



# Tareekh-e-Mirza

The Life and Times  
of  
Mirza Ghulam Ahmad Qadiani

Shaykh Sanaullah Amritsari

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Life and Times of Mirza Ghulam  
Ahmad Qadiani

Shaykh Sanaullah Amritsari  
Translated by Uzair Khan

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# Preface

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All praise is due to Allah, The Lord of everything that exists, The One who never dies, and The One who guides us. We exalt His mention and ask Him to guide us as He is the Guide and the Wise. Those whom Allah guides cannot be misguided and whomsoever Allah misguides cannot be guided. We send our salutations to our beloved Messenger of Allah, peace and blessings be unto him. For he is the final messenger and the seal of prophethood, for there shall be no prophets after him.

Mirza Ghulam Ahmad Qadiani and his religion have been the talk of the town for some time now. Scholars have written countless literature pertaining to his religion and thoughts. They have refuted it exhaustively in numerous epistles which are too many to list. The list is pretty much endless. A beloved, farsighted and humble man suggested to me that whatever is written until now pertains to the problems and faults of Mirza, which are enough. The whole of Punjab is well aware of Mirza Ghulam Ahmad Qadiani's life, his persona and his distinct peculiarities. As time passes by, there is a high possibility of people trying to learn about him. They might not know where to begin and may be misled into believing lies that are cloaked in the guise of truth. Thus there has to be a work that provides an in-depth insight into his life, persona and his interactions. This shall be a meritorious legacy for our coming generations.

It has been quite some time since "The Messiah of the 14th Century" was published in an anecdotal format. However, the beloved brother who gave me this idea felt the above-mentioned work was not sufficient. Thus considering his good intent and the relations I have with Qadian, I chose to pen a treatise; especially after Muslims who were in Qadian encouraged me to do the same as well. My heart felt the need to do so. By the will of Allah, all praise is to Him, I was able to finish this treatise and my beloved brothers can read it.

Shaykh Abul Wafa Sanaullah Amritsari  
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## Introduction to Tareekh-e-Mirza

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Mirza Ghulam Ahmad Qadiani's life can be divided into two halves. The first half before his proclamation of divine messiahship and the second half being after. These two halves are starkly antithetical to one another. In the first half, he appears as an adept writer. In the second half, using that dexterity he goes on to establish himself as a reviver, Mahdi, Messiah and even a "Messenger" of Allah. In the first half, he was praised by the majority of the scholars of Islam. The second half was full of criticism, refutations, and very harsh opposition; all from the very same set of scholars. All shall be covered in due course, in light of the events and biographical accounts.

Followers of Mirza wrote his biographical account but it is imbued based on their blind beliefs about him. This work of ours shall be based on narrations that are true so readers can judge on their own.

## Part I: Tareekh-e-Mirza

### Mirza before his Proclamation of Divine Messiahship

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Batalah is a city in the district of Gurdaspur, which lies on the railway line, North East of Amritsar Punjab. Eleven miles away from Batala, there is a small town named Qadian which is the birthplace of Mirza Ghulam Ahmad Qadiani. There is some lack of clarity with regard to the exact date of his birth but based on his work "*Tiryaq Ul-Qulub*"<sup>1</sup> it seems he was born in the year 1260AH/1845CE. His father's name was Hakeem Mirza Ghulam Murtaza. By profession, he was a physician in Eastern medicine and was also a landlord. Mirza Ghulam Ahmad took his elementary education from a Shia scholar named Maulvi Gul Shah in the town of Batalah. He learned Urdu, Arabic and Persian from him, but not English.<sup>2</sup> There is no evidence that points towards the fact that he studied in a structured manner at an Islamic institution under a proper scholar. He left his house to search for a job. He worked as a clerk in Sialkot for a salary of 15 rupees. It was during this time that he began to study law, but he was unsuccessful. After this setback, he leaned towards writing. He was crafty and creative, writing enticing announcements before publishing his works. These announcements were directed toward Arya Samajis, Christians and Brahmans. We shall share a few samples of these announcements below.

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<sup>1</sup> Antidote of the Hearts is a book written by Mirza. However, in Hidden Treasures, the Qadianis have translated it as "Panacea of the Souls." It could also be translated as "anti-venom" or "medicine." According to Mirza Basheeruddin Mahmud Ahmad, the majority of this book was written in 1899, and just a few pages were written and published in 1902. Mirza Ghulam Ahmad Qadiani signed off on page 160 with the date of 25<sup>th</sup> October 1902.

<sup>2</sup> "There were English classes in Sialkot back then so that the clerks and readers of the court might have an opportunity of learning the rudiments of English. It is said that Mirza Ghulam Ahmad joined these classes and read one or two primers which enabled him to recognize only the letters of the alphabet and read a few simple words. But as he discontinued his studies, it appears he soon forgot most of what he had learnt." Life of Ahmad, by A. R. Dard, p. 48, English translation by Islam International Publications limited.



## Announcement of the Reward of 500 rupees

*“The reason for this advert is that on the 7<sup>th</sup> of December 1877, Vakil Hindustan<sup>3</sup> and others have published certain principles with regards to the nature of souls from qualified and authoritative ‘Arya Samaj’ authors that say such things as:*

*‘Souls are existing and eternal. The exact number of these souls is not even known to God, and they keep on reincarnating back and forth. Many of them might attain salvation but their numbers would never be exhausted.’*

*I have refuted this belief of theirs in the article published by Safeer-e-Hind, starting from the 9<sup>th</sup> of February till the 9<sup>th</sup> of March. Now to establish the proof, I am making this announcement for the reward of 500 rupees along with a counter rebuttal of Mr. Narayan Singh, the secretary of Arya Samaj Amritsar. Any Aryasamaji who can refute all of the evidence published in the ‘Safeer-e-Hind’ paper and our counter refutation with this announcement, proving that: “The souls which complete their cycle in 2.25 billion years, are infinite. Their numbers are not known to God, the cycle of salvation is unending and that they keep attaining salvation” shall be given a prize of 500 rupees. The person who is able to fulfill this has the ball in his court and is free to take this to the courts of law without any further adieu. However, be aware that if the person is rejecting these principles, what would be required is to address these points and explain what these new principles are. Please clarify whether the souls shall cease to exist at a point in time. Isn't it possible that this cycle of birth via reincarnation and the universe will ultimately come to an end, or is there any evidence that God can continuously create more souls? Apart from the souls that have achieved salvation, the remaining damned souls are sent back to earth by reincarnating them into insects and vermin. Or is it the case that you believe that the souls are not infinite, then this number has a quantity and a limit! However, upon being removed (from their bodies), the souls that are left cannot remain the same in number! If these souls (the ones who are damned and the ones who have achieved*

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<sup>3</sup> Vakil/Wakeel-e-Hindustan were a bi-weekly newspaper publication owned by Khan Ata Mohammed Khan, Allama Mashriqi's father. It provided high-quality journalism at a time when the Muslim press was extremely poor. In 1901, Munshi Fazil Shaikh Ghulam Muhammad Mukhtar was its editor. Maulana Abul Kalam Azad, when he was under the tutelage of Khan Ata Muhammad Khan, was a part of the editorial team of Vakil for five years, from 1903 to 1908, the young age of fifteen.

*salvation) remain the same in quantity then won't the quantity in the group of liberated souls that are increased with the arrival of newly liberated souls change? Surely the group from which these souls left will have their number decreased! Any divergence from these two points requires proofs that should be given in detail."*<sup>4</sup>

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<sup>4</sup> Majmua-Ishteharat, Urdu Edition published by Islam International Publication Ltd, vol 1, p. 2-3.

## A Response to Swami Dayanand Saraswati, The Founder of Aryasamaj

*“Swamiji has responded with regards to the refutation that we wrote in which we debunked the concept of souls being infinite, the concept of the endless reincarnation of souls and the eternity of the world. We also proved the concept of apocalypticism. Three members of Aryasamaj, who were the messengers of Swamiji, came to me with his position which was ‘that the number of souls was not infinite, but that the perpetual transmigration of souls is true. If anyone has any qualms, they can meet me face to face for a debate.’ Using this medium, indeed, I accept the challenge of a face-to-face debate based on the letter and desire mentioned in the letter I received from Swamiji. Therefore, we announce that we are ready to have a face-to-face debate. I do hope that Swamiji responds to all of my questions. More importantly, it would be great to have the time, date and place for a civilized debate, announced either during his religious tours or through any newspaper announcements. However, before you get your hopes up, I have some conditions. The first one is that in attendance there shall be three men<sup>5</sup> who will be appointed as judges. The second condition is that since I am the objector, I ought to be given a chance to speak first, followed by Swamiji, as the burden of proof falls onto him. He should speak based on the premises we agree on before the debate. I will then share a counter-rebuttal which will allow us to conclude negotiations. I am very elated to see this from Swamiji. I always wonder why Swamiji would get involved in petty squabbles, yet refrain from responding to the arduous objections we raise. These objections have caused the entire Aryasamaj to have a deafening silence amongst their ranks. If Swamiji refrains from responding to our call and invitation then it is very clear to us that Swamiji is all talk and is just imparting fake assurances to his followers. The readers should pay close attention to the titles discussed in his announcement which are inherently degenerate. My friends, be the judge.”<sup>6</sup>*

He made such announcements for some duration and they attracted a lot of attention from Muslims. Muslims felt immense pride and lauded him with recognition. This led him to publish his first work titled “Barahin-e-Ahmadiyyah.”

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<sup>5</sup> These men were Mr. Liaquat Ali, Rev. Rajab Ali (a Christian missionary), and Pandit Shiv Narain (who was from Brahma Samaj).

<sup>6</sup> Announcement by Mirza Ghulam Ahmad, Chief of Qadian June, 1878, Majmua-Ishteharat, Urdu Edition published by Islam International Publication Ltd, vol 1, p. 7.

## Seeking Assistance in Aiding the Religion of Prophet Muhammad ﷺ

*“My brothers and fellow righteous slaves of Allah, supporters of the deen of Allah and the followers of the Sunnah of the best of creation, Let it be clear to you that this humble slave has compiled a book which shall be the binding proof for the correctness of Islam, based upon the principles found in the Quran and Sunnah. After reading this a seeker of truth will have no other option but to accept Islam for no person will have the courage to answer it. This book shall be the guiding light to those who are sincere in their search for guidance and a befitting reply to those who wish to defile their tongue in maligning Islam. With this book I shall also provide an announcement which shall be as follows:*

*If any person can refute the evidence within this book as well as prove with as much evidence as is in this book or half of it, or one third, or one fourth, or one fifth, that his scripture is true or his religion is better, then I shall liquidate my property (which equates to 10,000 rupees) and give it to him. Three arbitrators (who are not affiliated with the religion of either of the opponents) should accept the arguments as per the conditions I have mentioned. This is a challenge and as the completion of proof against all the elders of various religions and creeds who do not believe in the truth of the Holy Quran and the prophethood of Muhammad. I hereby make a legal and binding declaration and a pledge warranted by the shariah, inviting anyone from among the disbelievers to prove, based on arguments derived from his own revealed book, that it is equal in status to the Holy Quran in respect of all the arguments that we have produced. My property in the year 1879 had a monetary value of 10,000 rupees. If anyone feels uncomfortable, they can seek a written bond from me or can make a legal document to get it registered. My immovable and movable assets<sup>7</sup> are all available so they can see it from themselves. Pandit Dayanand Saraswati and his supporters who are known to the world as ‘Arya Samaj’ are the reason for compiling this book. These people vehemently reject the prophets, such as Jesus, Moses, and Muhammad. Not only do these people indulge in the worst kind of vilification when it comes to the Quran, the Torah, and the Injeel. They hold the Vedas to be supreme. The kind of calumny they indulge in when it comes to our prophets causes us to fume in anger. There is a man who published several announcements*

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<sup>7</sup> Translator’s note: Immovable assets like land, houses, etc. movable wealth as in money, vehicles, etc.

*asking us to prove the truthfulness of the Quran in the Safer-e-Hind newspaper. We annihilated him and his newspaper announcements in this book and established the truthfulness of the Quran and the prophethood. The first thing we did is divide the volume of the book into 15 sections. For the purpose of including important topics, we added additional sections that spanned nine volumes. Thus the number of volumes increased which would increase the sections to 150. Each volume would have at least a thousand pages. This would raise the cost of one volume to 94 rupees and the entire set would cost around 940 rupees. It would be impossible to publish such a voluminous work without the help of my Muslim brothers. This kind of support would garner immense reward, the likes of which is known to even the most ignorant Muslims. This is why this is an earnest appeal to my Muslim brothers to take part in this endeavor of printing, publishing, and supporting it with all they can. It is an extremely easy task for the affluent Muslims who can fulfill it by removing a day's worth of expenditure that goes into their royal kitchens. If we are unable to go ahead with this, with a heavy heart I might say that this bright pulsar will not be able to shine in the darkness. Anyone capable of purchasing can make the purchase and send 5 rupees to the collector in advance and I shall dispatch it to them as soon as it gets published. Be the supporter of this noble cause so that this task gains traction and we are able to reach its destination. The name of this book is "Al-Barahin-e-Ahmadiyyah 'ala Haqiqat Kitab Allah Al-Quran wan-nubuwwah Al Muhammadiyyah" (The Ahmadi Proofs of the Truth of the Book of Allah and the Prophethood of Muhammad)". May Allah make this beneficial and make this book a source of guidance for those who are astray."<sup>8</sup>*

Based on the level of publicity that surrounded the release of this book, one could have expected it to be astounding. However, it proved to be a disappointment, as the first volume consisted of just announcements that were typeset in large font to fill the pages. The contents of the book came in other successive volumes. However, instead of the content which was promised, all we received was "divine inspiration" and "spiritual enlightenment." These apparitions were not opposing any clear Islamic doctrines, and so major scholars in the region gave him the benefit of the doubt. One such major scholar was Maulana Abu Saeed Muhammad Hussain Batalwi, who was the editor of Isha'at-us-Sunnah. He wrote an extensive

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<sup>8</sup> Announcement by Mirza Ghulam Ahmad Qadiani, Chief of Qadian, District of Gurdaspur, Punjab, in Isha'at-us-Sunnah of Mawlana Muhammad Hussain Batalwi, Subsection 4, volume 2, p. 3-4.

review of the book and responded to the people who raised some concerns. However, there were a few wise scholars who had the foresight and were very learned, who were worried about the path Mirza Ghulam was on. I heard it personally from Shaykh Hafidh Abdul Mannan Wazeerabadi that: “My gut is telling me that Mirza shall proclaim prophethood.” This same concern was held by other major scholars such as Maulana Abu Abdullah Ghulamullah Amritsari. Mirza Ghulam Ahmad Qadiani rebuked Mawlana Abu Abdullah by name in his Barahin-e-Ahmadiyyah. However, the list of those who had the same gut feeling consisted of Maulana Ghulam Dastageer Kasuri, Maulana Muhammad Ludhianvi, and other scholars in the region of Punjab. I am just awestruck at the foresight and wisdom of these scholars who felt the seeds of evil growing, which we shall discuss in the later section of our book.

