

An Unequivocal Clarification

**EXPOSING**

The

**QADIYANI**

**AHMADIYYA**

**SECT**



**Shaykh Muḥammad as-Subayyil**

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**ISBN:** 978-1-64136-102-6

**First Edition:** Rabī' ath-Thānī 1439 AH / January 2018 CE

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**Publisher's Information:**  
Authentic Statements Publishing  
P.O. Box 15536  
Philadelphia, PA 19131  
215.382.3382  
215.382.3782 – Fax

**Store:**  
5000 Locust St. (Side Entrance)  
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## Transliteration Table

### Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	اَ	a	اِ	i	اُ	u
Long	اَآ	ā	اِي	ī	اُو	ū
Diphthongs	اَي	ay	اَو	aw		

### Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *‘Alayhim as-salām* (Peace be upon them)

ﷻ *Raḍiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷻ *Raḍiyallāhu ‘anhum* (May Allāh be pleased with them)

ﷻ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta‘Ālā* (Glorious and Exalted is He)



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# Contents

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## CHAPTER ONE

About the Author ..... 7

## CHAPTER TWO

Author's Introduction ..... 9

## CHAPTER THREE

The Emergence of the Qādiyānī Sect ..... 10

## CHAPTER FOUR

The Principles of the Qādiyānī Ahmadiyya Sect & Their Beliefs ..... 12

## CHAPTER FIVE

Previous False Claimants to Prophethood ..... 16

## CHAPTER SIX

Ghulām Aḥmad's Erroneous, Malicious Claims ..... 27

## CHAPTER SEVEN

Ghulām Aḥmad's Glorification & Praise of England ..... 35

## CHAPTER EIGHT

Muḥammad bin 'Abdillāh is the Final Prophet ..... 37

## CHAPTER NINE

The Ruling on the Qādiyānī Ahmadiyya Sect .....	42
---	----

## CHAPTER TEN

Resolutions Issued by Sharī'ah Organizations Asserting the Disbelief of the Qādiyāniyyah .....	45
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## Translator's Appendix

### APPENDIX ONE

Additional beliefs of <i>Kufr</i> from the Ahmadiyya Sect .....	57
---	----

### APPENDIX TWO

Failed Prophecies of Ghulām Aḥmad .....	59
---	----

### APPENDIX THREE

Ghulām Aḥmad's Demise .....	62
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## About the Author

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He is the scholar and Imām, Shaykh Abū ‘Abdillāh Muḥammad bin ‘Abdillāh as-Subayyil رحمته الله.

He was born in 1345 AH (1924 CE), and he passed away in 1434 AH (2012 CE).

» HIS POSITIONS:

- Imām and Khaṭīb at Masjid al-Ḥarām in Makkah
- Member of the Permanent Committee of Scholars
- Member of the Islamic Fiqh Academy
- President of General Affairs in Masjid al-Ḥarām and Masjid an-Nabawī in Madīnah.

» HIS DA’WAH EFFORTS:

Shaykh Muḥammad as-Subayyil authored numerous works and had many great efforts in *da’wah*, visiting more than 50 countries to teach and spread Islām, such that many people accepted Islām by way of Allāh and then through his *da’wah* and gentleness.

» HIS SCHOLARS:

Shaykh Muḥammad as-Subayyil studied with a number of scholars, among them:

- Shaykh ‘Abdul-‘Azīz as-Subayyil (his brother), the judge of Bekeriyah
- Shaykh ‘Abdullāh as-Subayyil (his father)
- Shaykh Muḥammad bin Muqbil al-Muqbil, the judge of Bekeriyah
- Shaykh ‘Abdullāh bin Ḥumayd

» HIS STUDENTS:

Shaykh Muḥammad as-Subayyil had many students, among them:

- Shaykh Ṣāliḥ al-Luhaydān
- Shaykh Ṣāliḥ al-Fawzān
- Shaykh Muqbil bin Hādī al-Wādī’i

## Author's Introduction

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All praises belong to Allāh alone; may Allāh exalt the rank of and bestow peace upon the one after whom there is no prophet, and upon his family and his Companions.

This is a concise treatise clarifying the condition of the misguided sect known as the Qādiyāniyyah (Ahmadiyya). This is a warning against them; this is a clarification of their disbelief and exit from the fold of Islām. I wrote this for the Prophetic Sirah Conference held in Pakistan in 1396 AH (1976 CE); I then printed it in Pakistan. Then I thought to print it again with some beneficial additions, *inshāAllāh*.

I ask Allāh the Exalted to bring about benefit by way of it, and to make it sincerely for His Noble Face, to draw near to the blissful gardens of Paradise. May Allāh exalt the rank of our Prophet Muḥammad, his family, and Companions collectively and send peace upon them.

Muḥammad bin ‘Abdillāh bin Subayyil  
Makkah 1/20/1422 AH

## The Emergence of the Qādiyānī Sect

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Europe assailed the Islamic nations during the 19<sup>th</sup> century and extended its sovereignty over many lands in the Far East and Middle East countries. At the head of this movement was Britain, who managed this political and materialistic attack. They occupied India<sup>1</sup>, Egypt<sup>2</sup>, and other lands. Britain gained sovereignty over the Indian subcontinent until it had captives and prisoners in its hand.

The efforts the colonialists have made to block the Muslims from their religion and to distance them from it, due to their hostility and hatred for Islām and the Muslims, are not hidden from any Muslim. From the efforts of the British colonialists to impede the Muslims from their religion was them revealing a man who claimed prophecy, Ghulām Aḥmad Mirzā. If it was said about him that he was a prophet, messenger, and propagandist for Britain, then this statement would be correct. He praised and commended its virtue over everyone else.

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<sup>1</sup> **Translator's note:** Britain ruled the Indian subcontinent between 1858 and 1947.

<sup>2</sup> **Translator's note:** Egypt was under British rule from 1882 to 1956.

He propagandized it and opposed the Muslims in defense of Britain; he lauded them for their justice and virtue over the people. The details of this shall be explained *inshāAllāh*.

From his allegiance to Britain was his animosity towards the Muslims and declaring the Muslims to be disbelievers, which was consistent with the strategy they outlined for him. He declared *jihād* to be invalid, and he alleged that it was abrogated. Britain was afraid that the Muslims would unsheathe their swords for the sake of Allāh and fight against the enemies of Allāh, since the Messenger of Allāh and the Companions had conquered lands and overcome nations through battle, adhering to the religion of their Lord and inviting others to Islām. Thus, if *jihād* had been invalidated as this false prophet claimed, they would be safe from the rule of the Muslims.

Mirzā Ghulām Aḥmad was born in 1840<sup>3</sup> CE in Punjab, India, in the town of Qadian. He claimed prophethood at the end of the 19<sup>th</sup> century, alleging that he had received revelation. He declared that anyone who did not believe in his false prophethood was a disbeliever. With this, a new sect appeared, known as the Qādiyāniyyah or Ahmadiyya. He designated his birthplace of Qadian as the center to spread his indoctrination in India until he perished from cholera in May, 1908.

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<sup>3</sup> **Translator's note:** Ghulām Aḥmad prophesized he would live past 80, but he died in 1908, at less than 70 years old. Thus, his followers began to change his birthdate in a feeble attempt to make it coincide with his false prophecy.

## The Principles of the Qādiyānī Ahmadiyya Sect & Their Beliefs

» THEY DENY THAT MUḤAMMAD BIN 'ABDILLĀH IS THE  
FINAL PROPHET & MESSENGER

They reject what is affirmed in the Noble Qur'an and transmitted from numerous Companions in the Sunnah: that the Messenger of Allāh ﷺ is the seal of the prophets.

Allāh the Exalted said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن  
رَّسُولَ اللَّهِ وَخَاتَمَ ﴾

**Muḥammad is not the father of any man  
among you, but he is the Messenger of Allāh  
and the last (end) of the prophets.**

[Sūrah al-Aḥzāb 33:40]

The scholars have agreed that whoever rejects even one letter from the Qur'an is a disbeliever.

» THEY DENY THAT JESUS ﷺ WAS BORN WITHOUT A FATHER

They deny that Jesus (‘Īsā) ﷺ was born from a mother without a father. They say that he has a father; thus, they accuse Allāh of lying in His statement:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ ۖ فَوَاجِبٌ ۙ ﴾

**Verily, the likeness of Jesus with Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: “Be!” and he was.**

[Sūrah Āli ‘Imrān 3:59]

This necessitates disbelief, because they reject the Qur’ān and accuse Maryam (peace be upon her) of what Allāh declared her free of. Thus, their belief in this matter coincides with that of the Jews.

