

A RATIONAL APPROACH
to
QADIYANI
Doctrines



WRITTEN BY

Dr. Saeed Ahmed Enayatullah Makki

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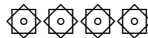
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A RATIONAL APPROACH TO QADIANI DOCTRINES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To begin with

The Last and Final Prophet, the Guide for all Worlds, Allah's Messenger Muhammad ﷺ who is the Mercy for all worlds as well as a Bearer of Glad Tidings and a Warner, has thoroughly conveyed to his Ummat a comprehensive, all-inclusive, perfect and complete Shariah, leaving no aspect thereof ambiguous. Each and every aspect of this Shariah is full of luster and light, shining as bright as the light of the day. May Allah send ceaseless blessings on him ﷺ, his family and his companions, who received this pure and holy Shariah from the Chief of all Messengers, the Seal of all Prophets ﷺ, and strove to disseminate and promote it, just as was due on them. Thereafter, the elders of this Ummah received this pure and holy Shariah, and handed it down in the best of faith to the following generations. May Allah be pleased with the Sahabah (companions of the Holy Prophet ﷺ), the Taba'een (the generation following the Sahabah) and the Tab'a Tabi'een (the generation following the

Taba'een), and all those who follow them in the best of manners until the Day of Judgement. To proceed!

Allah Most High – the Founder of the Last of all Divine Laws – Himself protects His holy Shariah. He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*We have, without doubt, sent down the Message; and
We will assuredly guard it (from corruption).
(Hijr, Ayat 9)*

Right in the earliest days of Islam, there had started a chain of righteous, trustworthy, faithful and reliable men, who had received the textual sources of the everlasting Shariah as well as its correct interpretation and application from their predecessors, and then handed the same down to their successors – free from alteration and corruption.

Alhamdulillah! Throughout the ages, this Shariah has been preserved in word and spirit. It has always been protected against the onslaught of swindlers, the deviations of deviators, the envy of enviers, and the corruptions of those who tried to corrupt it.

Allah Most High, Who is All-Knowing, Wise, has established the Holy Shariah on a sound foundation. He made its principles so strong that no one shall ever be able to upset, shake or weaken it. Throughout the history of Islam, whenever anyone tried to bring about some deviation or changes in the Holy Shariah, Allah Most High brought forth people who were more than apt at defending it. This is the way of Allah. Thus it has always been and thus it shall continue to be for all times to come. Allah Most High has said in the Holy Qur'an:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٩٦﴾

No falsehood can approach it from before or behind it:

It is sent down by One Full of Wisdom, Worthy of all Praise. (Surah Ha Mim Sajdah, Ayat 42)

Until the Day of Judgement, all branches of the Holy Shariah shall continue to be saved from corruption.

It should be remembered that throughout history, there had always been some malevolent people who tried to make Allah's servants stray from the right path. They tried to do so by creating doubts about the well-established principles of the Islamic faith and to deceive the people with regard to the proven, continuously transmitted and undoubtedly confirmed tenets of Islam. In order to lead the true servants of the Beneficent astray, those leaders of error did not shy from treading the path of duplicity and deception. Under the guise of 'research' and 'renovation', they try to lead Allah's servants away from the path of the believers. The height of their wretchedness is that they do so in the name of 'Islam'. They do not openly express their animosity and hatred towards Islam and Muslims, instead, they try to pass themselves as servants of Islam, research scholars and people of renovation. They try to hide their wicked objectives. Their doings are akin to infidelity and heresy. Keep in mind that it is comparatively easy to protect Islam and Muslims against the onslaught of open infidelity. However, protecting them against heresy and deviation requires more effort, as heresy is far more dangerous than mere infidelity.

It is a sign of Allah's unlimited kindness towards mankind, that in every era, there had been people among this Ummah who stood up to counter falsehood, and that He gave them the strength to uncover and clear away all such deceptions, and to be ever ready to expound and propagate the truth. Their belief in Allah became stronger and stronger, they drew closer and closer to Allah Most High, whereas Allah Most High tried those promoters of deviation in their ways of crookedness. He kept increasing the darkness in their hearts, which resulted in their drifting farther and farther away from Allah, until they became deserving of His wrath and punishment. The Holy Qur'an tells us:

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا ﴿٣١﴾

*And (that) the Believers may increase in Faith
(Surah Muddaththir, Ayat 31)*

And also that those, in whose hearts there is disease, may find an increase in their disease.

To sum up

In the Holy Qur'an, Allah Most High has uttered a severe warning against those who opt for deviation and heresy:

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ﴿٤٠﴾

*Those who pervert the Truth in Our Signs are not
hidden from Us. (Surah Ha Mim Sajdah, Ayat 40)*

The heretics work in the guise of Islam, they mention the Holy Qur'an and the Sacred Ahadith as sources for their views – such views that are totally against the Holy Shariah, the rationally and traditionally established views of the orthodox Muslims, and the consensus of the Muslim Ummah. By making a fruitless attempt at perverting the meaning of the Islamic textual sources, they try to change the beliefs that the whole Muslim Ummah has held ever since its earliest days, and that were handed down to us from generation to generation in such a way that their being based on error is simply impossible.

To sum up

Their efforts are directed at making the Ummat turn away from the old, orthodox and true Islam and making them accept a new, altered Islam and promoting false beliefs. They are a gargantuan trial for the broader masses of this Ummat. They are people, who, in the name of religion, commit unspeakable offenses against religion. Their doings are bound to be punished in the light of the above-mentioned Ayat. On one side, there is the perseverance of

those who adhere to the truth, while on the other side, there are the efforts of those who mean to pervert the meaning of Allah's signs. Blessed are those members of the Ummah, who shall, towards the end of time, stand up against such perversions. In his Sunan, Imam Bayhaqi had cited the following: Sayyiduna Abdur Rahman bin Ali Al Hadrami related the the Messenger of Allah ﷺ said: 'Amongst the latter members of my Ummah, there shall be a people whose reward is similar to that of the earlier ones. They shall command righteousness and forbid evil, and they shall fight against the dissenters.' In this blessed Hadith, the Messenger of Allah ﷺ encouraged the people of knowledge (i.e. the scholars) to protect Deen against the mischief caused by heretics, to pursue those who play with the well-established principles of Islam, to defend Deen against all kinds of deceptions and heresies, and to answer and ultimately remove all misgivings and doubts the dissenters might have created.

Through Allah's bounty, our book 'A rational approach to Qadiyani doctrines' has identified many of the Qadiyani heresies concerning essential Islamic concepts. It has exposed how the Qadiyanis try to confuse and mislead the common people of this Ummat, how they try to pervert unanimously accepted teachings of Islam that have been passed on from generation to generation. How they try to introduce beliefs that are wholly incompatible with the Holy Qur'an, the Sunnah of Allah's Messenger ﷺ, the rules and principles of the Arabic language, the continuous and uninterrupted transmission and consensus of this Ummat, in spite of the fact that there is no shara'i textual matter to back their false notions.

Our foremost objective when writing this book was to aid the heirs of the Holy Prophet ﷺ, i.e. the scholars of Islam as well as those who call others to the path of Allah, in the fulfilment of their sacred duty by providing them a source of authentic knowledge. Our second objective is to provide the followers of Qadiyaniat with an opportunity to reconsider their beliefs, to give them a criterion for discerning between truth and falsehood, hoping that their reaching

the path of guidance becomes thus easier for them.

Keeping in mind the different strata of the Muslim Ummah, we had three major considerations:

1. The approach of the Muslim scholars and that of the people spreading heresies
2. The skills of those who counter the challenges put forth by mischief-mongers and heretics
3. Instilling religious fervour among those who are in authority.

The first consideration

While comparing the blessed efforts of the true Muslim scholars and all those who call others to the path of Allah, with the criminal doings of the heretics, we say that by the grace of Allah, it is very easy to prove the veracity of the people of truth and the falsehood of the heretics. It does not take much time, either. The path to attaining one's goal is clear. So, what is one to do now, in order to affirm the shara'i point of view?

- a) Acquiring knowledge of the Holy Qur'an and the Sunnah, and doing so is also commanded in the Holy Qur'an and the Sunnah.
- b) Since the Holy Qur'an and the Sacred Ahadith are in Arabic, it is essential to acquire knowledge of the Arabic language.
- c) Mere language skills, however, are not sufficient. Rather, one will have to acquire knowledge of the authentic interpretations of the Holy Qur'an and the Sunnah as it has reached us from the pious elders. Likewise, one must have the ability to distinguish between an authentic and an inauthentic statement; one must adopt the former and leave the latter.
- d) The above-mentioned treasure-troves of knowledge - whether they relate to the Holy Qur'an or the sacred

Ahadith, must be organised in an attractive, convincing manner. Then it must be delivered to one's addressees with wisdom. In order to do so, one must be grounded in the art of public speaking and debating. This holds especially true for those who call others to the path of Allah. If one considers it, there is no real difficulty involved, as there is already quite some excellent Islamic literature available. All one has to do is select appropriate material and present it in the best of manners. In short, the work of a Muslim Da'ee is short, easy and almost completed in advance.

On the other hand, refuting heretics is a long, difficult and painstaking process, the details of which are as follows:

- a) A heretic bases his heresies and misconceptions on the sacred texts, the Holy Qur'an and the Sunnah of Allah's Messenger. He uses the same words that have been mentioned in the Holy Qur'an and in the blessed Ahadith, but instead of interpreting them according to the rules of the Holy Shariah, he twists their meaning. It is indeed a major task to refute such people.
- b) A heretic comes up with changed, deviated meanings, or he takes such meanings from others. Then he tries to present these non-traditional, linguistically incorrect meanings that go against the consensus of the whole Muslim Ummah in an attractive manner.
- c) A heretic chooses weak, unusual interpretative statements of the Holy Qur'an and the Sunnah and presents them to support his heretic views. Thus, he strays from the path of the believers.
- d) While doing so, he has to put up with tremendous censure and disapproval from the orthodox believers, and he does so perseveringly. Think about it! The path tread by the people of heresy is

indeed a very difficult and troublesome one.

If we compare a heretic's efforts with the blessed struggle of one who calls others to the path of Allah, we come to realize that there is a world of difference between the workings of both. A Muslim Da'ee has got a comparatively short and easy task, whereas a heretic has to face immense difficulties.

But alas! We see so many from among the people endowed with the protection of truth being oblivious and negligent of their task – except for those to whom Allah has shown mercy. This is indeed a matter that ought to be rectified. On the other hand, the heretics appear to be active and zealous when it comes to the promotion of their cause. They work untiringly and bear patiently the people's reproach. The Holy Prophet ﷺ had sought refuge with Allah from laziness and indolence. This is in fact an indication for us to keep away from the evil of oblivion. We pray to Allah to guide our brothers and friends towards fulfilling their duties with thorough preparation and best of capabilities. There is no doubt that protecting Deen is one of the major objectives of the Holy Shariah. Deen is our most precious asset. Protecting it is one foremost objective of the Holy Law. We pray to Allah to protect us from laziness in this regard.

The second consideration

The second consideration was that if it is a shara'i duty to protect Deen against all kinds of deviations and deceptions, then what kind of skills would Muslim Da'ees require to fulfil this duty?

- a) A sound understanding of the unanimously accepted religious principles, as laid down in the Holy Qur'an, the Sunnah and the pious ancestors, as well as the ability to propagate the same.
- b) The ability to present these unanimously accepted principles through proper argumentation and wisdom to others and the dedication and willingness to acquire this ability.

- c) An in-depth understanding of how the heretics present their views, by mixing truth and falsehood.
- d) Mastering the art of refuting heretics, through unshakeably sound argumentation and appealing presentation, as weakness on those levels might lead to negative, if not detrimental results.
- e) The ability to prove the heretics' deviations from their own literature.
- f) The ability to refute these deviations through the Holy Qur'an, the Sunnah, the statements of the pious predecessors and authentic scholars, especially such scholars who are also held in esteem by the heretics.
- g) The conviction that truth and falsehood clash ever since, and that they will continue to do so until our last breath, and that this fleeting world is a place of tests. Allah Most High says in the Holy Qur'an:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving (Surah Mulk, Ayat 2)

A Muslim Da'ee should be convinced that Allah will certainly aid the people of truth. Allah Most High says:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." (Surah Israa, Ayat 81)

Hence, a Muslim Da'ee should never forget that no matter how unexpected or innovative ways the heretics are going to adopt, Allah will always aid and support those who follow the truth. Allah shall most certainly inspire truth and righteousness into the hearts of His

friends. He will guide them towards what is right. He is the best to protect and the best to help.

The third consideration

The third consideration relates to the affluent members of this Ummah. Believers who have been blessed with wealth should always strive to use the wealth Allah had granted them for works of righteousness. This definitely results in blessing in this world. Affluent believers shall feel a sense of contentment deep inside their hearts. After all, Allah Most High had said:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ﴿١١١﴾

*Lo! Allah has bought from the believers their lives
and their wealth because Paradise will be theirs
(Surah Tawbah, Ayat 111)*

This trade is no doubt one of great benefit. Allah desires to grant them good fortune in this world and in the next. In the Hereafter, likewise, they desire to receive the reward for their good deeds from the True Benefactor. Hence, they ought to extend their cooperation to scholars of Islam when it comes to protecting the Islamic principles of faith and exposing heresies and false beliefs. As far as the heretics themselves are concerned, their efforts are solely aimed at this fleeting world. They have nothing for the Hereafter. Rather, they shall be taken to task by Allah Most High. Trying to pass as Islam and using the label Ahmadiyya is not the only deception of Qadiyanism. They moreover exhort their followers to take part in the promotion and propagation of their false beliefs, telling them that they shall be rewarded for their efforts in the Hereafter. This is why every Qadiyani sets aside one part of his income to aid the propagation of falsehood. They also receive support from other non-Muslims. It is noteworthy that the Qadiyanis have three TV stations that run as MTA (Muslim TV Ahmadiyya) through which they spread their heresies in the name of Islam. They have published their corrupted translation of the Holy Qur'an in most languages of the world. They distribute their literature in several languages. They

have their missions and educational centres all over the world, in order to mislead the people.

There is no doubt that the best of all Ummahs abounds in goodness. There are a great number of affluent Muslims. They, too, ought to be generous with the good things Allah has bestowed on them. They ought to prove through their deeds that protecting truth against falsehood is dearer to them than their assets and possessions. Let them spend the wealth Allah has given them on protecting the truth. Let them consider their Deen as their one asset that is most precious and worthy of protection. They must not slacken in this regard. Together with the scholars of Islam, they ought to use the various kinds of media to remove the doubts and misunderstandings that were raised regarding the universally accepted fundamental teachings of Islam, because media has an enormous effect on people's thinking. Through it, evil notions can spread like wildfire all over the world. Our affluent and well-to-do brethren must aid Allah, His Messenger ﷺ, as well the grandeur of the Islamic Shariah. When the Islamic Shariah happens to be our most precious asset, we need to value and protect it accordingly. We must spread its blessings among Allah's servants. This is the best deed that we can possibly do – to ensure that the religion that is dearest to Allah reaches His servants in its uncorrupted form. Allah Most High says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. (Surah Maaidah, Ayat 3)

The people of wealth have thus got some responsibility when it comes to the protection of this most beloved religion and faith... We pray that Allah grants each and every member of this Ummah true appreciation for Islam. May He let us be amongst His chosen and favourably accepted servants who strive to propagate and protect Islam, who value the blessing they have received as it ought to be valued and to defend it accordingly and who defend the sanctity

of the Chief of all Prophets and Messengers ﷺ. May Allah grant us sincerity in all our efforts. May He accept our deeds and include us among the fortunate ones in the Hereafter. Aameen.



