

**A Comprehensive and Critical Analysis of Mirza Ghulam
Ahmad Qadiani's Contradictory Views on Prophet Isa
(Jesus, Peace Be Upon Him)**

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Abstract:

The Islamic doctrine firmly asserts that Prophet Isa (Jesus, Peace Be Upon Him) was raised to the heavens and will return to Earth in his original form before the Day of Judgment, a belief grounded in the Quran and teachings of Prophet Muhammad (Peace Be Upon Him). Denying this doctrine often involves disregarding Quranic and Hadith evidence or relying on speculative interpretations. Despite its clarity in traditional Islamic sources, this belief has sparked significant debate.

Mirza Ghulam Ahmad Qadiani presents conflicting views on Prophet Isa (PBUH), oscillating between affirming and denying Quranic references. He offers inconsistent portrayals of Maryam (Mary) and Isa (PBUH), including contradictory claims about Isa's prophetic role, lineage, and place of death, ranging from Galilee to Kashmir. His accounts of Isa's crucifixion, age at death, and resurrection also vary significantly. Ahmad denies Isa's bodily ascension, asserting that only his spirit ascended and reinterprets Isa's prophesied descent as metaphorical, claiming to fulfil this as the Promised Messiah.

This study critically examines these interpretations, reaffirming the traditional Islamic belief that Isa (PBUH) was physically raised alive and will return to Earth, as supported explicitly by Quranic verses and prophetic traditions.

Keywords: *Mirza, Ghulam, Ahmad, Qadiani's, Judgment, Isa*

Introduction

The Quran acknowledges and affirms the scriptures and prophets that preceded it, frequently referencing their teachings to emphasize continuity in the monotheist message. Prophet Isa (Jesus, peace be upon him) was among these honoured messengers, sent specifically to the Children of Israel. Allah bestowed upon him the Injeel (Gospel) as a guide for his people. Prophet Isa came from a family richly blessed by Allah, with the Quran beautifully honouring his lineage. Maryam (Mary),

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his mother, and her pious upbringing are highlighted as symbols of devotion and divine favor.

In Surah Al-Imran (3:35-36), the Quran recounts the supplication of Maryam's grandmother:

"Remember when the wife of Imran said, 'My Lord, I dedicate what is in my womb entirely to your service, so accept it from me. Surely, you are the All-Hearing, All-Knowing.' When she gave birth to a female child, she said, 'My Lord, I have delivered a girl,' though Allah knew what she had delivered. 'The male is not like the female, and I have named her Maryam. I seek your protection for her and her descendants from the accursed devil.'"¹

Allah accepted her prayer and dedicated Maryam to His service. As Maryam grew, her sincere worship and piety led to remarkable blessings. The Quran details these miracles in Surah Al-Imran (3:37):

"So her Lord accepted her graciously, nurtured her beautifully, and entrusted her to the care of Zakariya. Whenever Zakariya visited her in the sanctuary, he found provisions with her. He asked, 'O Maryam, where did this come from?' She replied, 'It is from Allah. Surely Allah provides to whom He wills without limit.'"²

The Miraculous Birth of Prophet Isa (peace be upon him)

Among Maryam's miracles was her selection for an extraordinary event: the immaculate conception of Isa without a father. The Quran recounts this in Surah Maryam (19:16-22):

"And mention in the Book, Maryam, when she withdrew from her family to a place in the east and secluded herself. We sent to her Our Angel, who appeared before her as a man. She said, 'I seek refuge in the Most Merciful from you if you are God-fearing.' He replied, 'I am only a messenger from your Lord to grant you a pure son.' She said, 'How can I have a son when no man has touched me, and I have not been unchaste?' He said, 'So it will be. Your Lord says, "It is easy for me, and we will make him a sign for humanity and a mercy from us. It is a matter already decreed."' So she conceived him and withdrew to a remote place."³

The Quran further illustrates Maryam's distress during childbirth and the divine provision she received in Surah Maryam (19:23-30):

"The pains of childbirth drove her to the trunk of a palm tree. She cried, 'I wish I had died before this and was completely forgotten!' But a voice reassured her from below, 'Do not grieve. Your Lord has provided a stream beneath you. And shake the palm tree's trunk; ripe dates will fall upon you. Eat, drink, and rejoice. If you see anyone, say, "I have vowed a fast to the Most Merciful, so I will not speak to anyone today."' Then she returned to her people carrying the baby. They said, 'O Maryam, you have done something unprecedented! O sister of Harun, your father was not a wicked man, nor was your mother unchaste.' She pointed to the baby. They said, 'How can we

peak to an infant in the cradle?' Isa spoke, 'Indeed, I am a servant of Allah. He has given me the Scripture and made me a prophet.'"4

Refuting Misconceptions About Isa's Birth

To address doubts about Isa's miraculous birth, the Quran draws a comparison between his creation and that of Adam in Surah Al-Imran (3:58-59):

"These are the verses of the Wise Reminder. Indeed, the example of Isa in the sight of Allah is like that of Adam. He created him from dust, then said to him, 'Be,' and he was."5

Miracles and Mission of Prophet Isa (peace be upon him)

Prophet Isa was supported by numerous miracles granted by Allah to validate his prophethood. These included raising the dead, healing leprosy, curing the blind, creating birds from clay, and revealing hidden truths—all with Allah's permission. His primary mission was to call people the worship of one God. The Quran emphasizes this message in Surah Al-Ma'idah (5:72).

