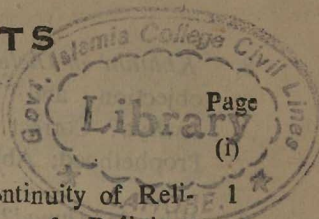


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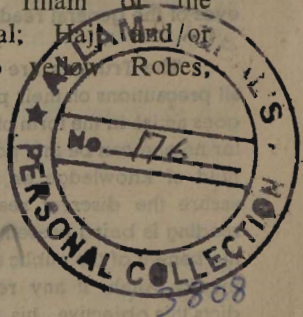
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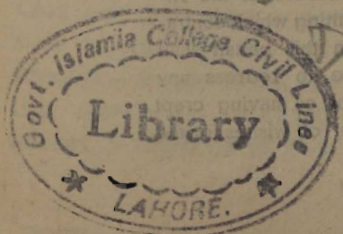
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Bismillahir Rahmanir Rahim

Muhammad is the last Prophet

(A) Continuity of Prophethood

CHAPTER ONE

God, in His grace, never left mankind without a religious guide. That guide may be a prophet, a Rasul or an Imam. The first man, hadhrat Adam (a.s.), was made a vicegerent of Allah on this earth, so that he might lead his children on the right path.

Since then, prophets and messengers were sent to all the regions and all the peoples. Allah says in the Qur'an

وان من امة الا خلا فيها نذير

(And there never was a people without a warner having lived among them).

In all, there came 124,000 prophets from God. Many of the prophets were sent to one or two villages, some even to one family or one man. Others were sent to a bigger area; still others to a whole tribe. But none of them, before our Holy Prophet, was sent to the whole mankind.

Our Holy Prophet was sent to the whole mankind for upto the end of the world. No other prophet is to come after him. He was, and is the Last Prophet.

(B) Evolution of Religious Guidance

It appears from the history of divine religions that God sent from time to time many sheriats (Laws) which were suitable to that particular era. Hadhrat Nuh (a.s.) brought a shariat which was simple to a great extent. And that shariat was followed by other prophets upto the advent of Hadhrat Ibrahim (a.s.). Hadhrat Ibrahim (a.s.)

was given a shariat which was more elaborate and more comprehensive than the previous one.

The Sheriat of Hadhrat Ibrahim remained in force for the children of Israel upto the time of Hadhrat Musa (a.s.). When Hadhrat Musa (a.s.) was given Torah (Law), it was a really comprehensive and fully detailed shariat, which was followed by all the prophets of Bani Israel till Hadhrat Isa (a.s.) came. Hadhrat Isa (a.s.) perfected the shariat of Hadhrat Musa (a.s.) and made adjustments according to the time. The shariat of Hadhrat Isa (a.s.) remained valid till the arrival of the Holy Prophet of Islam.

Coming to the other branch of the family of Hadhrat Ibrahim (a.s.) we find that the children of Ismael were expected to follow the shariat of Hadhrat Ibrahim (a.s.) upto the time of the Holy Prophet of Islam, Hadhrat Muhammad Mustafa (s.a.w.). When he came, he abrogated and cancelled all the previous shariats, and brought the final, most comprehensive and most suitable and moderate shariat of all, which can meet the challenge of the changing times without any difficulty upto the day of Quiymat.

(C) Why Sheriats were Changed?

It may be asked why the changes in shariats, why the gradual revelation and why the separate Ulul-Azm prophets coming one after another? Well, when a child is born, the parents make some garments for him. And as the child continues to grow, the old clothes are discarded, and new ones made according to the growth of the body of the child. This continues during his childhood, during his adolescence, during his teenage, till a time comes after 25 or 30 years, when the body reaches its maximum height and attains its full growth. After that, the size which fits him at that time, continues to fit him upto the

end of his life. Nobody will suggest that as the child at the age of 25 years is expected to be 5 ft. 6 in. high, he should be given the clothes of that size on the day of his birth. Nor will any body think that a young man of 30 years of age should wear the same clothes which he used to wear when he was 10 years old. Likewise, we may suppose that the humanity was a child in the days of Hadhrat Adam and Nuh (a.s.), which reached its adolescence in the days of Hadhrat Ibrahim (a.s.) and continued to grow (mentally, socially and spiritually). Accordingly, Allah continued discarding and abrogating old sheriats and sending new ones according to the social, intellectual and spiritual needs of the times.

This continued upto the time of Hadhrat Muhammad Mustafa (s.a.w.). His time may be compared as the age of 25 or 30 years of a man when he reaches the full height and the highest peak of his strength. Now there is no chance that he will outgrow his clothes, and the size of that age remains in force till his last day. When humanity reached that stage, Allah sent the final shariat which was to serve the mankind to the last day of the world. After Muhammad Mustafa (s.a.w.) there was no need for any new shariat; there was no need for any new prophet or messenger from God. And it was for this reason that he was declared by Allah to be خاتم النبيين the Last of the prophets.

Question: Admitted that the body does not grow in height after about 25 years; but still there appear changes in the body. A person may gain or lose considerable weight, necessitating some changes in the measurement of his clothes. Therefore, how can you say that there will never be any need for a new shariat after Islam?

Answer: Clothes usually do not adjust themselves according to the build of a body. But Islam has a built-in

capacity to cover all the possible situations which a man faces during his life-time. In this respect, we may compare it with those sophisticated electronic devices which automatically adjust to the temperature, light, humidity and other relevant factors of the operating time. If you take a good camera, you will find that its lense makes all the necessary adjustments according to the distance and light without any need for you to make those adjustments manually.

Likewise, Islam has all the rules for all the possible situations, and as soon as a given situation changes, the shariat automatically recognises the change and another set of rules applicable to the new situation comes into force immediately and automatically.

This flexibility is the unique feature of Islam which is not found in any other religion. And this feature eliminates the need of a new Sheriat.

Of course, the need for an interpreter of the Qur'an and protector of the shariat will remain for ever. But Allah appointed Imams for this purpose, after the خاتم النبيين The Last Prophet; the chain of the Prophethood came to an end and a new system of religious leadership, known as 'Imamat' was introduced. The Holy Prophet said:

كانت بنو اسرائيل تسوسهم انبياء كلما هلك نبي خلفه
 نبي وانه لا نبي بعدى وسيكون خلفاء
 بخاري كتاب المناقب

"Bani Israel, prophets were leading them; when a prophet died another prophet succeeded him. But after me there is no prophet, and surely there will be Khalifas."

CHAPTER TWO

Challenge of Ahmadism

The universally accepted Muslim belief that Hadhrat Muhammad Mustafa (s.a.w.) was the Last Prophet of God, was unfortunately challenged some 70 years ago by one Mirza Ghulam Ahmed of Qadian (Punjab, India) who claimed to be a prophet.

As this booklet is being written to throw light upon the Muslim belief of the "Finality of the Prophethood", it is essential to give a historical background to the birth of Ahmadism.

The famous Muslim thinker Dr. Iqbal wrote a booklet "Islam and Ahmadism" and I propose to quote in this chapter some of the paragraphs from his learned discourse.

He writes:—

"The simple faith (of Islam) is based on two propositions that God is One, and that Muhammad is the last in the line of those holy men who have appeared from time to time in all ages to guide mankind to the right way of living".

"The question of heresy, which needs the verdict whether the author of it is within or without the fold, can arise, in the case of a religious society founded on such simple propositions, only when the heretic rejects both or either of these propositions. Such heresy must be and has been rare in the history of Islam which, while jealous of its frontiers, permits freedom of interpretation within these frontiers. And since the phenomenon of the kind of heresy which affects the

boundaries of Islam has been rare in the history of Islam, the feeling of the average Muslim is naturally intense when a revolt of this kind arises. That is why the feeling of Muslim Persia was so intense against the Bahais. That is why the feeling of the Indian Muslims is so intense against the Qadianis.

"The question of what may be called major heresy arises only when the teaching of a thinker or a reformer affects the frontiers of the faith of Islam. Unfortunately this question does arise in connection with the teachings of Qadianism."

"Theologically the doctrine is that: The...organization called "Islam" is perfect and eternal. No revelation the denial of which entails heresy is possible after Muhammad. He who claims such a revelation, is a traitor to Islam. Since the Qadianis believe the founder of the Ahmadiyya movement to be the bearer of such a revelation they declare that the entire world of Islam is infidel. The founder's own argument.....is that the spirituality of the Holy Prophet of Islam must be regarded as imperfect if it is not creative of another Prophet. He claims his own Prophethood to be an evidence of the Prophet-rearing power of the Holy Prophet of Islam. But if you further ask him whether the spirituality of Muhammad is capable of rearing more Prophets, than one, his answer is "No". This virtually amounts to saying. "Muhammad is not the last Prophet: I am the last".

This is, in fact, the accepted belief of the Qadianis. Really it is astounding that while the distinction of being the last of the Prophets is denied to the Prophet of Islam, it is claimed for the prophet of Qadian, Mirza Saheb himself says: "I am the last path of all the divine paths, and the last light of all the divine lights". Elaborating on this theme, the "Tash-hizul-azhan" Vol. 9, No. 3, March, 1914) writes: "In this Ummat there can be only one pro-

phet who is the promised Messiah; and certainly nobody else can come."

The same Magazine (Vol. 12, No. 8, August, 1917) says: "After the Holy Prophet of Islam only one prophet can come. It will disturb many policies and kingdom of God if many prophets came".

The same paper (Vol. 9 No. 3, March, 1914) declared: "Thus it is proved that there cannot be more than one prophet. (The Holy Prophet of Islam) has said "La Nabiyya Baadi" There is no prophet after me; and thus has clearly declared that in this Ummat no prophet or messenger of God can come after him, except the promised Messiah".

This distorted logic is beyond human comprehension. The Qadiani writer accepts the Holy Prophet's declaration that there would be no prophet after him; and then (instead of refuting the claim of any pretender of prophethood after Muhammed) adds a tail to the interpretation: "except Mirza Ghulam Ahmad."

Tash-hizul Azhaan is a magazine for Ahmedi children and that is the belief which is taught to their children from childhood.

Thus, the Qadianis have transferred the finality of prophethood from the Prophet of Islam to Mirza Saheb. For the Muslims, Muhammad bin Abdullah is the Last of the Prophets; for the Qadianis, Mirza Ghulam Ahmad is the last of the prophets. But there is one "Khatamun-Nabiyyin" in both religions, in the sense of the finality of the prophethood. I think this point of agreement should be enough to end the controversy about the meaning of the phrase "Khatam-un-Nabiyyin".

Now to revert to Dr. Iqbal's writing:—

"Far from understanding the cultural value of the

Islamic idea of finality in the history of mankind generally and of Asia especially, he (i.e., Mirza Ghulam Ahmed) thinks that the finality in the sense that no follower of Muhammad can ever reach the status of prophethood is a mark of imperfection in Muhammad's Prophethood. As I read the psychology of his mind he in the interest of his own claim to prophethood, avails himself of what he describes as the creative spirituality of the Holy Prophet of Islam and at the same time deprives the Holy Prophet of his "finality" by limiting the creating capacity of his spirituality to the rearing of only one prophet, i.e., the founder of the Ahmadiyya movement. In this way does the new prophet quietly steal away the "finality" of one who he claims to be his spiritual progenitor.

"He claims to be 'buruz' (1) of the Holy Prophet of Islam instituting thereby that, being a buruz of him, his finality is virtually the "finality" of Muhammad, and that this view of the matter, therefore, does not violate the finality of the Holy Prophet. In indetifying 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 even of completed likeness, cannot help him at all, for the buruz must always remain the other 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 its author turns out to be only a Magian in disguise."

(1) Buruz—Appearance

CHAPTER THREE

Historic Back-ground of Ahmadism

"I dare say the founder of the Ahmadiyya movement did hear a voice; but whether this voice came from the God of Life and Power or arose out of the spiritual impoverishment of the people must depend upon the nature of movement which it has created and the kind of thought and emotion which it has given to those who have listened to it."

This quotation comes from Dr. Iqbal who has clearly unmasked "the real content of Ahmadism in the light of the history of Muslim theological thought in India at least from the year 1799". He says: "The year 1799 is extremely important in the history of the world of Islam. In this year fell Tippu; and his fall meant the extinguishment of Muslim hopes for political prestige in India. In the same year was fought the battle of Navarneo which saw the destruction of the Turkish fleet".

"Thus in the 1799 the political decay of Islam in Asia reached its climax. But just as out of the humiliation of Germany on the day of Jena arose the Modern German Nation, it may be said with equal truth that out of the political humiliation of Islam in the year 1799 arose modern Islam and her problems. I want to draw the reader's attention to some of the questions which have arisen in Muslim India since the fall of Tippu and the development of European imperialism in Asia.

"Does the idea of Caliphate in Islam embody a religious institution? How are the Indian Muslims and for the matter of that all Muslims outside the Turkish Empire

related to the Turkish Caliphate? Is India Dar-ul-Harb (1) or Dar-ul-Islam (2)? What is the real meaning of the doctrine of Jihad in Islam? What is the meaning of the expression "From amongst you" in the Quranic verse: "Obey God, obey the Prophet and the masters of the affair, i.e., rulers from amongst you?" What is the character of the traditions of the Prophet foretelling the advent of Imam Mehdi? These questions and some other which arose subsequently were for Muslims only. European Imperialism, however, which was then rapidly penetrating the world of Islam was also intimately interested in them."

Mr. M. O. Abbasi of Dar-es-Salaam writes in "The Mirror" (published by Makki publications):—

In order to reach the bottom of this reality, it is necessary, as a preliminary, to understand the background in which it became possible for Mirza Ghulam Ahmad to advance his claims and to achieve success in his mission.

The Muslims of India, after leading a life of governance glory and honour for an approximate period of 700 years, were beset with a variety of calamities and catastrophies owing to their indifference, inaction and ignorance:

- (1) Internal dissensions and disunion led to internecine quarrels and they became extremely debilitated.
- (2) Due to the aggression of their age-old enemies, the infidels, Muslim blood flowed in profusion at the hands of the Marahatas and the Sikhs.
- (3) European Imperialists took undue advantage of this and extended their Imperialist tentacles. They

(1) Darul-Harb—Alien country.

(2) Darul-Islam—Muslim country.

knew that the Muslims were endowed with a spirit of revenge, sacrifice and martyrdom and possessed of a passion for defence of their religion in the fullest degree.

It was necessary therefore, to:—

- (1) Break their collective strength and disorganise them.
- (2) Crush their sense of self-respect and their spirit of sacrifice and martyrdom.
- (3) Cultivate a spirit of devotion to and expectations from the Imperialist Powers.
- (4) Entirely expunge the spirit of Jihad, that is, readiness to sacrifice and gamble away their lives in defence of religion and community.

“In view of the above, the chess players of Western Imperialism prepared a few peculiar pawns for the political board, the choicest of which were those that entered the field under the cloak of religion and exponents of its technicalities.”

Mirza Ghulam Ahmad Qadiani was such a pawn who served the interests of the British Imperialism using the religion as his tool.

As will be seen afterwards, his tenets were “Obey Allah and Obey the British Imperialism.” Those who want a fuller account, should read the quotations given by Professor Ilyas Berni in “Qadiani Mazhab Ka Ilmi Muhasiba” (part 2, Chapters 11 to 14). Here a few quotations are given just as a sample.

Mirza Ghulam Ahmad Qadiani writes:—

“In short my father was always hopeful of mercies of the British Government and continued to render services

as the need arose, so much so, that the English Government honoured him with notes of appreciation and remembered him specially with their gifts and bounties and sympathised with him and favoured him and considered him among their well-wishers and sincere supporters.

“When my father expired, my brother succeeded him in these qualities, and his name was Mirza Ghulam Qadir, and he favours of the English Government were likewise showered on him just as on my father.

“A few years after the death of my father, my brother also expired and after the decease of these both, I stepped into their shoes and followed them in their characteristics.

“But I was not possessed of wealth or property..... Therefore I rose to serve the Government with my hand and my pen, and God was assisting me, and I made a compact with God from that time that I would never write a single volume which does not contain a description of the obligations of the Queen Empress of India. Nay, the volume must contain a narration of all the obligations done to the Muslims of India for which the Muslims of India have to be grateful to her.”

(“Nurul Haque”, Part I, Page 28, written by Mirza Ghulam Ahmad of Qadian).

“For the achievement of this object of mine I made it a practice to repeat in every writing of mine (Vide for example, Baraheene Ahmadiyya, Shahadatul Quran, Surmae Chashme Arya, Ainae Kamalate Islam, Hamamatul Bushra, Nurul Haq, etc.) that ‘Jehad’ against this Government is not at all permissible to the Muslims.”

(Statement Worthy of the attention of the Government, which was published for the perusal of the Empress of India (i.e., Queen Victoria), His Excellency the Governor-General of India and His Excellency Lieutenant Governor

of Punjab and other High Officials from the humble Ghulam Ahmad of Qadian; dated 10th December, 1894: recorded in 'Tabligh-e-Risalat' (Vol. 3, p. 193, edited by Mir Qasim Ali Qadiani).

"The second matter to be submitted is this, that from the earliest age till now—and I am sixty years old now—I have been engaged with my tongue and pen in this important task that I should turn the hearts of the Muslims of India towards true love, well-wishes and sympathy towards the English Government and remove from the minds of some senseless ones all ideas of 'Jehad', etc., which stop them from sincerity of heart and honesty of relations..... and I notice that a tremendous impression has been made on the minds of the Muslims owing to my writings and hundreds of thousands of persons have been converted to a changed attitude."

(Petition to Nawwab Lieutenant Governor—May his fortune be eternal—from the humble Mirza Ghulam Ahmad of Qadian; dated 24th February, 1898: recorded in 'Tabligh-e-Risalat' Vol. 7, p. 10, edited by Mir Qasim Ali Qadiani).

"The major portion of my life has passed in support of this English Government and I have written so many books on the 'Prohibition of Jehad' and '*Obedience to the English*' and have issued pamphlets that, if they were gathered together, no less than fifty cupboards could be furnished with them. I have sent such books to all the countries like Arabia, Egypt, Syria, Kabul and Turkey.

"I have always endeavoured that Muslims should become true well-wishers of this Government and the baseless traditions about Bloody Mehdi and Bloody Messiah which animate and inflame the hearts of fools may be obliterated from their minds."

(Tiryaqul-Qulub, p. 15, by Mirza Ghulam Ahmad Qadiani).

The British government reciprocated this service as Mirza Mahmud Ahmad, the son and second Caliph of Mirza Ghulam Ahmad writes:—

“The obligations of the British government on us are great and we are passing our lives in great comfort and tranquility and accomplishing our object.....and if we are to go to other countries for ‘Tabligh’ (propaganda), there, too, the British Government renders us assistance.” (Barakat-e-Khilafat, P. 65).

How much Mirza Qadiani served the British Imperialism, is clear from the following declaration:—

“Thus, my religion which I do repeatedly declare is only this, that Islam has two parts: One, to obey God. Secondly, to obey *this Government*.....

Thus, if we raise our head against the British Government, we are raising our head against Islam, against God and against the Holy Prophet.”

(Government Ki Tawajjuh Ke Laik; by Mirza Ghulam Ahmad Qadiani).

It would be of interest to see what was their attitude towards the freedom movements of India. There were two organisations endeavouring to get independence: All India National Congress and All India Muslim League. Qadianis’ attitude towards the Congress can be seen from the lecture of Mirza Mahmud Ahmad (the son and second caliph of the founder of Ahmadism), which was published in their newspaper ‘Al-Fazl’ (Vol. 22, No. 91) dated 29th January, 1935. He said:

“After that whenever the Congress launched any disturbance, we helped the (British) Government. At the

time of the last movement of Gandhi, we spent Fifty Thousand Rupees on tracts and advertisement and we can prove it by records. Our men gave hundreds of lectures against that movement. We gave best advices which were appreciated by the High Officials."

