THE SEAL OF PROPHETHOOD

Syed Anwer Ali

THE SEAL OF PROPHETHOOD

———: o ;———

Being a purely rationalistic approach, analysis and understanding of the Quranic Declaration that Prophet Mohammad (P.B.U.H.) is the Seal of Prophets as well as a critical study of the arguments and explanations that the Qadianis advance in support of their own interpretation of this Declaration and also of the justification they give with regard to their belief in "Prophethood" after the Seal of Prophets.

By
Syed Anwer Ali

Published by :
Allauddin of New Star Stationary Works,
55, Hassan Ali Effendi Road,
Karachi.

1st Edition : May 1975.
2nd Edition : Feb. 1979.

Printed at : INDUSTRIES PRINTING PRESS,
TIN HATTI, KARACHI.
Phone : 76112

PREFACE

Mirza Ghulam Ahmad Qadiani claimed for himself the prophethood in about 1901. Since that very day the "Ulema" (Scholars) of Islam have been enthusiatically endeavouring to challenge his claim and show that it is false because prophethood has already ended on Prophet Mohammad (peace be upon him), and after him there is no Prophet at all. There is as such plenty of literature available on this issue in the form of writings, speeches, discussions and so on, both in prose as well as in poetry. In view of this there was no need at all for me to take up to writing this small book, which in no way is an addition in its strict sense to what is already available on the subject.

The impluse, however, that really induced me to write this book was both religious as well as rationalistic. Religious, because as a Muslim I also thought it necessary to place before the public at large the true facts relating to the finality and definite ending of Prophethood on Prophet Mohammad (peace be upon him) and to falsify the claim of every body who stands up after him to claim prophethood. May it be that on reading through this book some body finds himself inclined to reconsider his pseudo-beliefs and thus save his life from destruction in the Hereafter and this may also be of some benefit to me on the Day of Judgment for my own salvation. Rationalistic, because the arguments which Mirza Ghulam Ahmad has advanced, or the Qadianis put forward, in favour of his claim appear to me, as to any other sensible believer, to be basically unsound and misleading. I, therefore, felt the need to analyse the arguments from purely rationalistic point of view in my own way and point out where the error lies.

As I have already said, there is nothing new in this book. I have only jotted down concisely in my own way all

that was lying scattered in different writings of the learned "Ulema" (Scholars) of Islam in their very ably written books, pamphlets and other literature that spreads over the last three quarters of the present century, supplemented no doubt with my own arguments and reasoning on the questions that naturally arise out of the explanations that the Qadianis advance in support of the claim of Mirza Ghulam Ahmad.

I have chosen the English language as the medium for this book because I thought it necessary from the point of view of the foreign converts to Islam at the hands of the Qadiani Missionaries. It was according to my own understanding quite necessary to bring to their notice that the claim of prophethood advanced by or in favour of Mirza Ghulam Ahmad Qadiani is absolutely false, so that after coming out of the one pit i.e. the pit of unbelief in Allah the Almighty, they may also be saved from falling into the other one i.e. the pit of the so-called belief in the false claim of prophethood by Mirza Ghulam Ahmad. Because if they are allowed to go on with their false belief as taught by the Qadianis, it is obvious that they are bound to lose all that for the sake of which they took up the risk of giving up their own religions and abandonning their families, friends and relatives, once for all.

There is no doubt that the ultimate and real success of life consists in getting salvation in the Hereafter and for that complete faith in Allah the Almighty, His Prophets, Books, Angels and the Day of Judgment and strict following of the Commands of Allah as received through Prophet Mohammad (peace be upon him), are extremely necessary, and an essential part of the faith in Prophet Mohammad (peace be upon him) is that he is the Seal or the Last of Prophets, which means that there is no prophet after him.

SYED ANWER ALI

27th Ramzan, 1394 A.H.
14th October, 1974 A.D.
206, Lawyers Chamber,
Bunder Road, Karachi.

SYNOPSIS

THE SEAL OF PROPHETHOOD

———; o :———

1. TO BEGIN WITH

Prophet is the Messenger of God. A Messenger presupposes the existence of a Message. In other words, where there is a Message to be delivered, there is also the need of a Messenger. If on the contrary there is no Message to be delivered, the need of a Messenger does not arise. The Messengers of God started coming to the mankind right from Adam and continued through a long line of Messengers upto the Last Prophet Mohammad (P.B.U.H.) when God Himself declared ;

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ
لَكُمُ الْاِسْلَامَ دِيْنًا۔ (مائدہ ۵/۳)

i.e. this day I perfected your Religion for you, and completed My Favour upon you, and have chosen for you Islam as your Religion (5 : 3).

This was virtually the end of the Divine Message through the Prophets, and therefore, also the closing of the office of Prophethood. But Quran also specifically declared :

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَ
خَاتَمَ النَّبِيّٖنَ - (احزاب ۳۳/۴۰)

i.e. Mohammad (P.B.U.H.) is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets (33 : 40).

In the last mentioned verse two things are declared : one, that Prophet Mohammad (P.B.U.H.) is not the father of any man; and second, that he is the Seal of the Prophets. The former implies the end of the male generation through him which finishes up the chance of any body claiming prophethood through inheritance ; and the latter closes the doors of Prophethood for all in general. Thus there was the declaration of the end of Prophethood physically as well as spiritually.

The end of Prophethood on Prophet Mohammad (P.B.U.H.) is also proved from the following verses of the Holy Quran which say :

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ - (بقرہ ۲/۴)

i.e. and those who believe in the Revelation sent to thee, and sent before thy time (2 : 4) and :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ - (نساء ۴/۱۳۶)

i.e. O' you who believe (in Islam), believe in Allah and His Messengers and the Scripture which He hath revealed unto His Messenger and the Scriptures which He revealed before him (4 : 136).

Both these verses clearly speak of the Messengers and the Scriptures that had come before Prophet Mohammad (P.B.U.H.) but do not refer to any Messenger or Scripture to come after him. Had there been a Messenger or Scripture even after Prophet Mohammad (P.B.U.H.), it would have also been necessarily mentioned, because according to Quran belief in all Messengers and Scriptures is an essential part of the basic faith in Islam. Quran says : those who disbelieve in the Scriptures and the Messengers of Allah have gone far astray (4 : 136).

Similarly the following verses also provide the proof of finality and end of Prophethood on Prophet Mohammad (P.B.U.H.).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ (الحجر ١٥)

i.e. We did send apostles before thee (i.e. Prophet Mohammad) (P.B.U.H.), amongst the religious sects of old (15 : 10); and

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ - (النحل ١٦)

i.e. By God We (also) sent (Our apostles) to the peoples before thee (i.e. Prophet Mohammad) (P.B.U.H.) (16 : 63).

In both these Verses Allah addresses the Holy Prophet and says that Prophets were also sent before him, but there is no mention of any Prophet to be sent after him also. Had there been the continuity of Prophethood after Prophet Mohammad (P.B.U.H.), Allah would have also said so in these verses. It is therefore clear that there is no Prophet after Prophet Mohammad (P.B.U.H.).

There is yet another Verse of the Holy Quran which need be mentioned in this connection. It is :

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ - (النساء ٤)

i.e. if you dispute about a thing, refer it to Allah and the Messenger. (4 : 59).

Had there been a Prophet or Prophets even after Prophet Mohammad (P.B.U.H.), Quran would have said "refer it to the Prophet present in your time". But by asking the believers all over the world and for all times to come to refer the dispute to Allah and His Prophet Mohammad (P.B.U.H.) alone, the Holy Quran indicates that Prophet Mohammad (P.B.U.H.) is the last Prophet and after him there will be no Prophet at all.

Thus all the above mentioned verses of the Holy Quran prove beyond doubt that there is the completion of the Message as well as the end of Prophethood on Prophet Mohammad (P.B.U.H.). But the most important of all these Verses is the second one which also contains the words "*Khatam-an-Nabiyeen*" (خاتم النبيين)

2. KHATAM-AN-NABIYEEN

(a) Dictionary Meaning :

According to the well-known authentic Arabic Dictionaries, namely, the "Lesanul Arab" (لسان العرب) "Saha Johari" (صحاجوهری) "Qaamoos" (قاموس) "Asasul Balagha" (اساس البلاغه) and "Aqrabul Mawarid" (اقرب الموارد) the word "*Khatama*" (ختمه) means to close a thing in such a manner that neither any thing can enter in it nor come out of it, or to close it or seal it. According to the Arabic usage "*Khatamal Amala*" (ختم العمل) means "*Faragha Minal Amala*" (فرغ من العمل) i.e. to finish the work, and "*Khatamal Ina-aa*" (ختم الاناء) means to close the utensil and to seal it so that nothing can enter in it or come out of it, and "*Khatamash Shay*" (ختم الشیء) means to finish any thing to its end.

Even in the Holy Quran itself the word "*Khatama*" (ختمه) is used in this very sense at various places, as for example :

اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ -

i.e. on the Day (of Judgment) their mouths will be sealed so that they will not be able to speak (36 : 65) :

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ

i.e. God has sealed their hearts and ears (2 : 7); and

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ

i.e. sealed wine will be given to them to drink (83 : 25).

Thus the word "*Khatama*" means the end, and the same meaning has been assigned to it by all well-known authentic scholars and commentators of the Holy Quran throughout the long passage of time that spreads over the last fourteen-hundred years in the History of Islam.

(b) Interpretations :

Thus for example, the meaning of the words "*Wala Kin Rasulullah-e-wa-Khatam-an-Nabiyeen*" according to Allama Ibn-e Jarir Tabri (224-310 A.H.) is :

ولكن رسول الله وخاتم النبيين الذي ختم النبوة فطبع عليها فلا تفتح لأحد
بعده الى قيام الساعة واختلفت القراء في قراءة خاتم النبيين فقراء ذلك
قراء الامصار سوى الحسن وعاصم بكسر التاء وقراءة ذلك فيما يذكر الحسن و
عاصم بفتح التاء بمعنى انه آخر النبيين -

i.e. and but he is the Prophet of Allah and is the last Prophet i.e. the one who has finished up Prophethood or sealed it. This seal will not be opened for anybody till the Day of Judgment. The words "*Khatam-an-Nabiyeen*" have been pronounced with difference of pronunciation. Excepting Hassan and Aasim, the scholars of all countries pronounce the word "*Khatam*" as "*Khatim*" which means that he (i.e. Prophet Mohammad) (P.B.U.H.) has sealed the line of Prophethood. Hassan and Aasim (on the contrary) pronounce it as "*Khatam*" which means that he is the last of all Prophets (Tafsir Ibn-e-Jarir, P. 12, Vol. 22, Egypt).

Mohiyyus Sunnah Baghawi (D. 510 A.H.) says :

ختم الله به النبوة وقراء ابن عامر وابن عاصم خاتم بفتح التاء على الاسم
اى آخرهم وقراء الآخرون بكسر التاء على الفاعل لانه ختم به النبيين فهو
خاتمهم قال ابن عباس ان الله حكم ان لا نبى بعده

i.e. the meaning of "*Khatam-an-Nabiyeen*" is that God has closed the line of Prophethood after Prophet Mohammad (P.B.U.H.). Ibn-e-Aamir and Ibn-e-Aasim have read the word "*Khatam*" as "*Khatam*" which means the "last Prophet" and the other scholars have read it as "*Khatim*" which means that Prophet Mohammad (P.B.U.H.) has sealed the line of Prophethood. Ibn-e-Abbas says that God has declared that there is no Prophet after him. (Tafsir Ma-a-limut-tanzil, P. 158, Vol. 3, Egypt).

Allama Zamakhshari (467-538 A.H.) says :

فان قلت كيف كان آخر الانبياء وعيسى ينزل فى آخر الزمان قلت معنى كونه
آخر الانبياء انه لا نبى بعده وعيسى ممن نبئ قبله وحين
نزل عاملا على شريعة محمد مصليا الى قبله كانه بعض امته.

i.e. if you say that how can he (i.e. Prophet Mohammad) (P.B.U.H.) be the last Prophet when Jesus will come in the future ages, I (will), in reply, say that he (i.e. Prophet Mohammad) (P.B.U.H.) is the last Prophet in the sense that after him no New Prophet will come and Jesus is one of those Prophets who have already come before him, and when Jesus will come again, he will follow the "*Shari'at*" of Prophet Mohammad (P.B.U.H.) and will face his *Qibla* in the "*Salat*" which means that he will come as an individual of his "*Ummat*".

Allama Baizavi (D. 685) says :

و اخرهم الذی ختمهم او ختموا به ولا یقدح فیه نزول عیسٰی بعده

لانه اذا نزل کان علی دینه۔

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.) is the last of all Prophets. He has sealed the Prophethood of all Prophets, or their Prophethood has been sealed by him. It makes no difference that Jesus will come again after him, because he will come as follower of his "*Shari'at*". Tafsir-e-Baizavi, P. 196, Vol. 2, Egypt).

Imam Razi (543-606 A.H.) says :

وخاتم النبیین وذلک لان النبی الذی یکون بعده نبی ان ترک شیئا

من النصیحة والبیان یستدرکه من یاتی بعده واما من لا نبی بعده

یکون الشفق علی امته واهدی لهم واجدی اذ هو کوالد لولده لیس له

غیره من احد

i.e. in this Verse the words "*Khatam-an-Nabiyeen*" have been used for this reason that if there is a Prophet after any Prophet who leaves some thing incomplete in his "*Shari'at*", the new will complete it; but if there is no Prophet after any Prophet he is more affectionate to and particular about his "*Ummat*" and gives the directions in more details because his example is that of a father whose son has no

other guardian after him (Tafsir-e-Kabir, P. 581, Vol. 6, Egypt).

Allama Nasafi (D. 710 A.H.) says :

اى آخرهم يعنى لاينباء احد بعده وعيسى ممن نبى قبله وحين

ينزل ينزل عاملاً على شريعة محمد صلى الله عليه وسلم كانه بعض امته

i.e. he (i e. Prophet Mohammad) (P.B.U.H.), is at the end of all Prophets; and after him there will be no New Prophet; and Jesus was made a Prophet before him; and when he will come again he will come again as follower of the "*Shari'at*" of Prophet Mohammad (P.B.U.H.) as if he was an individual of his "*Ummat*". (Tafsir-e-Madarik-ut-Tanzil, P. 234, Vol. 3, Egypt).

Allam Ibn-e-Kaseer (D. 774 A.H.) says :

فهذه الآية نص فى انه لانبى بعده واذا كان لانبى بعده فلارسول

بالطريق الاولى والاخرى لان مقام الرسالة اخص من مقام النبوة .

i.e. this Verse contains final proof of the fact that there will be no Prophet after him (i.e. Prophet Mohammad) (P.B.U.H.), and similarly no Prophet with "*Shari'at*" also, because office of Prophethood with "*Shari'at*" is higher than that of mere Prophethood. (Tafsir-Ibn-e-Kaseer, P. 493, Vol. 3, Egypt).

Allama Mohammad Bin Yakoob Ferozabadi says :

ختم الله به النبيين قبله فلايكون نبى بعده

i.e. God has indeed ended the line of Prophethood through him (i.e. Prophet Mahammad) (P.B.U.H.). Therefore, after him there will be no New Prophet. (Tafsir Ibn-e-Abbas, P. 262, Egypt).

Allama Allauddin Khazin (D. 725. A.H.) says :

ختم الله به النبوة فلا نبوة بعده ولا معه قال ابن عباس ان الله حكم ان لا نبي بعده

i.e. God has ended the line of Prophethood through him (i.e. Prophet Mohammad) (P.B.U.H.). Therefore, neither there is Prophethood after him, nor any other Prophet during his own time. Ibn-e-Abbas says that God has declared that there will be no Prophet after him. (Tafsir-e-Khazin, P. 218, Vol. 5, Egypt).

Allama Suyuti (D. 911 A.H.) says :

بان لا نبي بعده واذا نزل السيد عيسى يحكم بشريعته

i.e. the words "*Khatam-an-Nabiyeen*" means that there will be no New Prophet after him (i.e. Prophet Mohammad) (P.B.U.H.) and when Jesus will come again, he will act according to the "*Shari'at*" of Prophet Mohammad (P.B.U.H.) (Jalalain Ala Hamish Jamal, P. 442, Vol. 3).

Allama Suleman Bin Umar Bin Jamal (D. 1204 A.H.) says :

اى من علمه بكل شيئ علمه بان لا نبي بعده

i.e. it is in the knowledge of God, Who has complete knowledge of all things, that there will be no Prophet after Prophet Mohammad (P.B.U.H.) (Al-Futuhaatul Ilahiya, P. 442, Vol. 3, Egypt).

Allama Mohammad Sharbeeni Khatib says :

اى آخرهم الذى ختمهم لان رسالته عامة ومعها اعجاز القرآن فلا حاجة مع ذلك الى استنباء ولا ارسال..... قد قضى الله تعالى ان لا يكون بعده نبي اكرم الله

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.) is at the end of all Prophets. He has ended the line of Prophethood because his Prophethood is for the entire world and Quran is his "*Mo'jezah*". Therefore, after such a Prophethood there is no need of any other Prophet. God has declared in his honour that after him there will be no Prophet.

He further says ;

والحاصل انه لا يأتى بعده نبى مطلقا بشرع جديد ولا يتجدد بعده مطلقا استنباء وهذه الآية مثبتة لكونه خاتما على ابلغ وجه وذلك انها فى سياق الانكار بان يكون بينه وبين احد من رجالهم نبوة حقيقية او مجازية.

i.e. the meaning of this Verse is that after him (i.e. Prophet Mohammad) (P.B.U.H.) there will be no Prophet with any New "*Shari'at*", and there will be no Prophethood after him. This Verse proves the end of Prophethood on him. The declaration that he is not the father of any man proves that there will be no continuation of Prophethood after him. Otherwise there will be complete denial of this Verse. (Tafsir Sirajul Munir, P. 252, Vol 3, Lucknow).

Allama Moinuddin Bin Safiuddin (D. 889 A.H.) says :

آخرهم وعيسى عليه السلام ينزل بدينه مؤيدا

i.e. he (i e. Prophet Mohammad (P.B.U.H.) is the last of all Prophets and Jesus will come again as follower of his "*Shari'at*". (Jaame-ul-Bayan, P. 359, Delhi).

Allama Abkari says :

ويقرأ بفتح التاء على معنى المصدر وقال آخرون هو فعل مثل قاتل بمعنى ختمهم وقال آخرون وهو اسم بمعنى آخرهم

i.e. the word "*Khatam*" is also read with the up sound of "T". Some scholars treat it as a verb, which means that he (i.e. Prophet Mohammad) (P.B.U.H.) has sealed all Prophets ; while some say that it is a noun, which means that he is the end of all Prophets. (Ae'Raabul Quran, P. 100, Vol. 2, Egypt).

Allama Abdul Aziz Qarshi says :

والكتاب اذا تمت ختمت وعيسى عليه السلام يحكم بشرعه

i.e. when any writing is completed, it is sealed at the end. (Similar is the sense of "*Khatam-an-Nabiyeen*" i.e. he has sealed the long line of Prophethood); When Jesus will come again, he will follow the "*Shari'at*" of Prophet Mohammad (P.B.U.H.). (Tafsir-e- Salsabıl—(unprinted manuscript).

Shah Mohammad Anwer Kashmiri says :

معنى كونه آخر الأنبياء انه لا نبي بعده وعيسى ممن نبي قبله

i.e. the meaning of "*Akhirul Ambia*" is that there will be no Prophet after him (i.e. Prophet Mohammad) (P.B.U.H.) and Jesus has already been made a Prophet earlier to him. (Mushkilatul Quran, P. 227, Delhi).

Sheikh Ismail Haqqi (D. 1137 A.H.) says :

وخاتم النبيين قراءة عاصم بفتح التاء وهو آلة الختم بمعنى ما يختم به كالطابع بمعنى ما يطبع به والمعنى كان آخرهم الذي ختم به وبالفارسية مهر پيغمبران يعني بدو مهر كرده شد در نبوت وپيغمبران را بدو ختم كرده اند وقرأ الباقون بكسر التاء اي كان خاتمهم اي فاعل الختم بالفارسية مهر كننده پيغمبران است وهو بالمعنى الاول

i.e. Aasim has read the words "*Khatam-an-Nabiyeen*" with the upsound of "T" which means the instrument by which some thing is sealed as for instance "Taabey" (طابع) is some thing by which any thing is stamped. The meaning is that he

(i.e. Prophet Mohammad) (P.B.U.H.) was the last of all Prophets by whom the office of all Prophets has been sealed. In Persian it will mean the "Seal of Prophets" meaning thereby that by him the doors of Prophethood have been sealed, and the line of Prophethood terminated once for all. Other scholars have read this word with the down sound of "T" which means that he was "*Khatim*" in the sense of "*Fa'ail*" (فاعل). In Persian it will mean the one "who seals" the Prophets in which case also the meaning will be the same (i.e. one who has has ended the Prophethood). (Tafsir Ruhul Bayan, P. 188, Vol. 22, Egypt).

Allama Shaukani (D. 1255 A.H.) says :

قراءة الجمهور خاتم بكسر التاء وقرأ عاصم بفتحها ومعنى القراءة الاولى
انه ختمهم اى جاء آخرهم ومعنى الثانية انه صار كالخاتم لهم
الذى يختمون به ويتزينون بكونه منهم

i.e. majority of the scholars have read the word "*Khatim*" with the down sound of "T" and Aasim has read it with the up sound. The first means that he (i.e. Prophet Mohammad) (P.B.U.H.) has sealed the Prophets meaning thereby that he has come at the end of them, and the other means that he is the seal of Prophets by which they have been sealed and by the joining of him the group of Prophets has been decorated. (Tafsir-e-Fat'hul Qadeer, P. 275, Vol. 4, Egypt).

Allama Aaloosi (D. 1270 A.H.) says :

المراد بالنبى ما شاع من الرسول فيلزم من كونه صلى الله عليه وسلم
خاتم النبيين كونه خاتم المرسلين والمراد بكونه عليه السلام خاتمهم
انقطاع حدوث وصف النبوة فى احد من الثقلين بعد تحليه عليه
السلام بها فى هذه النشأة

i.e. the word *Nabi* is common to all Prophets. Therefore his being "*Khatam-an-Nabiyeen*" he (i.e. Prophet Mohammad)

(P.B.U.H.) is also "*Khatimul-Mursaleen*" and by his being the "*Khatim*" it is meant that after his Prophethood there will be no Prophethood at all. (Tafsir Roohul Ma'ani, P. 23, Vol. 22).

Next we come to the general opinions of the well-known scholars of Islam.

Imam Abu Hanifa (80-150 A.H.) is of the opinion that asking of the proof of Prophethood from any body who claims Prophethood after Prophet Mohammad (P.B.U.H.) is itself "*Kufr*" i.e. unbelief, when the Prophet has himself said that there is no Prophet after him. (Manaqibul Imam-e-Azam Abi Hanifa Ahmad Bin Makki. P. 161, Volume 1, Hyderabad).

Imam Tahaavi (239-321 A.H.) says that Prophet Mohammad (P.B.U.H.) is the Chosen Servant as well as the chosen and beloved Prophet of Allah. He is the last of Prophets, leader of the pious ones, Chief of the Prophets and beloved of Allah the Almighty, and after him the claim of Prophethood is transgression and following of Satan. (Sharhut-Tahavia Fil Aqa'idatus Salfiah, P. 15, Egypt).

Allama Ibn-e-Hazam of Spain (384-456) says that surely the line of Prophethood is finished up after Prophet Mohammad (P.B.U.H.) because there is no more Revelations (*Vahi*) from God and God has already declared that Prophet Mohammad (P.B.U.H.) is not the father of any man among you but that he is the Prophet of Allah and the Seal of Prophets (Al-Mohalll, P. 26, Vol. 1).

Imam Ghazali (450-505 A.H.) says that the unanimous opinion of the entire "*Ummat*" is that by the "Hadis" (Tradition) "*Laa-Nabi Ba'di*", the Prophet (P.B.U.H.) meant that after him neither any "*Nabi*" will come nor "*Rasool*". The "*Ummat*" is also unanimous on this point that there is no scope of any other meaning or exception to it. (Al-Iqtisaad Fil Eteqaad, Al-Matba-a-Tul Adabia, Page 114, Egypt).

Qazi Ayaz (D. 544 A.H.) says that any body who claims to be a Prophet (after Prophet Mohammad) (P.B.U.H.) or

says that he is getting Revelations from God, is a "*Kafir*", i.e. unbeliever. (Shifa, P. 270, Volume 2.)

Allama Shehristani (D. 544 A.H.) is of the view that if any body says that after Prophet Mohammad (P.B.U.H.) there is any Prophet to come (excepting Jesus), there is no doubt in his being a "*Kafir*", i.e. unbeliever. (Al-Milal Wan Nahal, P. 249, Vol. 3).

Allama Ibne Nojeim (D. 970 A.H.) says that one who does not accept that Mohammad (P.B.U.H.) is the last Prophet, he is not a Muslim at all, because this belief is one of those fundamentals of which the knowledge and acceptance as true are both compulsory for the Religion (Al-Ashbah wan Nazaair, Kitabus-Siyar, Babur Riwwah, P. 179.)

