

Beware of the Fraud of the Qadiyyani Cult

Unmasking Qadiyyanism

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“In My Ummah, there shall be born *Thirty Grand Liars* (Dajjals), each of whom will claim to be a prophet; but (remember) I am Last Prophet; there is no prophet after me.”

(Abu Dawood Vol 2 : Tirmidhi Vol 2)

Qadiyyanism—A challenge to Islam

Qadiyyanism, popularly known as *Jama'at-e-Ahmadiyya*, has emerged as a serious threat to the very basis of Islamic doctrine in near past. In spite of Qadiyyani claim of Islamic adherence, there is no truth in such pronouncements whatsoever. The facts readily stand on the contrary, for the core teachings of Mirza Ghulam Ahmad of Qadiyyan (India)—the alleged “Promised Messiah” (*Massih-e-Ma'wud*)—contradict the Quranic nucleus and revealed teachings of Prophet Muhammad (S.A.W.W.). Islamic World is, nevertheless, in a state of grave ignorance about this issue of chief importance owing to the off-scene activities of Qadiyyanis, which have been subject to uprooting the Orthodox belief of Muslim Ummah in the messianic role of Jesus. Interestingly enough, Qadiyyani Creed, as a whole, is an obvious distortion of Islamic precepts about the “*Sealing of Prophethood, Al-Mahdi, Al-Massih, Khatm-e-Wahi, and Jihad*”, to name a few. Followers of Mirza Qadiyyani always exploit the commandments of Qurân and *Hadith* in a *a priori* manner of picking and dropping, which befits them hide their transgression of divine injunctions.

The believers of Qurân and Sunnah have a unanimous consensus on the “transcendental Unity of Allah, culmination of Prophetic office, and Qurân as divine revelation”; one who denies or deviates from any of the aforementioned fundamentals is consensually considered a “*Kâfir*” i.e. disbeliever without any regard to one’s piety and ritualistic activeness. Qadiyyanism in no way constitutes a new form of doctrinal Islam, nor is it a denomination of Muslim World as Qadiyyanis frequently assert. Instead, Qadiyyanism is a *cult* of deformed Islamic structure. Further, its title *Ahmaddiya* is a misnomer because *Ahmad* is another name of Islam’s Prophet (S.A.W.W.); hence, the proper rendering of this cult is *Qadiyyanism*.

A Historical Survey of Qadiyyanism

The tale of Qadiyyani Movement begins with the man known across the Muslim world as Mirza Qadiyyani. Mirza Ghulam Ahmed, as he himself describes his full name, was born in 1839, in the town of Qadiyyani, District Gurdaspur—currently in Indian Punjab. Mirza Qadiyyani was the son of Mirza Ghulam Murtaza, who was a Mughal Barlas by caste—an emigrant family from Samarqand. Surprisingly, Mirza Qadiyyani changed his origin latterly and declared himself of Persian origin being one of the descendants of Ali—the beloved cousin and son in law of Prophet Muhammad (S.A.W.W.). The family

of Mirza Qadiyyani was already submissive to the British Government, and the Mughals of Qadiyyani played a remarkable role in protecting the British in 1857 Indian War of Independence. Mirza's family fought against Muslim brethren to safeguard British elite, whereas we can also find an impulse of obedience for the British in Mirza's own writings. Since the Whiteman had already assumed Islam to be a dead religion, the British were stunned to sustain the severest of the blows from the Muslims in the War of Independence. They learn from this outstanding event that the spirit of Islam was still glowing in the hearts of Indian Muslims. Coming to the conclusion of Islamic menace, the British prepared a cunning plan for the simple hearted Muslims of India, wherein, Mirza Qadiyyani was utilized as a British puppet. In brief, the British found an alternative of Orthodox Islam in the faithful person of Mirza Qadiyyani to beguile the adherents of Islamic teachings.

