

# AHMADIYYA

Beliefs and Experiences

Hassan Bin Mahmood Odeh

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We pray to Allah to reward him and his family the best of rewards.

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# *Dedication*

*To Everyone Who wishes to Know the true facts about  
Ahmadiyya, and my story with it.*

# *& Thanks*

*After Due Praise and Thanks to Allah, I thank all those  
who have supported me and contributed in the publication of  
this book.*

*Hassan Bin Mahmood Odeh*

**(former Director General of the Arabic section in the "Ahmadiyya Muslim Community")**



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*In the name of Allah, the Gracious, the Merciful*

## Introduction

**T**he Ahmadiyya sect, (also known as Qadianiyya, and which today calls itself the Ahmadiyya Muslim Community), claims not only to be a Muslim sect but “The Saved Sect”, and the true representative of Islam. It was founded in India in 1889, and has, since 1985, adopted London as its International Centre and is persistently publishing its propaganda by various means, (and today also uses satellite TV and the “Internet”), to spread its misleading claims, under the direction of its “Khalifa”, in the name of Islam. It uses pictures of holy Islamic places and Islamic symbols as a front to its media and missionary programmes.

Ever since Allah has lead me to the straight path to leave this sect I have made my objective to use my best endeavours to spread the teachings of Islam and to expose the falsehood of “Ahmadiyya” and its destructive beliefs. I have formed for this purpose in the year 1411 A.H. (1990) the magazine “Attaqwa International”. Twenty six issues of this magazine have been published until now.

I had been intending, for several years, to publish a comprehensive book to expose the truth of Ahmadiyya as I had found out. I knew it from the inside as I will explain in this book. I’ve always prayed to Allah to help me to complete this project. I had collated documents and sources which enabled me to publish this book in a way that is comprehensive to explain the conspiracy of the Ahmadi claims and its misleading claims of its founder Mirza Ghulam Ahmad the Qadiani who had claimed the prophethood about a 100 years ago. Allah says:

***“Who is more unjust than he who forges a lie against Allah, or says, It has been revealed to me, while nothing has been revealed to him;...”*** (Al-Anaam - Ayah 93.)

May Allah help us to do what He approves of and make us amongst His obedient creatures who having listened to the words of Allah follow the best. Finally, I thank Allah the Master of the Universe.

The Author ,  
England , Muharram 1419 (May 98)

# Introduction

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# The Ahmadiyya

## A Concise Exposition

### *A Summary and Objectives*

**T**he Ahmadiyya, also known as Qadianiyya or Mirzaiyya, is a sect which claims that it is the “true Islam”, and was founded by its Qadiani prophet Mirza Ghulam Ahmad, on the 23rd of March, 1889 in the city Ludhiana in Punjab, India. The Ahmadies call the city “Dar-al-Bay’ah”. One of the primary objectives of the Ahmadies is to convince the Muslims and others of the truth of the claim of Mirza Ghulam Ahmad, the Qadiani, and that he is “the Promised Messiah and Al-Mahdi” (both of which have been mentioned in some reports as appearing in the latter days). This sect declares Muslims and others who do not belong to it, as non-Muslims. Mirza Ghulam says, “Allah has revealed to me that anyone who does not follow you and does not enter into an allegiance with you is disobedient to Allah and deserving of hell.”, (Tadhkira page 342), and his son, who is entitled “the Promised Reformer” says, “All those Muslims who do not enter into an allegiance with the Promised Messiah, (Mirza Ghulam), whether they have heard his name or not, are infidels, outside the Circle of Islam” (Ayena-Sadaqat, page 35).

Ahmadies profess to love Islam and to defend it, and would proudly read “the writings of the Qadiani prophet” in praise of Islam and the Prophet (P.B.U.H.). They have no objective higher than gathering the Muslims under the banner of Mirza Ghulam Al-Qadiani, the promised Messiah and Al-Mahdi. It is noteworthy that all the members of this sect have descended from former Muslims, except for a very few, who were followers of other religions.

In short, Ahmadiyya is nothing but a belief in Mirza Ghulam, the Qadiani, as a prophet who received revelations from Allah, and a Messiah and Mahdi. All this is propagated in the guise of Islam and the practices of prayers, fasting, haj, etc. all over the world, using various types of media.



*Mirza Ghulam Ahmad of Qadian.  
(The Messiah and Mahdi of the Ahmadies.)*



## Size and Number

**A**s regards the number of its followers, the Ahmadiyya administration has not, up to now, given a clear disclosure of the number of Ahmadies in the world. Mirza Tahir, who is the fourth successor and the current supreme head of the Ahmadies, who resides in London, has said in a statement to a British magazine (Sunday Times, Dec. '89):

“We were estimated to be 10 million strong 15 years ago, in 80 countries. Now it is impossible to keep count, but we are in 120 countries.”

It is possible that the reason behind the Ahmadiyya administration not giving the true statistics of their number in each and every country, is attributed to the policy which this sect has adopted since its foundation, which is based on exaggerating the number of its followers to propagate the fabrication that their number is widespread and expanding. Mirza Ghulam, the claimant to prophethood, says, “I have written more than once that one of the biggest signs of Allah, revealed to me, is the tremendous size of the community and coming to me of people in large groups in this sect (meaning the Ahmadiyya), so that my community has increased to the extent that nobody knows their number except Allah, the all-knowing, and they have spread in every country like rain drops, engulfing all areas of the country.”, (These words were spoken about a hundred years ago), and he added, “My words have been supported by this letter which has reached me today, at the end of January, 1907, from the land of Egypt (from one of the Ahmadies, the followers of Mirza, called Ahmed Zahri Badr-ud-Din, from Alexandria), and it says: “To his Majesty and Excellency the Promised Messiah Mirza Ghulam Ahmad Al-Qadiani, Greetings, Your followers have increased in this country and have become like the number of pebbles and sands, and there is no one but has accepted your ideas and become of your supporters.”” (Ruhani Khazain, vol.22 p.653).

The fact is that today in Egypt, after efforts of Ahmadies which lasted more than one hundred years, you may find amongst tens of millions of Muslims, only about thirty or forty persons who confess to have accepted the Ahmadiyya.

When Ahmadiyya entered its second century in the year 1989, and inquiries were raised about the correct number of its followers, its fourth successor could not avoid all those inquiries, and on Friday, 25th October, 1991, (Copied from an audio cassette of the Friday sermon), announced that the number of Ahmadies has not reached 10 million yet, as they have been claiming for the previous tens of years, and justified that by saying: “It is the will of Allah that Ahmadies believe that their number is larger than what it is”.



*Mirza Tahir Ahmad  
(Called by Ahmadies “Khalifat-ul-Masih IV”.)*

Ahmadiyya



The fact is that the propaganda by the Ahmadi leadership about the number of Ahmadies in the last hundred years, (beginning from Mirza Ghulam to the reign of the fourth successor), has deceived those who wish to know their correct number in the world. The ones who have been deceived most by this propaganda are the Ahmadies themselves, as after the Khalifah admitted and acknowledged that the number of his followers was less than ten million, their situation changed. Whereas before, they used to speculate about their number above ten million. Now, they ask and speculate about their number under ten million, (is it five million or is it only one million?), because the Khalifah has not said to them by how much their number is less than ten million and only said that one day the number of Ahmadies will reach ten million! (This is despite the facilities that exist today in communication and transport within countries. It is not impossible to know the correct statistics for any community or sect, no matter how big or small they are).

As regards to the spreading of the Ahmadies in more than 120 countries, as the Ahmadi leadership claims today, this means, in more than 100 countries, Ahmadi members number from 1 to 1000. (In China, for example, we didn't find, until 1989, except one person called Usman with his family and children, and in Turkey, we only found one woman who is an Ahmadi). As far as other countries are concerned, where the number of Ahmadies are from 1000 to 100,000 or more, is only in India and Pakistan, and African countries such as Ghana and Nigeria. In European and American countries, the number of Ahmadies is very negligible. In Britain, for example, which is today the international centre for Ahmadiyya, because it is the residence of its Khalifah, the number of followers of this sect is about eight thousand, most of whom are from Indian or Pakistani origin.

There remains to mention that any propaganda about the activities of this sect and the spread of its twisted beliefs, and whether the propaganda is from Ahmadi sources or non-Ahmadi sources, is, most of the time, exaggerated and untrue. Unfortunately, it serves no other purpose except the purpose of the Ahmadies, one of the most important of which is to exaggerate and inflate the propaganda about the activities of their sect, and the spreading of its beliefs and news to as large a number of Muslims as possible in the world. In order to materialise this aim, the Ahmadiyya today has several television and broadcasting channels.

## MTA (Muslim Television Ahmadiyya)

The Ahmadiyya sect has started, in 1994, satellite broadcasts from four satellites in four languages, (see the programme and timetable of broadcasting), three hours daily except Friday, when the broadcast is for twelve hours. This work will, without a doubt, need a lot of finance.

As we don't know who is behind the financing of this project, we will suffice by saying that the costs are very high. It is of little concern whether the finances in the project come from donations from "sincere" Ahmadies, or whether it is the result of foreign facilities and subsidies. It is, however, beyond the capacities of the sincere Ahmadies to pay for the high costs required for this kind of transmission.

I, as a former Ahmadi with inside experience of the Ahmadi administration, feel it is unlikely that the donations alone could pay for the expenses of these hours of transmission on air. The high cost of the transmission programme is for no purpose other than marketing the Qadiani product in the name of Islam, in competition with the true Islamic mission, in order to gain a large number of Muslims, who appeared after the collapse of communism in the world, and who are thirsting for the correct direction and discipline of true Islam.

*The broadcasting hours of M.T.A. (Muslim Television Ahmadiyya), and the ways it can be received, as published by the Ahmadi "Al-Fazl" newspaper, published in London (May, 1994).*

M.T.A. - Muslim Television Ahmadiyya					
16 Grosvenor Hill Road, London SW1R 3DQ, U.K.					
Tel: +44 (0)21 439 1702 Fax: +44 (0)21 439 6884					
Satellite	0100000000	0100000000	0100000000	0100000000	0100000000
Area	Europe, Middle East, Africa	Asia, Middle East, Europe, East Africa, Oceania	North America, Africa and Europe	South America, Europe, Africa, Oceania	South America, Europe, Africa, Oceania
Position	01° East	01° East	01° West	01° West	01° West
Transponder	11	12	13	14	15
Frequency	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
Polarisation	Vertical	Right Hand Circular	Right Hand Circular	Right Hand Circular	Right Hand Circular
Frequency	122.100 MHz	122.100 MHz	122.100 MHz	122.100 MHz	122.100 MHz
Acquire Data					
Country					
English	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
Arabic	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
Hindi	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
Urdu	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
French	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
Tamil	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz	11 775 MHz
London Data	11 775 - 11 775	11 775 - 11 775	11 775 - 11 775	11 775 - 11 775	11 775 - 11 775

AL FAZL INTERNATIONAL WEEKLY  
16 Grosvenor Hill Road, London SW1R 3DQ (U.K.)



**E**very Ahmadi has to pay 6¼% of his monthly income to the community administration, which is called “general donations”.  
He is also obliged to pay 10% to 30% of his monthly income if he was a “Musi” (had a wish to be buried in the “graveyard of paradise”), (see chapter: “Obtaining the Certificate of Commendation”), and he also has to leave at least one tenth of his estate on his death to the community.

*One of the receipts issued by the Ahmadiyya community. It shows the importance this community gives to the organisation of its financial matters. This receipt has included more than ten different types of donations that would be paid by “sincere” Ahmadies.*

Category	Amount
CHANDA AAM	27.72
WASIYAT	
JALSA SALANA	2.30
TOTAL	30.02

Received with thanks the sum of *Pounds Thirty only.*  
*Mrs. Husein M. Babah*

SIGNED: *Mirza Asadullah Khan*  
FOR FINANCIAL SECRETARY

MAY ALLAH BLESS YOU

In addition to the above mentioned “Chanda Aam” (general donations) and “Wasiyat”, which are the two most important methods to collect money from Ahmadies, there are also annual donations under these names:  
New Movement (Tahrik Jadid) - New trust (Waqf Jadid) - Annual Gathering (Jalsa Salana).

Further, there are projects announced from time to time which require donations. Some of them are standing projects, and others are temporary, such as Nusrat Jihan, Darwesh Fund and Al-Hamd Houses.

The total donations from Ahmadies from outside Pakistan in 1988, as announced by Mirza Tahir (Ahmadi Khalifah) in his speech on 23rd July, 1988, totalled to 213,200,000 Pakistani rupees.

Ahmadi donations within Pakistan are still secrets, and represent the largest part of the general donations.

All departments, including the finance departments, are under the direct control and authority of the Khalifah, and no one from the Ahmadies knows the true size of the Ahmadiyya assets, or dealings in banking and commercial shareholding.



# Arabs and the Ahmadiyya

**F**rom the date of the foundation of the Ahmadiyya, up to now, the Ahmadi administration has worked hard to gain Arabs to its fold, no matter how small the number and whatever their educational or moral standard, purely for the purposes of their propaganda.

We see that Mirza Ghulam, the Qadiani, the founder of Ahmadiyya, has understood from the beginning that there is no future for his Mission without the presence of some Arabs in it. Therefore, he started writing books in Arabic, telling of his "love for Islam" which eventually led him to be "nominated" by Allah as "the Promised Messiah and Mahdi, and Prophet of the latter days". He compiled 27 books in Arabic, and more than 40 poems, consisting of 3500 verses of poetry, and wrote down the "revelations" that were descended on him, mostly in Arabic. He then sent them to the Arab countries. However, Arabs, (like other Muslim nations), did not accept his writings or his claim of prophethood except a very few, negligible in number. We won't find today, amongst the Arabs, but about one thousand Ahmadies, mainly due to hereditary increase, and it is more than one hundred years since the claim to prophethood by Mirza Ghulam. 848 of these Arab Ahmadies, which include women and children, live in one of the outskirts of the city of Haifa, on Mount Carmel, called Kababir. The remaining are scattered in Yemen, Syria, Egypt, Jordan and other Arab and foreign countries.

Before we give details of the position of the Ahmadies in the Arab countries, we shall pause to consider the three Arab "companions" (the Syrian, the Makkan and the Egyptian), who have believed in Mirza Ghulam in his life time. The Egyptian has been mentioned earlier, in the Chapter: "The Ahmadiyya - A Concise Exposition", and his full name was Ahmad Zahri Badruddin, from Alexandria, who wrote to the Qadiani, saying: "Your followers have increased in this country and have become like the number of pebbles and sands, and there is no one but has accepted your ideas and become of your supporters." (Ruhani Khazain, vol.22 p.653). This man may represent a group of Ahmadies, from the Arabs and others, who are only looking for fame, and to be associated with this or that man, even via lies and hypocrisy.

The Makkan was called Muhammad Bin Ahmad, who came to know of Mirza Ghulam Ahmad during his tour of India, and stayed in Qadian for a short period. On his return to his country, Mr. Muhammad Bin Ahmad did not take those books with him, which were written by the Qadiani prophet, to avoid questions and interrogation from his people. He simply wrote to Mirza Ghulam, after returning to his country, that if Mirza Ghulam wanted to send books to Mecca, he should not send them to him but to another person called Ali Taye (a hashish trader!), who



was described by Muhammad Bin Ahmad as a nice rich man who owned houses and properties, and was a big trader. His address was: The Hashish Trader, Ali Taye, Shaab Street, Shaab Amer, Mecca. (Ruhani Khazain vol.7 p.174.) Probably, this Makkani Ahmadi represents a group of Arab Ahmadies and others who joined the Ahmadi community for a personal gain of money or business.

As regards to the Syrian, and his name was Muhammad Saeed Al-Nashar Al-Humaidi from Tripoli (Syria), he met the Qadiani during his stay in India, and remained in his companionship for seven months. Mirza Ghulam expressed his delight on the meeting with this Syrian, saying: "I was very much delighted to meet him, which was in fulfillment of my wishes and prayers". (Ruhani Khazain vol.8 p.21.) After the Qadiani assisted him financially and gave him his books, Muhammad Saeed returned to his country, Syria, where he disappeared, and no relationship between him and the Qadiani and Qadianiyya were known afterwards.

Probably, this last example represents a group of Ahmadies, Arabs and others, who probably believed what Mirza Ghulam said, (because of lack of knowledge or any other reason), and courageously wrote in his defence, as did the Syrian in his book "Iqath Al-Nas" (Awakening of People), compiled in Qadian. Afterwards, however, when the facts become known to them, they soon return to their sanity and left the stray path, seeking forgiveness from Allah.

It is important to note two other kinds of Ahmadies: Those who say; We had followed our leaders and dignitaries, who had led us astray, and those others whose spiritual and intellectual standards are so low that they would accept anything offered to them, even if it would cause them misery or destruction.

In short, there is no alternative for any Muslim, Arab or non-Arab, if he seeks guidance from Allah, as to its facts, but to leave Ahmadiyya. However, those who prefer to stay in the dark are like: "the cattle; nay, even worse than the cattle". "God has sealed up their hearts and their ears, and a covering has fallen over their eyes, and they have incurred their severest punishment.", Allah says in His Holy Book. "And of the people, there are some who say: "We believe in Allah and the last day" while they are not believers at all. They try to deceive Allah and the believers, but they deceive none but themselves, and they realise it not.....And when it is said to them: "Create not disorder in the earth", they say: "We are only promoters of peace" beware! It is surely they who spread disorder, but they realise it not"(Al-Baqarah, 8-9, 11-12).

It is from the providence of Allah, that some people do not have the consciousness for their false beliefs and misguidance, until they reach the House of Truth (the Hereafter). The Ahmadiyya still works to misguide people, and sells the misery of the Qadiani in the guise of guidance, and they think that they are doing a good deed.

The largest Ahmadi centre today, in the Arab countries, is the Ahmadi Centre in Kababir, Haifa which has been described by one of the Ahmadi magazines as “the centre of true Islam in the Arab countries,” (Ahmadi Altaqwa, 8/’89). 848 Arab Ahmadies live in this centre today, including men, women and children.

Another Ahmadi centre is in Zawiat Al-Husni, Shaghour in Damascus, and the number of Ahmadies there is estimated at 60 men and women. In Egypt, Yemen and the rest of the Arab countries, the Ahmadi centres consist of a rented flat or house of a sect member, whether local or visitor, Indian or Pakistani, as is the case in the Gulf States. The Ahmadies in these countries are numbered in tens only.



*A small group of Arab Ahmadies  
(from Israel, Egypt, Syria and Jordan)  
with Khalifat-ul- Masih IV (the Fourth successor of the  
promised Messiah), Mirza Tahir. 14/4/85, London.*



# How I was raised as an Ahmadi

I was born in Haifa, on Sunday, 10th of Jumada Al-Ula 1375 A.H., which corresponds to the 25th of December, 1955. My parents were Ahmadies, and my grandfather, (the father of my mother), called Abdul Qadir Bin Salih Al-Odeh, was the first in my family who believed in the claim of the Qadiani in Kababir, the centre, today, of Ahmadiyya in the Middle East, and that was in 1928, through one of the Indian Ahmadi Missionaries. My other grandfather, (father of my father), called Alhaj Ahmad Bin Abdul Qadir Al-Odeh, was the second believer in the Qadiani, Mirza Ghulam, and thus I was raised, as were my parents, on the Ahmadiyya belief, which proclaims the truth of Mirza Ghulam and salvation for his followers, and declares those who do not believe in him as liars and doomed to hell, and that the Ahmadiyya is the correct Islam and Ahmadies are the only true Muslims.

*A memorable photo when I (Second from right) was about seven years old, with my father Mahmood (the president of the Ahmadiyya community in Haifa for many years), and my two brothers, Ahmad and Salih.*



The Ahmadies believe that others, including all Muslims, are infidels, outside the circle of Islam. The following are the main beliefs in which I was raised:

- \* We Ahmadies represent the complete and correct Islam, because we have accepted Mirza Ghulam Ahmad as the “promised Messiah, the Mahdi and the Prophet of the latter days”.
- \* We Ahmadies are the party of salvation, and other Muslims will go to Hell.
- \* We Ahmadies are distinguished from other Muslims, because there is the “Khilafah” within us. The Imam of the Ahmadiyya Community is the successor of the Messiah, with a very strong link with Allah.
- \* We Ahmadies are true in what we say and what we write, and everything that other Muslims say against us is false.
- \* We Ahmadies don't pray behind a Muslim Imam, and do not marry our daughters to the Muslims.



The Odeh family, since joining the Ahmadiyya, have occupied an important position in the hierarchy of the Ahmadiyya propaganda. They are among those who Mirza Ghulam's wahi (revelations) have applied to: "The saint Arabs and the best of Syrians will pray for you". (Tadhkira p.130.) One of the Ahmadi journals described the family, saying: "The Odeh family is a blessed tree, which has brought to Ahmadiyya tens and tens of men, women and children....May God bless its branches and leaves and fruits, and because of this tree, Kababir, (which lies on the outskirts of Haifa), has become a centre of the true Islam in the Arab world. All the members of this family have pledged their allegiance to the Ahmadiyya, in the like of Al-Ansar (may God be kind to them) who opened their hearts and houses and goods to welcome the Muhajiroon (may God be kind to them), which enabled the truth to send its roots in their land, confidently and strongly". (Al-taqwa 8/89).

My father, Mahmood Odeh, has been the Head of the Ahmadi community in Haifa for many years, and I have heard from him, many praises and compliments for Mirza Ghulam and his mission, but most of all, my father used to recite Arabic poems written in praise of Allah and his Prophet, (pbuh), by Mirza Ghulam. I was very much influenced by what my father used to tell me about the truth of Mirza Ghulam being the promised Messiah and the Mahdi, and that those from the Muslims who did not accept Mirza Ghulam have gone astray from Islam and are destined for Hell, because Ahmadiyya is the only party of salvation, and that is because it accepts Mirza Ghulam, the "Messiah and Mahdi".

The Ahmadiyya has established for itself, in Kababir, on the outskirts of Mount Carmel in Haifa, a mosque, a school and a centre for propaganda. It is also the residence of the Ahmadi Missionaries, most of whom are from India, coming to this centre by the order of the Khalifah.

After I completed my primary education in the Ahmadi School, which included lessons in the Ahmadi belief, I started secondary education in Haifa. This finished in 1974. In 1976, I left for Sweden for a University Education.

I would summarize the period I spent in my country before leaving for Sweden at the age of twenty, saying that it was a life in a closed society which had wrong and devious acts that I did not attribute then to the Ahmadi belief, but only to the weakness of its members.

*Hassan Odeh, (Second from right) in a memorable group photo next to Al-Aqsa Mosque in Jerusalem, about 25 years ago.*





# Meeting the "Khalifah" in Sweden

**I**n the year 1976, during my stay in Sweden, I met, for the first time, Mirza Nasir Ahmad, entitled "Khalifat-ul- Masih III". I was then with my father and brother. The Khalifah was on a visit to Sweden to open a new Mosque called "Nasir Mosque" in Gothenburg. This was the first time I had seen the Khalifah, and he was sitting on the floor inside the Mosque surrounded by Ahmadies, locals and visitors, and representatives of the church of that region, which included a nun, who was sitting in front of him in a chair. As soon as he finished the group meeting, we requested him to give us a private audience, and we sat down, talking to him for about one hour in a room adjoining the mosque on matters, private and general, including talks about the conditions of Ahmadies in Haifa.

I could not escape noticing the extreme delight of the Khalifah on meeting us. His meeting, for my father, brother and I, was a very important experience, which only occurs to the most fortunate of the Ahmadies.

The second meeting with the Khalifah, Mirza Nasir, took place in 1978, on his second visit to Sweden, and it was more important and useful than the first one. We spent a longer time with him and his family, in which we knew him and his family more closely. His family consisted of his wife, entitled "Umul Mumineen" and his sons, Mirza Anas, who was private secretary to his father, and Mirza Farid and Mirza Luqman. We also came to know the remaining members of his retinue, including Ahmadi managers and directors.

After we knew of his arrival in Sweden, and that he was staying in one of the famous hotels in Stockholm, we all, my parents and my sister, (who were visiting us at the time), my brother and I, went to welcome him at the hotel, and gave him a bouquet.

We invited the Khalifah, his family and party, to dinner at my brother Ahmad's house, (who was then President of the Ahmadi Community in Stockholm, and in 1990 renounced his allegiance to Ahmadiyya). The Khalifah accepted the invitation, and we were happy that for the first time the Khalifah would share our food and drink with us, not only him alone, but also Umul Mumineen and their three children, and also the leading members of the Ahmadiyya Movement. My mother presented a marvellous meal, with the best kind of food, and we all, myself, my parents, my brother and sister, were acting as hosts to "the most important family in this world", and our happiness knew no bounds.

After the dinner, my father requested the "Khalifah" to pray on a stone which he had brought for this purpose, in order to lay in the foundation of a mosque in place of the old mosque on the Mount Carmel in Haifa. The "Khalifah" put his hands on the stone and prayed on it, and then my father put it back in a piece of cloth, to take it back to Haifa as a foundation stone for the new mosque.



*My father on the right, and the "Khalifah" Mirza Nasir, putting his hand on the stone.*



This stone was laid in the foundation of the mosque, in a big celebration, and this mosque now is one of the biggest and most beautiful mosques which the Ahmadiyya Community has ever built in the world, if not the biggest and most beautiful.

During the second meeting with the "Khalifah" we talked also about private matters, and I informed him about my education in Sweden and my views about life there, and I also talked with his three children, and used to watch carefully what they used to say and do.

*In Brother Ahmad's house, with the third Khalifah, Mirza Nasir, along with my brother and father.*



The "Khalifah" and his delegation stayed for 3 days in Stockholm, meeting the press and undertaking leisurely tours in the capital and outside it, and after that, they said farewell to us, to complete the tour in other parts of Europe.

*The author (Hassan Bin Mahmood) with Mirza Luqman, son of the "Khalifah III" and son in law of the "Khalifah IV". (He would probably become "Khalifah V" himself.) In the Grand Hotel's cafe, in Stockholm, 29/7/78.*



*In front of "Nasir Mosque", the centre of Ahmadiyya in Gothenberg, south Sweden. In the picture, from the right, are Mahmood Ahmad Odeh (Head of the Ahmadiyya community in Haifa), Abul Munir Nur-ul-Haq (Chief Director "Idara Musannifin", Rabwah, Pakistan), and Hassan Mahmood Odeh.*





# My desire to study the Ahmadiyya Mission

I had become aware that we were in need of individuals who would dedicate their lives for the service of the religion and the spreading of its supreme teachings. After a meeting with the “Khalifah”, I was encouraged to study my Ahmadi religion in greater depth, to enable me to call for its beliefs. I decided, after the second meeting with the “Khalifah” in the year 1978, to leave Sweden for Qadian, the source of the Ahmadiyya and its first centre, and the birth place of the “Messiah and Mahdi” Mirza Ghulam, the Prophet of the latter days. My first concern was to preach not only to non-Ahmadies but also to Ahmadies themselves, as I had lived all my life in the Ahmadi society, and I knew very well that it, like any other society, was in need of improvement and correct guidance.

I therefore contacted my father, who had returned to Haifa, and told him that I had decided to leave Sweden for Qadian to study Ahmadiyya in depth, and to become one of its missionaries. My father became very happy at the idea, as he had long wished for one of his children to devote his life for the service of Ahmadiyya. I then returned to my country to prepare for my departure to Qadian, the house of the “Messiah and Mahdi”, and I had in my little finger, for the first time, a ring which had engraved on it: “Is not Allah enough for His servant”, which I had been given as a gift by one of the Ahmadi missionaries in Sweden, just before my departure. It is to be noted that this ring, which had engraved this verse on it from the Quran, is a sign which distinguishes the Ahmadi from others. Its origin goes back to Mirza Ghulam the Qadiani himself, as he was the first who made this ring with this expression engraved on it, saying that Allah had revealed to him that He would look after him.

*The ring “Is not Allah  
enough for his servant”,  
which I wore for the  
first time in Sweden,  
and which had been  
given to me as a gift by  
one of the Ahmadi  
missionaries.*



# My Arrival in Qadian and Residence in the House of "the Messiah and Mahdi"

In the early morning of Monday, 19th Ramadhan, 1399 A.H., which corresponded to 13th August, 1979, after saying farewell to my family and relatives, I left my country for Qadian, to start my studies, which would enable me to become one of the Ahmadi missionaries. I arrived in Qadian after a short stop in Delhi on Wednesday, 21st Ramadhan, and I was accompanied by Alhaj Bashir Dehlvi, one of the famous Ahmadi preachers in India, and who received me in Delhi .

The first thing I saw in Qadian was the "Minaret of the Messiah"(Minaratul Masih), which is a tall building. It is customary to pray when seeing it for the first time, as was explained to me by my companion, Alhaj Bashir.

As Qadian is the most sacred town for Ahmadies, (after Makkah and Madina), and I was reminded that its visit does not materialise except for a fortunate few. Therefore, it was my duty to benefit from every minute I spent in this fortunate land, where amongst its inhabitants were people of knowledge and learning. The "Khalifah" and senior responsible officials were especially concerned to ensure my well being whilst I was their guest. I was the first Arab who arrived in Qadian to study Ahmadi mission after the partition of India in 1948, and probably the second or third since the foundation of Ahmadiyya, about a hundred years ago. In fact, from the first moment of my arrival in India, I started diarising my observations of everything new or curious I saw.

*"The Minaret of the Messiah" near the "Aqsa Mosque" in Qadian, which has been, until recently, the symbol of Ahmadiyya and its flag.*



I arrived in Qadian in the last ten days of Ramadhan, and a number of Ahmadies were under "Aitakaf" in the "Aqsa Mosque" near the "Minaret of the Messiah" (Minaratul Masih) and in the "Blessed Mosque" (Masjid Mubarak) near the house of Mirza Ghulam. I received a wonderful reception from them and the Head of



their community, who appointed a number of people to look after my affairs, including my accommodation, studying, and general welfare. His name was Mirza Wasim Ahmad, who was one of the grandchildren of the “Messiah and Mahdi”, Mirza Ghulam.

*Masjid Al-Aqsa in Qadian. It has been written on its entrance: “Glory be to him who transported his servant one night from Masjid Al-Haram to the Masjid Al-Aqsa ..”.*



*“Masjid Mubarak” (Blessed Mosque) and “Darul Masih” (the House of the “Messiah”) near “Minaratul Masih” (the Minaret of the Messiah) and “Masjid Al-Aqsa”, the most sacred places in Qadian.*



After I finished my visit to the sacred places and prayed there, I started to study the books written by Mirza Ghulam in Arabic, and at the same time, I also started to study Urdu, in order to understand what Mirza Ghulam had written in that language as well. The following are some of the important extracts which I had written in my diary, from the date of my arrival in India, until my departure:

**Wednesday 21st Ramadhan 1399 (15th August 1979)** My first day in Qadian. I have met Mirza Wasim Ahmad, the grandson of Mirza Ghulam, in his house, called “Darul Masih” which was his grandfather’s house. I have also met the dignitaries of Qadian, including the “Dervishes”, (this name is given to those Ahmadies who remained in Qadian after the partition of India), who were present in “Masjid Mubarak”, at the entrance of which is written: “He who enters it remains in Peace”, and inside: “Great tidings received by the prophets” then: “Blessed and Giver of Blessings, and everything done here is Blessed”. This is the mosque where Mirza Ghulam used to pray. I have also prayed in “Masjid Aqsa”, and made “Dua” at the grave of Mirza Murtada, who was the father of Mirza Ghulam. His grave is found in the yard of the mosque near “Minaratul Masih”.

I also visited the graveyard of the people of heaven, “Bahishti Maqbara”, in which was buried Mirza Ghulam, “the Messiah and the Mahdi” and a number of his companions. It has been made like a garden, surrounded by fruit trees, flowers and water. A part of it has been dedicated to bury the Ahmadies who had received commendations; these are the “Musies”, the ones who had received certificates of



commendation in return for paying at least 10% of their income and their capital, and properties to the Ahmadiyya Administration.

*"Bahishti Maqbara", (Graveyard of the people of Heaven), on the right: the grave of Mirza Ghulam, "the Messiah and Mahdi" and, on the left, the grave of his first Khalifah, Nur-ud-Din. Between the two graves in the first row, stand, from the right: Hassan Odeh, Mirza Wasim Ahmad, Shareef Ahmad and Hakeem Muhammad (with a group of those who participated in the celebrations of the council of Ahmadi servants in Qadian) on 6th October, 1979.*



**Friday 17th August 1979** (I recorded my daily diaries, when I was an Ahmadi, according to the Gregorian calendar only, so it will remain in this book according to that calendar except a few entries.) I entered "Bait Al-Dua" (the House of Prayers), which is a small room which can only accommodate three people, and which has been dedicated by Mirza Ghulam for "Dua", hence the name the House of Prayers or "Dua". The Ahmadies are keen to make their "Dua" in this room, following the custom of Mirza Ghulam, and I was honoured to enter this room and pray there.

*In the house of the "Promised Messiah" in front of "Bait Al-Dua", which is a special room in the House of Mirza Ghulam dedicated for prayers. Sitting, from the right: A companion (from the companions of Mirza Ghulam) called Ilah Din, Mirza Wasim Ahmad (Amir of the Ahmadiyya Community in Qadian), Hassan Bin Mahmood Odeh and Alhaj Bashir Ahmad Dehlvi, and behind them are Ahmadi guests from Kashmir and Pakistan.*



**Monday 20th August 1979.** I called for the Zuhr prayer from "Minaratul Masih".

**Thursday 23rd August 1979.** I called for the morning prayer from "Masjid Mubarak" (the Blessed Mosque).

*At the entrance of "Masjid Mubarak". From the right: Hassan Odeh, Kareem-ud-Din Shahid and Inam Ghoury. (The last two are teachers in the Ahmadiyya school in Qadian).*



Ahmadiyya



I also gave a speech in Arabic in “Masjid Aqsa”, to a large gathering, which was also attended by Mirza Wasim. I explained my purpose for visiting Qadian, (which was to study the Ahmadi beliefs well, and then preaching them to others), and I requested those present to pray for Ahmadies in Haifa.

I accepted an invitation from Malik Salahuddin, one of the officials in Qadian, and the author of a series of books called “Ashab Ahmad” (Companions of Ahmad). His invitation to have “Iftar” (Ramadan breakfast) in his house, which was once occupied by Mirza Sultan Ahmad, one of the eldest son of Mirza Ghulam, and who did not believe in the claim of Prophethood by his father, and also his claim of being “the Messiah and the Mahdi”. Neither did his brother Fazal Ahmad. They were the sons of Mirza Ghulam from his first marriage. When Fazal Ahmad died in his father’s lifetime, Mirza Ghulam refused to pray at his “Janazah” (funeral). However, Sultan, after the death of his father “the Messiah”, and the death of the first “Khalifah”, gave “Baiya” (allegiance) to his half-brother, the second Khalifah, who was entitled “Al-Musleh Al-Ma’ood” (the Promised Reformer).

**Saturday 25th August 1979.** Celebration of Eid-ul-Fitr in Qadian. Eid prayers were performed in “Masjid Aqsa”.

**Monday 27th August 1979.** I had been requested, for the first time, to lead the Zuhr prayers, which was in “Masjid Aqsa”, in Qadian.

**Saturday 8th September 1979.** I have given a speech in the “Masjid Mubarak”, in Qadian, just before my departure to Bombay to extend my visa.

*During the speech in “Masjid Mubarak”. Next to me is sitting Al-Haj Bashir Ahmad, (one of the officers in Qadian, and the first I met of the Ahmadies in India).*



**Friday 14th September 1979.** I was informed that the “Khalifah”, Mirza Nasir, was asking about my welfare, and requested me to keep him informed of the latest developments. In the following is the text of the letter I had received in October, 1979 from the Supreme Organiser for the Council of Writers, in the Centre of the Ahmadi Community in Rabwah, Pakistan. He is called Abul Munir Nur Al-Haq, whom I had met during my stay in Sweden. He sent me this letter when he learnt of my arrival in Qadian.



“Bismillah-Al Rahman-Al Raheem, ( In the name of Allah, the Gracious, the Merciful). Department of Writers, Rabwah.

18 Ikha, 1358, (Ahmadies have a special calendar called “Hijri Shamsi”), corresponding with 18th October, 1979.

My dear Hassan Mahmood Odeh,

May Allah keep and protect you,

Assalamu-Alaikum Wa-Rahmatulla-Wa-Barakatuh.

Mr Mohammed Ismail Munir told me of your arrival in Qadian, “Dar Al-Aman” (The House of Peace). I was pleased to know, and you cannot imagine the extent of my pleasure. I congratulate you on your visit to this sacred town a thousand, thousand times and I pray to Allah to bless your stay in it. You know that Qadian is a blessed place, and only the lucky ones are able to visit this place. You are one of them who Allah has chosen. Your presence in the place is of pride to you, not only for you but for your entire family.

How long are you staying? I do not know, but you must make full use of it to learn Urdu and religious knowledge. In Qadian, there are a lot of sacred places such as “Masjid Mubarak”, “Masjid Aqsa”, which Allah has mentioned in the Quran, in the beginning of Surah “Bani Israel”, “Bait Al-Dua”, and the grave of our prophet, the promised Messiah (pbuh), and also the Minaret that our master, the Promised Messiah, built. You should visit all these places everyday, and pray to Allah to bless yourself and your family. These blessed hours that have occurred to you, may not be there afterwards because the time passes quickly, and you must seize the opportunity and not lose it. I would like to see you, but there is Purgatory (“Barzakh”) between you and me, and it’s not possible for me to come.

Wassalamu-Alaikum Wa-Rahmatulla-Wa-Barakatuh,

Abul Munir Nur Al-Haq,

Chief Director for the Department of Writers, Rabwah, Pakistan.”

**Wednesday 3rd October 1979.** Mirza Wasim Ahmad invites me to participate in the meeting of “Majlis Khuddam Al-Ahmadiyya” (the Council of Servants of Ahmadiyya), which will take place in Qadian on the 5th until the 7th of this month.... I did participate and it was attended by Ahmadies from different parts of India. I was appointed a judge in the competition of the recitation (“Tajweed”) of the Quran.





*The Invitation to participate in the meeting of Ahmadi Servants in Qadian.*



*During the recitation of the Quran. The Head of that session was the "Sahabi" (companion) Ilah Din, who is the only companion left in Qadian.*

*Receiving a prize during this occasion, presented to me by Mirza Wasim Ahmad, the Head of the Community and the president of the council of Servants of Ahmadiyya.*



**Monday 8th October 1979.** I started my journey to Jammu and Kashmir, in the companionship of the Financial Secretary of the Community, and his assistant.

**Tuesday 9th October 1979.** I arrived in Srinagar and stayed in the Ahmadiyya centre, getting ready to visit the grave of the Messiah, Jesus (pbuh) in Khanyar. This is the place that Mirza Ghulam told us where Jesus, son of Mary (pbuh) was buried, under the name of Yoz Asaf. We were told by Mirza Ghulam that Jesus (pbuh) died in Khanyar, in Srinigar. Ahmadies keep coming to this place from different parts of the world.

**Wednesday 10th October 1979.** In the company of the Ahmadi Missionary in Srinagar, I visited the grave of Jesus (pbuh) in Khanyar. I offered my greetings and prayers at his grave, and also noticed that there was a small grave of another man near it, for a person called Nasruddin. The grave of Yoz Asaf (Jesus) was within the area of Muslim graves. I felt very happy when I stood at the grave of that prophet, about whose reportings of death and ascension have differed. I have come to visit this place from the land where he was born and lived. I was one of the very few who visited his grave after having visited, in Palestine (Israel) : The Church of Great Tidings, where Maryam was given the good news about his coming, the Church of the Cradle, where he was born, and the Church of Al-Qiama, where it is said he was put on the cross.



