

THE REALITY OF QADIYANISM

EXTRACTED FROM:
DEVIATED SECTS AND IDEOLOGIES OPPOSING THE
BELIEFS OF THE AHLUS-SUNNAH WAL JAMA'AH

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FOREWARD

The Ahlus Sunnah wal Jama'ah are that group of people whose belief and ideology conforms to that of 'the Sunnah as understood by the righteous Sahaabah', a belief and ideology which has been passed on from generation to generation, and will remain protected by Allah till the advent of Qiyaamah. During the course of Islamic history, many groups and sects deviated from this path (on account of various reasons which is beyond the scope of our discussion here) and attempted to introduce into Islam deviations, innovations, alterations, incorrect ideas and fanciful interpretations, by which the very soul and objective of Islam would be destroyed. The Ulama of the Ahlus-Sunnah wal Jama'ah had always opposed such ideologies and worked tirelessly to eradicate or at least cripple them. Allah used them as a means of keeping aloft the light of Islam and the Sunnah, inspite of many efforts to extinguish it.

This kitaab was prepared as a basic introduction to Qadiyanism, which discusses some aspects of their beliefs and ideologies, as compared to that of the Ahlus Sunnah wal Jama'ah. Since this booklet was prepared in haste, a few important aspects could not be addressed, which will, Insha Allah, be included in subsequent editions.

May Allah accept this weak effort on behalf of the compiler, and make it a means of safeguarding the Aqaaid of the entire Ummah and of refuting falsehood and deviations which have been adopted in the name of Islam. O Allah, show us the truth, and grant us the ability of follow it. O Allah, expose to us falsehood, and grant us the ability to abstain and refrain from it. Aameen

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Qadiyanism

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا
أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ (6-93)

Who could be a greater oppressor (sinner) than he who fabricates lies about Allah (by attributing falsehood to Him) or says, "Revelation descends upon me", whereas nothing is revealed to him at all, and he who says, "I shall soon reveal (revelation) similar to that which Allah has revealed (the Quran)." If only you could see the occasion when the oppressors will be suffering the pangs of death and the angels would have spread out their arms (to receive their souls, saying), "Give up your souls (to us)! Today, you shall suffer a humiliating punishment because of the falsehood that you attributed to Allah and because you were too arrogant regarding His signs (and refused to accept it)." (Surah An'aam v.6)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (5-54)

From the above verse (Suratul Maa'idah v.54), we understand that the opponents of all apostates have six qualities which are the opposite of those found in the apostates themselves.

Opponents of apostates	Apostates (Murtads)
Allah loves them	Allah hates them
They love Allah	They do not love Allah
They are humble before the believers (respect them and praise them)	They are harsh upon the believers (speak evil of them, criticize them, speak vulgarly about them and even go to the extent of calling them disbelievers)
They are severe and stern towards the disbelievers (have no love for them, do not overly praise them, merely pity them over their loss)	They are humble before the disbelievers (regard them as their helpers, masters and leaders, love them, praise them and even gift them with tokens of appreciation)
They make jihad in the path of Allah (against the disbelievers) (or at least support it)	They do not make jihad in the path of Allah, (nor do they support the mujaahideen, rather they denounce jihad and try to prove it has no place in Islam in the modern age)
They do not fear the threats, reproaches and challenges of their opponents	They are the opponents who issue threats, reproaches and challenges to prove their evil.

This ayah initially referred to Abu Bakr Siddiq and his companions (رضي الله عنهم) who were to oppose Musailamah Kazzab and his army, and also refers to all those who oppose any false prophet and his followers. The first two qualities are such that they are hidden, thus the next four qualities are signs proving the first two.

وعن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم انه سيكون في امتي ثلاثون كذابون ثلاثون خاتم النبيين لا نبي بعدي كلهم يزعم انه نبي وانا

Rasulullah (ﷺ) said, "Verily, thirty liars will appear in my Ummah, each one of them will claim to be a Nabi, though I am the last of all the Ambiyaa and there will be no Nabi after me. (Ibn Hibban, Abu Daud, Tirmizi)

History: During the British rule over India, Mirza Ghulam Ahmad was born in the villiage of Qadiyan, in the province of Punjab, India, in the year 1839 or 1840. In his youth, he studied some books of Arabic grammar, Persian, philosophy and medicine. He married at the age of twenty. In the year 1864, he began to work for the British as a petty employee in the court of the deputy commissioner of Siyalkot. While working in Siyalkot, Mirza Ghulâm Ahmad began to become very intimate with European missionaries and some English officers. Using religious discussions as an excuse, he would meet Christian priests for long periods of time secretly. He assured them of his assistance and aid. Therefore on page 15 of *Sîrat-e-Masîh-Mau'ûd* written by Mirza Mahmûd (Ribah), there is mention of Mirza meeting Mister Reverend Butler, the person in charge of the British Intelligence Mission of Siyalkot. This was in 1868. After four years, he returned home, on the pretext of religious research. He failed his test which he took for attorney-ship, after trying a course in it. He soon thereafter began debating with the Christians and Hindus on the truthfulness of Islam. He began writing a book in four volumes named Baraahin-e-Ahmadiyya. Most of this book was in accordance to Islamic beliefs, but some strange inspirations and claims were also found in the book. He vociferously proclaimed in his book complete obedience to the English and the prohibition of *jihâd*. Mirza Ghulâm Ahmad Qâdiyânî wrote 4 volumes of *Barâhîn-e-Ahmadiyyah* from 1880 to 1884, whereas the fifth volume was written and published in 1905. His claims were as follows:

1880- claimed to be mulham minAllah-inspired by Allah.

1882-claimed to be the mujaddid (reviver of Islam of that century) and Ma'mur min Allah (Divinely ordained).

1884- claimed to be a messenger of Allah to mankind.

1891- claimed to be the promised Maseeh whose appearance was to take place before Qiyaamat. He claimed that Isa (ﷺ) had died already, and was not going to return to the world.

1898- claimed to be the awaited Mahdi and the promised Masih at once.

1900 to 1908-claimed to be a Nabi (but buruzi and zilli). He later claimed to be a Rasul, who was granted a separate Shari'at.

1904- claimed to be the incarnate of Krishna.

The followers of Mirza Ghulâm Ahmad Qâdiyânî are divided into 2 groups. One is Lahori and the other is *Qâdiyânî*. During the era of Mirza Ghulâm Ahmad Qâdiyânî and Nur ud-dîn, they were one group. In March 1914, on the death of Nur ud-dîn, the chief of the Lahori group Muhammad Ali M.A and his followers felt that he should take reins of the leadership in place of Nur ud-dîn. However the family members and disciples of Mirza Qâdiyânî made the young Mirza Mahmûd the successor of the so-called khalifa of Mirza Qâdiyânî. Muhammad Ali Lahori together with his disciples confronted them and thereafter came to Lahore. From then, they spilt into two i.e.Lahori and *Qâdiyânî*. The world knows that this fighting was only for leadership. It was not due to differences in belief, since they still regard all the claims of Mirza Qâdiyânî as true. The Lahoris say that they have differences with the *Qâdiyânîs* in three things:

1) The *Qâdiyânî* group calls those who do not believe in Mirza as *kâfir* whereas we do not call them *kâfir*.

2) The verse: *مبشراً برسول يأتي من بعدي اسمه احمد* applies to Mirza Qâdiyânî according to the *Qâdiyânî* group whereas we do not understand that it applies to him.

3)The *Qâdiyânî* group regards Mirza to be a proper nabî; we do not regard him as a *haqîqi (true) nabî*.

However, the reality of the matter is that they too are disbelievers. After Nabî (ﷺ), whoever claims *nubuwwat* is a *kâfir* according to *ijma*. Those who accept him as their *Imâm, Mujaddid, Ma'mur Minal Allâh* (commanded by Allâh), *Mahdî, Masîh and Zillî Nabî* are also *kâfir*, so

much so that the Muslims who regard the claimant to *nubuwwat* as a Muslim and not a *kâfir* are also *kâfir*. The Lahoris admit to these beliefs, therefore they too are disbelievers.

The basis of his religion was two points:

- 1) Obedience to the creator.
- 2) Obedience to the British government (Ruhani Khazaain v.6 pg.380-381) For this reason, he was very vociferous on the abrogation and abolition of Jihad, especially against the British. (Arbaeen no.4, footnotes of Ruhani Khazaain v.17 pg.443)

Beliefs of kufr: (The following are six reasons given by Allamah Anwar Shah Kashmiri in the court-case in Bahâwalpur which prove that Mirza Ghulam Ahmad Qadiyani was a disbeliever. A few more have thereafter been added by this humble author, along with quotations from his books, and a summary of our beliefs together with some proofs)

1) Denial of khatmun nubuwwah-

What is the belief of khatmun nubuwwah?

Allâh ﷻ had begun the series of *nubuwwat* with Sayyidina Âdam ﷺ and completed this chain with the pure being of Muhammad (ﷺ). *Nubuwwat* had come to an end by Rasûlullâh (ﷺ). He is the final Nabî. After him, none else will be made a Nabî. According to the shari'at, this belief is called the belief of *khatm-e-nubuwwat*, meaning that he is the seal of the prophets and of prophethood, after which the door of prophethood will never open again.

The Qadiyanis also claim to believe in khatmun nubuwwah. However, their belief is totally in contrast to our beliefs. Qadiyani explains the meaning of this term in these words, “The meaning of *khâtamun-Nabîyyîn* is ‘the seal of ambiyâ’. What this means is that Allâh ﷻ used to bestow *nubuwwat* in the past. Now, by merely following Nabî (ﷺ), *nubuwwat* can be attained. The person who follows the Mercy of the two worlds (ﷺ), then he (ﷺ) will place a seal on him, thus making him a nabî. [*Haqîqatul-Wahî* p.97 (footnotes) and p. 28, *Khazâin* vol.22 p.30 & p.100] They regard Rasulullah (ﷺ) as the khâtamun-Nabîyyîn in this meaning, not in the meaning of the final Messenger of Allah.