About Muslim League: The said 'Al-Fazl' (Vol. 3, No. 78, dated 8th January, 1916) wrote:—

"We remember that the real Reformer of the Muslims and the True Guide of the world, Hazrat Masih-e-Maud and Mehdi Akheruzzaman (i.e., Mirza Ghulam Ahmad Qadiani) when Muslim League was mentioned before him, he expressed his displeasure at it. Can such a thing, which the Chosen of God and Ordained dislikes, be beneficial and blissful for the Muslims? No. Never."

Mirza Ghulam Ahmad Qadiani went so far as to turn himself into a spy of the British Government against nationalists. He wrote in 'Government Ki Tawajjuh Ke Laiq' (recorded in Tabligh-e-Risalat):—

"Whereas it is expedient that for the well-wishers of the English Government, the names of such Muslims also should be recorded in charts who look upon the British India as Dar-ul-Harb.....Therefore, this chart has been drawn up with the single object of preserving therein the names of those ungrateful people who are endowed with such rebellious nature,

"Therefore, for the political sympathy of our benevolent Government, we have thought it proper on this blessed occasion that we should record as far as possible the names of such wicked people whose seditious intentions can be proved by their beliefs.....But we respectfully request the Government that such Charts will remain with us as a State secret in any of the Government offices until such time."

We should thank Allah that East Africa was not populated with persons of such servile mentality. Otherwise, these countries would have remained under British yoke forever, and the Union Jack would have been flying over the State Houses of Daressalaam, Nairobi and Entebbe even now.

Dr. Iqbal says:—

“To the intensely religious masses of Islam only one thing can make a conclusive appeal, and that is Divine Authority. For an effective eradication of orthodox beliefs it was found necessary to find a revelational basis for a politically suitable orientation of theological doctrines involved in the questions mentioned above. This revelational basis is provided by Ahmadism. And the Ahmadi themselves claim this to be the greatest service rendered by them to British imperialism. The prophetic claim to revelational basis for theological view of a political significance amounts to declaring that those who do not accept the claimant's views are infidels of the first water and destined for the flames of Hell.

“In primitive countries it is not logic but authority that appeals. Given a sufficient amount of ignorance and credulity which strangely enough sometimes co-exists with good intelligence and a person sufficiently audacious to declare himself recipient of Divine revelation whose denial would entail eternal damnation, it is easy in a subject Muslim country, to invent a political theology and to build a community whose creed is political servility. And in the Punjab even an ill-woven net of vague theological expressions can easily capture the innocent peasant who has been for centuries exposed to all kinds of exploitation.

“As I have explained above the function of Ahmadism in the history of Muslim religious thought is to furnish a

revelational basis for India present political subjugation". (i.e., under British imperialism).

To see how the Qadiani missionaries try to twist the subject I quote here from 'A Lively Discussion' published by the Ahmadiyya Muslim Mission Of Tanganyika in 1967. Their Chief Missionary, Sheikh Muhammad Munawwar H.A., trying to refute this blame has written:

"Muslim scholars over the ages have been praising their governments for one reason or the other without being criticised by their fellow-Muslims. Here in Tanzania the Shia Alim, Sayed Saeed Akhtar Rizvi, wrote an article in The Standard dated August 25, 1967 to show that the Arusha Declaration contained certain aspects that went parallel with the Islamic teaching. No finger was pointed at the writer of the article to condemn his "collusion" with the un-Islamic government. Nor was he given the title of a "toady" or a Quisling".

He is so naive that he does not see the difference between showing that an ideology of a free national government "contained certain aspects that went parallel with the Islamic Teachings" and supporting the tyrannical rule of an imperial power and forbidding the wretched 'subjects' to rise against it and making that support an integral part of the religion, next in importance to the belief in the unity of God! If he wants to keep his eyes shut to such clear differences, nobody on earth has any power to make him see.

Dr. Iqbal further writes:—

"A similar drama had already been acted in Persia; but it did not lead, and could not have led, to the religious and political issues which Ahmadism has created

for Islam in India. Russia offered tolerance to Babism and allowed the Babis to open their first missionary center in Ishaqabad. England showed Ahmadis the same tolerance in allowing them to open their first missionary center in Woking. Whether Russia and England showed this tolerance on the ground of imperial expediency or pure broadmindedness is difficult for us to decide. This much is absolutely clear that this tolerance has created difficult problems for Islam in Asia."

Then Dr. Iqbal winds up his discourse with declaring the Ahmadi movement as being a "strange mixture of Semitic and Aryan mysticism with whom spiritual revival consists not in the purification of the individual's inner life according to the principles of the old Islamic Sufism, but in satisfying the expectant attitude of the masses by providing a 'promised' Messiah. The function of this promised Messiah is not to extricate the individual from an enervating present but to make him slavishly surrender his ego to its dictates. This reaction carries within itself a very subtle contradiction. It retains the discipline of Islam, but destroys the will which that discipline was intended to fortify."

CHAPTER FOUR

Tafseer of 'Khatamun - Nabiyyin'

واذ تقول للذي انعم الله عليه وانعمت عليه امسك عليك زوجك واتق الله وتخفى في نفسك ما الله مبديه وتخشى الناس والله احق ان تخشاه فلما قضى زيد منها وطرا زوجنها لكيلا يكون على المؤمنين حرج في ازواج ادعيائهم اذا قضاوا سنهن وطرا وكان امر الله مفعولا ۝ ما كان على النبي من حرج فيما فرض الله له سنة الله في الذين خلوا من قبل وكان امر الله قدرا مقدورا ۝ الذين يبلغون رسالات الله ويخشونه ولا يخشون احدا الا الله وكفى بالله حسيبا ۝ ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شئ عليما ۝ (سورة الاحزاب آيت ۳-۴۰)

"Behold! thou didst say to one who had received the grace of God and thy favour: "Retain thou (in wedlock) thy wife and fear God". But thou didst hide in thy heart that which God was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear God.

"Then when Zaid had dissolved (his marriage) with her with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter had dissolved with the necessary (formality) (their marriage) with them. And God's command must be fulfilled.

"There can be no difficulty to the Prophet in what God had indicated to him as a duty. It was the way of God amongst those of old that have passed away. And the command of God is a decree determined.

"(It is the practice of) those who preach the message of God and fear Him, and fear none but God. And enough is God to call (men) to account. Mohammed is not the father of any of your men, but (he) is The Apostle of God and the last of the Prophets. And God has full knowledge of all things". (ch, 33 vrs. 37-40).

This ayat is revealed in the fifth Ruku of Sura Al-Ahzab. In this Ruku, Allah has replied to the objections of the unbelievers and the hypocrites, who were ridiculing and slandering the Holy Prophet because of his marriage with Ummul-Mumeneen Hadhrat Zainab binte Jahash.

They said that Zainab was previously married to Zaid bin Haritha, who prior to Islam, was adopted by the Holy Prophet as his son. The detractors said as such Zainab was the daughter-in law of the Holy Prophet; and when the Holy Prophet married her, after her divorce from Zaid, he married his daughter-in-law which is haraam even in the shariat brought by Muhammad (s.a.w.)

Replying to that, Allah said in ayat No. 37 that that marriage was entered into by the order of Allah, and performed by Allah, so that the Muslims should be made free to marry the wives of their adopted sons if the said so-called sons were to divorce them.

Ayat Nos. 38 and 39 declare that no power can detract a prophet from doing what he was told by Allah to do. And it is not the job of the prophet to be afraid of the

masses in performing the commands of Allah. They fear only Allah, and no one else. And it is the way of Allah from ever that makes the prophets to convey the message of Allah without any hesitation, without taking any thing else into their consideration.

After that comes this ayat; and it cuts at the roots of all such objections of the enemies of the Holy Prophet.

Their first objection was that the Holy Prophet had married his daughter-in-law, which is forbidden in Islam.

Replying to that, Allah said:

مَا كَانَ مُحَمَّدٌ ابًا أَحَدٍ مِنْ رِجَالِكُمْ

(Muhammad was not father of anyone from among your men-folk). It reminds the unbelievers that Zaid bin Haritha (whose divorcee Zainab was), was not the son of the Holy Prophet, and as such Zainab was not the daughter-in-law of the Holy Prophet. Marrying the divorcee of Zaid therefore cannot be said to be forbidden by any logic. Even his enemies knew that Muhammad was not the father of Zaid.

Second objection: Agreed that Zaid was not the son of Holy Prophet by birth; but was he not his son by adoption? Agreed that it was not illegal for Muhammad to marry the divorced wife of Zaid. But was that marriage necessary? Agreed that that marriage was legal and lawful. But what was the need of entering into such a marriage which could make Muhammad Mustafa (s.a.w.) the target of ridicule?

Replying to that, Allah said: **ولكن رسول الله** (But Muhammad is the Messenger of Allah.) The significance of this answer is that, being a Messenger of Allah, it was essential for him to remove all superstitions and preju-

dices and all baseless taboos which were choking the life out from the society. It was essential for him to act in such a way that nobody could remain in any doubt about the legality of such marriages and about the fact that an adopted son was not a son at all.

Then comes the phrase: **وخاتم النبيين** (The Last of The Prophets.) The significance of this phrase is that, after the Holy Prophet of Islam not even a prophet is to come (let alone the Rasul whose job is to bring a new shariat.) No prophet was to come after him, so that if any deficiency is left unreformed in the legal or social system of the society or religion, the later prophet may remove that defect. Muhammad Mustafa (s.a.w.) was the last Messenger; he was the Last Prophet. And therefore it was essential for him to effect reforms to all the bad practices of the society, to refute all superstitions during his life-time, because there was no Nabi to come after him, let alone a Rasul.

Then comes the sentence: **رَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا** (And Allah has the full knowledge of everything). Why this assertion? Allah wants to convey the idea that Allah knows that if Muhammad Mustafa (s.a.w.) left this world without reforming the bad elements of the society, no prophet was to come after him to fill that gap; and if Muhammad Mustafa (s.a.w.) left without giving effect to all the reforms of the society, no such person was ever to appear who would have such respect, prestige and reverence among the Muslims that his every word and his every action would have the force of Law. It was the prerogative of the Holy Prophet of Islam; and nobody had, or was to have such respect that if he did one thing it became lawful for upto Quiyamat, and if he forbade one thing, that became unlawful for upto Quiyamat. This prestige was bestowed by Allah upon the Last Prophet and Allah knew that if

he did not reform such bad customs no other person would ever be able to give effect to such reforms after the Holy Prophet.

Looking at this ayat in this context, it is crystal clear that we cannot accept a new meaning to this ayat invented by a home-made claimant of prophethood from Qadian, that Khatam-un-Nabiyyin' means 'Seal of the prophets', which in its turn means that the prophets coming after the Holy Prophet of Islam would become prophet by the seal of the Holy Prophet, and by his confirmation. If we were to entertain such idea, all the force and logic will be wiped out. Not only that it will lose its logic—it will be tantamount to refuting whatever was put forward in the preceding phrases and sentences. This ayat will become a self-contradictory statement.

How?

We have seen that Allah wanted to reply to the objections of the enemies of the Holy Prophet, by saying that:

1. The Holy Prophet married Ummul-Mumeneen Zainab bint Jahash by order of Allah;
2. The aim of that marriage was to remove the prejudice and superstition and traditional taboo of the pagan Arabs and many other nations who treated the adopted sons as the real sons.
3. It was necessary, nay essential, for Muhammad Mustafa (s.a.w.) to marry the divorced wife of his adopted son, so that Muslims should not feel shy of such marriages; they should be persuaded by the practical example of the Holy Prophet that such marriages are perfectly lawful, because an adopted son is no son at all.

4. To show the urgency of that marriage, Allah says that Muhammad Mustafa (s.a.w.) is the Messenger of Allah and it was imperative for him to give effect to that marriage to provide a practical example.

AND THEN THE QADIANIS SAY THAT, Allah says: "Many Prophets will come after Muhammad Mustafa (s.a.w.) who will be made prophets by the confirmation from him, and who will be in a position to give effect to whatever reforms were needed in their times!"

AND WHAT WOULD HAVE BEEN THE EFFECT OF SUCH DECLARATION?

As soon as the enemies of the Holy Prophet were to learn this they would easily have said: "Then what was the urgency that Muhammad himself should perform this marriage to show the Muslims legality of such marriages? As other prophets were to come after him, any other prophet could have legalised such marriages by showing his own example! There was no need on the part of Muhammad Mustafa (s.a.w.) to perform that marriage".

Thus, the whole force of the arguments showing the need of that marriage is negated, wiped out and cancelled. Not only this: a weapon is given in the hands of the enemies of the Holy Prophet to attack him and ridicule him, saying that "he married the divorced wife of his adopted son while there was no urgency for him to do so. After all, other prophets coming after him could have shown to the world that there was nothing wrong in such marriages."

It is clear from this explanation, that if the interpretation of the Qadianis is accepted then not only the logic of the replies will be lost, but the ayat will become a mass

of contradictory statements. Allah says: **ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا** (If this Qur'an would have been from other than Allah, then they would have found in it much contradiction. 4:82) If an interpretation creates contradictions in an ayat, it means that that interpretation is not from Allah; it is from other than Allah—it is from Satan.

Another interpretation of the Qadianis is that 'Khatam-un-Nabiyyin' means 'Afzal-un-nabiyyin' i.e., Muhammad is the superior to all prophets. In other words, other prophets would come after him, but he is the greatest prophet, most respected and most honoured prophet of all.

Apart from the fact, that this interpretation shows that Qadianis themselves are not sure what new meaning they should give to the phrase 'Khatam-un-nabiyyin', the same defect of contradiction is inherent in that interpretation also. How? The unbelievers and the hypocrites could have retorted that when other prophets were to come after Muhammad Mustafa (s.a.w.), though inferior to Muhammad, but prophet of Allah all the same, they could have carried out such reform and that there was no need or urgency for Muhammad Mustafa (s.a.w.) to perform that marriage and put himself in ridicule unnecessarily.

CHAPTER FIVE

Khatam - un - Nabiyyin in Tradition

One often hears Qadiani missionaries asserting that the phrase "Khatam-un-Nabiyyin" has not been interpreted as "the Last Prophet" by the Holy Prophet himself.

The fact is that the Holy Prophet himself has explained this word in these words: **وانا خاتم النبيين لا نبي بعدى** (And I am Khatam-un-nabiyyin, there is no prophet after myself). The Hadith is this:

سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي الله
وانا خاتم النبيين لا نبي بعدى
(مشكوة المصابيح ص ٢٥٤)

"There will appear in my Ummat thirty imposters, every one of them will suppose himself to be a prophet; while I am 'Khatam-un-nabiyyin', there is no prophet after me."

The Second Hadith:

عن ثوبان قال قال رسول الله صلى الله عليه وسلم : وانه
سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي وانا
خاتم النبيين لا نبي بعدى

"Thauban said that the Holy Prophet said: (in a long Hadith part of which is that) "there will be in my Ummat thirty imposters each of them will claim to be a prophet while I am Khatam-un-Nabiyyin, there is no prophet after me." This hadith is found in Abu Dawood Kitabul-Fitan; and another hadith of the same meaning from Abu

Huraira in Kitabul Malahim. Both Hadith are narrated by Tirmizi also.

Third Hadith:

قال رسول الله صلى الله عليه وسلم : " مثلي ومثل الانبياء كمثل قصر احسن بنيانه ترك منه موضع لبنة فطاف به النظار يتعجبون من حسن بنيانه الا موضع تلك اللبنة فكننت انا سددت موضع اللبنة ختم بي النبيان وختم بي الرسل فانا اللبنة وانا خاتم النبيين متفق عليه (مشكوة المصابيح ص ٥٠٣)

The Holy Prophet said: The simile of myself and the other prophets is the simile of a well-built palace in which the place of a brick was left vacant; the sight-seers were roaming around that palace expressing their wonder on its fine construction except the place of that missing brick. Thus, I am that brick and I closed the gap of that place. The construction was completed by me and the messengers of God were completed by me. So, I am that brick and I am 'Khatamun-nabiyyin' (the last Prophet)." This Hadith has been recorded in Sahihul Bukhari (Kitabul-Manaqib; Babu Khatamun-Nabiyyin) with minor variations in wordings.

It means that after the advent of the Holy Prophet of Islam, the building of Prophethood was complete; there is no vacant palace left, so that another Nabi be expected to come and fill that place.

There are four traditions like this one in Saheeh Muslim (Kitabul-Fadhail, Bab Khatamun-Nabiyyin); and the last of those traditions has these extra words, " فبجئت " (Then I came and I closed the prophets).

The same tradition in the same words is found in Saheeh Tirmizi (Kitabul-Manaqib, Bab Fazlin-Nabi; and Kitabul-Adaab, Babul-Amthal).

In Musnad of Abu Dawood Tayalisi this Hadith has been narrated by Jabir bin Abdullah Ansari, and its last words are "ختم بي الانبياء" The Prophets have been closed by me."

And these Ahadith with minor differences in the wordings are found in Musnad Ahmad bin Hambal narrated by Ubai-bin Kaab, Abu Saïd Khudri and Abu Huraira.

The Fourth Hadith:

قال رسول الله صلى الله عليه وسلم : لا تقوم الساعة حتى تلحق قبائل من امتي بالمشركين وحتى يعبدوا الوثن وانه سيكون في امتي ثلاثون كذابون كلهم يزعم انه نبي وانا خاتم النبيين لا نبي بعدى

(ترمذى ج ٢ ص ١١٢)

The Holy Prophet said: Quiyamat will not come till many groups from my Ummat follow the idol-worshippers (commit capital sins like the idol-worshippers) and till they worship idols; and surely there will be in my Ummat 30 impostors, everyone of them will suppose himself to be a prophet; while I am 'Khatamun-Nabiyyin' (last prophet) there is no prophet after me."

Tirmizi has narrated these ahadith from Thauban and Abu Huraira and the second tradition says:

حتى يبعث دجالون كذابون قريب من ثلاثين كلهم يزعم انه رسول الله

(till there will be *about thirty* impostors each of them would claim to be a messenger of *Allah*).

QADIANIS' EXCUSE:

A Qadiani missionary wrote to me about this Hadith: "But this prophecy was already fulfilled before Mirza Ghulam Ahmad Qadiani. The book 'Al-Bakara' p. 15, says that "If we count all those who claimed prophethood after the Holy Prophet upto our time, this number has been completed. And it is known to all those who know the history." The writer of this book died in 828 Hijri. Upto this year (i.e., 1390) 562 years have passed since that writing. Do you think that writer was wrong?"

I wrote to him: "Well, what book is this 'Al-Bakara'? Who was its author? This clutching to the straws shows how poor your arguments are. Of course, he was wrong, because centuries after him, Nawwab Siddique Hasan Khan of Bhopal (who died in 1889 A.D.), wrote in his book 'Hujajul-Karamah':—

"The prophecy of the Holy Prophet—that there would come 30 Dajjal in this Ummat—is proving correct; and 27 of those Dajjals have already appeared." (page 540).

Remember that this count of 27 was before the claim of Mirza Ghulam Ahmad Qadiani.

Sometimes, some writers have committed the mistake of counting everyone who claimed prophethood after the Holy Prophet as one of those 30 promised Dajjals. But it is wrong, because in this way we will find hundreds of Dajjal and the number 30 would be exceeded by far.

That is why Imam Ibn Hajar Asqualani has written in 'Fat-hul-Bari Sharh Saheehil-Bukhari' (Vol. VI, p. 455):—

"It is not the meaning of this Hadith to count every person who claimed to be prophet (After Muhammad s.a.w.); because there were so many of them that they cannot be counted; as mostly such claimants suffer from insanity and "Sawda" (i.e., Melancholy). But this Hadith means only those who got some strength i.e., whose religion becomes accepted and who gets sufficient followers".

Therefore, if we add one more after 1889, the total comes to 28. There are still two more to come.

