

**Mirza Ghulam Ahmad Qadiyani in Light of Its Own
LiteratureA Detail Analysis**

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Abstract:

Throughout history, several individuals have falsely claimed prophethood, but Mirza Ghulam Ahmad Qadiani remains a uniquely controversial figure due to the contradictory nature of his claims. Unlike others who typically focused on a single assertion, Mirza Qadiani presented conflicting claims, including being a prophet, the Promised Messiah, the Mujaddid (reformer), and the Mahdi (guided one). These contradictions have not only baffled scholars within his community but also raised significant theological concerns.

Mirza Qadiani strategically adapted his claims to attract diverse audiences: presenting himself as Moses and Jesus to appeal to Jews and Christians, aligning with Imam Hussain to engage Shiites, and declaring himself as Krishna to draw Hindus. Despite these efforts, none of these groups accepted him. Instead, segments of uninformed Muslims and the educated class misinterpreted his movement as a sect within Islam.

While outwardly maintaining the guise of a Muslim, Mirza Qadiani covertly manipulated core Islamic principles. His profound alterations, masked with Islamic terminology, surpassed historical distortions by other religious groups, exemplifying heretical deviation from orthodox Islamic beliefs.

Keywords: "Prophethood, Islamic Theology, Mirza Ghulam Ahmad, Religious Movements."

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Introduction:

Mirza Ghulam Ahmad Qadiani is a false claimant of prophethood mentioned in the Prophecy of the Seal of the Prophets, Muhammad (PBUH), who stated-foretold that 30 false claimants of prophethood would arise in his Ummah. Each of these individuals would claim prophethood, but it is essential to remember that Prophet Muhammad (PBUH) is the final prophet and that no prophet will come after him until the Day of Judgment. While Muhammad (PBUH) explicitly and repeatedly negated the possibility of any prophet arising after him, he also affirmed that among the previous prophets, Jesus (PBUH), who was raised alive in heavens, would return before the Day of Judgment. His return will not affect the finality of Muhammad's (PBUH) prophethood, as the concept of finality means that no new prophets arise after Muhammad (PBUH). If any previous prophet, such as Jesus (PBUH), were to return, this would not contradict the finality of Muhammad's prophethood (PBUH). Even if all past prophets were to return, including Jesus (PBUH), this would not negate the finality of Muhammad's (PBUH) status as the last prophet. This is because Muhammad (PBUH) was the last prophet in terms of both his birth and arrival times. All other prophets, including Jesus (PBUH), came before him. Therefore, even if any prophet from the past were to return multiple times, it would not affect the finality of Muhammad's (PBUH) prophethood. However, if someone after Muhammad (PBUH) were to claim prophethood, even if the claim was metaphorical or emanation, it would break the finality of his prophethood.

The Qadianis attempt to deceive people by claiming that the birth of someone after Muhammad (PBUH), who claims prophethood, does not affect its finality. They argue that the return of Jesus (PBUH), a prophet before Muhammad (PBUH), contradicts the finality of prophethood. This reasoning is flawed and illogical. Prophet Muhammad (PBUH) made it abundantly clear through various statements and prophecies that he was the final prophet, and that false claimants would arise after him. His prophecy was fulfilled by numerous false claimants of prophethood in the Ummah.

At the beginning of the 14th century Hijri, under a deep conspiracy, Mirza Ghulam Ahmad Qadiani, in the town of Qadian, Punjab, India, began making a series of false claims, gradually asserting that he was the Mujaddid (Reformer), the Mahdi, the Messiah, a Prophet, a Messenger, and eventually even claimed to be the "Seal of the Prophets." His claims continued to escalate, ultimately culminating in a claim of divinity.

There is overwhelming evidence from the Qur'an, Hadith, and his writings that expose Mirza Qadiani as a false prophet. His character and actions, along with his contradictory statements, have been thoroughly documented in numerous scholarly works. One of the strongest arguments lies in the contradictions within his statements. Qadiani himself admitted that anyone whose words are full of contradictions is mad, a liar, or a hypocrite. His life is a series of contradictions as he repeatedly changes his beliefs and claims. His writings reflect this inconsistency.