Our Belief- The belief of khatmun nubuwwah is from those unanimous views which are enumerated amongst the basic principles and necessities of dîn (*dharooriyate-dîn*). From the era of *Nubuwwat* till today, every Muslim believes that Rasûlullâh (ﷺ) is the *khâtamun-nabîyyîn* (seal of prophets), without any strange interpretation or specification. This matter can be proven by

- 1) 100 verses of the Qurân-e-Karîm.
- 2) The ahâdîth-mutawâtira (210 ahâdîth) of Rasûlullâh (ﷺ).
- 3) The first Ijmâ’ (consensus) of the *ummah* was based on this *mas'ala* (issue). Maulânâ Sayyid Muhammad Anwar Shah Kashmiri in this final book '*Khâtamun-Nabîyyîn*' writes:

“The first Ijmâ’ (consensus) which was concluded by this *ummah* was the consensus to kill Musaylama Khathâb, only due to his claiming *nubuwwat*. His other vile actions only became known to the sahâbah (رضي الله عنهم) after his death, as narrated by Ibn Khaldûn. After this, there always remained consensus, without any exception, on the *kufr* (disbelief), *irtidaad* (apostasy) and killing of the claimants of *nubuwwat*. Never was any discussion entertained regarding *nubuwwate-tashrî'iyah* or *ghayr tashrî'iyah* i.e. legislative

nubuwwat or non legislative nubuwwat.” [Khâtamun-Nabîyyîn p.67, translation p.197]

Proofs from the Quran-

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شئ عليما

1) **“Muhammad is not the father of any man from amongst you, but he is the messenger of Allâh and the seal of all the ambiyâ. And Allâh has knowledge of everything”. [Ahzâb: 40]**

وما ارسلناك الا كافة للناس بشيرا ونذيرا

2) **“And we have not sent you but as a giver of glad tidings and as a warner for all of mankind.” [Sabâ: 28]**

قل يا ايها الناس اني رسول الله اليكم جميعا

3) **“Say (O Muhammad) O people, I am the messenger of Allâh to all of you.” [A’râf: 158]**

Note: These two verses clearly elucidate that Rasûlullâh (ﷺ) came as a messenger to all of mankind, without any exception, as Nabî (ﷺ) himself has mentioned:

انا رسول من ادركت حيا ومن يولد بعدي

“I am the messenger of Allâh (ﷻ) for those who I find living now and for those who will be born after me.” [Kanzul-Ummâl vol.1 p.404 Hadîth 31885, Khasâise-kubra vol.2 p.88]

From these verses, it is manifest that there will be no nabî after Rasûlullâh (ﷺ). Until Qiyâmah, he will be the messenger of all those eras. If we have to assume that another nabî could be sent after him (ﷺ), then he (ﷺ) would not have been the messenger for all times for all of mankind.

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام دينا

4) **“I have perfected for you your religion, and I have completed my favours upon you and I have preferred for you Islâm as a religion.” [Al- Mâida : 3]**

Note : Every Nabî, according to his era, would bring laws. Before the advent of Rasûlullâh (ﷺ), the conditions and demands of the eras would change. For this reason, every nabî would give glad tidings to people of the coming nabî, until Nabî (ﷺ) came. With the completion of wahî on Rasûlullâh (ﷺ), dîn had reached completion. Believing in the nubuwwat and wahî of Nabî (ﷺ) includes believing in the nubuwwat and wahî of all the ambiyâ. Thus Allâh (ﷻ) immediately thereafter proclaimed “واتممت عليكم نعمتي” i.e. “I have completed my favour of nubuwwat upon you.” Thus, after perfection of dîn and completion of the favour of nubuwwat no new nabî can come nor can the chain of wahî continue.

والذين يؤمنون بما انزل اليك وما انزل من قبلك وبالآخرة هم يوقنون اولئك علي هدي من ربهم و اولئك هم المفلحون

5) **“Those who believe in that which was revealed to you and that which was revealed to those before you, and have conviction in the Âkhirat (hereafter), only there are on guidance from their Rabb and only they are successful. [Baqarah: 4]**

لكن الراسخون في العلم منهم والمؤمنون يؤمنون بما انزل اليك وما انزل من قبلك

6) **“But those firmly rooted in knowledge from them and the believers believe in that which was revealed to you and in that which was revealed before you.” [Nisâ: 162]**

Note : These 2 verses clearly declare the finality of the nubuwwat of Rasûlullâh (ﷺ). In fact, this type of verse is found in many places of the Noble Qur’ân which a command is given to believe in the wahî and nubuwwat of Rasûlullâh (ﷺ) together with the wahî and nubuwwat of all the ambiyâ before Rasûlullâh (ﷺ). However, nowhere

is there any mention of ambiyâ coming after. In these two verses, believing in the *wahî* of Nabî (ﷺ) and the *wahî* of those before him has been stated as sufficient and the basis of salvation.

Proofs from the Hadith:

وعن ابي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال مثلي و مثل الانبياء من قبلي كمثل رجل بني بيانا فأحسنه واجمله الا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به ويعجبون له و يقولون هلا وضعت هذه اللبنة قال فأنا اللبنة وأنا خاتم النبيين

1) Abû Hurayrah (رضي الله عنه) narrates that Rasûlullâh (ﷺ) said : “My example and the example of Ambiyâ before me is like the example of a person who built a very lovely and beautiful structure but left out one brick in one of the corners. People begin walking around this structure and admiring it. They said to him: “Why have you not placed this brick?” Nabî (ﷺ) then said: “I am that (final) brick (of the corner) and I am خاتم النبيين –khaatamun Nabiiyyeen [Sahîh Bukhârî Kitâbul-manâqib vol.1 p.501, Sahîh Muslim vol.2 p.248]

وعن ابي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال فضلت علي الانبياء بست اعطيت جوامع الكلم ونصرت بالرعب وأحلت لي الغنائم وجعلت لي الارض طهورا ومسجداً وأرسلت الي الخلق كافة وختم بي النبيون

2) Abû Hurayrah (رضي الله عنه) narrates that Rasûlullâh (ﷺ) said: “I have been given virtue over the other Ambiyâ in 6 things: (The last two are) I have been sent to all creation and the chain of *nubuwwat* has ended with me. [Sahîh Muslim vol. 1 p.199, Mishkât p.512]

عن سعد بن ابي وقاص رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لعلي رضي الله عنه انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي ، وفي رواية مسلم أنه لا نبوة بعدي

3) “Sa’d ibn abi Waqqâs (رضي الله عنه) narrates that Rasûlullâh (ﷺ) said to Hadrat Ali (رضي الله عنه): “You are to me as Hârûn عليه السلام was to Mûsa عليه السلام except that there is no nabî after me.” [Bukhârî vol.2 p.633] In a narration of *Muslim*, these words are found: “There is no *nubuwwat* after me.” [Muslim vol.2 p.278]

وعن ابي هريرة رضي الله عنه يحدث عن النبي صلى الله عليه وسلم قال كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه لا نبي بعدي وسيكون خلفاء فيكثرون

4) Abû Hurayrah (رضي الله عنه) narrates from Rasûlullâh (ﷺ) that he said: “The ambiyâ would lead the Bani-Isrâîl. When one passed away, then another nabî would succeed him. After me, there will be no nabî. However there will be khulafâ and there will be many.” [Sahîh Bukhârî vol.1 p.491, Sahîh Muslim vol.2 p.126, Musnad Ahmad vol.2 p.297]

عن انس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الرسالة والنبوثة قد انقطعت فلا رسول بعدي ولا نبي

5) Anas bin Mâlik (رضي الله عنه) narrates that Rasûlullâh (ﷺ) said: “Verily *risâlat* and *nubuwwat* has ended. After me, there will be no rasûl or nabî.” [Tirmîdhî vol.2 p.51 Abwâbur-ru’ya, Musnad Ahmad vol.3 p.267]

وعن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم انه سيكون في أمتي كذابون ثلاثون كلهم يزعم انه نبي وأنا خاتم النبيين لا نبي بعدي

6) Thaubân (رضي الله عنه) narrates that Rasûlullâh (ﷺ) said: “In my *umma*, there will be 30 big liars. Every one of them will claim that he is a nabî whereas I am *khâtamun-Nabiyyîn*; there is no nabî after me. [Abû Dâwûd vol.2 p.127 Kitâbul-fitan, Tirmîdhî vol.2 p.45]

Note: In this very Hadith, Rasulullah (ﷺ) has himself defined what Khaatamun Nabiyyin means; i.e. there is no nabî after him.

2) Qadiyani has claimed to be a Nabi:

The following are some of his claims :

“The true Allâh is that Allâh who sent his Rasul-messenger to Qâdiyân.” [Dâfiul-bala p.11, Khazâin p. 231 vol.18]

“Our claim is that we are a nabî and rasûl.” [Badr 5 March 1908, malfûzât p.127 vol.10]

From amongst the intricacies of my call is the claim of apostleship, receiving revelation and being the promised Masîh.” [Barâhîne Ahmadiyya parts 5, p. 55 footnotes of Khazâin p. 68 vol. 21]

“I alone have been chosen to get the name of nabî.” [Haqîqatul- wahî p. 391, Khazâin p. 406, vol. 22]

“Due to the blessings of following Nabî (ﷺ), in this *ummah*, there have been thousands of awliya. One of them has been him (Mirza) who is an *ummati* and nabî.” [Haqîqatul- wahî p. 28 footnotes of Khazâin p. 30, vol. 22]

قل يا ايها الناس اني رسول الله اليكم جميعا

[Tadhkira p. 352 Majmuû' ilhâmâte Mirza]

انا ارسلنا اليكم رسولا شاهدا كما ارسلنا الي فرعون رسولا

[Majmuû' ilhâmâte Mirza, Tadhkira p. 610]

The Qadiyanis actually believe that Ghulam Ahmad Qadiyani is the final messenger of Allah, after whom no Nabi can appear. Here are some of his claims in this regard:

“I am that *burûz* of Muhammad which had seen promised from before. Therefore I have been given a *burûzi* form of *nubuwwat*. Against this *nubuwwat* now, the whole world is helpless because there is a stamp of *nubuwwat*. One *burûz* of Muhammad together with all the excellences of Muhammad has been predestined for the final era. Now, he has appeared. Now besides this window, no other window remains to take water from the fountains of *nubuwwat*. [Éq ghalati kê izâla p.11, Ruhâni Khazâin vol.18 p. 215]

“Destroyed are those who do not accept one chosen *rasûl*. Blessed is he who has recognized me. I am the final road from all the roads to Allâh ﷻ. And I am the final *nûr* (light) from all His lights. Unfortunate is who he leaves me, because without me everything is darkness.” [Kashti-nûh p.56, Ruhâni Khazâin vol.19 p.61]

Allâh ﷻ intended to complete the building and he will complete it with a final brick and I am that brick.” [Khutba Ilhâmiyyah p.112, Khazâin vol.16 p.178]

“In the *ummah* of Muhammad (ﷺ), more than one nabî in any form cannot come. Thus, Nabî (ﷺ) informed his *ummah* of only one nabî to come, who is the promised Masîh. Besides him, nobody else’s title can be given as nabî of Allâh or rasûl of Allâh, nor has Nabî (ﷺ) given the news of coming of any other nabî. In fact, Nabî (ﷺ) by saying لا نبي بعدي (There is no nabî after me), has negated all others and explicitly explained that besides the promised Masîh, no other rasûl or nabî will come. [Risâlah tash-hidul adh-hân Qâdiyân, March 1914]

3) Qadiyani claimed to receive wahy, which is equal in status to that of the Quran.

