

Our Beliefs

كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَأُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ (سورة البقرة: ٢٨٦)

“All of them believe in Allah the most High, and in His angels, and in His Books, and in His Messengers, we make no distinction between any of His Messengers.”

Allah the most High is one. Any being, in His substance or attributes, or in His names or in His worship is not His partner, nor can be partner. (2) Angels existence is real (3) Allah the most High from ancient for the guidance of His men, in every country, in every people has been sending Prophets and we believe in all Prophets. (4) Our Book is Qur'an Karim and honorable Hadhur ﷺ who is Khataman-Nabiyeen is our Prophet. (5) The door for Divine revelation is open from ever and will remain open for ever. Any attribute of Allah the most High is not obsolete, as He had spoken before also speaks now with His men and will continue to speak. (6) Our belief is that the Quran Karim mentioned subject of destiny is true and this that Allah the most High listens to and accepts prayers and with prayers magnificent matters can be resolved. (7) We are convinced of life after death. Our belief is that Hell and Heaven with their all natures that are mentioned in Quran Karim and ahadith are true and that on the Day of Judgment honorable Hadhur ﷺ will be intercessor. (8) Our belief is that after the Quran Karim there is no book. (9) We completely believe that after honorable Hadhur ﷺ, there is no law bearing Prophet and nor will be such Prophet who will be commissioned out of his ummat. (10) Before Hadhrat Mirza Ghulam Ahmad Qadiani, in ummat-e-Muhammadiyya, each Mujaddid who appeared at the head of each century hijri like Mossvi khulafas, in accordance with verse Istikhlaf, was appointed by Allah the most High. (11) Similarly, we believe in all claims (ummati nabi, Mehdi & Massih Maud, Khatam-ul-Khulafa, Mujaddid Alif aakhir) of Mujaddid-e-Azam Hadhrat Mirza Ghulam Ahmad Qadiani ﷺ who appeared at the head of 14th century hijri. (12) In the ilhami prophecy of 20th February 1886, Hadhrat Bani-e-Jamaat was given glad tidings of a Zaki Ghulam, this Maud Zaki Ghulam was given the title of Musleh Maud by Hadhur ﷺ. This Zaki Ghulam is the spiritual son of Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad ﷺ likewise as he ﷺ himself was the spiritual son of honourable Hadhur ﷺ. This Zaki Ghulam being Massih-Ibne-Maryam has many other spiritual and ilhami names. For example Fakhar-ur-Rusal, Qamar-ul-Anbiya, Yousuf, Yahya and Nafila Maud etc. We believe that Allah the most High by making this humble (Abdul Ghaffar Janbah) the sign of His blessing granted the status of Ghulam-e-Massihuzaman. Before this, in Jama'at Ahmadiyya Khalifa Sani sahib claimed to be Musleh Maud. But the reality is that his being Musleh Maud aside, he does not enter in range of the prophecy. Never forget it that in Jama'at Ahmadiya which Zaki Ghulam was given the title of Musleh Maud by Hadhur ﷺ that

very is Qumar-ul-Anbiya and Nafila Maud. It is certainly not so that these three titles belong to three different persons rather these are ilhami and spiritual names of the Musleh Maud.

