

In the name of Allah, the Gracious, the Merciful

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Assalaamu'alaikum

I am writing to notify you of my decision to leave the Ahmadiyya organisation after reading the writings of Mirza Ghulam Ahmad. I no longer believe him to be the Promised Messiah, Mahdi, Nabi, or any of the other claims that he made. I reached this decision in early September 2012 after many months of reading the books of Mirza Ghulam Ahmad, combined with extensive prayers and Istikhara, in which I asked Allah the Almighty for Guidance. Alhamdulillah, Allah opened my heart and eyes and He Guided me towards the Truth. Alhamdulillah Rabbil Aalameen.

It has taken me time to formally renounce this belief system because I wanted to give my parents and family time to accept and understand my decision before I made it public knowledge. I am aware of the social pressures your organisation uses, to isolate, embarrass and shame the families of those who leave Ahmadiyya. Not only are these methods completely un-Islamic but they are also unethical and against the very same human rights which the Ahmadiyya organisation uses to gain sympathy, particularly from the West.

I had been interested in researching the evidence in support of the Ahmadiyya belief since I was about 15 years old. I have been attending Tabligh Training events since the 1990's. I held the post of Tabligh Secretary for many years, during which time I held weekly Tabligh classes to educate the ladies and nasirat. I organised library exhibitions to introduce the Ahmadiyya organisation, I contacted local Churches and other religious places of worship in the hope of arranging an inter-faith programme, and I was also involved in the 10% campaign of sending leaflets to schools, hospitals, libraries etc. I was a very passionate Ahmadi, who yearned for more knowledge about the beliefs I held, and I was enthusiastic about educating the ladies who seemed to know hardly anything about their beliefs.

At one of the Tabligh classes that I organised, I started by asking the ladies and nasirat about the main differences between Ahmadis and non Ahmadis. The very first answer I got was that Ahmadi ladies are allowed to pray whilst wearing nail polish whereas non Ahmadis do not allow this. I was shocked at this response! How could members of the so called 'true Islam' be so uneducated in their belief?! The majority of the women and young girls are unaware of the current beliefs of the Ahmadiyya organisation. Many are not even aware that Mirza Ghulam claimed to be a prophet. What I have now found is that the majority of the Ahmadis are unaware of the actual beliefs of Mirza Ghulam, such as his statement that his coming is fiercer, stronger and more complete than the coming of the Holy Prophet Muhammad (peace be upon him). (Reference: Khutba Ilhamia page 270-273).

How can Ahmadis expect other Muslims to convert into Ahmadiyya, face hardship from families and even become disowned, when Ahmadis themselves do not even have the courage to read the books of their founder? How can Ahmadis behave so arrogantly and claim to be the 'True Islam' and look down on other Muslims when they do not even know what they are supposed to believe? Every Ahmadi who I have spoken to since leaving Ahmadiyya has never heard of the writings of Mirza Ghulam Ahmad which I have shown them. They outright deny that he could have used words such as

'Haraam Zaadah' and 'Wald Haraam' when speaking of his opponents, until I show them a print out from his books.

The Ahmadiyya organisation uses emotion-based methods to keep its members attached to the organisation, with little emphasis on fearing Allah or practising Islam correctly. In my opinion, many Ahmadis fear the nizaam rather than fear Allah.

All my life I had been taught that there are many 'allegations' against the founder of the Ahmadiyya Community which were lies, misinterpretations or quotations taken out of context. However, my research revealed that this is completely false and what Ahmadis refer to as 'allegations' are actual writings of Mirza Ghulam Ahmad. I began a thorough study of the books written by Mirza Ghulam Ahmad, to defend the so called 'allegations', and Subhaan'Allah, Allah Showed me that most of these 'allegations' were actually facts.

I present below, just a few of my findings:

- Mirza Ghulam claimed to be an avatar (autaar) of the Holy Prophet Muhammad (Peace be upon him), using the verses from Surah al Jummah to give support to such a ridiculous claim;

'It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise'.

In his book Khutba Ilhamia, Mirza Ghulam claims that the above verses indicate the re-appearance of the Holy Prophet (Peace be upon him) in the latter days, just as he appeared amongst the Arabs over 1400 years ago. Mirza Ghulam's sons also promoted this un-Islamic belief in their books. Any person with basic knowledge of Islam can tell you that this idea does not fit in Islam and has never been part of our faith. It would suit in a religion such as Hinduism.