» THEY DENY THAT JESUS WAS RAISED TO THE HEAVENS

They believe that Allāh did not raise Jesus ﷺ up to Himself, and with this, they reject the statement of Allāh the Exalted:

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ ﴾

**And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. Indeed, those who differ over it are in doubt about it. They have no knowledge of it; they only follow conjecture. And they did not**

**kill him, for certain. Rather, Allāh raised him to Himself. And ever is Allāh exalted in might and wise.**

[*Sūrah an-Nisā'* 4:157-158]

» THEY REJECT THE MIRACLES OF THE PROPHETS

They reject the miracles of the prophets, even though these miracles are narrated through reports with numerous chains of narration; and they are stated in several places in the Qur'ān, such as in the stories of Ṣāliḥ, Moses (Mūsā), Jesus, and Muḥammad ﷺ.

» THEY CLAIM THAT JIHĀD HAS BEEN ABROGATED

They claim that *jihād* has been abrogated, even though the Qur'ān, the Sunnah, and the consensus of the scholars [all agree] that it remains.

» THEY CLAIM THAT GHULĀM AḤMAD IS THE AWAITED MAHDĪ

Ghulām Aḥmad claimed to be the awaited Mahdī and Jesus, and his followers believe his claim.

» THEY HAVE ANIMOSITY & ENMITY TOWARDS THE MUSLIMS

Their enmity towards the Muslims is immense while they have allegiance towards the non-Muslims, especially Britain, from whom they receive large amounts of money to disseminate their false beliefs. For this reason, you will rarely find a country that England has colonized except that the Ahmadiyya have centers and preachers within it.

They even established a center in Israel<sup>1</sup>, where they are given

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<sup>1</sup> **Translator's note:** The Ahmadiyya community was first established in this re-

complete support and assistance such that they publish a monthly magazine there called *Al-Bushra*. All of this—and other matters, as well, which will be mentioned during this analysis—proves that they have evil intentions against the Muslims, and their destructive principles clearly oppose the religion of Islām and contradict the foundations and principles of this religion.

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gion in the 1920s, in what was then the British Mandate of Palestine. Israel is the only country in the Middle East where the Ahmadiyya can openly practice their beliefs.

## Previous False Claimants to Prophethood

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In the beginning, Mirzā Ghulām Aḥmad claimed that he was the Maḥdī, then he moved on to claim that he was a prophet. And he claimed he was Jesus, who will descend during the last days. Next, he claimed he was the son of Allāh, and Allāh is far removed from such an evil claim.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said in *The Book of Prophecies*: “It is from the wisdom of Allāh the Exalted that He does not make the truthful person and the liar equal. As for the truthful person, He makes his truthfulness clear and apparent by aiding him, strengthening him, and giving him a good ending. Likewise, He gives him a good remembrance upon the tongues of the creation. As for those who lie upon Him, He exposes their lies, forsakes them, debases them, and gives them an evil ending. Furthermore, the tongues of the creation curse the liars and mention them with evil, as we have seen occur.”

Perhaps Ibn Taymiyyah was alluding to what occurred to those who claimed prophecy and walked about brazenly, undeterred, until their affair was scattered, they were killed, and they became an evil example for the world to see. They

were disgraced and humiliated in this world, and for them is punishment and Hellfire in the Hereafter. Examples of these false claimants are the likes of al-Aswad al-‘Anasī, al-Mukhtār bin Abī ‘Ubayd ath-Thaqafī, and Musaylimah the Liar.

» AL-ASWAD AL-‘ANASĪ

As for al-Aswad al-‘Anasī: His name was ‘Abhalah bin Ka’b bin Ghawth, from a town in Yemen known as Kahf Ḥanān. He claimed prophethood and came out with 700 soldiers.

In a letter to the workers of the Prophet ﷺ, al-Aswad al-‘Anasī wrote: “O you who have rebelled against us: Relinquish the land you took from us and surrender what you have amassed, because we are more deserving of it than you. And you are upon what you are upon.”

Look at this letter from this man who claimed prophethood and compare it to that of the true Messenger of Allāh, Muḥammad ﷺ.

He wrote: “Peace be upon those who accept guidance:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا  
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا  
فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

“Say: ‘O People of the Book (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away,

**say: ‘Bear witness that we are Muslims.’”**

*[Sūrah Āli ‘Imrān 3:64]*

This letter from the Messenger of Allāh ﷺ invites to Allāh and His religion, and calls to the worship of Allāh alone, without partners. As for the letter of al-Aswad al-‘Anasī, he only sought after land and wealth. In addition to his falsehood, he was brash and arrogant. He seized Najrān<sup>1</sup> and Ṣan‘ā’<sup>2</sup> for three months. But as the saying goes: “Falsehood has its turn, then it disappears.”

He was killed in the worst way. He was killed while in his home with his wife, with bodyguards surrounding him, but they did not protect him. (Al-Aswad’s wife—who was a believing woman forced into marriage with him after the death of her husband—allowed her brother through breastfeeding, Fayrūz, into his room to assassinate him). When Fayrūz<sup>3</sup> stabbed him, al-Aswad began to bellow like a bull. The guards said, “What’s wrong with our master?” His wife replied, “The prophet is receiving revelation.”

The Messenger of Allāh ﷺ knew at that moment that al-Aswad had been killed, even though he was in Madīnah and al-Aswad was in Ṣan‘ā’, Yemen. He said to his Companions: “Al-Aswad al-‘Anasī was killed last night. He was killed by a blessed man from a blessed household.” It was said: “Who, O Messenger of Allāh?” He said: “Fayrūz, Fayrūz.”

» MUSAYLIMAH THE LIAR

Musaylimah the Liar claimed prophethood. He acknowl-

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<sup>1</sup> **Translator’s note:** Najrān is a city in southwestern Saudi Arabia, near the border with Yemen.

<sup>2</sup> **Translator’s note:** The capital of Yemen.

<sup>3</sup> **Translator’s note:** Fayrūz ad-Daylamī was a Companion of the Prophet ﷺ from Persia.

edged the prophethood of Muḥammad ﷺ, but he said that he was his partner in prophecy. He alleged that he received revelation. From that which he alleged was revealed to him is his statement: “Surely, Allāh has shown favor to the pregnant, and brought out from her a living creature that moves quickly between the peritoneum and bowels.”

He permitted for his people fornication and intoxicants, and he removed the obligation of prayer.

From his correspondence is a letter he wrote to the Messenger of Allāh ﷺ. In this letter, he said: “From Musaylimah, the Messenger of Allāh, to Muḥammad, the Messenger of Allāh; I have been given a share with you in this matter. Half the earth belongs to us and half to the Quraysh. But the Quraysh are a people who transgress.”

This letter was presented to the Prophet ﷺ and he responded with a letter of his own, which stated: “In the name of Allāh, the Most Beneficent, the Most Merciful, from Muḥammad the Messenger of Allāh to Musaylimah the Liar: Peace be upon those who accept guidance. As to what follows:

﴿ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ط  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾

**“Verily, the earth belongs to Allāh. He gives it as a heritage to whomever He wills of His slaves, and the (blessed) end is for the righteous.”**

[Sūrah al-A'rāf 7:128]

Musaylimah also believed that he received revelation comparable to Sūrah al-Kawthar. He said: “O *wabr*<sup>4</sup>, O *wabr*! You are only two ears and a chest, and the rest of you is digging and

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<sup>4</sup> *Al-wabr* is a small, furry, herbivorous mammal known as a hyrax.

burrowing.”

Look at the difference between the two letters—the distance between them is like the distance between the seventh heaven and the lowest earth.

» AL-MUKHTĀR BIN ABĪ ‘UBAYD ATH-THAQAFĪ

From those who claimed prophethood after al-‘Anasī and Musaylimah the Liar was al-Mukhtār bin Abī ‘Ubayd ath-Thaqafi.

His father, Abū ‘Ubayd, was from those who accepted Islām during the lifetime of the Prophet ﷺ, but he was not able to meet him so he was not a Companion. He was killed as a martyr.

Al-Mukhtār was a liar. He claimed that revelation was brought to him at the hand of Jibrīl ﷺ. Imām Aḥmad narrated that Rifā’ah bin Shaddād said: “I entered upon al-Mukhtār and he tossed me a pillow and said, ‘If it were not that my brother Jibrīl stood on this one, I would have tossed it to you.’” Rifā’ah said, “I wanted to strike his neck, but then I remembered the statement of the Prophet ﷺ:

أَيُّمَّا رَجُلٍ أَمَّنَ رَجُلًا عَلَى دَمِهِ ثُمَّ قَتَلَهُ، فَأَنَا مِنَ الْقَاتِلِ بَرِيءٌ.

**“Any person who grants safety to another person then kills him, then I am free from the killer.”<sup>5</sup>**

It was said to Ibn ‘Umar ﷺ: “Al-Mukhtār claims that he receives revelation.” Ibn ‘Umar responded: “He has spoken the truth; Allāh the Exalted said:

﴿وَأِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ﴾

<sup>5</sup> *Ṣaḥīḥ Ibn Hibbān*

**“And certainly, the devils do inspire their friends.”**

[Sūrah al-An’ām 6:121]

The Prophet ﷺ prophesized about the appearance of al-Mukhtār bin Abī ‘Ubayd and his fabrications, and the appearance of al-Ḥajjāj. He ﷺ said:

أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُؤْمِرًا.