The interpretation of لا اله الا الله محمد رسول الله

Synopsis

1. Same wording but completely different interpretations.
2. The two parts of the Kalimah and their meaning.
3. The beliefs held by the Muslim Ummah concerning the first part, versus the beliefs held by Qadiyanis.
4. The beliefs held by the Muslim Ummah concerning the first part, versus the beliefs held by the Qadiyanis.
5. The proclamation of Kalimah as made by the Muslim Ummah versus the proclamation made by Qadiyanis.
6. Why Qadiyanis are out of the pale of Islam in spite of their proclamation of this Kalimah?
7. The conclusion

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين
و على آله و صحبه اجمعين، و من تبعهم باحسان الى يوم الدين، و بعد!

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
وَ اللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثُوكُمْ ﴿١٩﴾ سورة محمد:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

رُحَمَاءَ بَيْنَهُمْ ﴿سورة الفتح: ٢٩﴾

و قال النبي صلى الله عليه و سلم: الدين نصيحة

صدق الله العظيم و صدق رسوله النبي الكريم

'Deen is sincere well-wishing', is a series in which we shall try to explain and rectify some Qadiyani doctrinal deceptions. The first essay in this series deals with the Qadiyani doctrines concerning the Kalimah لا اله الا الله محمد رسول الله

Same wording but completely different interpretations

The Kalimah لا اله الا الله محمد رسول الله is no doubt the proof and token of Islam. The Muslim Ummat interprets this Kalimah just as Allah Most High had taught His Messenger ﷺ.

However, when Qadiyanis recite the Kalimah لا اله الا الله محمد رسول الله, they do not interpret it in the same way as Muslims do.

Muslims and Qadiyanis use the same words in their Kalimah, however, their interpretation of these words is completely different and incompatible.

The details regarding this are that the Kalimah comprises two out of the six foundations of faith, namely:

1. Belief in Allah (الايمان بالله)
2. Belief in the Messengers (الايمان بالرسول)

The Kalimah itself comprises of two parts.

The first part is: لا اله الا الله - There is no god but Allah.

And the second part is: محمد رسول الله - Muhammad ﷺ is the Messenger of Allah.

When a Muslim professes the first part of this Kalimah, i.e. when he says لا اله الا الله, he actually expresses his unshakable belief that Allah is One and has no partners, and along with that, he denies the concept of deity in any other being than Allah. He verbally acknowledges that Allah is peerless and unrivalled in His Being and Attributes.

Allah Most High says:

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

*So know, [O Muhammad], that there is no deity except Allah.
(Muhammad, Ayat 19)*

And:

لَيْسَ كَمِثْلِهِ شَيْءٌ

*There is nothing like unto Him, and He is the Hearing,
the Seeing. (Shura, Ayat 11)*

And also:

فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*So do not assert similarities to Allah. Indeed, Allah
knows and you do not know. (Nahl, Ayat 74)*

The second part of the Kalimah is محمد رسول الله. When Muslim pronounces these words, he verbally expresses his unshakable faith that the Holy Prophet Muhammad ﷺ is Allah's Messenger and the last and final of all prophets - that there can be no other prophet after him. Every Muslim who recites the Kalimah believes in the Holy Prophet Muhammad ﷺ as well as in all former prophets, and he believes that Hazrat Muhammad ﷺ is the last and final prophet. The Muslim Ummah thus believes in Allah and in the prophets since its earliest days.

The Holy Qur'an has demanded us to believe in Allah and in the Messengers. Allah Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ
مِنْ قَبْلُ

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. (Nisaa, Ayat 136)

Hence, until the Day of Judgment, there shall be no other addition after the Holy Prophet Muhammad ﷺ to the chapter of prophethood and messengership. This is what the Kalimah لا اله الا الله محمد رسول الله actually means and implies, and this is how the whole Muslim Ummah interprets this Kalimah within the limits given by the Ultimate Lawgiver.

What beliefs does Qadiyaniat promote regarding the Kalimah لا اله الا الله محمد رسول الله?

Qadiyaniat considers the Mirza Ghulam Ahmad, a false claimant to prophethood who had appeared after the Holy Prophet ﷺ to have been a true prophet. Moreover, Qadiyaniat promotes the wrong notion that the Holy Prophet Muhammad ﷺ had been commissioned twice. The details are as under:

The first commission:

The first commission manifested itself in the person of the Holy Prophet Muhammad Al Ameen ﷺ.

The second commission:

The second commission manifested itself in the form of Mirza Ghulam Ahmad Qadiyani. This is, so to say, that Mirza Ghulam Ahmad Qadiyani was a reincarnation of the Holy Prophet Muhammad ﷺ.

Some more points about the two parts of the Kalimah

Let us discuss the two parts of the Kalimah a bit further. Then we shall present a comparison between the Muslim and Qadiyani interpretation of these two parts. After that, it will become perfectly clear that Qadiyanis cannot be considered as people who believe in the Kalimah.

The first part of the Kalimah – لا اله الا الله – as understood by the Qadiyanis

Believing in Allah is the first and foremost pillar of faith. According to the Muslim Ummah, there is a clear and definite meaning as to how we are to believe in Allah, namely that Allah Most High is singular and unrivalled in His Being and attributes. His Being and attributes are shared by no one. All of His attributes are the pinnacle of perfection. He is free from all kinds of shortcomings and faults. He stands far above resemblance to His creation. He is neither father, nor son, nor spouse to anyone. Allah Most High Himself has described His Unity:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent." (Ikhlas, Ayaat 1-4)

Here Allah Most High asserts His oneness in His being and in His attributes. And He negates His having a son or being anyone's son. He further negates that anything should be at par with Him.

In another Ayat, Allah mentions explicitly that nothing compares to Him. He says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝

There is nothing like unto Him, and He is the Hearing, the Seeing. (Shura, Ayat 11)

And:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ۝

So know, [O Muhammad], that there is no deity except Allah. (Muhammad, Ayat 19)

This is from where the whole Muslim Ummah derives its interpretation

of the first part of the Kalimah – لا اله الا الله –. Thus, the Muslim Ummah remains within the boundaries set by the Holy Shariah, with regard to what it attributes to the Divine Being.

What kinds of belief do Qadiyanis hold regarding Allah? And how boldly do they voice their opinions in this regard? To answer this question, let us see some excerpts from Qadiyani literature. Mirza Ghulam Ahmad Qadiyani writes in ‘Haqeeqatul Wahy’ the following:

انت منى بمنزلة ولدى

‘To Me you are like My son.’

(Haqeeqatul Wahy, p. 86, as cited in Roohani Khazain, vol. 22, p. 19)

And in Hamamatul Bushra, he writes:

انت منى بمنزلتى اولادى

‘To Me, you are like My children.’

(Hamamatul Bushra, vol. 2, p. 65)

There, he also writes:

اسمع يا ولدى!

‘Listen, my son!’

And on page 442 in his compilation entitled Tazkirah, he states:

انت منى و انا منك

‘You are from Me and I am from you.’

Mirza says about the above Arabic quotations that this is how the Almighty had addressed him.

While describing the Divine attributes, he writes:

“The Sustainer of all worlds is a tremendous being Who has countless hands, feet and other limbs - there are so many of them that it is impossible to count them all. He is of endless length and breadth. And the wires of this mighty being spread all over the world, like a leopard.”

(Tawzeehul Maram, p. 42, as cited in Roohani Khazain, vol. 3, p. 190)

We wonder....

If a person describes Allah Most High as Mirza Ghulam Ahmad Qadiyani had done, can he then still be considered as someone who says لا اله الا الله? No way! A person who describes Almighty Allah in such words can never be considered as one who recites the Kalimah, nor can his belief be considered as truly believing in Allah. The way Mirza Ghulam Ahmad Qadiyani had described Allah is a total denial of لا اله الا الله.

Keep in mind that till now, no Muslim had ever described Allah as the founder of Qadiyaniat had done. Mirza Qadiyani stated that Allah has got countless hands and feet, that He has got length and breadth (as though He had a physical body), and he asserted similarities for Allah, whereas Allah had clearly said:

فَلَا تَصْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

So do not assert similarities to Allah. Indeed, Allah knows and you do not know. (Nahl, Ayat 74)

And Allah Most High also said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

There is nothing like unto Him, and He is the Hearing, the Seeing. (Shura, Ayat 11)

Describing Allah Most High in the way the founder of Qadiyaniat

had done is a total deviation from لا اله الا الله.

Mirza Qadiyani's claim to be Allah himself

In Aina Kamalaat, as cited in Roohani Khazain, vol. 5, p. 564, Mirza Ghulam Ahmad Qadiyani writes:

و رأيت فى المنام عين الله و تيقنت أننى هو و لم يبق لى ارادة، و لا
خطرة و لا عمل من جهة نفسى و صرت كأناء منتلم، بل كشيىء
تأبطه آخر

"In my dream, I saw myself as Allah Himself, and I was fully certain that I had no longer any will of my own, nor any thoughts or deeds. And I became like one vessel in another, or like a thing that someone has put in his armpit."

In Kitabul Barriyah, as cited in Roohani Khazain, vol. 13, p. 104-105, he writes:

"God entered my being, and all of my anger, forbearance, bitterness and sweetness, moving and resting became His, and while in this state, I said: We want a new system, a new heaven and a new earth."

The way Allah Most High was described in these quotations clearly show that Mirza Ghulam Ahmad Qadiyani crossed with his descriptions all Islamic limits - he has nothing to do with the Kalimah لا اله الا الله

Thus, Qadiyanis has practically denied the first part of the Kalimah, because the true meaning of لا اله الا الله is what has been proven through the Holy Qur'an and the Sunnah, and what the Ummah has agreed upon ever since its earliest days. The Qadiyani interpretation of لا اله الا الله totally differs from that. It is not an affirmation of Allah's Unity - rather it is an open denial thereof. Thus, Qadiyanis cannot be considered as upholders of the Kalimah.

The second part of the Kalimah – محمد رسول الله - as understood by the Qadiyanis

The Muslim Ummah holds the unshakeable conviction that Muhammad ﷺ is the Last and Final Messenger of Allah, that he ﷺ is the Seal of Prophethood and that he is the last part in the series of Divine Messengership. There shall be no other prophet after him. In Surah Fath, Ayat 29, comes:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ...

“Muhammad is the Messenger of Allah...”

The Muslims firmly believe that this refers to no one else but Sayyiduna Muhammad bin Abdullah bin Abdul Muttalib – the Unlettered Prophet ﷺ, and that the subsequent words refer to his companions, and that these words can never be taken to refer to anyone else.

How do Qadiyanis interpret the statement محمد رسول الله?

To answer this question, we shall consult their own writings. In ‘Aik Ghalti ka Izalah’, p. 4 (cited in Roohani Khazain, vol. 18, p. 207), Mirza Ghulam Ahmad writes:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other.

In this revelation, I was named Muhammad and Rasool.”

A closer look at how the Qadiyanis misinterpret the second part of the Kalimah

Mirza Ghulam Ahmad Qadiyani’s son writes the following in interpretation of محمد رسول الله:

“However, when it comes to the advent of His Holiness the Promised Messiah (Mirza Qadiyani), there is one difference, namely that prior to his commission, only those prophets who had preceded Muhammad-Rasulullah were included in the Kalimah. However, with the advent of His Holiness the Promised Messiah, another prophet was included in the meaning of Muhammad-Rasulullah.

In short, there is the same Kalimah to enter the fold of Islam. The difference is only that the advent of the Promised Messiah has added one Prophet and Messenger to the meaning of Muhammad-Rasulullah. That’s it.”

(Kalimatul Fasl, 158)

A comparison between Kalimah-related beliefs held by the Muslim Ummat and Qadiyanis

It has been shown that when cc, they mean no one else but Muhammad bin Abdullah bin Abdul Muttalib – the Unlettered Prophet from Bani Hashim, the Seal of Prophethood ﷺ, the last and final of all prophets and messengers, after whom there can be no other prophet till the Day of Judgement.

On the other hand, whom do Qadiyanis mean, when they say محمد رسول الله?

From the excerpts quoted above, we have seen that when Mirza Qadiyani mentions محمد رسول الله, he actually talks about himself. With regard to the Ayat:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ

Muhammad is the messenger of Allah; and those who are with him... (Fath, Ayat 29)

he said:

“In this revelation, I was named Muhammad and Rasool.”

His son, Mirza Basheer Ahmad, M.A wrote in Kalimatul Fasl, p. 158:

“The Promised Messiah (Mirza Qadiyani) is thus himself Muhammadur-Rasulullah who has been sent once more to the world to propagate Islam. This is why we do not need any other Kalimah. Yes, if there was to be a prophet other than Muhammadur-Rasulullah, then there would be need for another Kalimah.”

Mirza Ghulam Ahmad’s own statement shows that according to Qadiyanism, محمد رسول الله refers to the founder of this sect, namely Mirza Ghulam Ahmad Qadiyani. The elucidations forwarded by his son have made it even clearer that after his father’s claim to prophethood, Qadiyanism extends the meaning of محمد رسول الله to one more prophet. Thus, the statements of both father and son have shown that there is a considerable difference in meaning when a Muslim or a Qadiyani say محمد رسول الله.

The Muslim Ummat considers Muhammadur-Rasulullah as the Seal of Prophethood ﷺ, whereas the Muhammadur-Rasulullah of Qadiyanism refers to Mirza Ghulam Ahmad Qadiyani. And to top that off, thus adding one more prophet to the true meaning of محمد رسول الله is just a trifle as per their understanding.

Whereas we hold that:

There are huge differences between the محمد رسول الله of Muslims and that of Qadiyanis

1. By saying: The difference is only..., Mirza Ghulam Ahmad’s son has rated the addition of another prophet to the words ‘Muhammad-ur-Rasoolullah’

which are supposedly common between Muslims and Qadiyanis, as a trifle. He tried to make us believe that Qadiyanis recite exactly the same Kalimah as Muslims, whereas in reality that 'trifle' distinguishes between the true Islam and the disbelief of the Qadiyanis. This 'trifle' has completely alienated Qadiyanis from Islam.

This is so, because the Muslim Ummat believes in the finality of Sayyiduna Muhammad's ﷺ prophethood and apostleship, that is, they believe that the series of Divinely ordained prophets has come to an end for good, and that there can be no other prophet after the Holy Prophet Muhammad ﷺ. The Qadiyanis, on the other hand, hold that Mirza Ghulam Ahmad Qadiyani was a prophet, and that محمد رسول الله mentioned in Surah Fath, Ayat 29 refers to Mirza Ghulam Ahmad, while the words وَالَّذِينَ مَعَهُ refer to his associates.

Think about it, what a huge difference lies between a Muslim's saying 'Muhammadur-Rasulullah' and a Qadiyani's saying the same words.

2. According to the words of the Kalimah, it is not possible to add another prophet after the Seal of Prophethood ﷺ. Adding one more prophet to the meaning of Muhammadur Rasulullah is thus an open denial of the finality of prophethood, and anyone who believes in such an addition can no longer be considered as a true reciter of the Muslim Kalimah. Such a person has turned away from the Muslim creed and their belief in the prophets. One cannot thus declare the difference between the Muslim and the Qadiyani Kalimah as a trifle of sorts. It amounts to the addition of a messenger to the belief in the prophets. The Qadiyani addition of one more prophet to the meaning of 'Muhammadur-Rasulullah' is nothing but heresy and an open denial of the creed demanded by the Kalimah لا اله الا الله.
3. The Noble Prophet ﷺ declared anyone to claim

prophethood after him as a liar and a fraud. The Qadiyanis' adding one more prophet to the belief in the prophets, their considering Mirza Ghulam Ahmad Qadiyani as the one indicated by the Ayaat of the Holy Qur'an, and their including him in the list of prophets is an alteration of the Islamic understanding of لا اله الا الله. This is nothing but claiming prophethood after the Holy Prophethood Muhammad ﷺ, and this, in turn, according to the Hadith, is nothing but a lie and deception.

