

Death of Mirza Qadiyani

He asked for it!!

*".....punishment which is not by human hands but only at the hands of God,
such as Plague and Cholera etc. deadly diseases...."*

--- Mirza Qadiyani

Qadianis have always tried to shroud the death of Mirza Ghulam in mystery. If you ask them what was the cause of death of Mirza Ghulam, they would say: Natural Cause. They claim that that he died reciting the name of Allah etc. This article tries to trace the events leading to his death from eye witnesses who were present at the time beside him.

The year was 1907. Erstwhile opponent of Mirza Ghulam A Qadiani, known as Molvi Sanaullah Amratsari, had been writing incessantly against Mirza Qadiani, exposing his writings, and openly labeling him a **Liar, Dajjal, Fabricator** in his writings.

Molvi Sanaullah Amratsari:

Born in 1868. Died 15th March 1948. Immediately after finishing his education, he found himself engaged in debates with Mirza Ghulam A Qadiani. Mirza invited him to to Qadian:

"every objection he raises is absolutely false and is conceived by satan. If he is truthful, then let him come to Qadian and prove any prophecy false; and for every prophecy (that is proven false) he will be rewarded Rs. 100/= and traveling allowance is separate." (Aijaz-e-Ahmadi, Roohani Khazain vol.19 p. 118)

He further wrote:

"It should be remembered that in the book 'Nuzool-e-Maseeh', I have written 150 prophecies, which means that in case I am liar, Molvi Sanaullah Saheb will take away Rs 15,000, and will be rid of going door to door begging. Rather we will present him with more prophecies with proofs, and according to the same promise continue paying him per prophecy. At the moment I have more than 100,000 members of my Jamaat. Thus if I take one rupee per mureed (follower) for Molvi Saheb, I will collect 100,000 rupees, and all of that would be presented to him. The state in which he goes door to door for two annas (cents) spoiling himself, and God's curse descends on him, and survives on the money obtained from the shrouds of dead bodies or sermons. To receive Rs 100,000 for him would a paradise for him. But if he doesn't explain this statement of mine and doesn't come to Qadian with conditions mentioned above, which includes both conditions - to testify if proven otherwise deny, to investigate, the curse be on him for saying such boastful things, which he mentioned in the debate in 'Mud' district, and had lied shamelessly. God says: 'La taqifo maa laisaa lakaa beheeh ilm (Quran 17.36) but he disbelieved in front of common men without knowledge and full investigation. Is this honesty? That person is worst than dog who barks without reason, and that life is accursed life which is spent shamefully." (Aijaz-e-Ahmadi, Roohani Khazain vol. 19 p.132)

Mirza further wrote:

"It should be noted that through Molvi Sanaullah, soon my three signs will be exhibited:

1. He will never come to me in Qadian to examine all the prophecies and to testify the true prophecies by his pen would be his death.
2. If he insists on this challenge that the liar would die before the truthful, then he would surely die first.
3. And first of all, his humiliation would be soon proven when he would abstain from this competition of urdu composition and arabic poetry." (Aijaz-e-Ahmadi, Roohani Khazain vol. 19 p. 148)

Molvi Sanaullah wrote:

"The result of all this was that, I reached Qadian on 10th January 1903, 10th Shawwal 1320, and informed Mirza Saheb through a note as follows:

'Bismillah Al-Rehman Al-Raheem. To Janab Mirza Ghulam Ahmad Saheb, Raees-e-Qadian.

This humble self, according to your invitation mentioned in Aijaz-e-Ahmadi pp. 11-13, I am presently here in Qadian. Until now, Ramadhan prevented me from accepting your invitation, otherwise I would not have delayed it. I swear upon God that I do not have any personal grievance or animosity against you. Since according to you, you are appointed on such a high position which is for the guidance of all humanity in general and for sincere persons like me especially, therefore I firmly hope that you will not spare any effort to make me understand, and as promised, you will give me permission that I will express in front of people my thoughts about your prophecies. Once again I remind you of my sincerity and the trouble that I have taken to travel all the way, and by virtue of the grand position, please give me a chance.' from Abu al-Wafa Sanaullah. dated 10th January 1903.' (Tareekh-e-Mirza by Maulana Sanaullah Amratsari p. 61)

Mirza was stunned. He never thought in his wildest dreams that Molvi Sanaullah Saheb would ever come to Qadian. He replied, trying to avoid facing him. He wrote:

"I have promised God that I would never debate with those people (opponents). Thus that way which is quite far away from debates is that to clear this stage you will have to promise that you will not go out of the 'Minhaj-e-Nabuwwat - way of the prophethood' 2nd condition is that you will not be allowed to speak at all. You will only give a written objection, one line or two lines, that this is your objection. Then in the gathering, a detailed reply would be given. For objection, there is no need to write in detail, just a line or two is enough. 3rd condition is that you would raise only ONE objection per day. Since you have not informed us of your coming, rather you have sneaked in like a thief, because of lack of free time and work of printing the book, we cannot spend more than three hours. Remember that this will never be allowed that you give a long lecture like a sermon in front of public, instead you will have to absolutely keep your mouth shut, as deaf and dumb, so that the talk does not turn into a debate. First you will ask only regarding one prophecy. For three hours I can give its reply, and at each you will be cautioned that even if now you are not satisfied then write it down. It would not be your task to let (people) hear your objection. We will read ourselves, but it should not be more than two or three lines. This way, you will not suffer, since you have come to clear your doubts, this way is excellent to remove doubts. I will announce to the people that regarding this prophecy, such and such doubt has come into the heart of Molvi Saheb, and this is its reply. This way all the doubts will be cleared. But if you want that like a debate you are allowed to talk, then this will never happen. (Mirza repeated the same conditions at least two more times in the next paragraph) From my side, I swear upon God, that I would not go out of this, and will not hear anything, you will not dare to utter a single word from your mouth. And I bind you also with the swear of God, that if you have come with a true heart, then be bound to it and do not spend your life in creating trouble and disturbance. And whosoever among the two of us, breaks this oath, then God's curse be on him, and may God will that he sees the fruit of this curse in his life. Ameen..... by the pen of Mirza Ghulam Ahmad by his own hand" (Tareekh-e-Mirza pp.62-64)

One would have thought that Molvi Sanaullah would have given up after reading such absurd conditions where he is not even allowed to say a single word. But Allah had given him long patience. He wrote back to Mirza Saheb:

"I received your long letter. Alas! what is the expectations of the whole country, same thing has happened. Respected Sir! When I have come according to your invitation mentioned in Aijaz-e-Ahmadi, and in clear words I have given reference of the same pages, then such long talk from you me dear Sir, it is so sad that on the one hand you invite me to come to do research, that I prove your prophecies wrong to get the cash reward Rs. 100 for each, and then in your letter you are binding me to write just one or two lines whereas for your self you propose to have three hours!!!

Is this the way of research that I write one or two lines and you make a speech for three hours? This shows clearly that you are now regretting having invited me, and is denying your own invitation, and refraining from research, for which you had invited me on page 23. Dear Sir! Did you invite me to your house write these two lines only? I could have done better sitting in Amratsir, and am doing it already. But remembering the troubles of my journey, I do not want to go empty handed, therefore I accept your injustice as well and will write only two three lines, and you can no doubt speak for three hours. However I would request this much alteration that I would read my two three lines to the audience, and after every hour of your speech, I would express my thoughts about your speech for 5 minutes, maximum 10 minutes. Since you do not like public audience, therefore the gathering from sides would be limited to 25 persons. You akin my coming without informing you to be like a thief! Is this how you greet your guests? There was no condition that you have to be informed in advance. Moreover, you would have received the news from

heavens. Whatever speech you are going to make, kindly give it to me then, and proceedings will start from today. After I receive your reply, I will send you my brief question. As far as the talk about cursing is concern, it is the same which is mentioned in hadith.... from Sanaullah dated 11th January 1903" (Tareekh-e-Mirza p.65) (Hadith about Curse: If the person who has been cursed, does not deserve the curse, then it returns to the one who has cursed)

Mirza Ghulam A Qadiani did not reply to this letter, instead instructed his disciple Mohammed Ahsan Amrohi to write the reply:

"Molvi Sanaullah Saheb, your letter was read to Hazrat-e-Aqdas, Imam-uz-Zaman, Maseeh Mowood ... since its contents were purely racist and hateful, which is far away from seeking the truth, therefore this reply is enough from Hazrat-e-Aqdas (Mirza) that you do not want to investigate the truth ... Hazrat has sworn that he would not enter into any debate with his opponents, how can an appointee of Allah go against his promise of God?... therefore your proposals are absolutely not acceptable.... From Mohammed Ahsan by order of Hazrat Imam-uz-Zaman dated 11th January 1903" (Tareekh-e-Mirza p.66)

Molvi Sanaullah went back to Amratsir, continued his relentless campaign, exposing the lies and fraud of Mirza Ghulam A Qadiani in the name of Islam, in his newspaper, Ahle Hadith. This shook the whole building of Ahmadiyyat. Finally Mirza could not take it any more. He wrote the following letter and published it in an advertisement.

The Last Rejoinder with Molvi Sanaullah

Prayer of Mirza Ghulam, against his erstwhile opponent, Molvi Sanaullah Amratsari seeking judgment from Allah