In "Fataawa-e-Alamgeeri" also we find written the following opinion: If a man does not understand (i.e. accept) that Prophet Mohammad (P.B.U.H.) is the last Prophet, he is not a Muslim ; and if he says that he (i.e. the false claimant) is Prophet of Allah, he will be treated as a "*Kafir*" i.e. unbeliever. (P. 263. Vol. 2).

Mulla Ali Qari (D. 1016 A.H.) says that after the Prophethood of our Prophet (P.B.U.H.) claim of Prophethood is "*Kufr*" (کفر) (Shar-he-Fiqah-e-Akbar, P. 202).

Even according to the Persian, Urdu and English commentators of the Holy Quran the words "*Khatam-an-Nabiyeen*" mean the end of Prophethood.

Syed Sharif Jarjani says :

ولیکن رسولِ خدا و خاتم پیغمبران است

i.e. but he (i.e. Prophet Mohammad) (P.B.U.H.) is the Prophet of Allah and one who has ended the line of Prophethood. (Translation of Quran, P. 586, Delhi).

Shah Wali Ullah says :

ولیکن پیغمبر خدا است و مہر پیغمبران - یعنی بعد از وے ہیچ پیغمبر نہ باشد

i.e. but he (i.e. Prophet Mohammad (P.B.U.H.) is Prophet of Allah and the "Seal of Prophets", meaning thereby that after him there will be no Prophet. (Fath-ur-Rehman, P. 586, Delhi).

Shah Abdul Qadir says :

لیکن رسول ہے اللہ کا اور مہر سب نبیوں پر - اس کے بعد کوئی پیغمبر نہیں -

i.e. he (i.e. Pr phet Mohammad) (P.B.U.H.), is the Prophet of Allah and the seal on all Prophets, which means that after him there will be no Prophet. (Mauzah-ul-Quran, 22nd part).

Shah Rafiuddin says :

لیکن پیغمبر خدا کا ہے اور ختم کرنے والا تمام نبیوں کا

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.), is Prophet of Allah and one who has ended the line of Prophets.

Maulana Ashraf Ali Thanvi says :

لیکن اللہ کے رسول ہیں اور سب نبیوں کے ختم پر ہیں،

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.), is the Prophet of Allah and is at the end of all Prophets. (Bayanul Quran, Taj Co. Edition).

Abdul Maajid Daryabadi says :

البتہ اللہ کے رسول ہیں اور سب نبیوں کے ختم پر ہیں،

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.), is surely the Prophet of Allah and is at the end of all Prophets. (Tafsir-e-Maajidi, Taj Co. Edition).

Allama Haqqani says :

لیکن اللہ کے رسول ہیں اور سب نبیوں کی مہر ہیں..... جس طرح کسی چیز کا منہ
بند کر کے اس پر مہر لگا دیتے ہیں اسی طرح آپؐ نبوت کے سلسلہ پر مہر ہیں کہ
اب آپؐ کے بعد اس سلسلہ میں کوئی داخل نہ ہوگا۔

i.e. he (i.e. Prophet Mohammad (P.B.U.H.), is the Prophet of Allah and the Seal of all Prophets ..... Just as after closing any thing a seal is affixed on it, in the like manner he is the seal of the line of Prophethood, so that now no body will enter in it. (Tafsir-e-Haqqani-wa-Aqa'idul Islam, P. 75).

Maulana Ahmad Raza Khan says :

ھاں اللہ کے رسول ھیں اور سب نبیوں میں پچھلے ھیں

i. e. he (i. e. Prophet Mohammad) (P B.U.H.) is the Prophet of Allah and is at the end of all Prophets.

He further says that this means that Prophethood has ended on Prophet Mohammad (P.B.U.H.). Therefore there is nobody to get prophethood after him. Any body who disbelieves in the ending of prophethood in him is outside the pale of Islam.

Pickthall translates Verse 40 of Chapter 33 as follows : —

"Mohammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets. (The Meaning of the Glorious Quran.—Text and Explanatory Translation, by Mohammad Marmaduke Pickthall, Vol. II, Hyderabad Edition 1938).

Abdullah Yousuf Ali translates the words "*Khatam-an-Nabiyeen*" as follows :—

"He is the Apostle of God and the Seal of all Prophets".

He further says that when a document is sealed, it is complete; and there can be no further addition. The Holy Prophet Mohammad (P.B.U.H.) closed the line of Apostles. God's teaching is and will always be continuous but there has been and will be no Prophet after Prophet Mohammad (P.B.U.H.). The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom because God has full knowledge of all things. (Holy Quran, Translation by Abdullah Yousuf Ali, Vol. 2, P. 1119, Note 3731).

Then there are the translations by Mirza Ghulam Ahmed and a number of other Qadiani Scholars themselves.

(i) Mirza Ghulam Ahmed himself in Part-II of Izala-e-Oham[1]: gives the meaning of "*Khatam-an-Nabiyeen*", in the following words :—

محمد تم میں سے کسی مرد کا باپ نہیں مگر وہ رسول اللہ ہے اور ختم کرنے والا ہے

نبیوں کا۔

i.e. Prophet Mohammad (P.B.U.H.), is not the father of any man among you, but he is Prophet of Allah and the one who ends the Prophets.

(ii) Hafiz Roshan Ali Qadiani translates the words "*Khatam-an-Nabiyeen*" as follows :

لیکن رسول ہے خدا کا اور مہر ہے تمام نبیوں کی

i.e. he (i.e. Prophet Mohammad) (P.B.U.H.) is the Prophet of Allah and the Seal of all Prophets. (P. 544 of the Translation published by Kitab Ghar Qadian in 1927).

(iii) Mirza Bashiruddin in his English Translation adopts exactly the same translation as given by Pickthall which I have already mentioned.

---

[1]Roohani Khaza'in, Vol III, P. 431.

(iv) Mirza Masoom Beg, B.A., in his translation adopts both the translations namely the "Seal" as well as the "End" of Prophethood.

(v) Maulana Mohammad Ali of Ahmadia Jamaat, Lahore, makes the translation as follows :

> "Mohammad (P.B.U.H.) is not the father of any of your men, but he is the Apostle of Allah and the Seal of the Prophets".

He further says :

"The word "*Khatam*" means primarily a Seal and secondarily the End or the last part or portion of a thing, the latter being the primary significance of the word "*Khatim*". Though the Holy Prophet was admittedly the last of the Prophets, and even history shows that no prophet appeared after him in the world, yet the Holy Quran has adopted the word *Khatam*, and not *Khatim*, because a super significance is carried in the phrase "Seal of the Prophets" than mere "Finality". In fact, it indicates Finality combined with the Perfection of the Attributes of Prophethood, along with a Continuance among his followers of Certain Blessings of Prophethood. He is the Seal of the Prophets because with him the Object of Prophethood, the Manifestation of Divine Will in Laws which should guide Humanity, was finally accomplished in the Revelation of a Perfect Law in the Holy Quran, and he is also the Seal of the Prophets because certain favours bestowed on Prophets were for ever to continue among his followers. The office of the Prophet was only necessary to guide men, either by giving them a law or by removing the imperfectness of a previously existing law, or by giving certain new directions to meet the requirements of the times because the circumstances of earlier human society did not allow the revelation of a perfect law which should suit the requirements of different generations in different places. Hence Prophets were constantly raised.

But through the Holy Prophet a Perfect Law was given suiting the requirements of all ages and all countries, and this Law was guarded against all corruptions, and the Office of the Prophet was therefore no more required". (Holy Quran, Translation by Maulana Mohammad Ali, Woking Edition 1917, Note 1994).

(vi) Malik Ghulam Farid in his English Translation and Commentary says that he (i.e. Prophet Mohammad) (P.B.U.H.) is the Messenger of Allah and the Seal of the Prophets. He further says that the word "*Khatam*" is derived from "*Khatama*" which means, "the sealed, stamped, impressed or imprinted things". This is the primary sense of this word. The secondary meaning is that he reached the end of the things, or covered the thing, or protected what is in writing by marking or stamping a piece of clay upon it, or by means of a seal of any kind. "*Khatam*" means signet ring, and a seal or stamp and mark, the end or last part or portion and result or issue of a thing. The word also singifies embellishment or ornament; the best and most perfect. The words "*Khatim*" and "*Khatm*" and "*Khatam*" are almost synonymous (Lane, Mufradat Fathe Zarqani). So the expression "*Khatam-an-Nabiyeen*" would mean the Seal of the Prophets; the most perfect of the Prophets; embelishment and ornament of the Prophets. Secondarily it means the Last of the Prophet. (P. 911 of English Translation and Commentary published under the auspices of Mirza Nasir Ahmad, the third "Khalifa" of the Qadiani Jama'at, by the Oriental and Religious Corporation Limited, Rabwah, Pakistan. 1st Edition, 1969).

Thus the Muslim as well as the Qadiani commentators of the Holy Quran, all interpret the word "*Khatama*" as meaning the Seal or the End of Prophethood. No doubt Maulana Mohammad Ali and Malik Ghulam Farid have tried to bring out the distinction between the primary and

secondary meaning of the word "*Khatama*", but keeping in view the meaning as contained in Arabic dictionaries, reference to which has already been made, such distinction does not make any difference in the factuality of the event, i.e. the culmination and final closure of Prophethood. The word "Seal" is in fact wider and more pervasive than the word "End", as the idea of "Sealing" necessarily implies the idea of "Ending" also. On the contrary the word "Ending" is not so wide. A thing may "End" although it may not have been "Sealed". But when it is "Sealed", it is also at the same time "Ended", and the chance of any addition to it finishes up once for all. Therefore, as soon as it is admitted that Prophet Mohammad (P.B.U.H.) is the Seal of the Prophets, it is also automatically admitted that Prophethood has ended on him.

This is as regards the dictionary meaning, the interpretations as well as the opinions of the learned scholars regarding the words "*Khatam-an-Nabiyeen*". But besides this and, no doubt, the most important of all this is the saying of the Holy Prophet Mohammad (P.B.U.H.) himself. There are a number of Traditions (*Ahaadees*) of the Holy Prophet reported by various authentic sources which prove conclusively that Prophet Mohammad (P B.U.H.) is the last Prophet and that there is no other prophet after him.

(c) **Traditions** :

The Holy Prophet says :

كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه

لا نبي بعدي وسيكون خلفاء (بخاري، كتاب المناقب، باب ما ذكر عن بني اسرائيل)

i.e. the leadership of Bani Israel was in the hands of Prophets. Whenever any Prophet died another Prophet succeeded him, but after me there will be no prophet. There will be the Caliphs only. (Bukhari, Kitabul Manaqib, Baab Ma Zikr a'n Bani Israel).

ان مثلی ومثل الانبیاء من قبلی کمثل رجل بنی بیتاً فاحسنه واجمله
الا موضع لبنة من زاویة فجعل الناس یطوفون به ویعجبون له و
یقولون هلا وضعت هذه اللبنة فانا اللبنة وانا خاتم النبیین۔
(بخاری، کتاب المناقب، باب خاتم النبیین۔ مسلم، کتاب الفضائل، باب خاتم النبیین
ترمذی، کتاب المناقب، باب فضل النبی وکتاب الادب، باب الامثال۔
مسند ابوداؤد وطیالسی۔ مسند احمد)

i.e. the analogy of myself and the Prophets before me is like this that a man constructed a very beautiful palace yet it was incomplete as the space of one single brick was left blank in it. People used to go round it, appreciate its beauty but say as to why the space for a brick was left. So I am that brick (which has completed the palace of Prophethood, now leaving therein no space to be filled in) and I am the last of Prophets. (Bukhari, Kitabul Manaqib, Baab Khatam-an-Nabiyeen; Muslim, Kitabul Fazail, Baab Khataman Nabiyeen; Tirmizi, Kitabul Manaqib, Baab Fazlun Nabi and Kitabul Aadab, Babul Imsaal; Musnid Abu Dawood and Tayalsy and Musnid Ahmed).

فضلت علی الانبیاء بست اعطیت جوامع الکلم ونصرت بالرعب واحلت
لی الغنائم وجعلت لی الارض مسجداً وطهوراً وارسلت الی الخلق کافة
وختم بی النبیون (مسلم، ترمذی، ابن ماجه)

i.e I have been given superiority over other Prophets in six things, i.e., (1) I am precise in expression, (2) I get victory by awe, (3) Bounties of war are permissible for me, (4) The whole earth is made sacred and a Mosque for me, (5) I am Prophet for the whole world, and (6) I am the last among Prophets. (Muslim, Trimizi, Ibne-Maja).

ان الرسالة والنبوة قد انقطعت فلا رسول بعدی ولا نبی۔ (ترمذی،
کتاب الرؤیا، باب ذھاب النبوۃ۔ مسند احمد، مرویات انس بن مالکؓ)

i.e. Prophethood has ended. There will neither be "*Rasul*" nor "*Nabi*" after me (Tirmizi, Kitabur Roya, Baab Zahabun Nabuwwat; Musnid Ahmad; Marwiyat Anas Bin Maalik).

انا محمد وانا احمد وانا الماحی یمحی بی الکفر وانا الحاشر الذی یحشر الناس
علی عقبی وانا العاقب الذی لیس بعدہ نبی (بخاری ومسلم، کتاب الفضائل،
باب اسماء النبی۔ ترمذی، کتاب الادب، باب اسماء النبی۔ موطا، کتاب اسماء
النبی۔ المستدرک للحاکم، کتاب التاریخ، باب اسماء النبی)۔

i.e. I am Mohammad (P.B.U.H.) I am Ahmed (P.B.U.H.); I am Mahee – that through me "*Kurf*" has been defeated; I am Hashir – that after me people will gather in the *Hashr* i.e. the Day of Judgment; I am Aaqib and *Aaqib* is one after whom there is no prophet. (Bukhari and Muslim, Kitaabul Faza'il, Baab Isma-un-Nabi; Tirmizi, Kitaabul Adab, Baab Isma-un-Nabi, Moutta, Kitaab Isma-un-Nabi; Al Mustadrik lil Haakim, Kitaabut Taarikh, Baab Isma-un-Nabi).

ان اللہ لم یبعث نبیا الا حذر امتہ الدجال وانا آخر الانبیاء وانتم
آخر الامم وھو خارج فیکم لا محالۃ (ابن ماجۃ، کتاب الفتن، باب الدجال)

i.e. God has not sent any Prophet who did not warn against "*Dajjal*". Now I am the last Prophet and you are the last "*Ummat*". Therefore' now he (i.e the Dajjal)[1] is bound to come out among you (Ibn-e-Majah, Kitabul Fitan, Baabud-Dajjal).

[1]Regarding "Dajjal" I have said whatever I could understand from the Traditions of the Holy Prophet under the topic "The Idea" in this very book.

عن عبد الرحمٰن بن جبیر قال سمعت عبد اللہ بن عمرو بن العاص یقول

خرج علینا رسول اللہ صلی اللہ علیہ وسلم یوماً کالمودع فقال انا محمد النبی

الامی ثلاثاً ولا نبی بعدی (مسند احمد، مرویات عبد اللہ بن عمرو بن العاص)

i.e. Abdullah Bin Jubair says that I have heard Abdullah Bin Amr Bin Aas saying that one day the Prophet came out of his house in such a manner as if he was departing from us. He said three times: I am Mohammad Ummi Prophet (P.B.U.H.) and then said: there is no prophet after me". (Musnid Ahmed, Marwiyat Abdullah Bin Amr Bin Aas).

لانبوۃ بعدی الا المبشرات۔ قیل وما المبشرات یا رسول اللہ؟ قال الرؤیا

الحسنۃ۔ او قال الرؤیا الصالحۃ (مسند احمد، مرویات ابو طفیل، نسائی، ابو داؤد)

i.e. there is no prophethood after me but there is only "*Mubash-Sharaat*". In reply to the question as to what is "*Mubash-Sharaat*", he said : good dreams. (Musnid Ahmed, Marwiyat Abut Tufail, Nissai; Abu Dawood).

لو کان بعدی نبی لکان عمر بن الخطاب (ترمذی، کتاب المناقب)

i.e. had there been a prophet after me, he would have been Umar Bin Khattab (Tirmizi, Kitabul Manaqib).

قال رسول اللہ صلی اللہ علیہ وسلم لعلی انت منی بمنزلۃ

ھارون من موسیٰ الا انہ لا نبی بعدی۔ (بخاری ومسلم، کتاب فضائل الصحابۃ)

i.e. the Prophet (P.B.U.H.) said to Ali "the analogy between me and you is that of Moses and Haroon. But there is no prophet after me". (Bukhari and Muslim, Kitabul Fazaa-il-us-Sahaaba, Musnid Ahmad; Abu Dawood, Tayalsi).

عن ثوبان قال رسول الله صلى الله عليه وسلم ... وانه سيكون في امتي

كذابون ثلاثون كلهم يزعم انه نبي وانا خاتم النبيين لا نبي بعدي

(ابوداؤد، كتاب الفتن، ترمذي)

i.e. according to Sobaan the Prophet (P.B.U.H.) said : In my "*Ummat*" there will be thirty imposters, each of whom will claim to be a prophet, although I am "*Khatam-an Nabiyeen*" and there is no prophet after me". (Abu Dawood, Kitabul Fitan; Tirmizi).

لقد كان فيمن كان قبلكم من بني اسرائيل رجال يكلمون من غير

ان يكونوا انبياء فان يكن من امتي احد فعمر (بخاري كتاب المناقب مسلم)

i.e. the Prophet (P.B.U.H.) said : among the Bani Israel before you there were persons with whom Allah spoke although they were not prophets. In my "*Ummat*" if there would have been any such person, he would have been Umar. (Bukhari, Kitaabul Manaqib, Muslim).

قال رسول الله صلى الله عليه وسلم لا نبي بعدي ولا امة بعد امتي

(بيهقي، كتاب الرؤيا، طبراني)

i.e after me there is no prophet and after my "*Ummat*" there is no "*Ummat*". (Behaqqi, Kitabur Roya; Tabrani).

قال رسول الله صلى الله عليه وسلم فان آخر الانبياء وان مسجدي آخر المساجد

(مسلم، كتاب الحج، باب فضل الصلوة بمسجد مكة والمدينة)

i.e. the Prophet Mohammad (P.B.U.H.) said : I am the last Prophet and my Mosque is the last Mosque, (Muslim, Kitabul Hai, Baab Fazlus Salat).

According to a Tradition reported by Umar, the Prophet (P.B.U.H.) said that when Adam committed the

first sin and asked for apology in the name of Mohammad (P.B.U.H.), Allah said : O' Adam how could you know Mohammad (P.B.U.H.) when I have not yet created him. Adam said : I saw his name written along with Thy Name on the Pillars of Heaven. Allah said :

صدقت يا آدم انه لاحب الخلق الى واذ سالتنى بحقه فقد غفرت لك

ولولا محمد ما خلقتك رواه الطبرانى وهو آخر الانبياء من ذريتك.

i.e. O' Adam you are right. Surely he is dearest to me of all creations. When you begged apology in his name, I forgave you. Had I not created Mohammad (P.B.U.H.), I would not have created you also. He is the last Prophet in your generations (Tabrani in Mo'jim-e-Kabir; Haakim in Ba-Afaada e-Tas'heeh and Be-Haqqi in Dalaailun Nabuwat).

Hazrat Abu Husain reports that the Prophet (P.B.U.H.) said :

نزل آدم بالهند واستوحش فنزل جبريل فنادى بالاذان الله اكبر

الله اكبر اشهد ان لا اله الا الله اشهد ان لا اله الا الله اشهد

ان محمدا رسول الله اشهد ان محمدا رسول الله قال آدم من

محمد قال آخر ولدك من الانبياء.

i.e. when Adam came down to earth in India, he was perplexed. Jibrael came and called Azaan. When the name of Prophet (P.B.U.H.) came, Adam asked : Who is Mohammad (P.B.U.H.). Jibrael said : He is the last of Prophets in your generations. (Abu Naeem and Ibn-e-Asaakar).

According to Abu Naeem, Hazrat Abu Huraira reported that the Prophet (P.B.U.H.) said that :

ان موسى لما انزلت عليه التوراة وقرأها وجد فيها ذكر هذه الامة

فقال يا رب انى اجد فى الالواح امة هم الآخرون السابقون فاجعلها

امتى قال تلك امة احمد.

i.e. when Moses received the Torah and read it, he found the *Ummat* of (Prophet Mohammad) (P.B.U.H.) mentioned in it. He said O' God I find mention in it of an "*Ummat*" which will be last in time but the first in status. So let it be my *Ummat*. God said : This is the *Ummat* of Ahmed (i.e. Prophet Mohammad) (P.B.U.H.)

Ibn-e-Asaakar says that Hazrat Huraira reported that the Prophet (P.B.U.H.) said :

لما خلق الله آدم اخبره ببنيه فجعل يرى فضائل بعضهم على بعض

فرأى اسفلهم فقال يارب من هذا قال هذا ابنك احمد هو الاول

وهو الآخر وهو اول شافع واول مشفع۔

i.e. When God created Adam, He informed him of his sons. He observed the superiority of one over the other and saw a great light above all of them. He said : who is he, God said: He is your son Ahmed (i.e. Prophet Mohammad) (P.B.U.H.). He is the first and he is the last and he is the first to recommend for Paradise and the first to enter in it.

Ibn-e-Masud Aamir Sha'abi reports that the Prophet (P.B.U.H.) said that in the scripture of Prophet Abraham it was written that :

انه كائن من ولدك شعوب وشعوب حتى يأتي النبي الامي خاتم الانبياء

i.e. surely in your generations at the end there will be a Prophet—Ummi and the last.

Mohammad Bin-Ka-ab Qarzi reports that the Prophet (P.B.U.H.) said :

اوحى الله تعالى الى يعقوب إني ابعث من ذريتك ملوكا وانبياء حتى

ابعث النبي الحرمي الذي تبني امته هيكل بيت المقدس و هو

خاتم الانبياء اسمه احمد

i.e. God revealed to Prophet Jacob saying : In your generation there will be kings and Prophets, till I send the respected Prophet whose followers will reconstruct the Baitul

Maqdis. He is the last of all Prophets and his name is Ahmed.

Salman Faarsi report that the Prophet (P.B.U H.) said :

فقال ان ربك يقول قد ختمت بك الانبياء وما خلقت خلقا اكرم على

منك وقرنت اسمك مع اسمى فلا اذكرنى موضع حتى تذكر معى

ولقد خلقت الدنيا واهلها لاعرفهم كرامتك ومنزلتك عندى و

لولاك ما خلقت السموت والارض وما بينهما لولاك ما خلقت

الدنيا هذا مختصر

i.e. Angel Jibrael came to the Prophet (P.B.U.H.) and said that your Lord says : Surely I have ended Prophethood on you and have not created any body else who may be more respectful than you. I fixed your name with My Name so that there may not be My remembrance without your remembrance. Surely I made the world and those in it so that your respect and status be made known to them. Had you not been created, I would not have created the earth and Heaven and all that is in between them.

According to Abdullah bin Abbas, as reported by Ahmed, Abu Daud and Ibne-Majah, the Prophet (P.B.U.H.) in a lengthy Tradition said :

فيأتون عيسى فيقولون اشفع لنا الى ربك فليقض بيننا فيقول انى لست

هناكم انى اتخذت الها من دون الله وانه لا يهمنى اليوم الا نفسى

لكن ان كل متاع فى وعاء مختوم عليه اكان يقدر على ما فى جوفه حتى

يفض الخاتم فيقولون لا فيقول ان محمدا صلى الله تعالى عليه وسلم

فيأتونى فاقول انا لها فاذا اراد الله ان يصدع بين خلقه نادى مناد

اين احمد وامته فنحن الاخرون الاولون نحن اخر الامم واول

من يحاسب فتفرج لنا الامم عن طريقنا الحديث هذا مختصر

i.e. when people will return disappointed from other Prophets and come to Issa and request for intercession for pardoning of sins, he will say : I am not worthy of it people had made me god in addition to God, therefore, I am worried about myself. But the fact is that if any thing is kept in a sealed utensil, can it be taken without lifting the seal ? People will say : No. Issa will say : Mohammad (P.B.U.H.) is the Seal of Prophets and is present here. People will then come to me and ask for the recommendation. I will say : I am for the recommendation. Thereafter when God will take up to decide between the people, a proclaimer will proclaim loudly : where is Ahmed (P.B.U.H.) and his "*Ummat*"? So we are the last and we are the first. We came after all "*Ummats*" and we will receive the judgment first and all *Ummats* will give us way at the place of judgment.

According to another Tradition reported by Ahmed, Bukhari, Muslim, and Tirmizi with reference to Hazrat Abu Huraira, the Prophet (P.B.U.H.) said :

يأتون محمدا فيقولون يا محمد انت رسول الله وخاتم الأنبياء.

i.e. all prophets will come to Prophet Mohammad (P.B.U.H.) and will request for recommendation saying: "You are the Prophet of Allah and the last of Prophets, therefore, grant us the recommendation."

