

Why transposition of words?

مَنْ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ (سورة النساء: ٤٧)

“There are some among the Jews who pervert words from their proper places”

Allah the most High cursed the Jews and His wrath is imposed on them because they unjustly killed the prophets of God and also along with carried out the deeds of perversion. According to their desire, they do decrease and increase and significant perversion of the text of Torah to change the meaning. To block the way of “Ghulam-e-Masihuzaman” powerful people of Nizam-e-Jama’at decreased and increased from the words and revelations of Hadhur[ؑ] and did significant perversion of honourable Hadhur[ؑ] ahadith to change the meanings. According to “می توانند یہودی می توانند مسیح” parable when some people in Nizame-e-Jama’at started similar works as of Jews so then Allah the most High had to send some people with Messianic qualities. To prove the offence of decrease and increase from the text and revelations of Hadhrat Mehdi & Massih Maud[ؑ] and significant perversion of the ahadith to change the meaning, here I present six examples from Jamaat’s literature.

(1) First example (Significant perversion):

In the prophecy of 20th February 1886, Allah the most High says; “Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a pure and virtuous Ghulam (boy). That boy will be from thy seed and from thy progeny.....” (Tadhkira page 109 to 111, with reference to Mujmua Aishtihar volume 1 page 100 to 102).

In this divine prophecy, Allah the most High has given Hadhrat Mirza Ghulam Ahmad[ؑ] the glad tidings of a boy and a Ghulam. In divine prophecy, Allah the most High elucidated that “that boy will be from thy seed and from thy progeny” but about the Ghulam, until the demise of Hadhur[ؑ] Allah the most High neither in this prophecy nor in any other revelation bearing glad tidings, explained that, who will be he? That is, that pure and virtuous Ghulam will be any physical son of Hadhur[ؑ] or will be any other being from Hadhur[ؑ] seed or will be any spiritual son from his spiritual progeny that is Jama’at. Allah the most High kept completely secret the fact about the pure and virtuous Ghulam and it was not disclosed to the recipient of revelation.

English translation of Tadhkira (holy revelations and visions of Hadhrat Mehdi & Massih[ؑ]) by Ch. Zafarullah Khan Sahib was published in 1974 from London. On page 85 of this English translation of Tadhkira, this ilhami prophecy of 20th Feb 1886 is written. In this translation, instead of boy, about the “Pure Ghulam” is written that he i.e. pure Ghulam will be from thy seed and from thy progeny. Now the question is this, why such significant perversion? Secondly, in the revealed text the word “زكى” “pure and virtuous” with letter “ز” “z” is revealed whose meaning are of “pure and virtuous”. But in English

translation, divine word “زكى” “pure and virtuous” is translated into bright. Why it was done so? The translation of above mentioned revealed text is as written below;

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, **thou wilt receive a bright youth who will be of they seed and will be of thy progeny.**” (Tadhkira-p, 85-The London Mosque 1976) I am certain Hadhrat Ch. Sahib would have translated word for word. But because there is no one free in this Nizam. Whether it is Ch. Zafarullah Khan Sahib, therefore those authorized people under whom supervision this translation was published, these are the people who are responsible for this significant perversion. Let be clear that, the reality about that Zaki Ghulam, from which the recipient of revelation (Hadhrat Mehdi&Massih Maud) himself was kept unaware, fearlessly to declare that Zaki Ghulam from the seed and progeny of Hadhrat Bani-e-Jama’at, (God forbid) is not the question like teaching the Allah the most High?

(2) Second Example (decrease and increase in text)

In Risala Alwassiat, Hadhur^{ur} says;

“Let the righteous persons of the Jama’at who have pure souls accept Bai’at in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. **And until that time when someone inspired by God with the Holy Spirit is not raised by Him, all of you should work in harmony with one another.**” (Ruhani Khazine volume 20 p, 306)

In this paragraph Hadhur^{ur} has said after me and on my name do take oath of allegiance and do general supervision of the Jama’at. In the last sentence of this paragraph Hadhur^{ur} mentioned objective and summary of his speech that is to do general supervision of Jama’at until the time when someone inspired with the Holy Spirit is not raised. Now under the Nizam-e-Jama’at, a book titled as “**A man of God**” published in 1996 from Britannia. On page 187 of this book, the last sentence of this paragraph of Hadhur^{ur} that “**And until that time when someone inspired by God with the Holy Spirit is not raised by Him, all of you should work in harmony with one another**” has been omitted. In fact in this sentence Hadhur^{ur} has indicated the advent of his promised Zaki Ghulam, that he will be raised with the Holy Spirit. Is it not severe offence to remove the last sentence of the paragraph of the writing of Hadhur^{ur} in which he^{ur} has mentioned the summary of the paragraph? کیوں نہیں لوگوں تمہیں حق کا خیال - دل میں اٹھتا ہے مرے سو سوال