*Standing in front of the building in which is buried Jesus, Son of Mary, as claimed by the Ahmadies. In Srinagar, Kashmir.*



*Photo taken from the inside of the tomb of Jesus, (Son of Mary), showing his grave.*

After visiting the grave of Jesus, (pbuh), I visited one of the Ahmadi dignitaries in Kashmir, Professor Mubarak Ahmad, who is a lecturer in Physics in the University of Srinagar. It is note-worthy that the Ahmadies have another Professor in Physics, who is more famous and is called Dr Abdul Salaam, who had received a Nobel Prize in Physics.

**Friday 12th October 1979.** I gave a Friday sermon in the Mosque of Srinagar.

**Wednesday 17th October 1979.** After several journeys to villages and towns in which Ahmadies in Kashmir live, and after getting to know about them and talking to them, I visited the grave of Jesus (pbuh) again, in the company of the Ahmadi Missionary in Srinagar.

*Ahmadiyya Centre in Srinagar, Kashmir, the first place I gave Friday sermon in India.*



**Thursday 18th October 1979.** I left Kashmir to reach Qadian the following day.

**Tuesday 23rd October 1979.** I left Qadian to attend the Annual Conference organised by the Ahmadi Community in Shahjehanpur, which is one of the ancient cities in India, in the state of Pardesh.

**Wednesday 24th October 1979.** I opened the Conference with recitation from the Quran. The conference was attended by Ahmadies from the neighbouring areas.

**Thursday 25th October 1979.** In the company of Mirza Wasim Ahmad and others, I visited some of the Ahmadi Communities near Shahjehanpur.



**Sunday 28th October 1979.** After the end of the celebration, I arrived in Delhi in the company of Alhaj Bashir, to visit historical places in the capital and neighbouring areas. (e.g. Jamia Masjid - Red Fort - Qutub Minar - Taj Mahal, etc.).

**Tuesday 30th October 1979.** I visited a shrine of one of the Saints, called Nizamuddin, in Delhi, because Mirza Ghulam had visited and prayed at that shrine.

*In the company of Al-Haj Bashir Ahmad, in front of the shrine of Nizamuddin in the capital, Delhi.*



**Wednesday 31st October 1979.** I arrived in Qadian to celebrate Eid-ul-Adha the following day. The Ahmadies welcomed me on my return very warmly.

**Thursday 1st November 1979.** I performed Eid prayers in "Masjid Aqsa" in Qadian, the mosque where Mirza Ghulam "the Messiah and the Mahdi" delivered his famous sermon, known as "Al-Khutba Al-Ilhamiyya" on the Eid day in 1900.

After the prayers, I stood embracing Mirza Wasim Ahmad, (the Imam, the Khateeb, and the Head of the Community, grandson of Mirza Ghulam), then he took me, with his hand, to the place where his grandfather delivered the famous sermon, known as "Al-Khutba Al-Ilhamiyya", so that we could take memorable photos.

*Memorable photograph on Eid Al-Adha day, in "Masjid Aqsa", in Qadian, exactly in the same spot where Mirza Ghulam, "the Messiah and the Mahdi", gave his sermon, well known as "Al-Khutba Al-Ilhamiyya" in 1900. From the right:*

*Hakeem Muhammad Din, Karimuddin Shahid, (the two are teachers in "Madrassa Ahmadiyya"), Hassan Bin Mahmood Odeh, Mirza Wasim Ahmad, Malik Salahuddin (the author of "Ashab Ahmad") and Fazal Ilahi Khan (one of the officials in Qadian).*

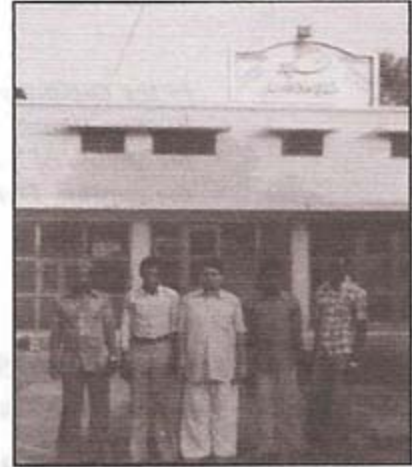


Another photo on Eid Al-Adha, 1399, with the same group near "Minaratul-Masih" in the yard of "Masjid Aqsa".



Those attending the prayers were invited to a dinner in the kitchen/dining room of Mirza Ghulam, where at the entrance is written as follows: "I used to eat leftovers, but today, people come to me for food".

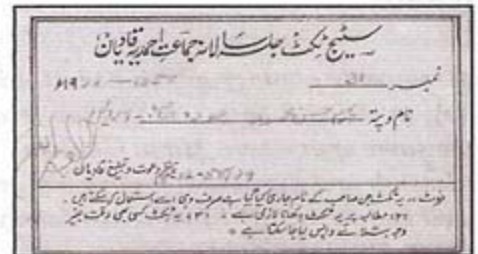
The kitchen of the "Promised Messiah" ("Langar Khana"). In the front stand African Ahmadi visitors, and in the middle is the official responsible for the kitchen, Chaudhry Abdulqadeer..



**Monday 17th December 1979.** Delegations are still coming to Qadian, from within India and outside, to participate in the 88th annual gathering, in Qadian, which will start tomorrow. Mirza Ghulam has called for the annual gathering ("Jalsa Salana") to be celebrated every year, over a period of three days.



I stand with Saadat Ahmad (the son of the "Sahabi" (companion) Abdul-Rahman, former Head of the Ahmadies in Qadian) guarding the Ahmadi flag during the 1979 Jalsa Salana.



My stage ticket for the celebrations in Qadian, in 1979.



**Tuesday 18th December 1979.** The first day of the celebration. I delivered a speech about Ahmadiyya in Haifa. Two Arabs attended the celebration, an Egyptian called Mustafa Sabit, and a Jordanian called Taha Kazak.

**Friday 21st December 1979.** Yesterday was the last day of the celebration, and today most of the visitors are getting ready to leave Qadian. I summarised my observations and feelings about this occasion in an expression I wrote in my diary, "What beautiful days".

**Friday 18th January 1980.** By an invitation from Mirza Wasim Ahmad, I moved, today, along with Professor Mubarak Ahmad, (the lecturer in Physics at the University of Srinagar), from the guest house in Qadian, to "Baitul Riyadah", a special room in "Dar-ul-Masih" (House of Messiah) which is "the Room of Spiritual Exercise". This is where Mirza Ghulam stayed for about nine months, during which he fasted and prayed until he met, as he said, with many prophets, and saw the prophet Muhammad (pbuh) more than once.

*"Dar-ul-Masih", (the House of Messiah). I stand next to "Bait-ul-Riyadah". Within the confine of this building, Mirza Ghulam wrote most of his books.*



*A general view of the Ahmadi quarters in Qadian taken, from the top of "Minaratul Masih", and there appears "Masjid Mubarak", "Dar-ul-Masih", the Ahmadi school, the guest house, and "Langar Khana", etc.*



This move made a deep impression on me, as I found myself living in the house of "the prophet" Mirza Ghulam, reading his books in the same place where he wrote them, which is no doubt a very great thing. Here, next to me, was the "Bait Al-Dua". Also adjoining me were the "Bait-ul-Fikr" (Room of Thinking) and "Bait-ul-Dhikr" (Room of Remembering), and, in front of me, "Haqeeqat-ul-Wahi Room" (Room of the Reality of Revelation), and the "Room of the Sign of the Red Ink", and other "holy" sites. On that day, I wrote for the first time, a poem in praise of Qadian and its inhabitants, in which I started by saying:



BLESSED ARE YOU OH QADIAN,  
 THE LAND OF MESSIAH THE MAHDI OF THE DAY.  
 THE LIGHT OF ALLAH IS INFILTRATED IN YOU,  
 THE BRIGHT LIGHT IS EVERY WHERE.  
 I ADMIRE YOUR BEAUTY OH YOU BEAUTIFUL,  
 THE BEAUTY WHICH IS ADMIRIED BY ALL MANKIND.  
 PEACE AND PEACEFUL HOW WONDERFUL,  
 FELT BY ALL MEN AND JIN.

This poem was published in full in the Qadiani magazine, called "Badr", in the issue of 30th January, 1980.

*The poem, ("Qadian Dar Al-Aman"), in full, as was published by the magazine "Badr" of Qadian.*



**Thursday 31st January 1980.** Celebration of Sirat-al-Rasuul (pbuh).

**Monday 4th February 1980.** Talking with Mirza Wasim Ahmad about my difficulties of extending my visa to stay in India. Today, I have completed 17 days of fasting in the "Baitul Riyadah", and I spent most of my nights performing "Tahajud" (night prayers) in "Baitul Dua", following the custom of Mirza Ghulam.

I used to relax during the day, from time to time, in the "Room of the Sign of the Red Ink". This room adjoins "Masjid Mubarak", where "the miracle of the Red Ink took place." Mirza Ghulam's shirt became stained with red ink when Allah shook his pen in order to sign some papers submitted to Him by Mirza Ghulam. The red spots remained on his shirt even after the revelation. (Details of the Miracle - Ruhani Khazain, vol.2 p.179-180.)

**Friday 8th February 1980.** Mirza Wasim Ahmad delivered Friday Sermon in "Masjid Aqsa", and he informed Ahmadies that I would be leaving Qadian the following day for Hyderabad, South of India, in a bid to extend my stay, after it had become difficult to get it extended in the province of Punjab. He requested the Dervishes to pray for me.

**Saturday 9th February 1980.** After morning prayers, I, in the company of Professor Mubarak Ahmad and another Ahmadi Scholar called Malik Salahuddin, (author of the series of books called "Ashab Ahmad"), visited the grave of the prophet Mirza Ghulam and prayed. After "Dua", we returned to "Dar-ul-Masih", to say farewell, very warmly, to Mirza Wasim and others present. Mubarak Ahmad



and Malik Salahuddin then accompanied me to a town called Batala. From there onwards, I was accompanied by another Ahmadi, until I reached Delhi.

**Sunday 10th February 1980.** I arrived in Delhi, bid good-bye to my companions from Qadian, and travelled to Hyderabad, South India.

**Tuesday 12th February 1980.** After a long journey in the train, I reached Hyderabad to find Al-Haj Bashir Ahmad in my reception, accompanied by another Ahmadi. The weather had changed after it was very cold in Qadian. I found it very hot, and the electric fans were working to cool us. I became a guest of one of the rich Ahmadies in this area, whose name was Seth Moin-ud-Din. There were also present in his house, a number of other Ahmadies, all of whom had come to welcome us.

**Wednesday 13th February 1980.** I received the news that it was impossible to extend my stay, as the maximum period of stay was six months only, which has expired.

**Thursday 14th February 1980.** A touring day in Hyderabad and neighbouring areas to see the historical places.

*In Hyderabad, South India, on Monday 25th February, 1980. From the right: Hamid-ud-Din (Ahmadi Missionary in Hyderabad), Hassan Odeh, Moin-ud-Din, (Head of the Ahmadi Community in Hyderabad), Al-Haj Bashir Ahmad Dehlvi, and another Ahmadi.*



**Friday 15th February 1980.** After Friday prayers in the Ahmadi centre in Hyderabad, I introduced myself to them, and gave a talk about the period I had spent in studying in Qadian, and about the welfare of Ahmadies in my country.

**Saturday 16th February 1980.** There was a complete total solar eclipse in this part of the world, and I went with some of the Ahmadies to the nearby Observatory, called Balham, and some of the brothers asked me to lead the prayers of Solar and Lunar Eclipse. I led the prayers and then afterwards, we went to a small village, where we stayed the night as guests of local Ahmadies.

**Sunday 17th February 1980.** I returned to Hyderabad, and the following day it was decided that I would leave India on Wednesday, 21st Rabi Al-Thani, 1400, corresponding to 27th February, 1980.

**Wednesday 20th February 1980.** This is the day of “the Promised Reformer” and a very important day in the Ahmadi Calendar. On this day, Mirza Ghulam claimed that God gave him good news of a son, who would be a reformer of the world and hence the name the Promised Reformer. When this son, called Mahmood, was born, his Father gave him this title. Therefore, all the Ahmadies celebrate this day every year, in memory of this glad tiding. The Ahmadi Community in Sikandrabad, near Hyderabad, organised a celebration on this occasion, and my colleagues and I were invited. The head of the celebration was an Ahmadi Astronomer called Salih Ilah Din, and he welcomed us in the best of manner. I gave a speech on this occasion in Arabic, which was translated in Urdu by my companion Al-Haj Bashir Ahmad.

**Saturday 23rd February 1980.** The same celebration of the day of “the Promised Reformer” was repeated in Hyderabad, and I repeated my speech, which I gave the previous day in Sikandrabad.

**Sunday 24th February 1980.** I received a letter from Mirza Wasim Ahmad, the Head of the Ahmadi Community, in “Dar-ul-Masih”, Qadian, which says as follows:

In the name of Allah, the Gracious, the Merciful.

We thank Allah, and give our greetings to His Prophet and his servant the Promised Messiah.

Dear brother Hassan Odeh,

Assalamu-Alaikum-Wa-Rahmatulla-Wa-Barakatuh.

I have received your letter dispatched from Hyderabad, and have come to know all about your visa. Really, the officials are bound to obey the regulations, and they could not extend the visa above six months.

I think that you have gained much by visiting Qadian and some other Ahmadiyya branches. No foreigner after partition (India and Pakistan) had had a chance to stay in Qadian for such a long time.

Everyone has come in contact with you and shall remember you in prayers. I do so. Allah be with you and bless you to be one of the best sons of Ahmadiyyat.

Do pray for us who are here, so that we might be able to fulfill our responsibilities.

When any reply is received from Hazrat Amirul Mominin (it) shall be sent to you to Israel. A personal letter of yours is also enclosed herewith, which has come from Sweden.

Your brotherly,

Mirza Wasim Ahmad,

Head of Ahmadi Community in Qadian.





**Monday 25th February 1980.** I left Hyderabad after seeing its historical Islamic places, and bade farewell to Ahmadies, who saw me off at the train station.

**Tuesday 26th February 1980.** I arrived in Bombay, and met its Ahmadi Missionary there.

**Wednesday 27th February 1980.** I left India after bidding farewell to Al-Haj Bashir Ahmad Dehlvi and the Ahmadi Missionary in Bombay, Ghulam Nabi, and after spending six very eventful and memorable months.

This period, which I spent in Qadian and various Ahmadi centres in India, left a great impression on me and enabled me to decide to dedicate my life to the service of this Community, and the preaching of its belief in the world, and in the Arabic circle in particular.

*The stamp that I used during my stay in Qadian, India.*

**Hassan. M. A. Odeh**  
Mohalla Ahmadiyya  
QADIAN 143516  
Distt, Gurdaspur  
(PUNJAB-INDIA)



# Obtaining the Certificate of "Wasiyya" (Commendation) - Specifically for Paradise

I have created, for this topic, a separate title for its importance, despite the fact that it relates to my stay in Qadian, which has been dealt with in the previous chapter.

Having visited Qadian and toured "Bahishti Maqbara", (the Graveyard of Paradise, or as it is also known as the Graveyard of the People of Paradise), that Mirza Ghulam said Allah told him "All the graveyards of the Earth are not equal to this one (referring to "Bahishti Maqbara")" (Tadhkira p.706), and after I read the book of the prophet Mirza Ghulam about this piece of land, which is called "Al-Wasiyya" (Commendation), I very much liked to be one of the blessed ones for this heaven, along with the "Messiah" and his companions. I had little concern about the money which was required of me to pay, in return for this great blessing.

On 17th November, 1979, I decided to join the party of "Museen" (who had received the Commendation): those who had covenanted to pay at least one tenth of their income, and leave in their will, at least one tenth of their properties to the Ahmadiyya Administration. I announced, in the local papers, as required of every "Musi" (recipient of the Commendation), that I accepted the conditions set out by Mirza Ghulam for those who wish to be buried in "Bahishti Maqbara". However, I could not obtain the certificate of Commendation, which entitled me to be buried in the graveyard of Mirza Ghulam, until a period of six years had lapsed.

I was very careful, during this period, to pay at least one tenth of all my earnings, and my happiness knew no bounds when I received the certificate of Commendation. Even now, I remember the number of the Commendation and its certificate, which is 14407 for the commendation, and 1154 for the certificate.



Certificate of Commendation allocated for Hassan Odeh, Number 1154.



Mirza Ghulam, in his book “Al-Wasiyya”, encouraged his followers to join this project, and even described those who do not accept it as hypocrites. He put 20 conditions for all Ahmadies to comply with, to qualify them to be buried in that graveyard in Qadian, which has been decorated with flowers, fruit trees, running water, etc.

*Janazah Gah, (the Funeral Square), in “Bahishti Maqbara” in Qadian, where Funeral prayers were held for Mirza Ghulam, after his body was brought from Lahore.*



As for Mirza Ghulam himself and his family, there was no need to follow any of the 20 conditions, which applied only to the Ahmadies, to be buried in “Bahishti Maqbara”, or to obtain the “Wasiyya” certificate. The following is the text of the 20th and last condition:

“God has made me, my children and my family, exempt from these conditions. These conditions apply to all others, be they men or women; and those who complain are hypocrites.” (Al-Wasiyya p.20).

In addition to describing his followers, who complained about the fairness of this condition, as hypocrites, Mirza Ghulam made the Commendation System as a distinguishing test, to distinguish the corrupt of his followers from the good ones. Every Ahmadi who accepts the Administration of “Wasiyyat” is good, and others who do not accept it are corrupt. This is what Mirza Ghulam himself says in his book:

**“God resort, in every era, to distinguish the corrupt from the good, and that is why today, He also created this (Administration of “Wasiyyat”)”.**(Al-Wasiyya p.21.)

It is noteworthy that most of the Ahmadies did not accept, up to now, the Commendation System, and those who have are those who think they have bought, with their property and money, the heaven promised to them by Mirza Ghulam.

# My Marriage and Life Commitment for the Service of Ahmadiyya

S

ince I arrived in Qadian, and acquainted with its inhabitants, I started receiving proposals for marriage with girls of various families. After consulting Mirza Wasim Ahmad in the matters of choosing a suitable girl, and after approval of the “Khalifah” Mirza Nasir, I decided to marry one of the girls whose family had come forward with their proposals of marriage to me. It is noteworthy that the marriage of the girls in that part of the world is the responsibility of the parents. They search for the husbands for their daughters, and if there is a mutual desire in the marriage, a meeting is arranged to see each other and, if the parties agree, they get engaged. A meeting was arranged for me, and we agreed to be married at the earliest possible opportunity. I had to leave India first. From Haifa, I sent the necessary papers to announce the marriage in “Masjid Mubarak”, in Qadian. The marriage announcement was made in the Mosque by Mirza Wasim, who was my proxy, until my return to Qadian, to organise the marriage party.

*Celebration of the announcement of Nikah (Marriage) in “Masjid Mubarak”. In this photo stands: the father of the bride, Chaudhry Saeed Ahmad, where he announces his approval to marry his daughter, Mubarka Tayyaba, with Hassan Bin Mahmood, in the presence of the Head of the Community, Mirza Wasim Ahmad, and others in “Masjid Mubarak” (The Blessed Mosque).  
Friday 12<sup>th</sup> September, 1980.*



After the Marriage, (Nikah), was announced in “Masjid Mubarak”, in “Dar-ul-Masih”, and the proceedings of the “Nikah” were recorded, and memorable photos were taken, I started arranging, once again, to travel to Qadian to get married, and bring my wife with me to Haifa, where I was working, since my return from the



study course in Qadian, amongst my personal work, as an assistant to the Ahmadi missionaries.

My parents were delighted with my choice to marry one of the Ahmadi girls of Qadian, with prominent Ahmadi connections, as the father of the girl, called Chaudhry Saeed Ahmad, was one of the officials in the Ahmadiyya Administration in Qadian. He is a Dervish who had accepted to stay in Qadian after the partition of India in 1947, to look after the relics and shrines of the Ahmadies.

The "Khalifah" gave his blessings on the marriage, and the grandchild of Mirza Ghulam announced this marriage in "Masjid Mubarak", which became well known by its expression: "Blessed and Giver of Blessings, and everything done here is Blessed".

The Qadiani weekly magazine, "Badr", published the news of my marriage as follows: "The Head of the Organisation and the President of the Ahmadi Community in Qadian has announced, after Asr (prayers), on Friday 12th September, 1980, (3rd Dhul-Qa'dah, 1400), the Marriage of Hassan Bin Mahmood Odeh with Mubarka Tayyaba, daughter of Chaudhry Saeed Ahmad, in consideration of Mahr, (dowry), of 40,000 rupees, (which was a very high Mahr relative to India), and had prayed for this marriage for prosperity, blessings and good results".

*The announcement of marriage, as appeared in the Qadiani magazine "Badr", issued on 18th September, 1980, 7th Dhul-Qa'dah, 1400.*



Amongst the famous Ahmadi personalities who sent me their blessings on the marriage, was Sir Zafrullah Khan, a former Pakistani Foreign Minister, and President of the International Court of Justice in Hague, Holland. This is from his letter to me:

"In the name of Allah, the Gracious, the Merciful.

16 Gressenhall Road,

London S.W.18

28th July, 1980

My Dear Hassan,

Assalamu Alaikum Wa Rahmatulla Wa Barakatuh,

Many thanks for your kind letter of 3rd Ramadhan, which has just reached me through our revered Sheikh Mubarak Ahmad, and from which I am glad to learn

of your engagement to Mubarka Tayyaba, daughter of Chaudhry Saeed Ahmad of Qadian.

I pray that Allah, of His grace and mercy, may bless this union in every respect and enable both of you to serve Islam sincerely and earnestly at the highest level. Amen.

Kindly convey my affectionate regards to all our brethren in Kababir.

With every good wish.

Yours affectionately,

Zafrullah Khan.



The preaching of the Ahmadiyya Mission had been my top priority since my return from Qadian, and there had been nothing more loving to me than to give my life for the service of this belief. I was continually in touch, by correspondence, with the “Khalifah”, Nasir Ahmad, in his “Khilafah” headquarters, in Rabwah, Pakistan. I was at all times ready to comply with his commands, as I had informed him of my resolution to dedicate my life for Ahmadiyya. I wrote to him on every matter concerning the Ahmadi Community and its condition, and concerning its belief, and which I wanted to know his opinion about, as he was the last reference and the final arbiter on matters concerning the Community and its beliefs. The Ahmadies had only to listen to, and obey, his every command.

Amongst the questions, on which I wished to have his opinion, was: whether the “Promised Messiah”, Mirza Ghulam himself, was the Prophet Muhammad (pbuh), because Mirza Ghulam said: “He who distinguishes me from Al-Mustafa, (meaning the prophet), has never understood me and never seen me.” (Ruhani Khazain vol.16 p. 259). At first sight, this seemed to say that there was no difference between Mirza Ghulam and the Prophet Muhammad (pbuh). I wished it to be explained by the “Khalifah”. I was aware that Mirza Ghulam had other writings and sayings which say that he was nothing but a servant of Muhammad (pbuh), and which Ahmadiyya wish to show to the world at large, and not that Mirza Ghulam was either Muhammad (pbuh) or a complete shadow of his.

The following letter came from the “Khalifah” Mirza Nasir, dated 21st June, 1980. His reply to my question is as follows:

In the name of Allah, the Gracious, the Merciful.

Praise to Allah and greetings to our prophet and to His servant, the Promised Messiah. (note- the “Khalifah IV”, Mirza Tahir, has stopped using “and His servant, the Promised Messiah” in his letters.)

Dear Brother Hassan Mahmood Ahmad Odeh,  
Assalamu Alaikum Wa Rahmatulla Wa Barakatuh,

I have received your two letters, dated 1st May, 1980, and 10th May, 1980. As to what you have written about: “He who distinguishes between me and Al-Mustafa



has not understood me nor seen me” and whether our master Ahmad (Mirza Ghulam) is both our master, and Muhammad (pbuh), our leader, as well?

No, because Ahmad (pbuh) was the complete shadow of his leader and the man whom he obeyed, Muhammad (pbuh), and a sincere servant for his “Shariat”. The complete shadow relates to its origin, but they are both different in substance and in fact.

As to what you have mentioned about the condition of the Kababir Community, and your efforts to correct them, you should not spare any efforts in continuing your thankful endeavours, and should persevere all you can in your efforts to direct the young of the Community and guide them, so that they may become sincere, like you. You should assist the missionary (Ahmadi preacher) to improve the Community and to bring them up in the Islamic Ahmadi way. You should not take the task lightly, nor should you fall short of your efforts. Place trust in God. If you take it lightly, then the responsibility on you is bigger and heavier. Allah is the helper, and He protects those who do good.



Peace be on you and all our brothers, and His mercy and blessings,

(signed) Mirza Nasir Ahmad.

**On 7th December, 1980**, (30th Muharram 1401), I left Haifa for Qadian, accompanied by my father and another Arab Ahmadi, for the purpose of my marriage and participating in the 89th annual gathering.



*I stand the Ahmadi flag during the annual gathering in 1980. Standing with me on the right, a young man from Denmark- Ibrahim Lamholt. (He dedicated his life for the service of Ahmadiyya, and worked for a period, with “Khalifah IV” in London, but later left the community.)*



*During the annual gathering in Qadian, on 19th December, 1980. From the right: Mahmood Odeh, Mirza Wasim Ahmad, Hassan Bin Mahmood Odeh, and Muhammad Siddiq (an Ahmadi missionary from Pakistan).*

Immediately after the annual gathering, preparations were made for the marriage, which was announced to take place on Monday 22nd December, 1980, (15th Safar 1401).

In the following is a translation of what was published in the Qadiani magazine, "Badr", on 23rd Safar, 1401, (1st January 1981), about the marriage ceremony:

"On 22nd December, 1980, celebrations took place in Qadian for the marriage of Dear Mubarka Tayyaba, May God protect Her, daughter of the Honourable Chaudhry Saeed Ahmad, the additional Director of the Office of Properties in the Administration of the Ahmadiyya Community in Qadian, with Mr. Hassan Mahmood Ahmad Odeh, from Mount Carmel, in Haifa (Palestine).

After Zuhr and Asr prayers, (habitually, these two prayers are held together during annual celebrations), in Masjid Mubarak, the marriage ceremony started with recitation from the Quran, and verses from poems of the Promised Messiah, (suitable for these occasions), and congratulating the Bride and Groom. Gifts were presented to them. Then, Mirza Wasim Ahmad, the supreme Organiser and the Head of the Qadiani Ahmadies, led the celebration with collective prayers. Later, the guests moved with the bride from Masjid Mubarak to the house of the bride's father, where they sat listening to further recitation of the Quran, and verses of poems. After the prayers, tea and sweets were presented to the guests.



After the giving of the bride to her husband, and praying for them again, the celebration ended in happiness and delight. On 24th December, 1980, After Maghrib and Isha prayers, men were invited for the Walima dinner in the Taleem-ul-Islam High School, and the women were invited to the House of Mr Chaudhry Saeed Ahmad. The Walima was attended by about 400 men and women, including Mirza Wasim Ahmad.

We request, from our fellow Ahmadies, to pray to Allah to bless this marriage in every aspect, and to make it prosperous, with best of results. Ameen!"

Editor of "Badr".

Soon after the guests left the house of the bride's father, and the bride bade farewell to her relatives, the first thing that we, (the bride and the bridegroom), did was to visit "Bahishti Maqbara", and to pray on the grave of Mirza Ghulam, to gain blessings. After prayers, we returned to "Dar-ul-Masih", where we were given a room to stay, as newlyweds, until we left India. This room was called "Gol



Kamra” (the Round Room), and it had been allocated by Mirza Ghulam to entertain his important guests.

*During the Marriage Ceremony in “Masjid Mubarak” in Qadian, on 22nd December, 1980.*



*Mirza Wasim Ahmad places a necklace of flowers on the shoulders of the Bridegroom.*



*It is the turn of the “Sahabi” (companion), Ilah Din, to give his gift to the Bridegroom.*



*Another “Dervish” congratulates the Bridegroom.*



As it is the custom here, the “Walima” dinner will not take place until the actual marriage has taken place. It is the duty of the Bridegroom to arrange it.

The Walima dinner took place, as was mentioned earlier, and our host, Mirza Wasim Ahmad, participated in it as well.

*During the marriage ceremony in the house of the bride’s father. From the right: Hadayatullah Hubsch German Ahmadi, my wife’s brother in law), My father Mahmood Odeh, The Bridegroom, Mirza Wasim Ahmad, and the “Sahabi” Ilah Din.*



*On 2nd January, 1981*, I left Qadian, after spending the first ten days of my marriage in it, residing in "Gol Kamra", in "the House of the Messiah".

We did not arrive in Haifa until 10th January, 1981, because we stopped in Bombay and stayed in the Adan Hotel, to get a new passport for my wife.

As soon as I returned to Haifa in the beginning of 1981, accompanied by my wife, a new era started in my life. I had become increasingly determined to devote myself in the cause of Ahmadiyya. In fact, this was not only my wish alone, but also the wish of my father, that one of his sons should dedicate his life for the service of Ahmadiyya. I spared no effort in preaching Ahmadiyya, and in bringing up its new generation to revere the religion and to respect its dignitaries.

On Saturday, 5th of Dhul-Hijjah, 1401, (3rd October, 1981), Allah gifted us with our first child, and "Khalifah III", Mirza Nasir Ahmad, named him Muhammad Ahsan Mahmood.

Time was coming nearer for "Jalsa Salana", (the Ahmadi annual gathering), in Qadian, and we started preparing, to attend that gathering. (It didn't occur to us that we should do Haj or Umra, as the participation in "Jalsa Salana" was considered to be more important.)

I arrived in Qadian on Thursday, 20th Safar, 1402, (17th December, 1981). I was accompanied by my wife and my young son Muhammad, and we were received very warmly by relatives and friends in Qadian. That day was the first day of the 90th "Jalsa Salana". We participated in it, and gave a speech about Ahmadiyya, and the preaching necessities in Haifa.

*During the delivering the speech in the 90th "Jalsa Salana" in Qadian.*



Muhammad was nearly three months old when we arrived in Qadian. Relatives and friends were very happy to see him.

*Muhammad, with the grandson of the "Messiah", Mirza Wasim Ahmad*



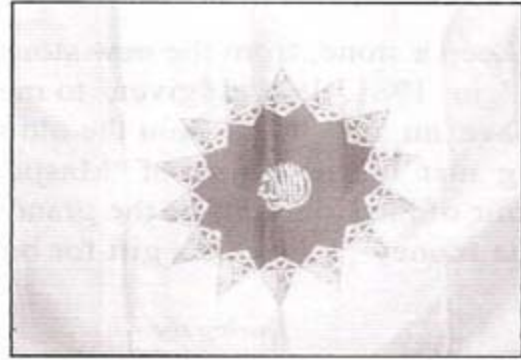
*Muhammad, with the "Sahabi" Ilah Din.*







*Muhammad with his father, and Muneer Uddeen Shams (son of the first Ahmadi missionary in Syria and Palestine).*



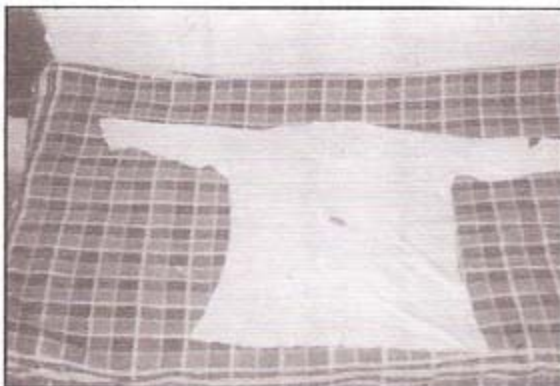
*In that year, a new symbol appeared for Ahmadiyya, which was sketched according to the vision, (Kashf), of "Khalifah III", Mirza Nasir Ahmad. It consists of a star with fourteen points, representing fourteen centuries, and written in each point is "Allah-Hu-Akbar", In the middle "La-llaha-Ila-Allah" is written.*

During our visit to India, we also visited Dera Baba Nanak, which is a village near Qadian in which lived the founder of the Sikh religion, Guru Baba Nanak, for the purpose of visiting his grave. (Sikhs say they burnt his body, but according to my Ahmadi host, Baba Nanak was buried in this grave, which appears in this photo.)

*Shown here is the Baba Nanak robe, on which verses verses from the Quran are written.*



*Shrine of Baba Nanak.*



*Ahmadies give great importance to the relics of their prophet, Mirza Ghulam Ahmad, e.g. clothes, hair, etc. This picture is of a small piece of his trousers, (brown in colour. Part of the trousers are torn to small pieces-to be distributed to some of the sincere, for blessings.) It is put here, for this photograph, over a white vest of the "Promised Reformer" (son of Mirza Ghulam). This photograph was taken in the house of one of the Dervishes in Qadian.*

I still keep a stone, from the new stones which were brought to cover “Minarat-ul-Masih” in 1981. It was given to me as a gift by an Ahmadi official in Qadian. I also have an old stone from the old wall of the minaret. I also still keep safe, the praying mat of the Imam of “Masjid Mubarak”, after I was given permission, by the Amir of the Community, the grandson of the “Messiah”, to take it, in exchange of some money I gave as a gift for buying a new mat.

*During the annual celebration, in the year 1981. From the right: Tamim Maaita, ( Jordanian, left Ahmadiyya afterwards), Taha Kazak, (Jordanian) Mirza Wasim Ahmad and Hassan Odeh.*



*In the House of Chaudhry Saeed Ahmad. Arab participants, from the right: Tamim Maaita, Mustafa Sabit (Egyptian), Hassan Odeh, Taha Kazak.*



This was the last celebration I attended in Qadian, and it was also my last visit to India. This last time, I was visiting it as a husband and a father. We left Qadian on 15-1-1982



# My Election as President of the Council of the Servants of Ahmadiyya and the Election of my wife as the President of the Committee of the Maids of Allah

**A**fter my return from India, “Khalifah III”, Mirza Nasir Ahmad, died, on 8th June, 1982. Mirza Tahir, (his brother), was elected the 4th “Khalifah” of the “Messiah”. Only a very few of the Ahmadies participate in electing the “Khalifah”, (for example, the remaining companions and the active missionaries, nearest to the “Khalifah”.) What remained for the remaining Ahmadies is simply to enter into “Bayat”, (allegiance), with the elected “Khalifah”. All the past “Khalifahs”, except the first one, have been from the children and grandchildren of Mirza Ghulam.

As a very conscientious Ahmadi, I thought I had only to renew my allegiance and remain in communication with the fourth “Khalifah”. A good relationship started to develop between us, which is apparent from the following letter which “Khalifah IV” sent me on 7th February, 1983:

“In the Name of Allah the Gracious, the Merciful.

We thank Him, and pray for His Prophet and for his servant the Promised Messiah. (Note: The last expression has now been removed from letters of the fourth Khalifah).

Dear Mr. Hassan Mahmood Odeh,

Greetings to you and Allah’s mercy and blessings.

I have received your letter of 12th January, 1983, and I have read it and smelt the fragrance of your Iman (faith) and love from it, and remembered the Wahi, (revelation), Allah Subhanahu -Wataala revealed to our leader and guide, Ahmad the Promised Messiah, and the promised Imam Mahdi, may Peace Be Upon Him:

1) The chosen of Syrians and the best of the Arab servants of Allah will pray for you.

2)The pious Arabs and the chosen Syrians will pray for you.

I pray to Allah, the Almighty, to enlighten the Arabs with the light of the true Islam, as he enlightened them at the dawn of Islam. May Allah also enlighten your heart with His sincere love, so that this light shines through your presence in a very strong, holy manner, to purify thousands of Arabs and enlighten their hearts. Ameen.

Please convey my warm Salam and heartfelt greetings and good wishes to every Ahmadi Muslim, male and female, my dear friends, brothers and sisters in religion, and everyone who lives with you in Kababir. May Allah protect you all and look after you, and may you remain in peace and prosperity. May Allah bless your Iman and sincerity and help you to serve Islam, peace and His creation. Ameen.

Wassalamu-Alaikum-Wa-Rahmatullah-Wa-Barakatuhu.

Yours lovingly and sincerely,

(signed) Mirza Tahir Ahmad.



**On 6th Rabi' Al-Awwal, 1404**, (10th December, 1983), we were gifted, by Allah, with a new born baby girl, and “Khalifah IV” gave her the name of Bint-Al-Mahdi Odeh. This name was not familiar in our society in Haifa, and neither were the clothes which we wore. I personally, after my marriage in Qadian, wore the ordinary Indian clothes, similar to the ones worn by the “Khalifah” and the Ahmadi Missionaries of India. My wife wore her “Burqa”, and covered her face. This created curious attention around us, especially where nudity is considered to be a sign of freedom and progress.

After uninterrupted work in the service of the Ahmadiyya Mission, I was elected as President of “Majlis Khuddam Al-Ahmadiyya” (the Council of the Servants of Ahmadiyya) in Haifa, on 30th November, 1984. My wife was elected, on 15th January, 1985, as Head of “Lajna Ima-Ullah” (the Committee of the Maids of Allah). At that time, our main task was to reform the new generation of Ahmadies, who had distanced themselves from moral values, and those who knew very little about Ahmadi beliefs.

Mirza Tahir, the fourth “Khalifah”, sent his approval of this election, and prayed for our success. We, in return, used to inform him of what was going, and what we needed.



A letter from an Ahmadi Missionary, called Sharif Amini, from Qadian. (I knew him there, and I requested Mirza Wasim Ahmad to send him to Haifa, to take up the task of Ahmadi Missionary there.) This letter was sent on 3rd December, 1984, informing “Khalifah IV” about the election of Hassan Mahmood Odeh as President of the Council of the Servants of Ahmadiyya, and election of other members for other offices in the Council, requesting his approval and prayers. He signed the letter, which is also signed by the Head of the Community, (at that time, it was my father). The letter was returned to us, signed by the “Khalifah”. He wrote: “Approved. May God Bless You, (Mirza Tahir).”



This is the second letter from the Ahmadi Missionary to the “Khalifah”, dated 17<sup>th</sup> January 1985, about the election of my wife, Mubarka Tayyaba, as the President of the Committee of the Maids of Allah, (the Committee of Ahmadi women), and other women for offices in the Committee, seeking his approval and prayers. The letter is signed by the Missionary and the Head of the Community, and later, it was approved by the “Khalifah” in his handwriting, and in the same manner mentioned above: “Approved. May God Bless You. (Mirza Tahir).”



*In April, 1985*, I received a letter from the “Khalifah”, Mirza Tahir, approving my request to commit my life for the service of Ahmadiyya, (that is joining the official rank of the Ahmadi Missionaries).

Here is a copy of the letter that was sent to me by the “Khalifah” on 24th April, 1985: He added to it, in his own handwriting, as follows:



“I agree as to your “Waqf” (commitment). May Allah accept it from you. Work at the present time, according to what you receive from Mr. Mustafa Sabit. May Allah protect you and make you victorious.

Wa-Salam,

(signed) Mirza Tahir Ahmad,  
Khalifat-ul- Massih IV.”

(These are the last three lines written by the Khalifah, in his own handwriting.)

*From the left: Mustafa Sabit, Mahmood Ahmad, and Taha Kazak, in front of the "Resurrection Church" in Jerusalem, on 23rd February, 1985.*



Mustafa Sabit is a former Muslim, who accepted Ahmadiyya through getting to know one of the Ahmadi girls. It is customary in Ahmadiyya that no Ahmadi girl will marry non-Ahmadies. After reading about the Ahmadi beliefs, Mustafa Sabit accepted Ahmadiyya, and obtained the family approval to marry their daughter to him. He exhibited a rare sincerity in the service of his new belief. As soon as I met him, for the first time, in Qadian in 1979, -and he had arrived to participate in the annual celebration -a very brotherly relationship developed between us. He was an engineer in a computer company in Canada. He left his work in 1984, after Mirza Tahir, the "Khalifah", came to London, and offered his services to Mirza Tahir, without return. One of the important tasks which he undertook in the service of Ahmadiyya, and for which the "Khalifah" was very pleased with, was the six Audio cassettes he made, in defence the Ahmadi belief. (Mustafa is also mentioned later in this book).