"Those who say, 'Allah is the Messiah, the son of Maryam,' have certainly disbelieved. Isa said, 'O Children of Israel, worship Allah, my Lord and your Lord. Whoever associates others with Allah, Allah will forbid Paradise for him'"6

Through these verses, the Quran underscores Prophet Isa's role as a servant and messenger of Allah, calling people monotheism while performing miracles as signs of divine support. His life serves as a testament to Allah's omnipotence and mercy, illustrating the profound connection between faith, guidance, and submission to the Creator.

In *Musnad Ahmad*, it is narrated by Sayyiduna Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said:

"The prophets are like brothers; their mothers are different, but their religion is one. I am closest to Isa (Jesus), son of Maryam (Mary), both in this world and the Hereafter, as there is no prophet between me and him. Verily, he descends (again). Recognize him: He will be a man of moderate stature, with a complexion inclined towards reddish-white. He will be wearing two garments with a yellowish hue, which will appear as though water drips from his head, even though it will not be wet (indicating his pristine and luminous appearance).

When he comes, he breaks the cross, kills swine, abolishes the jizya (tax imposed on non-Muslims), and invites people to Islam. During his time, Allah eradicated all religions except Islam. Allah destroyed the False Messiah (Dajjal) during his era. Peace and security will prevail on Earth to such an extent that snakes will graze alongside camels, leopards with cows, wolves with sheep, and children will play with snakes without harm.

Isa (peace be upon him) will remain on Earth for forty years, then he will pass away, and the Muslims will perform his funeral prayer and bury him."⁷

1. Mention of Jesus (AS) in the Quran

First Statement: Jesus (AS) is not mentioned in the Quran:

"Allah has not given any information about Jesus in the Holy Quran as to who he was."⁸

Second Statement: Jesus (AS) is mentioned in the Quran:

"While explaining the example of Jesus' birth, Allah presented Adam, as He says: 'Indeed, the example of Jesus to Allah is like that of Adam' (Surah Aal-e-Imran: 59)."⁹

2. Father of Jesus (AS)

First Statement: Jesus (AS) had a father named Joseph the Carpenter:

"Jesus, the son of Mary, worked as a carpenter alongside his father Joseph for a period of twenty-two years."¹⁰

Second Statement: Jesus (AS) had no father:

"Just as Allah created Jesus without a father."¹¹

3. Prophethood of Jesus (AS)

First Statement: Acceptance of the prophethood of Jesus (AS):

"The coming Messiah foretold in the Ahadith is described in the same Ahadith as both a prophet and a follower of the Ummah."¹²

Second Statement: Denial of the prophethood of Jesus (AS):¹³

"The son of Mary who is to come will not be a prophet but merely a member of the Ummah."¹⁴

4. Offspring of Jesus (AS)

First Statement: Jesus (AS) had children:

"Among the Afghans, there is a tribe called Isa Khel. It is not surprising if they are descendants of Jesus."¹⁵

Second Statement: Jesus (AS) had no children:

"It is evident that, in terms of worldly relationships, Jesus (AS) had no progeny'."¹⁶

5. Relationship of Jesus (AS) with the Children of Israel

First Statement: Jesus (AS) was not from the Children of Israel:

"Neither of the two Messiahs came from the Children of Israel because none of them had a father from Israel; only the mother was from Israel."¹⁷

Second Statement: Jesus (AS) was from the Children of Israel:

"The last prophet of the Children of Israel is named Jesus."¹⁸

6. Burial Place of Jesus (AS)

First Statement: Jesus (AS) passed away in Galilee:

"It is true that Jesus passed away in his homeland, Galilee."¹⁹

Other Statements:

"Afterward, Jesus secretly fled from that land and came to Kashmir, where he passed away."²⁰

"Mirza Qadiani also wrote in various books that the grave of Jesus is in Jerusalem, where a large church has been built. The church is the largest among all and contains the grave of Jesus, along with the grave of Mary, the Righteous."²¹

The Crucifixion of Prophet Isa (Jesus, peace be upon him)

First Opinion: Prophet Isa (AS) was on the cross for only a few minutes.

However, according of Allah's will, the situation did not unfold as expected. Due to the short time before the festival morning, the limited duration of the late afternoon, fear of the Sabbath, and the sudden arrival of a storm, these factors collectively led to Isa (AS) being taken down from the cross within a few minutes.²²

Second Opinion: Prophet Isa (AS) was crossed for a few hours.

Prophet Isa (AS) was crucified on a Friday afternoon Friday. After enduring the pain of the nails for several hours, he fell unconscious and was presumed to have died. At that moment, a severe storm arose, darkening both the sun and the Moon, leading to complete darkness.²³

The Age of Prophet Isa (AS)

First Opinion: Prophet Isa (AS) was 32 years old

Christians describe their God as an Israeli man, the son of Mary, and the daughter of Jacob, who lived for 32 years before departing this mortal world.²⁴

Second Opinion: Prophet Isa (AS) lived to be 120 years old

According to certain narrations, after the crucifixion event, Isa (AS) lived for 120 years and then passed away, reuniting with his lord.²⁵

Third Opinion: Prophet Isa (AS) lived to be 125 years old

Prophet Isa (AS) did not die on the cross nor did he ascend to the heavens. Instead, he survived the crucifixion, healed his wounds with the help of Mary, and traveled through Nisibis to Afghanistan. From Afghanistan, he visited Mount Nimrud, where he stayed for a while. He later traveled to Punjab, visited various places, and finally settled in Kashmir. He lived to the age of 125 years and passed away in Kashmir, where he was buried near Srinagar in the Khanyar neighborhood.²⁶

Fourth Opinion: Prophet Isa (AS) was 153 years old.

