelic beliefs, chose to separate from him and went to her father’s house; therefore to expose this event & to prevent further occurrences of similar nature, and to warn the Qadiyanis, we have published this decree. It is hoped that you too will grace this by signing and putting your seal on it, which will be a source of pride for us. A representative of Nadwah ²⁰, named Molvi Ghulam Mohammed Hoshiyarpuri is present in Amritsar since the past 2 months; I sent the decree to him so that he too may sign it; he replied, “If I sign this decree, the people of Nadwah will be upset with me”; may his mouth be filled with dust! The people of this city are extremely disenchanted with the Nadwah because of his statement; what else shall I write? May Allah reward you on behalf of Islam and the Muslims; most humbly requested by the sinning slave, Waez Mohammed Abdul Ghani, from Amritsar, [Punjab, India].



¹⁸ From Maulana Molvi Mohammed Abdul Ghani

¹⁹ Given by the British Colonial Rule

²⁰ “Nadwat-ul-Ulema” meaning “Assembly of Scholars”. The principle aim of its formation was to bring together all the sects of Islam, irrespective of their beliefs. Nadwah [located in Lucknow] is a sister institute of Deoband, preaching Deobandi teachings.

THE ANSWER 21

All Praise is for Allah ﷻ, the One and the only One, the One without partners; and blessings and salutations upon the noble person after whom there is no Prophet - and upon his progeny who are all noble and honorable. O my Creator! I seek Your refuge from the utterly evil sayings of the devil, and I seek Your refuge from their occurrence. May Allah the Supreme give us firm faith upon the true religion; and save us from every waywardness, ruin and wrong. [Aameen]

The claims of Mirza Qadiyani regarding him being the Messiah or “like” the Messiah are very well known; so as it is said - “You have listed the evils of wine, so now list even its goodness!” I too concur with the claims that undoubtedly Mirza Qadiyani is the Messiah or “like” the Messiah - but nay, and by Allah, not the Messiah Eisa Roohu-Allah ﷺ but the Messiah, the Liar [Dajjal] ²².

At first, a query had come from Saharanpur ²³ regarding this phony claimant, to which my young illustrious son Molvi Hamid Rida Khan alQadiri wrote a comprehensive refutation, entitled “alSawarim alRabbani a’laa Israaf alQadiyani”. This excellent book, which is the supporter of tradition, destroyer of trials and destroyer of Nadwah, was published in the monthly magazine named “Tohfa-e-Hanafiya” from Azeemabad, by the honorable Qadhi Abdul Waheed Sahib Firdawsi; by Allah’s grace, the trial of Mirza Qadiyani did not reach that city, and Allah the Supreme is Able not to let it enter that city forever; Mirza’s writings are not available here; in the texts provided and highlighted in decree number 7, showing Mirza’s claims of being the Messiah and like the Messiah - these are incomparable even to muck and filth ²⁴. They contain explicit denial of the essentials of religion, and due to many reasons are sheer disbelief and apostasy. I now present below a brief summary of some of those apostasies.

²¹ By Ala Hadhrat Imam Ahmed Rida Khan alQadri

²² Dajjal is the biggest liar and evil sorcerer who will come at the end of times, and the biggest trial for mankind. He is also known in previous scriptures, as the “Anti-Christ”.



²³ A town in northern India.

²⁴ Meaning, they are much worse than filth and muck.

APOSTASY # 1

Mirza has written an article named “Ek Galati ka Izaalah” [The Rectification of a Mistake]; he writes on its page 673:

“I am the very same ‘Ahmed’ who is meant by the Qur’anic verse ²⁵ ‘and heralding glad tidings of the Noble Messenger who will come after me – his name is Ahmed.’ ”

The truth is that the verse means that Roohu-Allah, the true Messiah Syeduna Eisa  said to the Descendants of Israel that ‘I have been sent by Allah as a Noble Messenger towards you, confirming the truthfulness of the Torah and giving glad tidings of the great Noble Messenger who shall come after me, whose blessed name is Ahmed .

However, the vile excerpt quoted from the damned book “Izaala” clearly makes the claim that the noble Messenger whose glad tidings were given by Syeduna Eisa, is [may Allah protect us] none else than Mirza Ghulam Ahmed Qadiyani. ²⁶.


APOSTASY # 2

In the second edition of his book “Tawdheeh alMaraam” on page 9, he writes;

I am “the inspired one” and an “inspired” person is also classified as a Prophet.

There is no God except Allah! O Muslims - Allah’s enemy has indeed lied!

²⁵ Holy Qur’an, Surah Saff 61:06

²⁶ Instead of the Last Prophet, Hadhrat Mohammed Mustafa  whose name is also “Ahmed”

Syeduna Umar Farouq is indeed the leader of all those who are inspired; and for him came the Hadeeth regarding the inspired ones, and only for his sake did this nation come to know that Allah's Apostle said ²⁷:

"Among the nations before you there used to be people who were inspired - [meaning people of perception and truthful inspiration] - and if there is to be any such person from my nation, it is 'Umar."

[However] Syeduna Umar Farouq did not get 'prophethood' from the above words ²⁸, but it was rather said ²⁹:-

"If it were possible for a Prophet to come after me, it would be Umar."

Despite it, the liar from Qadiyan who in fact is neither inspired nor a relater of Hadeeth, has become a 'prophet' by a fallacious interpretation of the same word! Beware! Allah's curse is upon the liars! May Allah the Supreme protect us!