The *Qâdiyânîs* believe *wahî* was revealed to Mirza Ghulâm Ahmad Qâdiyânî. Therefore, they have published a separate book regarding this so-called *wahî* and have named it '*Tadhkira*' whereas '*Tadhkira*' is one of the names of the Noble Qur'ân. If the *Qâdiyânîs* keep the name of the collection of the *wahî* of Mirza Ghulâm Ahmad Qâdiyânî as Qur'ân, then this would provoke the Muslims. They have therefore chosen a name of the Noble Qurân which is not in common use and applied it to Mirza's '*wahî*'. On the first page of this '*tadhkira*', they have placed this heading, '*tadhkira*' i.e. pure *wahî*, dreams and *kashf* of Hadrat Masîh, the promised one.” This book '*tadhkira*' comprises of 818 pages. In it the concocted *wahî* of Mirza Qâdiyânî has been collected.

Hereunder are some of his statements regarding the wahy that he would receive:

1) Just as I have mentioned over and over that this speech which I say is definitely and conclusively the speech of Allâh, just as the Taurâh and Qurân is the speech of Allâh. And I am the nabî of Allâh in *zillî* and *burûzi* form. In religious matters, obedience to me is compulsory on every Muslim, and to accept me as the promised Masîh is also compulsory.” [Tuhfatun-nadwa p.7, Ruhâni-khazâin vol.19 p.95]

2) In that pure *wahî* of Allâh ﷻ which is revealed to me, the word *rasûl*, *mursal* (one sent) and nabî is present, not one time but

thousands of times. Then how can this answer be correct that these words are not present. In fact, these words are present much more clearly and evidently compared to before. In *Barâhîne-Ahmadiyya*, which was published 22 years ago, these words are not found any less. Thus, from those revelations of Allâh which were published in *Barâhîne-Ahmadiyya* one is this *wahî*:

هو الذي ارسل رسوله بالهدى ودين الحق ليظهره علي الدين كله

“He (Allâh) is the one who has sent His rasûl with guidance and the truthful dîn so that is overpowers all other dîns.” See, in *Barâhîne-Ahmadiyya*, this weak one (Mirza) has been proclaimed as a rasûl. [Majmu’a ishtihârât p.431 vol.3, Êk ghalati kê izâla p.2, Ruhâni-Khazâin p.206 vol.18, an-Nubuwwat fil-Islâm p.307, Haqîqatun-nubuwwat p.261]

3) In short, I am that special individu'al of this *ummah* who has been given this great share in divine *wahî* and unseen matters. Before me, the *Awliyâ*, *Abdâl* and *Aqtâb* who have passed away were not given this great share. For this reason, I am the only one privileged to attain the name of nabî whereas the others are not worthy of this name. [Haqîqatul-wahî p.391, Ruhâni Khazâin p.406 vol.22]

4) “And just as I believe in the verses of the Qurân, I believe without an iota of difference in the open *wahî* sent to me, whose truthfulness has been open to me by continuous signs. I stand in front of Baytullah and take an oath that this pure *wahî* which has been revealed to me is the speech of that Allâh who revealed his speech to Ḥadrat Mûsa (عليه السلام), Ḥadrat Îsa (عليه السلام) and Ḥadrat Muhammad Mustafa (ﷺ).

[Êk ghalati kê izâla p.8, Ruhâni-Khazâin p.210 vol.18, supplement of An-Nubuwwat fil Islâm p.310, Haqîqatun-nabûwwah p.264, Majmûa-ishtihârât p.435 vol.3]

5) How can I refute this continuous *wahî* of 23 years from Allâh. I believe in this pure *wahî* just as I believe in all the other *wahî* of Allâh

which have come before me. [Haqîqatul-wahî p.150, Ruhâni-Khazâin p.154 vol.22]

6) Now, notice how Mirza Saheb claims that Jibraîl (عليه السلام) descends to him.

جاءني انيل واختار وادار اصبعه و اشاره ان وعد الله اتي، فطوبى لمن وجد ورأي

“Âîl has come to me and has chosen me. He circulated his finger and pointed that Allâhs promise has come. Glad-tidings be to the one who finds it and sees.” (At this place, Allâh has placed the name Âîl for Jibraîl because he continues returning-his footnotes). [Haqîqatul-wahî p.103, Ruhâni-Khazâin p.106 vol.22]

7) ما انا الا كالقرآن وسيظهر علي يدي ما ظهر من الفرقان

“I am just like the Qurân. Very soon, that which shown by the Furqân (Qurân) will become apparent on my hands.” [Tadhkira p.674]

The Noble Qurân is the sacred religious book of the Muslims, which even the followers of Mirza regard as free of any faults. Mirza Saheb tries to prove that his book is like the Qurân.

8) نحن نزلناه وانا له لحافظون

“We have revealed it and we are its protectors. [Tadhkira p.107 print 4 Rabwa]

وما ينطق عن الهوي ان هو الا وحي يوحى

“And he does not speak of desire. It is only *wahî* which is revealed to him (Mirza)”. [Tadhkira pp.378, 394]

These are verses of the Noble Qurân, which Mirza have fitted onto himself with a slight change. Just as the Noble Qurân has been revealed from Allâh and Allâh (ﷻ) has promised to protect it from every fault and defect, he claims this honour for himself. He also claims that every word of his is revelation.

9) “By Allâh, whatever *wahî* I hear from Allâh ﷻ, I regard it free from any type of fault. My *wahî* is free of faults like the Qur’ân. This is my belief. By Allâh, this is honourable speech which has emerged from Allâh who is unique. That conviction which Îsâ ﷺ had on his *wahî*, Mûsa ﷺ on his *wahî* and Nabî ﷺ on the Noble Qur’ân, I am not any less in my conviction. The one who lies is accursed.” [Nuzûl-masîh p.99, Khazâin vol.18 p.]

10) “As corroboration, we will also produce those ahâdîth which are conforming to the Noble Qur’ân and which is not contrary to my *wahî*. The other ahâdîth will be thrown away like garbage.” [I’jâze Ahmadi p.30, Khazâin vol.19 p.140 Mirza Qâdiyânî]

Our belief:

After Nabî ﷺ, the doors of *wahy* have closed. The following Ahaadith prove this point:

1) At the time of the demise of Rasûlullâh (ﷺ), Hadrat Abû Bakr Siddîq (رضي الله عنه) said:

اليوم فقدنا الوحي ومن عند الله عزوجل الكلام، رواه اسمعيل الهروي في دلائل التوحيد

“Today we are bereft of *wahî*, and speech from Allâh”. [Kanzul-Ummâl vol. 7 p.235 Hadith18760]

2) Hadrat Abû Bakr (رضي الله عنه) during a lengthy conversation, said:

قد انقطع الوحي وتم الدين او ينقص وانا حي- رواه النسائي بهذا اللفظ معناه في الصحيحين

“*Wahî* has terminated and dîn has been completed, will there be deficiency in dîn while I am alive?” [Ar-riyâdun-nâdirah vol.1 p.98 and Târikul-khulâfa lis-Suyûti p.94] (In Sahih Bukhârî p.360, the same subject matter is narrated from Hadrat Abû Bakr (رضي الله عنه) and Hadrat Umar (رضي الله عنه).

3) Hadrat Anas (رضي الله عنه) says : “After the demise of Rasûlullâh (ﷺ), once Hadrat Abû Bakr (رضي الله عنه) said to Hadrat Umar (رضي الله عنه), “Come, let us go and visit Hadrat Umme-Ayman because Nabî (ﷺ) would also go and visit her. Hadrat Anas (رضي الله عنه) says that we three went there. Hadrat Umme-Ayman saw us and started crying. Those two elders said, “See, Umme-Ayman, what Allâh has prepared for Nabî (ﷺ) is better for him.” She said:

قد علمت ما عند الله خير لرسول الله صلى الله عليه ولكن ابكي علي خير السماء انقطع عنا

“I too know that what is by Allâh is better for Rasûlullâh (ﷺ), but I am crying over the fact that the communication from the sky has ceased. [Abû-Uwânah and Kanzul-Ummâl vol.7 p.225 Hadith 18734 and Muslim vol.2 p.291]

In Sahih Muslim are the following words: ولكن ابكي أن الوحي قد انقطع من السماء

“But I am crying because *wahî* has terminated from the heavens.”

After Nabî (ﷺ), whosoever claims *nubuwwat* is a *murtad* (renegade) and has definitely fallen out of the fold of Islâm. However, some excellences and parts of *nubuwwat* remain which have been bestowed to the awliyâ of the *ummah* e.g. *kashf*, *ilhâm*, true dreams and *karâmats*. These types of excellences are parts of *nubuwwat*, which remain until now. However, due to these types of excellences, it will never be permissible to call any person a nabî, nor is it compulsory to believe in his *ilhâm* or *kashf*. Îmân (belief) is only on the Qurân and the sunnah of Rasûlullâh (ﷺ). The dreams of the ambiyâ too are *wahî*. However, the dreams and *ilhâm* of a *wali* is not a proof according to the *shari’ah*. Due to the dream of a nabî, to slaughter and kill on innocent child is permissible, and due to the *ilhâm* of a *wali*, never mind the permissibility of killing, even a *mustahab* act cannot be established. In short, the *kashf* and *ilhâm* of the greatest pious man is not an independent proof in establishing a *shar’i* ruling. Understand it in this way that if a few excellences and

qualities of the king or minister are found in a person, then on this basis, this person cannot become the king or minister. If on this basis, he claims kingship or ministry and calls himself king or minister, then immediately he will be arrested. Similarly if in any person some excellences are found in name, then this does not mean that this person is on the status of *nubuwwat*. If he claims to be a nabî or *rasul*, then he will be regarded as a *murtad* (renegade) and traitor of Islâm. Hadrat Abû Hurayrah (رضي الله عنه) said: "I heard Rasûlullâh (ﷺ) saying: "Nothing of *nubuwwat* remains except good dreams."

The crux of this Hadîth is that *nubuwwat* has completely come to an end, and the series of *wahî* has terminated. However, from the parts of *nubuwwat*, one part i.e. *mubah-sharât* remains i.e. those true dreams which Muslims see. This is also one part of *nubuwwat* whose explanation has come in another Hadîth of Sahîh Bukhârî in this way: "True dreams are 1/46 part of *nubuwwat*." The Qadiyanis say that what is shown in this hadîth is that a part of *nubuwwat* remains; which proves the existence of *nubuwwat*. Intelligent people should decide that in this era of science and philosophy, a person claiming *nubuwwat* does not know how to simply differentiate between *juz* (part) and *kul* (whole). He regards something which only a part of it is present as the whole thing, which means that one part of *salâh* e.g. Allâhu Akbar can be called a whole *salâh* and one part of *wudû'* e.g. washing the hands can be called a complete *wudû'*. Similarly, the word Allâh can be called a full *adhân* and one who fasts for a few minutes can be counted amongst those who keep a full fast. If it is correct to call part of something the whole thing, then it will be correct to call one brick a whole house. From the many parts of food, a small part is salt. Now it will be correct to call salt food. There will be nothing wrong in calling salt pulau and pulau salt. Perhaps then it will be in order to call a thread clothing, to call a finger-nail a human being, to call a rope a bedstead, and to call a nail a cupboard. Thus if one brick cannot be called a house, salt cannot be called pulau, a thread cannot be called clothing, a rope cannot be called a bedstead

and a nail cannot be called a cupboard, then 1/46 part of *nubuwwat* cannot be called *nubuwwat*.