This age is derived by combining two statements from Mirza Ghulam Ahmad:

"The crucifixion occurred when Prophet Muhammad (PBUH) was 33 years old."²⁷

"After the crucifixion event, Isa (AS) lived to the age of 120 years and then passed away."²⁸

Analysis:

The summarized ages of Isa (AS) mentioned by Mirza Ghulam Ahmad are:

32 years, 120 years, 125 years, 153 years. Mirza Ghulam Ahmad did not reject any of these ages.

The Return of Prophet Isa (AS)

First Opinion: Prophet Isa (AS) came in the 14th century

The Promised Messiah appeared in the 14th century after the Holy Prophet Muhammad (PBUH), similar to how Isa (AS) appeared in the 14th century after Moses (AS).²⁹

Second Opinion: Prophet Isa (AS) came in the 15th century

Considering that Isa (AS) came 1400 years after Moses (AS), it is inferred that the Promised Messiah must also have appeared in the 15th century after the Prophet Muhammad (PBUH).³⁰

Analysis:

The first opinion concludes that Prophet Muhammad (PBUH) appeared 1300 years after Moses (AS) in the 14th century, whereas the second opinion suggests that the Promised Messiah appeared 1400 years after Moses (AS) in the 15th century.

Miracles of Prophet Isa (AS)

First Opinion: The miracle of creating birds from clay and making them fly was proven by the Quran

Prophet Isa's act of creating clay birds and making them fly was mentioned in the Quran, but the birds remained clay despite their miraculous flight.³¹

Second Opinion: The miracle of the clay birds is not proven from the Quran. Notably, the flight of these birds was not explicitly proven by the Quran.³²

First Opinion: Prophet Isa (AS) performed no miracles

Christians have attributed many miracles to him, but the truth is that he has not.³³

Second Opinion: Prophet Isa's miracles are mentioned in the Quran

The Quran mentions Isa's miracles not to emphasize their quantity, but to refute the Jews' denial of his miracles, as they accused him of deception. Therefore, the Quran confirms Isa (AS) as a miracle worker to refute Jewish objections.³⁴

"We do not deny that Prophet Messiah (peace be upon him) was a possessor of miracles. Indeed, some miracles manifested through him. It is, in any case, established from the Holy Quran that he was given certain signs."³⁵

Prophecies of Prophet Isa (AS)

First Opinion: Prophet Isa made false prophecies

Isa (AS) predicted, "I have come to establish the throne of David.' He used this prophecy to win over Jews, claiming that he would restore their kingdom and free them from Roman rule. However, this did not occur. Isa (AS) was disgraced, spat upon, flogged like a criminal, and imprisoned. Consequently, Jews and many others have concluded that his prophecy was false and not from God.³⁶

Second Opinion: Prophet Isa made prophecies based on divine revelation

God informed Isa (AS) that he would be king. Isa misunderstood this revelation to mean worldly kingship, and even instructed his disciples to sell their clothes to buy

weapons. However, it was later clarified that the kingship referred to was a heavenly, not worldly kingdom.³⁷

Analysis:

Mirza Ghulam Ahmad's first opinion suggests that Isa (AS) made worldly prophecies that God did not inspire and that turned out to be false. The second opinion argues that the prophecy was divinely revealed, but misunderstood by Isa (AS).

First Statement: Prophet Jesus (PBUH) was perfect in mesmerism.

"It has been conclusively proven that Prophet Jesus, son of Mary, with the permission and command of Allah, was perfect in the art of mesmerism, similar to Prophet Elisha."³⁸

Second Statement: In contrast:

"The practice I have termed as mesmerism was something in which Prophet Jesus had some degree of expertise."³⁹

First Statement: The prayer of Prophet Jesus (PBUH) was accepted:

"Jesus wept so much that tears flowed from his face as he prayed, and they ran down his cheeks like water. He wept bitterly and was deeply sorrowful, and his prayer was heard because of his piety."⁴⁰

Second Statement: In contrast:

"The supplications Prophet Jesus made during the night of trial are evident from the Gospels. Prophet Jesus stayed awake all night, overcome with grief, and sorrow, as if his life was breaking apart. He wept and prayed all night for the destined cup of the tribulation to be removed. However, despite such intense supplications, the prayer was not granted because prayers during trials are not usually accepted."⁴¹

Second Statement: In contrast:

First Statement: Those who accuse sacred figures are illegitimate:

Similarly, a person who falsely accuses sacred and righteous people without evidence is no less despicable. When we think about why such illegitimate individuals, who are

base and vile, make false accusations against Allah's sacred and beloved servants, we realize the extent of their depravity."⁴²

(Note): The same content is also found in Chashma-e-Ma'arif, Ruhani Khazain, and Aman ka Paigham, Ruhani Khazain.⁴³

Second Statement: Prophet Jesus (PBUH) accused of drinking wine:

"The harm alcohol has caused in Europe stems from the fact that Prophet Jesus used to drink wine, possibly due to illness or an old habit."⁴⁴

First Statement: Claim of respecting Prophet Jesus (PBUH):

"Although Allah has informed me that the Messiah of Muhammad is superior to the Messiah of Moses, I still hold Jesus, son of Mary, in high regard. Anyone who claims that I do not respect Jesus, son of Mary, is a liar and a mischief-maker."⁴⁵

Second Statement: Disrespect towards Prophet Jesus (PBUH):

"And just as countless insects are created spontaneously during the rainy season, and Prophet Adam was also created without parents, the miraculous birth of Jesus does not establish any greatness. Rather, being born without a father indicates a deficiency."⁴⁶

First Statement: The Prophet Jesus (PBUH) refused to call himself good out of humility.

"The one whom Christians have made a god was once addressed as a good teacher, to which he replied, 'Why do you call me good? No one is good, except God'. "⁴⁷

Second Statement: Accusation of immorality against the Prophet Jesus (PBUH) (God forbid):

"Jesus could not call himself good because people knew he was a wine-drinker and glutton."⁴⁸

First Statement: Prophet Jesus (PBUH) was a teacher of morals:

"Although Prophet Jesus often used harsh words such as 'swine,' 'dogs,' 'faithless,' 'adulterers,' etc., towards his audience, we cannot say, God forbid, that he was devoid of moral excellence. He taught ethics and emphasized gentleness. These words,

frequently spoken by him, were not uttered in anger or emotional outbursts but were carefully and calmly applied to appropriate situations."⁴⁹

Contradictions about the Ascension and Return of Prophet Jesus (PBUH):

First Statement: The Ascension of Prophet Jesus (PBUH) is not a unanimous Christian belief.

"It is also inaccurate to say that Christians unanimously believe Prophet Jesus will return to the world. Some Christian sects believe that the Prophet Jesus passed away. The Gospels of Matthew and John did not affirm the claim that Jesus was physically raised to heavens. Although it is mentioned in the Gospels of Mark and Luke, these writers were not apostles, nor did they record it based on any apostolic tradition."⁵⁰

Second Statement: The Ascension of Prophet Jesus (PBUH) is a unanimous Christian belief.

"All Christian sects seem to agree that Prophet Jesus remained dead for three days and then was raised to the heavens from the grave. This is affirmed by all four gospels."⁵¹

First Statement: Belief in the descent of Jesus (PBUH) is not a part of faith.

"First, it should be understood that the belief in Jesus's descent is not an essential part of our faith or a pillar of our religion. It is merely one of hundreds of prophecies and has no direct connection to the essence of Islam. Islam was not incomplete before this prophecy, nor did it become complete with its declaration."⁵²

Second Statement: Belief in the descent of Jesus (PBUH) is heretical:

"Believing that Prophet Jesus is a living messenger greatly diminishes the status of the Seal of the Prophets, Prophet Muhammad (PBUH). This false belief is the reason why many hundreds of thousands of Muslims have apostatized."⁵³

First Statement: The return of Jesus (PBUH) was established from the Quran:

"He it is who sent His Messenger with guidance and the religion of truth to manifest it over all religion.' This verse is a prophecy about Jesus in terms of both physical and

political dominance. The complete triumph of Islam will materialize through Jesus, and when he returns to this world, Islam will spread to all corners of the earth through him."⁵⁴

Second Statement: The return of Jesus (PBUH) is not mentioned in the Quran.

"Nowhere in the Holy Quran is there any mention of the second coming of Jesus, son of Mary."⁵⁵

(The same content is mentioned in several other books.)⁵⁶

First Statement: Hadith mentions the descent of Jesus (PBUH):

"The words in Sahih Muslim, stating that when Jesus descends, he will wear a yellow garment, should not be taken literally as referring to a physical garment. Such an interpretation is absurd."⁵⁷

Second Statement: Hadith does not mention 'descent from the heavens'

"While some Hadiths mention the descent of Jesus, son of Mary, none of them state that his descent will be from the heavens."⁵⁸

First Opinion: Prophet Isa (AS) is part of the Ummah of Muhammad (PBUH):

"It is evident that Prophet Isa, son of Maryam, is included in this Ummah."⁵⁹

Second Opinion: Prophet Isa (AS) is not part of the Ummah of Muhammad (PBUH):

"Considering Prophet Isa as part of the Ummah is an act of disbelief."⁶⁰

First Opinion: The belief in the descent of Isa (AS) is meaningless:

"An old notion deeply rooted in the heart is that Prophet Isa, son of Maryam, will descend from the heavens. This idea is mistakenly understood as if the actual Prophet Isa, on whom the Gospel was revealed, physically descended from the sky. This is a grave mistake."⁶¹

Second Opinion: The descent of Isa (AS) is mentioned in the hadiths:

"The Hadiths reveal the coming of the Promised Messiah and provide the sign that he will be both a prophet and part of the Ummah."⁶²

First Opinion: Prophet Isa (AS) is alive in the heavens:

"According to the Bible, our Hadiths, and historical accounts, two prophets are believed to have ascended to heavens in their physical forms: one is Elijah (also known as Idris), and the other is Isa, son of Maryam, also called Jesus."⁶³

Second Opinion: Prophet Isa (AS) has passed away:

"When we refer to the Hadiths, they also confirm the death of Prophet Isa. For instance, in the Hadith of Mi'raj (ascension), the Prophet Muhammad (PBUH) did not see Prophet Isa among living souls. If he were alive, he would have been encountered among the living, not the deceased."⁶⁴

First Opinion: All prophets before Isa (AS) have passed away:

"Isa was merely a messenger; messengers before him have passed away."⁶⁵

Second Opinion: Prophet Musa (AS) is still alive:

"This is the same Musa, the man of God, referred to in the Quran, indicating that he is alive. It is incumbent upon us to believe that he is alive in the heavens and not among the dead."⁶⁶

First Opinion: Isa (AS) was aware of Christian fitnah (misguidance).