APOSTASY # 3

He writes in his book Daafe ulBalaa³⁰:

The true God is indeed the one who sent His Messenger to Qadiyan.

²⁷ Narrated by Ahmed & Bukhari from Abu Hurayra; and by Ahmed, Tirmidhi, Muslim and Nasai from Syedah Aayesha Siddeeqah.

²⁸ The narration that says Syeduna Farouq was "inspired".

²⁹ Narrated by Ahmed, Tirmidhi and Hakim from Uqba bin Aamir; narrated by Tabarani in Mu'jam alKabeer, from A'smah bin Maalek

³⁰ Meaning "The Repeller of Calamities"; on Pg 9, published by Riyadh ul Hind; and on Pg 26, published by Zia ulIslam printers, Qadiyan.

APOSTASY # 4

The 5th jurist ³¹ has mentioned these [apostasies of Mirza Qadiyani], and I further add: Mirza has claimed:

“The Lord God [Allah] has in [the book] ‘Baraaheen Ahmadiyah’³², mentioned me as a ‘follower’ as well as a ‘prophet’.”

Firstly, in all these vile utterances Mirza has clearly changed the meanings of the words of Allah to say that - Allah forbid - in the verse of the Holy Qur’an, it is he [Mirza Ghulam Ahmed Qadiyani] who is meant by the word “Ahmed” and not the Holy Prophet Hadhrat Mohammed ﷺ.

Secondly, he lied that the true Prophet, Messenger and Spirit from Allah, Syeduna Eisa عليه السلام claimed that he had come to give glad tidings only of his [Mirza Ghulam Qadiyani’s] advent.

Thirdly, he lied that Allah the Supreme had sent Syeduna Eisa to give glad tidings of his [Mirza Ghulam Ahmed’s] advent.

Indeed Allah, the Greatest, says ³³:

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Indeed those who fabricate lies against Allah will never prosper

³¹ In the decrees of Amritsar, i.e. Waez Mohammed Abdul Ghani. Imam Ahmed Rida has added one more quote to the original verdict, and explains the evidences provided in that verdict

³² Meaning ‘The Ahmadi Proofs’; Mirza claimed that this book was divinely revealed to him.

³³ Holy Qur’an, Surah Nahl 16:116.

And Indeed Allah, the Supreme, says ³⁴:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

Only those who do not believe in Allah's signs attribute lies and fabrications; and they themselves are liars.

Fourthly, he claimed that his fabrication is a book from Allah, by saying that "The Lord God [Allah] has mentioned in [the book] Baraheen Ahmadiyyah".

And indeed Allah, the Supreme says ³⁵:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Therefore woe is to those who write the Book with their hands; and they then claim, "This is from Allah" in order to gain an abject price for it; therefore woe to them for what their hands have written, and woe to them for what they earn with it.

Apart from these, in the noted utterances, Mirza has clearly made the heinous claim of being a prophet, which by consensus is definitely, sheer apostasy. This faqeer [Imam Ahmed Rida Khan] has written in the treatise "Jaza Allah aduwwah bi iba'ehi khatam alNabuwwah" - in which I have presented verses from the Holy Qur'an, 110 Hadeeth narrations and 30 evidences, proving that is a binding obligation and an essential part of faith, (a) to believe that Hadhrat Mohammed Mustafa ﷺ the Noble Messenger of Allah, is the Last Prophet, and (b) to believe that it is absolutely impossible and totally fallacious for a new prophet to come - whether in his time or after him.

³⁴ Holy Qur'an, Surah Nahl 16:105.

³⁵ Holy Qur'an, Surah Baqarah 2:79.

Allah the Supreme, the Most Truthful, says ³⁶:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

But yes, he is the Noble Messenger of Allah and the Last of the Prophets

The above verse is an absolutely irrefutable proof from the Holy Qur'an. The one who rejects this - nay not only the one who rejects, but who doubts it - nay not only one who doubts it, but has a shadow of doubt or even the slightest uncertainty regarding it - is indeed by consensus an absolute disbeliever who shall enter and remain in the fire of hell forever. Furthermore, anyone who upon having knowledge of such a person's dirty beliefs, does not consider him a disbeliever is a disbeliever himself, or even has the slightest doubt in the disbelief of this disbeliever is also a disbeliever himself.

In the second and third statements, he or some of his supporters may seek to interpret and twist the meanings of the words 'Prophet' and 'Messenger' to say that here the lexical meanings should be taken and not what is meant by these words in Islamic law. That is, these words mean "knower, reporter, envoy" etc. But these are just their vain desires.

First of all, interpretations are not accepted in explicit words; it is mentioned in Fatawa Khulasa, Fusool Emadiyyah, Jamey alFusooleen and Fatawa Hindiyyah ³⁷ :

If someone says in Arabic "I am the messenger of Allah" ³⁸ or says in Persian "I am Allah's messenger",³⁹ and [then] says that he meant that he is conveying someone's messages or is a postman, he is a disbeliever.

