

## The Qadianis

Mirza Ghulām Ahmad of Qadian (b. 13.02.1835 – d. 26.05.1908 CE.) (b. 14th Shawal, 1250 – 24th Rabi al-thani, 1326 Al-Hijra) was a controversial Indian “religious” figure and founder of the Ahmadiyya Movement. He claimed to be the Mujaddid (reformer) of the 14th Islamic century, the Promised Messiah (“Second Coming of Christ”), the Imam Mahdi awaited in the latter-days, as well as the likeness of other prophets.<sup>1</sup> Though he claimed to restore Islam back to its original form, many mainstream Muslims (Ahle Sunnah) do not accept him or recognize his movement as Islam due to the complicated nature of his claims and conflict with certain beliefs and interpretations.<sup>2</sup>

Ahmad urged Muslims to follow the spirit of Islam as well as its form, the latter of which according to him, was over-emphasized in his age.<sup>3</sup> He declared that Jesus (Nabi Isa, upon whom be peace) had in fact survived the crucifixion and later died a natural death after having migrated towards Srinagar, Kashmir in India. He also stated that he had appeared in the spirit and power of Jesus, and that the Messiah and the Imam Mahdi are two titles for one and the same person.<sup>4</sup> This was contrary to the common mainstream Islamic thought which believed that Jesus, being alive in heaven, will descend himself and that the Imam Mahdi and Jesus were two distinct figures.

He travelled extensively across the subcontinent of India preaching what he thought was the true meaning of Islam and defending accusations and criticism levelled against Islam and its founder, the Prophet Muhammad (may Allah bless him and grant him peace). He gathered over 300,000 followers within his lifetime, engaged in numerous debates and dialogues with the Muslim, Christian and Hindu priesthood and leadership, proclaimed

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1 The Fourteenth-Century's Reformer / Mujaddid, from the Call of Islam, by Maulana Muhammad Ali. Chapter Two - Claims of Hadhrat Ahmad as. 8. Future of Revelation. The Removal of a Misunderstanding.

2 The Fourteenth-Century's Reformer / Mujaddid, from the Call of Islam, by Maulana Muhammad Ali. 1974 Declaration by World Muslim League. World Muslim League. April 1974. A Study of the Fatwa by Rashid Rida on the Translation of the Qur'an . Pakistani Constitutional Amendments of 1974 Declaring Qadianis as a non-Muslim Minority

3 Tributes to Hazrat Mirza Ghulam Ahmad

4 Tazkiratush-Shahadatain p38,39

Islam as the religion of mankind and promoted the spread of Islam through peaceful propagation.<sup>5</sup>

Mirza Ghulam Ahmad founded the Ahmadiyya Movement in 1889. He claimed that the Ahmadiyya Movement stood in the same relation to Islam that Christianity stood to Judaism at the time of Jesus. The mission of the movement, according to him, was the propagation of Islam in its pristine form.

Ahmadis believe that Ghulam Ahmad was the promised final figure of important religious significance awaited by all major religions of the world. He is believed to be the spiritual return of Jesus, and the promised Mahdi of the end times who was to herald the last age. He is viewed by Ahmadis as the essence of Islamic values, the “spirit of Islam” in that apart from his literary and oral endeavours he exhibited and demonstrated from his own person the supremacy of Islam.<sup>6</sup> A majority of mainstream Muslims do not accept him and regard him as a false Prophet due to their belief that Muhammad (may Allah bless him and grant him peace) was the last prophet and no prophet can come after him and because in Ghulam Ahmad did not fulfil the prophecies about the second coming of Jesus and the appearance of the Mahdi.

Ahmad wrote more than 80 books, largely in Urdu and some in Arabic and Persian. They contain the exposition and explanation of the Gnosis (Tafsir) he claimed to have received. A wide range of subjects are also dealt with such as the intricate issues of Islamic theology (often expressing his own interpretation or infusing them with new meanings) and mysticism, as well as refutation of objections and criticism levelled against Islam and Muhammad (may Allah bless him and grant him peace), authenticating what he saw as the supremacy of Islam, and an explanation of Islamic concepts. Many of his books were written as replies to, or to counter certain other books written in criticism towards Islam.

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<sup>5</sup> The Promised Messiah's Beliefs

<sup>6</sup> *ibid.*,

A few of his books were distributed globally during his lifetime. His essay entitled “Philosophy of Teachings of Islam” was very well received by many intellectuals, including Leo Tolstoy of Russia.<sup>7</sup>

### **Lineage and background**

Mirza Ghulam Ahmad’s lineage through his forefathers can be traced back to Mirza Hadi Beg, a scholar and chieftain of Persian descent. In 1530 C.E. Mirza Hadi Beg migrated from Samarkand along with an entourage of two hundred persons consisting of his family, servants and followers during the reign of the Mughal King Zaheer al-Din Babur. He settled in the Punjab, India, where he founded the town known today as Qadian. Though the family was originally Iranian by race they were all known as Mughals in India. Mirza Hadi Beg was granted a Jagir of several hundred villages and was appointed the Qadhi (judge) of the surrounding district. For generations the descendants of Mirza Hadi Beg held important positions within the Mughal empire and had consecutively been the chieftains of Qadian.<sup>8</sup> Through his fore mothers Ghulam Ahmad claimed descent from the Prophet (may Allah bless him and grant him peace) through his daughter Fatimah Zahra.<sup>9</sup>

