

The SEAL of PROPHETHOOD



Syed Anwer Ali

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Being a purely rationalistic approach, analysis and understanding of the Quranic Declaration that Prophet Muhammad (ﷺ) 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

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PUBLISHER'S NOTE

Syed Anwer Ali is a well reputed Jurist an eminent scholar and author of over dozen book is on Islam. Beauty of his written work is its originality, simple language and convincing arguments. It is our pleasure to present the work of a true lover of Holy Prophets ﷺ. His book "The Seal of Prophethood" is a useful addition to literature already available on the subject.

The author has taken great pain in collecting all proofs lying scattered in different writings of the scholars of Islam against the false claim of Prophethood by Mirza Ghulam Ahmed Qadiani. He has also supplemented these proofs with his sound arguments and reasonings. The "Seal of Prophethood" will help in removing doubts in the minds of the readers.

Muhammad Ibrahim Shah

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PREFACE

Mirza Ghulam Ahmad Qadiani claimed for himself the Prophethood in about 1901. Since that very day "Ulema" (Scholars) of Islam have been enthusiastically 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, 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 impulse, 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 Muhammad (peace be upon him) and to falsify the claim of everybody who stands up after him to claim Prophethood. May it be that on reading through this book somebody 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 Mriza Ghulam Ahmad advances, 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 pitch, i.e. the pitch of unbelief in Allah the Almighty, they may also be saved from falling into the other one i.e. the pitch 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 abandoning 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 Muhammad (peace be upon him), are extremely necessary, and an essential part of the faith in Prophet Muhammad (peace be upon him) is that he is the Seal or

the Last of Prophets, which means that there is no prophet after him.

27th Ramzan, 1394 A.H.
14th October, 1974 A.D,

SYED ANWER ALI

THE SEAL OF PROPHETHOOD

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 Muhammad (P.B.U.H.) when God Himself declared :

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا -
(مائدة: ٣)

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 The Qur'an also specifically declared:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
(احزاب: ٤٠)

i.e. Muhammad (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 Muhammad (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 anybody claiming Prophethood through inheritance ; and the latter close 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 the Prophethood on Prophet Muhammad (P.B.U.H.) is also proved from the following verses of the Holy Qur'an which say :

3 وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ (بقره: ٤)

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

يَأْتِيهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ - (نساء: ١٣٦)

i.e. O' you who believe (in Islam), believe in Allah and His Messenger 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 Muhammad (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 Muhammad (P.B.U.H.), it would have also been necessarily mentioned, because according to The Qur'an belief in all Messengers and Scriptures is an essential part of the basic faith in Islam. The Qur'an 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 Muhammad (P.B.U.H.).

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ - (النحل: ١٠)

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

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ - (النحل: ٤٣)

i.e. By God We (also) sent (Our apostles) to the peoples before thee (i.e. Prophet Muhammad) (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 Muhammad (P.B.U.H.), Allah would have said, "We have sent Prophets before thee and We will continue to send the Prophets after thee also." But Allah does not say so. Hence there is no Prophet after Prophet Muhammad (P.B.U.H.).

There is yet another Verse of the holy Qur'an which need be mentioned in this connection. It is :

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ - (نساء: ٥٩)

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 Muhammad (P.B.U.H.), The Qur'an 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 quarrel to Allah and His Prophet Muhammad (P.B.U.H.) alone, the Holy Qur'an 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 Qur'an prove beyond doubt that there is the completion of the Message as well as the end of Prophethood on Prophet Muhammad (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*" (مصاحوهرى) "*Qaamoos*" (قاموس) "*Asasul Balagha*" (اساس البلاغة) and "*Aqrabul Mawarid*" (اقرب الموارد) the word "*Khatamah*" (ختمه) means to close a thing in such a manner that neither anything 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 up 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 الشيء) means to finish up any thing to its end.

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

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ

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

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

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

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ

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

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

(b) Interpretations :

Thus for example,⁰ 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 و خاتم النبيين الذي ختم النبوة فطبع عليها فلا
تفتح لاحد بعده الى قيام الساعة واختلفت القراء في قراءة خاتم
النبيين فقراء ذلك قراء الامصار سوى الحسن و عاصم
بكسر التاء وقراء ذلك فيما يذكر الحسن ف معاصم فتح الغاء
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 “*Khatim*” with down sound of the alphabet “T” which means that he (i.e. Prophet Muhammad) (P.B.U.H.) HAS SEALED THE LINE OF Prophethood. Hassan and Aasim (on the contrary) pronounce it with the up sound of “T”, which means that he is the last of all Prophets (*Tafsir-e-Ibn-e-Jarir*, p. 12, Vol. 22, Egypt).

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

ختم الله به النبوة وقراء ابن عامر و ابن عاصم خاتم بفتح التاء على
الاسم اى آخرهم وقراء الاخرون بكسر التاء على الفاعل لانه ختم
به النبيين فهو فانهم 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 Muhammad (P.B.U.H.). Ibn-e-Aamir and Ibn-e-Aasim have read the word “*Khatam*” with the up sound of “T” which means the “last Prophet” and the other scholars have read it with the down sound of “T” which means that the Prophet (i.e. Prophet Muhammad) (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 ينباء احد بعده وعيسى ممن نبى قبله
وحين ننزل عاملاً على شريعة محمد مصلياً الى قبله كانه بعض امته

i.e. if you say that how can he (i.e. Prophet Muhammad) (P.B.U.H.) be the last Prophet when Jesus will come in the

future ages, in reply I (will) say that he (i.e. Prophet Muhammad) (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 Muhammad (P.B.U.H.) and will face his *Qiblah* in the “*Salat*” which means that he will come as an individual of his “*Ummat*”.

Allama Baizavi (d. 685) says :

واخرهم هم الذى ختمهم او ختموا به ولا يقدر فيه نزول عيسى
بعده الا انه اذا نزل كان على دينه

i.e. he (i.e. Prophet Muhammad) (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 :

و خاتم النبيين وذلك لان النبي الذى يكون بعده نبى ان ترك شيئا
من النصيحة والبيان يستدركه من ياتى بعده واما من لانبي بعده
يكون الشفق على امته واهدى لهم واجدى اذ هو كوالدولده ليس
له خيره 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 something 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 :

ای آخرهم یعنی لاینباء احد بعده و عیسیٰ ممن نبی قبله و حین یُنزل
یُنزل عاملاً علی شریعة محمد صلی اللہ علیہ وسلم کانه بعض امته

i.e. he (i.e. Prophet Muhammad) (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 Muhammad (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 الایة نص فی انه لانیب بعده و اذا کان لانیب بعده فلا رسول
بالطریق الاولی والاخری 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 Muhammad) (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 Muhammad bin Yaqoob Ferozabadi says :

ختم اللہ به النبیین قبله فلا یكون بنی بعده

i.e. God has indeed ended the line of Prophethood through him (i.e. Prophet Muhammad) (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 لاني بعدة

i.e. God has ended the line of Prophethood through him (i.e. Prophet Muhammad) (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 لاني بعدة 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 Muhammad) (P.B.U.H.) and when Jesus will come again, he will act according to the “*Shari’at*” of Prophet Muhammad (P.B.U.H.) (Jalalain Ala Hamish Jamal, p. 442, Vol. 3).

Allama Suleman bin Umar bin Jamal (d.1204 A.H.) says :

اي من عمله بكل شئ علمه بان لاني بعدة

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

Allama Muhammad Sharbeeni Khatib says :

اي آخرهم الذي ختمهم لان رسالة عامة ومعها اعجاز القرآن
فلا حاجة مع ذلك الى استنباء ولا ارسال..... قد قضى الله تعالى ان
لا يكون بعده نبي اكراماله

i.e. he (i.e. Prophet Muhammad) (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 The Qur'an 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 ياتي بعده نبي مطلقا بشرع جديد ولا يتجدد بعده
مطلقا استنباء وهذه الاية مشتبه لكونه خاتما على ابلغ وجه وذلك
انه في سباق لانكار 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 Muhammad) (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 و عيسى عليه السلام ينزل بدينه مؤيداً

i.e. he (i.e. Prophet Muhammad) (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 :

وبقراً 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 Muhammad) (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 Qur'an*, 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 comes again, he will follow the "Shari'at" of Prophet Muhammad (P.B.U.H.). (*Tafsir-e-Salsabil*—(unprinted manuscript).

Shah Muhammad Anwer Kashmiri says:

معنى كونه آخر الانبياء انه لا ينباء احد بعده وعيسى ممن نبى قبله

i.e. the meaning of "Aakhirul Anbia" is that there will be no Prophet after him (i.e. Prophet Muhammad) (P.B.U.H.) and Jesus has already been made a Prophet earlier to him. (*Mushkilatul Qur'an*, p. 227, Delhi).

Shaeikh Ismail Haqqi (d. 1137 A.H.) says:
 وخاتم النبیین قراء عاصم فتح التاء وهو آلة الختم بمعنى ما يختتم
 بد كالطابع بمعنى ما يطبع به والمعنى كان آخرهم هم الذى
 ختموا به وبالفارسية
 مهر پیغمبران یعنی بدو مهر کرده شد در نبوت و پیغمبران را بدو ختم کرده اند. وقراء
 الباقرن بكسر التاء اى كان خاتمهم اى فاعل الختم بالفارسية مهر
 كنده پیغمبران است و هو بالمعنى الاول

i.e Asim has read the words "*Khatam-an-Nabiyeen*" with the upsound of "T" which means the instrument by which something is sealed as for instance "*Taabey*" (طابع) is some-- thing by which anything is stamped. The meaning is that he (i.e. Prophet Muhammad) (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 ended the Prophethood). (Tafsir Ruhul Bayan, p. 188, Vol. 22, Egypt)

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

قراء الجمهور خاتم بكسر التاء وقراء عاصم بفتحها ومعنى القراء
 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 Asim has read it with the up sound. The first means that he (i.e. Prophet Muhammad)

(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 هو اعم من الرسول فيلزم من كونه صلى الله عليه
وسلم خاتم النبيين كونه خاتم المرسلين والمراد بكونه عليه
السلام خاتمهم انقطاع حدوث و صف النبوة فى احد من الثقليين
بعد تحليه عليه السلام بها فى هذه انشأة

i.e. the word *Nabi* is common to all Prophets., therefore by his being "*Khatam-an-Nabiyeen*" he (i.e. Prophet Muhammad) (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).