³⁶ Holy Qur'an, Surah Ahzab 33:40

³⁷ Fatawa Hindiyyah. Section on Apostates. Published by Noorani Book House. Vol 2. Pg 263

³⁸ Word 'Rasoolu-Allah' in Arabic

³⁹ Word 'Paighambar' in Persian [Farsi]

Says Qadhi Iyad in Shifa Shareef:

Imam Ahmed bin Sulayman, the student and contemporary of Imam Sahnoun was asked about one vile rascal: “It was mentioned to him, ‘Upon oath of the rights of the Messenger’; he said “May Allah do such and such to the Messenger” and uttered a vulgar statement; so it was said to him, “O the enemy of Allah! What is this filth that are you uttering about Allah’s Messenger!” So he replied with a filthier statement, and then said, “By the word ‘Allah’s Messenger’ I meant the ‘scorpion’ ”; Imam Ahmed bin Sulayman told the questioner, “Be a witness upon this incident, and assist me in getting the death punishment given to that rascal; I will share the reward that you will get for this [from Allah]”.⁴⁰

Imam Habeeb bin Rabee’ah says, “This is because interpretations are not all accepted in words with explicit, known meanings.”

Maulana Ali Qari says in Sharah of Shifa Shareef:

The scoundrel’s saying that he meant ‘scorpion’ by the word ‘Allah’s Messenger’ is an attempt to change the words from their widely accepted, common usage meanings to their lexical meanings; for even the scorpion is sent by Allah towards the other creation; such interpretations are flatly rejected in matters of Islamic jurisprudence.

⁴⁰ Testify this matter in the Islamic ruler’s court and I will also persevere, so that we may get this man punished; and we will both get a great reward from Allah for this. Footnote by Ala Hadhrat Imam Ahmed Rida Khan

Allamah Shehab Khafaji mentions in Naseem ulRiyadh:

The lexical meanings towards which he redirected the words undoubtedly mean only those which are in widely accepted, common usage; only a stubborn fool will disagree; as such, his pretext is not acceptable that he intended the lexical meanings, for these are extremely remote; and it is not acceptable to change the apparent meanings of the words; for example, if one says to his wife 'You are separated' ⁴¹, and then says 'I meant that you are a free woman, not bound' ⁴²; such interpretations will not be listened to, and will be regarded as mere excuses.

Secondly, he ⁴³ definitely assumes that these statements are in his praise or proving his excellence. They are not like this pointless statement: 'All your teeth are in your mouth, and your eyes are below your eyebrows'. No sane man, not even a semi-lunatic will assume this couplet to be in his praise or mention it as his excellence, which is present in every noble and ignoble human, even in every disbeliever and apostate. Has this rascal said in the 'Baraheen Ghulamiyah' ⁴⁴ that "The true God is the one who has kept two nostrils in the nose of Mirza, or has made two holes in Mirza's ears?" Or is it that God wrote in Baraheen Ahmadiyyah that "This humble man's nose is above the lips and below the eyebrows"? Will not such a claimant be called an absolute madman?

Indeed the lexical meanings of these words, i.e. to know about something, or give the news about it or being a sent one – all these have more connotations than the examples given above. There are many creatures that do not have noses, ears or eyebrows, but they too are 'sent' by Allah. It is Allah who sent them from oblivion into existence, transported them from the males' loins to the females' wombs and sent them into this world – in the same way the above mentioned scoundrel said that the scorpion is 'sent' by Allah by taking the lexical meaning of the word "messenger".

⁴¹ Taaliq meaning separated or divorced.

⁴² For Taaliq in Arabic also means free or unbound

⁴³ Mirza Ghulam Ahmed Qadiyani

⁴⁴ Baraheen Ahmadiyyah; Ala Hadhrat has mentioned "Ghulamiyah" as a pun, referring to his name.

Maulana Maanvi says in Masnavi shareef ⁴⁵:

Every day is an enterprise for Allah; do not consider His entity as idle or having nothing to do. The least He does every day is that He sends forth three armies; one army from the loins to the mothers, to create them in their wombs; another army from the wombs of mothers to the earth, in order to fill the earth with males and females; another army from the earth towards their death, so that each one may see the reward of one's deeds.

Indeed, Allah the Supreme, states ⁴⁶:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ

We therefore sent against them the flood and the locusts and the vermin and the frogs and the blood - separate signs; in response they were proud and were a guilty people.

So does Mirza pride himself in such a sort of 'sending' in which he would include locusts, vermin, frogs, dogs and swine?

All animals, rather even stones and trees have knowledge of many things, and they inform each other, as proven in authentic Hadeeth narrations.

The author of Masnavi Shareef ⁴⁷ mentions [regarding animals, trees and stones]:

"We see, talk and are happy amongst ourselves; it is in front of you strangers that we remain silent."

⁴⁵ Masnavi alMaanvi. Published by Noorani Book House. Vol 1. Pg 79

⁴⁶ Holy Qur'an. Surah Aa'raf 07:133

⁴⁷ Masnavi alMaanvi. Published by Noorani Book House. Vol 3. Pg 27

And Allah the Supreme, says ⁴⁸:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and all those in them say His Purity; and there is not a thing that does not proclaim His purity with praise, but you do not understand their proclamation of purity; indeed He is Most Forbearing, Oft Forgiving.

The Holy Prophet said ⁴⁹:

“There is not a thing that does not recognise me as the Messenger of Allah, except the disbelieving Jinns and men.”

And Allah, the Truthful Lord says ⁵⁰:

فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ

So Hudhud [the hoopoe] did not stay absent for long, and presenting himself submitted, “I have witnessed a matter that your majesty has not seen, and I have brought definite information to you from the city of Saba.”