Having been fully brain-washed by the British, Mirza claimed to be the *Mujaddid* (Reformer) of the century in 1885. Since, Mirza had already published his famous four volume book "*Braheen-e-Ahmadiyya*"; it was not difficult for his claim to be widely celebrated. Mirza was, soon afterwards, looked upon as a reformer of the fashion of *Shah Wali-Ullah* and *Mujaddid Alif Thani*. Nobody was, however, aware at that time of the pretentiousness of Mirza's sympathy for Islam and his other similar intentions. As soon as he found appropriate circumstances, he changed his direction towards a higher designation. By 1890, he had worked out the plan to take a step forward and claimed Messianism for himself thereof; 1889 is the year to be reckoned for the inception of Qadiyyanism. Mirza Qadiyyani immediately assumed the title of *Massih-e-Ma'wud*, "the Promised Messiah", despite the fact that Islam did not incorporate such a terminology. 1894 was the year of his awe-inspiring claim of being *Al-Mahdi* owing to the desirable heavenly incidents befitting a narrative of "Sunan Dar-Qutni", wherein a certain Muhammad (not Prophet Muhammad) is recorded to have prophesied consecutive 'lunar and solar eclipses' occurring in the month of Ramadan to foreshadow the inception of *Al-Mahdi*. Since both lunar and solar eclipses took place in Ramadan of 1894, Mirza Qadiyyani therefore declared these incidents to be the signs of his messianic Mahdism—an illusion crafty enough to convince superstitious populace of Subcontinent. The story did not end on this disdainful leap; rather, Mirza Qadiyyani kept himself busy in blaspheming Israelite Prophets, especially '*Isa bin Mariam* (Jesus, son of Mary), and, out of his pervert nature, tempering with sacred teachings of Qur'an and Sunnah. In 1901, Mirza claimed to have been bestowed with the honour of Prophethood—yet another dodge to nullify Islam's status of Final Religion. Mirza himself states in the advocacy of his prophetic office: **"By ALLAH in Whose grip is my soul, it is He Who commissioned me and named me a prophet."** Initially, Mirza was quite satiated with the simple assumption of the office of a "Prophet without Legislation" (*Ghair-Tashri'iyi Nabiy*), but the following seven years of celebrity had an evolutionary effect on the insatiable lust of Mirza. Mirza Qadiyyani, therefore, pronounced his newly acquired authority of God's Messenger i.e. "*Rasool*". In 1904, he abrogated the orthodox concept of Jihad; thence, Qadiyyanis have been declaring every type of Jihad plain terrorism. The ending claims of Mirza were his "Unity with God" and becoming "Karishna of Hindu legend" not long before his death. He says in this relation: **"I am God in my vision..."** In brief, all of the blasphemies of Mirza Qadiyyani vividly prove

him an *imposter*, who was bribed by the British for their interests' sake. In addition, the psychic title of 'lunatic missionary' would be most awarding for the chameleonic personality of Mirza Qadiyyani.

Distortion of Islamic Precepts

Mirza Qadiyyani daringly twisted the precepts of Qurân and Hadith in accordance with his temporal needs without a regard for the beliefs of the Companions and early Muslim scholars. Surprisingly enough, Qadiyyanis are adhesive to the profane teachings of Mirza as if it were a divine abrogation of Quranic principles through Mirza's pseudo-intellectuality, "Braheen". The person of Jesus, for instance, is of chief importance in Qadiyyanism quite akin to Christianity. Companions of the Prophet of Islam (S.A.W.W.) held a consensus on the 'ascension of Jesus into Heaven' and his second coming as a distinguished figure different from the person of *Al-Mahdi*; *Abdullah ibn Abbas* expresses an identical belief in his exegesis of Qurân viz. "*Tafseer-Ibn-Abbass*". Mirza, however, always denied this belief of Ummah, and uttered that Jesus, after surviving crucifixion, settled in India where he died soon after and was buried in Kashmir. Mirza claimed that God had shown him the grave of Jesus in Kashmir in visions. The follow-up claim was of Mahdship, which according to Mirza was merged into his own personality. In this way, in fact, Mirza also denied the long chain of the authentic *Ahâdith* that speak of the separate personalities of *Mahdi* and '*Isa* to appear near End Times. He, contrary to the teachings of Hadith, falsely called for the unity of both persons. In a similar fashion, the core of Islamic doctrine namely, 'Culmination of Prophethood' (*Khatm-e-Nabuwwa*) was so ferociously warped and bargained that Muslim Ummah had to react vigorously for the liberation of this candid Quranic commandment from false Qadiyyani reasoning. Glorious Qurân unapologetically proclaims that Prophet Muhammad (S.A.W.W.) is the "Seal of Prophets and Prophetic Office" (*Ahzâb* 33:40); hence no more Prophets can be expected because the Message of Allah has been delivered to Mankind. Revelation of Qurân to Prophet Muhammad (S.A.W.W.) is the perfection and culmination of all types of Revelation in every respect and context, and if someone still believes in the possibility of a new Prophet or Revelation, his faith must be considered in severe danger. Qadiyyanis always resort to the apologies of *Zilli*, *Burooz*, and *Ghair-Tashri'yi* Prophethood for modifying the conception of Prophethood. But, surprisingly, they always forget that Islam does not accommodate any of these terms. *Zill* meaning *shadow* is fundamentally a Vedic (Hindu) conception namely "Avatar", which is, in fact, strictly forbidden in Islam. We use 'incarnation' as an equivalent English word for 'Avatar', wherein, only Christianity believes among the three monotheistic religions (Judaism, Christianity, and Islam). Similarly, *Burooz* meaning *extension* has originally been derived from Buddhist creed, which equates with the concept of 'Bodhisattva'—an extension of Buddha's virtuous personality. Further, *Ghair-Tashri'yi* Prophethood is nowhere mentioned in Qurân and Hadith, for which this ideology can be rendered as self-created. If we keenly observe, the fact will be disclosed that the word *Nabiy* is already used for a non-legislative representative of Allah, and Glorious Qurân uses the

Unmasking Qadiyyanism

same word to describe the culmination of Prophets, which implies that legislative as well as non-legislative Prophethood has been sealed with the Prophethood of Muhammad (S.A.W.W.). In the end, I leave the conclusion of our thesis upon you, the readers, to make a decision about the fate of Qadiyyanism on merit.