Mirza Ghulam Ahmad Qadiani, apparently seen in India as an author, debater, and even a Sufi saint, due to which he would always try to bring spirituality into everything he did. What follows is an example of such an announcement shared by him that had a supposed supernatural connotation.

## Prediction/Prophecy

*“In the Name of Allah, The One who is The Most Merciful. The One who is able to do all things and has authority over everything has inspired me that: “I confer upon you a sign of My benevolence, according to what you beseeched of Me. So I have heard your entreaties and have honored your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a sign of power, mercy, and nearness is bestowed on you. A sign of grace and benignity is awarded to you and you are granted the keys of success and victory. Peace be upon you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them. So that the superiority of Islam and the dignity of God’s Word may become manifest unto the people. So that truth may arrive with all its blessings and falsehood may flee with all its ills. So that people may understand that I am the Lord of Power. I do whatever I will so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger, Muhammad ﷺ, the Chosen One, may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a dignified and pure boy will be bestowed on you. You will receive an unblemished youth who will be of your seed and will be of your progeny. The boy is coming as your guest. His name is Emmanuel and also Basheer. He has been invested with a spirit of holiness and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised by grandeur, greatness, and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is The Word of Allah, for Allah’s mercy and honour have equipped him with the word of majesty. He will be extremely intelligent and perceptive, will be meek of heart and will be filled with transparency in knowledge. He will convert three into four (the meaning of this is not clear). It is Monday, a blessed Monday. My son, the delight of the heart, high ranking, noble. A manifestation of The First and The Last. A manifestation of The True and The High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light comes, anointed by God with*

*the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the Earth and people will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed. Your house will be filled with blessings and I shall perfect My favours unto you and you will have a large progeny from blessed women, some of whom you will find hereafter, and I will cause a great increase in your progeny and will bless it, but some of them will die young and your progeny will become widespread across different lands. Every branch of your collateral will be cut off and will come to an end soon through childlessness. If they do not repent, God will send chastisement after chastisement upon them, until they are completely wiped out. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread your blessings about and will revive a ruined house through you and will fill a fearful house with blessings. Your progeny will not be cut off and they will flourish till the end of times. God will maintain your name with honor till the day when the world comes to an end and will convey your message to the ends of the Earth. I shall exalt you and shall call you to Myself but your name will never be erased from the face of the earth. It so happens that all those who seek to humiliate you and are determined to cause you to fail and wish to ruin you, will themselves be frustrated and will die in failure and frustration. But God will grant you complete success and will grant you all that you desire. I will cause an increase of your true and sincere friends and shall bless their lives and their properties and they will grow in number and they will prevail over the other Muslims—who are jealous of you and are hostile to you—till The Day of Judgment. God will not forget your supporters and will not lose sight of them and they will have their reward according to the degree of their devotion. To me, your similitude is that of the Prophets of Bani Isra'il [Israelites] (that is: You resemble them as a reflection). You are to Me as My Unity. You are of Me and I am of you. The time is approaching, indeed it is near when God will put your love in the hearts of kings and nobles till they will seek blessings from your garments. O you who deny and who oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon My servant, then produce some true sign concerning yourselves like this sign of mercy, if you are truthful. If you are unable to produce it and be sure you will*



*never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars, and the transgressors.”*

After this announcement, scholars raised eyebrows and countered him with questions. It was said that the boy was born some days back and the matter was concealed from others, which caused Mirza Ghulam Ahmad Qadiani to respond with another announcement.

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<sup>9</sup> Announcement of February 20<sup>th</sup>, 1886, Majmua-Ishteharat, Urdu Edition published by Islam International Publication Ltd, vol. 1, p. 102–103.

## Wajibul Izhaar (An Obligatory Clarification)

*“In the Name of Allah, The Most Merciful and The Most High. May the peace and blessings of Allah be upon the prophet of Allah, Muhammad ﷺ. This is with regards to a prophecy that I made in an announcement, dated February 20<sup>th</sup>, 1886, about the birth of a righteous son who will be born with the qualities stated in the announcement. However, two men from Qadian, Hafiz Sultani Kashmiri and Sabir Ali, in the presence of Mirza Nawab Baig, Miya Shamsuddin, and Mirza Ghulam Ali, have uttered falsehood and are creating an unnecessary hysteria that we knowingly hid the news of a child being born one and half months ago. This was due to the selective bias, malice, and jealousy that they harbor against me. This is not just an attack on me, it is an attack on Islam; due to which we have to respond. Thus we are sharing a general announcement refuting this claim. Apart from two sons, who are in their twenties, I do not have any other male child who was born in this duration. But it is written in stone that, indeed, I will be blessed with a male child within the span of nine years. Be it sooner or later, he shall be born. He shall be born this year and the notion that the child was born one and half months ago is preposterous. To expose these lies I must mention that at present the family is residing at their parental home, the house of Mir Nasir Nawab in Chhawani, just adjacent to my father-in-law’s house. One can meet Munshi Maula Baksh, who works in railways, as well as Babu Muhammad who is a clerk in the same vicinity to verify this news. If there is an issue with expenses for travel, we shall pay for it. But these people, if they do not go there and refrain from spreading such calumny and lies, then they should say, “May the curse of Allah be upon the liar,” and they shall fall into the category of those upon whom the anger of Allah descends upon. These people should ponder what is in store for them. May Allah guide such people, who in their pride do not even think twice about their actions which in turn harms Islam. They do not even ponder upon the end result of these falsehoods.*

*Also now is a good time to clear a misconception and a prudent issue which is spread by a member of Aryasamaj in Hoshiarpur, which is that midwives can also tell whether a boy or a girl will be born. The key point to note is that this kind of rebuttal is sheer deception and concealment of the truth. First of all, no midwife can make such a claim, and rather, even a skilled doctor will never make the*

claim that his opinion is definitive on this matter, with no room for error. Rather those are just assumptions which often turn out to be wrong. Moreover, this prediction was made two years before today's date. The Aryasamajis, a few Muslim maulvis and clerics, who were memorizers of the Quran, were also informed. Mulawamal and Sharampat, the two Aryasamajis of Qadian were informed as well. Yet even an ignorant person could understand that if the meaning of the prophecy is seen holistically, it is beyond human ability (to make such a prediction) and would be a sign that cannot be doubted to be from The Divine. If there is any doubt, then he should present such a prediction that has similar signs. At this point, we should open our eyes and see that this is not just a prediction, but a great heavenly sign that Allah has announced to show the truthfulness and greatness of our Prophet Muhammad, may God bless him and grant him peace. In fact, this sign is a hundred times greater than bringing a dead person back to life, because the reality of bringing the dead back to life is that a soul should be called back by supplicating to the Lord, and bringing such a dead person back to life has been written in the Bible in relation to the Prophet Isa and some other prophets; the authenticity of which is doubted by many. Besides, all these historical and rational criticisms also reported that such a dead person used to live only for a few minutes and then he would depart from this world after leaving his loved ones in mourning. Whose coming into the world did not bring any benefit to the world. Neither he himself used to get any comfort nor did his loved ones get any real happiness. Even if a soul came to the world via Isa (peace be upon him), in fact, it would be the same as if he did not come. Assuming that such a soul remained in the body, then how could a defective soul in an ignoble or worldly body of a common man benefit the world? But in this place, by the grace of the Almighty and the blessing of Hazrat Khatam al-Anbiyah, may God bless him and grant him peace, God accepted the prayer of this humble person and He promised to send such a blessed soul whose outward and inward blessings will spread over the whole Earth. Although, this Sign apparently seems equivalent to signs of giving life to the dead. But on contemplation, one can conclude that this sign is more honorable and preferred over giving life to the dead. For the souls of the dead to return, it requires sincere supplications. Even in our case, we have asked Allah by supplication to deliver us "a soul." But there is a difference between the sky and earth in both souls. Those who are wolves in the guise of sheep's clothing (apostates disguised as Muslims) are not happy to see the miracle

of our beloved Prophet. Instead, these guys feel immense remorse as to why it happened.

*O people! What am I? What is the truth about me? The one who attacks me is in reality attacking the Holy Prophet ﷺ. The one who attacks me should remember that their similitude is like that of a man who spits on the moon but that spit falls back on his face which shall be a cause of his humiliation and disgrace. His enmity and his avaricious nature won't affect the exaltation and honor of our beloved Prophet ﷺ, but Allah Almighty will honor us more and more. Is there anyone who can stop the rising of the sun during the dawn break? In the same way, you cannot blemish the truthfulness of the Holy Prophet (peace be upon him). May Allah cure you of ill intentions that you harbor in your heart and stinginess. Peace be upon those who follow Allah and the guidance that comes from him.”<sup>10</sup>*

When people raised objections to this announcement Mirza Ghulam Ahmad Qadiani responded back with another announcement.

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<sup>10</sup> Announcement by Mirza Ghulam Ahmad, Author of Barahin-e-Ahmadiyyah, Chief of Qadian, District of Gurdaspur, Saturday, 22<sup>nd</sup> of March, 1886. Majmua-Ishteharat, Urdu Edition published by Islam International Publication Ltd, vol. 1, pp. 113–115.

## Announcement: Sadaqat-e-Athar

*“In the Name of Allah, The Most Merciful, and may peace and blessings be upon the Prophet ﷺ. It should be clear that in the announcement of this paper on March 22nd, 1886, a few men like Munshi Inderman of Muradabad have questioned the limit of nine years as a long time for the promised son. It has a high viability for another boy to be born in such a long duration. Firstly, in response to the question, it should be clear that the good news of a boy with special qualities which has been given is not bound to a specific time frame, be it nine or two hundred years. There can be no difference in his greatness and glory. A man who has a clear and just heart can testify to the fact that the news of such a high level, which has to do with the birth of such a famous and special person is something that is beyond the ability of lay humans. The sign of acceptance of this supplication and reception of such auspicious news is a transcendental sign. This is not just due to mere simple revelation of this news but these announcements caused Allah to provide new insights. So today, on the 8th of April 1886, it was revealed to this humble person by Allah that a boy is going to be very close to being born which will not exceed beyond the time period of pregnancy. But it is not revealed whether the child who will be born is the same boy or he will be born at some other time within a period of nine years. And then after that, it was revealed that it was said that “Is he the one who is coming or should we wait for another to come?” Because this humble servant belongs to Allah and I share the revelations in the way I receive them from Allah. The next order of revelation as soon as it gets revealed would be published.”<sup>1</sup>*

Finally, a boy was born in Mirza's house. To silence his opponents Mirza Ghulam Ahmad Qadiani published an announcement which is as follows.

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<sup>1</sup>Announcement by Ghulam Ahmad of Qadian, District Gurdaspur, on April 8<sup>th</sup>, 1886, which coincides with Rajab II, 1303 AH. Majmua-Ishteharat, Urdu Edition published by Islam International Publication Ltd, vol. 1, p. 116-117.

## Glad tidings

*“O readers! I give you glad tidings of the promised boy whose birth was prophesized by me and an announcement, dated April 8th, 1886 was shared. I was informed about this from my Lord and I proclaimed explicitly in my statements that if that pregnancy is not born in the current pregnancy, then it will definitely be born in another successive pregnancy that is close to it. Today, the 16<sup>th</sup> of Dhul Qudah 1304AH /7<sup>th</sup> of August 1887, post-midnight, around half past one, at last, the promised son was born. All praises be to Allah for that. Now one should pay attention to this prophecy which is a sagacious and accurate revelation that came to light. The Aryasamajis in every speech of theirs have retorted that we will accept that prophecy whose time will be announced. So now they had to accept this prophecy because the meaning of this prophecy is that the second pregnancy will not be in vain and the promised son will be born and that blessed pregnancy is nigh.*

*Though the initial revelation was not explicitly revealing but after gaining spiritual prowess from the Holy Spirit, one year and four months prior to this, I wrote in my announcement that a boy will be born either in this pregnancy or a successive pregnancy. The Aryasamajis argued that this divine phase “will not trespass one period of pregnancy.” It was specific to that embryo, which resulted in giving birth to a girl. In every assembly of mine, in every writing and in every speech that I addressed, it was made clear to them that their argument is futile because a revelation has a context and that right context is understood by the person upon whom the revelation is bestowed. Someone else's interpretation and commentary does not have precedence over it because the recipient of revelation is aware of the inner intricacies of the revelation and interprets it with special guidance from God Almighty. So a few days before, prior to this girl being born, I published a plethora of announcements and even gifted these to many of the high-ranking Aryasamajis. Only for them to reject the meaning of the divine inspirations which had a hidden meaning. I elaborated on this as it was revealed to me and conveyed it to the opponents. Is it sheer obstinacy or not? What is more reasonable: the statements of other people to explain the meaning of the recipient's revelation or what the author expressed as his belief in his work and it's in the mind better than the statements of the other? Would a recipient know more about*

*his revelation or others who express it the way they understood it? Rather, one should think for themselves when the author presents his thoughts with regards to any issue that has to do with the unseen. One should accept what the recipient is saying, for he is the one who can relate to the revelation as he is the authority in interpreting these revelations and interpretations, instead of trying to put words into his mouth by saying “this is the meaning of your work according to what we understand.” Now we invite readers to see the original announcement dated 8th of April 1886 to let them know whatever claims we have made regarding our predictions and how it has occurred on time.”<sup>12</sup>*

This announcement, which seemed as if it has resolved all the disputes, opened the door to a new set of forthcoming difficulties for Mirza Ghulam Ahmad Qadiani because the characteristics of the born boy were:

*“He will be extremely intelligent and perceptive, will be meek of heart and will be filled with transparency in knowledge.”<sup>13</sup>*

But Allah decreed something else. This promised son who was born, as per his inspiration, passed away on the 4<sup>th</sup> of November 1888, when he was just 16 months old. His departure and the pain of separation caused Mirza Ghulam Ahmad Qadiani to be saddened and his blind disciples to be dismayed. This also gave an opportunity for his opponents to strike back at him. However, Mirza Ghulam Ahmad would not be bullied by them. With an absolute dauntlessness, he responded back with the following:

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<sup>12</sup> Announcement by Ghulam Ahmad of Qadian, District of Gurdaspur (7<sup>th</sup> August 1887). Majmu'a-e-Ishtiharat, Urdu Edition published by Islam International Publication Ltd, vol. 1, p. 178

<sup>13</sup> See p. 14.

