

Qadianis Exposed

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The Qadiani Missionary wrote: If you have any doubt about Mirza Ghulam Ahmad Qadianis claim, then show us a single example, since Prophet Adam up to the death of the Holy Prophet of Islam, of such' a man who claimed wrongly to be a prophet and whose claim had been successful. If wrong claimants .of prophethood may succeed then what is the difference between a, genuine prophet and an impostor?

:Qur'an says in chapter al-Haqqah , 69, verses 45 to 47

أَخَذْنَا مِنْهُ بِالْيَمِينِ {45} ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46} فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47}

If (our Apostle Muhammad S.) had fabricated against us any of the sayings certainly would we" have seized him by the right hand; then certainly would we have cut off his aorta".

My Reply: This verse means that those who have been commissioned by God cannot but deliver whatever they are charged with, and God never allows them to forge anything of their own on His behalf.

But it does not mean that the impostors or the self-appointed prophets who falsely claim to have been sent by God must perish because there is no need to expose them. Their ridiculous claims, like those of Bahauallah, or their lack of miracles are enough to expose their falsity. Perhaps you do not know, but it is the accepted belief of all the sects Sunni and Shia alike, that the only distinctions between true and false prophets are:

- I. The standard of their teachings - true prophets taught high morals while false ones gave latitude to their followers;
2. Miracles - which appeared on the hands of the true prophets and not on those of false ones;
3. the Ismat (sinlessness infallibility).

And the Holy Qur'an itself shows in various verses that those who fabricate lies against Allah may get some enjoyment in this world; and that their punishment 'is in Qiyamah. See for example: "Say, those who invent a lie against Allah will not prosper; some enjoyment in this world; and then to Us will be their return. Then shall We make them taste the severest penalty for their blasphemies". (Qur'an, 10:69•70)

There never was any standard of the length of life or the success or failure of his mission. It is just an arbitrary standard invented by your Mirza Ghulam Ahmad Qadiani who wrote that:

"Since the beginning of the world there never was any example of even a single person who got, '23 years like our chief the Holy Prophet (S) and who was wrong in his claim of getting revelation from God.... If you find a person, who claims, to be sent by God and if it is proved that 23 years had passed since the claim of receiving the revelation from God..... then you should believe that he is from God".

This self-invented standard of the truth or falsity of the claim of prophethood is very amusing. Let us suppose, a man heard our Holy Prophet (S) proclaiming his prophethood in the beginning and said that he would wait 23 years to see whether Muhammad survived that period or not, do you think he would have been excused and pardoned by God? And what if he himself died during the life-time of the Holy Prophet without accepting Islam? What a rubbish! And remember that many true prophets had been 'killed within one, two or three years of their prophethood. What would have been the position if someone, during the prophethood of Prophet Yahya (John), refused to believe in him, saying that as he did not live 23 years he was, God forbid, a liar".

And also some impostors have lived more than 23 years after their claims. Why make a condition from Adam' up to the Holy Prophet"? If it is a Divine criterion, It would remain true ever after the Holy Prophet of Islam. In fact, "after the Holy Prophet" would have been more appropriate, and a better period for checking, because now we know that no other religion is to come from God.

Still we see that many religions having no connection with Islam have appeared after the Holy Prophet and have prospered. For example, Sikh and Bahai religions. They themselves do not claim any affinity towards Islam and still they have prospered though the Muslims and Qadianis both agree that these religions are wrong.

The Church of Jesus Christ of Later Day Saints (Commonly known as Mormon Church) was founded by Joseph Smith in 1820 A.D., when he claimed to have received divine call for prophecy in the name of the Most High. He claimed to receive divine revelation written upon golden plates which he was able to translate. The first edition of the book of his revelation was printed in 1830.