In his books, Mirza Qadiani sometimes acknowledges the finality of prophethood and declares those who claim prophethood after Muhammad (PBUH) as disbelievers and Hell-bound. At other times, he denies the finality of prophethood and claims it to himself. He would acknowledge the life of Jesus (PBUH) and his return to the world, supporting it with Qur'anic verses and Hadith, but at other times, he would deny Jesus's (PBUH) life and claim that he had passed away, even asserting that the Qur'an supported his view. At one point, he affirms the purity and chastity of Maryam (PBUH), while at other times he makes vile accusations against her.

Mirza Qadiani's writings also reveal how shifting views of various theological issues. At one time, he would claim to be the "spiritual" or "metaphysical" son of God, and at other times, he would deny it. He made contradictory references to key figures and events in Islamic history such as Mahdi, Messiah, and Dajjal. As a result, his followers split into various factions, with some considering him the Mujaddid of the 14th century, others regarding him as the Messiah or Mahdi, and others accepting him as a new prophet or even claiming that he was superior to all previous prophets.

This chaotic and contradictory nature of Mirza Qadiani's claims led to fragmented following. Some of his followers interpreted his writings to fit their own beliefs, leading to further divisions within his movement. As the renowned scholar Maulana Muhammad Hayat Sahib, a vocal critic of Qadianism, once said,

"Mirza's closet... is like the magician's box" — just as a magician's box produces endless tricks, Mirza's writings are a never-ending source of contradictions and inconsistencies.

In conclusion, the contradictions in Mirza Qadiani's writings revealed that he was full of inconsistencies. His followers, who were unable to reconcile these contradictions, were divided into different groups. As Mirza Qadiani admitted, a person whose speech is filled with contradictions is either insane or liar. Readers are encouraged to examine his contradictory statements and decide whether Mirza Qadiani was the Messiah, Mahdi, a new Prophet, or simply a liar, fool, and hypocrite.

Detailed Review of Contradictions in Mirza Ghulam Ahmad Qadiani's Statements Regarding His Lineage, Education, Employment, and Personal Life

Name, Lineage, Education, and Employment

Contradictory Statements About His Lineage:

First Statement: Claim of Mughal Barlas Heritage "Our tribe is of the Mughal Barlas lineage."¹

Second Statement: Claim of Persian Ancestry

"Seventeen or eighteen years ago, through continuous divine revelations, I was informed that my ancestors were of Persian origin."²

Third Statement: Israeli and Fatimid Lineage

"I am both Israeli and Fatimid."³

Fourth Statement: Chinese Ancestry

"According to this vision, my ancestors arrived in Punjab from the Chinese borders."⁴

Contradictory Statements About His Education:

First Statement: Acknowledgment of Learning from Worldly Teachers

"During my childhood, when I was six or seven years old, a Persian-speaking teacher was hired to teach me the Qur'an and some Persian books. He was named Fazl-ul-Ilahi. When I was about ten years old, another teacher, Fazl Ahmad, taught me Arabic and some grammatical rules. Later, at the age of 17 or 18, I studied for several years under a teacher named Gul Ali Shah and read some medical books with my father."⁵

Second Statement: Denial of Ever Being a Disciple of Any Teacher

"I swear I can say that no one can prove that I ever studied the Qur'an, Hadith, or Tafsir under any human being."⁶

Contradictory Statements About His Knowledge of English:

First Statement: Ignorance of English

"I do not know English at all. I am completely unfamiliar with it, not even a single sentence."⁷

Second Statement: Knowledge of English

"At that time, under the efforts of Maulvi Ilahi Bakhsh, the Chief Clerk of Schools (now the District Inspector of Schools), a school was established for clerks to study English. Dr. Amir Shah, a retired assistant surgeon, was appointed as teacher. Mirza Sahib also began learning English and studied several English books."⁸

Contradictory Statements Regarding His Employment:

First Statement: Four Years of Employment in Sialkot

"Mirza Sahib worked in Sialkot from 1864 to 1868."⁹

Second Statement: Seven Years of Employment in Sialkot

"I am the same person who lived in this city for about seven years during the time of the publication of Braheen-e-Ahmadiyya, nearly seven or eight years ago."¹⁰

Contradictory Statements About His Illnesses:

First Statement: Divine Promise of Protection from Disease

"Allah Almighty promised me in Braheen-e-Ahmadiyya that he would protect me from every evil affliction."¹¹