## **Biography**

### **Early life**

Mirza Ghulam Ahmad was born at dawn on Friday February 13, 1839 C.E. in Qadian, Punjab, India<sup>10</sup> the surviving child of twins born to an affluent family.<sup>11</sup> As a child, he received his early education at home. He learned to read the Arabic text of the Qur’aan and studied basic Arabic Grammar and the Persian language. In addition, he also studied some works on medicine from his father, Mirza Ghulam Murtaza who was a physician.

Around the age of sixteen or seventeen he also started studying Christianity. Particularly the Christian missionary arguments against Islam. During this

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7 The Sentinel, Ranchi, 14 Jul, 1951. Zamindar Newspaper, Munshi Siraj ud Deen, India, 16 Aug, 1906

8 [www.alislam.org/library/history/ahmadiyya/2.html](http://www.alislam.org/library/history/ahmadiyya/2.html)

9 [www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf](http://www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf)

10 The Founder of the Ahmadiyya Movement", Chapter 1 - The First Forty Years by Maulana Muhammad Ali

11 Ibid.

period he is said to have collected some three thousand articles critical of Islam and set out to reply to them. This culminated in his book entitled Baraheen-e-Ahmadiyya, which earned him some fame and respect.

From 1864 to 1868 CE, upon his father's wishes, he worked as a clerk in Sialkot where he is said to have come in contact with Christian missionaries with whom he would have conversations on religion. After 1868 CE he returned to Qadian, as per his father's wishes, where he was entrusted to look after some estate affairs. During all this time Ahmad was known as a social recluse because he would spend most of his time in seclusion studying religious books and praying in the local Mosque. As time passed, he began to engage more with the Christian missionaries and would often confront them in public debates. Particularly in defending Islam against their criticism; especially with the Christian missionaries based in the town of Batala, about 11 miles from Qadian in India.<sup>12</sup>

### **Revelation before claim**

Mirza Ghulam Ahmad claimed to have received true dreams, visions and revelation even as a youth.<sup>13</sup> In 1869 CE Muhammad Husein, a leader of the Ahle Hadith sect who had known Ahmad from childhood, came to Batala. Upon Ahmad's visit to Batala, he was requested to hold a debate with Hussein. It is said that he sat himself in the Mosque opposite Muhammad Hussein where crowds had gathered eagerly awaiting an intellectual exchange between the two. He began by asking him what his position was regarding a certain theological point.

Upon hearing his answer and finding that it was in accordance with the Islamic teaching he exclaimed "If that is your view it is most reasonable. There is nothing to be said against it" and he then left to the disapproval of his supporters who, thinking themselves humiliated, began shouting. Ahmad, however, was not moved and upon his return to Qadian claimed that God had revealed to him His appreciation regarding this matter and told him: "God is Pleased with your humble ways, He will shower his blessings on

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<sup>12</sup> Ibid.

<sup>13</sup> <http://www.alislam.org/library/books/Tadhkirah.pdf>

you, so much so that Kings would seek blessings from your garments” (Baraheen-e-Ahmadiyya, Vol: 4 p 520) <sup>14</sup>

### **Forty days of solitude**

In 1886 CE Mirza Ghulam Ahmad, claiming seeking further Divine guidance, decided to undertake a period of 40 days of solitude, a practice known as chilla-nashini. He travelled to Hoshiarpur along with 3 other companions to the small 2-storied house of one of his followers and was left alone in a room where his companions would bring him food and leave without speaking to him as he prayed and contemplated. He only left the house on Fridays and used an abandoned mosque for Jumu'ah. It is during this period that he declared God had given him the glad tidings of an illustrious son.<sup>15</sup>

### **His Claim**

Mirza Ghulam Ahmad's claims were not given all at once but rather developed gradually. He declared that he was the promised Messiah and Mahdi, and that his advent was in fulfilment of the various prophecies regarding the promised reformer of the latter days. This sparked great controversy, especially among the Muslim, Christian and to some extent Hindu clergy. However, it is worth noting that he never claimed to be the same physical Jesus who lived 19 centuries before him, as is often misunderstood, but claimed only a spiritual likeness and affinity, and that he had appeared in the same manner and style as Jesus who, according to him, had died a natural death, in contradiction to the traditional Muslim interpretation of the Qur'aan which asserts Jesus's actual physical ascension to heaven instead of crucifixion.<sup>16</sup>

In Tazkiratush-Shahadatain he wrote about his fulfilment of various prophecies. In it he enumerated a variety of prophecies and descriptions from both the Qur'aan and Hadith relating to the advent of the Promised Messiah which he ascribed to himself. These include assertions that he was physically described in the Hadith and manifested various other signs; some

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14 1974 Declaration by World Muslim League. World Muslim League. April 1974. A Study of the Fatwa by Rashid Rida on the Translation of the Qur'an