The right of the Muslim Ummah

Keeping in view all of the above, it is the shara'i and legal right of the Muslim Ummah to protect their symbols and tokens of identity and to prevent Qadiyanis from adopting the same. Likewise, they can demand from international institutions that Qadiyanis should be stopped from using the Kalimah Tayyibah. They have the right to demand that the Qadiyani deception is to be checked, so that people may be saved from their fraud.

Some further discussion on Qadiyani activities

Why did the Qadiyanis retain the words of the Kalimah, inspite of their having completely changed the meaning of its two components: لا اله الا الله and محمد رسول الله?

While doing so, the Qadiyanis have the following objectives:

لا اله الا الله Kalimah.

1. They intend to defraud the Muslims by making them believe that they have got the same Kalimah and that hence, they are Muslims. Thus they try to protect their so-called 'Islam'.
2. They intend to deceive humanity at large, by making them believe that they are true representatives of Islam.
3. In this manner, they can misuse the Hadith in which the Holy Prophet ﷺ said: 'Whoever says لا اله الا الله has protected his blood and his wealth, and he has become the responsibility of Allah and His Messenger', that is, by

reciting the same Kalimah, they try to pass as part of the Muslim Ummah, and try to claim the privileges mentioned in the above Hadith for themselves.

Believing in the Kalimah

And that although the Kalimah and being a believer in it, are purely Islamic terms. The meaning and interpretation of which is purely Islamic, too (and has been discussed above). Only such a person who fully subscribes to these interpretations, whether in matters relating to Allah's Unity or the concept of apostleship, including the (thoroughly Islamic) understanding of Hazrat Muhammad's ﷺ apostleship, will be in the charge of Allah and His Messenger ﷺ, and only such a person will be considered as part of the Muslim Ummah.

If a person denies any such point as has been confirmed by Allah and His Messenger ﷺ, or has interpreted the Kalimah in any other way than what has been approved by Allah and His Messenger ﷺ, then he will not be considered as someone who believes in the Kalimah. He will be considered as an infidel, even though he might keep reciting the Kalimah.

How has Qadiyanis denied both parts of the Kalimah?

We hold that Qadiyanis do not believe in the Kalimah, because they do not believe in it as Allah and His Messenger ﷺ taught us to believe.

The references cited above have clearly shown that Qadiyanis have, in their description of Allah Most High, deviated from the teachings of the Holy Qur'an and the Sunnah. They have separated themselves from the consensus of the Muslims and chosen a way other than that of the believers. This amounts to openly denying the first part of the Kalimah لا اله الا الله. Likewise, they have taken the second part of the Kalimah, i.e. محمد رسول الله to refer to Mirza Ghulam Ahmad Qadiyani, who falsely claimed prophethood, whereas it refers to no

one else but the Seal of Prophethood Muhammad ﷺ. Hence, they have denied the second part of the Kalimah, as well.

The Qadiyanis' pronouncing the Kalimah on one hand, and on the other, their not interpreting it according to the meaning provided by Islam, is nothing but deception and fraud. Interpreting these words in a manner not approved by the Lawgiver, amounts to a denial of Allah's signs and heresy, and this in turn, is sheer unbelief. Heresy and unbelief are both governed by the same injunctions. Actually, heresy is an even greater crime, as it involves defrauding and betrayal. And this is exactly what the Qadiyanis did with the Kalimah لا اله الا الله محمد رسول الله.

When Qadiyanis repeat the words of the Kalimah, and completely twist its meaning, then it is as though the Kalimah no longer remains the Kalimah. The Qadiyanis have contaminated the concept of Allah's unity by comparing Him to His creation, and instead of the Holy Prophet Muhammad ﷺ, they add a completely new person to the apostlehood. How could someone who does so be considered as a believer in the Kalimah?

Qadiyanis state that Mirza Ghulam Ahmad Qadiyani is "Muhammad personified", that his existence is that of "Muhammad" and that there is no difference between Muhammad ﷺ and Mirza Ghulam Ahmad Qadiyani, that they are one and the same person.

This view, that the Seal of Prophethood Muhammad ﷺ and Mirza Ghulam Ahmad are one and the same person, has rendered the Qadiyanis unbelievers in the Kalimah. And about this, Mirza Qadiyani's son wrote in *Kalimatul Fasl* (p. 158):

Even then we would not need any new Kalimah, because the Promised Messiah (Mirza Qadiyani) is not an entity different from the Holy Prophet ﷺ, just as the Prophet (Mirza Qadiyani) himself had said: صار وجودي وجوده That is, "my being became his being". And also: من فرق بيني و بين المصطفى فما عرفنى وما رانى "Whoever makes a difference between me and the Mustafa has neither

recognized me nor seen me.”

And this is because Allah has promised that He shall send the Khatam-un-Nabiyeen once more to this world, as is known from the Ayat “آخرين منهم”.

The Promised Messiah (Mirza Qadiyani) is thus himself Muhammadur- Rasulullah who has been sent once more to the world to propagate Islam. This is why we do not need any other Kalimah. Yes, if there was to be a prophet other than Muhammadur-Rasulullah, then there would be need for another Kalimah - think about it!”

These clarifications on part of Qadiyanis themselves show that Qadiyaniat holds Mirza Ghulam Ahmad Qadiyani to be Muhammad-ur-Rasulullah, and takes [والذين معه] to refer to his associates. This has also been stated by the founder of Qadiyaniat himself, and is further corroborated by what his associates said or wrote.

Mirza Ghulam Ahmad Qadiyani’s son has unambiguously written that Muhammad-ur-Rasulullah refers to Mirza Ghulam Ahmad Qadiyani and that hence, there is no need to change the Kalimah. He writes:

“The Promised Messiah (Mirza Qadiyani) is thus himself Muhammadur- Rasulullah who has been sent once more to the world to propagate Islam. This is why we do not need any other Kalimah. Yes, if there was to be a prophet other than Muhammadur-Rasulullah, then there would be need for another Kalimah.” (Kalimatul Fasl, p. 158)

All the above details have proven that in Qadiyaniat, the expression ‘Muhammad-ur-Rasulullah’ refers to Mirza Ghulam Ahmad Qadiyani, and that according to Qadiyaniat, reciting these words is associated with this particular belief.

Changing the meaning of the Kalimah and retaining its words is actually a manifestation of the Qadiyani insistence on 'incarnation' (Barooz), i.e. the concept that the Seal of Prophethood Muhammad ﷺ and Mirza Ghulam Ahmad Qadiyani are one and the same person.

Mirza Ghulam Ahmad Qadiyani's son writes in the periodical 'Al Fadhl' (vol. 3, 16th - 27th September 1915 the following:

"In the sight of God, the being of the Promised Messiah is that of the Holy Prophet Muhammad ﷺ. According to the Divine records, there is no difference between the Promised Messiah and the Holy Prophet Muhammad ﷺ - rather, they are one and the same, having the same rank, the same status and the same name - hence, although they appear to be two different personalities, they are in fact one."

This is why the son of the Qadiyani claimant to prophethood writes in Kalimatul Fasl (p.158) that Qadiyaniat does not need any new Kalimah:

"The Promised Messiah (Mirza Qadiyani) is thus himself Muhammadur- Rasulullah who has been sent once more to the world to propagate Islam. This is why we do not need any other Kalimah. Yes, if there was to be a prophet other than Muhammadur-Rasulullah, then there would be need for another Kalimah."

There is no doubt that all the Qadiyani mal-interpretations of the Kalimah (which have been proven through quotations from original sources) are not in the least compatible with the Holy Shariat, Islam, the meaning implied by Allah and His Messenger ﷺ and the interpretation that has been agreed upon by the Muslim Ummah.

Hence, due to these alterations of the true meaning, Qadiyanis cannot be considered as believers in the Kalimah. They are not a part of the Muslim Ummah, no matter how often they might repeat

the Kalimah, or adorn their places of worship, their clothes or their bodies with it. Moreover, their heresy and unbelief is far more dangerous than any other kind of unbelief. And in order to put a check on their heresies, a number of Muslim countries (such as Saudi Arabia, Pakistan, etc.) have passed laws according to which Qadiyanis are not allowed to use symbols peculiar to Islam and Muslims, as it is the Muslims' right to protect their faith as well as its outward tokens.

The Qadiyani usage of the Kalimah and the duties of the Muslim scholars and general public

The Qadiyanis have retained a verbal profession of the Kalimah, as well as various religious appearances, but they have rejected the meaning as implied by the Holy Shariah, the Lawgiver, and the whole Muslim Ummah. And by doing so, the Qadiyanis have made a covert declaration that they do not consider the Kalimah of Islam to be true. Hence, they cannot be considered as Muslims.

We have so far taken great pains to highlight the excesses that the Qadiyanis committed regarding the Kalimah لا اله الا الله, which is the hallmark of Muslims, and we did so that humanity may realize the true nature of Qadiyanism, and that the Muslim Ummah might realize its responsibility in this regard. After all, it is the sacred duty of every Muslim to protect the true meaning of this sacred hallmark and symbol, that is, our Kalimah.

As far as the scholars of Islam are concerned, their duties in this regard are follows:

1. It is incumbent on them to explain and elucidate the true meaning of the Kalimah.
2. It is incumbent on them to explain that just as it is necessary to express one's faith in the words لا اله الا الله, one must also believe in the exact shara'i explanation thereof. And just as it is necessary to express one's faith in the words محمد رسول الله, one must also believe in the exact shara'i explanation thereof.

3. It is incumbent on them to expose the Qadiyani mal-interpretations of the Kalimah, for all mankind to see.
4. It is a great transgression that Qadiyanis misuse the Kalimah, the hallmark of Islam in such a blatant manner. Hence, it is the scholars' duty to highlight this transgression. After all, whole mankind is agreed that a group or community has got certain hallmarks and symbols by which it can be recognized, and that no other group has got the right to appropriate such symbols for its own ends.

The Kalimah is the hallmark of the Muslim Ummah. People who do not belong to this Ummah, who hold beliefs different from those held by the Muslim Ummah, have got absolutely no right to use this hallmark, or to adapt the meaning of its words for their own ends.

If anyone still does so, he is labelled as a criminal by the law. Qadiyanis ought to adopt a symbol or hallmark peculiar to them, one that reflects their identity, by which they can be recognized, so that people won't fall into any misunderstanding regarding their identity.

We hold that: The Muslim Ummah and the Qadiyanis have got different views regarding the meaning of the Kalimah. Since they have got different views regarding the very basic creed, there is no way to consider them as one and the same Ummah. The Kalimah is a symbol and hallmark only for that group which actually subscribes to and maintains its interpretation as given by the Holy Shariah.

And a group that changes the meaning laid down by the Holy Shariah, is not in the least permitted to use this hallmark for itself. Such a group is not considered as a part of the Ummah. They are not entitled to identify themselves with that Kalimah or to use it as their symbol. Similarly, they cannot label themselves as believers in this Kalimah.

There lies a world of difference between an Ummah that believes in the words and shara'i meaning of لا اله الا الله محمد رسول الله and one that reiterates the words, without believing in the true meaning thereof.

After having highlighted and explained how Qadiyanis falsely interpret our Kalimah, we pray to Allah that He may guide them to either accept the true meaning of لا اله الا الله محمد رسول الله, or chose any other symbol by which they may be recognized as what they are, so that mankind in general and Muslims in particular may be saved from Qadiyani deceptions in the matter of the Kalimah.

هذا و صل الله و سلم على النبي الخاتم ﷺ و على آله و صحبه اجمعين.

و آخر دعوانا ان الحمد لله رب العالمين



The doctrine behind the name 'Ahmadi'

Synopsis

1. The rule regarding nomenclature
2. How the Qadiyanis violate the principles of language and law.
3. Why it is wrong to call Qadiyaniat 'Ahmadiyyat'
4. The correct exegesis of the Ayat { وَمَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي } (Surah Saff, Ayat 6), and refutation of Qadiyani heretic doctrine in this regard
5. The gravity of this issue

الحمد لله رب العالمين و الصلوة و السلام على سيد الرسل و خاتم النبيين
و على آله و صحبه اجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿١٠٨﴾

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me,

whose name shall be Ahmad.” (Surah Saff, Ayat 6)

This is the second feature in our series ‘Deen is sincere well-wishing’ aimed at analysing some Qadiyani doctrines. The title of this feature is ‘The doctrine behind the name ‘Ahmadi’’. This doctrine amounts to another heresy

The reason for calling themselves Ahmadis

The Qadiyanis believe in the continuation of prophethood. They deny that prophethood has been concluded with through the Holy Prophet Muhammad ﷺ.

In order to prove this false belief, the Qadiyanis have corrupted the meaning of some Qur’anic Ayaat and prophetic Ahadith. We have discussed this at length in our article ‘Qadiyani proofs for the continuation of prophethood and their rebuttal’. Reading this article would be of benefit.

Regarding this deception, we would merely like to say that when Qadiyanis maintain that prophethood continues even after the Holy Prophet Muhammad ﷺ, and if moreover, they have introduced their own, independent ‘prophet’, then logic and reason demand that they should establish their own, independent identity, too.

There is no justification for the Qadiyanis to maintain on one side the belief in the continuation of prophethood and, on the other side to put in every possible effort to pass as Muslims so as to deceive the people. This is so because two different views regarding prophethood result in Muslims and Qadiyanis being two different Ummahs. On one side, there is the Muslim Ummah that believes in the finality of prophethood, that there can be no other prophet after the Holy Prophet Muhammad ﷺ, and that anyone who claims to be a prophet is a miserable liar and deceiver. On the other side, there are the Qadiyanis who hold that prophethood continues even after the Last Prophet ﷺ, and who consider Mirza Ghulam Ahmad Qadiyani as a prophet. It is simply impossible to combine these two Ummahs into one.

With this in view, the Qadiyanis really ought to establish an identity of their own. They ought to avoid the usage of signs and symbols used by the Muslim Ummah.

The relation of prophethood and Ummah

It is an unwritten law of Divine Prophethood that an Ummah is always linked and related to the prophet whom that Ummah considers as the last prophet sent to them. According to this rule, an Ummah does not name itself after any former, but not their respective last prophet, even though they accept his teachings. For example, the Ummah of Musa is linked to Sayyiduna Musa *alaihissalam*, even though they believe and accept those prophets who were before him.

The Christians were named after Sayyiduna Isa a *alaihissalam* (Jesus Christ), because he is the last prophet in whom they believe. And that although they do, of course, also believe in Sayyiduna Ismaeel, Sayyiduna Ishaq, Sayyiduna Yaqoob and Sayyiduna Ibraheem *alaihiumssalam*.

The Ummah of Sayyiduna Muhammad ﷺ relate themselves to the Holy Prophet Muhammad ﷺ, although they do believe in all former prophets.

Thus, those who believe that Mirza Ghulam Ahmad Qadiyani was a prophet after Sayyiduna Musa *alaihissalam*, Sayyiduna Isa *alaihissalam* and Sayyiduna Muhammad ﷺ, form the Ummah of Mirza Ghulam Ahmad Qadiyani. After expressing their believe in him, they cannot call themselves members of Sayyiduna Musa's *alaihissalam*, Sayyiduna Isa's *alaihissalam* or Sayyiduna Muhammad's ﷺ Ummah, as those were prophets that preceded Mirza Ghulam Ahmad Qadiyani. It is not right that Qadiyanis should defraud people by believing in Mirza Ghulam Ahmad as the last prophet, and linking themselves to any other former prophet.

Considerations when choosing a name

When choosing a name for an Ummah, the following matters ought to be considered:

1. Who is the person whom the Qadiyanis believe to be the last prophet?
2. What distinguishes the Qadiyani Ummah from other Ummahs?

