

REPLIES TO SOME OBJECTIONS

5 Sometime back I had a discussion with some Ahmadis from the mainstream Ahmadiyya Muslim Association in Mauritius. This discussion lasted about four hours. To me this was a friendly conversation. However, to my great surprise after two or three days I received two emails from the representative of the group in which he wrote what he termed “notes of meeting”. Of course these notes were biased and they did not include all the points that I discussed. In addition this brother specified some points, which according to him I had not replied to and he also asked some supplementary questions.

10 As a response to his two emails I wrote a document in which I had replied and recorded his remarks and mine which I wanted to circulate to all those concerned and especially to the Ahmadis so that they may also be aware of my version of the discussion that took place. At the request of that person, his name is not being mentioned here. My intention in publishing this document is that my point of view may be known about some of the controversial subjects that exist these days between us and the mainstream Ahmadis.

15 The document that I wrote is as follows:

20 After our meeting, you have sent me two emails, within three days. I have decided to reply and explain our point of view on all the points raised in both of them. I will put your remarks and questions first and then I will write my replies. In this way anyone who may read this document may know the arguments from both sides and come to his own conclusion. By the way let me remind you that this is a method that has been prescribed by Hazrat Masih Maood^{as} in religious controversies.

25 Your first email will be referred to as MSA and that of the second one as MSB. There are many omissions in your “notes of the meeting”. Wherever I can I will point them out and give my version from memory. I hope that these omissions were mere lapses on your part and that you did not deliberately omit to note down my remarks. I should insist however that since I did not keep any record, whatever I write is from memory. Hence there may be omissions on my part as well.

30 At the meeting, you made it clear that your coming committed only you and not your jamaat and that nothing that was said should be used against your jamaat. But you did give a report to your amir who used it against me in his intervention in *ijtema ansaar*. Many members of your Jamaat are also talking about how I could not answer 4 of your questions. Which ones? Allah knows better.

35 To be fair and for the benefit of all concerned, I will circulate this document so that all and sundry may have an idea of what went on in that meeting: they will know what you said and what I said in addition to my additional remarks following your additional questions. I will also post this document on our website as well as any reply from you if there are any.

40 I will not object at all if you want to post it on [www.alislam.org /Mauritius](http://www.alislam.org/Mauritius) which is your Jamaat’s new website. Or even better we can jointly publish it in Creole for all Ahmadis in Mauritius to read.

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I have eliminated the mention of civilities. The meeting went on in a very civilized manner and at no point did we step outside the bounds. I should say that you have acknowledged this.

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YOUR ATTEMPT TO BE OPENMINDED

1. You Wrote:

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"After having read your sermons numerous times, I started the correspondence with you with a very open mind. Allah is my witness; I made abstraction of whatever I had been taught from childhood and I sincerely prayed to Allah that He may show me what is good for my soul and not what my mind wanted me to see to comfort me in my present beliefs I must confess that, beginning with your sermon of 17 October, what I have seen and understood from your two mails, the events that have happened in my life since we started corresponding, my dreams and our meeting of yesterday, I am back to square one. The revelations that you say you are receiving are, in my opinion leading you to the wrong conclusions and this is why I am skeptical about their divine origin. If, in spite of all my sincerity, my willingness to shift paradigm and my prayers, Allah has permitted that Satan takes possession of my soul, then He is very angry with me. And I supplicate Him for mercy. Even after all the past events, which have reinforced my belief in Ahmadiyya Khilafat, I have again today prayed for *yaqueen* in what is true and not necessarily in what my feeble self is telling me. My quest for truth is still vivid, and will remain so."

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1. My Reply:

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I am sorry to say that you did not give me the impression that you really came with an open mind. If I were to be open-minded I would have asked myself my questions in a different way. Despite all your declarations to the contrary you came to confront and contradict. In such a frame of mind it would have been impossible for you to erase your prejudices, biases and veils. Had you done otherwise you would have drawn new conclusions from the same elements that were in front of your eyes. Your cognitive biases have prevented you from asking yourself the right questions. According to me an open mind would ask itself the following questions first:

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Does the Holy Quran say that people will continue to receive revelations from Allah?

- Does the Holy Quran say that the door to the arrival of new claimants is still open? Where? What are the verses? etc
- What does the hadith say about this matter?
- What does Hazrat Masih Maood (as) say about it? Where has he said what?
- What do the five 'caliphs' say about these matters?
- What has the Divines of the Muslim community say about the matter?
- How should we judge Zafullah's claims in the light of the "Knowledge" that you would have got from the above questions?

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This is how according to me an 'open-minded' person should proceed. Such questions would have broken the mental walls within which he lives and they would have helped him to develop new perspectives on the whole matter. You may make lots of declarations

100 that you have done “*table rase*” in your mind, that you have asked Allah for the
necessary guidance but in fact if you do not ask the new questions , you will never get
that new knowledge you may be seeking. There is a need for some paradigms of yours to
be broken. But you did not ask yourself the necessary questions for this to take place. The
pull of the past on you is enormous and so you cannot help yourself to see new
105 perspectives. So I think that despite all your declarations to the contrary, you still have a
mindset which imprisons you in “what you have been taught since your childhood.”

110 In the short commentary of the Holy Quran published by Jamaat Ahmadiyya, there is an
interesting commentary on verse 28 of sura Hud (ch. 11). It concerns the people’s
response to Noah’s call to worship Allah alone.

115 “The chiefs of his people replied: we see thee nothing but mortals like ourselves, and we
see that none have followed thee but those who, to all outward appearance, are the
meanest of us. And we do not see in you any superiority over us; nay, we believe you to
be liars”

120 You can read from note 1310 of the commentary:

125 “...It is a pity that men test the claims of a heavenly messenger by their self-devised
standards and, when he does not satisfy those standards, they deceive themselves with the
idea that they had weighed his claims dispassionately and with an open mind and had
found them to be false.”

130 Perhaps you thought this commentary was only meant for those who rejected the Messiah
and would never apply to an Ahmadi!

135 Now, of course you will need years of study to be able to answer all the above questions
if you do not get help from those who know. Who are those who know? They are those
who have studied these matters for years. Today, your guide is your caliph. Will he
answer all those questions for you? In fact you should ask him and see whether you will
140 get a reply. Then after digesting what he says, you come back. If you want
understanding, you may again come back to me not to confront and refute “in *bahass*
mode” but with a view to deepen understanding. Such an attitude will help all, even I.
Had you done so I would have understood that your *demarche* was really genuine. But
you did not do so and this has left me with the impression that you were not at all true in
145 all your professions to the contrary.

YOU FAILED TO ARGUE ALL THE POINTS YOU NOTED

2. You Wrote:

140 “I had prepared a plan, a sequence for the discussions, but the
exchanges became a bit fragmented, sometimes lacking focus.
Consequently, I have not been able to concentrate on some
fundamental issues and bring some of my points home. Now that I
am reading my notes, there are some issues that I forgot to raise.”

2. My Reply:

As you say, you are the person responsible if this happened. I had given you carte
blanche to prepare, establish and follow your own agenda. At some time I thought that it

150 would be better if we agreed on an agenda so that we might not drift. But I did not say
anything because I thought that you were quite competent to drive through your own
agenda. Now you come back with further points to be discussed. You would recall that I
did not want to exchange correspondences with you because it would take a lot of time.
But since you have insisted and by the way you handled the discussion you have
155 achieved your purpose of forcing me to write , I will go along with you because you are
giving me an opportunity to say more than I intended to say and for that I say “thank
you”.

NOTES OF MEETING

3. You Wrote

160 “Your overwhelming superiority over me in quoting Hazrat Masih
Ma'ood (as) may have left the impression on the members of your
Jamaat present, that you have won the day, but this is not my
conclusion. Therefore, I have deemed it necessary to send you this
165 correspondence to confirm in writing the important points discussed,
and your replies, to show that you have not been that convincing. I
will also copy this mail to the people present yesterday.

I feel free to do so, since they were present and since you have
openly mailed your sermons to members of our Jamaat. C'est de
bonne guerre. I do not know what seed the discussion may have been
170 sown in the minds of those present on Saturday, and my wish is to
water these seeds and let them blossom. Allah will decide who will be
enlightened.”(MSA)

“I have kept on thinking about our meeting. I cannot help to conclude
that you have constantly dragged the discussion on grounds where
175 you have a superiority, namely knowledge of the scriptures, but you
have at all times been off subject, or at most, on its periphery. It is
like a student who writes profusely, but outside the subject, and in
the end thinks he has done well. I hope you will be objective enough
to appreciate what I say.”(MSB)

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3. My Reply:

Allah has not put me here to show that I can overwhelm others. I am not driven by the
desire to overcome others or to show them that I am better than they are. Yes I am
185 driven by a desire to help people to understand what the “TRUTH” is in matters where I
know what it is. And of course I will fight with those who present their limited
understanding as truth. Unfortunately, this is a feature of the mainstream Jamaat
Ahmadiyya these days.

190 If on that day you had the impression that my people had the impression that I carried
the day, you might be right. And how could it be otherwise when that day, in the
morning, Allah had already revealed to me that “*laa takhaf innaka antal aa'laa*” which
means “Do not fear! You will be victorious” and “*Sa aqoumo ayna ma taqoumo*”, which
means “I will stand where you stand”. Later on He said to me “*Fa makarou,*
195 *famakarallah , wallaho khayroul maakereen*” which means “ they made a plan and
Allah made a plan and Allah is the best of Planners”.

200 It stands to reason that in your mind most probably you carried the day because you said
that “this is not my conclusion”. If you want the audience to believe that you had won
the day what is the use for you to say what you have said in point number one : “but the
exchanges became a bit fragmented, sometimes lacking focus. Consequently, I have not
been able to concentrate on some fundamental issues and bring some of my points
home. Now that I am reading my notes, there are some issues that I forgot to raise”.
205 Moreover it is because you thought you won the day that I wanted to give a wide
publicity to this document to which unfortunately you have made a formal objection via
another email. I hope that you would have been most happy that members of your
Jamaat could assess how “you won the day!”

210 Anyhow what you have said above is a confession on your part that on that particular
day you conducted the meeting in an amateurish way and consequently you failed to
make your point. Even after I had given you ample opportunity, you failed but yet you
want to believe that you carried the day, be my guest. “Such thoughts are good for the
heart”, as Ghalib used to say. How many times Sunnis have debated with Ahmadis and
they went away thinking that they carried the day despite overwhelming evidences to the
215 contrary. If you want to entertain such thoughts to prop you up, please do so, no one will
disturb such an illusion.

220 If according to you I appeared like a student who was making quotations which were
besides the point , as a good debater/teacher you should have told me to stick to the
point and to answer your specific questions. But you failed to do so. Instead of telling
me to be objective about your remarks, it would be better for you to accept that on that
particular day you displayed an abysmal lack of knowledge about what Ahmadiyyat
stands for as far as revelation, historical facts and even khilafat is concerned.

225 You thought that you knew about these matters and you would debate with me. Your
arguments would be so convincing that you would “win the day”. What a great triumph
for you. But if you had better knowledge you would have known that those guys in
London are not saying anything to me because they know the history of the Jamaat, they
know what the Promised Messiah has said and they know quite well about the evolution
230 of khilafat in Jamaat Ahmadiyya. They know also that I know what they know. As soon
as they would say something against me, they know that I will hit back by quoting
Hazrat Masih Maood (as) and the Holy Quran and they will be thoroughly
dumbfounded. So they better take a “wait and see” attitude with me. But you thought
you knew better and that as the new super hero, you would knock out these guys in a
235 session and this spectacle would be watched by some dear ones and Jamaat Ahmadiyya
Al Mouslemeen would not be able to recover from your death blow. But it has
backfired. Anyhow this is how I read your performance during the discussion.

240 As far as convincing you is concerned, this is not my duty. Allah says in the Holy Quran
“The duty of the messenger is only to convey the message.” In another verse He says to
the Holy Prophet Mohammad^{saw}: “You cannot guide whomsoever you like. It is Allah
who guides whomsoever He likes.” Therefore my task is to give to you the message. If
you like you may reject it and if you like you may accept it. I will be questioned as far as
245 delivery of the message is concerned and you will be questioned as to what you did
when you heard about the message which I say comes from Allah.

250 You say that you have made a “notes of the meeting” and you have circulated it to all those present. I have no objection at all. On the contrary I would even like that you circulate the notes to all Ahmadis after adding the omissions especially as far as what I said is concerned. These omissions are quite numerous; I will supply them as we go along, as I said before.

255 **TO YOU, THE MESSIAH IS NOT THE ONLY AUTHORITY**

255 **4. You Wrote:**

260 “First of all, I stated what in my mind, can be the origin of revelations. You have responded by telling me the numerous ways in which Allah gives revelations and you have quoted the Messiah. This is beside the point, because when I say revelations can be from Allah, I include all these different forms, although I may not know them in detail, as you do. You then challenged me to quote where the Messiah has said that revelations can be auto-suggested. May be he has not said so, but I maintain that in addition to the Messiah, there are other authorities in a variety of subjects, namely in the realm of psychology.”

265 **4. My Reply:**

270 To be exact you said that the sources of Revelations are four according to you. First from one’s *nafs*, second from Satan, third from Allah and fourth they may be through what you termed auto-suggestion. I then told you about how Hazrat Masih (as) has treated the subject with special reference to *Haqiqatul Wahi*, the book he has written on this subject. You said that you maintained that there are other persons who are authorities specially in psychology and hence you will use these authorities to prop up your argument, namely that revelations is just a product of the mind and nothing more specially in my case. This argument of yours which was very amateurishly introduced during the meeting and it has been amply described by you in your email (MSB)

280 If we say we are Ahmadis and on the subject of revelation we use other authorities than Hazrat Masih Maood (as) to prop our arguments, it means that we do not care for what Allah has given us but we seek others who are totally oblivious of spiritual matters. Then do you wonder that Allah should send someone from Himself to teach you about those spiritual matters of which you seem not to be aware of? What Hazrat Masih (as) has said about revelation is available on www.alislam.org in English. You ignore that and you concoct a case with a psychologist whose knowledge is limited to what he learnt from textbooks and not through people who have experienced first hand a relationship with Allah. Consequently you should have told me that you would not defend your theses from the standpoint of Jamaat Ahmadiyya but rather from what modern psychologists have to say. But I will come back to this subject again later on.