4) Defamation of Nabi Isa (عليه السلام)

Hereunder are some of his statements regarding Nabi Isa (عليه السلام):

1) "From this *ummah*, Allâh ﷻ has sent the promised *Masîh* who is much more superior to the previous *Masîh* in all aspects. He has kept the name of this second *Masîh* as Ghulâm Ahmad." [Dâfiul-Balâ p.13, *Khazâin vol.18 p.233* by Mirza Qâdiyânî]

2) "From this *ummah*, Allâh ﷻ has sent the promised *Masîh* who is much more superior to the previous *Masîh* in all aspects. I take an oath by that being in whose hands my life lies, that if *Masîh* bin Maryam was in my era, he would never be able to do that work which I can do. That splendor which is being manifested from me, can never be shown by him." [Haqîqatul- wahî p.148, *Ruhânî Khazâin vol.22 p.152*]

3) "In the preceding part of *Barâhîn-e-Ahmadiyyah*, Allâh ﷻ has kept my name as Îsâ, He has made all these verses refer to me. And He also said : "The news of your coming is present in the Qur'ân and Hadith." [Barâhîn-e-Ahmadiyyah part 5 p.85, *Ruhânî Khazâin vol.21 p.111*]

4) The following is famous poem of his:

"ابن مريم كي ذكر كو چهور دو

اس سي بهتر غلام احمد هي

"Do not make mention of Ibn Maryam, Ghulâm Ahmad is better than him"

[Dâfiul-balâ p. 24, *Ruhânî Khazâin p. 240 vol. 18*]

5) "It was his (Îsâ ﷺ) general habit to swear and use indecent speech. On small matters, he would get angry. He could not control the rages of his desires. However, according to me, these actions are not a source of distress since he would swear and take revenge on the Jews. Remember this also that he (Îsâ ﷺ) was in the habit of lying occasionally." [Footnotes of Anjâme-Âtham p.5, Khazâin vol.11 p.289]

6) "It is extremely shameful that he (Îsâ ﷺ) stole "the teachings of the Mountain" which is regarded as the essence of the Injîl, from the Talmûd of the Jews. Thereafter he made it apparent as if though these were his teachings. [Footnotes of Anjâme-Âtham p. 6, Khazâin vol.11 p.290]

7) "His (Îsâ ﷺ) family were very pure also. Three paternal and maternal grandmothers were prostitutes, through whose blood his presence occurred. However perhaps this is a condition for divinity. His companionship and mixing with the prostitutes was possibly due to this ancestral relation. Otherwise, no pious person will give a young prostitute the opportunity to put her impure hands on his head, to rub her filthy perfume earned by fornication on his head and rub her hair on his feet. People of understanding will understand what kind of a person this is. [Supplement of Anjâme-Âtham p.7, Khazâin vol. 11 p.291]

8) The reason for the harm which drinking has caused to the people of Europe is that Îsa ﷺ used to drink wine. Perhaps it was due to a sickness or due to old habits. [Kashtie-Nûh footnotes 73, Khazâin vol.19 p.71]

9) Jesus was wicked and vicious, a charlatan and adulterer. (Fathe-Maseeh pg.47)

10) The truthfulness of Isa cannot be proved to be greater than that of other truthful men of his time. In fact, Yahya enjoys a superiority over him, since he did not take alcoholic wine, nor was it ever heard that a prostitute applied perfume bought from her earnings to his hair or touched his body with her hands or tresses or that an unrelated young woman served him. It is for this reason that the Quran refers to Yahya as Hasoor, and not Isa... (Dâfiul-balâ, as quoted in 'A simple way of looking at qadianism')

The Qâdiyânî belief regarding Hadrat Îsâ ﷺ: The summary of what has been written by Mirza Ghulâm Ahmad Qâdiyânî in his books 'Izâlah-Awhâm, Tuhfah Golarwiyah, Nuzûl Masîh aur haqîqatul-wahî' etc, has been written by Mirza Bashîr Ahmad M.A Qâdiyânî in his book 'Haqîqî Islâm'. He writes:

"During this discussion, I (Mirza Qâdiyânî) want to shed some light on the following important matters:

1) *Masîh-e-nâsirî* (referring to Îsâ ﷺ- translator) was a normal human like other humans, who, due to the evil of enemies was placed on a cross. However, Allâh ﷻ saved him from this accursed death. After this, he migrated secretly from his country.

2) After leaving his country, Hadrat Masîh journeying quietly reached Kashmir and he passed away there (after 87 years). His grave is present there (i.e. in Khânyâr, a district of Srinagar).

3) No human can go to the heavens with his original body. Therefore, the thought of *Masîh* going up alive is unfounded.

4) Definitely, a promise has been given of the second coming of a *Masîh*, but this means the coming of *Mathîl-e-Masîh* (one similar to *Masîh*), not *Masîh* himself.

5) The promise of the coming of *Mathîl-e-Masîh* (one similar to *Masîh*) has been completed by his presence (Mirza Qâdiyânî). And he is that promised *Masîh* on whose hands the final victory of truth in this world has been predestined. Mirza Ghulâm Ahmad Qâdiyânî himself has taken an oath and written: "I am that promised *Masîh* which Rasûlullah (ﷺ) has informed of in *sahîh* ahâdîth which are included in *Sahîh Bukhârî*, *Sahîh Muslim* and other *Sahîh* books وكفي بالله شهيداً [Haqîqî-Islâm p.29,30]

He also claims that that *Masîh* and *Mahdî* are one personality and that is Mirza Qâdiyânî. Mirza Saheb said: ايها الناس اني انا المسيح المحمدي واني انا احمد المهدي

"O people! I am the *Masîh* of the *Muhammadî* chain and I am Ahmad Mahdî." [Khutba Ilhâmiyah, Khazâin vol.16 p.61]

Qâdî Muhammad Nadhir Qâdiyânî writes:

"Imâm Mahdî and the promised Îsâ is one person." [Imâm Mahdî kâ zuhûr p.16]

Our belief about Hadrat Îsâ (عليه السلام): The Islâmic belief regarding Îsâ (عليه السلام) is that he was born in the blessed womb of Hadrat Maryam (radhi Allahu anha) by the infusing of his spirit by Jibrâil (عليه السلام). Then he was sent as the final nabî of Bani-Isrâîl. The Jews had enmity and hatred towards him. Eventually, on one occasion during their evil efforts to kill him, the angels, by the commands of Allâh (ﷻ), lifted him safely to the skies alive. Allâh (ﷻ) has given him a long life. Close to *Qiyâmah*, *Dajjâl* will appear and he will spread mischief and corruption in the earth. Hadrat Îsâ (عليه السلام) will come down for a second time as a major sign of *Qiyâmah*, and he will kill *Dajjâl* at *Bâb-e-lud* (where the Israelis have their air-base at present). He will descend on the white eastern minarets of the Damascus masjid with his hands placed on the wings of 2 angels, wearing two yellow colored sheets. He will be the *imâm* in all *salâh* besides the first one. His descension in this world will be in the form of a just ruler. In this *ummah*, he will be a *khalîfah*

(vicegerent) of Rasûlullah (ﷺ). He will act himself on the Noble Qur'ân and ahâdîth (*shari'ah*) and make others do the same. During his period (the last period of this *ummah*), all other religions besides Islâm will be obliterated and no *kâfir* will remain in the world. Therefore, the law of *jihâd* will be stopped, *kharâj* (land tax for non-Muslims) will not be collected, nor will *jizyah* (tax for non-Muslims in place of protection for their life, wealth and honour). Wealth and goods will become so common that none will accept charity from others. After his descension, Hadrat Îsâ (عليه السلام) will get married and will get children. Thereafter, he will pass away. The Muslims will perform *janâzah salâh* for him and bury him next to Rasûlullah (ﷺ). No other person will come in the world in place of him with the name of *Masîh*. All these matters have been mentioned clearly in *sahîh mutawâtir* ahâdîth which exceeds 100 narrated from thirty different Sahaabah. (For details, see '*At-tasrih bimâ tawâtara fi nuzûlil masîh*') From the birth of *Masîh* (عليه السلام) till his descent and from his descent until his death, there is not one thing of similarity with Mirza Qâdiyânî. *Masîh* (عليه السلام) was born without a father. He did not build a house. He never married. After descent, he will be a just ruler. He will kill *Dajjâl*. In his era, all the false religions will be destroyed. Worship of the cross will be destroyed and only worship of Allâh (ﷻ) will remain. He will go to Damascus and Baytul-Maqdis. He will perform *umrah* and *haji*. He will present himself in Madinah Munawwarah. After descent, he will live for 45 years and then pass away in Madinah Tayyibah. He will be buried in the Rauda with Nabî (ﷺ), Hadrat Abû Bakr (رضي الله عنه) and Hadrat Umar (رضي الله عنه), where today there is a place for a fourth grave. فيكون قبره رابعاً [Târikhul-bukhârî]. These are few of his major signs. From amongst them, not one is found in Mirza Qâdiyânî. In spite of this, he claims to be similar to him.

The belief of Îsâ (عليه السلام) being alive as well as his ascension and descension, like the belief of *khatm-e-nubuwwat*, is included amongst the fundamental beliefs of Islâm and amongst the *darûriyate-dîn*, which is proven by clear texts from the Noble Qur'ân, *mutawâtir*

ahâdîth and by *Ijmâ'* (consensus) of the *ummah*. We will suffice with just a few proofs:

اذ قال الله يعيسى اني متوفيك ورافعك الي ومطهرك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا الي يوم القيامة ثم الي مرجعكم فاحكم بينكم فيما كنتم فيه تختلفون

1) (Remember) when Allâh said: “I will take you in full (body and soul), lift you up to me, purify you from those who disbelieve and I will make those who follow you superior to those who disbelieve till the day of Qiyâmah, then to Me shall all of you return, after which I will pass judgment between you regarding those things in which you used to differ.” [Âle-Imrân: 55]

When the Jews had surrounded the place where Hadrat Îsâ ﷺ was residing and were making dirty plans to kill and crucify him, Allâh ﷻ, at this dangerous moment to console Hadrat Îsâ ﷺ gave glad-tidings to him that your enemies will be unsuccessful. In this connection, Hadrat Îsâ ﷺ was given four promises.