## Announcement: The Truthful speech about the Death of Basheer

*“Let it be known that the demise of my son Basheer Ahmad, who was born on Monday, 7<sup>th</sup> August 1887, and called back by his Creator, aged sixteen months, on Monday, 4<sup>th</sup> November 1888, at the time of the morning prayer, has raised a great outcry amongst foolish and ignorant people. Many, including my own relations, have expressed opinions based on malice and ignorance. The enemies of religion, who are given to dishonesty and slander, have started fabricating stories in connection with the demise of this child. I never intended to issue any announcement or statement about the passing away of this innocent boy, nor was such a course of action required, for there was nothing about his death that could have misled any reasonable person, but when the commotion reached its peak and begun adversely affecting simple-minded and gullible Muslims, then, solely for the sake of Allah, I decided to publish this announcement.*

*The reader should remember that some of my opponents have written disparaging articles about the demise of my son in their newspapers and other publications. They say that he was the same child about whom I had claimed, in my announcements of 20<sup>th</sup> February 1886, 8<sup>th</sup> April 1886, and 7<sup>th</sup> August 1887, that he would become a man of glory and greatness and wealth, and nations would be blessed through him, and some of them even slandered me that I concocted a revelation to the effect that this boy would marry the daughters of kings. The reader should understand that those who have raised these objections have either been misled or they wish to mislead others. The fact is that no one can cite a single word from any of my announcements published before the child’s birth in August 1887, and which have been cited by Lekh Ram of Peshawar in support of his own assertion, in which I claimed that this particular boy, who is now deceased, would be the Promised Reformer and blessed with a long life. On the other hand, I clearly stated in my announcements of 8<sup>th</sup> April 1886, and in that of 7<sup>th</sup> August 1887—which was issued on the day of Basheer’s birth with reference to the former announcement—that Divine revelation had not yet disclosed to me whether this particular boy was the Promised Reformer who was to be blessed with a long life, or whether he would be born afterwards. I am amazed that though Lekh Ram of Peshawar was driven by his prejudice to raise objections on the basis of these announcements, and made characteristic use of foul and abusive language in*



doing so, he did not bother to even read the announcements carefully, which would have saved him the embarrassment of this hasty action. It is unfortunate that the pundits affiliated with Aryasamaj, who sermonise in bazaars and preach that shunning falsehood and adopting the truth are the principles of the Arya faith, do nothing to stop these habitual liars from uttering such falsehood. It is indeed unfortunate that these principles are always preached but never practised. The long and short of it is that the above-mentioned statements of 8<sup>th</sup> April 1886 and 7<sup>th</sup> August 1887 are completely silent on what qualities the child would possess. They both testify that the matter was still unclear in the light of Divine revelation. It is true that in my announcement of 20<sup>th</sup> February 1886, the above-mentioned qualities were attributed to a future child, in general terms and without being very specific, but nowhere did I write that these qualities applied to the particular boy who would be born on 7<sup>th</sup> August 1887. In fact, the announcement does not even specify the time or date of the child's birth. It is, therefore, the height of obstinacy and dishonesty to say that the announcements specified the deceased child as the bearer of these qualities. I have all those announcements in my possession, and I believe most of my readers have them also; if they can read them again they will be able to better judge for themselves.

Upon the birth of the boy who is now deceased, I received hundreds of letters from far and near inquiring whether he was indeed the Promised Reformer who was to be the guide for the people. I replied to all of them that until then I had not received any clear revelation pertaining to this matter. It was, nevertheless, conjectured that he might be the Promised Reformer, and for good reason, because many of the personal qualities of this deceased child had been mentioned in various Divine revelations, and they spoke of the purity of his soul, the excellence of his nature, the greatness of his ability, and the enlightenment and inherent goodness of his soul, and they all bespoke his perfect potential. But in view of the fact that all these were inherent qualities, which did not require that the child should attain maturity, I did not make any categorical statement on the basis of Divine revelation that this was the [promised] boy who would grow to maturity. I also delayed the publication of Siraj-e-Munir in expectation of some Divine revelation that would reveal the truth about this boy, for only then could I write about it confidently and comprehensively. Since I never expressed any definite opinion about the deceased boy on the basis of revelation, and never published a

*single revelation in this connection, I am only left to wonder who whispered all these things into the ears of my opponents?”<sup>14</sup>*

This statement is not an ordinary announcement but a book of dimensions 20 x 26 and covers 24 pages. The article which we cited is exactly how it is in the above mentioned book. However, some sentences at the end are worthy to be noted, which displays the lifestyle of Mirza. Hence, he says:

*“Finally, let it be clear that I have complete and absolute trust in my Lord to take care of my affairs, and I am not bothered whether people are with me or against me, whether they accept my claim or reject it, whether they appreciate me or reproach me. Disregarding everyone, and considering everything, except God, to be as good as dead, I carry on with my mission. There are some from among our own people and belonging to our own religion who look disdainfully at what I am doing, but I make allowances for them knowing that what has been revealed to me has not been revealed to them, and the thirst that I feel has not been felt by them.”*

كُلُّ يَّعْمَلُ عَلَى شَاكِلَتِهِ

*“Everyone acts according to his own way.”<sup>15</sup>*

From these phrases, it is clear that Mirza Ghulam Ahmad Qadiani considered himself as trustworthy, guided, and someone who is inspired by Allah. So some scholars provided warmhearted advice as to that he should refrain from sharing such inspirations that would cause the opponents to take jabs and resort to mockery. But instead of accepting their sincere advice Mirza Ghulam Ahmad Qadiani rebuked them in his announcements. He writes:

*“At this juncture, I would also like to mention that I have learned through some articles written by certain scholars that they do not approve of me revealing my revelations to other people. These spiritual blessings, heavenly signs which I experience in which they find their culmination in the acceptance of prayer, in Divine revelations and visions, should not be revealed to the masses. Some of them argue that all these are conjectures and dubious hearsay, and prove to be more*

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<sup>14</sup> The Green Announcement, p. 1-5.

<sup>15</sup> Quran 17:85

*harmful than beneficial. They also say that these phenomena are more or less common to all human beings, some even going so far as to suggest that they are experienced by all people in equal measure. They tend to think that religion, piety and the connection with God have nothing to do with such experiences, and that these are abilities which are connected to human nature. They say whether one is a believer or a disbeliever, pious or impious, one will possess these abilities more or less equally. This is their stated point of view and it clearly displays the weakness of their intellect, their superficial thinking and their lack of knowledge. But with the aid of true insight, we came to know that the rancour of negligence and worldliness has completely eroded their ability to understand the matters of faith. Like lepers whose limbs begin to rot in the advanced stage of the disease, their worldliness has caused their spiritual organs to fall into decay. They do not at all reflect upon religious truths and verities and are given to mockery and ridicule, doubt and suspicion. They are indeed so cut off from the truth, and so averse to seeking true knowledge, that they never once ask themselves why they have come into this world and what is meant by real perfection. They indulge, night and day, in the pursuit of material things and have lost all consciousness to see how far they have strayed from the truth. Even more unfortunate is the fact that they take their own fatal illness for well-being, and look down upon those who are blessed with true well-being. They do not value the excellence of divine guardianship and of divine nearness to God and have given in to hopelessness and despondency. Should they continue in this state, they are in serious danger of losing their faith even in Prophethood.”*

After hearing the compassionate and heartfelt advice of the Islamic scholars and the onerous reply of Mirza Ghulam Ahmad Qadiani, I recollect the similitude of a man who is drowned in love who ridicules those who gives him sincere counsel which is as follows:

*“You understand that much in your heart, oh dear friend, that I might be ignorant, but don't you think your ignorance is more than mine ?”*

We stated that Tareekh-e-Mirza will be written in a historical format thus we avoided argumentation, which is why all the events we narrated before the readers can be summed up as follows:

Mirza Ghulam Ahmad Qadiani has published in many of his announcements the inspiration of the birth of his dear promised son. On the 7<sup>th</sup> of August 1887, a child was born who was named "Basheer" and was described as the "Promised child". The same announcement included:

*"A revelation has a context and that right context is understood by the person upon whom the revelation is bestowed."*<sup>16</sup>

After Basheer died, Maulvi Saadullah Burhanwi got the opportunity to say this:

*"Did Basheer's arrival reduce your honour and dignity, O Mirza!? He buried you alive with a strong indictment O Mirza!"*

End of Tareekh-e-Mirza part 1.

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<sup>16</sup> See p.21.

## Part 2 Tareekh-e-Mirza

### Mirza after his Proclamation of Divine Messiahship

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We provided some examples in the previous chapter that many scholars were distrustful of Mirza Ghulam Ahmad Qadiani, considering the path he was taking up until he authored the book Barahin-e-Ahmadiyyah. Despite this distrust, the majority of the scholars amongst the Muslims continued to give him the benefit of the doubt and had love for him. However, after authoring his famous book Barahin-e-Ahmadiyyah, Mirza Ghulam Ahmad Qadiani displayed such behaviour that it caused all scholars to distance themselves from him. Therefore, it is extremely vital for us to find the root cause and the central issue that plagued Mirza Ghulam Ahmad Qadiani which led to the scholars unanimously forming a coalition across all Muslim sects against him.

As this continued, it came with a lot of problems that are too many to list and are also out of the scope of this project. For us, our entire perspective and approach with regards to our opponents, though they are against us, is to never be unjust towards them. Which is why we have always provided an unbiased approach with Mirza Ghulam Ahmad Qadiani, so readers can judge themselves and formulate a view that is based upon justice and truth. However, the central issue, which can be referred to as the “core of our rebuttal”, was and still is only one. We will show the detail of this matter from his Barahin-e-Ahmadiyyah itself so that our readers may have a chance to formulate the correct view with regards to the disagreement of the scholars (with Mirza).

The core criticism that we had against Mirza Ghulam Ahmad Qadiani in his Barahin e Ahmadiyyah is as follows:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

*“It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions”.<sup>17</sup>*

Mirza Ghulam Ahmad Qadiani comments on this verse:

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<sup>17</sup> Quran 61:10.

*“This verse is a prophecy about the Messiah in respect of secular and governmental affairs. The promise which has been made about the complete supremacy of the faith of Islam is that this supremacy would be manifested through the Messiah. When Hadrat Masih [Messiah], may peace be upon him, would come for the second time into this world then the religion of Islam would spread over the entire expanse of the world by his hands.”<sup>18</sup>*

Now this implies three things:

- Isa, the son of Maryam (peace be upon him) is alive.
- His second coming.
- The Spreading of Islam across the entire world.

These were the thoughts of Mirza Ghulam Ahmad Qadiani up until he published “Barahin-e-Ahmadiyyah.” However, in the year 1308AH/1890CE, Mirza Ghulam Ahmad Qadiani published “Fath Al Islam,” “Tauzi-ul Maram,” and “Izalah Auham” where he changed his thoughts about the “Promised Messiah”. He wrote in Barahin-e-Ahmadiyyah that this “Promised Messiah” shall be the cause of Islam’s dominion in each and every corner of the world. What changed was that he started claiming this position for himself and proclaimed that “Messiah (Isa the son of Maryam)” is dead and shall never return. Instead, someone similar to him shall return and that someone is none other than Mr. Mirza Ghulam Ahmad Qadiani. That is what he argued and that is the narrative he pushed in these three works. Therefore, in “Izala-e-Auham” after a long epilogue, he wrote:

*“So get this in your mind, that the one who was promised to descend, “Ibn Maryam”, is a man who is very similar to “Isa the son of Maryam”. In the same way Isa Ibn Maryam did not find any spiritual father who would be the cause of his spiritual birth, Allah, the Almighty, became his guardian and took care of his upbringing. He was named his servant, Ibn Maryam, because among the creations, he did see the face of his mother who molded an Islamic identity upon him. However, humans had no impact on his understanding of the true intricacies of Islam. After fulfilling the obligations of his existence, he was lifted up to Allah*

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<sup>18</sup> Barahin-e-Ahmadiyya Vol IV p. 498 of the Urdu edition and p. 374 of the English edition.

*Almighty. Allah Almighty raised him up to Himself by giving him death. Henceforth, Ibn Maryam's counterpart (myself) was then sent with the treasure of faith and wisdom. I was sent to the creation of Allah with the light of faith, wisdom, and the gift of mysticism from the heavens. I became concerned with enlightening and populating the earth which was full of desolation and darkness. So, as a similitude "this is Isa son of Mary who was born without a father (referring to myself)." Can you prove that he has a spiritual father? Can you prove that he is part of your four traditions?? If he is not Ibn Maryam, then who is he?"*<sup>19</sup>

The meaning of this passage is that the Messiah Ibn Maryam, who has been prophesied in the traditions and shall return is our dear friend Mirza Ghulam Ahmad Qadiani. Because here, Ibn Maryam refers to one who is similar to the Messiah, who was born without a father, and so, the Promised Messiah will attain perfection without the guidance of a Sufi spiritual "father". Thus Mirza Ghulam Ahmad Qadiani claimed without any basis that: *"I will reach the same perfection."* There were verbal debates with the scholars pertaining to this claim of his, but since Mirza Ghulam Ahmad Qadiani had claimed Spiritual Guidance, he wanted to prove his spirituality by making prophecies about future events claiming that if the prophecies were wrong, then he is a liar. Therefore, in the same book, "Izalah-e Auham" he prophesied:

*"By the means of a prophecy, Allah the exalted, revealed it to this humble one that ultimately the elder daughter of Mirza Ahmad Beg, son of Mirza Gaama Beg of Hoshiarpur would be married to me. These people would resort to a great degree of antagonism and would place hindrances in the way, but in the end, it would surely take place. Allah the exalted, by all possible means, would bring her to me, whether as a virgin or a widow, and would remove all inhibitions, and would by necessity fulfil this task, and none would be able to prevent it."*<sup>20</sup>

(We shall discuss more about this prophecy in detail later on.)

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<sup>19</sup> Izala-e-Auham, p. 658

<sup>20</sup> Ibid, p. 396

The very first person who stood against Mirza Ghulam Ahmad Qadiani's claim to messiahship was Shaykh Mawlana Abu Saeed Muhammad Hussain Batalwi. Maulana Batalwi compiled all of the sayings of Mirza Ghulam Ahmad Qadiani and presented it to the scholars of the subcontinent, got a verdict from them and published it in his periodical "*Ishaat Sunnah*". Instead of taking heed, pondering over the *fatwa* and repenting, Mirza Ghulam Ahmad Qadiani accelerated towards the other end, which is evident in his articles and works. Looking at the works of Mirza Ghulam Ahmad Qadiani that came after this *fatwa*, one can truly understand that this was nothing in the light of his newly concocted ideas.