290 **HADITH OF MUSNAD AHMAD & QUDRAT SANIA**

295 **5 You Wrote:**

295 “I must confess that I have not been convinced by the way in which you tackled the two following points which are fundamental to your claims and to the establishment of JAAM.

“*Musnad Ahmad*

Concerning the Hadith of Musnad Ahmad, I have said that if *Khilafat ala min haaje Nabouwat* means (as you say) the Reformers (Mujaddids) which were to be raised every century, then, since this
300 flow of reformers has not stopped although the Holy Prophet (saw) has said that *Khilafat ala min haaje Nabouwat* will stop, then we have yet to see the coming of tyrannical monarchy, monarchial despotism and the Promised Messiah.

You have not replied to my statement. Instead, you have asked me
305 why I should make use of this Hadith when the past Ahmadiyya Caliphs have not made use of them. You have said that a hadith which is contrary to the Holy Quran must be rejected, hinting that this particular hadith goes against the Holy Quran, without proving your point. I am not convinced you have addressed my comment."

5. My Reply:

In fact on that night it seems to me that you were not convinced at all about any
argument that I put forward. And this is not a surprise to me. With the attitude that you
315 have adopted it could not be otherwise. As I said earlier you were in “bahass mode” and not in an open mode where you could have understood these matters in a better way. The statement in the first paragraph is your comment. Neither the hadith of Musnad Ahmad nor “*qudrat sania*” are fundamental to my claims or to the establishment of JAAM. I have made a claim because Allah has revealed to me to make that claim. Therefore the claim is based on revelation. It tallies with the Holy Quran and also with
320 what Hazrat Ahmad (as) has said. On the contrary it is you who are trying to use the hadith of Musnad Ahmad and your received understanding of “*qudratsania*” to be the main props of your argument against me.

What I think about this hadith.

We should know that Jamaat Ahmadiyya has a history. If we are not aware of this
325 history, we cannot discuss about the fundamentals of the Jamaat. It is not because we have heard or read that our actual caliph has said that a certain hadith has been approved by Allah that the hadith really received an approval seal from Allah. This has been a totally false statement. I maintain that the actual caliph has made a very grave mistake
330 with the way he has presented this hadith in his international message on 27th May 2008. You said that it was the mistake of “*ene imbecile*” (a fool) who works in the office over there. That is only your opinion which you failed to note in your notes of meeting. It is quite unfortunate that your caliph keeps so many persons in the dark about his real intentions.

This hadith is found in many books of Hadith. But it is not found in the two most
335 authentic books of hadith, namely Bokhari and Muslim. Hence it shows that the hadith failed their test of authenticity and reliability as established by these two doctors of Hadiths. Therefore it cannot be given much importance. However in the books of
340 authentic hadiths there are many other hadiths about khilafat. I will mention only this one:

The Holy Prophet^{saw} said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (peace be upon him) some remarks which I could not

345 understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh.(Muslim, Abu Dawood)

Now can you tell me who they are?

350 Regarding Musnad Ahmad it is known that the book does not contain only those hadiths that were compiled by Imam Ahmad ^{ra} alone but there are also many hadiths that have been included there by his son and one of his students. Plenty of hadiths are included in it which are weak. It is said that it contains about thirty thousands hadiths compared to Bokhari's 7000 plus.

355 Now Hazrat Masih Maood^{as} has used this hadith to speak about his khilafat. Molvi Nuruddin (ra) was a Doctor in Hadiths, so to say. He knew of the hadith but I have never seen anywhere that he has said that he is caliph because of this hadith. His pupil, the second caliph also never spoke about this hadith, to the best of my knowledge to justify his khilafat. These two persons are the two main ideologues of the Jamaat after the Messiah. So if two of the main personalities of the Jamaat have not used this hadith, who are we now to come and give scholarly interpretations that the Holy Prophet ^{saw} was speaking about the khilafat **after** Hazrat Masih Maood (as). Most probably we would say that he spoke about the Khilafat of Hazrat Masih Maood (as) but others especially the ulemas of the Jamaat have tried to extract further meanings from this hadith. 360 Moreover within the Jamaat there are controversies about this hadith. In fact in his sermon of 26th August 2005, even the actual caliph has acknowledged that ulemas within the Jamaat are divided on this point and he has asked them not to air their differences in order to preserve the Jamaat's unity. You who listen to so much of his speeches, how you could have failed to note this point. Check it out in French language in the publication "Centenaire du khilafat Ahmadiyya page 257" 365 370

Since Hazrat Masih (as) has told us that it is stupid to say that "Khilafat lasted only for thirty years", a wrong idea which you and some others are prominent propagators within the Jamaat, therefore you do not give any importance to what he said. Neither you nor 375 any of the caliphs knew better than Hazrat Masih Maood (as) and Hazrat Molvi Nuruddin. Hence if we have to interpret this hadith with reference to what happened in History we will have to accept that the re institution of the khilafat **most probably** took place at the time of Umar bin Abdul Aziz and that was what was prophesied by the Holy Prophet and not the interpretation that the Pauls of the Jamaat want to give it. But Hazrat 380 Masih Maood (as) has said that this type of khilafat *ala minhaj nabuwwat* will also be established in the future and those who would make these claims would do so on the basis of revelation.

385 Now if we interpret "*khilafat ala minhaj nabuwwat*" to mean "successorship on the precepts of prophethood", it would mean that such vicegerents who would follow the example of the Holy Prophet Mohammad (saw) in the way they act. One interpretation could also be that they would be told through *wahi* that they are the representative of Allah on earth like prophets are told that they are prophets. The Holy Prophet ^{saw} never said as you have said that "since this flow of reformers has not stopped although the Holy Prophet (saw) has said that Khilafat *ala min haaje Nabouwat* will stop". This is 390 something that you are saying. The hadith said that the Holy Prophet remained silent (*soumma sakat*). Therefore once more you have taken a conclusion on the wrong premise if I have understood you well.

395 You cannot be “*plus royaliste que le roi*”. Hazrat Molvi Nuruddin ^{ra} and even the second
caliph used verse 24:56 of the Holy Quran to justify their caliphate. Hazrat Masih even
400 quoted two other verses of the Holy Quran namely 15:10 and 56:41-2 to speak about
Khilafat. The authority of the Holy Quran is far above that of any hadith. So why do you
want to use a hadith with interpretations that you or the Pauls of the Jamaat give it? Let
us speak about this verse because it is fundamental and both of us accept it to be true and
from Allah. You should recall that we quote verses of the Holy Quran when we discuss
with the Sunnis about the continuing arrival of Prophets but they keep telling us hadiths
to support their argument. But as the Holy Quran has said “in which hadith will you
believe after Allah and his *aayat*?”(45:6)

405

QUDRAT E SANIA

6. You Wrote:

I have asked why, the Messiah, referring to the Second Manifestation
of Power in Al Wasiyyat, has expressly taken the example of Caliph
410 Abu Bakr, meaning that the Messiah had in his mind that Hazrat Abu
Bakr was an embodiment of the second manifestation of Power after
the Holy Prophet (saw). By the same token, I maintain that Hazrat
Maulvi Nur ud Din and his Successors (and the Mujaddids to come)
are the embodiment of the second Manifestation of Power after the
415 Promised Messiah.

6. My Reply:

Let us see what exactly Hazrat Masih Maood (as) said about this matter:

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*“Then Allah raised Abu Bakr Siddiq ^{ra} and showed for the second time the manifestation
of His Power and saved Islam, just when it was about to fall, and fulfilled the promise
which was spelled out in the verse, that is, after the fear We shall firmly reestablish
them.”*

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This is only a few lines from the book. But the Messiah has said many other things in
the book. I choose the following extracts:

*“I came from God as a Manifestation of Divine Providence and I am a personification of
His Power. And after I am gone there will be some other persons who will be the
430 manifestation of the second Power [of God]. So, while waiting for the second
Manifestation of His Power, you all together keep yourselves busy praying.”(p8)*

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*“Let the righteous persons of the Jama‘at who have pure souls accept Bai‘at in my
name. God Almighty desires to draw all those who live in various habitations of the
world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite
His servants under one Faith. This indeed is the purpose of God for which I have been
sent to the world. You, too, therefore should pursue this end, but with kindness, moral
probity and fervent prayers. And till that time when someone inspired by God with the
Holy Spirit is raised by Him, all of you should work in harmony with one
440 another.”(p9)*

In order not to lengthen this text too much I suggest that you read from pages 5-10 of the
book “The Will” from www.alislam.org/library . To paraphrase the text the following
main ideas stand out:

- 445 a. It is the practice (*sunnat*) of Allah to manifest His power twice, once in the time of the prophet and the second time in the time of those who carry on the mission of the prophet forward after his death.
- b. The manifestation of Allah's Power after the death of the prophet is known as *Qudrat e sania*.
- 450 c. This practice of Allah manifested itself in the time of Hazrat Moosa^{as}, Hazrat Mohammad^{saw} and even in the time of Hazrat Isa^{as}.
- d. Therefore the Second Manifestation of Allah's Power has always been in operation since time immemorial and it will go on till the end of time.
- e. This second Power will manifest itself when the Messiah will be gone.
- 455 f. In order for this Second Power to manifest itself, Jamaat's of pious people should pray for its manifestation.
- g. Pious people whose piety is confirmed by at least 40 believers should take bai'at in Hazrat Masih's name.
- h. The whole jamaat should work together to achieve the purpose for which the Messiah was sent with gentleness, good morals and supplications.
- 460 i. Unless and until someone is not raised with the Holy Spirit you should all work together.
- j. All members should strive to have their share from the Holy Spirit because without it one cannot achieve real God-fearingness (*taqwa*).

465 I agree with you that as Abu Bakr^{ra}, the first caliph Molvi Nuruddin^{ra} was an embodiment of the second Power. I can also agree that the succeeding caliphs also could have been of the same manifestation but to a lesser degree. But with the passage of time the original teachings are changed and there are additions and deletions. Since Hazrat Masih Maood^{as} has told us in not less than 20 places in his writings that the door for the coming of people from Allah will not be closed until the end of days, we should understand that here also that he was speaking about the Qudrat e Sania. I think that up

470 till here you and I are in agreement although both the third and the fourth caliphs have said that the door to the coming of Mujaddids has been closed because khilafat is above Mujaddadiyyat! I will talk about that later.

475 But this idea about Khilafat and Mujaddadiyyat was not the original thought of these two caliphs. They inherited it from their father, the second caliph. Now we all know that such an idea is contrary to the teachings of the Messiah and the Holy Quran. Even if it is agreed that Allah makes caliphs it does not follow that the system that has been adopted within the Jamaat for the election of caliph meets with Allah's approval. The fact that

480 the Messiah said in "*Al Wassiyat*" "**And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.**"(p9) shows that he knew Allah will appoint some persons directly through revelations and they will appear under the manifestation of the Second Power. And once

485 such a person appears all the Jamaat has to work with him.

But unfortunately our Jamaat has been telling us since the beginning that "*Qudrat e Sania*" is the khilafat as we know it within the Jamaat. Were that the case I wonder why even in the days of Molvi Nuruddin the people were assembling together to pray for the

490 arrival of "*Qudrat Sania*"(See Badr 8th June 1908)? In addition during a *dars* that he gave Hazrat Molvi Nuruddin^{ra}, said that the "*qudrat sania*" will manifest itself after thirty years? (see *Hayat Nur* page 404). And according to HKM 1, the person who would

come would be a Mujaddid? Hence to him *Qudrat e Sania* had a wider meaning that is usually vehicled within the Jamaat.

495

GAPS BETWEEN TWO REFORMERS

7. You Wrote:

"You have not replied to my question, which I asked repeatedly. The fact that you say that the Khilafat e Rashada is not important and that the Messiah has said that Allah could have done without the Khulafas and cause the Holy Prophet (saw) to live for 93 years (which he actually said, but probably in another context) shows that your thinking is not really in line with what the Promised Messiah said in Al Wassiyyat. I also think that having a Reformer every 100 years with inevitable gaps between them is not in line with the saying of the Messiah "its continuity will not end till the Day of Judgment". My thinking is supported by the saying of the Holy Prophet (saw) that a Jamaat should at all times have an Imam and that people should "shun Jamaats which do not have an Imam even if they have to eat roots until death comes to them" (Sahih Muslim). There are bound to be gaps in between two "Reformers" who are raised every 100 years, during which the Jamaat will remain without Imam, with the inevitable strife and divisions that this will entail. How are the Sunnis faring without an Imam?"

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7. My Reply:

Today we are not going to start reasoning like bigoted fanatics. Hazrat Masih Maood (as) came to teach us to cultivate broadness of mind and not to have parochial views like those who do not understand and who do not make any effort to understand. Your duty as someone who says that he is open minded is that you should have read the text where he said that. Did you do it? If you did you could have enlightened me in what other context was he speaking? The truth is that he was speaking about those who have a very down to earth view of what is khilafat and at the same time they entertain the "despicable idea" that it lasted only for thirty years in Islam. When I speak of the views of Hazrat Masih Maood ^{as}, I take into consideration every relevant declaration of his that he may have made in his 82 books and 10-volume Malfoozaat and even his Maktoobaat. I do not restrict myself to a line or a phrase in Al Wassiyyat. My view is formed by his multiple declarations and not just one so that I should not fall into the error of those who holds only those views that suit their purpose. We need to reconcile his apparently conflicting opinions in a cohesive way.

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Hence I have to take into consideration that he has said that Jamaats start their downward decline after about 80 years (see The Victory of Islam) and that Allah sends people from Himself to renew them or to re invigorate them. I have also to take into consideration the quotation above where he says "until someone has been raised through the Holy Spirit". I need also to consider what he said in "Shahadatoul *Qur'an*" about the real Khilafat. Hence my opinion about what Hazrat Masih Maood ^{as} has said is formed by his many declarations and their inherent cohesiveness. This leads me to the interpretation of "*qudrat sania*" to include the caliphs that take care of the Jamaat while they succeed one another but also including the arrival of someone who is appointed by revelation whenever there is a need for such a person. This need is determined by Allah.