- 1) I will take you completely.
- 2) I will lift you to me (i.e. in the heavens).
- 3) I will save you from the evil of the *kuffâr* (Jews).
- 4) I will keep your followers domination over you enemies till *Qiyâmah*.

These four promises were made because the schemes of the Jews were as follows:

- 1) They will catch Hadrat Îsâ ﷺ.
- 2) They will afflict him with many types of punishment and then kill him.
- 3) Then they will disgrace and humiliate him.
- 4) By this, they will annihilate his religion that no followers would remain.

وما قتلوه يقينا بل رفعه الله اليه

2) “And they definitely did not kill him, but Allâh ﷻ lifted him up to Himself.” [Nisâ: 157/158]

عن ابي هريرة رضي الله عنه قال قال رسول الله صلي الله عليه وسلم كيف انتم اذا نزل فيكم ابن مريم من السماء وامامكم منكم

3) Abu Hurayrah (رضي الله عنه) narrated that Nabî (ﷺ) said: “What will be the (happy) condition of you people when Îsa bin Maryam will descend from the sky and your Imâm will be from amongst you.” (i.e. Imâm Mahdî will be your Imâm and Hadrat Îsa ﷺ will follow Imâm Mahdî in *salât* in spite of being a Nabî and *rasûl*). [Kitâbul asmâ was *sifât lil Bayhaqî* p. 301]

(In this Hadîth, the word من السماء (from the sky) is clearly mentioned. From this Hadîth, we also come to know that Hadrat Îsâ ﷺ and Hadrat Mahdî □ are two separate individuals.)

قال الامام احمد حدثنا عفنان ثنا همام انبأنا قتادة عن عبد الرحمن عن ابي هريرة رضي الله عنه ان النبي صلي الله عليه وسلم قال الانبياء اخوة لعلات امهاتهم شتي ودينهم واحدواني اولي الناس بعيسى بن مريم لانه لم يكن نبي بيني وبينه وانه نازل فاذا رأيتموه فاعرفوه رجل مربوع الي الحمرة والبياض عليه ثوبان ممصران كان راسه يقطر وان لم يصبه بلل فيدق الصليب ويقتل الخنزير ويضع الجزية ويدعو الناس الي الاسلام ويهلك الله في زمانه الملل كلها الا الاسلام ويهلك الله في زمانه المسيح الدجال ثم تقع الامانة علي الارض حتي ترتع الاسود مع الابل والتمار مع البقر والذئاب مع الغنم ويلعب الصبيان بالحيات لا تضرهم فيمكت اربعين سنة ثم يتوفي ويصلي عليه المسلمين

4) Imâm Ahmad bin Hambal (رضي الله عنه) has mentioned in his *musnad* a narration from Hadrat Abu Hurayrah (رضي الله عنه) that Nabî (ﷺ) said: “All the *ambiyâ* are *allâtî* (consanguine brothers) Their mothers are different (i.e. the shari'ahs are different) and their *dîn* (i.e. their beliefs) are one. I am closest to Îsa bin Maryam since there is no Nabî between him and me. He will descend. When you see him, then recognize him. He will be wearing 2 dyed pieces of clothing. His head will be such as if though water is trickling even though nothing wet had fallen on him. He will destroy the cross, kill the swine and abolish *jizyah* (tax taken from non-Muslim residents) and he will call the people towards Islâm. Allâh ﷻ will remove all religions in his era besides Islâm and Allâh ﷻ will destroy in his era Masîh Dajjâl. Then there will be such peace in the earth that lions will graze with camels, leopards with cattle and wolves with goats. Children will play with snakes which will not harm them.

He will live for 40 years, then he will pass away and the Muslims will perform salaah (*janâzah salâh*) over him. [Abû Dawûd, Ahmad] (Hâfiz ibn Hajar Asqalânî) says in *Fathul Bârî*, commentary of *Sahîh Bukhârî*, that the chain of narrators is *sahîh*. From this narration it is apparent that Hadrat Îsâ ﷺ has not passed away as yet. After coming down from the sky just before *Qiyâmah* and when all these other signs occur, then he will pass away.)

5,6) Mulla Ali Qârî (رحمته الله) writes:

ونزول عيسى من السماء كما قال الله تعالى وانه أي عيسى لعلم الساعة أي علامة القيامة وقال الله تعالى وان من اهل الا ليؤمنن به قبل موته أي قبل موت عيسى بعد نزوله عند قيام الساعة فيصير الملل واحدة وهي ملة الاسلام
Îsâ's ﷺ descent from the heavens is proven from the verse of Allâh ﷻ **“Verily he i.e. Îsâ is one sign of Qiyâmah.”**
[Zukhruf: 61]

Allâh ﷻ also says: وان من اهل الكتاب الا ليؤمنن به قبل موته
“There is none from the *ahle-kitâb* except that he will believe in him before he (Îsâ ﷺ) passes away” referring to after his descent close to *Qiyâmah* after which all the religions will become one-the religion of Islâm. [Sharh fiqh al- Akbar p.136]

Why was Qadiyani so interested in the life of Isa (ﷺ) and in proving his death?

In the initial stages, Mirza acknowledged Îsâ ﷺ as still being alive. For the claim of *nubuwwat*, he went about it gradually. First he claimed he was a servant of Islâm and then a propogator of Islâm, appointed by Allâh and a reviver. The original aim was the claim of *nubuwwat*. He planned it in such a way that first he would make a claim of being one who was *mathile-masîh* (similar to a *Masîh*). To be a *masîh*, the belief of the life of Îsâ ﷺ was an impediment. To remove this impediment, this belief of the death of Îsâ ﷺ was fabricated. Since, the coming of Îsâ ﷺ has been proven in the

ahâdîth, he then said that Îsâ ﷺ has passed away and I have come in his place as one similar to *Masîh*. I am superior to him. When Mirza, according to his concocted thinking, had become a *Masîh*, he then said that since Îsâ was a Nabî, so why should the second *Masîh* (Mirza Qâdiyânî), who is superior to him, not be a Nabî? Therefore I am a Nabî. In this way of deception, he chose the belief of the death of Îsâ ﷺ only so that he could claim *nubuwwat*.

Objection: After descending before *Qiyâmah*, will Isa (ﷺ) still remain a Nabî or not? If he comes down as a Nabî, then this is contrary to our belief on *khatm-e-nubuwwat*. If he does not remain a Nabî, then this will mean that a Nabî has been removed from his position of *nubuwwat* which is also contrary to Islâmîc belief?

Allamah Mahmûd Âlusî) in his *tafsîr 'Ruhul-Ma'ânî'* writes:

(Nabî (ﷺ) being *khâtamul-ambiyâ* means that none will be made a Nabî after him. Îsâ ﷺ has already been made a Nabî before Nabî (ﷺ).”

To understand it simply, take the following example: One person is a king in a certain kingdom. He goes for an official visit to another country. Now it is obvious that he has not been removed from his kingship, leadership and high rank. However, when he goes to the other country, his laws will not be followed. There, the laws of the president or prime minister or king of that country will be followed. Similarly, when Îsâ ﷺ comes again, then he will not be removed from his status of *nubuwwat*, as is mentioned in the Noble Qur'ân that he was a Rasul to Bani Isrâîl.” Now in the *ummah* of Nabî (ﷺ), the laws of his *nubuwwat* will not be followed. The laws of the Muhammad (ﷺ) will have to be followed by this *ummah*. This is a separate matter that by the coming of Îsâ ﷺ, the Jew's reformation will take place and the wrong impressions of the Christians will be removed. All will enter into the circle of *dîn-e-qayyim* (Islâm). That is the official work which he will come to this Ummah for.

Masîh (ﷺ) and *Mahdî* (ﷺ) are two completely separate personalities. Their names, work, place of birth, place of descent, time of appearance, period of staying and age have been narrated from Nabî in such a manner that proves they are two distinct personalities. In the light of the ahâdîth, the following has been mentioned about the appearance of Hadrat Mahdî:

He will be from the progeny of Hadrat Fâtima (radhi Allahu anha), specifically from the progeny of Hasan (ﷺ). He will be born in Madinah Munawwarah. His father's name will be Abdullâh. His name will be Muhammad and his title will be Mahdî. At the age of 40, 40 *abdâl* from Shâm will recognize him in the Haram in Makkah Mukarramah. He will lead the Muslim armies in a few battles. After descending, Hadrat Îsâ (ﷺ) will perform *salâh* behind Hadrat Mahdî. Hadrat Mahdî's complete age will be 49 years. At the age of 40, he will become *khalîfa*. He will remain *khalîfa* for 7 years. For 2 years, he will remain as a vicegerent of Hadrat Îsâ (ﷺ). He will pass away at the age of 49. The Muslims will perform his *janâzah salâh*. There is no clarity in the ahâdîth regarding where he will be buried. However, some have written that he will be buried in Baytul-Muqaddas.

(Shaykh-ul-Islâm Hadrat Maulânâ Sayyid Husayn Ahmad Madanî's book '*Al-khalifatul-Mahdî fil-ahâdîth-is-sahihah*' and the great muhaddith Maulânâ Badre-Âlam Meeruthi's book '*Al-imâmul-Mahdî*' in '*Tarjumanus-sunnah*' vol. 4)

5) Defamation of Nabi Muhammad (ﷺ)

1) I have shown many times that according to this verse: وآخرين منهم
لما يلحقوا بهم

I am that Nabî in a *burûzî* form who is *khâtamul-ambiyâ*. Twenty years ago, Allâh (ﷻ) has kept my name as Ahmad Muhammad in *Barâhîn-e-Ahmadiyyah*, and has adjudged me as the existence (incarnation) of Nabî (ﷺ). Thus, in this manner, there is no confusion

by my *nubuwwat* and Nabî (ﷺ) being *khâtamul-ambiyâ*, since the *zill* (shadow) is not separate from it's original. [*Ek ghalati kâ izâlah p.8, Khazâin vol.18 p.212*]

2) For that Nabî (ﷺ) a lunar eclipse occurred, and for me a lunar and solar eclipse, both occurred. Now can anyone now deny? [*Ijâze-Ahmadî p.71, Khazâin vol.19 p.183*]

3) But you should pay attention and listen that now is not the time for the manifestation of the name Muhammad i.e there remains no work for a majestic form, since this majestic form has appeared to a sufficient level. Now none has the ability to bear the rays of the sun. Now there is a need for the cool light of the moon. This is me (Mirza) in the form of Ahmad." [*Arbâin no.4 p.14. Khazâin vol.17 pp.445-446*]

4) "And Allâh (ﷻ) has sent me the blessings of *Rasûl-e-Karîm* and has made it complete. He has pulled to me the kindness and presence of Nabî (ﷺ), so much so that my (Mirza's) presence became his (Nabî (ﷺ))'s presence. Thus, he who enters my group, is in reality amongst the *sahâbah* of my master *sayyidul-mursalîn*. This is the meaning also of the word *آخرين منهم* which is not concealed from those who ponder. The person who differentiates between me and *Mustafa* has never seen me nor recognized me." [*Khutbah-Ilhâmiyah p.171, Ruhânî Khazâin vol.16 p.258-259*]

5) Mirza Qâdiyânî's claim is that he is Muhammad the *rasûl* of Allâh (May Allâh (ﷻ) save us). He therefore writes: محمد رسول الله والذين معه اشداء
علي الكفار

In this revelation, my name (Mirza) has been kept as Muhammad as well as Rasûl." [*Ek ghalati kâ izâlah p.4, Ruhânî Khazâin vol.18 p.207*]

6) There is a lot of difference between Muhammad and I, since I always receive the aid and support of Allah. (*Nuzool-e-Maseeh g.96*)

7) Prophet Muhammad could not complete the propagation of the Deen. I completed it (*Tuhfah Golarwiyah pg.165, quoted from 'the disciple of Dajjal'*)

6) He regards the ummah of Rasulallah (ﷺ) as disbelievers, as they do not believe in his prophethood.