Here are some memorable photos, taken in my country:

*During our visit to Masjid Al-Aqsa, and the Dome of the Rock, in Jerusalem. Muhammad is with his parents, Hassan and Mubarka, on 12th March, 1983. It is noteworthy, that when prayers are held in this mosque, or other mosques, Ahmadies do not participate in them. They don't pray behind a Muslim Imam.*



*In front of Al-Ibrahimi Mosque in Khalil, town of Ibrahim (pbuh). With us in this photo, was an Ahmadi visitor, from Britain, on 12th March, 1983.*





*Near Al-Besharah, (Glad Tidings),  
Church, in Nazareth.  
It is said that at this place,  
Maryam (Mary) was given Signs of the  
birth of Jesus the Messiah, (pbuh).  
Muhammad is with  
his parents, in their unfamiliar  
clothes for that part of the world,  
on 10th March, 1983.*



*Five "Shariya" Judges, (Amongst the  
standing), on an induction tour  
at the Ahmadiyya centre in Haifa,  
on 14th October, 1985. All the  
Islamic centres still consider the  
Ahmadiyya a non-Muslim  
Community, because the latter  
believe in Mirza Ghulam as Messiah  
and Prophet after Muhammad,  
(pbuh), the messenger of Allah.*



# My Appointment as an Ahmadi Missionary in Britain

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ot a long time had passed when I had received a letter appointing me as an Ahmadi Missionary in Britain. I was expected to get ready to leave the country, with my wife and children: Muhammad, Bint Al-Mahdi, and the new born Nusrat,

who was born on 25th Muharram 1406 / 9-10-85.

A photocopy of my letter of appointment.

The following is an extract from it:

Dear Mr Odeh,

Assalamu-Alaikum-Wa-Rahmatullah-

Wa-Barakatuh.

**I am pleased to inform you that you have been posted to the United Kingdom as an Ahmadiyya Muslim Missionary and a religious teacher. Your initial posting is for a period of three years.....**

Yours sincerely,

(M.D. Shams) Director

Ahmadiyya Foreign Missions.

With this letter of appointment, I also received a statement of sponsorship by the Ahmadiyya Community, for my family and I, during our stay in Britain. It says:

## DECLARATION

I, Hadayatullah Bangvi, General Secretary. Ahmadiyya Muslim Association, United Kingdom... do solemnly and sincerely declare on behalf of the said Association as follows, that is to say:





1- Mr Hassan ODEH is being posted to the United Kingdom as a Ahmadiyya Muslim Missionary and a religious teacher. He will be coming here accompanied by his wife and children....

2- The Ahmadiyya Muslim Association, United Kingdom, undertakes to be responsible for and guarantee all the maintenance, expenses and accommodation of the above named persons during their stay in the United Kingdom.....

(Signed)

H.U. BANGVI

(With Official Seal.)

This had an important effect in our society, as it was the first time an Arab Ahmadi was trusted to this level of responsibility. An Ahmadi newspaper, issued in Haifa, published this news, giving its congratulations and blessings to us.

The following is the text of what was published in the Ahmadi magazine "Al-Bushra" issued in Haifa, Rabi' Al-Thani 1406 (December 1985):

### Appointment of Mr Hassan Mahmood Odeh as a Missionary .

According to the instructions of Sayyedna Amir Al-Muminin Khalifatul-Messiah Al-Maood, May God Support him with his victory, Mr Hassan Mahmood Ahmad Odeh will leave the country, accompanied by his wife and children, for London, on Sunday 19th January 1986, for the service of Islam and Ahmadiyya. After Sayyedna Amirul- Muminin, May Allah lengthen his life, had approved the commitment of the life of Mr. Hassan Odeh for the service of the religion, he appointment him as Ahmadiyya Muslim Missionary and religious teacher in Britain. We pray to Allah to help Mr Hassan Odeh in discharging his duties in the service of the religion in the best way, and to protect him and all of his family all the time, everywhere. Ameen.



After completing the preliminaries for the travel, I left the country, accompanied by my wife and children, on 19th January 1986, to meet the Khalifah in London, (his place of residence since 1984), for the service of Ahmadiyya, in accordance with his directions and instructions.



*Some friends bidding farewell at the Tel-Aviv Airport on 19th January 1986, including my father, Mahmood Odeh, (Head of the Community at the time), Muhammad Hameed, (The Indian Ahmadi Missionary), and Salih Odeh (my brother).*



*A sample of the letter-heads used by me when I lived in Haifa, which I had made earlier during my stay in Qadian ("Dar-ul-Masih"). To the right appears "Minarat-ul-Masih", and to the left appears the Globe, with a drawing of "Masjid Aqsa" in Qadian.*



# Meeting "Khalifah IV" and Establishing the Arabic Section

I arrived in London, accompanied by my wife and three children, on Monday, 10th Jumada Al-Ula, 1406 (20th January, 1986).

The following day, I met "Khalifah IV" in his office. The meeting was very emotional. I felt that he was giving me special attention, and he was very pleased by my arrival to work under his direct supervision. We had a friendly talk, and at the end agreed to meet on the following Friday, accompanied with my wife and children. He had arranged a place of residence for my family and I in the new centre, which the Ahmadi Community purchased in Tilford, Surrey, called "Islamabad".

*"Islamabad" was originally a boarding school, comprising of more than ten buildings and a wide, expansive piece of land, used as playgrounds.*



On Friday 24th January, 1986, I met the "Khalifah" with my family. He welcomed us, and inquired about our comfort in the new residence. At the end of the meeting, he gave us some gifts.

*In the office of the "Khalifah" in London: Mirza Tahir, myself and my daughter Sara (Nusrat) on Friday 24th January 1986.*



On 27th January, 1986, the "Khalifah" founded The Arabic Section in the Ahmadiyya Muslim Community, and appointed me as its director. One of the main objectives of this section was to contact Ahmadi Arabs and offer them the

assistance they need to spread the Ahmadi beliefs, both within Arab lands and outside, according to the “Khalifah’s” plans, and under his direct supervision.

After taking the necessary steps to establish this section, and furnishing it with the necessary fittings, etc., I started my work as Director General of the Arabic section, which was the name approved by the “Khalifah”, on 3rd February 1986.

The Khalifah had seen in me, as he himself had mentioned in a later meeting, the fruit of his prayers and the prayers of his predecessors. All the Ahmadi “Khalifahs” had been looking for someone reliable from the Arabs, to work with them to accomplish their goals. He requested me to meet him at least twice a week, and to start publishing a monthly Ahmadi Magazine, in Arabic.

I will not forget his special relationship with me. At the time when other Ahmadies longed to see him and shake his hand, the “Khalifah” used to embrace me in most meetings with him. He would, very often, give me gifts personally, after a meeting, or he would send them to my residence. I used to feel delighted for this special care and closeness I had managed to achieve with him.

*The “Khalifah” on a surprise visit to our home, in “Islamabad”, on 16th March 1986, and giving gifts to my children.*



*The “Khalifah” signed this photo after I had presented it to him in his office, on 19th March, 1986.*



*With a group of inhabitants of Islamabad, on 16th March, 1986, including Munir Uddin Shams, (Ahmadi Missionary, and one of the directors of “Al-Shirka Al-Islamiyya”, an Ahmadi publishing company.) Jalal Uddin Shams, (Ahmadi Missionary and director of the Turkish section in the Ahmadi Community), Mirza Tahir Ahmad (The “Khalifah”) Hassan Mahmood Odeh, (Ahmadi Missionary and Director of the Arabic section in the Ahmadiyya Community) Kaleem Khawar, (Director of the Russian Section in the Ahmadiyya Community) and Munir Javid (an Ahmadi Missionary).*





# My work as Director General for the Arab affairs in the Ahmadiyya Community

**T**he tasks that were allocated to me as Director of the Arabic Section in the Ahmadiyya Community increased day by day. In addition to looking after the affairs of the Ahmadi Arabs and in particular the new Ahmadies, and attending to the correspondence in the name of the Khalifah, and in my name, to various Arabic and Islamic Quarters, I started teaching and undertaking Missionary work. I taught Ahmadi Missionaries who were on refresher courses in Britain, and undertook missionary tours in Britain, to invite Muslims to join Ahmadiyya.

The accomplishment of my tasks was met with the “Khalifah’s” favour. My work with Mirza Tahir became the talk of all the officials and directors working near him. I also proved, with my sincerity and dedication in fulfilling this work, that the choice of the “Khalifah” for me to undertake this task, was a successful and correct decision. Soon, I started receiving letters of recognition from the “Khalifah”, and he started mentioning my activities for the service of Ahmadiyya, in his important speeches in the annual ceremonies in Britain, (details of which will come later). This, of course, was not liked by some of those directors and officials, who saw that I had occupied their positions of working in close co-operation with the “Khalifah”.

My tasks as Director of the Arabic Section in the “Ahmadiyya Muslim Community” can be summarised as follows:-

- 1) Liaising with Arab Ahmadies and looking after their affairs, and taking special care of the new Arab converts.
- 2) Publishing an international monthly magazine in Arabic.
- 3) Translating and replying to all Arabic letters received by the “Khalifah”.
- 4) Drafting special letters in the name of the Khalifah, and my own name, to Arab Scholars and politicians.
- 5) Revising all books, ready for printing, in Arabic.

- 6) Translating into Arabic, all the sermons and speeches delivered by the "Khalifah".
- 7) Producing audio cassettes in the Arabic version of the speeches of the "Khalifah".
- 8) Providing missionaries, and books and leaflets in Arabic, to all Ahmadi centres in Arab countries.
- 9) Hosting Arab delegations during the annual gatherings, held in Britain.
- 10) Teaching Ahmadi Missionaries, who come to Britain for educational tours under the name of "refresher courses".
- 11) Replying to the criticism in Arabic papers on the Ahmadiyya Community.
- 12) Holding preaching meetings in Britain, and attending invitations to talk about Ahmadiyya.

It is noteworthy that all the above tasks were accomplished by prior arrangement with the "Khalifah", and under his direct supervision. In fact, no task is undertaken in this community except with prior permission from the "Khalifah", even many letters which were sent in my own name, and under my signature, used to be referred to the "Khalifah" for his approval. I still have evidence of all the activities I had undertaken during my administration of the Arabic Section in this community. There is room for only a few to be mentioned here.

In the following, I set out excerpts from my diary as Director General of Arab Affairs in the Ahmadiyya Community, which can be summarised by the following working meetings with the "Khalifah". (These are not all the meetings, nor all that has taken place):

**27th February 1986** - My first work meeting with the "Khalifah" as the Director General of the Arabic Affairs in the Community - Talk about establishing monthly Arabic Magazine - Drafting a letter to some Arab leaders, and another to officials in Egypt - Establishing a PO Box in Holland for the Arabic section, for the receipt of post from non-Ahmadies, as the post from Ahmadies will be received in "Islamabad" - Presenting a list of requirements of the Arab Section. The importance of meeting with the "Khalifah" at least twice a week, and communicating with him whenever needed, was necessary.

**12th to 14th March 1986** - Three consecutive days of work meetings, in which the following were completed: Presenting the new letterheads, under the title "Director General of Arabic Affairs". This was met with the much approval of the "Khalifah" - Revising the letter to the officials in Egypt, and presenting other letters to some Arab personalities - presenting a budget for the Arabic Section.



The first letter with the letterheads of the “Director General of the Arabic Affairs”, bearing the number: 0169, dated 11/3/86, to the “Khalifah” “Amir-ul-Momineen”. It says:

*“This is, by the Grace of Allah, the first letter printed on the letterhead of the Director General of the Arabic Affairs. I hand it to your Excellency, with prayers to the Almighty God, to make it a good and blessed beginning for us all.... Yours sincerely and lovingly, Hassan Mahmood Odeh.”*

This letter was handed to the “Khalifah” during our meeting. He took it and signed it, giving his congratulations and blessings.



**19th March 1986** - Editing a letter, directed to the Arabs - Sending Muneer and Naseer, as two Ahmadi Missionaries, to Syria - arranging for a Missionary from South Africa to be sent to Haifa - Establishing branches for the Arabic Section in different countries - dispatching letters to officials and parliament members in Egypt.

30th March 1986 - Reporting on a meeting with a Saudi Gentlemen, in which I discussed the question of Ahmadiyya with him - making a comparison of the new edition of the book “Al-Wasiyya”, with the old edition.

**8th April 1986** - Talking about the Bahai sect in Haifa and Akka, (Acre), and revising their sacred book, “Al-Akdas”, with the Khalifah - printing a poem in praise of the Prophet, by Mirza Ghulam, without mentioning his name, and sending it to Arabs, asking them about the author, so that we could introduce them to Mirza Ghulam if there was any response - presenting the fourth report of the Arabic Section, - preparing letters to Muslim Ambassadors - discussing the meeting of an official from the English Section, with an Arab Muslim personality, in London - revising old Hebrew Books in the British Library, to ascertain whether the name Ahmad was in fact written in the old copies of the Torah.

*“The poem” from the poems of Mirza Ghulam, in praise of our Prophet Peace Be Upon Him, without writing the name of the author. At the end of the poem, the following paragraph was written: “My Dear Brother; if you wish to know, after reading this beautiful poem, who that Great Admirer of our prophet, the author of the above verses, is, then write to me. I will let you know, and provide you with more of his writings, in poetry and prose, in fluent Arabic. Wassalam. Yours sincerely ” (name and address of an Ahmadi member.)*



**13th April 1986** - Looking for a delegate from the community to participate in a meeting to be held in London, about Palestine.

**15th April 1986** - Presenting the fifth report - approving the new printing of the book called "Al-Mawdoodi Fil Mizan", (Al-Mawdoodi Under Scrutiny).

**8th May 1986** - Discussion about the letter from Egyptian scholars, to Napoleon, in order to reply to those who accused Mirza Ghulam of being an English Agent - appointing a young Syrian man, who joined the community recently, as Ahmadi President in Aleppo, in Syria.

**18th May 1986** - Discussing about sending letters, without the address of the sender, to all Arab countries, signed in the name of Hassan Mahmood to non-Ahmadies, and Hassan Mahmood Odeh to Ahmadies.

**31st May 1986** - A letter to African Ambassadors in Egypt, especially the Nigerian Ambassador, after they had met Raja Zafar-ul-Haq, (hostile to Ahmadies) - Drafting a questionnaire to Arab Muftis.

**4th June 1986** - Inviting Ahmad Abu Sardana to work in the Arabic Section - sending a questionnaire to Arab Muftis in the name of Ata Al-Mujeeb Rashid, without indicating that it is written by an Ahmadi, seeking the following Fatwa:

Fatwa question no.1) - Prepared under the directions of the "Khalifah" to the Arab Muftis, and signed by Ata Al-Mujeeb Rashid, (Imam of London Ahmadi Mosque):

"In the name of Allah, the Gracious, the Merciful.

5th June 1986

Your Honourable Sheikh,

Assalamu Alaikam Wa-Rahmatullah-Wa Barakatuh.

I write to your good self, this letter, seeking your Fatwa on a matter which has long concerned me and kept me worried. It concerns a matter which is difficult for me to understand, because I am not well versed in Shariya. I wish to address your good self of learning and grace, to help me with your Fatwa, which you think is in accordance with the Shariya, and for which I shall be grateful.

Dear Sir, can a man be punished in accordance with Shariya, if he does not belong to Islam, and yet he says, "There is no God except Allah and Muhammad is his Messenger.", like any other Muslim, and he hangs around his neck and on his chest a symbol or a chain in which there are verses from the Quran, or the expression: "There is no God except Allah and Muhammad is his Prophet"? If punishment is to be there, what





is it? Should one cut his ears and nose as came in the Quran, according to some, or should the punishment be lashing or cutting of his hand as a thief, or is there any other command in the Quran?

Sir, I request you to explain to me the Shariya Command in this matter, and I look forward to receiving your Fatwa, so I will be satisfied as to what has been required from Allah in His book. May Allah reward you the best reward and accomplish your task for the service of Islam and Muslims. May you remain under the protection and security of Allah. Wassalam.

Yours sincerely,

Ata ul-Mujeeb Rashid.”

(Address was given.)

**17th June 1986** - the “Khalifah” requested me to teach him Arabic at every meeting with him - revising the eighth report, translating Friday Khutbahs in Arabic delivered by the “Khalifah” - talking about the possibility of translating the Quran into Hebrew.

**20th June 1986** - Comments on some of the Fatwas received from the Muftis.

**24th June 1986** - Talking about the Hebrew translation, (non-Ahmadi), of the Quran.

**27th June 1986** - Replying to the newspaper called Al-Muslimoon, on what it published, which was hostile to Ahmadies - Drafting three letters; one to the “Berelwis”, a second to the “Dewbandis”, and a third to the “Wahabis”. (All the letters and the above questions to the Muftis, were prepared under the supervision of the “Khalifah”, and sometimes under his own dictation).

**31st July 1986** - Meeting with the missionaries, and attending to the recommendations of the “Khalifah” to improve the ways of preaching Ahmadiyya: concentrating on young people in different organisations, attempting to be self-confident to become an example to be followed by the preachers, and being friendly to attract people and gain their sympathy. This meeting was attended by Ahmadi missionaries from different parts of the world, and memorable pictures were taken.

*A memorable photograph of the Ahmadi Missionaries from different parts of the world. They arrived to participate in the annual gathering in Britain under the leadership of the “Khalifah”, Mirza Tahir Ahmad. This photograph was taken in the Headquarters of the Community in London, on 4th August 1986. Hassan Odeh is seen in the above row, behind the “Khalifah”.*





5th August 1986 - A meeting with the Arab delegation, who came to participate in the annual gathering, from Haifa, (20 members), with the "Khalifah", in Nusrat Hall in the Community Headquarters in London. The "Khalifah" seated me next to him, and started his talk by expressing his delight on the achievement of my work for the service of Ahmadies.

*Hassan Odeh during his simultaneous translation of the proceedings of the annual gathering in 1986 in Britain.*



*And during the recitation of the Quran (Tilawa) on the opening of the celebration.*



*An aerial view of the location of the Ahmadi annual gathering in "Islamabad", Tilford, on 25th, 26th and 27th of July 1986. This was the first annual gathering in which I participated in the presence of the "Khalifah", which I opened with recitation from the Quran. In this, as in the two coming celebrations, I translated, into Arabic, all the events and proceedings of the gathering, and recorded what was said by the "Khalifah" about the activities of the Arabic Section in the Community, and his pride in my performance of his tasks. This gathering was attended by about 4000 Ahmadies.*



**21st August 1986** - Determining the deadline for the issue of the Arabic magazine, and talking about the topics that will be published therein.

**26th August 1986** - Commenting on what was published by Al-Muslimoon recently about the financing of the Church to Qadianiyya, and suggestion of the "Khalifah" that this magazine should be prosecuted.

**17th September 1986** - The "Khalifah" called me "the Comet" (Al-Shihab-Al-Thaqeb) and expressed his delight in the replies I had prepared in response to the magazine, Al-Muslimoon.

**9th October 1986** - Meeting with young Moroccans who had joined Ahmadiyya.



*Mirza Tahir, who was very delighted at the meeting of the young Moroccan men who had joined Ahmadiyya (but their allegiance did not last long).*



**20th October 1986** - Appointment of my brother Ahmad, (he left Ahmadiyya later on), as an Official of the Foreign Affairs of the Community in Sweden - Revising what was published by "Al-Matraqa" - Contacting Dr Badwi.

**9th November 1986** - Meeting with the "Khalifah", accompanied with Directors of the other Sections, discussing: the replies of the muftis, the matter of Al-Muslimoon, and the new Ahmadies. The Khalifah complimented me during this meeting, on my performance and on the way I present my reports.

**13th November 1986** - The Arabic Section receives reinforcements by two prominent Ahmadies: Sheikh Mustafa Sabit, (from Egypt), and Sheikh Ahmad Abu-Sardana (from Gaza) - Meeting with the "Khalifah" in their presence, and talking about preparing the magazine for printing, and revising some of the books for publishing.

*Ahmad Abu-Sardana and Hassan Odeh, guests of the Imam of the Ahmadi Mosque in London, Ata-ul-Mujeeb.*



*From the left: Mustafa Sabit, Ata-ul-Mujeeb, Hassan Odeh, and Sardar Ahmad (one of the volunteers in the Arabic section).*

**28th November 1986** - Papers received by the "Khalifah" from the Ahmadiyya community in Haifa, about Abu Sardana. The "Khalifah" changed his mind about keeping him in work in London.

**3rd December 1986** - Abu Sardana bade farewell to the "Khalifah", who has requested him to work as a freelance Ahmadi missionary in Gaza, (independent of Haifa), and that he will try to invite him here again. The "Khalifah" gave him a gift of a ring, on which is engraved: "Is Allah Not Enough For His Servant", and



another gift for his wife. (Abu Sardana left Britain the following day, and today lives in Gaza, away from Ahmadiyya and Ahmadies).

**25th April 1987** - Talking about the contents of the first issue of the magazine, and the importance of establishing a modern Ahmadi printing press in "Islamabad", under the supervision of the Egyptian Brother, Mustafa Sabit.

**8th May 1987** - Discussing a letter from Al-Ansari, (one of the opponents of the community in Pakistan), and drafting a letter to him - The "Khalifah" mentions that he first knew of my family name "Odeh" from his brother, his predecessor, when he visited us in Sweden, where we prepared delicious food for him, his wife and family. Mirza Tahir then expressed his wishes to eat Arabic food.

**28th June 1987** - The Khalifah terminates the work of brother Sabit in the printing project, "Arraqueem Press", when it neared completion. He asked him to work with me in preparing the issues of the magazine.

*At "Islamabad", Tilford. From the right: J.D.Shams, incharge of the Turkish section; Dost Muhammad Shahid, the Ahmadiyya Community Historian; Hassan Odeh, Director of the Arabic Section; and Major Mughul, Clerk, on Feb. 1986.*



*At the Ahmadiyya HQ in London with members of the English section. March 1986.*

*During The Ahmadiyya Annual Gathering in UK, July 1986. From the right: Hassan Odeh, Mirza Luqman, (son of the third Khalifa), and Abdulwahab Adam, (Amir of the Ahmadiyya community in Ghana).*



**19th July 1987** - A meeting to discuss the preparation for the annual gathering in Britain, the second since the foundation of the Arabic section, on the 8th and 9th of August, 1987 - Meeting accompanied with the missionaries - Special importance to be given to the missionary work in Africa and Arab countries.

**26th September 1987** - A letter to the participants in the meeting with Zia-ul-Haq during his visit to Jordan - An explanatory letter to the journalist Abu Nab - At the



request from the “Khalifah”, we complete the summary of the speech of Muammar Al Gaddafi, which was recorded on tape - Request for special attention to new converts.

**20th November 1987** - The “Khalifah” assures me that he reads all the reports which I send him, and he is delighted by them.

Specimen from the reports of the Director General of the Arabic Affairs in the Ahmadiyya Muslim Community, which was presented to the “Khalifah” in Urdu for his observation:

Report No. 10 dated 3rd September 1986, for the period between 1st July and 3rd September 1986. I met with the Khalifah 7 times during this period, in which the following:

matters were discussed: a programme for the printing of Arabic books, continual seeking of Fatwas from Muftis, informing the World Muslim League on the situation in Pakistan. etc. (and this is the copy of the first page of the report). The “Khalifah” wrote on the report, in his handwriting: “May Allah reward you the best reward, in this world and the Hereafter. (Signed) Mirza Tahir.”



Report No. 11 and 12, dated 1st January 1988, for the period from 1st November to 31st December 1987. The following are excerpts from the first page of the report:

In addition to the Official correspondence, (between this office and other various offices of the community), this office received 34 letters from abroad, all of which have been replied to. Further, the office sent 159 letters to important personalities and various quarters. Replies were sent to the following magazines, on what they had published: “Al Bared-al-Islami” Egypt, “Al-Umma Al-Islamia” Egypt, “Al-Muslimoon” London, “Al-Yaqeen” Pakistan, etc. (The “Khalifah” wrote on this report, in his own handwriting: “Alhamdulillah, (Thanks to Allah). Allah reward you the best reward. Allah is with you.



(Signed) Mirza Tahir.”

**29th December 1987** - Discussing the matters: the journalist Abu Nab, Muhammad Kazem the Egyptian, a letter to Prince Abdullah, and another letter to those who are concerned about Islam in Uganda.

**12th January 1988** - Choosing the name Al-Taqwa for the Arabic Magazine - Confirming my appointment as a responsible official and its Editor-in-Chief - Talking about its goals, and to whom it should be sent and not sent.

**29th February 1988** - "Let Mr Odeh come in" said the "Khalifah", and then he stood up from his seat to receive and shake hands with me. The first thing he said was, "We made a mistake when we did not take you with us in our tour to Africa, (he had just returned from a tour of several African countries), as your presence with us would have been very beneficial." He started talking to me about the success of his tour.

**7th March 1988** - Mentioning an African (George, from Senegal) who claimed that he was the "promised Messiah". The "Khalifah" said that he was a liar and "dajjal", which has been mentioned in the Hadith - Replying to the questions of the Egyptian Ahmadi, Muhammad Al-Shaffie - Approval of the "Khalifah" to my suggestion to collect the books and other compilations of Mirza Ghulam in Arabic, and to get them printed in volumes, like "Ruhani Khazain", independently.

**22nd March 1988** - Discussing the matter of the Arabic computer, and the preparation of the issues of Attaqwa in it - Talking about the length of time which the "Khalifah" spends outside Pakistan, and that it is being in the interest of Arabs and Turks - There was a young Arab man from Yemen who had accepted Ahmadiyya on that day. The "Khalifah" said that he had seen in him signs of accepting the truth, (this young man then left Ahmadiyya afterwards). There was also another Turk. I do not know what happened to him afterwards.

**13th April 1988** - Condolences sent to the relatives of Munir Al-Husni, one of the Ahmadi veterans, in Syria.

*From the right: Hassan Odeh, and the new converts, the Yemeni and the Turk, with a group of Ahmadies, in "Islamabad". 13th April 1988.*



**1st May 1988** - The date of publishing the first issue of Al-Taqwa.

*Hassan Odeh, the Editor-in-Chief of Al-Taqwa, holding the cover of the first issue, published in the Arraqueem press in "Islamabad" on 10th May 1988.*



Ahmadiyya



*On the same day in my house in "Islamabad",  
and the first issue is ready for distribution.*

*The photo of the covers for the other issues  
of Al-Taqwa, which were published under the supervision of  
the Director General of the  
Arab Affairs Section, before the announcement  
of his non-allegiance from Ahmadiyya.*



*The following was the  
caption of the  
magazine*

*Al-Taqwa: "Islamic  
monthly magazine,  
issued by the Arabic  
Section of the  
Ahmadiyya Muslim  
Community.*

*Editor in Chief:  
Hassan Mahmood  
Odeh."*

**25th May 1988** - The "Khalifah" admires my Arabic translation of his speeches and its recording, in my voice, on the audio tapes, and assured me that what I was doing in the publishing of the magazine Al-Taqwa and the Arabic translation of his speeches will play a vital role in the history of Ahmadiyya (see the letter) - Talking about Abu Nab after he had left Ahmadiyya - A young Moroccan man, (a new Ahmadi), arrives in "Islamabad" for work.

After translating and recording the Eid-ul-Fitr Sermon of the "Khalifah", and sending it to him with my letter, the "Khalifah" wrote in reply, with his own handwriting, as follows:



"Al-Hamdulilla (Thanks to Allah)

God has chosen you to undertake this historic task, and He Himself increases your ability to discharge this task, and He enlightens your mind and heart with new lights. This role in the expansion of the relationship between Ahmadiyya and the Arab world

will have a historic impact, Inshallah. The translation of the Khutbahs (sermons) and the publishing of Al-Taqwa will prove themselves to be the two most important foundations in this new order, God willing and with His grace. May Allah reward you the best reward, and Allah is with you. Wassalam.

(Signed) Mirza Tahir, 23rd May 1988.

**22nd June 1988** - Revising the Arabic translation of Al-Mubahala with the "Khalifah". He admired the translation and expressed his desire to have it published in the second issue of Al-Taqwa. He apologises for his excessive work involved in the signing of letters. He tells me, "imagine, I spend three hours every day only signing letters."

**1st July 1988** - Meeting with the "Khalifah" in the company of my parents. Talking about Haj and a letter to Al-Baz, because the authorities, (in the department of Haj registration on the West Bank), refused my father's application to perform Haj, after he insisted that he was an Ahmadi. (Those Ahmadies who hide their religion perform Haj).

**17th July 1988** - The "Khalifah" visits us, in my residence in "Islamabad", to have Arabic food with us, accompanied by Mirza Luqman (his son in law and the son of his predecessor, the one who visited us in Sweden), and another Ahmadi personality. A conversation took place, which lasted for nearly one hour, and was on family and other friendly matters.

*With the "Khalifah" Mirza Tahir, accompanied by my parents, in his office in London on 1<sup>st</sup> July 1988.*



*During the meal in my place of residence in "Islamabad". In the photograph: Mirza Luqman, Mirza Tahir and Mahmood Ahmad, on the 17th July, 1988.*

**4th August 1988** - Meeting with the "Khalifah" with new young Ahmadi men from Algeria. They signed the allegiance papers in my house, and the "Khalifah" was very delighted with them. (They left Ahmadiyya afterwards).



Mirza Tahir with the "new Ahmadies" from Algeria in his office in London on the 4th August 1988. Their joining the Ahmadiyya movement was considered a success to Ahmadiyya.



**26th August 1988** - The "Khalifah" leaves Britain, and this time for a tour to East Africa.

**4th October 1988** - Meeting with the "Khalifah" after his return from Africa, talking about his tour, and the affairs of the Arabic Section.

**8th October 1988** - The "Khalifah" visits "Islamabad", and holds a European meeting and asks me to translate his talk to Arabic.

**12th October 1988** - Talking about matters of Al-Taqwa magazine in the company of the Board of Editors.

**27th October 1988** - Attaching importance to doubling the efforts to develop Al-Taqwa further, and continuation in Arabic translation of the speeches of the "Khalifah".

During the end of this year, and at the beginning of the next year, (1989), the "Khalifah" undertook several tours to Europe and America. Therefore, my meetings with him during that period were limited, and did not exceed ten meetings. During this period, I was in the process of reviewing my beliefs of Ahmadiyya, even though communication was still going on with the "Khalifah", and I used to send reports of what I was performing, for which he was thankful.

The following are samples of correspondence and letters, as well as evidence of some of the important events and correspondence that took place during the period of my administration in the Arabic Section of the Ahmadiyya Community 1986-89:

*A rare photograph of Mirza Tahir wearing a coat which belonged to his grandfather, "the Messiah and the Mahdi", during Eid-ul-Fitr celebration of 1986, in Islamabad", Tilford. This was an opportunity that can never be missed by the Ahmadies who were present, to seek blessings, by touching the "Messiah and Mahdi's" clothes on the body of his grandchild, "Khalifah IV", in accordance with the Wahi that descended on Mirza Ghulam, saying: "I shall bless you with a great deal of blessings. Even the kings will seek blessings by touching your clothes."*



## 1987

*Mirza Tahir is teaching a young Syrian man, (a new Ahmadi), the art of shooting, in "Islamabad", on 27th September 1987. Mirza Tahir used to perform his athletic hobbies in "Islamabad", especially shooting the "clay pigeons" with his rifles.*



A letter from the additional Director of the Department of Publication to Hassan Mahmood Odeh, asking, in it, his opinion on subjects and books ready for publication in Arabic. This is its text:

“Respected Mr. Hassan Mahmood Odeh,

Assalamu-Alaikum-Wa-Rahmatullahi-Wa-Barakatuh.

I hope you are well. I enclose to your good self, with this letter, some of the Drafts. Please let me know of your opinion on the contents and grammar. Do you think this will have an impact on the Arabs of today? Please let us know which of the accompanied topics is to be published as a matter of priority and importance in this time.

\* Please look into the excerpts which have been compiled from the writings of the Messiah (pbuh) and whether their flowing order is good, etc.

\* Please also let us know your opinion on the importance of the topics which have been sent to you from the compilation of Saleem Al-Jabi, (a Syrian Ahmadi), and its linguistic value.

Please return each draft when it has served your purpose. Please acknowledge receipt of these drafts.

Wassalam. Sincerely,

(Signed)”

A list of accompanied drafts:

- 1) The Holy War in Islam, “Al-Jihad fil Islam” (Hassan Mahmood Odeh)
- 2) The Succession in Islam “Al-Khilafah fil Islam”(Abdullah Asad Odeh)
- 3 The Finality of Prophethood and the Ahmadiyya Community “Khatimun Nabeen Wal Jama Al-Ahmadiyya” (Ahmad Hussain Abu Sardana)





- 4) Hazrat Ahmad and his Truthfulness "Hazrat Ahmad Wa Sidqih" (Excerpts)
- 5) The Holy War and its Rules "Al-Jihad Wa Sharaitu" (Excerpts)
- 6) The Final Prophet and his Blessings "Hazrat Khatimun Nabeen Wa Feudhu" (Excerpts)
- 7) Death of the Messiah, Jesus, son of Mary "Wa Fat Al-Masih Isa ibn Maryam" (Excerpts)
- 8) The Truth of The Dajjal "Al-Dajjal Wa Haqiqatuhu" (Excerpts)
- 9) Criticism of the Signs that say Jesus is Alive "Naqd Al Adillah allati yah tajju biha Badh Anas Li Ithbat Hiyat Al-Masih Al-Naasri" (Excerpts)
- 10) Do Ahmadies Deny the Finality of Prophethood? "Hal Younkir Al-Ahmadiyun Khatmun Nabuwa?" (Excerpts from Dawat Al-Amir)
- 11) Muhammad's Message and Examination of Prophethood "Al-Resalah Al-Muhammadiyah Wa Maayer un Nabuwa" (Saleem Al-Jabi)
- 12) The Glad Tidings ! "Al-Beshara !" (Saleem Al-Jabi)
- 13) The Talk of Allah... "Kalam Allah..."(Saleem Al-Jabi)
- 14) The Past Glory of Muslims and Their Decline Today "Adhamatul Muslimeen Al-Ghabirah Wa inhitaat al-yaom" (Saleem Al-Jabi)
- 15) The Death of Jesus of Nazareth "Wa Fat Al-Masih Al-Nasiri" ( Saleem Al-Jabi)
- 16) Who is Rejecting the Finality of Prophethood ? "Man Howa Al-Munkir Li Khatmun Nabuwa?" (Shareef Ameeni)
- 17) The Use of the Word "Khatmun Nabeen" in the Arabic language. "Istimal Lafth Khatmun Nabeen fil Lisan Al-Arabi" ()
- 18) The Ahmadies are True Muslims "Al-Ahmaddiyuun Muslimoon Haqqiqiyoon" (Shareef Ameeni)



(Signed) The Compiler of the list, 2nd February 1987.

A letter from the additional Director for Missionary work, in which he asks Hassan Odeh to teach the students on a refresher course, (who are non-Pakistani Ahmadi Missionaries), and the following is the text:

"Respected Hassan Odeh,

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu, It has been allocated to you, the task of teaching the students on refresher courses in the year 1987, from 10:40am until 11:20am, in English, on the topic of Lecturing. The following is a list of topics for lectures:



- 1) Death of the Messiah.
- 2) Finality of Prophethood.
- 3) Truthfulness of the Promised Messiah (pbuh)
- 4) The Khilafah (succession)
- 5) The revelations and Divine messages.
- 6) The signs of the Mahdi

The teaching course will start from 10th August until 23rd August. Your lectures will start on the 11th and will continue once every two days.

(signed) Additional Director for Missionary Work, 6th August 1987.

*Hassan Odeh next to Mirza Tahir, with a group of Missionaries who attended from African and Asian countries, to participate in the refresher course in 1987, in "Islamabad", Tilford, August 1987, in front of the Ahmadi London Mosque.*



*The two Imams of "Islamabad" Mosque inside the Mosque with their children: Usman the Chinese, the first Imam, and Hassan Odeh, the second Imam. (The "Khalifah" used to pray in it during his stay in "Islamabad", and it was used to hold meetings of Ilam and Irfan, which is a name well known amongst Ahmadies in meetings of questions and answers, held by the "Khalifah".)*

*With a group of Yemenis during a Missionary tour in Birmingham, 12th July 1987.*





**17th July 1987** - After the return from a successful Missionary tour in Birmingham, on 12th July 1987, the “Khalifah” sent a gift, accompanying the following letter, expressing his delight, and this is its text:

“My Beloved Dear Hassan Mahmood Odeh,

Assalamu Alaikum Wa-Rahmatullahi-Wa-Barakatuh.

I have received a detailed report about your Missionary activities with the Arabs in Birmingham, which I read with great delight. I request Allah to make your expression very effective and to increase your eloquence, and to make you increasingly successful for the service of religion. You have now got good experience in holding question and answer sessions, (debates), and it is possible for you to undertake these tasks successfully. I would also like you to be ready for those kinds of sessions in the future. May Allah support you. To express this delight, I am sending to you a packet of sweets. Wassalam.

Sincerely,

(Mirza Tahir Ahmad), Khalifatul-Masih IV”



*Hassan Odeh, whilst translating the speeches of the 1987 annual celebrations.*



*Arab participants in the Ahmadi celebration in “Islamabad”, in the year 1987, during a visit to Hassan Odeh, at his place of residence.*



**1988**

The prime minister of Tuvalu, Dr. Tomasi PuaPua on a visit on 26th March, 1988, to "Islamabad". He is seen in this photograph shaking hands with Hassan Odeh. With him is the Ameer of the Ahmadi community in Britain, Aftab Ahmad, who is introducing to him the inhabitancy of "Islamabad" and workers in the Ahmadi Administration. (Tuvalu is a country in the United Nations, and consists of Small Islands in the Indian Ocean, having an area of 24 km square. Its inhabitancy, according to the statistics of 1991, are 10,090. Its capital is Phonaphoti, according to the statistics of 1992. Phonaphoti's inhabitancy number is 3,100. It has a government and a flag, but has no independent currency and uses Australian dollars.)



The "Khalifah" alone was not the only admirer of my work in the service of Ahmadiyya, as Director of the Arabic Section. Letters of appreciation used to reach me from Ahmadies from different parts of the world, who received news of the activities of the Arabic Section in the Ahmadi Community. The following is a letter from the Ameer (Head) of Qadian, Mirza Wasim Ahmad, grandson of the "Messiah and the Mahdi", as follows:

"In the name of Allah, the Gracious, the Merciful.

We thank Him and pray for his prophet and for his servant, the promised Messiah, Qadian, 9th February, 1988.

Dear Brother Mr Hassan Mahmood Ahmad Odeh,  
May God protect you.

Assalamu Alaikum Wa-Rahmatullahi-Wa Barakatuh.

I have received your letter, and in it was your reply to the lies of the magazine, Al-Muslimoon International. May Allah Reward you the best Reward....This is from the grace of God and your good self that our master Ameer-ul-Mumineen, May Allah Support Him, has entrusted you with an important matter for the Preaching of the Ahmadiyya Muslim community within Arabs, and appointed you the General Director of the department of the Arab Affairs.



It gives me great pleasure to know that you are discharging this task in the best way possible; thanks to Allah for this.



May Allah make you successful, to discharge your tasks and duties in the service religion of which he approves, and bless your good efforts and may Allah guide through you, many of His creation. Ameen.....As regards, members of the community in Qadian are all, with the grace of God, very well. Please convey my Salaam to all Ahmadies in Islamabad and London. May God be with you at all times. May you remain in prosperity every year.

Wassalamu Alaikum Wa-Rahmatullahi-Wa Barakatuhu.

Yours Sincerely,

Mirza Wasim Ahmad

Head of the Ahmadiyya Muslim Community in Qadian.