There is no doubt that the Qadiyanis consider Mirza Ghulam Ahmad Qadiyani as the last prophet. The Qadiyani literature is quite explicit regarding this name. Mirza Ghulam Ahmad Qadiyani himself clarified his name in 'Kitabul Bariyyah', cited in Roohani Khazain, vol. 13, p. 162:

"My name is Ghulam Ahmad. My father's name was Ghulam Murtaza. My paternal grandfather's name was Ata Muhammad, and that of my paternal great-grandfather was Gul Muhammad."

In the light of Mirza's own statement, it is proven that:

1. The founder of Qadiyanism went by the name "Ghulam Ahmad", as he had mentioned himself.
2. His name was definitely not "Ahmad"
3. His name was "Ghulam Ahmad", which is a compound of two nouns, and this kind of compound names is quite popular in the Subcontinent.
4. His name did not consist of the single noun "Ahmad", as it would be common in Arab countries.

What the name of an Ummah is based on

Every Ummah chooses a name after the person/prophet to whom they relate themselves. This is followed by all religions of the world, because every Ummah assumes that their identity, their distinction and their survival depends on that affiliation. Every Ummah is distinct from other Ummahs. They do not defraud people with

regard to their identity. It is not that they believe in one person to have been the last prophet, but yet name themselves after anyone else. This is so because prophethood vouchsafes the existence and survival of an Ummah. Moreover, when an Ummah subscribes to the greatness of a certain person, they pride themselves in their relation to him. All religious associations found among human beings are quite openly linking themselves to their leading figure. They do not attempt the least deception in this regard. This is the sentiment on which religious groups are founded, this is the course of action that every Ummah had adopted so far.

The followers of Hinduism (who dwell in the Subcontinent, from where Qadiyanism happened to originate) feel pride in their 'Ram', the Sikhs (who also abide in the same geographic region) pride themselves in their Guru Nanak. Christians gladly relate themselves to Sayyiduna Isa *alaihissalam*, or Jesus Christ, as they call him. The followers of Sayyiduna Musa *alaihissalam* consider it as a matter of honour to link themselves to Sayyiduna Musa *alaihissalam*.

Similarly, the Muslims believe that the Holy Prophet Muhammad ﷺ was Allah's Last and Final Prophet, that he was the Seal of Prophethood. They believe in him and are proud to relate themselves to him ﷺ. Every member of Sayyiduna Muhammad's ﷺ Ummah is known as 'Muslim'. Allah Most High has said in the Holy Qur'an:

هُوَ سَمَّاكُمُ الْمُسْلِمِينَ ﴿٧٨﴾

(It) is He Who has named you Muslims, (Surah Hajj, Ayat 78)

This shows that the Muslims are an Ummah that is inseparably linked to their prophet.

The Qadiyanis' strange behaviour

As far as the Qadiyanis are concerned, their approach differs from that of all other mankind. While choosing a name for themselves, they made an enormous mistake, just as they had in other matters of faith.

Qadiyanis chose to name themselves 'Ahmadis', rather than naming themselves after their founder, known as 'Ghulam Ahmad', thus not only deceiving themselves, but trying to deceive all mankind.

Not only that, Qadiyanis committed another act of deception by believing in someone who claimed prophethood after the Holy Prophet Muhammad ﷺ, but in spite of that they refuse to name themselves after their prophet, thus going against the established principle of all human religious groups.

Let us see how Qadiyanis proceeded when choosing their name

What kind of name should the Qadiyanis have chosen?

While choosing name for themselves, the Qadiyanis ought to have kept in mind the rule we had mentioned above, but what did they do instead?

We had already mentioned that whenever a religious group selects a name, they choose one that relates to their founder, their leader or their prophet, and that this affiliation is a matter of pride.

Accordingly, the Qadiyanis ought to have chosen a name based either on the word 'Mirza' (the first part of their prophet's name), which would have been 'Mirzai'.

Or, they ought to have chosen a name based on 'Ghulam', which would have been 'Ghulamiyah'.

Or, a name based on 'Qadiyan', the fourth part of their founder's name, which would have been 'Qadiyani' Ummah, or Ummah of Qadiyan.

If they wanted to base their name on 'Ghulam Ahmad' the compound (and actual) name of their founder, they ought to have chosen 'Ghulmadiyyah'.

So, they had a number of possibilities to choose from: Mirzai, Ghulamiyah, Qadiyani, Ghulmadiyah, but they did not select any of those names.

What did they do instead?

When choosing their name, they completely disregarded the first, second and fourth part of their leader's (and assumed prophet's) name, and that although these completely sufficed as appellations. (As per subcontinental customs.) Instead, they derived their name from the third part of his name, and chose to call themselves followers of Ahmadiyah. And the reason for doing so is quite obvious: with this name, it becomes rather easy to defraud mankind in general and Muslims in particular.

How the Qadiyanis chose their name

How the Ummat of Mirza Ghulam Ahmad Qadiyani chose its name deserves to be discussed at length. The gist of this discussion is given below:

The Qadiyanis chose to name themselves after 'Ahmad', the third part of their founder's compound name, instead of selecting his honorary appellation 'Mirza', his first name 'Ghulam', or the reference to his place of birth 'Qadiyani'. Their doing so is much more than a simple breach of customs or rules of linguistics. Had they merely committed a bona fide error in choosing their name, that could have passed as a mistake, but their doing was well-calculated and thus, constitutes a great shara'i offence. Their doing is an act of dangerous deception of mankind, the full scope of which can be realized only after some reflection. Only by delving on this matter, mankind in general and Muslims in particular can be alerted to this horrendous doing.

What offences did the Qadiyanis commit?

The Qadiyani offences in this connection are:

- Gradualism in trying to reach their objective

- Practically adopting the heresy that the Holy Prophet ﷺ had been re-commissioned.
- Distorting the meaning of Sayyiduna Isa's *alaihissalam* foretelling a prophet named 'Ahmad'.
- Creating confusion as to who that foretold 'Ahmad' really was.
- Trying in vain to let Mirza Qadiyani have a share in the Holy Prophet's ﷺ exalted rank and station.
- Declaring that the 'Ahmad' mentioned by Sayyiduna Isa *alaihissalam* in Surah Saff was no one else but Mirza Ghulam Ahmad Qadiyani.
- Denying that our Holy Prophet ﷺ was meant by the 'Ahmad' mentioned in Surah Saff.

All the above are the gist of those loathsome acts that have been committed by the Qadiyanis.

The name 'Ahmadiyya' is based on the word 'Ahmad' in Surah Saff

In the Holy Qur'an has been mentioned:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ﴿٦﴾

"...Giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (Surah Saff, Ayat 6)

Sayyiduna Isa *alaihissalam* gave glad tidings of a prophet coming after him, whose name shall be Ahmad.

The Qadiyanis, however, distort the meaning of this Ayat. They relate the 'Ahmad' mentioned in the above Ayat to their own sect, by calling it 'Ahmadiyya'. They did so gradually, as mentioned below:

1. At first, their founder clearly stated that the 'Ahmad' mentioned in the Holy Qur'an is no one else but the Holy Prophet ﷺ, whose name is 'Ahmad', just as his name is

‘Muhammad’.

2. Then the founder of Qadiyaniat changed his statement. He claimed that the ‘Ahmad’ mentioned in Sayyiduna Isa’s *alaihissalam* glad tidings means that a manifestation of the Holy Prophet ﷺ shall appear towards the end of times. Thus, he smoothed out a path for himself to claim that he is the manifestation of the ‘Ahmad’ mentioned in the Holy Qur’an.
3. He fabricated some revelations and inspirations where he was addressed as ‘Ahmad’ rather than as ‘Ghulam Ahmad’ or ‘Mirza Qadiyani’. We shall cite some later on.
4. After Mirza Qadiyani, his son, Mirza Basheer Ahmad (who also authored *Seeratul Mahdi*), continued the deception by claiming that no one but Mirza Ghulam Ahmad Qadiyani is the ‘Ahmad’ mentioned in the Holy Qur’an, that his father is the manifestation of the Holy Prophet ﷺ who has been sent once more. He substantiated this outrageous claim through the erroneous notion of ‘two commissions’. While the father claimed to be the ‘Manifestation of Ahmad’, the son claimed he was the ‘Reincarnation of Ahmad’.
5. This claimant to prophethood had another son: Mirza Basheeruddeen Mahmood, who later on became the second Khaleefah. Mirza Basheeruddeen went even further. He did not rest content by calling his father a manifestation or reincarnation of Ahmad. He fully denied the idea that the above Ayat of Surah Saff refers to the Last of Prophets, the Holy Prophet Muhammad ﷺ at all. Instead, he claimed that the said Ayat refers to no one else but the actual person of his father, Mirza Ghulam Ahmad Qadiyani.
Thus, he denied the *mutawatar* exegesis of this blessed Ayat, and also altered the implication of the statements made by his father and brother.

The Islamic exegesis of this Ayat and its effect

What is the true meaning of Allah's words:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿٦﴾

"...Giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (Surah Saff, Ayat 6)

How did the recipient of the Holy Qur'an, our beloved Holy Prophet ﷺ interpret this Ayat? How did the leading exegetes of this Ummah interpret this Ayat? The answer to these questions shall certainly obliterate all Qadiyani mal-interpretations and distortions. But before delving into the matter, let us see some quotations from Qadiyani literature, to get a better idea of their views.

How did the Qadiyanis distort the meaning of this Ayat?

In the beginning, Mirza Qadiyani mentioned several times that the "Ahmad" mentioned in the above Ayat refers to the Holy Prophet Muhammad ﷺ. In Izalah-e-Awham, p. 673 (cited in Roohani Khazain, vol. 3, p. 463), he writes:

Our Holy Prophet ﷺ is not just "Ahmad", he is also "Muhammad".

In Tiryaq-e-Quloob, p. 57 (cited in Roohani Khazain, vol. 15, p. 399), he writes:

Our Holy Prophet ﷺ has got two names: one is Muhammad, the other is Ahmad.

Even in some of his poetic compositions, he acknowledged that the prophet referred to in the glad tidings given by Sayyiduna Isa *alaihissalam* is no one else but our Holy Prophet Muhammad ﷺ. In Tawzeehul Maram, p. 23 (cited in Roohani Khazain), he composed some Farsi couplets:

شان محمد را که داند جز خداوند کریم
آنچنان از خود جدا شد کز میان افتاده ایم

*No one but the Almighty knows "Ahmad's" true grandeur
He stemmed from His being, while we are suspended in between.*

In Haqiqatul Wahyi, p. 276 (cited in Roohani Khazain, p. 286), there are some Farsi and Urdu couplets that tell us:

تا نیاید نور احمد چاره گر
تا کس نمی گیرد ز تاریکی بدر

*As long as there is no one to ponder over "Ahmad's" light
No one will have a full moon to lighten the darkness.
"Ahmad's" greatness far exceeds all speculations
Look, even the Messiah is bound to be his slave.*

In Daf'ul Balaa, p. 24 (cited in Roohani Khazain, vol. 18, p. 240), he wrote some Urdu couplets that can be translated as follows:

*We partook of the fruit in "Ahmad's" orchard
Ahmad is now the flower garden of my talk.*

Up to here, we have cited only such quotes in which Mirza Qadiyani stated several times with emphasis that the prophesied "Ahmad" is no one else but the Holy Prophet Muhammad ﷺ.

How Mirza began to distort the meaning of "Ahmad" and thus provided raw material for Qadiyani heresies

Above, Mirza Qadiyani had made it quite clear that the "Ahmad" mentioned in the above Ayat is no one else but the Holy Prophet Muhammad ﷺ. However, he provided his followers with some raw material to be worked into a totally distorted, heretical interpretation of the Ayat:

وَمُبَشَّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿٥٠﴾

"...Giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (Surah Saff, Ayat 6)

By coming up with so-called revelations, that he claimed to have received under the name "Ahmad", he himself facilitated the way to all further heresies by himself and his followers. For example, in *Haqiqatul Wahy*, p. 70 (cited in *Roohani Khazain*, vol. 22, p. 73) and *Hamamatul Bushra*, vol. 1, p. 12, comes the following 'inspiration':

يا احمد بارك الله فيك

'O Ahmad! May Allah bless you.'

In *Haqiqatul Wahy*, p. 75 (cited in *Roohani Khazain*, vol. 22, p. 78) comes:

يا احمد فاضت الرحمة على شفثيك

'O Ahmad! May there be the effulgence of mercy on your lips.'

And in the same book, p. 77 (cited in *Roohani Khazain*, vol. 22, p. 78), comes:

يا احمد اسكن انت و زوجك الجنة

'O Ahmad! Dwell you and your wife in Paradise.'

And again, in the same book, p. 75

بوركت يا احمد

'Be blessed, o Ahmad!'

In the appendix to *Tohfatul Goleroya*, p. 14 (cited in *Roohani Khazain*, vol. 17, p. 59), he writes:

بشرى لك يا احمد

'Glad tidings to you, o Ahmad!'

In Arba'een 2/6 (cited in Roohani Khazain, vol. 17, p. 353) has been mentioned:

يا احمد يتم اسمك ولا يتم اسمى

'O Ahmad! Your name shall be complete, but Mine shall not be complete.'

We say

The founder of Qadiyanism had himself sown the seeds of heresy for his followership as he made up inspirations addressed to 'Ahmad'. These so-called inspirations were neither addressed to 'Ghulam Ahmad' nor to 'Mirza Ghulam Ahmad Qadiyani', but only to the third component of his name, that is 'Ahmad' leaving all other compounds out of the equation.

This is how Mirza Ghulam Ahmad Qadiyani sowed the seeds of heresy with regard to the interpretation of this Ayat, and thus, the founder of Qadiyanism tried to fool not only his own followers but all of mankind.

We say

This mode of action is in itself a proof that Mirza had made up all of his so-called 'revelations' and 'inspirations', because Allah Most High, the One Who Knows all overt and covert affairs, is well enough aware of Mirza's actual name. He knows that Mirza Ghulam Murtaza had named his son 'Ghulam Ahmad' and not 'Ahmad'. The name of the founder of Qadiyanism is 'Ghulam Ahmad', a compound name, not 'Ahmad', which is a single name. Mirza is known by the proper noun 'Ghulam Ahmad', and not 'Ahmad'.

We believe that the Holy Prophet ﷺ spoke aught but the Divinely sanctioned truth when he said that every claimant to prophethood after him will be a liar and a pretender. Mirza's doings as mentioned above are nothing but lies and pretensions. The purpose of his

doings was to facilitate all kinds of heretic distortions of the Ayat

وَمَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

What Mirza's son 'Basheer Ahmad' did

Mirza Basheer Ahmad had furthered his father's theories of reincarnation. In *Kalimatul Fasl*, p. 130, he writes:

Allah has, in the above inspirations as well as in other places, referred to the Promised Messiah as 'Ahmad'. We see that His Holiness, the Promised Messiah had people admit the following when giving the pledge of allegiance: 'Today I pledge allegiance on the hands of Ahmad.' And not only that. He also named his group 'Ahmadiyya Jamaat'. Thus, it is certain that he was 'Ahmad'. Now the matter is perfectly clear. Open the Holy Qur'an and look at Surah Saff. What Fatwa is there about those who do not believe in 'Ahmad'? The Holy Qur'an tells us clearly: وَاللَّهُ مُتِمِّمٌ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).} This Ayat has also been inspired to the Promised Messiah, which even further strengthens the idea that he was indeed 'Ahmad' and that all those who deny him, are infidels.'