**Verily, in Thaḳīf there will be a liar and a murderer.<sup>6</sup>**

The scholars (may Allāh have mercy upon them) explained that the liar was al-Mukhtār bin Abī ‘Ubayd and the murderer was al-Ḥajjāj bin Yūsuf. Both of them are from the tribe of Thaḳīf.

» LESSER-KNOWN FALSE CLAIMANTS TO PROPHETHOOD

False claimants to prophethood continued to exist in every era, especially during the Abbasid Caliphate. There were many of them, but due to the strength of the caliphate, they were dealt with before their evil was exposed to the common people.

From them was a man who claimed prophethood and opposed the Qur’ān during the era of Khālīd bin ‘Abdillāh al-Qasrī (the governor of his region). Khālīd said: “What do you say?” He said: “I oppose the Qur’ān concerning the statement of Allāh the Exalted:

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۗ ﴾

**“Verily, We have granted you (O Muḥammad) al-Kawthar (a river in Paradise); therefore,**

<sup>6</sup> *Ṣaḥīḥ Muslim* 2545

**turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry, he will be cut off.**

*[Sūrah al-Kawthar 108:1-3]*

“I say, I have something better than this: ‘Verily, we have given you gems, so pray to your Lord and make it apparent, and do not obey every magician and disbeliever.’”

So Khālīd gave the command for him to be executed and crucified on wood planks. The poet Khāf bin Khalīfah passed by his body and said: “Verily, we have given you a stake, so pray to your Lord on the wood; I guarantee you will not return.”

There was a man in Kūfah who claimed to be a prophet, and he declared alcohol to be permissible, as he was obsessed with drinking. Ibn ‘Ayyāsh encountered him and said, “Do you know of any prophet sent who permitted alcohol?” The man replied, “Then he will not be accepted until he cures the blind and lepers.” The governor of Kūfah came and the man was told to repent. But he refused to repent and return to the truth. The man’s mother came to him, crying and advising him, in front of the ruler. He said to her, “Let go and walk away; may Allāh strengthen your heart as He strengthened the heart of Mūsā’s mother.” His father came to him, begging him to abandon his claims. He said to him, “Let go and walk away, O Āzar.” Then the ruler gave the order and he was executed.

» GHULĀM AḤMAD, THE LIAR WITH NO MIRACLES

At the end of the 19<sup>th</sup> century, this claimant to prophethood—Ghulām Aḥmad—appeared. He claimed he was a prophet; he claimed he was Jesus, prophesized to descend during the last days. Thus, he is deserving of the title “the Liar” just as the Messenger of Allāh ﷺ called the false prophet during his era “Musaylimah the Liar.” This individual deserves to be given

the title “Ghulām Aḥmad the Liar.”

His followers answered his call and believed in him without any evidence or clear proof from him; rather, they followed him simply because he appealed to them. They complied with his wishes without scrutinizing his statements or examining his claim. If they'd had any knowledge about the rules of the religion, the verses from the Qur'ān, and the miracles of the prophets and messengers, they would have never accepted his fallacious claim; they would have never accepted his fabrication. Surely, it is a must that prophets bring miracles and evidence to substantiate their prophethood, miracles that will necessitate the people to believe in them [because they can do] things man is not able to do.

- Mūsā ﷺ threw his staff and thereupon it was a snake, moving swiftly.<sup>7</sup>

- Ibrāhīm ﷺ, the close friend of the Most Merciful, was cast into a great fire, but it was cool and safe for him.<sup>8</sup>

- Jesus cured the blind and the lepers, and he brought the dead to life by the permission of Allāh.<sup>9</sup>

The miracles of the Prophet Muḥammad:

- The Qur'ān was revealed to him ﷺ. It contains a challenge to all the Arabs, the first and later generations, to bring anything similar to it, or ten chapters like it, or one

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<sup>7</sup> “He cast it down, and behold! It was a snake, moving quickly.” (Sūrah Ṭā-Hā 20:20)

<sup>8</sup> “We (Allāh) said: ‘O fire! Be you coolness and safety for Ibrāhīm (Abraham)!’ (Sūrah al-Anbiyā’ 21:69)

<sup>9</sup> “And I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s leave.” (Sūrah Āli ‘Imrān 3:49)

chapter like it, and they are not able to do so.<sup>10</sup>

- He split the moon.<sup>11</sup>
- Water flowed from between his fingers and the entire army drank from it. Their number that day was 1,500 or more.<sup>12</sup>
- He called out to the tree and it came to him; then he ordered it to return, so it returned to its place.<sup>13</sup>
- A wolf spoke to him, saying: “I bear witness that you are the Messenger of Allāh.”<sup>14</sup>
- He ascended to the heavens, as has come in the story of al-Isrā' wal-Mi'rāj.<sup>15</sup>

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<sup>10</sup> “And if you are in doubt concerning that which We have sent down to Our slave (Muḥammad), then produce a chapter the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.” (Sūrah al-Baqarah 2:23)

<sup>11</sup> “The Hour has drawn near, and the moon has been cleft asunder.” (Sūrah al-Qamar 54:1)

<sup>12</sup> Jābir bin ‘Abdillāh said: “The people became very thirsty on the day of al-Ḥudaybiyyah (Treaty). A small pot containing some water was in front of the Prophet ﷺ, and when he had finished making ablution, the people rushed towards him. He asked, ‘What is wrong with you?’ They replied, ‘We have no water for performing ablution or for drinking except what is present in front of you.’ So he placed his hand in that pot, and the water started flowing from among his fingers like springs. We all drank and performed ablution (from it).” I [Sālim bin Abil-Jād, the narrator] asked Jābir, “How many were you?” He replied, “Even if we had been 100,000, it would have been sufficient for us, but we were 1,500.” (*Ṣaḥīḥ al-Bukhārī* 3576)

<sup>13</sup> Jibrīl ﷺ said to the Prophet ﷺ, “Would you like me to show you a sign?” He said, “Yes.” Jibrīl looked at a tree on the far side of the valley and said, “Call to that tree.” So he called to it, and it walked until it stood before him. Jibrīl said, “Tell it to go back.” So he told it to go back, and it went back to its place. (*Sunan Ibn Mājah* 4028)

<sup>14</sup> Collected by aṭ-Ṭabarānī

<sup>15</sup> “Exalted is He who took His servant by night from al-Masjid al-Ḥarām to

- He consoled the date palm tree when it cried due to him no longer leaning on it.<sup>16</sup>

- He returned Qatādah's eye back to its socket after it had fallen upon his cheek.<sup>17</sup> Qatādah's son would boast of this. He said some famous lines of poetry to 'Umar bin 'Abdil-'Azīz: "I am the son of the person whose eye protruded over his cheek, which was wonderfully restored by the hand of Muṣṭafā. Then it became as it had been before, but better. How beautiful was the eye and how wonderful was its restoration!"

- Likewise, in the story of Umm Ma'bad: Her sheep was too weak to follow the herd and too weak to produce milk. He rubbed the sheep's udder and supplicated to Allāh, and her udder became full of milk. Everyone drank their fill and filled their bowls.<sup>18</sup>

There were many miracles from the prophets, which would take a long time for us to mention. These miracles have been authenticated and verified.

If only these Qādiyānis would have requested their alleged prophet to perform any such miracle so they would have proof of his truthfulness!

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al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him Our signs. Indeed, He is the Hearing, the Seeing." (Sūrah al-Isrā' 17:1)

<sup>16</sup> Jābir bin 'Abdillāh ؓ and his father reported that the Prophet ﷺ used to stand next to a palm tree on Fridays. A woman of the Anṣār said, "O Messenger of Allāh, should we not make for you a *minbar*?" He said, "If you wish." So they made a *minbar* for him, and when the next Friday came, he was shown to the *minbar*. The tree cried like a small child, so the Prophet ﷺ came down (from the *minbar*) and consoled the crying tree until it calmed down." Jābir said, "It was crying because of the remembrance of Allāh that it used to hear." (*Ṣaḥīḥ al-Bukhārī* 3319)

<sup>17</sup> Collected by aṭ-Ṭabarānī

<sup>18</sup> Collected by al-Ḥākim

But it was from his plot and deception that he rejected and denied the miracles of the prophets, fearing that he would be asked to produce a miracle. So how foolish are his followers, and how ignorant they are to follow him without any proof or evidence! Rather, the proofs of the fallacy of his claim and his lies are clearer than midday. But Allāh the Exalted spoke the truth when He said:

﴿ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

**But of no avail are signs or warnings to a  
people who do not believe.**

*[Sūrah Yūnus 10:101]*

## Ghulām Aḥmad’s Erroneous, Malicious Claims

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There are numerous false claims and erroneous statements from their leader and liar, which we shall mention here. This will give the Muslim manifest evidence of the reality of this misguided group and their principles based upon disbelief.