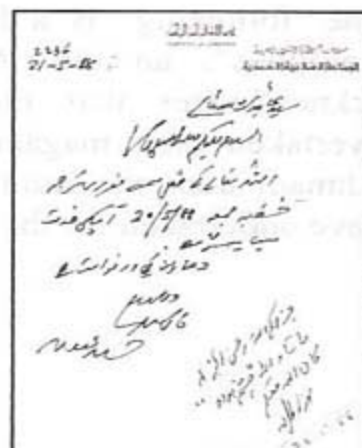
*Mirza Wasim Ahmad, Ameer of Qadian, during his visit to us in "Islamabad", during the Ahmadi annual celebration of 1987. In this photo, he is with Ahmad Bin Hassan Odeh.*

This is a specimen from the letters from Director General of the Arab Affairs to the "Khalifah", about his activities in the issuing of the magazine Al-Taqwa, and translation, into Arabic, sermons and speeches of the "Khalifah", together with the observations of the "Khalifah".

A letter dated 13th May 1988, to the "Khalifah", in which I informed him about what has been achieved for issue No. 2 of Al-Taqwa. The letter is returned and contains the following observations, in the handwriting of the "Khalifah": "May Allah Reward You the Best Reward and Support You With the Holy Spirit. (signed) Mirza Tahir, 13th May 1988".



This letter, dated 21st May 1988, is about simultaneous translation of the Friday sermon, and in it Mirza Tahir writes, in his own handwriting: "May Allah Reward You the Best Reward. "Mashallah". May Allah keep you away from the evil eye (May Allah Protect you from the eyes of jealousy). May Allah be with you. (signed) Mirza Tahir, 22nd May 1988".



A letter, again about translating, into Arabic, his speeches, returned and signed by his private secretary, and in it the "Khalifah" says: "May Allah Reward you. With the Grace of Allah, your ability to discharge your task is getting better day by day. "Mashallah". May Allah keep you away from the evil eye. (Allah puts away from you the eyes of jealousy). (signed) Nasir Ahmad (one of the Missionaries who has been sent to Syria, by recommendation from the Arabic Section). 18th June 1988".



## 1989

The remarks of support and encouragement from the "Khalifah" kept on reaching me, until I was about to leave Ahmadiyya, in 1989.

On this letter about my work in the Ahmadi magazine Al-Taqwa, Mirza Tahir writes, in his handwriting

"May Allah Reward you the Best Reward. May Allah Support you with his mighty support. (signed) Mirza Tahir 18th January 1989"



In reply to the translation of his speeches, he writes "May Allah reward you the best reward in this world and the Hereafter. (signed) Mirza Tahir, 24th January 1989".

*Hassan Odeh in his house, during the translation into Arabic and recording of the speech of Mirza Tahir on Audio cassettes. 20th March 1989*



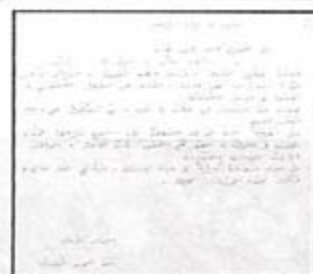
The following is a letter from the editor of a magazine called "Review of Religions", an old Ahmadi magazine in English. Amatul Majeed Chaudhry acknowledges that the magazine Al-Taqwa, of which I was the editor, has overtaken their magazine, without a doubt. She, being a respected lady in the Ahmadi administration, expressed her admiration of the audio translation that I have undertaken for the speeches of Mirza Tahir Ahmad.



The cover of the magazine "Review of Religions", and on its first page, the name of Amatul Majeed Chaudhry, the managing editor.



The letter is reproduced below (with many grammatical errors in the Arabic text):  
 "Islamabad 28th February 1989  
 Bismillah-Al-Rahman-Al-Rahim  
 (In the name of Allah, the Gracious, the Merciful)  
 My Respected Brother Hassan Mahmood Odeh,  
 Assalamu Alaikum Wa-Rahmatullah Wa-Barakatuhu,  
 I obtained two issues of the magazine Al-Taqwa, and translation of Friday Sermon of 10th February, with thanks.  
 I do not have the ability to express my appreciation and thanks for your great efforts in the service of Ahmadiyya. Your magazine has overtaken our magazine, without a doubt and for that, I congratulate you from the depth of my heart. I am delighted that I was able to listen to your translation of the Friday sermon, in Arabic and understand it fully because your words and sayings were said with dignity and eloquence. This indeed is a great pleasure in one's life. May Allah accept your services and bless your good efforts.  
 Asking your prayers,  
 Amatul Majid Chaudhry.



Not long into this year (1989), I started looking into the Ahmadi beliefs afresh. This time, I was looking with a critical eye and a conscious heart, after wide experience and knowledge of the work within the establishment, and in close association with the "Khalifah" and his retinue. The search for the truth continued until Allah guided me to announce my renunciation later on in the same year. The Eid-ul-Fitr of that year (1409 A.H.) was my last Eid with the Ahmadies.

Ahmadies listening, in this large tent, to the speeches of the "Khalifah" on Eid day.



*Hassan Odeh shaking hands with the  
"Khalifah", congratulating him, on Eid.*



*Mirza Tahir distributing chocolates to  
the children near his house in "Islamabad",  
7th May 1989.  
Mirza Tahir used to distribute sweets  
to the queue of children who waited  
for him, every time he came to his (additional)  
home in "Islamabad". (Mirza Tahir  
normally lives in London.)*



*Last memorable photos I took of Mirza Tahir, here  
seen without his famous turban,  
playing table tennis in "Islamabad", on 3rd June  
1989.*





# Close association with the "Khalifah" and his Retinue

It had become clear that the "Khalifah" is the one who runs this administration and has the last word for everything. Nothing takes place at all without his knowledge and approval. In one way, he is the only element in this community which is treated with a halo of sacredness. He is considered by all Ahmadies as the rope of Allah and His "Khalifah" (representative), and he sees with the eyes of Allah. And from another angle, if there was any mistake in the program of the community or in their offices, the "Khalifah" is the first one to be distanced from it, for if the "Khalifah" was accused of any corruption or mistake, the sacredness would go away, and so would the claim that he sees through the eyes of Allah, and that he is the rope of Allah and His representative on Earth.

Like any other sincere Ahmadi, despite questioning some of the decisions the "Khalifah" made during the work meetings we had, or in the sermons he delivered, I would quickly defend his decisions, taking to consideration that he sees through the eyes of Allah, and that Allah informed him about those particular matters.

However, time revealed to me that not only was the "Khalifah" surrounded by his retinue and officials, who were far away from goodness and virtues, but also that the "Khalifah" himself was like any other man, capable of making mistakes. I still remember that one day I was discussing with him about a man I brought from Palestine, (after his consultation), to work in the Arabic Magazine, and he told me, after meeting the man, that God had informed him that this man was unsuitable for this job. It later transpired that he had received a letter in which the man was badly portrayed.

Day by day, my work in the administration was adding to my questions and suspicion of the sacredness of the "Khalifah". I saw him make mistakes like any one of us, even in the recitation of the Quran and in prayers. He used to be forgetful, did not have any command of Arabic, and made mistakes even in reading the Hadith, written with clear writing in front of him. As far as crying during prayers is concerned, he cried very much, like his predecessor and his brother in Qadian. This family - "the family of prophethood" as some people like to call them - excelled in this art.

My increasing knowledge of those close to the "Khalifah", whether from his relatives or not, reassured me that they were not, in any way, of an exemplary



character of “Taqwa”, (fear of Allah), and virtue. All of them, (including ambassadors, scholars and doctors), have sold their intellect to become “rabbits” before the “Khalifah”. If he was happy with them, then God was happy with them, and if he was angry with them, then God was also angry with them. This is no exaggeration. In fact this is the same feeling which I felt myself towards the “Khalifah”, until Allah guided me to the truth. There was no one happier than myself when I met or embraced him, when he used to pray for my happiness and a place in Heaven, and when he visited us in our home and we had a meal together. I was also happy when he used to compliment me in front of my family and relatives, and in his speeches in the presence of many Ahmadies, or when he used to give me gifts with letters of compliment and respect.

The worst times I had were when he used to hear talks of devious people, against me, and wrote to me, to say that he was not happy with some of my acts or matters, without verifying the truth or asking me. At those times, I used to ask how the “Khalifah”, the “rope of Allah”, could behave in this manner.

In short, the “Khalifah” is a symbol of pride to Ahmadies, who flaunt him around as their “Khalifah” in the Islamic world and elsewhere. There is no “Khalifah” in this world today except in the Ahmadi movement. He is the “Leader of the Believers”, (“Ameer-ul-Mumineen”) and the “fourth Khalifah of the Messiah”, in receipt of divine revelation. One day, I was myself a witness to such a divine revelation, when Mirza Tahir came on Friday, 24th March 1989, (the day when Ahmadiyya started in the second centenary, according to the Western calendar), and he informed those present in the beginning of his Friday sermon, in “Islamabad”, that Allah told him in the morning, “Peace be on you and the mercy of Allah and His blessings”, and after a second, he apologised and said, “I am sorry. Allah only told me: “Peace be on you and the mercy of Allah” and didn’t say: “and His blessings”. This is in congratulation to all the Ahmadies on this occasion.” (I have these words taped.)

I left that meeting, and probably others with me, having these questions in mind: How can this man make a mistake about words of God he received only a few hours before? What is the providence in such a revelation from God, which comes in accordance with the Christian calendar, instead of using the Islamic calendar, in which case more than three years have passed?

*Two flags, the Ahmadi and the British, flying above the marquee of the celebration of the second centenary in Islamabad, Tilford, Britain, on Friday 24th March, 1989.*





*The "Khalifah" delivering his speech to Ahmadies on Friday 24th March, 1989, and informing them of the "Wahi" he had received in the morning of that day: "Assalamu Alaikum Wa-Rahmatullah."*



Situations like these only increased my questions and made me look, not only upon the "Khalifah", but also on Ahmadiyya beliefs, from a different point of view, about which, up to that time, I had no doubt whatsoever. I didn't pay attention, until then, as to what we used to receive through the different types of Muslim media, or from Muslim Scholars, about the falsehood of the Ahmadi beliefs, because I, having been brought up like other Ahmadies, disregarded Muslim scholars and believed all that they said against Ahmadiyya were lies.

In fact, some of the mistakes made by some Muslim writers about Ahmadiyya helped the Ahmadies in their views, that they are right and the Muslims are wrong. For this reason, up to that time, I was not very concerned by the remarks I used to hear from Muslims, during my missionary meetings in Britain, about the Ahmadi beliefs and, in particular, the personality of Mirza Ghulam.

With regard to the retinue and those who are nearer to the "Khalifah", they were regarded not infallible. Their criticism, and accusations against them is acceptable in every way, as long as it does not touch the "Khalifah" or the Ahmadi belief itself.

# New Ahmadies

**T**he “Khalifah” had always attached importance to new Ahmadies, especially from the Arabs. He advised me more than once that I should keep in touch with them and encourage them in participating in the Ahmadi celebrations. Air tickets and sponsorships were sent to selected young Arab Ahmadies to participate in the Ahmadi celebrations, and then to focus the light on them as the fruit of the Ahmadi Missionary efforts.

Since the Ahmadi Community was in need of “new blood” to show its activities and strength, it provided, in its various centres in the world, and in Europe particularly, facilities to pick those young Arab men who had arrived in that country in search of work or education. The “Khalifah” used to allocate a large amount of time on this project to discuss matters with me, and had shown great concern.

Some of the first documents of allegiance, (document to join the Ahmadiyya), which reached us were from: Moroccan students who were studying in Norway, Lebanese refugees in Germany, and young Algerians and others in Britain. It was surprising, as far as I was concerned, to see the speed in which those young men accepted the Ahmadiyya mission. They never hesitated to sign the allegiance to Ahmadiyya. (Every allegiant entering the Ahmadiyya, male or female, needed to sign allegiances, which contained ten conditions, the last of which is the allegiance to obey Mirza Ghulam and his successors, in whatever “good matter” he orders them.)

In the following is a summary of the conditions of allegiance, as determined by Mirza Ghulam, and the full text of the papers attached to it, which should be signed by everyone entering in allegiance. Mirza Ghulam tried, through these conditions and under the cover of well-known Islamic commands and prohibitions in law, to direct his followers to the obedience and reverence of his English masters, in addition to obey and donate money to him. He declared that, clearly, saying, “I spent most my life helping and supporting the English government.” (Ruhani Khazain, vol.15 p.155), and, “It is not hidden from this blessed government (Britain) that we have been one of its servants, well-wishers and advisors for a long time, and each time, we approached it with sincere hearts.” (Ruhani Khazain vol.8 p.36) “Every Muslim ought to obey this government sincerely.” (Ruhani Khazain vol.15 p.114).



With obedience to him, (in good matters), Ahmadies as a consequence are forbidden from Jihad. He said, in another place: "Today, the command of Jihad by sword has been cancelled, and there is no Jihad after this day. He who raises the weapon on the infidels would be acting in contradiction to the prophet of Allah....I am the promised Messiah, and there is no Jihad (Holy War) with weapons after my coming, today." (Ruhani Khazain vol.16 p.28). In compliance to the orders of Mirza Ghulam, every Ahmadi has to pay at least 6 1/4% from his income, and 10% if that Ahmadi wanted to be in receipt of commendation. (See chapter of Commendation.)

### The Conditions of Allegiance To Ahmadiyya:

#### (Page 1)

"The Conditions of Bai'at (Initiation) to join the Ahmadiyya Movement in Islam, by Mirza Ghulam of Qadian, "Promised Messiah and Mahdi (pbuh)":

- 1) The initiate shall solemnly promise that he shall abstain from Shirk (association of any partner with God)...
- 2) That he shall keep away from falsehood, fornication, adultery...
- 3) That he shall regularly offer the five daily prayers....
- 4) That under the impulse of any passions, he shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular...
- 5) That he shall remain faithful to God in all circumstances of life...
- 6) That he shall refrain from following un-Islamic customs and lustful inclinations...
- 7) That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness...
- 8) That he shall hold faith, the honour of faith, and the cause of Islam dearer to him than his life, wealth, honour...
- 9) That he shall keep himself occupied in the service of God's creatures...
- 10) That he shall enter into a bond of brotherhood with this humble servant of God, (Mirza Ghulam), pledging obedience to me in everything good.."



#### (Page 2)

A letter prepared before hand for the initiates. This is its text:

#### "INITIATION FORM

Hazrat Ameerul Momineen Mirza Tahir Ahmad, Khalifat-ul-Masih IV. (May Allah Strengthen your hand.)



Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh.

I have studied and wholeheartedly accept "Conditions of Bai'at (Initiation)". I hereby submit the following initiation Form duly completed, and request Huzoor (the name given to the "Khalifah" by Urdu-speaking Ahmadies) to kindly accept my pledge of initiation.

I bear witness that Allah alone is to be worshipped. He is One, having no partner, and I bear witness that Muhammad is the Servant and Messenger of Allah.

I bear witness that Allah alone is to be worshipped. He is One having no partner, and I bear witness that Muhammad is the servant and Messenger of Allah.

I hereby pledge my initiation at the hand of Hazrat Mirza Tahir Ahmad and enter the Ahmadiyya Movement and seek forgiveness of Allah from all past sins, and will do my utmost to guard myself against all kinds of sins in future. I will not associate anyone with Allah. I will not entertain it with ill will. I will not indulge in backbiting. I will not cause sufferings to anyone. I will give precedence to my faith over all worldly objects. I will constantly endeavour to abide by all the Commands of Islam. I will try my utmost to read, listen to, recite and narrate the Holy Quran, Sayings of the Holy Prophet (may peace and blessings of Allah be upon him) and the books of the Promised Messiah (peace be upon him). I will obey you in everything good that you will tell me. I will always have firm faith in the Holy Prophet Muhammad (peace and blessings of Allah be upon him) as Khatamun Nabiyyeen - the seal of the Prophets, and will believe in all the claims of the Promised Messiah (on him be peace).

I beg pardon from Allah, my Lord, from all my sins, and turn to Him.

I beg pardon from Allah, my Lord, from all my sins, and turn to Him.

I beg pardon from Allah, my Lord, from all my sins, and turn to Him.

O my Lord, My Allah, I wronged my soul and I confess all my sins; I pray to forgive my sins, for there is none else except Thee to forgive, Ameen!"

### (Page 3)

"General Knowledge about the Allegiant's details...date...serial number...name.... ..father's and grandfather's names...family name...date of birth...register number.... ..educational level.....occupation.....full address.....telephone number...personal status.....religion and sect before allegiance....members of the family (wife and children up to the age of 18) name/ register number/ signature of the allegiant/ date of birth/ signature.

Signature of the Head of the Community/Date; signature of the Ameer of the Community/Date."





“For Official use only.

Mission House - name of country - register number - date and signature of Ameer of the Community.”

*Group photo of the new allegiants in Islamabad, Tilford on 28th August 1988, accompanied by English Ahmadi Missionary Mr Bashir Orchard. Five of them left Ahmadiyya up to now.*



I have noticed, from the first meeting with the group of new Arab Ahmadies, that they would readily agree to everything we said, as the prophecy of Mirza Ghulam did not require evidence, and the discovery of the grave of Jesus, Son of Mary, in Kashmir in India, is unquestionably accepted as a fact.

At the beginning, I never felt any doubt that they were young men guided by Allah to Ahmadiyya, the true Islam, especially as the “Khalifah” had met some of them and had shaken hands with them and accepted their allegiance, and had prayed for them. On receipt of every document of allegiance, I quickly went to the “Khalifah”, who gave his blessings, prayed for him or her, and then sent his approval for that person joining the Community. It was required of the new initiators to spread the Ahmadi claim within their family and near relatives. Soon, I received documents of allegiance signed by men and women not known to us, except what was written by the new initiator, who had introduced them. Most of the time, those new allegiants were relatives of the new Ahmadies. Soon it was clear to me that that was what the “Khalifah” had desired: An increase in “documents of allegiance” without asking how and why, exactly like those young men who entered into allegiance without asking questions.

It appeared that there was a mutual interest: the initiators were Arabs in Europe, in need of residence and work, and the “Khalifah” was in need of new Arab Ahmadies. We actually arranged places of accommodation and work for the new initiators. We even got some of them to marry Ahmadi girls of European citizenship, to ensure their stay and work with us. (It became obvious to me, after I had announced my renunciation from Ahmadiyya, and after I had been in touch with a number of those young men, that, in fact, they entered into allegiance for a self-interest. Those who had achieved their goal left Ahmadiyya, and those who are still in Ahmadiyya are still in search of their goal, and would leave when that goal was completed.- See chapter: Ahmadiyya Under Scrutiny.)

This topic has come along with the previous one, to increase my care in putting matters in perspective. My work within the administration, in close association with the "Khalifah" and under his direct instructions, knowing his retinue, and the new Ahmadies - about whom we made a big story of success - made me have a fresh look into the matter of this Community from another perspective, which I could not do before.

If we look closely into the matter of "allegiance", we find a statement from Mirza Ghulam in another book called "Kitab-al-Bariyya" (Ruhani Khazain vol.13 p.13) in which he says, "As I have stated in condition number 4 of the Conditions of Bayat, that you have to be good to the English government..." (There is no such condition, mentioning the English, in the current "Conditions of Bayat", distributed to the people.) This statement discovers one important, if not the most important, purpose of "Bayat", (and which is now not mentioned in the "Conditions of Bayat"), and that is to enter into allegiance to obey the English government, following the example of "the Prophet of the Latter Days", Mirza Ghulam, who said, "I have spent most of my life helping and supporting the English government." (Ruhani Khazain vol.15 p.155).



# Al-Mubahala (the Challenge) and the death of Zia-Ul-Haq

It is amongst the important matters to be mentioned here, that on Friday 10th June, 1988, the “Khalifah” Mirza Tahir stood up and challenged the opponents of Ahmadiyya to “Al-Mubahala” ( The Challenge). From that date of the challenge, I had been waiting to see a sign or a miracle that would prove the truth of Ahmadiyya, about which I had never been doubting at any time. In fact, my work within it and a close association with the “Khalifah” made me feel the undying need to be satisfied about its truth. A year before the challenge, Mirza Tahir, whilst on a visit to the French Capital of Paris, announced that he had a dream which said, “Friday 10th”. He said afterwards that something big would happen on Friday 10th of any month, and the Ahmadies used to monitor every Friday which coincided with the 10th of the month, until the announcement of Mubahala came on Friday 10th June, 1988. On this day, Mirza Tahir challenged all those who accused his grandfather of being a liar, to accept his invitation of “Al-Mubahala” and appeal to God in prayers to who was the liar and who was telling the truth, and to tell the people that Ahmadiyya is from God and its enemies are the enemies of God.

First and the last pages of the “Mubahala” invitation, as was published in the second issue of the Ahmadi “Al-Taqwa”. 2/7/88.



This is a summary of the most important part of the “Mubahala”:



## AN INVITATION TO MUBAHALA

The Ahmadiyya Muslim Community invites the opponents and the un-believers of Ahmadiyya, especially the leaders of "Takfir" (those who say the Ahmadies are infidels) in Pakistan. A hundred years has passed since the foundation of the Ahmadiyya Muslim Community, and ever since its foundation, by the command of God, through the hand of the Promised Messiah (Mirza Ghulam Ahmad) pbuh, and it is still receiving denial and hostility from different directions. We can divide this international campaign, (against Ahmadiyya), which is full of fabrication and lies, into two divisions:

Division A - A violent attack against the founder of the Ahmadi Community by various scandalous means. Accusing him of lies of all his claims and calling him a fabricator on Allah, a "Dajjal", and a con man...

Division B - Attaching false claims to the community and organising a dangerous campaign against it...

The debate and discussion has been going on for a long time between us and our opponents. We don't see an end or limit to the abuse hoisted on our community from the opponents...

For this reason, as Imam (Head) of this Community, and after failing in my ways of warning and reminders and after a long patience and deliberation and prayers, I have decided to challenge the un-believers and deniers, who are intent to cause harm, whatever their description and class, and to call them to an invitation of Al-Mubahala, in accordance with the teaching of Quran. I raise this case to the court of Heaven, praying our Lord to distinguish between the persecutor and the persecuted by causing its punishment on the aggressors.

Mubahala : Part A

The first challenge concerns the subject of the truth or lies of Hazrat Mirza Ghulam Ahmad the Qadiani (pbuh)...I call this challenge with his words, when he said:

"Anyone who considers me to be a liar, a cheat and an impostor, and rejects my claim that I am the Promised Messiah, and considers whatever revelation I have received from God Almighty as lies and fabrication...he is free to challenge me to a Mubahala. He can publish the said Mubahala in some newspapers, declaring: "I swear by God Almighty that I am fully convinced that this person, [here he should clearly write my name], who claims to be the Promised Messiah, but is in fact a manifest liar indeed, and this revelation is not the word of God but a concoction on his part...Therefore, O Mighty God, if according to thee, he (Mirza Ghulam Ahmad) is true in his claim - not an impostor, a liar, an infidel or a non-believer, then, on account of rejection and mockery of truth, inflict a severe punishment on me. If, however, it is not the case, then descend on him your punishment of a severe kind. Ameen."

This challenge is still standing to anyone who wants to see a new sign of my truth." (Ruhani Khazain vol.22 pages 71 & 72)

Mubahala: Part B



(The second challenge, concerning the beliefs of the Ahmadi Community as has been written by its opponents, most of whom are in Pakistan...rejected by Mirza Tahir, without him quoting the sources on which they are relying from the books of Mirza Ghulam, which he absolutely denies, and says that it is a flagrant lie and a big accusation. The curse of Allah be on the be-liars. He (Mirza Tahir) quotes from the books of the Qadiani, which show Mirza Ghulam as a Unitarian Muslim. He then ends this part as follows):

“These are the beliefs of the Ahmadies, and this is their religion....Anyone who has the audacity to attribute any other religion to us acts with sheer malice, perfidy and injustice.

In my capacity as the World-Wide Imam of the Ahmadiyya Muslim Community, I do hereby invite all such persons who, having read the afore-mentioned statement, still persist in their antagonistic attitude and do not refrain from spreading lies against us... to accept the challenge of this Mubahala. He should participate with me in the following prayer, which can also include his relatives and children: men and women and everyone of his supporters and followers, and he should sign on the document of the Mubahala, in his capacity as leader of the opponent party. They should announce and declare this matter in every possible way. Let us, (the two parties to this Mubahala), join in this prayer:

“O our Lord, All Powerful, Almighty God, You who knows the seen and the unseen, we supplicate that whichever of us is right and true, according to Your judgement... may You shower Your choicest blessings on them ...and show such profound signs in their favour as make it manifest to the whole world that You are on their side.

O our Lord! Whichever of us in Your sight are liars and fabricators, let Your wrath descend upon them within one year ...so that the world bear witness that they were recipients of Your wrath. O Almighty God, do this so that Right may clearly be distinguished from Wrong, and the Difference between Truth and Falsehood may become Manifest.”

**(At the end of the Mubahala)**

**We are the two parties**

First Party

The Imam of the Ahmadi Islamic Community on behalf of all its members, men, women, children and adults  
Mirza Tahir Ahmad  
Son of Mirza Bashir Uddeen Mahmood  
Ahmad Imam of the Ahmadiyya Muslim Community,  
Friday 10th June 1988.

Second Party

All those who reject and be-lie the Ahmadiyya Muslim Community and accept to be the second party in this Mubahala, taking consciously the responsibility and consequences of this Mubahala with clear heart, seriously and knowingly.

(In accordance with the “vision” of Mirza Tahir in Paris: “Friday the 10th”.)



Mirza Tahir put a condition, (as his grandfather had put before him), that the Mubahala should be accepted, signed and published using the same words they had chosen. Therefore, anyone from the opponents of Ahmadiyya who had not accepted Mubahala and considered it trivial, deviant or below the intellectual level of the Muslim, but who died within a year from the Mubahala, would not prove the truth of Ahmadiyya. One of the conditions of the Mubahala was that the opponent must accept it. But, when Zia-ul-Haq died not having accepted the Mubahala or even cared for it, the Ahmadies became overjoyed.

As soon as this Mubahala was published, a number of Indian and Pakistani "Ulama" (religious personalities) inside and outside Britain, started accepting the challenge, and demanded to hold general meetings to complete the Mubahala, but Mirza Tahir stayed in his place, saying there was no need for a meeting, and that each party could pray in its own place.

The Mubahala came at the time when the Ahmadies were in desperate need of a propaganda to awaken them from their slumber of 100 years. They had stagnated and became apathetic, especially as they approached their new centenary. (To find out about their condition, it is possible to review the speeches of the "Khalifah" addressing the Ahmadies in that period).

The death of Zia-ul-Haq, the president of Pakistan, in an aircraft accident under suspicious circumstances on 17th August 1988, was happy news for the "Khalifah" and his Community. Zia-ul-Haq was the cause of the flight of Mirza Tahir from Pakistan, and the implement of the resolution which made the Ahmadies a non-Muslim minority in Pakistan. He never accepted Mubahala, and probably never heard of it before he died. The "Khalifah" considered his death as a strong sign of the truth of Ahmadiyya. Yes, the death of Zia-ul-Haq in the aircraft accident, (which also caused the death of thirty others from military personnel and politicians), is a sign from heaven for the Ahmadies. Mirza Tahir distributed sweets to the Ahmadies on this occasion, and I was amongst the "lucky" ones whom Mirza Tahir allocated a box of sweets on this "pleasant" occasion.

I knew that Zia-ul-Haq had not accepted the invitation of Mirza Tahir for Al-Mubahala, and had not given any importance to it. Those who accepted the Mubahala from the Muslim "Ulama", and declared to the world the misguidance of Ahmadiyya and its founder, are still in good health. Why, therefore, all this celebration? Mirza Tahir himself was surprised by the untimely death of Zia-ul-Haq. He never knew from God about the approaching death of Zia-ul-Haq, and that Zia-ul-Haq was not the only one who had died in that accident. In contradiction to the expectations of the Ahmadies, the first objective of the Mubahala; namely the abject humiliation of the enemies of Mirza Ghulam and the emergence of truth on the side of the Ahmadies, never materialised.

They expected the entry, in large numbers, of big groups of people into Ahmadiyya. This accident, in fact, has given Zia-ul-Haq more fame, as he had



become a Martyr in the eyes of his people. People didn't run to join Ahmadiyya, after the death of "the tyrant killed by Allah to show the truth of Mirza Ghulam, the Promised Messiah and the Mahdi", as was expected by the Ahmadies. Even some Ahmadies themselves were not convinced that the death of Zia-ul-Haq in this way was the result of "divine deliberation". It is expected, from the Mubahala, that for Ahmadiyya to gain converts in large numbers, its enemy has to die in humiliating circumstances, and it is not expected for only Ahmadies to remain in Ahmadiyya, the Faith which made (ridiculously) the life and death of this or that man a measurement of their truth.

*Hundreds of thousands of people attended the funeral of Zia-ul-Haq, who became a Martyr to his people after the aircraft accident (Who, amongst them, had heard of Al-Mubahala?).*



In addition to what has been said in previous chapters, this "Mubahala", or as some people say, the "Muhabala" (making a fool of another person), and the propaganda that ensued afterwards, was an important factor for me to take the decision not only to revise my belief in the "Khalifah" and the administration within the Community, but also in Ahmadiyya itself, and its founder, Mirza Ghulam. I sought help from Allah, saying: "Oh, Allah! Help me to see the truth as truth, and help me to follow it, and help me to see the falsehood as falsehood and help me to avoid it."

# Thanksgiving Centenary celebrations of the Ahmadiyya Foundation

**I**he date of 23rd March 1889 is of great importance in the calendar of Ahmadiyya. It was on this date that Mirza Ghulam founded his community and called it the Ahmadi Community, and not Ahmadiyya Muslim Community, as it is known now. He established it in a city called Ludhiana, in Punjab, India and not in his town of Qadian, as some people think. He left Qadian for Ludhiana immediately after announcing that he was the “Messiah, Jesus Son of Mary”, and there he received the “revelation” to found his community. He called his friends, telling them that God had told him that people should start taking allegiance to him. His friend Nur-ud-Din, who came from Qadian in answer to his call, was the first one to accept his invitation for allegiance, (Baya’).

*Mirza Ghulam, “the Messiah and Mahdi”, with a group of his companions. He is shown here sitting in the centre between Maulwi Nur-ud-Din, the first allegiant and his first successor, and Maulwi Abdul Kareem Sialkoti, one of his famous companions.*



The Ahmadi Community started its preparation for the centenary celebrations since its foundation, in the period when I was working in close association with the “Fourth Khalifah”. I was therefore fully aware of what was going on in the offices of the centre in preparation for this occasion. It is noteworthy that the Ahmadi Community had already entered its centenary three years before, in accordance with the Islamic calendar, but the Ahmadi Community had decided to use the Western Calendar since its foundation, and to celebrate according to it, and not according to the Islamic calendar. All the revelations compiled in the book called “Al-Tadhkira” were in accordance with the Western calendar.



It was my duty to translate the “Khalifah’s” speeches and sermons into Arabic to relay to those who speak that language from the Ahmadies, to inform them of the programme of the community in preparation for this occasion. I also assured them that the blessings of God shall continue on them if they put their matters correct and obey the call of the “Khalifah” to desert vices. Many times, the “Khalifah” admired my work in this aspect in the way that he required. (See observation of thanks in the handwriting of Mirza Tahir in the chapter “My Work as Director General for the Arabic Section”.)

This is an example of those letters, in reply to the translation and recording of his speech. (copy of letter)

Mirza Tahir writes, in his own handwriting, to Hassan Odeh, “May Allah Reward you the Best Reward in the World and the hereafter.” (signed), Tahir, 24th January, 1989.



The Ahmadi administration devoted all their resources to celebrate this occasion and propagate it, under the direct supervision of the “Khalifah”.

It was easy for me at the time to observe the situation of the Ahmadies from the inside and their dire need to put right in themselves and the community at all levels: beginning with those who work in close association with the “Khalifah”, and ending with those Ahmadies who do not know about Ahmadiyya, except its name. I also observed what was being spent by the Ahmadiyya Administration in terms of effort to improve its image and to propagate its “big success” that has been achieved in the last 100 years. I had no doubt in my mind that we did not deceive anyone by that propaganda except ourselves, as we were far removed from the true situation. This is what caused me to revise my belief, not only in the “Khalifah” and the Administration, but in Ahmadiyya itself, and in its founder Mirza Ghulam in particular.

# ACCEPTING AN INVITATION TO PARTICIPATE IN A PARTY ORGANISED BY THE "KHALIFAH", TO A GROUP OF SELECTED PEOPLE, IN ONE OF THE LONDON HOTELS, ON THE OCCASION OF THE JUBILEE OF 100 YEARS SINCE THE FOUNDATION OF AHMADIYYA, ON 23rd MARCH 1989.

The Ameer of the Ahmadi Community in Britain sent an invitation to me, to participate in the Thanksgiving dinner, celebrating the Centenary since the foundation of Ahmadiyya. This is the text:



“21st March 1989

My Dear Brother  
Assalamu Alaikum,

It is with great pleasure that I invite you to the Centenary Thanksgiving Dinner at 7.00 p.m. on Thursday 23rd March, 1989, at the Grosvenor House Hotel, London W1. Hazrat Khalifatul Masih IV has graciously consented to be present at the occasion.

Kindly let me know if you will attend the dinner, and, if so, please bring this letter with you. All guests have been requested to come in lounge suits or national dress.

Wassalam,

Yours sincerely,

Aftab Ahmad Khan

Ameer (Ahmadiyya Community) UK

## The Programme:

Recitation from the Holy Quran

Address of Welcome - The National President

Introduction - Lord Avebury

Centenary Address - Hazrat Mirza Tahir Ahmad,

Supreme Head, Ahmadiyya Muslim Community

Vote of Thanks - David Mellor, QC, MP

Silent Prayer

As to the menu for the dinner, it was as follows:

melon with exotic fruits - broccoli soup

poached salmon - selection of fresh vegetables -

boiled potatoes - chocolate mousse

coffee and mints.

Ahmadiyya Muslim Association, U.K.	Menu
Programme	Thanksgiving Centenary Dinner Thursday 23 March 1989 Grosvenor House Hotel, London W1
Address of Welcome by David Mellor	Melon and Exotic Fruits Broccoli Soup
Introduction by Lord Avebury	Poached Salmon (Served with Sauce)
Centenary Address by Hazrat Mirza Tahir Ahmad (Supreme Head, Ahmadiyya Muslim Community)	Selection of Fresh Vegetables (Served with Dressing)
Vote of Thanks by David Mellor, QC, MP	Boiled Potatoes (Served with Sauce)
Silent Prayer	Coffee and Mints



*Before leaving Islamabad to celebrate the jubilee centenary in London. I was to deliver a speech in the Ahmadi Centre in "Islamabad", in a meeting organised for this occasion. My talk consisted of quotations from the sayings of Mirza Ghulam, which I translated, as requested, into Hebrew, so that those present got the pleasure to hear the sayings of the "Promised Messiah and Mahdi" translated to the largest number of languages as possible, (even if no one amongst the audience knew this language). This is a photo during the speech in "Islamabad" on 22nd March, 1989. The question is: Does this represent the pride of achievement after 100 years since the foundation of Ahmadiyya?*



In the morning of the jubilee celebration on 23rd March, 1989, I received a gift from Mirza Tahir, the "Khalifah", which was a sweatshirt with the symbol of the Centenary celebrations printed on it. (I kept it with other previous gifts which I received from the "Khalifah", amongst which was a prayer mat the "Khalifah" had prayed on.) Before attending to the Hotel in response to the invitation, I went, in the company of some officials, to the Ahmadi centre in London, to attend the Ahmadi and British Flag-raising ceremony, at the yard of the Ahmadi Mosque near the offices of the "Khalifah", and his place of residence.

*Four grandchildren of Mirza Tahir holding the ends of the Ahmadi flag in preparation for the "Khalifah", their grandfather, to raise it with his own hands to celebrate this centenary jubilee. (Is this not inheritance, and a family business?) Also shown in this photo are Hassan Odeh, putting his hand on the shoulder of Ameer of the Ahmadi Community in Britain, the former Ambassador of Pakistan in Italy, Aftab Ahmad Khan.*



*Mirza Tahir, the "Khalifah", raising the Ahmadi flag.*



*The two flags, Ahmadi and British, after they had been raised by the "Khalifah" in London on the occasion of the Ahmadiyya celebrations for entering the second centenary since*



*Inside the Ahmadi centre in London: Hassan Odeh, standing in front of the World Globe, with lights on it, showing the Ahmadi centres in the World. Lights were shown on Makkah and Medina, despite the fact that there are no Ahmadi centres or administrations there at all.*



*Hassan Odeh shaking hands with the "Khalifah" during the celebration of the centenary, at the Grosvenor House Hotel in London on 23rd March, 1989.*

*At the dinner table, where personalities from various religions and sects had been invited.*



*Mirza Tahir in an expressive snap during the Centenary celebration since the foundation of Ahmadiyya by his grandfather Mirza Ghulam Ahmad. On his chest, he put a symbol, with the inscription, "There is No God except Allah and Muhammad is the Messenger of Allah." He had given me a similar symbol and a sweatshirt on which the symbols of the centenary were printed.*

*Hassan Odeh shaking hands with the Imam of the London Ahmadi Mosque, Ata-ul-Mujeeb Rashid, during the celebration.*



After the raising of the two flags, the British and the Ahmadi, at the Ahmadi centre in London, we went, accompanied by the "Khalifah", to one of the famous hotels in London, to which were also invited some British personalities from parliament and the House of Lords, and other dignitaries. It was required by those



who attended this meeting to dress in their national costumes if they were not wearing the lounge suits. I was asked to dress in the Arab costume and I found no one else from those present in that costume. The "Khalifah" appeared in his Pakistani costume, and an Indian turban which he used to wear since he became the "Khalifah". (It has become the symbol of the "Khalifah"). He does not take the turban off his head in front of people, unless in an emergency.

After the exchange of greetings, a few talks, and the dinner, (which had cost the community a substantial amount), the guests left the hotel. When I left the place, I asked myself more questions about this community and its truth. Is this the way to celebrate 100 years of the community established by God, in one of the halls of a London Hotel, after raising the British and Ahmadi flags, in the presence of about one or two hundred men and women?

The "Khalifah" also arranged another celebration on the following day, (Friday), for Ahmadies in "Islamabad", Tilford, (also under the two flags, British and Ahmadi), which was attended by many Ahmadi residents in Britain (there are a few thousand of them). Again, the celebration was to glorify Ahmadiyya and to send the feel good factor to the Ahmadies on this occasion, to encourage them to offer more financial sacrifices to spread Ahmadiyya in the next century. The celebration was crowned by the "Khalifah" in a surprise at the beginning of the Friday Sermon, saying that Allah had sent a "wahi" (revelation) to him that morning, saying: "Assalamu Alaikum Wa-Rahmatullahi Wa-Barakatuh". (This celebration and "revelation" has been mentioned in the Chapter: "Close Association with the "Khalifah" and his retinue").

*Mirza Tahir during his well known centenary speech in "Islamabad" on Friday 24th March, 1989, in which he mentioned the "wahi" that had descended upon him in that morning. It is possible to notice in this photo the large number of security guards around him. Eight security guards stood behind him, and six in front of him, in addition to the number who stood outside the tent and in other various places. The question is: why all this fear, or is it just a show?*



It was in the programme after the Friday Sermon that a man should make "Bai'at" (allegiance)

to Mirza Tahir. It is a custom amongst Ahmadies when somebody is making allegiance to the "Khalifah" that all those present should participate in it, and by doing so, their allegiance would be renewed. As the allegiant puts his hand in the hand of the "Khalifah", those present put their hands on the shoulder of the nearest one to them, who has put his hand on the one in front of him, who is touching the new allegiant, so it appears that all the present are connected to the

hand of the “Khalifah”, giving their allegiance to him. While I was present there, I decided not to participate in this allegiance, and stood, instead, pondering and looking at those present, while they participated in the first “Bai’at” (allegiance) to Mirza Tahir in the new century.

After the “Khalifah” left “Islamabad” and the celebration ended, I remained with my family, pondering about all that I had seen and noticed.