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

Imam Abu Hanifah (80-150 A.H.) is of the opinion that asking of proof of Prophethood from anybody who claims Prophethood after Prophet Muhammad (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 Hanifah Ahmad bin Makki. p. 161, Volume 1, Hyderabad).

Imam Tahaavi (239-321 A. H.) says that Prophet Muhammad (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-Tahaavia *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 Muhammad (P.B.U.H.) because there is no more Revelations (*Vahi*) from God and God has already declared that Prophet Muhammad (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-Mohalli*, p. 26, Vol. 1).

Imam Ghazali (450-505 A. H.) says that the unanimous opinion of the entire "*Ummat*" is that by the Tradition "*Laa-Nabi Ba'di*", the Prophet 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, p. 114, Egypt).

Qazi Ayaz (d. 544 A.H.) says that anybody who claims to be a Prophet (after Prophet Muhammad) (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 Muhammad (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. 544 A.H.) says that not one who does not accept that Muhammad (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-Ashabah 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 Muhammad (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) (*Sharhe Fiqah-e-Akbar*, p 202).

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

Syed Sharif Jarjani says :

ولیکن رسول خدا و خاتم پیغمبران است

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

Shah Wali Ullah says.

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

i.e. but he (i.e. Prophet Muhammad) (P.B.U.H.) is Prophet of Allah and the "Seal of Prophets" meaning thereby that after him there will be no Prophet. (*Fath-ul-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. Prophet Muhammad) (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-Qur'an*, 22nd part).

Shah Rafiuddin says :

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

i.e. he (i.e. Prophet Muhammad) (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 Muhammad) (P.B.U.H.), is the Prophet of Allah and is at the end of all Prophets. (*Bayanul Qur'an*, 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 Muhammad) (P.B.U.H.), is surely the Prophet of Allah and is at the end of all Prophet. (*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 آپ ﷺ نبوت کے سلسلہ پر مہر ہیں کہ اب آپ ﷺ کے بعد اس سلسلہ میں کوئی داخل نہ ہوگا۔

i.e. he (i.e. Prophet Muhammad) (P.B.U.H.), is the Prophet of Allah and the Seal of all Prophets..... Just as after closing anything a seal is affixed on it, in the like manner he is the seal of the line of Prophethood, so that now nobody will enter in it. (*Tafsir-e-Haqqani-wa-Aqa'idul Islam*. p. 75).

Pickthall translates Verse 40 of Chapter 33 as follows :--

“Muhammad 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 Qur'an.—Text and Explanatory Translation, by Muhammad 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 Muhammad (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 Muhammad (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. (The Holy Qur'an, 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 ﷺ تم میں سے کسی مرد کا باپ نہیں مگر وہ رسول اللہ ہے، اور ختم کرنے والا ہے نبیوں کا۔

i.e. Prophet Muhammad (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 Muhammad) (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 Pinkthall which I have already mentioned.

(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 Muhammad Ali of Ahmadia Jamaat, Lahore, makes the translation as follows :

“Muhammad (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*”¹. 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 Qur’an 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 Qur’an, 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”. (The Holy Qur’an, Translation by Maulana Muhammad Ali, Woking Edition 1917, Note 1994).

¹ *Roohani Khaza'in*, Vol.III, p. 431.

(vi) Malik Ghulam Farid in his English Translation and Commentary says that he (i.e. Prophet Muhammad) (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 of last part or portion and result or issue of a thing. The word also signifies embellishment or ornament; the best and most perfect. The words "*Khatim*" and "*Khatm*" and "*Khatam*" are almost synonymous (Lane, *Mufradat Fath Zargani*). So the expression "*Khatam-an-Nabiyeen*" would mean, the Seal of the Prophets; the most perfect of the Prophets; embellishment and ornament of the Prophets. Secondly it means, the Last of the Prophet. (p. 911 of English Translation and Commentary published under the auspices of Mirza Nasir Ahmad, the third "*Khalifah*" 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 Qur'an, all interpret the word "*Khatamah*" as meaning the Seal or the End of Prophethood. No doubt Maulana Muhammad Ali and Malik Ghulam Farid have tried to bring out the distinction between the primary and secondary meaning of the word "*Khatamah*", 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”, and 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 additions to it finishes up once for all. Therefore, as soon as it is admitted that Prophet Muhammad (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 Muhammad (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 Muhammad (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 نسوسهم الانبياء كلما هلك نبي حلقه نبي وانه
لا نبي بعدى وسيكون خلقاء

(بخارى، كتاب المناقب، باب ما ذكر عن بنى اسرائيل)

i.e. the leadership of Bani Israil 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 Israil*).

ان مثلى ومثل الانبياء من قبل كمثل رجل بنى بيناً فاحسنه واجمله
 الاموضع لبنة من زاوية فجعل الناس يطوفون به ويعجبون له
 ويقولون هلا وُضِعَتْ هذه البنة، فانا البنة وانا خاتم النبيين -
 (بخارى، كتاب المناقب، باب خاتم النبيين، مسلم، كتاب الفضائل، باب خاتم
 النبيين ترمذى، كتاب المناقب، باب فضل النبي وكتاب الاداب، باب الامثال،
 مسند ابوداؤد طيالسى، 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 Khataman-Nabiyeen; Muslim, Kitabul Fazail, Baab Khataman Nabiyeen; Tirmizi, Kitabul Manaqib, Baab Fazlun Nabi and Kitabul Aaadab, Babul Imsaal; Musnid abu Dawood and Tayalsy and Musnid Ahmed*).

فُضِّلْتُ عَلَى الانبياء لِسِتِّ، اعطيت جوامع الكلم، ونصرت
 بالرعب وأحلت لى الغنائم، وجعلت لى الأرض مسجداً و طهوراً،
 وأرسلت الى الخلق كانه وختم بى النبيون (مسلم، ترمذى، 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) Booties 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-Majah*).

ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي -

(ترمذى، كتاب الرؤيا، باب دهاب النبوة - مسند احمد، مرويات انس بن مالك)

i.e. Prophethood has ended. There will neither be “Rasul” nor “Nabi” after me (Tirmizi, Kitabur Roya, Baab Zahaabun Nabuwwat; Musnid Ahmad; Marwiyat Anas bin Maalik).

انا محمد وانا احمد وانا الماحى يُمخى بى الكفر وانا الحاشر
الذى يحشر الناس على عقبى وانا العاقب الذى ليس بعده نبي
(بخارى و مسلم، كتاب الفضائل، باب اسماء النبي، ترمذى، كتاب الاداب، باب اسماء
النبي، موطا، كتاب اسماء النبي، المسند رك للحاكم، كتاب التاريخ، باب اسماء النبي)

i.e. I am Muhammad (P.B.U.H.) I am Ahmed (P.B.U.H.); I am *Maahee*—that through me “*Kufr*” had been defeated; I am *Haashir*—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 Ism,a-un-Nabi*; *Tirmizi*, *Kitaabul Adab*, *Baab Ism,a-un-Nabi*, *Moutta*, *Kitaab Ism,a-un-Nabi*; *Al Mustadrik lil Haakim*, *Kitaabut Taarikh*, *Baab Ism,a-un-Nabi*.

ان الله لم يبعث نبياً الا حذر امته الدجال وانا آخر الانبياء وانتم
آخر الامم وهو خارج فيكم لا محالة
(ابن ماجه، كتاب 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 عبدالرحمن بن جبير قال سمعت عبدالله بن عمرو بن العاص
يقول خرج علينا رسول الله صلى الله عليه وسلم يوماً كالمودع
فقال انا محمد النبي الامي ثلاثا ولا نبي بعدى

(مسند احمد، مرويات عبدالله بن عمرو بن العاص)

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

لانبوة بعدى الا المبشرات. قيل وما المبشرات يا رسول الله؟ قال

الرؤيا الحسنة. او قال الرؤيا الصالحة

(مسند احمد، مرويات ابو طفيل، نسائي، ابوداؤد)

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

لو كان بعدى نبي لكان عمر بن الخطاب (ترمذى، كتاب المناقب)

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

قال رسول الله صلى الله عليه وسلم لعلى انت منى بمنزلة هارون

من موسى الا انه لانبي بعدى (بخارى و مسلم، كتاب فضائل الصحابة)

i.e. the Prophet said to Ali, "The analogy between me and you is that of Musa and Haroon. But there is no Prophet after me". (*Bukhari and Muslim, Kitabul Fazaal-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
 بعدى
 (ابوداؤد، كتاب القتن، ترمذى)

i.e. according to Sobaan the Prophet 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 بنى اسرائيل رجال يكلمون من غير
 ان يكون نوا انبياء قال يكن من امتى احد فعمر
 (بخارى، كتاب المناقب، مسلم)

i.e. the Prophet said : Among the Bani Israil before you there were persons with whom Allah spoke although they were not Prophets. In my "Ummat" if has been any such person, he would have been Umar. (Bukhari, Kitaabul Manaqib, Muslim).

قال رسول الله ﷺ لانبي بعدى ولا امة بعد امتى
 (بيهقى، كتاب الرويا، طبرانى)

The Prophet (P.B.U.H.) said, "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 كرمه والمدية)

The Prophet Muhammad (P.B.U.H.) said : I am the last Prophet and my Mosque is the last Mosque, (Muslim, Kitabul Haj, Baab Fazlus Salaat).

According to a Tradition reported by Umar, the Prophet said, When Adam committed the first sin and asked for apology in the name of Muhammad (P.B.U.H.), Allah said : O' Adam how could you know Muhammad (P.B.U.H.) when I have not yet created him. Adam said : I saw his name written alongwith Thy Name on the Pillars of Heaven. Allah said :

صدقتم يا ادم انه لا ب الخلق الى واذ سالتى بحقه فقد غفرت لك
ولولا محمد ما خلقتك زاد الطبرانى وهو اخر الانبياء من ذريتك

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 Muhammad (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 Nabuwwat*).