His associate, Oliver Cowdery, also claimed to be ordained by angelic visitants. Smith was killed in 1844, i.e., 24 years after his claim; but his murder did not stop his Mission. His followers flourished in Utah and three adjoining states and the whole state of Utah is populated by them, and one of them was considered as a candidate for U.S.A. presidency in 1968. They believe in the 'Book of Mormons' to be the 'Word of God', together with the Bible, just as the (Qadianis believe in Barahin-e-Ahmadiya and many other books of Mirza Ghulam Ahmad

Qadiani as the 'Word of God together with the Qur'an.

Thus Joseph Smith claimed to be a prophet, as Mirza Qadiani did; he published his revelation, as Mirza Qadiani did; he established a line of prophets as Mirza Qadiani established a line of Caliphs; and his sect is flourishing to such an extent that is beyond the dreams of the Qadianis till this day; and what is more, he was given more than 23 years to live after that claim, which

Mirza Saheb was not given.

Now, I wonder what new excuses the Qadianis will invent to overcome this insurmountable difficulty. Will they say that Mormon Church is from God, so as to maintain the accuracy of the self-invented standard of Mirza Qadiani?

It would be Interesting to you that your Mirza Qadiani had declared in Arbain (No. 3) in two places (p.9; pp.29-30) that God had promised him that he would live 80 years or 2 or 4 years more or less. It means that he was promised to live not less than 76 years and not more than 84 years.

And also he wrote in the same book that God had promised to him to protect him from every 'Khabith' (Dirty) disease. (Arbain No.3, p,9)

The book quoted above is in my library and you are welcome to see it any time.

Well, now let us look at the facts and compare them with these claims:

(1) Mirza Ghulam Ahmad Qadiani was born in 1339 or 1840 A.D. and died on 26th May, 1908 A.D. 'It means that his claim of God's promise (80 years or 2 or 4 years more or less) was wrong. As he had made this age of 76 to 84 years as a sign of his truth, his death at the age of 68 years proves him an imposter by his own words."

(2) Up to 1901 A.D. many times he declared that his claim by the word 'prophethood' was not the 'prophethood' as 'understood by the Muslim); but that it's real meaning was 'Muhaddath': "In the books of this humble man (i.e., Mirza Qadiani himself), - Fat'hul-Islam, Tawzihul-Maram, and Izala-e-Awham - all such words "Muhaddath is a Nabi in one meaning", or " Muhaddathiyyat is a partial Nubuwwah" or " Muhaddathiyyat is an imperfect Nubuwwah" are not used in its true meaning. In my simplicity, I have used them in their literal meaning. Never do I claim the real, Nubuwwah..... Therefore, I want to explain to my Muslim brothers that if they are angry because of these words they should treat them as amended and should read them as ' Muhaddath'.....

"My intention, from the beginning as God knows very well, with this word 'Nabi' was not the real 'Nubuwwah', but only ' Muhaddath' which has been interpreted by the Holy Prophet as 'Mukallam' (with whom angels talk) as he said about Muhaddath: 'There were before you in Bani Israel men who were talked to (by the angels) without them being prophets".

(Ishtihar of Mirza Qadiani, given in Tabligh-e-Risalat, Vol.2, p.95, as quoted in 'Qadiani Mazhab ka Ilmi Muhasiba of Ilyas Barni).

This advertisement was published by Mirza Ghulam Ahmad Qadiani on 3rd February, 1892, when he was defeated in a 3-day religious discussion (Munazirah) with Muslim scholars. In the long history of religions, he finds only two claimants of divine revelations who wrote such confessions (or 'resignation') declaring that their claims stood amended -- in other words the original claims were wrong: First, Mirza Ali Mohammad, the founder of Babi; second, Mirza Ghulam Ahmad Qadiani, founder of the Qadiani religion.

Now, the Qadianis say that Mirza Ghulam Ahmad never said that he was not a Nabi (Prophet). Mr. Abul-Ata Jalandhari, late principal of Jameatul-Mubashshimin, Rabwa, writes in his book 'Tafheemat-e-Rabbaniyya' (pp.44-45; 2nd edition, 1964).