### » HE CLAIMED TO BE A PROPHET & THE AWAITED MESSIAH

He said: “I swear by Allāh, the One who has my soul in His grasp: He is the One who sent me and named me a prophet. And He called out to me with the name ‘awaited Messiah.’ He sent down upon me evidence to prove my claim, which reached 300,000 proofs.”<sup>1</sup>

### » HE CLAIMED TO BE THE REASON HIS VILLAGE WAS PROTECTED FROM PLAGUE

He said: “He is the God Who sent His messenger to Qadian. And verily, Allāh protects Qadian and guards it against plague, even if it were to endure for 70 years. This is because it is

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<sup>1</sup> *The Sequel to The Reality of Revelation*, p. 68

the residence of His messenger, and in this is a sign for the people.”<sup>2</sup>

» HE CLAIMED THAT HE WAS IMPREGNATED WITH JESUS

He said: “Surely, the soul of Jesus was blown into me just as it was blown into Maryam. I became pregnant metaphorically. After some months, which did not exceed 10 months, I changed from Maryam and was transformed into Jesus. This is the path by which I became the son of Maryam.”<sup>3</sup>

» HE CLAIMED THAT HE IS MARYAM BINT ‘IMRĀN<sup>4</sup>

He said: “Verily, Allāh named me Maryam, the one who was pregnant with Jesus. I am the one intended by the statement of the Exalted in Sūrah at-Taḥrīm:

﴿ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا  
فِيهِ مِنْ رُوحِنَا ﴾

**“And Maryam, the daughter of ‘Imrān, who guarded her chastity; and We breathed into (the sleeve of her garment) through Our Rūḥ [Jibrīl].**

[Sūrah at-Taḥrīm 66:12]

“This is because I am the only one to ever claim to be Maryam, and the soul of Jesus was blown into me.”<sup>5</sup>

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<sup>2</sup> *Repelling Plague*, pp. 10-11

<sup>3</sup> *Noah’s Ark*, p. 47

<sup>4</sup> **Translator’s note:** Ghulām Aḥmad wrote to his first successor and companion, Nūr ad-Dīn: “Since I married, I am still certain that surely, I am not a man.” (*The Writing of Ahmadiyya*, vol. 5/145).

<sup>5</sup> *Notes to The Reality of Revelation*, p. 337

» HE CLAIMED THAT HE IS THE SON OF ALLĀH

Based upon the premise that he is Jesus, the Ahmadiyya believe that Ghulām Aḥmad is the son of Allāh<sup>6</sup>; rather, they believe that he is Allāh.

He said: "Allāh spoke to me with His statement: 'Listen, O my son.'<sup>7</sup>"

» HE CLAIMED THAT HE IS ALLĀH

He said: "The Lord said to me, 'You are from Me and I am from you. Your appearance is My appearance.'<sup>8</sup>"

» HE CLAIMED THAT HE IS THE INTERMEDIARY BETWEEN ALLĀH & THE CREATION

He said: "Verily, Allāh descended in me, and I am the intermediary between Him and all the creation."<sup>9</sup>

He said: "I saw in my inspiration that verily, I am Allāh, so I became certain that I am Him."

» HE CLAIMED THAT NUMEROUS QURANIC VERSES WERE SENT DOWN REGARDING HIM

He claimed that the following verse was sent down regarding him:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

**And We have not sent you except as a mercy to**

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<sup>6</sup> **Translator's note:** In this, they follow the slanderous claim of the Christians that Jesus is the son of Allāh.

<sup>7</sup> *Al-Bushra*, 1/49

<sup>8</sup> *The Holy Revelation*, p. 650

<sup>9</sup> *The Book of Creatures*, p. 75

**all creation.**

[Sūrah al-Anbiyā' 21:107]

He applied to himself many verses that were sent down about Muḥammad ﷺ, claiming that he was the intent of the verse [instead]. From those verses are the following:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

**Nor does he speak of (his own) desire. It is only an inspiration that is inspired.**

[Sūrah an-Najm 53:3-4]

﴿ وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴾

**And as one who invites to Allāh by His leave, and as a lamp spreading light.**

[Sūrah al-Aḥzāb 33:46]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

**Say: “If you (really) love Allāh, then follow me; Allāh will love you.”**

[Sūrah Āli ‘Imrān 3:31]

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ﴾

**Verily, those who give pledge to you are giving pledge to Allāh.**

[Sūrah al-Fat'h 48:10]

Likewise, he alleged that Sūrah al-Kawthar was sent down regarding him.

He said that the story of the Night Journey was about him,

and that the verses sent down about this event specified him.

With this, you see that sometimes he claimed prophethood and sometimes he claimed divinity. This proves his stupidity, ignorance, and lunacy. How can he claim to be Allāh, and then claim to be a messenger sent by Allāh?!

Sometimes he claimed that he was Jesus bin Maryam, and sometimes he claimed that he was better than Jesus. Sometimes he claimed that the Qur'ān speaks of him and that Jesus gave glad tidings of his arrival.

All of this and more clarifies to you his intellectual confusion and psychological disorder, not to mention his clear opposition to the Book, the Sunnah, and the consensus of the Muslim *ummah*. His statements necessitate apostasy from the religion of Islām.

In the book *The Position of the Islamic Ummah Regarding the Qādiyāniyyah*, by a group of scholars from Pakistan, they spoke about the Qādiyānī sect, saying:

“Their filthy, harmful, inflammatory, brazen insolence reached the extent that one of them—Sayyid Zayn al-‘Ābidīn Waliyyullāh Shāh—delivered a detailed speech during a Qādiyānī seminar in 1934; the title of the lecture was ‘His name is Aḥmad.’ In this lecture, he claimed that Ghulām Aḥmad was the intent of this verse, and not Muḥammad ﷺ:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

“And [remember] when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the

**messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.'**

[Sūrah aṣ-Ṣaff 61:6]

“He tried to prove that all the verses in Sūrah aṣ-Ṣaff which mention glad tidings of victory were pertaining to the Qādiyāniyyah and not the Companions. Addressing the audience, he said: ‘This verse:

﴿وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ﴾

**“‘And also (He will give you) another (blessing) which you love, help from Allāh and a near victory.**

[Sūrah aṣ-Ṣaff 61:13]

“‘This is a precious blessing the Companions desired; they were not able to obtain it, but you have obtained it.’ This is an example of their bad manners with the Prophet ﷺ, their belittlement of the Companions, and their mocking of the Quranic verses with complete vileness, hiding behind Muslim names.”<sup>10</sup>

In this, they bear a great resemblance to the Jews—those who distort words from their proper uses. They attribute the virtues of others to themselves, while they know they are lying.

» GHULĀM AHMAD LIES AGAINST ALLĀH

From his lies against Allāh is his saying that Allāh said to him: “You are to Me as the rank of My *tawḥīd* and My uniqueness, so the time has come for you to be known amongst the people. You are to Me as My throne. You are to Me as My son. You have a position to Me unknown to the creation.”

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<sup>10</sup> *The Position of the Islamic Ummah Regarding the Qādiyāniyyah*, p. 57

Allāh is free from this speech and far above it. This man invented lies against Allāh, and he lied upon the Qur'aṅ. He said that Allāh said to him, "You are a son to Me." With this, he rejects the Qur'aṅ by attributing a son to the Most Merciful.

Allāh the Exalted said:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٨﴾  
 ﴿ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ ﴿٨٩﴾  
 وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾  
 وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ  
 فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ ﴾

And they say: "The Most Beneficent (Allāh) has begotten a son." Indeed, you have brought forth (said) a terrible, evil thing, whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Beneficent (Allāh). And it is not appropriate for the Most Merciful that He should take a son. There is none in the heavens and the earth but comes unto the Most Beneficent (Allāh) as a slave.

[*Sūrah Maryam 19:88-93*]

And Allāh the Exalted said:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ  
 يُوَلَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

Say: "He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need). He begets not, nor was He begotten, and there is none equal or comparable unto

**Him.”**

[*Sūrah al-Ikhlāṣ* 112]

Ascribing a son to Allāh is disbelief because it is a rejection of the Qur'ān and belittlement of the Lordship of Allāh. And Allāh is far above the statements of the wrongdoers.