The Holy Prophet Muhammad (peace be upon him) was a Mercy for Mankind and his character was exemplary. How dare Mirza Ghulam Ahmad try to attach himself to the Greatest Prophet by claiming to be his second advent?! No such idea exists in Islam to suggest that the Holy Prophet Muhammad (peace be upon him) would return again in the latter days.

- In the same book, Khutba Ilhamia, Mirza Ghulam states that the Holy Prophet's second coming (i.e. Mirza Ghulam's prophethood) is stronger, more complete and more severe than the Holy Prophet's first advent! What did Mirza Ghulam bring to the world that was greater than the message of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him)?!

Why is this statement of Mirza Ghulam not mentioned in Tabligh training programmes and on MTA? Why do you only advertise the selected quotes in which Mirza Ghulam claims to be inferior to the Holy Prophet and show the poems in which he praises the Holy Prophet? It is because this statement

of being 'more stronger, complete and severe' would nullify any positive comments which Mirza Ghulam made about the Holy prophet (peace be upon him).

- In several of Mirza Ghulam's so called 'revelations' from Allah, he makes claims which cannot be accepted by a Muslim. Some examples are;

'Many thrones have descended from heaven, but your throne has been set up the highest of all'.

'Allah has preferred you to everything'.

'You are to Me like My Unity and My Uniqueness... You are to Me like My Throne. You are to Me like My Son. You are to Me like the ultimate nearness of which the people cannot have knowledge'.

'O My Ahmad, you are my purpose'.

Every Muslim knows that the closest and most beloved of Allah is the Holy Prophet Muhammad (peace be upon him). No one can attempt to take his place.

- In his book Arbaeen no.4, Mirza Ghulam claimed to be a **legislative prophet**. Again, this is contrary to the beliefs that are constantly being shown on MTA and training programmes. The naive and gullible Ahmadis think that Mirza Ghulam claimed to be a law abiding prophet.
- All Muslims are aware that the Ahadith relating to the Imam Mahdi state that he will be called Muhammad and will be from the progeny of Hadhrat Fatima (ra). Mirza Ghulam states, in the fifth volume of his book Braheen-e-Ahmadiyya (page 356), that he does not claim to be **that Mahdi** who is prophecised in the Hadith to be from the progeny of Hadhrat Fatima.

Furthermore, on page 379 of his book Izala Auham, Mirza Ghulam states;

*'There may have been some Mahdis before and it is possible that they may come in the future. It is also possible that some Mahdi of the name Imam Muhammad may appear'.*

So if the Mahdi prophecised by the Holy Prophet is still yet to come, then what is the point of Mirza Ghulam's manufactured claim? Ahadith only mention one Mahdi.

- Mirza Ghulam stated that 'Yalash' is the name of God and that God Himself had informed him of this (English Tadhkirah page 484).
- Mirza Ghulam's character was far from honest, and this is proven by his books. He promised to write 50 volumes of Braheen-e-Ahmadiyya and only delivered 5 volumes. The gap

between the 4<sup>th</sup> and 5<sup>th</sup> volume was more than 20 years and many of the people who had paid upfront for the 50 volumes had passed away during this time. Many of those who were still alive complained and asked for a refund. Instead of apologising for not keeping his word, he tried to justify his actions by stating that;

‘First I had intended to write 50 parts... and since there is only a difference of a dot between 50 and 50, therefore that promise has been fulfilled with 5 parts’.

What dishonesty and arrogance! I wouldn’t expect this kind of behaviour from an average Muslim let alone someone who is claiming to be a ‘prophet’.

Furthermore, in response to the people who asked for a refund, he showed further arrogance by stating that they should return his 4 volumes back and then take from him the few paltry coins that they are dying for. Instead of apologising for not delivering his end of the deal, he made the poor customers feel ashamed of asking for a refund.

- Mirza Ghulam took advantage of Ahmad Baig who came to him for assistance with the land of his sister’s long lost husband. He told Ahmad Baig that he would assist if Ahmad Baig married his daughter (Muhammadi Begum) to Mirza Ghulam and that God had instructed him to do this. Mirza Ghulam claimed that if Ahmad Baig didn’t agree then he would die within 3 years and the man she marries will die within 2.5 years of the marriage. Despite Muhammadi Begum being married to another man, Mirza continued to write that she would eventually become his wife. What shamelessness! Mirza Ghulam also published a notice in which he threatened to divorce his current wife, and disown his son if they did not support him in his desire to marry Muhammadi Begum. He also threatened to make his son divorce his wife, who was the cousin of Muhammadi Begum, so that it would put pressure on Muhammadi Begum’s family to agree to the marriage. (Majmua Ishtiharat).