The Holy Prophet said ⁵¹:

“Not a morning or evening passes but that the tracts of land call out and speak to each other, ‘O my neighbour! Has any pious man walked upon you today, who offered the prayer or made remembrance of Allah?’ If the other tract answers, ‘Yes’, the questioning tract deems the other to be superior to itself.”

⁴⁸ Holy Qur’an. Surah Bani Israel 17:44

⁴⁹ Narrated by Tabarani in Mu’jam alKabeer, from Ya’ala ibn Marwah. Imam Suyuti classed it as Saheeh. Published by Faisaliyyah Book House, Beirut. Hadeeth 672. Vol 22. Pg 266.

⁵⁰ Holy Qur’an, Surah Naml 27:22

⁵¹ Narrated by Tabarani in Mu’jam alAwsat, [also by Abu Nuaym in Hilyah], from Hadhrat Anas bin Maalek. Published Maarif Riyadh Book House, Hadeeth 566. Vol 1. Pg 336

Therefore to have information and give news – all this is proven. So will Mirza call every brick and stone, every idolater and disbeliever, every bear and monkey, every dog and pig a ‘prophet’ or ‘messenger’ like himself? Surely not! So it is abundantly clear that - for the words ‘prophethood’ and ‘messengership’ - he did not intend the lexical meanings but meant what are commonly used and understood in Islamic jurisprudence; therefore his disbelief and apostasy are most definitely extant in these utterances.

A word can have only 4 meanings; lexical, juristic, common or special ⁵². In the above case, the common usage meanings are exactly the same as the juristic ones, upon which the disbelief and apostasy are proven; and the claim that he intended the lexical meanings is fallacious.

Now all what remains for him to deceive the masses is to say, “In my own exclusive dictionary, I have kept different meanings of the words ‘prophet’ and ‘messenger’; in which I hold excellence above dogs and pigs, whilst not having a share in the prophethood of the Noble Prophets [peace be upon them all].” But by Allah! Such a fallacious claim is not at all acceptable in any way - either lexical, juristic, common usage, or special – and is worth no more than pungent gas. In such matters, if it were acceptable to leave the lexical, juristic, common usage, or special meanings - and conjure up totally new different meanings - it would lead to total anarchy; not even the worst type of disbeliever could ever be punished for uttering the foulest excesses; no culprit would ever be convicted for insulting any honourable person; everyone would be free to claim that he meant something else according to his own special lexicon, in which nothing would mean disbelief or insult!

Can Zayd say, “There are two Gods” - and when it is objected to, can he reply “In my lexicon, ‘one’ is called ‘two’ ”?

Can Amr, upon seeing a wild hog running in the forest say, “Look, there goes a Qadiyani”? Upon being questioned by a Mirzayi, could he answer, “I did not mean what you have understood; in my dictionary, every runner or dweller of the forest is called a ‘Qadiyani’!”

⁵² Meaning exclusive, such as in medicine or legal jargon etc.

Upon being challenged to bring some semblance as a proof, Amr could say, “There is no need for a semblance in lexicons. A word need not have a precedent; it could be a homonym, in which it could have totally different meanings to the common one. So the word ‘Qadi’ could mean one who is in haste, or stays in the jungle. Check the Arabic Dictionary ⁵³ - ‘Qada’t Qadiya’ means ‘The nation came in haste’ – and other meanings are ‘They came from the jungle’ or ‘He sped up the horse’. Qadiyan is the plural of Qadi, and Qadiyani means ‘related to Qadiyan’, - meaning one who comes from the jungle or runs – so in my lexicon, ‘Qadiyani’ means a runner or dweller of the jungle.”

Would the interpretation of Zayd be acceptable to any Muslim? Or would the inference of Amr be acceptable to any Mirzayi? Never! No sane person would accept such deceptions! And not only this, but if such inferences were acceptable, the entire mechanism of the world and of religion would go haywire. Women would leave their husbands and get married to any person of their choice, claiming that when they were asked by the witness for the marriage before, they had said ‘Yes’, but in their special dictionary it means ‘What’, i.e. an expression of surprise and rejection ⁵⁴. People would make agreements of sale, notarize them, and yet usurp the property ⁵⁵ and say, “By the word ‘sale’ we mean giving on interim basis or renting out”; so there would be unlimited chaos and turmoil.

Such false inferences would not be accepted by even those who make such claims; are wives and property more beloved to Muslims, than Allah and His Prophet, that they would not accept such interpretations in matters of their women and property, but accept these filthy deceptions in matters relating to Allah and His Prophet? By Allah, Muslims would never even consider such rejected excuses; Allah and His Prophet are dearer to them than the whole world and their own lives. We thank and Praise Allah, and send blessings upon His Noble Prophet.

⁵³ Qamoos Muheet. Mustafa AlBaabi., Egypt. Vol 4. Pg 379

⁵⁴ ‘HaaN’ in Urdu, which means ‘Yes’, but if said in a different tone, could be an expression of surprise.

⁵⁵ Which now rightfully belongs to the buyer.

Indeed Allah, the Lord of all Muslims, has rejected such lame excuses in the Holy Qur'an ⁵⁶:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“Do not feign excuses, you have turned disbelievers after becoming Muslims”.

We seek the refuge of Allah ﷻ, the Lord of all the worlds. Aameen.