» GHULĀM AḤMAD CLAIMED THAT HIS HOMETOWN OF QADIAN IS GREATER THAN MAKKAH & MADĪNAH

He said: “Verily, the Noble Qur'ān mentions the names of three towns with reverence and veneration: Makkah, Madīnah, and Qadian.”<sup>11</sup>

He said: “Verily, Qadian is the Mother of Towns; whoever cuts it off will be cut and shredded. Thus, fear lest you be cut and shredded. The fruits of Makkah and Madīnah have ceased, but the fruits of Qadian continue to be fresh.”<sup>12</sup>

» THEY CLAIM THAT ḤAJJ IS PERFORMED IN HIS HOMETOWN OF QADIAN

He said: “Verily, our yearly seminar is Ḥajj. Allāh selected this place as the Ḥajj of Qadian. Lewdness, evil, and argumentation are prohibited in it.”<sup>13</sup>

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<sup>11</sup> *Notes on Dispelling Illusions*, p. 34

<sup>12</sup> *The Reality of Dreams*, p. 46

<sup>13</sup> Ibn al-Qādiyānī. *The Blessing of Differences*, pp. 5-7.

## Ghulām Aḥmad’s Glorification & Praise of England

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In his statements, he glorified, praised, and defended England. He said: “I have spent most of my life assisting the English government and devoting myself to it. I have authored books and pamphlets prohibiting *jihād* and showing the obligation of obedience to the leaders of England; if these works were stacked together, they would fill 50 shelves.”<sup>1</sup>

Then he said: “I have spent my life, since I was young until I reached my age today, waging *jihād* with my tongue and my pen to turn the hearts of the Muslims toward sincerity, good will, and kindness to the English government. Likewise, [I have negated] the thought of *jihād*, which some of the ignorant Muslims believe is part of their religion, and [negated] that which prevents them from sincerity towards this government.”

Then he said in another place: “It is obligatory upon the Muslims to obey this government with complete sincerity.”

He said: “Think about it a little...what land in the world can

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<sup>1</sup> *Antidote for the Hearts*, p. 15

you take shelter in if you separate from the shelter of this government?”

He said in another statement: “Surely, the British government is a mercy for you and a blessing.”

Then he said: “The English are a thousand times better for you than those Muslims who oppose you.”

He said: “The reality is that the British government is a paradise for us.”

We only mention some of this so as to prove that he is a prophet sent from the British against the Muslims. This is also made clear by his statement: “All the Islamic governments bite their fingertips with rage against you; they lie in wait for a chance and wait for an opportunity to kill you. You are disbelievers in their eyes and apostates. Thus, recognize this divine favor, the favor of the existence of the British government and its power.”

With this, you see that he himself acknowledges that the Islamic governments are against him and his *da'wah*, because he knows with sure knowledge that he split from the Muslim community, and he is an apostate from their religion by establishing this *da'wah* which is opposed to Islām.

This is just a little from a lot; if we wanted to continue, it would be a long conversation. But this farce, error, and disbelief only circulates among the naive and common folk, those who don't know the religion of Islām and don't know anything about the final Prophet ﷺ.

## Muḥammad bin ‘Abdillāh is the Final Prophet

Allāh the Exalted said:

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

**Muḥammad is not the father of any man  
among you, but he is the Messenger of Allāh  
and the last (end) of the prophets.**

[*Sūrah al-Aḥzāb* 33:40]

According to the text of this noble verse, this proves that Muḥammad ﷺ is a messenger from Allāh and the seal of the prophets. And there are *aḥādīth* with numerous chains of narration that prove he is the final prophet and there is no prophet after him.

Ibn ‘Aṭīyah<sup>1</sup> رحمه الله said, in his explanation of the word *khātam* (خَاتَم, seal) when the Arabic letter *tā* carries the *fat’ḥah* vowel: “It means that, by way of him, the prophets were sealed, while

<sup>1</sup> **Translator’s note:** Ibn ‘Aṭīyah was born in 481 AH (1088 CE).

the majority of the scholars recite this word as *khātim* (خَاتِم), with the Arabic letter *tā* carrying the *kasrah* vowel. It means ‘he sealed them,’ meaning: he came as the last of them.” Then he said: “These various wordings, according to the consensus of the scholars past and present, with either vowel marking, necessitate the same meaning: there is no prophet after him ﷺ.”

Ibn Kathīr<sup>2</sup> ﷺ said: “This verse states that there is no prophet after him. And because there is no prophet after him, there is certainly no messenger after him, because being a messenger is more specific than being a prophet. Every messenger was a prophet, but not every prophet was a messenger.”<sup>3</sup>

There are a number of *ahādīth* proving that Muḥammad ﷺ is the final Prophet and Messenger:

It has been collected in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, from the *ḥadīth* of Abū Hurayrah ﷺ, that the Messenger of Allāh ﷺ said:

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهُ ، وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْنَةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَنَا مَوْضِعُ اللَّبْنَةِ، جِئْتُ فَخَتَمْتُ الْأَنْبِيَاءَ.

“My likeness and that of the prophets is that of a man who built a house and completed and perfected it, except for the space of one brick. The people started to enter it and admire it, saying: ‘Were it not for the space of this brick.’” The Messenger of Allāh ﷺ said: “I am that brick; I have come to seal (the

<sup>2</sup> **Translator’s note:** Ibn Kathīr was born in 701 AH (1300 CE).

<sup>3</sup> *Easy Concise Explanation of Ibn Kathīr*

mission of) the prophets.”<sup>4</sup>

The Messenger of Allāh ﷺ said:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِي الْغَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ.

**I have been favored over the other prophets in six ways: I have been given the gift of concise speech; I have been supported with fear; spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prayer for me; I have been sent to all of mankind; and the (line of) prophets ends with me.**<sup>5</sup>

The Messenger of Allāh ﷺ said:

إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمَيَّ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ.

**I have several names: I am Muḥammad, and I am Aḥmad; and I am al-Māhī (the Eraser) by means of whom Allāh erases disbelief; and I am al-Hāshir (the Gatherer), at whose feet the people will gather; and I am al-Āqib (the Successor), the one after whom none will come.**<sup>6</sup>

Al-Āqib means “the one whom no prophet will follow.”

These authentic, confirmed, clear narrations, as well as others, have numerous chains of narration proving, with indis-

<sup>4</sup> *Ṣaḥīḥ Muslim* 2286; *Ṣaḥīḥ al-Bukhārī* 3534

<sup>5</sup> *Ṣaḥīḥ Muslim* 523

<sup>6</sup> *Ṣaḥīḥ al-Bukhārī* 4896; *Ṣaḥīḥ Muslim* 2354

putable evidence, that there is no prophet after the Prophet Muḥammad bin ‘Abdillāh ﷺ.

Ibn Kathīr رحمه الله said: “There are numerous *aḥādīth* like these. It is from the mercy of Allāh the Exalted upon His slaves that He sent Muḥammad ﷺ as a messenger to them. Then it is from His honor upon them that He sealed the prophets and messengers with him, and completed the religion of pure monotheism.”

He said: “Allāh (the Blessed and Exalted) has stated in His Book, and His Messenger has stated in numerous narrations, that there is no prophet after him. This is to make it known that everyone who claims this position after him is a liar, impostor, *dajjāl*, misguided and misleading others, even if he is able to penetrate (the earth) using the hair from his forelock by way of magic, talismans, or illusion. All of this is [known as] misguidance to those who possess intellects, as Allāh the Exalted caused to happen at the hand of al-Aswad al-‘Anasī in Yemen, and Musaylimah the Liar in al Yamāmah; their evil condition and weak statements were known to everyone who had a heart and understanding. It was clear that they were two misguided liars; may the curse of Allāh be upon both of them. The same applies to everyone who makes this claim until the Day of Judgment, until the last of them appears; and this will be the major *Dajjāl*.

“Allāh the Exalted creates for each and every one of these liars affairs by which the scholars and believers can testify to their untruthfulness. This is from the complete kindness of Allāh to His creation. These liars only enjoin the good and forbid the evil based on ulterior motives, while their statements and actions are the epitome of fabrications and lies.

“This is in contrast to the situation of the prophets ﷺ. The prophets are the epitome of righteousness, truthfulness,

guidance, uprightness, and justice in their statements and actions, enjoining the good and forbidding the evil. They were strengthened with miracles and clear proofs and evidences. May Allāh exalt their rank and bestow continuous peace upon them as long as the heavens and earth exist.”<sup>7</sup>

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<sup>7</sup> *Easy Concise Explanation of Ibn Kathīr*

## The Ruling on the Qādiyānī Ahmadiyya Sect

As for the Qādiyānī sect, if you ponder their beliefs and what they are upon, you will know with complete knowledge and absolute certainty that even some of their beliefs necessitate declaring them as disbelievers, having enmity towards them, and ostracizing them. Whoever doubts their disbelief or wavers in this matter, after knowing their *da'wah* and claims, is a disbeliever.

The scholars (may Allāh have mercy upon them) have stated: Whoever claims prophecy after Muḥammad ﷺ, or believes the one who claims prophecy after him, is a disbeliever because he has rejected the statement of Allāh the Exalted:

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

**Muḥammad is not the father of any man  
among you, but he is the Messenger of Allāh  
and the last (end) of the prophets.**

[Sūrah al-Aḥzāb 33:40]

There is no doubt that the followers of the Qādiyānī Ahmadiyya sect are disbelievers.