In the same book, on page 139, Mirza Basheer Ahmad took the 'Ahmad' foretold by Sayyiduna Isa *alaihissalam* to be his father, Mirza Ghulam Ahmad Qadiani. He writes:

*In fact, the Leader of All Prophets ﷺ only is named 'Ahmad'. There is no other 'Ahmad' besides him. However, he was commissioned twice. In his first commission, he was 'Muhammad' and a manifestation of Jalal (Grandeur and Might) and in his second commission, he became 'Ahmad' and a manifestation of Jamal, that is reconciliation, peace, and abolishment of Jihad and warfare. Hence, Sayyiduna Isa's *alaihissalam* prophecy did not refer to his first*

commission, but to the second one in which he appeared in the shape of Mirza Qadiyani, the Promised Messiah. Hence, in his role as reincarnation, he is called 'Ahmad'.

Mirza Basheer Ahmad's thoughts and our objections

Mirza Basheer Ahmad had further expanded his father's erroneous notions (of shadow-prophethood and reincarnation) utilising the raw-material provided by his father. By doing so, he became guilty of the following:

1. He said that the sixth Ayat of Surah Saff names the Holy Prophet Muhammad ﷺ, and then claimed that his father is the 'Ahmad' mentioned there. Thus, he made a rather unsuccessful attempt in fitting his father into this prophecy.
2. He has accused the Mercy for the Worlds of spreading Islam through violence and force.
3. The Holy Qur'an proclaims: لا إكراه في الدين - Let there be no compulsion in religion. (Surah Baqarah, Ayat 256) Because the heart is the seat of faith, and you can never win a person's heart through force and violence. Mirza Basheer Ahmad however, corroborated the views of the enemies of Islam, that Islam had been spread by the sword.
4. He corroborated his father's views that Jihad has been abrogated, so that the colonial powers face not the least obstacles in realizing their grand settlement schemes, and so as to nib the colonies' struggle for freedom in the bud.
5. He corroborated his father's erroneous notion of two commissions.
6. He applied Sayyiduna Isa's *alaihissalam* prophecy to his father Mirza Ghulam Ahmad Qadiyani, whereas it is absolutely impossible to apply this prophecy to anyone else but the Holy Prophet Muhammad ﷺ.

7. He ensured that his followers have no difficulty in denying that the person on whom the Holy Qur'an, this Surah and this particular Ayat had actually been revealed, is the one meant in this very Ayat. (May Allah protect us!)

Son quoting father

It is quite possible that some Qadiyanis were not thoroughly convinced by Mirza Basheer Ahmad's argumentations. This is why, in order to corroborate his false theories, he had quoted some of his father's writings, saying that whatever he wrote, had been mentioned by his father before.

Mirza Basheer Ahmad writes in Kalimatul Fasl that in Tohfatul Goleroya (cited in Roohani Khazain, vol. 17, p. 68), his father had stated the following regarding the Ayat (وَمَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ) (أَخْمَدُ)

This is an indication that the manifestation of the Holy Prophet ﷺ shall appear towards the end of times, as though he is one of his hands. In heaven, he shall be known as 'Ahmad'. He shall spread the most beautiful form of religion through the Promised Messiah.

In Kalimatul Fasl, p. 14, he states that his father had annotated the above passage as follows:

The indication that since Allah had desired these two characteristics to appear in the Holy Prophet ﷺ at their own respective time. This is why Allah had caused His attributes of grandeur and majesty to appear through the Sahabah, and perfected His attribute of beauty and benevolence through the Promised Messiah and his followers. This is indicated in the Ayat: وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ (As well as (to confer all these benefits upon) others of them, who have not already joined them) (Surah Jum'ah, Ayat 3)

He further writes in Tohfatul Goleroya, p. 96 (Roohani Khazain, vo. 17, p. 253):

This Holiness' era was the five thousandth, which was the manifestation of the attribute of majesty and prowess contained in the name 'Muhammad', that is, this was his first commission. However, his second commission, which is indicated by the Ayat (وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ) (لَمَّا يَلْحَقُوا بِهِمْ), is the manifestation of the attributes contained in the name Ahmad, that is, attributes of beauty and benevolence, and this in turn has been indicated in the Ayat (وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ). His Holiness (Mirza Ghulam Ahmad Qadiyani) had elucidated this in his book Ijaz-e-Maseeh, pages 100-124. There, he clearly stated that the Holy Prophet ﷺ had been commissioned twice, once to manifest the attributes contained in the name 'Muhammad' and the second time to manifest the attributes contained in the name 'Ahmad.'

Mirza Basheer Ahmad further expounds this in Kalimatul Fasl, p. 141, where he writes:

This is a wonderful point that ought to be remembered, namely that the Holy Prophet ﷺ had been apprised of his two commissions already before his coming to this world. Hazrat Musa alaihissalam, who had appeared as manifestation of power and majesty, had prophesied the Holy Prophet's ﷺ first commission, but Hazrat Isa alaihissalam, who had been granted the attributes of beauty and benevolence, had prophesied the Holy Prophet's ﷺ second commission, that is the coming of 'Ahmad.'

In order to substantiate this, Mirza Basheer Ahmad cites his father's book, Ijaz-e-Maseeh, p. 122 (cited in Roohani Khazain, vol. 18, p. 122):

Hazrat Musa alaihissalam had chosen to prophesy

through the name 'Muhammad', the name of power and majesty, whereas Hazrat Isa alaihissalam had chosen to prophesy through the name closer to his own attributes, that is, the name 'Ahmad'. To sum up, both prophets had indicated the coming of someone who is like them.

The Qadiyani perplexity and its objective

What was Mirza Qadiyani's objective in bringing up this perplexity?

The apparent objective here was to create characters analogous to Hazrat Musa *alaihissalam* and Hazrat Isa *alaihissalam*, and to make an (unsuccessful) attempt to declare and prove that Mirza Qadiyani was the character analogous to Hazrat Isa *alaihissalam*, thus representing himself as the 'Ahmad' mentioned in the Quranic Ayat (وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ). For doing so, he modified his name from 'Ghulam Ahmad' to 'Ahmad', and named his group 'Ahmadiyya', thus linking them to the 'Ahmad' he had conceptualised, and who (may Allah protect us!) is the benevolent and peaceable reincarnation of the Last Prophet ﷺ.

Mirza Basheer Ahmad writes on the same page:

In the Ayaat كَرَزَعٍ أَوْجَعُ شَطَاةً (...like a seed which sends forth its blade) (Surah Fath, Ayat 29) and وَأَخْرَجْنَا مِنْهُمْ لُفَا وَأَخْرَجْنَا مِنْهُمْ لُفَا يَلْحَقُوا بِهِمْ (As well as (to confer all these benefits upon) others of them, who have not already joined them) (Surah Jum'ah, Ayat 3), Hazrat Isa alaihissalam indicated the appearance of another group, and he also hinted at their leader, the Promised Messiah, rather, he mentioned him directly.

He sums up as follows:

All the above quotations definitely prove that the messenger 'Ahmad' named in Surah Saff is no one else but 'Ahmad', the Promised Messiah (i.e. Mirza Qadiyani), whose commission is in accordance with the Divine

Promise: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ the commission of the Holy Prophet ﷺ himself. Then, in Surah Saff, we further find mentioned: يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (Their intention is to extinguish Allah's Light (by blowing) with their mouths) (Surah Saff, Ayat 8).

This proves that the prophecy refers to the Promised Messiah, because during the Holy Prophet's ﷺ lifetime this 'blowing with their mouths, i.e. efforts to extinguish the light of Allah by issuing Fatwas of Kufr were simply not made. Enemies would pick up their swords instead. However, the era of the Promised Messiah is not one of the sword. Rather, it is one in which the swords were cast away (يضع الحرب), just as the Most High had said: حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ كَفَرُوا كَأَنَّ لِلَّهِ...until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether) (Surah Anfal, Ayat 39) This is why the enemies did not pick up their swords this time, but they left no stone unturned to extinguish the light of Allah with their mouths. However, they did not face any common human being, rather one whose mere existence was enough to wipe out infidels... Think about it!

Mirza Basheer Ahmad writes further on p. 141 (Kalimatul Fasl):

The gist is that Allah had named, through repeated inspiration, the Promised Messiah as 'Ahmad'. Hence, anyone who denies him, is an infidel, because Allah Most High says in the Holy Qur'an: وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).

Sugar – twice refined

We say with full confidence that the Tafsir of Surah Saff, Ayat 6, that has been handed down to us with continuity (Tawatur) from the times in which the Holy Qur'an had been revealed, right to our own days, that has been cited by all luminaries of the Muslim Ummah, for the past 1400 years, and according to which the 'Ahmad' mentioned

in the prophesy is no one else but the Last of all Prophets ﷺ, is the one and only true interpretation of this blessed Ayat.

He ﷺ was the one for whom Sayyiduna Ibraheem *alaihissalam* had prayed, he was the one whom Sayyiduna Isa *alaihissalam* had prophesied. Hence, whether it be Mirza Qadiyani himself, or his son, Basheer Ahmad, or his second Khalifah, Mirza Basheeruddeen Mahmood, their interpretations of this and other relevant Ayaat, is completely false and inadmissible.

We shall say this again and again - until everyone - scholar or layman, Qadiyani or non-Qadiyani has thoroughly understood the point, that the 'Ahmad' mentioned in Sayyiduna Isa's prophecy in the Ayat (وَمَبَشَّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ) refers to no one else but the Holy Prophet Muhammad ﷺ, the Last and Final or all Prophets, to whom the Holy Qur'an had been revealed.

Now, let us refute the arguments and fallacies of the Qadiyani elite, by which they try to substantiate their heretic claims.

The first deception

The 'Ahmad' mentioned in Surah Saff is not Sayyiduna Muhammad ﷺ to whom the Holy Qur'an had been revealed, but Mirza Ghulam Ahmad Qadiyani.

Our rebuttal

We say that according to the Muslim exegetes of the Holy Qur'an, there is a consensus that the 'Ahmad' referred to in this Ayat, is no one else but the Holy Prophet Muhammad ﷺ, the Last and Final of all Prophets and Messengers. There is no room for any other possibility. Moreover, the Messenger of Allah ﷺ himself had said, as cited in Mishkat, in the chapter on the virtues of the Chief of all Prophets ﷺ:

سَأخْبِرْكُمْ بِأَوْلِ أَمْرِي، أَنَا دَعْوَةُ إِبْرَاهِيمَ وَبَشَارَةُ عِيسَى

'Should I not tell you about the beginning of this affair of mine? I am the prayer of Ibraheem and the glad

tidings given by Isa'

Imam Qurtubi, Allamah Aloosi and Allamah Mazhari quoted this, too.

Imam Bukhari and Imam Muslim recorded from Sayyiduna Jubair bin Mut'im radiallahu anhu a tradition in which the Messenger of Allah ﷺ said: 'I have got several names: I am Muhammad, I am Ahmad, and I am Mahi.' Hence, the Qadiyanis' claim that 'Ahmad' is not the name of our beloved Holy Prophet ﷺ is completely false.

Our first question for the Qadiyanis

Our question for the Qadiyanis is the following: The Last of Prophets, Sayyiduna Muhammad ﷺ had himself explicitly said that his name is 'Ahmad', and he was the one to whom the Holy Qur'an, inclusive of Surah Saff had been revealed, and, on the other hand, it is perfectly well-known that your claimant to prophethood went by the name 'Ghulam Ahmad', then why did you drop the first, second and fourth component of his (full) name and began to call him Ahmad only?

Remains the Qadiyani statement that 'Ahmad' was the Holy Prophet's appellation, just as 'Mahi', 'Aqib' and 'Hashir' are his appellations.

This we refute by saying that both 'Ahmad' and 'Muhammad' were the Holy Prophet's actual names, by which he was called and known. Other names were his appellations, which do not contradict his actual names.

Our second question:

We further ask the Qadiyanis: Your founder had explicitly stated that that 'Ahmad' is the actual name of our Holy Prophet ﷺ. How come you deny this? References are given below:

In Tiryag-e-Quloob, p. 57 (as cited in Roohani Khazain, vol. 15, p. 399) he writes:

Our Holy Prophet ﷺ has got two names: one is Muhammad, the other is Ahmad.

And in Ijaz-e-Maseeh, p. 105 (cited in Roohani Khazain, vol. 18, p. 107) he wrote in Arabic:

فان الله سقاها محمدا و أحمدا و ما سقا بهما عيسى و لا كليما

No doubt, Allah had named him Muhammad and Ahmad, and He did name Hazrat Isa and Kaleem with them.

In Mirza's Malfoozat, entry of 13th February, 1901, comes:

Hazrat Musa alaihissalam had chosen to prophesy through the name 'Muhammad', the name of power and majesty, whereas Hazrat Isa alaihissalam had chosen to prophesy through the name closer to his own attributes, that is, the name 'Ahmad'.

Before that, we have cited some poetic verses by Mirza Qadiyani. These verses, too, contain the admission that 'Ahmad' was the name of our Holy Prophet ﷺ.

After citing all those irrefutable proofs, and after indicating Mirza's own admission, we have undoubtedly refuted the Qadiyanis' doubt whether 'Ahmad' was the Holy Prophet's actual name or not.

The second deception

The Qadiyanis' second deception is the claim that the founder of Qadiyaniat went by the name 'Ahmad', that his father had actually named him Ahmad, and that he only became known as 'Ghulam Ahmad' due to some local customs, and that this was the reason why he was addressed as 'Ahmad' in his inspirations.

Our rebuttal

This claim is completely baseless, false and an outright lie. His father had named him 'Ghulam Ahmad'; that his, gave him a compound name. This compound, i.e. 'Ghulam Ahmad', was his real name. 'Ahmad' was not his name.

The references below suffice to prove the falsehood of this Qadiyani claim:

His father had named him 'Ghulam Ahmad.'

This had been mentioned in the following papers and books: 'Hakam' of 13th April 1902; Baraheen-e-Ahmadiyya, p. 62; in Yaqoob Qadiyani's book on the compiler's life, p. 151; in Al-Fadhl, 6th September 1914, p. 4, and also in the Al-Fadhl of 27th November and 1st December 1917.

Likewise, in Seeratul Mahdi, vol. 1, p. 116 comes:

My name is 'Ghulam Ahmad'

The second Qadiyani Khalifah, Mirza Basheeruddeen Mahmood writes on p. 2 of 'Seeratul Maseehil Maw'ood:

'Ahmad Qadiyani's full name was Ghulam Ahmad.'

We say:

How did the Qadiyanis 'liberate' their founder from being (the real) Ahmad's servant, and raise him to be Ahmad instead? This is beyond comprehension, keeping in view the points mentioned below.

1. It is not possible for Qadiyanis to change Mirza Qadiyani's name altogether, or to remove some components thereof. Even more so, since in Izalah-e-Awham, p. 186 (cited in Roohani Khazain, vol. 3, p. 190), has been mentioned:
'According to the Abjad system, the name Ghulam Ahmad equals 1300, and at present, there is no other

person who bears this name, hence, I am the Promised Messiah.'

That is, the short version of Mirza's name, i.e. 'Ghulam Ahmad Qadiyani', equals 1300, not the name 'Ahmad'

2. Mirza Qadiyani has published around 300 advertisements, pamphlets and announcements, that have been printed in book form, in three volumes, under the name 'Majmooah Ishtiharat'. Each of these advertisements and announcements has been signed off by 'Ghulam Ahmad', and not by 'Ahmad'.
3. Mirza Ghulam Ahmad Qadiyani had written a great number of letters and applications to the British government, all of which he had signed with his actual name 'Mirza Ghulam Ahmad Qadiyani', and not with 'Ahmad'
4. Mirza Ghulam Ahmad Qadiyani had authored around 80 books, and on all of these books, the name of the author was given as 'Ghulam Ahmad', not as 'Ahmad'. Similarly, on the last page of his books, the name 'Ghulam Ahmad' is mentioned. There is not a single book that he had authored or signed off under the name 'Ahmad'.
5. In Daf'ul Balaa, p. 13 (cited in Roohani Khazain, vol. 18, p. 233) Mirza Qadiyani writes:
'The Promised Messiah whom God has raised among this Ummah exceeds the former Messiah in glory. God has named this second Messiah 'Ghulam Ahmad'.