*In this picture, I am standing with my children, in the following morning, Saturday 25th March, 1989, where the celebration took place. Now it is empty, and deserted from all those who celebrated it.*





# Ahmadiyya under Scrutiny

**I**t began by knowing the Ahmadi Missionaries, and the coteries of the “Khalifah”, and going through to the “Khalifah” himself and the Mubahala, and getting to the Jubilee Centenary celebration since the foundation of Ahmadiyya; all this made me think about the facts about Ahmadiyya and its founder and then to make my decision about it.

I started reading, again, the Books of Mirza Ghulam and his “revelations”, but this time with a critical eye and conscious heart, and seeking help from Allah. I found out that all those arguments from Muslims about the personality of Mirza Ghulam and his claim were not all wrong, as I used to believe. I also found that the interpretations and arguments which Ahmadi missionaries relied upon in the spreading of their beliefs were far from the truth.

The following are a few examples of such arguments:

1) The relationship of Mirza Ghulam Ahmad, “the Prophet”, with the English has not been only a relationship between a Muslim wanting to thank the well-doer, as I used to explain to non-Ahmadies, but it is nearer to the relationship of a servant with his master. Mirza Ghulam said, “I spent most of my life in helping and supporting the English Government.” (Ruhani Khazain vol.15 p.155). He also says, “It is not hidden from this blessed government, (Britain), that we are of its servants, well-wishers and advisers, from a long time ago, and each time we came to it with a sincere hearts” (Ruhani Khazain vol.8 p.36). “Every Muslim must obey this government sincerely.” (Ruhani Khazain vol.15 p.114).

Further, Mirza Ghulam’s, “the Prophet’s”, act of unashamed humility before Queen Victoria, through his correspondence with her, was unacceptable to me even during the time I was a sincere Ahmadi.

2) The cancellation of “Jihad” was only in the interest of Britain, and not as we claimed, that it was a result from a “revelation” that came to Mirza Ghulam, “the Mahdi”. Mirza Ghulam says, “Today, the command of Jihad by sword has been cancelled, and there is no Jihad after this day. He who raises the weapon on the infidels would be acting in contradiction to the prophet of Allah....I am the promised Messiah, and there is no Jihad (Holy War) with weapons after my coming, today.” (Ruhani Khazain vol.16 p.28).

3) The contradictions in the claim of Mirza Ghulam, the Qadiani, and his sayings are very clear, no matter how we tried to argue. He says, “It should be clear that we curse anyone who claims prophethood.” (Ishtiharat vol.2 p.297). Then, he claims prophethood, saying, “God has made me a prophet and has addressed me under this title very clearly.” (Ruhani Khazain vol.22 p.154). He says, in another



place: “We be-lie and disbelieve anyone who claims prophethood and messengerhood after the Prophet Muhammad, the Final Messenger.” (Ishtiharat vol.1 p.230). Then he claims messengerhood, saying, “God is true. It is He who sent His messenger, (meaning himself), in Qadian.” (Ruhani Khazain vol.18 p.231).

4) The claim that Mirza Ghulam is the servant of Prophet Muhammad (pbuh) does not agree with the claims of Mirza Ghulam himself, that he is the second and full appearance of Muhammad (pbuh). Mirza says in his book, “Khutbah Ilhamiyya”, (The Revealed Ceremony): “The full spirituality of our prophet (pbuh), which appeared in the Fifth millennium, did not reach the ultimate of its ascendancy...then it was completed and came into full glory towards the end of the Sixth millennium, by which I mean now, to reach the culmination of its coming and the strength of its light. I am that promised coming and light, and so believe in me now and do not be amongst the infidels...and know that our prophet, (pbuh), as he was sent in the Fifth millennium, was also sent in the end of the Sixth millennium, by taking the shape of the Promised Messiah...” “...but the truth is that his spirituality (pbuh) in the end of the Sixth millennium, by which I mean these days, is stronger and better than those first years.” (Ruhani Khazain vol.16 p.266-272).

He also says, “Allah wanted to complete his building, (meaning the building of prophethood), and to complete it with the last brick, and I am that brick, O you observers.” (Ruhani Khazain vol.16 p.178). He also says in another place, “The human garden (heaven) was incomplete, (even after the coming of Prophet Muhammad (pbuh)), until it was completed, with its leaves and fruits, now.” (Ruhani Khazain vol.21 p.144).

5) Amongst the contradictions in the writings of Mirza Ghulam, you’ll also find, in the matter of “wahi” (revelations), Mirza Ghulam says, “Do not become an enemy of the Quran and say that the chain of prophethood wahi is continuing, and has not ended, after the Khatamun Nabiyeen (Muhammad, pbuh).” (Ruhani Khazain vol.4 p.335), but he says afterwards, “Allah has also revealed to me, wahi of legislative kind (that can only be given to prophets).” (This is in addition to the “wahi” that had been revealed to him in various languages.) (Ruhani Khazain vol.17 p.435). It is noteworthy that all these “wahi” of Mirza Ghulam have been compiled in a book called “Al-Tadhkira”, and which is of limited publication up to now, even amongst the Ahmadies themselves.

6) Among the subjects that we should stop and look carefully at in the life of Mirza Ghulam, is the matter of his insistence to marry a young girl of 17 years, against her wishes. (She was a Muslim girl from his family, who didn’t believe in him. Her name was Muhammadi Baigum. Others from Mirza Ghulam’s family also didn’t believe in him, including his sons, Mirza Sultan and Mirza Fazal, who were both from his first marriage. When Mirza Fazal died, his father didn’t participate in his funeral.) This was when he himself had reached the age of sixty. However, when the girl refused him, and married somebody else, Mirza Ghulam



became angry, and warned her, saying that Allah had revealed to him: “We will kill her husband, as we killed her father, and will return her to you.” (Tadhkira p.226.)

When Muhammadi’s husband didn’t die, as her father did, and God didn’t return her to Mirza Ghulam, contradicting his prophecy made earlier, the Ahmadies created an excuse, saying that half of the prophecy had materialised in one way or another. I had been asked about this matter in one of my missionary meetings, when I was accompanied by the Imam of the Ahmadi Mosque in London. We did not have a convincing reply to the questioner. It is noteworthy that this is a matter which is hardly talked about by the Ahmadies.

7) Mirza Ghulam, in his books, concentrated on the Hadith, which says, “There is no Mahdi except Isah.” (Ibn Majah.) This is the only Hadith which is cited in support of his claim that he is the “promised Messiah and Mahdi” together. If this Hadith is proved to be wrong, then the Ahmadiyya becomes wrong as a whole.

Muslims know from the reported sayings written in the books of Hadith, that Mahdi was a person and Isah was another person. There had been reported sayings about the prayers of Isah behind the Mahdi. Al-Tabarani says, through Hudheifa, that the Prophet (pbuh) said: “The Mahdi would look back as Isah, son of Mary, had descended, with water dripping from his hair. The Mahdi would ask him to come forward and lead the prayers. He would say that the prayer had been called, and he would pray behind a man from my children.”

Muslim Scholars believe that the Hadith: “No Mahdi except Isah” is a false Hadith. Abul Fadhl Al-Idrisi says in his book, “Al-Mahdi Al-Muntadhar” (published by Alam Al Kutub, Beirut 1984- p.97-102): “This is a false Hadith, not uttered by our prophet (pbuh), and it was not reported, as had been falsely attributed, by Anas or Hassan Al-Basri...It was put by Muhammad Bin Khalid Al-Jundi as a fabrication...He also fabricated another Hadith (Shadd Arrihal) reported in Muslim and Bukhari. He added a fabrication in it, saying: “Muslims should travel to the four mosques: Masjid Al-Haram, My Mosque, Masjid Aqsa and Masjid Al-Jund.”” Mirza Ghulam, nevertheless, to prove that he is “the Mahdi, and Jesus as well”, made this rejected saying: “No Mahdi Except Isah,” as one of the most correct Hadith, if not the most accurate one.

8) Ahmadiyya also made an issue from the death of Isah (pbuh), and had claimed that his grave exists in Kashmir, as evidence of the truth of Ghulam Ahmad, and that he was the Isah referred to in the reported saying. This is what I was brought up to believe, and attempted for long years to convince Muslims about. Mirza Ghulam wrote a lot about the death of Isah (pbuh), despite the existence of Muslims who do not deny the death of Isah (pbuh), relying on some Quranic verses. Mirza Ghulam by repeating those verses and announcing the death of Isah (pbuh), and that he would not come back to this world, thought that it would make it easy for the Ahmadies to interpret the “sayings of the Prophet” about the coming of Isah, because it would prove that it meant the coming of Mirza Ghulam.



In fact, in the eyes of all Muslims, Mirza Ghulam remained a liar in his claim that he was “Jesus son of Mary”, whether or not Jesus had died as other prophets had died before him. Our prophet had seen him with other prophets on the night of Isra and Meraj. Furthermore, the reported sayings, no matter how we discussed them, say that the one who will return will be Isah son of Mary, and not his representation, or any other person. There is a great deal of difference between Jesus Son of Mary and Ghulam Ahmad, son of Ghulam Murtadha Khan.

9) For too long, we have justified Mirza Ghulam using abusive and scandalous language against his opponents, on the ground that it was an appropriate way of dealing with them, but when Mirza Ghulam used that kind of language about Jesus (pbuh), (and he is supposed to be his representation), we couldn't find an excuse for him to the critics, but saying that those abusive words used by Mirza Ghulam, describing Jesus, were not his but the Christians'(!).

We, up to now, don't find such obscenities about Jesus (pbuh) except in the Book of Mirza Ghulam. Mirza Ghulam says, “Yes, Jesus had become used to vice and uncontrolled language and used to get annoyed for the slightest reason, and was unable to control his whims and desires...We must also remember that he became used to some lies. All the prophecies that Jesus claimed mentioned him in the old Testament, were not there at all.” (as if he was describing himself) (Ruhani Khazain vol.11 p.289.) and he says, “Three of his (Jesus) maternal grandmothers, and three of his paternal (!) grandmothers were fornicators, and from the blood of those fornicators, Jesus came into existence...His being in these circumstances explains his desire for prostitution.” (Ruhani Khazain vol.11 p.291).

10) Amongst the reservations I had about the administration of the Community, was the “Khilafah”, (leadership), which has remained within the family of Mirza Ghulam, since his son, called the “Promised Reformer”, assumed the “Khilafah” in 1914. There can be no explanation given by Ahmadies to this, other than that the “Khilafah” has existed to remain in this family, which some call “the family of prophethood”. This family is not bound to pay a subscription, to obtain the Certificate of special Commendation, for burial in the “Grave of Paradise”. Other Ahmadies have to pay at least 10% of their assets and properties if they wanted a place there.

In addition, there is an increasing importance by this administration on financial matters, and it collects money under the guise of various programmes it continues to create from time to time.

As soon as Ahmadiyya entered its second Centenary, I was on the verge of leaving it, having been convinced of its corruption at all levels: its mission and administration. It had become clear to me that Islam was complete with our prophet Muhammad (pbuh) without the need for Mirza Ghulam to complete it. “Habl-Allah”, (“The rope of Allah”), is the book of Allah, which He has revealed fully and completely. It is not Mirza Ghulam and his administration. At that time, I used to work in the Ahmadi centre in “Islamabad”, and I did not hide my doubts



about the Ahmadi beliefs from my friends and acquaintances, visiting the Ahmadi centre. Those close to me at that time were young Arab men who had recently joined Ahmadiyya. It was my task to strengthen their belief in Mirza Ghulam and his claim, and to encourage them to be sincere to this administration, and yet I have now personally doubted it all and wanted to distance myself from it. Amongst the first who sensed my doubt were those young men who revealed their true motives of joining the Ahmadiyya, which were opportunities for work. Very soon, most of them left "Islamabad", bringing an end to their relationship with the Ahmadiyya.

Amongst these young men was a man from Morocco called Abdul Latif, who confided in me, just before leaving "Islamabad", that he wished to terminate his relationship with Ahmadiyya. I said that I too was on a verge of leaving this community myself. Soon afterwards, he brought a book called "The Qadiani and the Qadianiat- A Critical Study and Analysis" written by an Indian called Abul-Hassan An-Nadwi. I used to put aside books of this kind and not to attach any importance to them, but this time I started reading it and found a lot which agreed with my own conclusions, in the matter of Mirza Ghulam and his mission.

*Some of the young Ahmadi men on a visit to me in "Islamabad", during the period I was revising my Ahmadi beliefs. From the right: Ibrahim (Muzaffar) Forest, a new English Ahmadi, (left Ahmadiyya later), Musa Shaibu, (an African, working in the Al-Arraqeem Press) and Izzuddeen Mastun, (an Ahmadi from Mauritius), 30th May 1989.*



I was frank with those I met and talked to that I was not happy about the situation of the Community, even through the Friday Sermons that I used to deliver to the officials and managers in the centre of "Islamabad". Still in my diaries, are observations I wrote about a Sermon I delivered in "Islamabad" on Friday 26th May, 1989, in which I raised questions, asking: for what purpose was the Mubahala made? Was it fulfilled by the death of Zia-ul-Haq? Is it not the purpose to guide others, and not merely indulge in a campaign of propaganda within the Community? These and other sayings by me were reported to "Khalifah" Mirza .



*With Abdul Latif  
in "Islamabad" on 10th February 1989*



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When they found out my views and doubts on a number of matters, relating to the Ahmadi Community, and most of it concerning the personality of Mirza Ghulam and his insistence to marry Muhammadi Baigum, who refused Mirza Ghulam repeatedly, and each time he would return to her with promises and threats, they returned to Mirza Tahir, and emphasised, to him, my doubts in the Ahmadiyya Mission and in the truth and beliefs of its founder, Mirza Ghulam.

The "Khalifah", Mirza Tahir, felt that I was on my way sooner or later to leave the Ahmadi faith, and wrote to me in the following morning, 9th June, 1989, to leave Britain immediately. That day was the same day when my son Muhammad completed his reading of the Quran Al-Qareem for the first time.

*My son, Muhammad, completing  
reading of the Quran for the first time in  
"Islamabad" on 9th June, 1989.*



Summary of the letter from Mirza Tahir, sent on the 9th June 1989, (he forgot to put the date):

"Mr. Hassan Mahmood Odeh,

I received a report from the Committee and I received your letter. I've come to the conclusion that you ought to have asked for the termination of your life mission (in the service of Ahmadiyya) a long time ago. In the light of your doubts, which you expressed in the truth of the Promised Messiah, and you have admitted to the committee, you ought to have





followed the correct thing and said that you were hesitant to remain in the Community, let alone offering service to the Community. Unfortunately, you did not do that. The report of the committee, which I received, has revealed that the matter is more important and more dangerous than what was mentioned by Mastun in his letter. (Mastun, a young Mauritian, had complained to Mirza Tahir that I talked about matters which destroyed his belief and caused the loss of an English Ahmadi called Forest - see the photo). I also received a letter of apology (for showing my doubts in Mirza Ghulam).

I have decided that you should return to your country without delay, and we will let you know our final decision. In the event of your removal from the Trust, you will be given what you are entitled to by law. We hope that you will complete the arrangement for your return in the next few days. We have ordered Al-Tabshir, (the missionary office), to arrange the return tickets etc. for you. Mr. Saqi Sahib will attend to that. You must inform me the date of your departure immediately. Wassalam.

Mirza Tahir”.

My reply was as follows ( Translated from Urdu):

“I received your undated letter today, this blessed Friday, 9th June 1989, about terminating the Trust (the work in the service of Ahmadiyya), and return to the country. Jazakumullah (May Allah Reward You).

I regret that I cannot return in the next few days nor in the next few weeks. You know that I have my wife and four children, who have lived in the house for about four years. It is difficult to leave suddenly in a few days or few weeks. You also know that my wife is pregnant, and the date of delivery is next month, Inshallah. If it is not for my comfort, think of the comfort of my wife and children, so that we remain in “Islamabad” until January, 1990. Until then, I shall find accommodation and I shall leave this place, Inshallah.

Until January, 1990, I shall therefore remain in need of the salary which I receive, and it will be better if you send me the money by which you are going to buy my travel tickets, because when I return to Israel I shall go at my own expense.

Hassan Odeh.”

In response to this letter, three letters arrived: the first from the Mission Office, dated 11th June, 1989, regarding the handing over of all the documents and letters of the Arabic Section, and the second dated 13th June, 1989 from Mirza Tahir, in which he refused my requests, and insisted that I leave Britain immediately. The third was dated 13th June, 1989, from “Ameer” (Head) of the Community in Britain, informing me that he has withdrawn the sponsorship for me as Ahmadi Missionary in Britain, and wanted me to leave Britain immediately as well. The following are the text of the letters and reactions.

Text of the letter from the Mission Office, dated

11th June 1989:

“Please immediately hand over all correspondence

of the office and documents and other things

to Muhammad Isah, Safdar Hussain Abbasi  
and Hadi Ali (private secretary). Wassalam.

Mubarak Ahmad Saqi.

Additional Secretary of the Mission.



After I handed over what had been mentioned above, a letter arrived from Mirza Tahir, dated 13th June 1989, in reply to my earlier letter, saying:

“Mr Hassan Mahmood Ahmad Odeh,  
Assalamu Alaikum Wa Rahmatullah  
Wa Barakatuh.

The staff forgot to put the date on the letter which

I gave you in the morning of 9th June 1989. However,

I received your reply dated 9th June, 1989. I had written to you to leave

for Kababir, and your reply that you are not ready to return, not in a few

weeks, let alone a few days, is what I do not accept at all. When you

received the order to return, your duty was to return in the earliest

possible time to your country and then contact the Ahmadi

Administration there. The travelling expenses have been arranged by the Additional

Secretary of the Mission, and the discussion on all other matters will complete

when you return. I hope you will work according to what is written in this letter without

further prevarication. The next correspondence between us will be at the address of

Kababir.

You will receive a separate letter from the Ahmadiyya community which  
sponsored you here.

Mirza Tahir.”



I did not send a reply for this letter to Mirza Tahir, and that was the last letter I  
received from him.

The following is a copy of the letter which I received  
from the “Ameer” of the Ahmadiyya Community in  
Britain:

“Mr Hassan Odeh,  
Islamabad.

Dear Mr Odeh,

Assalamo Alaikum,

In view of the instructions of Hazrat Khalifatul Masih IV,

conveyed to you on 9 June, 1989, and his subsequent letter dated 13 June, 1989, you are





required to report back at Kababir at the earliest. Consequently, the Ahmadiyya Muslim Association in U.K. has decided to withdraw its sponsorship of your stay in the UK as a missionary with immediate effect. Yours Sincerely,

Aftab Ahmad Khan.  
Ameer (Ahmadiyya) U.K.”

My reply was as follows:

“ Today, 15th June, 1989, I received your letter, dated 13th June, 1989. Thank you. I am very sorry to tell you that we will not be able to move from here (Islamabad) before the end of August, 1989. (I reduced the period after I had seen the stand of Mirza Tahir regarding our stay in Islamabad). We are expecting a baby in the next month, and my daughter Nusrat is in need of medical care for six weeks after she had broken her arm. I hope that you will allow us to stay at home where we live in Islamabad, until that time (end of August, 1989). If we are able to leave earlier we will be immensely happy to do so. Wassalam.

Yours,  
Hassan Odeh.”

# The difficult decision

**I**t was not an easy decision not to obey the command of the “Khalifah”. I found myself in making the most important decision in my life. I long prayed to Allah, seeking His help, saying: “Oh, Allah! Show me the truth as truth, and help me to follow it, and show me the falsehood as falsehood, and help me to avoid it.” It was the decision of my life. Do I obey the command of the “Khalifah” and leave Britain, having seen the truth about Ahmadiyya up to now? Everyday made me increasingly convinced about the lies of this Mission and its founder, or to be courageous enough to rely on Allah and distance myself from this sect, in which I was born and raised until I had become one of its missionaries.

Yes, this decision had not been easy, despite that it could appear easy for some. I would, by this decision, give up everything called Ahmadi or Ahmadiyya. I would give up my family, relatives, and even my wife, who had not then become convinced by the misguidance of Ahmadiyya. I didn't know what would be the destiny of my children, but with the help of Allah, I decided to leave Ahmadiyya, happy with Islam, which had been revealed through the prophet Muhammad, (pbuh), without any addition or amendments. I would not have been guided if Allah had not guided me.

I wrote to Mirza Tahir, as has been mentioned above, and found myself at the end of the first year of Mubahala, facing the most momentous step in my life. A step that would liberate me from Ahmadiyya, in all that it means, to Islam, with its full meaning and significance. After today, there will be no listening to the “Khalifah”, Mirza Tahir, and no obedience to him.

After receiving the letter from the “Khalifah”, Mirza Tahir, dated 9th June, 1989, and replying thereto, and taking the decision to leave Ahmadiyya, I contacted my parents in Haifa the following day, 10th June, 1989, informing them as to what had happened, and of my decision to leave Ahmadiyya. It was a long talk, especially with my father, as he knew very well my experience and knowledge in the affairs of this Community and its beliefs. However, he could not accept the fact that the wrong was in the belief itself, and in ourselves having lived these long years, deceived by Mirza Ghulam's claimed prophethood and his mission.

I found, in my wife and two elder brothers, Ahmad and Salih, and a number of friends, willingness to listen to me, although they remained Ahmadies up to that time. I told them of the contradictions and deviances in the life and claims of Mirza Ghulam.



My relatives met in Haifa, (parents and brothers, my brother Ahmad - the president of the Ahmadi Community in Stockholm - was on a visit to Haifa), and they agreed that Ahmad will come to Britain to meet the "Khalifah", Mirza Tahir, and would acquaint himself with the situation personally. My brother Ahmad arrived in London on Friday 16th June, 1989, but the "Khalifah" had left Britain on a tour about which I had no prior knowledge, and neither did Ahmad, despite his previous contact with the Officials in London, before his departure, and informing them of his intended visit to meet the "Khalifah", Mirza Tahir.

I met Ahmad on his arrival, and explained to him, in detail, what I had discovered, with Allah's help, up to that time in the matters of Ahmadiyya's belief and administration. Ahmad was witness to some of the problems through which we had gone after we had received the letter (from Mirza Tahir) telling us to return to Haifa. Our telephone lines were cut off, so that we could not contact anyone and no one could contact us. The inhabitants of "Islamabad" changed their attitudes towards us, after we had been an example for them to follow. Now, we had become a burden that should be gotten rid of. They stopped greeting us and communicating with us. In their eyes, we deserved to be boycotted, as we didn't obey the command of the "Khalifah".

*Ahmad with his nephews in "Islamabad", on 17th June, 1989, and Sara's arm is still in a bandage.*

*Nusnet's*



After spending six days in "Islamabad", on 22nd June, 1989, Ahmad left for Haifa, having ascertained the full facts of what had happened, and my conclusions in the matter of the belief and administration of Ahmadiyya. Ahmad wrote a letter, whilst in "Islamabad", to Mirza Tahir, in which he complained about the treatment which his brother was receiving, and he requested the "Khalifah" to allow his brother Hassan to continue staying in "Islamabad" until he found alternative accommodation. My brother Ahmad, by the Grace of Allah, left Ahmadiyya after studying and further deliberation, and announced his renunciation of allegiance to Mirza Tahir on the 15th February, 1990, in Sweden. This will be mentioned in detail in a later chapter which will also include the announcement of renunciation from allegiance to Ahmadiyya of my other brother Salih, in Haifa on 9th January, 1990.

When mistreatment increased, to get me out of the Ahmadiyya centre in "Islamabad", and my wife and children were living in these conditions with me, the desire to leave that place increased, not only for me, but also for my wife and children. We decided to leave "Islamabad" as Muslims, masters of ourselves, and not as Ahmadies, slaves to the "Khalifah" and his retinue. My wife agreed -

despite attempts and pressures exercised against her by her family (under the direction of the “Khalifah”) - to accompany me and our children on the path which I had decided: the path of Islam, the path to Honour and Dignity, in which there is obedience to none but Allah.

I started getting in touch with Muslim friends and acquaintances in this country, informing them of my decision to leave Ahmadiyya and my need for a new place of residence. I found welcome and willingness to help, in them. I especially mention Dear Brother Abdul Razzak, a lawyer, who had visited me in the Ahmadiyya centre in “Islamabad” to ascertain the facts about this community and the reason of my joining it. When I informed him of my decision to leave Ahmadiyya, he acted swiftly, and arranged for me, with the help of other brothers, a place of residence in the town of Slough.



*With my wife and children near the marquee erected to celebrate Eid-ul-Adha, 1409 in the Ahmadiyya centre “Islamabad”. This was the first Eid in which we did not participate with the Ahmadies. 13th July 1989.*



*The day of Eid-ul-Adha, 1409, in Farnham, near “Islamabad”.*

On 17th July, 1989, and after I completed the necessary arrangements for removal, and having trust in Allah, I, my wife Mubarka Tayyaba, my sons Muhammad and Ahmad, and my daughters Bintul Mahdi and Nusrat (named Salima and Sarah later, respectively), left the house of slavery, “Islamabad”, for the freedom of Islam and its liberation.



# Confrontations after denouncing Ahmadiyya

**T**here is, for freedom and liberty, a price a person has to pay if he wants to live honourably and freely: he has to control his own affairs, make his own decisions, defend the truth, and do more good deeds and virtuous acts that the honourable soul of the believer is built on.

Monday 14th Dhul-Hijjah (17 July, 1989) was an important and momentous day in my life. On that day I liberated myself, my wife and children, from the slavery and humiliation of Ahmadiyya to the dignity and freedom of Islam. For the first time, my wife and I felt that we had liberated ourselves from the nightmare to which we were subjected in the name of the “Khalifah” and Islam. But now we were facing a new life about which we had neither experience nor knowledge. We had no power except the belief in Allah, the Supreme and the Almighty. On him alone we relied and trusted.

The first thing I did after coming out of the suppression of Ahmadiyya and its “Khalifah” was to visit the first mosque I knew in Slough, accompanied by some of its officials, and make a solemn declaration there that my wife and I had disowned Ahmadiyya and accepted Islam. This was done after the Friday Sermon on 18th Dhul-Hijjah 1409 (21st July, 1989).

Since the date I started my new life, I had been preoccupied with the task of getting in touch with the largest number of Ahmadies, including my friends and relatives, to explain to them the falsehood of the Ahmadiyya mission, and the misguidance of its leader. This was in addition to looking after my family affairs. Incidentally, we were blessed with a new beautiful daughter on 26th July 1989, whom we called Maryam. Allah had ordained that she be born to parents after they had disowned Ahmadiyya and willingly accepted Islam as their religion and way of life. I also contacted personalities, establishments and Islamic organizations, particularly those which were concerned with the Ahmadi affairs, seeking their support in my task. My task was to expose the truth about this movement, through various available media, to the largest possible number of Ahmadies, and others concerned in the matter of Ahmadiyya.

*Maryam, our new born baby,  
with me in our new home  
in Slough, when she was a month old,  
on 26th August, 1989.*





It is worth emphasising that accepting Islam, reverting to it, and leaving a wayward sect, depends first and foremost on Allah's guidance. Allah says: "And whomsoever Allah wills to guide, his heart He opens towards Islam.." (Al-Anam, 125). As for man, no matter how much he tries to convince those whom he likes about the truth, he cannot succeed without the help and will of Allah. Allah says: "You do not give guidance to those whom you like, but Allah guides those whom he wills" (Al-Qasas 56).

I would describe the first year, after denouncing Ahmadiyya, to the establishment of the magazine "Attaqwa", as a very important period, during which I came to know Ahmadies from the outside and the Islamic world from the inside. I met various personalities and Islamic organizations, particularly those who work in a campaign against the Ahmadiyya.

I shall mention a few events I had been through since the day I declared disassociation from Ahmadiyya, until the first issue of Attaqwa on 1st Jumada Al-Akherah 1411 (17th December, 1990).

*1st August 1989* - Meeting the Director of the Islamic College in London, to enlist his support in the task of exposing the Ahmadi movement as I knew it. I had heard about him during my work as Director of the Arabic section in the Ahmadiyya community. Our relationship continued for a while but had not accomplished the goal which was desired from it.

*5th August 1989* - The young Moroccan, Mr. Abdul Latif (he abandoned Ahmadiyya), was one of my first visitors. I still maintained contact with Ahmadies, and particularly those who had left Ahmadiyya.

*14th August 1989* - In the company of the lawyer Abdul Razzak, (an Arab friend). I met the Pakistani scholar Manzoor Ahmed Chinioti, who was on a visit to London. He was delighted that I had renounced my allegiance to Ahmadiyya. Mr Chinioti is regarded as a distinguished scholar in the struggle against Ahmadiyya (Qadianiyya).

*20th August, 1989* - I took part with Sheikh Chinioti and other scholars in a large meeting in Edinburgh, Scotland, where I delivered a speech about Ahmadiyya and the reason for my leaving. I corrected Sheikh Chinioti in some of his information, which he and other scholars had about the existence of 600 Ahmadies in the Israeli Army. This was the first meeting I attended with Muslim scholars to expose Ahmadi falsehood.

*25th August, 1989* - In the company of Dr. Hisham, (an Arab friend), I attended Friday prayers for the first time in the Central Mosque in Regents Park, London.

*30th August, 1989* - Sheikh Manzoor Chinioti, (from Pakistan), Sheikh Abdul Hafeez Makki (from Saudi Arabia) and other Muslim Scholars, visited me in Slough. I gave them complimentary copies of the Ahmadi "Al-Taqwa", which I used to publish when I was an Ahmadi.



*This memorable photo was taken at my home, on 30th August, 1989, and was later published, by others, stating wrongly that it was taken during my declaration of the renunciation of allegiance to Ahmadiyya, during an Islamic conference in London. In this picture, I appear with my hands around Chinioti and Makki. Makki is holding the last issue of the magazine "Al-Taqwa", which I published whilst in Ahmadiyya.*

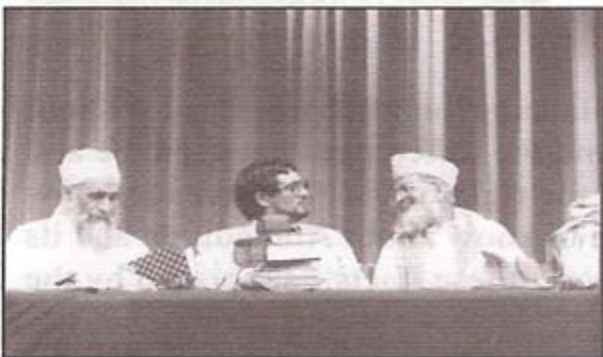


**22nd September, 1989** - Ibrahim Abu Nab, a Jordanian journalist and former Ahmadi, visited me to find out about my reasons for leaving Ahmadiyya.

*With the journalist Ibrahim Abu Nab.*



**1st October, 1989** - I participated in Khatam-al-Nabuwa Conference in Wembley, London with Sheikhs: Chinioti, Makki, Ludhianwi, Bawa, Husseini and others, who are all well known in the fight against Ahmadiyya. It was wrongly published that I, at this meeting, declared my renunciation from Ahmadiyya for the first time. Sheikh Chinioti presented with a gift of some books, the most important of which was a book called "Sirat Al-Mahdi", which was compiled by "Qamar Al-Anbiyya" (the Moon of the Prophets), one of the children of Mirza Ghulam. This book ceased to be published by the Ahmadies because of the scandals it contained about the life of Mirza Ghulam.



*Hassan Odeh in the Wembley Conference of Khatme Nabuwat, sitting between the Scholars Chinioti and Ludhianwi.*

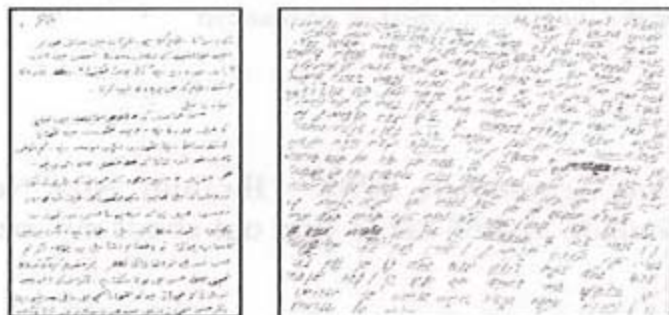


*The conference at Wembley.*

**17th October, 1989** - I send letters to various organizations and personalities, seeking support.

**21st October, 1989** - My wife receives two letters, one in Urdu and the other in Hindi, urging and enticing her to return to Qadian. A way to escape from my home with the children was set out in the letter. My wife informs me about the contents of the letters and rejects their plans. In this way, with the Grace of Allah, the Ahmadi plan to split us failed and we remained steadfast on the straight path of Allah. Thanks to Allah for that.

*Photocopy of the two pages of the letter, dated 2nd October, 1989.*



**23rd October, 1989** - Meeting Bashir Ahmad Al-Masri, a former Ahmadi from Qadian, who has alleged that at the age of 17, he had a relationship..... with the “promised reformer”, the second “Khalifah” of the Ahmadies. Following this abuse at the age of 17, he left Ahmadiyya. He then became the first Muslim Imam for the first Mosque in London, the “Shahjehan” Mosque in Woking.

*During the first meeting with Mr. Bashir Ahmad Al-Masri (from India, even though his surname was Al-Masri). At his home in London. 23rd October, 1989.*



**26th October, 1989** - Two Ahmadies from Haifa came on a surprise visit without prior appointment, and discussed the way to mend the differences between me and the Ahmadies. I explained to them that it was the right of the Ahmadies to know the facts which Allah has made possible for me to know about Ahmadiyya and its beliefs, and that I would do my best to expose these facts, supported by the sources and references which I have obtained.

**4th November, 1989** - I participated in a Khatme Nubuwwat conference in Manchester.

**8th November, 1989** - “Millat” - an Urdu newspaper - reports on the meeting in Manchester, giving importance to my renunciation from Ahmadiyya.



On 17th November, 1989, the same newspaper publishes, under the heading:

*"Hassan Mahmood Odeh:*

*I disassociate with the Qadianiyya after I discovered clearly its falsehood."*

*That magazine also published an appeal in my name to the Ahmadies to review their beliefs and to recognise the facts.*



It is worth noting that this article in this newspaper is one of the few which correctly published my declaration of renunciation from Ahmadiyya, out of all the newspapers that did so, particularly in Urdu, published in the UK and abroad.

**3rd December, 1989** - Abu Nab visits me and stays with me for about a week, recording my interviews concerning my discoveries about Ahmadiyya, to publish in magazines and later in the form of a book, which never materialised. What was published by a Kuwaiti magazine called "Al-Anba-Al-Kuwaitiya" under the heading: "Al-Qadianiyyah tan Fajer min Addakhel", ("Qadianiyya Explodes From Within") was solely the work of the journalist, the late Abu Nab, (may Allah have mercy on his soul), and which I had not seen before its publication. I received four parts from him, published on four consecutive days. The above was published on 17th January, 1990.

**9th January, 1990** - After numerous communications with relatives, especially my two brothers Salih and Ahmad, I received the first good news. My brother Salih, from Haifa, called me to inform me that he had, with the help of Allah, and after studying and careful consideration, decided to leave Ahmadiyya, and had written a letter to the officials, declaring his renunciation.



He was determined to declare his disassociation personally, before the public, on Friday in the Ahmadi Mosque in Haifa.

**12th January 1990** - Salih declares his disassociation from Ahmadiyya, in the Ahmadi Mosque in Haifa, after Friday prayers.

Salih's declaration of **renunciation**:

"In the name of Allah, the Gracious, the Merciful:

Kababir - Haifa 12.6.1410 - 9/1/90

Thanks be to Allah, Who has guided us, and I would not have been guided without His guidance. Prayers and peace to the final prophet, the Prophet Muhammad, messenger of Allah, peace be upon him, and his family, companions and allies.



Dear Sirs, Ahmadi missionary in Kababir, the President and members of the Administrative Committee of the Ahmadi movement, the organiser and members of the Ansar-Allah, the leader and members of the Council of Servants of Ahmadiyya, and the editorial of the magazine, "Albushra",

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh. (Peace be upon you and the Mercy of Allah and his Blessings.)

I, the undersigned, Salih Mahmood Odeh, declare my complete disassociation from the Ahmadiyya movement, also known as the Qadianiyya, or the Ahmadi community. I have reached this decision, and I pray to Allah to make me steadfast on it, after reading the books of Mirza Ghulam Ahmad the Qadiani, the founder of the Ahmadiyya movement. I managed to obtain those books, some of which have been published in the country for a long time, and others printed and published in India, Pakistan and Britain. I have also read some of the books of Mirza Ghulam, and many of the Ahmadi chronicles during the last three decades.



I was born an Ahmadi, like all of my brothers and family in Kababir. I have always had, since my childhood, a religious upbringing. I have come to know all the Ahmadi missionaries who came to Kababir in the last twenty years. I have read and heard a lot about the Ahmadi missionaries who came before them. All this made me steadfast in what I was born as - an Ahmadi - and to defend the beliefs and opinions of Ahmadiyya sincerely and with commitment. During that time, I did not read a lot of what was written against the Ahmadi movement. I used to consider that whatever I read against the Ahmadiyya was the result of jealousy or ignorance about this movement. Nevertheless, I continued to have differences with all the Ahmadi missionaries I had known, because I continued to believe that they, with their behaviour and mistakes, did not represent correctly the Ahmadiyya movement. I also believed that the Ahmadiyya was Allah's mission, and that its victories could not materialise by them or their likes. The fact is, that these missionaries are the leaders of Ahmadiyya and representatives of the "Khalifah" of Ahmadiyya, and are the Heads of the Ahmadies in this country.

During my recent reading of the books by Mirza Ghulam Ahmad, I used to pray to Allah to always show me the truth as truth, and help me to follow it; and to show the falsehood as falsehood, and help me to avoid it. I have discovered, and it has been proven to me, that frightful facts remain concealed in these books from most of the Ahmadies. Indeed, the books of Mirza Ghulam Ahmad are enough to falsify all his claims for reformation or prophethood or as Messiah and Mahdi. The sum of all that has been revealed to him from his God contradicts the Quran, the Sunnah, and Ijma'a (consensus). Further, it contradicts with common sense, logic and decency. It is well known that it is compulsory of all Ahmadies to believe in the revelations received by Mirza Ghulam Ahmad in the same way as the belief in



the Quran. I am completely ready to explain all the published falsehood in the books of Mirza Ghulam and his revelations, in a public meeting attended by the largest possible number of Ahmadies in Kababir, at the place and time which you see convenient with prior announcement.

Finally, I urge you, all my brothers and relations, and the other Ahmadies in Kababir and elsewhere, to read the books of Mirza Ghulam, and the sum of his revelations, with an open mind and an open heart, whilst seeking help from Allah to reach the truth, which is the duty of every Muslim believer to seek, whilst praying: "O, Allah! Show us the truth as truth, and help us to follow it, and show us the falsehood as falsehood, and help us to avoid it." I request you to publish this declaration of mine in the magazine, "Al-Bushra", and I am prepared to pay the cost of the publication. My final prayer is Thanks and Praise to Allah, the Lord of all the Universe.

Wassalamu Alaikum wa Rahmatullah wa Barakatuh

Salih Mahmood Odeh.

**19th January, 1990** - I had a long telephone conversation with my brother Ahmad, President of the Ahmadiyya community in Sweden. He had expressed good solidarity with me, as my other brother Salih did during the period in which the Ahmadi Administration tried to falsify the facts regarding my disassociation with the Ahmadiyya.

*My brothers Ahmad and Salih Odeh, during their visit to me, in 1413 A.H.*



Ever since the date I declared my disassociation from Ahmadiyya, the Ahmadi Administration did its best to publish false information about my renunciation from Ahmadiyya by contacting all its centres in the world, and directing all Ahmadies as to what they should do in case I contacted them. The administration sent instructions to all Ahmadies in Haifa, (most of whom are my family members), ordering them to abandon me and to send their signatures on a document to them, confirming that they are still believers in Ahmadiyya, represented by the "Khalifah". Indeed, most of the Ahmadies signed that document, but my brother Ahmad and others who had known the truth, did not hesitate from defending the truth and confronting all the fabrication and the false information.