3. NO NEED OF PROPHET AFTER PROPHET MOHAMMAD (P.B.U.H.)

This is as regards the Holy Quran and the Sunnah and the authentic interpretations of both. But even rationally one can very well understand that after Prophet Mohammad (P.B.U.H.) there remains no need of any Prophet at all.

In this respect even a cursory glance at the history of Bani Israel and the nations preceding them namely the Aad, the Samood, and the people of Prophets Noah, Shuaib, Abraham and Lot, is enough to show that in those nations there was need of the continuity of Prophethood throughout.

The obvious reason was that those nations did neither keep the Message of Allah safe nor allowed the Prophets of Allah to work properly. There is enormous wealth of information available on the pages of History that all those nations rejected the Prophets, inflicted tortures upon them, imprisoned them as well as killed them due to propagation of the Religion of Allah. They not only refused to accept the Commands of Allah but made frequent alterations, modifications and corruptions in the text as well as the meaning thereof so much so that the truth was obscured under the cover of falsehood.

To go into some of the important facts in brief, the people of Noah rejected him till at last they were all drowned in a Mighty Deluge. The Middianites, the Aad and the Samood were destroyed because of their serious opposition to Prophets Shoaib, Hood and Swaleh. Similarly the Sodomites were doomed to their tragic end on account of refusing to obey Prophet Lot. It is also on the record of History that even Prophet Abraham's own father refused to accept faith in him and his community did not hesitate from throwing him in the burning flames merely on account of applauding the Name of Allah.

Then there is the history of Bani Israel full of incidents of rejection, torturing, imprisonment and massacre of the Prophets of Allah as well as mutilation, corruption and defacement of the Message of Allah received in the form of "Torah" through Prophet Moses and "Injil" through Prophet Jesus the Christ.

And although the Bani Israel had all along been expecting the arrival of the promised Masieh for their Salvation, yet when the Masieh i.e. Jesus the son of Mary actually came, they rejected him also and did not allow him to carry on his Mission at all, so much so that they demanded his persecution and actually brought him to the

Cross, but Allah the Almighty saved him. Whatever Messages of Allah were received by Masieh in the form of "Injil" were not reduced into writing till long after his raising up to the Heavens after the incident of the Cross (i.e. crucifixion). Subsequently the scriptures were collected and compiled to suit the personal whims of the compilors themselves as well as the needs of the time. The result was that when Prophet Mohammad (P.B.U.H.) came, the Message of Allah revealed to Prophets Moses and Jesus was neither kept intact in writing nor in action.

Thus it is obvious that upto the coming of Prophet Mohammad (P.B.U.H.) there was certainly the need of continuation of Prophethood in order to revive the Message of Allah from time to time as well as make new provisions in it in order to suit the needs of the developing civilisation of mankind. Thus till then there was the need of Prophethood for : (a) reviving the Message of Allah and maintaining it unmixed with falsehood, and (b) making new provisions in order to suit the changed circumstances.

On coming of Prophet Mohammad (P.B.U.H.), however, both these objectives were fully and finally achieved. The Message was revived as well as completed in all respects to suit the human needs for all times to come. Further, as Quran itself says, Allah guaranteed complete safeguard of Quran from all sorts of mutilations and corruptions for ever, and what we actually see is that right from the days of Prophet Mohammad (P.B.U.H.) the Holy Quran remained entirely safe from all sorts of mutilations, additions or alterations, and it is still being fully maintained and acted upon by millions of Muslims all over the world. It also completely suits and suffices for the needs of the time and satisfies the human mind and soul in all of their spiritual as well as material problems. Humanity does not need anything more than what the Holy Quran has provided for it.

It is nothing short of a miracle that the Holy Quran has withstood the strictest test of time down the ages. The critics of all shades, including politicians, economists, reformers and missionaries have all individually as well as collectively toiled, but all in vain, to suggest any workable proposition which does not find a mention, deductively or inductively, in the Holy Quran. It is remarkable that the challenge thrown by the Holy Quran to the world at large fourteen hundred years ago to produce even a Verse similar to, much less better than, any Verse in the Quran, still stands un-answered, and shall always stand as such. The reason in fact is that Quran is the Word of God, and the Word of God is one which no human being has the power to produce.

This in itself is sufficient to prove the finality and the end of Prophethood on Prophet Mohammad (P.B.U.H.), and do away with the need of any Prophet after him.

All that remains after Prophet Mohammad (P.B.U.H.) is the further propagation and spreading of Islam throughout the world, and this is being done by the "*Soofees*" (Mystics) and "*Ulema*" (Scholars) of Islam quite satisfactorily for the last fourteen hundred years. For this work no prophet of any kind whatsoever is at all needed.

Inspite of the clear declarations of the Holy Quran, the dictionary meaning, the unanimous interpretation and the consensus of opinion of all the learned scholars of Islam as well as the clear Sayings of the Holy Prophet Mohammad (P.B.U.H.) himself, as already mentioned, three unfortunate persons in the Islamic History claimed Prophethood after Prophet Mohammad (P.B.U.H.). They were Musailma Kizzab of Arabia, Bahauddin of Iran and Mirza Ghulam Ahmed Qadiani of India.

4. KAZIBIN (IMPOSTERS)

(a) Musailma Kizzab :

Musailma Kizzab claimed share in the Prophethood of Prophet Mohammad (P.B.U.H.) himself during his own life time and also wrote him a letter in the following words :—

من مسیلمۃ رسول اللہ الی محمدٍ رسول اللہ سلام علیک فانی اُشرکت

فی الامر معک (طبرانی جلد دوم صفحہ ۳۹۹ طبع مصر)

i.e. From "prophet" Musailma be salutation to Prophet Mohammad (P.B.U.H.). Be it known to you that I have been made a sharer in the work of Prophethood with you. (Tabri, Vol. 2, P. 399, Egypt).

After Prophet Mohammad (P.B.U.H.) his followers under the leadership of Abu Bakr faught with Musailma Kizzab, defeated and killed him and thus he as well as his false prophethood were both finished up once for all.

(b) Bahauddin of Iran :

Bahauddin of Iran also claimed to be a prophet but he and his followers at the same time frankly declared that they were an altogether new community and not Muslims in the true sense of the term. Therefore they have never been any source of trouble for the Muslims at large.

(c) Mirza Ghulam Ahmed Qadiani :

The third man was Mirza Ghulam Ahmed of Qadian. He was born on 13th February, 1835 at Qadian—a village in district Gurdaspur of the Punjab Province of India. After studying Arabic, Persian and Urdu at home, he got an employment in the District Court at Sialkot in 1864. But after his father's death he devoted whole heartedly to the study of Religion, held discussions with Christian Missionaries, wrote his famous book "Burahin-e-Ahmadia" and got prominance. In 1882 he claimed to have received an inspiration

(*Ilham*) to be "*Mamoor-Min-Allah*", in 1888 he demanded homage (*Bai'at*) from his followers, and in 1890 he declared that Masih Ibn-e-Maryam neither died at the Cross nor was lifted up to the Heavens, but died his natural death in Kashmir (India). He also pleaded that Masih Ibn-e-Maryam will not personally come back again, and claimed himself to be the *Masil-e-Masih*. Subsequently he claimed to be the *Mehdi-e-Mo'ud* also. In 1900 he declared "*Jihad-Bis-Saif*" to be un-Islamic, and in 1901 he claimed to be the "*Zilli* Nabi" and pleaded that by "*Khatm-e-Nabuwat*" is meant that no prophet with a New "*Shari'at*" can come, but a prophet without a new "*Shari'at*" can come even after Prophet Mohammad (P.B.U.H.). In 1904 he claimed to be *Masil-e-Krishna* also. He died in 1908. He claimed to be a prophet within Islam and declared his followers to be the only true Muslims.

Regarding himself in his book "Izala-e-Oham" he says: I am the person for whose coming the news was given in the Quranic Verse which says :

مبشرا برسول یاتی من بعدی اسمه احمد

i.e. (Jesus said to Bani Israel) I give you the news of a Prophet after me whose name will be Ahmed.

Again says : "I am the promised Masih".

His lecture at Sialkot (1904) contains his claim as follows :

"I am Masih Mehdi for Muslims, and Krishna for Hindus". (P. 33).

In "Haqiqat-ul-Wahi" on page 99 he says : God has said to me :

لولاک لما خلقت الافلاک

i.e. I would not have created the sky, had I not created you.

Again on page 82 he says : God has told me :

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

i.e. God has sent you as a blessing for the worlds.

Then on page 107 he says : God has said to me :

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

i.e. Surely you are a "Rasool".

Similarly he says : I have received the Ilham saying :

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

i.e. O' people ! he is prophet of Allah for all of you.

He has further expressed himself on P. 179 as follows :

"One type of infidality (*Kufr*) is that a person disbelieves in Islam itself and does not regard the Holy Prophet Mohammad (P.B.U.H.) as the Messenger of God. Another type of infidality (*Kufr*) is to disbelieve the promised Masieh and inspite of the truth conclusively established calls him the imposter, although regarding his acceptance, and to believe him to be true, God and his Prophet have emphasised, and regarding this stress is also found in the Holy Scriptures of the previous Prophets. Therefore, as in both one rejects the Commands of God and His Prophet, both these kinds of "*Kufr*" come under one and the same category."

He says :

"He who does not believe in me is a *Kafir*" ;

"Through me the face of God is manifested on the people, be ye, the seeker of guidance, present yourself at my door;"

"God has revealed to me that one who does not follow me and enter into my fold and remains an opponent shall be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of Hell;"

"God has spoken to me, "in this age God's jealousy has been awakened more than in all previous ages, because now the said "holy prophet" has been much traduced. He has accordingly sent me as the promised Masieh."

"I am the promised Masieh and I am the same whom the greatest of Prophets has named *Nabi Allah*" ;

"I am the prophet in accordance with the decrees of providence. It will be a sin to deny this fact. How can I deny when God Himself has conferred on me the title of prophethood ? I will clung to this belief until I pass away from this world" ;

"God has revealed to me saying : O' Ahmed We have made thee a prophet" ;

"I swear by God in whose hands is my life that He has Himself sent me and He Himself has named me *Nabi*" ;

"God has revealed to me that every one to whom my call has reached but he does not accept me, he is not a Muslim";

"Now it is the Will of God that those amongst the Muslims who remain separate from me shall be destroyed, be they kings or subjects. I do not speak for myself but say what God has revealed to me".

In Fatawa-e-Ahmadia, Vol. I, P. 18, he says, "do not offer prayers behind those who do not have faith in me".

"In its second volume at page 7 he says : do not marry your daughters to those who do not have faith in me".

According to Anwaar-e-Khilafat (page 89) he says : do not attend Namaz-e-Janaza of a person who is non-believer of the promised Masieh".

In Tuhafa-e-Gularya he says : "Islam would be synonymous with Ahmadiat; this is a revelation from Him with Whom nothing is impossible". He further says : "in Bukhari, Muslim, Bible and in the books of Danial and other Prophets, when reference has been made regarding me there the word Prophet has been used for me".

In Dafe-ul-Balla (page 13) he says : "I am superior to Imam Hussain".

In "Nuzool-e-Masih" at page 99 he says :

کربلا ئیست سیر ہر آنم

صد حسین است در گریبانم

i.e. Karbala is my walking place at every moment, and hundreds of Hussain are in my pocket.

In "Aa-ina-e-Kamalat-e-Islam" (P. 564) he says : "I have seen myself as God and I tell with certainty that I am the same and I had created the sky".

In "Burahin-e-Ahmadia", Part V, he says :

میں کبھی احمد کبھی موسیٰ کبھی یعقوب ہوں

نیز ابراہیم ہوں نسلیں ہیں میری بیشمار

i.e. sometimes I am Ahmed, sometimes Moses and sometimes Jacob. I am also Abraham and my generations are innumerable.

In Kalema-tul-Fasl he says : "one who believes in Moses but does not believe in Christ or one who believes in Christ but does not believe in Mohammad (P.B.U.H.) or one who believes in Mohammad (P.B.U.H.) but does not believe in Promised Masih, verily, he is not only a *Kafir*, but is an outcaste of the folds of Islam".

He claims superiority over Adam (Ma-ul-Farq Fe Adam-Wal-Masih-il-Mo'ud-Zamima Khutba-e-Ilhamia), over Prophet Noah (Tatimma Haqiqat-ul-Wahi, page 137), over Prophet Joseph (Burahin-e-Ahmadia, part V), over Prophet Jesus (Tirya-qul-Qulub, page 157 and Haqiqat-ul-Wahi, pages 148-155, and Izala-e-Oham, pages 69-157), and also over Prophet Mohammad (P.B.U.H.). See Qadiani Mazhab ka Ilmi Mohasba by Ilyas Burni, IXth Edition, page 260).

Thus it is clear that Mirza Ghulam Ahmed not only claims himself to be a prophet but a prophet superior to all the Prophets of Allah, and from the Qadiani literature it is also clear that the names of "*Mehdi-e-Mo'ud*", "*Masih-e-Mo'ud*", "*Maseel-e-Masih*", "*Zilli Nabi*" and "*Baruzi Nabi*" are all the various titles given to Mirza Ghulam Ahmad alone.

Hithertofore we were studying the problem purely from the religious and academic point of view and we have seen that there is no room for any prophet after Prophet Mohammad (P.B.U.H.) who is declared to be the last Prophet by the Holy Quran as well as the Sunnah. Now we shall discuss the problem purely from the rational point of view and see how far the claim of Mirza Ghulam Ahmad can stand the test of reason at all.

5. QADIANI ARGUMENTS

On going through the details of what Mirza Ghulam Ahmad has said regarding himself or his followers say for him, it appears that his claim is based on three basic considerations, namely : that there is possibility of coming of new prophet even after Prophet Mohammad (P.B.U.H.), that Masih Ibn-e-Maryam has already died and he will not personally come back again, and that by Masih Ibn-e-Maryam is meant Masil-e-Masih and he is Mirza Ghulam Ahmad. In order to deal with these fundamental dogmas

of the Qadiani movement, I will put them in the form of questions as follows :—

1. Whether or not there is possibility of coming of a new prophet after Prophet Mohammad (P.B.U.H.) ?
2. Whether or not Masih Ibn-e-Maryam has already died, and whether or not he will come back again to earth ?
3. Whether or not by Masih Ibn-e-Maryam is meant Masil-e-Masih and whether or not Mirza Ghulam Ahmad Qadiani is the Masil-e-Masih ?

Let us take up all these one by one.

(a) Whether or not there is the possibility of coming of a new prophet after Prophet Mohammad (P.B.U.H.) ?

In this respect interpretation of the word "*Khatam-an-Nabiyeen*" is important. According to Qadianis these words simply mean the "Seal of Prophets", meaning thereby the "Prophet having the Seal of Prophethood" and not the "last of Prophets", and according to them "Seal" is meant for "attestation"[1].

Mirza Ghulam Ahmad himself in Haqiqat-ul-Wahi (pages 27-28) says that, "Prophet Mohammad (P.B.U.H.) is the "bearer of the Seal" (*Sahib-e-Khatam*) i.e. without his seal no body can get ony Blessings (*Faiz*) and for his nation (*Ummat*) till the Day of Judgment the door of conversation (*Mukalema*) and address (*Mukhateba*) will not be closed, and excepting him there is no other bearer of the seal. He is a Blessing through whose seal such prophethood can be acquired which is compulsorily from his own *Ummat*. His love and affections have not left the *Ummat* in the incomplete state and for it the door of revelation has not

[1]See Da-Watul Amir by Mirza Bashiruddin Mahmood Ahmed, 7th Edition.

been allowed to remain closed. But to keep the seal of Prophethood intact it was so arranged that the Blessings of Revelation (*Wahi*) should be through his following (*pai-ra-vi*), and it should remain closed for every body who is not his "*Ummati*". In this sense Allah declared him as "*Khatam-ul-Ambia.*"

But if we look into the dictionary meaning, the Traditions of the Holy Prophet himself as well as the interpretations and opinions of the learned scholars of Islam, which we have already noted in the preceding paragraphs, the interpretation of the Qadianis as well as the explanation given by Mirza Ghulam Ahmad himself both are totally absurd. The plain meaning of the word "*Khatam*" in the Arabic language is "one who seals", "ends" and not the one who "attests" or "certifies" or who merely "bears the seal". Attestation or certification in fact do not mean sealing at all. All the three words bear different meanings and are used in totally different senses.

Even in the English language the word "seal" means "a piece of wax, etc., bearing such an impression and used to close or authenticate an envelope, document, box, etc.; some thing which shuts off or closes fast; to fasten with or as that a seal to close firmly". (the Wonder Book Dictionary 1960, P. 340 and Cassels' New English Dictionary, 1964, P. 1035).

On the other hand "attestation" or "certification" does not mean "sealing". It does not even imply the idea of sealing. According to the dictionaries referred to above, "attestation" means to "testify" or authenticate, confirm, etc. only; and "certification" means "to confirm, verify, guarantee" only.

According to "A New Western Dictionary of the English language", "Seal" is that which effectually shuts or secures, that which makes fast ; to close hermetically; to shut or

keep close; to confine securely". (1971 New York Editio, Vol. 2, P. 757).

"Attestation" on the contrary, means to certify, a affirm to be true or genuine" (P. 54) ; and "Certificatio means a written testimony, truth of a certain fact or facts a testimonial, a legally authenticated voucher or testimon of certain facts. (P. 134 of Vol. I, ibid).

In view of the above meaning of the word "Seal" ther remains no justification at all for the interpretation of th word "*Khatam*" made by the Qadianis that it means "the one bearing the seal of Prophethood", and not the "one who has sealed or ended the line of Prophets". Even otherwise in order to import the meaning assigned by the Qadianis, i.e. "the one who bears the Seal of Prophethood" in actual words of the Holy Quran should have been

النبي الخاتم والخاتمة

But the Holy Quran has used the words "*Khatam-an-Nabiyeen*" (خاتم النبيين) only which obviously mean the "Seal of Prophets" and therefore any meaning other than "the one who seals or ends the line of Prophets" cannot be inferred from the actual words of the Holy Quran. Otherwise it will amount to clear addition of words in the Holy Quran itself.

But even if for the sake of argument it is accepted that the word "Seal" also implies the sense of "attestation" or "authentication", the ultimate result of our study does not change. As the facts of history go, the Prophets of God earlier to Prophet Mohammad (P.B.U.H.) were not only rejected and tortured throughout by the people but they were also declared to be "Liers", "Magicians" and "Impos-ters", and the Messages brought by them were disputed as being from Allah the Almighty. All this is clear from

the history of the people of Aad, Samood and Middianites as well as the communities of Prophets Abraham, Noah and Lot. The Bani Israel went a step further and also made false and shameful allegations of bad character and dishonesty against the Prophets of Allah and made corruptions in the Messages brought by them.

Prophet Mohammad (P.B.U.H.) came at the end and through him Allah declared that :

> "Abraham, Issaac, Jacob, Noah, David, Solomon, Ayub, Yousuf, Moses, Haroon, Zakariya, Yahya, Elias, Ismail, Al-Yasa-aa, Lot, were all amongst the benefactors, righteous and exalted ones. They were given the Book, Authority and Prophethood". (6 : 89).

Quran further declared through him that :

> "All Prophets were sent as bearers of Good News for those who believe and warnings to those who disbelieve in the Almighty God". (21 : 25).

Thus Prophet Mohammad (P.B.U.H.) attested or authenticated the truth of all Prophets that had come before him, or in other words he put the Seal on the truth of the Prophets before him. In this sense too Prophet Mohammad (P.B.U.H.) is the last Prophet, because the question of attestation can only arise when the thing to be attested or authenticated is already complete and final and no addition is to be made therein.

Then there is the interpretation of the Traditions of the Holy Prophet (P.B.U.H.) which say :

انی آخر الأنبیاء ومسجدی آخر المساجد

i.e. I am the last Prophet and my mosque is the last mosque ; and

لَا نَبِیَّ بعدی

i.e. there is no Prophet after me.

The earlier part of the first Tradition i.e. "*Anni Akhirul Ambia*" is interpretted by the Qadianis on an analogy of the latter part of it namely "*Masjid-i-Aakhirul Masajid*". They say that as the Mosques are being constructed after the "Mosque of the Prophet" in the like manner there can also come prophets under his "*Shari'at*". They call such a prophet as "*Zilli*" or "*Baruzi*" i.e. a prophet having no "*Shari'at*" of his own. But they forget, rather wilfully ignore, the Tradition of the Holy Prophet himself that "the whole earth is made a Mosque for me", so that at any place on earth prayer can be offered provided it is dry and clean, and it is not at all necessary that there should be a properly built up Mosque for the purpose of Prayer. Mosque in fact means the place where prayer is offered and when the whole earth has been declared to be a Mosque for prayer, it means that the whole earth is a Mosque of the Prophet, and when the whole is a Mosque of the Prophet, there remains no room for any body else to build up a Mosque of his own on the earth. Thus there is given the finality to the Islamic way of worship and, therefore, any Mosque, that has been structurally raised at any place on the earth, is a mere factualisation of the Tradition that "the whole earth is a Mosque for me". Secondly, amongst the Mosques there are only three Mosques in the entire world of which there is great importance and which symbolise the worship according to the Commands of Allah. They are the "Baitullah" at Mecca, the "Baitul Maqdis" at Jerusalem and the "Masjid-e-Nabavi" at Madina. There

is no fourth Mosque any where in the world of similar importance and sanctity. Therefore the Tradition "*Masjid-i-Aakhirul Masajid*" means the last Mosque in the series of important mosques of the world and the Mosque through which the Religion of Allah i.e. Islam was again revived and finally established, and this in fact implies the finality of the faith and nothing more, and on basis of this Tradition no analogy can be given to the earlier part of this Tradition i. e. "*Anni Aakhirul Ambia*".

Then there is the final verdict given in the second above mentioned Tradition namely "*Laa Nabi Ba'adi*" and various other Traditions which we have already quoted in the preceding paragraphs.

The Qadianis also rely on a Tradition which they claim to have been reported by Hazrat Aisha (the Prophet's wife) and which according to them say :

قولو انه خاتم الانبياء ولا تقولو لا نبی بعده

i. e. say that he (i. e. Prophet Mohammad) (P.B.U.H.) is "*Khatimul Ambia*" but do not say that he is the last Prophet.

But this Tradition has not been reported by Bukhari, Tirmizi, Majah, Abu Dawood, Malik, Muslim or any other authentic book on Traditions of the Holy Prophet (P.B.U.H.) and it bears no authenticity at all. Therefore, it cannot be accepted to be the saying of Hazrat Aisha at all. Even otherwise in view of clear sayings of the Holy Prophet (P.B. U.H.) himself and the unanimous interpretation and opinions of the Muslim Scholars, as we have already noted, there is no room at all for believing that Hazrat Aisha should have said like that. It appears as if some interested person with ulterior motives fabricated the so-called saying and fraudulently attributed it to the sacred name of Hazrat Aisha.

The Quadianis also place reliance on Verse No. 69 of Chapter No. 4, of the Holy Quran which reads :

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

According to them the meaning of this Verse is that "those who will obey God and His Prophet will be raised to the status of '*Nabiyeen*" (Prophets), "*Siddiqin*" (Sincere ones), "*Shuhada*" (Martyrs) and "*Swaleheen*" (Righteous ones), and they are very good friends". Therefore, they plead that by following the Commands of Allah and His Prophet one can be raised upto the status of a Prophet.[1] But the interpretation they make of this Verse and the result they derive from it both are incorrect. The words "*Ma'allazeena*" can by no stretch of imagination be taken to mean "the grant of status".

In fact the word "*Ma'a*" literally meaning "with or in the company of" relates to the words "*Allazeena-An-Amallah-o-Alaihim*", which means the "group of those on whom is Grace of God" Thus the simple meaning of the Verse is that "those who obey the Commands of Allah and follow His Prophet will be in the group of those on whom is the Grace of God". This group is the group of "believers" i.e. *Momineen* and in this group there are four grades of people, namely the Prophets (*Nabi'een*), Sincere ones (*Siddiqeen*), Martyrs (*Shuhada*) and Pious ones (*Swaleheen*). The last grade is that of simple "*Momineen*"; the next higher grade is of those "*Momineen*" who gave their lives in the way of Allah, they are the "*Shuhada*"; the third higher grade is of those believers who on account of

[1] See Dawatul Amir, Pages 34-39 and Quadiani Mazhab ka Ilmi Mohasiba, 9th Edition. P. 169.

their obsolute devotion and sincerity in Islam and unconditional confirmation of the truth relating to the absolute Oneness of the Almighty Allah and Prophethood of Mohammad (P.B.U.H.) and complete following of the Commands of Allah and His Prophet got the title of "*Siddiqeen*' i.e. Sincere Ones, and the fourth and the highest grade is of those believers who were chosen by God to be the Prophets. Thus the plain meaning of the Verse is that the Reward of belief and action according to the Commands of Allah and His Prophet will be the company of the group of the believers and not that "any body by acting as such will of his own acquire the status of Prophethood". This interpretation is further confirmed by the word "*Rafiqa*" used in this Verse. Thus what is promised to be given is "the company of the group of believers" only.

