



RESEARCH PAPER

Dr. Muhammad Iqbal's Doctrine on Qadianiat: A Historical Review

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PAPER INFO	ABSTRACT
Received: January 18, 2018 Accepted: June 24, 2018 Online: June 30, 2018	The followers of Mirza Ghulam Ahmad Qadian are known as Ahmadis and due to this; their belief and faith are called Ahmdiyat. During 1869 a delegation of the British newspapers' editors and Christian leaders visited India to raise loyalty with the British government among the Indian people along with curbing the passion of Jihad among the Muslims and how they could be tamed. This delegation prepared two different reports on its return to England. In this context, it has been mentioned that the majority of Indians Muslims are the followers of religious saints exclude thinking, if we could find some person who could claim to be an apostolic prophet, and then we can take vested interest under the supervision of the British Government. Mirza Qadiani was nominated to fulfill this job. Allama Iqbal was the royal falcon of that Muslim personality's caravan which provide step-stone and assist the Muslim national entity during the period of disappointment jitteriness. His thinking stopped the Muslim's mental tumbledown and construct the religion building on its original basis. This research highlights the Ahmadis sect, its belief and response of Allama Iqbal on this sect
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Introduction

The newly *Mirza Qadiani* was born in 1839 or 1840.(Ahmad, Tiryag-ul-Qaloub, 1902) During the Freedom War of 1857, he was about 16 to 17 years old.(Kashmiri, Tehreek-e-Khatm-e-Nabuwat, 1979) In the beginning, he got the job of a clerk in the office of the Deputy Commissioner Sialkot on a meager salary. During 1869 a delegation of the British newspapers' editors and Christian leaders visited India to raise loyalty with the British government among the Indian people

along with curbing the passion of Jihad among the Muslims and how they could be tamed.(Kashmiri, Tehreek-e-Khatm-e-Nabuwwat, 1979) This delegation prepared two different reports on its return to England. (Kashmiri, Tehreek-e-Khatm-e-Nabuwwat, 1979)In this context, the compilers of the "Arrival of British Empire in India" have mentioned that:

The majority of Indians Muslims are the followers of religious saints exclude thinking if we could find some person who could claim to be an apostolic prophet, and then we can take vested interest under the supervision of the British Government. Mirza Qadiani was nominated to fulfill this job.(Kashmiri, Islam Kay Ghaddar, 1967)

Research Methodology

This research is purely descriptive and historical so, the main source of information and data collection for this research is the *Shorish's* own books, columns and critical reviews which are a great repertoire of this research.

A Chronicle History and Religious Doctrines of Ahmadis

Mirza Qadiani initially appeared as a supporter of Muslim concern and then suddenly he changed his attitude and pronounced himself as a *MaseehMauoodas* well as reformer and launched a party in 1880. In 1888 he said that (God forbid) he has been asked by God to take the oath of allegiance. In 1891 he claimed to be the predestined Christ and invented a phrase of the shadowy prophet. In 1904 he fired another blow by claiming to be Krishna (Hindu god). Meanwhile, he also began a confrontation with the Arya Samaj. He also wrote obscene remarks about the Hindus. As a result, the last chapter of the book "Satyarath Parkash "was composed against the Holy Prophet (PBUH) daringly. And this was a move of the British to initiate a brawl and dispute between the Muslims and the Hindus.(Kashmiri, Tehreek-e-Khatm-e-Nabuwwat, 1979)*Mirza Qadiani* began his so-called and false prophet hood with the following claims:

1. I follow five principles of which the esteem for Jihad and obedience of the British crown.
2. I composed several books in Arabic and Persian to propagate against Jihad and all books were published in Arab, Syria, Egypt, Baghdad and Afghanistan. I hope that sometimes my efforts would be successful.
3. I will keep on sending the books against Jihad to all Islamic countries frequently.For sixteen years, I am claiming that the *Jihad* is unlawful For the Indian Muslims.
4. By accepting me as a predestined Christ and Mehdi is the refusal from Jihad.(Ahmad, Tableegh-e-Risalat, 1889)