Second Statement: Affliction with Dangerous Diseases

"I am a chronically ill person. The two yellow cloths mentioned in the Hadith, in which Messiah appears, represent my condition. One cloth signifies constant headaches, insomnia, and heart problems with recurrent attacks. The other cloth signifies diabetes, which has long troubled me. I often experience severe symptoms such as frequent urination, weakness, and other related issues."¹²

Contradictory Views on Prophets Experiencing Wet Dreams:

First Statement: Prophets Do Not Experience Wet Dreams

"Some asked why the Prophets did not experience wet dreams. Mirza Qadiani responded, 'Since Prophets always maintain pure thoughts, even in their sleep, they do not entertain impure thoughts and thus do not experience wet dreams.'¹³

Second Statement: Mirza Himself Experienced Wet Dreams

"Dr. Mir Muhammad Ismail narrated that Mirza Sahib's servant, Mian Hamid Ali, had said that during a journey, Mirza Sahib had a wet dream."¹⁴

Mirza Ghulam Ahmad's Claims Regarding the Number of Miracles:1907:

Over Three Hundred Thousand Miracles

"If the signs of God that have manifested in my support up until today were to be counted, they would exceed three hundred thousand."¹⁵

1907: Hundreds of Miracles

In *Haqiqat-ul-Wahi*, Mirza Qadiani writes:

"Despite hundreds of divine signs, if someone still calls me a liar, how could he truly be a believer?"¹⁶

1907-1908: One Hundred Thousand Miracles

In *Chashma-e-Ma'arif*, written just six months before his death, Mirza Qadiani stated that the total number of miracles he had personally witnessed throughout his life was approximately one hundred thousand. He further remarked:

"I present the miracles that were shown to me, and all of them number close to one hundred thousand, and perhaps even exceed that figure."¹⁷

First Claim: Acknowledging the Seal of Prophethood

"I am about to end the chain of sainthood, just as our master, the Prophet Muhammad (peace be upon him), ended the chain of prophethood, and he is the Seal of the Prophets."¹⁸

Second Claim: Claim of Equivalence to Muhammad

"And God, twenty years ago in 'Baraheen Ahmadiya,' named me Muhammad and Ahmad, and He made me the equivalent of the Prophet Muhammad (peace be upon him)."¹⁹

First Claim: Prophethood is closed

"I do not claim prophethood, and I regard anyone who makes such a claim as outside

the fold of Islam."²⁰

Second Claim: Prophethood is Ongoing

"Now, besides the Muhammadi Prophethood, all the prophecies are closed. No prophet with a new law can come, but one who is a Umati (follower) of the Prophet Muhammad (peace be upon him) can come, and in this sense, I am both a Umati and a Prophet."²¹

First Claim: The Quran Proclaims Prophethood is closed

"Allah has declared in the Quran: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets." Surah Al-Ahzab: 40

"This verse clearly states that after our Prophet Muhammad (peace be upon him), no prophet will come."²²

Second Claim: Prophethood is Ongoing

"The true God is the one who sent His Messenger to Qadian."²³

First Statement: Revelation and Prophethood are Closed

"O people, O those who call themselves the descendants of Muslims, do not deny the Quran or the finality of prophethood, and do not initiate a new revelation after the Seal of the Prophets."²⁴

Second Claim: Revelation and Prophethood are Ongoing

"I believe in my revelation as I believe in the Torah, the Gospel, and the Holy Quran."²⁵

First Claim: Prophethood is closed

"I firmly believe that our Prophet Muhammad (peace be upon him) is the Seal of the Prophets, and after him, no prophet will come, whether new or old."²⁶

Second Claim: Prophethood is Ongoing

"Yaseen; indeed, you are among the ones sent."²⁷

First Claim: Prophethood is closed

"If Jesus descends and Gabriel continues to bring revelation to him for forty-five years, will such a belief not invalidate the continuity of Islam and the finality of prophethood and revelation?"²⁸

Second Claim: Prophethood is Ongoing

"And God has shown such signs that even if they were distributed among a thousand prophets, their prophethood could still be established."²⁹

First Claim: Prophethood is closed

"For humanity, there is no book but the Quran, and for all the children of Adam, there is no messenger or intercessor except Muhammad Mustafa (peace be upon him)."³⁰