15 [www.alislam.org/library/books/guidedone/?page=91#top](http://www.alislam.org/library/books/guidedone/?page=91#top)

16 Tadhkirah

of them being wider in scope, such as focusing on world events coming to certain points, certain conditions within the Muslim community, and varied social, political, economic, and physical conditions.<sup>17</sup>

He was accused of creating a new religion,<sup>18</sup> a heretical act in Islam, which he repeatedly denied claiming only an Islamic revival<sup>19</sup> and that he was a Prophet within the Ummah and dispensation of Muhammad (may Allah bless him and grant him peace) just as Jesus was a prophet within the dispensation of Moses. Islam, however, strictly holds Muhammad (may Allah bless him and grant him peace) to be the last Prophet in every sense of the word and Muhammad's (may Allah bless him and grant him peace) title of "Seal of the Prophets" and numerous authentic hadith leave no room for any doubt regarding to this matter.

### **Post Claim**

In time, Mirza Ghulam Ahmad's claims of being the Mujaddid (reformer) of his era became more explicit.<sup>20</sup> These writings were compiled in one of his most well-known and praised<sup>21</sup> works: Barahin-e-Ahmadiyya, a work consisting of a number of volumes. In later volumes, he would claim to be the Messiah of Islam<sup>22</sup> which has proven a strong challenge for Muslims to accept, since traditional Islamic thought and volumes of authentic ahadith contend that Jesus will return in the flesh at the end of times, establish Islam over the entire world and slay the Dajjal, the Arabic reference to and name for the Antichrist.<sup>23</sup>

Ahmad, by contrast, asserted that Jesus had in fact survived crucifixion and died of old age much later in Kashmir where he had migrated which, again, clearly repudiates the explicit account of the event as told in the Qur'aan.

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17 Tazkiratush-Shahadatain p38,39

18 Qadianism - A Critical Study

19 [www.alislam.org/library/pm-bl.html](http://www.alislam.org/library/pm-bl.html) Response to Critics regarding accusations of creating a new religion

20 <http://www.ahmadiyya.org/books/f-ahm-mv/ch4.htm>, "The Founder of the Ahmadiyya Movement", by Maulana Muhammad Ali, Chapter 4, Mahdi and Messiah

21 Qadianism - A Critical Study

22 <http://www.ahmadiyya.org/books/f-ahm-mv/ch4.htm>, "The Founder of the Ahmadiyya Movement", by Maulana Muhammad Ali, Chapter 4, Mahdi and Messiah

23 "Islamic View of the Coming/Return of Jesus", by Dr. Ahmad Shafaat, 2003, Islamic Perspectives.

According to Ahmad the promised Mahdi was a symbolic reference to a spiritual leader and not a military leader in the person of Jesus Christ. With this proclamation he also rejected the idea of armed Jihad, and argued that the conditions for such Jihad are not present in this age which requires defending Islam by the pen and tongue but not with the sword.

### **The taking of the Covenant**

In December, 1888 CE Mirza Ghulam Ahmad claimed that God had ordained him that whosoever seeks true faith and piety should enter into a Bay'ah with him, and pledge their allegiance to him. In January 1889 CE he published a pamphlet in which he laid out ten conditions or issues to which the initiate would abide by for the rest of his life. On 23rd March 1889 CE he founded the Ahmadiyya community. Forty people pledged their allegiance to him on this day, when they put their hands with his hand and repeated after Him the words:

“This day at the hand of Ahmad I repent from all those sins and bad habits in which I had indulged. And intend with a true heart and firm resolve to refrain from all sin till the end of my days with as much strength as I have and will give precedence to faith over all worldly comforts and carnal delights and will try my utmost to abide by the 10 conditions of Bay'ah [initiation] and I seek forgiveness of all my past sins from God Almighty I beg pardon from Allah my Lord, I beg pardon from Allah my Lord, I beg pardon from Allah my Lord for all my sins and turn to Him. O my Lord, I wronged my soul and I confess all my sins; pray, forgive me my sins for there is none else except Thee to forgive.”

This practice continued for the rest of his life as people came from far and wide to pledge their allegiance and join his community, and was continued by his successor (Caliphs).<sup>24</sup>

### **Reaction of religious scholars**

In time, as the writings of Mirza Ghulam Ahmad became more and more radical and as he reinterpreted and negated the Qur'aan and hadith, they began to turn the religious scholars against him, and he was often branded as a heretic. His opponents accused him of working against the British Government due to the termination of armed Jihad, since his claims of being

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24 Pakistani Constitutional Amendments of 1974 Declaring Qadianis as a non-Muslim Minority

the Mahdi were tantamount to claiming kingship and were made around the same time as the Mahdi of Sudan (Muhammad Ahmad). Many years after his death he was again accused of working for the British to curb the Jihadi ideology of Muslims.