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545 It is this manifestation of Allah that will go on until the last day because that is what has been promised in HQ 24:56 and 15:10. But now as Allah said to the Messiah in “The revealed sermon” that “no one will come but he who is on my covenant”. And this is well supported by his other sayings which I will not quote right now. Therefore any person who is directly appointed has to believe in Hazrat Masih Maood^{as}.

550 I am not at all of the view that the Jamaat should be leaderless or without a head. On the contrary it should have one. That person may take any title like “amir” or even “caliph” to his predecessor, provided he does not say that he has been appointed by Allah unless he is commissioned through revelation. This person will coordinate all the functions and will also cater to the spiritual well being of the people. But once he hears that someone is saying that Allah has raised him for a purpose within the Jamaat, he should examine his claims in the light of the criteria laid down by Hazrat Masih Maood^{as} and accept him and inform the whole Jamaat about it. Ideally the Jamaat of Hazrat Masih Maood^{as} should act like this.

560 But the institution of khilafat that the Jamaat has put into place in 1957 does not allow for such a thing to happen and hence such an institution has to be discarded and replaced by something which is better. The amendments of the shura of 1957 introduced an element which comes from the second caliph namely that caliphs have to vow that they will do their best to uphold the institution of Khilafat till the last day. Hence if the caliph will defend the institution of khilafat how he will consider anyone who says that he comes from Allah. The reigning caliph will have no choice but to reject that person because he will threaten his position as caliph. Some time before Allah revealed to me the following:

570 **“Whatever message (sign, command) we abrogate or cause to be forgotten we bring one better than that or the like thereof. (See 2:107) Allah effaces and establishes what He wills and with Him is the source of all commandments” (13:40)**

575 These verses show that Allah reserves the right to do whatever He wills and usually simple minded persons have difficulty to understand that. The source of all commandments is with Allah and no one else.

580 Hence as per the sayings of Hazrat Masih Maood^{as} Qudrat e Sania includes both the caliphs who are chosen/elected to take care of the Jamaat and those that are raised through special Ruhul Quddous. In the presence of the latter the former have to let go to prevent a majority of the members of the Jamaat not to profit for “what is better” that Allah has sent for them.

585 The remarks that “see the way the Sunnis have fared without a leader!” is totally meaningless and should be changed and re formulated as follows: “See how the Ahmadis are faring without recognizing the Imam that Allah has sent them!” The words of the hadith are very clear on this matter “he who does not recognize the Imam of his time dies and ignorant death”. The word Imam has been used in this hadith as it has been used in “The imam is like shield; fight behind him”. Here of course the Imam is the one who is really appointed by Allah and in his absence the one that the people appoint. There is a world of difference. Think about it.

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THE SECOND CALIPH & HOLY SPIRIT

8. You Wrote:

595 "To one objection of Siddique that When the Jamaat is weakened,
Allah will raise someone with* Ruh ul Quddus* hinting that our
Khulufas are not emanations of Ruh uL Quddus, I stated that in the
prophecy concerning the Promised Son, Allah said that he has been
invested with the *Ruh ul Quddus*. In addition Allah has said that he
will be a* Manifestation of the True and the High, as if Allah has
descended from Heaven*...*.a light anointed by God* which makes
600 him an undisputable claimant to the *Second Manifestation*. I do not
recall having had any reply to the contrary from you."

8. My Reply:

605 You are right. I do not contradict this statement of yours. To all intents and purposes and
despite the controversies surrounding his personality I am inclined to think that the
second caliph was the Promised Son. But being the promised son and being the
promised reformer may not be the same. That is why I am still trying to investigate his
real history because recently I heard plenty of unfavorable comments about him. But I
have yet to pronounce my final opinion on this matter. I told you I have to read many
610 books that are not available here. Once I am sure about the whole matter I will publish a
statement. As far as I am concerned I will change my mind when I am confronted with
incontrovertible evidences about any particular matter. What do you do?

615 There is no doubt that the first four caliphs have been graced from time to time with
some revelations and dreams which are manifestations of the Holy Spirit. It is well
known that the first caliph had many spiritual experiences and so did the second caliph.
But those of Hazrat Mirza Nasir Ahmad and Hazrat Mirza Tahir Ahmad are in
comparison much less. As far as the fifth caliph is concerned, up till now I have neither
heard nor read any of his dreams or his revelations. Besides in the Jamaat there were
620 many others who used to receive revelations. But from what Hazrat Masih Maood^{as} has
told us the reception of revelations is a main characteristic of the Imam of the Time.
Even if we accept that he was as you say "an undisputable claimant to the
Second Manifestation", yet he is just one "of the others" that the Messiah spoke
about. Even then if these caliphs say something that is contrary to what Hazrat Masih
625 Maood^{as} has said, I think we should discard it.

THE SECOND CALIPH IS THE PROMISED SON

9. You Wrote:

630 "The 1st Caliph knew that Hazrat Mirza Bashiruddin was the Promised son. This is why
he said "Do you not see with what respect I treat him?". He also said "Some of you say
they you have no apprehension with regard to me but you are anxious to define the
authority of the next Khalifa. How do you know that he might be greater than Abu Bakr
and Mirza Sahib ", hinting that his Successor would be the Promised Son about whom
Allah has been so full of praise in the revelation. You say that Hazrat Mirza Bashir
635 uddin Mahmood Ahmad said towards the end of his Khilafat that he was not divinely
commissioned. You need not quote the source of this saying. I trust you, but my opinion
is that he said so out of modesty, especially after having declared sometime in 1947 that
the prophecy concerning the Promised Son had been fulfilled in him. It is like the case
of Hazrat Umar saying that he was the Caliph of Abu Bakr, out of modesty."

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9. My Reply:

645 Ok you say that HKM1 said this and I agree. He was the Promised Son, there may be no doubt. He said that he was the Musleh Maood but yet he was not commissioned. Therefore maybe some aspects of the prophecy were fulfilled in him but not all. I am investigating the matter as I have already told you. The fact is that Hazrat Masih Maood (as) had five sons and he was almost certain that his last one, Mirza Mobarack Ahmad would be the Promised Son but unfortunately he died in 1907.

650 Now you are saying that he did not say that he was *ma'mur* out of modesty. How do you know that? Have you read it somewhere? If yes I will appreciate if you could give me the reference. This may help me also.

The preceding comments apply to what you say about Hazrat Umar. The fact is that he was someone who well understood the Arabic language and he knew that "caliph" meant "the one who comes after."

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ISLAM 30 YEARS AFTER THE HOLY PROPHET

10. You Wrote:

660 "I depicted the state of Islam 30 years after the HP (murder of Caliphs, Muawiya fighting Hazrat Ali, Yazid, Hazrat Ayesha fighting Hazrat Ali, each at the head of a considerable army of "believers") which, to every sensible person, is a more pitiful state than that of the "corrupted Ahmadiyya Jamaat" of to day. I said I do not understand why Allah did not replace Islam by another Jamaat as you claim will happen soon with the Ahmadiyya Jamaat. You did not reply to my question."

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10. My Reply:

670 To tell you frankly I cannot reply about the actions of Allah. In the Holy Quran He says: "He cannot be questioned as to what He does but they will be questioned" (21:24). I think the verse answers your question. The fourth caliph has made a vivid description of how reform has been carried out within communities in his booklet "The philosophy of the revival of Religion". It is available at www.alislam.org/library. Read it. Then you will understand how and why Jamaats are created. Consequently you may better appreciate what I meant if I said that Jamaat Ahmadiyya Al Mouslemeen will or may replace your majority Jamaat.

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UMAR BIN ABDUL AZIZ AS CALIPH

11. You Wrote:

680 "If you claim, as you said in your mail of 3.11.2008, that Umar bin Abd Al Aziz was a "Khalifa Ala Min Haaje Nabouwat" raised as a "spiritual Khalifa" by Allah Himself to revive Islam, let me remind you that he was in fact appointed Caliph by Sulaiman Bin Abd Al Malik This took place 100 years after Hijra, which is a considerable time after the sad events that I am mentioning above."

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11. My Reply:

You like it or not, he is considered to be one of the "righteous caliphs" and he is also considered to be the first Mujaddid. If he is considered among the "righteous caliphs", it stands to reason that during his reign there was "*khilafat ala minhaj nabuwwat*".

740 remains. Despite the problems that we were having with Munir Azim , Allah told me to stay put and to continue the mission. This is what we have been doing.

745 I do not know what you know that he may have been guilty of. At least as far as I am concerned I do not speak about hearsays whereas in you email MSB you have been glaringly speaking about people's private lives which the Holy Quran does not allow you to do. Read Surah Noor carefully and examine yourself whether Allah allows you to say what you have said in the email MSB about some people's private lives.

750 It is an utter lie to say that JAAM has wiped out all reference to Munir Azim on its website. If you had cared to read well you would have seen that I have briefly explained about him in my "declaration". It may be that what we have said is not enough but we are the ones to decide what to put on our website just as your Jamaat is free to put or remove what it likes on its website. But in view of the delicateness of this matter we want to show that we are very careful about what we say.

755 You speak about "intellectual dishonesty" but yet you fail to report that we said that we have a document under preparation that we will publish when it would be ready. May be you failed to hear it although I repeated it very often. Or may be you were so absorbed in what you had to say and could not hear that both Siddique and I replied to XXXX about this matter.

760 Secondly do we exhibit good morals as taught by Hazrat Masih (as)when we receive a document that was not addressed to us and use it to our benefit as you have been doing with the three-page letter? Reading a letter that is not addressed to you is reprehensible in Islam. But as far as you are concerned, not only you have read it but you are exposing its contents as well. And yet you wonder why Allah should send someone to teach you some good moral lessons?

770 Since we are on the topic of intellectual dishonesty can you please tell me why the 200 million figures of *Bai'at* year-wise have been removed from www.alislam.org? Can you please tell me why your international Jamaat never speaks about the one who would be raised with the Holy Spirit whenever you speak about "*qudrat sania*"? Can you explain to me why your caliph has induced so many Ahmadis in error by telling them that Allah has said words that He never uttered in his message of 27th May 2008? Can you tell me why he is not humble enough to admit his mistakes? Can you tell me how and since when the number of Ahmadis in Mauritius has reached 5000 or even 100,000 as reported in two local newspapers? Can you tell me how your "intellectuals" including you personally keep telling the innocent Ahmadis that khilafat existed for only thirty years whereas Hazrat Masih (as) has said that this is a despicable idea? I prefer to shorten the list and I stop here.

780 **HIS END ACCORDING TO YOU**

14. You Wrote:

785 "It is my conviction, if Munir Azim was true, and then erred, that Allah would have given him death, instead of degrading him to the point of being revoked by letter. I base myself on a saying of Hazrat Khalifatul Masih 1(in whom you say you believe) in this respect. You say that so Munir Azim had already "resigned" and that the letter only served to satisfy legal requirements. Then, please explain to me why a 3-page

790 letter outlining the shortcomings of Munir Azim is necessary for the Registrar of Associations.”

14. My Reply

795 There is a big difference between holding a conviction and the degree of its truthfulness. I do not believe that because HKM1 said something about himself, that the same rule should apply everywhere. Besides I have understood through the teachings of Islam that I have to submit to the will of Allah and not to question it. It seems that this has not been what you have been taught or learnt. A self respecting person and one who knows the teachings of Hazrat Ahmad would never use such a vile argument. You said you came to discuss on your own behalf. But I fail to understand if that were the case how come all the files from the Amir’s office were available to you. That letter was something between us and Munir Azim . We do not at all wish to discuss its contents with you because they are confidential. Thumb through the biography of Hazrat Masih Maood (as) and see whether he would have used such arguments in a discussion or he would have used such crooked means to get proofs even against his opponents?.

805 **THE DREAM WAS FAKE**

15. You Wrote:

810 “You say that in the first dream Munir Azim had in year 2000, he saw Hazrat Mirza Nasir Ahmad telling him to direct all his revelations to you. You would know what to do with it. I pointed out to you that this is the same Khalifa in which you do not believe. You replied that at that time you believed in him. I say that belief or not, a fake is a fake and as such, his word has no value in the affairs of God.(*nauzobillah*).

815 15. My Reply:

820 Let me correct you. I did not say what you have said. You mix my many sayings because you have some problems listening carefully since I would not think that you have done this on purpose. The content of the dream was quite different from what you are saying. I said that HKM3 told him to consult me on all matters of concern from then on. At that moment we were not speaking about revelations at all because they had not even started. Therefore your premise is thoroughly wrong and so should be your conclusion.

825 Besides it was a dream. And I understand that you use Ibn Sirin to interpret dreams. You should try to find out what he says about the message that a dead person gives in a dream. Then you inform me about it. The way you have phrased your sentences may give the impression to an ignorant observer that I said that I believed in HKM 3 then and I do not do so now. To clear this probable misunderstanding I would like to say that we think that the caliphs have been the successors of their predecessors, nothing more nothing less. Anyhow there is no denying the fact that there is a big difference between what I thought of them in 2000 and what I think of them now in the light of the new knowledge that I have gathered on them.

830 **HIS IGNORANCE OF REVEALTIONS**

835 16. You Wrote:

“You say in your mail of 3 November that at the time he was receiving revelations, Munir Azim was not yet chosen by Allah (you quote The

840 Messiah, who said "God's converse in living and powerful words with a
chosen servant or one He * desires to choose* ", meaning Allah had
not chosen Munir Azim yet but only desired to do so). Firstly, it is
offensive to Allah to think that He may have misplaced His trust.
845 Secondly, tell me how, Allah, not having chosen so & so yet, gives
him the titles of Mohyuddin, Sirajam Munira, Khwaja Nuruddin,
Mohyuddin, Mujaddid, Khalifatullah, instructs him to form a Jamaat
and to take oath of allegiance from people? Please also explain to me
how Munir Azim , after having received such distinctions "was not
aware of what was happening to him "as you say, both verbally and in
writing."