5. *Hazrat Maseeh Maud* separated phony Muslims, with his holy teaching and Obedience of British Imperialism is essential for every Muslim. Jihad is forbidden by *Maseeh Maud*.(Daily Al-Fazal, 1917)
6. There are uncountable favors of British Imperialism on Indian Muslims, but these Muslims are so yokel-like, who kept enmity against the British.(Daily Al-Fazal, 1940)
7. Some yokel-like Muslims question that, 'Is Jihad compulsory against this British Government or not? This government is our beneficent so thanking is compulsory on every Muslim.(Daily Al-Fazal, 1939)
8. *Maseeh Maoud (Mirza Ghulam Ahmad)* said that I am *Mehdi* and the sword of the British Government. Why were we not happy with the conquest of Baghdad? Our sword will shine in Arab, Iraq and Egypt.(Daily Al-Fazal, 1910)
9. Our Family never refused to bloodshed for British Imperialism.(Ahmad, Tableegh-e-Risalat, 1887)

When *Mirza Qadianis* took these claims then the chart of the British objectives and aims in Indian sub-continent was that the whole of the Indian sub-continent had become the colony of British imperialism, but the British were troubled by the spirit of *Jihad*. The book of W.W. Hunter "Our Indian Muslims" clearly depicts that the British were horrified with the intensity of the spirit and factor of *Jihad*. The British at first captured the Bengal. There some fatwa's (decrees) of Muslim scholars were being propagated that India was not a *DarulHarb*(House of war) but *Darul Islam* (Home of Islam) and even Muhammadan Society of Calcutta had sought a fatwa from the scholars of Makkah Moazzama.

The provinces where the Muslims were in minority were scattered from Bengal, Bihar and extended up to Delhi. The Muslims of Oudh province had been overcome and the Muslims in Delhi had been wrecked so that the last Mogul emperor *Bahadur Shah Zafar* had been imprisoned and sent in exile in Rangoon (Burma). Hence now the issue was the Muslim majority of Northwest Frontier Province which was adjacent to Afghanistan and the spirit of *Jihad*. In *NWFP*, *Sindh* and *Baluchistan*, the British had become the ruler. But the wars between the Muslim warriors (*Jihadis*) and British imperialism were continued. The battle of *Ambailawas* fought in 1863. The warriors and the assistants of these wars were used to calling India as *Darul Harb* and were an internal threat for the British.

The British registered five criminal cases against those Muslim scholars and religious leaders, from *Patna*, *Raj Mahal*, *Malva* and *Ambala* in 1864, 1865, 1870 and 1871, who had established missions to uproot the British rule in India. They were given strict punishments of life imprisonment, death sentence and confiscation of the property. When the British rule could not be imposed in Afghanistan, then Sir

Martimore Durand established a boundary *at Torkham* between India and Afghanistan which was named as Durand line and even it has been mentioned in the official documents as the same.

Punjab was an extensive province of the Muslim majority. The British wound up the 1857 War of Freedom based on this province and concluded that every soldier of Punjab was a great military asset for them. They also realized that he was the backbone for the stability of the British superiority in India. In a bid to retain Punjab in their custody and to wipe out the spirit of Jihad from the Muslims, they chose *Mirza Qadiani* for this purpose. The British government was sure that Punjab could be molded through some trick and the Muslims living around could be subdued. If the Muslims could not be subjugated then a front of scholars could be diverted towards this move and hence the threat could be averted. *Mirza Qadiani* was the product of this necessity. Mirza wrote a letter to Queen Victoria that he created disputations with the missionaries to diminish the passion of abandoning Jihad among the Muslims.

He mentioned at another place: "When I displayed strict attitude in reply to an article of Christian missionary chronicle "*Noor-e-Afshan*" then I aimed to cool down the torment of the Muslims and, through the application of my strategy, I was able to accomplish that the disputation arranged by *Mirza Qadiani* with the Christian missionaries about Islam and Christianity was just a show-off to impose his confidence among the Muslims and to ensure that he was not an agent of the British government. However, he denounces Jihad as a saint at the will of God. (Ahmad, *Aina-e-Kamalat*, 1901) He said, "All the Muslims accepted my teaching except the generation of dancers and Cyprians women. The person who opposed me is polytheist and infernal. (Ahmad, *Tableegh-e-Risalat*, 1888) Our enemy became the swine of forest and their women are like bitches. (Ahmad, *Durr-e-Sameen*, 1899) The person who did not accept my success, he will be considered that he is keen to become a by-blow. (Ahmad, *Anwar-e-Islam*, 1902)