Following his claim to be the Promised Messiah and Mahdi, one of his adversaries prepared a Fatwa (ruling) of disbelief against Ahmad, declaring him a Kafir (disbeliever), a deceiver, a liar, and him and his followers to be permissible of being killed. This ruling was taken all around India and was signed by some two hundred religious scholars.<sup>25</sup>

Some years later a prominent Muslim leader, Imam Ahmad Raza Khan, traveled to the Hijaz<sup>26</sup> to collect the opinions of the religious scholars of Makkah and Madinah. He compiled these opinions in his work *Hussam ul Harmain* (The sword of two sanctuaries)<sup>27</sup> in which Ahmad was again accused of apostasy and of being inspired by Satan. The unanimous consensus of about thirty-three religious scholars was that his beliefs were blasphemous, tantamount to apostasy, and that he must be punished according to the Shariah Law. It stated:

“If these heretics do not resort to repentance after imprisonment, the head of state must order their execution. This is mandatory obligation of the rulers to kill the apostates.” (Hussam al Haramain: pg.6) Imam Ahmad Raza named the sect “Ghulamiyya” in his fatwa *Hussam al Haramain*.

## **Journey to Delhi**

Delhi was then considered a centre of religious learning and home to many prominent religious leaders. Mirza Ghulam Ahmad traveled to Delhi in 1891 CE with the intention of distinguishing what he believed to be the truth from falsehood, and attempting to make it openly manifest for people through these influential divines, and for the ‘completion of proof.’ He published an advertisement in which he invited the scholars to accept his claim and to engage in a public debate with him regarding the life and death of Nabi Isa, particularly Maulana Nazeer Hussein of the Ahle Hadith (1805-1902), who was hailed as the greatest shaykh and a leading religious scholar. He also

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25 Tributes to Hazrat Mirza Ghulam Ahmad

26 Present day Saudi Arabia.

27 Tazkiratush-Shahadatain p38,39



proposed three conditions that were essential for such a debate. Namely, that there should be a police presence to maintain peace, the debate should be in written form and that the debate should be on the subject of the death of Jesus.

It is said that after the publication of this advertisement Maulana Nazeer Hussein and his companions prepared for debate and then announced the designated time and place for the debate. The two parties gathered but were deterred by a mob, allegedly organized by Maulana Nazeer Hussein, which had gathered outside the house and were accused of threatening the family of Mirza Ghulam Ahmad. The debate was subsequently called off though Mirza Ghulam Ahmad is reported to have reissued his offer of a public debate with a scholar.

Eventually it was settled and Ahmad traveled to the Jama Masjid Delhi (main mosque) accompanied by twelve of his followers, where some 5,000 people were gathered. Before the debate started there was a discussion on the conditions, which led to the conclusion that the debate should not be upon the death of Jesus, but upon the claims of Mirza Ghulam Ahmad. He explained that his claim could only be discussed after the death of Jesus was proven, for Jesus was considered by many to be living and the one who will descend to earth himself. Only when this belief was refuted could his claim to be the Messiah be discussed.

Upon this there was a clamour among the crowds, and Ahmad was informed that the other party alleged that he was at odds with Islamic beliefs and was a disbeliever, therefore it was not proper to debate with him unless he clarified his beliefs. Ahmad wrote his beliefs on a piece of paper and had it read aloud, but due to the clamour among the people it could not be heard. Seeing that the crowd was drifting out of control and that violence was imminent, the police superintendent gave orders to dismiss the public and move them on and the debate did not take place. However, a few days later a debate did take place between Mirza Ghulam Ahmad and Maulwi Muhammad Bashir of Bhopal.

Ahmad is known to have travelled extensively across India during this period of his life and having held various debates with influential religious leaders.<sup>28</sup>

### **The Heavenly Decree**

Following the decrees of religious scholars and the events thereafter, it is said that Mirza Ghulam Ahmad's opponents began persuading people to stay away from the self-proclaimed Messiah by informing people of his claims and how and why they were false according to the Qur'aan and ahadith. People were also instructed not to follow him, regardless of what he procures, so long as his teachings go against the Qur'aan or hadith.

He published a book called '*The Heavenly Decree*' in which he invited all his opponents, religious scholars, Sufis, Pir's, hereditary divines and those who had declared him a disbeliever to a 'spiritual contest,' in which the question of whether someone was a Muslim and a true believer or not would be settled by God himself based on the four criteria of a true believer as laid out in the Qur'aan. Namely, that 1) a perfect believer will frequently receive glad tidings from God, 2) will be given awareness about hidden matters and events of the future from God, 3) most of his prayers will be fulfilled and 4) that he will excel others in receiving comprehension of the finer points, subtleties and deeper meanings of the Qur'aan which will be new in its nature and not observed by a previous scholar or commentator.<sup>29</sup>

According to Ahmad the perfect believer will be dominant and outstanding compared to others in exhibiting these four signs or characteristics. In this book he also laid down the way for such a contest and it was according to him a perfect way of discerning a true believer from one who is not.

### **The sun and moon eclipse**

In 1894 CE about 3 years after Mirza Ghulam Ahmad's claim to be the Mahdi and Messiah, both the moon and sun were eclipsed in the same month during Ramadan. He declared that this was a sign of his truth, and was in

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28 [www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf](http://www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf)

29 The Promised Messiah's Beliefs

fulfillment of a tradition or prophecy attributed to the 7th century Imam Muhammad al-Baqir<sup>30</sup> also known as Muhammad bin ‘Ali.