1) "Allâh ﷻ has made apparent to me that every person to whom my call reaches and he does not accept me is not a Muslim". [*Tadhkira Majmuâ' ilhâmâte p.607 third print by Mirza Qâdiyânî*]

2) "Kufr is of 2 types. The first is that a person refutes Islâm and does not accept Rasûlullâh | as the messenger of Allâh. The second is a person does not accept for example the promised *Masîh* (Mirza) and regards him as a liar inspite of proofs being complete; that *Masîh* regarding whom Allâh and His Rasûl have emphasized in believing in him and regarding him as truthful and regarding whom emphasis is also found in the previous *ambiyâ's* scriptures. Thus he is a *kâfir* because he is rejecting the statements of Allâh and His Rasûl. If seen carefully, both these types of *kufr* are included in one type." [*Haqîqatul-wahî p.179, Khazâin vol.22 p.185*]

3) "Whoever opposes me, has been given the title of Jew, Christian and polytheist." [*Nuzûl-masîh footnotes p.4, Ruhânî Khazâin vol.18 p.382*]

4) "I have been given glad-tidings that whoever chooses enmity and opposition to me after recognizing me is an inhabitant of hell." [*Tadhkira p.168 second print*]

5) Allâh ﷻ has made apparent to me that whomsoever my call reaches and does not accept me, is not a Muslim." [*Tadhkira p.600 second print*]

7) Disrespect to Allah and claims that Allah has descended in his form (hulul).

He claims that Allah revealed the following to him:

"You are to me as my *tauhîd* and *tafrîd* (oneness)."[*Tadhkirah p. 381 second edition*]

"You are from me and I am from you."[*Tadhkirah p. 436 second edition*]

انما امرک اذا اردت شیاء ان تقول له کن فیکون

"Your command is such that when you intend anything, you say to it be and it occurs." [*Tadhkirah 203 third print, Barâhîn-e-Ahmadiyyah part. 5 page. 95 in Ruhânî Khazâin p. 124 vol. 21*]

"You are from our semen, and others are from our waste."(*Tablighe Risaalat v.5 pg.43, Anjaame Aatham pg.55, quoted from 'the disciple of Dajjal'*)

"In this revelation, Allah once established me as the Moon and called Himself Sun, which means that in the manner in which the light of the moon is derived from the sun, in a like manner, my light is derived from Allah. On another occasion, Allah called himself Moon and addressed me as the Sun." (*Tajalliyaate Ilaahiyya pg.2, quoted from 'the disciple of Dajjal'*)

"I saw in one of my visions that I am Godmyself and believed that I am the same. His godhood penetrated and infused into me. My personal edifice collapsed and that of God appeared distinctly, and divinity subdued me completely" He then explained how he had creted the skies and the earth, and mankind. (*Kitabul Bariyyah pg.85-87, Ainah Kamaalaate Islam pg.564, quoted from 'The Cunning Chameleon'*)

“The body of God is compounded of composite limbs.” (*Tawdihul Maraam pg.74,75*) “God breathes” (*Tawdihul Maraam pg.79*) “Our Lord is made of elephant tusks. (*Barâhîn-e-Ahmadiyyah pg.555*) (all quoted from ‘the disciple of Dajjal’)

Mirza claims that Allah told him, “I sometimes eat and sometimes fast” (*Haqîqatul-wahî pg.104, quoted from ‘the disciple of Dajjal’*)

“I had a secret relationship with God which is quite unutterable.” (*Barâhîn-e-Ahmadiyyah v.4 pg.63, quoted from ‘The Cunning Chameleon’*) Mirza’s close disciple Qadhi Yar Muhammad in ‘Islami Qurbani’ explains, “On one occasion, the promised Maseeh disclosed one of his kashf (visions) showing that he was a woman and God exhibited his masculine might. It is a clear hint for those who understand.” (*The Cunning Chameleon pg.14*)

Mirza had claimed to be a Da’ee, Muslih, Mujaddid, Muhdath, Wali, Zillullah (the shadow of Allah), a Nabi, a Rasul, Maseeh, Mahdi, Haarith (the helper of Mahdi), Maryam, Baytullah, Al-Hajrul Aswad, a manifestation of all the Ambiya, Adam, Sheeth, Nuh, Ibrahim, Ishaq, Yaqub, Yusuf, Moosa, Daud, Sulaiman, Yahya, Muhammad, Ahmad, Mustafa, Mujtaba, The Final Nabi, an angel, Mikaeel, similar to God, Krshna, the son of God, the sperm of God, the wife of God, God himself, the creator, the giver of life and death, a humans private part. (*The Cunning Chameleon’*)

Characteristics of the Ambiya and Mirza Ghulam Ahmad

Qadiyani:

Allâh ﷻ has granted many specialties and characteristics to the *ambiyâ*. From these, we will mention a few and then judge the differences.

1) Perfect intelligence : It is necessary for a Nabî to have complete intelligence (*kâmil aql*); in fact he should have the most perfect intelligence (*akmal aql*) so that he does not err in divine revelation. His understanding and intelligence must be such that in his era, there must not be anyone similar to him. It is impossible that the intelligence of any *ummatî* (follower) be greater than that of his Nabî. In intelligence and wisdom, the Nabî must be so advanced that the intelligence of the greatest intelligentsia cannot match it.

Mirza Qâdiyânî cannot differentiate between his right and left shoes. [*Sîratul-mahdî vol.1 p.67 narration 83*]

2) Powerful memory : The second characteristic of *nubuwwat* is that his retentive power must be correct and perfect

Mirza Qâdiyânî admits that he is hysterical. [*Malfûzât vol.8 p.445*]

Also, he has written a letter to one of his disciples :

“My retentive power is very bad. If I meet someone even a few times, then too I forget. I cannot explain the deterioration of my retentive power.” [*Maktûbât vol.5 p.31 no.3*]

3) Knowledge unequalled: The third characteristic of *nubuwwat* is that a Nabî’s knowledge is so perfect and complete that it is far above the reach of the *ummah*.

Mirza’s knowledge was such that “he admitted that the month of Safar was the fourth Islâmîc month.” [*Tiryâqul-qulûb p.42, Ruhânî Khazâin vol.15 p.218*]

4) Ismat : The fourth characteristic of *nubuwwat* is that he holds complete and enduring protection from sin (*is’mat*).

Regarding Mirza Qâdiyânî, his own disciples have confessed: “Sometimes he fornicates.” [*Khutba Mirza Mahmûd included in the paper Al-Fadhîl 31 August 1938*]

Mirza Qâdiyânî's feet used to be pressed by *nâ-mahram* women (women whom one is permitted to marry). [*Sîratul-Mahdî vol. 3 p.210 narration 780*]

5) Truthfulness : The fifth characteristic of *nubuwwat* is that the Nabî must be truthful and trustworthy.

Mirza Qâdiyânî had the highest level of falsehood and untrustworthiness. a) He promised to write 50 books. He took money for 50. After writing 5, he announced : "By 5, the promise of 50 is completed, since there is only the difference of a dot (zero) between 5 and 50 (In urdu ۵ and ۵۰). [*Barâhine-Ahmadiyyah part 5 p.7, Ruhânî Khazâin vol.21 p.9*] Thus he spoke lies and ate the wealth of people unfairly.

b) Mirza said the following, "It was necessary that the predictions of the Noble Qur'ân and ahâdîth be fulfilled in which it was mentioned that when the promised *Masîh* appears, he will be troubled by the Islâmîc 'ulemâ. They will regard him as a *kâfir* and will give a *fatwa* that he must be killed. Severe abuse will be heaped on him. He will be regarded out of the fold of Islâm and a destroyer of Islâm." [*Arbâin no.3 pp.20-21*]

Where are these predictions in the Noble Qur'ân? And in which books of ahâdîth? In 3 lines, Mirza has written 5 lies.

c) "Remember this also that this news is in the Noble Qur'ân and in some booklets of the Taurât that at the time of the promised *Masîh*, a plague will spread. Actually, Hadrat Îsâ ﷺ has also given this information in the Injîl and it is not possible that the predictions of the *ambiyâ* are withdrawn." [*Kashti-nûh p.9*]

d) "That vicegerent whom Bukhârî has quoted regarding that from the heavens a voice will proclaim:

هذا خليفة الله المهدي

"This is the *khalîfa* of Allâh, *Al-Mahdî*". Now think, what is the status of this hadîth which is included in a such book which is the most authentic book after the Qur'ân." [*Shahâdatul-Qur'ân p.41*]

The print of Bukhârî Sharîf is before us. Can anyone show us on which page of Bukhârî Sharîf and under which topic is this hadîth included?

e) "Sahîh Bukhârî is that book in which it is clearly written that Hadrat Îsâ ﷺ has passed away." [*Kashti-Nûh p.87*]

Where? Which page? Which chapter?

f) "The information regarding me and my era is present in the Taurât, Injîl and the Noble Qur'ân, that at this time (i.e. the promised *Masîh*'s coming) there will be a lunar and solar eclipse and on the land there will be a severe plague." [*Dâfiul-Balâ p.34*]

Leave out the Taurât and Injîl. The Noble Qur'ân is found in the house of every Muslim. Please show us where this information is found?

6) The sixth characteristic of *nubuwwat* is that there are no-inheritors of him. The following hadîth is proven by *tawâtur*.