Today's topic of talk with Ahmad was "An anonymous person is better than an ignorant person". This is a reaction to a publication distributed by the Ahmadi sect, under the title, "An Anonymous Protester". It said that an anonymous person accused Mirza Ghulam of lies on the prophet of Allah. Mirza Ghulam said, "Correct Hadiths have reported that the promised Messiah shall appear at the turn of the century, who will be the reformer of the 14th century." ("Braheen Ahmadiyya" by Mirza Ghulam vol.5 p.359). This is the same as what was said by the Prophet of Allah. Mirza Ghulam and, after him, the Ahmadies, have not yet given a single correct Hadith to explain this saying. They have sufficed by defending the claims of Mirza Ghulam in their well known manner of evading the question.

**15th February, 1990** - My brother Ahmad, the President of the Ahmadiyya community in Sweden, declared his disassociation from Ahmadiyya. The following is a photocopy of his letter of denunciation, in his handwriting:

## Renunciation

"I bear witness that there is no God but Allah alone, Who has no associate, and I bear witness that Mohammed is his Servant and Messenger. I seek your forgiveness, Allah, from all the sinful errors, and I revert to you, O Allah, the Gracious, the Merciful. I seek refuge in Allah from the cursed Satan. In the name of Allah, the Gracious, the Merciful.

Dear Mr. Kamal Yousuf, Ahmadi missionary in charge in Sweden. Greetings to you. I the undersigned, Ahmad Odeh, (President of the Ahmadi Community, President of the Ahmadi Students' Association, member of the consultative council, and editor of the Swedish section of "Akhbari Ahmadiyya, Sweden"), hereby declare my complete renunciation from the Ahmadi movement, also known as Qadianiyya or the Ahmadiyya Community, and I also declare my resignation from the above mentioned posts. (The dissociation was in Swedish.)

O, Allah, show me the truth as truth, and help me to follow it; and show me the falsehood as falsehood, and help me to avoid it. Peace be on he who follows the truth.

Ahmad Odeh,

15th October 1990.

c.c. Islamic Embassies - ministries concerned - foreigner organisations - Swedish universities.

**27th March, 1990** (1st Ramadan, 1411) - We start fasting our first Ramadan in Islam.





**4th April, 1990** - Jamila Thomas, an American Muslim, whom Ahmadies tried to gain to their rank, came to visit me today, after Dr. Suhaib Hassan, from London, introduced me to her. We talked about my reason for leaving Ahmadiyya, and about the facts that I had discovered about this sect. We recorded the interview for publication later. I continued to communicate with Jamila. Allah has protected her from falling into the trap of the Ahmadiyya, after she had courageously confronted the claims of the Ahmadies and attended the Annual Celebration of 1989, to learn about them at close hand.

**14th April, 1990** - Abu Nab contacted me and informed me that Taha Kazak, the President of the Ahmadies in Jordan, had declared his dissociation from Ahmadiyya along with other Ahmadies, before a Judge of the Sharia Court in Naor (Jordan).

*Jamila Thomas on her second visit on 17th May, 1990.*



**26th April, 1990** - The festivities of Eid-ul-Fitr, 1410, in London..

*Performing prayers of Eid-ul-Fitr (1410) at the Central Mosque in Regents Park, London. This was the first time in my life I celebrated Eid with Muslims, and with me was brother Abdul Razzak.*



**5th May, 1990** - I receive a recorded tape containing a Friday Sermon by Mirza Tahir on 9th December, 1989, which was more than six months after the delivering of this sermon, in which I was the main topic. I received it today from one of my friends, and found that it was full of lies. I became reassured after listening to it, without the least doubt, that Mirza Tahir is the head of Ahmadiyya in everything.

It is him - and he is careful to appear in the guise of the wise and intelligent - telling lies about me in his Sermon, after my dissociation from Ahmadiyya, contradicting all that he said about me in his previous Sermons, and what he had written with his own handwriting in praise and appreciation of my work, which I used to perform in the service and defence of Ahmadiyya and its founder, the grandfather of Mirza Tahir.

Hassan Odeh, who at one time was the “fruit of the prayers of the Khalifahs” before he disassociated from Ahmadiyya, has now become dirt from which Mirza Tahir and the Ahmadies have now been relieved by putting him outside their Community, as was indicated in the Sermon. Praise be to Allah, how the heart in its bosom can go blind! Wasn't there amongst the Ahmadies who listened to the Sermon, anyone brave enough to tell Mirza Tahir: “Enough is enough. Haven't you complimented him on more than one occasion and year after year in the Annual Gatherings, and you encouraged other workers to work hard to be like him?” But, as a former loyal Ahmadi and an Ahmadi missionary, I know very well the extent of the influence of the “Khalifah” on his followers, who had even surrendered their minds to him. He does whatever he wishes with them.

I shall mention some of what was said and announced by Mirza Tahir in his sermons during the Annual Gatherings of '86, '87 and '88, before thousands of Ahmadies, about Hassan Odeh and the Arabic section run by him. (The sources are the cassettes in which the proceedings of the Celebrations mentioned above are recorded).

“The Arabic Section is performing enormous services for Ahmadiyya.”(Jalsa Salana (Annual Gathering) 1986 - Islamabad, Britain)

“The Arabic Section is performing great services, and will very shortly be issuing a magazine in Arabic to reply to the accusations of the opponents of the Community.” (Annual Gathering, 1987- Islamabad, Britain)

“From the very beginning, I attached great importance to the Arabic section, and I am in touch with the section all the time.” (Annual Gathering, 1988 - Islamabad, Britain)

“The translation by Hassan Mahmood Odeh of my speeches into Arabic have brought new life amongst the Arabs. Hassan Mahmood Odeh is carrying out this duty enthusiastically and successfully.” (Mirza Tahir Ahmad.)

**3rd June, 1990** - I gave a speech about Ahmadiyya at the Khatme Nabuwwat conference in Wimbledon.

**1st July 1990** - Eid-ul-Adha 1410, with my family on a visit to “Majlis Khatme Nabuwwat” in London. I performed Eid prayers in the company of my family, at the Central Mosque in Regents Park, London.

*With Sheikhs Bawa and Hussein, the morning of Eid-ul-Adha in the Khatme Nabuwwat building in London.*



**22nd July, 1990** - Meeting at the Medina Mosque, and speaking about the Qadianiyya on the first day of Muharram, 1411.



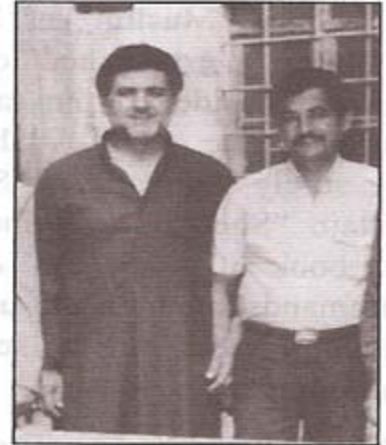
**5th August, 1990** - Hamid Chaudhry, my brother-in-law, is the first Ahmadi from Qadian to visit us after we left Ahmadiyya.

**6th August, 1990** - Meeting with Sheikh Manzoor Chinioti, in London.

**12th August, 1990** - A visit to Leeds to participate in a Khatme Nabuwat Conference and meeting Chinioti and other scholars.

**24th September, 1990** - Moving to a new address.

**10th November, 1990** - We receive the news about the death of my uncle Nasir Odeh, the most active Ahmadi in Syria



*My uncle Nasir Odeh (to the left) with my cousin Ahmad in Syria.*

# Foundation of "Attaqwa"

**A**fter a year of my disassociation from the Ahmadiyya, I became absolutely convinced that Islam, as it was given to us by our Prophet (pbuh), is a complete and beneficial religion for all times and all places. There is no need for any addition or amendment to it. A Muslim has but to follow the great book of Allah and what has been established of the "Sunnah" (practices) of His Prophet (pbuh), throwing aside all the sayings that go against them. There is no doubt that the Quran is the "Habl-Allah" (the Rope of Allah) and those who are steadfast on it, are surely the party of Salvation, and not any other party or sect. Following a certain "Sheikh" (religious leader) is not, for a Muslim, a substitute for following the book of Allah and endeavouring to understand it, in order to implement His commands on himself, and then preach it to others. The division of Muslims into different sects and sub-sects will only result in the weakness and disintegration of the Ummah.

With very limited resources, and placing trust in Allah, I resolved, in the year 1411, to found a publication called "Attaqwa", through which I would convey to the readers, particularly to the Ahmadies, my findings about the Ahmadiyya and its beliefs, clearly and wisely. This would lift the veil off the face of Ahmadiyya, so that those in search of truth and facts can see them. I used my best endeavours to ensure that this paper reached the largest possible number of Ahmadies, and to all those who are interested to know the facts about this sect. I prayed to Allah to accept this, my endeavour, from me, and make it a means by which others will benefit, as, indeed, He is Ever Hearing and Responding.

I decided to name this publication "Attaqwa". It was also the name of the magazine I used to publish during my work as the Director of the Arabic Section in the Ahmadi Community. I completed the contents of the first issue, which was published at the beginning of Jumada Al-Akherah, 1411, corresponding with 17th December, 1990. From its beginning, "Attaqwa" distinguished itself by referring to the sources and references accurately and precisely in all its issues, to enable the Ahmadies and others to refer to them and be reassured. For too long, the Ahmadies had objected to the books written by Muslims, that certain quotations had not been said by Mirza Ghulam, or certain expressions were not his.



The first issue of *Attaqwa*, which consisted of four pages, contained an editorial and a main topic under the heading: "Ahmadiyya Muslim Community - Background and Aims". There was also a call to Ahmadies only. It said:

*"Wake up you Ahmadies from your slumber! Mirza Ghulam Ahmad the Qadiani, the Indian, has deceived you and led you astray. He is not a prophet nor a messenger; and he is neither a Messiah or Mahdi, and is not Muhammad nor Noah or Mary or Adam as he claimed. I was one of the most active and enthusiastic members of Ahmadiyya, (or "Ahmaqiyya" as some Pakistanis preferred to call it). I had worked in its leadership and was responsible and a manager and teacher until Allah guided me to its truth. Thanks be to Allah, the Lord of the Universe. You should know well that Allah is the Guide and there is no guide except Him, so seek guidance from Him only. He alone knows who has gone astray and who is on the correct path. I pray to Allah that He makes "Attaqwa" a source of benefit and knowledge for you to understand Ahmadiyya and its founder, Mirza Ghulam. Allah is the key to success. Yours sincerely,*

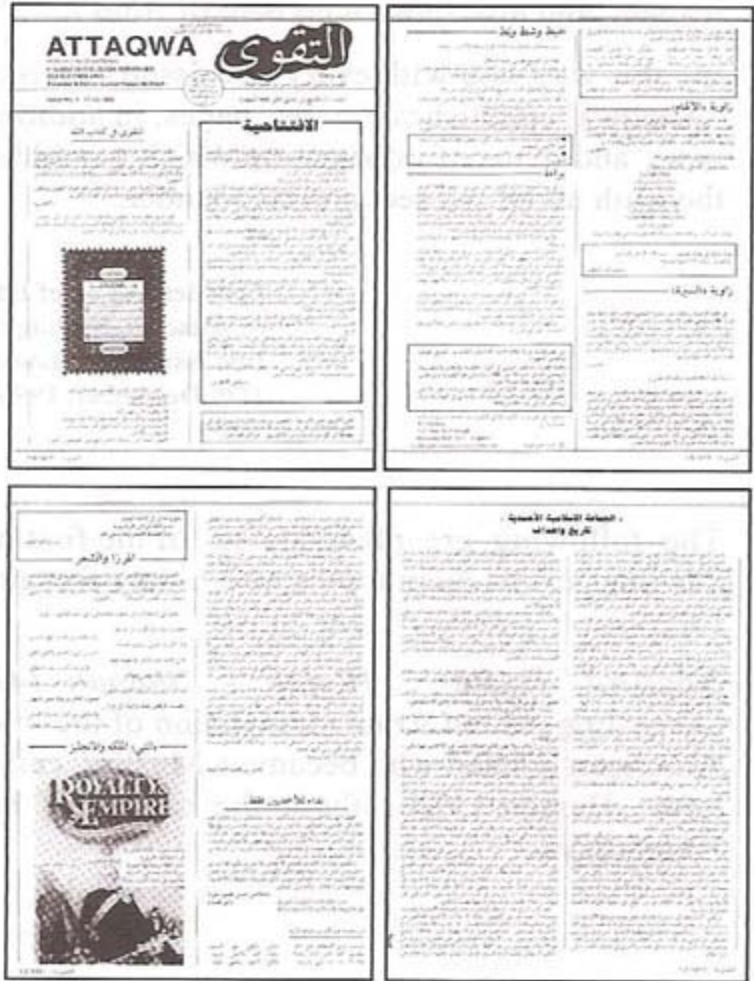
*Hassan Mahmood Odeh (Abu Muhammad).*

*Former Director of the Arabic Section in the Ahmadiyya Muslim Community."*

The issue also included a poetry corner, a corner for "Ilham" (revelation) and a corner for the biography of Mirza Ghulam under the name "Zawiat Al-Sira", and other various topics.

The fourth page of the first issue also contained the declaration of renunciation of the founder of "Attaqwa", Hassan Bin Mahmood Odeh, from the Ahmadiyya.

The second issue contained the full text of the declaration of renunciation by Salih Mahmood Odeh from Ahmadiyya, as well as the interview of Hassan Odeh by the American Miss Jamila Thomas, about his reasons for leaving Ahmadiyya.



The third issue contained a declaration of renunciation from Ahmadiyya by Ahmad Mahmood Odeh, president of the Ahmadi Community in Sweden. A new English section was also introduced to "Attaqwa", to enlarge the number of its readers, and also those who benefit from it.

In this way, and with every new issue - 26 issues have been published up to now - "Attaqwa" publishes on its pages, in addition to the supreme teachings of Islam, news and items of information which would help the Ahmadies and others to learn the truth about the sect and its founder.

Founder and chief Editor of Attaqwa, reading the first issue in his house on 16th December, 1990.



The following are photocopies of the first pages of the issues of "Attaqwa", and headings of the main topics which they contained about Ahmadiyya:

**Second issue : [Rajab - Shaban 1411]** An Interview. Consisting of an Arabic translation of the interview by a young American woman who became a Muslim, called Jamila Thomas, with Hassan Odeh, about the causes of his departure from Ahmadiyya.



**Third issue : [Ramadan - Dhul Hijjah 1411]** An Open Letter. In English, from Ahmad Odeh (former Head of the Ahmadiyya Community in Sweden) to Mirza Tahir Ahmad ("Khalifah IV") after he had declared his renunciation.



**Fourth issue : [Muharram - Jumada Al-Ula 1412]** An article: "The Ahmadies and the Messiah and the Mahdi" together with an interview with Jamila Thomas in English.





**Fifth issue : [Jumada Al-Thania - Shaban 1412]**

*An Exclusive Interview.* In English, with Hafidh Bashir Ahmad Al- Masri, a former veteran Ahmadi who declared non-allegiance to Ahmadiyya in Qadian. He left Ahmadiyya after he discovered the truth about the “promised reformer”, the second “Khalifah” of Ahmadiyya.



**Sixth issue : [Ramadan - Dhul-Qa'dah 1412]**

An article: “*Ahmadies, where and how many are they?*” Also, an interview in English (exclusive to “Attaqwa”) with Mr A R Bakhsh, a Muslim who, having studied Ahmadiyya and seen it at close hands, did not accept it.



**Seventh issue : [Rabi Al-Awwal 1413]**

“*O Ahmadies!*” - An important letter addressed by Mr Salih Odeh, (a former Ahmadi teacher in Haifa, after he distanced himself from Ahmadiyya), to all the Ahmadies who were born in this sect, like him, but are ignorant of its truth. Also an interview with Dr. Rashid.



**Eighth issue : [Rajab 1413]**

“*Ahmadiyya stripped bare*”, - A topic, showing the true facts about Ahmadiyya, and lifting the veil from the personality of its founder, Mirza Ghulam of Qadian.



**Ninth issue : [Dhul-Qa'dah 1413]**

“*Son of Mary and the Ahmadiyya Community*”, In Arabic and English, which contained abusive comments by Mirza Ghulam about Jesus Son of Mary (pbuh).



**Tenth issue : [Rabi Al-Awwal 1414]**

*"Our case with Al-Mahdi"* - An exposition of the lies behind the reported sayings on which Ahmadies rely to support their claim that Mirza Ghulam is the Mahdi. *"Ahmadiyya between yesterday and today"*; attempts by Ahmadiyya to mislead Muslims.



**Eleventh issue : (in 2 colours) [Jumada Al-Akherah 1414]**

*"The paradise of Ahmadies"* - An article about money and properties in return for certificates to obtain a place in the "Grave of Paradise". *"Ahmadiyya and the Quran"* - An article in English containing examples of twisted Ahmadi interpretations of Allah's verses.



**Twelfth issue : [Ramadan 1414]**

*"Business in the name of religion"*: Examples of selling the Ahmadi beliefs in the guise of love of Islam and its prophet.



**Thirteenth issue : [Special edition - Muharram 1415]**

Contained the first Islamic Calendar prepared and presented by "Attaqwa", with definitions in English and Arabic. A special letter to the Ahmadies was attached with this issue.



**Fourteenth issue : [Rabi Al-Thani 1415]**

The first issue made with the computer of "Attaqwa". *"Halal and Haram"* (*"The permitted and the prohibited"*) - A matter long talked about by Muslims, especially in non-Islamic countries. *"Islam today"* - In English, to expose dubious organizations, (and on the top of its list are the Ahmadies), which use Islam as a means to spread their beliefs and ideas amongst the Muslims.





**Fifteenth issue : [Jumada Al-Akherah 1415]**

*“The Ahmadies and the facing of facts ”* – About what is facing the Ahmadies today by way of attempts to discover its truth to the world. Another article, *“Islam and the New World Order”*, in English.



**Sixteenth issue : [Ramadan 1415]**

*“Where does the Money come from to Support the Ahmadiyya satellite broadcast, and what are the aims behind that broadcast?”*:

About the Ahmadiyya broadcasts via four Satellites. *“Islam and the media”* In English, to defend against the distorted picture of Islam in the non-Islamic media.



**Seventeenth issue : [Muharram 1416]**

Islamic Calendar for the year 1416. The second calendar published by *“Attaqwa”*. It is accompanied by a letter from the publisher to Ahmadies.



**Eighteenth issue : [Rabi Al-Awwal 1416]**

*“The Haj, one of the main pillars of Islam, and the biggest journey undertaken by a Muslim to respond to the call of Allah”*. Under this heading was the main topic of this issue. The founder and editor of *“Attaqwa”* undertook, with the help of Allah, the pilgrimage to Allah’s House for the first time, and this article expressed the feelings and impressions he returned with, from Haj.



**Nineteenth issue : [Jumada Al-Akherah 1416]**

*“Five years of ATTAQWA. A prize to every Ahmadi who answers this question correctly: How many “Muis” (recipients of the commendations) are there in the Ahmadiyya community?”*.

It is an article to lift the cover on the sale of commendation certificates to Ahmadies, in return for at least 10% of their income and property to the administration.



**Twentieth issue : [Ramadan 1416]**

**“The Islamic media and Ahmadiyya”**

Explaining the importance of verifying the facts in the Islamic media, especially when talking about the deviant and wayward sects, so that we don't give them the chance to accuse the Islamic media.



**Twenty first issue : [Special Edition - Muharram 1417]**

This issue is a special edition, which consists of an Islamic Calendar for the year 1417. Attached to this issue was a letter from the publisher, the third of its kind, in two languages: Arabic and English, addressed to Ahmadies.



**Twenty second issue : [Rabi'Al-Thani 1417]**

“Islam is not terrorism” - an article defending the teachings of Islam. This issue also contained some “Ahmadi” beliefs.



**Twenty third issue : [Rajab 1417]**

Talked about the Islamic uprising. This issue celebrated the beginning of Attaqwa's seventh year. The issue also contained an article entitled “Who is the Ahmadi?”.



**Twenty fourth issue : [Shawwal 1417]**

The importance of the Arabic language in understanding the Quran. The issue also





contained an article entitled "The Prophet of Qadian".



**Twenty fifth issue : [Muharram 1418]**

A special issue containing the Muslim calendar for the year 1418, advocating the importance of its use. This was accompanied by a letter from the publisher, the fourth and last of its kind, in Arabic and English, addressed to the Ahmadies. It said:

***To all "Ahmadies"! Listen carefully and understand!***

*Mirza Ghulam Ahmad of Qadian is not a Messiah, a Mahdi or a Prophet, as he claimed. Time has come that you should understand this. Allah has completed our religion, Islam, with the Quran, and made our prophet Muhammad His last messenger. There is no revelation after the Quran, (as Mirza of Qadian claimed descended on him), nor there will come any Prophet after Muhammad (p.b.u.h.). The prophet Muhammad has advised us to follow the Quran, the book of Allah, because no one who follows it can go astray; and the successful party is none other than the one which has followed this advice and has not taken anyone as a prophet after Muhammad (p.b.u.h.).*

*Wake up, you "Ahmadies" before it's too late! Twenty four issues of "Attaqwa" have been published, until now, explaining the truth about Ahmadiyya, and this is the fourth letter of its kind to you. Seize this opportunity and understand the falsehood Ahmadiyya and its founder, before you leave this world. I have now advised, informed, and warned you so that after this you will blame none but yourselves. Peace to all who follow guidance.*

*Sincerely,*

*Hassan Bin Mahmood Odeh*

*(Former Ahmadiyya Missionary & Incharge of the Arabic section in the Ahmadiyya Community).*



**And finally the Twenty fifth issue : [Muharram 1419]**

Arabic and Islam: the need to study Islam through Arabic An Ahmadi missionary turns to Islam. This issue enclosed also the Muslim Calendar for the year 1419.





# Reactions to the publication of "Attaqwa"

**T**hanks to Allah, we received good and encouraging responses to the publication of the first issue of "Attaqwa". As the first issue was published, the Ahmadi administration was shaken again. Letters and telephone calls of thanks and appreciation started to reach us from persons and Islamic Organizations of various kinds, and from Ahmadies whom Allah has guided to the truth.

As for the Ahmadi administration and its "Khalifah", they realised, on receiving the first issue of "Attaqwa", that they had to do their best to limit the effect of this magazine on the Ahmadies. They therefore started an abusive campaign against this magazine and its founder, using the same method adopted by Mirza Tahir in his speech, mentioned earlier. It was to show Hassan Odeh in the worst possible light. As a first reaction, they issued a small leaflet titled "Contemporary Lies", in which its author, (a former colleague), attempted to defend the Ahmadi beliefs and minimize the effects of the first issue of "Attaqwa" on its community. He turned my declaration of renunciation from Ahmadiyya to look like my eviction from the community. He presented my liberation from the blind following of his masters, as my slavish following to other masters, namely rivals of Ahmadies amongst Pakistani scholars, and others. The author repeated Ahmadi beliefs, and the way of its defense was well known to us, and which we have found to be corrupt.

The Ahmadies attempted, in various ways, to distort the true picture for my leaving the Ahmadiyya, and to distance the Ahmadies from the main aims of the issue of "Attaqwa". It is well known how much influence the "Khalifah" has on his followers, but, thanks to Allah, he did not obstruct the progress of the magazine "Attaqwa", which continued to communicate to the Ahmadies with determination. The time has come that you Ahmadies should listen to what is being said by one of your former missionaries, after Allah has shown to him the truth about the Qadiani Mirza Ghulam, and his claims. The evidence of the truth of Mirza Ghulam, to which he referred to whilst addressing people, is nothing but evidence of the lies of Mirza Ghulam. You are in great need to know the facts. "Attaqwa" contains facts, set out in the articles which need to be understood by every Ahmadi seeking the truth, using decent manners, away from blind prejudice and arrogance. This manner requires, from you, understanding and contemplation, in the various matters exposed, and you should not merely be-lie what you have been told by those who differ from you in opinion.



Did Mirza Ghulam actually say those words, as written in "Attaqwa"? Did he receive revelations in Hebrew as well? Did Allah tell him: "Parishen - Omar - Baratoos ya Palatoos", and why? Is it true that he was in a room with a naked young lady bathing in front of him? Is it true that he allowed unrelated ladies to massage his body? Is it true that he had sexual dreams during a train journey? Did he claim that he received a "tashriye wahi" (legal wahi) that he was Krishna, in addition to being the second coming of Muhammad (pbuh), and that he was born with a twin sister called "Jannah" (Heaven)? There are a lot of other questions and matters, a great deal of which have been covered by "Attaqwa". It is worth noting that five years have elapsed since the establishment of "Attaqwa", (and up to now, over twenty issues have been published), and no one from the Ahmadies could prove any mistake made by "Attaqwa" in presenting the reported sayings and claims of Mirza Ghulam, or what has been quoted from the rest of the Ahmadi books, especially the book "Sirat Al-Mahdi", (The Biography of the Mahdi), written by a son of Mirza Ghulam, called "Qamar Al-Anbiya" (the Moon of the Prophets).

In the coming paragraphs, we shall explain the manner in which the Ahmadies evade facts, especially when it concerns the sayings of Mirza Ghulam, which incriminates him or exposes his deviant and wayward behaviour.

We received a letter from a former colleague called Abdul Ghani Jahangir, (an Ahmadi missionary in Belgium), in which he accused us that we used the name of Mirza Ghulam on the excerpts published about Jesus (pbuh). He said that they were not the sayings of Mirza Ghulam and that Mirza took them from the Bible, while the fact is that those sayings were recorded in his books, (and have appeared under the title "The Ahmadiyya Movement and Jesus" in the ninth issue of "Attaqwa"). The following is a copy of what was published in "Attaqwa" in the 9th issue:

### "Jesus & the Ahmadiyya Movement

The Ahmadiyya Movement, also known as "Qadianiyya", was established in India in 1889. It claims itself to belong to Islam.

The following statements are the views of its founder Mirza Ghulam Ahmad on Jesus son of Mary, which are clearly the opposite of that of Islam and its true teachings. Mirza Ghulam, the Founder of the Ahmadiyya Movement, says:

"Yes, Jesus had the habit of uttering obscenities and frequently using foul language. He used to get very angry for small reasons. He couldn't control himself and his ill desires. It should also be remembered that he (Jesus) had, to some extent, the habit of lying. All the prophesies that he said they spoke about him in the Torah, were not there at all."





(Ruhani Khazain vol.11 p.289) “The Christians have written about many miracles of Jesus, but the fact is that he performed no miracle.” (Ruhani Khazain vol.11 p.290) “The family of Jesus was perfectly holy and immaculate. Jesus’s three paternal and maternal grandmothers were fornicators and prostitutes, from whose blood the body Jesus came into existence, which explains his desire for prostitutes.”(Ruhani Khazain vol.11 p.291).

“Jesus could not portray himself as a pious man because people knew that he was a gluttonous alcoholic.” (Ruhani Khazain vol.10 p.286) Despite this bad language and shameless statements by Mirza Ghulam, some Ahmadies still defend their founder on the ground that he used less offensive remarks against Jesus, such as:

“Give up the mention of the son of Mary. (For) superior to him is Ghulam Ahmad (himself)!!” (Ruhani Khazain vol.18 p.240)), Also that Mirza Ghulam did mention Jesus, on other occasions, as prophet of Allah and remembered him with respect.

With such defences, we are left with one request, to those among the Ahmadies who have not read these statements before. Please read them again from the above mentioned references and make sure of their existence, then ask Allah’s guidance and protection from such beliefs and from those who have them.”

Despite such clarity in the article about the deviation and waywardness of the Qadiani, one of the Ahmadi missionaries, (incharge in Belgium), Mr Abdul Ghani Jahangir, wrote on 20th April, 1993 (as per postmark on the envelope) as follows:

“You know very well that the statements of the Promised Messiah (Mirza Ghulam) you have quoted are only from the Bible, to deter Christian onslaught against the Holy Prophet of Islam”.

In reply, I wrote to him on 20/11/1413, saying:

“Thank you for your letter from 20.4.93 (20/11/1413). You wrote to me that: “You know very well that the statements of the Promised Messiah (Mirza Ghulam) which you have quoted (in issue 9 of Attaqwa) are only from the Bible...”

I am sorry to disappoint you, I could not find those statements (which Mirza Ghulam said about Jesus) in the Bible and, I shall appreciate if you give me the references from the bible to the following statements of Mirza Ghulam...”

(I repeated the statements of Mirza Ghulam.)

This Ahmadi missionary is still searching for a reply to my letter. Up to now, five years have passed and he has yet to reply. Of course, it is a very difficult task to





find such statements, containing abusive attacks and scandalous accusations on Jesus (pbuh), in the Bible.

So far, “Attaqwa” has received many letters from different Ahmadi sources, in addition to letters, telegrams and telephone calls of thanks and appreciation from non-Ahmadies, which we will mention later. Some of the Ahmadi letters were organised, probably inspired by the “Khalifah” himself, and others were voluntary, and clearly show the real Ahmadi character, covered under the guise of religion, which is shown to other people. Some of the letters contained swear words and other curses, some even had spittle on the magazine pages, (which contain divine verses), and were returned by post. There were others who tore the paper and returned it in pieces. There were others who threatened against publishing further issues.

It is possible to summarise this reaction, by saying that it benefited me, (although it seemed cruel and hideous sometimes), to know the extent of the ugly face of an Ahmadi when someone opposes their belief or offers them advice.

The following is a summary of what has been stated in organised letters. They appear as if they came from one source only, but under different names. I replied to all the letters I received, but, for the benefit of the reader, I present here a summary of the most important topics, and my replies.

### ***Renouncing Ahmadiyya:***

I declared non-allegiance to Ahmadiyya after Allah guided me to its truth, and there is no other reason, as rumoured by others.

### ***“New Masters”:***

Some of the Ahmadies think that I left Ahmadiyya (the slavery and the following of Mirza Tahir, my “former master”) only to be bound with slavery and following of another kind of Ahmadiyya. I would like to assure them that I do not find, in Islam, any slavery or following except to Allah. I thank Allah that I am the master of myself, and shall remain so until Allah wishes. I shall never agree to return to my former condition: following, like the blind, this or that person. *Habl-Allah* (“the rope of Allah”) is His book, and the people of salvation are all those Muslims who are steadfastly grasping to it. We have, in the Prophet of Allah, an excellent role model. After my experience, I can say that there is no Islam, freedom or dignity except in the obedience of Allah, and you are the master of yourself, liberated from the shackles and allegiances from which Islam has come to liberate us from.



### ***My Position with relation to Religious Heads (“Ulemas”) Opposing Ahmadiyya:***

I have co-operated with those opposing Ahmadiyya, amongst them Pakistani Ulemas and others, for one purpose only, which is to uncover the lies and fabrications of Mirza Ghulam. I have not supported or co-operated with them on any other matters or statements they make, be it matters of beliefs or allegiances.

### ***“The Messiah and the Mahdi”:***

Jesus, Son of Mary, is not the Mahdi mentioned in the reported Hadith. Otherwise, how did the Mahdi lead the prayers, and behind him stood Jesus, (pbuh), as reported in the Hadith? Ahmadies, however, insisted that Mirza Ghulam is the “Messiah and Mahdi” together.

As for the questions of the life of the Messiah, or his death, or the appearance or non-appearance of the Mahdi, there are differences of opinion, and this is not the place for its discussion. For us, it is not important now whether the Mahdi will appear or not, or whether the Messiah will or will not descend, because we are occupied with the following of the commands of Allah in His book, and complying with the Sunnah (customs and sayings), of His kind and compassionate messenger, which agrees with the book of Allah.

### ***The Threats to “Attaqwa” to Stop Publishing Articles Which Oppose Ahmadiyya and its Founder:***

If you are in the right, how does it harm you if I or anyone else publishes what we consider to be correct in the matters of the Ahmadi belief and its founder?

The following is a specimen of letters of threats and warnings which we have received. A letter received from an Ahmadi missionary, and a close former friend, sent from his country on 11th February, 1992, said:

“Warning!

I warn you that if you do not desist from attacking the Messiah of the latter age, (Mirza Ghulam), then Allah the Almighty will deal with you as He dealt with those who raised their heads against His chosen ones.”

Another Ahmadi (who did not write his name) sufficed by sending a copy of the verses from the Quran as follows:-

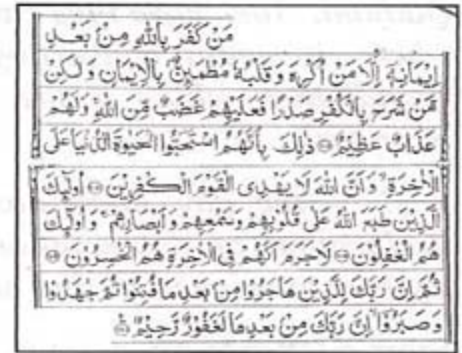
<b>WARNING</b> - I warn you that if you do not desist from attacking the Messiah of the latter age, then Allah the Almighty will deal with you as He dealt with those who raised their heads against His chosen ones.
---

“Who so disbelieves in Allah after he has believed - save him who is forced to make a declaration of disbelief while his heart finds peace in faith - but such as open their breasts to disbelief, on them is Allah’s wrath; and for them is decreed a severe punishment.....Undoubtedly, it is they who will be the losers in the



Hereafter. Then, surely thy Lord - to those who migrated after they had been persecuted and then strove hard in the cause of Allah and remained steadfast - surely, after that, thy Lord is Most Forgiving, Merciful.” (Al-Nahl, a.107-111)

Another Ahmadi (who did not write his name or the date of his letter) sent threats in red ink to stop publishing any further issues of “Attaqwa” in which there are “filth and lies” about Ahmadiyya, accompanied by an English version of an invitation to a “Mubahala” (challenge), (date of post on the cover: 3rd November, ‘93). This is an extract of what the letter contained:



“I have no choice but to warn you that if this occurs in your future magazine publications, I will take you to court and sue you for liable damages. Take this warning very seriously.”

***Praising Ahmadiyya Yesterday and Condemning it Today:***

It is the will of Allah that I discovered the true facts about Ahmadiyya, and not as it is propagated by others. There is no other reason for opposing it.

***My Father and Other Relations who Remained Ahmadies:***

Many people left Ahmadiyya in the past, and many left it with me and after me, but this fact is not known by most Ahmadies. In this book, the reader will find names and news about hundreds of Ahmadies who have left Ahmadiyya and returned to Islam. As to those who remained Ahmadies up to now, I pray to Allah to guide us and them to His straight path, as there is no guide except Allah. He guides those whom He wishes, and others are not guided. As it is known, nothing lasts forever in this world.

I still call my father, members of my family, Mirza Tahir and other Ahmadies to the truth about Ahmadiyya, across the pages of “Attaqwa” and by letters addressed especially to them. The following are excerpts from correspondence with Ahmadies:

From a reply to a relation in Haifa. I wrote to him on 22nd Rajab, 1411:

*“It is not hidden from anyone who knows me, that I was one of the most enthusiastic people for Ahmadiyya and its founder. I would not therefore leave Mirza Ghulam and his mission except after being convinced, thanks to Allah, that Mirza Ghulam was a liar in all his claims about him being the Messiah, Reformer, Mahdi, and Prophet in receipt of revelations, etc. Now, and through “Attaqwa” International, I would like to acquaint you with the facts Allah has guided me to, about Mirza Ghulam and his claims.”*



From a letter to Mirza Tahir, dated 1/11/1413:

*“You have shouldered the responsibility of leadership of the mission of your grandfather, Mirza Ghulam the Qadiani. You have thus carried a big burden, particularly when it means converting the Muslims to follow your grandfather, which is the source of this mission and its main task.*

*I, since the day Allah has guided me to the truth and the declaration of renunciation from Ahmadiyya, have done my best to rescue you and all those with you from it.”*



From a letter to my parents, dated 24/3/1415:

“To my Dear Parents.....but we will not give up, with Allah’s will, to call you to what we believe. We are convinced that Ahmadiyya is false and Islam is right. There is no place in Islam for any prophet or messenger after our Prophet (pbuh), neither in form or shadow. As, if there was after our Arabic prophet, (pbuh), another prophet, that would have been Omar or Abubakr. Mirza Ghulam is the lie of his time, and I urge you to realise that before it is too late.”

There are other types of correspondence with Ahmadies. We sent them copies of “Attaqwa” (which contained an invitation to ponder and deliberate in the matter of Ahmadiyya and its founder), and they would return it with their observations written on the publication, (most of it abuse), and we have selected the following:-

(On the first page of the 14th issue):

One of the Ahmadies, (he didn’t disclose his name), gave the name of “Al-Fitna” to “Attaqwa”, and wrote “Fitna is worse than killing”. Opposite the name of its founder and chief editor, he wrote “Al-Murtad” (said to a person who left Islam).



Another Ahmadi, called Mubarak, wrote on the first page of the 16th issue, in Urdu, as follows:

“The few pages of Attaqwa cannot belie the descent of Al-Mahdi (He meant the Messiah, but Ahmadies prefer using the title Al-Mahdi and not Messiah for Mirza Ghulam, thinking it is more reasonable and convenient at the present time). This is the time in which Al-Mahdi will descend. If you do not believe Mirza Ghulam, you will be belying the Hadith (reported sayings of the Prophet (pbuh)) on the descent of Al-Mahdi. You will have to accept one or the other. Do not send me a paper (Attaqwa) of this kind, and thanks.”





In addition to the threatening and deviating letters, "Attaqwa" also received telephone calls and encouraging letters by Ahmadies who chose the way of discussion and analysis until Allah guided them to the truth, and then they renounced Ahmadiyya, and returned to Islam - the true and natural religion. Amongst them were young men from Algeria and Morocco, (they appear in photos with Mirza Tahir in this book), and others in Britain and other countries.

Probably, what we received from Africa (where most of the Ahmadies outside Pakistan live) from brother Al-Haj Abu Bakr Saeed, (a former Ahmadi from Ghana), is a good example of awakening amongst the Ahmadies, who, having studied and deliberated upon their deviant belief, returned to Islam, the straight religion, which is complete and the beneficial for all times and places.

Under the heading: "Ahmadies Turn to Islam", Attaqwa published, in its tenth issue, dated 1/3/1414, an example of that awakening represented in the return of a large number of Ahmadies in Africa to Islam. The following is a copy of the important excerpts of that article:

### ***"Ahmadies Turn to Islam***

Al-Haj Abu Bakr Saeed and Mr S.P. Tayo from Ghana, were among many Ahmadies who to leave Ahmadiyyat and turn to Islam in West Africa. (This article included the story of Abu Bakr entering Ahmadiyyat in 1956, until he left it in 1970, and accepted Qadianiyyat-free Islam.) Abu Bakr says: "Amongst the most important and worthy tasks, (which he performed after leaving Ahmadiyya), was what happened in Ghana, in a town called Brasmo, (during his missionary tour in 1972). In this town, we preached a lot about the faults of Ahmadiyya, until 385 Ahmadies amongst the audience stood up and left Ahmadiyya and joined the Muslims. It was a happy and important occasion. Recently, a number of Ahmadies left the Ahmadiyya faith, to return to Islam. I shall learn about them, and let you know shortly. Finally I wish to appeal to you if you could give me your most esteem monthly magazine Attaqwa."



**The reactions to the publication of "Attaqwa", as can be gathered from the correspondence and telephone calls we have received and continue to receive from Muslim individuals, organisations and centres from all over the world, are many and encouraging, full of warmth and high Islamic spirit. We are unable to state them all, in full, and only some are as follows:-**

### ***From Arab Countries:***





“Dear Honourable Mr Hassan Odeh, Chief Editor of the Attaqwa Magazine, England, Assalamu Alaikum wa Rahmatullah wa Barakatuh. I received and appreciate the first issue of your magazine Attaqwa, which you have founded. I thank you for your good efforts in publishing this Islamic magazine, and pray to Allah to make your efforts always successful.