850 **16. My Reply:**

The quotation from Hazrat Masih (as) helps us to understand that there is a beginning
and no end in the path that leads to Allah. What I say is that if somebody starts receiving
revelations and he does not act according to what he is being told, that person will suffer
the consequences of his actions. The greatest example we have is the case of Hazrat
855 Adam (as). Allah had chosen him as a prophet. Allah had taught him what even the
angels could not know, yet Satan pushed him to err. Had Allah misplaced his trust in
Hazrat Adam? No. The titles that you have mentioned pales into insignificance besides
the title of "prophet of Allah" which was that of Hazrat Adam (as). Besides in the book
"The need for the Imam" Hazrat Masih (as) talks about a certain Bal'am whom Allah
860 wanted to raise but he preferred the earth. Read HQ 7:177. That is why when at one
point you said that "all trials are for us", Siddique said trials are for all even for the
Imam. I can write more on this matter but for the time being what I have said suffices.

MY TWO TITLES

865 **17. You wrote:**

"I said that your two titles of Imamul Muttaqeen and Rahmatul Lil
Alameen are contradictory, one giving you the title of Imam for the
believers and the other meaning a mercy for the whole universe. I
have not had any explanation other than the statement of Faiz that
870 the Holy Prophet was also Imamul Muttaqeen . Any quote to support
this?

One point which I forgot to mention is that most Ahmadiis pray almost
everyday for their children to become the delight of their eyes and
875 "muttaqeeena Imama". On the one hand, if such a child is actually
made Muttaqeeena Imama, it does not place an obligation on any
Ahmadi to take an oath of allegiance at his hands, and on the other
hand, it would be derogatory to the Rahimiyyat of Allah to think that
only the prayers of your parents have been accepted in 110 years."

880 **17. My Reply:**

If you gave any evidences to show that these two titles are contradictory, you should
have written them. But I do not see anything but an unsupported statement. Show me the
contradictions then I will show you that there are no contradictions in the words of
885 Allah. I do not see any point in supplying a reference for the Holy Prophet at this point
in time!

890 Regarding the second paragraph, had you read with attention “The Need for the Imam”,
you would not have written these sentences. I refer you back to the book. If you care for
truth you should look for it because Hazrat Masih (as) has already replied to this
objection over there. Besides if a person of your intelligence appears to have
misunderstood the prayer should we wonder if others have not had its benefits for the
past 110 years? The words of the prayer do not say make our children "*muttaqeena*
Imama", the prayer says “make us"*muttaqeena Imama*". You are free to hold the
opinion that if someone is given the title “Imam of the righteous” it is not incumbent
upon all Ahmadis to take bai’at at his hands. But I have not only said that Allah has said
to me that He has made me an Imam for the righteous but that He has also repeatedly
revealed to me: “ Verily those who swear allegiance to thee indeed swear allegiance to
Allah. The hand of Allah is over their hands. So whoever breaks his oath breaks it to his
own loss; and whoever fulfills the covenant he has made with Allah he will surely give
him a great reward.” This is the revelation that authorizes me besides other revelations
to take the bai’at from the people. This was something that I pointed out to you in the
beginning of our discussion but it seems you have forgotten it.

CALLER FROM ALLAH

905 **18. You Wrote:**

Another point I forgot to address at the meeting. You write that the
people in your Jamaat "heard a caller calling them towards
Allah,(referring to so & so), they responded because they were
already seeing that the mainstream Jamaat was off course".. My
contention is that if you had not endorsed the claim of Munir Azim,
your relatives would have had utter disregard and disdain for him.
You know your close relatives have a high regard for you, and this is
to your credit.

915 **18. My Reply:**

At least we have the wisdom to agree on what is true. They learnt a lot from me but I
also, I learnt from them. It was an exchange. I did not have any monopoly. Your second
sentence is your sentiments transposed to my relatives. If you think my relatives
especially my two brothers are yes-men, you are completely mistaken. Since our
childhood our home has been a home devoted to religious and secular learning and many
times there have been very heated exchanges between my brothers and I on many
matters. But on this particular case we all agreed and that has been a great blessing.

FUTURE EVENTS

925 **19. You wrote:**

YYYYY told you that recipient of revelations are given knowledge of
the unseen and should be able to foresee future events. This is
necessary for us, weak beings, to appreciate your truthfulness. I
quote from what the Messiah says in "Zaruratul Imam"

930 "True revelation carries in it the effect of Divine powers. And it is
essential that it should contain prophecies that come to be fulfilled ".
You know the Messiah said he has shown 10,000 signs. You have not
put forward any prophecy. Unarguably Allah is hard on us if He
imposes us to believe in you and to discard Khilafat without any sign
935 from you, when we have positive signs from the results of Khilafat.

19. My reply:

940 I gave YYYYYY at least three examples about how Allah showed me three events before they happened. I spoke about one dream and one revelation about upcoming events in JAAM and also how Allah showed me visions of the state of health of two of our members. At that moment you remarked about the revelation that there was no need for revelation to understand that. I wonder how come you did not note it in your “notes of meeting”. If your memory failed you, I can understand but if not..... The Messiah at whose hands more than 10,000 signs were shown had also said:

945 “*Ek Nishan Kaafi hai gar dil mein ho khawf kir digaar*” which means “one sign is enough for him who has fear of Allah in his heart”. Besides in the very beginning I asked you what sign you were asking for. You could not reply. Then I said that Allah says in the Holy Quran that “Even if they see the book descending on you they will not believe”. Mahmood also said that if we come with this logic we will not go far. Siddique also spoke about how to get signs according to the Messiah. But we do not see at all these points in the “notes of meeting”. Deliberate or unintentional memory lapses! Furthermore Hazrat Masih (as) said to those who want to see signs to come to live one year with him at Qadian. Allah will show them a sign. Are you ready to be with me for one year to try to witness some signs? You may have plenty of signs from the results of khilafat but you do not have THE SIGN – the descent of revelations qualitywise and quantitywise as described by Hazrat Masih Maood (as).

MUSLEH MAOOD

960 **19. You Wrote:**

You seem to have little regard for him and you write "The second Caliph used to speak about the coming of Prophets within the Jamaat. But as from 1944, he stopped talking about the coming of Prophets. And in 1956/57, he established a system to elect new caliphs which totally* preclude *the coming of Prophets" (MSA)

970 If you continue on this trend you may end up building a castle around Hazrat Mirza Bashiruddin not being the Promised Son. Personally, I do not exclude the possibility that you may have a long standing dislike for him because of his involvement on the "Rebel" issue and the fact that he has said negative things about the children of the rebels, up to the third generation. You may have felt personally and unjustly involved/targeted, hence your persistence in trying to discredit him (MSB)

975 **19. My Reply:**

980 I will start with your gratuitous opinion that I do not have any regard for him and your conclusion after receiving the advice of your psychologist. In your writings and during the discussion you asked why should there be a need for bai'at with me. I think that there is such a need when people like you who are apparently conversant with Ahmadiyyat utters such nonsense and such an unwarranted and baseless accusation. What are your proofs that I have a dislike for him? Is it because I say that he no longer speaks about the coming of prophets? Is this a reason to dislike someone? Take all the Ahmadis in Mauritius individually or combined, none knows his life better than I do.

985 None has read his writings more than I have done. I have been in admiration of this man
since I was a child. I have done more than any one of you to promote his teachings
within the Jamaat. If you have read my profile you should have seen what I have said
about him. Despite all this you “have the toupet” to make such unwarranted accusations
990 on me. This only means that people like you have taken the teachings of the Messiah
and the Holy Quran and thrown them behind their backs. That is why there is an urgent
need of reform in this Jamaat.

995 The establishment of the system for the election of the caliph says that the caliph has to
vouch obedience to the institution of khilafat before he takes the oath of allegiance with
the members. Now you tell me how a prophet can make his appearance in this context
unless he is the caliph himself. I can cite several verses of the Holy Quran to show that
Allah knows the heart of the people and also where He should place His Message. The
nomination of prophets or the appointment of imams or friends of Allah are the
prerogative of Allah. He cannot be forced or to prefer your word, coerced to appoint the
1000 caliph as someone from Himself. Since in these circumstances the coming of appointees
from Allah besides the caliph cannot operate within the Jamaat therefore this system
precludes the coming of prophets in the Jamaat if these persons are not the actual
caliphs.

1005 Moreover if you had taken the time to read the speeches of HKM 3 and HKM4 you
would have known that they have said that no one will come and that khilafat
Ahmadiyya is what will stay until the last day. You who seem so bent upon proving that
I impute motives to your respected caliphs, what have you done here?

1010 [Your second paragraph.](#)

You are so ignorant of Jamaat’s history that you are not aware that HKM2 has been a
controversial figure even before he was elected caliph. I do not have to say that he is not
the promised son or the promised reformer. This is a matter on which there are raging
debates on the net and in the history of the Jamaat. But you are the one who has built
1015 “his castle of Ahmadiyyat” and lives in blissful ignorance of what is going on outside
his castle like Siddhardata. I hope you know who he was. However compared to him
you do not want to venture outside your castle. Ahmadis of the mainstream are living in
their castle completely oblivious about the “*faits et gestes*” of their leaders. As far as
my friends and I are concerned we have heard that in our well there are dead
1020 cockroaches and frogs. We are trying to find out if there is any truth in such statements.
But as far as you are concerned you are just saying that there cannot be any dead
cockroach or frogs in the well although there is a stench. Do not rest content with the
history that you have been spoon-fed to believe, try to find out from some other sources,
you may learn some new things that will put you off your balance completely.

1025 [The question of “Rebel”](#)

It seems to me that this was the ugliest thing that you have nurtured in your heart for a
long time to tell me one day when you would get the opportunity. Most probably, I am
not sure, you came to tell this to me the other day. But in view of the unassailability of
our arguments you backed down. But you could not rest until you spit it out. And that is
1030 what you have done now. Your comments that HKM2 may have said some negative
things about the children of the “rebels” are totally false according to me. Now since you
have said it, you should be bold enough to show the proofs that your statement is true. I
CHALLENGE you and all those who think like you (they are many) to produce this

1035 evidence that he actually said what you are attributing to him. I say that this is a great
calumny that has been for long been levied on the back of the second caliph. If this proof
does not exist, it means that the premise of another of your argument is false and so also
your argument which has been maliciously concocted by you and your psychologist.

1040 Now if for one instance we suppose that you were right (but you are not) then
everywhere in the Jamaat where there have been marriages between the “rebels” and the
“pure” stock, there are children who have inherited these “negative” things from one
parent or other. What a mess half of the chromosomes of each child would be under the
1045 influence of negative things and half not. This is what happens when one starts deifying
human beings. We end up being ridiculous. There is a saying “*pas crache la haut li pou
tombe lor to meme*”. I hope you got the point.

In fact, as far as I am concerned, it is only recently that I have become aware of what
has been said about HKM2 during his khilafat and even afterwards. Mind you I am not
1050 saying that everything that has been said is gospel truth. But I am trying to read from
different sources in order to come at a just conclusion. So get out of your “castle”. But
remember that there is no one there who will be able to help you with what you may
discover.

1055 **NEW PROPHET & KHILAFAT**
20. You wrote:

“If a prophet is raised, I do not think that Allah would create a
situation where he would be in conflict with the Khalifa.”

1060 **20. My Reply:**
This is a statement that you have uttered. You have all the rights to hold such an
opinion. But what is your say in such an appointment. Besides the statement has not
been supported with any reference to any verse of the Holy Quran nor with any hadith or
1065 with any extract from the writings of Hazrat Masih (as) nor from facts of history. But I
can prove with arguments from the caliphs and from Hazrat Masih Maood^{as} that this
statement is false. Refer to the booklet “The Philosophy of the Revival of Religion” by
HKM4. In that booklet, what the fourth caliph says is diametrically opposed to what you
say. Do you know better than him? If the caliph thinks that he is mandated by Allah he
1070 would be in conflict with the person who comes from Allah. If the caliph stuck to the
position that Hazrat Masih Maood (as) gave him, there would be no conflict at all. But
to do this you need a lot of humility. I advise you to learn your own teachings first
before you try to teach it to others.

1075 **MY SERMON OF 17 OCTOBER 2008**
21. You Wrote:

This is the sermon that has created an insurmountable gap between
us. I said that this sermon is a masterpiece.

1080 **21. My reply:**
If the gap was insurmountable, you did not say it in the beginning of the discussion. If I
knew that you thought so, I would not have wasted 5 hours of my precious time trying to
bridge the gap. This statement is another confession that you did not come with an open
mind.

1085

WHO IS KAFIR?

22. You Wrote:

Without actually using the word *kafir*, my reading of the Khutba is that you are saying that Ahmadis are kafirs. This is your subtlety.

1090

22. My Reply:

During the discussion several times you referred to yourself as "*kafir*". I think now that most probably you were saying this because you knew that the second caliph considered all Muslims who had not accepted Hazrat Masih (as) as Kafirs. Ask you caliph what he thinks about those who reject someone who comes from Allah? The reply will help you a lot. Let me know what he says now. I will supply the quotations to the contrary.

1095

HOW CAN GOOD DEEDS-PRATICING AHMADIS BE KAFIRS?

23. You Wrote:

You mention the people of Hazrat Salih, Shuaib, Noah, Lot and Musa, how they rebelled, and how severe was the punishment of Allah. You mention the most hair raising of punishments. Then you quote from the Holy Qur'an :

1100

"Are your disbelievers better than those? Or have you immunity from the Scriptures ", meaning the Ahmadis.

1105

What are you saying? That Ahmadis are not different from those disbelievers and that "they will be dragged into the Fire on their faces. It will be said to the :Taste ye the touch of hell" (I am quoting from your sermon)

1110

Do you sincerely believe that these Ahmadis, of whom a large part are God fearing, supplicate Allah, shed tears while praying, sacrifice their money in the way of Allah, give their lives in Pakistan and Indonesia, will be inmates of hell ? A few weeks ago, I saw an Ahmadi lady (relative of mine, of Mahmood and Zahoor), widow, 91 years old, deaf, and not having the means to buy a hearing aid, ill, and not having the means to pay for a doctor, paying her chanda aam o Rs 50 a month, with 6 months' arrears.I wish Allah would give me such an Iman. And you are saying that this person will taste the most abject of punishments if she does not take ba'iat at your hands? If this is your contention, may Allah have mercy on you.