Take for instance the case of any person who is granted the nationality of any country, say for example, of England. Now in England there are four grades of people living namely, the King, Members of the Parliament, the Government Officials and the general public. The last grade is that of the public, next is the Government officials, further next is of the members of the Parliament and the highest is of the King. Supposing the British law provides that any body who complies with such and such conditions and adopts the nationality of England shall stand at par with the Englishmen among whom are the King, the members of the Parliament, Government Officials and the general public, Can any body on mere adopting the nationality of England reasonably and justifiably claim to be the King of England ? Whenever such a question will arise, one will have to look into the Basic Charter of England namely the Constitution. Since the Constitution of England does not give the right of Kingship to every individual of the country, a man may obey the laws of England to any extent, he cannot acquire the status of the King of England. Simi-

larly when the question of granting the status of *Nabiyeen*, *Siddiqeen*, *Shuhada* and *Swaleheen* will arise, one will have to look into the Basic Character of Islam, namely the Holy Quran and according to the Holy Quran, Prophethood is not some thing which a man can acquire by belief or action or both. It is only the Grace of God and it was given only to those whom God Himself chose and it culminated once for all on Prophet Mohammad (P.B.U.H.) It was meant for an specific Mission and, therefore, it was ended when that Mission was complete.

Moreover the reward of such company is going to be given in the Hereafter. It does not refer to the present world at all and this is also clear from the word Martyr (*Shaheed*) because in this life the question of the company of a "*Shaheed*" (Martyr) does not arise.

The Qadianis plead that the word "*Ma'a*" also means "including" as in Verses 145 and 146 of Chapter 4 which read as under :

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۝
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ
مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝ (نساء ٤ ١٤٥ ١٤٦)

It may be that "*Ma'a*" also means "including" but it all depends upon the context in which it is used. In Verse 69 there is the talk of "Reward," and Prophethood is never given to any body as a Reward in this world. While one can become "*Siddiq*" by speaking the truth, "*Shaheed*" by giving his life for the cause of Allah, and *Swaleh* by following the religious commands, he cannot become a Prophet by doing all this or even more, because Prophethood is not a mere "state" in the development of spirituality or a reward for the good deeds. According to Holy Quran it only

depends upon the Will of Allah to give or not to give Prophethood to any body. The Holy Quran says :

وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ - (بقرہ ۲/۱۰۵)

i. e. God chooses for His Mercy whom He will (2 : 105) and

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ - (نحل ۱۶/۲)

i. e., He sends down the angles with the Spirit of His Command unto whom He will of His bondmen (16 : 2) : and

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ

مِنْ عِبَادِهٖ وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ - (ابراھیم ۱۴/۱۱)

In reply to the demand of Authority (*Mo'jeza*) from the people the Prophets said, "We are mortals like you but God grants His Grace to such of His servants as He pleases. It is not ours to bring the Authority (i. e. *Mo'jeza*) except as God permits (14 : 11). Quran tells us that God chose Adam, Noah, family of Abraham and the family of Noah (7 : 59); Hood (7 ; 65), Swaleh (7 : 73), Loot (7 : 80), Shoaib (7 : 85), and Moses (7 : 103). Allah says: We did send Apostles before thee i. e. Prophet Mohammad (P.B.U.H.) (15 : 10), and "for We assuredly sent amongst every people an Apostle (16 : 30), and "We sent Apostle before thee" (16 : 63); and

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ - (الحج ۲۲/۷۵)

i. e. God chooses Messengers from Angels and from men (22 : 75).

Jesus Christ says in the craddle :

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا - (مريم ١٩/٣٠)

i. e. I am a servant of Allah and He has given me the Book and made a Prophet (19 : 30).

Regarding Prophet Abraham, Allah says: And when his Lord tried Abraham with certain Commands, he fulfilled them. Allah said: Surely I will make thee a leader of men (2 : 124). Similarly regarding Moses, Allah says: And when he attained his maturity. We granted him wisdom and knowledge (28: 14): and, addressing Moses Allah further says: I have chosen thee for Myself. Go thou and thy brother with My Messages and be not remiss in remembering Me. (20 : 41-42).

In reply to the question of the non-believers of Mecca as to why the Holy Quran was not given to some big man of Mecca and Taif, Allah said:

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ
أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ - (زخرف ٤٣/٣١)

i. e. do they distribute the Grace of God? (43 : 31), meaning thereby that Prophethood was a Grace of God and it was only in the Hands of Allah, and not any body else.

From Verse 81 of Chapter 3 also it is clear that it is God only Who gives the Book and Prophethood to any body, because He knows alone who is fit for it (6 : 125), and He can also take it back (17 : 87).

Similarly Verse 40 of Chapter 15 says:

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ - (مومن ٤٠/١٥)

i. e. He casts the spirit of His Command upon whom He pleases of His slaves.

Thus it is clear that Prophets are chosen by God and Prophethood is given to them out of His own Grace. It is not some thing which can be acquired by man himself through any activity.

Furthermore, Prophethood is in fact a Mission entrusted by God to His Servants whom He thinks fits for it. Therefore, it is totally incorrect to say that by following the Commands of Allah and obeying His Prophets any body can himself become a prophet.

Then there is reliance on Verses 33 to 35 of Chapter 7 of the Holy Quran which read as follows :—

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ ۝ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ۝ يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ
عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.
(اعراف ۳۳-۳۵)

i. e. say : the things that My Lord has indeed forbidden are shameful deeds, whether open or secret; sins and trasspasses against truth or reason; assigning of partners to God for which He has given no authority; and saying things about God of which you have no knowledge. To every people is a term appointed when their term is reached, not an hour can they delay, nor an hour can they advance. O'you the children of Adam whenever there come to you Apostles from amongst you rehearsing My Signs unto you, those who are righteous and amend, on them shall be no fear nor shall they grieve (7 : 33-35).

The interpretation of the Qadianis is that the last Verse is an address to Muslims and it, therefore, implies continuation of Prophethood. But this is not correct. This Verse in fact is an address to the children of Adam i. e. human beings in general, particularly to the non-believers and they are addressed directly while the Holy Pryphet Mohammad (P.B.U.H.) was himself present before them that, "the Prophet has come to you, therefore, whoever is righteous and amends himself by accepting the call of the Prophet, there shall be no fear on him". The word "righteous" and "amends" particularly show that the address is not to Muslims because they are already righteous and amended ones. The address in fact is really to non-believers and this is put to them in the form of a reminder to what was said to Adam when he was going to be sent out of the Paradise; i. e.

فاما یا تینکم منی هدی فمن تبع هدای فلا خوف
علیهم ولا هم یحزنون (بقره ۳۸)

i. e. and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on him there shall be no fear nor shall he grieve (2 : 38); and the same thing is repeated again in Verse 123 of Chapter 20 which says :

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ - (طٰهٰ - ۲۰/۱۲۳)

i. e. go down both of you with enmity one to another, but if, as is sure, there comes to you a guidance from Me, whosoever follows My guidance, will not go astray nor fall into misery (20 : 123).

Thus it is clear that Verse 35 of Chapter 7 has nothing to do with the idea of continuation or termination of Prophethood. In the context it is used, there is the Command

for forbidding of certain things, and since a clear and final guidance is provided in this respect, it is also at the same time reminded that the news of coming of the guidance was already given to the mankind through their forefathers and it was also told that whoever will follow the guidance and amend his aways will have no fear on the Day of Judgment.

Then in view of the clear declaration of the Holy Quran that Religion has been completed and Prophet Mohammad (P.B.U.H.) is the Seal of the Prophets, as well as the Sayings of the Holy Prophet himself and the unanimous interpretations and opinions of the learned scholars of Islam, as already noted, there remains no room at all for the continuation of Prophethood after Prophet Mohammad (P.B.U.H.).

Then there is the argument of the Qadianis that a Prophet with new "*Shari'at*" cannot come, but a prophet without "*Shari'at*" can come. They call such a prophet as "*Zilli*" or "*Baruzi*". This in other words means that a "*Rasool*" cannot come but a "*Nabi*" can come, because "*Rasool*" is one who brings new "*Shari'at*" and "*Nabi*" is one who does not bring a new "*Shari'at*" but comes under the '*Shari'at*' of any '*Rasool*', as for example under the '*Shari'at*' of Moses several Prophets came and propagated and followed the same law as was laid down by Moses. But if we look into the actual words of Verse 40 of Chapter 33 of the Holy Quran we find that the argument is totally baseless. The actual words used in the Verse are "*Khatam-an-Nabiyeen*", and not "*Khatam-al-Mursaleen*". Since every "*Rasool*" is also a "*Nabi*" although every "*Nabi*" is not a "*Rasool*", therefore the end of "*Nabūwat*" is automatically the end of "*Risalat*" also. In other words if there cannot be a "*Nabi*" there cannot also be a "*Rasool*". In view of the words "*Khatam-an-Nabiyeen*" there remanins no room at all for any argument that no prophet with a new "*Shari'at*"" can come but a prophet without *Shari'at*" can come. The Holy Quran in fact has closed the door to all :

Then there is the Saying of the Holy Prophet which says ;

قال رسول الله صلى الله عليه وسلم لعلي انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي (بخاري ومسلم كتاب فضائل الصحابة)

i. e. the Prophet said to Ali : "the analogy between me and you is that of Moses and Haroon ; but there is no prophet after me". This finally does away with the idea of prophet without "*Shari'at*" also. It is obvious from this Tradition that had there been the possibility of any body to be a prophet even without "*Shari'at*" after Prophet Mohammad (P.B.U.H.), then Ali would have been such a prophet first, as Haroon was to Moses. Therefore, even the idea of prophethood without "*Shari'at*" after Prophet Mohammad (P.B.U.H.) is baseless and wrong.

On arrival at this conclusion there actually remains no need to consider the question whether Mirza Ghulam Ahmad is or is not a prophet, "*Ummati Nabi*". "*Zilli Nabi*" or "*Baruzi Nabi*". Such an enquiry in fact, as per opinion of Imam Abu Hanifa, is itself "*Kufr*" i.e. infidality.[1] But merely to appreciate the contribution of the learned Scholars of Islam on this question also, I may in brief mention that such claims stand refuted even on basis of rational understanding. Thus as regards the question whether Mirza Ghulam Ahmad is or is not a prophet, Allama Mohammad Ayub Dehlavi, in his book "The Finality of Prophethood (P. 13-14)" argues that, "Prophethood cannot be established without a Supra-Natural act or miracle i. e. (*Mo'jiza*); and that Prophethood is not a thing which is divisible; and, therefore, the terms "Partial Prophethood" or "Subsidiary Prophethood" which have been coined by the

[1]Khairaat-ul-Hissan fi Manaqib-ul-Imam-e-Azam (See Khatmun-Nabuwat by Ahmad Reza Khan, p. 85.)

Qadianis, are deceitful and false; and have no basis whatsoever. Prophethood is an office, the signal mark of which is "*Wahi*"' (Revelation) and that is the "*Kalam*" (speech) of Allah with a Prophet. The claim to Prophethood requires proof than a mere assertion of this claim by a person; because man has a free will and he can choose to speak truth or to tell a lie. The conclusive proof is the evidence in his favour of a thing, or from a quarter, which has no free will of its own, and, therefore, cannot give false evidence. Such an evidence, which as a convincing proof leaves no room for doubt, is a Supra-Natural act or Miracle (*Mo'jiza*). Mirza Qadiani did not perform any Miracle (*Mo'jiza*). He is not, therefore, a prophet or a person who received "*Wahi*" (Revelation)".

As regards "*Wahi*", Allama Mohammad Ayub says, "what distinguishes a Prophet from any person is "*Wahi*" (Revelation). This is clear from the Quranic Verse which says: say ! I am only a mortal like any one of you, but I have received Revelation (41 : 6), and, as Quran says in Verse 14 : 4, Allah never sent a Messenger save with the language of his folk. The Allama contends that the claim put forward by Mirza Qadiani that he received "*Wahi*" in the Arabic (and also in English)[1] is absolutely false and deceitful".

Mirza Ghulam Ahmad himself at Page 209 of "*Chashma-a-Ma'arefat*" says :

اور یہ بالکل غیر معقول اور بیہودہ امر ہے کہ انسان کی اصلی زبان تو کچھ اور ہو

اور الہام اُس کو کسی اور زبان میں ہو جس کو وہ سمجھ بھی نہیں سکتا ہو۔

[1]Haqiqatul Wahi P. 303. Also see Qadiani Mazhab ka Ilmi Mohasiba by Burni, 9th Edn. P. 306.

i. e. it is totally absurd that the mother tongue of a person be different from the one in which he receives Divine Inspirations which he cannot even understand.

But then at the same time at Page 75 of "Nazool-e-Masih" he says :

بعض الہامات مجھے اُن زبانوں میں ہوئے جن سے مجھے کوئی بھی واقفیت نہیں۔

i. e. some Divine Inspirations I received in those languages which I do not know at all.

No Prophet of Allah was ever tutored by any human being. Mirza Ghulam Ahmad for himself at Page 147 of "Ayyaam-e-Swaleh" says :

میں حلفاً کہہ سکتا ہوں کہ میرا حال یہ ہے کہ کوئی ثابت نہیں کر سکتا کہ میں نے

کسی انسان سے قرآن یا حدیث یا تفسیر کا ایک سبق پڑھا ہے۔

i. e. I can say on oath that my condition is that no body can prove that I read any lesson of Quran or *Hadees* or Tafseer from any human being.

In another breath, however, he comes out with the real fact and on Pages 101-103, Part I, of Seerat-ul-Mehdi, admits:

میں چھ سال کا تھا تو ایک فارسی معلم میرے لئے رکھا گیا۔ جنہوں نے

قرآن شریف اور چند فارسی کتابیں مجھے پڑھائیں۔ اور جب میری عمر تقریباً

دس برس کی ہوئی تو ایک اور عربی خواں مولوی صاحب میری تربیت کے لئے

مقرر کئے گئے۔ سترہ اٹھارہ سال کا ہوا تو ایک اور مولوی صاحب سے چند

سال پڑھنے کا اتفاق ہوا۔ اُن کا نام گل علی شاہ تھا۔

i. e. at the age of 6 years I was taught Quran and some Persian books by a Persian Teacher, at the age of 10 years another Arabic Teacher was appointed for me, and at the age of 18 years I was taught by one Molvi for some years whose name was Gul Ali Shah.

One can very well understand that anybody who tells a lie or says one thing in one breath and a totally different one in the other, can never be a prophet.

The ideology of "*Ummati Nabi*" in fact has been built up by Mirza Ghulam Ahmad on a Tradition of the Holy Prophet Mohammad (P,B.U.H.), which says :

كيف انتم اذا نزل ابن مريم فيكم وامامكم منكم

On page 198 of "Roohani Khaza'in", Volume III (Iza-la-e-Oham, Part I) Mirza Ghulam Ahmad translates this Tradition in the following words :

تمہارا اُس دن کیا حال ہوگا جس دن ابنِ مریم تم میں نازل ہوگا اور تم جانتے ہو کہ
ابن مریم کون ہے، وہ تمہارا ہی ایک امام ہوگا اور تم میں سے ہی (اے امتی لوگو)
پیدا ہوگا۔

i. e. what will happen to you on the day when Ibn-e-Maryam will come among you, and do you know who is Ibn-e-Maryam?, he will be one of your *Imams*, and he will be born among you. O'people of the *Ummat*.

This Tradition is reported by Bukhari, Muslim and Musnid-e-Ahmad, and according to its actual wording, as re-produced above, its simple meaning is :

تمہارا اُس دن کیا حال ہوگا جس دن ابنِ مریمؑ تم میں نازل ہوگا اور تمہارا
امام تمہیں میں سے ہوگا۔

i. e. what will happen to you on the day when Ibn-e-Maryam will come among you and your *Imam* will be from among you.

It is obvious that in translating the Tradition Mirza Ghulam Ahmad has made addition of the following words :

اور تم جانتے ہو کہ ابن مریم کون ہے، وہ تمہارا ہی ایک امام ہوگا اور تم میں سے

ہی (اے امتی لوگو) پیدا ہوگا۔

i. e. and do you know who is Ibn-e-Maryam? He will be one of your *Imams* and he will be born amongst you, O'people of the *Ummat*.

This obviously amounts to an addition in the actual words of the Tradition in order to build up a foundation for the ideology of "*Ummati Nabi*". But the very foundation of this ideology is totally unfounded and accordingly the entire castle of "*Ummati Nabi*" built up thereon falls to the ground.

As regards the claim of Mirza Ghulam Ahmad Qadiani that he is "*Zilli* or "*Baruzi*" prophet, I think, I can do no better than to quote the argument of Allama Iqbal,[1] which runs as follows :—

> "He claims to be "*Buruz*" of the Holy Prophet of Islam, insinuating thereby that being a *buruz* of his, his finality is virtually the Finality of Mohammad (P.B.U.H.), and that this view of the matter, therefore, does not violate the finality of the Holy Prophet. In identifying the two finalities, his own and that of the Holy Prophet, he conveniently loses sight of the temporal meaning of the idea of Finality. It is however, obvious that the word *buruz* in the sense of "complete likeness" cannot help him at all;

[1]Speeches and Statements of Iqbal, 1973, pages 118-120.

for the *buruz* must always remain in the other side of its original. Only in the sense of "reincarnation" a *buruz* becomes identical with the original. Thus if we take the word *buruz* to mean "like in spiritual qualities" the argument remains ineffective; if on the other hand, we take it to mean "reincarnation of the original" in the Aryan sense of the word, the argument becomes plausible, but its author turns out to be only a Magian in disguise.

It is further claimed, on the authority of the great Muslim mystic Muhyuddin Ibn-e-Arabi of Spain, that it is possible for a Muslim saint to attain in his spiritual evolution to the kind of experience characteristic of the Prophetic consciousness. I personally believe this view of Shaikh Muhyuddin Ibn-e-Arabi to be psychologically unsound; but assuming it to be correct, the Qadiani argument is based on a complete misunderstanding of his exact position. The Sheikh regards it as a purely private achievement which does not, and in the nature of things cannot entitle such a saint to declare that all those who do not believe in him, are outside the pale of Islam. Indeed, from the Sheikh's point of view, there may be more than one saint, living in the same age of country, who may attain to Prophetic consciousness. The point to be seized is that while it is psychologically possible for a saint to attain to Prophetic experience, his experience and his Will have no socio-political significance, making him the centre of a new organisation and entitling him to declare this organisation to be the criterion of the faith or disbelief of the followers of Mohammad (P.B.U.H.)

Leaving his Mystical Psychology aside, I am convinced from a careful study of the relevant passages of

the "*Fatuhat*" that the great Spanish mystic is as firm a believer in the Finality of Mohammad (P.B.U.H.) as any Orthodox Muslim. And if he had seen in his mysical vision that one day in East some Indian *amateur* in *Sufi'ism* would seek to destroy the Holy Prophet's Finality, under the cover of the Mystical Psychology, he would have certainly anticipated the Indian "*Ulema*" in warning the Muslims of the world against such traitors to Islam".

The Qadianis, however, rely on the opinions of some of the Muslim *Ulema* and *Sufees*, namely Shaikh Mujaddid Alf-e-Sani (D. 1034 A.H.), Mohyuddin Ibn-e-Arabi (D. 638 A. H.), Abdul Wahab Sherani (D. 976 A. H.), Imam Mohammad Tahir (D. 986 A. H.), Mulla Ali Qari (D. 1914 A. H.) Shah Wali Ullah Mohaddis Dehlavi (D. 1176 A.H.) and Maulana Mohammad Qasim Nanotvl (D. 1889 A. D.), which according to them support the possibility of Prophethood after Prophet Mohammad (P.B.U.H.). I give the passages they rely upon with their own interpretations[1] as follows :—

Shaikh Mujaddid Alf-e-Sani says :

حصول کمالات نبوت مر تابعان را بطریق تبعیت و وراثت بعد از بعثت خاتم الرسل
منافی نہ تبعیت او نیست فلا تکن من الممترین (مکتوبات احمدیہ جلد اول مکتوب ۲۱۰)

i. e. for the followers of the Holy Prophet (P.B.U.H.) as "*Ittaba*" (following) and "*Wirsa*" (inheritance) to acquire the "*Kamalat-e-Nabuwat*" is not opposed to his being the last Prophet (P.B.U.H.). Therefore you should not be among those who doubt.

Mohyuddin Ibn-e-Arabi says :

[1]See Tabligh-e-Hidayat by Mirza Bashir Ahmad (Ziaul Islam Press, Rabwah, Pakistan).

النبوة التی انقطعت بوجود رسول اللہ صلی اللہ علیہ وسلم

انما ھی نبوۃ التشریع ..... وھذا معنی قولہ صلی اللہ علیہ وسلم

ان الرسالۃ والنبوۃ قد انقطعت فلا رسول بعدی ولا نبی ای لا نبی بعدی

یکون علی شرع یخالف شرعی بل احکامہ کلھا شرعی۔

(فتوحات المکیہ جلد ۲ صفحہ ۳)

i. e. the Prophethood which has ended on Prophet Mohammad (P.B.U.H.) is "*Tashri-ee*" Prophethood, which means that no Prophet with "*Shari'at*" can come, and the Saying of the Holy Prophet (P.B.U.H.), "that now *Risalat* and *Nubuwat* has ended", means the same thing i. e. after him there will be no "*Nabi*" or "*Rasool*" who may be on a "*Shari'at*" other than the "*Shari'at*" of Prophet Mohammad (P.B.U.H.)

Imam Abdul Wahab Sherani says :

ان مطلق النبوۃ لم ترفع وانما ارتفعت نبوۃ التشریع۔

(الیواقیت والجواہر جلد ۲ صفحہ ۲۴)

i. e. the absolute Prophethood has not ended but only the Prophthood with "*Shari'at*" has ended.

Imam Mohammad Tahir says :

ھذا ناظر الی نزول عیسی وھذا ایضا لا ینافی حدیث لا نبی بعدی لانہ

اراد لا نبی ینسخ شرعہ۔ (تذکرہ مجمع البحار صفحہ ۱۸۸)

i. e. (the saying of Hazrat Aisha that "O'Muslims ! you should use the word "*Khatam-an-Nabiyeen*" for the Prophet (P.B.U.H.) but should not say that there is no Prophet after him," is in view of the coming back of Masih and this saying of Hazrat Aisha is not against the Saying of the (Holy) Prophet (P.B.U.H.) that there is no Prophet after him who may cancel his "*Shari'at*".

Mulla Ali Qari says :

لوعاش ابراهيم وصار نبيًا وكذالك لو صار عمر نبيًا لكان من اتباعه
عليه السلام.....فلا يناقض قوله خاتم النبيين اذ المعنى انه لا يأتي
نبيٌ بعده ينسخ ملته ولم يكن من امته - (موضوعات كبير ص ۵۹-۵۸)

i. e. had Ibrahim, the son of Holy Prophet (P.B.U.H.), been alive and had he been a Prophet, or had Umar been a Prophet, then both of them would have been followers of the Holy Prophet (P.B.U.H.). Therefore, their Prophethood would not have been against the meaning of "*Khatam-an-Nabiyeen*" because what is meant by it is that after the Holy Prophet Mohammad (P.B.U.H.) there cannot come any such Prophet who may cancel his *Shari'at*" and be not from his *Ummat*.

Shah Wali Ullah says :

ختم به النبيون اى لا يوجد من يامره الله سبحانه بالتشريع
على الناس - (تفهيمات الهيه تفهيم
۵۵ جلد ۲ صفه ۷۲)

i. e. the end of Prophethood on Prophet Mohammad (P.B.U.H.) means that now there will not be any body who will be given new "*Shari'at*" by God.

Maulana Mohammad Qasim Nanotvi says :

عوام کے خیال میں تو رسول اللہ کا خاتم ہونا بایں معنی ہے
کہ آپ کا زمانہ انبیاء سابق کے زمانہ کے بعد اور آپ سب
میں آخری نبی ہیں مگر اہل فہم پر روشن ہو گا کہ تقدم
یاتاخر زمانی میں بالذات کوئی فضیلت نہیں .. پس اگر بالفرض
بعد زمانہ نبی کوئی نبی پیدا ہو تو پھر بھی خاتمیت محمدی
میں کچھ فرق نہیں آئے گا۔ (تحذیر الناس صفہ ۳ و صفہ ۶۸)

i. e. for the people in general the end of Prophethood means that Prophet Mohammad (P.B.U.H.) is at the end of all

Prophets. But the learned ones know it very well that priority or posteriority in time is of no importance. Therefore even if after the Holy Prophet (P.B.U.H.) any Prophet comes, the end of Prophethood on him is not affected.

Apart from the question whether these opinions have been correctly and fully copied from the original writings of the scholars concerned, it is obvious that these opinions, as they are, do not support the Qadiani argument at all.