Then we come to the public declaration of Ameerul-Mumeneen Hadhrat Ali bin Abi Talib, which is given in Al-Iqdul-Farid, Vol. IV, p. 75. In this lecture, Hadhrat Ali (a.s.) said about the Holy Prophet Muhammad (s.a.w.):

”حتى اكرمه الله بالروح الامين والنور المبين فختم به
النبيين واتم به عدة المرسلين“
(العقد الفريد - ابن عبدربه - ج ٤ ص ٢٥)

“Until, Allah honoured him (Muhammad) by Ruhul-Amin (i.e., Angel Gabriel) and the Bright Light (i.e., Qur'an or Islam) and completed with him the prophets and completed with him the number of the Messengers.”

See how the word 'فختم به النبيين' (completed with him the prophets) has been explained by 'واتم به' (completed with him the number of the Messengers).

It should be noted that in the whole Qur'an, the word 'Khatam' has been used only once and that is in this

phrase. Also, this phrase "Khatamun-Nabiyyin" was never used in Arabic language before this ayat. It was a new phrase which was used for the first time in the Qur'an in this ayat. And, therefore, the only correct way of knowing its real significance is to see how this phrase was interpreted by the Holy Prophet of Islam, because it was revealed to him, and as such no other person can know its meaning better than he. And he himself interpreted it in these words: *وانا خاتم النبيين لا نبي بعدى* (And I am Khatamun-Nabiyyin, there is no prophet after me).

The saying of the Holy Prophet is a proof in itself. But when that saying is the interpretation of the wording of the Holy Qur'an then it becomes double proof. The question is: Who has more right to understand Qur'an and to interpret the Qur'an than Muhammad Mustafa (s.a.w.)? Who can explain the meaning of Khatamun-Nabiyyin better than Muhammad (s.a.w.)? And who has any right that we should listen to his claims leaving the wording of the Holy Prophet of Islam aside, the Holy Prophet on whom the Qur'an was revealed? As Mirza Ghulam Ahmad Qadiani himself has said that "Nobody can explain the meaning of Ilham (Revelation) better than the person on whom that Ilham was sent".

(Ishtihar of Mirza Qadiani, 7/8/1887, recorded in Tabligh-e-Risalat, Vol. 1, p. 121)

CHAPTER SIX

Other Traditions

Now we may give here some of the other traditions of the Holy Prophet which show that he himself did claim to be the Last Of The Prophets, using other phrases:—

The Fifth Hadith:

قال النبي صلى الله عليه وسلم : كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه لا نبي بعدى وسيكون خلفاء (صحيح بخارى كتاب المناقب باب ما ذكر عن بنى اسرائيل)

The Holy Prophet said, "Bani Israel, prophets were leading them; when a prophet died another prophet succeeded him. But after me there will be no prophet; there will be Khalifas." (Sahih Bukhari, Kitabul-Manaqib).

The Sixth Hadith:

قال النبي صلى الله عليه وسلم : ان الرساله والنبوته قد انقطعت فلا رسول بعدى ولا نبي (ترمذى كتاب الرؤيا باب ذهاب النبوته - مسند احمد بن حنبل مرويات انس بن مالك)

The Holy Prophet said: "The Messengership and the Prophethood have ended; there is no messenger and no prophet after me." (Tirmizi Kitabur-Ru-ya, Babun-Nubuwwat; Musnad Ahmad bin Hambal from Anas bin Malik)

The Seventh Hadith: This Hadith is found in Saheeh Bukhari and Saheeh Muslim, Kitabul Fadha'il; Babu Asmain-Nabi; Saheeh Tirmizi, Kitabul Adab, Babu Asmain-Nabi; Muwatta Kitabu Asmain-Nabi; Mustadrak of Al-Hakim, Kitabut-Tarikh Babu-Asmain-Nabi):—

قال النبي صلى الله عليه وسلم انا محمد و انا احمد و انا
 الماحي الذي يمحو بي الكفر و انا الحاشر الذي يحشر
 الناس على قدمي و انا العاقب الذي ليس بعده نبي :

The Holy Prophet said: "I am Muhammad; I am Ahmad; I am Mahi, the Kufir will be erased by me; I am Hashir, i.e., after me people will be gathered in Hashir (i.e., after me there will be no prophet; after me there will be only Quiyamat). I am Aaqib after whom there will be no prophet."

The Eighth Hadith:

قال رسول الله صلى الله عليه وسلم: ان الله لم يبعث نبيا
 الا حذر امته الدجال و انا اآخر الانبياء و انتم اآخر الامم
 وهو خارج فيكم لا محاله (ابن ماجه كتاب الفتن
 باب الدجال)

The Holy Prophet said: "God did not send any prophet but he warned his Ummat about Dajjal (But he did not appear among them). And I am the last of the prophets and you are the last of the Ummats, and he will appear among you anyhow."

(Sunan Ibn Majah, Kitabul-Fitan, Babud-Dajjal)

The Nineth Hadith: There is another Hadith in Saheeh Muslim, Saheeh Tirmizi and Sunan Ibn Majah which says:

ان رسول الله صلى الله عليه وسلم قال فضلت على الانبياء
بست اعطيت جوامع الكلم و نصرت بالرعب و احلت لى
الغنائم و جعلت لى الارض مسجدا و طهورا و ارسلت الى
الخلق كافة و ختم بى النبيون ،،

The Holy Prophet said: "I have been given superiority over other prophets by six distinctions—(1) I have been given the ability to utter short sentences covering wide range of meanings; (2) I was helped by fear; (3) The booty of war was made lawful for me; (4) The earth has been made for me Masjid and a means to cleanliness; (5) I have been sent as the Messenger of Allah to the whole world; (6) And the chain of the Prophets was finished by me."

The Tenth Hadith:

عن عبدالرحمن بن جبير قال سمعت عبدالله بن عمر و
بن عاص يقول خرج علينا رسول الله صلى الله عليه وسلم
يوما كالمودع فقال انا محمد النبي الامى ثلاثا ولا بنى
بعدى ،،

Abdurrahman bin Jubair said that he heard Abdullah bin Amr bin Aas saying that one day the Holy Prophet came out of his house in such a manner as he was taking our leave. He said three times: "I am Muhammad the unlettered prophet." Then he said, "and there is no prophet after me."

The Eleventh Hadith:

قال رسول الله صلى الله عليه وسلم لانيوه بعدى الا
المبشرات - قيل و ما المبشرات يا رسول الله ؟ قال
الرؤيا الحسنه او قال الرؤيا الصالحه ،،

This hadith is found in Musnad Ahmad Bin Hambal, Nasai and Abu Dawood. The Holy Prophet said: "There is no prophethood after me, except the good tidings." He was asked, "And what are the good tidings, O' Messenger of Allah?" He said: "Good dreams or true dreams". It means that there was no possibility of revelation after the Holy Prophet. The utmost that anybody will be given as a sign from Allah will be through the true dreams.

The Twelfth Hadith: Baihaqui in his Sahih Kitabur-ruya and Tabarani have narrated that the Holy Prophet said:

“ لا نبي بعدي ولا امة بعد امتي، ” (There is no Nabi after me and there is no Ummat after my Ummat).

The Thirteenth Hadith:

قال رسول الله صلى الله عليه وسلم: فاني آخر الانبياء وان مسجدي اخر المساجد،

This Hadith is found in Sahih Muslim Kitabul-Hajj. The Holy Prophet said: "And I am the last of the Prophets and my Masjid is the last of the mosques."

It should be mentioned here that the Qadianis claim that the Holy Prophet said that his Masjid was ^{آخر} (the Last Masjid), while in fact it is not the last of the mosques, but after that millions of mosques have been built and are being built every day in the world; likewise when the Holy Prophet said that he was the ^{آخر الانبياء} he meant that there would be prophets coming after him; though according to the Fadhilat he was the Supreme Most prophet as his Masjid is Superior to all other mosques.

But these people have lost the ability to understand the words of Allah and His Prophet. This Hadith has been

narrated in Sahih Muslim in the chapter where Hadhrat Rosulullah (s.a.w.) has said that there are only three mosques in the world which have superiority over other mosques and the prayers in which is thousand times more rewarding than that in other mosques; and it is for this reason that travelling for the purpose of prayers is allowed and lawful to these three mosques only. Other mosques have no right that a man should travel to pray there leaving the other mosques. First of those mosques is the Masjidul-Haram, which was built by Hadhrat Ibrahim and Hadhrat Ismail (a.s.); the second mosque is the Masjidul-Aqsa which was built by Hadhrat Dawood and Sulaiman (a.s.); and the third mosque is the Masjid of Madina built by the Holy Prophet (s.a.w.). The Holy Prophet meant that as there is no prophet coming after me there will be no mosque in the world after my mosque which would have more thawab and superiority over other mosques. Thus it is the last of the mosques of the prophets and the last mosque to which a man is allowed to travel for the purpose of prayer in it.

This meaning is clear from another Hadith where the wording is “ انا خاتم الانبياء و مسجدى خاتم مساجد الانبياء ” (I am the last of the prophets and my mosque is the last of the mosques of the prophets). This Hadith is narrated by Daylami, Ibn-Najjar and Bazzar and is recorded in Kanzul-Ummal.

The Fourteenth Hadith: Hadithul-Manzilāt is the saying of the Holy Prophet (s.a.w.), which he said at the time of his journey to Tabuk. This Hadith is correct without any doubt from any quarter, and innumerable traditionalists and historians have recorded it. Some of them are:

Sahih-e-Bukhari, vol. 3, p. 58

Saheeh Muslim, vol. 2, p. 323

Sunan Ibn Majah, vol. 1, p. 28

Mustadrak: vol. 3, p. 109

Musnad Ahmad bin Hambal, vol. 1, pp. 173-182

At the time of that journey, the Holy Prophet had left Hadhrat Ali, as his successor in Madīna. Hadhrat Ali said: You are leaving me behind among the women and children. The Holy Prophet said:

اما ترضى ان تكون منى بمنزله هارون من موسى غير انه
لا نبى بعدى

“Are you not pleased that you have the same place with me as Haroon had with Musa, except that there is no prophet after me.” This also is a great proof from the hadith of the Holy Prophet that there would be no prophet after him.

These and other Ahadith have been narrated by numerous companions of the Holy Prophet and it proves that the Holy Prophet of Islam on different occasions, in different ways and in different words has made it crystal clear that he was the last of the prophets, and there was no Nabi coming after him, that the chain of Nubuwwat has been completed, that anybody who claimed to be a Rasul or Nabi after him would be Dajjal and Kazzab (liar).

Can there be any other interpretation or meaning of the words of Qur'an 'Khatamun-Nabiyyin' than this?

Also there is the Declaration of Sahaba just after the death of Holy Prophet that from then on there was no Nabi to come.

The famous collection of the lectures etc., of Hadhrat Ali (a.s.) known as 'Nahjul-Balagha' (which has been published in Egypt with footnotes and explanations of Sheikh Muhammad Abduh) records on p. 463:--

ومن كلام له عليه السلام قاله وهو يلي غسل رسول الله
 صلى الله عليه وآله وسلم وتجهيزه :-
 "بابي انت وامى لقد انقطع بموتك ما لم ينقطع بموت
 غيرك من النبوة والانباء واخبار السماء،"

Hadhrat Ali (a.s.) said when he was washing the
 body of Holy Prophet (s.a.w.): "My father and mother be
 your ransom, such a thing has been discontinued with your
 death which was never discontinued with the death of any
 other person, (and that thing is) Prophethood, announce-
 ment of Ghaib and the news of heaven."

CHAPTER SEVEN

Nubuwwat without new Sheriat?

Concerning the last tradition mentioned in the previous chapter, a Qadiani missionary had written to me:—

“Imam Muhammad Tabir Gujrati has written in his *Takmila Majmaul-Bihar* (p. 85) that meaning of لا نبي بعدى is that no such prophet will come after me who will abrogate my Sheriat.”

I wrote in reply:

“First of all, all these writers have written it in connection of the second coming of Hadhrat Isa (a.s.) Ibn Mariam whose Nubuwwat was some 600 years before the Nubuwwat of our Holy Prophet. They mean that if an old prophet re-appears after the Holy Prophet it is not against the ‘Finality of Prophethood,’ because even when he will come he will follow the sheriat of our Holy Prophet. Not only this; he will refrain even from leading the prayers, and will pray behind the Imam of the Muslims. Thus he will live just like other Muslims—he will not call people to believe in his own Nubuwwat; he will not bring any revelation; he will not establish any new community, separate from all the Muslims.

‘Khatam-un-Nabiyyin’ has closed the door of prophethood so far as the newcomers are concerned. But it has not stripped the old prophets of their prophethood. This meaning has clearly been written in ‘*Mishkatul-Masabih*’ in a note under the wordings of the Holy Prophet وختتم

بي النبيون (and the prophets were ended with me)

which says: "ای حدوئهم فلا یحدث بعدی نبی" (i.e., creation of the prophets; thus no prophet will be created after me.) This edition of Mishkat was printed in 1270 A.H., i.e., about 1890 A.D., long before the claim of prophethood by Mirza Qadiani.

"So you must understand that the Muslim writers do not say that a new prophet can come after the Holy Prophet, calling the people to believe in himself. When they say Isa bin Mariyam they mean Isa bin Mariyam, they do not even dream of any Masil (likeness) of Masih or any Ghulam Ahmad bin Ghulam Murtaza of Qadian.

"If, as you believe, Hadhrat Isa bin Mariyam has died and is not to come again, then all the writings of Ulama in this respect would be worthless: you cannot fasten them on Mirza Ghulam Ahmad Qadiani who surely was not born before the Holy Prophet, and who was not born without father and whose mother was Chiragh bibi and not Mariyam bint Imran.

"Look at it in this way. Either the writings of these Ulama about re-coming of Hadhrat Isa (a.s.) are correct or are wrong. If they are correct, then they refer to Isa bin Mariyam, not to Ghulam Ahmad bin Ghulam Murtaza. And if these writings are wrong, then how can you prove your ideas with a wrong assertion? Frankly speaking, this twisting of the writings of Ulama cannot do you any good.

WHY NOT PERFECT PROPHETHOOD?

"Moreover, why do you say that no Saheb-e-Sheriat prophet can come after the Holy Prophet of Islam?

“According to your interpretations, there is nothing in the Qur’an to prove that the Holy Prophet of Islam was the Last Prophet Khatamun-nabiyyin means just a “seal of the Prophets” or “the superior-most prophet”, and shows just the superiority of the Holy Prophet over all the other prophets, Saheb-e-Sheriat and non-Saheb-e-Sheriat alike; ‘La Nabiyya Baadi’ means only that no Saheb-e-Sheriat prophet will come afterwards.

“Alright. What is the trouble if a Saheb-e-Sheriat Nabi like Hadhrat Musa (a.s.), comes after the Holy Prophet and whose grade is lesser than that of the Holy Prophet?

Mirza Ghulam Ahmad Qadiani wrote in several places that “is it not ridiculous to think that in this Ummat, Siddiques, Martyrs, and Pious people will come but no prophet will come? Well, is not prophethood a grace of Allah? Why this ‘grace’ should be withdrawn from this Ummat which was to be the best of all Ummats?”

“Well, now tell me: why a Saheb-e-Sheriat prophet should not come into this Ummat? Is not the Saheb-e-Sheriat prophethood more perfect than the prophethood without a new shariat? Why this superior ‘grace of Allah’ has been withheld from this Ummat?”

“Once you say that Muhammad Mustafa (s.a.w.) was not the Last Prophet, you cannot say that a Saheb-e-Sheriat prophet cannot come into this Ummat.”

“And following your trend of thinking, the idol-worshippers may easily say: ‘La Ilaha Illallah’ does not mean that there is no other god. It just means that there many other gods, but they are under Allah, their godship is inferior to Allah; and their inferior godship is not against the belief in the Unity of God, because these gods are His followers only.”

IBN - E - ARABI'S VIEWS

Qadianis also claim that Sheikh Muhyiddin Ibn Arabia of Spain has said that 'it is possible for a Muslim saint (Wali) to attain in his spiritual evolution prophetic revelations.' Before going further it is necessary to remind the Qadianis that Sheikh Muhyiddin Ibn Arabi was a believer in 'Wahdatul-wujud': he believed that everything is He (i.e., God). This belief has been termed by Muslim theologians as the biggest paganism, which turns even a dog and pig into a deity. And the second Khalifa of the Qadianis, Mirza Mahmud Ahmad said in his Khutba of Friday, printed in the Al-Fazl, dated 20th October, 1925 (Vol. 13, No. 46) about Ibn-e-Arabi that 'his knowledge was not complete; therefore, Ibn-e-Arabi went out to the (belief of) Wahdatul-wujud.'

Now, is it not astonishing that they want to base their faith on the alleged views of a man whose knowledge was not complete!

Coming to the views of the said Sheikh Muhyiddin Ibn-e-Arabi, we may quote from 'Islam and Ahmadism' of Dr. Iqbal. It should be noted that 'Tasawwuf' (Mysticism) was the special subject of Dr. Iqbal. He writes:—

"I personally believe this view of the Sheikh Muhyiddin Ibn-e-Arabi to be psychologically unsound; but assuming it to be correct to (sic) Qadiani argument is based on a complete misunderstanding of his position. The Sheikh regards it as a purely private achievement which does not, and in the nature of things cannot, entitle such a saint to declare that all those who do not believe in him are outside the pale of Islam. Indeed, from the Sheikh's point of view there may be more than one saint, living in the same age or country, who may attain to prophetic consciousness.

"The point to be realized is that while it is psychologically possible for a saint to attain to prophetic experience his experience will have no socio-political significance making him the centre of a new organization and entitling him to declare this organization to be the criterion of the faith or disbelief of the followers of Muhammad.

"Leaving his mystical psychology aside, I am convinced from a careful study of the relevant passages of the Futuhat that the great Spanish mystic is as firm a believer in the Finality of Muhammad as any orthodox Muslim. And if he had seen in his mystical vision that one day in the East some Indian amateur in Sufism would seek to destroy the Holy Prophet's Finality under cover of his mystical psychology, he would have certainly anticipated the Indian Ulema in warning the Muslims of the world against such traitors to Islam."

To make Dr. Iqbal's meaning clear, here are some quotations from the Sufis' books. Sheikh Abdul-Wahhab Shaarani writes in his 'Al-Yawaqueet-wal-Jawahir' (p. 25):-

«الفرق بينها هو ان النبي اذالقى اليه الروح شيئاً اقتصر به ذلك النبي على نفسه خاصته ويحرم عليه ان يبلغ غيره ثم ان قيل له بلغ ما انزل اليك اما لطائفه مخصوصه كسائر الانبياء او عامه لم يكن ذلك الا لمحمد سمي بهذا الوجه رسولا وان لم يحض في نفسه بحكم لا يكون لمن ارسل اليهم فهو رسول لا نبي اعنى بها نبوة التشريع التي لا يكون للاولياء،»

"The difference between them (i.e., Nabi and Rasul) is that the Nabi, when the Spirit (i.e., angel) reveals to him anything, the Nabi keeps that revelation to himself reservedly and he is forbidden to convey that (revelation) to another person.

“And if he is told to “convey what is sent to you” [either to a special group, as was the case with all the prophets; or to one and all—and this universal prophethood was not given to anyone except Muhammad (s.a.w.)] he is called Rasul.

“So, if he is *not* given any such order which is to his own self only (not meant for the Ummat) he is called “Rasul” not “Nabi”. And that is the “Tashree-i” prophethood which is not for the “Walis.”

Thus it is clear that in the language of the Sufis even a Wali is supposed to receive the revelations from God and he is called ‘Nabi’; but he is absolutely forbidden to convey that revelation to others. Also, it is clear that all the prophets whom the Muslims call “Nabi” (irrespective of whether they brought any new shariat or not) (i.e., Saheb-e-Sheriat and Ghair Saheb-e-Sheriat both) are called “Rasul” in Sufic terminology, because those prophets were told by Allah to convey the revelations to their Ummat.

It is because of this terminology, which gathers all the prophets under the heading “Rasul” and all the Awliya under the heading “Nabi” that the Sufis of Islam said that the Holy Prophet of Islam closed ‘Saheb-e-Sheriat’ prophethood (which term includes all the “prophets” of Muslim terminology).