Is this the nature of a man who is sent for the revival of faith? Or is it the character of a man who likes to take advantage of people when they come to him for help, and wants something in return?

If Allah had decreed for the marriage to take place between Mirza Ghulam and Muhammadi Begum then why didn’t he rest assured that Allah’s prophecy would manifest itself? Instead, he tried to force the marriage to take place by threatening those who did not support him, and by scaring people with made up ‘revelations’ about their death.

In his book ‘Seerat-ul-Mahdi’, Mirza Bashir Ahmad MA writes that Mirza Ghulam sought the assistance of Muhammadi Begum’s uncle to arrange the marriage between Mirza Ghulam and Muhammadi Begum and that because the matter of nikah was in the uncle’s hand, Mirza Ghulam had promised him some money. Despite all his efforts to force the marriage, Mirza Ghulam never married Muhammadi Begum, although he had claimed so assuredly that she would marry him as a widow.

In Tadhkira, Mirza Ghulam actually narrates some dreams he had, in which he saw Muhammadi Begum naked. Does this sound like a man who had been told by God to marry

this woman? Or does it sound like a desperate man following his desire to marry a young girl?

- Mirza Ghulam prophecised that Abdullah Atham would die within 15 months, but when his so called prophecy did not come true, he claimed victory anyway by stating that Abdullah Atham had in fact inclined towards Islam in his heart, and that Allah had notified him of Atham's change of heart despite the fact that Abdullah Atham denied being inclined towards Islam. Furthermore, he wrote that any person who did not accept Mirza's victory against Atham, is fond of being a 'wala haraam' (bastard) and that such person is not a 'halaal zaadah'. (Anwaar-ul-Islam page 31).
- Mirza Ghulam Ahmad entered into a prayer duel with Sanaullah Amritsari and prayed for Allah to inflict the liar with either Cholera or Plague (Majmua Ishtiharat, volume 3, p578-580). It so happened that it was Mirza Ghulam Ahmad who himself died of cholera, as can be seen from the account on his son Mirza Bashir Ahmad MA in his book Seerat-ul-Mahdi.

The Ahmadiyya organisation tries to cover up the manner in which Mirza Ghulam Ahmad died, saying it was due to weakness from diarrhoea. However, if you read the account given in Seerat-ul-Mahdi, you will see that his symptoms at the time of death were in accordance with the symptoms of cholera.

- Mirza Ghulam Ahmad called Hadhrat Abu Hurairah a 'ghabi' which means stupid (Ruhani Khazaein volume 19, Ijaz Ahmadi Zamimah Nazul al Masih page 127).
- Mirza Ghulam made derogatory comments about Hadhrat Hussain (ra), such as;

'There is a lot of difference between me and your Hussain, because at every moment I get help from God. But Hussain – Just remember Karbala. You are still crying' (Ruhani Khazaein volume 19, Ijaz Ahmadi Zamimah Nazul al Masih page 181).

'O Shia nation there is one among you today who is greater than that Hussain' (Ruhani Khazain volume 18, Dafa al Bala page 233).

'My journey is every time in Karbala and one hundred Hussain are in my pocket'. (Ruhani Khazaein volume 18, Nazul al Masih page 477).

Hadhrat Hussain (ra) was the beloved grandson of the Holy Prophet Muhammad (peace be upon him). How dare Mirza Ghulam try to belittle the sad events of Karbala!

It seems Mirza Ghulam suffered from some emotional insecurity whereby he felt the need to belittle other prophets and respected persons in an attempt to raise his own profile.

- Mirza Ghulam drew up a table which he presented to the British government as a way of recording details of those Muslims who did not attend Friday prayers. He stated that those who did not attend Friday prayers had mutiny in their hearts against the government and therefore their details should be logged and kept. Is this the character and actions of a

prophet of God? What does the Holy Qur'an state about suspicion and spying?