As regards the first opinion in which the great Muslim mystic Sheikh Mujaddid Alf-e-Sani is reported to have said that acquisition of the "*Kamalaat-e-Nabuwat*" i. e. blessings of prophethood does not vitiate the finality of prophethood. Even if this opinion is taken as it is, it is to be noted that "*Kamalaat-e-Nabuwat*" are not the same as "*Nabuwat*" i. e. "prophethood" itself. By developing spiritual and moral values, by performing miraculous deeds, by propagating Islam and converting the non-Muslims to Islam which are undoubtedly the blessings of prophethood and which the true followers of the Holy Prophet Mohammad (P.B.U.H.) have been doing throughout the last fourteen hundred years, no body can claim to be a prophet because prophethood is not an status which can be acquired by spiritual or moral training. It is in fact an office which is given by Allah the Almighty alone out of His own Choicest Mercy (see Baqara, 2:105; Nehal, 16:2; Ibrahim, 14:11), and when Allah the Almighty has Himself declared finality of prophethood on Prophet Mohammad (P.B.U.B.) there is no question at all of any body getting prophethood after him even if one reaches the climax of spiritual and moral values. He may become a Sufi, a Mystic, or a pious man but not at all a prophet. Therefore, this opinion does not support the Qadiani argument at all.

As regards opinions No. 2 to 7, they stand for finality of prophethood with a Shariat which means that "*Shari'at*"

has been completed. Naturally, therefore, if there is no new "*Shari'at*" after the last Prophet Mohammad (P.B.U.H.), there is no new prophet also.

The Qadiani, however, infer that a prophet "without a "*Shari'at*" can come. This is undoubtedly mistaken. Where is the need of any body getting prophethood "without a *Shari'at*" even, and where does any of these opinions deal with the possibility of any such prophethood ? When "*Shari'at*" has been completed, finalised and firmly established, and arrangements for total safety of the Holy Quran have also been made so much so that during the last fourteen hundred years there has not been possible the change of even a single sound mark in the entire text of the Holy Quran and the "*Shari'at*" is being followed with love, respect and utmost care with millions of the followers of Islam all over the world, where lies the need of any new prophet at all ?

These opinions, taken as they are, also do not categorically say that any body can get even a "prophethood without "*Shari'at*". There is only a sort of hypothetical dealing with the point that even if a prophet would have come, it would not have affected the finality of Prophet Mohammad (P.B.U.H.). Thus the fundamental point that has been dealt with in all these opinions is the finality of prophethood on Prophet Mohammad (P.B.U.H.) and not the possibility of any body getting prophethood after him. Such a dealing does not at all mean that any new prophet has actually come or is really due to come.

The necessity of such a dealing with this problem, as it also appears from the relevant contexts of these opinions, arose because of the news of coming back of Jesus the the son of Mary again to earth as given by the Holy Prophet Mohammad (P.B.U.H.) himself. All these discussions therefore are nothing more than a mere attempt to

reconcile the situation of coming back of Jesus and finality of Prophethood on Prophet Mohammad (P.B.U.H.). Admittedly Jesus is not a new Prophet. He has already come as a Prophet with "*Shari'at*" and due to acute enmity of Bani Israel he was lifted up by Allah the Almighty, and according to the Sayings of the Holy Prophet (P.B.U.H.) he will be sent down again to earth to kill the "*Dajjal*" and work for the glory of Islam. He will not bring any new "*Shari'at*" but follow the "*Shari'at*" of Prophet Mohammad (P.B.U.H.), and, therefore, his coming back to earth again will not at all affect the end of Prophethood on Prophet Mohammad (P.B U.H.). This in reality is the basic ideology on which proceed all these opinions of the "*Ulema*" and "*Sufees*" who for themselves were as staunch believers in the finality and end of Prophethood as any other true Muslim was or is. In this respect we may again refer to the opinions of Mulla Ali Qari and Shah Wali Ullah which we have previously noted in this book under the definition of "*Khatam-an-Nabiyeen*". As regards Maulana Qasim Nanotvi, his book "Tehzeerunnaas" is itself in total refutation of the claim of Mirza Ghulam Ahmad Qadiani.

Still if any body thinks that such an inference can be drawn from these opinions, my stand will be that as against the clear declaration of Allah the Almighty in the Holy Quran that "Mohammad (P.B U.H.) is the Seal of Prophets" (33 : 40) and authentic saying of the Holy Prophet (P.B.U.B.) himself that "there is no prophet after me", (Bukhari) these opinions have no value at all for a true believer in Islam irrespective of the status, fame and reputation that the writers of these opinions might be having as scholars and mystics in the History of Islam.

There is, however, another aspect of this problem which need be mentioned at this stage. From the Qadiani literature as a whole and particularly the writings of Mirza

Ghulam Ahmad himself it transpires that the so called possibility of coming back of any Prophet after Prophet Mohammand (P.B.U.H.) is only to this effect that Masih Ibn-e-Maryam has to come and not any other Prophet of any description whatsoever. Of course the interpretation of "Masih Ibn-e-Maryam" according to the Qadianis is different, but that is an altogether different question. But so far the question of coming of any Prophet after the Holy Prophet Mohammad (P.B.U.H.) is concerned, even the Qadianis cannot dispute that their entire ideology is based on the view that Masih Ibn-e-Maryam is due to come back again, and that he is to come back again for a particular job, and that really is the reason that Mirza Ghulam Ahmad himself claims to be the Masih Ibn-e-Maryam in the metaphorical sense or the *Masil-e-Masih* in its true sense or in other words the *Masih-e-Mo'ud.* As regards Prophethood other than the Prophethood with reference to Masih Ibn-e-Maryam, even Mirza Ghulam Ahmad previously in his book "Aasmani Faisla" (1892)[1] had said :

میں نبوت کا مدعی نہیں بلکہ مدعی کو دائرۂ اسلام سے خارج سمجھتا ہوں۔

i. e. I do not claim prophetood but if any body claims prophethood I treat him to be outside the pale of Islam.

In another poster published in 1897[2] he had said :

ہم مدعی نبوت پر لعنت بھیجتے ہیں

i. e. we curse the one who claims the prophethood.

But then from 1901 onwards he himself started claiming the prophethood. In "Daa-fe-ul-Balaa" (1902)[2] he said :

سچا خدا وہ ہے جس نے قادیان میں اپنا رسول بھیجا۔

---

[1]See Roohani Khaza'in, Vol. III, Pp. 9-10.

[2]See ibid.

i. e. true God is that Who has sent a prophet to Qadian.

But who is that prophet ?

In "Fateh Islam"[1] he said :

مسیح جو آنے والا تھا یہی ہے چاہو تو قبول کرلو

i. e. Masih who was due to come is he. If you like, you may accept him.

He further said :

اس عاجز کو حضرت مسیح کی فطرت سے ایک خاص مشابہت ہے، اور اسی فطری
مشابہت کی وجہ سے مسیح کے نام پر یہ عاجز بھیجا گیا ہے تا صلیبی اعتقاد کو پاش پاش
کر دیا جائے سو میں صلیب کو توڑنے اور خنزیروں کو قتل کرنے کے لئے بھیجا گیا ہوں

i. e. this humble self has a unique similarity with the nature of Masih. On account of this natural similarity this humble self has been sent in the name of Masih so that the Trinity belief may be broken. Therefore, I have come to break the Cross and kill the pigs.[2]

In "Tauzih-e-Maraam"[3] he also said :

حضرت مسیح بن مریم کے نزول سے مراد درحقیقت مسیح بن مریم کا نزول نہیں بلکہ
استعارہ کے طور پر ایک مثیل مسیح کے آنے کی خبر دی گئی ہے جس کا مصداق حسب
اعلام و الہام یہی عاجز ہے۔

i. e. by coming of Masih Ibn-e-Maryam is meant that Masih Ibe-Maryam himself is not to come but in the metaphorical sense *Masil-e-Masih* (i. e. the like of Masih) is to come who according to the inspiration (*Ilham*) is this humble self.

---

[1]Ibid, Fateh Islam, P. 10.

[2]Ibid, P. 11.

[3]Ibid, Tauzi-e-Maraam, P, 51.

In "Izala-e-Ohaam",[1] he said :

اب جو امر خدا تعالےٰ نے میرے پر منکشف کیا ہے وہ یہ ہے کہ وہ مسیح موعود

میں ہی ہوں۔

i. e. now what has been told to me through inspiration (*Ilham*) from God is that I am the same *Maish-e-Mo'ud.*

Thus the position that finally emerges out of all these details is that no other prophet except Ibn-e-Maryam can come after Prophet Mohammad (P B.U.H.), and that by coming of Masih Ibn-e-Maryam the finality or end of prophethood on Prophet Mohammad (P.B.U.H.) cannot be affected at all. This is because Masih Ibn-e-Maryam is not a new Prophet. He is not to come with a new "*Shari'at*" or follow any "*Shari'at*" other than the "*Shari'at*" of Prophet Mohammad (P.B.U.H.) as one of his followers.

Now the question that naturally arises at this stage is: Whether by Masih Ibn-e-Maryam is meant "a like of him", and whether that "like of him" has come in the form of Mirza Ghulam Ahmad Qadiani ? But before proceeding with this question we have first to deal with some fundamental dogmas on which Mirza Ghulam Ahmad proceeds to build up his claim of *Masil-e-Masih.*

In fact the difficulty in the way of Mirza Ghulam Ahmad in presenting himself to be a "like of Masih" was two fold : one, that Masih Ibn-e-Maryam was lifted up by Allah the Almighty and he is due to come back again at the appointed time; and second, that Maish Ibn-e-Maryam was not born in the "*Ummat*" of Prophet Mohammad (P B.U.H). In order to cover up the first difficulty Mirza Ghulam Ahmad pleaded that Masih Ibn-e-Maryam was not been lifted up alive but

[1]Ibid, Izala-e-Oham, P. 122.

that he died the natural death and, therefore, he is not to personally come back again; and to overcome the second difficulty he built up the theory of "*Ummati*", "*Zilli*" or "*Baruzi*" prophethood in the form of a "like of Masih".

That Mirza Ghulam Ahmad is neither a prophet nor an "*Ummati*", "*Zilli*" or "*Baruzi Nabi*". this we have already dealt with in detail in the preceding discussion. The point, therefore, that needs consideration now is; Whether or not Masih Ibn-e-Maryam has actually died and whether or not he will come back again to earth? After dealing with this question we will proceed to consider whether or not Mirza Ghulam Ahmad is a "like of Masih Ibn-Maryam".

(b) Whether or not Masih Ibn-e-Maryam has died and whether or not he will come back again to earth ?

The contention of the Qadianis is that Masih Ibn-e-Maryam has died and he will not come back again to earth. The motive behind this contention is that if Masih Ibn-e-Maryam is proved to be dead, then all Sayings of the Holy Prophet Mahammad (P.B.U.H.) which refer to the coming back of Masih Ibn-e-Maryam will be available for use by and in favour of Mirza Ghulam Ahmad because he claims to be a "*Masih-e-Mo'ud*" and "*Mehdi-e-Mo'ud*".

In order to substantiate the plea that Masih Ibn-e-Maryam has died, Mirza Ghulam Ahmad relies upon more or less 30 Verses of the Holy Quran which are :—

(1) Imran—3 : 55, (2) Nisa—4 : 158, (3) Ma'ida—5 : 117, (4) Nisa—4 : 159, (5) Ma'ida—5 : 75, (6) Ambia - 21 : 8, (7) Imran—3 : 144, (8) Ambia—21: 34, (9) Bakara—2 : 134, (10) Maryam—19 : 31, (11) Haj—22 : 5, (12) Maryam—19 : 33, (13) Bakara - 2 : 36, (14) Yaseen—36 : 68, (15) Rom—30 : 54,(16) Younus - 10 : 24, (17) Mominoon—23 : 15, (18) Zumar—39 : 21, (19) Furqan—25 : 20, (20) Nahl—16 : 20-21, (21) Ahzab—33 : 40, (22) Nahl—16 : 43,

(23) Fajr—89 : 27-30, (24) Rom—30 : 40, (25) Rahman —55 : 26, (26) Qamar—54 : 54-55, (27) Ambia—21 : 101, (28) Nisa—4 : 78. (29) Hashr—53 : 7, and (30) Bani Israel —17 : 93.

Out of the above mentioned thirty Verses of the Holy Quran, all excepting those noted on serial numbers 1 to 5 and 7 have no relevancy at all to the alleged death of Jesus Christ. I will, therefore, give the bare translation of all these Verses[1] on a plain reading of which the readers will be able to judge for themselves whether and how for they are at all relevant to the point at issue. As regards the remaining six Verses, they are no doubt relevant and, therefore, I will quote them in original with their authentic translation and deal with their interpretation in detail to show that they also do not support the Qadiani dogma of Jesus's death at all.

Let us first go through all those Verses which are relied upon by Mirza Ghulam Ahmad but which, according to me, are not relevant to the point at issue.

=Verse 21 : 8, in order to show that all Prophets were after all human beings, says :

"Nor did We give them bodies that ate no food nor were they exempt from death".

=Verse 3 : 134, specifically reffering to Prophets Abraham, Issac, and Jacob, says :

"Those were a people that have passed away; for them is what they earned and for you what you earn ; and you will not be asked of what they did".

=According to Verse 19 : 31, Jesus said to his people :

---

[1]Not from the Qadiani translations including that of Maulana Mohammad Ali Lahori, becaue they have translated according to their own beliefs which are basically mistaken and misleading.

"And He has made me blessed wherever I may be, and He has enjoined on me Prayer and Poor-Rate so long as I live".

=Verse 22 : 5, in order to remove the doubts of the people relating to the Resurrection Day, says :

"O'people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die and of you is who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We sent down therein water, it stirs and swells and brings forth beautiful growth of every kind".

=According to Verse 19 : 33, when people objected to Mary giving birth to Jesus, though she was unmarried, Mary asked them to ask the child itself. But when the people said : how should we speak to one who is a child ? Jesus himself said :

"And Peace on me the day I was born, and the day I die, and the day I would be raised to life".

=Verse 2 : 36, referring to the incident of Adam's expulsion from the Paradise, says :

"But the devil made them slip from it and caused them to depart from the straight way in which they were. And We said : go forth, some of you are the enemies of others. And there is for you in the earth a provision for a time".

= Verse 36 : 68, referring to the changes that life in its old age undergoes, says :

"And whomsoever We cause to live long, We cause him to be reversed in nature. Will they not then understand" ?

= Verse 30 : 54, mentioning the various stages in the rise, growth and decay of life, says :

"And Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength. He creates as He pleases, and He is the Knowing, the Powerful".

= Verse 10 : 24, describing the life on earth, says :

"The likeness of this world's life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our Command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the Messages for a people who reflects".

= Verse 23 : 15, referring to the ultimate end of life on earth, says :

"Then after that you certainly die".

= Verse 39 : 21, referring to the growth and decay of life on earth, says :

"Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then brings fourth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then

He makes it chaff? Surely there is a reminder in this for men of understanding".

=Verse 25 : 20, in order to show that all Prophets were after all human beings, says :

"And We did not send before thee any Messenger but they surely ate food, went about in the markets. And We make some of you a trial for others. Will you bear patiently? and Thy Lord is Ever-Seeing".

=Verse 16: 20-21, exposing the foolishness of all those who worship idols, says :

"And those whom they call on besides Allah created naught, while they are themselves created, dead (are they), not living; and they know not when they will be raised".[1]

=Verse 33 : 40, regarding the last Prophet Mohammad (P.B.U.H.), says :

"Mohammad (P.B.U.H.) is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah is ever-Knower of all things".

=Verse 16 : 43, in order to show that all Prophets were after all human beings, says :

"And We sent not before thee any but men to whom We sent Revelation—so ask the followers of the reminder if you know not".

=Verses 89 : 27-30, pointing to the Ultimate Success that the righteous ones are to gain, say :

"O' Soul that are at rest, return to thy Lord, well-pleased, well-pleasing, so enter among My Servants and enter My Gardens".

---

[1]Regarding the meaning of this Verse I would say a few words more at a later stage in this very book.

= Verse 30 : 40, exposing the foolishness of all those who raise sharers to God, says :

"Allah is He Who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate gods who does aught of it ? Glory be to Him, and exalted be He above what they associate (with Him)".

= Verse 55 : 26, pointing to the mortality of all except Allah the Almighty Who is Ever-Living, says ;

"Every one on it passes away. And there endures for ever the Person of thy Lord, the Lord of Glory and Honour".

= Verses 54 : 54-55. pointing to the Ultimate Success which the righteous ones have to get, say :

"Surely the dutiful will be among Gardens and Rivers; in the Seat of Truth, with a most Powerful King".

= Verse 21 : 101, regarding the righteous ones, says :

"Those for whom the good has already gone from Us, they will be kept far off from it (i. e. the Hell)".

= Verse 4 : 78, in order to create courage in the believers to fight for Allah, and expose the fallacy of the Hypocrates, says :

"Wherever you are, death will over-take you though you are in towers, raised high. And if good befalls them, they say : this is from Allah; and if misfortune befalls them, they say : this is form thee. Say : all is from Allah. But what is the matter with these people that they make no effort to understand any thing ?"

= Verse 59 : 7, for distribution of the property of the enemy got without fighting, says :

"Whatever Allah restores to His Messenger from the people of the towns, it is for Allah and for the Messengers, and for the near of kin and the Orphans and the needy and the way-farer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain from it, and keep your duty to Allah. Surely Allah is severe in retribution".

=Verse 17 : 93, referring to the demands of miracles (*Mo'jiza*) from the dis-believers, says :

"Or thou have a house of gold, or thou ascend into Heaven. And we will not believe in thy ascending till thou bring to us a Book we can read. Say : glory to my Lord, am I aught but a mortal Messenger".

On going through all these Verses of the Holy Quran and the context in which they are relevant, every body can very well understand that they do not at all prove that Masih Ibn-e-Maryam has actually died. In these Verses generally the law of birth, growth and decay of life has been explained, or the Ultimate Success which the righteous ones have to gain has been indicated, or the fallacy of all those who raise sharers to Allah the Almighty has been poited out, or it is told that all Prophets were after all human beings, and so on. But none of these Verses at all say or even indicate that Prophet Jesus the Christ has actually died.

As I have already said before, I have only given the translation of the Verses and avoided to comment on the interpretations which Mirza Ghulam Ahmad has made, because it would have only increased the bulk of the book. I would, however, ask the readers who make up their mind to look into the interpretations made by Mirza Ghulam Ahmad or his followers, also to side by side go through the interpretations made by the Muslim Scholars, so

that they may be able to judge for themselves which of the two interpretations are correct and where the error lies.

Let us now deal with the Verses which are relevant on the point at issue. They are as follows :—

(1) Ma'ida – 5 : 117, (2) Imran—3 : 55,
(3) Imran—3 : 144, (4) Ma'ida—5 : 75,
(5) Nisa—4 : 158 and (6) Nisa 4 : 159.

Verse 117 of Chapter 5 of the Holy Quran reads as follows :

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ
شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۔ (مائدہ ۵/۱۱۷)

i. e. (Jesus will say to Allah) I spoke to them (i. e. the people) that which Thou commanded me i. e. Thou worship Allah my Lord and your Lord : I was a witness while I lived among them and when Thou took me up, Thou was the Watcher over them; and Thou art witness over all things. (5 : 117).

According to the Qadianis the death of Jesus is proved by this Verse. But in order to understand the meaning of this Verse we will have to read this Verse with Verses 116, 118 and 119 of the same Chapter, which read :

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ
إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ
لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ
مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۔ (مائدہ ۵/۱۱۶)

i. e. And behold : God will say : O' Jesus the son of Mary, Did you say unto Men : worship me and my mother as gods in derogation of God ? He will say : Glory to Thee, never could I say what I had no right (to say). Had I said such a thing, Thou would indeed have known it. Thou know what is in my heart, though I know not what is in Thine. For Thou know in full all that is hidden (5 : 116); and,

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ

الْعَزِيزُ الْحَكِيمُ - (مائدہ ۵/۱۱۸)

i e. If you punish them, they are Your servants; If you forgive them, Thou art the Exalted in Power, the Wise (5 : 118); and,

قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي

مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ

ذَٰلِكَ الْفَوْزُ الْعَظِيمُ - (مائدہ ۵/۱۱۹)

i. e. God will say : this is a day on which the truthful will profit from their truth; theirs are gardens, with rivers flowing beneath—their enternal home : God well-pleased with them, and they with God : that is the great salvation. (5 : 119).

All these Verses read together refer to the talk between Allah and Jesus Christ on the Day of Judgment and by that time certainly Jesus will also be dead because according to the Sayings of the Holy Prophet Mohommad (P.B.U.H.), Jesus Christ will come back again to earth and rule over the entire world for several years and then die the natural death. Verse 117 of Chapter 5, as such, do not at all prove that Jesus Christ has already died.

Morever in this Verse the word "*Tawaffaitani*" does not allude or point to the death of Jesus. Here this word means "lifted me up", because on this meaning there is concensus of the learned "*Ulema*" of Islam throughout the last fourteen hundred years. It is admittedly possible that a word used in the Holy Quran may not have the literal sense. For example, the word "*Istehza*" literally means "to mock", but according to the concensus of the "*Ummat*" when used with reference to Allah, it does not bear the sense of mockery at all. Similarly the word "*Mutawaffi*" has not been used here in the sense of "*mumeet*".

This is also clear when this word appears in Verse 6 : 60 which says "*Yata-Waffa-Kum-Bil-lail*" which is translated to mean that (Allah) gathers you at night (Pickthall) ; and also in Verse 39 : 42 which says "*Yata-Waffal-Anfusa Heena Mauteha*" i. e. "Allah receiveth (men's) Soul at the time of their death" (Pickthall).

Thus it is clear that death of Jesus is not proved by this Verse at all.

The Qadianis also place reliance on Verse 55 of Chapter 3 which reads as follows :—

إِذْ قَالَ اللّٰهُ يٰعِيْسٰى إِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ
كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْا إِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ
إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ - (آل عمران ٣)

i. e. Behold Allah said : O' Jesus I will take thee and raise thee unto Me and purify thee of those who disbelieve and make those who follow thee superior to those who disbelieve until the Day of Resurrection. Then unto Me you all will return, and I shall Judge between you as to that wherein you differ (3 : 55).

But this Verse merely shows that Jesus Christ will also die. It does not at all say that he has already died.

Then there is reliance on Verse 30 of Chapter 39 and Verse 144 of Chapter 3. The first Verse reads as follows :

إِنَّكَ مَيِّتٌ وَّإِنَّهُمْ مَّيِّتُوْنَ - (زمر ٣٩)

i. e. truly you (i. e. Prophet Mohammad) (P.B.U.H.) will die and truly they (i.e. the enemies of Prophet Mohammad) (P.B.U.H.) will die (39 : 30).

The second Verse reads :

وَمَا مُحَمَّدٌ إِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِيْنْ مَّاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ
شَيْئًا وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ - (آل عمران ٣ : ١٤٤)

i. e. Mohammad (P.B.U.H.) is no more than a Messenger. There "have been"[1] Messengers before him also. Will it be that when he dies or is slain, you will turn back on your heels. He who turns back does not harm Allah and Allah will reward the thankful (3 : 144).

The first above mentioned Verse has nothing to do with the death of Jesus Christ at all, but on basis of the second Verse the Qadianis plead that it gives the news of the death of (all) Prophets before Prophet Mohammad (P.B.U.H.) and also that of the Prophet himself. According to them since Jesus Christ was a Prophet before Prophet Mohammad (P.B.U.B.) therefore this Verse indirectly and impliedly also confirms that Jesus has also died.

---

[1]This is according to the translation made by Ashraf Ali Thanwi, Majid Daryabadi, Abul Aala Modudi and other Urdu commentators of the Holy Quran.

But firstly, it may be noted that by advancing this interpretation the Qadianis are making an addition of the word "all" in the meaning of the Verse which in fact amounts to addition of the word "*Kull-o-hum*" or "*Jami-o-hum*" in the text of the Holy Quran itself. Since the Holy Quran does not use the word "*Kull-o-hum*" or "*Jami-o-hum*" or any other like word to import the meaning of "all" it is obvious that the Holy Quran does not give the news regarding "all" the Prophets prior to Prophet Mohammad (P.B.U.H.).

There is another like Verse of the Holy Quran which reads :

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً (الرعد ١٣ : ٣٨)

i. e. and verily We sent Messengers (to mankind) before thee, and We appointed for them wives and children (13 : 38).

It may be noted that here also the news given is not regarding "all" the Prophets. This is because Prophets Issa and Yahya (John the Baptist) had neither wives not children. The Quran itself in Verse 3 : 39 describes Yahya as "*Hasoora*" i. e. one who shuns desires and the company of women.

Thus it is obvious that in Verse 3 : 144 also the intention of lhe Holy Quran is not to give the news in respect of "all" the Prophets, otherwise it would have certainly used any such word which could have carried the sense of "all".