"Allah showed Prophet Isa the Christian fitnah, informing him in the heavens of the turmoil his nation and followers were causing."⁶⁷

Second Opinion: Isa (AS) was not aware of the Christian fitnah

"On the Day of Judgment, Isa will say that from the time I was raised to the heavens, I had no knowledge of what happened to my people. This completely contradicts the belief that he will return to the world before the Day of Judgment."⁶⁸

Analysis:

The second opinion is Mirza Ghulam Ahmad Qadiani's primary argument regarding the death of Prophet Isa. However, a rebuttal to this argument has already been

made, as seen in the first opinion. This is an example of how truth prevails and proves falsehood to be wrong.

The same content is also in Braheen-e-Ahmadiyya.⁷⁰

First Opinion: There consensus on the descent of Isa (AS):

"By the end of the 13th century, the belief in the coming of the Promised Messiah appears to have become a matter of consensus."⁷¹

Second Opinion: There is no consensus on the descent of Isa (AS)⁷²

Mirza Ghulam Ahmad sarcastically writes:

"Can these Hadiths prove consensus that Isa will descend and roam the forests hunting pigs?"⁷³

First Opinion: The belief in the descent of Isa (AS) holds no significance.

"First, it should be understood that the belief in the descent of Isa is not an essential article of faith or part of the fundamentals of religion. Instead, it is merely one of the hundreds of prophecies unrelated to the essence of Islam."⁷⁴

Second Opinion:: In contrast:

(a) "It is an immense disrespect and blasphemy to claim that Isa did not die; it is a grave shirk (association with Allah), which destroys good deeds."⁷⁵

(b) "This false belief is the cause of hundreds of thousands of Muslims to becoming apostates in this era."⁷⁶

First Opinion: Regarding the Trinity, Isa (AS) was questioned in Barzakh (intermediate realm):

"This Hadith indicates that Isa was questioned about the concept of the Trinity in the Barzakh after his death, not on the Day of Judgment."⁷⁷

Second Opinion: The question will be asked on the Day of Judgment:

"The context of the entire verse and surrounding verses suggests that Allah will question Isa on the Day of Judgment, asking, 'Did you tell people to take you and your mother as deities besides Allah?'"⁷⁸

First Opinion: No one can live for more than 100 years:"The meaning of this Hadith is that anyone from the earth's creation will not live beyond 100 years. The

phrase 'of the earth' excludes heavenly beings. Prophet Isa is not among heavenly creations but is part of the earthly beings."⁷⁹

Second Opinion: Many individuals have lived beyond 100 years:

(a) "It has been observed that some individuals, even in recent times, have lived there for more than 300 years as an extraordinary phenomenon."⁸⁰

(b) "For example, Labid not only witnessed the era of Prophet Muhammad (PBUH) and the rise of Islam, living up to 157 years, passing away in 41 AH."⁸¹

First Statement: A physical body can ascend to the heavens:

(a) "Assuming the limited experience of a finite period to be the absolute laws of nature and denying the infinite system of creation while despairing uncovering future mysteries is the result of a narrow vision that has failed to recognize the grandeur of God as it should."⁸²

(b) The reader raised an objection against the Holy Quran, claiming that Jesus Christ ascended to heaven with his physical body. Our reply is simple: First, it is not beyond God's power for a person to ascend to heaven with a physical body."⁸³

Second Statement: The ascension of Jesus to heaven is impossible:

"Both modern and ancient philosophy agree that it is impossible for any human to reach even the freezing spheres (stratosphere) with their earthly body. Even if we hypothetically accept that he is still alive, there is no doubt that after such a long time, he would have become an aged, decrepit man."⁸⁴

First Statement: 'Ludd' is a village:

"Then Jesus, the son of Mary, will seek the Dajjal and catch him at the gate of Ludd, which is a village near Jerusalem, and kill him."⁸⁵

Second Statement: 'Ludd' refers to quarrelsome people:

"Wherever Dajjal passes through, he will say, 'Bring forth your treasures,' and the land will bring forth all its treasures, following him. This indicates that Dajjal will greatly exploit the earth and develop barren lands into treasures. Eventually, he is killed at the gate of Ludd. 'Ludd' also refers to people who are excessively quarrelsome. This implies that when the baseless quarrels of the Dajjal reach their peak, the Promised Messiah will appear and put an end to all his disputes."⁸⁶

Note: Contrary to the aforementioned statements, Mirza Ghulam Ahmad of Qadian also expressed a third view, stating that 'Ludd' refers to the city of Ludhiana.⁸⁷

First Statement: The prophecy of Jesus' ascension and descent has no connection with the consensus.