With this, we corrected the second Qadiyani deception.

The third deception

The Qadiyanis' claim that the Holy Prophet's ﷺ name was Muhammad, and that he ﷺ could never have been 'Ahmad', because 'Muhammad' is a manifestation of grandeur and power, and that since the Holy Prophet ﷺ had waged Jihad, he was indeed a manifestation of grandeur and power. 'Ahmad', on the other hand, is a manifestation of beauty and benevolence that indicates an

absence of Jihad and warfare. And this is the way Mirza Ghulam Ahmad Qadiyani had manifested himself. Hence, he is 'Ahmad'.

Our rebuttal

1. This is a point of which many Qadiyanis are themselves not aware, and this is one of the worst and most erroneous fallacies.
2. This notion is a calumny against the Holy Prophet ﷺ, the Mercy for the Worlds, and a slur against the Holy Shariah. This notion implies that Islam had been spread through violence and force, and thus supports the baseless accusations made by antagonists of Islam.
3. Mirza Basheeruddeen Mahmood, the second Qadiyani Khalifah, himself had refuted this misconception. In *Tiryaq-e-Quloob*, p. 399 (cited in *Roohani Khazain*, vol. 5, p. 522) is written:

Our Holy Prophet ﷺ had two names: Muhammad and Ahmad. The name Muhammad was 'Jalali' (reflecting grandeur and power), and this was a subtle hint that the Holy Prophet ﷺ would punish such of his enemies with the sword, who had raised their swords against Islam and killed hundreds of Muslims. The name 'Ahmad', however, is 'Jamali', it bespeaks beauty and benevolence. This means that the Holy Prophet ﷺ would bring harmony and peace to the world. Thus, the Almighty had divided these names, that first, He let the name 'Ahmad' manifest itself in the life of the Holy Prophet ﷺ, letting the teachings of patience in the face of trials prevail. And then, during the days in Madinah, the name 'Muhammad' manifested itself, as Divine Wisdom deemed it necessary to keep check on adversaries.

In this statement by the Khalifah of Qadiyan¹, it has been clearly stated that our Holy Prophet ﷺ had two names, 'Muhammad' and

¹ Here seems to be a printing error: *Tiryaq-e-Quloob* has been authored by Mirza Ghulam Ahmad Qadiyani himself and not his son.

‘Ahmad’. So how could anyone deny that the Holy Prophet ﷺ was not ‘Ahmad’?

We say:

There is nothing to prove that our Holy Prophet had not combined both, aspects of Jalal and Jamal in his personality. It is not possible to protect ‘softer’ traits without the ‘harder’ ones. Benevolence and strictness are both praiseworthy traits in their own right, at their own time. It is impossible to establish perfect justice without routing the oppressors.

Allah Most High explained the objective in sending prophets and books as follows:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind... (Surah Hadeed, Ayat 25)

There are many Qur’anic Ayaat and prophetic Ahadith that contain an exhortation to use either of these two laudable traits, depending on the occasion. Allah Most High Himself is on one side full of mercy and forgiveness, but He is also the One to seize and punish with a severe punishment. This is enough proof that both traits are indeed laudable in their own right, as required by the occasion.

Allah Most High says:

نُبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ . وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٨﴾

Tell My servants that I am indeed the Oft-forgiving, Most Merciful; and that My Penalty will be indeed the most grievous Penalty. (Surah Al Hijr, Ayaat 49-50)

In the light of these Divine, sublimely noble attributes, the Messenger of Allah ﷺ said: 'Adopt Divine character traits.'

Our beloved Prophet ﷺ, the Last and Final Prophet ﷺ was the Prophet of Mercy (نبي الرحمة) and he was also the Prophet of Battle (نبي الملحمة). He was one to forgive and pardon people, and he also routed the leads of mischief and wickedness. His companions adopted his ways, and so did the Taba'een and Taba' Taba'een, and those who followed them. Our respected elders combined both soft and harsh aspects in their personalities. Punishing evil is as much a praiseworthy trait as showing mercy to the righteous and weak.

Led by their desires, Qadiyanis have declared goodness as evil, and commendable traits as abominations. This is just what the son of the founder of Qadiyaniat, Mirza Basheer Ahmad did with regard to his interpretation of the Ayat:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ﴿٦﴾

Giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad (Surah Saff, Ayat 6)

What the second Qadiyani Khaleefah did

Mirza Basheeruddeen Mahmood brought the Qadiyani interpretations regarding 'Ahmad' to their highest (and final) level. Not only did he say that his father is the 'Ahmad' foretold, but he completely denied the possibility that the Qur'anic Ayat could refer to the Seal of Prophets, the Holy Prophet Muhammad ﷺ. In Anwar-e-Khilafat, p. 18-19, he writes:

I believe that the Ayat اسمه احمد (whose name shall be Ahmad) refers to the Promised Messiah, and that he

alone is 'Ahmad'. However, some people have claimed that 'Ahmad' is the name of the Holy Prophet ﷺ, and that amounts to blasphemy to call anyone else but him 'Ahmad'. But the more I think about the matter, the more I am certain, and the firmer I believe that the word 'Ahmad' mentioned in the Holy Qur'an refers to the Promised Messiah alone. By the grace of God, I can prove my point and I am willing to present my views to all of the scholars and learned people of the world. I am even willing to give a reward to the one who can prove me wrong, and who proves through the Holy Qur'an and the Sunnah that 'Ahmad' was the actual name of the Holy Prophet ﷺ, and not just an attribute, and that the signs and the prophecy mentioned in the Holy Qur'an actually fit the Holy Prophet ﷺ. So, if there is anyone (able to do that), I am willing to give him a compensation that has been agreed upon by both parties.

On p. 21-22, in the same book, he further writes:

Now, since the Holy Prophet's ﷺ name was Muhammad and not Ahmad, the Ayat under discussion did not address the Holy Prophet ﷺ, rather, it was a prophecy referring to the Messiah alaihissalam. Nowhere in the Holy Qur'an was the Holy Prophet ﷺ mentioned as 'Ahmad'. Has his name been Ahmad, as people tend to believe, then his respected mother, Hazrat Aminah, would have been inspired, accordingly. Moreover, the Holy Qur'an, which is, after all, Divine revelation, would have mentioned the name 'Ahmad', just as it mentioned the name 'Muhammad' at a number of instances.

He then argues as follows

1. *There is no Hadith to prove the name 'Ahmad'*
2. *The Shahadah, which is the cornerstone of Islam, also contains the words: محمد رسول الله.*
3. *The words 'اشهد أن محمد رسول الله' 'I bear witness that Muhammad is His Messenger' are repeated in the*

Azan and Iqamah for the five daily prayers.

4. *Durood Shareef, mentions the name 'Muhammad' only.*
5. *The seal which was used on letter sent by the Holy Prophet ﷺ bore the name 'Muhammad'. None of the Holy Prophet's ﷺ letters bore the name 'Ahmad'. Not one of the noble companions has mentioned that the Holy Prophet ﷺ had ever used the name 'Ahmad'.*
6. *History bears witness to that.*
7. *All of the Holy Prophet's ﷺ opponents and his uncles referred to him as 'Muhammad'. Had 'Ahmad' been his name, it would surely have been mentioned either in the Kalimah, Azan, Durood Shareef, or anywhere else.*

On p. 24 of the same book, the second Qadiyani Khaleefah addresses his readers rather strictly:

Have the hearts lost all fear of God that this kind of distortion of His words takes place; that their real meaning is twisted openly? Before the coming of truth, people had no other choice, but now, that it has been proven through many events that 'Ahmad' refers to the Holy Prophet's ﷺ servant, it does not at all behove one to resort to obstinacy.

The Qadiyani paper Al Fadhl (dated 2nd May 1916), states:

When this Ayat mentions one, not two prophets whose personal name is 'Ahmad', and when we have identified this person to be His Holiness the Promised Messiah (Mirza Qadiyani), then the necessary consequence is that this Ayat refers to no one else but him. And when we have proven that His Holiness the Promised Messiah is the one meant in that Ayat, then no one else can be meant by it.

The gist of these Qadiyani statements

The founder of Qadiyanism, Mirza Ghulam Ahmad, and after him, his first and second son, have tried to create doubts regarding some

fundamental Islamic principles. Their argumentation contains the following fallacies:

1. The 'Ahmad' mentioned in the Holy Qur'an is not the Seal of Prophethood, the One to Whom the Holy Qur'an had been revealed ﷺ, but rather, he is Mirza Ghulam Ahmad Qadiyani.
2. Mirza Ghulam Ahmad Qadiyani's name was 'Ahmad'.
3. The name 'Muhammad' is a manifestation of power and grandeur, whereas the name 'Ahmad' is a manifestation of beauty and benevolence, and since the Holy Prophet ﷺ had waged Jihad, he can be 'Muhammad' only, whereas Mirza Qadiyani brought proofs and evidences, because of which he is 'Ahmad'.
4. There is no Hadith to prove that the Seal of Prophethood ﷺ was 'Ahmad'.
5. None of the noble companions had ever called him 'Ahmad'.
6. The name 'Ahmad' is not mentioned during Azan, Iqamat and in Durood Shareef. Hence, the Holy Prophet ﷺ was only 'Muhammad', not 'Ahmad'.

The Qadiyani statements and our contention

Our readers must have by now realized how the Qadiyanis had distorted the Ayat of the Holy Qur'an, in which Sayyiduna Isa *alaihissalam* had foretold the coming of our beloved Prophet Muhammad ﷺ. They are also aware that the Holy Prophet ﷺ had himself clarified that he was the 'Ahmad' thus foretold by saying: 'I am Muhammad and I am Ahmad', and that the Qadiyanis deny this fact, and that they are adamant that this Ayat refers to Mirza Ghulam Ahmad Qadiyani.

Based on their misinterpretation of this Ayat, the Qadiyanis had named their religion 'Ahmadiyya'.

We say that most Qadiyanis are not aware of these clandestine

realities, as are most of mankind, even the learned ones among the Muslims.

This is the reason why many academic writers have not mentioned the topic of how 'Ahmadiyya' got its name, or the grave deceptive nature thereof, whereas it is an unconcealed fact that the Qadiyanis calling themselves 'Ahmadis' is indeed a very serious error, if not one of their greatest offences.

The Islamic Tafseer of this Ayat

After having mentioned how the Qadiyanis have distorted the meaning of this Ayat, it seems only more than appropriate to mention the actual, Islamic Tafseer of the Ayat **وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ**.

This prophecy made by Sayyiduna Isa *alaihissalam* is a part of the sixth Ayat of Surah Saff. The Ayat begins as follows:

**وَأُذِ قَالِ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنْ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ**

And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (Surah Saff, Ayat 6)

This is a straightforward, very easy to understand matter, that Sayyiduna Isa *alaihissalam* had given glad tidings of a prophet to come, whose name shall be 'Ahmad'. This Ayat refers to our Holy Prophet ﷺ.

We know this from the blessed utterances of the One to Whom the Holy Qur'an had been revealed ﷺ, as well as the sayings of the noble companions, and the long line of Qur'anic exegetes.

The reality of 'Ahmad' in the light of the sacred Ahadith

There is no doubt that the statements made by our Holy Prophet ﷺ regarding the reality of 'Ahmad' are true and correct.

The following tradition has been cited by Imam Ahmad in his Musnad, Imam Ibn Katheer in his Tafseer, and by the author of Mishkat Shareef in his collection:

سَأخْبِزُكُمْ بِأَوَّلِ أَمْرِي : دَعْوَةُ إِبْرَاهِيمَ، وَبِشَارَةِ عَيْسَى

'I tell you about the beginning of this affair of mine: I am the prayer of Ibraheem and the prophecy of Isa (alaihmassalam)

Imam Bukhari recorded in his Saheeh the following marfoo' tradition from Sayyiduna Jubair bin Mut'im *radiallahu anhuma*:

إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْفَاجِي الَّذِي يَمْحُو اللَّهُ بِِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُخْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ الَّذِي لَا نَبِيَّ بَعْدَهُ

(Narrated Muhammad bin Jubair bin Mut'im: from his father that the Messenger of Allah (ﷺ) said:) "I have some names: I am Muhammad, I am Ahmad, I am Al-Mahi, the one by whom Allah wipes out disbelief, I am Al-Hasir, the one whom the people are gathered at his feet, and I am Al-'Aqib, the one after whom there is no Prophet."

Ibn Hajr and Kirmani mentioned in their respective explanations of Saheeh Bukhari that 'Ahmad' was the Holy Prophet's name, that 'Ahmad' is a proper name and that this name has been derived from an adjective.

Imam Muslim recorded in his Saheeh the following tradition from Sayyiduna Abu Musa Ash'ari *radiallahu anhu*

كَانَ رَسُولَ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً، فَقَالَ: أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمَقْفِيُّ، وَالْحَاشِرُ،

وَنَبِيِّ التَّوْبَةِ، وَنَبِيِّ الرَّحْمَةِ.

Abu Musa Ash'ari reported that Allah's Messenger (ﷺ) mentioned many names of his and said: I am Muhammad, Ahmad. Muqaffi (the last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy.

In Kanzul Ummal has been mentioned a tradition on the authority of Sayyiduna Ubadah bin Samit radiallahu anhu according to which the Messenger of Allah ﷺ said:

أَنَا دَعْوَةُ إِبْرَاهِيمَ، وَكَانَ آخِرَ مَنْ بُشِّرَ بِي عِيسَى ابْنُ مَرْيَمَ

'I am the prayer of Ibraheem, and the last to foretell me was Isa, the son of Maryam (alaihimussalam)

This tradition has also been quoted in the Qadiyani book 'Al Qawlul Mumjad fi Ismi Ahmad'.

Ibn Abi Hatim cited the following tradition by Sayyiduna Amr bin Murrah radiallahu anhu:

قال عمرو بن مرة: خمسة سُمُوا قبل أن يكونوا:
 محمد (وَمُبَشَّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ). الصف: 6
 ويحيى (يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا). مريم: 7
 وعيسى (إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ).
 ال عمران: 45
 وإسحاق ويعقوب (وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ).
 هود: 71

There had been five (great) personalities whose names were mentioned before they came into being:

Muhammad (in the Ayat):

Giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." (Surah Saff, Ayat 6)

And Yahya (in the Ayat): (His prayer was answered): "O Zakariya! We give you good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before." (Surah Maryam, Ayat 7)

And Isa (in the Ayat): Behold! The angels said: "O Maryam! Allah gives you glad tidings of a Word from Him: his name will be Al Maseeh, Isa bin Maryam. (Surah Al-e-Imran, Ayat 45)

And Ishaq and Ya'qub (in the Ayat): And his wife was standing (there), and she laughed: But we gave her glad tidings of Ishaq, and after him, of Ya'qub. (Surah Hud, Ayat 71)

Imam Qurtubi wrote in his Tafseer (1/83), in exegesis of the Ayat: وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

و أحمد اسم نبينا ﷺ اسم علم منقول من صفة لا من فعل، فمعنى أحمد أحمد الحامدين لربه و الأنبياء صلوات الله عليهم كلهم حامدون لله، و نبينا أحمد، أى أكثرهم حمدا

Ahmad is the name of our prophet ﷺ. It is his proper name that has been derived from the adjective rather than the verb. Ahmad means the one who praises his Lord the most out of all those who praise. All prophets praise Allah Most High, but our Prophet is Ahmad (ﷺ), that is, the one who praises him even more than they do.