In May-June 1893, a written debate between Mirza Ghulam Ahmad Qadiani and Christians took place in Amritsar, in which Deputy Abdullah Atham (who was an ex-Muslim Christian priest) was Mirza Ghulam Ahmad Qadiani's opponent. The discussion continued for fifteen days, in which attendees from both sides constituted a 50/50 ratio. The discussion was on the divinity of Christ. Mirza Ghulam Ahmad Qadiani presented many arguments and tried to disprove the divinity of Christ. This debate has been printed under the name '*Holy War*'. Generally, straightforward arguments would be sufficient when it came to the scholars. However, Mirza Ghulam Ahmad Qadiani was a claimant to a divine rank. Thus, neither verbal nor written arguments would suffice him and that is why he wanted to include a spiritual element in the end.

Therefore, his concluding words on the final day of the debate were:

*"I kept praying for this and last night it was made clear to me after I had prayed to Allah the Almighty with great humility and beseeched Him to give a verdict in this matter, that we are humble servants and can do nothing without His verdict. So, He gave me this Sign in the form of a glad tiding that in this debate, whichever party from among the two is deliberately adopting falsehood and abandoning the True God, making a mere mortal into God, they will be cast into Hell and utterly disgraced corresponding to the very number of days of this debate. In other words, taking one month for each day, meaning, within fifteen months—on the condition that he does not return to the Truth; the one who is on*



the path of Truth and believes in the True God, his honour will be manifested through this. At the time this prophecy will come to pass, some of the blind will begin to see, some of the lame will begin to walk and some of the deaf will begin to hear. This very way is the manner that Allah Almighty expressed His desire. Accordingly—all praise belongs to Allah with all gratitude— if this prophecy had not been ordained, our efforts of the last fifteen days would have been wasted. It is the habit of a man who exceeds the bounds that in spite of seeing, he does not see, in spite of hearing he does not hear and in spite of understanding he does not understand. He becomes defiant, shows audacity and does not realise that God exists. However, I know now that the time for the final decision has come. I was amazed as to why I had the opportunity to be involved in this debate! Ordinary debates happen every day in which other people are involved, but now this fact has become clear that it was for this Sign. I now declare that if this prophecy proves false, in other words, if that party which established falsehood in the estimation of God Almighty, is not sentenced to death and then thrown into Hell within fifteen months from today's date, I will be ready to accept every single punishment. I may be humiliated, my face may be blackened or I may be hanged with a rope around my neck. I am prepared to accept every single thing and I swear in the name of Allah, the Lord of Glory, that He will surely do this. He will certainly do this! He will certainly do this! Heaven and Earth may move, but His words cannot be averted. Now, I ask the Deputy [Abdullah Atham] that if this Sign is fulfilled, would it—in accordance with your principles—be accounted as being a perfect prophecy from God or not? Would this be accepted as an undeniable argument for the truthfulness of the Holy Prophet of Islam whom you have named the Dajjal [Antichrist] in your book “Andrunay Bible”? What more can I now write than this when Allah the Exalted has Himself granted the final verdict. There is no need to laugh unnecessarily. If I am a liar, then keep the gallows ready for me and declare me more accursed than all Satans and evildoers. But if I am true then do not make a man into God. Read the Torah and see what its basic and manifestly clear teaching is, what teachings have all Prophets been continuously giving and look to what direction the whole world has become inclined to. I take leave from you now and will say nothing further.”<sup>21</sup>

The meaning of this spiritual tactic is clear. The Christian Abdullah Atham, who is convinced of the divinity of Christ, will reach Hell in a period of fifteen months.

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<sup>21</sup> Holy War, p. 287-289. The English translation is published by Islam International Publications LTD.

Apart from this prediction, there was another prediction by Mirza, which was against Pandit Lekhrām where he would invoke supernatural wrath. The actual words were as follows:

*“A Prophecy regarding Lekh Ram of Peshawar. On the 20<sup>th</sup> of February, 1886, I published an announcement wherein I proposed to Indarman and to Lekh Ram of Peshawar that, if they so wished, I could publish some prophecy regarding their future destiny. Inderman objected to my proposal and died soon afterwards. Lekh Ram, on the other hand, accepted the proposal with great audacity and wrote to me a letter stating that I could go ahead and publish any prophecy regarding him. Thus, in answer to my supplications, I received the following Revelation from God Almighty: i.e., This is just a lifeless calf, from which a mournful bleating emanates. For him, on account of his blasphemy and foul language, grief and severe chastisement has been ordained. Today, Monday the 20<sup>th</sup> of February, 1893, when I prayed to be informed about the time of this impending punishment, it was revealed to me that within six years from today—20<sup>th</sup> of February, 1893—this person would suffer dreadful chastisement on account of the foul and abusive language he has used against the Holy Prophets. Therefore, I now publish this prophecy for the knowledge of Muslims, Christians, Aryas, and people of other faiths. If this person is not visited by some Divine punishment—which is miraculous in nature, and is distinct from everyday afflictions, and is far beyond ordinary suffering, and is accompanied by Divine awe—within these six years, then let it be known that I have not been commissioned by God and these words are not from Him. If I prove to be false in my prophecy I shall be ready to face any punishment and shall be quite willing to be hanged. Notwithstanding this willingness on my part, a man cannot face greater humiliation than to be proved false in his prophecy. What more can I say?”<sup>22</sup>*

The meaning of this strategy can be seen in the underlined phrases. The punishment that Pandit Lekh Ram will receive will not be natural and death will befall him. At that time, three prophecies related to Mirza Ahmad Baig's marriage with a girl, the death of Deputy Atham and Pandit Lekh Ram's strange death were very popular in the country. Many people were waiting for their end, so Mirza

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<sup>22</sup> Siraj-e-Muneer, p. 112

himself published an announcement to attract the public towards these prophecies.

He wrote as follows:

*“In addition to this, some other grand Signs are expected to appear at the hands of this humble one. For example, the prophecy about Munshi Abdullah Atham of Amritsar is to be fulfilled in fifteen months; the stipulated time thereof has started from the 5<sup>th</sup> of June, 1893. The prophecy about Pandit Lekhram of Peshawar is another one, which was made in 1893 and is to be fulfilled within a period of six years. Another prophecy is about the death of the son-in-law of Mirza Ahmad Baig of Hoshiarpur, a resident of Patti, District Lahore, and eleven months remain from today’s date, which is the 21<sup>st</sup> of September, 1893, for its fulfilment. All these matters— which are absolutely beyond human power—are proof enough for recognizing the truthful one from the liar. For, life and death are both the exclusive preserve of God. And until God Almighty completely accepts someone, He does not destroy his opponent because of his prayers, especially at a time when he claims to be from God and presents this miracle of his as proof of his truth. Hence, prophecies are no ordinary matter, nor a matter that humans can manipulate. Rather, they are the exclusive prerogative of the Glorious God. If one is a seeker after truth, let him wait for the stipulated time of these prophecies. These three prophecies together encompass the three chief nations of India and Punjab. That is, the first is related to the Muslims, the second to the Hindus and the third to the Christians. The prophecy relating to Muslims is a grand prophecy, since it comprises the following elements:*

- *Mirza Ahmad Baig of Hoshiarpur will die within the stipulated time of three years!*
- *Mirza Ahmad Baig’s son-in-law—the husband of his eldest daughter—will then die in two-and-a-half years!*
- *Mirza Ahmad Baig will not die until witnessing the marriage day of his eldest daughter!*
- *Mirza Ahmad Baig’s daughter will not die before she marries and becomes a widow and remarries.*
- *This humble one (Mirza Ghulam Ahmad Qadiani), too, will not die until all these events come to pass.*

- *Mirza Ahmad Baig's daughter will be married to this humble one (Mirza Ghulam Ahmad Qadiani).*

*Obviously, a mere mortal cannot have control over all of these elements.* <sup>23</sup>

Mirza Ghulam Ahmad Qadiani was so certain about these 'prophecies' that he confidently published them even in the Arabic book besides his Urdu compilations. Refer to "*Risalat Karamat us Saliheen.*"

At this point, everyone was observing closely, awaiting these three prophecies of Mirza Ghulam Ahmad Qadiani. For readers to have more veracity about this we have mentioned the declared time frame pertaining to the death of these three individuals as follows:

- Mirza Sultan Muhammad, son-in-law of Mirza Ahmad Baig Hoshiarpuri will pass away and Mirza Ghulam Ahmad shall marry Muhammadi Begum by the 21<sup>st</sup> of August, 1894.
- Deputy Abdullah Atham will die on the 5<sup>th</sup> of September, 1894.
- Pandit Lekhram Peshawari will die on the 20<sup>th</sup> of February, 1899.

Mirza Sultan Muhammad is still alive today (June 1923) and Mirza Ghulam Ahmad Qadiani passed away on 26<sup>th</sup> of May, 1908. Then deputy Abdullah Atham passed away on the 27<sup>th</sup> of July, 1896 (instead of the 5<sup>th</sup> of September, 1894). Mirza Ghulam Ahmad Qadiani published his magazine "*Anjaam-e-Atham*" on his deathbed, where he wrote in the epilogue:

**"Mr. Deputy Abdullah Atham died on the 27<sup>th</sup> of July, 1896, at Ferozepur."**

Mirza Ghulam Ahmad Qadiani's calculation was faulty. Deputy Abdullah Atham outlived the timeline of fifteen months. He trespassed the timeline by a huge margin, by a year and a quarter to eleven months. Mirza Ghulam Ahmad argued that despite transgressing the timeframe, the crux of the matter is that he did die. He says:

***"If it is prophesied about someone that he will become a leper in fifteen months***

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<sup>23</sup> Testimony of the Holy Quran, English Edition, p. 123-124.

*and instead of the fifteenth month, he becomes a leper in the twentieth month with the result that his nose and the rest of the limbs fall off, will such a person have the right to claim that the prophecy was not fulfilled? One should consider the substance of the issue.”<sup>24</sup>*

In affirmation of this event somewhere else he writes:

*“Our opponents have no doubt that Atham, Lekhram, and Ahmad Baig died. However, their perspective is that they did not die within the stipulated term. Oh you, unsavoury folks!! These people died in accordance with the Promised verdict of Allah. Why even bother with the term now. Show us where and in which city he is now?”<sup>25</sup>*

There is a plethora of writings and discussions published by many people with regards to this. One who is interested can read about it in detail in my other work “Ilhaamat-e-Mirza”. The first prophecy about the death of Mirza Sultan Muhammad was just the tip of the iceberg. The rest of the submerged iceberg included the prophecy of his marriage to Muhammadi Begum. But when the above mentioned was married off to Mirza Sultan Muhammad, Mirza Ghulam Ahmad Qadiani did not lose hope or despair. Mirza Ghulam Ahmad Qadiani believed with surety that Muhammadi Begum would be wedded to him sooner or later. Thus in a lawsuit in Gurdaspur civil court, Mirza Ghulam Ahmad Qadiani was asked about this and the following was published in the newspaper “Al-Hakam Qadian”:

*“The prophecy regarding the daughter of Ahmad Baig, which is mentioned in the announcement, is a well known matter. She is the niece of Mirza Imamuddin. The letter to Mirza Ahmad Baig quoted in Kalima Fazl-e-Rehmani is mine and it is true that that woman has not been married to me, but she will definitely be married to me; as mentioned in prophecy. She got married to Sultan Mohammad as mentioned in the prophecy. I am telling you the truth in this court, where I have been ridiculed about things which are not from me but from God. A time is coming when all heads will hang in shame. It is clearly understood from the words of the prophecy and this was the prediction: that she will be married to somebody else. The prediction of the death of this girl's father and the death of her husband*

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<sup>24</sup> Haqiqatul Wahi, English translation, p. 231, first footnote, published by Islam International Publication Ltd.

<sup>25</sup> Siraj-e-Munir, p. 62.

*was conditional and the condition was repentance and turning back to Allah. The girl's father failed to repent therefore died within a few months of the marriage. The second part of the prediction was fulfilled, the fear of its fulfilment gripped her family and especially her husband, who was a part of the prophecy. They repented. Her relatives and loved ones sent letters, so God Almighty gave him respite. The woman is still alive, she will assuredly come into my wedlock. What hope! I have firm belief. These are things of God, they cannot be annulled, it is bound to happen."<sup>26</sup>*

On page 223 of the magazine 'Anjam-e-Atham', this marriage is written as an "unavoidable fate", but it is written in "Haqiqatul Wahi" as:

*"The inspiration for the marriage of that woman with me has been performed in the heavens. It is true, but as I had mentioned, for the materialisation of the marriage which had taken place in the heavens, there was a condition as well from God which was published then:*

ايتها المرأة توبى توبى فان البلاء على عقبك

*"(O woman, repent!! Repent!! for the calamity is due upon you.)  
When those people fulfilled the condition, the marriage was annulled or postponed."<sup>27</sup>*

This statement of Mirza Ghulam Ahmad Qadiani which he wrote in the year 1907 shows that he was still hopeful of this marriage to occur. But Mirza Ghulam Ahmad Qadiani's death snatched away all hopes that existed.

(Note: We have written a work dedicated to this issue of marriage of Muhammadi Begum, titled "Nikah-e-Mirza". We have a detailed discussion about this.)

The third prophecy pertaining to Pandit Lakh Ram Peshawari is very succinct and these are a few words pertaining to it:

<sup>26</sup> Akhbar al-Hakam, August 1901. Also see: Lahori, Qadiani Mazhab, p. 473.

<sup>27</sup> Ruhaani Khaza'in, vol. 22, p. 570

*“If within six years from today (February 20<sup>th</sup>, 1893), this man (Pandit Lekh Ram) does not meet with the punishment from God which is unusual in its poignancy, miraculous in nature and encompasses all of the anger of the Lord, then let everybody think that I am a liar who has lied upon God.”<sup>28</sup>*

The incident of Lekh Ram Peshawari that happened sometime back is as follows. A man came to Pandit Lekh Ram and said that he was originally a Hindu who became a Muslim and now wants to become an Aryasamaji. This fascinated Pandit Lekh Ram who hosted him as his guest for a few days in his house. At last, on the evening of the 6<sup>th</sup> of March, 1897, when Pandit Lekh Ram was resting he seized the opportunity midconversation and stabbed Pandit Lekh Ram. The murder was cold-blooded and Pandit Lekh Ram died instantly. The identity of this murderer is still a mystery and he is on the run still today.