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

نزل ادم بالهند واستوحش فنزل جبريل فتادى بالا ذان الله اكبر
الله اكبر اشهد ان لا اله الا الله اشهد ان
محمد رسول الله اشهد ان محمد رسول الله قال ادم من محمد
قال اخر ولدك من الانبياء

i.e. when Adam came down to earth in India, he was perplexed. Jibrail came and called *Azaan*. When the name of Prophet (P.B.U.H.) came, Adam asked : Who is Muhammad (P.B.U.H.). Jibrail 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 اللواح امة هم الاخرون السابقون
فاجعلها امتى قال تلك امة احمد

i.e. when Moses received the Torah and read it, he found the *Ummat* of Prophet (Muhammad) (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 Muhammad) (P.B.U.H.)

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

لما خلق الله ادم اخيره ببنيه فجعل يرمى فضائل بعضهم على بعض
فرانى اسفلهم فقال يا رب من هذا قال هذا انبك احمد هو الاول
وهو الاخر وهو اول شافع و اول مشفع

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 Muhammad) (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 reports that the Prophet said that in the scripture of Prophet Abraham it was written that :

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

Surely in your generations at the end there will be a Prophet—*Ummi* and the last.

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

اوحى الله تعالى الى يعقوب اني ابعث من ذريتك ملوكا وانبياء
حتى ابعث النبي الحرمي الذي تبنى امته هيكل بيت المقدس وهو
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 (P.B.U.H.).

Salman Faarsi reports 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 اسمي فلا اذكرنى موضع حتى تذكر
معنى ولقد خلقت الدنيا واهلها لاعرفهم كرامتك ومنزلتك عندي و
لولاك ما خلقت السموات والارض وما بينهما لولاك ما خلقت
الدنيا هذا مختصر

Angel Jibrael came to the Prophet (P.B.U.H.) and said that your Lord says : Surely I have finished up

Prophethood on you and have not created anybody 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 Abbas, as reported by Ahamed, *Abu Dawood* and *Ibne-Majah*, the Prophet (P.B.U.H.) in a lengthy Tradition said :

فَيَأْتُونَ عِيسَى فَيَقُولُونَ اشفع لنا الى ربك فليقبض بيننا فيقول انى
 لست هناكم انى اتحدث الهامن دون الله وانه لا يهمنى اليوم
 الانفسى ولكن ان كل متاع فى وعاء مختوم عليه اكان يقدر على
 ما فى جوفه حتى يفض الخاتم فيقولون لافيقول ان محمدا صلى
 الله تعالى عليه وسلم فيانونى فاقول انا لها فاذا ارادالله ان يصدع
 بين خلقه نادى مناد اين احمد وامته فنحن الاخرون الاولون نحن
 اخر الأمم 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 anything is kept in a sealed utensil, can it be taken without lifting the seal? People will say : No. *Issa* will say : **Muhammad** (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 like 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 :

فَيَاتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ

i.e. all Prophets will come to Prophet Muhammad (P.B.U.H.) and will request for recommendation saying: “O’ Muhammad (P.B.U.H.), you are the Prophet of Allah and the last of Prophets, therefore, grant us the recommendation.”

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

This is as regards the Holy Qur’an and the *Sunnah* and the authentic interpretations of both. But even rationally one can very well understand that after Prophet Muhammad (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 Israil 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 for 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 to throw him in the burning flames merely on account of applauding the Name of Allah.

Then there is the history of Bani Israil 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 Israil had all along been expecting the arrival of the Promised *Masih* for their Salvation, yet when the *Masih* 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 *Masih* in the form of The "*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 compilers

themselves as well as the needs of the time. The result was that when Prophet Muhammad (P.B.U.H.) came, neither the Message of Allah revealed to Prophets Moses and Jesus, was kept intact in writing nor in action.

Thus it is obvious that upto the coming of Prophet Muhammad (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 Muhammad (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 the Qur'an itself says : Allah guaranteed complete safeguard of The Qur'an from all sorts of mutilations and corruptions for ever. And we actually find that right from the days of Prophet Muhammad (P.B.U.H.), the Holy Qur'an 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 Qur'an has provided for it.

It is nothing short of a miracle that the Holy Qur'an has withstood the strictest test of time down the ages. The critics of all shades, politicians, economists, reformers and missionaries have all individually and collectively toiled,

but all in vain, to suggest any workable proposition which does not find a mention, deductively or inductively, in the Holy Qur'an. It is remarkable that the challenge thrown by the Holy Qur'an to the world at large fourteen hundred years ago to produce even a Verse similar to, much less better than, any Verse in the Qur'an, still stands unanswered, and shall always stand as it is. The reason in fact is that the Qur'an 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 Muhammad (P.B.U.H.), and do away with the need of any Prophet after him.

All that remains after Prophet Muhammad (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.

In spite of the clear declarations of the Holy Qur'an, 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 Muhammad (P.B.U.H.) himself, as already mentioned, three unfortunate persons in the Islamic History claimed Prophethood after Prophet Muhammad (P.B.U.H.). They were Musailmah *Kizzab* of Arabia, Bahauddin of Iran and Mirza Ghulam Ahmed Qadiani of India.

4. *KAAZIBIN* (IMPOSTERS)

(a) *Musailmah Kizzab*

Musailmah *Kizzab* claimed share in the Prophethood of Prophet Muhammad (P.B.U.H.), himself

during his own life time and also wrote him a letter in the following words:-

من مسيلمة رسول الله الى محمد رسول الله سلام عليك فاني
أشركت في الامر معك (طبراني جلد دوم صفحہ ۳۹۹ طبع مصر)

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

After Prophet Muhammad (P.B.U.H.), his followers under the leadership of Abu Bakr fought with Musailmah *Kizzab*, defeated him and killed him and thus he as well as his false Prophethood were 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 prominence. 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 (Inda). 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-Nabuwwat*” is meant that no Prophet with a New “*Shari'at*” can come, but a Prophet with a “*Shari'at*” can come even after Prophet Muhammad (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 ياتي من بعدى اسمه احمد

i.e. (Jesus said to Bani Israil) 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 :

لولاك لما خلقت الافلاك

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

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

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

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! I am Prophet of Allah for all of you.

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

“One type of infidelity (*Kufr*) is that a person disbelieves in Islam itself and does not regard the Holy Prophet Muhammad (P.B.U.H.), as the Messenger of God. Another type of infidelity (*Kufr*) is to disbelieve the Promised *Masih* and in spite of the truth conclusively established calls him the imposter, although regarding whose acceptance and to believe him to be true, God and his Prophet have emphasised, and regarding which stress is to be found in the Holy Scriptures of the previous Prophets.

Therefore, as he 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 *Masih*."

"I am the Promised *Masih* 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 cling 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 that 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 and if 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-Janazah* of a person who is nonbeliever of the Promised Masiah”.

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 is applied to me”.

In *Dafa-ul-Balla* (page 13) he says, “I am superior to Imam Hussain”.

In “*Nuzool-e-Masih*” at page 99 he says :

کربلا بیست 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-inah-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 بی شمار

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 Muhammad(P.B.U.H.) or one who believes in Muhammad(P.B.U.H.) but does not believe in Promised *Masih*, verily, he is not only a *Kafir*, but is an outcast of the folds of Islam".

He claims superiority over Adam (*Ma-ul-Farq Fe Adam-Wal-Masih-il-Mo'ud-Zamima Khutbah-e-Ilhamia*), over Prophet Noah (*Tatimma Haqiqat-ul-Wahi*, page 137), over Prophet Joseph (*Burahin-e-Ahmadia*, part V), over Prophet Jesus (*Tiryā-qul-Qulub*, page 157 and *Haqiqat-ul-Wahi*, pages 148-155, and *Izala-e-Oham*, pages 69-157), and also over Prophet Muhammad(P.B.U.H.). See

Qadiani Mazhab ka Ilmi Mohasbah 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 Muhammad(P.B.U.H.) who is declared to be the last Prophet by the Holy Qur'an 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 Muhammad(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 new Prophet after Prophet Muhammad(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 Muhammad(P.B.U.H.)?

In this respect interpretation of the word "*Khataman-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 of them "Seal" is meant for "attestation"¹.

Mirza Ghulam Ahmad himself in *Haqiqat-ul-Wahi* (pages 27-28) says, "Prophet Muhammad(P.B.U.H.) is the "bearer of the Seal" (*Sahib-e-Khatam*) i.e. without his seal nobody can get any Blessings (*Faiz*) and for his nation (*Ummat*) till the Day of Judgment the door of conversation (*Mukalemah*) and address (*Mukhatebah*) 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 (*pairavi*), and it should remain closed for every-body who is not his "*Ummat*". In this sense Allah declared him as "*Khatam-ul-Anbia.*"

But if we look into the dictionary meaning, the Traditions of the Holy Prophet (P.B.U.H.) 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 does 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 aloe 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 Edition, Vol. 2, p. 757).

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

In view of the above meaning of the word "Seal" there remains no justification at all for the interpretation of the 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 Prophet". 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 Qur'an should have been

النبي الحامل الخاتم النبوة

But the Holy Qur'an has used the words "Khata-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 Prophet" cannot be inferred from the actual words of the Holy Qur'an. Otherwise it will amount to clear addition in the actual words of the Holy Qur'an 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 Muhammad(P.B.U.H.) were not only rejected and tortured throughout by the people but they

were also declared to be “Liers”, “Magicians” and “Imposters”, 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 Israil 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 Muhammad(P.B.U.H.) came at the end and through him Allah declared that :

“Abraham, Isaac, 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).

The Qur,an 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 Muhammad(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 at the truth of the Prophets before him. In this sense too Prophet Muhammad(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 :

انى آخرا الانبياء ومسجدي آخرا المساجد

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

لانى بعدى

i.e. there is no Prophet after me.

The earlier part of the first Tradition i.e. "*Anni Akhirul Anbia*" is interpreted by the *Qadianis* on an analogy of the latter part of it namely "*Masjid-i-Aakhirul Masaajid*". 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 whole earth has been declared as a Mosque of the Prophet, there remains no room for anybody 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, it is 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 that exist since the very beginning of the world. They are the “*Baitullah*” at Makkah, the “*Baitul Maqdis*” at Jerusalem and the “*Masjid-e-Nabavi*” at Madinah. There is no fourth mosque anywhere 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 a 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 Anbia*”.