He taught the lesson of loyalty with the British to the Muslims so that their universal soul of spiritual relation might get vanished. He celebrated the fall of Baghdad with illumination during the First World War. About *Makkah Moazzama* and *Madina Munawwara* he said that the spirit has diminished there. (Mehmood, *Haqiqat-ur-Roiyas*, n.d) About *Qadian* he mentioned that it was holy for the whole world. He also mentioned that anyone could get the beneficence from this sacred place. In the 12th September 1935 issue of *Ahmedi* spokesman "*Al Fazal*" he writes that:

We don't agree with those who think that the *Harmain-e-Sharifain* can't be attacked. Hence Medina (God forbid) can also be invaded. Earlier in the 11th September 1932 issue, he mentioned that in *Qadian* (God forbid) the same beneficence and blessings are descended as are the fortune of *Makkah Moazzama* and *Medina Munawwara*. The annual congregation of Qadian is (God

forbid) a shadowy Hajj and gradually this shadowy turned into a compulsory Hajj". (Daily Al-Fazal, 1925)

Soon after the First World War, *Ahmeddiya* Mission was established in *Makkah-tul-Mukarramma*. *Mir Muhammad Saeed Hyderabadadi* was appointed as the In-charge and would perform the job on the instructions of Col. T.W. Lawrence, (a significant office bearer of British intelligence). The members of this mission laid the network of British infiltration according to their British mentor in *Makkah-tul-Mukarramma* and Turkey. (Al Fazal, 3rd September 1925). But when *Ibne Saud* and *Mustafa Kamal* got stability, the members of the mission escaped from Saudi Arab and Turkey in haste. A young man *Mustafa Sagheer* was deputed to assassinate *Mustafa Kamal Pasha* in Turkey. *Mirza Merajuddin* (Superintendent CID) was also attached to him in the disguise of a trader. This young man was handed over to the British government as confederate aid by *Mirza Bashiruddin Mehmood*.

Jalaluddin Shams was sent to Syria. He was given the task of Syria and Palestine. But in December 1927, a murderous attempt was made on him due to his secret activities. He escaped but for a long time remained under treatment. When the imperialists' grip got weakened in Syria he was expelled and went to Haifa on 17th March 1928. The *Mirzis* even today have been benefitting instead of their grand services for the Israeli government and have been crushing and spying in the Arab countries. Lloyd George, Prime Minister of Britain, acknowledged the services of *Mirzais* in Palestine and he was very much pleased with them. In 1924 *Mirza Bashiruddin Mehmood* visited Palestine and gave glad tidings to the Jews that they would soon become the masters of this holy land. (Mehmood, *Tareekh-e-Ahmediyyat*, n.d)

The British government in India always faced threat from Russia and to assess the degree of threat and to know the actual situation, many intelligence delegations were sent to Central Asia's Muslim countries on different occasions. These delegations would go to these countries through various references. One such *Ahmedi*, *Muhammad Ameen Khan* who reached Russia via Iran but was arrested by them, was sent as a preacher in 1921. He reached Russia via Iran but was apprehended by the Russian government and put in the prison. Eventually, he was released through the intervention of the British government and returned to *Qadian*. Then again he sought advice from *Mirza Bashiruddin Mehmood* and took another person, *Zahoor Hussain* with him to Russia. *Zahoor Hussain* was also arrested by Russian police on the charges of spying and was imprisoned for two years in Moscow and other jails.

There have been two traditions of *Mirza Qadiani* and his community. First, after the abolishing of the Muslim empire in India, *Mirza Qadiani* emerged as a pseudo prophet for the abandonment of Jihad and by putting on the attire of divinity he termed the obedience of British as a must for everyone. His community after his death adapted the form of a group which was the stream of the engine of British imperialism and through its existence, the Muslim unity could be alienated

and damaged. And the second, the *Qadianis* with the certificate of their leader made it their duty to extend service to their masters of any kind in the Islamic countries. They would enter Islamic countries as Muslims and then inflict damages on them for considering them as infidels. All the Islamic countries were deceived by their appearance. In brief, they were called as the fifth column of the British Empire in the Islamic countries.