"It is truly and correct that the consensus of the community has no connection with matters of prophecy."⁸⁸

Second Statement: The ascension and descent of Jesus are part of a unanimous belief.

"Yes, at the end of the 13th century, the coming of the Promised Messiah appears to be an established unanimous belief."⁸⁹

First Statement: Contradictions regarding verses related to the ascension and descent of Jesus:

"The word mutawaffia in its general sense throughout the Quran and Hadith means 'to seize the soul' and leave the body inactive. It is biased to apply this meaning universally, but then claim a unique meaning of 'seizing the body' for Jesus, son of Mary. Such deviation from the established and consistent meaning understood from the Quran is an act of innovation and distortion."⁹⁰

Second Statement: Meanings of mutawaffia given by Mirza Ghulam Ahmad:

"Indeed, I will cause you to die and raise you to myself (Quran, Al-Imran: 55)—It means, 'I will give you full honor and raise you to myself.'"⁹¹

"After that, the revelation says, O Jesus, I will cause you to die and raise you to myself...' It means, 'I will grant you complete reward or cause you to die and then raise you to myself.'⁹²

"O Jesus, I will cause you to die...' The revelation means, 'I will save you from humiliating and cursed deaths.'"⁹³

Analysis: In the second statement, Mirza Ghulam Ahmad interprets tawaffia as meanings other than death, thus engaging in contradictions and deviations from traditional understanding.

First Statement: The term 'idh' is used for the past:

"The verse 'when God said: O Jesus, did you say to the people, "Take me and my

mother as deities besides God” precedes the verse 'when you caused me to die.' The word 'said, ' is in the past tense, and it is preceded by 'idh,' which is specifically used for past events, proving that the verse refers to a past event.”⁹⁴

Second Statement: The term 'idh' is also used for the future:

"Anyone who has studied Kafiyah or Hidayat-un-Nahw knows that past tense can be used for the future, especially in cases where the occurrence of an event is certain in the speaker's view. In such instances, the future is expressed in past tense to emphasize its certainty. There are many examples of this in the Quran, such as: 'and the Trumpet will be blown, and suddenly they will come out from the graves...' and 'When God said: O Jesus, son of Mary, did you say to the people.’⁹⁵

First Statement: The pronoun in the verse refers to Jesus:

"This refers to a group of Jews, specifically the Sadducees, who denied the resurrection. God informed them through one of his prophets that a son would be born in their nation without a father, and he would be a sign of resurrection for them. This is indicated in the verse: 'And indeed, he is a sign for the Hour.’⁹⁶

Summary: The Quranic verse 'And indeed, he is a sign for the Hour' indicates that the pronoun refers to Jesus, meaning that he is a sign of the coming of the Hour (Day of Judgment).

Second Statement: The pronoun does not refer to Jesus:

"Some claim that 'And indeed, he is a sign for the Hour' refers to Jesus. Those with such an understanding of the Quran should be feared as they are a danger to faith. Does Prophet Muhammad not serve as a sign of the Hour? He said, my mission and the Hour are like these two fingers. And God says: 'The Hour has drawn near, and the moon has split.' This ignorance is appalling, as they interpret 'the Hour' in the verse as the Day of Judgment, whereas it refers to the punishment that befell the Jews after Jesus through Titus, the Roman emperor.’⁹⁷

On Jesus' Prophecies:

"Regarding Jesus' prophecies, they were nothing more than statements such as earthquakes will occur, famines will happen, and wars will be fought. May God curse those who used such predictions as evidence of his divinity. Are earthquakes, famines, and wars not constant occurrences?”⁹⁸

Act of Mirza Ghulam Ahmad Qadiani: Earthquake Prediction

"Today, on April 29, 1905, God Almighty informed me about a severe earthquake.

Therefore, purely out of compassion for humanity, I inform the entire world that it has been decreed in the heavens that a severe calamity, which God repeatedly referred to as an earthquake, will strike, bringing great destruction."⁹⁹

Statement of Mirza Ghulam Ahmad Qadiani:

"These four Gospels, which have been translated from Greek and spread across this land, are not even slightly trustworthy."¹⁰⁰

Act of Mirza Ghulam Ahmad Qadiani regarding Jesus Christ:

He wrote:"It is evident from the Gospel of Matthew that Jesus' intellect was very dull. Like ignorant women and common people, he did not consider epilepsy a disease but thought it was caused by evil spirits."¹⁰¹

Analysis:

Here, Mirza Ghulam Ahmad acknowledged the Gospel of Matthew as reliable in insulting Jesus (peace be upon him).

Claim and Denial of Being Messiah (Maseeh)

First Claim: Ten thousand Messiahs other than Mirza Ghulam Ahmad can come:

"I have only claimed to be a resemblance (likeness) of the Messiah, and I have not claimed that this likeness ends with me. Rather, I believe that ten thousand more people like me can come as resemblances of the Messiah in the future."¹⁰²

Second Claim: No Messiah other than Mirza Ghulam Ahmad:

"Now, until the Day of Judgment, no one can claim to be the Promised Messiah, as the time for the birth and appearance of the Promised Messiah has passed."¹⁰³

Contradictions in His Claims

First Statement: Did not claim for ten years:

"I swear by God that I knew for a very long time that I was made the Messiah, son of Mary, and I was to descend in his place, but I waited for ten years before expressing this."¹⁰⁴

Second Statement: Did not claim for twelve years:

For approximately 12 years—a long period—I remained completely unaware and oblivious to the fact that God had declared me the Promised Messiah in Barahin-e-Ahmadiyya. I held onto the formal belief in Jesus second coming (peace be upon him). Twelve years had passed, the time came for the truth to be revealed to me, and then a series of divine revelations began, confirming that I was the Promised Messiah."¹⁰⁵

Analysis:

These contradictions consist of two main points:

In one place, Mirza Ghulam Ahmad knew he was the Promised Messiah, and in another, it is stated that he did not.