Second Claim: Prophethood is Ongoing

"I swear by God in whose hand is my soul that he sent me. He named me a prophet, and he called me Messiah."³¹

First Claim: The Claimant of Prophethood is a Kafir

"It is not appropriate for me to claim prophethood and exit Islam and join a disbelieving group."³²

Second Claim: Mirza Qadiani's Claim of Prophethood and Messengership

"And that Almighty God will protect Qadian from the plague, so that you may understand that Qadian was preserved because God's messenger and envoy was in Qadian."³³

First Claim: The Quran Does Not Allow a Prophet after the Seal of Prophets

"The Quran does not allow the coming of any prophet after the Seal of the Prophets, whether new or old."³⁴

Second Claim: Prophethood is Ongoing

"If a person has no shame, he should accept my claim the same way he accepted the prophethood of Prophet Muhammad (peace be upon him)."³⁵

First Claim: Prophethood is a Gift, Not Earned

"There is no doubt that being a Muhaddith (one who has received divine communication) is purely a gift; it cannot be obtained through striving, just as prophethood cannot be earned."³⁶

Second Claim: Prophethood is earned

"All doors of prophethood have been closed, except for one door of Siddiqi (Abu Bakr). Anyone who enters through this door and comes to God is granted a shadow of prophethood, the same as the prophethood of Muhammad."³⁷

First Claim: Prophethood from the Mother's Womb

"Now, as per the Quranic verse, 'Wa-Ama Bini'mati Rabbika Fahaddith,' I state that God has granted me the gift of prophethood, not through my efforts but from the womb of my mother."³⁸

Second Claim: Prophethood from Following the Prophet Muhammad (peace be upon him)

"O foolish people! When I speak of prophethood, I do not mean that I stand in opposition to the Prophet Muhammad (peace be upon him) or claim new law. I only mean that I received divine communication in obedience to him."³⁹

These contradictions highlight the inconsistency in Mirza Qadiani's assertions regarding the finality of prophethood and his claim of prophetic status.

First Statement: Claim of Being the Lawgiver (Shari'ah Giver):

"If you claim that a lawgiver (صاحب شريعة) is destroyed due to making false claims, then this is an unsupported statement. God has not imposed any restrictions on falsehood about the Shari'ah. Moreover, understanding what Shari'ah truly means, a person who, through revelation, conveys divine commands and prohibitions and establishes a law for their community, is considered a lawgiver. By this definition, even my opponents are implicated, as my revelation also contains commands and prohibitions."⁴⁰

Second Statement: Claim of Not Being a Lawgiver:

"In those instances where I denied prophethood or messengers, it was solely in the sense that I did not bring a new law, nor did I claim to be an independent prophet. However, in the sense that I have received divine knowledge through the spiritual

blessings of my prophet and have taken his name, I am a prophet and messenger but without bringing any new law. In this sense, I have never denied being called a prophet.”⁴¹

First Statement: Denial of Apostasy:

“It has been my firm belief from the beginning that no one should be considered an apostate merely for rejecting my claims.”⁴²

Second Statement: Apostasy for Denying Mirza's Claims:

“Apostasy can be of two types:

The first is when a person denies Islam and refuses to accept the Prophet Muhammad (PBUH) as the messenger of God.

The second type is when someone denies the promised Messiah despite clear evidence and considers it false. This denial is equivalent to rejecting the commands of God and His Messenger, which is confirmed by the scriptures of earlier prophets. Therefore, such a person denies God and His Messenger, and upon careful examination, both types of apostasy belong to the same category.”⁴³

First Statement: Prophethood is closed:

“Through the pure soul of the Prophet Muhammad (PBUH), all perfections were completed, and thus the line of prophethood has been sealed.”⁴⁴

Second Statement: Prophethood is Ongoing:

“The truth is that the divine revelation which descends upon me includes terms such as 'Messenger' and 'Prophet,' not once, but hundreds of times.”⁴⁵

First Statement: Prophethood is closed:

“Our Prophet is the Seal of the Prophets, and no prophet will come after him.”⁴⁶

Second Statement: Prophethood is Ongoing:

“By the wisdom and will of God, I have been granted the station of prophethood through the spiritual blessings of the Prophet Muhammad (PBUH).”⁴⁷

First Statement: Every Form of Prophethood is closed:

“I firmly believe and accept, with all sincerity, that all prophethood ends with the Prophet Muhammad (PBUH) and that his Shari'ah is the final law.”⁴⁸

Second Statement: Zilli (Shadow) Prophethood is Ongoing:

“My prophethood and messengers are concerning being followers of Muhammad and Ahmad, not because of myself but because I have received this title through 'fana fi al-Rasul' (merging in the Prophet). Therefore, the concept of the Seal of the Prophets remains intact, but the descent of Jesus will certainly bring change.”⁴⁹

First Statement: Prophethood is closed:

“Indeed, our Prophet is the best of all messengers, and every prophethood ends with him.”⁵⁰

Second Statement: Claim of Prophethood and Messengership:

“In this divine revelation, I have been named Muhammad and a Messenger.”⁵¹

First Statement: Prophethood is closed:

“The word 'Prophet' is common in both Hebrew and Arabic; no other language has this term, and Islamic belief is that after the Prophet Muhammad (PBUH), no prophet will come.”⁵²

Second Statement: Prophethood is Ongoing:

“In this Ummah, I am the one who has received revelation for twenty-three years, following the example of the Prophet Muhammad (PBUH), and the chain of revelation continued for the entire twenty-three years.”⁵³

First Statement: Prophethood is closed:

“Anyone who believes in a prophet other than the Prophet Muhammad (PBUH) after him is accursed.”⁵⁴

Second Statement: Claim of Prophethood and Messengership:

“If people mock me, this is not something new. No messenger has come to the world without being mocked, as Allah says: ‘O how regretful for the servants! No messenger comes to them except that they ridicule him. ’” (Surah Yaseen: 30)⁵⁵

(44) **First Statement:** Prophethood is closed after the Seal of Prophethood:

“It is neither befitting for Allah to send a prophet after the Seal of the Prophets, nor is it appropriate to begin the chain of prophethood anew after it has been severed, especially after some Quran laws have been abrogated.”⁵⁶

Second Statement: Claim of Prophethood by Mirza:

“God has repeatedly called me a prophet in my revelation, and has also referred to me as a Messenger.”⁵⁷

First Statement: A Prophet is Not Submissive:

“God has stated in the Quran that no messenger comes as a submissive or servant; rather, he is a leader who follows only the revelation sent to him via Jibril.”⁵⁸

Second Statement: A Prophet is Submissive:

“Whoever claims prophethood but does not believe that he is the follower (Umati) of the Prophet Muhammad (PBUH) and that all his knowledge comes from His grace, is accursed. God’s curse is on him, his helpers and his followers.”⁵⁹

First Statement: The Term 'Muhaddith' in the Writings of the Mujaddid:

In the second volume of the Maktubat of Imam Rabbani, Letter 51 clearly states that even a non-prophet can be honored through divine communications and dialogues from Allah. Such a person is referred to as a "Muhaddith," and their rank is close to that of the prophets.⁶⁰

Second Statement: The Term 'Prophet' in the Writings of the Mujaddid:

As stated by Mujaddid Al-Sirhindi in his Maktubat, while certain individuals from Ummah are exclusively chosen for divine communication, a person who is frequently blessed with this communication and who shows many hidden matters is referred to as a prophet.⁶¹

Analysis:

Mirza Ghulam Ahmad correctly quotes the first reference from Imam Rabbani's Maktubat, but when he claims prophethood, he alters the reference by changing the

term "Muhaddith" to "Prophet." This reflects the nature of the deceit, where many more are fabricated to cover up one lie.

First Statement: The Contradiction between the Terms 'Messenger' and 'Ummah': A significant contradiction arises from the claim that when Messiah, the son of Mary, descends, he is a complete follower (Ummah). However, despite being a follower, they cannot be messengers because the terms 'Messenger' and 'Ummah' are distinct. Additionally, the concept of "Seal of the Prophets" (Khatam-un-Nabiyyin) arrives any other prophet impossible.⁶²

Second Statement:

(a) Mirza Ghulam Ahmad's Claim of Prophethood:

"We claim that we are both a messenger and a prophet."⁶³

(b) The Claim of Being both a Follower (Ummah) and a Prophet

"My name being Maryam and Isa reflects that I am both a follower (Ummah) and a prophet."⁶⁴

(48) First Statement: Prophethood is closed.