APOSTASY # 5

In his book Daafe ulBalaa ⁵⁷

He has openly claimed superiority over Hadhrat Eisa.

APOSTASY # 6

In the same book Daafe ulBalaa ⁵⁸ he writes:

Leave the mention of [Eisa] the son of Maryam: Ghulam Ahmed is better than him”.

APOSTASY # 7

In Me'yaar ul Akhyaar, he wrote:

I am superior even to some prophets.

⁵⁶ Holy Quran. Surah Tawbah 9:66

⁵⁷ On Pg 9, published by Riyadh ul Hind; and on Pg 30, published by Zia ulIslam printers, Qadiyan.

⁵⁸ On Pg 17, published by Riyadh ul Hind; and on Pg 30, published by Zia ulIslam printers, Qadiyan.

This claim is, by consensus, sheer disbelief and definitely apostasy. This humble individual [Imam Ahmed Rida] has proven in the fatwa “Radd ul Rafadhah” that by the consensus of Muslim scholars, no saint of any stature - whether a Ghaus or Companion or Siddeeq - can ever be superior to ⁵⁹ any prophet. The one who claims this is most definitely - by consensus - a disbeliever and an atheist. This is proven from the statements in Shifa Shareef of Qadhi Iyad, Kitab urRawdhah of Imam Nawawi, Irshaad usSaari of Imam Qastalani and from the exegesis of Aqaaed Nasafi, Sharh-e-Maqaasid of Allamah Taftazani, Ee’laam be-Qawaty alIslam of Imam Ibn Hajar alMakki, Minah alRawd of Allamah Qari, Tareeqah-e-Muhammadiyah of Allamah Birkiwi, Hadeeqah-e-Nadiyyah etc.

Furthermore, in the commentary of Saheeh Bukhari ⁶⁰, it is mentioned:

Every prophet is superior to every saint, and this is an established fact; and whoever says contrary to this is a disbeliever, for this is an essential tenet of faith.

In this apostasy # 7, he could have made a claim that it was a spelling error; that he wanted to write ‘Baniyon’ [scavengers or grocery merchants] instead of ‘Nabiyon’ [prophets]; i.e. starting with “B” instead of “N”; then he would indeed classify as superior to all scavengers by being their leader; or claim to be superior to some grocery merchants who steal by adulterating food stuff or deceive by weighing less - but since he has done such an astonishing job by stealing the faith of scores of people, he is definitely their leader; but alas, the other explanations do not leave room for this interpretation!

⁵⁹ Or even equal to

⁶⁰ Irshad usSaari Sharah Saheeh alBukhari; Section - Book of Knowledge; Published by Daar ulKutub, Beirut. Vol 1, Pg 214

APOSTASY # 8

On page 309 of his book “Izaalah” ⁶¹ he claims that the miracles of Syeduna Eisa عليه السلام which Allah the Supreme mentions as favours upon mankind, were actually acts of mesmerism; and he then further says:

If I did not deem such types of miracles to be loathsome, I wouldn't be less than [Eisa] the son of Maryam”

This is a mixture of several disbeliefs; calling miracles ‘mesmerism’ is the first disbelief for then they would not classify as miracles at all, but rather - Allah forbid - just amazing achievements due to human effort. This is exactly what the previous disbelievers said, as mentioned in the Holy Qur’an ⁶²:-

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتَّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

When Allah will say, “O Eisa, the son of Maryam! Remember My favour upon you and your mother; when I supported you with the Holy Spirit; you were speaking to people from the cradle and in maturity; and when I taught you the Book and wisdom and the Taurat and the Injeel; and when you used to mould a birdlike sculpture from clay, by My command, and blow into it – so it used to fly by My command, and you used to cure him who was born blind and cure the leper, by My command; and when you used to raise up the dead, by My command; and when I restrained the Descendants of Israel against you when you came to them with clear proofs, and the disbelievers among them said, ‘This is nothing but clear magic.’”

⁶¹ Izaalah Awhaam; Published by Riyadh ulHind, Amritsar, Pg 116

⁶² Holy Quran, Surah Maidah 5:110

So whether he said that it is mesmerism or magic - it means the same thing, that these are not miracles from Allah, but deceptions through human effort.

It was to such rejecters of faith to whom Syeduna Eisa عليه السلام spoke and forcefully rebutted their wrong conceptions time and again, by saying ⁶³:-

أَنِّي أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۗ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ

I have come to you with a sign from your Lord, for I mould a birdlike sculpture from clay for you, and I blow into it and it instantly becomes a [living] bird, by Allah's command; and I heal him who was born blind, and the leper, and I revive the dead, by Allah's command; and I tell you what you eat and what you store in your houses;

And after it, he said ⁶⁴:

إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

Undoubtedly in these [miracles] is a great sign for you, if you are believers.

He then repeated it ⁶⁵:

وَاجْتَنِبُوا بَايَةَ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

'And I have come to you with miracles from your Lord - therefore fear Allah and obey me.'

But the one who does not listen to the Lord of Syeduna Eisa, why would he listen to Syeduna Eisa? For in these verses, Mirza can claim that Syeduna Eisa was just praising himself!