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) which according to them say :

قُولُوا أَنَّهُ خَاتِمُ الْأَنْبِيَاءِ وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ

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*, *Ibn-e-Majah*, *Abu Dawood*, *Maalik*, *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 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 persons with ulterior motives fabricated the so-called saying and fraudulently attributed it to the sacred name of Hazrat Aisha.

The *Qadianis* also place reliance on Verse No. 69 of Chapter No. 4, of the Holy Qur'an which reads :

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا
(نساء: 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*” (Prophet), “*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 his Verse and the result they derived 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, “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”

¹ See *Dawatul Amir*, Pages 34-39 and *Qadiani Mazhab ka Ilmi Mohasibah*, 9th Edition, P. 169.

i.e. *Momineen* and in this group there are four grades of people, namely the *Prophets* (Nabi'yeen), 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 their absolute devotion and sincerity in Islam and unconditional confirmation of the truth relating to the absolute Oneness of the Almighty Allah and Prophethood of Muhammad(P.B.U.H.) and complete following of the Commands of Allah and His Prophet got the title of "*Siddiqeen*" i.e. Sincere ones. 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 "anybody by acting as such will of his own acquire the status of Prophethood". This interpretation is further confirmed by the word "*Rafiq*" 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 anybody 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 anybody 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. Similarly when the question of granting the status of *Nabiyeen, Siddiqeen, Shuhada* and *Swaleheen* will arise, one will have to look into the Basic charter of Islam, namely the Holy Qur'an and according to it, Prophethood is not something 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 Muhammad(P.B.U.H.). It was in the form of a Mission and, therefore, it was closed 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 الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَهُمْ صَٰئِرِينَ - وَالَّذِينَ تَابُوا وَأَصْلَحُوا وَآخِضُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

(نساء: ١٣٥: ١٣٦)

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 anybody 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 Qur,an it only depends upon the Will of Allah to give or not to give Prophethood to anybody. The Holy Qur,an says:

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ
(بقره: ١٠٥)

i.e. God chooses for this mercy whom He will (2 : 105) and

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ (نحل: ٢)

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 إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ إِلَّا بِإِذْنِ اللَّهِ
(ابراهيم: ١١)

In reply to the demand of authority (*Mo'jezah*) 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'jezah*) except as God permits (14:11). The Qur,an 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), Shuaib (7:85), and Moses (7:103). Allah says: We did send Apostles before thee i.e. Prophet Muhammad(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

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ - (الحج: ٤٥)

and God chooses Messengers from Angels and from men (22 : 75). Jesus Christ says in the cradle :

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (مریم: ٣٠)

i.e. I am servant of Allah and He has given me the Book and made me 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 nonbelievers of Mecca as to why the Holy Qur'an was not given to some big man of Makkah and Taif, Allah said :

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ أَهْمُ
يُقْسِمُونَ رَحْمَتَ رَبِّكَ (زخرف: 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 anybody else. From Verse 81 of Chapter 3 also it is clear that it is God only who gives the Book and Prophethood to anybody, because

He knows alone who is fit for it (6 : 125), and He can also take it back (17 : 87). Similarly Verse 15 Chapter 40 says :

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ- (مومن: ١٥)

i.e. He casts the spirit of His Command upon whom He will 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 though any activity.

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

Then there is reliance on Verses 33 to 35 of Chapter 7 of the Holy Qur'an which read as follows:--

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ- وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ- يَبْنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي لِمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

(اعراف: ٣٥-٣٦)

i.e. Say: The things that My Lord has indeed forbidden are shameful deeds, whether open or secret; and sins and trespasses 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 nonbelievers and they are addressed directly while the Holy Prophet Muhammad(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 nonbelievers 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.

فَإِذَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ—
(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 not 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 فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى
(طه: ۱۲۳)

i.e. (Allah) said 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 ways will have no fear on the Day of Judgment.

Then in view of the clear declaration of the Holy Qur'an that Religion has been completed and Prophet Mhammad (P.B.U.H.) is the Seal of the Prophets, as well as the sayings of the 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 Muhammad (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 a "*Rasool*", as for example under the "*Shari'at*" of Moses several Prophets came and propagated and followed the same law as laid down by Moses. But if we look into the actual words of Verse 40 of Chapter 33 of the Holy Qur'an 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 “*Nabuwat*” 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 remains 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 Qur’an 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 لِعَلِيِّ اَنْتَ مِنْنِي بِمَنْزِلَةِ هَارُونَ
 مِنْ مُوسَى اِلَّا اَنْهُ لَانَبِيَّ بَعْدِي (بخارى و مسلم، 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 anybody to be even a Prophet without “*Shari’at*” after Prophet Muhammad (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 Muhammad (P.B.U.H.) is baseless and wrong.

On arrival at this conclusion there actually remains no need to consider the question whether or not Mirza Ghulam Ahmad is a Prophet, “*Ummati Nabi*”, “*Zilli Nabi*” or “*Buruzi Nabi*” at all. Such an enquiry in fact, as per opinion of Imam Abu Hanifah, is itself “*Kufr*” i.e. infidelity. 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 this the question whether Mirza Ghulam Ahmad is or is not a Prophet, Allama Muhammad 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'jizah*); 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 *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'jizah*). Mirza Qadiani did not perform any Miracle (*Mo'jizah*). He is not, therefore, a Prophet or a person who received "*Wahi*" (Revelation)".

As regards "*Wahi*", Allama Muhammad Ayub says, "What distinguishes a Prophet from any person is "*Wahi*" (Revelation). This is clear from the Qur,anic Verse which says : Say! I am only a mortal like any one of you, but I have received Revelation (41 : 6), and, as The Qur,an 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".

¹ *Haqiqatul Wahi*. p. 303. Also see *Qadiani Mazhab ka Ilmi Mohasibah* by Burni, 9th Edn. P. 306.

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

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 ان 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 say on oath that my condition is that no body can prove that I read any lesson of The Qur'an or *Hadees* or *Tafseer* from any human being.

In another breath, however, he comes out with the real fact and on pages 101-193, 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۔ ان کا نام گل علی شاہ تھا۔

i.e. at the age of 6 years I was taught The Qur'an 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 about 17 to 18 years I was taught by one Maulvi 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 Muhammad (P.B.U.H.), which says :

کیف انتم اذا نزل ابن مریم فیکم واما مکم منکم

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

تمہارا اس دن کیا حال ہوگا جس دن ابن 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 happens 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 Imam, 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 اس دن کیا حال ہوگا جس دن ابن مریمؑ تم میں نازل ہوگا اور تمہارا امام
تمہیں میں سے ہوگا۔

i.e. what happens 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 this Tradition Mirza Ghulam Ahmad has made addition of the following words :

اور تم جانتے ہو کہ ابن مریمؑ 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 :--

¹ Speeches and Statements of Iqbal. 1973, page 118-120.

“He claims to be *Buruz*” of the Holy Prophet of Islam, insinuating thereby that he is a *Buruz* of his, his finality is virtually the Finality of Muhammad(P.B.U.H.), and that this view of the matter, therefore, does not violate the finalities, 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; 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 Shaikh 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

Shaikh's point of view, there may be more than one saint, living in the same age or 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 Muhammad(P.B.U.H.).

Leaving his Mystical Psychology aside, I am convinced from a careful study of the relevant passages of the "*Fatuhah*" that the great Spanish Mystic is as firm a believer in the Finality of Muhammad(P.B.U.H.) as any Orthodox Muslim. And if he had seen in his mystical 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 MuhammadTahir (d986 A. H.), Mulla Ali Qari (d. 1016 A. H.), Shah Wali Ullah *Mohaddis* Dehlavi (d. 1176 A. H.), and Maulana MuhammadQasim Nanotvi (d. 1889 A. D.), which according to them support the possibility of Prophethood after Prophet Muhammad(P.B.U.H.). I give

the passages they rely upon with their own interpretations¹ as follows :--

Mohyuddin Ibn-e-Arabi says :

النبوة التي انقطعت بوجود رسول الله صلى الله عليه وسلم انما هي نبوة التشريع..... وهذا معنى قوله صلى الله عليه ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي اى لاني بعدى يكون على شروع يخالف شرعى بل اذ كان يكون تحت حكم شريعتى
(مسلم الثبوت جلد ۲ صفحہ ۶۸)

i.e. the Prophethood which has ended on Prophet Muhammad(P.B.U.H.) is only “*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 *Nabuwat* have ended”, mean the same thing i.e. after him there will be no “*Nabi*” or “*Rasool*” who maybe on a “*Shari’at*” other than the “*Stari’at*” of Prophet Muhammad(P.B.U.H.). But whenever any Prophet comes he will be under his “*Shari’at*”.

Imam Abdul Wahab Sherani says :

فان مطلق النبوة لم ترفع و انما ارتفعت نبوة التشريع
(البواقيت والجواهر، جلد ۲، صفحہ ۲۴)

i.e. the absolute Prophethood has not ended but only the Prophethood with “*Shari’at*” has ended.

Imam MuhammadTahir says :

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

هذا ناظر الى نزول عيسى وهذا ايضا لا ينافي حديث لاني بعدى
 لانه اراد لاني ينسخ شرعه (تكملة مجمع البحار صفحہ ۸۵)

i.e. what Hazrat Aisha has said, "O' Muslims! you should use the words "*Khatam-an-Nabiyeen*" for the Prophet (P.B.U.H.) but should not say that there is no Prophet after him," she has said this 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 :

لو عاش ابراهيم وصار نبيا وكذلك او صار عمر نبيا لكان من اتباعه
 عليه السلام..... فلا يناقض قوله خاتم النبيين اذا المعنى انه لا ياتي
 نبي بعده ينسخ ملته ولم يكن من امته (موضوعات كبير صفحہ ۵۸-۵۹)

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 Muhammad(P.B.U.H.) there cannot come any such Prophet who may cancel his "*Shari'at*" and be not from his *Ummat*.

Shaikh Mujaddid Alf-e-Sani says :

حصول کمالات نبوت مرتابان را بطریق جمیعت و وراثت بعد از بعثت خاتم
 الرسل منافی خاتمیت او نیست فلا تکلن من الممترین
 (مکتوبات احمدیہ جلد اول مکتوب ۱، ۲)

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

Shah Wali Ullah says :

ختم ابہ النبون ای لا یوجد من یامرہ اللہ سبحانہ بالتشریح علی
الناس
(تفسیرات الہیہ تفہیم صفحہ ۵۳)

i.e. the end of Prophethood on Prophet Muhammad (P.B.U.H.) means that now there will not be anybody who will be given new “*Shari'at*” by God.