Secondly, the Qadianis are also making substitution of the word "death" for the word "have been" in the meaning of the Verse and accordingly the word "*Maatat*" for the word "*Khalat*" in the original Verse of the Holy Quran. The aword "*Khalat*" used in the Verse is not the same as "*Maatat*" and therefore it is obvious that the Verse as it is does not refer to the "death" of any particular Prophet,

much less the "death" of Prophet Jesus. It simply makes a sort of general assertion or speaks of a universal principle that Prophet Mohammad (P.B.U.H.) is after all a Prophet and indeed a human being. There were Prophets before him also. It makes no difference if he dies or is slain. The real thing is not the physical existence of the Prophet himself on earth. In fact it is the Word of God or the Mission of Prophethood i. e. the establishment of the Religion of Allah which is of supreme and real importance, and that Allah has certainly the power to establish inspite of all oppositions and irrespective of the death of the Prophet himself. This in fact is the real meaning of this Verse and it becomes more explicit when we understand it in the light of the incident of the "Battle of Uhad" in which there was an unexpected defeat of the believers at the hands of the non-believers, and the news of the death of Prophet Mohammad (P.B.U.H.) himself spread, and some of his companions started running from the battle field, and the non-believers thought that they had uprooted Islam once for all. It was at that time that this Verse was revealed.

The word "*Khalat*" is also used in other Verses of the Holy Quran. As for example, Verse 13 : 6 says :

قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ۔ (الرعد ۱۳/۶)

Here if the word "*Khalat*" is taken to mean "death", then the meaning of the Verse will be, "indeed examplary punishments before them have died". But this meaning is totally absurd. In fact the meaning is, "indeed there "have been" examplary punishments before them". Thus the word "*Khalat*" really means, "have been" and not "died".

Similary Verse 13 : 30 says :

كَذٰلِكَ أَرْسَلْنٰكَ فِيْ أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا (الرعد ۱۳/۳۰)

Here also if the word "*Khalai*" is taken io mean "death", then the meaning of the Verse will be, "thus We have sent thee among a nation before which other nations have died". But this meaning will also be wrong. Obviously "all" the other nations have not actually died. There are still the nations of Moses and Jesus actually living on earth. Hence here also the meaning of the world "*Khalai*" is "have been", and therefore the meaning of the Verse is; "thus We have sent thee among a nation before which there "have been" other nations."

The word "*Khalai*" is also used in Verse 15 : 13 which says :

قَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ (الحجر ١٥/١٣)

If "*Khalat*" means "death", the Verse will mean : "example of the ancient has died". But this meaning will make no sense. The meaning in fact is : "example of the ancient has been". The word "*Khalat* therefore means "has been" and not "died".

There is yet another mention of the word "*Khalat*" in Verse 69 : 24 which reads :

فِي الْأَيَّامِ الْخَالِيَةِ (الحاقة ٦٩/٢٤)

The word "*Khaliah*" is actually derived from the word "*Khalat*" and therefore here also if the word is taken to mean "death", then meaning of the verse will be, "the days which are dead". This would again be absurd. The correct meaning is, "the days that have gone away", and accordingly the meaning of "*Khaliah*" would be "gone away" and not "dead".

Similary in Verse 3:144 as well as 5:75 the word "*Khalat*" means 'have been' and not 'died', and therefore the Qadiani

argument based on this incorrect interpretation of the Verse is totally baseless and unfounded.

Even logically when general type of assertions are made, they are always subject to exceptions. If some body says that, "men have died", then it never means that "all men have died", otherwise how could the possibility of any body to make such assertion or to hear it at all remain. If "all have died", then certainly there can be no body to make or hear the assertion itself. If it is said that in the last World War German Soldiers were killed by the Russian Army, it could never be taken to mean that "all German Soldiers were killed as such". There were and actually there might still be living many German Soldiers who fought against the Russian Army but could not be killed.

Therefore, in the above mentioned Verses too there is nothing to prove that Jesus has actually died.

In "Haqiqat-ul-Wahi" (page 33), however, Mirza Ghulam Ahmad says that when the Holy Prophet Mohammad (P.B.U.H.) died and Hazrat Umar came out with an open sword, Hazrat Abu Bakr recited the above mentioned Verse (i. e. Verse 3 : 144) of the Holy Quran, which according to Mirza Ghulam Ahmad refers to the "death" of "all" the Prophets before Prophet Mohammad (P.B.U.H.), but none of the companions of the Holy Prophet (P.B.U.H.) present there raised any objection to the effect that Jesus was not dead, and as such, he claims that there is concensus (*Ijma*) of all the companions of the Holy Prophet (P.B.U,H.) over the death of Jesus. What an absurd argument is this, one really cannot imagine. It is really strange that the man who claims to be learned through Divine Revelations has no sense to understand that firstly, as we have already discussed, this Verse does not speak of the death of "all" Prophets, much less of the death of any particular Prophet including Jesus. It does not in fact refer to the death of any Prophet at all.

It simply says that "there have been" Prophets before Prophet Mohammad (P.B.U H.) also. Secondly, the question of concensus of opinion (*Ijma*) does not arise in the circumstances in which it was recited by Hazrat Abu Bakr. The incident was that Hazrat Umar was adament to declare that the Holy Prophet (P.B.U.H.) was not dead, perhaps he was unable to reconcile his sentiments with the idea that a Prophet of the status of Prophet Mohammad (P.B.U.H.) could also die like any other human being. To meet this situation and to calm down the sentiments of Hazrat Umar, Hazrat Abu Bakr recited this Verse which simply meant that Prophet Mohammad (P.B.U.H.) was after all a Prophet and there have been Prophets before him also, meaning thereby that he was after all a human being and had to die one or the other day. This actually calmed down Hazrat Umar and the situation was controlled. There was neither any controversy regarding the life or death of Jesus at that time nor the question of thinking, discussion, or opinion of any body regarding it could arise. Therefore, it is a shere absurdity to say that there was any '*Ijma*' of the companions of the Holy Prophet (P.B.U.H.) on the question of the death of Jesus at that time.

Mirza Ghulam Ahmad, however, goes on further and says that on the sad demise of Prophet Mohammad (P.B. U.H.) Hassan Bin Saabit (a Poet-Companion of the Holy Prophet) wrote the following couplets :—

كنت الشوئى ولناظرى - فعمى عليك الناظر

من شاء بعدك فليمت - فعليك كنت احاذر

In these couplets, according to Mirza Ghulam Ahmad, there is reference to the death of all previous Prophets. He interprets the second couplet in the following words :—

"We have no concern whether Moses dies or Essa dies".[1]

[1]Haqiqatul Wahi, 4th Edition, P. 33.

But even a cursery reading of these couplets shows that they do not refer to Moses or Essa at all. The simple meaning of the couplets is that "you were the pupil of my eye. Due to your death I have become blind. After you any body may die. I was worried about your death only".

A close study of all the above mentioned Verses of the Holy Quran which have been relied upon by the Qadianis shows that they do not at all prove that Jesus has died. On the contrary Verse 157 of Chapter 4 says :

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا
فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا
قَتَلُوهُ يَقِينًا ۝ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (نساء ۴ : ۱۵۷-۱۵۸)

i. e. they slew him (i. e. Jesus son of Mary) not, nor crucified, but it appeared so unto them; and those who differ they have no knowledge but conjecture to follow; they slew him not for certain; but Allah raised him up unto Himself, and Allah is Ever-Mighty; Wise (4: 157-158). Thus it is clear that the enemies of Jesus Christ could not kill him at all. On the contrary he was raised up by God unto Himself.

Then there is also Verse 159 of the same Chapter which says :

وان من اهل الكتب الا ليومنن به قبل موته ويوم القيامة
يكون عليهم شهيداً (نساء ۴ : ۱۵۹)

i. e. there is none of the people of the Book but will believe in him before his death, and on the Day of Resurrection he will be a witness against them (4 : 159).

According to this Verse all people of the Book will believe in Jesus Christ before his death. This Verse was

revealed after several hundred years of Jesus Christ, and had he already died, the Verse should have said that all people of the Book "believed in him" before his death. But the words are "will believe in him". And this is also a fact that all the people of the Book did not accept the faith in him. History tells us that he was severely opposed so much so that he was brought to the Cross for crucifixion, but was saved by Allah the Almighty. Thus it is clear that the reference in this Verse is to some future point of time, and that, according to the Traditions of the Holy Prophet Mohammad (P,B.U.B.), is the one when he will come back again to earth, defeat the enemies of Allah, and work for the glory of Islam, and then die the natural death.

Before proceeding further let me say a few words regarding the meaning of Verse 20 of Chapter 16[1] which reads as under :

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَّهُمْ يُخْلَقُوْنَ
اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۔ (النحل ١٦/٢٠-٢١)

i. e. all those whom they (i. e. the non-believers) call on or worship besides Allah created not, but they are themselves created. They are dead, not living (16 : 20-21).

According to Mirza Ghulam Ahmad in this Verse the word "*Allazeena*" includes Masih Ibn-e-Maryam also. His argument is that since the Jews and Christians used to worship Masih also, therefore, the words "all those whom they (i. e. the non-believers) call on or worship besides Allah" include "Masih" as well; and because "all those" are declared in this Verse as "dead", therefore Masih is also proved to be dead.

[1]This has reference to Foot Note No. 1 of Page 71.

Allama Mohammad Ayub Dehlavi[1] has very ably dealt with this argument, and I think I can do no better than to adopt his argument in full which runs as follows :—

"The phrase "all those whom they (i. e. the non-believers) call on or worship besides Allah", here means idols and not Prophet Jesus. This is clear from Verse 194 of Chapter 7 of the Holy Quran which reads ;

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ (اعراف ۷/۱۹۴)

i. e. Lo ! those whom you invoke besides Allah are His Servants like you".

Here the words "*Amsalokum*" has been used, which means "the like of you". If in this Verse all those who are worshipped besides Allah, are taken to mean that they are dead, then "you" also will be deemed dead, because "they" have been likened to "you"; or in the opposite sense "they" will be deemed alive like "you".

Further, Allah says in the Holy Quran :

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ (الانبیاء ۲۱/۹۸)

i. e. Lo ! you (idolators) and that which you worship besides Allah are fuel for Hell (21 : 98).

Does this then, according to the Qadiani thesis, mean that (God forbid) Hazrat Masih (Salutations be on him) will also be one of those who are the fuel for Hell ? Similarly are those Angels, Jinn and Devils, who are worshipped by men, dead ?"

---

[1]The Finality of Prophethood, P. 31-32.

Thus it is obvious that Verse 16 : 20 does not refer to Jesus at all. It speaks of idols only, and also does not support the Qadiani argument regarding the alleged death of Jesus.

Mirza Ghulam Ahmad further relies on a Saying of the Holy Prophet (P.B.U.H.) according to which in the Night of Accension (*Mairaj*) he saw Jesus among the Prophets who had already died.

To quote Allama Ayub again, "if Prophet Jesus son of Mary's act of joining the group of dead Prophets were to be taken as a proof of his death, then it would mean that at that time (when the Holy Prophet Mohammad (P.B.U.H.) met the by-gone Prophets) the Holy Prophet Mohammad (P.B.U.H.) was also dead; and he joined that group because he had died".[1]

Moreover this argument of the Qadianis is contradictory to their own belief and ideology regarding the "*Mairaj*", According to them it was purely "Spiritual" and not "Spiritual as well as physical" as we Muslims in general believe. In the words of Mirza Ghulam Ahmad himself "*Mairaj*" was only the finest type of "*Kashf*" i. e. Divine inspiration[2] and nothing more. Now it is obvious that not only in the spiritual observations but even in the dreams one can very well see the "dead ones" into the group of the "living ones" or the "living ones" into the company of those who are "already dead" and it is never taken to mean that the "living ones" have died or the "dead ones" have become alive. Therefore while the Qadianis believe that "*Mairaj*" was merely an spiritual affair, they cannot raise the argument that because in that "Spiritual" observation the Holy Prophet (P.B.U.H.) saw Jesus in the company of

---

[1]The Finality of Prophethood, P. 33.

[2]Roohani Khaza'in, Vol. III (Izala-e-Oham), P. 126.

those Prophets who had already died, therefore it is proved that Jesus was dead. The argument proves to be absurd according to their own belief.

The Qadianis also rely on another Tradition of the Holy Prophet Mohammad (P.B.U.H.) reported by Allama Ibn-e-Kaseer, which says :

لو کان موسی و عیسی حیین لما و سعهتا الا تباعی۔

i. e. had Moses and Jesus present, they would have had no option but to follow me.

The Qadianis say that according to this Tradition Issa is dead. But the fallacy is obvious. The word "*Ha-ye-ye-na*" refers to material existence as it is on earth. Issa Ibn-e-Maryam admittedly is not present on earth as all other human beings are at the moment. From the Holy Quran itself it is clear that he was lifted up and from the Traditions of the Holy Prophet Mohammad (P.B.U.H.) it is proved that he will come back again at the appointed time. Therefore the argument that his death is proved from this Tradition is baseless.

It is really strange that the Qadianis pick up any one Tradition and interpret it in their own way and ignore the so many other Traditions which go against their unfounded ideology or mis-interpret or mis-apply them in order to justify their stand which has neither any religious nor rational foundation at all.

But even if, for the sake of argument, it is admitted that Jesus has actually died, Allah the Almighty has no doubt the power to give him life again and send him down to earth for completing the job assigned to him as per Traditions of the Holy Prophet Mohammad (P.B.U.H.). The Holy Quran very clearly tells us that God caused a man (most probably Prophet Ezra) and his donkey to die and remain dead for complete hundred years, and then gave them life again

(2 : 259). The Holy Quran also tells us that the "Companions of the Cave" (*Ashaāb-e-Kahf*) were kept sleeping for over three hundred years. Thus the question of impossibility of the living of Jesus for over two thousand years does not arise. Even the idea of raising Jesus up to the Heavens alive is not a rational impossibility. If men through machines can rise towards the sky, enter into the space, remain there for several days and then come back again to earth, there is no justification at all in disputing the idea that God the Almighty could have raised Jesus Christ alive to the Heavens, keep him there for some thousand years and then again send him down to earth to work for the glory of Islam.

Mirza Ghulam Ahmad at page 30 of "Haqiqat-ul-Wehi" says that "what is the need that Jesus should be brought from the Heavens and after depriving of permanent Prophethood he should be made an "*Ummati Prophet*". But Mirza Ghulam Ahmad forgets that Allah is the Creater and Administrator of all and, therefore, the question of how or why about the coming back of Jesus Christ to earth is basically absurd. It in fact amounts to a challenge to the Will of the Almighty. Quran says : "Allah creates as He pleases (24 : 25), and He does what He intends (11 : 107).

Thus there is no doubt about it that Essa Ibn-e-Maryam has not as yet died. He was lifted up by Allah the Almighty and he is due to come back again to earth, work for the glory of Islam, and then die the natural death. This is amply proved from the Traditions of the Holy Prophet Mohammad (P.B.U.H.) which we will note in the following paragraphs.

(c) Whether or not by Essa Ibn-e-Maryam is meant Masil-e-Masih and whether or not he is Mirza Ghulam Ahmad ?

Although the Sayings of Prophet Mohammad (P.B.U.H.) are very clear in this behalf yet the Qadianis plead that by Essa Ibn-e-Maryam is meant *Masil-e-Masih* and not Jesus

the son of Mary who was the last Bani Israeli Prophet of Nazareth. According to them by Maryam is meant "*Maryami Halat*" and by Essa Ibn-e-Maryam is meant the one who through development from "*Maryami Halat*" gets the "*Esavi Halat*" i.e. whose initial life is sacred like Maryam and the final is sacred like Essa devoted for the "*Islah*" (betterment) of the world and establishment of the truth.[1]

Mirza Ghulam Ahmad Qadiani himself says : "Allah has named me as Maryam in the third part of Burahin-e-Ahmadia. Then as it appears from Burahin-e-Ahmadia, I got nourishment in the "*Sifat-e-Maryamiyat*". Then like Maryam the Soul of Essa was entered into me and in the form of metaphor I was made pregnant and after several months, not exceeding ten months, through that revelation which is mentioned in the fourth part of Burahin-e-Ahmadia I was made Essa from Maryam. In this manner I am Ibn-e-Maryam". (See Kashti-e-Nooh, pages 87 to 89).

In "Haqiqat-ul-Wahi" (page 392) he says :

چوں مرا حکم از پئے قوم مسیحی دادہ اند
مصلحت را ابنِ مریم نامِ من بنہادہ اند

i.e. because I have been given command for the Masihi Nation, therefore, I have been given the name of Ibn-e-Maryam.

Then on page 49 of its Addenda (*Tatamma*) he says :

ابنِ مریم مر چکا حق کی قسم داخلِ جنّت ہوا ہے محترم
ابنِ مریم کے ذکر کو چھوڑو اُس سے بہتر غلام احمد ہے

i.e. by God Ibn-e-Maryam has died and he is in the Heavens. Do not talk about Ibn-e-Maryam. Better than him is Ghulam Ahmad (استغفر الله).

---

[1]See Dawatul Amir, P. 30 - 31.

Again on page 67 he says: "first my name in Burahin-e-Ahmadia was Mohammad and Ahmad".

Further on page 68 of the Addenda he says: "I swear by God that He has himself sent me and named me as "*Nabi*" and called me "*Masih-e-Mo'ud*" and sent big signs exceeding three lacs for me".

On pages 153 he claims superiority over Jesus Christ and on page 274 he says that "God speaks to me and for me the doors of secrecy (*Ghaib*) have been opened and signs (*Nishanaai*) of God disclosed".

On page 148 and 149 he says that "in Burahin-e-Ahmadia I had written that Masih Ibn-e-Maryam will come from the Heavens, but subsequently I wrote that the Masih who was due to come is myself. Thereafter I received Revelations from Allah in the form of rain saying: that the Masih-e-Mo'ud who was destined to come is you yourself".

Apart from the obvious incredibility and manifest absurdity of the explanations, like those noted above, as given by Mirza Ghulam Ahmad and his followers in support of the claim that he is Ibn-e-Maryam, in order to understand what really is meant by Sayings of the Holy Prophet Mohammad (P.B.U.H) which carry the forecast of the coming back of Essa Ibn-e-Maryam again to earth, let us first of all go through the exact Sayings of the Holy Prophet (P.B.U.H.) in this respect.

There are more than twenty most authentic Sayings of the Holy Prophet (P.B.U.H.) reported by his worthy Followers and Companions namely, Abu Huraira, Jabir, Nawas, Abdullah bin Umar, Huzaifa, Sobaan, Mujamme, Abu Umama, Usman bin Abil Aas, Samoora, Imran bin Hussain, Hazrat Aisha and others. Let us go through them one by one.

(a) The Sayings reported by Abu Huraira are:

عن ابی هریرة قال قال رسول الله صلی الله علیه وسلم والذی نفسی بیده
لیوشکن ان ینزل فیکم ابن مریم حکما عدلا فیکسر الصلیب ویقتل
الخنزیر ویضع الحرب ویفیض المال حتی لا یقبله احد حتی تکون السجدة
الواحدة خیرا من الدنیا وما فیها (بخاری، کتاب احادیث الانبیاء باب نزول عیسی
ابن مریم، مسلم، باب بیان نزول عیسی، ترمذی، ابواب الفتن، باب فی نزول
عیسی، مسند احمد، مرویات ابو هریرة)

i.e. the Prophet says : by God in Whose hands is my life Ibn-e-Maryam will surely come down among you as a just ruler. Then he will break the Cross and kill the pig and finish up the battle and there will be plenty of wealth so much so that no body will be available to accept it and one prostration will be better than the two worlds. (Bukhari, Kitab Ahadis-ul-Ambya, Baab Nazool-e-Essa; Ibn-e-Maja, Musiim, Baab Bayan Nazool-e-Essa; Tirmizi, Abwabul Fitan, Baab Fi Nazool-e-Essa; Musnid-e-Ahmad, Marviyaat-e-Abu Huraira).

لا تقوم الساعة حتی ینزل عیسی ابن مریم (بخاری، کتاب المظالم)
کسر الصلیب (ابن ماجه، کتاب الفتن باب فتنة الدجال)

i.e. there will be no Day of Resurrection until Essa Ibn-e-Maryam descends, (Bukhari, Kitabul Mazalim, Baab Qasrus-Saleeb; Ibn-e-Maja, Kitabul Fitan, Baab Fitnatud Dajjal).

عن ابی هریرة ان رسول الله صلی الله علیه وسلم قال کیف انتم اذا نزل
ابن مریم فیکم وامامکم منکم (بخاری کتاب احادیث الانبیاء باب
نزول عیسی، مسلم، باب نزول عیسی، مسند احمد، مرویات ابی هریرة)

i,e. what will happen to you when Ibn-e-Maryam will come down to you and your *Imam* will be from amongst you.

(Bukhari, Kitab Ahadisul Ambiya, Baab Nazool-e-Essa; Muslim, Bayan Nazool-e-Essa; Musnid-e-Ahmad, Marviyaat Abu Huraira).

عن ابی هریرة ان رسول الله صلی الله علیه وسلم قال ینزل عیسی ابن
مریم فیقتل الخنزیر ویمحوا الصلیب وتجمع له الصلوٰة ویعطی المال
حتی لا یقبل ویضع الخراج وینزل الروحاء فیحج منها او یعتمر
او یجمعهما (مسند احمد مرویات ابی هریرة، مسلم، کتاب الحج
باب جواز التمتع فی الحج والقران)

i.e. the Prophet said that Essa Ibn-e-Maryam will come. Then he will kill the pig and break the Cross and there will be gathering of Prayers for him and he will distribute so much wealth that no body will be available to accept and he will finish up "*Khiraj*" and after staying at Raoha[1], he will perform *Haj* or *Umra* or both. (Musnid-e-Ahmad, Marviyat Abu Huraira; Muslim, Kitabut Haj, Baab Jawazul-Tamat-to-Fil Haj-wal-Qiran).

عن ابی هریرة (بعد ذکر خروج الدجال) فبینما هم یعدون للقتال
یسوون الصفوف اذا اقیمت الصلوٰة فینزل عیسی ابن مریم فامهم
فاذا رآه عدو الله یذوب کما یذوب الملح فی الماء فلو ترکه لانذاب
حتی یهلک ولکن یقتله الله بیده فیریهم دمه فی حربته (مشکوٰة،
کتاب الفتن باب الملاحم بحوالة مسلم)

i.e. the Prophet (P.B U.H.) (after telling about Dajjal) said that when Muslims will be preparing to fight with him and standing in rows and immediately after saying of the "*Takbeer*" for the "*Salaat*", Essa Ibn-e-Maryam will come and will lead the Muslims in the Prayers, and enemy of Allah i.e. Dajjal, after seeing him, start dissolving like salt in the

[1]A place at a distance of 35 miles from Madina,

water. If Essa leaves him as such, he will die dissolved by himself, but Allah will get him killed by his hands and he will show his blood into his spear (Mishkat, Kitabul Fitan, Baabul Malahim.

عن ابی هریرة ان النبی صلی الله علیه وسلم قال لیس بینی وبینه نبی

(یعنی عیسٰی) وانه نازل فاذا رأیتموه فاعرفوه رجل مربوع الی الحمرة

والبیاض، بین ممصرتین کان رأسه یقطر وان لم یصبه بلل فیقاتل

الناس علی الاسلام فیدق الصلیب ویقتل الخنزیر ویضع الجزیة ویهلك

الله فی زمانه الملل کلها الا الاسلام ویهلك المسیح الدجال فیمکث فی الارض

اربعین سنة ثم یتوفی فیصلی علیه المسلمون۔ (ابوداؤد، کتاب الملاحم

باب خروج الدجال، مسند احمد، مرویات ابوهریرة)

i.e. between me and him (i.e. Essa Ibn-e-Maryam) there is no Prophet and that he is bound to come. So when you see him you should recognise him. He is a man of average height and his colour is white and red and he will be wearing two clothes and his hair will be such as if drops of water are just to fall from them although they will not be wet. He will fight with the people for the cause of Islam, break into pieces the Cross, kill the pig, finish up "*Jazia*", and during his days Allah will finish up all other "*Millats*". He will kill "Masih-id-Dajjal", and he will stay on earth for forty years, then he will die and Muslims will offer his "*Namaz-e-Janaza*". (Abu Dawood, Kitabul Malahim, Baab Kharujud Dajjal; Masnid-e-Ahmed, Marviyat Abu Huraira).

The Sayings reported by Jabir Bin Abdullah are :

عن جابر بن عبد الله قال سمعت رسول الله صلی الله علیه وسلم .....

فینزل عیسٰی بن مریم صلی الله علیه وسلم فیقول امیرهم تعال فصل فیقول

لا ان بعضکم علی بعض امراء تکرمة الله هذه الامة۔ (مسلم، بیان

نزول عیسٰی ابن مریم، مسند احمد۔ مرویات جابر بن عبد الله)

i.e. he has heard the Prophet (P.B.U.H.) saying that then surely will come Essa Ibn-e-Maryam. The "*Imam*" of the Muslims will ask him for leading the prayer, but he will say: no, and will also say that "you are *Imam* of each other". This he will say keeping in view the respect which Allah has given to this "*Ummat*". (Muslim, Bayan Nazool-e-Essa Ibn-e-Maryam; Musnid-e-Ahmed, Murviyat Jabir Bin Abdullah).