The first claim spans ten years, and the second spans 12 years without making a claim.

First Statement: Claim of being superior to Jesus (peace be upon him)

"God has sent the Promised Messiah from this community, who is far greater in all respects than the first Messiah. God named this second Messiah Ghulam Ahmad."¹⁰⁶

(Note) (This same subject is also mentioned in Haqiqah-ul-Wahi and Ruhani Khazain).¹⁰⁷

Second Statement: Claim of equality:

(a) "I also see that Jesus, the son of Mary, was the last representative of Moses (peace be upon him), and I am the last representative of the Prophet, who is the best messenger. Therefore, God willed not to make me inferior to him."¹⁰⁸

(b) "Do not think from this statement that I have claimed superiority over Jesus, as this is a specific aspect of merit, which a non-prophet can have over a prophet."¹⁰⁹

First Statement: Claim of being the likeness of the Messiah:

"O brothers of the faith and scholars of sacred law, listen attentively to my submissions. This humble servant has claimed to be the likeness of the Promised Messiah, which some simple-minded people have mistaken for the Promised Messiah himself. This is not a new claim that you have been hearing from my mouth for the first time. Rather, it is the same old revelation that I received from God and recorded explicitly in several places in Barahin-e-Ahmadiyya."¹¹⁰

Second Statement: Claim of being the Promised Messiah himself:

"It is evident that the Promised Messiah, whose coming was declared essential by the Gospels and authentic Hadiths, has come with his signs, and today, that promise has been fulfilled."¹¹¹

Mirza Qadiani's Revelation:

(We have made you Messiah, 'isa the son). Tell them that I have come in the footsteps of Jesus, yes, to remove Brahmins.¹¹²

First Statement: Claim not based on Hadith:

Why, then, does it occur in their minds that it has been taken from Hadiths? Why did they reject the prophecies of the Promised Messiah? This is either falsehood or sheer

ignorance. I declare on oath by God that my claim is not based on Hadith but on the Quran and revelations that have been revealed to me."¹¹³

Second Statement: The claim of Mirza Ghulam Ahmad Qadiani is based on Hadith:

"So rise and prepare for the challenge (Mubahila). You have heard that my claim is based on two things: first, on the texts of the Quran and Hadith, and second, on divine revelations."¹¹⁴

First Statement:

The Holy Prophet Muhammad (peace be upon him) himself pointed out in his pure Hadiths that the coming Messiah would not be Jesus, the son of Mary, but someone resembling him.¹¹⁵

Second Statement: Claim of being the actual Messiah:

The Promised Messiah, whose coming was promised in the Holy Quran, is no other than this humble self.¹¹⁶

First Statement: The Messiah will not be a prophet:

If it is argued that the counterpart of the Messiah must also be a prophet because the Messiah was a prophet, the first response to this is that our Master and Leader (Prophet Muhammad, Peace Be upon Him) did not stipulate prophethood as a condition for the coming Messiah. Rather, it is clearly stated that he will be a Muslim and will adhere to the Shariah of the Quran, just like any other Muslim.¹¹⁷

Second Statement: The Messiah will be a prophet:

I am the Promised Messiah and the very one whom the leader of the prophets (peace be upon him) called the Prophet of Allah and greeted.¹¹⁸

First Statement: Jesus will descend to earth in bodily form:

"Alas for them! Do they not know that the Messiah will descend from heavens with all his knowledge and will not take anything from the earth? What is wrong with them that they do not understand?"¹¹⁹

Second Statement:

"My Lord has informed me that the descent will be spiritual, not physical."¹²⁰

First Statement: Jesus, Isa the son of Mary, will come after Mirza Qadiani:

I do accept that it is possible for another Jesus, son of Mary, to come after me, and according to some Hadiths, he may also be promised.¹²¹

Second Statement: Mirza Qadiani himself is the Promised Messiah:

The revelation that informed me that Jesus (peace be upon him) has passed away and that the coming Promised Messiah is this humble self is something I believe as firmly as I believe in the Holy Quran.¹²²

First Statement: Mirza Qadiani is the Promised Messiah:

What has now been revealed to me by Allah Almighty is that I am indeed Promised Messiah.¹²³

Second Statement: Mirza Qadiani is merely a resemblance of the Messiah:

I have never claimed to be Jesus, Isa the son of Mary. Whoever accuses me of this being is entirely a fabricator and a liar. For the past seven or eight years, I have consistently proclaimed that I am only a resemblance to Messiah.¹²⁴

"For nearly twelve years, I was completely unaware and oblivious that God had strongly and explicitly declared me the Promised Messiah in Barahin-e-Ahmadiyya. During this time, I adhered to the traditional belief of the second coming of Jesus. After 12 twelve years, the time came when my true reality was disclosed to me. Then, revelations regarding this matter began continuously, stating that I am indeed the Promised Messiah."¹²⁵