⁶³ Holy Quran, Surah Aale Imran 3:49

⁶⁴ Holy Quran, Surah Aale Imran 3:49

⁶⁵ Holy Quran, Surah Aale Imran 3:50

Furthermore, to consider these miracles loathsome is one more disbelief; for if the loathing is due to considering these works as inherently blameworthy, then the disbelief ⁶⁶ is absolutely clear:

For Allah the Supreme, says ⁶⁷:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ

These are the Noble Messengers, to whom We gave
excellence over each other;

And regarding the same excellence, He further says ⁶⁸:

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And We gave Eisa, the son of Maryam, clear miracles and
We aided him with the Holy Spirit [Jibreel];

And if the loathing is due his thinking that “although these miracles are works of excellence, but do not befit me because of my lofty rank” - then this is the same claim of superiority over a prophet; in all cases, there is no escape from the charge of disbelief and apostasy. Furthermore, in his accursed devilish words, there is clear insolence towards Syeduna Eisa which is the third disbelief. A similar insolence is found in his accursed utterance mentioned in apostasy # 6; and the worst type of insolence is listed next.

⁶⁶ The second disbelief within this statement of Mirza.

⁶⁷ Holy Quran, Surah Baqarah 2:253

⁶⁸ Holy Quran, Surah Baqarah 2:253


APOSTASY # 9

He writes in his book "Izaalah" ⁶⁹ regarding Syeduna Eisa Messiah:

Due to his indulging in acts of mesmerism, his status was reduced in matters of inner enlightenment, belief in the Oneness of Allah, and steadfastness upon religion; rather, he was almost a failure.

Indeed we all belong to Allah, and indeed we have to return to Him. May Allah's curse be upon the enemies of Allah's prophets; and Allah's blessings, and peace and salutations be upon all His prophets.

Disrespecting any prophet is indeed sheer disbelief, which is proven by consensus and mentioned in several books. Shifa of Qadhi Iyad, Sharah Shifa, Saif ulMaslool of Imam Taqiuddin Subki, Rawdhah of Imam Nawawi, Wajeez of Imam Kardari, Eylaam of Imam Ibn Hajar alMakki and several other books are full of these explanations. And this scoundrel has insulted not only a Prophet, but a Noble Messenger - and not only a Noble Messenger, but one who is classified as one of the 5 [five] great Messengers. And the manner in which he has insulted the great Messenger is also abhorrent to the extreme; he alleged that he did not have proper inner enlightenment; and not just that, he alleged that he also did not have proper steadfastness upon religion; and not just that, he said that he also did not have proper belief in the Oneness of Allah; and by these, he suffered not just reduction in status, but was almost a failure!

This wicked man has not only insulted Syeduna Eisa , the great Messenger of Allah, but has doubted in Syeduna Eisa's faith itself!

⁶⁹ Izalaah Awhaam; Published by Riyadh ulHind, Amritsar, Pg 116

What answer do we have for such foul and wretched utterances, except to say ⁷⁰:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

Indeed those who trouble Allah and His Noble Messenger – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them.

APOSTASY # 10

He writes on page 629 in his book “Izaalah”⁷¹ :

Once the prophecies of 400 prophets proved wrong ⁷² and they [proved to be] liars.

This is a clear rejection of the prophethood of these prophets; and this is exactly what Allah the Supreme has said about the disbelief of the common disbelieving nations [Allah’s curse be upon them]:-

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nooh belied the Noble Messengers.⁷³

كَذَّبَتْ عَادُ الْمُرْسَلِينَ

The tribe of A’ad belied the Noble Messengers.⁷⁴

⁷⁰ Holy Quran, Surah Ahzaab 33:57

⁷¹ Izalaah Awhaam; Published by Riyadh ulHind, Amritsar, Pg 234

⁷² Here he is trying to protect himself, for he keeps bragging about his own predictions, and they are - by Allah’s grace - proven wrong almost daily; so he is trying to say that if prophecies prove wrong, it is not against the status of prophethood, for this - Allah forbid - used to happen with many previous prophets too. This footnote is by Ala Hadhrat Imam Ahmed Rida.

⁷³ Holy Quran, Surah Shu’ara 26:105

⁷⁴ Holy Quran, Surah Shu’ara 26:123

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

The tribe of Thamud belied the Noble Messengers.⁷⁵

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

The people of Lut belied the Noble Messengers.⁷⁶

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ

The People of the Woods belied the Noble Messengers.⁷⁷

The leading scholars of authority have said that the one who believes in the possibility of lies being part of any of the commands brought by any of the prophets, even if he does not deem it to have actually occurred, is a disbeliever. Whereas here, Mirza has openly called the prophecies of 400 prophets - which are actually news of the hidden from none other than Allah - as lies!

It is mentioned in Shifa Shareef:

Whoever believes in the Oneness of Allah and in Prophethood, and [also] bears witness to the Prophethood of Hadhrat Mohammed ﷺ, but also [simultaneously] believes that the prophets could have possibly lied - although he may claim some sort of logic behind it, by his own rationale - is by consensus, a disbeliever.

The villain has assumed that by saying [just] 400 prophets, he had not belied the other prophets⁷⁸; whereas in the above quoted verses, it is clear that he has belied every prophet right from Syeduna Adam to Hadhrat Syeduna Mohammed [peace be upon them all] - because belying any one of the prophets, means belying them all.