عن جابر بن عبد الله (فی قصة ابن صیاد) فقال عمر بن الخطاب ائذن لی فاقتله یا رسول الله فقال رسول الله صلی الله علیه وسلم ان یکن هو فلست صاحبه انما صاحبه عیسی ابن مریم علیه الصلوٰة والسلام وان لا یکن فلیس لك ان تقتل رجلا من اهل العهد (مشکوٰة، کتاب الفتن، باب قصة ابن صیاد بحوالہ شرح السنة بغوی)

i.e. Umer Bin Khattab said : "O' Prophet (P.B.U.H.) permit me so that I may kill him (i.e. Ibn-e-Sayyaad). The Prophet (P.B.U.H.) said : if this man is the same (i.e. Dajjal) then you are not the killer of him but only Essa Ibn-e-Maryam will kill him, and if he is not that man, then you have no right to kill any body from those who are "*Zimmi*".

عن جابر بن عبد الله (فی قصة الدجال) فاذا هم بعیسی ابن مریم علیه السلام فتقام الصلوٰة فیقال له تقدم یا روح الله فیقول لیتقدم امامکم فلیصل بکم فاذا صلی صلوٰة الصبح خرجوا الیه قال فحین یری الکذاب ینماث کما ینماث الملح فی الماء فیمشی الیه فیقتله حتی ان الشجر والحجر ینادی یا روح الله هذا الیهودی فلا یترك ممن کان یتبعه احدا الا قتله.

(مسند احمد، روایات جابر بن عبد الله)

i.e. the Prophet (P.B.U.H) said that then Essa Ibn-e-Maryam will all of a sudden come among the Muslims, then he will make preparation for prayer and he will be asked: *O' Roohullah* come forward, but he will say : no, your own *Imam* should come forward, and only he should lead the prayer. Then after the *Fajr Prayer* the Muslims will come out to fight with the Dajjal. When that imposter i.e. Dajjal will see Essa, he will start dissolving like salt in the water, than he (i.e. Essa) will advance and kill him and the condition will be that the trees and stones will cry saying : *O' Roohullah* this jew is hidden behind me. No body from the followers of Dajjal will remain who will not be killed by Essa (Musnid-e-Ahmed, Riwayaat-e-Jabir bin Abdullah).

Nawas Bin Sam'aan Kalabi reports :

عن النواس بن سمعان (فی قصة الدجال) فبینما هو کذالك اذ بعث
الله المسیح بن مریم فینزل عند المنارة البیضاء شرقی دمشق بین
مهرودتین واضعًا کفیه علی اجنحة ملکین اذا طأطأ راسه
قطر واذا رفعه تحدر منه جمان کاللؤلؤ فلا یحل لکافر یجد ریح
نفسه الا مات ونفسه ینتهی الی حیث ینتهی طرفه فیطلبه حتی یدرکه
بباب لُدٍّ فیقتله. (مسلم، ذکر الدجال، ابوداؤد، کتاب الملاحم، باب
خروج الدجال. ترمذی، ابواب الفتن، باب فی فتنة الدجال -
ابن ماجه، کتاب الفتن، باب فتنة الدجال)

i.e. when he (i.e. Dajjal) will be doing all this, Allah will send Masih Ibn-e-Maryam and he will come in the Eastern part of Damascus, near a white Minaret wearing two yellow clothes placing his hands on the wings of the Angels. When he will bow his head, it will appear as if drops of water are falling and when he will lift his head, the drops will appear like pearls. To whoever unbeliever the air of his breath will

reach, and it will reach up to the point of sight, he will not remain alive. Then Ibn-e-Maryam will go after *Dajjal*, catch hold of him at the door of Lud[1] and kill him. (Muslim, Zikrud Dajjal; Abu Dawood, Kitabul Malahim, Baab Kharujud Dajjal; Tirmizi, Abwabul Fitan, Baab Fitnatud Dajjal; Ibn-e-Majah, Kitabul Fitan, Baab Fitnatud Dajjal).

Abdullah Bin Amr Bin-ul-Aas reports :

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم يخرج الدجال
في امتي فيمكث اربعين (لا ادري اربعين يوما او اربعين شهرا او اربعين عاما)
فيبعث الله عيسى بن مريم كانه عروة بن مسعود فيطلبه فيهلكه ثم يمكث
الناس سبع سنين ليس بين اثنين عداوة (مسلم ذكر الدجال)

i.e. the Prophet (P.B.U.H.) said : the *Dajjal* will appear in my "*Millat*" and will remain for forty (it is not known whether days, months or years). Then Allah will send Essa Ibn-e-Maryam. He will look like Urva Bin Masood (A "*Sahabi*" i.e. companion of the Prophet) (P.B.U.H.). He will chase him (i.e. *Dajjal*) and kill him. Then for seven years the people will live in such a condition that there will be no enmity between any two of them. (Muslim, Zikrud Dajjal).

Huzaifa Bin Asidil Ghifari reports :

عن حذيفة بن اسيد الغفاري قال اطلع النبي صلى الله عليه وسلم علينا و
نحن نتذاكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى ترون
قبلها عشر آيات فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها
ونزول عيسى ابن مريم ويأجوج ومأجوج وثلثة خسوف، خسف بالمشرق
وخسف بالمغرب، وخسف بجزيرة العرب وآخر ذلك نار تخرج من اليمن
تطرد الناس الى محشرهم (مسلم، كتاب الفتن واشراط الساعة - ابوداؤد،
كتاب الملاحم، باب امارات الساعة)

[1]This is most probably the city of Lydds which is situated some miles away from Tel Aviv (the Capital of Israel). At present it is an Air Port.

i.e. one day the Prophet (P.B.U.H.) came among us and we were talking and he asked as to what was the talk going on. The people said :' We are talking about the Day of Judgment. The Prophet (P.B.U.H.) said : It will not at all come unless there appear ten signs and they are : (i) "*Dokhaan*" (smoke), (ii) "*Dajjal*", (iii) "*Daabbata*", (iv) Rising of sun from the West, (v) coming of Essa Ibn-e-Maryam, (vi) *Yajooj-o-Maajooj*, (vii) Three big *Khasaf* i. e. land slide, one in the East, (viii) the second in the West, (ix) the third in the Arabian Penynsula, and (x) at the end a huge fire which will start from Yaman and bring all to the plane of "*Mehshar*" (Gathering for Judgment). Muslim, Kitabul Fitan-Wa Ashraatus Sa'aa; Abi Dawood, Kitabul Malahim, Baab Amaaraatus Sa'aa).

Sauban (a freed slave of the Prophet) reports :

عن ثوبان مولى رسول الله صلى الله عليه وسلم عن النبي صلى الله عليه وسلم
عصابتان من امتي احرزهما الله تعالى من النار عصابة تغزو الهند و
عصابة تكون مع عيسى ابن مريم عليه السلام (نسائي كتاب الجهاد
مسند احمد، روايات ثوبان)

i.e. the Prophet (P.B.U.H.) said : that two armies of my "*Millat*" are such which have been saved by Allah from the fire of Hell, one is that which will attack India and the other is that which will be with Essa Ibn-e-Maryam. (Nisai, Kitabul Jihad; Musnid-e-Ahmad, Riwayat-e-Saubaan.)

Mujamme Bin Jaaria Ansari reports :

عن مجمع بن جارية قال سمعت رسول الله صلى الله عليه وسلم يقول يقتل
ابن مريم الدجال بباب لد (مسند احمد - ترمذي، ابواب الفتن)

i.e. I have heard the Prophet (P.B.U.H.) saying that Ibn-e-Maryam will kill *Dajjal* at the door of *Lud*. (Musnid-e-Ahmad; Tirmizi, Abwabul Fitan).

Abu Umama Bahli (in a lengthy tradition about *Dajjal*) reports :

عن ابی اُمامة الباهلی (فی حدیث طویل فی ذکر الدّجّال) فبینما امامهم قد تقدم
یصلّی بهم الصبح اذ نزل علیهم عیسٰی بن مریم فرجع ذٰلك الامام ینکص یمشی
قهقری لیتقدم عیسٰی فیضع عیسٰی یده بین کتفیه ثم یقول له تقدم فصل فانها لك
اقیمت فیصلی بهم امامهم فاذا انصرف قال عیسٰی علیه السلام افتحوا الباب فیفتح
و وراءه الدجال ومعه سبعون الف یهودی کلهم ذو سیف محلی وساج فاذا نظر
الیه الدجال ذاب کما یذوب الملح فی الماء وینطلق هاربًا ویقول عیسٰی ان لی
فیك ضربة لن تسبقنی بها فیدرکه عند باب اللُّدّ الشرقی فیهزم الله الیهود....
وتملأ الأرض من المسلم کما یملأ الاناء من الماء وتکون الکلمة واحدة فلا
یعبد الا الله تعالٰی۔ (ابن ماجه، کتاب الفتن، باب فتنة الدّجّال)

i.e. exactly when the *Imam* of Muslims will be ready to lead the morning prayer, Essa Ibn-e-Maryam will come. The *Imam* will turn back so that Essa may come forward but Essa will put his hand in between the shoulders of the *Imam* and say : no, you should lead the prayer because this is for you. Thereafter the *Imam* will lead the prayers. After the prayer Essa will say : open the door, and the door will be opened. Outside, *Dajjal* will be standing ready with seventy thousand armed jews. As soon as he will see Essa he will start dissolving like salt in the water and he will run away. Essa will say : with me there is such an army from which he cannot escape. Then he will chase him and catch hold of him at the Eastern gate of *Lud* and Allah will defeat the

jews and the earth will be filled with the Muslims like the utensil with water. The entire world will be of one and the same "*Kalema*" and there will be no worship except of Allah (Ibn-e-Majah, Kitabul Fitan. Baab Fitnatud Dajjal).

Usman Bin Abil Aas reports;

عن عثمان بن ابی العاص قال سمعت رسول اللہ صلی اللہ علیہ وسلم یقول .....

وینزل عیسٰی ابن مریم علیہ السلام عند صلوٰۃ الفجر فیقول لہ امیرھم یا روح اللہ

تقدم صل فیقول ھذہ الامۃ بعضھم امراء علی بعض فیتقدم امیرھم فیصلی

فاذا قضٰی صلوٰتہ اخذ عیسٰی حربتہ فیذھب نحو الدجال فاذا یراہ الدجال

ذاب کما یذوب الرصاص فیضع حربتہ بین ثندوتہ فیقتلہ ویھزم

اصحابہ لیس یومئذ شیئ یواری منھم احدا حتٰی ان الشجر لیقول یا مومن

ھذا کافر ویقول الحجر یا مومن ھذا کافر (مسند احمد، طبرانی - حاکم)

i.e. I have heard the Prophet (P.B.U.H.) saying that Essa Ibn-e-Maryam will come at the morning prayer. The leader of the Muslims will say to him: *O' Roohullah* you lead the prayer. He will reply that the people of this *Ummat* are *Imam* of each other. Then *Imam* of the Muslim will lead the prayer. Then after the prayer Essa will take his arm and chase *Dajjal*. When *Dajjal* will see him, he will start dissolving like lead. Essa will kill him with his weapon and his companions will be defeated and run away but they will not get any place to hide therein, so much so that each tree will cry saying: O' believer, the unbeliever is here and every stone will cry saying, O' believer the unbeliever is here. (Musnid-e-Ahmad; Tabrani; Haakim).

Samoora Bin Jundab in a lengthy Tradition reports:

عن سمرة بن جندب عن النبی صلی اللہ علیہ وسلم (فی حدیث طویل) فیصبح

فیھم عیسٰی ابن مریم فیھزمہ اللہ وجنودہ حتّٰی ان اجذم الحائط واصل

الشجر لینادی یا مؤمن ھذا کافر یستتر بی فتعال اقتلہ (مسند احمد - حاکم)

i.e. the Prophet (P.B.U.H.) said that Essa Ibn-e-Maryam will come among the Muslims in the morning and Allah will defeat *Dajjal* and his army so much so that the walls and the roofs and the trees will cry saying : O' believer, this unbeliever is hidden behind me, so come and kill him. (Musnid-e-Ahmad; Haakim).

Imran Bin Hiseen reports :

عن عمران بن حصین ان رسول اللہ صلی اللہ علیہ وسلم قال لا تزال طائفۃ

من امتی علی الحق ظاھرین علی من ناوئھم حتّٰی یأتی امر اللہ تبارک وتعالٰی

وینزل عیسٰی ابن مریم علیہ السلام (مسند احمد)

i.e. the Prophet (P.B.U.H.) said : that in my Ummat there will always be a group who will be on the right and will always have the upper hand as against the opponents till Allah decides and Essa Ibn-e-Maryam comes. Musnid-e-Ahmad).

Hazrat Aisha (in the story of *Dajjal*) reports :

عن عائشۃ (فی قصۃ الدجال) فینزل عیسٰی علیہ السلام فیقتلہ ثم یمکث

عیسٰی علیہ السلام فی الارض اربعین سنۃ اماماً عادلاً وحکماً مقسطاً

(مسند احمد)

i. e. then Essa will come and kill *Dajjal*, then Essa will rule the land as a just ruler for forty years. (Musnid-e-Ahmad).

Safina (another freed slave of the Prophet) (in the story of *Dajjal*) reports :

عن سفينة مولى رسول الله صلى الله عليه وسلم (في قصة الدجال) فينزل عيسى عليه السلام فيقتله الله تعالى عند عقبة أفيق. (مسند احمد)

i.e. then Essa will come and kill *Dajjal* in the valley of Afeeq[1]. (Musnid-e-Ahmad).

Huzaifa Bin Yamaan (in the story of *Dajjal*) reports :

عن حذيفة (في ذكر الدجال) فلما قاموا يصلون. نزل عيسى بن مريم امامهم فصلى بهم فلما انصرف قال هكذا فرجوا بيني وبين عدو الله ..... ويسلط الله عليهم المسلمين فيقتلونهم حتى ان الشجر والحجر لينادي يا عبد الله يا عبد الرحمن يا مسلم هذا اليهودي فاقتلهم فيفيئهم الله تعالى ويظهر المسلمون فيكسرون الصليب و يقتلون خنزير ويضعون الجزية (مستدرك حاكم. مسلم. حافظ ابن حجر فتح الباري جلد ٦ ص ٤٥٠)

i.e. when Muslims will stand for prayers, there will come in front of them Essa Ibn-e-Maryam, and he will offer the prayer and thereafter ask the people to keep away from him and the enemy of Allah (i.e. *Dajjal*) and Allah will give victory to the Muslims over the *Dajjal* and his followers and Muslims will kill them. The trees and stones will cry saying : O' Abdullah, O' Abdul Rehman, O' Muslim, here is the jew, kill him. Thus Allah will finish up the jews and Muslims will come in power and break the Cross and kill the pig and finish up "*Jazia*". (Mustadrik-e-Haakim; Muslim; Fat'hul Baari of Hafiz Ibn-e-Hajar, Volum 6 page 460).

---

[1]This is most probably the present Feek which is situated at the boarder of Syria and Israel. In the West of it at a distance of some miles is the lake of Tabriyya from which comes out the Jordan river and at the South West of it is the valley which is known as Aqba-e-Afeek i.e. the valley of Afeeq).

6. THE RESULT

From the Sayings of the Holy Prophet (P.B.U.H.) which we have noted above it is clear that (1) there is the news of coming back of Jesus the son of Mary, (2) there is no mention of any *Masih-e-Mo'ud*, *Masil-e-Masih*, or *Baruzi Nabi*, (3) Jesus the son of Mary will come on the Wings of the Angels, wearing two pieces of yellow cloth, and will come down near a White Minaret in the Eastern part of Damascus, (4) he will come at the time of morning prayers, all the believers will recognise him and offer him the "*Imamat*", but he will offer the prayers along with other believers behind their own "*Imam*", (5) immediately after the prayers he will come out of the Mosque where the *Dajjal* will be present with seventy thousand armed Jews, on seeing Jesus the *Dajjal* will start dissolving like the salt in the water and try to run away, but Jesus will chase him and kill him at the door of *Lud* (most probably Lydds, now a city in Israel), (6) then there will be general massacre of the enemies of Allah i.e. the Jews, so much so that every tree and stone will cry that a Jew is hidden behind it, (7) then Jesus will break the Cross, kill the pig and abolish *Jazia* and distribute so much wealth that there will remain no body desirous of the alms. (8) then he will rule the land for complete seven years as a just ruler and there will remain no enmity between any two persons, (9) there will only remain the "*Ummat-e-Muslima*" and all other "*Ummats*" will be finished up. i.e. either become extinct or merge with the "Ummat-e-Muslima", (10) Jesus will remain in the world for forty years, then he will die the natural death and Muslims will offer his "*Janaza*" prayer.

History is itself the biggest testimony of the fact that none of these incidents has so far taken place, although Mirza Ghulam Ahmad of Qadian has already born, lived and died several years ago. It is, therefore, obvious that

the man for whom the news has been given in the Traditions of the Holy Prophet (P.B.U.H.) is Jesus the son of Mary and he is yet to come. He is certainly not Mirza Ghulam Ahmad who cannot even be the *Masil-e-Masih*, because *Masih* was born to a virgin as a sign of Allah, spoke and proclaimed even in the Craddle, did neither marry a woman nor maintain a house, and when he will come back again, he will come as a fully grown up man on the wings of the Angels at a particular place and perform a particular job.

On the contrary we find that Mirza Ghulam Ahmad was born to a woman and had a father too. He was born in the usual course of birth as a child and acquired adolesence, youth and old age in the routine manner. He also married a woman and had children too. He also maintained a house. He did not come as Jesus is said to come, and did not perform the work which Jesus is pre-destined to perform. The believers did never recognise him to be Jesus the son of Mary or even as a prophet. He did not kill the *Dajjal* or the Jews nor ruled the land at any time. Neither Cross was broken nor pig was killed nor *Jazia* was abolished by him. There is no finishing up of all the "*Ummats*" in his days or establishment of Islam as the only Religion throughout the world.

The Qadianis themselves in their literature have enumerated some of the important signs that will appear as a matter of historical development and provide justification for the arrival of Masih Ibn-e-Maryam.[1] These signs are that (a) the religious and moral conditions of the people at large will become worse and will demand coming of the *Masih*; (b) there will be uplift of Christianity and Islam as a religion will become weak; (c) there will be no respect for the Divine Commands and the sacred values of life; (d) *Zakat* will become a burden; (e) religion will be sold for the

[1]See Particularly the Dawatul Ameer, ibid.

world; (f) Prayers will be given up; (g) Quran will be lifted : (h) there will be plenty of fashions and make up; (i) Mosques will be decorated; (j) the Arabs will themselves give up Islam; (k) indecency will prevail : (l) drinking of wine and gambling will be in abundance; (m) there will be breach of trust and disloyalty to the parents; (n) woman will be free; (o) plague will spread; (p) new means of transportation, voyage and journey will be discovered (q) Monarchy will end in Syria, Egypt and Iraq; (r) *Yajooj* and *Majooj* will appear on the scene; (s) labourers will gain the power; (t) there will be earthquakes and eclipses; and when all these signs will appear, there will come the promised *Masih* and through him the Religion of Allah will be revived. It will become powerful and spread throughout the world and all vices of the Society will disappear.

On going through all these forecasts a question naturally arises; whether all this has actually happened by now although several years have gone by since Mirza Ghulam Ahmad was born, lived and died ? And the only answer in all fairness is a big No. The conditions of the human society particularly the religious and moral ones have gone far worse than even those of the days of Mirza Ghulam Ahmad himself and there are many other signs of the coming back af *Masih* (the son of Mary) as disclosed by the Holy Prophet (P.B.U.H.) in his Sayings that are yet to appear. Therefore, *Masih* son of Mary has not as yet actually come back again. He is certainly bound to come but the time for it is still ahead.

Jesus will come as a follower of Prophet Mohammad (P.B.U.H.) and offer prayers along with the other believers behind their own *Imam*. He will neither bring any new "*Shari'at*" nor would he proclaim his own Prophethood, nor receive any Revelation (*Wahi*) from Allah, nor assign the Verses of the Holy Quran relating to Prophet Mohammad

(P.B.U.H.) unto himself, nor make any modification in the "*Shari'at*" or revive it, nor will he invite any body to accept faith in him, or declare his followers as a separate "*Ummat*".

On the contrary we find that Mirza Ghulam Ahmad personally proclaimed himself to be a prophet receiving revelation from Allah. He declared his followers to be a separate "*Ummat*", and the only true Muslims and called other Muslims as "*Kafir*". He farbade marriage contracts with the Muslims at large and offering of their "*Janaza*" Prayers, assigned unto himself all those Verses of the Holy Quran which relate to Prophet Mohammad (P.B.U.H.), made amendments in the Holy Quran and corruptions in the meaning thereof, declared "*Jihad*" to be unlawful, and so on.

Jesus neither worked during his previous stay on earth nor is he expected to work when he will come back again for the glory of any kingdom. On the contrary Mirza Ghulam Ahmad throughout his life worked for the glory of the British Empire and declared loyalty to it as part of faith amongst his followers and, according to his own saying, wrote fifty almirahs of books in the praise and support of the British Rule.

Above all, Masih Ibn-e-Maryam was a Prophet with "*Shari'at*". He also received one of the four famous Heavenly Books from God namely the *Injeel* (Gospel). According to Quran he used to make out of dust a form of birds, then breathe into them and they used to become living birds. He also used to heal the blind, the lepours, and bring the dead to life (3 : 48=5 : 110).

Mirza Ghulam Ahmad, on the other hand claims to be "a prophet without *Shari'at*". He also did not receive any Book from God. He did neither make the birds out of dust or heal the blind or lepours nor bring any dead to life. Obviously therefore Mirza Ghulam Ahmad is not and cannot be the like of Masih Ibn-e-Maryam.

Mirza Ghulam Ahmad himself on pages 307 to 317 of Haqiqatul-Wahi says that the signs of *Masih-e-Mo'ud* are that :—

1. He will come in two pieces of yellow cloth,
2. He will come on the shoulders of two Angels,
3. The unbelievers will die from the touch of his breath.
4. It will appear as if he has just taken the bath and drops of water are hanging through the hair of his head like the pearls,
5. He will circumvent round the *Ka'bah* against the *Dajjal*,
6. He will break the Cross,
7. He will the pig,
8. He will marry a woman and shall have children from her,
9. He is the same who will kill the *Dajjal*, and
10. He will not be assasinated but die the natural death and he will be burried in the Shrine of the Holy Prophet Mohammad (P.B.U.H.).

But according to Mirza Ghulam Ahmad :—

1. The two pieces of yellow cloth refer to the two diseases which he was suffering from namely the diabetis and melancholia,
2. The two Angels refer to the knowledge that he possessed and the signs that according to him appeared for him,
3. Death of unbelievers from the touch of the breath of Jesus means defeat of Christian Missionaries through him,

4. Drops of water refer to repentance from sin and excessive prayer,

5. Circumventing round the *Ka'bah* refer to the defeat of Christians at his hands,

6. Breaking of the Cross means defeat of the Christian belief in Trinity,

7. Killing of the pig refer to the death of a Christian (Dr. John Elexander Doi) of America (page 77 of Addenda to Haqiqat-ul-Wahi),

8. The fact that Masih Ibn-e-Maryam will have the children means that in the generation of Mirza Ghulam Ahmad "*Muballaghin*" (Preachers) will be born,

9. *Dajjal* means "*Dajjali Fitna*", and

10. Burial of Masih Ibn-e-Maryam in the Shrine of the Holy Prophet (P.B.U.H.) means nearness in spirituality.

One can very well understand that whatever has been said in explaining the before mentioned signs of Masih Ibn-e-Maryam is totally absurd. It is a mere "*Taavil*"[1] having no sense at all. In fact the question of "*Taavil*" arises when some thing is ambiguous or un-understandable in terms of reason. In whatever has been said by the Holy Prophet Mohammad (P.B.U.H.) as a sign of Masih Ibn-e-Maryam there is neither any ambiguity nor any thing un-understandable and as such the question of any "*Taavil*" does not arise at all.

The result obviously is that neither Mirza Ghulam Ahmad was nor could he at all be a *Nabi* or a *Baruji Nabi* or *Masih-e-Mo'ud*, or *Masih or Masil-e-Masih*. All claims in this respect are totally false and baseless.

---

[1] "Taavil" means to give a different interpretation of an obvious meaning of a word.

7. THE IDEA

The idea of *Masih-e-Mo'ud* is in fact Jewish in origin. When after Solomon the Jewish Empire finished up and the Jews became slaves of other nations, they were given by their Prophets the news of coming of *Masih* for their uplift, glory and salvation. But when *Masih* i.e. Jesus the son of Mary came and proclaimed his Prophethood, the Jews, as by nature they were, refused to accept faith in him, and opposed him to the last, so much so that they demanded his persecution, and succeeded in actually bringing him to the Cross, but Allah the Almighty saved him and raised him up alive to the Heavens.