But, as Dr. Iqbal points out, the “Wali” who, according to the Sufis’ claim receives revelation is expressly forbidden to call anyone to his fold or to start any new religious group.

How can this fit on Mirza Ghulam Ahmad Qadiani who surely called people to believe in him and started a new Ummat?

Sheikh Muhyiddin Ibn Al-Arabi al-Undulusi has clearly written: in Al-Futuh-at-ul-Makkiya, using the common terminology:—

”الذي اختص به النبي من هذا دون الولي الوحي بالتشريع ولا يشرع الا النبي ولا يشرع الا الرسول“.

“The speciality which is found in a Nabi and not in a Wali is the revelation bringing a new shariat. Because the revelation of shariat is not but for the Nabi and Rasul.”

Thus he claims the revelations for the Awliya after the Holy Prophet of Islam, but that revelation does not entitle that Wali to call people to himself, or to convey that revelation to others.

Also, as there may be hundreds of Walis (Awliya) in one time, the Sufis' writings can not fit on Mirza Ghulam Ahmad Qadiani who claimed that no one can become a prophet after Muhammad except himself.

NEW NUBBUWWAT : NOT A GRACE, BUT A CURSE

Mirza Ghulam Ahmad Qadiani thought that a new Nubuwwat would be a Grace of Allah for this Ummat. But in fact such a Nubuwwat would be opposite of Grace: it would be a Curse. How? Whenever a Nabi would come in an Ummat, the question of Kufr and Iman would automatically arise. Those who will believe in him will become one Ummat; those who will reject his claim will be counted as another Ummat. And the difference between these two Ummats will not be the difference of an unimportant 'branch' of religion. It will be such a basic difference which will not allow them to unite until one of them leaves its faith and accepts the faith of the other Ummat. Further, the sources of guidance and the references of shariat, for all practical purposes, will be

quite separate for each of these two Ummats. Because one group will take its shariat from the revelation and tradition of the new Nabi, and the other group will totally refute the validity and authenticity of that supposed revelation and tradition, and will not accept them as the source of shariat. Thus practically, it will be impossible for these two groups to unite in one society.

If we look from this angle it will be clear that the 'Finality' of the prophethood is one of the greatest mercy of Allah upon this Ummat. Because of this Finality of the prophethood this Ummat has remained an eternal and universal brotherhood which is unparralleled in the annals of religions and civilizations. This Finality of Prophethood has protected the Muslims from every such basic difference which creates a permanent rift amongst them. Anybody who believes in Muhammad Mustafa (s.a.w.) becomes a member of this brotherhood. This unity could never be achieved if the door of Nubuwwat was not closed, because on the arrival of every new Nabi, this unity would have been shattered to the pieces. If a man thinks with clear mind he will have to accept that when a Nabi has already been sent for the whole world and when through that Nabi the religion is completed perfectly and when the directions of that Nabi are preserved, protected completely, then the door of the Nubuwwat must be closed, so that the whole world can unite together by following that prophet and can become one Ummat of the believers which is not to be interfered every now and then with the advent of new prophets.

This interference in the unity was understandable when there was really a need to send a prophet. But when there is no need of a new prophet, then it is against the wisdom and mercy of Allah to create unnecessary friction amongst the Ummat of Islam.

Thus it is clear that the Finality of the Prophethood which is proved from the Qur'an, which is proved from the traditions, of the Holy Prophet, which is proved from the unanimity of the whole Ummat is also proved by the intellect and wisdom.

Thus, Qur'an, Sunnat, Ijmaa, and Aql, all four basic foundations of Sheriat and Iman demand that the door of Nubuwwat must remain closed for ever after the advent of the Holy Prophet of Islam.

There is a very simple and interesting question which the Qadianis should ponder upon. Every body accepts that the question of prophethood is a very serious question. According to the Qur'an, it is in those basic tenets of Islam upon which depends the true belief or the Kufr of a man. Because if a certain man is a true prophet and one does not accept him he becomes Kafir. On the other hand, if that claimant is not a prophet and someone accepts him as a true prophet, he becomes Kafir. Nobody can think that Allah Taala will behave carelessly and off-handedly in such a serious matter. If there was a Nabi to come after Muhammad Mustafa (s.a.w.) Allah should, nay must, have made the Holy Prophet announce it very clearly in his sayings; and the Holy Prophet of Islam (s.a.w.) could not have left this world without warning his Ummat in unambiguous terms that there was a prophet to come after him and the Ummat of Islam must accept him.

Naturally Allah and His Prophet had no enmity against the followers of Islam, against us and against our faith, that though the door of Nubuwwat was to remain open after Muhammad Mustafa (s. a. w.), though there was a Nabi to come after him, still we were kept unaware of that event and that advent. Not only this, but on the contrary Allah

and His Prophet both uttered such sayings which led the whole Ummat without any sectarian difference and without any exception to the belief, for fourteen hundred years, that there was no Nabi to come after Muhammad Mustafa (s.a.w.). If the door of Nubuwwat is really open, and if a Nabi comes truly from God, still we will refute his claim, we will reject his prophethood without any hesitation, without any fear of reprisal from Allah. When Allah, on the Day of Judgement, will take our account and will ask us why we rejected the prophet sent after Muhammad we, will put the whole record of Qur'an and traditions before Him, and we will say that if we went astray it was because of the book of Allah and traditions of His Rasul. And after the presentation of these records, we are sure Allah cannot mete any punishment to us, because of rejecting a new prophet.

But if the door of Nubuwwat is in fact closed after Muhammad Mustafa (s.a.w.) and still some one believes in the claim of a claimant of a new Nubuwwat, he should think beforehand what record will he put in the court of Allah on the Day of Judgement when he will be asked why did he believe in an impostor when Allah in the Qur'an and Rasul in His traditions had clearly declared several times in different wordings that there was no Nabi to come after Muhammad Mustafa (s.a.w.).

CHAPTER EIGHT

'Khatam' in Dictionaries and Usage

We have just seen that in the context of the Qur'an and according to traditions, according to Ijma and according to Reason, the only meaning of "Khatam-un-Nabiyyin" which is relevant is 'The Last of The Prophets', 'One who closed the prophethood'. Now let us see what the dictionaries say about 'Khatam' or 'Khatm'.

According to the Arabic dictionaries and usage, 'Khatam' means to seal, to close, to reach at the end, to finish, a task.

ختم العمل = (*Khatamal-amal*) = He finished the work given to him.

ختم الاناء = (*Khatamal-inaa*) = He sealed the mouth of a pot, so that nothing comes out of it and nothing enters into it.

ختم الكتاب = (*Khatamal-Kitab*) = Closed the envelope and sealed it so that nothing is added into the letter or put into the envelope.

It must be mentioned here that 'seal' in Arabic does not mean the cancellation stamp of the post offices which are put on the postal articles to send them forward. It means the seal of wax which is put on the envelopes to protect it from forgery or additions.

ختم على القلب (*Khatama alal qalb*) = He put a seal on the heart, so that no new idea enters into it and no old prejudice is removed from it.

ختم كل مشروب (*Khitamu kulle mashrub*) = The last taste felt at the end of a drink.

خاتمة كل شيء (*Khatematu kulle shai*) = End of every thing; and its finish.

ختم الشيء (*Khatamash shai*) = To 'khatam' a thing means 'to come at the end of that thing.' And it is in this sense that we use the word 'Khatmu Quran', i.e., to read the Qur'an upto its end. Also it is for this reason that the last Ayats of the Sura are called 'Khawatcem' (خواتيم)

خاتم القوم (*Khatam-ul-Qawm*) = The last man of the tribe or nation.

These meanings are given in all the authentic dictionaries of Arabic language.

The Qadianis say that if someone is said to be 'Khatamush-Shuara' or 'Khatamul-Mufasssireen' or 'Khatamul-Fuqaha', nobody thinks that after that person no other poet or Faqeeh or Mufasssir was born. Everybody thinks that it means that the said person was the most expert in that field of knowledge.

These people forget that if a word is sometimes used metaphorically in an allegorical sense, that metaphorical use does not deprive it of its real meaning. If, for example, the word 'Lion' is sometimes used for a brave man, it does not mean that this word cannot be used for the animal for which it was coined. Such arguments show

the hollowness of their minds and bankruptcy of their thinking. Even if one thousand persons are called 'Khatamul-Mufasssireen' (in the sense of 'the most perfect Mufasssir'), the real meaning of the word 'Khatam' would remain the same, i.e., The Last.

A sample of Qadiani's miscomprehension of the subject matter may be seen in the following sentence of their Chief Missionary in Tanzania, Sheikh Muhammad Munawwar H.A.

"It should be borne in mind that being 'last' of a group of people is no distinction in itself. Sir Richard Turnbull was the last governor of Tanganyika. Does this add to his status as a governor or indicates his superiority over the late Twining?"

He does not pause to think that the Nubuwwat of Hadhrat Muhammad Mustafa (s.a.w.) is not like governorship of Sir Richard Turnbull. Sir Richard Turnbull was the last governor because the British rule came to an end with him. And a national government ousted him and his masters from the soil of Tanganyika. Muhammad Mustafa (s.a.w.) is the Last Prophet because his prophet-hood is not to be usurped by any impostor; he is the last prophet because his 'rule' will continue upto Quiyamat; and no one coming after him can use his title and name for himself. To talk in Sheikh Muhammad Munawwar's language, if Sir Richard Turnbull's governorship were to continue upto the last day of the world, and all representatives of the British crown coming after him were obliged to keep his 'Chair' vacant for him, and not to use the Title of Governor for themselves but just to sign as the 'Leader of the government', would it not have been a tremendous tribute to Sir Richard Turnbull?

A Qadiani Missionary had written to me:—

“Imam Suyuti and Imam Ibnu Athir Aljazari were given the title of ‘Khatamul-Huffaz’ (The Last of those who remembered Ahadith); likewise, Abu Tammam at-Tai has been described as ‘Khatam-us-Shuara’ (The Last Poet). Can it be said that there was no ‘Hafiz’ after Imam Suyuti or Imam Jazari, or no poet after Abu Tammam Tai?”

I asked him: First of all, have those phrases been used in the Qur’an or Hadith because as I told you earlier that the phrase ‘Khatamun-Nabiyyin’ was never used in Arabic before Qur’an; and that the Qur’an has used it for the first time. Thus, the meaning given to this phrase by the Holy Prophet is its real meaning. If someone else uses such phrases in some other allegorical sense, it does not make that allegory its real meaning. For example, “moon” has a real meaning which all of us know. If someone uses the word ‘moon’ for the face of a beautiful person it does not mean that ‘beautiful face’ is the real meaning of ‘moon’ or that it cannot be used for the terrestrial object which we know.

Thirdly, these references, in fact, show the writer’s thought (though wrong) that Imam Suyuti (for example) was the last Hafiz. It was their mistaken idea, which has been proved wrong. And no wonder, because those writers did not know what was in future. But can you suppose that Allah also did not know the future when He said that Muhammad (s.a.w.) was the Last of the Prophets? How can you compare the words of Allah with the writings of some mortals?

At the most you can say that those writers were wrong in believing that the person concerned was the last Hafiz

or the last poet, But you cannot change the real meaning of 'Khatamun-Nabiyyin' to make their writings correct.

If you tell an Arab 'Jaa-a Khatamul-Qaum', he will never understand that the most learned man of the tribe has reached; he will always think that the whole tribe has arrived, till the last man.

It is because of this that every writer of the dictionary and every commentator of the Qur'an, without any exception, has written that 'Khatam-un-nabiyyin' means 'Aakhirun-Nabiyyin', the Last of the Prophets.

If you look impartially at these proofs from the Qur'an, Hadith, dictionary and language, you will have to agree that the Holy Prophet of Islam was the Last Prophet and prophethood ended with him. No prophet will ever come after him up to the day of Quiyamat; and anybody claiming to be a prophet would be an impostor.

Khatamul - Awliya ?

A Qadiani missionary had written to me: "There is a Hadith in Tafseer Safi (Sura Al-Ahzab, Ruku 2) that the Holy Prophet said to Hadhrat Ali,

”انا خاتم الانبياء وانت با على خاتم الاولياء،“

i.e., "O' Ali, I am Khatamul Anbiya and you are Khatamul-Awliya." Now can anybody say that Seyyidana Ali was the last Wali and no other Wali can come after him?"

I wrote to him: This supposed Hadith quoted from Tafseer Safi is not only without any Sanad (chain of narrators) but also it can not be found in any book of Hadith.

On the other hand there are some Ahadith in the

books written by the Sunnis as well as the Shias which describe Hadhrat Ali (a.s.) as "Khatamul-Awsiya" or "Khatamul-Wasiyyin" (The Last of the successors of the Prophets). Here are two of the said traditions:—

1. Sheikh Suleman al-Balakhi al-Qanduzi, al-Hanafi, wrote his book 'Yanabi-ul-Mawaddah' by order of Sultan Abdul-Aziz, the Trukish Khalifa of the Sunnis; the book was published under the authority of the Turkish Khilafat in Istambul, in 1301 Hijra. He quotes in the said book:

”ايضا الحموينى اخرجه عن ابى ذر قال قال رسول الله صلى الله عليه وسلم : انا خاتم النبیین وانت يا على خاتم الوصیین الى يوم الدين“

“Likewise, Al-Hamwaini has narrated the Hadith from Abu Dhar that he said that the Holy Prophet (s.a.w.) said, 'I am Khatamun-Nabiyyin and you, O' Ali, are Khatamul-Wasiyyin upto the Day of Judgement'.

2. Ubaidullah Amritsari quotes in his book, Arjahul-Matalib (printed at Nawal Kishore Press, Lahore, 2nd Edition, p. 25) a long Hadith from Anas, in which the Holy Prophet (s.a.w.) described Sayyidna Ali (a.s.) as "Ameerul Momineen wa Seyyidul-Muslimeen wa Khatamul-Wasiyyin wa Imamul-Ghurril-Muhajjaleen"

(امير المؤمنين وسيد المسلمين وخاتم الوصيين وامام

This Hadith has been quoted from Ibn Mardwaih. It shows that Hadhrat Ali (a.s.) was "The Commander of the Faithful, Chief of the Muslims; and the Last of Successors (of the Prophets) and the Leader of those who will come on the day of Judgement with shining faces and illuminated hands and feet".

In fact, these Ahadith are one more proof of the Finality of the Prophethood. Hadhrat Ali was "the Last of the Successors of the Prophets", because there was no other prophet to come after the Last of the Prophets Mohammad Mustafa (s.a.w.) upto the Day of Quiyamat. Had there been any other awaited prophet, Ali (a.s.) could not have been described as the Last of the Successors of the Prophets.

So you see, the correct Hadith is not for you; it is against your belief. Now it appears that some scribes made a mistake in copying Manaquib (from where this Hadith has been taken in Safi) and wrote Khatamul-Awliya in place of Khatamul-Awsiya. That is why you cannot find this Hadith in any other book of traditions, except Manaquib or where it has been quoted from Manaquib.

It is one more sign of the weakness of your cause that you have to clutch to such misquoted or wrong Ahadith!

Abbas : Khatamul - Muhajireen.

Qadianis say: "In the book "Kanzul-Ummaal" Vol. 6, p. 178, Seyyidana Abbas (uncle of the Holy Prophet s.a.w.) has been called "Khatamul-Muhajireen". Does it mean that he was the Last Muhajir?

FACT: Yes. He was in fact the Last Muhajir. You must understand that al-Muhajireen and Al-Ansar, mentioned in the Qur'an and Hadith have a special meaning. In other words, they are special terms. The word 'Al-Muhajireen' is used only for those who in the earlier days of hardship of Islam left their towns and migrated either to Ethiopia or Medina. And 'Ansar' is used only for those inhabitants of Medina who helped the Holy Prophet (s.a.w.) and the Al-Muhajireen in those days.

Hijrat was discontinued after Holy Prophet entered Mecca in the year 8 of Hijra. Before surrender of Mecca the Muslims of Mecca and other places were required to do Bai-at (allegiance) on Islam and Hijrat. After the surrender of Mecca, Mujalid bin Masud accepted Islam and wanted to do Bai-at on Islam and Hijrat, as was the system. But the Holy Prophet (s.a.w.) said:

لا هجرة بعد الفتح

(There is no Hijrat after the capture of Mecca), and Mujalid did Bai-at on Islam only. (See Bukhari Vol. 4, p. 92).

Therefore, Abbas was in fact the Last of Al-Muhajireen who left their town for Medina as the word is used in the Qur'an. Hafiz Ibn Hajar writes about Abbas in his book *Al-Isaba Fi Marifatis-sahaba* (Vol. 3, p. 668):

هاجر قبل الفتح بقليل وشهد الفتح

He did Hijrat shortly before capture of Mecca and participated in that capture.

History says that Abbas together with his family left Mecca for Medina; but met the Holy Prophet (s.a.w.) in the way at Jahfa or Rabigh (who was going to capture Mecca with his army). Thereupon Abbas sent his family to Medina and accompanied the Holy Prophet to Mecca.

Naturally, when he heard the Holy Prophet (s.a.w.) saying that, "there was no Hijrat after capture of Mecca", he was perturbed that perhaps he would not be counted among the Muhajireen because Hijrat was, thus discontinued just after his migration from Mecca, and he felt that he had not reached Medina before that declaration. When the Holy Prophet (s.a.w.) came to know of his anxiety he told him not to worry, because he was "the Last Muhajir".

اطمئن يا عم فانك خاتم المهاجرين (Do not worry, O' uncle, because thou art the last of the Muhajireen).

I know that, according to the dictionary, anybody migrating from one place and going to another may be called 'Muhajir'. But he will not be among the 'Al-Muhajireen' of the Qur'an. Likewise, anybody conveying the message of one man to another may be called 'Rasul'. But he will not be the 'Rasul' of Allah according to the Qur'an. And anybody bringing a news can be called 'nabi', but he will not be the Nabi' of Qur'an.

Just to show how your question has no leg to stand upon, I would like you to tell me how will you interpret the phrase 'Khatamul-Muhajireen'?

Does it mean "Superior to all the Muhajirs"? Impossible, because Abbas was never considered superior to Ali (a.s.), Hamza and many other Muhajirs.

Or does it mean "Seal of the Muhajirs?" If so, then does it mean that other people became Muhajir by the seal of Abbas? Or does it mean that he was confirming the Hijrat of other Muhajirs?

Surely, none of these meaning can fit here, except the "Last Muhajir".

Thus it is clear that Abbas was called "Khatamul-Muhajireen" because he was "The Last Muhajir".

CHAPTER NINE

WHO IS AHMAD?

Qadianis say: "In Sura Assaf ayat 7 prophecy has been made of the advent of Mirza Ghulam Ahmad; and Ayats 8-10 describe the promise which was given to him."

FACTS: This writing is most interesting. Ayat 7 is as follows:—

واذ قال عيسى بن مريم يبنى اسرائيل انى رسول الله
اليكم مصدقا لما بين يدي من التوراة ومبشرا برسول
ياتى من بعدى اسمه احمد فلما جاءهم بالبينات قالوا
هذا سحر مبين ٥

And its meaning according to your English translation is as follows:

"And remember when Jesus, son of Mary, said O' children of Israel, surely I am Allah's Messenger unto you fulfilling that which is before me of Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad. And when he came to them with clear proofs they said, 'This is clear enchantment'".

The translators of the Qadiani Swahili translation have rendered the word "Sihir" as "udanganyifu" which means 'cheating'. But the correct translation of "Sihir" is 'magic' or 'witch-craft', not 'cheating'. This twisting of the words of the Qur'an has been done intentionally because Mirza Ghulam Ahmad was never called a 'magician' or 'Sahir' for the simple reason that he never showed any extraordinary sign or miracle which could be attributed to

'magic' or 'witch-craft'. Of course, he was, and is, branded a 'cheater' and that is why your translators have twisted the meaning of the ayat, to 'This is clear cheating'. Now we come to the ayat itself.