Dr. Allama Muhammad Iqbal's Doctrine about Ahmadis

World War II detriment and damage the Muslims politically, mentally and intellectually. The war of 1914 not only changes the map of Europe but also conclude the Muslim commonwealth which was known as *Khilafat*. After this war, all Muslim *Ummah* undergoes such grasping and seizing that their past goes erratic and wobbly. (Kashmiri, Faizan-e-Iqbal, 2009) *Allama Iqbal* was not only a poet. He was the royal falcon of that Muslim personality's caravan which provide step-stone and assist the Muslim national entity during the period of disappointment jitteriness. His thinking stopped the Muslim's mental tumbledown and construct the religion building on its original basis. He gave a new tone to religious thinking in the period of political disappointment. He operates post-mortem the European's thoughts and thinking courageously. At that time his thinking considered mere invent of a poet but today the Muslim *Ummah* also feeling conscious about his thoughts and even the opponents are presenting testimony about the truth of his thoughts. *Allama Iqbal* based his thoughts that:

Islam is a life force but it cannot reap advantage except a limited period. Monotheism is a belief which connects human to God and concludes the obedience except for Allah. Prophet Hood is a source that fixes rights and responsibilities between Allah and his creature and by this, an *Ummah* came in to being and brought up. (Kashmiri, Faizan-e-Iqbal, 2009)

Dr. *Allama Muhammad Iqbal* was a great philosopher of the Indo-Pak subcontinent in the 20th century. A poet laureate of Persia *Bihar* writes about *Iqbal* that our geological era will call the era of *Iqbal* and history will memorize this period as the *Iqbal's* period. Professor Arnold, who was the teacher of *Iqbal*, and he memorize him with great decorum till his death. He said about *Iqbal* that he is the man of his period and the man of his beyond age. He is a man at war with his era. (Hamid, 2014) He is not only the thinker of Pakistan rather he was a sage, brilliant and intelligent man of Muslim *Ummah* and not only today but upcoming centuries will memorize as *Iqbal's* age. He selected poetry as the medium to convey his message but indeed he was a thinker, philosopher, doctrinally leader, intelligent perspicacious, political creative thinker and more them altogether he was a saint. He was not only a geological politician but an expert analyst. But despite all these perfections, he was a human and some mistakes and fall shorts may be done by him, as innocent is only God's Prophet.

The whole Muslim nation was undergoing complete dejectedness and restiveness in this era when *Iqbal* born. The Muslims were defeated in the independence war of 1857. As a result, the vast Muslim civilization and *Mughal's* state ended and India was occupied by the British. All the Islamic territories except *Makkah, Madina* and some parts of *Afghanistan* became part of western colonialism. (Hamid, 2014) The *Usmani* Caliphate was in transitory and fading. It is a great gift of fate, for specific Indian Muslims and humanity that *Iqbal* was born and arisen spiritual thought after two decades of the War of Independence 1857. It will be the great bad luck of the Muslim Nation if it cannot apperception his thinking. Our all geological politics, history, civilization and ideology of Pakistan have based *Iqbal's* thinking. He presented two things to the sub-continent.

1. The revolutionary expression against the British imperialism in his poetry, which also included a protest against foreign slavery. His poetry also invited the Indians for a collective struggle against the oppressors. The Urdu poetry achieved fresh fragrance and essence from the drops of the nib of his pen.
2. He was the poet of ascertainment of Islamic consideration in India. His philosophy based on the invitation of the Holy Quran and the sacred life of our Holy Prophet Hazrat Muhammad (SAW). He was very keen to revive the past glory of Islam and in the present materialistic age, he was the claimant of the renaissance of Islam.

Dr. *Allama Muhammad Iqbal* was an accomplished poet and a pearl in and he infused a fresh soul in the Muslim *Ummah*. Why *Qadianis* became his opponents and why they initiated a campaign of defamation against him is being described by his son Dr. *Javed Iqbal*.