Further discussion about whether this was some miraculous incident or a regular cold-blooded murder was discussed in another work of ours titled *“Ilhamat-e-Mirza.”*

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<sup>28</sup> Siraj-e-Munir, p. 12

## The Mubahala with Mawlana Abdul Haqq Ghaznawi

Back then when Mirza Ghulam Ahmad Qadiani and Abdullah Atham were debating, Mirza Ghulam Ahmad Qadiani challenged Maulana Sufi Abdul Haqq Ghaznawi<sup>29</sup> to a *Mubahala*. Maulana Sufi Abdul Haqq Ghaznavi used to publish articles, announcements, etc, against Mirza Ghulam Ahmad Qadiani. The matter worsened and escalated towards *Mubahala*<sup>30</sup>, which was finally accepted by the parties. In order to explain the whole incident, an announcement is quoted here, which was published by Maulana Abdul Haqq Ghaznavi (May Allah have mercy on him) during the time Mirza debated the Christians. It is as follows:

### General information for Muslims

*“By Maulvi Sufi Abdul Haqq Ghaznavi who is to engage in a Mubahala with Mirza Ghulam Ahmad Qadiani.*

*In the name of Allah, the Magnificent, the Merciful.*

*There is no doubt that I have been eager to do a Mubahala with Mirza Ghulam Ahmad Qadiani for days, and for around three years I have been challenging him to a Mubahala with me for his statements of disbelief that he has published in his books. However, since he was debating Christian priests, arguing in favour of Islam, I and many of my Muslim brothers considered it as inappropriate to engage in a Mubahala, discussions, or any other kind of engagement with Mirza Ghulam Ahmad Qadiani. We didn't want him to be weakened or distracted against the priests, therefore, I submitted a letter given below, dated 7<sup>th</sup> Dhu-Qi'dah 1310 AH, that we accept the challenge of Mubahala, but wanted a change in the date.*

*This is the letter I (Maulana Abdul Haqq) wrote:*

*“Bismillah Ar-Rahman Ar-Rahim*

*Mirza Ghulam Ahmad Qadiani. Peace be upon those who follow the guidance.*

*Due to your debate against the opponents of Islam on behalf of Islam and helping the Islamic faith, Muslims find it inappropriate to attack you, compete with you or even get engaged in a Mubahala. It seems inappropriate and far away from any expediency... And the intellect and reason don't allow us to proceed with this matter, because in it is humiliation and disgrace to Islam and the people of Islam.*

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<sup>29</sup> Translator's note: Mawlana Sufi Abdul Haqq Ghaznawi was a student of Shaykh Abdullah Ghaznawi. Sufi Abdul Haqq Ghaznawi was also a teacher in the Madrasa Ghaznawiyah in Amritsar.

<sup>30</sup> Translator's note: Mubahala: A challenge in which both parties invoke the curse of Allah to be inflicted upon the liar amongst them.



*Therefore the said date is inappropriate. This date must be changed. I accept your challenge for a Mubahala.”*

*“In the magazine titled "Sachai ka Izhar" you write that soon a discussion is going to be held by the Ulama of Lahore on June 15<sup>th</sup>, 1893. So it is necessary that the Mubahala should take place after this discussion when you are acting as an opponent of Islam. Also, your lecture is not acceptable to us at this point, because when you show your justification, we will be refuting you, so this shall be neither a discussion, nor a Mubahala. This quarrel won't come to an end, hence in the Mubahala both the parties will pray: “May Allah curse the liar.” Simply reply and answer this final request of mine.”*

*Dated: Mawlana Abdul Haqq Ghaznavi, 7<sup>th</sup> of Dhul Qi'dah 1310 AH.*

*The answer to my letter, which was sent by Mirza Ghulam Ahmad Qadiani, is referenced verbatim as follows:*

*“In the name of Allah, the Most Merciful, from the humble servant of Allah, Mirza Ghulam Ahmad.*

*Mian Abdul Haq Ghaznavi should be made aware that as per his declaration, in which I have been declared a disbeliever and a liar, the date of the Mubahala has been fixed and there were only two reasons for my visit to Amritsar. One being the debate with the Christians and the other being a Mubahala with you. After Istikhara<sup>3</sup> for the above-mentioned two reasons I have arrived along with my supporters and many friends who were declared as apostates by you all and I have published various announcements. I have already invoked curses of Allah upon the transgressors. Now for those who want to take part in the Mubahala, I will be present at the Eidgah, which is the venue of Mubahala, as promised. May Allah Almighty destroy the liar and the disbeliever.*

*وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا*

*(And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned).*

*It should also be clear that I will not go to the debate of the 15<sup>th</sup> of June 1893, but on my behalf Hazrat Hakeem Maulvi Nooruddin or else Hazrat Maulvi Sayyed Mohammad Hasan will go. I do agree that I should not give any sermons at the*

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<sup>3</sup> Translator's footnote: Istikhara: A prayer in which Allah's guidance is sought

*Mubahala, instead, only supplication will be done that “I am a Muslim and follower of Allah's Messenger. If I am a liar in this statement, then may Allah curse me.” And it will be a supplication from your side that this person is in fact a liar, an imposter, and a slanderer (false accuser). If I am a liar in this matter, may Allah the Almighty curse me.” If these words of my supplication do not suffice you, then whatever you ask me to supplicate, I will write it down in the way you describe, but now the date of the Mubahala will not be changed at all.”*

لعنة الله على من تخلف منا وما حضر في ذلك التاريخ واليوم وَالوقت وَالسلام على عباده الَّذِينَ  
اصطفى

*Mirza Ghulam Ahmad Qadiani, Amritsar (7<sup>th</sup> of Dhul-Qi'dah 1310 AH)*

*I (Maulana Abdul Haqq Ghaznawi) responded back:*

*“To sum it up, I have been acquitted and there is no blame on me because I wanted to change the date of the Mubahala for a purpose which I described in my previous letter. Even though I and other Muslims think and consider Mirza as misguided, he fights on behalf of Islam, so we should all supplicate for his victory and assist him. However, Mirza did not change the date of Mubahala i.e. 10<sup>th</sup> Dhul-Qi'dah. Now, I consider it obligatory to be present at the place of the Mubahala on the appointed date (i.e 10<sup>th</sup> Dhul-Qidah,) in the afternoon at 2 o'clock. I consider my presence at the decided place to be obligatory and there will be no lecture, sermon or any sort of clarification from either side, as he has promised in the letter. At the place of Eidgah, the Mubahala will be done in this manner:*

*“I, (i.e. Abdul Haqq) thrice in a loud voice will say: ‘O Allah, I consider Mirza a deviant, misguider, heretic, liar, false accuser, Muharrif,<sup>32</sup>— I understand the words of Allah and the sayings of Rasool Allah. If I am a liar in this matter, so curse me as you have never cursed any disbeliever till today.”*

*Mirza in a loud voice must say this thrice, "O Allah, if I am a deviant, misguider, disbeliever, apostate, liar, false accuser, and altered the book of Allah and the hadiths of the Messenger of Allah peace be upon him, then curse me as you have never cursed any disbeliever till today.”*

*After facing the Qibla, supplicate humbly for a long time, saying, "O Allah, disgrace the liar, and all the people present in the assembly will say: Ameen.”*

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<sup>32</sup> Translator's footnote: The one who alters the meaning of the texts.

(Author: Mawlana Abdul Haqq Ghaznavi from Amritsar Punjab. Dated 8th of Dhul-Qi'dah 1310 AH, June 1891.)

According to this announcement, the *Mubahala* took place between both men at Eidgah in Amritsar and both the parties peacefully returned back.

## Judgement Day

After one year and three months, the outcome of this *Mubahala* became apparent in the guise of a failed prophecy. The term of the prophecy of Deputy Abdullah Atham went beyond the timeline and Atham did not die. Mirza Ghulam Ahmad Qadiani came under heavy fire from all sides, so Maulana Abdul Haqq Ghaznavi published an announcement titled: "**The Outcome of the *Mubahala* of Abdul Haqq Ghaznavi on Ghulam Ahmad Qadiani.**" In this announcement, Maulana Abdul Haqq Ghaznavi declared that the shame, failure and disgrace that descended upon Mirza was due to the *Mubahala* and referred back to the treatise "*Hujjatul Islam*" which Mirza Ghulam Ahmad Qadiani wrote as a response to the Christians.

*"It is necessary that a sign be manifested in my support within one year of the prayer-duel, as a proof of my truthfulness. If no such sign appears, then I am not God-sent and I not only deserve the proposed punishment, rather I am worthy of death."*<sup>33</sup>

Mirza responded to this by saying:

*"So far, the servants of God have humbly and courteously offered financial benefits and continue to offer me thousands of rupees as income and several hundreds of thousands of people became my disciples."*<sup>34</sup>

The whole affair finally ended with the humiliating death of Mirza Ghulam Ahmad Qadiani on the 26<sup>th</sup> of May 1908CE / 24<sup>th</sup> of Rabi-us-Sani 1326 AH, while Maulana Abdul Haqq Ghaznavi outlived Mirza by nine years and died on 23<sup>rd</sup> of Rajab 1335 AH / the 16<sup>th</sup> of May 1917.

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<sup>33</sup> A Conclusive Argument in Favour of Islam (Hujjat-ul-Islam), English edition, p. 15-16.

<sup>34</sup> Haqiqatul Wahi, English translation version, p. 694.

## Chief of the Muhaddiseen, the Shaikh of Shaikhs, Mian Nadheer Hussain Muhadith Dehlawi

We wrote previously that Maulana Abu Saeed Muhammad Hussain Batalwi rose up as a fortress against Mirza Ghulam Ahmad Qadiani and responded to his arguments. Mirza Ghulam Ahmad Qadiani clashed with Maulana Batalwi who was an eminent scholar of high ranking, but wanted to deal with a much bigger fish in the pond who was of a higher rank. Thus, he went to Delhi and confronted Maulana Mian Nadheer Hussain Muhadith Dehlawi. He was famed in the entire subcontinent as the wisest, senior in age and most knowledgeable of all scholars.

Mirza Ghulam Ahmad Qadiani addressed Maulana Nadheer Hussain Dehlawi in some announcements, one of which is as follows:

## Announcement: Challenging Maulvi Syed Mian Nadheer Hussain, the chief of the Ahl Al Hadith

*“Because Maulvi Sayyed Mian Nadheer Hussain, who is the chief of the Ahl Al Hadith, has published an edict against me that I am a disbeliever and an apostate as I believe that Isa ibn Maryam (peace be upon him) is dead. Because of his fatwa people are afflicted with serious doubts and were left confused. However, it's you who has forsaken the beliefs with regards to the life of Isa. You have forsaken the teachings of the Qur'an and Hadith of the Prophet Muhammad.*

*Firstly he claimed to be from Ahl al-Hadith and went on to declare his fellow Muslim brothers, the Hanafis, to be innovators and accused the revered Imam Abu Hanifah (RA) of not receiving many of the Prophetic Hadith and that he remained incognizant about the Prophetic hadith for most of the time. Now despite Mian Nadheer's claim to follow the Qur'an and the hadith, he believes with conviction that Isa ibn Maryam is still alive. This is the height of perplexity. If anyone from among the people, who is ignorant or a layman, would make such a claim against what Allah has said and what the Prophet said, it would not be much of a big deal. But these people who continue to teach the Qur'an and Hadith, day in and out, if they make such baseless claims, then it saddens me that this is their knowledge, their service of the Qur'an and hadith. It cannot be hidden from anyone that the Qur'an and the Prophetic hadiths have been resonantly proclaiming that in reality Hazrat Masih (peace be upon him) has passed away, but those who do not fear Allah and are oblivious of the day of judgement, hold strong prejudice and put the Qur'an and Hadith to the side. May Allah Almighty have mercy on this Ummah, who have the Qur'an and Hadith to rely upon.*

*In the announcement of the 2<sup>nd</sup> of October 1891, this humble servant has included the name of Hazrat Maulana Abu Muhammad Abdul Haqq Ghaznawi. However, during the meetings and discussions, it became clear that the Maulana, an ascetic man, avoids gatherings where there is a fear of hypocrisy and enmity among the people. Being engaged in his work in the interpretation of the Qur'an, it seemed as if he is forced to fulfil the conditions of the announcement, for he seems like a man who wants to be left alone. He does not meet with the rulers, and because of his dervish-like nature, he feels averse to this type of meeting. But Maulvi Nadheer*

*Hussain and his disciple Batalvi who are present in Delhi are eager to deal with such issues. Therefore, if any two of the aforementioned Maulanas are upon the stance that Isa ibn Maryam is alive and can prove it from the Quran and Sahih hadiths, then they can have a debate with me, while keeping in mind and fulfilling the conditions mentioned in the announcement of the 2<sup>nd</sup> of October 1891. If they show any negligence with the agreed terms and conditions given in the announcement of October 2<sup>nd</sup>, 1891, and delay the discussion by citing absurd and farcical excuses, then it would be considered that they have conceded and accept that Isa ibn Maryam has died.*

*In the discussion, the issue of the debate shall be whether it is proved through the Qur'an and authentic Prophetic hadiths that the same Messiah, the son of Maryam, who received the Gospels, is still alive in heaven and will come in the last days, or that he has actually died and someone else will come in his name from the Ummah of the Prophet Muhammad. If it is proven that the Messiah, Isa Ibn Maryam, is alive in the heavens with soul and body, then this humble person will give up his claim, or else if it's proven otherwise that someone else is going to come from this Ummah taking up the mantle of the Messiah, Isa ibn Maryam, then this humble person will prove that he is indeed the Promised Messiah. Also if the reply to this announcement is not published within the timeframe of one week by Maulvi, then it will be considered that he is being elusive and the sincere students of knowledge are advised to look at my book 'Izala-e-Auham' for themselves and not to pay any attention to what these maulvis say. This book consists of sixty parts and this book is full of rivers of knowledge and authentic arguments that shall quench one's thirst. The price of this book is three rupees.*

*It should be clear that the request made by Maulana Syed Nadheer Hussain asking about the proof of me being the Promised Messiah and that there should be a discussion about it in presence of the Government Authorities, is a completely biased and unfair demand. It is obvious that the proof of the Promised Messiah will be given by the means of heavenly injunctions? Who can believe in heavenly signs except the one who is the first to show a heavenly sign. It should be made clear that he does not have any belief against the sayings of Allah and His Messenger. Otherwise, a person who has any belief against the Qur'an and Hadith cannot be considered as a Muslim. He is considered out of the fold of Islam and if*

*he shows even a sign, it is not considered as a greatness of him, but it is called witchcraft. Therefore, Maulvi Mohammed Hussain has also admitted this in his long announcement printed in Ludhiana. In this case, it is clear that the first point that needs a discussion is the same issue (Mirza being the Promised Messiah) which according to them is against the Qur'an and the Hadith. This issue links with the death of Isa Ibn Maryam. That is because it is easy for anyone to understand that if my opponents prove the life of Isa Ibn Maryam from the Qur'an and authentic Hadith then my claim of being the Promised Messiah shall be rejected irrespective of me providing millions of signs because the Qur'an testifies against it. Therefore, the first debate that is necessary is the debate about the death or life of Isa Ibn Maryam, which must be settled because believing signs which are against the Qur'an and Hadith are not from the characteristics of a believer. However, it is the characteristic of an ignoramus who has nothing to do with the Qur'an and Hadith. So fear Allah, O scholars, and peace be upon those who follow the guidance.”<sup>35</sup>*

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<sup>35</sup> Announcement by Mirza Ghulam Ahmad, from Delhi Bazar Ballimaran Kothi Nawab Loharu, 6<sup>th</sup> of October. 1891, Majmu'a-e-Ishtiharat, vol. 1, pp. 241-249.