'Ahmad' was the name of the Holy Prophet (s.a.w.) of Islam. He himself told that one of his names was "Ahmad"; people during the days of Sahaba referred to him as "Ahmad" in their poems; children were named "Ahmad" after him in the same period; and Mirza Ghulam Ahmad Qadiani himself said that his followers should be called "Ahmadi" after the name of the Holy Prophet (s.a.w.) of Islam who had two names—Muhammad and Ahmad.

A. SAYINGS OF THE HOLY PROPHET (S.A.W.):

عن جبير بن مطعم قال قال رسول الله (ص): لي خمسة
اسماء انا محمد وانا احمد (الى آخر الحديث)

Jubair bin Mut-im said that the Holy Prophet (s.a.w.) said: "I have five names: I am Muhammad, and I am Ahmad....."

This Hadith has been narrated by Imam Bukhari, Imam Muslim; Imam Malik and Imam Tirmizi in their books (all from Sihah-e-Sitta).

2. Abu Musa Ash-ari said:

كان النبي صلى الله عليه وسلم يسمي لنا نفسه اسماء فقال
انا محمد وانا احمد (الى آخر الحديث)

The Holy Prophet (s.a.w.) used to enumerate for us his names; thus he said, "I am Muhammad, and I am Ahmad....."

This Hadith is narrated in Sahih-e-Muslim, Musnad Ahmad bin Hambal and Musnad of Al-Bazzaz.

3. Also it is narrated:—

”انى عند الله خاتم النبيين وان آدم لمنجدل في طينته
وسانبتكم بتاويل ذلك دعوة ابراهيم وبشرى عيسى
ورؤيا امي التي راات —“

The Holy Prophet (s.a.w.) said: “Verily I was the Khatamun-nabiyyin in the presence of Allah when Adam was in the form of the moulded clay; and I am telling you its interpretation:— (I am) the prayer of Ibrahim and good tidings of Isa and the dream of my mother which she was shown.

This Hadith is written in Musnad Ahmad bin Hambal, Al-Mujam ul-Kabir of Tabarani and Musnad of Al-Bazzar.

And the meaning of the phrase بشرى عيسى (good tidings of Isa) is the same ayat which you shamelessly try to fit on Mirza Ghulam Ahmad Qadiani.

4. Also, he said:

قال النبي (ص) : ”دعا لي ابراهيم و بشرى عيسى و
راأت امي حين وضعتني نورا اضاء لها ما بين المشرق
والمغرب، (العقد الفريد ج-٣ ص-٢٥١)

“Ibrahim prayed for me and Isa brought my good tidings and my mother saw at the time of my birth a light which brightened for her all between east and west”. (al-Iqdul-Farid, Vol. IV, p. 251).

5. Other traditions of the same meaning have been narrated in Mish-katul-Masabih.

6. The Holy Prophet (s.a.w.) said:

”اسمى في القرآن محمد وفي الانجيل احمد،

“My name in the Qur’an is Muhammad; and in Injil is Ahmad.”

B. POEMS:

Here are some of the poetries of the Sahaba of the Holy Prophet (s.a.w.) in which the Holy Prophet (s.a.w.) has been mentioned as Ahmad:—

اخرج الامام على بن احمد الواحدى عن ابى هريرة قال :
فقال على اسمعوا منى ثم انشاء يقول

لقد علم الاناس بان سهمى من الاسلام يفضل كل سهم
واحمد النبي اخى وصهرى عليه الله صلى وابن عمى
(الى آخر الايات)

Imam Ali bin Ahmad al-Wahidi has narrated from Abu Huraira who said.....Then Ali said: “Listen to me. Then he recited telling:

“People surely know that my share in the Islam is much greater than all shares; and AHMAD the Prophet (s.a.w.) is my brother and father-in-law and cousin, May Allah bless him”.

This Hadith is narrated by Qadhi Maybadhi Shafei and Sheikh Al-Qanduzi Hanafi from Imam Wahidi, (Vide Yanabiul-Mawaddah, p. 68).

(b) Hadhrat Ali (a.s.), during the days of his Khilafat said condemning some of the allegations of his enemies:

ياعجبا لقد سمعت منكرا كذبا على الله يشيب الشعرا
يسترق السمع ويغشى البصر ما كان يرضى احمد لواخرا

(Lo, I heard an evil talk, which is a lie on Allah and which turns the colour of hair into white; which enters into the ears and covers the eye. Ahmad would not have been pleased if he were informed of it).

Al-Imamah was-siyasah (Vol. I, p. 84); Kitabussiffin of Ibn Muzahim, p. 24; Sharh-Ibn Abil Hadid (Vol. 2, p. 69).

(c) Amr bin Aas, before accepting Islam, was one of the greatest enemies of Islam. In those days, he boasted of that enmity. It was in that connection that he said about himself:

وشانى " احمد من بينهم
واقولهم فيه بالمنكر
"And (I am) the enemy of AHMAD from among them; and am the most out-spoken person against him"
(Tazkira Sibti Ibn Jawzi, p. 16; Sharh Ibn Abil Hadid Vol. 6. p. 292; Jamharatul-Khutub, Vol. 2, p. 12)

(d) Hassaan bin Thabit Ansari, the famous poet of the Holy Prophet (s.a.w.) said:—

فما زال في الاسلام من آل هاشم
دعائم عز لا ترام و مفخر
بها ليل منهم جعفر وابن امه
على ومنهم احمد المتخير

"There are for ever from the family of Hashim the unassailable pillars of strength in Islam and its pride. The virtuous chiefs among whom is Jafar and his brother Ali (a.s.) and from them is AHMAD, the chosen one".
(Al-Iqdul-Farid of Ibnu Abde Rabbih Al-Undulusi, Vol. 5, p. 380, printed in Egypt).

(c) NAME: People from the beginning used to name their children AHMAD after the name of the Holy Prophet (s.a.w.). For example, Imam Hasan, the grandson of

the Holy Prophet (s.a.w.), (died 50 A.H.) had named one of his sons 'Ahmad'. (Bihar-ul-Anwar, Vol. 10).

(d) *And Mirza Ghulam Ahmad himself writes:*

”حضرت رسول کریم صلعم کا نام احمد وہ ہے جس کا ذکر حضرت مسیح نے کیا، یاتی من بعدی اسمہ احمد، ’من بعدی، کا لفظ ظاہر کرتا ہے کہ وہ نبی میرے بعد بلا فصل آئے گا یعنی میرے اور اس کے درمیان اور کوئی نبی نہ ہوگا، (کتاب ملفوظات احمد یعنی ڈائری ۱۹۰۱ ع ص-۴، ۵ - اخبار الحکم مورخہ ۳۱ جنوری ۱۹۰۱ بحوالہ محمدی پاکٹ بک ص ۶۳)

“And Ahmad is that name of the Holy Prophet (s.a.w.) which was mentioned by Hadhrat Masih: *یاتی من بعدی* (will come AFTER ME his name is Ahmad). The word ‘ *من بعدی* ’ (After Me) shows that that prophet would come after me without any gap, i.e., no other prophet would come between me and him”. (Kitab Malfuzat-e-Ahmad, i.e., Diary 1901 pp. 4 and 5. Akhbar Al-Hakam dated 31/1/1901).

Ponder thoroughly the italicized sentence which is a complete proof in itself.

Thus Mirza Ghulam Ahmad himself accepts that this ayat is the prophecy of our Holy Prophet (s.a.w.), who ‘was to come after Hadhrat Isa (a.s.) ‘ *بلا فصل* ’ “without gap”. Remember that this is the qualification of the Holy Prophet (s.a.w.) of Islam and not of Mirza Ghulam Ahmad Qadiani.

(e) *Again he writes:*

”اور اس فرقہ کا نام فرقہ احمدیہ اس لئے رکھا گیا
کہ ہمارے نبی (ص) کے دو نام تھے ایک محمد (ص)
اور دوسرا احمد (ص)۔“

(Ishtihar Wajibul Izhar, 4/11/1900).

“And this sect has been named Ahmadiyya because our Prophet (peace be on him) had two names: 1. Mohammad (s.a.w.) and 2, Ahmad (s.a.w.)”

(f) *Again he writes:*

”تم سن چکے ہو کہ ہمارے نبی (ص) کے دو نام
ہیں (۱) ایک محمد (ص) اور یہ نام توریت میں لکھا
گیا ہے۔ دوسرا نام احمد (ص) ہے اور یہ
نام انجیل میں ہے جیسا کہ اس آیت سے
ظاہر ہوتا ہے و مبشرا برسول یاتی من بعدی اسمہ احمد،
(رسالہ اربعین-۳ ص-۱۳)

“You have heard that our Prophet (s.a.w.) had two names One, Mohammad (s.a.w.) and this name is written in Tawrat.....the second name is Ahmad (s.a.w.) and this name is in Injil.....As appears from this Ayat: ‘و مبشرا برسول یاتی من بعدی اسمہ احمد، (And giving good tidings of a Messenger who will come after me whose name is Ahmad). (Arbain No. 4, p. 13).

(g) *And the name of your prophet was Ghulam Ahmad, not Ahmad. And he himself has written its meaning as ‘slave of Ahmad’, as will appear in these writings:—*

”کیونکہ عیسائی مشنریوں نے عیسیٰ بن مریم کو خدا کا بیٹا بنایا = اور ہمارے سید و مولا حقیقی شفیع کو گلیاں دیں اور بد زبانی کی کتابوں سے زمین کو نجس کر دیا اس لئے اس مسیح کے مقابل پر جس کا نام خدا رکھا گیا خدا نے اس امت میں سے مسیح موعود بھیجا جو اس پہلے مسیح سے اپنی تمام شان میں بڑھ کر ہے اور اس نے اس دوسرے مسیح کا نام غلام احمد رکھا تا کہ یہ اشارہ ہو کہ عیسائیوں کا مسیح کیسا خدا ہے جو احمد کے ادنیٰ غلام سے بھی مقابلہ نہیں کر سکتا یعنی وہ کیسا مسیح ہے جو اپنے قرب اور شفاعت کے مرتبہ میں احمد کے غلام سے بھی کمتر ہے۔

(دافع البلاء ص-۲۶ و ۲۷)

عیسائیوں نے شور مچا رکھا تھا کہ مسیح بھی اپنے قرب اور وجاہت کی رو سے واحد لا شریک ہے۔ اب خدا بتلاتا ہے کہ دیکھو میں اس کا ثانی پیدا کروں گا جو اس سے بھی بہتر ہے جو غلام احمد ہے یعنی احمد کا غلام،، (دافع البلاء ص ۳۹)

“Because the Christian missionaries turned Isa bin Mariyam into god and abused our Chief, Maula and real Shafi (i.e., the Holy Prophet Mohammad s.a.w.) and made the earth unclean by abusive books, therefore, in contrast to that Messiah who was called god, God sent in this Ummat a promised Messiah who is far greater in all his glories than the first Messiah (i.e., Hadhrat Isa a.s.) and He (i.e., God) named this second Messiah “Ghulam Ahmad”, so that it may be a sign that what type of god was the Messiah of the Christians who can-

Perhaps you do not know, but it is the accepted belief of all the sects—Sunnis and Shia alike, that the only distinction between true and false prophets are 1. the standard of their teachings—true prophets taught high morals while false ones gave latitude to their followers; 2. Miracles—which appeared on the hands of the true prophets and not on those of false ones, 3. and the Ismat (sinlessness—infallibility).

And the Holy Qur'an itself shows in various Ayats that those who fabricate lies against Allah may get some enjoyment in this world; and that their punishment is in Quiyamat. See for example:

قل ان الذين يفترون على الله الكذب لا يفلحون متاع في الدنيا ثم اليانا مرجعهم ثم نذيقهم العذاب الشديد بما كانوا يكفرون (يونس ٦٩-٧٠)

“Say, those who invent a lie against Allah will not prosper; some enjoyment in this world; and then to Us will be their return. Then shall We make them taste the severest penalty for their blasphemies”. (Qur'an 10:69-70)

There never was any standard of the length of life or the success or failure of his mission. It is just an arbitrary standard of your Mirza Ghulam Ahmad Qadiani who wrote that:

”جب سے کہ دنیا شروع ہوئی ایک انسان بھی بطور نظیر نہیں جس نے ہمارے سید و سردار نبی صلی اللہ علیہ وسلم کی طرح تیس برس پائے ہوں اور پھر وحی اللہ کے دعوے میں جھوٹا ہو..... اگر تم ایک ایسے شخص کو پاؤ جو ماسور من اللہ ہونے کا دعویٰ کرتا ہے اور تم پر ثابت ہو جائے کہ وحی اللہ پانے کے

دعوے پر تیس برس کا عرصہ گزر گیا.....
 تو یقیناً سمجھ لو کہ وہ خدا کی طرف سے ہے،
 (اربعین ۳ ص ۲۲)

“Since the beginning of the world there never was any example of even a single person who got 23 years like our chief the Holy Prophet (s.a.w.) and who was wrong in his claim of getting revelation from God..... If you find a person who claims to be sent by God and if it is proved that 23 years passed since the claim of receiving the revelation from God.....then you should believe that he is (sent) by God”.

This self-invented standard of the truth or falsity of the claim of prophethood is very amusing. If a man heard our Holy Prophet (s.a.w.) proclaiming his prophethood in the beginning and said that he would wait 23 years to see whether Muhammad survived that period or not, do you think he would have been excused and pardoned by God? And what if he himself died during the life-time of the Holy Prophet without accepting Islam? What a rubbish!

And remember that many true prophets had been killed within one, two or three years of their prophethood. What would have been the position if someone, during the prophethood of Hadhrat Yahya (a.s.) refused to believe in him saying that as he did not live 23 years he was, God forbid, a liar?

And also some impostors have lived more than 23 years after their claims. Why make a condition “from Adam upto the Holy Prophet”? In fact, “after the Holy Prophet” would have been more appropriate, and a better period to check, because now we know that no

other religion is to come from God. Still we see that many religions having no connection with Islam have appeared after the Holy Prophet and have prospered; for example, Sikh religion and Bahai religion. They themselves do not claim any affinity towards Islam and still they have prospered though the Muslims and Qadianis both agree that these religions are wrong.

The Church of Jesus Christ of Later Day Saints (Commonly known as Mormon Church) was founded by Joseph Smith in 1820 A.D., when he claimed to have received divine call for prophecy in the name of the Most High. He claimed to receive divine revelation written upon golden plates which he was able to translate. The first edition of the book of his revelation was printed in 1830. His associate, Oliver Cowdery, also claimed to be ordained by angelic visitants. Smith was killed in 1844, i.e., 24 years after his claim; but his murder did not stop his Mission. His followers flourished in Utah and three adjoining states and the whole state of Utah is populated by them, and one of them was considered as a candidate for U.S.A. presidency in 1968.

They believe in the 'Book of Mormons' to be the 'Word of God', together with the Bible, just as the Qadianis believe in Barahin-e-Ahmadiya and many other books of Mirza Ghulam Ahmad Qadiani as the 'Word of God' together with the Qur'an.

Thus, Joseph Smith claimed to be a prophet, as Mirza Qadiani claimed; he published his revelation, as Mirza Qadiani did; he established a line of prophets as Mirza Saheb claimed to do; and his sect is flourishing to such an extent which is beyond the dreams of the Qadianis till this day; and what is more, he was given more than

23 years to live after that claim, which Mirza Saheb was not given.

Now, I wonder what new excuse the Qadianis will invent to overcome this mountain of difficulty. Will they say that Mormon Church is from God, so as to maintain the accuracy of the self-invented standard of Mirza Qadiani?

It would be interesting to you that your Mirza Qadiani had declared in Arbain (No. 3) in two places (p. 9; pp. 29-30) that God had promised him that he would live 80 years or 2 or 4 years more or less. It means that he was promised to live not less than 76 years and not more than 84 years.

And also he wrote in the same book that God had promised him to protect him from every Khabith disease. (Arbain No. 3, p. 9).

The books quoted above are in my library and you are welcome to see them any time you wish.

Well, now let us see the facts and compare them with these claims:—

(1) Mirza Ghulam Ahmad Qadiani was born in 1839 or 1840 A.D. and died on 26th May, 1908 A.D. It means that his claim of God's promise (80 years or 2 or 4 years more or less) was wrong. As he had made this age of 76 to 84 years as a sign of his truth, his death at the age of 68 years proves him an imposter by his own words.

(2) Upto 1901 A.D., many times he declared that his claim by the word 'prophethood' was not the 'prophet-

hood' as understood by the Muslims; but that its real meaning was 'Muhaddath':—

اس عاجز کے رسالہ فتح الاسلام توضیح المرام ازالہ اوہام میں جس قدر ایسے الفاظ موجود ہیں کہ محدث ایک معنی میں نبی ہوتا ہے یا یہ کہ محدثیت جزوی نبوت ہے یا یہ کہ محدثیت نبوت ناقصہ ہے یہ تمام الفاظ حقیقی معنوں پر محمول نہیں۔ صرف سادگی سے ان کے لغوی معنوں سے بیان کئے گئے ہیں۔ ورنہ حاشا و کلام مجھے نبوت حقیقی کا ہرگز دعویٰ نہیں سو میں تمام مسلمان بھائیوں کی خدمت میں واضح کرنا چاہتا ہوں کہ اگر وہ ان لفظوں سے ناراض ہیں تو وہ ان کو ترمیم شدہ تصور فرما کر بجائے اس کے محدث کا لفظ میری طرف سے سمجھ لیں..... ابتدا سے میری نیت میں جس کو اللہ خوب جانتا ہے اس لفظ نبی سے مراد نبوت حقیقی نہیں ہے بلکہ صرف محدث مراد ہے جس کے معنی آنحضرت صلی اللہ علیہ وسلم نے مکلم مراد لئے ہیں یعنی محدثوں کی نسبت فرمایا "قد کان فی قبلكم من بنی اسرائیل رجال یكلمون من غیر ان یكونوا انبیاء" (اعلان مرزا غلام احمد صاحب قادیانی مندرجہ تبلیغ رسالت جلد دوم ص ۹۵ بحوالہ قادیانی مذہب کا علمی محاسبہ مولفہ الیاس برنی)

"In the books of this humble man (i.e., Mirza Qadiani himself),—Fat-hul-Islam, Tawzihul-Maram, and Izala-e-Awham—all such words "Muhaddath is a Nabi in one meaning", or "Muhaddathiyyat is a partial Nubuwwat" or "Muhaddathiyyat is an imperfect Nubuwwat" are not used in its true sense; I have used them in their literal

meaning. Never do I claim the real Nubuwwat.....
Therefore, I want to explain to my Muslim brothers that
if they are angry because of these words they should treat
them as amended and should read them as 'Muhaddath'

.....
"My intention, from the beginning as God knows very
well, with this word 'Nabi' was not the real 'Nubuwwat',
but only 'Muhaddath' which has been interpreted by the
Holy Prophet as 'Mukallam (with whom angles talk) as he
said about Muhaddath: 'There were before you in Bani
Israel men who were talked to (by the angles) without
them being prophets'".

(Ishtihar of Mirza Qadiani, given in Tabligh-e-Risalat,
'Vol. 2, p. 95, as quoted in 'Qadiani Mazhab ka Ilmi
Muhasiba of Ilyas Barni).

And your second caliph writes in his book 'Haqui-
quatun-Nubuwwat' (pp. 148—50) that:—

”حضور علیہ السلام کی پہلے زمانہ کی تحریرات یہ ظاہر
کرتی ہیں کہ آپ نبوت کے مدعی نہیں لیکن آخری
زمانہ کی تحریرات و تقریرات یہ ثابت کرتی ہیں کہ آپ
نبوت کے دعویدار تھے ہماری تحقیق یہ ہے کہ حضرت
مسیح موعود علیہ السلام نے مسئلہ نبوت میں اپنے عقیدہ
کو ۱۹۰۱ ع کے قریب تبدیل کیا ہے،“

“The writings of Hudhur (a.s.) (i.e., Mirza Ghulam
Ahmad Qadiani) of earlier times show that he is not a
claimant of prophethood; but the writings and talks of
later period prove that he was claiming prophethood.....
Our research is that Hadhrat Masih Mauud (a.s.) changed
his belief about the question of Nubuwwat about 1901
'A.D.” It means that he was not claiming to be prophet
till 1901.