(3) Third Example (decrease and increase in text)

Hadhur^{ur} in his book “Haqiqa-tul-wahi” says,

“Forty second sign is this, that God promised fifth son as Nafila, such as that this prophecy is written on page 139 of this book Muwahib-ul-Rehman. بشرنی بخامس فی حین من الاحیان that is fifth son who is other than

four, as Nafila was about to be born, about it, God gave me glad tidings that some time he must be born. And there was another revelation about it that has been published long time ago in newspaper Al-badar Al-hakam, and that is اَنَا مُبَشِّرُكَ بِعِلَامٍ نَافِلَةٍ لَكَ. نَافِلَةٌ مِّنْ عِنْدِي That is “we give you glad tidings of another son who will be Nafila, that is son of son, this addition is from Us. Therefore three month ago, son was born in my son Mehmud’s home, whose name was, Naseer Ahmad. Therefore this prophecy was fulfilled after four and half years.” (Ruhani Khazine vol. 22 p, 228)

In this paragraph Hadhur[ؑ] thought Ghulam Nafila is his grandson, in this way he applied this prophecy on his grandson, Naseer Ahmad son of Mehmud Ahmad. But his, this grandson was died in young age. Now under the Nizam-e-Jama’at a book titled “Hayat-e- Nasir” is published. In volume 1 page 10 of this book, the above mentioned paragraph of Hadhur[ؑ]’s book is written. And paragraph’s almost last three lines “Therefore three month ago, son was born in my son Mehmud’s home, whose name was, Naseer Ahmad. Therefore this prophecy was fulfilled after four and half years.” have been omitted. In fact this was Hadhur[ؑ] own judgment about the word Nafila. But Naseer Ahmad death proved this was his judgment error. The word Nafila is two meaning, and instead of grandson with the meaning of “additional reward” descended, and this is the same “Promised Ghulam Massihuzaman” whose glad tidings was given in the prophecy of 20th Feb 1886.

(4) Fourth Example (of significant perversion of hadith):

It is proved from the revelation of Hadhrat Massih Maud[ؑ] that after him, there will be one who will also be raised with the Holy Spirit and he would possess Messianic qualities, and before the God his status would be same as of Massih. Furthermore he also said this that ahadith of honourable Hadhur[ؑ] proves that in ummat-e-Muhammadiya more than one human are massel-e-Massih. One of the Massih is Hadhrat Mehdi[ؑ] and other Massih is evident from the following hadith.

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ" (Sahih Muslim, chapter Mention of Descend of Essa Ibne Maryam, page 262. Sahih Bukhari, chapter Descend of Essa Ibne Maryam, page 354)

Translation: “Hadhrat Abu Huraira[ؓ] says that honourable Hadhur[ؑ] said how will be you when Ibne Maryam will be descended amongst you and your imam will be amongst you.”

Human like me with little understanding of Arabic knows the meaning of this Hadith of honourable Hadhur[ؑ]. Now look at the cleverness of the Nizam-e-Jama’at Molvies. Hadiqa-tul-Salahheen is a renowned book of ahadith of Jama’at. On page 898 of this book, this hadith of honourable Hadhur[ؑ] is written and look at the translation of this hadith.

“Hadhrat Abu Huraira[ؓ] says that honourable Hadhur[ؑ] said, how exciting will be your condition when Ibne Maryam meaning Maseel-e-Massih will be descended, who will be your imam amongst you.”

In this translation of hadith, by translating “;” into “who” imamat was diverted towards descended and in this way the meaning of hadith was tempered with. Whereas honourable Hadhur are saying in this hadith that at the time of descend of Ibn-e-Maryam, imam in ummat-e-Muhammadiya will be present on the earth. Is it not offence to change the meaning of hadith of honourable Hadhur?

Another Jamaat’s book titled “Ibne Maryam” written by Hadi Ali Choudhary, on page 3 of his book writes this hadith and translates as “Rasool-e-Pak ﷺ said what will be your condition this time, how fortunate you will be when Ibne Maryam will be descended among you and he will be your imam among you.” Now in this book also by doing the translation of “;” into “and he” imamat has diverted towards descendent. Whereas in accordance with the hadith of honourable Hadhur, at the time of descend of Ibne Maryam any imam will be present on the earth. (Note: in the presence of imam, what was the need for any Ghulam, the answer of this question is given on page 158 of my book “Ghulam Massihuzaman”) I say again, Is it not Jewish act to change the meaning of words of Hadhur?