## Result

This tomfoolery led to the disciples of Hazrat Mian (late Maulana Syed Nadheer Hussain Dehlawi), who were illustrious scholars, gathering in Delhi. Maulvi Hussain Batalwi and others had already arrived from Punjab. Late Maulana Muhammad Basheer Sehsawaanee<sup>36</sup> from the city of Bhopal also arrived and it became an illustrious gathering of scholars. The debate was to be held at Jama Masjid, but Mirza did not see any benefit or expediency in it. Therefore, it was decided that a discussion should be held at a separate house. Since our dear Mirza used to consider the issue of the life and the death of Christ as the core fundamental issue of difference, this issue came under discussion. Shaykh Muhammad Basheer argued for the life of the Christ and he relied on this verse:

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

*“And there is none from the People of the Scripture but that he will surely believe in Isa before his death.”<sup>37</sup>*

This debate was printed in a treatise, which was called "*Al Haqq Al Sareeh fi Isbaat Hayat Al Masih* (The Explicit Truth and Proof about the Life of Christ)". The whole nature of this discussion as mentioned in the treatise is as follows:

Shaykh Muhammed Basheer himself expounded on the arguments:

*“After all, this is the state of the debate that took place between me and Mirza Ghulam Ahmad Qadiani, who claimed to be ‘The Promised Messiah’, at Delhi. Mirza Ghulam Ahmad Qadiani came to Delhi and published two announcements, the first edition published on the 2<sup>nd</sup> of October 1891 and second edition published on the 6<sup>th</sup> of October in the same year, challenging Maulana Syed Nadheer Hussain Muhaddith Dehlavi (May God extend his life) in which he challenged him to a debate. Both announcements came under the vision of this humble person,*

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<sup>36</sup> Translator’s footnote: Muhammad Basheer bin Hakeem Muhammad Badr-ud-deen Sehsawaanee, born in 1250 AH, the famous author of the book *Siyanatul Insaan an Waswasat ash-Shaikh Dahlaan*. He died in Delhi 1326 AH/1908 CE.

<sup>37</sup> Quran 4:159.

*with the intent to assist the religion, the Sunnah and to eliminate this vile heresy and innovation, I decided to go ahead with the debate. The answer to this announcement was submitted to Mr. Mirza through Mr. Haji Mohammed Ahmad Dehlawi, and all the conditions of Mr. Mirza are acceptable, except for the third condition I asked for a slight modification. Mirza Ghulam Ahmad Qadiani was kind enough to also accept this amendment. After the amendment, these three conditions which were accepted were:*

- *Firstly, there should be an official arrangement to maintain peace.*
- *Secondly, the debate between the parties should be in written format. Each party should write a question in the debate gathering and present it with his signature and the same way, the second party should follow it up with a response.*
- *Thirdly, the first discussion should be regarding the life of Isa Ibn Maryam (peace be upon him). If his life is established, then Mirza will give up his claim of being the Promised Messiah.*

*Then there will be a discussion on the descent of Christ and Mirza being the Promised Messiah, and the person who will abandon the discussion from any side will be considered a renegade. Thus when the terms and settlement regarding conditions were decided, Mr. Haji Muhammad Ahmad, on the demand of Mirza Ghulam Ahmad Qadiani, summoned me.*

*Therefore, on the 16<sup>th</sup> night of Rabi ul Awwal 1309 AH, I left Bhopal and on Tuesday around 4 o' clock, I entered Delhi. I informed Mirza Ghulam Ahmad Qadiani of my arrival. Mirza Ghulam Ahmad Qadiani came with an excuse and modified the conditions as given below:*

- *You have to give proof of the life of Christ.*
- *Let the discussion be in this humble (Mirza Ghulam Ahmad Qadiani's) house.*
- *It will be a private gathering.*

*You can bring only up to ten men who are distinguished, except Shaykh Batalvi (i.e. Maulvi Mohammed Hussain) and Maulvi Abdul Majeed. The number of papers should not exceed five and the first paper should be yours.*

*It was not at all necessary for me to accept these conditions, nor was it the opinion of my friends that we should accept them, but our intention was that Mirza should not find any childish excuse to avoid the debate. Thus we accepted these conditions and then on the 19<sup>th</sup> of Rabi ul Awwal, on Friday, after the Friday prayer, the debate began. I went to his house and initiated the debate. As agreed by the two parties, I wrote five arguments in support of the life of Isa (AS) on paper. This was read to the audience there and a signed copy was handed over to Mirza Ghulam Ahmad Qadiani. Mirza Ghulam Ahmad Qadiani excused himself from writing the answer in the assembly. Though Mr. Haji Muhammad Ahmad and others accused Mirza of breaching the covenant and opposing the agreed conditions, but lo and behold, Mirza Ghulam Ahmad Qadiani declined and said that “I will write down the answer later on,” and asked them to come the next day at 10 o’ clock.*

*The next day we reached his house at 10 o’ clock. Mirza Ghulam Ahmad Qadiani was inside the house. We were informed by the messenger that Mirza Ghulam Ahmad Qadiani would not come out and the answer is not ready yet. You will be called when it is ready. Then, probably around two o’ clock, we were called and finally an answer was made available that “there is no need to write the response in the debate assembly, you can take it to your house.” So I brought this writing to the house where I was residing. The discussion continued in this same manner for six days. On the sixth day, I completed three papers which were read by Mirza Ghulam Ahmad Qadiani. Then Mirza Ghulam Ahmad Qadiani cut off in the very first discussion by leaving the stage and the discussion was left unfinished. He made it clear that he had no room for staying any longer and said that his father-in-law was ill. At that time, we were writing an article in advance just in case Mirza Ghulam Ahmad Qadiani backed down or broke the agreed upon conditions. Since Mirza already did violate the conditions, we read the article which we had prepared, condemning him. This article was read over in Mirza’s presence. People accused him, laughed at him, made a mockery of him, but still, it did not make an impact. On the same day, he decided to leave Delhi in the middle of the night. This action of Mirza proves that he has no evidence of him being the Promised Messiah. He has concocted two pillars which constituted the fortress of his arguments.*

1. *The discussion on the life of Isa Ibn Maryam (peace be upon him)*

2. *The descent of Isa (peace be upon him)*

*When he felt that his sturdy pillar was about to falter, the intrinsically weak pillar would surely break, and that there would be an all-out-attack on his fortress, which would leave him exposed and hung out to dry, he recognized retreat as the best option. After leaving the discussion unfinished where Mirza was exposed, I stayed in Delhi for two days with delight and left on Saturday to Bhopal.”<sup>38</sup>*

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<sup>38</sup> Al Haqq al Sareeh p. 2.

## Peer Mehr Ali Shah

Peer Mehr Ali Shah, the spiritual leader of Golra Sharif, Rawalpindi, came into the radar of Mirza Ghulam Ahmad Qadiani. Both parties wrote books in response to one another. Mirza published an announcement which is as follows:

*“Sit with me for seven hours and we both write the exegesis of forty Quranic verses in Arabic, which can be in parts, but not less than twenty pages. Then the best exegesis will be considered as being favoured from Allah. To go ahead with this competition, the participation of Pir (Mehr Ali Shah) or the congregation of forty scholars suggested by him is necessary. If the number doesn’t reach the above-mentioned condition, then the competition won’t be held.”<sup>39</sup>*

Peer Mehr Ali Shah accepted this challenge and reached Lahore in August 1900 to participate in the contest. Peer Mehr Ali Shah, however, considered the condition of participation of forty scholars to be unnecessary, so he came alone. Mirza did not show up, but still published an announcement that “Peer of Golra Sharif ran away from the competition.”

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<sup>39</sup> Tabligh-e-Risalat, pp. 83-88.

## Heights of Awkwardness

On the day when Peer Mehr Ali Shah came to Lahore to aid the truth, scholars and laymen from all around had come to Lahore. Maulvi Abdul Jabbar Ghaznawi and I were also present amongst them. It was decided that there will be a conference at Jama Masjid Lahore. Peer Mehr Ali along with his supporters were going to the said masjid. Along the way were billboards with big bold letters which said:

**“The escape of Peer Mehr Ali Shah.”**

Those who read the billboard and saw Peer Mehr Ali Shah in Lahore would exclaim:

*“Whatever I am seeing? Am I in a state of intoxication? Oh Allah, are my eyes open, or am I dreaming?”*

## Three-year Term Prediction

Mirza Ghulam Ahmad Qadiani gave an announcement to divert the attention of his opponents. He wrote:

*“In the three-year duration, from 1900 to 1902, if I won’t get a clear ruling from the heavens, then I should be considered a liar.”*

The title of this announcement was:

*“An earnest appeal and supplication, seeking a heavenly sign for this humble servant, Mirza Ghulam Ahmad Qadiani, and a request to Allah for a heavenly decision regarding him.”*

That announcement included the following:

Addressing Allah Almighty, he wrote:

*“I swear by your honour and glory that I accept your decision, if within three years, starting from January 1900 to December 1902, no heavenly sign appears in my support and you reject me like those who in your eyes are wicked, ungodly, lying, treacherous, imposters, corrupt and filthy, then be witness that I will consider myself upon falsehood. I will consider all the slanders, accusations and blame levelled towards me, as unbinding proof against me. If I am a man whose supplications are never rejected, then from January 1900 to the end of December 1902 show me another sign and bear witness for your servant who has been crushed by the tongues of my opponents. Behold, I humbly raise my hands in supplications towards you, if I am true and not a disbeliever and a liar as considered by my opponents, fulfil my supplications the way I have asked. In this duration of three years, which will end by December 1902, show such a divine sign which is beyond the power of human beings. I have made this as a final decision for myself, if you don't accept it, then I am accursed, rejected, ungodly, a disbeliever and treacherous, as I have been called. If I am your chosen one, testify for me from the sky within these three years. Enable peace and reconciliation in the entire country so people attest to the fact of your presence. Respond to sincere supplications, as you bow to those who bow towards you. Now you and your*

*decision shall be the focus of my attention every day until your help descends from the sky. I do not address any opponent in this announcement nor am I calling them to a challenge. This is my supplication towards you because no one can escape your vision, be it a liar or a truthful one. My soul testifies that you do not disgrace the truthful and the liar can never be honoured in your lordship. Then there are people who say that even a false prophet challenges their opponents and gathers the same level of support from the people as the truthful ones do. As for those who say that liars also fight like prophets and get support and victory like the truthful and honest, they themselves are liars and they want to cast a shadow of doubt on the chains of prophethood. But your wrath falls on the false accuser as a sword and the lightning of your wrath destroys the liar, but the truthful find life and honour in your presence. May your support, favour, grace and mercy always be with us. Ameen.”<sup>40</sup>*

Due to this announcement, the entire country was waiting, but the result that emerged was similar to this couplet:

“The desire which had resulted in embarrassment, now is a desire never to be desired.”

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<sup>40</sup> Announcement by Mirza Ghulam Ahmad of Qadian, 5<sup>th</sup> of November 1899. Majmua-e-Ishtiharat Ghulam Ahmad Qadiani, Vol. 2, pp. 520-524.



## Claims of Prophethood

We have elucidated earlier that the opponents of Mirza Ghulam Ahmad Qadiani were suspicious from the very beginning that he would claim prophethood, which is exactly what happened. Mirza Ghulam Ahmad Qadiani subtly proclaimed his prophethood and his followers came under heavy criticism from his opponents. But due to their mindset which was moulded by their prior Islamic education, they rejected this claim of prophethood. Thus Mirza Ghulam Ahmad Qadiani published an announcement titled “*Ek Ghalati ka Izalah* (A Misconception Removed).”

## A Misconception Removed

“Some members of our Jama‘at, who are less familiar with my claim and its evidences, and who have neither had the chance to study my books in depth, nor have they spent enough time in my company to be fully informed, sometimes counter an objection raised by an opponent with an answer which is entirely contrary to the facts. Thus, notwithstanding their adherence to the truth, they have to suffer embarrassment. Only a few days ago, one of them was confronted with an objection that the person to whom he had sworn allegiance claimed to be a Prophet and Messenger, and the reply given was a mere denial, which was not correct. The fact is that in the Divine revelations of which I am the recipient, words such as 'Messenger', 'Apostle' and 'Prophet', appear not once, but hundreds of times. How then can it be correct to say that such words have not at all been used? The fact is that such words are found with much greater clarity and lucidity now than ever before. Even in Barahin-e-Ahmadiyyah, which was published twenty-two years ago, these words appear in no small numbers. For instance, one of the divine revelations found in Barahin-e-Ahmadiyyah<sup>41</sup> reads:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

In this Revelation, this humble one has been clearly addressed as 'Messenger'!

Later on in the same book, there is this Revelation regarding myself:

جَرِيُّ اللَّهِ فِي حُلْلِ الْأَنْبِيَاءِ

“Allah’s Messenger in the garb of Prophets.”<sup>42</sup>

In the same book, close upon the above Divine Communication is this revelation:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ<sup>43</sup>

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<sup>41</sup> See Barahin-e-Ahmadiyya, p. 498, “He is the One Who has sent His Messenger with ‘true’ guidance and the religion of truth, making it prevail over all others” - Quran, 9:33.

<sup>42</sup> See Barahin-e-Ahmadiyya, p. 504

<sup>43</sup> “Muhammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves.” - Quran, 48:29

*In the above I have been named 'Muhammad' as well as 'Messenger'. Then there is Divine Revelation recorded on page 557 of Barahin-e-Ahmadiyyah that states:*

*'A warner has arrived to the world!'*

*At several other places in Barahin-e-Ahmadiyyah, I have similarly been addressed as a 'Messenger'.*

*Thus if someone were to ask how it is possible for another Prophet to come after the Holy Prophet ﷺ who is Khatamun Nabiyyin, the simple answer is that no prophet new or old can come in the manner in which you people seek the descent of Isa (peace be upon him) in the latter days, while you also believe that he will be a Prophet and that he will continue to receive Prophetic revelation for forty years, and will thus surpass the period of the Holy Prophet's<sup>44</sup> Prophethood. Such a belief is undoubtedly sinful. The verse:*

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ<sup>44</sup>

*and the Hadith:*

لَا نَبِيَّ بَعْدِي<sup>45</sup>

*categorically testify that this belief is totally false. I myself am strongly averse to such beliefs and I resolutely believe in the verse:*

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

*This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet ﷺ, the door of prophecies has been closed till the Day of Judgement, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of 'Prophet'; and that all the doors leading to Prophethood have been closed except the door of Sirat-e-Siddiqi, i.e., losing oneself in the Holy Prophet ﷺ. Thus he who comes to God through this door is clad, by way of Zill<sup>46</sup> in the same mantle of Prophethood which is the mantle of the Prophethood of Muhammad ﷺ. As such, his being a Prophet is not a matter for jealousy, for he does not derive this status*

<sup>44</sup> "But he is the Messenger of Allah and the seal of the prophets." Quran, 33:40.