Their disbelief is not just from one angle; rather, it is from a number of angles:

- Claiming prophecy after Prophet Muḥammad ﷺ is disbelief.
- Whoever alleges that Jesus was born from a father is a disbeliever.
- Whoever denies that Allāh raised Jesus up to Himself is a disbeliever.
- Whoever denies the miracles of the prophets which Allāh has mentioned in His Book or those mentioned by the Prophet ﷺ in the Sunnah, is a disbeliever.
- Whoever prefers the disbelievers over the Muslims, or supports and aids them against the Muslims, is a disbeliever. This is based upon the statement of Allāh the Exalted:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ﴾

**And whoever is an ally to them among you,  
then indeed, he is [one] of them.**

[Sūrah al-Mā'idah 5:51]

The Qādiyānī Ahmadiyya sect has combined all of these affairs. Therefore, declaring them to be disbelievers is something about which there is no doubt or debate.

This noble verse applies to the followers of the Qādiyānī Ahmadiyya sect, and it is the statement of Allāh the Exalted:

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۗ وَمَا كَانَ لِي

عَلَيْكُمْ مِّنْ شُلْطَانٍ إِلَّا أَنْ دَعَوْتَكُمْ فَاسْتَجَبْتُمْ لِي  
فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ۗ مَا أَنَا بِمُصْرِخِكُمْ  
وَمَا أَنتم بِمُصْرِخِي ۗ ﴿

And the Shayṭān will say, when the matter has been decided: “Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me.”

[Sūrah Ibrāhīm 14:22]

## Resolutions Issued by Sharī'ah Organizations Asserting the Disbelief of the Qādiyāniyyah

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Several verdicts have been issued by *fiqh* councils and Islamic boards clarifying the disbelief (*kufīr*) and misguidance of this claimant to prophethood, and the disbelief of those who ascribe themselves to him from this group which either goes by the name Qādiyāniyyah or Ahmadiyya.

### » RESOLUTION OF THE MUSLIM WORLD LEAGUE

In the month of Rabī' al-Awwal, in the year 1394 AH (1974 CE), a major conference convened in Makkah for Islamic organizations from the entire world. It was attended by 144 delegates from Islamic organizations, not just from Muslim countries, but from other countries as well. This conference was represented by Muslims from Morocco to Indonesia. A resolution was issued by all of them affirming the *kufīr* (disbelief) of the Qādiyāniyyah and their misguidance. The resolution contained some of the following points:

- The Qādiyānī sect is a destructive sect which adopted

the name of Islām as a slogan to conceal its filthy motives and display its opposition to Islām.

- Their leader claimed prophethood, distorted the Quranic texts, and invalidated *jihād*.

- Qādiyāniyyah is British colonialism, and it only appeared to defend it.

- The Qādiyānī sect betrayed the issues of the Islamic *ummah* and aligned with colonialism and Zionism in cooperation with anti-Islamic forces. They utilize this force to smash and distort the Islamic *‘aqidah*. This is implemented by creating temples funded by hostile forces, and misguiding through the distorted Qādiyānī ideology.

- They open schools, temples, and orphanages which contain the Qādiyānī practice of subversive activity to fund forces hostile to Islām.

- The Qādiyānī sect circulates distorted meanings of the Noble Qur’ān in various languages.

To repel the dangers of this sect, the following resolution was issued:

- 1) Each and every Islamic organization undertakes the task of blocking the activity of the Qādiyāniyyah in their temples, schools, shelters, and every place they practice their destructive activity in their area. And [they will] expose the Qādiyānī sect and unmask them to the Islamic world to prevent the Muslims from falling into their trap.

- 2) The *kufṛ* (disbelief) of this sect and their exit from the fold of Islām should be announced.

- 3) No one should cooperate with the Qādiyāniyyah or Ahmadiyya. They should be boycotted economically, socially,

and culturally. No one should intermarry with them. They should not be buried in the Muslim graveyards. They should be dealt with under the consideration that they are disbelievers.

4) Request that the Islamic governments prohibit all activity from the followers of Mirzā Ghulām Aḥmad, the one who claimed prophethood. And they should be considered a non-Muslim minority. They must be prevented from holding any sensitive government jobs.

5) Circulate pictures of every Qādiyānī distortion of the Noble Qur'ān, along with preventing the [distribution of] the Qādiyānī translations of the meaning of the Qur'ān and warning against them, and prevent them from circulating these translations.

» RESOLUTION FROM THE COUNCIL OF THE ISLAMIC  
FIQH ACADEMY OF MAKKAH

From these resolutions is the resolution of the Fiqh Complex of Makkah on the 10<sup>th</sup> of Sha'bān in 1398 AH (October 7<sup>th</sup>, 1978). The council studied the beliefs of this sect—established by their founder, Mirzā Ghulām Aḥmad Qādiyānī, in 1876 CE—and released the following resolution:

All praises belong to Allāh, and may peace and blessings be upon the Messenger, his family, his Companions, and those who follow his guidance.

The Council of the Islamic Fiqh Academy has examined the matter of the Qādiyānī sect, which appeared in India in the 19<sup>th</sup> century CE, and which is also known as the Ahmadiyya Movement. The Council has studied the beliefs of this sect as proclaimed by its founder, Mirzā Ghulām Aḥmad, who established it in 1876 CE. He claimed that:

- He was a prophet of God who received divine revelation.
- He claimed he was the promised Messiah.
- He claimed that prophethood was not concluded with the advent of our chief, Muḥammad bin ‘Abdillāh, the Messenger of Islām ﷺ, even though this is the belief of the Muslims and is clearly stated in the Glorious Qur’ān and in the Sunnah.
- He claimed that he was divinely inspired with more than 10,000 verses revealed to him.
- He said that whoever rejects him is a disbeliever.
- He said it is obligatory upon the Muslims to perform Ḥajj to Qadian.
- He said that Qadian is sacred like Makkah and Madīnah, and that it is the place referred to in the Qur’ān as “al-Masjid al-Aqṣā.”

All of this is declared in his book *Barāhīn Aḥmadiyyah (Ahmadi Proofs)*, and in his treatise *At-Tablīgh (Conveying the Message)*.

The Council of the Fiqh Academy also examined the statements of Mirzā Bashīr ad-Dīn Maḥmūd Aḥmad, Ghulām Aḥmad’s son and successor, including what he wrote in his book *Āyinah Ṣadāqat* (p. 35). He said: “Verily, every Muslim who does not pledge allegiance to the Promised Messiah (meaning his father, Mirzā Ghulām Aḥmad), whether he heard of his name or not, is a disbeliever and outside the fold of Islām!”

He is also quoted in the Qādiyānī periodical *Al-Fazl* as reporting that his father, Ghulām Aḥmad, said: “We disagree with the Muslims in everything: concerning Allāh, the Messenger, the Qur’ān, prayer, fasting, Ḥajj, and *zakāh*. There is a funda-

mental difference of opinion between us in all of these things!”<sup>1</sup>

In the same periodical, volume #3, he said: “Verily, Mirzā is the Prophet Muḥammad ﷺ,”<sup>2</sup> claiming that he was the fulfillment of the prophecy of the prophet Jesus<sup>3</sup> ﷺ:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

**And [remember] when Jesus, the son of Mary, said: “O Children of Israel, indeed I am the messenger of Allāh to you, confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.”**

[Sūrah aṣ-Ṣaff 61:6]

The Council also examined the research carried out by Islamic scholars and reliable Muslim authors about the Qādiyānī Ahmadiyya sect, clarifying that they are completely outside the fold of Islām.

Based upon this, the Parliamentary Territorial Committee, which established the northern borders of Pakistan in 1974 CE, declared in its resolution—by unanimous agreement of its members—that the Qādiyānī sect is a non-Muslim minority among the citizens of Pakistan. In the National Assembly of the Pakistan National Council for All Provinces, all of its members also agreed that the Qādiyānis are a non-Muslim minority.

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<sup>1</sup> *Al-Fazl*, 30 July 1931

<sup>2</sup> *Al-Fazl*, vol. 3

<sup>3</sup> *Indhār al-Khilāfah*, p. 21

In addition to their aforementioned beliefs, it has been clearly proven from the writings of Mirzā Ghulām Aḥmad himself, and through the abundant and continuous letters he wrote to the British government in India displaying his support and affection for them, that his declaration that *jihād* was forbidden and his denial of the concept of *jihād* was in order to inspire loyalty in the hearts of Muslims towards the colonial British government in India. He declared that the concept of *jihād* that some ignorant Muslims professed prevented them from expressing loyalty to the British.