1115

1120

You impute motives to the Caliph, then revile him lengthily, and then post this on the internet for the world to read.

1125

You say the Ahmadis are saying that they have immunity from the Book of Allah (a pure invention), then revile them for this.

1130

1135 You are saying that you have heard that an Ahmadi has said that the Caliph "is too busy to reply to people like you ". Your information is third hand information, and it is only the conjecture of an imaginary Ahmadi. Are you going to take the Caliph to task for what every Ahmadi says? .Would a Christian be justified in attacking the Holy Prophet for every bomb that the mullahs detonate in Iraq?

1140 From this fabrication, you attack the Caliph on his "roaming around the world to attend Jalsa and to vehicle erroneous ideas about Ahmadiyyat"

The reply that you gave has not convinced me.

1145 **23. My Reply:**

As is your wont, like a *pakka* Sunni, you select from what I have said quotations out of context and you present them to make your point. For your information I was telling the people about what Allah was saying in the Holy Quran. I consider it to be the book to be quoted par excellence. Now if it does not please you that we can quote so much of it, what can I do but to pity you.

About immunity I said "so to say". This is a simple English expression and it does not need a translation.

1155 To me Ahmadis are a privileged group because of their acceptance of Hazrat Masih Maood (as). But Allah has tested them to see how much they really believe in Him. They are not at all immune from trials. Allah says in the Holy Quran:

"Do men think that they will be left alone because they say "we believe" and they will not be tried? And we did try those who were before them. So Allah will assuredly know those who are truthful and those who are liars" (29:3-4)

1160 Trials are of many kinds. Definitely there is a trial when someone says that he comes from Allah. Some believe others disbelieve. The Jews were the privileged people but they rejected Hazrat Isa (as). The Muslims were privileged but they rejected Hazrat Masih Maood (as). Hazrat Masih (as) said that others will come till qiyamat. Most Ahmadis are rejecting it because their leader (caliph) says that he is the embodiment of this prophecy and no one else. Therefore they give more importance to the words of their leader rather than the Word of Allah. They are just failing their trial. That is all. You can think the best for you and for all Ahmadis and their sacrifices. Allah says He knows who is properly guided and who has His fear in their heart.

1170 Moreover why is it that you did not record that in that sermon I ended with the following words: "We should pray that Allah open their eyes before they meet Him *incha* Allah." The fact is that you want to show that I am more interested in your being punished than saved. That is why you select some words or sentences like the Sunnis have been doing whenever they discuss with Ahmadis. To day I think that most Ahmadis have developed a Sunni mentality.

1175 By the way regarding that 91 year old woman, it is a shame that people like you and your Jamaat with its millions could not have catered for her needs and she should have undergone so many difficulties amidst so many facilities available through your Jamaat. A real shame indeed!

1180

1185 The information that the caliph does not have the time to answer me was from a reliable source. Let us suppose that the information was wrong, yet what do we see that the caliph has done with what I have been saying. He has not deemed it necessary to reply to me. He prefers to leave Ahmadis in doubt and not answer a direct question that was put to him. His action has shown that he has not replied to me. Can you explain the why? Can you tell why you want to burden yourself to reply in his stead when you lack the necessary knowledge to do so? What I have said about your caliph is nothing compared to the volumes that are being written about him on the net. I maintain that he preaches what he and his Jamaat do not practice.

1190

THE CULTURE OF FEAR

24. You wrote:

1195 "You are "A mercy for the whole universe", yet the only target for your campaign of fear is the Ahmadiyya Jamaat."

24. My Reply

1200 Allah has revealed to me that "I am a Mercy for Mankind" But Allah has also said to me that I am "a bringer of good news and a Warner". To begin with I do not have a campaign of fear. Why is it that you do not write about what I have said about those who do bai'at with me "Allah's hand is ever their hands." Is this something to be afraid about or is this something to be happy about? This is what I am telling members of Jamaat Ahmadiyya. Allah is giving them something better than what they already have. But how many do have the heart do understand this? Very few indeed! They prefer what their father practiced even if what they are being given is far superior. You remember that the Jews asked for cucumbers, lentils instead of taking the guidance that was given them. Similarly the Ahmadis prefer their khilafat instead of what Allah has given them as "guidance". The Holy Prophet ^{saw} also was a "mercy for the Universe" yet Allah said to him "Strive hard against the disbelievers and the hypocrites and be stern upon them; their resort is hell and an evil destination it is" (66:10)

1210

EXCHANGE OF COMPLIMENTS

25. You wrote:

1215 "And when you feel threatened with a Khutba of Khalifatul Masih 1st on *munafiqeen* and anti- Khilafats, you quote the Holy Qur'an and say that it is Satan who threatens? Am I allowed to return the compliment?"

1220 As a reply, you tell me that you target the Ahmadis because they are the only ones susceptible of listening to you. Is this an admission of weakness?"

25. My Reply:

1225 Sincerely have you read or heard the text? Allah is my witness that since I started fearing HIM, fear of anyone besides HIM has vanished from my heart, be they caliphs, amirs, majlis amla, nizam or whatever. I do not form part of those chicken hearted who are at a loss once their connection with their caliph or amir is broken. I am a man to whom the Master of the Universe has said "you can swim against the current". So you cannot imagine what determination Allah has given me to strive specially against Ahmadiyya dogmas and their representatives. Besides if I have to say something , I say

1230 it openly. I do not hide under the cloak of anonymity like some so-called Ahmadis are doing these days to voice their opinion.

Afraid of what HKM 1 said? If I am not afraid of men who are alive do you think that I will be afraid of dead men? If Allah is with me no one will be able to fight me. If Allah abandons me I do not have anyone to help me besides Him. Therefore if you need to threaten me use His book, but you will not find anything there in your favour.
1235 Now as to the second part of your objection, as usual you speak only about part of a verse whereas I had said the following:

“Therefore I will respond to this threat with the following verses of the Holy Quran:

1240 **“Those who answered the call of Allah and the Messenger after they had received an injury - such of them as do good and act righteously shall have a great reward;**

Those to whom men said, 'People have mustered against you, therefore fear them,' but this only increased their faith and they said, 'Sufficient for us is Allah, and an excellent Guardian is He.'

1245 **So they returned with a mighty favour from Allah and a great bounty, while no evil had touched them; and they followed the pleasure of Allah; and Allah is the Lord of great bounty.**

It is Satan who only frightens his friends, so fear them not but fear Me, if you are believers. (3:174-177)”

1250 **This sermon is on the net. You can check it out thoroughly and not partially.**

Therefore what you have said is out of context. If you want to return the compliment then be my guest. Write an article and circulate your ideas. Then you will understand better what is the meaning of “Fools rush in where angels fear to tread”. This is no threat. On the contrary I am looking for courageous Ahmadis to write against me. Come on, get into the field and let us show the world that we can disagree without being disagreeable. This time we will establish an agenda and before moving to the next item I will ask you if you think that my reply was clear although it may not please you.
1255

YOUR ADVICE HOW TO DO MY WORK

25. You wrote:

1260 Men of God talk with gentleness and love, then threaten if they are not heeded and the iniquity continues. They are not prophets of doom. Allah only sent devastation to the people of pharaoh after a long lapse of time and after having shown 9 clear signs and noted no change in the iniquities of Pharaoh. You say you have been speaking
1265 for one year and yet, you want to convey the message, see to it that Ahmadis believe, and make sure the punishment operates without delay. Of what iniquities are the Ahmadis guilty I repeat: Allah is Sabur and Tawwab, and he does not punish for so little and with the swiftness that you depict.

1270 I have had no comment from you on this issue.
For your information, at least one JAAM member has said that there
are impending calamities soon to come on Jamaat Ahmadiyya. This is
the consequence of intellectual coercion.

1275 **25. My Reply:**

If what you said was right then all those Christians & Jews who speak about Islam as a
violent religion would be right. As far as I am concerned I have used mild words for
people of your Jamaat compared to what Allah or his prophet uses against those who try
to frustrate Allah's plans. Siddique told you that I am a "Bashir" and a "Nazir". If I
warn you it is because you need to be warned. Were these warnings palatable to you we
would not have had any contention. Were you to read what Hazrat Masih (as) has said
against the Hindus or even some Muslims, you will hide your face. Don't think that your
Jamaat has not been guilty of iniquities. They have shown how prejudiced and black
hearted they are against our people. They have tried to persecute our people. You know
quite well what your amir did with New Grove Mosque. Animated by spite and
animosities they have shown themselves to be the most backward among the Muslims in
their attitude. Yet they had been put in this Jamaat to become the best of Muslims.
Your remark in the last paragraph is typical of you. I will not comment upon it. Here at
least it is intellectual coercion, as you want to put it. But your caliph and your amir with
the assistance of the Amla have made morons of all Ahmadis. They are being kept in
mental enclosures out of which they cannot move. They have lost the capacity to think
and to act except to toe the Jamaat's line.

1295 **PERSECUTION & BOYCOTT**

26. You Wrote:

You repeatedly talk in your sermons about the boycott, which you call
persecution.

1300 Do you sincerely believe this to be so? You have certainly heard what
persecution means for Ahmadis in Pakistan, Indonesia, Sri Lanka and
Bangla Desh and for non Ahmadis in Darfour and Bosnia. You may
have heard what mullah said on a Pakistani TV station at the
beginning of September, namely that it is a *neki* to kill Ahmadis,
1305 following which two Ahmadis were shot dead on 7 September 2008, in
Ramadan..

Let us be serious.

I can assure you that in many families, including mine, no boycott is
applied towards members of your Jamaat.

1310

26. My Reply

If you were conversant with the History of Jamaat Ahmadiyya you would have known
that social boycott, non-invitation to marriage functions of close ones, banning of
literature, refusal to discuss issues of import have been a characteristic of Jamaat
Ahmadiyya which started with the second caliph. This has done untold damage to
Jamaat Ahmadiyya as a whole. Some persons even go so far as saying that it was these
1315 policies that later on culminated into the Jamaat being excised from the Muslim Umma
in 1974. Jamaat Ahmadiyya Mauritius felt the full brunt of these policies during the

1320 crisis of the nineteen fifties. Here also it did a lot of damage to personal relationships of
the Ahmadis. Now this un-Islamic practice has again been introduced by the same
Ahmadis who are a persecuted minority in several Muslim countries around the world.
Can you imagine such a non sense: Ahmadis boycotting their own kind going so far as
even boycotting the funeral of my father? Yet this Jamaat entertains the belief that it will
lead the world. If its action are so loud who will hear what it says: may be its 200
1325 million paper Ahmadis!

Let me say a few words about the funeral of my father although it is just a side issue. On
this matter your amir fooled all of you. Had you used your brains you would have
known that the so-called instructions that he received was another product of his fertile
1330 imagination or that it was just another stratagem.

Since I am saying this do not ever think that I or my brothers expected any one of you
there. You would be mistaken if you ever entertained such a thought. In these matters as
in others Allah is sufficient for us. I have mentioned this incident for you to know at
1335 what level of morality your Jamaat is operating.

In addition I would like to say that an ex friend of ours told Siddique that for his caliph,
he is even ready to kill. And after your amir's speech in a recent function in Dar salaam,
it has been rumored that there are some persons who are ready to beat me! Is this still
1340 boycott? Trying to threaten me? The Jamaat is well known for its campaign of boycott
and harassment against those who do not toe the line around the world. But tell your
people that this is Mauritius and not Pakistan. Mullah-like mentality will not prevail
here.

1345 Now concerning you, how good an Ahmadi are you that you ignored your caliph's and
amir's instructions by not boycotting us? Why is it that the amir could prevail upon
simple Ahmadis to boycott us, whereas you flauntingly announce that you did not
boycott us? Is it that you have some special privilege within the Jamaat? Or is it that
because of your special relationship with the amir he even overlooks some of your
1350 insubordination? Or does he have some difficulty to deal with it? Anyhow his "*deux
poids et deux mesures*" is proverbial within the Jamaat.

LOVE FOR ALL HATRED FOR NONE – EMPTY SLOGAN

27. You Wrote:

1355 This is a minor point which I forgot to mention, but it throws light on
the situation.

You say in your Khutbas that this is a useless slogan devoid of any
practical sense.

1360 In a joint letter you and so & so sent to the Caliph, you quoted 3
revelations you had received. The first revelation starts with the
words "Love for All, Hatred for None". If I am not mistaken, you
asked so & so to display this slogan on his building.

27. My Reply:

1365 You are mistaken. As far as I can recall I never asked so & so to display it on his
building. Even if I did I do not see any harm because it was an ideal towards which we
wanted to gear our attention. To your Jamaat this is a useless slogan because the actions
of your amir and the hate campaign that he has orchestrated against us shows that he is

1370 not acting according to this slogan. Your caliph has sanctioned boycott against us and
this goes against the slogan. Yet he roams the world to say that he practices what is in
1375 that slogan trying to win the sympathies of the western media. To me then it is
meaningless. When people of your intelligence and many others think of us as the
“rebels” of yore, and that we are under the spell of a curse euphemistically called
“negative things” how far do you practice this slogan? I can go on and on to prove what
I have said, but it will not turn hate into love. The mainstream Ahmadis have shown by
their behavior that they have lost the capacity to love specially those who are at the
head. In the past there was someone who tried “to crush the head of rebellion in
Mauritius”; meet him and let him relate to you what were the consequences.