"Yes, he (i.e., Mirza Ghulam Ahmad) did claim to be a 'Nabi' (Prophet) without new Shari'ah; and he never denied this claim, neither before 1901 nor after 1901. As he (Mirza Ghulam Ahmad) has written: "Wherever I have denied to be a prophet or apostle, it is only with this meaning that I am not a bringer of a new shari'ah independently, nor I am an independent 'Nabi'. But I have never denied prophethood in the meaning that, getting spiritual benefits' from my leader apostle, and being given his name for me, I have been given by Allah, through him, the knowledge of unseen, (and) am an apostle and prophet, but without any new Shari'ah. I have never denied to be called such a prophet; but Allah has called me prophet and apostle in this very meaning. (Ek Ghalati Ka Izala)"

First, read again his clear declaration that he was only a 'Muhaddath', and his explanation (in the words of the Holy Prophet of Islam) that 'Muhaddath' means "men who were talked to by the angels without them being 'Nabi' (prophet)".

Then look at this shameless assertion that "I have never denied prophethood in the meaning that I am an apostle and prophet, but without a new Shari'ah."

Compare these two statements and there will be no need of any comment. There is Persian proverb: A liar has no memory.

He writes in his book "Haqiqatun-Nubuwwah" (page 148-150): . "The writings of Hudhur (a.s.) (i.e., Mirza Ghulam Ahmad Qadiani) of earlier times show that he is not a claimant of prophethood; but the writings and talks of later period prove that he was claiming prophethood.... Our research is that Prophet Masih Maw'ud (a.s.) changed his belief about the question of Nubuwwah about 1901 A.D."

It means that he was not claiming to be prophet till 1901. Also, he has written that "the question of Nubuwwah became clear on him (Mirza Qadiani) in

1900 or 1901. He changed his belief in 1901. Therefore, all the references of before 1901 in which he had denied his prophethood are now abrogated (cancelled)".

Now, I would like to point out another 3 matters:

First, Allah says in the Qur'an: "The Messenger (of Allah) believed in what was revealed to him from his Lord and the believers (also believed)". (Qur'an: 2:285)

What kind of the prophet was Mirza Ghulam Ahmad Qadiani who according to his later claims was given prophethood since 1887 or near that time, and still he continued to disbelieve his own Nubuwwah for 14 years up to 1901? Have you heard anything like this in history or religions?

Second: Anyhow, he began his firm belief in his Nubuwwah in 1901. And he died in 1908. It means that, according to his own standard he was not given 23 years to live after the declaration of his claim, because he was a liar.

Third: He had claimed that God had promised to him to protect him from every Khabith (dirty) disease. But, the disease by which Mirza Qadiani died was cholera according to his own declaration.

This last declaration is found in the writing of Mir Nasir Saheb, father-in-law of Mirza Qadiani and one of his staunch followers. He writes: "The night when Hadhrat sahib (i.e., Mirza Ghulam Ahmad Qadiani) fell ill, I had gone to sleep at my place. When the 'Takleef' (discomfort) increased on him, I was awakened. When I reached Hadhrat Saheb and saw his condition, he said addressing me: 'Mir Saheb, 'I have got epidemic cholera'. Then, so far as I know, he never talked so clearly till he died next day after 10 a.m."

(Hayat-e-Nasir, p.14; edited by Sheikh Yaqub Ali Irfani, Qadiani; as quoted in 'Qadiani Mazhab Ka Ilmi Muhasiba' of Professor Ilyas Berni).

Now, according to his own standard Mirza Ghulam Ahmad Qadianis claim of prophethood .proves to be a lie, because God did not protect him from the 'Khabith" (dirty) disease

Some Misinterpreted Verses

The African Qadiani missionary had written to me: "In the chapter 7 (Al-A'raf), verse 35 it is said, 'O Children of Adam, without doubt will come to you prophets from amongst yourselves, who will inform you of my signs'. It means that the prophets will continue to come without break".