Also, he has written that "the question of Nubuwwat became clear on him (Mirza Qadiani) in 1900 or 1901. He changed his belief in 1901. Therefore, all the references of before 1901 in which he had denied his prophethood are now abrogated (cancelled)."

Now, I would like to point out 2 matters: —

First, Allah says in the Qur'an:

وَأَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ
(البقرة ٢٨٥)

"The Messenger (of Allah) believed in what was revealed to him from his Lord and the believers (also believed)".

What kind of the prophet was Mirza Ghulam Ahmad Qadiani who according to his later claims was given prophethood since 1887 or near that time, and still he continued to disbelieve his own Nubuwwat for 14 years upto 1901? Have you heard any thing like this in history of religions?"

Second: Anyhow, he began his firm belief in his Nubuwwat in 1901. And he died in 1908. It means that, according to his own standard, he was not given 23 years to live after the declaration of his claim; BECAUSE he was a liar.

Third: He had claimed that God had promised him to protect him from every 'Khabith' disease. But, the disease by which Mirza Qadiani died was CHOLERA, according to his own last declaration.

This last declaration is found in the writing of Mir Nasir Saheb, father-in-law of Mirza Qadiani and one of

his staunch followers. He writes:—

” حضرت صاحب جس رات کو بیمار ہوئے اس رات کو میں اپنے مقام پر جا کر سوچکا تھا جب آپ کو بہت تکلیف ہوئی تو مجھے جگایا گیا۔ جب میں حضرت صاحب کے پاس پہنچا اور آپ کا حال دیکھا تو آپ نے مجھے مخاطب کر کے فرمایا ” میر صاحب مجھے وبائی ہیضہ ہو گیا ہے، اس کے بعد آپ نے میرے خیال میں کوئی ایسی صاف بات نہیں فرمائی یہاں تک کہ دوسرے روز دس بجے کے بعد آپکا انتقال ہو گیا،، (حیات ناصر ص ۱۴ مرتبہ شیخ یعقوب علی عرفانی قادیانی)

“The night when Hadhrat Saheb (i.e., Mirza Ghulam Ahmad Qadiani) fell ill, I had gone to sleep at my place. When the ‘Takleef’ increased on him, people awakened me. When I reached Hadhrat Saheb and saw his condition, he said addressing me: ‘Mir Saheb, I have got epidemic cholera’. Then, so far as I know, he never talked so clearly till he died next day after 10 a.m.”

(Hayat-e-Nasir, p. 14; edited by Sheikh Yaqub Ali Irfani, Qadiani; as quoted in “Qadiani Mazhab Ka Ilmi Muhasiba’ of Professor Ilyas Berni).

Now, according to his own standard Mirza Ghulam Ahmad Qadiani’s claim of prophethood proves to be a lie, because God did not protect him from the ‘Khabith’ disease.

CHAPTER ELEVEN

SOME MISINTERPRETED AYATS.

An African Qadiani missionary had written to me:—

“In the Sura 7, ayat 37 (Al-Araf) it is said:— “O’ Children of Adam, *without doubt* will come to you prophets from amongst yourselves, who will inform you of my signs.” It means that the prophets will continue to come without break.

FACTS: These people have been misled by their wrong Swahili translation which is a glaring example of ‘Tafseer Birrai’. The ayat is:

يا بني آدم اما ياتينكم رسل منكم يقصون عليكم آياتي
 فمن اتقى واصلح فلا خوف عليهم ولا هم يحزنون

This ayat is one ‘Conditional sentence’ (جمله شرطيه)

and their own English translation published under the auspices of their second caliph in Pakistan says: “O’ children of Adam, *if* Messengers came to you from among yourselves, rehearsing My signs unto you, *then* whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.”

But the Swahili translators have twisted its meaning to mislead African Muslims. I had written in his reply:—

“Here I would like to inform you that ‘Imma’ (اما) is made of ‘In’ (ان), the ‘conditional conjunction’

(حرف شرط) and 'ma' (ما) which gives the emphasis to the condition, i.e., subordinate clause (جزا) is dependent upon the principal clause (شرط). If any Qadiani is unaware of Arabic, he may see 'Teach Yourself Arabic', Lesson 28 (Conditional and Exceptive Sentences), where it is written: " اما follows the same rule as ان but is often followed by the energetic".

So, " اما " is a conditional conjunction which is often followed by energetic as is the case in this ayat. But it is a Conditional sentence, not an informative one. "IF" the condition is fulfilled *then* the JAZA' will happen. This statement in the story of prophet Adam is written in three places in the Qur'an with the same "conditional 'Imma' and energetic *يا تينكم* or *ليا تينكم*". And I am quoting the translations of other two ayats from your own translation.

Its translation, according to the Qadiani's English translation is:

The first Ayat is in Sura Al-Baqara:—

(۱) قلنا اهبطوا منها جميعا فاما ياتينكم مني هدى فمن
تبع هداى فلا خوف عليهم ولا هم يحزنون
(سورة البقرة آية ۳۷)

"We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, *then* whoso shall follow My guidance, on them shall come no fear, nor shall they grieve".

Mark the underlined '*if*' and '*then*'. The Swahili translation is in conformity with it; and contains the words 'Kama' (if) and 'Basi' (Then).

The second ayat is in Sura Taha:—

(٢) قلنا اهبط منها جميعا بعضهم لبعض عدو فاما ياتينكم
 مني هدى فمن اتبع هداى فلا يضل ولا يشقى
 (سورة طه ١٣٣)

The Qadiani English translation is as follows:—

"He said, 'Go forth, both of you, from here, some of you being enemies of others. And *if* there comes to you guidance from Me, *then* whoso will follow My guidance, he will not go astray, nor will he come to grief".

Again the same '*If*' and '*Then*'. And again in Swahili translation the same 'Kama' and 'Basi'.

The same narration has been repeated in that ayat addressed to the "children of Adam". And doubtless after Hadhrat Adam countless prophets were sent to his children, and without any doubt all those who followed them were successful. But where does this ayat say that 'without doubt' prophets will continue to be sent always till the day of Judgement, and even after the Holy Prophet of Islam? If you ponder upon these three translations you will have to ask yourself why the same wordings in the same event and same context have been translated in two different ways. Is it not a clear case of

يحرّفون الكلم عن مواضعه

twisting the meaning of Qur'an to suit their own purpose?

CONTINUITY OF PROPHETHOOD?

Also he had written:—

“Sura Nisa Ayat 70 says: “And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these.”

My reply:—

Here also you have gone astray because of the wrong Swahili translation of the Qur'an prepared by your Mission. The word used in the ayat is not 'فِي' (In) but 'مَعَ' which should be translated 'with'. Your translator has written instead 'among' which is wrong. 'To be with the prophets' does not mean 'to be prophet', otherwise all the companions of the Holy Prophet would have become prophets, because they were 'مَعَ' Holy Prophet. Or would you say that the companions were not 'obedient to Allah and His Prophet?

To give another example, if a man lives 'with' his parents, does he become his own parent?

And even supposing that that translation is correct, how can this ayat show that the prophethood is to be given to some one after Muhammad Mustafa (s.a.w.)?

AN IMPORTANT QUESTION: What is the meaning of the continuity of prophethood?

I would like you to ponder upon this question:

What do you mean by your belief of the “continuity of prophethood?” Does it mean that the world cannot remain for a single moment without a prophet? If so, then who was the prophet after the death of the Holy Prophet of Islam till Mirza Ghulam Ahmad Qadiani claimed to be a prophet?

Or does this belief mean that the world cannot remain for a single moment without a religion and shariat brought by a prophet? If so, then of course the prophethood of Muhammad Mustafa (s.a.w.) is continuing and will continue till the last day and there is no need of a new prophet.

IMAM MAHDI (a.s.) A RASUL?

The most blatant lie is the Qadianis' assertion that Tafseer Safi says that Imam Mahdi (a.s.) is a Rasul. No such blasphemous idea will ever enter into the mind of any Shia. But the Qadianis because of their crooked mentality are quite unable to understand any simple talk without getting it distorted. The ayat under discussion is:

هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على
الدين كله ولو كره المشركون (سورة توبه - آيه ٣٣)

Its meaning is as follows:—

“It is He Who sent His Apostle with Guidance and Religion of Truth, to proclaim it over all religions even though the pagans may dislike it”.

This Ayat is one of those Ayats whose complete fulfilment was delayed till the Holy Prophet left this world. There are many Ayats whose promise or order came into effect after the Holy Prophet.

Take for example, Ayat No. 74 of this same Sura which says:—

يا ايها النبي جاهد الكفار والمنافقين واغلب عليهم

(O' Prophet, wage Jihad—religious war—against the unbelievers and the hypocrites and be hard on them.)

Everybody knows that the Holy Prophet had to wage war against the unbelievers; but he could not do the same

with the hypocrites, because of the circumstances. So he, during his life time, acted upon half of the ayat; while the next half was fulfilled during the days of Ameerul-Mumeneen Ali bin Abi Talib (a.s.), who had to fight against the hypocrites. Referring to this, Imam Jaffer Sadique (a.s.) said (and I am quoting from the same Tafseer Safi):—

فجاهد رسول الله صلى الله عليه وآله الكفار وجاهد على
المنافقين فجاهد على جهاد رسول الله صلى الله عليه وآله

“Thus the Messenger of Allah (s.a.w.) fought against the unbelievers, and Ali fought the hypocrites. Thus, Ali did the Jihad of the Messenger of Allah (s.a.w.)”.

Likewise, in this ayat a promise was given to the Holy Prophet of Islam (s.a.w.) (who is mentioned as—رسوله His Messenger) that Islam would be victorious against all religions inspite of the discomfiture of the unbelievers.

But as everyone must know, this promise was not fulfilled during the life time of the Holy Prophet (s.a.w.) as at that time the Islam had not reached outside Arabia.

The traditions of Tafseer Safi say that that promise will be fulfilled in the days of Imam Mahdi (a.s.) who is also referred to as Qaim-e-Ale-Muhammad. Thus Tafseer Safi notes:—

القمى نزلت فى القائم من آل محمد عليه وعليهم السلام
قال وهو الذى ذكرناه مما تاويله بعد تنزيله.....
وفى المجمع عن الباقر عليه السلام فى هذه الايه ان
ذلك يكون عند خروج المهدي من آل محمد عليه وعليهم
صلوات الله فلا يبقى احد الا اقر بمحمد صلى الله عليه وآله
..... وعن الصادق عليه السلام فى هذه الايه

قال اذا خرج القايم لم يبق مشرك بالله العظيم ولا كافر
الا كره خروجه وفي المجمع عن النبي صلى الله عليه وآله
قال لا يبقى على وجه الارض بيت مدر ولا وبر الا ادخله
الله الاسلام..... وفي الاكمال والعياشي عن الباقر
عليه السلام القائم منا منصور بالرعب مؤيد بالنصر تطوى
له الارض وتظهر له الكنوز يبلغ سلطانه المشرق والمغرب،
ويظهر الله به دينه على الدين كله فلا يبقى في الارض
خراب الا عمر وينزل روح الله عيسى بن مريم فيصلى خلقه
“.....”

(Qummi said: It was revealed in the matter of Qaim-e-Aale-Muhammad; And (Qummi) said that it is amongst those ayats which I have told that its fulfilment will be delayed from its revelation”.

“And in Majmaul-Bayan a tradition is narrated from Imam Muhammad Baquir (a.s.) concerning this ayat that ‘this would happen at the time of appearance of Mahdi (a.s.) from the family of Muhammad (s.a.w.)’. Thus there would remain none but he would accept (the truth) of Muhammad (s.a.w.).....”

“And there is a tradition from Imam Jafer Sadique (a.s.) about this ayat. He said: ‘When Qaim (a.s.) will appear there will be no pagan or unbeliever but that he would detest his appearance”.

“And it is recorded in Majmaul-Bayan that the Holy Prophet (s.a.w.) said (mentioning the appearance of Imam Mahdi): There will not remain any house or tent but Allah will bring Islam into it..... And there is a tradition of Imam Muhammad Baquir (a.s.) recorded in Ikmal and Tafseer of Ayyashi that: Our Qaim will be helped by fear his enemies will surrender to him because of his fear, restrengthened with the help (from

God), the earth will be folded for him (i.e., he will reach at once wherever he wants to go), and will show its treasures for him; his rule will reach east and west; and Allah will make His religion victorious over all religions by him; thus, there will not remain any inhabited area, but that it will be developed (inhabited); and the Spirit of Allah, Isa son of Mariyam will come down and will pray behind him.....”

It is clear that these traditions refer to the fact that the promise given to the Holy Prophet of Islam would be fulfilled during the days of Imam Mahdi (a.s.); not that Imam Mahdi will be sent as Rasul!

This is a very clear example of the cheating, twisting putting words in other's mouth and other crooked tactics upon which the Qadiani faith is based. Anybody who reads their assertions in their books and then compares those references with the original books cannot fail to find numerous such examples himself.

I will not be surprised if now, after reading that “the war of Ali is the war of the Holy Prophet” they start telling us that the Shias believe that Ali (a.s.) was a prophet, especially when the Ayat begins with the word “O Prophet”!

Spoken Abdul Wahab writes in Al-Yawakeef wal-Jawahir, +

”مجلسنا لما اشرقت عليه باننا في يومنا هذا في الغمات والهمات
 راجع لولا اننا لم نكن في يومنا هذا في الغمات والهمات
 بل في يومنا هذا في الغمات والهمات
 وفي يومنا هذا في الغمات والهمات

CHAPTER TWELVE

IMAM MAHDI (A.S.)

Now that we have come to the prophecies about the advent of Imam Mahdi (a.s.) and Hazrat Isa bin Mariyam (a.s.), it is better to describe these subjects in some detail, because Mirza Ghulam Ahmad Qadiani claimed not only to be a prophet but also to be Imam Mahdi and Isa—thus giving the world another example of 3-in-1 identities.

In numerous traditions appearance of Imam Mahdi, then of Dajjal, then of Hadhrat Isa bin Mariyam have been mentioned as the confirmed signs immediately before the Quiyamat.

As the Qadianis are very fond of quoting (out of context, of course) from writings of the Sufis, especially from Al-yawaqueet-wal-Jawahir of Sheikh Abdul Wahhab Shaarain and Al-Futuhatul-Makkiyya of Sheikh Muhyidin Al-Undulasi, I would prefer to quote from these two books only on this subject, to show these two Sufis believed.

Sheikh Abdul Wahhab writes in Al-Yawaqueet wal-Jawahir:—

”المبحث الخامس والستون في بيان ان جميع اشراط الساعة التي اخبر بها الشارع ص حق لا بد ان يقع كلها قبل قيام الساعة وذلك كخروج المهدي ثم الدجال ثم نزول عيسى وخروج الدابة وطلوع الشمس من مغربها ورفع

القرآن وفتح سد ياجوج وماجوج حتى لو لم يبق من الدنيا الا مقدار يوم واحد لوقع ذلك كله
 فهناك يتربح خروج المهدي وهو من اولاد الامام الحسن العسكري ومولده عليه السلام ليلة النصف من شعبان سنة خمس وخمسين ومائتين وهو باق الى ان يجتمع بعيسى بن مريم عليه السلام فيكون الى وقتنا هذا وهو سنة ثمان وخمسين وتسعمائة سبعمائة سنة وست سنين،

Chapter sixty fifth: to show that all the conditions of Quiyamat (foretold by the Holy Prophet s.a.w.) are truth and all of them must appear before coming of Quiyamat.

And those signs are like appearance of Mahdi, then of Dajjal, then coming down of Isa, and appearance of Dabba and rising of sun from its setting place and the Qur'an being taken up, and opening of the barrier of Gog and Magog. Even if there was only one day remaining from (the age of) the world, all of these signs would appear surely. At that time the appearance of Mahdi should be expected; and he is the off-spring of Imam Hasan Al-Askari; his birth (peace be on him) was on the night of 15th Shabaan in the year 255, and he is alive till he meets Isa, son of Mariyam (peace be on him). Thus his (Imam Mahdi's) age at this time (i.e., the year 958 Hijri) is 706 years".

And Sheikh Muhyiddin writes in Al-Futuhatul-Makkiya (Chapter 366):—

”واعلموا انه لا بد من خروج المهدي رض لكن لا يخرج حتى تملئ الارض جورا وظلما فيملاءها قسطا وعدلا ولو لم يبق من الدنيا الا يوم واحد طول الله تعالى ذلك اليوم حتى يلي هذا الخليفة وهو من عترة رسول الله صلى الله

ing him without his seeing him; he will raise up the weary, help the weak;.....his action will be according to his words, and his words according to his deeds.....he will destroy the injustice and unjust and will raise the religion and will put the life back into Islam. Allah, through him, will strengthen the Islam after its dishonour and will make it alive after its death; he will revoke Jaziya (personal tax payable by non-Muslims in an Islamic state) and will call towards Allah with sword..... he will manifest the religion as it is in reality, so that if the Messenger of Allah (Blessing and peace from Allah be upon him) were alive would have confirmed it. Thus, in his time there will not remain but religion pure from the people's views,

“Isa, son of Mariyam (a.s.) will come down to him near the White minaret in the eastern part of Damascus leaning upon two angels (one on his right side, the other on his left) when the people will be in the prayer of “Asr”; (Isa a.s.) will break the cross and kill the swine. And Mahdi will die clean and pure, and (Mahdi a.s.) appeared in the 4th period (i.e., after Tabi-een)....., then he went into seclusion till comes the known (or appointed) time”.

A COMPARISON

Now, let us compare Mirza Ghulam Ahmad Qadiani's particulars with those of Imam Mahdi:—

1. *Geneology*: As Sheikh Muhyiddin Ibn Al-Arabi (and Sheikh Abdul Wahhab Shaarani in short) wrote, Imam Mahdi (a.s.) is the son of Imam Hasan Al-Askari whose geneology he has recorded upto Amirul Mumeneen Ali bin Abi Talib (a.s.); and all his ancestors (upto Ali

bin Abi Talib) are the well-known figures of history and are the Imams of the Shia Ithna-asheris.

This specific geneology does not leave any room for Mirza Ghulam Ahmad Qadiani to claim that he was the said Mahdi. He was Ghulam Ahmad son of Ghulam Murtaza son of Ata Muhammad son of Gul Muhammad.

So far as his origin is concerned, he seems to make various contradictory statements. Sometimes he claimed to be a Mongol; at others to be a Chinese; sometimes he was of Persian origin, at others of Turk. And the world knows him as a Punjabi Indian.

2. *Date and Place of Birth*: Imam Mahdi (a.s.) was born on 15th Shabaan, 255 A.H. in Samarra in Iraq; and in the year 958 his age was 703 years.

Mirza Ghulam Ahmad Qadiani was born in 1839 or 1840 A.D., i.e., about 1000 years after the birth of Imam Mahdi (a.s.), and he did not live even upto 76 years as he claimed to be promised by God. He was born in Qadian which is in India.

3. *Removal of Tyranny*: Imam Mahdi will remove all the tyranny and injustice from the world, and will fill the earth with justice and equity.

And after the advent of Mirza Ghulam Ahmad Qadiani injustice and oppression seem to increase day by day in this world.

4. *His Appearing*: Muslims will do the Bai-at of Imam Mahdi (a.s.) between Rukn and Maqam of Kaaba. Mirza Ghulam Ahmad did not even see the Rukn and Maqam.

5. *Distribution of Wealth*: Imam Mahdi will distribute so much wealth that nobody will remain needy and no one will accept the charity any more. Mirza Ghulam Ahmad Qadiani, till the last days of his life, depended upon others' donations and contributions. In the beginning it were the Muslims who were approached to contribute towards the publication of his books; in the end it were his followers who were taxed to support him and his family.