1380 **ILLEGITIMATE KHILFAT**

28. You Wrote:

I made the following statement, weighing my words:

1385 Zafrullah, look at the cruel god of yours: He sent a Messiah with a
promise that He will cause his message to reach the corners of the
world. When the Messiah died, his message had not gone beyond the
frontiers of India. He allowed that an illegitimate Khilafat be
1390 established to accomplish this promise. After 105 years, when the
promise has been largely accomplished, He says to us "This khilafat is
fake, my elect is so & so, you should follow him" After 5 years He is
saying to us "so & so has listened to his *nafs* and has erred, and I
have discarded him. My new chosen one is Zafrullah Domun, the
1395 same Zafrullah whom I caused to serve the fake Khilafat for 9 years.
Follow him, and put aside the Khilafat and so & so. But he will not
show you any sign. You will have to believe him "sur parole",
otherwise there is the most severe punishment in store for you.
You ignored my whole statement and, for all answer, you said "You
1400 are asking for signs. Do you know the verses of the Holy Quran where
Allah talks severely about those who ask for signs? Again a threat
from you!
No comment

28. My Reply:

1405 You say cruel “God of Yours” because according to you this is what He has done. This
is how you have perceived the whole matter through the prism of your ignorance of
these matters, through the prism of your irony and through the prism of trying to prove
that all this has been a sham because this divine manifestation has shaken the very
1410 foundation of your Jamaat to its core. I do not deny that you may have such a perception
being who you are. But I and my friends have another one.

It is true that Allah sent the Messiah and it is also true that his message has spread
around the world during the last 100 years and this is largely through the efforts of both
1415 the mainstream Ahmadiyya Jamaat and the Anjuman Ishaat Islam of Lahore. From there
to conclude that the Ahmadiyyat taught by Hazrat Masih (as) has reached 200 million
people around the world, a fallacious idea of which you are a strong proponent, there is a
big long jump.

1420 In addition I do not believe that the degree of the acceptance of an idea around the world
is a criterion to decide whether an idea is good or bad. As an example I can cite the
example of Catholicism under all its diversities. They are all very well organized and
they have a lot of people, almost one third of the planet, but can we say that they have
achieved success? Yes they have succeeded in spreading a false idea. There are many
1425 other examples that I can quote but this is sufficient for you to reflect. The success of the
spread of Jamaat Ahmadiyya should be measured by the criterion of righteousness.
Where has it spread and where are its fruits as described by Hazrat Masih (as)Maood
(as)? Take Mauritius. It is always among the ten best Jamaat as far as financial sacrifices
are concerned? What is its rank in the league table of those who try to follow the narrow
1430 path of righteousness? Systematically this “pious” Jamaat has trampled the teachings of
the Holy Quran under its feet and yet you speak of stomach-thumping success.

I do not at all recall that I have ever said that khilafat is fake. These are your words. As
usual you record only that which suits your point of view. I said that the notion that the
1435 Jamaat promotes of khilafat is not the same that Hazrat Masih (as)Maood speaks about. I
recall having told you that Allah said to me that they were not told to establish this
khilafat as it has been established but yet they did not fulfill its obligations as they
should have. Here I spoke to you how Christians chose celibacy for themselves although
Allah did not ordain it for them but yet they failed to live to its standards. This is what
1440 has happened to khilafat Ahmadiyya. No one can deny that Hazrat Masih (as)said “Since
the Anjuman is the successor of the caliph ordained by Allah, it should therefore remain
absolutely pure of all worldly taint; all its affairs should be transparently clear , based on
justice”(Appendix The Will article 13). But due to certain circumstances khilafat was
1445 established and this caused a split in the Jamaat. But yet the Jamaat could not live up to
its standards when in 1957 the rules for the election of caliphs were modified and any
newly elected caliph had to vow obedience to the institution of khilafat before he could
take bai’at with the people. Hence this closed the door on the recognition of any one
besides an actual caliph as coming from Allah. And the third caliph said in speeches
after speeches that no mujaddid would come, now that there was the system of khilafat.
1450 It seems to me that you are totally ignorant of this fact. Let me give you a quotation:

“Unlike the past, in which a Mujadid had been sent at the beginning of a every century,
this is now out of the question. Albeit, Khilafata-Rashida (Rightly Guided Khalifas) and
1455 Khilafata-Aima will always continue.” (AlFazal 31-12-1968)

Such an idea is diametrically opposed to the teachings of the Holy Quran, the sayings of
the Holy Prophet and also to the teachings of Hazrat Masih Maood (as). Hence slowly
1460 this system of khilafat started drifting the Ahmadi from their real teachings so much so
that the 4th Caliph went so far as to say:

“You women stand at the turn of a new century. You have been made the Mujjaddid of
this century. And as a people, you have been appointed as Khulafa. For the coming
1465 generations, you will be responsible for the children’s proper upbringing.” (Address to
Ahmadi Women at annual gathering UK on 27 July 1991)

“Look, the century has already passed. And in this century, there was propaganda about
a Mujadid, but no one has appeared. The next century has begun, of which 13 years have
1465 passed. We’re entering the 15th [year]. But there still hasn’t anyone appeared outside of
Khilafat Ahmadiyya that has been made apparent as a Mujadid. Thus, this evidence

1470 from the Almighty has forever negated those people's propaganda that had claimed that
Khilafat is on its last legs, the time of reformation is nigh and search out the Mujadid. I
can truthfully say to you that if such people live to be a 100 years of age they will still
not witness a Mujadid and pass away then in a state of disappointment. If their
offsprings live long lives as well and they too shall pass away. And their descendants too
1475 may live long lives and pass away, and I swear by Allah that except for Khilafat
Ahmadiyya they will not witness Mujaddiyat (Reformation) anywhere else. This is the
source [Khilafat] that will continuously fulfill the Jamaat's need for religious
reformation at the turn of every century." (Friday Sermon 27 August 1993 Reference
"Khalid" May 1994)

1480 Allah has proved both these caliphs wrong in their statements. And the present one also
has been proved to make wrong statements (see my open letters to him).

1485 After hundred years Allah has not said here is my khalifa so & so and make Bai'at with
him". Allah showed us that He is still present. He showed to us signs of His presence.
Those who joined the Jamaat knew full well that both so & so and I we were on an
equal footing but so & so kept telling the members and me that he would be making a
guest appearance in this whole matter. The one who was to carry forward this movement
was going to be this humble self. During the course of the journey, so & so, due to some
actions of his, did not want to carry on together with us. We were forced under the
1490 circumstances to dissociate ourselves from him. But Allah's Mercy did not at all
abandon us. He continued to talk to us and He continued to heap His Blessings upon us.
This is our perspective and our perception of the whole matter. You may not like it
because it does not please your desires. But you are not the one to dictate to Allah how
He should go about His Business.

1495 Now you say that I have told you that you should believe me "sur parole" and that I am
not going to give you any sign. Again another case of selective reporting. I will refresh
your memory.

1500 Did I not tell you what sign do you want? You were flabbergasted and you said "Eh ...I
do not know....." it was then that I said that you know what the Holy Quran said about
those who asked for signs. Did I not also talk about the quotation that you were trying to
show me from the blue book? Did I not say that that was the example of Hazrat Abu
Bakr Siddique on which the Messiah was talking about? In addition I would like to add
also that Allah tells the Holy Prophet in the Holy Quran:

1505 "You cannot guide whomsoever you like but Allah guides whomsoever He likes". Also
He says: "a prophet cannot bring a sign but with the permission of Allah". And on that
day I also told you that the greatest sign according to Hazrat Masih Maood (as) is the
reception of revelations and as you know I have already published many of them. But
unfortunately your Jamaat does not care at all about what Hazrat Masih (as) has said on
1510 this very important subject.

AM I THE PROMISED SON ?

29. You wrote:

1515 I asked you what was your stand concerning the prophecy about the
Promised Son and its fulfillment in the person of the second Caliph?

1520 Since you have written that you are investigating the matter and you cannot say anything for the time being, I deduce that at best you have doubts that it could be Hazrat Mirza Bashiruddin Mahmud Ahmad.

Then I asked you the pertinent question "Do you think that you are the Promised Son"

1525 You denied and when I told you that one of your very close members has mentioned with details that you were claiming to be the Promised Son, you again denied and wanted to know his identity, which I refused. I affirm that this person forms part of your intimate inner circle.

1530 If however, it should occur to you in future, that you are the Promised Son or a manifestation of him, please do me a favour. Before you document your claim, allow me to predict what arguments you would put forward to justify it. I have given thought to this matter and I have an idea of what to expect.

29. My Reply:

1535 On this point I have already said a few things above. But I will add the following here. It seems to me that on this point you came well prepared to make a smash. But it backfired because the premise of your argument was wrong. Instead of showing some humility with your discomfiture you are adamant to want to show me that you have enough arguments to prove that I would be wrong if ever I should make the claim concerning the Promised Son.

1540 As I have already said above I think that most probably the revelation published on 20th February 1886 mentioned two persons and not one. One may be the Promised Son and the other may be the "Musleh Maood" I have already explained above about this matter.

1545 Even if someone from my inner circle did say what you say he said it did not matter at all because I said to you face to face that I had not made this claim. And what I say matters more than what anyone else among my friends say, if they had said anything. The matter should have rested there. And you should have taken this as the final answer.

1550 I want you know that if tomorrow Allah reveals to me that I am the "Promised Reformer" I will not hesitate for one second to announce that I am the "Promised Reformer". Mind you these ideas do not occur to me (as you seem to imply); they are revealed to me. But Allah has not given you up till now enough "discernment" to understand this. More discerning people than you in this Jamaat are at a loss to understand what is happening. It is for people like you that Allah says in the Holy Quran:

1555 "And they do not make a just estimate of Allah's *Power* when they say 'Allah has not revealed anything to anyone'(6:92). How many times have we not been telling our non-Ahmadis opponents that they do not believe in revelations because they do not receive revelations? How many times have we said that wasps (to use a mild example) cannot understand the work of a bee? The one prepares honey by "wahi" for the benefit of mankind whereas the other one just has a sting to inflict pain on mankind? Got the point? Who is who!

1565 Regarding your last sentence in the above paragraph it only shows how a mind full of
bias works. The “thought” that you have given to this matter is quite clear from your
email of MES 18112008. It only shows how even a person like you nourishes long time
1570 prejudices and he has not been able to free himself from these ugly ideas. It shows that
he has been unable to get a clean heart or to say the least to try to have a clean heart and
yet he is a 60 year old Ahmadi. His hair changed its nature from black to white but he
has been unable to remove from his heart the prejudices with which he grew up.

THE BOOKS OF THE PROMISED MESSIAH

30. You Wrote:

1575 I totally agree with you that, starting from me, members of our
Jamaat are lacking in knowledge of the books of the Promised Messiah
and that they do not read enough. I am taking this as a positive
feedback. Starting with myself and my family, I will henceforth stress
1580 to the members of the jamaat the necessity of knowing the teachings
of the Messiah.

It is my sincere wish and my prayer what you, Siddique, Mahmood
and Zahoor will one day enrich our Jamaat with your knowledge.
Inshallah you will return to where you belong.

30. My Reply:

1585 This is your statement not mine. Yet I wonder how someone who acknowledges his lack
of knowledge of the Books of the Promised Messiah can carry the day with those who
are quite well conversant with these writings. The Messiah himself has said that Allah
will give to his adherents such knowledge and wisdom that they will shut the mouth of
1590 their opponents. I can supply the quotation if you need it. Hence if there has been an
exchange of views between two parties and one has quoted profusely from the writings
of the Messiah to prove its point who should carry the day according to you in the light
of what the Promised Messiah said? Has not the Holy Quran said “Are those who know
and those who do not know alike?” Give some thought to this.

1595 If Siddique Mahmood and Zahoor belonged to your Jamaat as you say, then your caliph
would never have thrown us out following the advice of his god-fearing amir. Most of
you thought that we would be drowned once we are thrown out of the “Ahmadiyya
ship”. But our Lord has revealed to me that “you can swim against the current” and that
1600 is what we are doing. We were thrown in a sea infested with sharks but the MERCY of
our Lord manifested itself to save those who were dear to Him. Our place is where He
has placed us not where you think we belong. Hence there is no turning back.
Remember this well.

1605

FINANCIAL MEANS

31. You wrote

You mentioned that the Jamaat handles considerable sums of money.
This is the fulfillment of a prophecy of the Promised Messiah that he
1610 did not worry where money for the propagation of his message would
come from. However, we have to make sure that this money is spent
in the way of Allah and not otherwise. I am myself a firm advocates of
this.

1615 This money is not obtained through coercion. Ahmadis love their Lord and give generously, and have realized the need to purify their money. It also shows that a large majority of them do not worship the money Allah has so graciously given them.

1620 Side by side with giving out their money passionately, they also have a deep love; almost a passion for their Khalifa and this may have led you to believe that they worship the Khalifa. I can see the deep respect your members have for you. It would never occur to me that their love for you is idolatrous.

1625

31. My Reply:

I do not have anything to say about the amount of money you collect or you spend for the time being. It is yours; do as you wish. Anyhow this was not a point of contention between us. But this is a case of flagrant intellectual dishonesty on your part. The point in mentioning the Jamaat's wealth and power was only to show that compared to this I should be fooling myself to stand against it with a few members with me, were it not Allah's own plan. At no time was I commenting on the money itself. You did stop me on mentioning the Jamaat's wealth and have made note of how you fought back satisfied with being a good soldier. Yet there was nothing to defend, as I immediately told you, you had been wrong in thinking I was questioning the money. I was only pointing to the fact that the jamaat having grown so big and wealthy, who was I Zafullah Domun with a few others to confront this might, were it not that Allah stood by our side. In spite of this you make your note as if I attacked the Jamaat's wealth and ignore what I said completely.

1640

However regarding the worship of the caliph I wish to say the following. Today in Jamaat Ahmadiyya we can count on the fingers of our hand the number of persons who are really conversant with the basic teachings. According to what Hazrat Masih (as) has taught us Allah will continue to send guides, Mujaddids and caliphs for the guidance of the umma until the last days. Jamaat Ahmadiyya, through its caliphs, wants the members to believe that if ever such a person is appointed by Allah, it would be the actual caliph and no one else. We say that this idea is contrary to the Holy Quran and contrary to the teachings of the Messiah.

1650 Today I am telling the people that Allah has appointed me as such a person. The whole Jamaat except a few lucky ones have rejected me. I have even heard some persons say that if the caliph were to declare tomorrow that I am true (which means to him I am false) they would accept me. Hence the people listen to the caliph more than to what Allah and His Messiah has said. Therefore who is more important the caliph or Allah? In this case it is the caliph because he will decide whether to accept or to reject someone who says that Allah has appointed him for a purpose. Giving the caliph more importance or equal importance to Allah means "Shirk" which needs to be eradicated from the Jamaat of the Messiah, the sooner the better. I need not go into a discussion of "Shirk" here. Find it out from the introduction of 9-Volume Bokhari. Please do not forget also that avoidance of Shirk is the first condition of Bai'at.