This occurrence has faced some criticism, with critics of Ahmad asserting that this was a weak tradition with unreliable narrators, one which cannot be traced back to the Prophet (may Allah bless him and grant him peace) himself,<sup>31</sup> and that such eclipses have taken place before. Ahmadis, however argue that such eclipses have never taken place as a sign for the truth of any person, and that this sign being mentioned in other religious scriptures such as the Bible<sup>32</sup> and the Qur’aan,<sup>33</sup> and the fact that it actually took place while Ahmad was the claimant further enhances the reliability of the tradition.

### **Accusation and Trial**

After his claim, Mirza Ghulam Ahmad was involved in 7 different lawsuits against his person, but was never convicted of any criminal or civil offence.<sup>34</sup> One such case was following the events of the debate with Abdullah Atham a Christian and the prophecy concerning him, when his opponents, Hindus, Christians and Muslims seeking to silence him, are said to have conspired against him.

He was accused of the attempted murder of Dr. Henry Martin Clark of the Church missionary society, who had first proposed the above-mentioned debate between Ahmad and Atham. The prosecution included Ahmad’s most bitter opponents, Dr. Henry Martin Clark, Muhammad Hussian, and Pundit Ram Bhaj Dutt of the Arya Samaj. The case was tried by Captain M.W. Douglas. Dr. Clark filed a complaint in the court of the District Magistrate that Mirza Ghulam Ahmad had conspired to kill him and bribed a vagabond youth to give evidence. The youth had earlier visited Qadian and now resided in Dr. Clark’s mission. He claimed that Ahmad had sent him to kill Dr. Clark, but his claims were not consistent while giving evidence, adding

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30 [www.alislam.org/library/history/ahmadiyya/15.html](http://www.alislam.org/library/history/ahmadiyya/15.html)

31 [www.central-mosque.com/fiqh/mahdi.htm](http://www.central-mosque.com/fiqh/mahdi.htm)

32 ^ <http://etext.virginia.edu/etcbin/kjv2www?specfile=/texts/english/religion/kjv/kjv-pub.o2w&act=surround&offset=4858733&tag=Matthew,+chapter+24&query=sun>

33 [www.parsquran.com/data/show.php?lang=eng&user=eng&quantity=&sura=75&ayat=0](http://www.parsquran.com/data/show.php?lang=eng&user=eng&quantity=&sura=75&ayat=0)

34 The Sentinel, Ranchi, 14 Jul, 1951

to the story each time he was questioned. He later admitted that he was coaxed into this by Dr. Clark.<sup>35</sup> Ahmad was found innocent and acquitted.<sup>36</sup>

The following year Ahmad again travelled to Gurdaspur to answer a charge of breach of peace which, it was alleged by the police, he had threatened with the publication of certain prophecies.<sup>37</sup>

### **Knowledge of Arabic**

Mirza Ghulam Ahmad was criticized for his inadequate knowledge of the Arabic language. Subsequently he claimed to have been taught Arabic directly by God and that he received the knowledge of 40,000 Arabic roots from God in a single night. He wrote some 20 books in this language as well as poetry upon what he considered was divine direction. He challenged his critics, his contemporary religious scholars to produce the like of his Arabic works with as much help as they wanted individually or collectively. After having been alleged to have hired some experts of the Arabic language to write those books, he gave them leave to call to their aid the learned men and divines of Arabia, Egypt and Syria whose mother-tongue was Arabic. Thus he extended his challenge to all Arabs and non-Arabs alike.<sup>38</sup> According to Ahmadi sources no one took up this challenge and those who did, only sought to find fault with the works of Ghulam Ahmad and failed to produce any book. He also declared Arabic to be the mother of all languages (Ummul-Lisana) and the original tongue of mankind.<sup>39</sup> This subject he dealt with in detail in his book Minunur-Rahman.

### **The Revealed sermon**

In 1900, on the occasion of the festival of Eid ul-Adha, he is said to have delivered an hour-long sermon without notes in Arabic expounding the meaning and philosophy of sacrifice. This is considered from among the important events of the history of Ahmadiyya, was immediately written down by his companions and came to be known as the Khutba Ilhamiyya,

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35 Zamindar Newspaper, Munshi Siraj ud Deen, India, 16 Aug, 1906

36 [www.alislam.org/library/history/ahmadiyya/2.html](http://www.alislam.org/library/history/ahmadiyya/2.html)

37 [www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf](http://www.alislam.org/library/books/Life-of-Ahmad-20080411MN.pdf)

38 [www.alislam.org/library/books/guidedone/?page=294#top](http://www.alislam.org/library/books/guidedone/?page=294#top)