I cannot accept that a genuine Prophet of Allah could possibly have these characteristics or beliefs. The Holy Prophet Muhammad (peace be upon him) completed our faith, there can now be no alterations to it. Mirza Ghulam Ahmad has introduced completely new and un-Islamic principles such as being an avatar and burial in a 'heavenly graveyard' into his belief system, and he used the template of Islam to gain credibility.

Have you ever wondered why zakaat, which is a pillar of Islam and mentioned in the Holy Qur'an, is only 2.5% of accumulated wealth whereas chanda Wassiyyat is 10% of one's earnings and assets? Also, regarding Wassiyyat, Mirza Ghulam states in his book *Al Wassiyyat* that his family members are exempt from the conditions he has set and that anyone who questions this is a hypocrite. Why were his family members exempt? Do they get an automatic ticket to heaven? Even the Holy Prophet Muhammad (peace be upon him) did not state that he or his family members would be guaranteed heaven.

Truth is always very clear and distinct from falsehood and it is simple to understand. Truth does not require countless explanations. However, one finds that the writings of Mirza Ghulam always have some kind of explanation by Missionaries. Why is this so? Why would a reviver of Islam require people to need the service of others to explain his writings? The fact is, Mirza Ghulam has clearly written things that are non Islamic and unacceptable, so now Missionaries are required to justify what he wrote in an attempt to legitimise his writings or to give his writings different meanings.

During my research, I presented my family with several of the writings of Mirza Ghulam and his son, 'Qamar ul Anbiya' (a title which in itself is extremely degrading towards the true Prophets of Allah), which were clearly un-Islamic or at the very least, very difficult to digest or accept. I was often told that I had misunderstood and that I should ask a Missionary or a learned person, despite the fact that I can read and understand Urdu well. I did however, contact a Missionary in Rabwah, in the hope of some enlightenment as to why Mirza Ghulam made it incumbent upon Muslims of India and Muslims of other countries to be faithful to the British government. I wasn't surprised when the Missionary was unable to provide me with an adequate answer, and he just repeated the same old blanket answer of 'the British government provided religious freedom'. This was an answer that I had heard far too often yet it did not actually justify Mirza Ghulam's writings.

My research of the history of British rule in India revealed that the British government were far from being benevolent in their colonisation of India. They actually used divide and rule tactics to keep the Indians from rebelling against them. This is the same government that Mirza Ghulam, the so called reviver of faith, referred to as 'benevolent' and for whom he was willing to sacrifice his 'jaan o maal' (life and wealth). My independent research was a great eye opener for me and it separated the facts from the alternative reality that the Ahmadiyya organisation creates, about the British rule in India.

Being the head of this organisation, you must have read the books of Mirza Ghulam Ahmad. So how then can you promote him as a Prophet/Mahdi/Messiah? And if you have not read his books then this shows that you are not competent enough to be the leader of this community, as Mirza Ghulam Ahmad himself stated that his books should be read at least 3 times otherwise your faith is questionable.

I believe that Ahmadiyya is a manufactured belief system which relies on misinterpreted verses of the Holy Qur'an and Ahadith in an attempt to prove the claims of Mirza Ghulam Ahmad. Despite this tactic, one is still able to see through the facade of this deceptive organisation with the simple act of reading the books of its founder. To clarify, I have not been influenced by any 'allegations' or anti Ahmadiyya literature or person. I have reached this conclusion after reading the books of Mirza Ghulam Ahmad.

I urge you to stop deceiving the innocent and simple minded followers. Unfortunately the majority of Ahmadis are unaware of the original beliefs of this movement. Over time, the image and beliefs have been altered and the face of Ahmadiyya has now been changed to a peace loving sect. The foundations and actual beliefs of Mirza Ghulam Ahmad and his sons were contrary to this, as they openly declared other Muslims to be Kaafir and outside the fold of Islam. Mirza Bashir Ahmad MA (also known as Qamar ul Anbiya), in his book Kalimatul Fasl, went as far as to declare that all other Muslims who have not accepted Mirza Ghulam Ahmad, are Kaafir and outside of Islam even if they haven't heard of his name! Does this reflect your slogan of 'Love for All Hatred for None'?

The Ahmadiyya Missionaries spread misinformation by stating that the word Kaafir is used to mean one who rejects a nabi and that it does not mean 'non Muslim' in this case. However this is contrary to what Mirza Ghulam Ahmad and his sons wrote. They clearly state that any person who disbelieves in Mirza Ghulam, is hell-bound (Jahanami) and outside the fold of Islam.