“The third group who opposed comprised of *Ahmedi* or *Qadiyanis*. After the return of *Iqbal* from Europe the *Qadiyaniat* was at its peak in Punjab. He thoroughly studied the *Ahmedi* movement, but he never resented the beliefs of *Ahmedis* immediately, however, later on, he opposed them strongly in his poetry and prose. In his English sermon entitled: “Muslim Community: A Social Study”, delivered in Aligarh, he said that the *Ahmediyat* is a stronger cultural reflection of the Punjab typical life. *Ahmedis/Qadianiyis* was struggling very much that *Allama Iqbal* might join their ranks. They tried their best to get the oath of allegiance from *Iqbal*. But *Iqbal* refused to do so. Then they published a news item that *Iqbal* had married a *Qadiyani* woman but *Iqbal* refuted the charges and in his verses said that he has not married any *Qadiyani* woman but according to some others, Dr. *Iqbal* would have married some *Qadiyani* woman. When *Qadiyanis* failed in their mission they began to criticize *Iqbal*. When *Iqbal* displayed his disliking for the *Ahmedis*, he demanded to expel the *Qadiyanis* from the circle of Islam and demanded to the British Government to declare them as minorities. Afterward, the *Qadiyanis* became his strong enemies and began to de-characterize him”. (*Iqbal*, 1979)

Pandit Jawahir Lal Nehru was the second most popular leader of Congress in India after *Mahatma Gandhi* when India achieved independence, he has nominated the first premier of the nation and till death, he occupied this dignified post. He paid rich tributes to the contemplations of *Iqbal* in his letters and composition "*Discovery of India*". When *Iqbal* initiated the accountability of *Mirzais* and *Qadianis*, *Jawahir Lal Nehru* started arguments with him and termed *Ahmediyatas* a compulsory part of Islam and indirectly began to defend his point of view.

Allama Iqbal kept silent in reply and *Jawahir Lal* became a shield for the *Qadianis*. *Iqbal* demanded from the British government that although it was the authority to reward the *Qadianis* to ignore the Muslims in this regard is quite threatening, as the unity of the Muslim *Ummah* will be shattered. It will also open ways of slavery and sectarianism among the followers of the Holy Prophet Hazrat Muhammad (SAW) as the building of their basic beliefs will be demolished.

Allama Iqbal and *Pandit Jawahir Lal Nehru* used to exchange letters and had a deep relationship with each other in this regard. *Pandit Jawahir Lal Nehru* once enquired about *Ahmediyat* from *Allama Muhammad Iqbal*, and then *Allama* sent a reply by his letters and articles as under that he did not doubt in his mind regarding this fact that the *Ahmedis* were traitors of Islam and India. *Pandit Nehru* published a collection of letters sent to distinguished persons, *A Bunch of Old Letters*; it also includes the above-mentioned letter addressed to *Pandit Nehru*.

Allama Muhammad Iqbal explains the belief of *Khatm-e-Nabuwwar* and writes to *Nehru* that, "In the history of human civilization, the idea of *Khatam-e-Nabawwat* (Peace be upon him) is most probably the most unique. Its actuality can be assessed through the religious history of East and Europe. Asian religion includes Islam, Judaism, Christianity and Zoroastrianism." (*Qadiyaniataur Islam in reply to Nehru*).

Moreover, he also writes, "We can express this idea through the religious point of view. In the Islamic society, the divine revelation to anyone else, then *Hazrat Muhammad* (Peace be upon him) can never be imagined. The person who denies all that is alleged to be an infidel. One who claims to get divine revelations rebels with Islam." (*Qadiyaniataur Islam in reply to Nehru*).

Iqbal analyzed the consideration of *Ulema* about the *Qadiyaniat* and writes that "*Ulema* of India considered *Qadiyaniat* as a religious movement and with the religious tactics and began combating the same. I think that this method is not proper. If the stimulants of the *Qadiyani* movement are reviewed through Islamic history since 1799 in India when *Tipu Sultan* was defeated and the *Noreeno War* was fought. The fleet of Turkey was also defeated and the decline of Islam reached its lowest in Asia,"

Allama Iqbal after a detailed study of *Qadianiat* demanded from the British government to separate *Qadianis* from the Muslims. They desire to break into the *Ummah* of the Holy Prophet Hazrat Muhammad (SAW) and produce a community

of their own. *Mirza Qadiani* could not produce a community of his own, because if he had been able to produce on separate *Ummah*, then they would have not ever been beneficial for the British imperialism. They molded their community on such a pattern that they would consider other Muslims than themselves as infidels. But they were used as such that they were a sect of the Muslims.