First Statement: Calling Mirza Qadiani the actual Messiah contradicts the Quran:

The Holy Quran states that these two Messiahs are not identical because Allah in the Quran regards the Islamic Promised Messiah as a resemblance to the Mosaic Promised Messiah. Therefore, equating the Muhammadan Promised Messiah with the Mosaic Promised Messiah contradicts the Quran.¹²⁶

Second Statement: Claim of being the actual Messiah:

(a) "Indeed, I am the Promised Messiah and the Promised Mahdi."¹²⁷

(b) "I swear by the God who has sent me, and to whom attributing falsehood is an act of the accursed, that He has sent me as the Promised Messiah."¹²⁸

Conclusion:

Mirza Ghulam Ahmad Qadiani initially believed in the life of Jesus (peace be upon him) and argued for it by using Quranic verses. However, to claim prophethood, he gradually progressed through different stages, starting as a servant of Islam, then a preacher of Islam, divinely appointed, and finally as a reformer. His ultimate objective

was to claim prophethood. He devised a strategy to first claim that it resembled the Messiah. Since belief in the life of Jesus was a hurdle in becoming the Messiah, he invented the idea of Jesus' death. He then argued that since the Hadiths prove the coming of the Messiah and Jesus has passed away, he (Mirza) resembles the Messiah and is superior to him. He even claimed in a well-known verse:

"Abandon the mention of the son of Mary... a better one than him is Ghulam Ahmad"

Once Mirza considered himself the Messiah in his distorted imagination, he claimed that since the first Messiah was a prophet, the second Messiah (Mirza Qadiani), who was superior to him, must also be a prophet. Thus, to justify his claim to prophethood, he adopted the belief in the death of Jesus.

Mirza Ghulam Ahmad Qadiani's writings are filled with so many contradictions that ordinary people can easily understand his falsehood and deceit.

References

¹ Surah Aal-e-Imran ki ayat 35 se 37

² Surah Maryam ki ayat 16 se 22

³ Surah Aal-e-Imran ki ayat 58 se 59

⁴ Surah Al-Maidah ki ayat 72

⁵ Surah Nisa ki ayat 157

⁶ Surah Al-Ma'idah (5:72):

⁷ Musnad Ahmad

⁸ (Anjam-e-Atham, Rohani Khazain, J 11, S 293 Hashiya)

⁹ (Chashma-e-Marefat, Rohani Khazain, Jild 23, S 227)

¹⁰ : (Azalat-e-Auham, Rohani Khazain, J 3, S 255-254, Hashiya), Barahin-e-Ahmadiyya, Rohani Khazain, Jild 21, S 50 par bhi yehi mazmoon hai.)

¹¹ (Al-Bushra, J 2, S 68), Note: Barahin-e-Ahmadiyya, Rohani Khazain, Jild 21, S 398 par bhi yehi mazmoon hai.

¹² (Haqeeqat-ul-Wahi, Rohani Khazain, J 22, S 31)

¹³ (Azalat-e-Auham, Rohani Khazain, J 3, S 249)

¹⁴ (Maseeh Hindustan Mein, Rohani Khazain, J 15, S 70)

¹⁵ (Taryaqul Quloob, Rohani Khazain, Jild 15, Hashiya 363)

¹⁶ (Barahin-e-Ahmadiyya, Rohani Khazain, J 21, S 303)

¹⁷ (Barahin-e-Ahmadiyya, Rohani Khazain, J 21, S 412)

¹⁸ (Azalat-e-Auham, Rohani Khazain, J 3, S 353)

¹⁹ (Kashti-e-Nuh, Rohani Khazain, J 19, S 57-58)

²⁰ (Tazkirat-ul-Shahadatain, Rohani Khazain, Jild 20, S 29), (Tohfah Golarviyya, Rohani Khazain, J 17, S 106),

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- ²² (Azalat-e-Auham, Rohani Khazain, J 3, S 296)
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- ²⁵ (Tazkirat-ul-Shahadatain, Rohani Khazain, Jild 20, S 29)
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- ²⁷ (Raaz-e-Haqeeqat, Rohani Khazain, J 14, S 155, Hashiya)
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- ²⁹ (Kashti-e-Nuh, Rohani Khazain, Jild 19, S 14)
- ³⁰ (Shahadat-ul-Quran, Rohani Khazain, J 6, S 365)
- ³¹ (Aaina Kamalat-e-Islam, Rohani Khazain, J 5, S 68)
- ³² (Azalat-e-Auham, Rohani Khazain, J 3, S 256-257, Hashiya)
- ³³ (Anjam-e-Atham, Rohani Khazain, J 11, S 290)
- ³⁴ (Naseem-e-Dawat, Rohani Khazain, J 19, S 379)
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- ³⁶ (Anjam-e-Atham, Rohani Khazain, J 11, S 12)
- ³⁷ (Barahin-e-Ahmadiyya, Jild 2, S 251,)
- ³⁸ Azala-e-Auham, Ruhani Khazain, Jild 3, Safah 257, Hashiya
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- ⁴² Arya Dharam, Ruhani Khazain, Jild 10, Safah 62-63
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- ⁵⁰ Azala-e-Auham, Ruhani Khazain, Jild 3, Safah 319
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