6. *Infallibility*: Imam Mahdi will commit no mistake. Mirza Ghulam Ahmad's life is full of the mistakes in deeds and beliefs.

7. *Jihad*: Imam Mahdi will call towards the path of Allah with sword. Mirza Ghulam Ahmad Qadiani abrogated and cancelled the Jihad and made the fighting in the cause of religion unlawful.

8. *Result of the endeavour*: In Imam Mahdi (a.s.)'s time, Allah will make Islam victorious over all religions, and there will not remain but Islam, pure from all blemishes. Mirza Qadiani's life came to an end without fulfilling that important task.

During Imam Mahdi's time, Islam will get strengthened; By the claim of Mirza Qadiani, Islam became weaker even than before.

9. *Coming of Hazrat Isa (a.s.)*: During the days of Imam Mahdi (a.s.) Hazrat Isa son of Mariyam (a.s.) will come down to assist him and will pray behind him. Mirza Ghulam Ahmad Qadiani could not persuade Hazrat Isa (a.s.) to come down; so he claimed to be Isa himself.

10. *Eclipses*: At the advent of Imam Mahdi (a.s.) there will be lunar eclipse on the 1st night of Ramadhan

and solar eclipse on 15th night of Ramadhan. This sign, is yet to appear, see note on page 77.

11. *Sunrise from West*: The almost last of the signs at the time of Imam Mahdi (a.s.) will be the rising of the sun from its setting place. After this sign, the conversion to Islam will not be acceptable, nor will such conversion be of any avail. This sign is yet to appear.

12. *Death*: Imam Mahdi will die clean and pure. Mirza Ghulam Ahmad Qadiani died of epidemic cholera which is the dirtiest disease.

13. *Imam Mahdi's Concealment and re-appearance*: The above quotations make it clear that Imam Mahdi (a.s.) \S /o Imam Hasan Askari (a.s.) is concealed from the people after the death of his father; he is living and he will re-appear and fill the world with justice and righteousness. His re-appearance is so certain that even if a single day is left for the world to perish, that day will be prolonged by God for him to appear and rule the world. sea (1) Al-Yawaqit-wal-Jawahir Sheikh Abdul Wahhab Shoarani who is according to him supported in this respect (a) by two saints viz. Sh. Hasan Iraqui and Sh. Ali-ul-Khawwas, (b) by Sheikh Mohyid Din-ibn-i-Arabi in the 336th Chapter of Futoohat; (2) Mukashafat.....Hashiah Nafahat by Maulana Ali Akbar Maudoodi (3) Shawahid-un-Nubuwwat by Maulana Jami; (Fasl-ul-Khitab by Khawaja Mohammad Parsa; (5) Hashia of Fasl-ul-Khitab by the author himself; (6) Kitab Manaqib-wa-Ahwal Aimah Athar by Sh. Abdul Haq Mohaddis Dehlavi; (7) Rauza-tul-Ahbab by Jamal-ud-Din Mohaddis; (8) Tazkarah Khawas-ul-Umma by Sibt Ibn Jauzi; (9) Kitabul-Bayan by Mohammad-bin-Yusuf Kanji Shafii, who has also advanced arguments against the doubt as to the length of the life of he Imam Mehdi; (10) Al-Fusool-ul-

Mohimmah by Noor-ud-Din ibn-Sabbagh Maliki; (11)
 Matalib-us-Saool by Kamal-ud-Din-bin-Talha Shafii. (12)
 Mir-aaut-ul-Asrar by Maulana Abdur Rahman Scofi; (13)
 Barahin Sabatiah by Qazi Jawad Sabati.

The full details of the birth of the Imam Mahdi are given in the books number (3), (4) and (6) quoted above and the incidents which led to his concealment in number (1), (3), (7) and (11).

Shah Waliullah of Dehli in his two books (1) Musalalat, well known as Fazl-ul-Mubin and (2) Nawadir, has reported a tradition of the Prophet through "the Imam of the present period, the concealed Imam, Mohammad Mahdi, son of the Imam Hasan Askari".

Obviously, Mirza Ghulam Ahmad Qadiani cannot claim that any of these details can fit him in any way.

14. *Not a Follower of any other Muslim Scholar:*
 Imam Mahdi will neither be a follower in Fiqah (The Islamic Laws) of any other person nor will he act upon alogies. His source of knowledge will be from God and direct communion with the Prophet of Islam, Muhammad (s.a.w.).

Mirza Ghulam Ahmad Qadiani, on the other hand, followed the Fiqah of Imam Abu Hanifa till the last day of his life; and so do his followers uptill now. Therefore, Mirza cannot claim to be Imam Mahdi.

CHAPTER THIRTEEN

OTHER SIGNS

After the appearance of Imam Mahdi (a.s.) Quiyamat will come very soon. The Holy Prophet (s.a.w.) has said that ten signs will appear before Quiyamat.

عن حذيفه بن اسد الغفارى قال اطمع النبى صلى الله عليه وسلم علينا ونحن نتذكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى ترون قبلها عشر آيات فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى بن مريم وياجوج وماجوج وثلثه خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيره العرب و آخر ذلك نار تخرج من اليمن تطرد الناس الى محشرهم (مسلم كتاب الفتن در شرائط الساعة ابو داؤد كتاب الملاج باب امارات الساعة)

Hudhaifa bin Asid al-Ghifari said that once the Holy Prophet (s.a.w.) came to us and we were talking. He asked us what we were talking about. They said: "We are talking about Quiyamat". The Holy Prophet (s.a.w.) said: "Verily, it will not stand (it will not come) until you see ten signs before it. Then he (Holy Prophet s.a.w.) described (1) The Smoke; (2) and Dajjal; (3) and Dabbatul-Ardh; (4) and Rising of the Sun from its setting place; (5) and Coming Down of Isa son of Mariyam; (6) and Gog and Magog; (7) and three Land-slides, one in the east; (8) and another in the West; (9) and one in the Arabian Peninsula; (10) and the last of these signs will be a Fire which will appear

from Yemen and will turn the people towards their Mahshar (the gathering place in the Quiyamat)".

Many of these signs are mentioned in the Qur'an:—

1. *Smoke*: "So await the day when the sky shall give out a smoke, clearly visible, enveloping the people: This will be painful chastisement". (Qur'an, 44: 10-11).

2. *Dabbatul-Ardh*: "And when the word shall come to pass on them We shall bring forth unto them a walking one from the earth who shall speak unto them, that the people believed not in our signs". (27:82).

That *Dabbatul-Ardh* is reported to be 'slapping the Satan' (Tabarani: *Mujamul-Kabir*), and branding the people on their noses (Musnad Ahmad bin Hambal: from Abu Amama). That branding will be to differentiate between believers and unbelievers (Traditions of the Imams of Ahlul-Bait a.s.).

3. *Gog and Magog*: "Until are let loose the Gog and Magog and they shall hasten forth from every elevation, and the True promise (of Quiyamat) shall draw night....." (21: 96-97).

4. *Rising of Sun from West and Dajjal are included in this ayat*: "On the day when come some of the signs of thy Lord, its faith shall profit not a soul which believed not before or earned not good through its faith; say 'Wait you; verily we too are waiting'." (6: 157).

ابو هريره (رض) لا تقوم الساعة حتى..... يبعث
دجالون كذابون قريب من ثلاثين كلهم يزعم انه رسول الله
..... وحتى تطلع الشمس من مغربها فاذا طلعت وراها

الاناس آمنوا اجمعون فذلك حين لا ينفع نفسا ايمانها لم تكن آمنت من قبل او كسبت في ايمانها خيرا،

Abu Huraira said that the Holy Prophet said: "Quiyamat will not come till.....appear impostors Dajjals nearly 30 in number, every one of them pretending to be messenger of God.....and till the Sun rises from its present place of setting (West); Thus, when the people will see it, all of them will accept the true faith, and that will be the time when will not benefit any soul its faith which had not believed from before that time or which had not earned good in its belief". (Jameul-Fawaid).

2nd Hadith:

ثلاث اذا خرجن لا ينفع نفسا ايمانها لم تكن آمنت من قبل او كسبت في ايمانها خيرا طلوع الشمس من مغربها والرجال ودابه الارض - رواه مسلم (مشكوة المصابيح ص ٢٦٣)

There are three signs when they appear, its faith shall profit not a soul which believed not before or earned not good through its faith: Rising of the Sun from its setting place, and Dajjal, and Dabbatul-Ardh."

In presence of such clear prophets which surely have not appeared yet, the pathetic attempts of the Qadianis to twist them, misinterpret them, discredit them, reject them, or in any way to make them mean what they do not mean, is really very amusing.

They believe that Mirza Ghulam Ahmad Qadiani was the Imam Mahdi; but not a single Sign amongst these ten signs has appeared yet. The Qadianis have not tried to

fit the Signs of Smoke, three land-slides and the Fire of Yemen on some incidents so far. But they pathetically try to twist the meanings of all other signs.

For example they say that Dabbatul-Ardh (The Walker of the Earth) means 'evil religious scholars of the Muslims' who rejected Mirza Qadiani's claim. Perhaps they did not know that Dabbatul-Ardh will be a Judge to brand every unbeliever and he also will slap Satan. If the Muslim scholars who branded Mirza Qadiani as kafir are that 'Walker on the Earth', then Mirza Qadiani was either an unbeliever or the Satan!

LUNAR AND SOLAR ECLIPSES

Qadianis say: The sign of the solar and lunar eclipses in the month of Ramhdan were fulfilled in the year 1894 A.D. See Safinae Nuh).

EACTS: The Hadith mentioned is this:—

فينكسف القمر لاول ليله من رمضان وتنكسف الشمس في
النصف منه -

"There will be lunar eclipse on the first night of Ramhdan and solar eclipse in the middle of the month."

This sign will be an extraordinary sign from God; because moon eclipse always appears between 13th and 15th nights of the lunar month (but the hadith says that it will appear on the first night), and solar eclipse always appears at the end of the lunar month, i.e., 28th to 30th days of the lunar month, when moon is not visible (but the Hadith says that it will be eclipsed on 15th day of Ramhdan, when the moon is full).

Now what was the fact of the eclipses of 1894? The sun eclipsed as usual on the 28th Ramdhan, not on the 15th Ramdhan (as the Hadith says) and the moon eclipse was, as usual on the 13th night of Ramadhan, and not on the first night as the Hadith says.

See Zamima-e-Anjam-e-Atham pp. 46-48, which was written by Mirza Ghulam Ahmad Qadiani himself.

If you want to believe that $1=13$ and $15=28$, you are welcome to it. By the way, if '1' can be equal to 13, why it can't be equal to '3', as the believers in 1-in-3 god say?

"Late Maulvi Sayyid Barkat Ali, Gosha Nashin, of Wazirabad (India) writes in his book "The False Prophet of Qadian" (p. 135):—

"Another point should be noted in connection with this. These eclipses should have taken place before, and not after the advent of the Mahdi. The occurrence of the solar and the lunar eclipses, is not an uncommon phenomena even in the month of Ramadhan. Such eclipses have taken place many times even before this.

"Many books as Ghayat-ul-Maqsood, Ibn-i-Khalkan, Asl-i-Musaffa, Hidayah, Mahdi, Hadis-ul-Goshia, Mahdi Nama, Tarikh-i-Ahmad and the like, show that in the following Hijri years the solar and the lunar eclipses took place in one and the same month:—

62,	63,	85,	92,	107,	108,	132,	152,
241,	242,	285,	286,	308,	508,	509,	531,
553,	554,	687,	688,	731,	732,	776,	911,
954,	559,	1088,	1133,	1134,	1200,	1210,	
1222,	1223,	1267,	1312,				

"The Mirza proclaimed his so-called divine mission in Hijri 1308, but the solar and the lunar eclipses took place in the month of Ramadhan in 1311. These eclipses cannot help the Mirza".

SUNRISE FROM WEST

Qadianis say: The sign of Imam Mahdi that the sun will rise from the West, does not mean that this sun of our world will rise from West instead of East. It means that the light of Islam will reach the West.

FACTS: The Hadith says that the sun will rise from west; while your interpretation means that the sun will reach to west. Your interpretation would have been correct if the Hadith would have said that the sun would reach the west.

Moreover, the full Hadith shows that this will be the last of the signs before the Day of Quiyamat, and that after its appearance, conversion by non-Muslims to Islam would be of no use. So, naturally this sign cannot mean the "spread of Islam", as you try to pretend.

CHAPTER FOURTEEN

ISA BIN MARIYAM (a.s.)

After appearance of Imam Mehdi and that of Dajjal Hadhrat Isa, son of Mariyam (a.s.) is to come down to help Imam Mahdi (a.s.).

Qadiani missionaries try to mislead the Muslim masses by quoting the ahadith in which the reappearance of Hadhrat Isa bin Mariyam has been foretold. They say that Hadhrat Isa was a Nabi and still his reappearance is not against the belief of the Finality of the Prophethood of Hadhrat Muhammad Mustafa (s.a.w.). Thus the Finality of Prophethood is also a fact, and inspite of that Finality the advent of the prophet Messiah is also a fact. After that, they say that the promised Messiah does not refer to Hadhrat Isa bin Mariyam (a.s.) because he is already dead and the traditions which foretell the coming of the 'promised Messiah' refer to a 'likeness of Messiah'. The third step is to claim that Mirza Ghulam Ahmad Qadiani was that 'Likeness of Isa bin Mariyam' and therefore, the belief in his Prophethood is not contrary to the belief of the Finality of the Prophethood of Hadhrat Muhammad Mustafa (s.a.w.).

It must be mentioned here that the belief that Hadhrat Isa (a.s.) is dead does not effect the common Muslim belief that he will come again before the end of the world to help Imam Mehdi Akheruzzaman (a.s.), because even if we accept, for the sake of argument, that Hadhrat Isa (a.s.) is

dead God is Powerful enough to make him alive second time and send him to help Imam Mehdi (a.s.) before the end of the world. As the question of life or death of Hadhrat Isa (a.s.) has no material effect on the Muslim belief, I propose to leave this topic out from this small booklet.

Now, let us look at the other supposition of the Qadianis. It will be helpful to look at some Ahadith from the authentic Sunni books, which have bearing on this topic:—

(١) عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم والذي نفسى بيده ليوشكن ان ينزل فيكم ابن مريم حكما عدلا فيكسر الصليب و يقتل الخنزير و يضع الحرب و يفيض المال حتى لا يقبله احد حتى تكون السجدة الواحدة خيرا من الدنيا وما فيها -

(Bukhari, Kitabu Ahadithil-Anbiya, Babu Nuzule Isa Bin Mariyam; Muslim Babu Nuzul-e Isa; Tirmizi, Abwabul-Fitan, Babu Nuzul-e-Isa; Musnad Ahmad bin Hanbal, Marwiyyatu Abi Huraira).

“Abu Huraira said that the Holy Prophet said that ‘I swear by Allah in Whose hand is my soul, surely will come down to you the son of Mariyam, as a just ruler; then he will break the cross and kill the swine and will finish the war (or as in some other traditions, will revoke the Jaziya—the personal tax) and there will be so much wealth that nobody will be needy enough to accept any charity and for the people one Sajda for Allah will be better than the whole world and its contents’.

It is better to explain the significance of breaking the cross, killing the swine and revoking the Jaziya.

As everybody knows, the whole structure of the Christianity is based upon the belief that God caused the death—a cursed death—on cross for His only son who became a Kaffara (Atonement) for the hereditary sin of mankind, and the peculiarity of Christianity among all the religions brought by the previous prophets is that they put the whole emphasis on faith and abrogated the law, so much so that they started eating even the pork which was strictly forbidden in Torah.

When Hadhrat Isa (a.s.) will come down and will announce that neither was he a son of God nor was he crucified on any cross nor was he made an atonement for anyone's sin, the whole structure of present day Christianity will be demolished. And likewise, when he would explain that he did never allow his followers to abrogate the Law and to eat the pork and treat the shariat as abrogated, the second peculiarity of Christianity will come to an end. Thus the words 'will break the cross and will kill the swine' denote the fact that the Christianity as a religion will be abolished; there will be no basis for its peculiar faith nor for its peculiar deeds and behaviour. Likewise, the words "he will revoke Jaziya" mean that the differences of religions will come to an end; everybody will come within the pale of Islam; there will be no need for any war to defend Islam nor anybody will be liable to pay Jaziya. Thus, all these wordings point out to the fact that the whole world will come under the banner of Islam.

Abu Huraira said that the Holy Prophet said: —

(۲) لا تقوم الساعة حتى ينزل عيسى بن مريم
..... (الى آخر الحديث)

"Qaiyamat will not come until Isa bin Mariyam (a.s.) comes down". Then the same things have been mentioned

as in the previous Hadith. (Bukhari, Kitabul-Madhalim, Babu Kasrissalib; Ibnu Majah, Kitabul Fitan, Babu Fitnatiddajjal).

(۳) عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال كيف انتم اذا نزل ابن مريم فيكم وامامكم منكم -

“Bukhari, Kitabu Ahadithil-Anbiya, Babu Nuzul-e-Isa; Muslim Babu Nuzul-e-Isa; Musnad Ahmad bin Hanbal, Marwiyyatu Abi Huraira”.

“Abu Huraira said that the Holy Prophet said that ‘What will be your condition when the son of Mariyam will come down to you and your Imam will be from amongst you’. This refers to the fact that Hadhrat Isa (a.s.) will not lead the prayer, but the Imam of the Muslims who will be leading them will lead the prayers, and Hadhrat Isa will follow him.

(۴) عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال ينزل عيسى بن مريم فيقتل الخنزير ويمحو الصليب وتجمع له الصلاة ويعطى المال حتى لا يقبل ويضع الخراج وينزل الروحاء نجح منها او يعتمر او يجمعها -

(Musnad Ahmad, Marwiyyatu Abi Huraira; Muslim, Kitabul-Hajj, Babu Jawaz-tamaatu fil-Hajje wal-Queran).

“Abu Huraira said that the Messenger of Allah said that ‘Isa son of Mariyam will come down, then he will kill the swine, and will remove the cross and the prayers will be prayed together for him, and he will distribute so much wealth that there will remain nobody in need of it, and he will revoke the revenue and rent, and will stay at Rauha (35 miles from Medina), and will do from there Hajj or Umra or Hajj and Umra together. (The doubt is from the Rawi who did not remember the exact wording of the Holy Prophet’.

(٥) عن ابي هريرة (بعد ذكر خروج الدجال) فبينما هم يعدون للقتال يسوون الصفوف اذا اقيمت الصلاة فينزل عيسى بن مريم فامهم فاذا رآه عدو الله فينادب كما يذوب الملح في الماء فلو تركه لا نذاب حتى يهلك ولكن تقبله الله بيده فيريهم دمه في حرите .

(Mishkat, Babul Malahim, with reference to Muslim.)

Abu Huraira said (after mentioning the appearance of Dajjal) that the Messenger of God said that "Meanwhile when the Muslims will be making preparation to fight him and will be arranging their lines, and Iqama will have been recited for the prayer when Isa son of Mariyam will come down and will lead the Muslims in the prayers. And the enemy of Allah, i.e., Dajjal, will start dissolving as the salt is dissolved in water; and if Isa (a.s.) were to leave him as he was, he will dissolve by himself, but Allah will kill him on his (Isa's) hand, and he will show the Muslims his blood in his spear.

(٦) عن ابي هريرة ان النبي صلى الله عليه وسلم قال ليس بيني وبينه تبي (يعنى عيسى) وانه نازل فاذا رايتموه فاعرفوه رجل مربع الى الحمرة والبياض بين ممصرتين كان راسه يفطر وان لم يصبر بلل فيقاتل الناس على الاسلام فيدق الصليب ويقتل الخنزير ويضع الجزية ويهلك الله في زمانه الملل كلها الا الاسلام ويهلك المسيح الدجال فيمكث في الارض اربعين سنة ثم يتوفى فيصلى عليه المسلمون .

(Abu Dawood, Kitabul-Malahim, Babu Khurujiddajjal; Musnad Ahmad bin Hambal, Marwiyyatu Abi Huraira).