Allama Iqbal got so much suspicious with the separate beliefs, treachery with Islam and loyalty with the British imperialism his demand for the separation of *Mirzais* with the Muslims strongly but also got them expelled from the Muslim institutions. A judge of the Lahore High Court Zafar Ali became his solicitor and several English speaking communities also supported *Allama* in this regard.

Allama Iqbal said that:

1. *Qadianis* have joined Muslims only for their vested interests. Otherwise, based on their basic beliefs they declare the entire Muslim world as infidels and heathen.
2. It is a rebel group of the Muslims and they possess every right to expel them from the *Ummah*.
3. They are the duplicate of Jews among Muslims.

Allama Iqbal narrated the belief of the finality of prophethood and writes; "The belief of *Khatam-e-Nabuwat* (Peace be upon him) is the basic and significant idea of Islam. In Islam, the prophethood reached the peak of perfection so its end had become necessary. Islam had apprehended that the man could not spend life on the planets so his sense of life was accomplished so he started to learn from the available resources. This is the reason that Islam has never recognized the religious leadership or the inheritance in the rule." (Chanyoti, 2008)

He only stressed his experience and wisdom so the world of nature and history was claimed to be the source of human knowledge. This is the concealed point of importance. All these ideas are the various dimensions of this fact. If we have accepted the belief of the end of prophet-hood then we should also agree that the philosophy of the *Qadiyanis* is wrong and misleading. Based on the belief of *Qadianis*, *Allama Iqbal* declared them a rebel of Islam and writes; "We can express this idea through the religious point of view. In the Islamic society, the divine revelation to anyone else than Hazrat Muhammad (Peace be upon him) can never be imagined. The person who denies all that is alleged to be an infidel. One who claims to get divine revelations rebels with Islam". (Chanyoti, 2008)

Then *Iqbal* advised the Muslims in this situation and writes; "We must not forget the behavior and their strategy against the religion of Islam. Because when the *Qadiyanis* adopt a separate policy about their social and religious matters then why they are eager to be included in the ranks of the Muslims"? (Chanyoti, 2008)

After analyzing all circumstances of this issue *Iqbal* reached on conclusion point, guided the Muslims and writes; "The Muslim Ummah possesses the right to separate the *Qadianis* from their ranks. If the government does not accept their demand then Muslims would be doubtful that the Government was deliberately delaying the separation of the new religion of *Qadianiat*. As *Qadianiat* in apposition as the fourth strong group to inflict damage to the majority of Muslims and Islam".(Daily States Man, 1935)

Allama Iqbal narrates the reply of *Pindut Jawaher Lal Nehru*'s article, which was published in "Modern Review" and writes; "Infidelity, weakness and tolerance are equal to committing suicide. According to Gibbon, there is a tolerance of philosopher and according to him, all religions are equal. Another tolerance is of a historian and according to him, all the religions are wrong. Then there is a tolerance of a statesman and according to him, all the religions are useful. There is a tolerance of a person who has no relation with religion. Then there is a tolerance of a weak person who bears meanness for his dear personalities".(Chanyoti, 2008)

Conclusion

Iqbal considered *Qadyaniata* collective threat for Islam. According to him, this group is useful for the government then it has the authority to reward them. But it is quite difficult to overlook the religion for which it is a threat and its total existence is in danger. Due to religious influence, he explains the terminologies origination which was used by *Qadyaniat*. So, it was necessary to devise such words which might not be liked by the Muslims. The phrase of *Maseeh Mauood* is also not Islamic but is strange. If this group is useful for the government then it has the authority to reward them. But it is quite difficult to overlook the religion for which it is a threat and its total existence is in danger. It would be better for the government to recognize *Qadianis* as a separate party. *Allama Iqbal* analyzed and compare the present situation and writes that Ulema of India considered *Qadyaniat* as a religious movement and with the religious tactics and began combating the same. I think that this method is not proper. He declared *Qadyanis* issue a drama and writes that all the characters who have taken part in the drama of *Qadyanit* are either very simple in nature or have become puppets in the face of mental decline.

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