"Our religion is none other than Islam, and our book is the Quran, and our prophet is none other than Muhammad, who is the Seal of the Prophets."⁶⁵

Second Statement: Mirza Ghulam Ahmad Claims Prophethood and Revelation:

"We have sent Ahmad to his people."⁶⁶

First Statement: Every Form of Prophethood is closed:

"Can such a miserable liar, who himself claims prophethood and messengers, still believe in the Quran? If he believes in the Quran, how can he claim to be a prophet after the Seal of the Prophets?"⁶⁷

Second Statement: The Continuation of Zilli (Shadow) and Brouzi Prophethood:

"If, according to the meaning of 'Brouzi' (manifestation), no person can be a prophet or messenger, then what does it mean when we say, 'Guide us to the straight path, the path of those who have received Your blessings' (Surah Al-Fatiha, 6-7)? Keep in mind that in this context, I do not deny prophethood or messengers."⁶⁸

First Statement: Claim of Being a Muhaddith:

"I do not claim prophethood, but I claim to be a Muhaddith by the command of Allah."⁶⁹

Second Statement: Claim of Prophethood:

"If someone who receives knowledge of the unseen from Allah is not called a prophet, then what name should he be given? If you say he should be called a Muhaddith, I say that 'Tadheeth' (informing) does not mean revealing the unseen according to any dictionary."⁷⁰

(51) First Statement: Several Individuals of the Ummah of Muhammad Were Prophets

"Thus, some individuals, despite being followers (Ummah), have been honored with the title of 'prophet,' because such prophethood is not separate from Muhammadan prophethood. If you carefully observe, it is the same Muhammadan prophethood manifesting in a new form."⁷¹

Second Statement: Only Mirza Ghulam Ahmad Became a Prophet in the Ummah of Muhammad:

"It is a well-established fact that the extent to which Allah communicated with me and revealed many hidden matters to me, no one else in this Ummah has been granted this honor in the past thirteen centuries, except me. If anyone denies this, the burden of the proof lies on the shoulders. I am the only one in this Ummah to be granted a significant share of divine revelation and hidden matters. None of the saints or righteous individuals before me in this Ummah received this share of blessings."⁷²

First Statement: A Muhaddith is a Prophet:

"A Muhaddith is in a sense a prophet, but a prophet who derives light from the Muhammadan prophethood and receives knowledge through the blessings of his Prophet, not directly from Allah."⁷³

Second Statement: A Muhaddith is Not a Prophet:

"Sometimes, some complete individuals are given the rank of conversing with Allah; however, they are not considered prophets. They are followers of prophets, and anyone who frequently receives divine conversation is called a Muhaddith."⁷⁴

First Statement: Denial of Revelation after the Prophet Muhammad:

"It has been proven that divine revelation has ceased after the finality of prophethood till the Day of Judgment."⁷⁵

"The Quran declares the end of prophethood in the verse 'Today I have perfected your religion for you' and in the verse 'Muhammad is the Seal of the Prophets.' These explicit words declare that Prophet Muhammad (PBUH) is the last of the prophets."⁷⁶

Second Statement: Acknowledgment of Revelation after Prophet Muhammad:

"Allah sends revelation to whomever He wishes from His servants, whether they are a prophet or not, and He speaks to whoever He wills, whether they are prophets or Muhaddiths."⁷⁷

Confession and Denial of Being the Mahdi

65. Claim of Being from the Family of Fatima

First Statement:

"I say with divine revelation that I am from the Bani Fars (Persians), and according to the Hadith mentioned in Kanz al-'Ummal, Bani Fars are also descendants of Bani Israel and Ahl al-Bayt (family of the Prophet). In a state of revelation, Fatima placed my head on her lap and showed me that I am from her lineage."⁷⁸

Second Statement:

"I do not claim to be the Mahdi who is described in the Hadith as being from the children of Fatima and my lineage."⁷⁹

Analysis: In the First Statement, Mirza Ghulam Ahmad (Qadiani) attempts to establish his claim as being from the families of Fatima and Ahl al-Bayt, supposedly based on divine revelation. However, in the second statement, he denies any connection, presenting a clear contradiction in his claim.