39 <http://aaail.org/text/books/mga/mirzaghulamahmadbookssummary/minnunrehman.shtml>

the revealed or inspired sermon. It is said that during this sermon there was a change in his voice, he appeared as if in a trance, in the grip of an unseen hand, and as if a voice from the unknown had made him its mouthpiece. After the sermon ended Ahmad fell into prostration followed by the rest of the congregation as a sign of gratitude towards God.<sup>40</sup> Ahmad wrote later in his book Haqeeqatul-Wahi:

*“It was like a hidden fountain gushing forth and I did not know whether it was I who was speaking or an angel was speaking through my tongue. The sentences were just being uttered and every sentence was a sign of God for me.”*<sup>41</sup>

### **Plague and earthquake**

In 1898 CE Mirza Ghulam Ahmad claimed to have seen in a vision the imminent plague and warned people against it. This plague was at its peak between 1902-1903 and ravaged the Punjab, with an average of forty thousand people dying every week and killing 10 million people in its wake.<sup>42</sup> He forbade his followers to use any preventive vaccine and assured his true followers that they would be saved. His following is known to have grown rapidly during this period.<sup>43</sup>

1905 CE saw a terrible earthquake, which Ahmad had claimed to have foreseen earlier, killing about 40,000 people.<sup>44</sup>

### **The White Minaret**

According to Islamic tradition Jesus, upon his second advent would descend on minaret to the east of Damascus<sup>45</sup> Ghulam Ahmad argued that this Hadith does not explain whether the minaret will be within the eastern side of Damascus or to the eastern side of the city. According to him this prophecy was fulfilled with his advent in Qadian a town situated to the east of

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40 [www.alislam.org/library/links/00000005.html](http://www.alislam.org/library/links/00000005.html),

41 [www.alislam.org/library/links/80-books.html](http://www.alislam.org/library/links/80-books.html)

42 [www.alislam.org/library/history/ahmadiyya/22.html](http://www.alislam.org/library/history/ahmadiyya/22.html)

43 [www.alislam.org/library/books/revelation/part\\_6\\_section\\_5.html](http://www.alislam.org/library/books/revelation/part_6_section_5.html)

44 [www.alislam.org/library/history/ahmadiyya/26.html](http://www.alislam.org/library/history/ahmadiyya/26.html)

45 [www.iuu.edu.my/deed/hadith/muslim/041\\_smt.html](http://www.iuu.edu.my/deed/hadith/muslim/041_smt.html)

Damascus and the significance of the minaret symbolic. The minaret according to him symbolised the spread of the light of Islam, his message reaching far and wide and the supremacy of Islam which was to tower up as it were like a minaret in the time of the promised one. It is also believed to be pointing to an age of enlightenment and one where there are all kinds of facilities for communication and transport.<sup>46</sup> Ghulam Ahmad claimed that God had revealed to him:

*“Step forth that your time has Arrived and the feet of the people of Muhammad (may Allah bless him and grant him peace) have been firmly planted on a high tower. Holy Muhammad Mustafa (may Allah bless him and grant him peace) Chief of the Prophets.”*<sup>47</sup>

In 1903 CE Ahmad laid the foundation of a Minaret to commemorate the prophecy. This according to him will represent the physical as well as spiritual aspects of Islam with a light and a clock fixed on its top symbolising the light of Islam spreading far and wide and so man will recognize his time, and a Muazzin to give the call to prayer five times a day symbolising an invitation to Islam. The construction of this minaret was however, completed in 1916 CE.

### **Last journey**

Towards the end of 1907 CE and early 1908 CE Mirza Ghulam Ahmad claimed to have received numerous revelations informing him of his imminent death. In April 1908 he travelled to Lahore with his family and companions. Here he gave many lectures it is said that a banquet was arranged for dignitaries and upon request he spoke for some two hours explaining his claims, teachings and refuting objections raised against his person, here he preached reconciliation between Hindus and Muslims. He completed writing his last work entitled ‘A Message of reconciliation’ a day before his death.<sup>48</sup>

### **Death**

While he was in Lahore at the home of Dr. Syed Muhammad Hussain (who was also his physician), Mirza Ghulam Ahmad fell ill, suffering from

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46 [www.alislam.org/library/books/BritishGovt-and-Jihad.pdf](http://www.alislam.org/library/books/BritishGovt-and-Jihad.pdf)

47 Tadhkirah, pg.444

48 [www.alislam.org/library/history/ahmadiyya/31.html](http://www.alislam.org/library/history/ahmadiyya/31.html)

dysentery (diarrhoea).<sup>49</sup> He passed away in Lahore on 26th May 1908.<sup>50</sup> Critics of Ahmad claim that he suffered a death from cholera which they allege according to his own writings was an accursed death.<sup>51</sup> However, his followers denounce these allegations and instead say that he died as a result of complications arising from diarrhea due to dysentery.<sup>52</sup>

## Qadiyani Beliefs

Those who follow the cursed Mirza Ghulam Ahmad Qadiani are known as the Qadiani sect. Mirza Ghulam Ahmad Qadiani is the founder of this sect and he claimed to be a Mehdi and a Prophet. There will be no other Prophet after our beloved Nabi (may Allah bless him and grant him peace). This is something knew which neither we nor our forefathers have ever heard of as Allah (The Exalted) has mentioned in the Qur'aan: *"Muhammad is not the father of any of your men, yes He is the Messenger of Allah and the last one among all the Prophets."*<sup>53</sup>

The Messenger of Allah (may Allah bless him and grant him peace) said, *"I am the seal of Prophethood. After me there will be no new Prophet."*<sup>54</sup>

There is a seal that has been placed in the coming of any new Prophet. No new Prophet can ever come.