Allamah Aloosi writes in his Tafseer (14/280) the following regarding the name Ahmad:

هذا الاسم الجليل علم لنبينا محمد ﷺ و عليه قول حسان: صلى الاله و من يحف بعرضه... و الطيبون على المبارك أحمد

This is the eminent personal name of our prophet Muhammad ﷺ, and accordingly Sayyiduna Hassan radiallahu anhu said: 'The Almighty Himself and all

*those who surround His Throne, and the pure people
invoke mercy on the Blessed One, Ahmad.'*

In Fathul Mannan, the word 'Ahmad' has been explained as follows:

هو علم منقول من الصفة، و هي تحتمل أن تكون مبالغة من الفاعل، فيكون معناها أنه
أكثر حمدا لله من غيره

*This is a proper name that has been derived from the
adjective, and this contains the implication of being an
exaggerated form of the subject, in which case it
means one who praises Allah far more than anyone
else.*

Imam Kurkhi rahmatullahi alaihi said:

انه انما خصه بالذكر لأنه في الانجيل مسمى بهذا الاسم، و لأنه في السماء 'أحمد'، فذكر
باسمه السماوي لأنه أحمد الناس لربه لأن حمده لربه بما يفتح الله عليه يوم القيامة من
المحامد قبل شفاعته لأمته سابق على حمدهم له تعالى

*Indeed, he had mentioned this especially because this
is the name that had been mentioned in the Injeel, and
he (ﷺ) is known as 'Ahmad' in heaven. Hence, he was
mentioned by his heavenly name, because he is the
one to praise his Lord most out of all mankind, because
he (ﷺ) shall praise his Lord on the Day of Judgment
before interceding for his Ummah as Allah shall inspire
him to do, and he shall supersede all others in his
praise.*

We say:

We first mentioned excerpts from Qadiyani literature as to who is meant by the 'Ahmad' mentioned in the Holy Qur'an, and after that, we cited several Islamic sources concerning this matter. Allah be praised that these latter sources were more than enough to rectify the Qadiyani notion that the 'Ahmad' in the Holy Qur'an is Mirza Ghulam Ahmad Qadiyani.

The fourth Qadiyani deception

How can 'Ahmad' refer to the Holy Prophet Muhammad ﷺ when his companions never used this name for him?

Our rebuttal

We refute this objection as follows:

This is just as much a manifest falsehood as the claim that the Holy Prophet's ﷺ name 'Ahmad' had not been mentioned in the sacred Ahadith.

We shall now cite various statements by the Sahabah Kiram radiallahu anhum ajma'een in which they had mentioned 'Ahmad' as the Holy Prophet's ﷺ name.

Sayyiduna Hassan bin Thabit *radiallahu anhu* had said in one of his verses:

صلى الاله و من يحف بعرشه و الطيبون على المبارك أحمد

'The Almighty Himself and all those who surround His Throne, and the pure people invoke mercy on the Blessed One, Ahmad.'

He further said:

متى بيد في الليل البهيم جبينه يلج مثل مصباح الدجى المتوقد
فمن كان أو من ذا يكون كأحمد نظاما لحق أو نكالا لملحد

When his forehead appears in the darkest night, it appears as though it were a shining light.

Neither was, nor shall there be one to strengthen truth and make an example of infidels like Ahmad.

Sayyiduna Ka'b bin Malik *radiallahu anhu* said:

غداة أجابت أسيافاها جميعا بنو الأوس و الخزرج
و أشياع أحمد اذ شايعو على الحق ذى النور و المنهج

The morning on which all of Aws and Khazraj replied with their swords, and also those who followed 'Ahmad' (i.e. the Muhajireen), following him on the truth full of light and the way (to salvation)

And he further says:

و نحن وردنا خيرا و فروضه
يرى القتل مدحا ان أصاب شهادة
بكل فتى عارى الأشاجع مذود
من الله يرجوها و فوز بأحمد

And when we reached the forts of Khaibar, with all our eager, zealous youngsters, who consider fight a matter of praise if he attains martyrdom from Allah, for which he hopes, as much as for triumph with Ahmad.

Sayyiduna Ali Murtaza radiallahu anhu said:

يا شاهد الخير على فاشهد
انى على دين النبي أحمد

O witness of goodness! Bear witness regarding me, that I am on the religion of the Prophet Ahmad ﷺ

And Sayyidah Fatimatuz-Zahraa, Leader of the women of Paradise radiallahu anha said:

صبت على مصائب لو أنها
ما ذا على من شم تربة أحمد
صبت على الأيام صرن لياليا
أن لا يشم مدى الزمان غواليا

I suffered so many afflictions that, if they had befallen days, they would have turned into nights. But one who has smelled the fragrance of Ahmad's grave, needs no other fragrance throughout his life.

The utterances of the Holy Prophet's ﷺ noble companions make up all the above citations. From this is clearly known that the Sahabah Kiram radiallahu anhum ajma'een not only know the Holy Prophet ﷺ by his name 'Ahmad', but also used it in their poetry and prose. This blessed name has always been used by the Muslim scholars and public alike. Who does not know our beloved Prophet Muhammad

ﷺ as 'Muhammad Mustafa Ahmad Mujtaba' ﷺ?

All the above clarifications have eliminated the Qadiyani deception that the Sahabah Kiram *radiallahu anhum ajma'een* had neither used the name 'Ahmad' for the Holy Prophet ﷺ, nor known him as such.

The fifth deception

The Holy Prophet's ﷺ name was only Muhammad, this is why no other name but Muhammad is mentioned in the Azan, Iqamah, or the Durood Shareef. Had his name been Ahmad, this name would have been mentioned on all these occasions, too.

Our rebuttal

We have already shown above that 'Muhammad' and 'Ahmad' were both the personal names of our beloved Holy Prophet ﷺ. Using one name more frequently than the other does not mean that the less-used name is not as much as personal name as the one used more frequently. If a matter has been proven through a series of sound arguments and evidences, then the opposite cannot be taken to be true, especially when the opposite is based on lies and fraud. It has also been mentioned that the Holy Prophet ﷺ is known as 'Muhammad' on earth, because he is the most praised person among all those who were praised. And he is known as 'Ahmad' in heaven, because he is the one to praise his Lord more than anyone else. And a name, even if used little only, is after all a name.

The Final Revelation of Allah is best known as Qur'an, but it has also been named as Furqan, Dhikr and Tadhkirah. The fact that the name 'Qur'an' is used more frequently than the other names does not mean that the other names do not exist. They are as much names for our Holy Book as the name 'Qur'an'.

Similarly, Sayyiduna Abu Hurairah and Sayyiduna Abu Bakr As-Siddiq *radiallahu anhu* are more known by their Kuniyahs (patronyms), but this does not imply that they do not have any other personal names.

The sixth deception

The Ayat **وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ** contains no implication that 'Ahmad' refers to the Holy Prophet Muhammad ﷺ.

Our rebuttal

We say that the One to Whom the Holy Qur'an had been revealed, that is the Holy Prophet Muhammad ﷺ himself, as well as the exegetes of the Holy Qur'an and the interpreters of the Sacred Ahadith had mentioned that this Ayat refers to the Holy Prophet Muhammad ﷺ. Moreover, the points we had mentioned in rebuttal of the former fallacies, are enough to refute this erroneous notion, too.

To sum up

It has become quite clear by now that by choosing the name 'Ahmadiyya', the Qadiyanis have linked themselves to the person whose personal name was 'Ahmad', whereas the name of their founder was 'Ghulam Ahmad'.

The steps taken by Qadiyanis in order to justify this misnomer, are as follows:

1. They changed their founder's name from 'Ghulam Ahmad' to 'Ahmad'.
2. The raw-material leading to this step was provided by the founder of Qadiyaniat himself, when he, in his inspirations, claimed to be 'Ahmad', rather than 'Ghulam Ahmad'.
3. The founder's son has further strengthened his father's false notion of two commissions by declaring that his father was the mentioned 'Ahmad' in a *Zilli* (shadow-like, metaphorical) manner).
4. Last, the Qadiyanis went so far as to deny the very possibility that the Holy Prophet Muhammad ﷺ could have been meant by 'Ahmad', and that 'Ahmad' referred

to no one else but Mirza Ghulam Ahmad Qadiyani.

Considering the matter from another perspective

Since the Qadiyanis deny that the Holy Prophet Muhammad ﷺ was the prophesied 'Ahmad', and since they claim that 'Ahmad' is the personal name of their founder, whereas his name was 'Ghulam Ahmad' and not 'Ahmad', the question arises as to why the Qadiyanis call themselves 'Ahmadis'?

Fact is that there is no relation between 'Ahmad' and the 'Ahmadis'. They hold on one hand that 'Ahmad' does not refer to the Last and Final Prophet of Allah ﷺ, and on the other hand, it is established that their founder's name was 'Ghulam Ahmad', and not 'Ahmad'.

Let us examine the doings of the Qadiyanis in this regard:

1. First of all, they conveniently dropped the first part of their founder's compound name, that is, they changed 'Ghulam Ahmad' into 'Ahmad'. But in spite of that, he continues to be the son of Mirza Ghulam Murtaza, and did not become the son of Abdullah, son of Abdul Muttalib.
2. In line with their false doctrine of *zilli* and *baroozi* (shadow and reincarnation), they declared that Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza was the shadow/reincarnation of 'Ahmad' (i.e. the Holy Prophet ﷺ). Later on, they claimed that there was no difference between Ahmad bin Abdullah bin Abdul Muttalib and Mirza Ghulam Ahmad Qadiyani.

We, in turn say that their calling themselves 'Ahmadis' is a misnomer for the following reasons:

1. This name is a blatant violation of grammatical rules. The Nisbah-adjective (i.e. the adjective describing the relation) of 'Ghulam Ahmad' can never be 'Ahmad'.
2. This name is against the rules of the Holy Shariah.

According to the Holy Shariah, it is not possible for 'Ghulam Ahmad' to be 'Ahmad'. The concepts of zilli and baroozi are not found in our doctrines.

We hold that people of knowledge have got the following shara'i responsibilities with regard to the points mentioned below:

- a. They must disclose the Qadiyani activities that became the basis for their naming themselves 'Ahmadis'.
- b. They must promulgate the true meaning of the Ayat containing Sayyiduna Isa's *alaihissalam* foretelling the coming of 'Ahmad'.
- c. They must explain to the Muslim Ummah why it is a deception on the part of the Qadiyanis to call themselves 'Ahmadis'.

The way the Qadiyanis twisted and distorted the meaning of the words of Allah in this case is indeed unprecedented.

The morale and some well-meant advice

We have perfect hope in Allah's unlimited mercy that if Qadiyanis get themselves to read this essay with an objective, unbiased mind, they will come to realize that the name 'Ahmadiyya' not only violates all rules of grammar, but is the result of a horrific distortion of that Ayat in the Holy Qur'an that contains Sayyiduna Isa's *alaihissalam* prophecy of a prophet named 'Ahmad'. We hope that they will come to realize that this prophecy can refer to no one else but the Last and Final of all Prophets, the Prophet Muhammad Mustafa, Ahmad Mujtaba ﷺ, to whom this Ayat, as well as every other Ayat in the Holy Qur'an had been revealed.

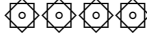
We further hope that if our Qadiyani readers reflect over their leadership's proceedings to justify the name 'Ahmadiyya', many of those who had to date been unaware of those realities will turn their back to Qadiyanism, and that Allah will make it easy for them to traverse the path of truth.

If our Muslim readership reflects over the contents of this essay, they will come to realize the great dangers involved in referring to the Qadiyanis as 'Ahmadis'.

And if Muslim scholars and students, people in leadership positions and governments consider the gravity of this matter, they will surely arise from their stupor and consider it their first and foremost responsibility to counter this immense deception - in sha Allah!

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه اجمعين

و آخر دعوانا أن الحمد لله رب العالمين



Two commissions of the Holy Prophet Muhammad ﷺ

Synopsis

1. The Ayat from which the Qadiyanis had concluded that the Holy Prophet Muhammad ﷺ had been commissioned twice.
2. Mirza's declaring all those who did not accept this doctrine as infidels.
3. How the Qadiyanis try to justify the utterly false doctrine of two commissions.
4. How the Qadiyanis (unsuccessfully) try to establish equality between the Holy Prophet Muhammad's ﷺ blessed being and Mirza Ghulam Ahmad Qadiyani (who had laid a false claim to prophethood)
5. How the Qadiyanis moreover (unsuccessfully) try to prove Mirza Ghulam Ahmad Qadiyani's superiority over the Holy Prophet Muhammad ﷺ. (May Allah protect us!)

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين
و على آله، و صحبه أجمعين، و من تبعهم باحسان الى يوم الدين- و بعد-

[فاعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ
سورة الجمعة، آية ٣

صدق الله العظيم وصدق رسوله النبي الكريم

This is the third feature of this blessed series 'Deen is sincere well-wishing', chapter concerning Qadiyani doctrines. The title of this feature is 'Two commissions of the Holy Prophet ﷺ.

The notion that the Holy Prophet Muhammad ﷺ had been commissioned twice, is one of the most serious and grave deceptions among the better-known Qadiyani misconceptions.

This heretic doctrine is summed up as follows:

- The Holy Prophet Muhammad-ur-Rasoolullah ﷺ was first commissioned in his real form amongst the first generation.
- The Holy Prophet Muhammad-ur-Rasoolullah ﷺ was commissioned for the second time among the latter generations in his zilli and baroozi form (i.e. as shadow and reincarnation).

The origins of this deception

Mirza Ghulam Ahmad Qadiyani writes the following in his Khutba-e-Ilhamiya (cited in Roohani Khazain, vol. 16, p. 270)

و اعلم أن نبينا ﷺ كما بعث في الألف الخامس، كذلك بعث في
آخر الألف السادس باتخاذة بروز المسيح الموعود، و ذلك ثابت بنص القرآن
الى الجحود، و لا ينكره الا الذي كان من العمين

'And know it well that just as our Prophet ﷺ was commissioned in the fifth thousand, he was commissioned in the last part of the sixth thousand, in the baroozi form of the Promised Messiah, and this is irrefutably proven from the Holy Qur'an, and none but a blind person can deny this.

In the same Khutba, on page 182 (i.e. Khutba-e-Ilhamiya), as cited

in Roohani Khazain, vol. 16, p. 271) he further states:

و من أنكر أن بعث النبي عليها السلام يتعلق بالآف السادس كتعلقه
بالآف الخامس، فقد أنكر الحق و نص الفرقان، و صار من الظالمين

And whoever denies that the Holy Prophet ﷺ was commissioned in the sixth thousand just as he had been commissioned in the fifth thousand, has indeed denied the truth and the text of Al Furqan, and became one of the wrong-doers.

He further writes:

ألا تفكرون في آية ”و آخرين منهم“

And do you not contemplate the Ayat: “و آخرين منهم“

He also writes:

I have said again and again that as per the Ayat: w akharina... I am the same prophet, the last prophet, in a baroozi manner (i.e. reincarnated).

In ‘Aik Ghalti ka Izalah’, p. 8 (cited in Roohani Khazain vol. 18, p. 212) he writes:

I am the Holy Prophet ﷺ in a baroozi manner. And as such, all of his perfections are reflected in me. So, who is that person, who has made a separate claim?

How the Qadiyanis try to justify the doctrine of ‘Barooz’

The Qadiyanis desperately try to somehow justify their false doctrine of reincarnation. Their ‘justification’ is as under:

Mirza Ghulam Ahmad Qadiyani writes in Tohfa Goleroya, p. 177 (cited in Roohani Khazain, vol. 17, p. 263):

The Holy Prophet's ﷺ second duty comprises to perfect the promulgation of guidance, but since this was not possible during his life-time, due to lack of resources, the Holy Qur'an has promised us the Holy Prophet's ﷺ second coming in the Ayat: "وآخرين منهم" The need for this promise arose so that the Holy Prophet's ﷺ second duty, that is to perfect the promulgation of guidance, which could not be fulfilled during his lifetime, due to a lack of resources, may be fulfilled now, in the Holy Prophet's ﷺ second coming in its baroozi form; that it may be fulfilled at a time when there are means available to present Islam to all people of the world.