⁷⁵ Holy Quran, Surah Shu'ara 26:141

⁷⁶ Holy Quran, Surah Shu'ara 26:160

⁷⁷ Holy Quran, Surah Shu'ara 26:176

⁷⁸ That is, from a total of approximately 124,000 prophets

Observe that the nations of Nooh, Hud, Saleh, Lut and Shuaib had belied just one prophet who had come to them - but the Holy Qur'an says that the nation of Nooh belied all the Noble Messengers, the nation of Aad belied all the Noble Messengers, the Thamud deemed all the Messengers liars, the nation of Lut denied all the Noble Messengers, the People of the Woods deemed all the Messengers deceivers; and similarly, by Allah, this scoundrel⁷⁹ has deemed each and every Prophet and Noble Messenger, a liar!

So Allah's curse is upon the one who accuses Allah's prophets of lying! And may Allah, the Supreme, have mercy upon His prophets and Noble Messengers, and through their mediation, upon all true believers - and may He make us one of them; and may He raise us with them, and admit us into paradise along with them. He has granted them great ranks near Him, and promised His Mercy upon them, and through their compassion upon us, He [Allah] is also Most Gracious and Most Merciful to us. And all praise is for Allah, the Lord of all Worlds.



⁷⁹ Mirza Ghulam Ahmed Qadiyani

THE DECREE OF APOSTASY ON MIRZA AND HIS FOLLOWERS.

The Holy Prophet said ⁸⁰:

Indeed I bear witness as many times as there are sand particles on earth, that Musailamah ⁸¹ is an absolute liar.

I bear witness along with you, O the Noble Messenger of Allah! And this humble slave of the court of the Holy Prophet bears witness as many times as there are sand particles on earth, and the stars in the skies - and along with me testify all the angels of the heavens and the earth, and the angels that carry the Great Throne, and even Allah, the Supreme is witness to it – [*and Allah is sufficient as a Witness* ⁸²]- that the brazen utterer of such evil sayings [i.e. Mirza Ghulam Ahmed Qadiyani] is indeed a disbeliever, is an apostate.

If these utterances are indeed those of Mirza Ghulam Ahmed Qadiyani ⁸³ - then by Allah, I swear that he is undoubtedly a disbeliever, is an apostate; and whoever does not deem him to be a disbeliever upon being informed of these utterances or their likes, is a disbeliever himself. The members of the doomed Nadwah - who think that Islam means just reciting the testimony like parrots, and deem every type of deviant sect to be on the truth, and deem Allah to be pleased with all of them, and decree that all Muslims should declare freedom from following a particular sect or school of thought [as mentioned in their first and second charter, and in their article “Ittefaq” etc], and deem even the Naturalists to be Muslims just because of their reciting the testimony - if they hesitate or make excuses in deeming him [Mirza Qadiyani] a disbeliever after having knowledge of his utterances, then the entire Nadwah and its members are also disbelievers; and the

⁸⁰ Tabarani in Mu’jam alKabeer, from Syeduna Wabar Mash-har alHanafi. Hadeeth 412.

⁸¹ Musailamah - who had claimed to be a prophet, during the lifetime of Hadhrat Mohammed.

⁸² Holy Qur’an. Surah Fath 48:28

⁸³ These sayings were copied by others; after issuing this decree, I have personally seen many more of Mirza’s writings; indeed he is a disbeliever and an apostate. This footnote is by Ala Hadhrat Imam Ahmed Rida.

followers of Mirza who do not subscribe to all what he says, but despite knowing his evil infidelic and apostatic utterances still deem him to be their leader and a man of Allah, are without doubt all disbelievers and apostates, worthy of hellfire.

It is in Shifa Shareef ⁸⁴:

We declare every such person a disbeliever who does not deem a disbeliever a disbeliever, or hesitates in it or has doubts about it.

It is in Shifa Shareef - and also in Bazzaziyah, alDurar wa alGhurar, Fatawa Khairiyah, Durr-e-Mukhtar ⁸⁵, Majma'a alAnhur etc -

The one who doubts in his [the disbeliever's] disbelief and [eternal] punishment, is certainly a disbeliever himself.

And the one who commits infidelity after proclaiming the testimony of faith, is considered in the worst category of disbelievers i.e. he is an apostate.

It is in Hidayah and in Durr-e-Mukhtaar ⁸⁶ and in Alamgeeriyah:-

If a heretic holds a doctrine that is in fact disbelief, then he is in the position of an apostate.

It is in Fatawa Zaheeriyah, Tareeq alMohammediyah, Hadeeqat unNadeeyah, Barjandi, and Fatawa Hindiyah ⁸⁷:

Such people are out of the pale of Islam and the rulings upon them are exactly the same as that of apostates.

⁸⁴ Al Shifa Be-Tareef Huqooq ilMustafa - Published by Journalists Library Company; Vol 2, Pg 271

⁸⁵ Durr-e-Mukhtar; Vol 1. Pg 356

⁸⁶ Durr-e-Mukhtar; Vol 2. Pg 333

⁸⁷ Fatawa Hindiyyah. Published by Noorani Books House, Peshawar; Vol 2. Pg 264

AN APOSTATE'S WIFE GOES OUT OF HIS WEDLOCK

Moreover, when a husband commits infidelity, his wife immediately exits from the marriage bond. So if he continues in this state [without repentance] or does not renew the marriage contract after repenting, and has conjugal relations with the lady, it is sheer adultery; if they beget children, they will indeed be illegitimate; these rulings are well known and published widely.

It is in Durr-e-Mukhtar ⁸⁸:

The committing of any deed, which is agreed by consensus to be infidelity, invalidates the marriage contract, and children born out of such relations are illegitimate.