Thereafter, destined as it was for them, the Jews could neither unite nor succeed in acquiring their Empire for centuries together. They, however, always remained hopeful for coming of a promised *Masih* or *Masih-e-Mo'ud* and they are still under this hope and now, as it appears, through the intervention of big powers of the world they are succeeding in consolidating their power in the State known as Israel where, it seems, the man who will ultimately succeed in gaining the power will be their expected *Masih*. But according to the Traditions of the Holy Prophet Mohammad (P.B.U.H.), he will actually be the "*Masih-id-Dajjal*" or the "*Dajjal*" in short.) Under his leadership the Jews will attack the Muslim countries including the Arabia itself, and make life miserable for the Muslims, because that, according to their own lovely dreams, will be the proper time for taking revenge from the Muslims as a "*Millat*". This is because, the enemies of Allah, His Books and Prophets, as they are, the Jews have received serious set back at the hands of the Muslims and have passed a very degraded and disrespectful life throughout the last fourteen hundred years.

But consolidation of their power under the leadership of *Dajjal* will ultimately prove to be fatal for their own existance and not only the *Dajjal* will be killed but even the Jews as a nation will be finished up once for all. This will happen at the hands, and under the leadership, of the actual *Masih* i. e. Jesus the Son of Mary and this is what is amply proved from the Traditions of the Holy Prophet Mohammad (P.B.U.H.) beyond any doubt and ambiguity.

Borrowing this idea of coming back of *Isa Ibne-Maryam* from Traditions of the Holy Prophet (P.B.U.H.) and that of *Masih-e-Mo'ud* from the Jewish Traditions, Mirza Ghulam Ahmad mixed up the two and claimed for himself to be *Isa Ibn-e-Maryam* in the metaphorical sense as well as the *Masih-e-Mo'ud* in its real sense. But, as we have already seen, he is certainly not *Isa Ibn.e-Maryam* in any sense whatsoever. He is also not *Masih-e-Mo'ud* of the Jews because that really will be the *Masih-id-Dajjal* and he will be from amongst the Jews themselves and he has not as yet appeared. Mirza Ghulam Ahmad admittedly was born in a Muslim family in India and he has already died long ago. He did not do any thing that the *Dajjal* is expected to do and he did not die as the *Dajjal* is destined to die.

8. THE PURPOSE

Before concluding, however, let me also say a few words as to how Mirza Ghulam Ahmad at all dared to come out with the claim of prophethood, *Masih-e-Mo'ud* or *Masil-e-Masih*. After all what was the motive and purpose behind it and what were the circumstances under which all this happened ?

A clue to all this we can find in the following extracts from the writings of Mirza Ghulam Ahmed himself.

In "Tabligh-e-Risalat" (Vol 7, page 10) Mirza Ghulam Ahmad says :

"From my childhood till this age which is about 60 years, I have earnestly been trying through speaches and writings to foster love and fraternity for the British Government in the hearts of Muslims. I am also trying to discard the idea of "*Jihad*" against them".

In "Shahadat-ul-Quran"[1] he says :

"As I have repeatedly been stressing that Islam has two parts in it : one, to obey God and, the other, to obey the Government which has brought with it peace and has saved us from the tyrants of the land."

At another place he says :

"I had written a number of books in Urdu, Persian and Arabic to inform the Muslim countries of the world that the Muslims were passing a very happy and contended life under suzerainty of the British Rulers".

Again :

"I say with great emphasis that it was only my sect out of the Muslims that was most faithful and loyal to the British Government and no step would be taken to create any hardship for the smooth running of the British Rule."

In "Sitara-e-Qaisar" at page 70 he says :

"the service which I am rendering to the British Rule is that I have written about fifty thousand books and pamphlets and distributed them in the country (i. e. India) as well as the Islamic countries to this effect that the British Government is a benefactor of the Muslims."

[1]Roohani Khaza'in, Vol. VI, P. 380.

In "Tiryaqul Qulub" at page 15 he says:

"on declaring "*Jihad Bis-Saif*" as un-Islamic and obedience to the British Rule I have written so many books and pamphlets that if all of them are collected they will come in fifty almirahs."

In "Tabligh-e-Risalat", Vol. VI, he says :

"I cannot spread my faith in Madina, nor in Rome, Syria, Iran or Kabul, but only under this Government (British) for whose prosperity I always pray".

In "Al-Fazal" of 19th October, 1915, his son wrote :

"The British Government is a boon and a shield for the Ahmedis where alone they can flourish ..... our interests are quite safe under it, wherever the British Government extends its wings we get scope for propagation of our beliefs."

9. THE SUPPORT

Thus it is obvious that Mirza Ghulam Ahmad was merely an agent in disguise or the British Government in India; and why the British Government chose him and supported him at all, the reasons for all this are very well brought out by a Family Court Judge Mr. M. R. Gorreja in his judgment given in a family dispute[1] of which the relevent paragraphs run as follows :—

"..... It may be borne in mind that the sub-continent had very recently been subjugated by the aliens and foreigners. Muslims were Rulers for more than eight hundred years and their impact on Society,

[1]Family Suit No. 9 of 1960—Mst. Umtul Hadi v/s Hakim Nazir Ahmad Barq, of the Court of Civil Judge, Jamesabad, Mirpurkhas (Sind), Pakistan, as published by Markazi Majlis-e-Tahaffuz-e-Khatm-e-Nabuwat, Karachi, Pakistan.

their influence in culture and their legacies in administration were still fresh. The time had come when apart from the internal process of decay that was eating the vitals of their Rule, forces far beyond their control and operating on a global basis also worked against them. In the West the Christianity was working against Islam; in the Middle East, the Arab Social Organism which was once a fortunate cradle of Islam, having its birth at Mecca, growth in Madina, was decaying in Damascus and found its grave in Baghdad. A mass of theory and practice, dis-agreeable to Islam were accumulated. Indoctrination of Muslims had started. The Indian Sub-Continent did not remain unaffected. The foreigners who had come here to trade stayed on the intrigue and manipulated the levers of local power eventually to establish their own ascendency. Muslims were still superior to other nations of the country and they had not yet been divested with the desire to rule once again over the country. This fear created a great stir in the minds of the foreigners and they thought that unless they were reduced to poverty, they (the aliens) would not be able to rule over the country. The sources of a world wide empire with a highly industrialised economy and the weapons of fraud and treachery were strongly applied against the Muslims. The Hindu population aligned witn the foreigners who found some Mir Jaffers and Mir Saddiks amongst some of the existing Rulers. Endeavours, though Heroic in proportion, failed to stem the tide of foreign domination. By the Middle of 19th Century, the whole sub-continent had passed under fhe British Rule. The establishment of a Rule brought in its wake a compaign of proselytisation by the

Christian Missionaries. A new chapter of continuous tragic and calamitous events was opened for Muslims.

The Britishers, shrewed as they were, were conscious that the Muslims of this Sub-continent were most sensitive towards religion and that it was only Islam that had brought unity in diversity between them resulting in a great power to be reckoned with. They, therefore, thought that in case their unity was broken and they were divided in pieces, their subjugation would be more easy. The Britishers found in Mirza Ghulam Ahmad that much quality of disruption amongst the Muslims. Mirza Ghulam Ahmad, supported as he was, began to create circumstances to create disunity and distrust among them. Instances are not wanting to show that Mirza Ghulam Ahmad was instrumental to the Britishers for bringing chaos and disruptions amongst the Muslims."

In this respect it is also said that in 1869 the British Government sent a deputation of Popes and Statesmen to India to find out as to how it was possible to break up the unity of the Indian Muslims and acquire sympathy of some of them for the British Rule. This was because the British Government was seriously worried on account of the Muslim Spirit of "*Jihad*". This deputation gave a report in 1870 saying that Muslims are staunch followers of their religious leaders. Therefore, if it could be possible to have a man who could claim for himself the "*Zilli Nabuwat*" i. e. apostolic prophethood, there is sure to arise a rift between the Muslims as to whether or not his prophethood should be accepted, and thus the purpose could be easily achieved. It was also recommended that such a man should be given full support on Government level. (See The Arrival of British

Empire in India, as referred to by Shorish Kashmiri in his book "Ajami Israel" Vth Edition, and by Naeem Aasi in his book Iqbal and Qadiani).

The man whose services the British Government could succeed in securing for this purpose was only the self-styled "*Masih-e-Mo'ud*" i.e. Mirza Ghulam Ahmad of Qadian, and the all-out support which the British Government provided to him was to this extent that inspite of the complaints from the Popes working for Christianity in Africa, the Missions of Mirza Ghulam Ahmad could not be closed down although it caused set back to the work of the Christian Missions themselves. Thus the Qadiani *Jama'at* in the words of Mirza Ghulam Ahmad himself, is a "self-cultivated plant of the Britishers". (Tabligh-e-Risalat, Volume VII, page 19).

But the British support was and is not the only power at the back of the Qadiani movement. Other power working from behind appears to be that of Israel. As Shorish Kashmiri has pointed out in his book "Ajami Israel," the Mission of Qadian is actively working in the state of Israel although no other Mission, not even the Christian one, is allowed to work. Mirza Mahmood Ahmad (son of Mirza Ghulam Ahmad) himself says that, "in the very centre of Palastine if there are any Muslims, they are the Ahmadis" (The Daily Al-Fazal, Lahore, Page 5, dated 30-8-1950). The object appear to be two fold; one to cause disruption among the Arabs, break their unity and let Israel dominate them for ever; and the other to create rift between the Muslims in general.

In fact the Jews have always been the enemies of Islam throughout the history of mankind. They always tortured and even killed the Prophets of Allah and made mutilations and corruptions is His Books. But when inspite of all this

the last Prophet Mohammad (P.B.U.H.) succeeded in establishing Islam firmly and finally, and the Jews received serious set back, destruction and curse for ever, they took up to political and fraudulent ways and means to uproot Islam, degrade the high status of the Prophet of Islam, and deviate the Muslims from the right path. The support to the Qadiani movement as such is nothing but a mere link of their long chain of activities in this respect. In fact as Allama Iqbal says, "the ideas of a jeallous god who has innumerable earth-quakes and diseases for the enemies, and an astologer-prophet, and the belief in continuity of the Soul of Masih, as the Qudianis believe, all have so many elements of Judasim in them as if this movement is a movement towards Judaism. (Harf-e-Iqbal, page 115).

10. THE ANTECEDENTS

As regards Mirza Ghulam Ahmad himself, it is no secret that this sort of sympathy and faithfulness towards the enemies of Islam and the Muslims in general was inherited by him from his forefathers. In this respect Shorish Kashmiri has pointed out that in 1857 Mirza Ghulam Murtaza, the father of Mirza Ghulam Ahmad, fought against the Indian Muslims in support of the British Government. His elder brother Mirza Ghulam Qadir joined the army of General Nicholson and caused massacre of the unfaithful elements of 46 New Infantory at the Trimmu (or Tammo) Ghat. (See Ajami Israel, ibid).

Mirza Ghulam Ahmad himself in his "Ishtihaar Wajibul Izhaar attached to Kitabul Bariah, at pages 3 to 5" says, "I am from such a family which is truely faithful to this government. My father Mirza Ghulam Murtaza was a faithful and well-wisher man in the eye of the Government and used to get a chair in the Court of the Governor; and he is also mentioned in the History of the Chiefs of the

Punjab written by Mr. Griffon. In 1857 he, beyond his means, helped the (British) government. By supplying fifty horsemen with horses during the mutiny he provided help to the government."

He further says that "after the death of my father, my elder brother Mirza Ghulam Qadir served the (British) government and when on the road way to Tammu the rebels (i. e. the opponents of the British rule) stood against the British army, he fought on behalf of the British government."

There are yet other activities of the Qadiani *Jama'at* which need be mentioned in this respect and which in the words of an Editorial of the Muslim News International of September, 1974, are :

> "This politico-religious movement has been beleaguring, during the past hundred years, the liberation efforts of Indian Muslim body-politic. This religious heresy pitted Indian Muslim Soldiers against their brother Turks which ultimately resulted after 1918 in the Balkanisation of the Turkish Empire. Its followers intrigued to provide Indian irredetists with access to the Muslim majority State of Jammu and Kashmir by dissociating themselves from the fold of Islam thus converting the Muslim majority, Indo-Pakistan border district of Gurdaspur into a non-Muslim majority area. They infiltrated the administration and defence forces of Pakistan with a scheme to take over the state or parts of it at an opportune moment. They are charged with being privy to the conspiracy of dismembering the country. With their mission in every important country some of them are suspected of spying for India in Pakistan and for Israel in the Arab countries."

11. THE QADIANIS

There is concensus of the entire "*Ummat*" i. e. Muslim Community all over the world and of all times that Prophet Mohammad (P.B.U.H.) is the last Prophet of Allah, and after him no new prophet has to come. Therefore any body who claims to be a prophet after Prophet Mohammad (P.B.U.H.) and all those who follow such a claimant are outside the pale of Islam. They are non-Muslims.

In 1935 Allama Iqbal and other Muslim Leaders of India demanded that Qadianis should be declared as a separate community. In his letter dated 21st of June, 1936 addressed to Pandit Jawahar Lal Nehru, Allama Iqbal had written that "I have no doubt in my mind that the Ahmadis are traitors both to Islam and to India". (Thought and Reflections of Iqbal, page 306, by Syed Abdul Wahid).

On 7th February, 1935 the District Judge, Bahawal Nagar gave a decision holding Qadianis to be outside the pale of Islam. Similarly on 3rd June, 1955 the Additional District Judge, Rawalpindi, and on 13th July, 1970 the Civil Judge, Samaro, Jamesabad, Mirpurkhas (Sind), Pakistan, in their respective judgments held Qadianis to be non-Muslims.

In 1953 the "*Ulema*" of all sects of Islam unanimously declared that Qadianis are non-Muslims and demanded for their constitutional declaration as such from the Government of Pakistan.

On 28th April, 1973 the Azad Kashmir Assembly passed a Resolution in favour of the demand.

In April, 1974, in a meeting of 108 Representatives of the Muslim Countries from all over the world held at Mecca, a Resolution was passed for declaration of the Qadianis as a non-Muslim Community and for their removal from the key posts.

On 8th June, 1974, again in a meeting held at Lahore, the "*Ulema*" of all sects of Islam repeated and re-asserted the demand that the Qadianis should be declared as non-Muslims and they should be removed from the key posts. Then on 14th June, 1974, a general and complete strike was held throughout Pakistan in support of this demand.

On 19th June, 1974, the Assembly of the North West Frontier Province of Pakistan also passed a unanimous Resolution supporting the demand of the "*Ulema*".

Ultimately on 7th October, 1974, the National Assembly of Pakistan after a lengthy proceeding and discussion on the issue, accepted the demand and the Qadianis were accordingly declared to be the non-Muslims and necessary legislation was made to amend the Constitution of Pakistan in this respect.

Thus the movement that started in 1935, after a long passage of time, and no doubt at the cost of innumerable precious lives and un-imaginable sufferings of the torch-bearers of this sacred movement, it ultimately attained its success in 1974 when it was constitutionally declared that Mirza Ghulam Ahmad and all those who follow him are outside the pale of Islam or, in other words, they are the non-Muslims.

12. AN APPEAL

Befare parting with this book, let me with all sincerity, appeal to the Qadianis in general, who for themselves or at least their forefathers were no doubt Muslims till the recent past, and who, but for the faith in the false claim of prophet-hood by Mirza Ghulam Ahmad, were our brothers in Islam, to reconsider once again whether what they are believing in is at all correct. No doubt Mirza Ghulam Ahmad and his followers through their Missions did a lot to convert the Non-Muslims to Islam, though admittedly

according to their own concepts and norms which have nothing to do with Islam as it is, but it is also a fact that all that they have done is nothing more than a mere drop in the ocean as compared to what the "*Sufis* and "*Ulema*" of Islam have actually done during the last fourteen hundred years. Many of them reached the climax of their reputation, got prominance in the realm of spirituality and their followers spread throughout the world in millions but none of them ever tried to transgress the limits of humanity and claim for themselves the rank of prophethood or such like title of any sort whatsoever. Whatever they did, they did it for the pleasure of Allah without any wordly interest, and therefore they did not claim the credit of any thing to their own selves. They also never worked for the glory or uplift of any wordly kingdom nor did they feel the need of any support from it.

There is no doubt that by continuing with their faith in Mirza Ghulam Ahmad, the Qadianis will be having various facilities of life including marriages, accommodations, services, education and monetary help which the Qadiani Missions are providing to them, but all that one can get in this world is in the words of Quran nothing more than a mere "*Mata-e-Qaleel*" i.e. the little asset of this world, which in fact is of no avail when the man passes away with the incident of death. In the Hereafter, of course, only the belief in and action according to the Commands of the last Prophet Mohammad (P.B.U.H.) will be of real help, assistance and Salvation.

There is no doubt that the Holy Quran and the *Sunnah* both conclusively prove that Prophet Mohammad (P.B.U.H.) is the last Prophet and belief in the so called prophethood of any body after Prophet Mohammad (P.B.U.H.) is sheer "*Kufr*", and the punishment of "*Kufr*" is Hell alone. Therefore, it is not at all wise to destory the Eternal Bliss of the

Hereafter for a transient enjoyment of this world at the cost of "*Emaan*" (faith) and "*Amal*" (action) which form the only real criterion and test of true belief in Allah and His Religion i.e. Islam.

While they go on telling others, in order to clarify the position of Mirza Ghulam Ahmad, that he was a staunch believer and follower of Prophet Mohammad (P.B.U.H.) and that all that he got was through the grace and mercy of him, they should also keep in mind that Mirza Ghulam Ahmad claims unto himself all those Verses of the Holy Quran which relate to Prophet Mohammad (P.B.U.H.) and ignores all those Sayings of the Holy Prophet (P.B.U.H.) which speak of the finality and end of prophethood on him. Then sometimes he claims to be a prophet and sometimes a "*Zilli*" prophet. In one breath he says that he is "*Mehdi*" while in the other he becomes *Issa Ibn-e-Maryam* and finally *Masil-e-Masih* or *Masih-e-Mo'ud*, although there is no doubt that he is none.

The man who on one hand declares himself to be the follower of Prophet Mohammad (P.B.U.H.) and on the other claims for himself the prophethood, in clear disregard to the Holy Quran and the Sayings of the Holy Prophet (P.B.U.H.) himself, is nothing more than a traitor or, in the words of Quran, "*Murtad*" (transgressor) and stands at par with "*Kuffar*" i e. the non-believers and all those who believe in him, follow him or work in aid of his mission are also of the same category and are all ultimately to fall into the fire of Hell.

Until the call of death comes there is time for everybody to think and re-think over his own beliefs and activities particularly those relating to Allah, His Prophets and Books, and amend, if he has consciously or unconsciously subjected himself to erroneous belief and misguided practice as part of his religious life, so that the life in the Hereafter be saved from destruction and he may also receive the bounties of Allah as a reward for timely repentance.

May Allah the Almighty show each and every misguided soul the real path of His Pleasure, Forgiveness and Salvation, and grant the strength to resolve to adhere to the True Religion of Allah i.e. Islam. Aamin.

وما علينا الا البلاغ

---: o :---

BIBLIOGRAPHY

1. The Holy Quran.
2. Bukhari.
3. Musnid-e-Ahmed.
4. Ibne Majah.
5. Mishkat.
6. Muslim.
7. Tirmizi.
8. Musnid Abu Daud and Tayalsy.
9. Mo'ta Imam Malik.
10. Al-Mustadrik Lil Haakim.
11. Be-Haqqi (Dalaa-i-Iun Nabuwat).
12. Tabrani (Mo'ajjim-e-Kabir).
13. Tabri, Vol. 2, (Egypt).
14. Allama Ibn-e-Jarir Tabri, Tafsir (Egypt).
15. Mohiyyus Sunnah Baghawi, Tafsir Ma-a-limut-Tanzil (Egypt).
16. Allama Zamakhshari.
17. Allama Baizavi, Tafsir (Egypt).
18. Imam Razi, Tafsir-e-Kabir (Egypt).
19. Allama Nasafi, Tafsir-e-Madarik-ut-Tanzil (Egypt).
20. Allama Ibn-e-Kaseer, Tafsir (Egypt).
21. Allama Mohammad Bin Yaqoob Ferozabadi, Tafsir Ibn-e-Abbas (Egypt).
22. Allama Allauddin Khazin, Tafsir (Egypt).
23. Allama Sayuti, Jalalain Ala Hamish Jamal.
24. Allama Suleman Bin Umar Bin Jamal, Al-Futuhaatul Ilahiya (Egypt).
25. Allama Mohammad Sharbeni Khatib, Tafsir Sirajul Munir (Lucknow).
26. Allama Moinuddin Bin Safiuddin, Jaami-ul-Bayan (Delhi).
27. Allama Abkari, Ae'Raabul Quran (Egypt).
28. Allama Abdul Aziz Qarshi, Taffsir-e-Salsabil.
29. Shah Mohammad Anwar Kashmiri, Mushkilaatul Quran (Delhi).

30. Shaikh Ismail Haqqi, Tafsir Roohul Bayan (Egypt).
31. Allama Shaukani, Tafsir-e-Fat'hul Qadeer (Egypt).
32. Allama Aaloosi, Tafsir Roohul Ma'ani.
33. Imam Abu Hanifa, Manaqibul Imam-e-Azam (Hyd.)
34. Imam Tahaavi, Shar-hut-Tahavia Fil Aqida-tus-Salfiah (Egypt).
35. Allama Ibn-e-Hazam of Spain, Al-Mohalli.
36. Imam Ghazali, Al-Iqtisaad Fil Eteqaad (Egypt).
37. Qazi Ayaz, Shifa.
38. Allama Shehrishtani, Al-Milal Wan Nahal.
39. Allama Ibn-e-No'jem, Al-Ashbah Wan Naza'ir.
40. Fatawa-e-Alamgiri, Vol. II.
41. Mulla Ali Qari, Shar-he-Fiqah e-Akbar.
42. Syed Sharif Jarjani, Persian Translation (Delhi).
43. Shah Waliullah, Persian Translation Fathur-Rahman (Delhi).
44. Shah Abdul Qadir, Urdu Translation, Mouzah-ul-Quran.
45. Shah Rafiuddin, Urdu Translation.
46. Ashraf Ali Thanwi, Urdu Tafsir Bayanul Quran.
47. Allama Haqqani, Tafsir-e-Haqqani-wa-Aqaidul Islam.
48. Abdul Majid Daryabadi, Tafsir.
49. Abul Aala Moududi, Tafhimul Quran.
50. Pichthal, English Translation (Hyd. 1938).
51. Abdullah Yousuf Ali, English Translation.
52. Ahmad Raza Khan, "Khatm-un-Nabuwwat", and Urdu Translation.
53. Lisanul Arab.
54. Saha Johari.
55. Asasul Balagha.
56. Aqrabul Mawarid.
57. Iqbal and Qadianis by Naeem Aasi.
58. Cassel's New English Dictionary, 1964.
59. The Wonder Book Dictionary, 1960.
60. A New Western Dictionary of the English Language, 1971, (New York).
61. Speeches and Statements of Iqbal, 1973.

62. Ajami Israel by Shorish Kashmiri, 7th edition.
63. Finality of Prophethood, Allama Mohammad Ayub.
64. Thoughts and Reflections of Iqbal by Syed Abdul Wahid.
65. Muslim News International, September, 1974.
66. Tafheemun-Nabuwut by Allama Abul Khair Asadi.
66-A. Misbahuddin, Khataman-Nabiyeen.
66-B. Qadiani Mazhab ka Ilmi Mohasba by Ilyas Burni.
67. Dawatul Ameer by Mirza Bashiruddin Mahmood.
68. Tabligh-e-Hidayat by Mirza Bashiruddin Mahmood.
69. Books of Mirza Ghulam Ahmad Qadiani :
(1) Roohani Khaza'in, Vol. III.
(i) Izala-e-Oham.
(ii) Tauzee-he-Maram.
(iii) Fath-e-Islam.
(2) Lecture at Sialkot.
(3) Haqiqatul Wahi.
(4) Fatawa-e-Ahmedia, Vol. I.
(5) Anwar-e-Khilafat.
(6) Tuhafa-e-Gujarya.
(7) Daafeul Bala.
(8) Nazool-e-Masieh.
(9) Aaina-e-Kamalat-e-Islam (Roohani Khaza'in, Vol. V).
(10) Burahin-e-Ahmadiah, Parts I & V.
(11) Kalematul Fasl.
(12) Tabligh-e-Risalat, Vol. VI and VII.
(13) Shahadatul Quran (Roohani Khaza'in, Vol. VI)
69-A. Al-Fazal (19th October, 1915).
70. Hafiz Roshan Ali Qadiani, Urdu Translation of the Holy Quran (1927).
71. Mirza Bashiruddin, English Translation of the Holy Quran.
72. Mirza Masoom Beg, B.A., English Translation of Holy Quran.
73. Maulana Mohammad Ali Lahori, English Translation of the Holy Quran (Woking 1917).
74. Malik Ghulam Farid, English Translation of the Holy Quran (Rabwah, 1969).

THE SEAL OF PROPHETHOOD

Syed Anwer Ali