1660

To support this argument further I will quote from the Holy Quran. Allah says:

1665 “They have taken their priests and their monks for lords (*arbaab* plural of *rabb*) besides Allah. And so have they taken the Messiah son of Mary. And they were not commanded but to worship the One God. There is no god but He. Holy is He far above what they associate with Him” (9:31)

1670 Let me remind you that when this verse was revealed Adi Ibn Hatim , a convert from Christianity asked the Holy Prophet as to the significance of this verse , for he said we did not worship our doctors of law and our monks. The Holy Prophet’s reply was “*was it not that the people considered lawful what their priests declared lawful though it was forbidden by Allah*” Hatim replied in the affirmative. That, the prophet said what was meant by the verse (Tirmidhi). Here a most flagrant example is the forbiddance of greeting us with salaam. Think about it.

1675 Now as far as the respect which you say my people have of me and what you say “cult for the leader in sects”, I would like you to know that we have open and frank discussion amongst us and I myself I encourage this. As far as I am concerned I have seen that there is a great blessing in having these discussions. The exchange is usually polite but at times it becomes very tough also. Hence here there is no cult for the leader as we know it in Jamaat Ahmadiyya. My friends are very close to me and they do not even call me by any special designation like “Hazur”. I do not have any special chair to sit. In fact I am one of theirs. To put it truly I am here to serve them not to be served. You remember that the Holy prophet said that “The Leader of the people is the servant of the people”. Could you have got 5 hours of your leader’s time to discuss what you discussed with me? Can you show me some writings of your leader where he has explained to you in the light of the Holy Quran, the Ahadiths and the teachings of the Promised Messiah why you should not believe in me? Or is it that you received the terse reply “he is outside the jamaat and ignore him”? With me and my people this is not the case at all. We keep an open mind and we enrich ourselves with our collective brainpower and our desire to tread the path of righteousness and profit from the heavenly rain while it is falling.

1695 **FUTURE CONTACTS**

1695 **32. You Wrote**

1700 Discussions between us will not be as orderly and focused as are exchanges of correspondences and will not allow us to hold on record what has been said. As I have said, my views do not commit the Jamaat Ahmadiyya, but only myself. But your views do commit your Jamaat. Even if it is time consuming, if you are keen to pursue discussions and publicize your views, you will have to find time to commit them to writing.

1705 It is regrettable that you did not allow me to record the discussions. I would have thought that you would be keen to publicize your stand and opinions, as these are a tabligh for your Jamaat.

1710 **32. My Reply:**

1710 There is a basic contradiction in what you say. On the one hand the discussion does not commit your jamaat at all. Then you seem to say that if I am interested to publicize my views, we should exchange correspondences. What is the use for me to have exchanges with you when you are not committing your Jamaat? I have a contention with your

1715 Jamaat and not with you personally. The whole Jamaat has a “follow the leader” attitude even when it comes to investigating the truthfulness of a caller from Allah. I am interested in the whole Jamaat and not only in a single member.

1720 The fact is that I invited you to my place because I wanted to talk to you personally and because you said that you were coming on your own initiative. But it is quite strange that your amir used information which I exchanged with you to crack jokes on my person during one of his “numéro” after our discussion.

1725 To tell you frankly you did not give me at all the impression of someone who wanted to uncover or discover the truth in our discussion. Despite all the meekness that you displayed at the very beginning I knew what your hidden agenda was. Allah knows how far you achieved it. Hence I do not see any point in continuing to discuss with you.

1730 Nonetheless I will say that I was quite impressed with the few but very pertinent questions of YYYY. He had the innocence of youth and he appeared to be searching for truth in what I had to say. He will go far if he continues his search. I wish him all success.

THE PSYCHOLOGIST

33. You wrote:

1735 What I said about auto-suggestion is only part of the findings of the psychologist. I did not make mention of the rest as this is a personal matter concerning only you. I will relate this in another mail which I will not circulate.

May Allah be our Guide.

Wassalam

Mubarak Sooltangos

1740

33. My Reply:

1745 It is really surprising. You have prepared these notes of the meeting and you have distributed it to all those present. Yet you do not mention at all what was your last point before you closed your file. Or may be you forgot about it. I will refresh your memory. I will write from memory because I did not keep any record. You may tell me if there is anything in it which might not be true.

1750 You said that you have contacted a psychologist who has told you that self suggestion could be the cause of the revelations. In detail you mapped my personal history from my nine years of amirship to my standing first in the election of 1998, to the way I was humiliated in USA and to my being replaced as amir and to my expulsion from the Jamaat. You spoke about all these incidents in detail. Then you said that since I was a person who used to pray a lot, I started making lots of prayers and extensive readings of the Holy Quran. Then since my soul was eager to get something from Allah so what I read started coming back to me as revelation. The gist of what you were saying is that since I was immersed in spirituality so my mind started this process and it had nothing to do with spirituality. I insist this is the summary that I can recall. You could have said some other things but I do not remember them at this moment when I am writing. Maybe if some one gives me a cue I will recall.

1760

In my reply I said the following things not necessarily in the order that I am presenting them now:

1765 1. What is the value of the fictitious (you did not divulge his name) psychologist that you are mentioning in the discussion at hand? I said that I also can say that I have contacted another psychologist or psychiatrist and he has said that they do not deal with matters of a spiritual nature. At this point I should say that ZZZZ said that he did not agree with your demarche. Nonetheless he asked me why I contacted the psychiatrist. I replied because I wanted to see how they deal with this matter. In fact mine was someone who wrote books about psychiatry.

1770 2. Hazrat Masih Maood (as) is our authority as far as revelation is concerned and understood in Jamaat Ahmadiyya. To which you replied that there are other authorities as you have said at the beginning of your document. I said that he said that Hazrat Jafar Sadiq (ra) used to say that when one reads the Holy Quran a lot, some part of the book is revealed to that person. Hazrat Masih (as) used this argument against those who said that because of his immersion in the Holy Quran that he was saying that he was receiving revelations. It was at this point that Mahmood told you that Hazrat Masih (as) has said that he had read the Holy Quran 10,000 times and hence this argument should apply to him most fittingly.

1780 3. I said that if all the revelations received were verses from the Holy Quran this argument might have been valid. Then I told you about the following revelations that I have received but which are not found in the Holy Quran:

- Diamond will cut diamond
- You are the new orbit
- You can swim against the current

1785 In addition I can even now add “ *Yaa Qutub uddin unzur ila Jamaa’ati*” and the many verses of the Holy Quran where one or two words are changed to give new meanings. Anyhow when I told you then about the above revelations you were flabbergasted and you looked down and closed your file. This is what happened on that particular day. But you failed to mention it.

1790 Afterwards it came to my mind how negligent you are that you have not cared at all to read what Hazrat Masih (as) had to say about revelations but you preferred to contact a so called expert whose theories never stop changing. On deeper thinking I understood that is why we could not come to an understanding because you did not rely on our common teachings. What is more disturbing is that what the Messiah has said about revelations is available in English in Essence of Islam. So can you have light when you have extinguished the light that Allah gave you in the person of Hazrat Masih Maood (as)? No my friend. Do take some time and go to read what the Promised Messiah has written on revelation and then you will appreciate the ideas of your psychologist!

1800 I think that the following quotation from The Green Pamphlet applies to you and to all those who think like you within the mainstream Jamaat Ahmadiyya.

1805 “At this juncture, I would also like to mention that I have learned through some articles written by certain scholars that they do not approve of my revealing to other people the spiritual blessings and heavenly signs which I experience and which find their culmination in the acceptance of prayer and in Divine revelations and visions. They argue that all this is based on guesswork and surmise, and proves to be more harmful than beneficial. They also say that these phenomena are more or less common to all human beings,

some even going so far as to suggest that they are experienced by all people in equal measure.

1815 They tend to think that religion and piety and establishing a relationship with
God has nothing to do with such experiences, and that these are natural
abilities common to all people. Whether one is a believer or a disbeliever,
pious or impious, one will possess these abilities more or less equally. This is
1820 their stated point of view and it clearly betrays the weakness of their intellect,
their superficial thinking and their lack of knowledge. But when we go on to
analyze their condition with the aid of true insight, we find that negligence
and worldliness has completely eroded their ability to understand the matters
of faith. Like lepers whose limbs begin to rot in the advanced stage of the
1825 disease, their worldliness has caused their spiritual faculties to fall into decay.
They do not at all reflect upon religious truths and verities and are given to
mockery and ridicule, doubt and suspicion. They are indeed so cut off from
the truth, and so averse to seeking true knowledge, that they never once ask
themselves why they have come into this world and what is the purpose of
their existence.

1830 They indulge, night and day, in the pursuit of material things and have lost
all consciousness of how far they have strayed from the truth. Even more
unfortunate is the fact that they take their own fatal illness for health, and look
1835 down upon those who are blessed with true well-being. They do not value the
excellences of Sainthood and of nearness to God, and have given in to
hopelessness and despondency. Should they continue in this state, they are in
serious danger of losing their faith even in Prophethood.

1840 The fact that some ulema have reached this appalling state and consider these
spiritual blessings to be impossible or doubtful, is because they do not have
any personal experience in this regard. In fact, they are not even inclined to
go through such an experience and have never allowed themselves any
opportunity to form an opinion based on a comprehensive analysis, nor do
1845 they wish to do so.(p29)

Had you read what Hazrat Messiah has written you would have protected yourself from
the theory that you are trying to concoct "*en jouant`a l'apprenti psychologue*". You
1850 speak about how I am not content only to tell what revelations are but I give dates and
time of their occurrences. Again had you read "Tazkira", a compilation of the dreams
and revelations of Hazrat Masih Maood (as) you would have seen how many minute
details he gives when he noted his revelations. Since I am a student of his, I have copied
from him. What you consider amiss with me should apply also to him and the second
1855 caliph whose merit you make as if you know better than I.

Before I proceed to comment in detail on your second email MSB allow me to point out
one more point that was said in that meeting but which you failed to mention.

1860 Siddique told you that you if you were in a quest for truth you should be ready to learn
and to be informed. There was a need to know what Ibn Arabi has said , what Hamid
Tirmizi the author of "Le sceau des Saints" has said in addition to what Hazrat Masih

Maood (as) has said. When we sit and reflect on all these writings we can get some new perspectives. It is only then that we understand *wilayat* broadly and we get out of the tracks that our upbringing has constrained upon us.

1865

COMMENTS ON MSB

I have briefly touched upon some parts of this email in my additional comments above. I am not going to repeat them here. Here are my other comments as they come to my mind.

1870

1. To begin see how an obsession has grabbed you. You came to my place for a friendly chat. The chat lasted for almost five hours. We parted on a friendly note. No one took the score of how the discussion went except that we were quite happy to have answered all the questions that you asked. Besides you were the person who controlled the agenda and hence the direction of the meeting. No notes of meeting were kept by anyone among us. We all went to sleep. The next day it appears you spent a considerable amount of time to make 11-pages notes of the meeting, according to you. But as far as I am concerned it is to tell me that I did not carry the day although my friends and I might think otherwise. You seem to be obsessed with winning. Ok you wrote 11 pages and circulated them to all those present lest they think that you were defeated in that discussion.

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1880

Now you cannot rest. What you have said to me was not sufficient. The next day you drafted another three-page email to advise me about your fictitious psychologist analysis about a fictitious case because he heard it through the prism of your mindset. Again you remind me once more not to think that I won the discussion. I consider this to be paranoia with winning that you should talk to your psychologist when next you visit him.

1885

As far as my friends and I are concerned we are not at all obsessed with winning. I claim that Allah is behind me. Tell me can you win when Allah is your opponent? How many times Allah has told me “Allah has decreed that He and His messenger will be victorious”? So whenever there is an encounter between me and an enemy of truth we know we will win because to carry the day has been decreed for us against all sorts of false ideas. That is why we are here. We do not shy away from these encounters. On the contrary we seek them. We would have been grateful that you organized some more because you would be winning according to you. But you have already said that you are no longer ready for any face to face encounters. Check with your psychologist, he may help you to come to terms with winning. Take an objective view and try to win against your self. This will be your ultimate triumph because the Holy Prophet has said “The wrestler who triumphs over his enemy is not the strongest person, but the one who triumphs against his self is the strongest person” Also remember this. For physical ailments we go to the doctor and tell him about our problems. But to know about the spiritual diseases that we suffer from we should seek a spiritual guide so that he might tell us how we may be cured. One meaning of the hadith “he who does not recognize the Imam of his time will die in ignorance” may be that these persons died ignoring their spiritual maladies because they did not meet the Imam who could have cured them of those spiritual maladies.

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2. Under the garb of friendship you have allowed yourself to say in an email what you dared not say face to face. Nonetheless as you told me I have shared the email with my

close ones and they have not yet detected any psychological imbalance in me. I can assure you, should they ever detect anything wrong in me I will seek professional advice besides praying to my Lord.

1915

DIAGNOSIS OF PSYCHOLOGIST

34. You Wrote:

"Here are the preliminary conclusions of the psychologist. He knows Islam well and has been able to appreciate the situation after I have briefed him thoroughly. He has stressed to me that this is only an opinion based on what I have told him, and not a scientific diagnosis, which he can only make if he talks to you."

1920

34. My Reply

Let us be objective as you say. If you were given the above statement what weight would you attach to such an opinion? Personally I would say that such a professional is not worth his salt at all because we cannot diagnose others minds through a third party specially someone like you who is quite ill disposed towards me (cf about rebel) despite your words to the contrary. Did you tell the guy what you think of me vis a vis the second caliph? Such a diagnosis should have been music to your ears because it comforted you in what you wished were true because then it reinforced your belief in what your caliph has said. This is what you have been seeking unconsciously. Tell that guy to look at your mental makeup; may be he will discover a few interesting things that may be of help to you.