And there is no doubt that the apostate has to pay the full bridal-money to the lady, provided they have spent some private time ⁸⁹ together; [for] apostasy does not relieve a person of his debts.

It is in Tanveer that after the payment of the apostate's debts, all his earnings whilst he was a Muslim are for his heirs, and his earnings after his apostasy must be deposited into the Islamic state's treasury.⁹⁰

The part of bridal-money that was to be paid as advance was due even earlier, and is now overdue; the deferred bridal-money is due at the time agreed; however, if the apostate dies without repenting or leaves the Islamic state, and the Qadhi declares that the apostate has joined an un-Islamic warring country⁹¹, the deferred bridal-money will also become due, even if the agreed payment date is many years away.

⁸⁸ Durr-e-Mukhtar. Section on Apostates. Published by Mujtabayi Books, Delhi. Vol 1, Pg 359.

⁸⁹ In seclusion, for conjugal relations.

⁹⁰ Durr-e-Mukhtar. Section on Apostates. Published by Mujtabayi Books, Delhi. Vol 1, Pg 359.

⁹¹ Daar ulHarb Translates as "Place of war". In Islamic law, it is the place or country that does not allow free practice of Islam.

It is in Durr-e-Mukhtar ⁹²

If the Qadhi rules that the apostate has joined an un-Islamic warring country, his debts will immediately become due; it is mentioned in Radd ulMuhtaar that since he has joined an un-Islamic warring country, he has become a warring disbeliever; and warring disbelievers are considered in the same position as the “dead” - but the responsibility regarding this rests upon decree of the Qadhi for it to be considered permanent, for it is possible that the apostate may return to the Islamic state; so if it is proven that the apostate has died, the rulings in case of death will become applicable, as mentioned in “Nahar”.

MINOR CHILDREN SHALL NOT REMAIN IN AN APOSTATE’S CUSTODY

Minor children shall definitely be taken away from the apostate’s custody: this is because there is a danger to the faith of the minor children; have you not seen that jurists have ruled that minor children be taken away even from a compassionate Muslim mother if she is an open sinner, for fear of the child of an understanding age being influenced by the mother’s character? So what would you assume regarding the father who is an apostate? May Allah save us! It is mentioned in Radd ulMuhtaar that a sinning woman is in the same position as that of a Christian / Jewish woman ⁹³- and the child will remain with her only until the time that it does not understand religion for fear of the child being influenced by her deeds; so the ruling in case of the sinning woman is also the same ⁹⁴; and you are aware that the father takes custody of the child after it reaches 7 or 9 years, and this is the age of understanding - so it is forbidden to give the children in his custody and important to keep them away from him; and we found it necessary to decree this because this place [India] is not an Islamic state, for in an Islamic state the ruler would not spare ⁹⁵ the apostate, and the matter of

⁹² Durr-e-Mukhtar. Section on Apostates. Published by Daar ulTurath Arabi, Beirut. Vol 3, Pg 300

⁹³ “Ahle Kitaab” i.e. People Given The Books

⁹⁴ Durr-e-Mukhtar. Section on Nursing. Published by Daar ulTurath Arabi, Beirut. Vol 2, Pg 634

⁹⁵ For it is obligatory for the Islamic state ruler to execute the apostate; so it is not allowed for him to let the apostate live for more than 3 days

children's custody would not even arise; have you not seen that the jurists have ruled that an apostate lady does not have the right to raise her children for she will be in jail - as it happens nowadays - so where would she find the time for it? So if this is the ruling for a detainee, what ruling would you expect for an apostate who should be slain? But indeed, we all belong to Allah, and to Allah is our return. And the power to resist evil and the strength to do virtue is only from Allah, the Supreme, the Greatest.

But his rights on their ⁹⁶ lives and property will remain suspended due to his claim of close relationship; if he repents from the accursed beliefs and accepts Islam, those rights will be restored; but if he dies as an apostate or leaves to an un-Islamic warring state, the rights will be void.

It is in Durr-e-Mukhtar that for an apostate, it is agreed that all matters related to religion become void, and they are five; marriage, slaughter, hunting, testimony and inheritance. And the matters that relate to social affairs such as debts, custody and rights over children will be suspended; if he becomes a Muslim again, those suspended rights will be restored - but if he dies or goes to the un-Islamic warring country and the Qadhi decrees regarding his [permanent] excommunication, these rights shall be void too.⁹⁷



⁹⁶ Of the children

⁹⁷ Durr-e-Mukhtar. Section on Apostates. Published by Mujtabayi Books, Delhi. Vol 1, Pg 359.

PRAYER FOR STEADFASTNESS UPON FAITH

We beseech Allah for steadfastness upon faith; He is Sufficient for us, and He is an excellent Trustee, and in Him do we place our trust. And the power to resist evil and the strength to do virtue is only from Allah, the Supreme and the Greatest. Allah's blessings and salutations of peace be upon His noble Prophet, Hadhrat Mohammed ﷺ and upon his noble wives, his noble progeny, his noble companions and all those who rightly follow him until the Last day. Aameen.

And Allah the Supreme knows best.

Authored, signed and stamped by:

The slave of Mustafa, [Ala Hadhrat Imam]

AHMED RIDA KHAN ALQADRI ALBARELWI [may he be forgiven].

Rabi ul Aakher 1320

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