Referencing this, he said in the appendix of his book *The Testimony of the Qur'ān* (p.17, 6<sup>th</sup> edition): “I believe that, as my followers increase, the number of those who believe in *jihād* will decrease, because the belief that I am the Messiah or the Mahdī necessitates the rejection of *jihād*.”<sup>4</sup>

After the deliberation of the Fiqh Academy over these documents and numerous other documents like them which expose the doctrine of Qādiyāniyyah, its origins, its foundations, and its dangerous aims—which include undermining the correct Islamic *‘aqīdah* and diverting Muslims away from it—the Council has unanimously passed the following resolutions:

- 1) The beliefs of the Qādiyāniyyah, also known as the Ahmadiyya, are completely outside the fold of Islām.
- 2) Those who accept their doctrine are considered disbelievers and apostates.
- 3) The guise of Islām by its followers is no more than an attempt to misguide and deceive the people.
- 4) The Council of the Fiqh Academy also declares that it

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<sup>4</sup> Abul-Ḥasan ‘Alī Nadwī. *Qadianism: A Critical Study*, p. 25.

is incumbent upon Muslims—governments, scholars, writers, thinkers, preachers, and other than them—to oppose this heretical sect and its followers around the world. And with Allāh lies all success.

» FATWĀ FROM THE PERMANENT COMMITTEE FOR SCHOLARLY RESEARCH & VERDICTS

The Permanent Committee for Scholarly Research and Verdicts in the Kingdom of Saudi Arabia was asked about the Islamic ruling concerning the Qādiyānī group. They issued a ruling saying: “A verdict has been issued from the Pakistani government that the people of this sect are disbelievers and outside the fold of Islām. Likewise, the same verdict was issued by the Islamic World Union in Makkah and by the Muslim World League in 1394 AH.”

Then the Permanent Committee for Scholarly Research issued its own verdict, saying: “In summary, it is a sect that claims Mirzā Ghulām Aḥmad of India is a prophet who receives revelation. And they claim that no one can have sound, correct Islām until they believe in him. He was born in the 13<sup>th</sup> century AH, while Allāh the Exalted informs us in His Noble Book that our Prophet Muḥammad ﷺ is the seal of the prophets, and the Muslim scholars have agreed upon this. Thus, whoever claims there is a prophet after him who receives revelation from Allāh the Exalted, then he is a disbeliever. This is because he has rejected the Book of Allāh the Exalted, and belied the authentic narrations from the Prophet ﷺ which prove he is the final prophet; and they have opposed the consensus of the Muslim *ummah*.”<sup>5</sup>

The Permanent Committee for Scholarly Research was also asked in another question about the Qādiyāniyyah and their

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<sup>5</sup> The Permanent Committee for Scholarly Research, *fatwā* #1715.

alleged prophet, Ghulām Aḥmad. They said:

“All praises belong to Allāh alone, and may Allāh exalt the rank of His Messenger, his family, and his Companions, and send peace upon them. As to what follows: Prophethood ended with our Prophet Muḥammad ﷺ, so there is no prophet after him. This is affirmed in the Book and the Sunnah. Thus, whoever claims prophethood after that is a liar. From these individuals is Ghulām Aḥmad Qādiyānī. He falsely claimed prophethood for himself. What the Qādiyāniyyah claim regarding him being a prophet is false.

“In light of the above, the Council of Senior Scholars issued a decree regarding the Qādiyānī sect as a disbelieving sect based upon this. And with Allāh lies all success. May Allāh exalt the rank of His Messenger, his family, and his Companions, and send peace upon them.”

» RESOLUTION FROM THE FEDERAL SHARIAT COURT OF THE ISLAMIC REPUBLIC OF PAKISTAN

The Federal Shariat Court of the Islamic Republic of Pakistan issued a verdict on August 12, 1984 stating that the Qādiyānī sect is considered a disbelieving sect.

Likewise, there have been many Islamic verdicts from individual, noble scholars from around the Islamic world declaring the apostasy of this sect.

O Allāh, do not leave us to our own devices for the blink of an eye or less than that.

O Allāh, Turner of hearts, make our hearts firm upon your obedience.

O Allāh, show us the truth as truth and grant us the ability to follow it. And show us falsehood as falsehood and grant us the

ability to avoid it.

O Allāh, send peace and blessings upon our chief, Muḥammad, the seal of Your prophets and messengers, and exalt his rank. And send peace and blessings upon his family, his Companions, and those who follow them in goodness until the Day of Judgment.



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# Translator's Appendix

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## Additional beliefs of Kufr from the Ahmadiyya Sect

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» GHULĀM AḤMAD THE LIAR DESCRIBES ALLĀH THE EXALTED WITH IMPERFECTION

Ghulām Aḥmad said: “Allāh said to me, ‘Verily, I pray and I fast; I wake up and I sleep.’”<sup>1</sup>

Ghulām Aḥmad the Liar said: “Allāh said, ‘I answer along with the messenger; sometimes I am wrong and sometimes I am right.’”<sup>2</sup>

» HE CLAIMED THAT ALLĀH WAS BRITISH

Ghulām Aḥmad said: “I have been inspired with a number of inspirations in English. The last time I received inspiration in English, He said: ‘I do what I want.’ So I thought, due to the accent and words, that He was British, standing at my head speaking.”<sup>3</sup>

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<sup>1</sup> *Al-Bushra*, 2/97

<sup>2</sup> *Al-Bushra*, 2/79

<sup>3</sup> *Barāhīn Ahmadiyyah (Ahmadi Proofs)*, p. 480.

» GHULĀM AḤMAD CLAIMED THAT A HINDU DEITY WAS A PROPHET

He said: “Verily, holy Krishna was a prophet; the Holy Spirit descended upon him. His job is to cleanse the earth of Aryans.”<sup>4</sup>

» HE CLAIMED THAT HE IS BETTER THAN THE PROPHET ĀDAM ﷺ

He said: “Ādam became debased and insignificant, then Allāh created me to defeat the Shayṭān.”<sup>5</sup>

» HE CLAIMED THAT HE IS BETTER THAN THE PROPHET NŪḤ ﷺ

He said: “Allāh sent down numerous signs to validate my claim. If these had been sent down upon Nūḥ, not one of his people would have drowned.”<sup>6</sup>

» HE CLAIMED THAT HE IS BETTER THAN THE PROPHET JESUS ﷺ

He said: “Verily, Allāh sent to the *ummah* a Messiah who is better in degrees than the first Messiah. I swear by Allāh, the One in Whose grasp is my soul: if Jesus was living during my time, he would not be able to do what I do.”<sup>7</sup>

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<sup>4</sup> From a sermon delivered in the city of Sialkot, Pakistan, on November 2, 1904: “Qādiyānī Statement and Action,” p. 58.

<sup>5</sup> *What is the Difference Between Ādam and the Awaited Messiah*

<sup>6</sup> *Footnotes to The Reality of Revelation*, p. 137

<sup>7</sup> *The Reality of Revelation*, p. 148

## Failed Prophecies of Ghulām Aḥmad

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» THE PLAGUE RAVAGES HIS VILLAGE AND HOME  
DESPITE HIS CLAIMS OF PROTECTION

Ghulām Aḥmad the Liar said: “Verily, Allāh protects Qadian and guards it against plague, even if it were to endure for 70 years. This is because it is the residence of His messenger, and in this is a sign for the people.”<sup>1</sup>

And he said: “Indeed, my house is like Noah’s Ark: whoever enters it is immune to calamities and misfortunes.”<sup>2</sup>

When the plague devastated his village, he wrote to his son-in-law: “Plague here is in its worst form. A person dies within hours after being infected by it. Only Allāh knows when this extreme trial will end. Please bring with you a big package of phenol naphthalene, which costs about 20 rupees. Also, send phenol for your own home.”<sup>3</sup>

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<sup>1</sup> *Repelling Plague*, pp. 10-11

<sup>2</sup> *Noah’s Ark*, p. 26

<sup>3</sup> *The Writing of Ahmadiyya*, vol. 5/112-113

In another letter he wrote to him, he informed him that the plague had also entered his own home; he said: “I also fell seriously ill, and I felt that there were only a few minutes between me and death.”<sup>4</sup>

» GHULĀM AḤMAD LOSES A DEBATE AGAINST A CHRISTIAN & THREATENS HIM

In 1893, Ghulām Aḥmad debated with a Christian named ‘Abdullāh Atham. When Ghulām was unsuccessful, he proclaimed that ‘Abdullāh Atham would be dead 15 months from May 5, 1893.<sup>5</sup> Ten days after the deadline passed, ‘Abdullāh Atham wrote an article in the *Loyalty Newspaper of Lahore*, saying: “I draw your attention to the prophecy of Ghulām and I inform you that I am healthy and safe by the virtue of God. I heard that Ghulām said I abandoned Christianity, so I am proclaiming that this is a lie. I was a Christian and I continue to be a Christian, and I thank God for making me a Christian.”<sup>6</sup>