"Abu Huraira said that the Messenger of Allah said

that 'There is no prophet between me and him, i.e., between Muhammad and Isa (a.s.); and he is surely to come down. When you see him you will recognise him: he is a man of middle height, of blond colour between red and white, he will be wearing two clothes of yellow colour, and the hair of his head will look as though water will be dropping from it though it will not be wet, he will fight people for Islam, will shatter the cross, will kill the swine, will abolish the Jaziya, and Allah will remove all other religions in his time; he will kill Dajjal, and will remain alive for forty years, then he will die and Muslim will after prayer of his Janaza.

(٤) 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 لان بعضكم على بعض امراء تكرمه الله هذه الامه -

(Muslim Bayanu Nuzul-e-Isa bin Mariyam; Musnad Ahmad bin Hanbal, Marwiyyatu Jabir bin Abdullah).

"Jabir bin Abdullah said that I heard the Messenger of Allah saying: '.....then will come down Isa son of Mariyam; the Imam of the Muslims will request him to come forward and lead the prayers, but he will say, No, you are the leaders of one another, because of the honour given by Allah to this Ummat".

(٨) عن جابر بن عبد الله (في قصته ابن صاد) فقال عمر بن الخطاب ائذن لي فاقتله يا رسول الله فقال يا رسول الله صلى الله عليه وسلم ان يكن هو فلست صاحبه عيسى بن مريم عليه الصلاة والسلام - وان لا يكن فليس لك ان تقتل رجلا من اهل العهد -

(Mishkat, Kitabul-Fitan, Babu Qissata Ibn Sayyad, with reference of Sharhussunnah Imam Baghawi).

Jabir bin Abdullah said that Umar bin Khattab requested the Messenger of Allah to allow him to kill him (Ibn Saiyyaad). But the Messenger of Allah replied him that if this is that (i.e., Dajjal) then you are not the one to kill him; he will be killed by Isa son of Mariyam only; and if he is not that man then you have no right to kill a person who is protected by us."

(٩) عن جابر بن عبد الله (في قصته الدجال) فاذا هم بعيسى بن مريم عليه السلام فتقام الصاوة 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 فيمشي اليه فيقتله حتى ان الشجر والحجر ينادى يا روح الله هذا اليهودى فلا يترك ممن كان يتبعه احد الا قتله -

(Musnad Ahmad, Marwiyyatu Jabir bin Abdullah).

Jabir bin Abdullah said that the Messenger of Allah said thatthen all of a sudden Isa son of Mariyam will come among the Muslims and prayer will be arranged and he will be told, O' Spirit of Allah, come forward. "But he will say, No, your Imam should lead you in the prayers. Then after the morning prayer Muslims will come out to fight Dajjal. When that liar will see Hadhrat Isa (a.s.) he will start dissolving as salt dissolves in water. Then Hadhrat Isa will go forward towards him and will kill him; and at that time even the trees and stones will start calling him, O' Spirit of Allah, this Jew is hiding behind me". Thus there will be none among the followers of Dajjal but he (Isa a.s.) will kill him.

(١٠) عن النواس بن سمعان (في قصته الدجال) فبينما هو كذلك اذ بعث الله المسيح بن مريم فينزل عند المنارة البيضاء شرقى دمشق بين مهرودتين واضعا كفيه على احنجه ملكين اذا طاطا راسه قطر واذا رننه تحدر منه

جمان كاللؤلؤء فلا يجعل لكافر يجد ریح نفسه الامات ونفسه
ینتهی الی حیث ینتهی طرفه فیطلبه حتی یدرکه بباب
لدجال فیقتله -

(Muslim, Zikruddajjal; Abu Dawood, Kitabul-Malahim, Babu Khurujid-Dajjal; Tirmizi, Abwabul-Fitan, Babu Fitnatid-Dajjal; Ibnu Majah, Kitab-ul-Fitan, Babu Fitnatiddajjal).

Nawwas bin Samaan Kilabi says (in the story of Dajjal) that at the time (when Dajjal will be doing his mischief) Allah will send Masih, son of Mariyam, and he will come down on the eastern side of Damuscus, near the white minaret, wearing two clothes of yellow colour, keeping his hands on the arms of two angels; when he will bow down his head, it will seem as though the drops are dropping from his head, when he will raise his head the drops will drop like pearls; whenever his breath will reach to an unbeliever (and that will reach to the furthest limit of his eye-sight) that unbeliever will die at once, then the son of Mariyam will chase Dajjal and will catch him at the gate of Ludd (present day's Lydda, near Tel Abib, Israel there is an Air Force base of Israel nowadays).

(۱۱) عن ابی امامه الباهلی (فی حدیث طویل فی ذکر الدجال) فیما امامهم قد تقدم یصلی بهم الصبح اذ نزل علیهم عیسیٰ بن مریم فرجع ذلک الامام ینکص یمشی قهقری لیقدم عیسیٰ فیضع عیسیٰ یده بین کتفیه ثم یقول له تقدم فصل فانها لک اقیمت فیصلی بهم امامهم فاذا الضرب قال عیسیٰ علیه السلام اقتحوا الباب فیفتح ووراءه الدجال ومعه سبعون الف یهودی کلهم ذوسیف محلی وساج فاذا نظر الیه الدجال ذاب كما یدوب الملح فی الماء وینطلق هاربا ویقول عیسیٰ ان لی فیک ضربه لن

نسيقنى بها فيدركه عند باب الله الشرقى فيهزم الله اليهود
 وتملاء الارض من المسلم كما يملار الاناء
 من الماء وتكون الكلمه واحده فلا يعبد الا الله تعالى -
 (ابن ماجه كتاب الفتن باب فتنه الدجال)

Abu Amama Bahili narrates (in a long tradition about Dajjal) that while their (Muslims') Imam would have come forward to lead the morning prayer Isa, son of Mariyam will come down among them and the Imam will retreat to get Isa forward but Isa will put his hand between his shoulders and will say, No, you should lead the prayer because it has been established for you. So he will lead the prayer. After finishing the prayer, Hadhrat Isa (a.s.) will say, "Open the door". The door will be opened. On the outside, Dajjal with seventy thousand well-armed Jews will be present to fight them. When Hadhrat Isa (a.s.) will look at him, he will start dissolving as salt dissolves in water; and he will flee. Hadhrat Isa (a.s.) will say "I have for thee an attack which thou canst escape". Then he will catch him at the eastern gate of Ludd (Lydda). Allah will defeat the Jews; the face of Earth will be full of the Muslims, as a water-pot is filled with water. The whole world will recite the Kalema and none will be worshipped but Allah.

The same events are narrated in other humerous traditions in Musnad Ahmad, Tabarani, Hakim; and everywhere the words used are 'Isa son of Mariyam will come down'. And anybody who will read the traditions will see that there is no hint of any 'promised Messiah' or any 'likeness of Messiah', or any appearance of Messiah. And there is no chance for anybody in the whole world to claim to be that Isa bin Mariyam after being born 1900 years after Isa son of Mariyam, from the womb of his mother and loin of his father.

CHAPTER FIFTEEN

Conclusion from these Tradition

All these traditions in very clear words are foretelling the advent of Hadhrat Isa, son of Mariyam (a.s.) who was born from the womb of Hadhrat Mariyam without any father, some 2000 years ago. As I told earlier, it has no bearing to argue whether he is dead or alive. Even if he is dead, when Allah wants to bring him down at the time of the appearance of Imam Mehdi Akheruzzaman (a.s.), He is Powerful enough to bring him back to life.

The second thing which should be clear even to a blind is that Imam Mehdi (a.s.) and Hadhrat Isa (a.s.) are two persons not one. But Mirza Ghulam Ahmad Qadiani claimed to be Imam Mehdi and Isa bin Mariyam both, together. They always proclaim a supposed Hadith that لا مهدي الا عيسى (There is no Mehdi except Isa).

But those very authors who have recorded it have declared it to be a forgery. Sheikh Suleman Balakhi Qanduzi quotes in his book "Yanabi-ul-Mawaddah", from Jawahirul-Iqdain of Samhudi:

"Samhudi writes:—

"And the tradition of Hasan Basri from Anas bin Malik: [The condition will get from bad to worse; the world will be in the worst state, miserliness will be most prevalent among the people; Qaiyamat will occur when

the worst of the people will be existing. Mehdi is no other (person) but Isa son of Mariyam] has been narrated by Shafei and by Ibn Majah in his Sunan and by Hakim in his Mustadrak; and he (Hakim) has said: "I have narrated this tradition thinking it ridiculous not that I think it authentic".

"And Baihaqui has said that: "This Hadith is narrated only by Muhammad bin Khalid; and Hakim said that he was unknown; and Nasai has clearly said that he was unacceptable; and Ibn Majah said that nobody has narrated it from Muhammad bin Khalid except Shafei".

Then the author of Yanabul-Mawaddah has given three clear proofs showing that this tradition is nothing but forgery.

Now, the attempts of Mirza Qadiani and his followers to make Mehdi and Isa one and the same person on the strength of this forged Hadith is just pathetic. Those who wrote it in their books refuted it as being unauthentic, forged, and based on the authority of someone who is either a non-entity or unacceptable.

And compare it with hundreds of Ahadith which clearly show that Imam Mehdi and Isa bin Mariyam are two separate identities. Can any body in his right senses say that all those hundreds of authentic traditions should be discarded for one forged tradition just to prove that Mirza Ghulam Ahmad was Mehdi and Messiah both in one, like the Christians' 3-in-1 god?

The third thing which is clear to the same degree from these traditions is that Hadhrat Isa bin Mariyam will not come in his second appearance as a Nabi. There will not be any revelation to him; he will not bring any new message;

nor a new shariat; he will not add or subtract anything from the shariat of Muhammad; he will not renew the shariat of Muhammad in this world; he will not call people to believe in him; he will not make a separate Ummat of his followers. He will be sent down for just one special duty; and that will be to annihilate the Fitna of Dajjal. He, will come down for this purpose, in such a manner that the Muslims amongst whom he will come down, will have no doubt that he is the Isa son of Mariyam whose advent was foretold by Hadhrat Muhammad Mustafa (s.a.w.). He will mingle in the Jamaat of the Muslims, and will follow Imam of the Muslims and will keep forward the same Imam Mehdi who will be the Imam of the Muslims at that time, so that nobody may entertain the idea that he has come back in his previous position of an Ulul-Azm Prophet. When he will come and join the Jamaat of the Muslims as a common Muslim he will automatically demonstrate that he has not come as a prophet to call the people to believe in him. And it was for this reason that all the Muslim authors have expressly said that the second advent of Hadhrat Isa bin Mariyam is not against the belief in the Finality of the Prophethood of Hadhrat Muhammad Mustafa (s.a.w.) His second coming will be just like the presence of a previous president of a country in the country during the tenure of the office of the ruling president. If he helps the present president on the order of the latter, nobody will say that the previous president is acting in the capacity of the president of the country. If a previous president helps the ruling president, it is not deemed as challenging the validity of the presidency of the present president. Of course, if that previous president was to try to usurp the office of the present president, or if somebody was to reject even the previous presidency of the ex-president, it will be tantamount to treason. But if nobody rejects or refutes the previous validity of the ex-president, and if

that ex-president is not calling people to swear their allegiance now to him, nobody can say that just by helping the present president, the ex-president is breaking the tenure of the office of the ruling president. Thus, if Hadhrat Isa (a.s.) during his second advent were to call people to believe in him or if somebody was to reject even his previous prophethood, it will be against the Islamic belief. But as Hadhrat Isa (a.s.) at that time will not call people to believe in him, the Muslims will not be required to believe in a new Nubuwwat. They will be required to keep the same belief in his previous Nubuwwat which they even today have and which even Hadhrat Muhammad Mustafa (s.a.w.) had had. Thus his second coming will not affect the Khatm-e-Nubuwwat neither today nor in the days to come.

The fourth thing which is clear from these traditions and other numerous similar traditions is that Dajjal, who will be annihilated during the second advent of Hadhrat Isa (a.s.), will be from among the Jews, and will present himself as Messiah. It is necessary to mention that after the death of Hadhrat Suleman, Bani Israel's history goes from one fiasco to another. At last, after the captivity in Babylonia and Syria, they were scattered everywhere, and their prophets gave them good tidings that a Messiah was to come from God who would save them from dishonour and disrespect. So, they were awaiting a Messiah who according to their thinking was to be a king, who was to fight wars, conquering countries gathering Israelites from all over the world, and bringing them within Palestine, establishing a very great, strong and powerful kingdom of the Jews. Against their expectations, Hadhrat Isa, son of Mariyam, came from God, they did not accept him as Messiah, as he was not a king, he did not establish any kingdom neither strong nor weak, so they refuted his claim and tried to kill him.

Thence forth, all the Jews in the world are awaiting the expected Messiah, hoping that he would be a martial and political leader who will establish a Jewish Kingdom from Nile to Euphrates and will collect all the Jews in that land which they believe is theirs by inheritance. Now, if somebody looks at the condition of Middle East today and studies the above-mentioned prophecies of the Holy Prophet of Islam, he will feel that the stage is well prepared for the appearance of that Dajjal who would claim to be the promised Messiah of the Jews. Muslims have already been turned out of a bigger part of Palestine and a Jewish state has been established in the name of Israel. The world's Jews are coming to reside in that state and, thanks to the Western powers, it is now a very strong martial power; and not only militarily but even economically it has become so strong that now it is a great danger to the neighbouring Muslim nations. They have declared openly that they want to reclaim the lands of their inheritance and the maps which they have published of the future Jewish state encircle the whole of Syria, Jordan, Lebanon, almost whole of Iraq and some parts of Turkey, Egypt, the delta of Nile and the parts of Saudi Arabia including Khaiber and Medina. It does not require great intelligence to realize that if in future a world war is started, the Jews will try to capture all these lands, as they have done in the 1967 war. At that time Dajjal will appear claiming to be that promised Messiah, and as the Holy Prophet (s.a.w.) said at that time Muslims will undergo such hardships and disasters that one day will appear like one year. For this reason he told his Ummat to seek the refuge with God from this Fitna of Dajjal. And to fight against that impostor Messiah, Allah will not send any likeness of Messiah but the same original Messiah who two thousand years ago was rejected by the same Jews and whom they, according to their thinking, has crucified and destroyed; the place

of coming down of that original Messiah will not be India, Africa or Pakistan; but Damascus, because it will be at that place that fighting will be going on at that time. And that impostor Messiah will enter Syria with an army of 70,000 Jews and will reach near Damascus, exactly at that crucial time. Hadhrat Isa son of Mariyam will come down on the eastern part of Damascus near the white minaret, which is still existing there. And after the morning prayer, will lead the Muslims to fight against Dajjal and Dajjal will flee away from his attack and at last Hadhrat Isa will catch him near the gate of Ludd (Lydda) and he will be killed. Then the Jews will be killed and Judaism will vanish. Likewise the present-day Christianity will come to an end by the declaration of Hadhrat Isa (a.s.) All religions will merge into Islam.

So it is clear from all these traditions that the prophecies of the Holy Prophet (s.a.w.) do not entertain the idea of any likeness of Messiah or the appearance of Messiah; but the same Messiah who was rejected by the Jews and who will bring the Jews as well as the Christians to the right path by helping Imam Mehdi Akheruzzaman; and thus the whole world will gather under the banner of Islam and will recite one Kalema, La Ilaha Illallah Muhammadur Rasullullah.

A Comparison Again

Apart from that general review, let us compare some of the particulars of Hazrat Isa son of Mariyam with those of Mirza Ghulam Ahmad Qadiani to see what justification he had in claiming to be the 'promised Messiah':—

1. *Genealogy*: Hazrat Isa (a.s.) has always been mentioned in these traditions (some of which begin with the oath in the name of Allah) as 'Isa son of Mariyam'. According to Mirza Qadiani himself, "the oath proves that the news is to be taken at its apparent meaning and there is no interpretation or exception". (Vide *Hamamatul-Bushra*, p. 14).

It means that these traditions are to be taken at their face-value. When they say, 'Isa son of Mariyam' they mean 'Isa son of Mariyam'; they cannot refer to Gbulam Ahmad son of Ghulam Murtaza and Ghiragh Bibi.

2. *Minaret of Damascus*: Hazrat Isa (a.s.) will come down at the eastern minaret of the Damascus mosque. Mirza Qadiani was born in Qadian, and never set his foot at Damascus.*

(★) A Qadiani chief missionary once wrote: "In Damascus at a place called Karbala, Seyidna Hussein was martyred by so-called Muslims. Kadian is exactly on the east of Damascus and on the same latitude. ————— Kadian is given the name of a place where an innocent Imam was martyred."

This highly qualified chief missionary of Qadianis thinks that Karbala is a place 'in Damascus'. I think this revelation is beyond any comment. If Karbala is in Damascus, then Tokyo is in London, and Daressalaam is in Cairo.

3. *Following the Imam of the Muslims*: Hazrat Isa (a.s.) will not call people to follow him and will not establish any new Ummat. Mirza Ghulam Ahmad Qadiani called the people to believe in him and established a separate Ummat of his followers.

4. *Killing of Dajjal*: Hazrat Isa (a.s.) will kill the Dajjal, at the gate of Ludd (Lydda), which is situated in present day's Israel. Mirza Ghulam Ahmad Qadiani said that Dajjal means the British nation. And then, instead of destroying the British, he made the obedience to their tyrannical rule an integral part of his religion.

5. *Hajj and/or Umrah*: Hazrat Isa (a.s.) will perform Hajj or Umrah or will combine both. Mirza Ghulam Ahmad Qadiani did not even see the Kaaba, let alone the Hajj or Umrah.

6. *Death*: Hazrat Isa (a.s.) will die between Mecca and Medina. Mirza Ghulam Ahmad Qadiani did not even enter the land of Hejaz. He died at Lahore.

7. *Burial*: Hazrat Isa (a.s.) will be buried in the room in which is buried the Holy Prophet of Islam (s.a.w.). Mirza Ghulam Ahmad Qadiani is buried in Qadian.

8. *Two Yellow robes*: Hazrat Isa (a.s.) at the time of his coming down will be wearing two yellow robes. Mirza Ghulam Ahmad Qadiani says: In this connection: "(The Holy Prophet of Islam) had said that Masih (The word used in the tradition is 'Isa bin Mariyam' not 'Masih'). At the time of his coming down from sky will be wearing two yellow robes. Thus, I have two diseases: one of the upper part of the body, i.e., 'Miraq' (*), and another of lower part, i.e., diabetes". (Dairy of Mirza Qadiani; Akhbar Badr, Vol, 2; No. 23, dated 7/6/1906).

'Miraq' is a type of 'Malikhulia' (Melancholy) and Mirza Saheb in various places has declared himself to be a patient of 'Miraq'. It was not an accusation laid against him by his enemies. It was a fact accepted by Mirza himself. Now let us see what is the symptoms of Malikhulia:—

"In some patients this abnormality reaches to a stage where he thinks himself to be knowing the future events and unseen things, and many times prophesies of future happenings.....and some patients think that they are angels". (Sharhul-Asbabe-wal-Alamaat by Burhanuddin Nafis).

"Most of the fancies of the patient concern that field of work in which he was engaged during his health. For example,.....if the patient is a learned man he claims to be a prophet and claims to show miracles, talks of divinity and preaches according. (Iksir-e-Azam, Vol. 1; p. 188; by Hakim Muhammad Azad Khan).

Dr. Shah Nawaz (one of the followers of Mirza Ghulam Ahmad Qadiani) wrote in Review of Religions (August, 1926):—

"If it is proved about a claimant of revelation that he was suffering from Hysteria or Malikhulia (Melancholy) or Epilepsy, then no other blow is needed to refute his claim; because it is such a blow which knocks out the building of his truth from its foundation". (The reference is taken from Muhammadiyya Pocket Book).

Anyhow, apart from the fact that a person suffering from Miraq or melancholy cannot be a prophet, let us see what other 'likeness to Isa bin Mariyam' this comparison shows:—