Denial and Acknowledgment of Mahdi-Related Hadiths

First Statement:

“My belief and my community believes that all Hadiths regarding the coming of Mahdi and Messiah are utterly unreliable and not worth trusting.”⁸⁰

Second Statement:

“It is testified that at the time of his appearance, during the month of Ramadan, there will be an eclipse of the sun and the moon.”⁸¹

Analysis: In his First Statement, Mirza Qadiani categorically denies the authenticity of hadiths concerning Mahdi. However, in his second statement, he acknowledges the reliability of a specific hadith that predicts an eclipse during Mahdi’s appearance, presenting a stark contradiction.

Multiple Mahdis in the Authentic Hadith

First Statement:

“The Prophet Muhammad (PBUH) spoke about several Mahdis, including one whose name in the Hadith is Sultan-e-Mashriq, whose appearance will occur in the eastern lands, including India and Persia. It is confirmed and certain that multiple Mahdis are mentioned in the Six Authentic Books of Hadith.”⁸²

Second Statement:

“All Hadiths about the Mahdi are weak: It is now proven that all the Hadiths mentioning a Mahdi who will fight, descended from Fatimah’s lineage, and are weak, fabricated, and false.”⁸³

Note: A similar statement can be found in Kashf al-Ghata, Roohani Khazain, Vol. 14, p. 193.⁸⁴

Analysis: In the First Statement, Mirza Qadiani claims that Hadiths mention multiple Mahdis, including one from the Eastern lands, with certainty. However, in the second statement, he dismisses all Hadiths regarding Mahdi as fabricated and unreliable, contradicting his assertion.

The Authenticity of Mahdi-Related Hadith

First Statement:

“Since it is mentioned in the authentic Hadith that the Promised Mahdi will have a hidden book with the names of his 313 companions.”⁸⁵

Second Statement:

From the books of Hadith, it has been revealed that all hadiths regarding Mahdi are false, unreliable, and not authentic.”⁸⁶

Analysis: In his First Statement, Mirza Qadiani accepts the authenticity of Hadiths concerning Mahdi, particularly regarding the 313 companions. However, in his second statement, he contradicts this by dismissing all Mahdi-related Hadiths as false and unreliable.

The Belief in the Mahdi

First Statement:

“The general belief is that Imam Muhammad Mahdi has passed away, and in recent the days, another Imam appeared under his name. However, for serious scholars, the appearance of Mahdi is not a certain matter.”⁸⁷

Second Statement:

“The final Mahdi, who will come at a time of the decline of Islam and the spread of misguidance, will be divinely guided and will present a heavenly message again. He was foretold by the Prophet Muhammad (PBUH) over 1300 years ago, and Mahdi is me.”⁸⁸

Analysis: Mirza Qadiani’s First Statement implies that Mahdi’s appearance is uncertain, but in the second statement, he asserts that he is divinely appointed to Mahdi. This is a clear contradiction to his earlier claim.

Mahdi's Mention in Sahih Bukhari

First Statement:

“The belief that Imam Muhammad Mahdi must appear first, followed by Jesus’ second coming, is based on a lack of understanding. If the appearance of Mahdi was an integral part of the return of Jesus, then the two great scholars and Hadith experts, Imam Bukhari and Imam Muslim, would not have omitted such an event from their books.”⁸⁹

Second Statement:

“If one believes in Hadith, then one must first accept the ones that are more reliable than this. For example, there is a Hadith in Sahih Bukhari about the coming of a Caliph at the end times, who is described as 'the Caliph of Allah, the Mahdi.' Consider the significance of this Hadith, which is found in the most authentic book after the Quran.”⁹⁰

Analysis: In the First Statement, Mirza Qadiani argues that the hadiths regarding Mahdi’s appearance and the return of Jesus are misunderstood and are not included in major collections, such as Sahih Bukhari. However, in the second statement, he references a Hadith from Sahih Bukhari, which describes Mahdi’s coming, contradicting his earlier claim.

God’s Children: Contradictory Statements on Divinity

First Statement:

“These people have falsely attributed sons and daughters to God, and they do not know that the son of Mary (Jesus) was just a humble human.”⁹¹

Second Statement: Claim of Being the Son of God

(a) “You are to me as one of my children.”⁹²

(b) “Hear, my son!”⁹³

Analysis: In his First Statement, Mirza Qadiani rejected the notion of God having children; however, in his second set of statements, he addressed others as his children, including references to divine claims. These contradictory statements raise serious concerns about the consistency of his theology.