Maulana Muhammad Qasim Nanotvi says :

عوام کے خیال میں تو رسول ﷺ کا خاتم ہونا بایں معنی ہے کہ آپ کا زمانہ انبیاء سابق کے زمانہ کے بعد اور آپ ﷺ سب میں آخری نبی ہیں مگر اہل فہم پر روشن ہو گا کہ تقدم یا تاخر زمانی میں بالذات کوئی فضیلت نہیں..... پس اگر بالفرض بعد زمانہ نبی کوئی نبی پیدا ہو تو پھر بھی خاتمیت محمدی ﷺ میں کچھ فرق نہیں آئے گا۔
(تحذیر الناس، صفحہ ۶۵۳)

i.e. for the people in general the end of Prophethood means that Prophet Muhammad (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 new Prophet comes, the end of Prophethood on him is not affected.

Apart from the question whether these opinions have been correctly and fully noted down from the original ones, the obvious position is that according to the first five opinions there is only the denial of Prophethood with a "*Shari'at*", and according to the sixth opinion time is of no consideration. The *Qadianis*, however, infer that a Prophet without a "*Shari'at*" can come after the Holy Prophet Muhammad (P.B.U.H.).

But on a plain reading through all these six opinions even a man of ordinary prudence can understand that they do not at all deal with the possibility or impossibility of the coming of any Prophet after the Holy Prophet Muhammad (P.B.U.H.). They also do not categorically say that any Prophet within his "*Shari'at*" can come. There is only hypothetical dealing with these point that even if a Prophet comes it does not affect the finality of Prophethood on Prophet Muhammad (P.B.U.H.). Thus the fundamental point that has been dealt with in all these opinions is the finality of Prophethood, and not the possibility of any new Prophet. Such a dealing in fact does not at all mean that any new prophet is actually to come or can really come.

The necessity of such dealing with this problem appears to have arisen because of the news of coming back of Jesus the son of Mary again to earth as given by the Holy Prophet Muhammad(P.B.U.H.) himself and all the said six opinions therefore are nothing more than a mere attempt to reconcile the situation of coming back of Jesus and finality of Prophethood on Prophet Muhammad (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 Israil he was lifted up by Allah the Almighty, and according to the Sayings of the Holy Prophet, 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 Muhammad (P.B.U.H.), and, therefore, his coming back to earth again will not at all affect the end of Prophethood on Prophet Muhammad (P.B.U.H.). This in reality is the basic ideology on which proceed all these six 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.

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 Muhammad (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 Muhammad (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 Ibne-eMaryam* in the metaphorical sense or the *Masil-e-Mashi* 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 Faislah*” (1892)¹ had said :

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

¹ See *Roohani Khaza'in*, Vol. III, p. 9-10.

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

In another poster published in 1897² 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)³ he said :

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

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 کر لو۔

i.e. *Masih* who was due to come has come. 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 تاکہ صلیبی اعتقاد کو پاش پاش کر دیا جائے سو میں صلیب کو توڑنے اور خنزیروں کو قتل کرنے کے لئے بھیجا گیا ہوں۔

² See *Roohani Khaza'in* Vol. III, p. 9-10.

³ Ibid, *Fateh Islam*, p. 10.

¹ Ibid, *Fateh Islam*, p. 10.

i.e. this humble self has a special 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 والہام یہی عاجز ہے۔

i.e. by coming of *Masih Ibn-e-Maryam* is meant that *Masih Ibn-e-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.

In "*Izala-e-Ohaam*"¹, he said :

اب جو امر خدا تعالیٰ 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 *Masih-e-Mo'ud*.

Thus the position that finality emerges out of all these details is that no other Prophet except *Ibn-e-Maryam* can come after Prophet Muhammad(P.B.U.H.) , and that by coming of *Masih Ibn-e-Maryam* the finality or end of

² Ibid, P. 11.

³ Ibid, *Tauzi-e-Maraam*, p. 51.

¹ Ibid, *Izala-e-Oham*. p. 122.

Prophethood on Prophet Muhammad (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 Muhammad (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 *Masih Ibn-e-Maryam* was not born in the “*Ummat*” of Prophet Muhammad (P.B.U.H.). In order to cover up the first difficulty Mirza Ghulam Ahmad pleaded that *Masih Ibn-e-Maryam* has not been lifted up alive but that he has 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 “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 “like of *Masih Ibn-e-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 Muhammad (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 Qur'an which are :--

- (1) *Imran*—3 : 4, (2) *Nisa*—4 : 158, (3) *Ma'ida*—5 : 117, (4) *Nisa*—4 : 159, (5) *Ma'ida*—5 : 75, (6) *Anbia*—21 : 8, (7) *Imran*—3 : 144, (8) *Anbia*—21 : 34, (9) *Baqarah*—2 : 134, (10) *Maryam*—19 : 31, (11) *Haj*—22 : 5, (12) *Maryam*—19 : 33, (13) *Baqarah*—2 : 36, (14) *Yaseen*—36 : 68, (15) *Room*—30 : 54, (16) *Youns*—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) *Room*—30-40, (25) *Rahman*—55 : 26, (26) *Qamar*—54 : 54-55, (27) *Anbia*—21 : 101, (28) *Nisa*—4 : 78, (29) *Hashr*—59 : 7, and (30) *Bani Israil*—17 : 93.

Out of the above mentioned thirty Verses of the Holy Qur'an, 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 Verses¹ on a plain reading of which the readers

¹ Not from the *Qadiani* translations including that of Maulana Muhammad Ali, Lahori, because they have translated according to their new beliefs which are basically mistaken and misleading.

will be able to judge for themselves whether and how far 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 are according to me are not relevant to the point at issue.

=Verse No. 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 No. 2:134, specifically referring to Prophets Abraham, Isaac, 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 No. 19:31, Jesus said to his people:

“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 No. 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 flehs, 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 brought back to the

worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down therein water, it stirs and swells and brings forth beautiful growth of every kind”.

=According to Verse No. 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 will be born, and the day I die, and the day I was raised to life”.

=Verse No. 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 says : Go forth, some of you are the enemies of others. And there is for you in the earth a provision for a time”.

=Verse No. 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 No. 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 All Knowing, the All Powerful”.

=Verse No. 10:124, describing the life on earth, says:

“The likeness of this world’s life is only as water which We send 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 No. 23:15, referring to the ultimate end of life on earth, says:

“Then after that you certainly die”.

=Verse No 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 in to the earth in springs, then brings forth 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 No. 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 No. 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 Muhammad (P.B.U.H.), says :

“Muhammad (P.B.U.H.) is not the father of by of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah is Ever-Knower of all things”.

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

=Verse No. 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 No. 89:27-30, pointing to the Ultimate Success that the righteous ones are to gain, say :

“O’ Soul that is at rest, return to thy Lord, well-pleased, well-pleasing, so enter among My Servants and enter My Gardens”.

=Verse No. 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 No. 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 endured for ever the Person of thy Lord, the Lord of Glory and Honour”.

=Verses No. 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 No, 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 No. 4:78, in order to create courage in the believers to fight for Allah, and expose the fallacy of the Hypocrites, says :

“Wherever you are, death will overtake 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 from thee. Say : All is from

Allah. But what is the matter with these people that they make no effort to understand anything?"

=Verse No. 59:7, for distribution of the property of the enemy got without fighting, says :

"Whatever Allah got restored to His Messenger from the people of the town, it is for Allah and for the Messenger, and for the near of kin and the Orphans and the needy and the way-farer, so that it be not taken from 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 No. 17:93, referring to the demands of miracles (Mo'jizaat) 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 the above Verses of the Holy Qur'an and the context in which they are relevant, everybody 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 pointed 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 Verse 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 interpretation 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 interpretations is correct and where the error lies.

Let us now come to and deal with in detail the Verses which are relevant on the point at issue. They are as follows:--

- | | |
|---------------------|------------------|
| (1) Imran—3:54, | (2) Nisa—4: 158, |
| (3) Ma'ida—5:117, | (4) Nisa—4: 159, |
| (5) Ma'ida—5:75 and | (6) Imran—3:144. |

Verse 117 of Chapter 5 of the Holy Qur'an reads as follows :

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ
شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ
(مائدة: ١١٧)

i.e. (Jesus will say to Allah) I spoke to them 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 Verse 116, 118 and 119 of the same Chapter, which read :

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
 إِلٰهَيْنِ مِن دُونِ اللَّهِ ؕ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن أَقُولَ مَا لَيْسَ لِي
 بِحَقِّ ؕ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ؕ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
 نَفْسِكَ ؕ إِنَّكَ أَنْتَ عَلٰمُ الْغُيُوبِ
 (مائدة: ١١٦)

i.e. 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,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ج وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
 (مائدة: ١١٨)

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 هٰذَا يَوْمٌ يَنْفَعُ الصّٰدِقِينَ صِدْقُهُمْ ؕ لَهُمْ جَنَّتٌ تَجْرِي مِن
 تَحْتِهَا الْاَنْهَارُ خٰلِدِينَ فِيهَا اَبَدًا ؕ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ
 الْفَوْزُ الْعَظِيْمُ
 (مائدة: ١١٩)

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 eternal 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 (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.

Moreover 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 Qur'an 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 اللَّهُ يَغِيثِي إِنِّي مَتَوَقِّفِكَ وَرَأَيْتُكَ إِلَى وَمُطَهِّرِكَ مِنَ الَّذِينَ
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ
إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(آل عمران: ٥٥)

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 :

(زمر: ٣٠) إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

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

The second Verse reads :

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ
 انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ
 وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (آل عمران: ١٤٤)

i.e. Muhammad (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

¹ This is according to the translation made by Ashraf Ali Thanwi, Majid Daryabdi, Abul Aala Maududi and other Urdu commentators of the Holy Qur'an.

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 Muhammad (P.B.U.H.) and also that of the Prophet himself. According to them since Jesus Christ was a Prophet before Prophet Muhammad (P.B.U.H.) therefore this Verse indirectly and impliedly also confirms that Jesus has also died.