Facts: These people have been misled by their wrong Swahili translation which is a glaring :example of interpreting, the Qur'an according to one's own wish. The verse is

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

This verse is one 'Conditional sentence' and their own English translation published under the auspices of their second caliph in Pakistan says: "O Children of Adam, if Messengers came to you from among yourselves, rehearsing My signs unto you, then whoso shall fear God and do good deeds', on them shall come no fear nor shall they grieve".

But the Swahili translators have twisted its meaning to mislead African Muslims. I had written in his reply: "Here I would like to inform you that 'Imma ' is made of 'In' the 'conditional conjunction' which is an extra addition and which gives the emphasis to the condition, i.e., subordinate clause must follow the principal clause. If any Qadiani is unaware of Arabic, he may see 'Teach Yourself Arabic', Lesson 28 (Conditional and Exceptive Sentences), where it is written follows the same rule as but is often followed by the energetic".

So, is a conditional conjunction which is often followed by energetic as is the case in this verse. But it is a Conditional sentence, not an informative one; "IF" the condition is fulfilled then the 'Jaza' (subordinate clause) will happen. This statement in the story of Prophet Adam is written in three places in the Qur'an with the same "conditional 'Imma' and energetic or And I am quoting the translations of other two verses from your own translation.

:The first verse is in chapter 2 (Al-Baqar'a) verse 38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ؟ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Its translation, according to the English translation is: "We said: Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them shall come no fear, nor shall they grieve".

Mark the 'if' and 'then'. The Swahili translation is in conformity with it; and contains the words 'Kama' (If); and 'Basi' (then).

:The second verse is in chapter 20 (Taha) verse 123

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى

The Qadiani English translation is as follows: He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief".

Again the same 'If' and 'Then '. And again in Swahili translation the same 'Kama' and 'Basi'.

The same narration has been repeated in that verse addressed to the "children of Adam". And doubtless after Prophet Adam countless prophets were sent to his children, and without any doubt and those who followed them were successful. But where does this verse say that 'without doubt' prophets will continue to be sent always till the Day of Judgment, and even after the Holy Prophet of Islam?

If you ponder upon these three translations you will have to ask yourself why the same wordings in the same event and same context have been translated in two different ways. Is it not a clear case of twisting the meaning of Qur'an to suit their own purpose? It is amusing to see the Qadiani translators of the Swahili translation trying to satisfy their guilty conscience by writing the following foot-note under this verse of the Holy Qur'an.

"This verse may also be translated as follows 'If (kama) Messengers came to you'. According to this translation, this verse would not show whether prophets may or may not have come. It will be just like the verse 37 of second chapter which says, 'if there comes. to you guidance from me' The word 'Imma' is meant to show that if at any time a messenger of Allah appears do not fail to accept him

Continuity of Prophethood?

Also he had written: "Chapter 4 (An-Nisa') verse 69 says: "And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

My reply: Here also you have gone astray because of the wrong Swahili translation of the Qur'an prepared by your Mission. The word used in the verse is not (In) but which should be translated 'with'. Your translator has written instead 'among' which is wrong. 'To be with the prophets' does not mean 'to be prophet'; otherwise all the companions of the Holy Prophet would have become prophets, because they were with the Holy Prophet.

Or would you say that the companions were not 'obedient to Allah and His Messenger'?

To give another example: If a man lives 'with' his parents, does he become his own parent? And even supposing that the translation is correct, how can this verse show that the

?(prophethood is to be given to someone after Muhammad Al-Mustafa (S

An Important Question

What is the meaning of the continuity of Prophethood?

I would like you to ponder upon this question: What do you mean by your belief of the "continuity of prophethood?" Does it mean that the world cannot remain for a single moment without a prophet? If so, then who was the prophet after the death of the Holy Prophet of Islam till Mirza Ghulam Ahmad Qadiani claimed to be a prophet? Or does this belief mean that the world cannot remain for a single moment without a religion and Shari'ah brought by a prophet? If so, then of course the prophethood of Muhammad Al-Mustafa (S) is continuing and will continue till the last day and there is no need of a new prophet.

Imam Mahdi (a.j.) a 'Rasul'?