Claim of Godhood

First Statement:

"I saw in a dream that I am God, and I came to believe that I am indeed God. I was saying that we wanted to create a new system, a new heaven and a new earth, and thus I created the heavens and the earth."⁹⁴

Analysis: Mirza Qadiani openly claimed divinity in his writings, stating that he saw himself as God in a dream and believed in his own godhood. This is a direct contradiction to Islamic monotheism, which maintains that God is indivisible and cannot have human form or essence.

Godhood and Divine Parentage for His Son

First Statement:

"We give you the glad tidings of a son through whom the truth will be revealed as if God Himself descends from the heavens."⁹⁵

Second Statement: Claim Regarding Mirza Qadiani's Son Being the Son of God

"Babu Ilahi Bakhsh seeks to observe your menstruation or become aware of some impurity, but God will bestow upon you continuous blessings. You are not in a state of impurity; instead, you have become like the children of God."⁹⁶

Analysis: In the First Statement, Mirza Qadiani claimed that his son, God forbid, would be God Himself. He later contradicted this by asserting that his son was God. Both statements were false and heretical.

First Statement: A Prophet Can Make Mistakes in Revelation

"A prophet's mistake in judgment is essentially a mistake in revelation."⁹⁷

Second Statement: There Can Be No Mistakes in Revelation

"However, there is no error in God's revelation. A prophet may make mistakes in understanding, but never in revelation, except in matters unrelated to religious law."⁹⁸

First Statement: Revelation Comes Only Through Jibril (Gabriel)

"It has always been the established practice of God that prophets are taught through Jibril (Gabriel), who brought down the divine scriptures and heavenly revelations."⁹⁹

Second Statement: Angels Other Than Jibril Brought Revelation to Mirza Qadiani¹⁰⁰

First Statement: Qadian is Not Mentioned in the Quran

"Nowhere in any Hadith or the Holy Quran is the name of Qadian mentioned."¹⁰¹

Second Statement: Qadian is mentioned in the Quran

"Three cities are named with honour in the Quran: Makkah, Madinah, and Qadian."¹⁰²

Conclusion

Throughout history, many misguided and false claimants of prophethood have emerged, but none have been as deceitful and fraudulent as Mirza Ghulam Ahmad Qadiani. While most other claimants built their cases on a singular claim, Mirza Qadiani propagated an overwhelming number of contradictory assertions, making it nearly impossible to categorize or track them. The sheer inconsistency and variety in his claims have left scholars of the Ahmadi community divided on his primary stance.

Some argue that he claimed to be a prophet, while others maintain that he declared himself a Promised Messiah. Some view him as claiming to be the Muja did (reformer) of the era, the Imam of the time, or the Mahdi (guided one). Still, others assert that he portrayed himself as a symbolic or figurative prophet, or even an independent prophet introducing a new Shariah (law), while others suggest that he claimed to be a non-legislative prophet.

Qadiani strategically made diverse claims to attract different audiences. To appeal to Muslims, he positioned himself as a reformer or messianic figure: he claimed that Moses and Jesus would win over Jews and Christians. For Shiites, he likened himself to Imam Hussain, while he declared himself Krishna or the king of the Aryans to entice Hindus. These contradictory claims were attempts to gather followers in every direction. Despite the variety and inconsistency in his assertions, he outwardly maintained the facade of being Muslim. However, Jews, Christians, Hindus, and Aryans rejected him as an outright leader or guide. Unfortunately, some uninformed Muslims and a segment of the educated class fell victim of his death. Mistaking him for a fellow Muslim, they mistakenly perceived his movement merely as another sect of Islam.

The educated class, often lacking in-depth knowledge of Islamic principles, failed to perceive the deception and fraud of this false claimant. They could not comprehend that while Mirza Qadiani outwardly used the name Islam, he covertly manipulated and distorted its core principles to the extent that the original essence of religion was fundamentally altered. His distortions of the Shariah, although maintaining its outward terminology, were so extreme that they surpassed the alterations historically made by Jews and Christians. This approach, preserving the words of Islamic teachings while corrupting their true meanings, is a hallmark of heresy and apostasy.

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