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 Qur'an does not use the word "*Kull-o-hum*" or any other like word to import the meaning of "all" it is obvious that the Holy Qur'an does not give the news regarding "all" the Prophets prior to Prophet Muhammad (P.B.U.H.).

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

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا أَزْوَاجًا وَذُرِّيَّةً (الرعد: 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 Prophet Yahya (John the Baptist) had neither wife nor children. The Qur'an itself in Verse 3 : 39 describes him 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 the Holy Qur'an 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 words "have been" in the meaning of the Verse and accordingly the word "*Maata*" for the word "*Khalat*" in the original Verse of the Holy Qur'an. The word "*Khalat*" used in the Verse is not the same as "*Maata*" and therefore it is obvious that the Verse as it is does not refer to the "death" of Prophet Jesus. It simply makes a sort of general assertion or speaks of a universal principle that Prophet Muhammad (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 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 it in spite 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 Muhammad (P.B.U.H.) spread, and some of his Companions started running from the battlefield, and the nonbelievers thought that they had uprooted Islam once for all. It was at that time that this Verse was revealed.

This word "*Khalat*" is also used in other Verses of the Holy Qur'an. As for example, Verse 13 : 6 says :

(الرعد:٦)

قَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلُتُ

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

Similarly Verse 13 : 30 says :

(الرعد:٣٠)

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا

Here also if the word "*Khalat*" is taken to 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 die. There are still the nations of Moses and Jesus actually living on earth. Hence here also the meaning of the word "*Khalat*" 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 "*Khalat*" is also used in Verse 15:13 which says :

(الحجر:١٣)

قَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ

If "*Khalat*" means "death", then 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 :

(المائدة: ٢٤)

فِي الْأَيَّامِ الْخَالِيَةِ

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”.

Similarly in Verse 3:144 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 somebody 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 nobody 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 Verse too there is nothing to prove that Jesus has actually died.

In “*Haqiqat-u-Wahi*” (page 33), however, Mirza Ghulam Ahmad says that when the Holy Prophet

Muhammad (P.B.U.H.) died and Hazrat Umar came out with an open sword, Hazrat abu Bakr recited the above mentioned Verse of the Holy Qur'an, which according to Mirza Ghulam Ahmad refers to the "death" of "all" the Prophets before Prophet Muhammad (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. How pitiable this argument is, one really cannot imagine. It is really strange that the fellow who claims to be learned through Divine Revelations has no sense to understand that firstly this Verse does not speak of the death of "all" Prophet, much less of the death of any particular Prophet including Jesus. It does not in fact refer to the death of any Prophet in so many words. It simply says that "there "have been" Prophets before Prophet Muhammad (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 adamant to declare that the Holy Prophet (P.B.U.H.) was not dead, perhaps he was unable to reconcile his sentiments with the belief that a Prophet of the status of Prophet Muhammad (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 Muhammad (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 anybody regarding it could arise. Therefore, it is a sheer folly 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 Muhammad (P.B.U.H.) Hassaan bin Saabit (a Poet Companion of the Holy Prophet) wrote the following couplets:--

كنت الشوى ولناظرى - فعى عليك الناظر
من شاء بعدك فلبمت - 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 Issa dies”.¹

But even a cursery reading of these couplets shows that they do not refer to Moses or *Issa* at all. The simple meaning of the couplets is “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 Qur,an which have been relied upon by the Qadianis shows that they do not at all prove that Jesus has died. On the contrary Verses 157-158 of Chapter 4 says:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ؕ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شَكٍّ مِنْهُ ؕ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ
اللَّهُ إِلَيْهِ ؕ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
(نساء: ١٥٧-١٥٨)

¹ *Haqiqatul Wahi*, 4th Edition, p. 33.

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 :

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا
(نساء: ١٥٩)

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 "believe 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 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 Muhammad (P.B.U.H.), 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 Verses 20-21 of Chapter 16¹ which read as under :

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ - أَمْوَاتٌ
غَيْرُ أَحْيَاءٍ
(النحل: ٢٠-٢١)

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 nonbelievers) call on 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.

Allama Muhammad Ayub Dehlavi² 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 “those which are worshipped besides Allah”, here means idols and not Prophet Jesus. This is clear from Verse 194 of Chapter 7 of the Holy Qur,an which reads :”

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلِكُمْ
(اعراف: ١٩٤)

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

Here the words “*Amsalukum*” has been used which means “the like of you”. if in this Verse all those who are

¹ This has reference to Foot Note No. 1 of page 64.

² The Finality of Prophethood, p. 31-32.

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 contrary meaning, “they” will be deemed alive like “you”.

Further, Allah says in the Holy Qur'an :

(الانبياء: ٩٨) **اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصْبُ جَهَنَّمَ**

i.e. Lo ! you (idolaters) 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?”.

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 been dead.

To quote Allama Muhammad Ayub again, “if Prophet Jesus son of Mary’s act of joining the group of dead Prophet were to be taken as a proof of his death, then it would mean that at that time (when the Holy Prophet Muhammad (P.B.U.H.) met the bygone Prophets) the Holy

Prophet Muhammad (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*" incident. 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 inspiration² 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 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 those Prophet 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 Muhammad (P.B.U.H.) reported by Allama Ibn-e-Kaseer, which says :

لو كان موسى و عيسى حين لما وسعهما الا تباعى

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

¹ The Finality of Prophethood, p, 33.

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

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 Qur'an itself it is clear that he was lifted up and from the Traditions of the Holy Prophet Muhammad (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 anyone Tradition and interpret it in their own way and ignore thee so many other Traditions which go against their unfounded ideology or misinterpret or misapply 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 to earth for completing the job assigned to him as per Traditions of the Holy Prophet Muhammad (P.B.U.H.). The Holy Qur'an 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 Qur'an also tells us that the "Companions of the Cave" (*Ashaab-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-Wahi*" 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 Creator 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 Powers of the Almighty. The Qur'an says ; "Allah creates as He pleases (24:25), and He does what He intends (11:107).

Thus there is no doubt about it that Issa 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 Muhammad (P.B.U.H.) which we will note in the following paragraphs.

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

Although the Sayings of Prophet Muhammad (P.B.U.H.) are very clear in this behalf yet the *Qadianis* plead that by *Issa Ibn-e-Maryam* is meant *Masil-e-Masih* and not Jesus the son of Mary who was the last Bani Israili Prophet of Nazareth. According to them by Maryam is meant "*Maryami Halat*" and by *Issa Ibn-e-Maryam* is meant the one who through development from "*Maryami Halat*" gets the "*Isavi Halat*" i.e. whose initial life is sacred

like *Maryam* and the final is sacred like *Issa* 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 *Burhan-e-Ahmadia*, I got nourishment in the "*Sifat-e-Maryamiyat*". Then like *Maryam* the Soul of *Issa* 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 *Issa* from *Maryam*. In this matter 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 ابن مریم نام 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 (*Tatammah*) he says:

ابن مریم چکا حق کی قسم
ابن مریم کے ذکر کو چھوڑو
داخل جنت ہوا ہے محترم
اس سے بہتر غلام احمد ہے

i.e. *Ibn-e-Maryam* has died and he is in the Heaven. Do not talk about *Ibn-e-Maryam*. Better than him is Mirza Ghulam Ahmad.

¹ See *Da, watul Amir*, p. 30-31.

Again on page 67 he says : "first my name in *Burahin-e-Ahmadia* was Muhammad 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 page 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 (*Nishanaat*) of God disclosed".

On pages 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 Muhammad (P.B.U.H.) which carry the forecast of the coming back of *Issa 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 over twenty most authentic Sayings of the Holy Prophet (P.B.U.H.) reported by his worthy Followers and Companions namely, Abu Hurairah, Jabir, Nawas, Abdullah bin Umar, Huzaifah, Sobaan, Mujamme, Abu Umaamah, Usman bin Abil Aas, Sumrah, Imran bin

Hiseen, Hazrat Aisha and others. Let us go through them one by one.

(a) The Sayings reported by Abu Hurairah are :

عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم والذى
نفسى بيده ليؤشكن ان ينزل فيكم ان مريم حكماً عدلاً فيكسر
الصليب ويقتل الخنزير ويضع الحرب ويفيض المال حتى لا يقبله
احد حتى تكون السجدة الواحدة خيراً من الدنيا وما فيها
(بخارى، كتاب احاديث الانبياء باب نزول عيسى ابن مريم، مسلم، باب بيان نزول
عيسى ترمذى، ابواب القنن، باب فى نزول عيسى، مسند احمد، مرويات ابو هريرة)

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 nobody will be available to accept it and one prostration will be better than the two worlds. (*Bukhari, Kitab Ahaadis-ul-Anbya, Baab Bayan Nazool-e-Issa ; Tirmizi, Abwabul Fitn, Baab Fi Nazool-e-Issa ; Musnid-e-Ahmed, Marviyaat-e-Abu Hurairah*).

لا تقوم الساعة حتى ينزل عيسى ابن مريم
(بخارى، كتاب المظالم باب كسر الصليب ابن ماجه كتاب القنن باب قننة الدجال)

i.e. There will be no Day of Resurrection until *Issa Ibn-e-Maryam* descends. (*Bukhari, Kitabut Mazalim, Baab Kasrus-Saleeb ; Ibn-e-Majah, Kitabut Fitn, Baab Fitnatud Dajjal*).

عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال كيف انتم
اذا نزل ابن مريم فيكم واما منكم منكم
(بخارى كتاب احاديث الانبياء باب نزول عيسى، مسلم، بيان نزول عيسى، مسند
احمد، مرويات ابى هريرة)

i.e. The Prophet (P.B.U.H.) said, what will happen to you when *Ibn-e-Maryam* will come down to you and your *Imam* will be from amongst you. (*Bukhari, Kitab Ahaadisul Anbiya, Baab Nazool-e-Issa*; Muslim, Bayan Nazool-e-Issa; *Musnid-e-Ahmed, Marviyaat-e-Abu Hurairah*).