With Greetings,

Secretary General

(signed) Dr. Abdullah Omar Naseef.”

(20/4/1412) Secretary General of the Muslim World League, Makkah Al-Mukarramah.



“Respected Brother Mr Hassan Bin Mahmood Odeh, Assalamu Alaikum wa Rahmatullah wa Barakatuh.

I thank you for your letter, enclosing a copy of Attaqwa. I pray to Allah to support you in your efforts to ensure that correct Islamic teachings reign supreme. May Allah protect you.

(signed) Amin Aqeel Attas.”

Assistant General Secretary, Financial and Administration Department

Muslim World League, Makkah Al-Mukarramah(4/6/1412)



“Dear Chief Editor, Attaqwa International.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

In reply to your kind letter, reference 322-712-11, dated 1/8/1413, enclosing a copy of your magazine Attaqwa. I would like to receive it regularly, and to know how to subscribe for it. May

Allah help us all in everything He likes and is pleased with. Wassalamu Alaikum wa Rahmatullah wa Barakatuh.,

Head Librarian,

(signed) Dr. Mohammed Bin Yakoub Turkestani”

The Islamic University, Al-Madinah Al-Monawwrah

(7/9/1413)



“Respected Brother Hassan Bin Mahmood Odeh,

Assalamu Alaikum wa Rahmatullah wa Barakatuh. I have received the seventh issue of Attaqwa, and very much appreciated the opening article. I hope that you will proceed along the line of this magazine, which distinguishes itself by being

inclusive and strong in its aim. As long as we remain close to the



Quranic way and mission, we shall remain strong in our aim, although the results may not be immediate. Patience, in this aim, is a prerequisite. Sometimes we find the Prophets remained patient until death, without seeing the fruit of their endeavours, and yet the missions of Prophets are 100% successful....

Wassalamu Alaikum wa Rahmatullah wa Barakatuh,

Your Brother,

(signed) Salem Bin Mohammed Al-Qasimi”

(27/9/1992)



“In the name of Allah, the Gracious, the Merciful.

The Honourable Hassan Bin Mahmood Odeh,

Chief Editor and Founder of Attaqwa, may Allah protect him, Assalamu Alaikum wa Rahmatullah wa Barakatuh. I was very happy for the very pleasant surprise, which filled my heart, when I received your precious letter, which was enclosed with the ninth issue of the

third year, beginning of Dhul Qa'dah, 1413... I shall not hide from you that when I read the title of your publication, I became suspicious, because it carries the same title of the magazine of the misleading and misled Qadiani sect, published in Britain...

However, when I gleaned the pages of the above mentioned issue, I smelt the fragrance of Islam bursting from it, and I saw the light of Iman shining between its lines. I read it repeatedly until I reached the article on page 3: “Son of Mary and the Ahmadi Community”, and also the faithful declaration of renunciation by Mr. Salih Odeh and his return to the Islamic circle, thanks and gratitude to Allah.

I remembered your name, as you are the person who worked as the Head of the Arabic Section in the destructive Qadiani movement. Your departure from it and return to the circle of Islam is like a thunderous explosion, which disturbed the “Khalifah”, the pretender, and his apostate community. I remember your self sacrifice and sacrifice of everything for the sake of the correct belief, against all temptation. What a blessed sacrifice and self sacrifice! I pray to Allah to write your efforts in the book of virtue. You are now working to remove the splinter from the eyes of the deceived followers of the Qadiani liar.

I read your story in “Al-Khaleej”, issued in Sharjah, the Emirates, in a weekly serial, written by Ibrahim Abu Nab. From that time onwards, I have become a strong defender of the belief of “Khatamun Nabuwa” (The Finality of Prophethood). I do this through the speeches I deliver, from the pulpits of various mosques in Sharjah. Thanks and gratitude be to Allah. It is a pleasure and honour to be one of the subscribers to your publication. Please let me know the procedure for sending the annual subscription, and to which bank it should be sent to.

May Allah reward you the best reward for defending Islam, and please accept my best respect to your noble self.

Wassalamu Alaikum wa Rahmatullah wa Barakatuh,

Your brother in Faith, Sheikh Al-Gharib Ibrahim Al-Gharib Ibrahim.”

From another subsequent letter from him:

“Brother in Faith, Mr. Hassan Bin Mahmood Odeh - Head of the Editorial Board, Attaqwa International.

Assalamu Alaikum wa Rahmatullah wa Barakatuh,

I thank you for your excellent magazine which I receive regularly, thanks to Allah, The Master of the Universe. I also thank you very much for your great gift that you sent me, which consists of a file of all the past issues, in which I saw your photo for the first time.....A thousand thanks to you.....

Wassalamu Alaikum wa Rahmatullah wa Barakatuh,

Your Brother in Faith,

Sheikh Al-Gharib Ibrahim Al-Gharib Ibrahim.”

(Sharjah-UAE), end of Muharram, year 1414/ 19th July, 1993.



“Dear Respected Hassan Bin Mahmood Odeh, Chief Editor of the Magazine Attaqwa,

Assalamu Alaikum wa Rahmatullah wa Barakatuh, We have received your letter and we showed it to His Highness, the Sheikh. We hope that your Honour will send us a copy of the magazine to read,

together with the annual subscription, so that we can subscribe to the magazine.

Wassalamu Alaikum wa Rahmatullah wa Barakatuh.

(signed) Director of the Supreme Council of Heritage and History in UAE.”



“My Dear Brother Hassan,

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

I have received copies of Attaqwa. The “interview” was very good. I congratulate you for your efforts. May Allah reward you.”

(signed) Dr. Sayed Rashed Ali. (Al-Fujairah UAE)

(Dr Rashid with his mentor Abdul Hafiz, of Pakistan, work

together in the field of resistance to the Ahmadiyya

movement. They have visited me several times, as will be mentioned later).





“To Brother Hassan Odeh,  
 Founder and Chief Editor of “Attaqwa”.

Re: Subscription for one year With respect and greetings. I would like at first to draw your attention that I am a colleague of Dr. Rashed. I translated the interview that you had with Sister Jamila Thomas in English, which was published in “Attaqwa”. I would also like to inform you that I am grateful for your efforts, which you are exerting, to keep the word of truth high, and in particular to expose Ahmadi Community to its bitter facts. I pray from the bottom of my heart that all organisations and establishments support you morally and materially....Finally, accept my respect and please accept the annual subscription for “Attaqwa”, which is enclosed herewith.

(signed) Dr. Iqbal Mohammed Al-Baz.”

Ajman-UAE (9/9/91)



“My Dear Brother Hassan Odeh, Abu Muhammad, may Allah protect you and your noble family.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

I have received the Attaqwa publication and I thank Allah for its continuation. I hope that you will include me on the editorial board as your representative in the Middle East and the Gulf. I have put shown the publication to a group of brothers in Qatar, and they have decided to consider financial support for it. Inshallah, I shall send you the first contribution within two weeks.

Your Brother,

Dr. Izzud-Din/ Abu Anas.”(Qatar) (9/10/1416)



“Dear Brother Hassan Odeh, may Allah protect him.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

.....I shall send you by post, Inshallah, the taped interview that was concluded between us. I am now determined to off load its contents, with the help of your publication, Attaqwa. Allah is the Help to Success. Please accept my best regards.

Mohammed Bin Ibrahim Ashaybani - Chairman of the Centre. (7 Ramadhan, 1416).”

(Heritage, Manuscripts and Documents Centre. Kuwait)

This letter was received following a taped interview with the named brother at my house.



“Honourable Brother Hassan Mahmood Odeh,  
 Attaqwa magazine - England.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.



I congratulate you for the month of fasting, may you prosper every year.....I have received your noble magazine Attaqwa. Thank you. May Allah reward you the best reward.

I hope you will continue sending us the magazine. Many thanks to you and to those who are working with you and honourable brothers.

With sincere, blessed greetings.

Wassalamu Alaikum wa Rahmatullah wa Barakatuh,

Mustapha Mohammed Al-Tahhan.

Secretary General.”( Students Organisations’ Union Kuwait).(5/9/1415)

A collection of letters written by Honourable Brother Mohammed Mohammed As-Sayid Al-Busati from Egypt. (I used to contact him during my work in the Ahmadi administration, in order to attract him to Ahmadiyya.):



“My Honourable Brother, Mr Hassan Mahmood Odeh.  
Greetings.

.....I had been on a naval voyage, and on my return to Alexandria, on 25th March, 1991, I received your two letters dated 12th December, 1990, and 7th February, 1991. I read them and became very happy with their contents. Thanks to Allah, who has enlightened for you the path of truth and divine guidance. I would not hide from you that I was previously doubtful and suspicious about what they (Ahmadies) were publishing by way of Islamic religious beliefs, particularly as I was not in full command of it, until Allah guided me through the two letters from Attaqwa, as referred earlier. I thank Allah the Almighty for guiding you to the correct path of truth, so that you became a guiding light for us.” (26/3/91)

“I was delighted to read your interesting and convincing articles, in which you have exposed the false claims of the Ahmadi community. May Allah help you to support Islam, and to explain the true Islamic beliefs.....I hope that you will not forget to write to me continually, and to send me the interesting issues of Attaqwa, so that I remain in the same path as you.”(2/4/94)

“I received your kind letter enclosed with issue no. 15 of Attaqwa.....I very much liked the contents of the magazine, which contained the objectives of the last four months, and your consistent endeavours to uncover the false claims and the lies of the Ahmadi Community.”(14/12/94)

“I have read the last issue of your magazine Attaqwa, and was delighted by the contents, explaining the meaning and etiquette of the Haj obligation.....”(6/8/95)



“Honourable Brother Al-Haj Hassan Bin Mahmood Odeh....

I have received your kind letter enclosed with issue number 20 of Attaqwa. I liked your special article about the benefits of the month of Ramadan for all Muslims, as well as what you have written about Ahmadiyya and its false claims.



Your Brother Mohammed Mohammed Al-Busati.” (5 Ramadan, 1416)

### ***From Egypt, as well:***



“In the name of Allah, the Gracious, the Merciful.  
Honourable Brother Hassan Mahmood Odeh, may Allah protect you.  
I was delighted with a delight that cannot be described, as I was not  
expecting to receive this magazine and its good words. May Allah  
increase His blessings on you, and expand His favours on you for the

benefit of the Muslims.....respected sir,

this magazine is like a bright torch for Muslims in the land of darkness. I had not  
expected a magazine in this land to enlighten the Muslims on the path of  
knowledge, and to confront those who have left Islam.

Your Brother in Allah (Faith), Farghali Mohammed Umar.”



“Director of Attaqwa Publication.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

His Excellency, the Mufti of the Republic, receives Attaqwa  
regularly. Thank you.

(signed) First Secretary, Department of Ifta.” Tunisia (9th Ramadan,  
1416)



“Assalamu Alaikum wa Rahmatullah wa Barakatuh.

May Allah reward our brother, Hassan Odeh, who has done what he  
could and sent us this gift, which is called Attaqwa. We pray to Allah,  
the Almighty, to be of those who fear Him. My request from the  
honourable brother is that these initial lines be the beginning of building a house  
of brotherhood and co-operation between us. I pray to Allah to become one of the  
writers for Attaqwa. Finally, please accept my best regards and appreciation. Fuad  
Al-Miswari.” Morocco (14/7/93)



“Brother Hassan Abu Muhammad,

May Allah protect him and look after him.

Assalamu Alaikum wa Rahmatullah wa Barakatuh.

I thankfully received Attaqwa, which is interesting with its limited  
contents. Continue with this work, no matter what the present result  
is. .. May Allah help you to success and be of your support.

Your Brother,

Abu Usama.” Dr Muhammad Fayyad .Jordan (15 Rabi Al-Awwal, 1414)



“Honourable Brother Hassan Mahmood Odeh,  
Salam-Ullah Alaikum wa Rehmatuhu wa Barakatuhu.

I have received your kind publication (9th issue of Attaqwa) and I have read its contents and thanked your efforts and prayed to Allah to grant you all that is good. I wished you success to develop this publication continually towards the best, and to reach its objectives and what you aim. May Allah reward you for your efforts, the best reward.....I felt happiness with your treatment of the Qadiani problem in the article: “Son of Mary and the Ahmadi Community”, and its adjoining article “Meeting”....I pray to Allah to grant you all the success in continuing on the way you chose to follow.

(signed) Bassam Al-Asali.” (Writer and author, Syria) (26 Dhul-Qa’dah, 1413)



“Honourable Brother Hassan Mahmood Odeh  
Editor in Chief, “Attaqwa” magazine, may Allah protect him.  
Assalamu Alaikum wa Rahmatullah wa Barakatuh

I have received your first letter, accompanied with a few issues (of Attaqwa). I also received your second letter, accompanied with more issues of the publication. I thank you for this blessed gift and for your great endeavours in explaining aspects of Islamic mission and to focus light on some of the deviation by the sects affiliated to Islam, in different parts, to make it an instrument of confusion and means to confuse and obstruct the road of Islamic mission....These efforts of yours will bear good fruits in opposing the conspiracy of the falsifiers and conspirators on Islam in this world. You will receive a great reward in the Hereafter, Inshallah.

I apologise to you, dear brother, for the delay in replying to your two letters, and pray to Allah to help us meet again in Haj or any other place or time, for He is all listening and responding.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh,

Al-Sheikh Dr. Zakaria Abdulrazak Al-Masri.

Head of the Centre.” (Hamzah Centre for Academic Research and Islamic Work. Tripoli, Lebanon) (16/4/1416)



“Dear Respected Sir,  
Chairman of the Board, Attaqwa, London.

Greetings. We thank you for sending the new issue of the magazine Attaqwa International. May Allah support you....

With our thanks and gratitude.

Yours sincerely,

Dar Al-Kitab Al-Arabi, Beirut.” (Publication and distribution. Beirut Lebanon) (21/9/93)



## **From Asian Countries:**



“Dear brother Hassan Odeh,  
Assalamu Alaikum.

I was very glad to read your monthly magazine Attaqwa, and I was still more happy to know that you have become a Muslim. I welcome you with open arms and I thank Allah that He has enlightened you to choose the correct path.....”.

Engineer, Sayeed” Hyderabad India (March, 1992)

From him also:

“My Dear Brother Hassan,

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

Thank you very much for your letter. I also thank you for sending “Attaqwa”. I request you to continue sending this magazine. Please let me know its subscription amount, so that I can ask a friend of mine to contribute. A friend of mine is interested in contributing to your magazine.....With best wishes.

Yours sincerely, Engineer Sayeed.”(14/6/94)



“Dear Sir,  
Hassan Mahmood Odeh,  
Editor in Chief, Attaqwa magazine.

Best regards,

We received issue no. 7 of your magazine Attaqwa, after the first issue. I sent a photo-copy of it to the headquarters of Khatme

Nabuwwat in Karachi, requesting them to send you assistance to develop and promote the magazine. Last week, I also received an issue of the Qadiani magazine “Al-Taqwa”, and wrote a letter to its Editor in Chief, condemning the lies and the fabrication of Mirza Ghulam, the Qadiani, and I called his misguided followers to follow Islam. I enclose a photo-copy of this letter for your information. I pray to Allah to give you countless blessings.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh,

(signed) Muhammad Hussain Al-Ansari,

Al-Yaqeen International.(Magazine)” Pakistan (25/8/91)

(This magazine has published an advertisement on its pages, calling Muslims to support and give solidarity to Attaqwa.)



“In the name of Allah, the Gracious, the Merciful.

Honourable Sheikh, Hassan Bin Mahmood Odeh,

May Allah protect and support him.

Editor in Chief of the enlightening magazine Attaqwa.

Peace and Blessings of Allah be upon you.

Dear brother,

I hope that there will be a strong relationship of brotherhood between you and me, and for this reason I send you two magazines: Al Farooq, in Arabic and in English, hoping that you will benefit us by sending your enlightening magazine Attaqwa.

Your brother,

Dr. Mohammed Adil Khan.” (Editor in Chief of Al-Farooq Magazine in English and Arabic, and General Secretary of Farooqiyya University in Karachi Pakistan) (1416)



“Honourable brother Hassan Mahmood Odeh,  
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

I received your kind letter and the first issue of Attaqwa, the Muslim magazine, of its Muslim Editor in Chief. Despite it is the first issue and it consists only of 4 pages, it agrees with a well known saying that a big river starts from a small stream. Its pages and printing are of very good quality. Thanks to Allah that it has started publication, and we pray to Allah for its continuing progress, and, in this connection I am prepared to offer any possible service.

Wassalam,

Manzoor Ahmad Chinioti.” (Ex-member of parliament, Punjab, and Head of “Idara Markazia”, Chiniot Pakistan) (3/1/91)

“Dear brother,



Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

We thank you for your regular publication Attaqwa. A copy for Arabic and Islamic Institute, (another Islamic centre in Japan), has been mailed to them. We can do this service as long as you wish.....We need more Anti-Qadiani material, soon.”

(Sheikh Abdulrahman Siddiqi, Director of the Islamic Centre in Tokyo Japan) (9/11/95)

From him, also:



“Dear brother in Islam,

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

I have just (15 mins. ago) now received your gift of a video “Guest of God” (cassette about Haj). I am really so happy, as we can show it to the Muslims and non-Muslims ....Also, I found some of “Attaqwa”. I have not read them all but your articles against

Qadianis are effective and meaningful. Please allow us to reproduce it in Japanese, and publish it in “Assalam”, our journal. Thank you again.

(signed) Abdulrahman Siddiqi.” (28/12/95)





“Dear Sir/Madam,  
Sub. Attaqwa, issue 14, (6/9/1994)

We would like to thank you for donating the above publication to our library. It will be highly appreciated if you can send subsequent issues to be placed in our library collection. For this purpose, please include our address in your mailing list for the receipt of subsequent.

Your consideration and co-operation will be highly appreciated.

Thank you.

Mrs. Zuhara Mohammad Nur,  
Head, Serials Management Department.”. International Islamic University in  
Malaysia  
(19/10/94)



“Dear honourable brother, Hassan Odeh,  
Hearty Greetings and warm Salam.

I have received, with thanks, welcome and gratitude, your letter and some of your publications in two languages (Arabic and English). I was very delighted, especially after reading the interview you had with the American Muslim, sister Jamila Thomas...I request you to send us more of your enjoyable publications, which are really very interesting and useful. Next time, I shall send you some of my poems. I am a poet, and the late great singer Faizah Ahmad sang two songs of mine, called Wahaj Al-Mashair and Al-Johara. My literary name is “Al-Andaleeb Al-Muhajir” (The Immigrant Songbird). Finally, accept my warm greetings.

Your brother,

Mumtaz Fathi Mumtaz.”Hong Kong.

### ***From African Countries:***

It was one of the main aims of Attaqwa, to get to as many Ahmadies in the world as possible, and for this reason Ghana and other countries in West Africa, where a great number of Ahmadies outside India and Pakistan live, became the focus of our attention. We have received very good and encouraging responses, whether from former Ahmadies or Islamic centres and establishments in Africa. The quotations below provide examples of those responses:



“Dear Brother,

I have received, with a thousand thanks, the 17th edition of your blessed Attaqwa... May Allah reward you the best of rewards, and I, with the will of Allah, photo-copied what you wrote about Ahmadiyya, (a letter addressed to Ahmadies from the publisher), and

distributed them among the Muslims and some of the Ahmadies. I would like to receive more...There are a large number of Ahmadies who want to announce their non-allegiance to Ahmadiyya, and the reason is that they have read your publication and the blessed magazine Attaqwa. May Allah reward you for your service to Islam, the best reward.

Your brother in Islam,

Al-Haj Abu Bakr Saeed.” (Former Ahmadi and Head of the Islamic Research Institute in the city of Wa Ghana)(6/6/95)



And in a later letter, Al-Haj Abu Bakr wrote:

“...And this man, sitting with me in the picture, I gave him a number of your publications for distribution amongst Muslims and Qadianis in his distant region. The number of Muslims here is big and most of them do not know anything about Ahmadiyya, to the extent that some of them used to pray behind them before the distribution of these publications, but now they avoid them. May Allah reward you the best reward.

Your brother in Islam, Al-Haj Abu Bakr Saeed.” (8/8/95)



“Dear Honourable brother, Hassan Bin Mahmood Odeh, Founder and Editor in Chief. May Allah protect him. Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

It gives me great honour to offer you thanks and appreciation for your services on behalf of this centre and I pray to Allah for you and others working in the publication of Attaqwa, which you are sending us regularly, to reward you the best of rewards in both worlds. The fact is, it is a great task which you have undertaken. It is a great honour for us and all Muslims to co-operate with you for the benefit of Islam and Muslims...

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Al-Sheikh Abdulwahab Al-Hassan.”(Director of “Markaz Islahuddin” entre for Religious Reformation in Ghana) (25/3/96)



“Dear respected brother, Managing Director, may Allah support him.

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

It gives me great pleasure to submit this request to your fair highness, to record my name in the record of readership of Attaqwa, by sending it to me regularly, because it is valuable and contains very useful topics. I find no other magazine or journal which is like it in benefit and profit...I pray that Allah rewards you the best reward.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Nasit Ishac Haroon, Arabic teacher.” (Ghana 1/1/1416).





“Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

I greet you and greet your strong Islamic spirit, in protection of the welfare of Islam and Muslims. With great pleasure and delight, I obtained a copy of your magazine, Attaqwa, by coincidence in one of the libraries in Ghana. I read its pages and studied it from all aspects, and found it truly to be the best friend, which relates to Islam and deals with matters concerning Islam and Muslims...and works for their awakening and guidance to the straight path.

In fact, our city has a community of Ahmadies who are misguided, and they have as I understand, a centre and a big mosque and schools and colleges.

For this reason, I write to you this letter to help me with your useful publications so that I can distribute them to Muslims and non-Muslims, so that they understand the motivation and the false aims of Ahmadies.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Al-Sheikh Hashim Yaqoob.”(Teacher and preacher of Al-Huda mosque in Wa Ghana)

(22/7/95)



And in a later letter, he wrote:-

“My brothers in charge of issuing the magazine Attaqwa,

Best Greetings,

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

I have received your useful magazine twice, and I cannot express to you my feelings of delight and joy. As soon as I received the publications, I distributed them to some of my friends and members, of the stray sect of Ahmadiyya.

I request, therefore, that you kindly enter my name in the list of your subscribers...

Your brother,

Hashim Yaqoob Madani.” (23/10/95)



“The Blessed by Allah,  
Chief Editor Hassan Mahmood Odeh,  
may Allah protect him.

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

It gives me great pleasure to send to your kind self this request. I request you to register my name in Attaqwa because I have enjoyed reading it very much, and its eloquent expressions attract me to the extent that I never get bored by reading it. It contained many useful topics. May Allah reward you and those who are doing this work, the best reward.

Your brother in faith,

Idris Muhammad Bagolo.” Ghana (20/7/95)

In a later letter, he wrote:-

"I request you to send me Attaqwa, so that it reaches me regularly, because it contains topics and statements about the Ahmadi sect which everyone who wants to know them well must have. May Allah reward you the best reward.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Yours in faith, Idris Muhammad Bagolo." (11/12/95)

**There are many letters for which we do not have the scope to mention here, that we received from individuals and Islamic organisations, and schools and mosques in Ghana, seeking assistance and information concerning the Ahmadiyya sect. We are still doing what we can to offer what is necessary in order to spread the supreme Islamic teachings and resist deviant ideologies which are being preached by Ahmadiyya :**



"Respected brothers in Islam,

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

...Shukran (Thank you) for the excellent ATTAQWA Publications forwarded to Brother Ahmed Deedat.

May Allah (SWT) reward and bless all those affiliated to your publication...

Yours in Islam,

Cassim Deedat, Treasurer." (The Islamic Propagation Centre International , South Africa) (11/11/1415)

### ***From European Countries:***



"Dear Sirs,

I kindly request you to send me the bulletin "Attaqwa" which you publish. It happened that a friend of mine showed me Attaqwa, which he received...I was very interested in this, because it deals with

important issues of the present time.

I thank you in advance for your co-operation.

Yours sincerely,

F. Bouzambou." Portugal (5/12/94)



"Honourable brother Hassan Bin Mahmood Odeh,

May Allah protect him.

Chairman of the Board, Attaqwa.

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.



We wish to offer you many thanks for sending us your magazine Attaqwa, which we found attaches importance on matters concerning Muslims' affairs, and their religion, which made us very happy and pleased. We have kept it for the benefit of our students...Accept our sincere Islamic greetings, and we repeat our sincere thanks to you.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Your brother,

Dr. Zuhair Shakar Mahmood,

Director of the College, for Administration and Finance." France (15/7/93)



"In the name of Allah, the gracious, the merciful.

Dear Brother,

I thank you very much for your reply to my letter. I also thank you for the precious issue of Attaqwa which you kindly sent me. I also seize this opportunity to express to you my most sincere greetings

and compliments to you and to your kind family.

Your brother,

Ali Skah." (Former Ahmadi) Holland (14/11/95)



"Attaqwa International.

Dear Sirs,

I have been informed by friends that it is possible to receive free of charge a monthly issue of Attaqwa, which deals with different matters of the Muslims in the world.

I thank you in advance for sending me Attaqwa, and Asslam Aleikum wa Rahmatu Allahi wa Barakatuh.

Yours sincerely,

Y. Imhaouran." Holland (22/12/95)

The following are excerpts from a collection of letters sent to us by brother Ahmad Abul Khair Salah, Austria:



"Respected brother, Hassan Bin Mahmood Odeh.

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

...I have received your letter and its contents, and I say it is a blessing of Allah that I got to know your kind self and I benefit from the surplus of your knowledge in religion. May Allah keep you as an asset for religion and Muslims. My heart expanded after I read some

issues of your excellent magazine, and understood that our religion is still in good condition, and there are people who defend our religion against the misleading and the mislead..."

“...I would like to say that the three copies of the last issue, which consisted of the Islamic Calendar, were well targeted and beautiful. I show my friends the issues which I receive from you, and we discuss it together...The issues are always well targeted for discussion, information and communication between us....I can say that I and everyone I know of my friends have never heard before of those Ahmadies, the misleading and astray.....Respected brother, some time ago I was changing TV channels, and to my surprise I saw that those Ahmadies had their own broadcast on television through which they use to publish their falsehood. I asked myself: How come, and who has allowed them to do this and for whom are they working? My curiosity was like a whisper in the wilderness. I prayed to God for his mercy, as He is the Kind and Merciful...”



“...Please allow me to add in response to those misleading and astray...If they are i.e. the followers of Mirza Ghulam, believing him to be the messenger!!! and believe in the Quran and the bringer of the Quran, Muhammad, peace be upon him!!! Has anyone of them not read the saying of Allah, in Surah Ibrahim, Aya 3, which says: “We have not sent any messenger except with revelation in the language of his people, in order to explain to them. Then Allah leaves to go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise”....and they say that Mirza Ghulam received revelations in Arabic and English, whereas the language of his people was Urdu. This is the biggest evidence of his lie and lies of his followers....Please accept my thanks and respects to you.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Your brother,

Ahmad Abul Khair Salah.”

**In the following we present, to our respected readers, excerpts from a brief collection of many letters we have received from within Britain, as reactions to the issuing of Attaqwa, starting with a letter from a former Ahmadi, who is the Qadiani, (from Qadian), Bashir Ahmad Al-Masri. (We have mentioned him earlier in this book):**



Dear Akhi (brother) Hassan Odch,  
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

Thank you very much for sending me the copy of your magazine “Attaqwa”. Please accept my congratulations. It has been produced

beautifully, and well edited. May Allah bless you....

Enclosed is a cheque for one year’s subscription, ٢12.

With best wishes and Salams,

(signed) Al-Hafiz B.A. Masri.” (17/2/91)





“Respected brother, Hassan Odeh,  
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.  
We thank you for sending us some of the issues of your respected  
publication Attaqwa, which we will, Inshallah,\* distribute to those who  
visit our centre.

I would like to let you know that your name has been included for a  
free subscription to our magazine Al-Manar, published by our centre. May Allah  
support both you and us to make everything good.

Your brother,

(signed) Buraq Al-Bayati.” (Al-Muntada Al- Islami (Islamic centre) in London.

(5/10/94)



“Dear Sir, Hassan Bin Mahmood Odeh.

Chairman of the Board, Attaqwa.

Best greetings. I wish to offer you sincere thanks for the two issues of  
the magazine Attaqwa which you sent to me, and which I sent to the  
relevant quarters in Cairo to be looked into. With full respect and  
sincere thanks and appreciation.

The Ambassador,

(signed) Dr. Muhammad Ibrahim Shakir.”

(Ambassador of the Arab Republic of Egypt in London)(21/1/93)



Dear brother H. Odeh,

Thank you for the copy of Attaqwa. We appreciate your services to  
Islam now, and would be pleased to meet you in the near future.

Would you please put us on your mailing list for the publication.

Yours in Islam,

(signed) A. Ezzati.” (Embassy of the Islamic Republic of Iran) (15/10/91)



“Dear Brother Hassan Odeh,

Assalamu Alaikum.

I am writing to inform you about the fact that I have received the  
Attaqwa magazine, issue 15. Jazakallah (May Allah reward you) for  
being so very helpful. May Allah reward you for what you are doing, not only for  
me but for other brothers and sisters that benefit from your magazine... Jazakallah  
again, and Salam Alaikum (Peace be upon you.)

(Miss) Bouthaina Rahal.” (University Undergraduate):



“Respected Brother,  
Editor-in-Chief of the prosperous Attaqwa,  
Mr Hassan Bin Mahmood Odeh, may Allah protect him.  
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

We have received issues of your publication, for which we pray to Allah to grant with full success and prosperity. Our hearts were filled with joy and delight to see you guided on the true path, and that those who wanted to turn you away from the true path have failed. This is Allah’s blessing to give to whom he likes....Please do not stop sending us Attaqwa to our address below...May Allah reward you the best reward.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.  
(signed) Editor-in-Chief.”(Al-Ghuraba magazine)(12/2/1412)



“To my respected Muslim brother, Hassan Odeh,  
May Allah protect him,  
Editor-in-Chief of Attaqwa magazine.

We have received your magazine Attaqwa...May Allah help you and accept your services....Please continue to send it to us so that we may benefit from it.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Your brother in faith,

Yaqoob Munshi Al-Qasimi,

President of the Society.” ( Society of the Muslim Scholars in Britain)(18/10/1411)



“Respected Brother, Hassan Bin Mahmood Odeh.....

May Allah bless you for sending your magazine, and may He help us and you to achieve what he likes and approves of. As regards to what was contained in your last letter, we would like to let you know that we would like to receive Attaqwa. May Allah make us and you conscious of Him at all times. Please accept greetings of your brothers

in the centre of Islamic studies.

(signed) Your brothers in the subscription and distribution section.” (Centre of Islamic Studies in Birmingham) (8/6/94)



“Brother Hassan Odeh.

Assalamu Alaikum.

Thank you for the special issue of Attaqwa, “The Muslim Calendar”

We would appreciate to receive further copies of Attaqwa.

Jazakallah (May Allah reward you).

Secretary,

M. Seedat.” (Evington Muslim Centre)(29/7/94)





“To our brother Hassan Bin Mahmood Odeh,  
Editor of Attaqwa.

After due praise to Allah and greetings to his messenger, his family and friends, and those who follow him properly, we send you peaceful greetings and thank you for the two issues, the 9th and 10th, of your precious publication. We pray to Allah to reward you the best reward for dealing with the deviant and stray sects, and for your urging to uphold the book and the prophet.

The Editors, “Al-Tabsira”.” (Algerian Community in Britain)



“Dear Brother in Islam,  
Assalamu Alaikum wa Rahmatullah.

We thank you for sending us your Attaqwa, issue no.13, for our use. We enclose a list of our Islamic organisations for your use, and request you to put our address in your permanent mailing list. Could we ask you a favour to send us one copy each of your previous issues for our reading room and library. We look forward to hearing from you.

Yours in Islam,

Imam Dr. Abdul Jalil Sajid. Director, Sussex Muslim Society.” (6/6/94)



“Dear Brother,  
Assalamu Alaikum.

Jazakallah Khairan (May Allah reward you the best reward) for sending me the copies of Attaqwa. I found them very informative. They also help me with my Arabic. The articles on the Qadianis are extremely important. I find it very alarming that this Kufir (disbelieving) movement is growing rapidly, especially in Africa....Listed below is a list of all the Attaqwa issues I now possess. (Up to 18th issue.)

Wassalam,

(Miss) Shabnam Rana.”



“Dear brother Hassan Odeh,  
Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

Thank you very much for your letter and 4 different issues of Attaqwa of which I could unfortunately only read the English section....I would be too glad to support it. Please put me on your mailing list.

Yours in Islam,

Sultan Al-Hassan.” (Graphic designer)



“Dear Brother,  
Salamun Alaikum,

I came across your advertisement in Yaqeen International (magazine). I shall be obliged if I receive some previous copies of Attaqwa, (Arabic), and also any literature you may have published on the Qadiani sect. If there are any charges to be paid, please advise (me).

With Salaams and Duas, (Greetings and Prayers),

Yours sincerely,

Asgharali Jaffer.” (12/5/92)



“His Excellency, Hassan Bin Mahmood Odeh.

Assalamu Alaikum wa Rahmatullahi wa Barakatuh.

I write this short letter to you to express my thanks for sending Attaqwa to me. I found in it some information and news which are useful to the readers. If it was not for Attaqwa, I would not have known about Ahmadiyya or Qadianiyya from the inside. There is no

doubt that it is one of the new sects founded by Britain in the 19th century to destroy what has been left of Taqwa (fear of Allah) amongst the Muslims.

I pray to Allah that he divides their unity and destroys their eyesight and their power, for Allah is all hearing and responding, and to unite the Muslims, wherever they are, and strengthen their resolution and keep them free in reading, writing and thinking. Further, you have done well in your topic to encourage people to learn Arabic, which is the language of Islam and the language of Ibrahim, peace be upon him, and the language of heaven. We hope, Inshallah, that people listen to you and co-operate with their children in teaching them Arabic....May Allah assist you in accomplishing your efforts to do good and to raise Islam.

Your brother,

Dr. Hani Alsaigh.

Secretary of the Board of Trustees.” (The Islamic Museum in London).(11/7/1416)



# Some of the events and meetings that took place after issuing Attaqwa

*The three brothers after they have all renounced Ahmadiyya. From the right: Salih, Hassan and Ahmad, during a memorable meeting in Britain, on 5th Shawwal, 1413.*



**I**t was indeed a beautiful meeting. This was the first meeting of the three brothers, having renounced Ahmadiyya, in which they had been born and brought up. My brother Salih seized this opportunity of staying with us for a longer period of that spent by my brother Ahmad. He invited the Head of the Ahmadiyya Community to discuss the truth about his grandfather, the founder of the sect, but, as is always the case in these matters, Mirza Tahir kept quiet and did not reply. The magazine “Khatme Nabuwwat” from 23/11/1413, published the above mentioned invitation on its pages. It is as follows:-

“To Mirza Tahir Ahmad, Head of the Qadiani Sect.

Peace be On Him who has followed the right path. I have arrived in London two days ago and I would like to meet you to discuss with you personally, matters concerning the facts of your grandfather, the Ghulam, the founder of the Qadiani Sect. I await your reply, in which you give me a time and place of meeting, on fax no..... And peace be on those who follow guidance.

Salih Mahmood Odeh, London, 27 March 1993.”



When the reply didn't come, my brother Salih sent this letter through the fax once again:

“To Mirza Tahir Ahmad, Head of the Qadiani Sect.

Peace be on those who follow guidance.

More than a week has gone by since my first letter to you during my present stay in London, and I was certain that it was received....but there has been no reply from you.

Your non-reply to my letter is your acknowledgment of the lies of your grandfather and his falsehood, some of which I mentioned in my letter to you shortly after I renounced the stray path of the Qadianiyya....There remains only that you admit it and seek forgiveness, as well as those with you.

Salih Mahmood Odeh.

London, 5/4/93”

The three brothers seized this opportunity of being together in Britain, and talked about Ahmadiyya and the best method of dealing with its campaign of deviant beliefs. On our way to the South Coast of Britain, we passed by the Ahmadiyya centre in Tilford, called “Islamabad”, to have a look at it and at the same time be thankful to Allah for His guidance. That was the first time I saw “Islamabad” after leaving it.

*Hassan Odeh standing at the entrance of “Islamabad”, on 7 Shawwal, 1413.*



*Salih Odeh in front of the Ahmadi Centre in London, on 9 Shawwal, 1413.*

*During the reception to welcome us (the guests), organised by one of the Islamic centres in London on 15/10/1413, and was attended by Islamic personalities within and outside Britain.*



*Copy of what was published by some newspapers about the above reception.*



It is noteworthy that the brothers Ahmad and Salih have been working to confront the Ahmadi beliefs and their believers ever since their renunciation from



Ahmadiyya, everyone according to the method and manner which he thinks suitable. Both of them have had practical experience and knowledge in Ahmadiyya. Ahmad was President of the Ahmadiyya Community in Sweden, and Salih was a teacher in the Ahmadi school in Haifa, and he was well informed about what is going on in the Ahmadi quarters, especially in family circles, as he still lives in the midst of the largest Arab-Ahmadi community in the world, (about 900 inhabitants).

A letter from Ahmad Odeh to whom it may concern, about his work in confrontation with the Ahmadi belief, since his renunciation of allegiance to it, on 2/5/1991. It contains the following: "Since Allah had guided me to leave Ahmadiyya on 15/2/1990, until today, I have not received any letter from (Ahmadiyya leadership in response to his letters to it.) It is noteworthy that my communications with the Ahmadiyya leadership and my questions to its scholars during the past period of time has received nothing but customary silence from the Ahmadiyya leadership...



Four months ago, on 17th December 1990, my brother Hassan Mahmood Odeh published the first issue of the magazine Attaqwa, and we all know that freedom of speech is one of the basic foundations of Islam and correct society. Despite this, Attaqwa motivated and embittered the blood of three Ahmadies (from relatives, and they sent letters which were abusive and malicious). It is more important here to know how and what did the three embittered men write to my brother Hassan. Their letters contained abusive language and personal attacks, and they all had one target only, which was well co-ordinated, and that was to avoid objectivity in accordance with the well known policy and direction of Ahmadiyya. I have replied to everyone who has written either to me or to my brother Hassan, according to their standards and whims, and I mentioned to those culprits in every letter, that they have started abuse, and he who starts abuse is the most unjust one."

Ahmad has sent copies of his letters to various quarters within and outside Sweden. He now works as a Headmaster for a Middle school in Sweden. Salih still works as a teacher in a Junior school in Haifa.

Brothers Ahmad and Salih at Heathrow Airport, on 4/10/1413.



*With Muhammad Afzal, who is one of the officers in the Islamic centre in Slough. He very kindly offered help to me in the first days of my Islam.*



*The Mosque in which I announced, for the first time, my renunciation of allegiance to Ahmadiyya.*

*A Birmingham Mosque on 15/2/1413, where I delivered a speech about Ahmadiyya in a meeting organised by "Majlis Khatme Nubuwwat".*



*With friends meeting a Yemeni family in Birmingham on 15/2/1413. I used to preach Ahmadiyya to them in the past.*



With the publication of *Attaqwa* and following up of the reactions thereto, I used to, from time to time, participate at the invitations from various organisations and Islamic centres, mainly "Majlis Khatme Nubuwwat", with scholars and heads from different countries, delivering speeches and talks about Ahmadiyya. My speeches had a special impact on the listeners as to what I described about the Ahmadiyya from the inside, and I was describing Ahmadiyya in a way which was never done before. During this period, there were many meetings with religious scholars and other personalities, most of whom had relationships with the matter of Ahmadiyya. They came to visit me, after receiving *Attaqwa* or hearing about me.