(13) Let it be remembered that Jamaat Ahmadiyya is not any new deen or religion rather it is the zill (shadow) of Muhammadiyyat and its continuation. When assal (actual) that is Muhammadiyyat was continuously in need of reformation in every century, then how it is possible that its zill (shadow) that is Ahmadiyyat is not in need of reformation? In Ahmadiyyat, those people who made these claims that in the future no mujaddid would come. In fact their, these claims were not only wrong but also in ignorance they have committed offence by giving zill (shadow) supremacy over assal (actual). Insha-Allah in Ahmadiyyat this reformational movement will remain continued in the same way as it was continued before in Muhammadiyyat. Let it also be remembered, that as in Muhammadi general reformatory series two (2) mujaddid (Mehdi Maud and Massih-Ibne-Mayram i.e. Massih Maud) were maud (promised). In the same way in Ahmadi general reformatory series there is also one mujaddid (Musleh Maud i.e. Zaki Ghulam Massihuzaman) maud (promised). If there are more than one claimants of being Musleh Maud in Ahmadiyyat then among them true and real is one, other all are mistaken. (14) On 26th May 1908 after the death of Hadhur^{عليه السلام} in Jama'at Ahmadiyya series of immamat or khilafat began and his first rashid (guided) khalifa was Hadhrat Molvi Noor-ud-din^{رحمته الله}. After the death of Hadhrat Khalif-ul-Massih the first^{رحمته الله}, Mirza Bashir-ud-din Mahmud Ahmad was appointed or caused to be appointed on the status of Khilafat. The terms of khalifa and khilafat are very sacred but unfortunately some people in Jama'at Ahmadiya, in the name of Allah the most High and His Rasool Allah^{صلى الله عليه وسلم} and His Mehdi & Massih Maud^{عليه السلام}, misused these sacred terms. Ameer Mouvia packed the row of Muhammadi khilafat-e-Rashida and turned it into Amvi molukiat (kingship), exactly in the same way Khalifa Sani packed the row of Ahmadi Khilafat-e-Rashida and turned it into Mughlae malukiat. As Amvi and Abbasi and Usmani Khulafa in fact were maluke that is kings but they caused themselves to be called Khalifas. Similarly, Khalifa Sani and his successors were maluke but they caused themselves to be called Khalifas. Allah the most High knew that after my chosen man Mehdi & Massih Maud^{عليه السلام}, very soon in his founded Jama'at, door for disorders and misunderstandings to be opened. And then, right after the death of Khalifa-tul-Massih the first^{رحمته الله}, the series of these misunderstandings and acts of devastation began. In Ahmadiyya movement these mischiefs and acts of devastation were to become the cause of Musleh Maud.

(15) Allah the most High not only descended spiritual son of his Mehdi & Massih Maud^{عليه السلام} at the head of 15th Century at the time of Khalifa IV but also made him the witness of Ghulam Massihuzaman. Although from Khalifa Sani till Khalifa IV, these imams of Jama'at Ahmadiyy like Amvi Khulafa were perverted and without true guidance, but despite of this we consider them as successors of Hadhrat Massih Maud^{عليه السلام}. After the appearance of Ghulam Massihuzaman the sequence of this perverted Immamat has been automatically ended.

Is it necessary to believe Zaki Ghulam i.e. Muslah Maud? Before giving direct answer of this question I request that we all know that till a century before, ummat-e-Muhammadiyah with great emphasis (with their own self made assertion) was waiting for a bloody Mehdi and a Massih Isa Ibne Maryam to be descended physically from heaven. When this Mehdi & Messiah Maud عليه السلام appeared in Ummat then since his advent and descent was not in accordance with the self carved thoughts of ulama-e-ummat therefore selfish ulama-e-ummat not only refused him but also declared him disbeliever. Furthermore they started to misguide ummat by saying that since we believe in fundamentals of faith and fundamentals of Islam, and act upon these, therefore what we need to believe in any Mehdi and any Massih? What a strange thing that according to the prophecies of honourable Hadhur صلى الله عليه وسلم, the person whom ummat-e-Muhammadiyah was waiting with great intensity when he came then ulama-e-ummat even refused to accept the relevant prophecies about the Mehdi Maud & Massih maud. All Muslims did not refuse Hadhrat Mehdi & Massih Maud عليه السلام rather those who had faith in them and were God fearing and religious; they accepted the promised Ghulam of Hadhur صلى الله عليه وسلم. They realised that if we refused this promised Ghulam (Mehdi & Massih Maud عليه السلام) of honourable Hadhur صلى الله عليه وسلم then our denial will be of the one who prophesied i.e. honourable Hadhur صلى الله عليه وسلم denial. Allah the most High has also given the glad tidings of a Zaki Ghulam to the Promised Ghulam (Hadhrat Mehdi & Massih Maud عليه السلام) of Honourable Hadhur صلى الله عليه وسلم. Allah the most High called him Massih Ibne Maryam and Hadhrat Bani-e-Jama'at also gave him the name of Mulseh Maud and Massih Ibne Mayram. Moreover let it also remembered that, this is that Massih Ibne Maryam whose descend is mentioned by Hadhur صلى الله عليه وسلم after his Mehdi. Now question is that if the denial of Hadhrat Mehdi & Massih Maud عليه السلام was the denial of honourable Hadhur صلى الله عليه وسلم so then the denial of Zaki Ghulam and Musleh Maud of Hadhrat Mehdi and Massih عليه السلام who has to appear in Jama'at Ahmadiyah and Massih Ibne Mayran who has to appear in accordance with honourable Hadhur صلى الله عليه وسلم prophecies whether will it not be the denial of honourable Hadhur صلى الله عليه وسلم and Hadhrat Mehdi & Massih Maud عليه السلام? Let it also be remembered that according to surat Juma'h, the coming of Hadhrat Mehdi & Massih عليه السلام was the second coming of honourable Hadhur صلى الله عليه وسلم, because he عليه السلام was the perfect zill (shadow) and reflection of honourable Hadhur صلى الله عليه وسلم. Similarly, the appearance of Zaki Ghulam is also the second coming of Hadhrat Mehdi & Massih Maud عليه السلام because he is also the perfect zill (shadow) and reflection of Hadhrat Mehdi & Massih Maud عليه السلام. Its evident is in the vision written below.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
السلام علیکم۔