عن ابي هريرة ابن رسول الله صلى الله عليه وسلم قال ينزل عيسى ابن مريم فيقتل الخنزير ويمحو الصليب وتجمع له الصلوة ويعطى المال حتى لا يقبل ويضع الخراج وينزل الروحاء فيحج منها، او يعتمر، او يجمعهما (مسند احمد، مرويات ابي هريرة، مسلم، كتاب الحج باب جواز التمتع في الحج والقران)

i.e. The Prophet said that *Issa 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 nobody will be available to accept and he will finish up "*Khiraj*" and after staying at Raoha¹, he will perform *Haj* or *Umrah* or both. (*Musnid-e-Ahmad, Marviyat-e-Abu Hurairah* ; Muslim, *Kitabul Haj, Baab Jawazul-Tamat-to-Fil Haj-wal-Qiran*).

عن ابي هريرة (بعد ذكر خروج الدجال) فبينما هم يعدون للقتال يسرون الصفوف اذا اقيمت الصلوة فينزل عيسى ابن مريم فامهم فاذا اراه عدو الله يذوب كما يذوب الملح في الماء فلو تركه لانذاب حتى يهلك ولكن يقتله الله بيده فيريهم دمه في حربته
(مشكوة كتاب الفتن باب الملاحم بحواله مسلم)

¹ A place at a distance of 35 miles from *Madinah*.

i.e. The Prophet (after telling about *Dajjal*) said, "When Muslims will be preparing to fight with him and standing in rows and immediately after saying of the "*Takbir*" for the "*Salat*", *Issa 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 water. If Issa 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 (*Mishkaat, Kitabul Fitan, Baabul Malahim*).

عن ابي هريرة ان النبي صلى الله عليه وسلم قال ليس بيني وبينه بنى

(يعنى عيسى) وانه نازل فاذا رأيتموه فاعرفوه رجل مربع الى

الحمرة والبياض، بين مصرتين كان رأسه يقطرو ان ام يصبه بلل

فيقاتل الناس على الاسلام فيه والصليب الخنزير و يضع الجزية

ويهلك الله فى زمانه الملل كلها الا الاسلام ويهلك المسيح الدجال

فيمكث فى الارض اربعين سنة ثم يتوفى فيصلى عليه المسلمون

(ابوداؤد، كتاب الملاحم باب خروج الدجال، مسند احمد، مرويات ابو هريرة)

i.e. The Prophet (P.B.U.H.) said, "Between me and him (i.e. *Issa 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 "*Jaziah*", 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-Janazah*". (*Abu Dawood, Kitabul Malahim, Baab Kharujud Dajjal ; Masnid-e-Ahmed, Marviyaat Abu Hurairah*).

The Sayings reported by Jabir bin Abdullah are :
 عن جابر بن عبد الله قال سمعت رسول الله صلى الله عليه
 وسلم..... فينزل عيسى بن مريم صلى الله عليه وسلم فيقول
 اميرهم تعال فصل فيقول لا ان بعضكم على بعض امراء تكرمه الله
 كذاه الامه

(مسلم، بيان نزول عيسى ابن مريم، مسند احمد مرويات جابر بن عبد الله)

i.e. he has heard the Prophet (P.B.U.H.) saying that then surely will come *Issa 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-Issa Ibn-e-Maryam ; Musnid-e-Ahmed, Murviyaat Jabir Bin Abdullah*).

عن جابر بن عبد الله (في قصة ابن صياد) فقال عمر بن الخطاب
 انزن لي فاقتله يا رسول الله فقال رسول الله صلى الله عليه وسلم
 ان يكن هو فكست صاحبه انما صاحبه عيسى ابن مريم عليه
 الصلوة والسلام وان لا يكن فليس لك ان تقتل رجلا من اهل العهد
 (مشكوة، كتاب القنن، باب قصة ابن صياد بحواله شرح السنه بغوى)

i.e. Umer Bin Khattab said: "O' Prophet permit me so that I may kill him (i.e. Ibn-e-Sayyaad), The Prophet 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 (في قصة الدجال) فاذا هم بعيسى ابن مريم
 عليه السلام فتقام الصلوة فيقال له تقدم يا روح الله فيقول ليتقدم

امامكم فليصل بكم فاذا صلى صلوة الصبح خرجوا اليه قال فحين يرى الكذاب ينمات كما ينمات الملح في الماء فيمشى اليه فيقتله حتى ان الشجر والحجر ينادى يا روح الله هذا اليهودى فلا يترك ممن كان يتبعه احدا الا قتله (مسند احمد، روايات جابر بن عبد الله)

i.e. the Prophet said that then Essa Ibn-e-Maryam will all of a sudden come among the Muslims, then he will do 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, then 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-Ahmad, Riwayaat-e-Jabir bin Abdullah).

Nawaas Bin Sam'aan Kalabi reports:

عن النواس بن سمعان (في قصة الدجال) فيينما هو كذلك اذبعث الله المسيح بن مريم فينزل عند المنارة البيضاء شرقي دمشق بين مهر و ذنين واضعاً كفيه على اجنحة ملكين اذا طأطأ راسه قطر اذا رفعه تحدر منه جمان كاللؤلؤ لئلا يحل لكافر يجدر يح نفسه الامات ونفسه ينتهي الى حيث ينتهي طرفه فيطلبه حتى يدركه بباب لدى فيقتله

(مسلم، ذكر الدجال، ابوداؤد، كتاب الملاحم، باب خروج الدجال، ترمذى، ابواب القتن، باب في قننة الدجال ابن ماجه، كتاب القتن، باب قننة 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 Lud¹ and kill him. (Muslim, Zikrud Dajjal; Abu Dawood, Kitabul Malahim, Baab Kharujud Dajjal; Tirmzi, 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 ادرى اربعين يوماً او
 اربعين شهراً او اربعين علماً) 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 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 issa 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*).

¹ This is known as Lydds and is situated some miles away from Tel Aviv (the Capital of Isreal). At present it is an Air Port.

Huzaifah bin Usaid al-Ghifari reports :

عن حذيفة بن اسيد الغفارى قال اطلع النبى صلى الله عليه وسلم علينا ونحن نتذاكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى ترون قبلها عشر ايات فذكر الدخان والدجال والداية وطلوع الشمس من مغربها ونزول عيسى ابن مريم و ياجوج و ماجوج وثلاثة خسوف بالمشرق وخسف بالمغرب، وخسف بجزيرة العرب واخر ذلك نار تخرج من اليمن تطرد الناس الى محشرهم

(مسلم، كتاب الفتن، واشرط الساعة- ابو داود، كتاب الملاحم، باب امارات الساعة)

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 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 *Issa 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 Peninsula, 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 Fitn-Wa Ashraatus Sa'aah ; Abi Dawood, Kitabul Malahim, Baab Amaaraatus Sa'aah*).

Sobaan (a freed slave of the Prophet) reports :

عن ثوبان مولى رسول الله صلى الله عليه وسلم عن النبى صلى الله عليه وسلم عصابتان من امتى احرزهما الله تعالى من النار، عصابة

تغزو الهند، وعصاة تكون مع عيسى ابن مريم عليه السلام
(نسائي، كتاب الجهاد، مسند احمد، روايات ثوبان)

i.e. The Prophet 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 *Issa Ibn-e-Maryam*. (*Nisai, Kitabul Jihad : Musnid-e-Ahmad, Riwayaat-e-Saubaan*).

Mujamme bin Jaaria Ansari reports :

عن مجتمع بن جارية قال سمعت رسول الله صلى الله عليه وسلم
يقول يقتل ابن مريم الدجال بباب لة (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 Fitān*).

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

عن ابي امامة الباهلي (في حديث طويل في ذكر الدجال) فبينما انا
محم قد تقدم يصلي بهم الصبح اذ نزل عليهم عيسى بن مريم فرجع
ذلك الامام ينكص يمشي قهقري ليتقدم عيسى فيضع عيسى يده
بين كنفه ثم يقول له تقدم فصل فانها لك اقيمت فيصلي بهم
امامهم فاذا انصرف قال عيسى عليه السلام افتحوا الباب فيفتح
ووزاءه الدجال ومعه سبعون الف يهودي كلهم ذو سيف محلي و
ساج فاذا نظر اليه الدجال ذاب كما يذوب الملح في الماء وينطلق
هارباً ويقول عيسى ان لي فبك ضربة لن تسبتعني بها فيدركه عند
باب اللد الشرقي فيهزم الله ايهود..... غلاء الارض من المسلم كما

يملا الاناء من الماء و تكون الكمته واحده فلا يعبد الا الله تعالى

(ابن ماجه، كتاب الفتن، باب فتنة الدجال)

i.e. exactly when the Imam of Muslims will be ready to lead the morning prayer, *Issa Ibn-e-Maryam* will come. The *Imam* will turn back so that *Issa* may come forward but *Issa* will put his hand in between the shoulders of the *Imam* and says : No, you should lead the prayer because this is for you. Thereafter the *Imam* will lead the prayers. After the prayer *Issa* 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 *Issa* he will start dissolving like salt in the water and he will run away. *Issa* will say : With me three 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 "*Kalemah*" and there will be no worship except of Allah (*Ibn-e-Majah, Kitabul Fitn, Baab Fitnatud Dajjal*).

Usman bin Abil Aas reports;

عن عثمان بن ابي العاص قاس سمعت رسول الله صلى الله عليه وسلم يقول..... وينزل عيسى ابن مريم عليه السلام عند صلوة الفجر فيقول له اميرهم يا روح الله تقدم صل، فيقول هذه الامة بعضهم امراء على بعض فيتقدم اميرهم فيصلي، فاذا تضى صلوته، اخذ عيسى مرتبه، فيذهب نحو الدجال فاذا ابراه الدجال ذاب كما يذوب الرصاص فيضع حربته بين شندوبته فيقتله وينهزم اصحابه ليس يومئذ شيء يوارى منهم احدا حتى ان الشجر ليقول يا مومن هذا كافرو يقول الحجر يا مومن هذا كافر (مسند احمد، طبراني، حاكم)

i.e. I have heard the Prophet (P.B.U.H.) saying that *Issa 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 Muslims will lead the prayer. Then after the prayer *Issa* will take his arms and chase *Dajjal*. When *Dajjal* will see him, he will start dissolving like lead. *Issa* will kill him with his arms 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*).