(5) Fifth Example (of significant perversion of hadith)

Hadhrat Abu Huraira رضي الله عنه narrates a hadith from honourable Hadhur صلى الله عليه وسلم regarding Mujaddidin in Mishkat Sharif. This hadith and its translation, is as written below.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّا اللَّهُ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُهَا دِينَهَا (رواه ابوداؤد)

Translation: Abu Huraira narrates, what I know from Rasool صلى الله عليه وسلم that, said Allah the Glorious sends a man after every hundred years for this ummat who will refresh its deen for it. Narrated by Abu Daud (Mishkat Sharif volume 1 page 71 Muktaba Rehmania Urdu bazaar Lahore)

Hadhrat Mehdi & Massih Maud writes in reference of this hadith;

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا اللَّهُ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُهَا دِينَهَا (رواه ابوداؤد)

That is Allah at the head of each century for this ummah will send a person who will refresh deen for it” (Haqiqa-tul-Wahi, Ruhani Khazine volume 22 page 200)

Now Jama’at Ahmadiya Hafiz Molvi, translate this hadith related to the Mujaddidin writes;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِيمَا أَعْلَمُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّا اللَّهُ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُهَا دِينَهَا (مشكوة شريف جلد ١ بحواله ابوداؤد كتاب الملاحم باب ما يذكر في قرن المثة)

Translation: “Hadhrat Abu Huraira narrates that Rasool Allah صلى الله عليه وسلم said that God the most High for this ummat, at the head of each century will be raising such people who will continue renewing this ummat.” (Massih and Mehdi, Hadhrat Muhammad Rasool Allah ki Nazar mein page 45. Writer Hafiz Muzafar Ahmed. Islam international Publications limited)

Now the translation of the same hadith of Rasool صلى الله عليه وسلم that Hadhrat Massih Maud عليه السلام did, non Ahamdi scholars are also do the same translation such as it is evident from the translation in Mishkat Sharif. And in both translations singular tense is used. That is “**At the head of each century Allah the most High will raise a man or a person for the reformation of deen.**” But Jama’at Ahmadiya’s paid Molvies to tempering

with the meaning of this hadith, translated it in plural tense instead of singular tense, i.e. this “ Allah the most High for this ummat, at the head of each century, will continue to raise such people who will continue to reform this ummat.” Now the question is that, the Nizam-e-Jama’at molvi’s translation that Ahmadi elected Khulafa caused them to do, is correct or that Hadhrat Mehdi & Messih Maud’s translation is correct. It is my question from each Ahmadi that whether now Jamaat’s Khulafa caused their paid molvies to carried out (God forbid) the correction of the translation of Hadhrat Mehdi & Massih Maud’s or that they caused (them) to do tempering with the meaning of hadith to support and strengthen and make important their so called khilafat. Ahmadi friends decide themselves.

(6) Sixth Example (decrease and increase in reference)

Sahibzada Pir Siraj-ul-Haq Sahib writes that at one occasion the Promised Messiah’s said:

“God has told me that there would be a great split in my Movement and mischief makers and those who are the slaves of their own desires will depart. Then God Almighty will put out the split. But those who deserve being cut off, as being unconnected with the truth and given to mischief, they will remain cut off. Then there will be a great uprising in the world, the first one, and kings will invade kings. There will be so much bloodshed that the earth will be filled with blood. The subjects of a king will also fight fearfully among themselves. There will be universal ruin and destruction. The centre of all this will be Syria.

Sahibzada sahib! It will be the time of my Promised son. God has decreed these events in connection with him. Thereafter our Movement will spread and kings will become members of our Movement, you do recognize this promise one.”

(Tadhkira page 679, with reference Tadhkirah-tul-Mahdi page 274)

Now under the Nizam-e-Jama’at an ex mubaligh Fazal Illahi sahib Anwary published a book from Qadian, entitled as “Aalami Taghayyurat”. He writes on page 39 of this book.

“This point is worthy to be mentioned that Hadhrat Bani-e-Silsala’s mentioned that a very big sign of third world war is that its centre will be Syria, such as he says.

God has told methere will be a great up rising in the world, the first one, king will invade king. There will be so much blood shed in world that the world will fill with the blood. The subject of a king will fight fearfully among themselves. There will be universal destruction and ruin. The centre of all this will be Syria.”