Saw in the dream that there is an unknown house but is our Dawar. Amma-Jan (grandmother of dreamer and mother of Abdul Ghaffar) and I, both are sitting. Rest of the family members are also present but all are not clearly visible then saw that our face is towards North. Towards the same north side on sky uncle

Ghaffar's big and colour picture comes in sight just like a glance. I say to Amma (grandmother) that look Amma uncle's picture is coming in sight, at the same time my eyes were filled with tears. Uncle's picture quickly disappears so then just like a glance Hadhrat Massih Maud عليه السلام picture comes in sight then disappears.

Wassalam, yours nephew dated 3rd April 2004.

If denial of the zill (shadow) of honourable Hadhur عليه السلام was his عليه السلام denial so then why denial of the zill (shadow) of Hadhrat Massih Maud عليه السلام is not his عليه السلام denial???

کافی ہے سوچنے کو اگر اہل کوئی ہے

(Enough is to ponder if anyone is capable)

I had presented my well reasoned claim before Khalifa IV and it was also proved on him that Allah the most High has made him the witness of my truth. But Khalifa IV was failed to fulfil his responsibility and put me and Jama'at Ahmadiyya in a trial and went on his journey for hereafter, and now what is his condition there and what message he want to convey to Jama'at Ahmadiyya ??? This humble writes a dream for general welfare, perhaps it becomes beneficial for someone and someone might be guided.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Dream of Misbah Last week of February 2010

"I see in dream that I am sitting in a room of my house and my cousins are also sitting and we all are busy in our work that one of my cousins Naeema comes and says to me that Hadhrat Mirza Tahir Ahmed sahib is standing out side of our house. We astonished when we listened these words and say to her, how it is possible, he has been passed away. She says if you are doubtful then you all go outside and see. We all go outside and see that really Khalifa sahib is standing and many people are standing outside amazed. There is a strange silence. And no one has such courage to ask him anything, all people are amazed then suddenly I step forward and asked him whether your father was true or my grand dad (this humble - writer) is true, then he replied very disappointedly that this is what I came to tell that my father not this person is true, so grand dad was also standing near me and he addressed people and said, I had told you people that I am true but you people did not believe in my words and now these words have been proved. He (Kalifa IV-writer) said in fact you were true and were on straight path and we were on wrong path.

والسلام علی من اتبع الهدی

خاکسار

Abdul Ghaffar Janbah (Zaki Ghulam Massihuzaman)

Jama'at Ahmadiyya Islah Pasand

18th April 2010

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