Sumrah bin Jundab in a lengthy Tradition reports:

عن سمرة بن جندب عن النبي صلى الله عليه وسلم (في حديث طويل) فيصبح فيهم عيسى ابن مريم فيهزمه الله وجنوده حتى ان اجذم الحائط واصل الشجر اينادى يا مؤمن هذا كافر ليستترى
فتعال اقتله
(مسند احمد، حاكم)

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

Imran bin Hiseen reports :

عن عمران بن حصين ان رسول الله صلى الله عليه وسلم قال لا تزال طائفة من امتى على الحق ظاهرين على من فاءهم حتى ياتى امر الله تبارك و تعالى وينزل عيسى ابن مريم عليه السلام
(مسند احمد)

i.e. The Prophet 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 *Issa Ibn-e-Maryam* comes. (*Musnid-e-Ahmad*).

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

عن عائشة (في قصة الدجال) فينزل عيسى عليه السلام فيقتله ثم
يمكث عيسى عليه السلام في الأرض أربعين سنة اماماً عادلاً
وحكماً مقسطاً
(مسند احمد)

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

Safinah (another freed slave of the Prophet) (P.B.U.H.) (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 افيق.
(مسند احمد)

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

¹ This is presently known as Feek and 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-Afeeq i.e. the valley of Afeeq.

Huzaifah bin Yamaan (in the story of *Dajjal*) reports:

عن حذيفة (في ذكر الدجال) فلما قاموا يصلون فنزل عيسى بن مريم امامهم فصلى بهم فلما انصرف قال هكذا فرجوا بيني وبين عدو الله..... ويسلط الله عليهم المسلمين فيقتلونهم حتى ان الشجر والاحجار لحجو ليناى يا عبد الله يا عبد الرحمن يا مسلم هذا اليهودى فاقتلهم فيضينهم الله تعالى ويظهر المسلمون فيكسرون الصليب و يقتلون خنزير و يضعون الجزية
(مستدرک حاکم، مسلم، حافظ ابن حجر، فتح الباری جلد ۶ صفحہ ۴۵۰)

i.e. when Muslims will stand for prayers, there will come in front of them Issa *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 "*Jaziah*". (*Mustadrik-e-Haakim ; Muslim; Fat'hul Baari* of Hafiz Ibn-e-Hajar, Volume 6 page 460).

6. THE RESULT

From the Saying of the Holy Prophet (P.B.U.H.) which we have noted above it is clear that (1) there is 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 alongwith 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 (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 *Jaziah* and distribute so much wealth that there will be nobody willing to accept it, (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-Muslimah*” and all other “*Ummats*” will be finished up. i.e. either become extinct or merge with the “*Ummat-e-Muslimah*”, (10) Jesus will remain in the world for forty years, then he will die the natural death and Muslims will offer his “*Janazah*” prayer.

History is itself the biggest testimony of the fact that none of the incidents narrated above 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 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 Prophethood even in the Cradle, 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 woman and had a father too. He was born in the usual course of birth as a child and acquired adolescence, youth and old age in the routine matter. 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 predestined 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 Jaziah 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 world, (f) Prayers will be given up, (g) The Qur'an 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) women 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

¹ See Particularly the *Da, watul Ameer*, ibid.

Majooj will appear on the scene, (s) labourers will gain the power, (t) there will be earthquakes and eclipses ; and when all these signs 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 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 of *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 Muhammad (P.B.U.H.) and offer prayers alongwith 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 Qur'an relating to Prophet Muhammad (P.B.U.H.) unto himself, nor make any modification in the "*Shari'at*" or revive it, nor will he invite anybody 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 forbade marriage contracts with the Muslims at large and offering of their "*Janazah*" Prayers, assigned unto himself all those Verses of the Holy Quran which relate to Prophet Muhammad (P.B.U.H.), made amendments in the Holy Qur'an 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). 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 leprous, 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 leprous 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 371 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 the 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 kill 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 assassinated but die the natural death and he will be buried in the Shrine of the Holy Prophet Muhammad (P.B.U.H.).
11. 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 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 Alexander 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 born.
9. *Dajjal* means "*Dajjali Fitnah*", 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*" comes when some thing is ambiguous or un-understandable in terms of reason. In whatever has been said by the Holy Prophet Muhammad (P.B.U.H.) as signs of *Masih Ibn-e-Maryam* there is neither any ambiguity nor anything 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 *Baruzi Nabi* or *Masih-e-Mo'ud*, or *Masih* or *Masil-e-Masih*. All claims in this respect are totally false and baseless.

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

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

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 and there the man who will ultimately succeed in gaining the power will be their expected *Masih*. But according to the Traditions of the Holy Prophet Muhammad (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 he 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 many centuries.

But consolidation of their power under the leadership of *Dajjal* will ultimately prove to be fatal for their own existence 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 Muhammad (P.B.U.H.) beyond any doubt and ambiguity.

Borrowing this idea of coming back of Issa 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 *Issa 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 *Issa 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 also died long ago. He did not do anything 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-Risaalat*" (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 speeches 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-Qur’an*”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 contented 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 British Rule.”

In “*Sitara-e-Qaisar*” at page 70 he says :

¹ *Roohani Khaza'in*, Vol, VI, p. 380.

“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.”

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 “*Al-Fazal*” of 19th October, 1905, he 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.”

In “*Tabligh-e-Risaalat*”, Vol. VI, he says :

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

9. THE SUPPORT

Thus it is obvious that Mirza Ghulam Ahmad was merely an agent in disguise of 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 dispute¹ of which the relevant 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, 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 were 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 West, the Arab Social Organism which was once a fortunate cradle of Islam, having its birth at Makkah, growth in Madinah, was decaying in Damascus and found its grave in Baghdad. A mass of theory and practice, disagreeable to Islam were accumulated. Indoctrination of Muslims had started. The Indian Subcontinent 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 ascendancy. 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) should not be able to rule over the country. The sources of a world wide empire with a highly industrialised economy and

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-Khatam-e-Nabuwaat, Karachi, Pakistan.

the weapons of fraud and treachery were strongly applied against the Muslims. The Hindu population aligned with the foreigners who found some Mir Jaffers and Mir Saddiqs 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 Subcontinent had passed under the British Rule. The establishment of a Rule brought in its wake a campaign of proselytisation by the Christian Missionaries. A new chapter of continuous tragic and calamitous events was opened for Muslims.”

The Britishers, shrewd as they were, were conscious that the Muslims of this Subcontinent 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 Muslim.”

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 Nabuwawt*" 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 "*Anjami 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 in spite 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-Risaalat*, 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 appear 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, no 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 appears 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 in His Books. But when in spite of all this the last Prophet Muhammad (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 jealous god who has innumerable earthquakes and diseases for the enemies, and an astologer-prophet, and the belief in continuity of the Soul of *Masih*, as the *Qadianis* believe, all have so many elements of Judaism in them as if this movement is a movement towards Judaism. (*Harf-e-Iqbal*, page 115).

10. THE ANTECEDANTS

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 Infantry at the Trimmu (or Trimmo) 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 truly 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 government that is by supplying fifty horsemen with horses exactly 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 apponents 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, 1947, are :

"This politico-religious movement has been beleaguering, 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 irredentists 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 Muhammad (P.B.U.H.) is the last Prophet of Allah, and after him no new Prophet has to come. Therefore anybody who claims to be a Prophet after Prophet Muhammad (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, “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 Makkah 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 reasserted 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 unimaginable 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

Before 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 Prophethood 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 prominence in the realm of spirituality and their followers spread throughout the world in millions but no 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 worldly interest, and therefore they did not claim the credit of anything to their own selves. They also never worked for the glory or uplift of any worldly 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 The Qur'an, nothing more than a mere "*Mat'a-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 Muhammad (P.B.U.H.) will be of real help, assistance and Salvation.

There is no doubt that the Holy Qur'an and the *Sunnah* both conclusively prove that Prophet Muhammad (P.B.U.H.) is the last Prophet and belief in the so-called prophethood of anybody after prophet Muhammad (P.B.U.H.) is sheer "*Kufr*", and the punishment of "*Kufr*" is Hell alone. Therefore, it is not at all wise to destroy the eternal Bliss of the Hereafter for a transient enjoyment of this world at the cost of "*Imaan*" (faith) and "*Amal*" (action) which are 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 Muhammad (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 Qur'an which relate to Prophet Muhammad (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 Muhammad (P.B.U.H.) and on the other claims for himself the prophethood in clear disregard to the Holy Qur'an and the Sayings of the Holy Prophet (P.B.U.H.) himself, is nothing more than a traitor or in the words of The Qur'an "*Murtad*" (transgressor) and stands at par with "*Kuffaar*" i.e. the nonbelievers 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 Pleasurex 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

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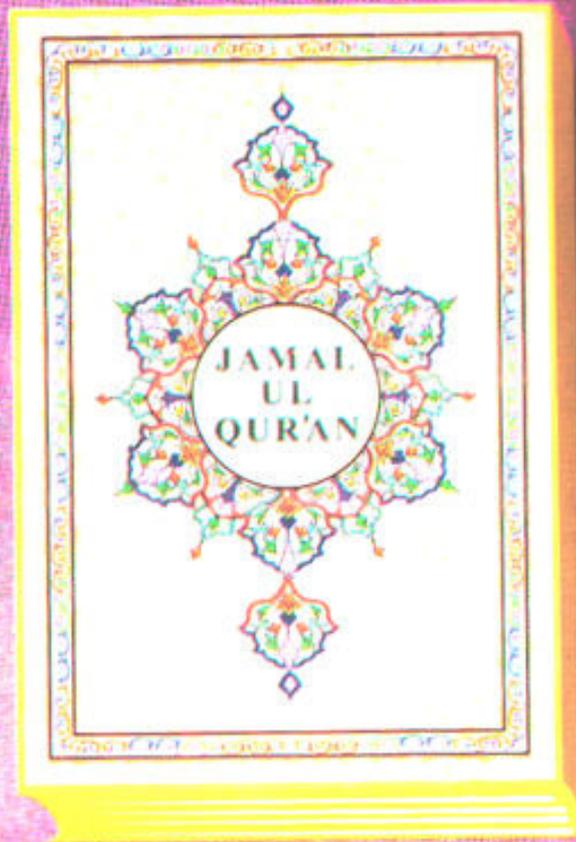
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