He also uttered blasphemy against the True Prophets of Allah (upon them all be peace). He has made such insolent statements against Nabi 'Esa (upon whom be peace) and Bibi Maryam (may Allah be pleased with her) that it will cause the hearts of the Muslims to shudder, but due to the present frightening condition, it makes it necessary for me to quote his words of blasphemy. To claim Prophethood is kufr, but he did not stop at this. He

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49 "True Facts about the Ahmadiyya Movement" (pp. 47-50) by Maulana Hafiz Sher Muhammad Sahib. "A Spiritual Challenge", alislam.org

50 Qadianism - A Critical Study

51 Mirza Ghulam Ahmad in the Mirror of his own Writings, irshad.org. Death of Hadhrat Mirza Ghulam Ahmad Qadiani?, qadiani.org

52 Maulana Hafiz Sher Muhammad Sahib, True Facts about the Ahmadiyya Movement. In Reply to S.P. Tayo's Facts about the Ahmadiyya Movement, pp. 47-50. Death of Mirza Ghulam Ahmad Qadiani(an eye witness, Urdu language)?

53 Surah Ahzab. Surah No: 33. Verse: 40

54 Mishkat. p. 465

continued to make insulting statements against other Prophets of Allah (upon them all be peace). The Shariah declares that if a person tries to falsify the word of any Prophet, he has tried to falsify the words of all the Prophets (upon them all be peace). This is evident through verses of the Qur'aan. There is no doubt in such a person and his followers being kaafir. Any one who doubts their kufr will himself become a Kaafir. Some of the kufr statements made by him are as follows:

**(a)** 'In Baraheen-e-Ahmadi Almighty Allah has described this humble servant as Ummati and also as Nabi' (Ezaala-e-Awhaam. pg 533)

**(b)** 'O Ahmad your name will be completed even before my name is completed' (Anjaam Aathaam. pg 52).

**(c)** 'O Ahmad you are my desire and you are with me.' (ibid. pg 55)

**(d)** He claimed that the verse of the Qur'aan 'We have sent you not but as Mercy unto the worlds' referred to him, when this verse refers to the Messenger of Allah (may Allah bless him and grant him peace). (ibid. pg. 78)

**(e)** The cursed Ghulam Ahmad says, 'Allah says, O Ghulam Ahmad You are my offspring and I am from you and you are from me.'

**(f)** "The Prophet's (may Allah bless him and grant him peace) ilhaam and Wahi proved to be untrue." (Ezaala-e-Awhaam. Pg. 688)

**(g)** 'Nabi Moosa's (upon whom be peace) prophecies did not occur as he had wished and expected them to occur and most of the prophecies of Nabi 'Esa (upon whom be peace) were false.' (ibid)

**(h)** 'He says that the verse in Surah Baqarah which refers to how a dead person was brought back to life after being struck with a piece of beef, was only used by Nabi Moosa (upon whom be peace) to create unnecessary fear and this was mesmerism.' (ibid. pg. 775)

**(i)** The incident in the Qur'aan relating to Nabi Ibraheem (upon whom be peace) and the four birds, is also an incident of mesmerism. (ibid. pg. 553)



**(j)** “In the time of a certain King, four hundred Prophets prophesied his victory, but they were all wrong as he lost the battle and thus died in this false hope.’ (ibid. pg. 629)

**(k)** He says, ‘The Qur’aan is full of vulgar language and its tone is very harsh.’ (ibid. pg. 26-28)

**(l)** He says, ‘Baraahin-e-Ahmadiyya’ is the book of Allah. (ibid. pg. 533)

**(m)** Neither Nabi ‘Esa (upon whom be peace) or Nabi Moosa (upon whom be peace) were perfect guides. (Arbaeen. Vol: 2, pg. 13)

This cursed and evil man attacked the station of Nabi ‘Esa (upon whom be peace) with many blasphemous statements. Some of the things he said about Nabi ‘Esa (upon whom be peace) are: (Allah Forbid)

**(1)** ‘O Christian missionaries. Do not say that Jesus is our Lord. There is one amongst you (referring to him) who is greater than Jesus. (Me’yaar. Pg. 13)

**(2)** Almighty Allah has sent a messiah in this present time, which supersedes the past messiah and named him Ghulam Ahmad.

**(3)** The example of Nabi Moosa is better than Nabi Moosa and the example of the son of Mary is better than the son of Mary. (Kashti. Pg. 13)

**(4)** Almighty Allah says that he will create an equal to the Messiah, who will not only be equal, but who will supercede him in every way. This will be Ghulam Ahmad.