The most blatant lie is the Qadianis' assertion that Tafseer Sufi says that Imam Mahdi (a.j.) is a Rasul. No such blasphemous idea can ever enter into the mind of any Shia. But the Qadianis because of their crooked mentality are quite unable to understand any simple talk without getting it distorted. The verse under discussion is

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Its meaning is as follows:• *"It is He Who sent His Apostle with Guidance and Religion of Truth, to proclaim it over all religions even though the pagans may dislike it", (9:33).*

This verse is one of those verses whose complete fulfillment was delayed till the Holy Prophet left this world. There are many verses whose promise or order came into effect after the Holy Prophet.

:Take for example, verse No.73 of this same chapter (9, at-Tawbah) which says

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

O Prophet, wage Jihad - religious war - against the unbelievers and the hypocrites and be hard on them".

Everybody knows that the Holy Prophet had to wage war against the unbelievers; but he could

not do the same with the hypocrites, because of the circumstances. So he, during his life time, acted upon half of the verse; while the next half was fulfilled during the days of Amirul Mu'mineen Ali bin Abi Talib (a.s.), who had to fight against the hypocrites. Referring to this, Imam Ja'afar Sadiq (a.s.) said (and I am quoting from the same Tafseer Safi): "Thus the Messenger of Allah (S) fought against the unbelievers, and Ali fought against the hypocrites.

Thus, Ali did the Jihad of the Messenger of Allah (S)". Likewise, in this verse a promise was given to the Holy Prophet of Islam (S) (who is mentioned as His Messenger) that Islam would be victorious against all religions in spite of the discomfiture of the unbelievers.

But as everyone knows, this promise was not fulfilled during, the life-time of the Holy Prophet (S) as at that time the Islam had not reached outside Arabia.

The traditions of Tafseer Safi say that that promise will be fulfilled in the days of Imam Mahdi (a.j.) who is also referred to as 'Qa'im Ali-Muhammad'. Thus Tafseer Safi notes: "Qummi said: It was revealed in the matter of Qa'im Ali-Muhammad; And (Qummi) said that it is amongst those verses about which we have told that its fulfillment will be delayed from its revelation".

And in Majma'ul-Bayan a tradition is narrated from Imam Muhammad Baqir (a.s.) concerning this verse that 'this would happen at the time of appearance of Mahdi (a.j.) from the family of Muhammad (S). Thus there would remain none but would accept (the truth) of Muhammad (S)•

"And there is a tradition from Imam Ja'afar Sadiq (a.s.) about this verse. He said: 'When Qa'im, (Mahdi (a.j.) will appear there will be no pagan or unbeliever but would dislike his appearance'. And it is recorded in Majma'ul-Bayan that the Holy Prophet (S) said (mentioning the appearance of Imam Mahdi): "There will not remain any house or tent but Allah will bring Islam into it".

And there is a tradition of Imam Muhammad Baqir (a.s.) recorded in Ikmal and Tafseer of Ayyashi that: 'Our Qa'im will be helped by fear (his enemies will surrender to him because of fear), restrengthened with the help (from God), the earth will be folded for him (i.e., he will reach at once wherever he want to go), and will show its treasures for him; his rule will reach east and west; and through him Allah will make His religion victorious over all religions, thus, there will be no inhabited area but it will be developed (inhabited); and the Spirit of Allah, Jesus, son of Mary, will come down and will pray behind him".

It is clear that these traditions refer to the fact that the promise given to the Holy Prophet of Islam would be fulfilled during the days of Imam Mahdi (a.j.); not that Imam Mahdi (a.j.) will be

sent as Rasul!

This is a very clear example of the cheating, twisting, putting words in other's mouth and crooked tactics upon which the Qadiani faith is based. Anybody who reads their assertions in books and then compares those references with the original books cannot fail to find numerous such examples himself.

I will not be surprised if now, after reading that "Ali did the Jihad of the Messenger of Allah" they start telling us that the Shias believe that Ali (a.s.) was a prophet, especially when the !"verse begins with the word "O Prophet