Now it is the same reference of Pir Siraj-ul-Haq Sahib book “Tadhkira-tul-Mehdi” that has been written in the above lines. At the end of which was the central point of Hadhrat Massih Maud’s writing that is “Sahibzada sahib! It will be the time of my promised son. God has decreed these events in connection with him. Thereafter our movement will spread and king will become member of our movement. You do recognise this promised one.” has been omitted. The reason for the omission of these words is that the Musleh Maud of the Nizam who was made with the use of power, was died and passed away in 1965 and in his 52 years of period of power neither any such world war taken place whose centre was Syria nor any

king joined this movement. Therefore, also in accordance with Hadhrat Massih Maud's set measures khalifa Sani was not Musleh Maud. Now such circumstances are taking place that the third world war may take place and its centre may become Syria. In this way, at this time who will be the claimant of Musleh Maud, he will be established as the son of Hadhur. Are these not the Jewish acts to add & omit from the historical texts? And the chain of these offences and cruelties is yet continued in Jama'at Ahmadiya.

In the above mentioned six examples wherever confusions were created, whether these confusions were of words or it were significant perversion of meanings, in such places Hadhur's "promised Zaki Ghulam" is mentioned. Are such attempts by Jamaat's Khulafa and scholars, not done to remove the sign of promised Zaki Ghulam? Whereas whom God keeps alive, who can destroy him? Two thousand year ago Jews did these things with the son of Mosvi Maryam and today the slaves of Nizam are doing the same behaviour with the spiritual son of Mohammadi Maryam. The cheating in politic is usual thing and it is not big thing but Allah the most High very dislike cheating in religion. In Ruhani Khazine volume 8 page 79, Hadhrat Massih Maud writes;

”وانت تعلم ان حقيقة الظلم وضع الشيء في غير موضعه عمدًا وبالارادة لينتقب وجه المهجة ويسد طريق الاستفادة ويلتبس الامر على المسالكين- قالوا هم الذي يحل محل المحرقين ويبدل العبارات كالتخاتين و يجترء على الزيادة في موضع التقليل والتقليل في موضع الزيادة كيفوا كما وينقل الكلمات من معنئ الى معنئ ظلما وزورا من غير وجود قرينة صارقة اليه ثم ياخذ يدعوا الناس الى مفترياته كالتخادعين- وما معنئ الدجل والدجالة الا هذا قليفك من كان من المفكرين-

And let you know, that the reality of evil in this that a thing to be removed from its proper place and be placed deliberately at improper place, so way become vague. And the way of attainment become closed. And on follower words become doubtful. Thus evil will be called he who does the deeds of perversion and decrease at the place of increase, whether by way of quality and whether by way of quantity. And utterly by way of evil and falsehood change the words from one meaning to other meanings, whereas for its action no way is supportive. And on this basis like those people who deceits begin to call people to their falsehood and the meaning of Dajjalit is nothing other than this. Thus person who can ponder, ponder over it.” (Noor-ul-Haq part 1, (Arabic) published February 1894. Ruhani Khazine volume 8 page, 79)

Hadhrat Massih Nasri says,

“And he began to speak to them in parables. A man planted a vineyard, and set a hedge around it, and dug a pit for the wine press, and built a tower, and let it out to tenants, and went into another country. When the time came, he sent a servant to the tenants, to get from them some of the fruit of the vineyard. And they took him and beat him, and sent him away empty handed. Again he sent to them another servant, and they wounded him in the head, and treated him shamefully. And he sent another and him they killed; and so with many others, some they beat and some they killed. He had still one other, a beloved son; finally he sent him to them, saying, 'They will respect my son.' But those tenants said to one another, 'this is the heir; come, let us kill him, and the inheritance will be ours.' And they

took him and killed him, and cast him out of the vineyard.○What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others.○ (Mark chapter 12, verse 1-10)

Hadhrat Massih Nasri[ؑ] told this parable to people. After this hard hearted Jews beaten this poor and innocent man and attempted to kill him on the cross. In this way the subject of this parable was fulfilled in him. And the subject of this parable is being fulfilled with the promised Ghulam of Hadhrat Mehdi & Massih Maud[ؑ]. Because today Nizame-e-Jama'at has been prepared the same alibis for promised Ghulam and is ready to do the same. Today Jamaat's scholars also do the deeds of perversion that is change the meaning of ilhami words, hide some of the revelations and show some of the revelations, increase at the place of decrease and decrease at the place of increase. Are these all not evil deeds? مومن کی فراست ہو تو کافی ہے اشارہ

Abdul Ghaffar Janbah

Dated 15th December 2003

☆☆☆☆☆☆☆☆