<sup>45</sup> "There will be no prophet after me" Sahih al-Bukhari 3455, Book 60, Hadith 122.

<sup>46</sup> Zill or Zilliyyat signifies such complete devotion to the Holy Prophet, and such self-effacement that a person begins to reflect the image of his Master. (Translator's note: It literally means shadow.)

from himself but from the fountain of the Holy Prophet ﷺ; and, that too, not for his own glory but for the glory and majesty of the Holy Prophet ﷺ. For this reason, in heaven he is named Muhammad ﷺ and Ahmad ﷺ. Thus the Prophethood of Muhammad ﷺ, in the final analysis, returns to Muhammad ﷺ and to no one else. So, the verse:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

means that

لَيْسَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِ الدُّنْيَا وَلَكِنَّهُ هُوَ أَبٌ لِّرِجَالِ الْآخِرَةِ  
لِأَنَّهُ خَاتَمُ النَّبِيِّينَ وَلَا سَبِيلَ إِلَى فُيُوضِ اللَّهِ مِنْ غَيْرِ تَوَسُّطِهِ<sup>47</sup>

In short, my Prophethood and Messengership is only by virtue of my being Muhammad ﷺ and Ahmad ﷺ, and not in my own right; and I have been given this name because of my complete devotion to the Holy Prophet ﷺ. This does not in any way change the true connotation of Khatamun Nabiyyin, but the descent of Isa (AS) from heaven would certainly change it.

Wherever I have denied being a Prophet or Messenger, it has only been in the sense that I have not brought an independent law nor am I an independent Prophet. I am a Messenger and Prophet only in the sense that I have received spiritual grace from the Messenger ﷺ whom I follow, and, having received his name for myself, through him I have received knowledge of the unseen from God. But I have not come up with a new law. I have never denied being called a Nabi (Prophet) in this sense. Indeed it is in this very sense that God has addressed me as a Prophet and a Messenger. It is in this sense that I do not deny being a Prophet or a Messenger.

It was twenty years ago, in Barahin-e-Ahmadiyyah, that God named me 'Muhammad ﷺ and 'Ahmad ﷺ and declared me to be the Holy Prophet.

<sup>47</sup> Muhammad is not the father of any man of this world but he is the father of men of the hereafter because he is the Seal of the Prophets and there is no way of receiving Divine grace except through his intermediary. Translation by Qadiani Islam International Publication Ltd.

Thus, the status of the Holy Prophet ﷺ as Khatamun Nabiyyin is by no means in peril due to my Prophethood, since the Zill is never independent of the original. Since I am Muhammad by way of Zill, therefore, the Seal of Khatamun Nabiyyin remains intact, and the Prophethood of Muhammad ﷺ remains confined to Muhammad ﷺ. This means that in all events it is Muhammad ﷺ who remains the Prophet and no one else. Since I am the Holy Prophet by way of Buruz, and all his perfections and excellences, including his Prophethood, are reflected in the mirror of my Zilliyat. Where then is the person who claimed to be an independent Prophet?

In short, the term Khatamun Nabiyyin is the Divine Seal which has been set upon the Prophethood of Muhammad ﷺ. It is now impossible for this seal to ever be broken. What is possible, however, is that the Holy Prophet may appear in the world in the form of a Buruz.<sup>48</sup> Not once, but even a thousand times, and may, by way of Buruz, proclaim his Prophethood with all its splendour and perfection. The advent of such a Buruz was ordained by God Almighty, as He says:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ<sup>49</sup>

Prophets are never jealous of their Buruz for he reflects their own image and character, but they are jealous of others. Therefore, false and evil is the thinking of the one who mischievously accuses me of claiming to be a Prophet and Messenger. It is only by way of Buruz that I have been made a Prophet and a Messenger, and it is on this very basis that Allah has repeatedly named me His Prophet and His Messenger, but only by way of Buruz. My own self comes nowhere in between, rather it all belongs to Muhammad ﷺ. Thus it is that I have been called Muhammad and Ahmad. Hence, Prophethood and Messengership have not been transferred to anyone else. What belonged to Muhammad ﷺ remains with Muhammad ﷺ, on him be blessings and peace.”<sup>50</sup>

<sup>48</sup> Buruz: Spiritual manifestation; or the person who is the spiritual manifestation of a prophet or saint.

<sup>49</sup> “Along with others of them who have not yet joined them ‘in faith’.”- Quran, 62:3.

<sup>50</sup> Announcement by Mirza Ghulam Ahmad Qadiani, dated the 5th of November, 1901 CE, Qadian, and is printed as a book titled “A Misconception Removed,” published in the UK in 2007 by Islam International Publications Ltd, p. 20-21.

In this announcement, Mirza Ghulam Ahmad Qadiani has interjected two types of prophethood. One indirectly bestowed and the second one directly bestowed. The indirect one he proclaimed for himself. He said that I am a Muhammadan through prophethood,<sup>51</sup> which means that the source of my prophethood is different from the source of the earlier prophets, but they are all equal in purpose. Therefore, in the same context, he says in another place:

*“Another ignorance is that (my opponents) in order to provoke the ignorant people say that he has claimed prophethood, although this denial is slander. Rather, no such claim of prophethood was made which is prohibited as per the Holy Qur'an. My claim has been that on the one hand I am a part of the ummah and on the other hand “I am a Prophet” because of the grace of prophethood of the Holy Prophet ﷺ. The implication of being a prophet is only this much that I have been honoured with the conversation with God Almighty.”*<sup>52</sup>

There are many similar citations in which Mirza Ghulam Ahmad Qadiani has made explicit claims of prophethood, but through the prophethood of Muhammad ﷺ. After attaining prophethood, he portrays himself as equal to other prophets.

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<sup>51</sup> A prophet through the means of the prophethood of Muhammad ﷺ.

<sup>52</sup> Haqiqat ul Wahi, p. 350

## Dr. Abdul Hakeem Khan Patialvi

Dr. Abdul Hakeem Khan from Patiala was a devotee of Mirza Ghulam Ahmad Qadiani for twenty years. Finally, he separated from Mirza and took a stance against him not just with words but with similar divine inspirations. Hence, Dr. Abdul Hakeem published his last inspiration regarding the death of Mirza Ghulam Ahmad which the latter himself mentioned, along with his response to it, in the following words:

*“Similarly many enemies from amongst Muslims stood against me and were destroyed. Now, one last enemy, who is known as Dr. Abdul Hakim Khan Patialvi, has appeared. He is a doctor from Patiala who claims that I would be dead in his lifetime, that his estimated timeframe is until the 4<sup>th</sup> of August 1908, and that this would be a sign of his truthfulness. He claims it is an inspiration to him from Allah. He declares me as an imposter, a liar, and a disbeliever. He gave his allegiance to me and remained my follower for twenty years. But when I advised him, he couldn't take it, and deviated. The advice was given just for Allah's sake which was that he was of the view that one can get deliverance in the world and hereafter without accepting Muhammad ﷺ. I told him that this belief is against Islam and the majority of the scholars of Islam, but he turned a deaf ear to it. Finally I removed him from my group. Then he prophesied that I would be dead by the 4<sup>th</sup> of August 1908, during his lifetime. But countering his prophecy, Allah has informed me that he himself would receive torment and Allah would kill him. He will also protect me from his evil. So this is the case which is now in the court of Allah for judgment.”<sup>53</sup>*

The consequence of this dispute was that Mirza Ghulam Ahmad Qadiani died within the period (26<sup>th</sup> May, 1908) mentioned by Dr. Abdul Hakeem Patialwi. Dr. Patialwi is still alive as of today (June 21<sup>st</sup>, 1923). Allah knows best as to what the rest of the future holds.

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<sup>53</sup> Chashma-e-Marifat, p. 321

## The Claim of Divinity

Mirza's claim of prophethood has been discussed previously in this book. This section is about his declaration of divinity:

رأيتني في المنام عين الله وتيقنت أنني هو- فخلقت السماوات والأرض - وقلت إنا زينا السماء  
الدنيا بمصابيح

*“I saw in one of my visions that I am God himself and was certain that I was Him. Then I created the heavens and the earth and I said ‘We decorated the sky with stars.’”<sup>54</sup>*

We are merely relaying anecdotes and we are obligated to relay the exact words of Mirza Ghulam Ahmad Qadiani. We are not responsible for the interpretations or distortions of his followers.

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<sup>54</sup> A'ina Kamalat-e-Islam, p. 564



## Extension of Kindness by Mirza Ghulam Ahmad Qadiani Towards Myself

آسمان بارِ امانت نتوانست کشید قرعه فال بنام من دیوانه زدند

“The heavens couldn't carry the burden of trust, they made crazy fortunes  
in my name.”

Just as there are two parts of Mirza's life (up to *Barahin-e-Ahmadiyyah* and after that), likewise my relationship with Mirza Ghulam Ahmad had two parts; pre-*Barahin-e-Ahmadiyyah* and post-*Barahin-e-Ahmadiyyah*. Until *Barahin*, I had a favourable view of Mirza. There was an interesting event about my first meeting with Mirza Ghulam Ahmad Qadiani when I was around 17 or 18 years old. I enthusiastically went to visit Mirza from Batala to Qadian on foot. In those days, Mirza was an aspiring writer, but despite the desire and love I had, I saw something which changed my view of him in the first meeting. What I saw is still very vivid. What happened was that I was sitting in his house in the courtyard. He came in without saying, “Assalaamu alaikum,” and immediately asked, “Where did you come from? What do you do?” I was a student who learned and benefitted from the company of scholars who knew that it is Sunnah to say, “Assalaamu alaikum,” when approaching others. It struck a chord in me that he did not seem to care about the Sunnah. What was his reason? Out of good faith I suppressed that thought.

The days when you professed Messiahship, I was still occupied with my education. Finally, after completing it, when I had the luxury of time, I started studying Mirza Ghulam Ahmad Qadiani's works. My heart was brimming with an uneasiness. I went ahead, did *Istikharah*, prayed, and the result was that it dawned upon me that Mirza considered me to be one of his opponents, and he had invited me to come to Qadian for a discussion.

The words of the invitation were:

*“Maulana Sanaullah, if you are true then prove any prophecy in Qadian to be false. For each prophecy you refute, you will be rewarded 100 rupees. Don't worry,*

*this is excluding the fare of the commute. I shall provide that separately.”<sup>55</sup>*

This was also written:

*“It must be remembered that I have recorded as many as 150 prophecies in my book Nuzul-ul-Masih. If they turn out to be false, Maulana Sanaullah will receive 15,000 rupees; and he will never have to go out to beg door to door. In fact, I will put before him some more prophecies as well, along with the proof of their fulfilment, and then, in keeping with the promise above, go on giving him 100 rupees for each of the prophecies he proves to have been false.*

*At present, the number of my followers is in excess of 100,000. If I raise only one rupee per head from them to be given to the said maulana, the amount will reach 100,000 rupees, which will all be given to him. If on the other hand, we consider his current financial situation, we can see he is compelled to beg, going door to door to collect a paltry sum of money. It is clear he is stricken with divine wrath, living on the earnings made from funeral rites and sermons. To receive a generous sum of 100,000 rupees would be like attaining a palace in paradise for him. But if he does not pay heed to this announcement of mine and avoids paying a visit to Qadian to investigate the matter in accordance with the above-mentioned terms of reference, which include his testimony in favour of the prophecies if they are proven to be true, or denouncing them as untrue if they turn out to be false, then may he be cursed for his bragging in one of his debates and his shameless lying.*

Allah, the Exalted, says:

لا تقف ما ليس لك به علم<sup>56</sup>

*But these misguided people denounced me publicly as a liar without really being aware of the truth of the matter and without having conducted a thorough investigation. Is this how an honest man should act? Indeed, he who speaks rashly without any justification is worse than a dog, and accursed indeed is the life spent*

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<sup>55</sup> Ijaz-e-Ahmadi p. 11.

<sup>56</sup> “Do not follow what you have no sure knowledge of.” - Quran, 17:36.

*in such shameless pursuits.”*<sup>57</sup>

Then he also wrote:

*“And let it be clear that three signs will appear in my favour through Maulana Sanaullah:*

- *He will never pay a visit to me in Qadian to investigate all my prophecies; and to bear testimony by his own pen in favour of my true prophecies would be like embracing death for him.*
- *If he were to pursue the challenge, the one who is a liar would die in the lifetime of the one who is truthful. I am certain that he will die before I do. Furthermore, he was unable to compete with me in terms of penning a response to the Urdu essay and the Arabic poem. His disgrace will soon be established.”*<sup>58</sup>

The result of this was that on the 10<sup>th</sup> of January 1903 corresponding to 10<sup>th</sup> Shawwal 1320 AH, I arrived in Qadian and wrote a letter to Mirza Ghulam Ahmad Qadiani which is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*“This humble self, according to your invitation mentioned in Ijaz-e-Ahmadi pp. 11-13, has arrived in Qadian. Until now, Ramadhan prevented me from accepting your invitation. Otherwise, I would not have delayed it. I swear upon Allah that I do not have any personal grievance or animosity against you. Since, according to you, you are appointed to a high position, for the guidance of all humanity in general and for sincere persons such as myself especially, I firmly hope that you will not spare any effort in helping me understand. As promised, you will give me permission to express my thoughts about your prophecies in front of the people. Once again, I remind you of my sincerity and the trouble that I have taken to travel all this way, and by virtue of your position, please give me a chance.”*<sup>59</sup>

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<sup>57</sup> Ijaz-e-Ahmadi, p. 23.

<sup>58</sup> Ibid, p. 37.