**(5)** Leave the remembrance of the son of Maryam, for even better than him is Ghulam Ahmad. That which I say is not merely a poetic stanza, but it is my experience that the support of Allah is more with me than with the son of Maryam. If this does not be so, then I am a liar. (Daafa-e-Balaa. Pg. 20)

**(6)** Allah has power over everything, but he can not bring back to earth a person who has already caused havoc on the earth. (ibid. pg. 15)

**(7)** Maryam's son is not better in any way than kaushalya's son (the Hindu Ram). (Anjaam Aathaam. Pg. 41)

**(8)** I swear by him in whose control is my life, that if 'Esa (upon whom be peace) were in my time, then he would not be able to do that which I do and he will not be able to show the signs which I show. (Kashti-e-Nooh. Pg. 56)

**(9)** The Jews have very strong objection against the Prophethood of 'Esa (upon whom be peace) and there is not much that I can say about that. The only thing that I can say is that he is a Prophet, because the Qur'aan says that he is a Prophet. With the exception of this, there is no other Proof of his Prophethood. Rather, there are numerous proofs which nullify him being a Prophet. (Ejaaz-e-Ahmadi. Pg. 13)

It must be noted that in this statement of Mirza, has supported the corrupt theory of the Jews and at the same time claimed that the Qur'aan teaches that which can be destroyed through evidence (Allah Forbid).

**(10)** The Christian claim that he is god and here, even his Prophethood can not be proven. (ibid. Pg. 14)

**(11)** Sometimes 'Esa (upon whom be peace) used to have Shaytaani inspirations. (ibid Pg. 14)

(Note: Shaytaani inspirations only appear to evil persons and open sinners. Ghulam Ahmad the cursed has unsuccessfully attempted to prove his for Nabi 'Esa (upon whom be peace) whereas the Qur'aan says, "Shaytaan descends on those who falsely accuse and on the sinners."

**(12)** I must regretfully mention that the accusations of the Jews are so convincing, that I can not defend him ('Esa upon whom be peace).

**(13)** I fully accept that the Messiah (Nabi 'Esa) was a very pious personality, compared to others in his era. I can not however, accept him as a truly liberated person for he was not born in Arabia. (Dafaa-e-Balaa. Pg. 3)

**(14)** What I said earlier about 'Esa (upon whom be peace) was only out of love and kindness. There is a possibility that there were those pious persons in his era that were much more superior to him. (Dafaa-e-Balaa. Pg. 3)

The above mentioned are only some of the derogatory statements of Mirza. He has used various other derogatory and vulgar words when addressing the Prophets of Allah (upon them all be peace). He also openly slandered the family of Nai 'Esa (upon whom be peace) by saying that three of his paternal grandmothers were not chaste and were ladies of evil character. He even accused them of committing adultery. It must be noted that here Mirza says paternal grandmothers, whereas Nabi 'Esa (upon whom be peace) was born without a father. In this statement, he is rejecting the command of the Qur'aan that Nabi 'Esa (upon whom be peace) was born without a father. He further states that Nabi 'Esa (upon whom be peace) had four brothers and two sisters and all of them were his own brothers and sisters. He said (Allah Forbid) that they were children of Nabi Yusuf (upon whom be peace) and Bibi Maryam. *(This is a completely corrupt belief like all his other beliefs)*. He also claimed in his book Anjaam Athaam that Nabi 'Esa (upon whom be peace) did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all miracles that occurred then were related to this (so-called) pond. He says that the only power Nabi 'Esa (upon whom be peace) has been that of deceiving the people, Allah Forbid. He further states in Ezaala-e-Awhaam that the miracles performed by Nabi 'Esa (upon whom be peace) are only misconceptions and if one leaves out the tales that are usually mentioned as miracles, then one will find that all his miracles were not true and that no miracle performed by any other Prophet is doubted as much as those performed by him. He also again tries to prove that all the miracles of Nabi 'Esa (upon whom be peace) were due to the magical pond.

Mirza Ghulam Ahmad Qadiani and his followers have said and written numerous other things against the Prophets and the pious servants of Allah (The Exalted). *Due to the nature of their beliefs according to the unanimous consensus of the scholars they are out of the folds of Islam. May Allah (The Exalted) protect us from their mischief, Aameen!*

*Those who are true Muslims can never doubt that the Qadianis are Kaafirs once they are aware of all the above mentioned beliefs (of this corrupt and evil sect). The Ruling of the Shariah on these corrupt and mislead sects is:*

**“MAN SHAK'KA FI KUFRIHI WA ADHAABIHI FA QAD KAFARA”**

*“HE WHO DOUBTS THERE KUFR AND THEIR PUNISHMENT IS ALSO  
A KAAFIR (LIKE THEM).”*

It is true of the Prophets (upon them all be peace) that before the angel of death takes their blessed souls away, permission is taken and also that the Prophets of Allah (upon them all be peace) are buried the place where their blessed souls are taken from. However, “the clown” of Qadian died in the toilet, hence, also proving his falsehood and that he was given a death of disrespect. May Allah (The Exalted) save us from the Kuffar who claim to be Muslims with the Saqada of His beloved Messenger (may Allah bless him and grant him peace).