If belief in another claimant after the Holy Prophet (peace be upon him) was a critical part of Islam, and non adherence to this would nullify one's Islam and make him kaafir and hellbound, then surely this would have clearly been stated by the Holy Prophet Muhammad (peace be upon him). On the contrary, the Holy Prophet (peace be upon him) kept warning against false claimants to prophethood and urged us to protect ourselves from such fitnah. For example, you must have heard of the hadith in which the Holy prophet (peace be upon him) stated:

"In my Ummah, there shall be born thirty grand liars (dajjaals), each of whom will claim to be a prophet. But I am the last Prophet, there is no prophet after me".

I am aware of the Ahmadiyya interpretation of the hadith such as 'La nabiyya ba'di' as meaning no Law Bearing prophethood. However, the Hadith I have quoted above regarding the thirty grand liars clearly states that these false claimants will be from within the Ummah.

I would like to make it clear that I did not leave Ahmadiyya based on differences of opinion about the death of Hadhrat Eisa (as), or the interpretation of Khataman Nabiyyeen. I left the false belief of Ahmadiyya after reading the writings of Mirza Ghulam Ahmad, which reveal a lot about his poor level of character and his un-Islamic beliefs. The death of Hadhrat Eisa (as) can never by default make me believe in a man of Mirza Ghulam's character as the second advent of Eisa (as).

Furthermore, the theory of the death of Hadhrat Eisa (as) was put forward by Sir Sayyed Ahmad in the nineteenth century, prior to Mirza Ghulam laying claim to it.

I believe that Mirza Ghulam used the theory of the death of Hadhrat Eisa (as) to validate his claim of being the second advent of Jesus (as) although he didn't actually fulfil the hadith. He tried to make selected hadith apply to himself, in an attempt to validate his claim. For example, to fulfil the hadith of Hadhrat Eisa (as) descending near a white minaret, he arranged for a white minaret to be built in

Qadian. Another example is of the hadith that the Messiah will be Eisa ibn Maryam. Mirza Ghulam was clearly not ibn Maryam because his mother was Chiragh Bibi. So to 'make the shoe fit', so to speak, Mirza Ghulam stated that Allah made him into Maryam and then he became pregnant and gave birth to himself and therefore he became Eisa ibn Maryam. This is absurd and does not fit in Islam!

I have only mentioned a few of the points that led me to leave Ahmadiyya. My research revealed much more, which a Muslim who fears Allah can never accept. The Holy Prophet Muhammad (peace be upon him) has warned us to stay away from that which is doubtful. The beliefs of Mirza Ghulam are not only doubtful but outside of Islam. For example, a basic tenet of Islam is Tawheed. One cannot call himself a Muslim if he believes that Allah has a partner (Astaghfirullah) as this goes against the fundamental belief of Islam. Similarly, I believe Mirza Ghulam held beliefs which were contrary to, and against the basic tenets of Islam. Therefore his ideas and beliefs were outside the boundary of Islam.

I am aware that those who leave Ahmadiyya are falsely accused of being 'kicked out' of the organisation and attempts are made to debase their character and tarnish their honour, respect and reputation. Such is the way of the transgressors and history of is full of such attempts. However, the respect and honour of a person are in Allah's Hands.

I pray for Allah to Guide my parents and family as well as the other Ahmadiis who are unaware of the actual beliefs held by the founder of their community. May Allah Lift the blindfolds from their eyes and hearts like He Lifted the blindfolds I was born with. May Allah the Almighty Grant them the strength and courage to leave the falsehood of Mirza Ghulam and to embrace the Islam of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him). Aameen.

May Allah also give you the courage to renounce the falsehood which you have inherited, and may He Enable you to also follow the True Islam of the Holy Prophet Muhammad (peace be upon him). As the leader of this organisation, you have a responsibility and a duty in front of Allah, to stop leading people away from the truth and into falsehood. Remember that you will be presented before Allah the Almighty on the Day of Judgement, and you will have to account for your actions. There will be no bodyguards to protect you on that day, nor will your followers be of any use. Any person who promotes this belief after knowing the truth about its founder will be accountable for their actions.

'And who can be more unjust than he who invents a lie against Allah, or says "I have received inspiration", whereas he is not inspired in anything' (Surah Al-Anaam).

'Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah ; then He will inform them about what they used to do'. (Surah Al-Anaam).

Wassalaam.