لا نورث ما تركنا فهو صدقة

"We (the *Ambiyaa*-as is mentioned in many narrations) do not leave behind inheritance, whatever we leave is charity." [*Bukhârî vol.1 p.526*]

Mirza Qâdiyânî not only continued to fight in English courts to attain his forefather's estate, his children also inherited from his estate. (For details, see *Raees-e-Qâdiyân*.)

7) One condition of *nubuwwat* is *zuhd* i.e. not to be concerned about the pleasures of this world. The purpose of *nubuwwat* is to make people reach Allâh ﷻ. It is obvious that the one who worships his desires, how can he make others worship Allâh ﷻ?

However Mirza Qâdiyânî was prepared to plunder the wealth of even prostitutes [*Sîratul-Mahdî vol.1 p.261 narration 292*]. He even fabricated a proof so that he could use it. [*Ainah Kamâlâte-Islâm p.607, Khazâin vol. 5 p.1*]

Similarly, Mirza Qâdiyânî allowed the selling of dead bodies under the name of *Bahishti Maqbarah* (Heavenly graveyard) which is still being lamented upon by the intellect of the *Qâdiyânî* group.

Similarly Mirza Qâdiyânî was a glutton. What was his diet? See the following : “Roasted whole chickens, mongra meat, fried pieces of chicken, soup, sweet rice” and we do not know what and what he would eat. [*Sîratul-Mahdî part. 1 pp.182-183*]

One of Mirza Qâdiyânî’s inspirational recipes is ‘Zad jam Ishq’ (for sexual strength) in which there is saffron, musk and opium. [*Sîratul-Mahdî vol.3 p.51 narration 569*]

Mirza Qâdiyânî would seek wine from his disciples. See “*Khutûte-îmâm ba-nâme Ghulâm* page 5 column 1”.

8) One characteristic of *nubuwwat* is that his family lineage must be of a high level.

Mirza Qâdiyânî was a Mughal. His family was a stooge of the English government as Mirza Qâdiyânî himself writes :

“I am from such a family who are firm well-wishers of this (English) government. My father Mirza Ghulâm Murtada was regarded as a loyal person and well-wisher in the eyes of the government, who would get a seat in the governor’s courts, and regarding whom Mister Griffin has made mention of in *Râisâne-Punjâb*. In 1857, he assisted the English government with all his might i.e. he gave 50 horses and horseman to the English in aid right at the time of the deception (i.e. the war of Independence). [*Kitâbul-Bariyyah p.4, Ruhânî Khazâin vol.13 p.4*]

9) A Nabî is only a man, as mentioned in the Qur’ân:

Mirza Qâdiyânî has claimed to be Maryam and to being pregnant.” [*Kashti-Nûh p.47, Ruhânî Khazâin vol.19 p.50*]

10) A Nabî is a complete manifestation of good character.

Mirza Qâdiyânî does not stop at even using vulgarity on mothers and sisters. He thus writes :

a) The person who does not accept my conquest, then he should be explained that he has the desire to be a bastard and he is not legitimate.”

[*Anwâre-Islâm p.30, Ruhânî Khazâin vol.9 p.31*]

b) “Enemies are the swine of our fields. Their women are worse than bitches.” [*Najmul-huda p.53, Ruhânî Khazâin vol.14 p.53*] 1)

c) “Every Muslim looks at my books with the gaze of love, and takes benefit from its knowledge. They attest to my call and accept it, however the children of prostitutes have not attested to it.” [*Ainâ-kamâlâte-Islâm pp.547-548, Ruhânî Khazâin vol.5 pp. 547-548*]

His foul-mouth was not only used on a general Muslims, but also on the ambiyâ, especially Isa (ﷺ).

11) When a Nabî makes a prediction, then Allâh ﷻ definitely fulfils it. However, not even one of Mirza's prediction was fulfilled.

Regarding Mirza's verbal predictions as a basis of his truthfulness, see the following: “If it is proven that from my hundred prophecies, even one is false, then I will admit that I am a liar.” [*Footnotes of Arbaîn no. 4 p.30*]

“It is not possible that a prophecy of a Nabî is not fulfilled.” [*Kashti-nûh p.9*]

a) Regarding the death of Mirza

Mirza Qâdiyânî made this prophecy regarding his death that he will die in Makkah or Madinah. [*Tadhkira p.591 third edition*]

Never mind dying in Makkah or Madinah, Mirza Qâdiyânî did not get the fortune of even seeing these places. Due to his own prediction he was disgraced and humiliated and regarded as a liar.

“Doctor Mîr Muhammad Ismâîl has mentioned to me that the promised *Masîh* did not perform *hajj* or *i’tikâf*, nor did he give *zakât* or keep a *tasbîh*. In front of me, he refused to eat a lizard.” [*Sîratul-Mahdî part 3 p.119 narration no. 672*]

Thus the prediction of Mirza that he will die in Makkah or Madinah has been proven to be completely false. There is no possibility of any doubt in this.

b) Prediction of an earthquake and the son of Pîr Manzûr Muhammad

Pîr Manzûr Muhammad was a special disciple of Mirza Qâdiyânî. Mirza knew that his wife was pregnant. Mirza predicted that a boy will be born to her. The words of his prediction are as follows :

“First this revelation from Allâh was given that the earthquake which will be a sign of *Qiyâmah* will occur very quickly. For this, a sign was given that Pîr Manzûr Muhammad Ludhiyanwî’s wife Muhammadi Begham will give birth to a boy. This boy will be a sign for this earthquake; therefore his name will be Bashîrud-daulah.” [*Haqîqatul-wahî footnotes of Ruhâni Khazâin vol.22 p.103*]

But Allâh’s ﷻ doing was such that instead of a boy, a girl was born. Then Mirza said: “This does not mean that from this pregnancy a boy will be born, later on a boy will be born.” However, this women passed away. Like other predictions, this too was completely false. Neither was a boy born to this lady nor did the earthquake come. Mirza was humiliated and disgraced.

c) Trains will run in 3 years time

While mentioning the signs of Imam Mahdî and the promised Mahdî, Mirza Qâdiyânî mentioned that one sign was that within three years, a train will run between Makkah Mukarramah and Madinah Munawwarah. See the following :

“This prediction will be realized by the completion of the railway line between Makkah Mukarramah and Madinah Munawwarah, since that railway line which begins in Damascus and comes to Madinah will also come to Makkah Mukarramah. There is hope that very quickly and in only a few years this work will be complete. Then those camels which have been taking the pilgrims from Makkah to Madinah

for 1300 years will become suddenly useless. There will be a great revolution in travelling in the Arabian land and in Shâm. Therefore, this work is being done quite quickly. It is no surprise that within 3 years, the portion between Makkah Mukarramah and Madinah Munawwarah will be ready. The pilgrims will reach Madinah Munawwarah eating different different types of fruit instead of eating the stones of the Bedouins. [*Tuhfa-Golarwiyah p.103, Ruhâni Khazâin vol.17 p.185*]

No train between Makkah Mukarramah and Madinah Munawwarah exists till today (2014) Remember this book was written in 1902. According to Mirza Saheb’s prediction, the trains should have started moving by 1905. More than 100 years have passed but this train has not began running as yet. In fact, the train which ran between Shâm and Madinah Munawwarah was closed due to the evil of this false *Masîh*.

d) The glad-tidings of Ghulâm Halîm

Mirza Saheb explained that his revelations of a promised reformer, one who has long life and

كأن الله نزل من السماء

It is as if Allâh has descended from the sky applied to his fourth son Mubârak Ahmad. He however; passed away while not even mature. After he passed away, torrents of objections and an abundance of criticism streamed in from all sides. Therefore he began fabricating more revelations to cool down his disciples. In October 1907, he told them of this *ilhâm* :

“Your son is born, i.e. he will be born

انا نبشرك بـغلام حلیم

we grant you glad-tidings of one forbearing son

ينزل منزل المبارک

He will take the place of Mubârak.” [*Al-bushrâ vol.2 p.136*]

After a few days, once again, he proclaimed his *ilhâm*:

لك غلاما زكيا، رب هب لي ذرية طيبة، انا نبشرك بـغلام اسمه يحيي

“Soon I will grant you a pure child. O my Rabb, grant me pure children. Verily we give you the glad-tidings of a boy whose name is Yahya.”

In these *ilhâmât*, the prediction of a pure child named Yahya who would be the replacement and a replica of Mubârak Ahmad was written down. After this, no boy was born to Mirza.

On the other hand, the *ambiyâ* were granted *mu'jizah* (miracles) by Allâh ﷻ by which they could challenge those who opposed them. A *mu'jizah* is contrary to habit. However at the hands of a false claimant to *nubuwwat*, no miracles occur so that there is no confusion between truth and falsehood. For this reason, miraculously none of Mirza's predictions fulfilled.

e) The marriage of Muhammadi Begum.

Muhammadi Begum was Mirza Qâdiyânî's cousin Mirza Ahmad Bégs' young daughter. Mirza Qâdiyânî intended to get married to her by force. It so happened that Mirza Ahmad Beg required Mirza Qâdiyânî's signature regarding the deed of a land which was given as a gift. He went to Mirza Qâdiyânî and requested him to sign those documents. Mirza Qâdiyânî regarded this as an opportune moment to fulfill his desire. He said to Ahmad Beg : “After making *istikhârah*, I will sign.” After a few days, when Ahmad Beg spoke about signing for the second time, then Mirza answered : “I will sign on this condition that you marry your daughter to me.” His threatening words were : “Allâh ﷻ has revealed to me that I should send a proposal for marriage to this person's i.e. Ahmad Beg's eldest daughter and I should say to him that he should first accept me as his son-in-law and should attain some benefit from my *nûr* (light) and I should say that I have received the command to give this land to whomsoever I wish as a gift, in fact, many other lands together with it, and many other favours will be bestowed on you; on this condition that you marry your daughter to me. This is a pact between you and me. If you

accept, then I will accept. If you do not accept, then be warned. Allâh ﷻ has informed me that if she gets married to someone else, then there will be no blessings in this marriage either for the girl or for you. [Aînâ-e-kamâlâte-Islâm from Khazâin vol.5 pp.572-573]

Negative effects occurred due to these threats but Mirza Ahmad Beg and his family refused to get their daughter Muhammadi Begum married to Mirza Qâdiyânî. Mirza wrote letters and began publicizing them. He made so many predictions until he eventually resorted to flattery and promises, just so that his desire could be fulfilled. However, Muhammadi Begum's marriage took place to Mirza Sultân Ahmad. Muhammadi Begum did not come into Mirza Qâdiyânî's marriage until death.