<sup>59</sup> Letter by Shaykh Sanaullah Amritsari, dated 10th January, 1903 CE

Mirza Ghulam Ahmad Qadiani replied:

*“We praise Him and send our prayer to His Messenger.*

*From the servant of God, The Eternal, Ghulam Ahmad to Maulvi Sanaullah.*

*I have received your letter. If you people are sincere and want to remove your doubts about the prophecies or about the things that are related to the claims, then it will be good fortune for you. Though it has been many years since I have published in my book ‘Anjam-e-Atham’ that I will never engage in discussions with this group of opponents, since they only result in foul language and obscenities with no conclusions being reached. However, I always try to remove the suspicions of truth seekers. I am ready. Even though you have made claims in this letter that you are seeking the truth, I doubt that you will be able to stick to it. You people have the habit of dragging the discussion towards absurd and useless arguments, and I have promised God that I would never debate with such people. Thus we need to make things clear that we are not going to go in the mode of debate. You will have to promise that you will not stray beyond the methodology of the Prophet. You will not raise objections which apply to the the prophets like our Holy Prophet ﷺ, Hazrat ‘Isa, Hazrat Musa or Hazrat Yunus, peace be upon them, and your arguments should not be contradictory to the predictions of the Hadith and Qur'an.*

*The 2<sup>nd</sup> condition is that you will not be allowed to speak at all. You will only be allowed to write an objection in one or two lines. That will be the extent of your objection. Then in the gathering, a detailed reply would be given. For the objection, there is no need to write in detail. Just a line or two is enough.*

*The 3<sup>rd</sup> condition is that you would raise only ONE objection per day.*

*Since you have not informed us of your coming - since you snuck in like a thief - and due to the lack of free time, as well as the work of having the book printed, we cannot spend more than three hours on this. Remember, you will not be allowed to give a long lecture, like a sermon, in front of the public. Instead, you will have to keep your mouth shut, like someone who is deaf and dumb, so that the talk does not turn into a debate. First you will ask only regarding one prophecy. I’ll be*

*providing a reply within three hours. If you are not satisfied then write it down. It will not be your task to let others hear your objection. We will read it for 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 is an excellent way to remove doubts. I will announce to the people that regarding this prophecy, such and such doubt has come into the heart of Sanaullah, and this is its reply. This way all the doubts will be cleared. But if you want a debate where you are allowed to speak, then this will never happen.*

*I am in Qadian till the 14<sup>th</sup> of January 1903. After January 15<sup>th</sup>, I will be travelling to Jhelum for a lawsuit, but I can spend up to three hours with you until then. If you people do something with good intentions, this is a method that will benefit you. Otherwise, we shall wait for the heavenly decision as to who is favoured by Allah.*

*Give it some thought. It will be better that you present in writing something which should not exceed two or more lines between the interval of an hour and I will remove that Satanic whisper. Many people who have similar illnesses come to me to remove such whispers. A good-natured gentleman will definitely want to have their suspicions removed, as opposed to those people who do not remember and fear God, for they have a different agenda. Finally, for the purpose that you do not leave Qadian, if you have decency and faith, I am going to include two oaths here: First, I have made a definite promise to God Almighty in my treatise "Anjam-e-Atham" that I will not argue with these people. At this time too, I swear as per the same covenant that I will not listen to anything you say verbally. You will only be given the opportunity to put an objection which according to you, is the biggest objection to the prophecies.*

*You will present one, two, or three lines, in rejection of the fulfillment of the prophecies which are objectionable from the point of view of prophethood, and will then be quiet. I will answer it in general in the gathering as I have written in detail. Then the next day, in the same way, I will write it down. From my side, I swear upon God that I would not be deterred from this and will not hear anything. You will not dare utter a single word from your mouth. I also bind you to swear by God, that if you have come with a true heart, then be bound to it and*

*do not spend your life creating trouble and disturbances. Whosoever among the two of us breaks this oath, then God's curse is on him, and may God will it so that he can see the fruit of this curse in his life. Ameen.*

*So, now I will see to it that you are fulfilling this oath according to the Sunnah of the Prophet or take this curse with yourself while leaving Qadian. First of all, send an objection to this oath today, two or three lines, and a gathering will be organised in the mosque after fixing a time. You will be called and your evil whispers will be cleared in public.”*

I should have been disappointed seeing this letter, but it is exactly what I expected. I am a man who is determined and has too strong a will to be disappointed by the appearance of such reluctance from Mirza Ghulam Ahmad Qadiani. So I wrote another letter which is as follows:

*“I received your long letter. Alas! This is exactly what was expected to happen. Everyone in this country knew this was bound to happen. Respected sir! I have come due to your invitation mentioned in Ijaz-e-Ahmadi, and in clear words, I have given reference to the same pages, so then why such a long declamation from you? It is so sad that on the one hand, you invite me to come to do research, and prove your prophecies are erroneous while offering a reward of 100 rupees for each, but then in your letter, you are binding me to write just one or two lines, whereas, for yourself, you propose to speak for three hours!!!*

*What kind of discussion is it that I write one or two lines and you make a speech for three hours? This shows clearly that you are now lamenting for having invited me over, 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 to write these two lines only? I could have done that sitting in Amritsar, and I am doing that right now. But remembering the troubles of my journey, I do not want to go empty-handed. So I accepted your injustice and will write only two or three lines, and you can speak freely for three hours. However, I would request a minor addendum that I would be allowed to read my two to three lines to the audience, and after every hour of your speech, I would express my thoughts about your speech for five to ten minutes. Since you do not like a public audience, the*

*gathering from both sides will be limited to 25 persons. You also compared my visitation without informing you to a thief's! Is this how you greet your guests? There was no condition that you have to be informed in advance. Moreover, don't you have a direct connection with the heavens that would inform you of my coming? Whatever speech you are going to make, kindly give it to me. The proceedings will start from today. After I receive your replies, I will send you my brief questions. As far as the talk about cursing is concerned, it is the same which is mentioned in the hadith.*<sup>60</sup><sup>61</sup>

Mirza Ghulam Ahmad Qadiani did not reply to this letter, instead, he instructed his disciple Mohammed Ahsan Amrohi to write the reply on his behalf which was as follows:

*“Maulvi Sanaullah, your letter was read to Hazrat-e-Aqdas, Imam-uz-Zaman, the Promised Messiah. Since its contents were purely bigoted and prejudiced, which is far away from seeking the truth, it is clear to Hazrat-e-Aqdas (Mirza) that you do not want to investigate the truth. Hazrat has sworn in Anjam-e-Atham, and also in your letter, that he would not enter into any debate with his opponents. How can an appointee of Allah go against his promise to God? For the seeker of truth, isn't the method proposed by Hazrat-e-Aqdas enough? Your proposals, which have a tint of debate in them, are absolutely not acceptable. He does not agree that the gatherings should be limited. Rather, he says that the scholars of Qadian and elsewhere should be gathered together so that truth and falsehood become clear to all.”*<sup>62</sup>

This was indeed disappointing and then I left with my colleagues.

“I came full of enthusiasm and left full of sorrow.”

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<sup>60</sup> Hadith about cursing: If the person who has been cursed does not deserve the curse, then it returns to the one who has cursed.

<sup>61</sup> Dated 11th January 1903.

<sup>62</sup> From Mohammed Ahsan, by order of Mirza Ghulam Ahmad Qadiani, dated 11th January 1903.

## The Last Act of Kindness from Mirza Ghulam Ahmad Qadiani Towards Me

My discussions with Mirza Ghulam Ahmad Qadiani began after other senior scholars. However, when I wrote extensively and the number of periodicals increased, people started saying that in style, I have surpassed these scholars. Due to this Mirza had to show a final act of kindness towards me.

He said the following:

*“The Final Verdict on Maulvi Sanaullah Amritsari*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

يَسْتَنْبِؤُكَ أَحَقُّ هُوَ قَلَّ إِلَيَّ وَرَبِّي إِنَّهُ لِحَقِّ

*To Maulvi Sanaullah,*

*Peace onto those who follow guidance.*

*For some time, I have been declared a liar and a sacrilegious person in your Ahle Hadees journal. You always refer to me as an accursed liar, an imposter, and a mutinous person. You publicise to the world that I'm a slanderer, liar, and an imposter whose claim of being the Promised Messiah is false. I have suffered a lot of pain due to you but remained patient. I see that I have been commissioned to spread the truth and you are creating barriers in my path and hindering people from coming to me by these slanders. You refer to me with curse words and slanders that have transgressed a limit of harshness.*

*If I am such a liar and an embezzler, as you have oftentimes referred to me in each of your publications, then I will be destroyed in your lifetime. Because I know that embezzlers and liars do not have a long life span. In the end, after degradation and languish, he becomes destroyed in the lifetime of his truthful staunch opponents. It is better for him to be destroyed so he does not misguide God's people. Though, if I am not a liar and an embezzler and if I am honoured by God's inspiration and dialogue and I am the Promised Messiah, then with the*



*grace of God I am hopeful that according to the ways of Allah you will not escape from the punishment liars receive. Hence, if you are not inflicted with such punishment which is not in the hands of human beings but only in the Hands of Allah, like the plague or cholera or such illnesses in my lifetime, then I am not from God Almighty.*

*This is not a prophecy on the basis of any revelation or inspiration but is merely a supplication which I have asked from Allah in the form of a prayer. I pray to God: O my Master, the All-Seeing and the Capable, the Omniscient, the All-Aware, who is aware of the condition of my heart... If this claim of being the Promised Messiah is a concoction from myself and if I am corrupt and a liar in your eyes and if I forge lies against you day and night, then O my Beloved Master, I humbly pray to you to destroy me in the lifetime of Maulana Sanaullah and make my death a source of happiness for him and his people. Ameen.*

*But O my completely truthful God, if Maulvi Sanaullah is not truthful in the slanders he attributes to me, then I humbly pray to you to annihilate him in my lifetime. But not by the hands of human beings, but from diseases such as the plague or cholera. Unless he publicly, face to face, in front of me and my people, repents from his insults and bad language, which he considers as obligatory and constantly harms me with. Ameen O Lord of the Worlds.*

*I have been tortured by him a lot and I have remained patient. But now I see that his slanders have surpassed the limit. He considers me worse than those thieves and bandits whose presence in the world is extremely harmful. In his slanders, he didn't even act on the verses of the Quran<sup>63</sup> and he considers me worse than everyone in the world. It has been spread in countries far and wide that this person is in reality a mischievous imposter, charlatan, liar, slanderer and an extremely low-class abominable person.*

*If they had not cast a negative effect upon the seekers of truth then I would have remained patient against these slanders. But I see that Maulvi Sanaullah wishes*

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<sup>63</sup> لا تتقف ما ليس لك به علم

“Do not follow what you have no ‘sure’ knowledge of.” - Quran, 17:36.

*to use these slanders to annihilate my continuance and he wishes to dismantle the fortress, which you O my master and the one who has sent me, has created with your own hand. Because of this, I hold onto your sanctity and your mercy and I supplicate to you to give the true verdict between me and Sanaullah as to who in your view is indeed venomous and a liar. Take his soul away from this world in the lifetime of the truthful one and afflict him with any other calamity which is similar to death. O my beloved master, do just that. Ameen.*

*In the end I request Maulvi Sanaullah to publish this article in his journal and he may write whatever he wishes underneath it. Now the verdict is in God's Hands."*

<sup>64</sup>

After this announcement was printed on the 25th of April, 1907, the Badr Newspaper of Qadian, which printed Mirza Ghulam Ahmad's daily monologues, printed this:

*"What has been written with regards to Sanaullah is actually not from us, but its foundation was laid by God. This subject was on our mind and at night as our attention was on this, the revelation occurred: 'I answer the call of the caller.' For the Sufis, the biggest miracle is the acceptance of prayers. Everything else is secondary."*<sup>65</sup>

The result of this supplication was the death of Mirza Ghulam Ahmad Qadiani, which happened on the 26<sup>th</sup> of May, 1908 CE, corresponding to the 24<sup>th</sup> of Rabee-us-Sani, 1326 AH. This news was shared in Al Hakam newspaper which is as follows:

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<sup>64</sup> Majmua-e-Ishtiharat Ghulam Ahmad Qadiani, Vol. 3, p. 549, dated 1<sup>st</sup> of Rabi ul Awwal 1325 AH, 15<sup>th</sup> of April 1907.

<sup>65</sup> Akhbar Badr. 6 (17) (Qadian). 25 April 1907, pp. 7–8.

## Death of the Promised Messiah

*“Brothers, as you all know, Hazrat Imam, maulana, the Promised Messiah, the Mahdi (Mirza Ghulam Ahmad Qadiani) had diarrhoea. Whenever he would strain himself with doing some intellectual task, his stomach would not be able to bear it. He had this disease due to indigestion caused by food and his heart was very weak. His pulse rate would drop, which was usually restored by the use of musk, etc. During his stay in Lahore, he had this condition two or three times. But on the evening of the 25<sup>th</sup> of May, when he had spent the whole day writing an essay on reconciliation (Paigham-e-Sulh), he went out for a walk. On his return, he again began to suffer from this disease. It increased in severity and started to affect his digestion. This seemed to have happened as he went out and must have had some food from outside. They sent a message to Dr. Syed Muhammad Hussain Shah and he got an appropriate medicine made and sent, but there was no benefit from it. At 11 pm, during the night, due to a severe diarrhoea, Mirza Ghulam Ahmad felt extremely weak. They requested Dr. Syed Muhammad Hussain Shah and Moulvi Noor Uddin to come. They gave him some medication and they thought that this round of diarrhoea was due to strenuous thinking, and if he could get some sleep he would get better. Thus, Dr. Muhammad Husain Shah and Moulvi Nooruddin left. Later, Dr. Muhammad Hussain Shah, Moulvi Nooruddin, and Khawaja Kamaluddin were called for. Dr. Mirza Yaqoub Baig was also called for. On his arrival, Hazrat Aqdas (Mirza Ghulam) asked him to come near, and said, “I have severe diarrhoea, recommend some medicine for me”. Treatment started, and since he was very weak everyone stayed with him. Treatment was carried on, but his pulse did not return to normal. At last on the 26<sup>th</sup> of May 1908, at 10:15am, Hazrat Aqdas (Mirza Ghulam Ahmad Qadiani) left this mortal world to meet his maker.”<sup>66</sup>*

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<sup>66</sup>Al Hakam newspaper of 28<sup>th</sup> May, 1908.

I, Abul Wafa Sanaullah Amritsari, as of 1923, by the grace of Allah, am still alive.  
Mirza Ghulam Ahmad Qadiani died 15 years back.

**“It's a pity that the conversation ended in the blink of an eye.  
Spring is over and I did not see the flower.”**

I conclude this writing in good spirits!!!

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**Muhammad is not the father of any of your men but is the  
Messenger of Allah and the seal of the prophets.**

**-Quran, 33:40**

**This book is a short historical account of Mirza Ghulam Ahmad  
Qadiani written by Shaykh Sanaullah Amritsari, originally  
written in Urdu and now available in the English language.**

**He was a contemporary of Mirza and clashed with the alleged  
prophet.**

**The work includes the evolution of Mirza Ghulam Ahmad at  
different stages in his life. It also sheds light on his prophecies and  
his failure as a claimant of prophethood.**

**May Allah accept this work and make it a means of guidance for  
the sincere.**