*With Dr Rashid from the U.A.E. (on the right) and his Sheikh, Mr Abdul Hafiz (on the left). Both of them are workers in the field of opposing Ahmadiyya. Among their ways of exposing Ahmadiyya and its founder is to depict Mirza Ghulam and his claims in cartoon drawings.*





*With Sheikh Abdul Hafiz at the entrance of the Shahjehan Mosque in Woking, the first Mosque in London, after funeral prayers of the deceased brother, former Ahmadi, Bashir Ahmad Masri. He was one of the first Imams for this mosque.*

*Friday, 17th July, 1992. The deceased brother has been mentioned earlier in this book.*



*With Sheikh Manzoor Ahmad Hussaini, from Majlis Khatme Nubuwwat, and Sheikh Abdul Hafiz, from Pakistan.*

*With my dear brother and supportive friend, Abdul Razzak Bakhsh (lawyer), in the Central Mosque in London, after Eid-ul-Fitr prayers, in the year 1413. Abdul Razzak stood beside me since I left Ahmadiyya and supported me throughout the difficulties I had to face. May Allah reward him, and all those who helped me, with the best reward.*



*The Muslim calendar for the year 1415, the first calendar published by Attaqwa.*



*Sheikh Manzoor Ahmad Chinioti, and the Imam of one of the Slough Mosques, Hafiz Abdul Jabbar, on their visit to me on 18/2/1415. I asked Sheikh Manzoor Ahmad Chinioti, during this meeting, to rectify what was published and distributed, concerning my announcement of non-allegiance from Ahmadiyya. This was the same request that I repeated to Sheikh Abdul Hafiz Makki during his last visit to me, on Wednesday, 8/12/1416.*

*Immediately on my arrival from Haj with my son Ahmad and daughter Maryam, on 19/12/1415.*



Holding the 19th issue of *Attaqwa*, which was the first issue I published after Haj, which contains an article under the title "Haj is one of the most important pillars of Islam and the Greatest journey undertaken by a Muslim in response to the call of Allah." In the background is a photo I had taken of the Holy Mosque in Makkah during my stay there.



Ever since the publication of the first issue of *Attaqwa*, some magazines and newspapers attached importance to *Attaqwa*, and republished the articles and information used in it.

The Muslim World newspaper, published by the World Muslim League in Makkah, has published in its issue of 15/7/1412 what was published by *Attaqwa* in its 3rd issue, under the title "Head of Ahmadi Community in Sweden announces his non-allegiance from Ahmadiyya." and "A call to Ahmadies only" and what was published by *Attaqwa* in under the heading of "Sira" and "Ilham". This was more than half of what was contained in that issue.



The magazine "Al-Hilal" in Manchester, published one complete page of the 7th issue of *Attaqwa* in its publication of 5/1413.



The magazine "Khatme Nubuwwat", issued in Pakistan on 13/9/1414, re-published the article issued in the tenth issue of *Attaqwa*, under the heading, "Ahmadies turn to Islam". The magazine changed the heading to: "The Qadianis are returning to Islam".

Other articles which I had written in *Attaqwa* in Arabic, were translated into Urdu to be published in other magazines. *Attaqwa* was mentioned, with thanks, as the source of the articles.





Most of what was written using the source of Attaqwa was precise, but regretfully, there were some magazines and newspapers which were not precise in publishing the news about my renunciation from Ahmadiyya. It is important to rectify what was published.

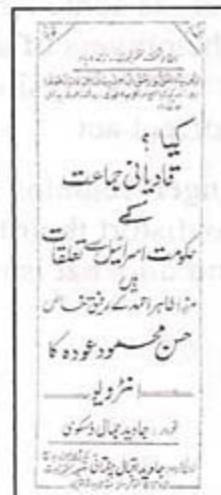
Amongst the articles published was an alleged interview with me which I do not recall happened at all. There were also reported sayings from me which I never said. For this reason, I would like to draw attention to the fact that what was published by Attaqwa alone, which I publish, in the matter of my renunciation from Ahmadiyya and my story, is correct and precise. Any other statements which conflict or contradict it, have no credence by me.

The following are some of the examples of what was published, contradicting the facts:-

For example, a photo was taken in my house with the two Sheikhs, Chinioti and Makki, more than one month after my renunciation of allegiance from Ahmadiyya, but it was published that the photo was during my renunciation of allegiance from Ahmadiyya.



One of the Editors in the Pakistani newspaper Jang, issued on 25/11/89, (and other papers and magazines copied and reported the statements from it), reported that I accepted Islam through these two Sheikhs in the picture mentioned above, and because of them. This is absolutely false. This claim was repeated in the booklet "Hassan Odeh Accepting Islam" and recently in a book entitled "Why did they accept Islam?". In this book, by Usama Al-Alfi, he related the reasons of how many famous people accepted Islam, and my story of leaving Ahmadiyya was falsely presented.



Under the same photo, another magazine in Arabic published an article about me which was not correct. For example, it said that I was the private secretary to Mirza Tahir, which is not true. Unfortunately, these are the kind of things which Ahmadies want to read.

The above mentioned Editor in the paper Jang, Mr. Javed Jamal, attributed to me quotations which in fact were the opposite of what I always said, about the existence of Ahmadies in the Israeli Army and Police Force. Javed says that I had told him that in the Israeli Army, there were no Ahmadies, but that there were hundreds of Ahmadies in the Israeli Police Force, and in the Voluntary Army. The fact is that there are no Ahmadies up to now in the Israeli Army, Police Force and Voluntary Army.

Unfortunately, mis-reporting of this kind obstructs the mission of calling the Ahmadies to the truth, because it distorts the facts in their eyes. I have always said that this kind of writing, which does not take care of correctness or precision, serves falsehood and keeps the Ahmadies to stay in their own beliefs.

It is possible to summarise the period after the issuing of Attaqwa as the most important part of my life, because it was upon me to stay resolute as a free man on a strong path, and not to weaken in front of various ideologies and offers.

I confirm that I had, in the Book of Allah and the Sunnah (traditions) of the Prophet, the best examples to follow. They are the ideologies and values which overpower everything that can be offered by the sects, parties and organisations of this world.

In brief, the matter of Ahmadiyya does not require, from us Muslims, any complication in presentations, or exaggeration in descriptions, nor does it require any meetings of incitement or abuse and arguments. We have only to report the facts as they are.

Ahmadies, quite clearly, have disconnected themselves from the Islamic World, despite their claim that they are part of it, and that is by accepting the Qadiani as a "Prophet, Messiah and Mahdi" and forming a separate society called "Ahmadiyya", (or as some Ahmadies prefer to call it: "true Islam"), in which it is considered that the prayers of an Ahmadi behind a Muslim is a sin, the marriage of an Ahmadi girl with a Muslim is a disobedience, and participating in a Muslim's funeral is an abhorrent act.

The Ahmadi danger remains in their continued attempts to gain more Muslims to their fold, and to distort their thinking and beliefs. This is a matter which we must oppose wisely, and do what is required for its remedy.



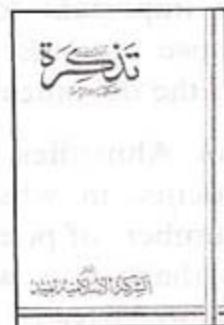
# A Call to the Ahmadies to know the Facts

**T**he best way I found of finishing this book is by this call to the Ahmadies, hoping that they will give this matter their full attention, as this is a precious opportunity in front of them which may not be repeated. This is an opportunity to know the facts about Mirza Ghulam and the truth behind his claims, and also to test everything which is written in this book and to verify themselves that I am not saying anything from myself about the founder of Ahmadiyya, Mirza Ghulam, but I am saying what was said by Mirza Ghulam himself and what was published by the Ahmadi community.

I have put the name of the book and the number of its page after every quotation of his sayings, for easy reference. I have also given the page number beside every "Ilham" and "Wahi" reported by Mirza Ghulam in his book of revelations, "Tadhkira".

Therefore, I call you, you Ahmadies, to know the facts about Ahmadiyya by reading what was said by Mirza Ghulam Ahmad, the Qadiani himself, and what was published by the Ahmadi community about him. I call you to read the most "holy" and most important book of Ahmadiyya, called "Tadhkira", which contains collections of "holy Revelations" and visions of Mirza Ghulam, and the book "Sirat Al-Mahdi", compiled by "Qamar Al-Anbiya" (the Moon of the Prophets), the son of Mirza Ghulam, and to investigate the truth in the sayings and statements of his "Khalifahs" (successors) who came after him.

*The book "Tadhkira", a collection of revelations and visions of Mirza Ghulam.*



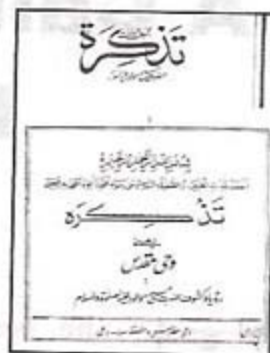
*The book "Sirat al-Mahdi", by "Qamar Al-Anbiya" (the Moon of the Prophets), the son of Mirza Ghulam, about the biography of his father.*



Some of the Ahmadies say that "Tadhkira" is not a book of revelations after the Quran, but what is written on the cover of that book confirms the opposite of that: "Tadhkira - Collection of Revelations of Hazrat Messiah Maood (Mirza Ghulam), peace be upon him". The first page of "Tadhkira", as shown

here, says clearly that “Tadhkira is the holy revelations, dreams and visions of the promised Messiah, peace be upon him.”

*First page of the book “Tadhkira” shows an introduction of this book, and also the dates and the text of the revelations.*



Ahmadiyya has not only reported the “holy revelations and dreams” of Mirza Ghulam, but, as indicated from the first page of “Tadhkira”, the book was arranged chronologically, according to the date the “revelations descended” on Mirza Ghulam. Here are examples of revelations, arranged in that manner:



*Photocopy from pages 64 & 65 of “Tadhkira”:*

“Date of revelation: 1883, or before that.”

The first Ilham (revelation) in English, says: “I love you”. Second Ilham: “I am with you”. Then, the third Ilham descended, saying: “I shall help you”.

The fourth Ilham said: (As in book) “I can what I will do.”!!

After that, the fifth Ilham descended very strongly, which shook his body, saying: “We can what we will do.”!!

Also on page 65, a dream from the year 1883 or earlier, was described as follows: “One day in the morning I saw, in my dream, some printed papers received by post, and on the last page was written: ‘I am by Isa’ ”.

“Tadhkira” was full of such revelations and dreams; sometimes in Arabic, sometimes in Hebrew, sometimes in English, sometimes in Persian, sometimes in Punjabi, and sometimes in languages which Mirza Ghulam did not understand. It is important to present other examples of these revelations and dreams, so that those amongst the Ahmadies who have not read this book should know the depth of the deviances and abnormalities that was reached by Mirza Ghulam.

As Ahmadies, you probably have read a part of Mirza Ghulam’s compilations and poems, in which he praises Islam and admires it. I personally learnt, by heart, a number of poems in which he praises Allah and the prophet, which I won’t forget. Perhaps you were surprised at how Mirza Ghulam filled five pages of his book “Nur-Al-Haq” with 1000 curses, one after the other, (see Ruhani Khazain vol 8, p158-162).

However, today I am telling you about matters which were hidden from you concerning Mirza Ghulam, the Qadiani, as they were hidden from me before. You should not forget that I was a very adherent believer in the Qadiani and his faith, and one of the most enthusiastic defenders of Ahmadiyya, as I have explained in this book, until Allah guided me to the truth, which I would like to share with you.



Do not be blinded by the appearance of this or that sect, and you must remember that con-men in the name of religion have always been active from a very long time ago. It has been said about them that:

“They showed the people piety, but they in fact were after the money, and for its sake, they kept fast, prayers, Haj and sacrifice”.

How many of you Ahmadies know that one of the Angels who “appeared” in front of Mirza Ghulam, was called Tichee Tichee?

Mirza Ghulam says: “On 5th March, 1905, I saw in my sleep, an Angel in the body of a man, who came in front of me and gave me a lot of money, which he put on my lap, and I asked him his name and he said, “I have no name”. I said, “You must have a name”. He said, “My name is Tichee Tichee.”” (Ruhani Khazain, vol 22, p. 346).

Who, amongst you Ahmadies, know that more than 50,000 revelations and dreams of Mirza Ghulam were concerning him receiving money and gifts only. Allah used to inform him when he will receive Rupees and money orders, before he actually received them. Therefore, on average, he received 7 revelations and dreams every day, from the day he became Messiah to the day he died.

Mirza Ghulam says: “You must remember, it is a habit of Allah with me, that he informs me about the arrival of money and gifts to me, before I receive them, and that is through revelations or dreams. The number of such revelations and dreams has reached more than 50,000.” (Ruhani Khazain, vol 22, p 346).

Who, amongst you Ahmadies, know that God used to talk with Mirza sometimes, till late hours?

Mirza Ghulam says: “Allah has opened the door of big prosperity on me these days. Sometimes, Allah the Almighty keeps talking to me continuously till late hours. If I were to write all he said, I would have filled many papers.” (“Sirat Al-Mahdi” report No. 88).

Who amongst you Ahmadies has heard of the following Wahi (revelations)?:

Parishen Omar Baratoos Ya Palatoos (?) (T (Tadhkira), Page 119); Hurry Hurry(?) (T Page 830); Mota Moti Lagriheeche (?) (T Page 525); Ghatham Ghatham Ghatham (?) (T Page 325); They wish to see your menstruation (?!!) (T Page 411); All graveyards of the earth do not compare with this graveyard (“Bahishti Maqbara”)(?) (T page 707).

There are many revelations attributed to him along this line, containing oddities and deviances. And, as very few of you have read the book “Tadhkira” and had not been able to hear the “revelations of the latter days”, I present to you, in the following, other examples from it. I shall first quote the revelation or dream, then the page number from the book “Tadhkira”, where it appears:



God is with those who are scared (Page 328); The difference and you do not know what the difference is (Page 523); You Miriam live with your spouse in heaven (Page 727); God descended in Qadian according to his promise (Page 452); Ho Shana Naisa (Page 106); I am with you, you are delighted (Page 742); Bashir ud Dowla, Alam Kebab (Page 615); 28 - 27 - 14 - 2 - 27 - 2 - 28 - 1 - 23 - 15 - 11. (This revelation of figures were revealed on 27th December, 1891, see page 202 of the book "Tadhkira". Mirza Ghulam has not told the meaning of this.) Say: God is strange (page 654); Tar Aii (received a telegram) (Page 778); I am rotating with God ( Page 830); This woman is enough for you (Page 830); Nozool der Qadian (Descent on the land of Qadian, Persian) (Page 802);

God sends his greetings to you and to Muhammad (Page 794); I have got rid of the cough (Page 787); In good clothing and good food there is all sense (Page 776); Toba ya Topa (Mirza Ghulam asked his companions to look into what language this revelation could be. It is possible that it is Hebrew, but Mufti Muhammad Sadiq (one of the big names in his companions and the most learned) replied that there is no word "P" in Hebrew, therefore this revelation could not be in Hebrew. (It is well known that the word "P" is in the Hebrew language)) (Page 771); Male is not like female (Page 760); Do not kill Zainab (page 748); Walla Walla Sida Hoya Awalla (in Punjabi) (Page 744); I got fond of the eyebrows (page 731); Association (Page 721); It is I who is Allah and there is no God but I (Page 700); Hell for you and your wrong tales (Page 700); There was the appearance of majesty and truth as if God had descended from heaven. (This was said in relation to his son, entitled the "promised reformer".) (Page 184); The punishment is square and round (Page 790); The arrows of death may go astray. (Page 672); Ilm aldurman 223 (Mirza Ghulam said, "The word "Ilm" is Arabic and "Durman" is Persian, and then came the number "223", and I do not know what this means") (Page 671);

I am but like Quran, and through me will emerge what has emerged from the Quran (Page 668); The stomach has burst (and Mirza Ghulam says, "I do not know about whom this revelation was revealed.") (Page 666); Safina wa Sakina (The boat and the peace) (Page 658); We descended him near Qadian (Page 637); Like Allah in the shape of Prophets (talking about himself) (Page 630); You Ahmad live with your wife in heaven (Page 628); Thanks be to God who made you Messiah the son of Mary (Page 622); The light of youth will shine on you (Page 610); two four months (Page 611); If it were not for you I would not have created the Universe (Page 604); Hell is for this woman and her husband (Page 603); Earthquake came Earthquake came (Page 602); My God, My God why have you forsaken me (Page 598); Currency notes (Page 589).

O prophet of Allah, I never used to know you (the earth talks to him) (Page 588); Go after 25th February (Page 587); A word and two girls (Page 587); three goats will be slaughtered (Mirza Ghulam says, "In fact I did fulfill this revelation I slaughtered three goats.") (Page 582); O moon. O sun. You are from me and I am from you (Page 581); "I used to urinate a lot", said Mirza Ghulam, "and then I



prayed to God and this revelation came”: Assalamu Alaikum (Page 560); The Arab travels (Mirza Ghulam says, “It is possible that it is destined that I will be visiting the Arab lands.” (but he never did.)) (Page 558); It is injurious to health. (He did not write what is injurious to health, or what did it mean, but sufficed by saying, “Two or three days ago, I received this Ilham.”) (Page 549);

I want what you want (Page 546); And in the morning he saw in the dream this written expression; “Oh! Where has Nadar Shah gone” (page 543); Assistant surgeon (page 530); Mirza Ghulam says that yesterday a revelation said to him: “Chaudhry Rustum Ali” (He never explained what this Ilham meant) (Page 528); We have omitted the fire of hell (Page 528); And in the dream, he saw a glass bottle on which was written: “I am peppermint” (page 525); Do what you wish I have forgiven you (Page 514); Indeed you are the exception (page 504); You Ahmad, (namely Mirza Ghulam) have been made a messenger (Page 493); And he said that during his sleep he uttered these words: “Fair man” (page 492).

Your are with me and I am with you. I have struck an allegiance with you. God has given me his allegiance (Page 432); Financial tragedy (page 419); You are “Qabil”, coming to you “Wabil” (page 403); The king of Aryan came (meaning himself) (page 392); He said, “During my illness of diabetes I used to urinate 100 times every day and then I prayed to God and this revelation came; and when the death has receded” (page 392);

The Empress of India (i.e. Queen Victoria) thanks you (page 348); Many beds descended from heaven but your bed was highest of them all (He means that his position is the highest amongst all the prophets and messengers) (page 346); You are from me the Messiah, the son of Mary (page 293); He saw, in a dream, a man saying to him that children say: “If Eid is not tomorrow then it will be the day after tomorrow.” Mirza Ghulam adds, saying: “I do not know what this expression means.” (page 206); A book recorded with us (page 201);

He says, “I saw myself, in my dream, that I am Allah himself, and I became sure of that.....and the divinity has been infused in my veins....and as I was in this condition I used to say, ‘we want new order, new heaven, new earth’, and the earth and the heavens were created by me.” Mirza Ghulam adds that this event is in accordance with the Prophet’s report concerning the level of the pious people. (He refers to the Hadith, which says, “Man comes near me through voluntary good work, until I become his ears with which he hears, and his eyes with which he sees, and his hands with which he clutches....or as has been said by the prophet of Allah) However, neither did our prophet, peace be upon him, or any of his companions ever claim themselves as becoming Allah Himself, or that they created earth or heaven. (pages 195-197).

I am the nearest to Jesus, son of Mary, and the most like, amongst people, to him in shape, morals and time. (He means that anybody who wants to see Jesus son of Mary, can see Mirza Ghulam.) (page 184); She will become a widow; her husband and her father will die within three years from the day of her marriage, and we



will return her to you after her death (!!!) and none of them will stop this. (This revelation was in poor Arabic language - about the girl called Muhammadi Baigum, whom he wanted to marry but who refused, married another person, and remained a Muslim woman with her Muslim husband. Mirza Ghulam died, and this revelation never materialised.) (page 166); "I saw in my dream, that I was waiting in the court of Allah, and as soon as my trial finished, this verdict came: "Be patient, O Mirza. I shall be ready for you soon."(page 133).

I shall help you - you have to go Amritsar (a city in Punjab) (Page 121); Hoo Shana Naisa. (Mirza Ghulam says, "I do not know in which language this revelation is.") (page 120); Parishen Omar Baratoos ya Palatoos. (Mirza Ghulam says, "I do not know whether it is Balatoos or Palatoos, because the revelation came too quickly.") (page 119); About Masjid Mubarak (the Blessed Mosque), which is within the confines of the house of Mirza Ghulam (in which my marriage took place - (author)) the revelation came: Blessed and giving blessings, and everything that takes place in it is blessed. (page 110); In the matter of this Mosque, five revelations were revealed, including: "There are blessings for people and he who enters it is in peace." (page 110); When he went into labour (!!!) near the palm tree, he said, "I wish I was dead before this, and I was a thing which was forgotten absolutely." (This happened when he himself became Mary (!!!) at the time of giving birth to Jesus for himself to become Jesus Son of Mary!!) (Page 73)

Mirza Ghulam does not want you Ahmadies to believe in the Quran as the last book of revelations, because he wants you to believe in the "Tadhkira", as it contains a collection of revelations and dreams of the latter days. When Allah says in His book, "Say, Allah is one....He begets not nor is He begotten." Mirza Ghulam says that God told him, "You are as my son." (Tadhkira p.636), and adds, "I swear by Allah that I believe in the revelations descending on me as I believe in the Holy Quran, and the other books of Allah, and I consider my revelations to be true and decisive, as is the Quran." (Ruhani Khazain vol.22 p.220). He also says, "I receive legislative revelations ("Wahi Tashree"). (Ruhani Khazain vol.17 p.435), and he says, "The words that were revealed to me are the absolute truth, and I believe in them as I believe in the book of Allah." (Ruhani Khazain vol.20 p.412). So, do you Ahmadies believe, as Mirza Ghulam does, in the above mentioned revelations, as you believe in the Quran? It is a bad belief, if you do so.

I invite you Ahmadies to find out about the corruption of Ahmadiyya by yourselves, as anybody who can read should read by himself instead of letting others read for him, and if he has a mind of his own, to think by himself instead of letting others think for him. If he has a will, he should not let others decide for him.

Come on, I urge you to stand for yourselves and investigate this belief, in which you have been brought up, and find out the other side of your prophet, Mirza Ghulam.



There is also a book, called "Sirat Al-Mahdi", compiled by "Qamar Al-Anbiya", (the Moon of the Prophets), one of the sons of Mirza Ghulam, informing you about various aspects of the life of "the Mahdi" (Mirza Ghulam).

Pages 20 and 21 of the first volume of "Sirat Al-Mahdi", appearing within it a copy of the letter written by Mirza Ghulam, in his own handwriting, in report No. 23. (All reports start with "In the name of Allah, the Gracious, the Merciful".) The following paragraph, is from a letter written by the promised Messiah, (Mirza Ghulam), in the year 1899, to Mirza Mahmood Baig. For those who are not used to reading his handwriting, it is not possible for them to read it easily, as his writing is broken in various places, and is very thin.

Who amongst you Ahmadies know that Mirza Ghulam ("the Messiah and Mahdi"), used to drink wine and take drugs, and allow girls and women not related to him to massage his body and to look after his comfort during the night, and more of the same sort of these embarrassing things?

Obviously, very few of you knew that, because you haven't read the books of Ahmadiyya about the life of Mirza Ghulam. The most important book of them is "Sirat Al-Mahdi", written by "Qamar Al-Anbiya", the son of Mirza Ghulam. The following are specimens from it:

In Report 929, the following was written: "Dr. Mir Muhammad Ismail, (one of Mirza Ghulam's close companions), told me that the promised Messiah, (Mirza Ghulam), peace be upon him, had confirmed to him that opium had many strange and odd benefits, and he (Mirza Ghulam) had personally prepared, from opium, a medicine called "Divine Cure", which he also used to give to his friends."

And Report 966 says: "Sethi Ghulam Nabi informed me that he went to the promised Messiah, Mirza Ghulam, revealing to him his inner depression and worries, and the promised Messiah said to him, "I have prepared an "Arak", (an alcoholic drink), so drink it daily. Yes, alcohol is forbidden, but this I prepared myself, and therefore it is permitted." He also added that the promised Messiah continued to send him a glass of "Arak" in the morning, and another in the evening, for one month. Then, he asked him to give the recipe to make it, but Mirza Ghulam said, "You will not be able to do it. Come and take it from me whenever you need it.""

The reports in "Sirat Al-Mahdi" have explained various aspects in the life of the Qadiani, Mirza Ghulam, the "Messiah and Mahdi", which is not possible to go into detail here, but we shall suffice by writing the headline and the summary of each report, giving its number as well.

Report No. 369: "The Promised Messiah, Mirza Ghulam, used to have hysteria attacks, in which he used to fall to the ground, and could not lead prayers."

Report Nos. 479 and 564: "His right hand got broken once, and until his death, he could not eat with it."

Report Nos. 81 and 93: "He suffered from jaundice."



Report No. 66: "He suffered from T.B."

Report No. 673: "He had poor eyesight."

Report No. 597: "He used to wear warm clothing throughout the year (despite the very hot summer weather)."

Report No. 638: "He used to pray whilst chewing "Pan" (sweet leaves), in order to not to cough."

Report No. 655: "He openly confirms drinking wine and using opium as a cure."

Report No. 672: "He never performed Haj."

Report No. 66: "He never performed Itikaf (during Ramadhan)."

Report No. 1: "He never sought forgiveness from Allah."

Report No. 696: "He used to ask his wife to stand beside him during prayers, so that if he fell down, he would fall on her."

Report No. 697: "He once fasted for a day, became ill, and broke his fast."

Report No. 780: "The maidservant, called Bano, used to massage his body in bed."

Report No. 786: "Unrelated women guarded him during the night."

Report No. 788: "He used to faint a lot and fall to the floor."

Report No. 896: "His young maidservant, Zainab, used to spend the night in his service, until morning prayers."

Report No. 957: "A dog, called Shiro, used to guard Mirza Ghulam."

Report No. 12: "He died whilst suffering from diarrhea."

Report No. 307: "He intended to slaughter a chicken, but injured his finger."

Report No. 327: "His friend Nur-ud-Din, (his first "Khalifah") hated taking a bath."

Report No. 350: "He gave a Fatwa, that holding your genitals does not break your Wadhu."

Report No. 359: "Prayer (Salah) is accepted without Al-Fatihah."

Report No. 467: "He married his daughter to a rich man, for the dowry of 56,000 rupees."

Report No. 376: "He suffered from diarrhea for years before his death, and died because of it."

Report No. 404: "The photographer said to him, "Open your eyes well for the photo.", but the Messiah and Mahdi, (Mirza Ghulam), could not open his eyes."

Report No. 843: "The promised Messiah, Mirza Ghulam, had wet dreams during journeys on trains."

Report No. 505: "He had bad premonitions about the names "Fatima" and "Saeed"."

Report No. 553: "He only learned very few verses from the Quran, by heart."

Report No. 665: "He said that he is the spirit of Islam and Islam is dead without him."

In another book, he said that he had a disease of urinating too much. He used urinate 100 times a day. (Ruhani Khazain vol.21 p.373)



The following are other statements by Mirza Ghulam, which can be added to his list of deviances and oddities, and away from rectitude and truth. I request you Ahmadies to think carefully about it, and judge yourselves before Allah judges you. Is this the man you believe as a prophet and equal to Muhammad (pbuh) or Jesus, son of Mary (pbuh)?

Mirza Ghulam, the Qadiani, has evicted you Ahmadies from the field of Islam when he separated you from the rest of the Muslims, by promising salvation to those who believe in him, and hell to other Muslims. The fact is, that all those Muslims who adhere with the book of Allah will obtain salvation, and not Mirza Ghulam or his followers. Mirza Ghulam says that God has told him: "Anyone who does not follow you or enters in your allegiance, remains in opposition to you, is disobedient to Allah and his messenger, and is from the people of hell." (Tadhkira, p.342). He says, in another place: "God has revealed to me that anyone who is in receipt of my invitation and has not accepted it, is not a Muslim, and is deserving of the punishment of Allah." (Tadhkira, p.600).

Mirza Ghulam does not want you Ahmadies to believe in the prophet Muhammad and earlier prophets only, but he wants you to believe in him as a prophet as well. He says: "Allah has made me a prophet, and addressed me as such, very clearly. (Ruhani Khazain, vol.22 p.154). Not only that, but the extent of his deviance and odd behaviour brought him to say that he is also the second advent of Muhammad (pbuh). He says, "He who differentiates between me and Muhammad has not known me nor seen me." (Ruhani Khazain vol.16 p.259). He also says, "God has given me the blessing of this prophet, and completed it on me...so that my presence became his presence." (Ruhani Khazain vol.16 p.259).

There are many other sayings which confirm his deviance and explain his real purpose behind the Ahmadiyya foundation. The following are some examples:

"I am the Messiah, I am the "Kalim" (communicator with God), I am Muhammad and Ahmad, the chosen." (Ruhani Khazain vol.15 p.134).

"Allah was referring to me when he said: "And Mary, the daughter of Imran, who guarded her chastity, and we breath into (her body) of our spirit...", because it is me alone who claimed that I am Mary, and that the spirit of Isa (Jesus) was breathed into me." (Ruhani Khazain vol.22 p.350-351).

"God made me Mary for two years...then He breathed the spirit of Isa into me, as he did to Mary, and so I became pregnant, metaphorically speaking. After a few months, not more than ten, I changed from being Mary, and became Isa. Therefore, I became Isa (Jesus), son of Mary.(!)" (Ruhani Khazain vol.19 p.50).

"I am to God like Adam...God made me Adam, and gave me everything He gave to the father of the human race." (Ruhani Khazain vol.16 p.253-254).

"God revealed to me that my advent is mentioned in the Quran and the Hadith, and that I am the fulfillment of this verse: "It is He who has sent His messenger with



guidance and the religion of truth, to make it prevail over all religion.”” (Ruhani Khazain vol.19 p.113.)

“God also revealed to me: “Muhammad, the Messenger of Allah, and those with him....”. Therefore, through this revelation, He called me Muhammad and Messenger.” (Ruhani Khazain vol.18 p.207.)

“What God gave to each Prophet separately, He gave to me all together.” (Ruhani Khazain vol.18 p.477.)

“I swear by God, who has my soul in His hand, that He is the one who sent me, called me a Prophet, named me the Promised Messiah, and supported my claim with many great miracles, which reached 300,000.” (Ruhani Khazain vol.22 p.503.)

“God descended many miracles from Heaven to prove my message. If they were distributed to 1,000 Prophets, their message would have been proven, but the devils amongst people won’t believe.” (Ruhani Khazain vol.23 p.332.)

“I swear by God that I believe in the revelations descending on me, as I believe in the Quran and in the rest of the books that were descended from Heaven. I also believe that the revelations descending on me are from God, as was the Quran.” (Ruhani Khazain vol.22 p.220.)

“I saw, in one of my visions, that the Holy Quran has mentioned three towns with great respect and dignity: Makkah, Madinah, and Qadian.” (Ruhani Khazain vol.3 p.140.)

“God has opened the door of big prosperity on me these days. Sometimes God the Almighty keeps talking to me continuously till late hours. If I were to write all he said, I would have filled many papers.” (“Sirat Al-Mahdi” report No. 88).

“I spent most of my life supporting and aiding the English government, and I have written many books, publications and advertisements on the subject of prohibiting Jihad, and the need to obey the rulers (British). If this material was to be combined together, it would fill 50 book cases (!!).” (Ruhani Khazain vol.15 p.155).

“I have published 50,000 books, pamphlets and advertisements in this country, and in the Islamic countries, saying that the English government is a source of mercy and favour upon the Muslims. It is a must for every Muslim to obey this government sincerely.” (Ruhani Khazain vol.15 p.114.)

“It is obligatory for us and our future generations to thank this blessed British government.” (Ruhani Khazain vol.3 p.166.)

“Since my childhood, up to now, and I am over 60, I have worked very hard, with my tongue and pen, to direct the hearts of Muslims to be sincere to the English government, and to be kind to her.” (Ishtiharat vol.3 p.11.)



“It is not hidden from this blessed government, (Britain), that we are amongst its servants and well-wishers from a long time ago. We always approached this government with sincere hearts.” (Ruhani Khazain vol.8 p.36.)

“I know that God, the Almighty, has made the British government a shelter and protector for myself and my community, by His special Mercy. This peace, that happened to us under the shadow of this government, cannot happen to us in Holy Makkah or Madinah Munawarah.” (Ruhani Khazain vol.15 p.156.)

“We hope that the government (British), deals with me and my community with special mercy and great care, because we have never been late in giving sacrifices in souls and blood for its sake.” (Ishtiharat vol.3 p.21.)

Mirza Ghulam summarises his belief and faith, saying:

“My faith and my belief, that I frequently repeat, is that Islam has two parts: Part one, is to obey Allah, and Part two is to obey the British government, that gave us peace and gathered us under its shadow, to protect us from the unjust people.” (Ruhani Khazain vol.6 p.380.)

I urge you Ahmadies to inquire into the Qadiani’s fabrications, and his deviances from the path of truth, and distance yourselves from him before it is too late. Islam was a complete religion before the coming of Mirza Ghulam, and will remain so to the day of judgment, as was revealed by the last Prophet and Messenger, peace be upon him. Mirza Ghulam has deceived you and led you astray. He is not a Prophet nor a Messenger. He is not a Messiah nor a Mahdi. He is not Muhammad nor Noah. He is not Mary nor Adam, as he claims. You should know that Allah is the only guide, and there is no guide but Him, so seek guidance from Him. He knows who has gone astray from the right path, and who is well guided. You should know that the Salvation does not come only by abdicating the Qadiani and his claims, but by following the book of Allah, the Quran, and adhering to the Sunna of his Prophet, (pbuh). The Prophet (pbuh) said, “I leave with you the book of Allah. If you adhere to it, you shall not go astray”. The Quran is the only complete book which falsehood cannot come to, from any direction, until the day of judgment. He who adheres thereto has salvation, and no one else.

I pray to Allah, the Almighty, that this book will help you to your benefit, and that it facilitates you to the true knowledge of Ahmadiyya and its founder, Mirza Ghulam. My last prayer is thanks be to Allah, the Master of the Universe.

# Bibliography

The Ahmadiyya publications were used as the main sources of this book, so that it becomes undeniable by the Ahmadies, as they have always rejected references they do not approve of. Details of the references were given immediately after the quotations.

## 1. The Holy Quran.

## 2. The Hadith (As has been reported in various books of Hadith).

## 3. Attaqwa International Magazine (Issues 1-26).

**4. Ahmadi books:** "Ruhani Khazain"(More than 80 books and pamphlets written by Mirza Ghulam in Urdu, Arabic and Persian, in 23 volumes. Published in 1984, by Additional Nazir Isha'at, London, U.K.) The following are examples of the most famous books and pamphlets published in the 23 volumes of Ruhani Khazain: Volume 1; Barahin Ahmadiyya. Vol.2; Shuhna Haq, Sabaz Ishtihar. Vol.3; Fatah Islam, Tawdih Maram, Izala Awham. Vol.4; Al-Haq Mubahasa Ludhiana, Al-Haq Mubahasa Delhi, Asmani Faisla, Nishan Asmani. Vol.5; Aina Kamalat Islam. Vol.6; Barakat Al-Dua, Hujat Al-Islam, Sachai Ka Izhar, Jang Muqadas, Shahadat Al-Quran. Vol.7; Tuhfat Baghdad, Hamamat Al-Bushra. Vol.8; Nur Al-Haq, Itmam Al-Hujja, Sir Al-Khilafah. Vol.9; Anwar Al-Islam, Minan Al-Rahman, Zia Ul-Haq, Nur Al-Quran, Miar Al-Mazahib. Vol.10; Aria Dihram, Sat Bajan, Islami Usul Ki Filasifih. Vol.11; Anjam Atam. Vol.12; Siraj Munir, Istifta Urdu, Hujatullah, Tuhfat Kaisariya, Mahmood Ki Ameen. Vol.13; Kitab-ul-Bariya, Al-Balagh, Darurat Al-Imam. Vol.14; Najm Al-Huda, Raz Haqiqat, Kashf Al-Ghita, Ayam Al-Suluh, Haqiqat Al-Mahdi. Vol.15; Masih Hindustan Meh, Satara Kaisariya, Tiriak Al-Qulub, Tuhfa Ghaznawiya. Vol.16; Khutbah Ilhamiya, Lujjat Al-Nur. Vol.17; Government Angraisi or Jihad, Tuhfat Goralwiya, Arbaeen. Vol.18; Ijaz Al-Masih, Ek Ghalti Ka Izala, Al-Huda Wa Tabsira Liman Yara, Dafi Al-Bala, Nuzul Al-Masih. Vol.19; Kishti Nuh, Tuhfat Al-Nadwa, Ijaz Ahmadi, Mawahib Al-Rahman, Naseem Dawat, Snatun Dihram. Vol.20; Tazkirat Al-Shahadatain, Sirat Al-Abdal, Lecture Lahore, Lecture Sialkut, Lecture Ludhiana, Al-Wasiyat, Shashma Masihi, Tajaliyat Illahiya, Qadian Ki Aria Or Hum. Vol.21; Barahin Ahmadiyya (Part Five). Vol.22; Haqiqat Al-Wahi. Vol.23; Shashma Marifat, Pigham Suluh.

**"Ishtiharat"** (Three volumes of advertisements by Mirza Ghulam. The same publishers and the same year as Ruhani Khazain.) **"Tadhkira"** (Collection of "Wahi" (revelations) and dreams of Mirza Ghulam. Second edition, 1956, published by Al-Shirka Al-Islamiyya Ltd., Rabwa, Pakistan.)

**"Sirat Al Mahdi"** (Written by Bashir Ahmad, one of the children of Mirza Ghulam, also called "Qamar Al Anbiya" (The Moon of the Prophets). The book is about the life history of his father, the Mahdi (Mirza Ghulam), and his lifestyle. In three volumes. The first volume contains reports 1-304 (Second edition, published 1935, in Qadian, India). The second volume contains reports 305-468 (First edition, published 1927, Qadian, India.) The third volume contains reports 472-975. (First edition, published 1939, in Qadian, India.))

**5. Audio cassettes.** (Friday sermons and speeches, delivered by Mirza Tahir, the present "Khalifah" of the Ahmadies.)

**6. Documents and photos.** (Which are connected to the subject of the book, from different occasions, in different times.)



# THIS BOOK:



The Author: Hassan Bin Mahmood Odeh  
Safar 1421 (May 2000)

This book sets out the experiences of its author with "Ahmadiyya", also known as "Qadianiyya".

He had the opportunity to know about this sect from the inside, as he was born and brought up as an Ahmadi, and had worked as Director of its Arabic Department as well as a special interpreter for its supreme Head, "Khalifat-ul-Masih IV". He was the Editor-in-Chief of the first Ahmadiyya International Arabic Magazine, published in London. Further, he spent months in the birthplace of Ahmadiyya, in Qadian, and learnt the Urdu language in which the founder of Ahmadiyya had written most of his books and conducted his correspondence.

This book is considered to be one of the most important sources for the facts about the Ahmadiyya sect, its beliefs, and its founder, who claimed that he was "The Promised Messiah, the Mahdi, and the Prophet of the Latter Days". It is an important reference book for those who want to know about the social and administrative structure of this sect. This book also exposes, by documented facts, the falsehood and fabrication of the Ahmadiyya sect. Had it not been for those authoritative posts, which the author had served in Ahmadiyya, most of these facts and documents would not have seen the daylight.

The author intended this book to be a window for Ahmadies, so they can see through it the facts long suppressed by the Ahmadi leaders. Hopefully, after knowing these facts, they would know the truth of this matter, and it would be clear to them, and they would return to the true path, confiding their affairs in Allah only, so that they may be guided. The author has also intended to inform the Muslims, and especially those who are active in Da'wah, (the mission), of the true facts of this sect, which has misled a lot of people, using the media and various other means to spread their mission. This book will also be a reply to their false claims, spread through the media.

**The Publisher:** *Attaqwa Establishment International.*  
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P.O.Box 1213, Slough SL2 5LS, England. Fax : 01753 692866