Regarding this, Mirza Qâdiyânî made false predictions. His words are as follows : “Allâh ﷻ has made apparent this prediction to me as a sign regarding this humble one's relatives who are antagonists and deniers, that from amongst them one person by the name of Ahmad Beg, if he does not give his elder daughter (Muhammadi Begum) to me in marriage, then in 3 years, in fact before this, he will die. The person who marries her will die within the period of 2 ½ years after the day of marriage. Finally the women will enter amongst the wives of this humble one. [Ishtihâr 20 February 1886, Tablîghe-Risâlat vol.1 p.61 included in Majmu'a ishtihârât vol.1 p.102 footnotes]

Mirza Qâdiyânî also said, in explaining in detail this prophecy :

“In this prophecy of mine, there is not one, but six claims:

- 1) My living until the marriage.
- 2) The girl's father will definitely be living until the marriage.
- 3) After the marriage, the girls father will die quickly i.e. within three years.
- 4) Her husband will die within 2 ½ years.
- 5) The girl will live until I get married to her.

6) She will come into my marriage by breaking all the customs of a widow in spite of the intense opposition by her family.

[*A'înâ-e-kamâlâte-Islâm from Ruhâni Khazâin vol.5 p.325*]

In this regard, his Arabic inspirations were as follows:

كذبوا بايتنا وكانوا بها يستهزئون فيسكفيكم الله ويردها اليك لا تبدل لكلمات الله ان ربك فعال
لما يريد، انت معي وانا معك عسي ان يبعثك مقاما محمودا

Besides them, in *Anjâme-Âtham* p.31 and in many places in *Tadhkirah* the prediction is mentioned with different wordings. By Allâh's power, Mirza Qâdiyânî predictions turned out to be false in every aspect. Not even one claim was true. Never mind Muhammadi Begum's husband passing away after 2 ½ years, he continued living for 40 years after Mirza's passing away and eventually passed away in 1948. Muhammadi Begum lived until 1966 and continued proclaiming the falsehood and deceit of Mirza Qâdiyânî. On the 19 November 1966 in Lâhore, she passed away as a Muslim.

When on 26 May 1908, in Lâhore, Mirza died due to cholera and the marriage of Muhammadi Begum had not occurred nor was to occur, then the *Qâdiyânîs* made up this answer that marriage will take place in Jannat. On this an objection was raised that Muhammadi Begum did not believe in Mirza, and Mirza said that whosoever denies him is a *kâfir*; so will Mirza free her from Jahannum and take her?

Then the *Mirza'is* prepared this answer that this prediction is from amongst the *mutashâbihât* (hidden things).

f) Debate and mubaahalah with Abdullah Aatham :

Qadiyani engaged in a fifteen day debate with a Christian priest by the name of Abdullah Aatham. After failing to convince the priest, he claimed that Allah had revealed to him that whomsoever is lying from the two of them will be destroyed within fifteen months from that day. That day was the 5 June 1893, and the appointed day was to fall on 5 September 1894. The Christian did not die on that date, but lived for a further two years and only died on 27 July 1896, as

confirmed by Qadiyani himself in *anjaame-Aatham*. This proved that, although both of them were on falsehood, Qadiyani was the bigger liar of the two. (Mubaahalah pg.12)

g) Debate and mubaahalah with Moulana Abdul Haq Ghaznawi :

On the 10 Zul Qa'dah 1310 (1892) in the Eidgah of Amritsar, Qadiyani engaged in a mubaahalah with Moulana Abdul Haq Ghaznawi. The result of this mubaahalah proved the truthfulness of Islam. Qadiyani died in extreme agony, pain and distress long before Moulana Abdul Haq Ghaznawi. (Mubaahalah pg.12)

h) Debate and mubaahalah with Moulana Thanaullah Amritsari :

On the 15 April 1907, Qadiyani challenged Moulana Thanaullah Amritsari to a mubaahalah. Qadiyani desperately implored Allah to destroy the one who is a liar in the lifetime of the one who is on the truth, and that the liar's death should not come about through human intervention, but rather through plague, pestilence or a fatal disease. Qadiyani died on 26 May 1908, whereas Moulana continued to live in good health for the next 30-40 years. (Mubaahalah pg.14)

N.B. A prophecy is a promise of Allâh which the Nabî announces as a challenge and which definitely is fulfilled. The *ambiyâ* were also granted *mu'jizah* (miracles) by Allâh ﷻ by which they could challenge those who opposed them. A *mu'jizah* is contrary to habit. However at the hands of a false claimant to *nubuwwat*, no miracles occur, nor are miraculous prophecies fulfilled, so that there remains no confusion between truth and falsehood. For this reason, miraculously none of Mirza's predictions fulfilled.

Love, loyalty and obedience to the British:

Mirza Qâdiyânî, from an ancestral way, was the nurtured plant of the English. When they had taken control of united Hindustan, the English used the services of Mirza to strengthen their rule and to destroy the

fervor of *jihâd* of the Muslims. See the truthfulness of our claims in Mirza Qâdiyânî's own writings :

1) "This petition was made by Her Royal Highness (the English government) regarding such a family whose loyalty has been proven by 50 years of uninterrupted experience....took care, caution and investigation in getting this nurtured plant...Our family were prepared to give their blood and lives in the way of the English government and now too, they are prepared.

[*Kitâbul-Bariyyah p.350, Ruhânî Khazâin vol.13 p.350*]

2) "Firstly I wish to make known that I am from such a family regarding whom the government (English) have accepted for a long time now since this family is a first class well-wisher of the English government. From all these writings, it is proven that my father and my family from the outset, were the life and substitute of the English and have remained loyal and well-wishers." [*Majmûa'-ishtihârât vol.3 p.910*]

3) "I, from my beginning ages, until now, and I am now approximately 60 years, am involved in this important work, with my pen and tongue, so that the hearts of the Muslims can be changed towards true love, goodness and well-wishing for the English government and to remove the wrong notions of *jihâd*, etc. from the hearts of some weak-minded people." [*Majmûa'-ishtihârât vol.3 p.11*]

4) "And I have not only done this work that I have inclined the Muslims of British India towards the complete obedience of the English government." [*Majmûa'-ishtihârât vol.3 p.11*]

5) "Most of my life has been spent in the assistance and protection of the English rule. Regarding the prohibition of *jihâd* and obedience to the English, I have written so many books and published so many articles that if they were all gathered, they would fill 50 cupboards. I

have made these books reach the Arabian countries, Egypt, Syria, Kabul and Rome. It has always been my desire that the Muslims be sincere well-wishers for this kingdom and that I can remove from the hearts all the baseless narrations referring to the bloody *Masîh* and the bloody *Mahdî*, as well as those affairs which give rise to *jihâd*; which spoils the hearts of the foolish ones." [*Tiryâqul-qulûb p.15 : Ruhânî Khazâin vol.15 pp.155-156*]

6) "So I have, not due to insincerity or show, but only due to the movement of this belief which is in my heart from Allâh ﷻ, spread this message amongst the Muslims many times very forcefully that they should completely obey the British government, who in reality is their benefactor, and they should be grateful to them with loyalty, otherwise they will be sinners of Allâh ﷻ." [*Majmûa'-ishtihârât vol.3 p.11*]

7) "I say truthfully that to have enmity for a benefactor is the work of an evildoer and a villain. So my religion which I have made apparent many times is that Islâm has 2 parts :

1) To obey Allâh ﷻ.

2) To obey this government which has established peace and which has given us protection in their shadow from the hands of the oppressors. So this is the British government....If we disobey the British government, then it is as if though we have disobeyed Islâm and Allâh and His Rasûl." [*Shahâdatul-Qur'ân, Ruhânî Khazâin vol.6 pp.380-381*]

8) "Allâh has slowly made the severity of *jihâd* i.e. religious wars less. In the time of Mûsa, there was so much severity that even believing was not enough to save one from being killed and infants were also killed. Then, in the time of Nabî ﷺ, the killing of children, old people and women was also made *harâm*. From some nations, instead of *îmân*, *jizyah* was accepted from them and they were saved from any

censure. Now, in the time of the promised *Masîh*, the law of *jihâd* has been stopped completely.”[*Arbaîn no. 4 footnotes of Ruhânî Khazâin vol.17 p.443*]

a) “O friend now leave the thoughts of *jihâd*
Now for *dîn* fighting and war has been made *harâm*
Now *Masîh* has come who is the *imâm* (leader) of *dîn*
Now is the termination of all the wars of *dîn*
Now from the sky is the descent of the light of Allâh
Now the verdict of fighting and *jihâd* is superfluous
Now the one who wages *jihâd* is an enemy of Allâh
The one who holds this view is a denier of the Nabî.”
[*Supplement of Tuhfa-Golarwiyah pp.41-42 Ruhânî Khazâin vol.17 pp.77-78*]

Death of disgrace:On the 25 May 1908, after having taken his supper, at about 10 pm, the punishment of Allah descended upon him. He began vomiting heavily, and passing stool from behind. He was convulsed and his face contorted. The stench was unbearable. He was unable to speak. 12 hours later, he died in that condition. In *Sîratul-Mahdî* (vl.1 p.11) it is written that Mirza died in a toilet in the condition of vomiting and diarrhea. (Mubaahalah pg.15, A’ina Qadiyaniyat pg.164)

N.B. Wherever a quotation has not been given, it should be known that it was taken from the translation of A’ina Qadiyaniyat-a glimpse of Qadiyanism)

QUESTIONS

- 1) Give a brief history of the origin of Qadianism.
- 2) Which 2 groups did the Qadiyanis split up into? Why are they both kaafir?
- 3) We believe in Khatmun-Nubuwwah. What does this mean? How do the Qadiyanis misinterpret this term?
- 4) What is the condition of a person who rejects this belief?
- 5) Mention the six reasons given by Allamah Anwar Shah Kashmiri to prove that Mirza Ghulam Ahmad Qadiani was a kaafir, and the one reason added by the compiler.
- 6) Mention a summary of our beliefs regarding Isa u.
- 7) Mention a summary of our beliefs regarding Al-Mahdi ﷺ.
- 8) Mention 3 predictions of Mirza which turned out false.
- 9) How did Mirza die?

Sources

Some of the primary sources which were consulted when preparing these notes were:

- The Qur’an
- Tafsir Ibn Kathir, Ruhul Ma’ani, Ad-Durrul Manthoor and other books of Tafsir
- The Sihaah Sittah, Majma’uz Zawaaid, Jaamiul Usool, Jam’ul Jawaami’ and other books of Hadith
- A’ina Qadiyaniyat-a glimpse of Qadiyanism - Muhammad As’ad
- Mubaahala, Qadiani challenge accepted - Moulana Muhammad Yusuf Ludhyanwi
- Disciple of Dajjaal – A.Kays
- The British transplant Prophet – Ml. Manzoor Ahmad Chinyoti
- The cunning chameleon – Ml. Abdul-Bashir Irfani
- A simple way of looking at Qadianism - Ml. Manzoor Nu’mani
- Fundamental conflict between Islam and Qadianiyat - Moulana Muhammad Idrees Kandehlawi