» GHULĀM AḤMAD’S UNFULFILLED PROPHECY AFTER HIS MARRIAGE REJECTION

A relative of Ghulām Aḥmad named Aḥmad Bek went to Ghulām seeking his assistance in an affair. Ghulām said to him, “I will assist you with the condition that you marry me to your daughter Muhammadi Begum.” Her father Aḥmad refused to accept this condition. Ghulām was infuriated and began to threaten him. He made a prediction, saying: “Allāh revealed prophecy to me that the oldest daughter of Aḥmad Bek would return to me despite the opposition of her family. Allāh will marry me to her and remove the barriers, and no

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<sup>4</sup> *The Writing of Ahmadiyya*, vol. 5/115

<sup>5</sup> *The Holy War*, p. 188

<sup>6</sup> *Loyalty Newspaper of Lahore*, 15 September 1894

one can prevent this reality.”<sup>7</sup>

He proclaimed that this prophecy was a promise to him from Allāh. He said: “If this prophecy does not occur, then I am the vilest of the wretched. O fools, this is not a lie from a human or the game of a liar; rather, this is the true promise of Allāh, the God Who does not alter His word, and the Lord Whose will is not prevented.”<sup>8</sup>

After the threats produced no results, he wrote a letter to the father. He said: “If you give me your daughter and marry me to her, I will give you a large portion of my real estate and gardens. And I will give your daughter one-third of what I own, and I am truthful in what I say. I will give you everything you request and ask of me. You will not find a man kind like me.”<sup>9</sup>

The daughter of Aḥmad Bek, Muhammadi Begum, married another man named Sulṭān Bek. Ghulām Aḥmad continued to claim he was married to Muhammadi Begum because he married her in the heavens. He said: “This woman’s husband and her father will die in three years, and then this woman will return to me, and no one can prevent this.”<sup>10</sup>

A long time elapsed, and the husband of Muhammadi Begum did not die, and she did not return to Ghulām Aḥmad the Liar. He proclaimed this prophecy in 1886 and waited 22 years for its fulfillment, which never came; and he died in 1908. As for Muhammadi Begum, she died in 1966 CE. Her husband outlived Ghulām by 40 years, dying in 1948 CE.

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<sup>7</sup> *Removing Delusions*, p. 396

<sup>8</sup> *The Heavenly Judgment*, p. 40

<sup>9</sup> *Mirat-o-Kamalat-i-Islam*, p. 573

<sup>10</sup> *Inspiration of Ghulām*

## Ghulām Aḥmad's Demise

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The Pakistani scholar Shaykh Manzūr Aḥmad رحمته اللہ علیہ was from those scholars at the forefront in refuting the Qādiyānī Ahmadiyya sect. Shaykh ‘Abdul-‘Azīz bin Bāz رحمته اللہ علیہ said about him: “The noble Shaykh Manzūr Aḥmad is known to us for his knowledge and virtue. He is from those scholars who specialize in striving to invite to the path of Allāh and warring against the Qādiyānī sect.”<sup>1</sup>

Shaykh Muḥammad as-Subayyil رحمته اللہ علیہ wrote in the introduction of Shaykh Manzūr’s book, *Golden Principles in Refuting the Qādiyānī Sect*: “Shaykh Manzūr had a prominent role in refuting this sect. We have known of his efforts for about 40 years. We met in Makkah and he met the noble scholar, the father, Shaykh ‘Abdullāh bin Ḥumayd. He desired for him to write a warning against this sect, and he completed the desired task.”<sup>2</sup>

Shaykh Manzūr narrates the demise of Ghulām Aḥmad in his book *Golden Principles in Refuting the Qādiyānī Sect*.<sup>3</sup>

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<sup>1</sup> *Al-Qādiyāniyyah and Its Beliefs*, p. 56

<sup>2</sup> “Introduction.” *Golden Principles in Refuting the Qādiyānī Sect*, p. 7.

<sup>3</sup> Shaykh Manzūr Aḥmad. *Golden Principles in Refuting the Qādiyānī Sect*, p. 319.

*Shaykh Manzūr said:*

Shaykh Thanā-ullāh al-Amritsarī<sup>4</sup> was from the major scholars of Ahlul-Ḥadīth. He put forth strong efforts in refuting the Qādiyāniyyah. He refuted the writing and false inspirations of Mirzā with extreme force. He completely silenced Mirzā al-Qādiyānī and did not leave him any room to speak about any subject matter. When Mirzā's stress and anxiety reached an unbearable limit, he published a letter to the Shaykh with the following:

In the service of His Eminence Mawlawi Thanā-ullāh; peace be upon those who accept guidance. You have been spreading the statement that I am a liar and evil person. You always mention me in your newspaper with nicknames such as “the refuted,” “the liar,” “the *dajjāl*,” and “the corrupted one.” I have endured a great deal of harm from you and I was patient with it.

Thus, if I am a liar and impostor as you describe me most of the time in your newspaper, then I will perish in your lifetime.

But if I am not a liar or impostor, but rather I am honored with speaking to Allāh and I am the awaited Messiah, then I hope from the virtue of Allāh the Exalted that none of you will escape from the punishment He gives to the liars.

If this punishment does not befall you during my lifetime—and the punishment is not in the

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<sup>4</sup> He was born in 1868 CE, and he died in 1947 CE. Shaykh Rabī' bin Hādī said about him: “Shaykh Thanā-ullāh al-Amritsarī ﷺ was from the scholars of India. He resembled Ibn Taymiyyah in terms of his strong memory and deep understanding. No one was able to debate with him.” (From a gathering in the home of Shaykh Rabī', 10/24/2005).

hand of man, rather, it is in the Hand of Allāh; a punishment such as the plague, cholera, or another destructive disease—then it is not from Allāh.

This is not a prediction based upon inspiration or revelation; rather, I requested this from Allāh with pure *du'ā'*. Finally, I am pleading with His Eminence, al-Mawlawi (Shaykh Thanā-ullāh), to circulate this guarantee in his paper and write beneath it whatever he will, as the decree is now in the Hand of Allāh.

Signed:

Mirzā Ghulām Aḥmad  
15 April, 1908

Mirzā al-Qādiyānī died in the city of Lahore from cholera after circulating this announcement and supplicating with this *du'ā'* for about one year, one month, and eleven days, on May 26, 1908. Shaykh Thanā-ullāh al-Amritsarī lived on for 40 years after Mirzā. Mirzā was cursed by the reality of his condition, and he was from the greatest of liars. Allāh the Exalted decreed for Mirzā al-Qādiyānī to acknowledge that he was a liar and *dajjāl* upon his own tongue.

—*End of Shaykh Manzūr Aḥmad's speech*

Shaykh Manzūr Aḥmad goes on to mention the accounts of Ghulām Aḥmad's death as told by Ghulām Aḥmad's son and second successor, Mirzā Bashīr ad-Dīn Aḥmad.

Shaykh Manzūr Aḥmad said: “He (Mirzā Bashīr ad-Dīn) wrote in *Biography of the Mahdī*: ‘My mother said, “The eminent awaited Messiah was first afflicted with diarrhea upon eating food. After that, we massaged his legs for a short time, and then he lay down to sleep. I also slept, but after a short while,

he needed to relieve himself again. He entered the bathroom to relieve himself once or twice. After a short while, he woke me with his hand, so I got up; and he was severely weak, so he slept on my bed. I began to massage his legs again. A short time passed, and he told me to rest; I said, 'No, I will massage your legs.' At this moment, he was afflicted with diarrhea again, but he was so weak that he was unable to go to the bathroom, so I made a toilet for him beside the bed. He relieved himself while sitting there. Then diarrhea came again, along with vomiting. When he stopped vomiting, he wanted to lie down, but he fell down on the bed and hit his head against the wooden bedpost and died."<sup>5</sup> This proves with certainty that Ghulām Aḥmad died of cholera, because a combination of vomiting and diarrhea is what the doctors call cholera."

The Indian newspaper also published a piece on the death of Ghulām Aḥmad. They stated that, when Ghulām Aḥmad al-Qādiyānī—the false prophet—was stricken with cholera, there was filth exiting from his mouth prior to his death. And he died while sitting on the toilet, defecating in the bathroom.

Thus, Ghulām himself affirmed that he was a fraud in his claim to prophethood, even in his death. Abū Bakr aṣ-Ṣiddīq رضي الله عنه said: "I heard the Messenger of Allāh ﷺ saying something which I have not forgotten:

مَا قَبَضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ.

**"Allāh does not take the life of a prophet except at the location in which He wants him to be buried."**<sup>6</sup>

<sup>5</sup> Mirzā Bashīr ad-Dīn. *Biography of the Mahdī*, 1/11, narration #12.

<sup>6</sup> *Jāmi' at-Tirmidhī* 1018