"Dear Mr. Sanaullah. Salaam on those who follow the right path. My rejection and disapproval has been going on for a long time in your magazine. You have always remembered me in your paper as Mardood, Liar, Dajjal, corrupt and have advertised me all over the world that i am a Fabricator and Dajjal, and Liar and that my claim of Maseeh Mowood is absolutely a Fabrication.If I am such a Liar and FABRICATOR, as you remember me in your paper, THEN I WILL DIE IN OUR LIFETIME, because i know that a LIAR and Corrupt does not have a long life and at last he dies as a failure within the lifetime of his fierce opponents with great humiliation and discontentment....If I am not a LIAR and FABRICATOR and is honored by the addresses of God and am Maseeh Mowood, then I hope by the Grace of God that according to the Tradition of God you will not be safe from the punishment of a LIAR. Thus that punishment which is not by human hands but only at the hands of God, such as Plague and Cholera etc. deadly diseases are not afflicted upon you than I AM NOT FROM GOD. This is not a prophecy because of inspiration or revelation, rather just as a prayer i have sought justice from God and I pray to God.... {O my Master! Baseer and Qadeer who is Aleem and Khabeer, who knows my inside the heart! If this claim of Maseeh Mowood is just a fabrication of my egotistical self, in Your Eyes I am Corrupt and Liar and day and night Fabrication is my business, then O my Beloved Master! I pray with great humility in your Presence that kill me in Molvi Sanaullah and with my death make him and his Jamaat happy. Ameen.

But O my Perfect and True God! If Molvi Sanaullah is not right in these allegations which he accuses me of, then kill him in my lifetime, BUT not by human hands, rather by Plague or Cholera deadly diseases, ... but i see that his tongue has crossed all boundaries, he considers me worse than those thieves and dacoits....he considers me worse than the whole world and has spread about me in far away places that this man actually is corrupt and trader and Liar and fabricator and an extremely bad person....Thus now I am now taking refuge in you and requests you that make true judgment between me and Sanaullah. Whoever is in your eyes truly a Liar and corrupt, KILL HIM IN THE LIFETIME OF TRUTHFUL PERSON, or afflict him with some serious illness which is like death. O My Beloved Master! Do Just that. Ameen."

In the end I request Molvi saheb to publish this article in his newspaper and whatever he likes to write underneath it. Now the Judgment is in the hands of God.

Signed: Mirza Ghulam Ahmad, Maseeh Mowood.

Dated 5th April 1907."

(Majmooa-e-Ishteharaat, Collection of Advertisement of Mirza Ghulam, vol.3 p.578-579. Published by Jamaat Ahmadiyya Headquarter London)

On 25th April 1907, following page of Mirza Ghulam A Qadiani's daily diary was published in Akhbar al-Badr, Qadian:

"Whatever has been written by Sanaullah, actually its foundation has been laid down by God. Once I meditated towards God about it and in the night I received this inspiration (ujeebo dawat adDaaee). For Sufis the big miracle is acceptance of prayers, rest is all its branches." (Akhbar alBadr Qadian, 25th 1907, p.7 Column 3)
This distressed prayer was accepted by Allah. Next year Mirza Ghulam died of Cholera on 26th May 1908.

DYING DECLARATION

Dying declaration is universally accepted in any court of law as a truthful deposition of a dying man. Following dying declaration of Mirza Ghulam is an irrevocable testimony of the acceptance of his supplication - to kill of that. Mir Nasir Nawab, father-in-law of Mirza Ghulam was at his bedside. He had suddenly developed diarrhea and vomiting (Cholera!). Mir Nasir in his biography, [Hayat-e-Nasir](#), wrote:

"When i reached Hazrat Saheb and saw his condition, then he addressed me and said:

'MIR SAHEB. I HAVE DEVELOPED EPIDEMIC CHOLERA'.

I think After that He (MIRZA) did not say anything clear till he died next day at 10 am."
(Hayat-e-Nasir, p.14)

Now my dear Ahmadis/Qadianis!! This is the testimony of the father-in-law of Mirza Ghulam, also his follower, who had been beside his death bed till he died. Nowhere he mentions that Mirza said what you mentioned in your story. Also do not forget that Mirza Ghulam had studied Tibb (Medicine) and when he said cholera, he knew what he was saying. Either you tell me that your prophet/reformer lied at the time of his death or else if he didn't then it is a fact that he was afflicted by Cholera and died of it. What other condition can produce such severe dehydration especially when all the doctors were present beside him? Amazing that you are saying that it was a minor condition which result in such severe dehydration enough to kill him. Do not forget that Mirza Ghulam had always had diarrhea due to his diabetes, so an ordinary illness would not cause dehydration.

Other thing worth noting was that his last words were 'I have Epidemic Cholera' according to his father in law and not Kalima or the name of Allah. You can imagine the realization that must have dawn on Mirza Ghulam at that final moment that finally he has been struck by the most dreadful sign of God's Anger - Cholera - and worst part of this realization was that God sealed his tongue and lips with intense dehydration so that he had no chance of repenting from his fabrications/lies and no chance of uttering the Kalima. What a punishment!

The proof? Read the following:

"Huzoor could not talk two hours before death. Dr Mirza Yaqoob Baig and Dr Syed Mohammed Hussein Shah were the treating physician. Huzoor asked for paper and wrote on it: I have too much dryness. I can't talk." and some other words he scribbled which could not be read."

(Statement of 'SAHABI' of Mirza Ghulam Mohammed Sadiq Qadiani, Akhbar alFazl Qadian, vol.25 No.274, dated 24th November 1937)

Very distressing indeed! But a sign for those who want to heed it.

Wassalam to those who follow the hidayah