1925

1930

1935

Concerning the fact that revelations give comfort, I wish to say that my authority on this matter is the Holy Quran and Hazrat Masih Maood (as). I can quote many verses of the Holy Quran which say that Allah comforts believers in time of distress but one should suffice "Those who say Allah is Our Lord and they persevere in this declaration, angels descend upon them reassuring them 'fear not nor grieve and rejoice in the glad tidings of the garden which you were promised.....'"(41:31).At several places Hazrat Masih (as)has told us that real believers receive very soothing words from Allah whenever they are in distress. Should an Ahmadi value these words or that of the psychologist whose knowledge is quite limited? This is a clear case which shows how you have abandoned the teachings of Hazrat Masih Maood (as) in favour of the "knowledge" of modern psychologists. I cannot for an instance say that your stand is the stance of the Jamaat because then they would have made themselves the butt of real ridicule. It is really amazing that there was nothing in your amir's file about such a ridiculous line of argument.

1940

1945

1950

ARE YOU NOT A VICTIM OF "FABULATION"?

35. You wrote:

"The second phase is **fabulation**, which basically means that the brain starts from a wrong hypothesis, then builds up a whole argument and a conclusion which is most of the time wrong, because the starting point is wrong."

1955

35. My Reply:

It is quite clear that it is you who has started from the wrong hypothesis. Whatever you are saying about this matter shows that you are not aware of what Hazrat Mirza Ghulam

1960

1965 Ahmad has said. So you started with the wrong hypothesis like for example: no one can come from Allah in the presence of a caliph; the caliph himself is appointed by Allah; khilafat Ahmadiyya will last forever; I have a dislike for the second caliph. The list is too long, so I will stop here .So the whole fabric of the Jamaat is “*fabulating*”. How many psychologists would we need for this task?

1970 As far as your description of the psychotic stage is concerned I will not comment upon it because I know that you are totally wrong on this matter. The Holy Quran graphically describes those who reject those who come from Allah. And Allah says “Only those who are endowed with intelligence take heed”. In addition there has not been any one who has ever come from Allah who has not been treated as a liar, a mad man, or a fabricator. To all those who think this of me I reply in what Allah has told me “Allah is sufficient as a witness between me and you” because He has sent me. What I have been
1975 telling you does not come from my self. He who ignores me ignores the One who has sent me. As far as you are concerned you do not say I am a liar or a madman but you invent something else: self suggestion, a concept which has no support in our literature except for those who may be sick.

1980 **MY REPLY ON SECOND CALIPH**

36. My Reply

Concerning my supposedly ingrained dislike of the second caliph, I think this is a “*fabulation*” of yours. This is most probably how you (plus many like you in the jamaat) have been looking at me. I have already commented upon this above.

1985

CHARACTERISTICS OF SECTS

37. You Wrote

“Here are the characteristics of sects. Note the similarities with JAAM.

1990 - Excessive cult for the leader, who often says he has a relationship with God

- Culture of fear

- Secrecy (Your members tell things to their entourage, but ask them not to divulge them. I would have thought you would be keen to propagate your message)

1995

- Collective paranormal phenomena, like collective “trances” (psychosis) and collective suicide. (In the case of JAAM, collective revelation phenomenon, including children, emanation of perfume etc. The collective paranormal behaviour stems from excessive cult for the leader and the tendency to emulate him. Collective sajdah behind so and so in public in a few cases.)

2000

- Sex (There has not been this problem with JAAM, but we have come close to it

2005

have obliterated this sentence)

- Money. (I know the propensity..... (sentence removed)

37. My Reply:

Leadership Cult

2010 You continue to speak about JAAM of yesteryears. As far as we are concerned there was really no inordinate reverence of anyone neither then nor there is any excessive leadership cult being built around me now. However when I see the leadership cult that has been built around the Ahmadiyya caliphs (2,3,4,5) there is real cause for concern. There is no denying the fact that all these caliphs emphasized obedience whether you understand or not. Their diehards say things that should not have been said about them like “they cannot be mistaken”. One caliph has even said that “Allah corrects his mistakes”. Followers have said of them that they know the future. They take collective unislamic oaths from their followers to make it difficult for them to change their mind like the international collective oath of 27 May 2008 about khilafat. It reminds one of Germany’s SS or the Ku Klux Klan. The caliph is predominantly the sole person who speaks or writes in the Jamaat. There is no way to challenge his opinion. If you do so you are branded a hypocrite and ignorant followers start looking askance at you. If you persist you are excommunicated and boycotted.

Culture of Fear

2025 I agree entirely with you that we want to instill a culture of fear. But that fear is not for any leader or system but that of Allah alone. We think that this fear liberates and that the fear of anyone besides Him enslaves. We see that almost all Ahmadis around the world are enslaved in ignorance, dogmatism, prejudices, system-line thinking as at one time the Jews were enslaved by Pharaoh. They have to be liberated and they need to be helped to enjoy their freedom that is a divine right for each of them. Above everything else they need to be taught the path of salvation.

Secrecy

2030 I do not at all recall having told my members not to divulge what we say to others. Yes there may have been some information that we may have obtained from Allah and we might have told them not to divulge it to others. But besides that we publish all our Friday Sermons where we make many important announcements. I have published two booklets where I have published many of my revelations. Yes in the beginning we were told not to divulge these matters on a grand scale because the ignorant ones would not understand. But once we were told to disseminate the information received we did not hesitate at all. Our accounts are available for any member to consult. There is no exaggeration at all about our number. We do not have any fictitious paper Ahmadis on our list.

2045 Now let me tell you about a secret. When we thumb through the pages of the History of Jamaat Ahmadiyya we come to know that there are many corpses in the cupboard. If your sensitive ears or that of the Jamaat were to hear about that you will bow your head down. That is why I have told you above that “fools rush in where angels fear to tread” Beware where you are placing your steps.

Collective Paranormal Phenomena

2050 I have never seen any collective “trance” within JAAM. I do not know from where you got this information but this is not true. Yes two children did receive some “revelations” There is nothing wrong in trying to emulate a leader who is doing good. Has not the Holy Quran told us “Vie with one another in good deeds” (2:149). At times it is true that there have been collective prostrations. There is nothing wrong with this. In the life of Hazrat Masih (as) also we have seen that at least once he made a collective sajdah. If here we did more it is just because of the innumerable favours that Allah has been bestowing upon us.

2060

Sex

I have censured your sentence under this heading because I do not want to get involved in such hearsays. According to Islam you are not allowed to talk about such matters on the basis of hearsays. Either you go and look for evidence or you keep your mouth shut. You have not done either. You are guilty of spreading rumors attacking people's character. Islam does not allow you to do this. For a detailed exposition of the matter please refer to the first ruku of Sura Noor chapter 24.

2065

If you take this line of reasoning and you take hearsay as a source of information you will really be extremely surprised to read what has been written about your leaders on the net. Get out of your balloon man and explore what is going on around you and understand "Those who live in glass houses should not throw stones"

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Money

I do not know how you know. If it is hearsay it has no value as evidence. If you have proofs, that is a different matter. Everyone will be questioned concerning his actions. I cannot reply for others. However according to my researches on cults I have read that that a cult-like organization asks for a lot of money from its members and they have an obsession to increase their numbers. These are not at all characteristics of JAAM. But they characterize your jamaat in its minutiae. It is a historical fact that Hazrat Masih Maood (as) asked the members to contribute as much as they could and he launched the Wasiyyat scheme. But today we all know how many "funds" exist within the Jamaat – a real characteristic of cults. In addition in cults there is opacity in finances. Have you ever seen a report of how much money the worldwide Jamaat received in a given year and how were these money spent? Do not tell me about the total, I am speaking about the details because as you and I know "the devil is in the details". Do you know how the money for Nusrat Jehan has been spent? Do you have a report? Cults do not publish their financial results. You do not know as a member how money is spent. On this particular score Jamaat Ahmadiyya has the characteristic of a cult. In additions cults forbid their members from reading the literature of others.

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I suggest you go on the net and you google "characteristics of a cult" and educate yourself about cult-like behavior of groups. In addition read Akber Choudry's article about similarities between what goes on within Jamaat Ahmadiyya and cults. You will really be amazed by what you may come to know. JAAM is nothing compared to your organization on this score.

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YOU ARE A WELL WISHER

38. You Wrote:

"I may be mistaken, I do not know the secrets of the unseen, but there I reason to worry. Please take my comments constructively and sincerely, with an open mind. I wish you well. I am a long standing friend of yours and I have real concern for you."

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38. My Reply:

To me you are wrong and you are completely unaware of what we are talking about. What is worse is that you refuse to try to learn. You are a defender of khilafat as you have been brought up to understand it. You thoroughly lack critical judgment. To me you are like a pre-pubescent boy who does not understand why grown ups marry and start new families. You are unable to understand what is going on because your own system cannot understand the complexities of adult life. In other words I mean you should grow up. It is because I take your comments constructively that I am aware that I should not allow you to detract me from the purpose that Allah has given me. Allah has

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2110 repeatedly helped me to understand that if I do not do as I am being told no one will be able to rescue me from Him. Siddique repeatedly told you to go and read sura Yasin. Have you done it yet? If not you better hurry. The whole sura is thought provoking. But the following is relevant to my situation:

2115 “Shall I take others besides Him as gods? If the Gracious God intends me harm, their intercession will avail me naught, nor can they rescue me. In that case I should indeed be in manifest error” (36:24-25)

2120 In this situation, you are taking it for granted that I am not at all seeking guidance. Your situation is worst than that of the Sunnis because in their case they are ignorant. But you, Ahmadis, Allah sent you the Messiah so that you may stay on the right path. But again you have proved to be like those people who forget their lessons and they fail again. Allah, out of Mercy for you, sends someone to help you. But you say to him like those before you said: “Yea indeed a Warner did come to us, but we treated him as a liar, and we id “Allah has not revealed anything; you are but in manifest error” (67:10). It seems to you that I would be properly guided if we should come back to where we have been thrown out from. Hence you do not believe in what Hazrat Ahmad told us that Guides would appear from time to time. If your Jamaat has perverted the Messiah’s teachings why should I join you when I know, not only through my reasoning capacities but through revelations from Allah that you are wrong. Your concern for me is really hollow in the above equation. I hope it is clear enough for you to understand.

JAAM & ME

39. You Wrote:

2135 “The whole JAAM story started when you started backing so & so, but we now know what the reality about so & so is. Now you have taken the relay from so & so but you have unconsciously destroyed the faith of a lot of pious people in Khilafat. Put your personal pride aside, change paradigm and pray sincerely with what I have told you in mind and ask for guidance. I am also praying for you.”

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39. My Reply:

2145 Look how stubborn you are. I told you repeatedly on that day that MA was not alone behind JAAM but parrot-like you repeat it again and again. I will not repeat what I have already explained above. I have not at all destroyed any body’s faith in khilafat. On the contrary I have taught them that their idea of khilafat was wrong. They need to have a better one and that is the one taught by the Holy Quran and Hazrat Masih Maood (as). Here is another sample of your “obsession”- my personal pride. I was living a simple life and I was happy with it. But Allah changed it all together. He is my Lord, should I not obey Him? Should I obey someone who “thinks” he is His caliph? **Besides those who are constantly repeating the despicable idea that khilafat lasted for 30 years, are they rendering a great service to that (*daimi*) institution?**

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SOME CONCLUDING REMARKS

2155 1. I say it again your real intentions with this discussion became apparent to me during and after the discussion. I did not see any genuine quest for truth on your part despite what you said to the contrary. You are among those people about whom the Holy Quran says “they say with their mouths that which is not in their hearts” (3:168)

- 2160 2. At several places you said that you were not convinced with what I said. Had you
been convinced you would already have joined us. But could it be otherwise? Once a
2165 real seeker after truth is convinced about the validity of something he changes his
mind. But have you ever been in such a mode. Never. Because you have confessed
that you started the discussion with your opinion about khilafat Ahmadiyya more
entrenched than ever. Whilst you were in that mode how you could allow anything
to disturb your beliefs. Hence you would reject any idea that would disturb your
“conviction” in your deeply held but never-examined opinions and beliefs. As I said
you have built an enclosure around you which by now has become an impregnable
2170 fortress. In such circumstances you will stay impervious to any type of argument.
- 2175 3. Remember that you received Ahmadiyyat as a legacy. You were never at any point
in time convinced of its arguments. Your reading, listening and learning in life only
helped to reinforce what you were taught as a child. You were never taught to
question anything. You were taught to conform and to show obedience. Most
Ahmadis are like you, totally impervious to new ideas and to new ways of thinking
or even to search for truth as it is. It is no surprise then that they should defend the
status quo although they do not understand why!
- 2180 4. Hazrat Masih Maood (as) has taught us that Revelation is an important feature of
anyone who claims he comes from Allah. I explained this matter in the green booklet
that I published last year. But since you and the Jamaat brazen-facedly ignore what
he said, one is not surprised to see you discuss this important matter without
2185 reference to him. To us he is the AUTHORITY and we will continue to take him as
the reference.
- 2190 5. You said that “you have little knowledge but a lot of “discernment”. I hope that
you understand the proverb: “a little knowledge is a dangerous thing”, and “where
ignorance is bliss, it is a folly to be wise”. Therefore I suggest you increase your
knowledge specially your religious knowledge and then maybe there will be no need
for us to have any discussion to convince you. This additional knowledge will help
you to convince yourself! Do not forget that the real name of Abu Jahl (the father of
ignorance) was Abul Hikam (the father of wisdom). Yet he did not have enough
2195 “discernment” to understand the truth of Mohammad ^{saw}! He thought this matter
dealt with the head but he did not know that it had more to do with the heart!
- 2200 6. Should you feel that I have used harsh words that may have harmed you; I wish to
apologize for that. It was not at all my intention to do so. I only want to wake you
up to the realities that you are unaware of and which you badly need to remove the
shackles that chain you to a bigoted version of Ahmadiyyat. May Allah open your
heart to know what is true from what is false.

Wassalaam

2205 Zafrullah Domun
24 Rabi’ul Awwal 1430/22 March 2009
Les Guibies
Pailles
MAURITIUS