The Qadiyani reasoning and our contention

We say that the Qadiyani justification for the theory of a baroozi coming of the Holy Prophet ﷺ, has got no foundation in the Holy Shariah.

1. There is no Ayat in the Holy Qur'an, no Hadith or statement by our beloved Holy Prophet ﷺ whatsoever, mentioning directly or indirectly that Allah would commission the Holy Prophet ﷺ one more time.

The doctrine of two commissions is nothing but Mirza Ghulam Ahmad Qadiyani's brainchild, for the justification of which he had resorted to all kinds of faulty argumentation. He has countered a belief held unanimously by the whole Ummah, namely that the Holy Prophet ﷺ has been sent to the former and latter (people) and that his commission shall remain till the Day of Judgment. Mirza claims that the Holy Prophet's ﷺ commission was only for the former people, not for the ones who came later, and that although the Muslim Ummah is united in their belief that the Holy Prophet Muhammad ﷺ was (and is) the Mercy for the Worlds, that he has been sent to all mankind, every single human being to come into this world until the Day of Judgement, and that hence, mankind needs no other commission, neither *baroozi*, nor

zilli, nor of any other kind.

2. The Holy Prophet ﷺ had fulfilled his duties as a prophet and messenger – there was nothing he had left undone, incomplete or imperfect. After him, his companions and then those who followed them and again, those who followed them, i.e. the Taba'een and Tab'a Taba'een and the scholars of Islam have carried on the prophetic mission, without fail.

There is no reason why Islam or mankind should need another prophetic mission after that of the ^{نبي من بعدي} Last and Final Prophet, the Holy Prophet Muhammad ﷺ.

The notion that the Holy Prophet Muhammad ﷺ could not complete all requirements of his prophetic mission (May Allah protect us!) is nothing but a heinous deception on part of the Qadiyanis. Not just that, it is an absolutely preposterous, outrageous statement that is nothing but sheer contradiction to the Holy Shariah, the Holy Qur'an, the Sacred Ahadith and the consensus of all scholars of this Ummah. This heresy has got nothing to do with Islam! One of Mirza's sons writes the following in *Kalimatul Fasl*, p. 158:

However, when it comes to the advent of His Holiness the Promised Messiah (Mirza Qadiyani), there is one difference, namely that prior to his commission, only those prophets who had preceded Muhammadur-Rasulullah were included in the Kalimah. However, with the advent of His Holiness the Promised Messiah, another prophet was included in the meaning of Muhammadur-Rasulullah.

And on p. 104 of *Kalimatul Fasl*, and in 'Review of Religions', published in March 1915, he writes:

It has been mentioned in a Hadith that the Holy Prophet ﷺ said: 'The Promised Messiah shall be buried in my

grave.' This means that he shall be the same person as me, that he shall be my barooz, and that the Promised Messiah is not anyone else but the Messenger of Allah who has been reincarnated and sent once more to this world. In this case, is there still any doubt that Allah Most High had sent Muhammad-ur-Rasoolullah ﷺ to Qadiyan?

How the Holy Shariah rates such proceedings

Mirza's son as uttered horrendous lies against the Holy Prophet ﷺ, as did Mirza Qadiyani himself, when they attributed the heresy of two commissions to the Final Messenger of Allah ﷺ, thus attributing to him something he never had said. Let us now see how Mirza's son violated the Holy Prophet's ﷺ Hadith: 'The Promised Messiah shall be buried in my grave.'

1. He distorted the actual meaning of the Holy Prophet's ﷺ words.
2. He claimed that there is unity of existence (Wahdatul Wujood) between the Holy Prophet ﷺ and Mirza Ghulam Ahmad Qadiyani.
3. He claimed that his father, who was born in the Indian township of Qadiyan, was the reincarnation of Muhammad, the Last and Final Prophet of Allah ﷺ.

We say:

The very claim that the doctrine of two commissions is proven from Ahadith and Aathar is one of the most perilous and treacherous Qadiyani deceptions.

Outrageous presumption

How the Qadiyanis dared to claim equality between the Chief of all Messengers, the Last of all Prophets, Sayyiduna Muhammad ﷺ and arch-liar Mirza Ghulam Ahmad Qadiyani, can be judged from the following excerpt:

Some verses by a Qadiyani poet named 'Akmal' were published in

'Al Fadhl', 28th May, 1922:

*Blessed is the middle of the 14th century
In which the full moon shone in the darkness of the night
Muhammad, the one to cure the Ummah
Has now come as Ahmad Mujtaba
The reality of the second coming dawned upon us
When Mustafa returned as Mirza.*

In some other verses, which were published in Al Fadhl, 6th October 1922, he said:

*O my beloved, my love, my life, Messenger of Qadiyan
May I be sacrificed for you, o Messenger of Qadiyan
Were you 'Muhammad' first, you are now 'Ahmad'
The Qur'an descended upon you again, o Messenger of Qadiyan.*

We say

1. The Qadiyani statement that there is equality between the Holy Prophet Muhammad ﷺ and the claimant to sham prophethood, Mirza Ghulam Ahmad Qadiyani is totally false.
2. The Qadiyanis declare all those who deny Mirza to be infidels, just as Muslims declare all those who deny the Holy Prophet Muhammad ﷺ as infidels.
3. In order to prove equality, the Qadiyanis use the same attributes and titles for Mirza and his cohorts as Muslims use for the Holy Prophet Muhammad ﷺ and his companions.

All the above shows that the Muslims and Qadiyanis have got a totally different understanding and interpretation of the Kalimah لا اله الا الله محمد رسول الله.

Mirza Qadiyani says in Khutba-e-Ilhamiyah (cited in Roohani Khazain, vol. 16, p. 258-9) the following:

و أنزل الله على فيض هذا الرسول فأتته و أكمله و جذب لى لطفه و جوده حتى صار
و جودى وجوده فمن دخل فى جماعتى دخل فى صحابه سيد المرسلين و هذا هو معنى
'(و آخرين منهم لفا يلحقوا بهم)' كما لا يخفى عليا لمتدبرين، فمن فرق بينى و بين
المصطفى فما عرفنى و ما رأى

And God let descend on the bounty of this prophet, and completed and perfected it, and drew his benignity and kindness to me, till my being became his being. So, whoever enters my Jamaat, has indeed entered the rank of the companions of my master, and this is the meaning of 'و آخرين منهم لفا يلحقوا بهم', as is not hidden from those who reflect, and the one who makes a difference between me and Mustafa, has neither recognised nor seen me.'

Qadiyanis consider those who do not believe in Mirza Ghulam Ahmad Qadiyani as one who does not believe in the Holy Prophet Muhammad ﷺ. In 'Review of Religions', p. 105, comes:

'One who denies the Promised Messiah has not denied the Promised Messiah but he has denied the one whose second commission had been promised and for the fulfilment of which the Promised Messiah had been sent.'

From equality to superiority

After having claimed equality to the Holy Prophet Muhammad ﷺ the Qadiyanis went one step further by claiming superiority for their false prophet, by comparing the Holy Prophet ﷺ to the new moon and Mirza Ghulam Ahmad Qadiyani to the full moon.

Moreover, the Qadiyanis consider those who do not accept Mirza Ghulam Ahmad Qadiyani as prophet as worse infidels than even those who deny the Holy Prophet Muhammad ﷺ.

Through the false doctrine of two commissions, the Qadiyanis have first declared the 'original' and the 'reincarnation' to be one and the same person, without any difference between them, and after that, they declared Mirza Qadiyani's superiority.

In Khutba-e-Ilhamiyah p. 117 (cited in Roohani Khazain, vol. 16, p. 266) is mentioned:

فذلك طلعت روحانية نبينا صلى الله عليه وسلم في الألف الخامس باجمال صفاتها
وما كان ذلك الزمان منتهى ترقياتها بل كانت قدما أولى لمعارج كمالاتها

Similarly, the succinct form of our Prophet's ﷺ spirituality appeared in the fifth thousand, and that was not yet the time for the height of excellence, rather, it was just the first step on the ascent to perfection.

In Khutba-e-Ilhamiyah, p. 171 (cited in Roohani Khazain, vol. 16, p. 266) comes:

بل الحق أن روحانيته عليه السلام كانت في آخر الألف السادس أعنى في هذه الأيام أشد
وأقوى وأكمل من تلك الأعوام بل كالبدن التام

Rather, fact is that his ailaihissalam spirituality in the sixth thousand, I mean these days, is even greater, stronger and more perfect than in those (past) years, rather, it is like the full moon.

In the same Khutba-e-Ilhamiyah (cited in Roohani Khazain, vol. 16, p. 275), Mirza Qadiyani compares himself to the Holy Prophet ﷺ as follows:

وكان الاسلام بدأ كالهلال وكان قدر أنه سيوكن بدرا في آخر الزمان والمآل بانن الله ذى الجلال

And Islam began as a new moon, and it was decreed that towards the end of times it should become like the full moon, with leave from Allah, the Majestic.

Mirza Qadiyani compares his own achievements with those of the Holy Prophet ﷺ in the following words (see Khutba-e-Ilhamiyah, as

cited in Roohani Khazain, vol. 16, p. 288):

و قد مضى وقت فتح مبين فى زمن نبينا المصطفى وبقى فتح آخر وهو أعظم و أكبر و
أظهر من غلبة أولى و قدر أن وقته وقت مسيح الموعود

And the time of the manifest victory had passed during the days of our Holy Prophet ﷺ, and the second victory, which is far greater, more overwhelming and manifest than the first one, was decreed to take place during the days of the Promised Messiah.

An outline of the Qadiyani heresy of two commissions

The two 'stages' of the two commissions theory, as upheld by the Qadiyanis, are as follows (may Allah protect us!)

The first stage: There had been equality between the person commissioned first and the one commissioned later. Further, the Holy Prophet Muhammad ﷺ and Mirza Ghulam Ahmad Qadiyani are one and the same persons. There is no difference between them.

The second stage: Mirza Ghulam Ahmad Qadiyani claims to be (may Allah protect us!) superior to the Last and Final Prophet Muhammad ﷺ.

These stages can be represented through a table as follows:

First commission	Second commission
The Holy Prophet Muhammad ﷺ had been sent to the earlier members of this Ummah.	In Mirza Ghulam Ahmad, he was commissioned a second time, and sent to the latter members of this Ummah.
Principal person	Reincarnation
Commissioned among the former ones.	Commissioned among the latter ones.
The Holy Prophet Muhammad ﷺ	'Ahmad', i.e. Mirza Ghulam Ahmad Qadiyani
Existence of the principal person	Existence of 'Ghulam' amounts to existence of principal.

The companions of Muhammad ﷺ	The followers of Mirza
He was Mustafa (ﷺ)	He became Mustafa
Madani Rasool (ﷺ)	Qadani Rasool
The Qur'an was revealed to the Holy Prophet ﷺ	The Qur'an was revealed to Mirza
The Holy Prophet's ﷺ elevated rank and station	Mirza's rank like that of the Holy Prophet ﷺ
One who denies Muhammad ﷺ is an infidel.	One who denies Mirza is an infidel.

The second stage: Superiority of reincarnation over principal

The first commission	Second commission
The Holy Prophet Muhammad ﷺ had been sent to the earlier members of this Ummah.	In Mirza Ghulam Ahmad, he was commissioned a second time, and sent to the latter members of this Ummah.
Principal person	Reincarnation
Waxing moon	Full moon
Master of the manifest victory	Master of an even greater and more perfect victory
Left prophetic mission incomplete	Completed prophetic mission
High level of spirituality	Even higher and more perfect level of spirituality

The wrong conclusions that the Qadiyanis drew from these stages of equality between principal and reincarnation

These wrong conclusions can be summed up as follows:

- Mirza Ghulam Ahmad, the false claimant to prophethood, was perfect like the full moon, whereas the Holy Prophet Muhammad ﷺ was not much more than the new moon

- (May Allah protect us!)
- Mirza's false claim to prophethood is considered as the second coming of our beloved Prophet Muhammad ﷺ (May Allah protect us!)
 - Mirza Ghulam Ahmad became Ahmad Mujtaba (May Allah protect us!)
 - The Holy Prophet Muhammad ﷺ was commissioned again in the person of Mirza Ghulam Ahmad Qadiyani (May Allah protect us!)
 - The Holy Qur'an was first revealed to the Prophet Muhammad ﷺ, then it was (again) revealed to Mirza Ghulam Ahmad Qadiyani (May Allah protect us!)
 - There is no difference between the rank of the Holy Prophet Muhammad ﷺ and that of Mirza Ghulam Ahmad. (May Allah protect us!) They are both the one and the same person, although verbally, they are two personalities.

This was only the gist of the conclusions resulting from the assumption that there is perfect unity between the principal person and the reflection. The next stage is summarized as follows:

- Mirza Ghulam Ahmad Qadiyani exceeds the Holy Prophet Muhammad in spiritual strength and perfection (May Allah protect us!)

The devastating effects of the Qadiyani two-commissions-theory

The false doctrine of two commissions obliges the followers of Qadiyaniat as under:

1. To blindly accept all claims made by Mirza Ghulam Ahmad Qadiyani.
2. To consider all of Mirza's distortions in the principles of Deen as reforms and to silently accept them.
3. To defend his heresies.
4. To reinterpret the statements made by Mirza Ghulam

- Ahmad Qadiyani about the Holy Prophet ﷺ, all the other prophets, or other highly esteemed personalities of Islam.
5. This is the erroneous belief which has biased the followers of Qadiyanism; it has kept from thinking independently and rationally, so far that they are not even willing to ponder the sacred texts of the Holy Qur'an and the Blessed Ahadith, lest they realize the fallacy of their creed.

Why do we have to eliminate this false doctrine?

We consider the doctrine of two commissions to be rejected by heaven and by man, and to be totally incompatible with the Holy Shariah.

This baseless doctrine had been initiated by the founder of Qadiyaniat. The purpose thereof was nothing but an attempt to mix divinely sanctioned and bogus prophethood. The inventor of this doctrine has falsely attributed to Allah a 'promise' of two commissions He made to His Prophet Muhammad ﷺ. And after that, Mirza's son further built upon this notion, thus fully formulating this heinous heresy.

There is no doubt that the invention and promulgation of this doctrine is one of the most wicked Qadiyani doings. Anyone who goes through the Qadiyani literature will come to realize that this theory is based on nothing but its author's whims and fancies, and that the Holy Qur'an, the Sacred Ahadith and the statements of our elders do not lend one iota of support to such vagaries.

We need to eliminate this doctrine because it totally lacks Divine sanction. It is unheard of in the totality of human civilization - modern or ancient, Eastern or Western. In order to eliminate this falsehood, it would suffice if the Muslims took some time to reflect over Allah's words: **وَأَخْرَيْنَ مِنْهُمْ** (Along with others of them). From these words it becomes perfectly clear that the Holy Prophet Muhammad ﷺ was universally commissioned to all people, those in

the early days and those in the latter days.

The translation and exegesis of this Ayat is more than enough to eliminate the falsehood invented by Mirza and his cronies.

هذا و صلى الله و سلم على ابى الخاتم ﷺ و على آله و صحبه أجمعين
و آخر دعوانا أن الحمد لله رب العالمين



Attributing the doctrine of two commissions to Shah Waliullah Muhaddith Dehlawi (r.h)

Synopsis

- Introduction
- A failed attempt to prove this heresy
- Deception when citing sources
- Shah Waliullah Muhaddith Dehlawi's words *rahmatullahi alaihi* actually rout this false doctrine
- There is no way Shah Waliullah's *rahmatullahi alaihi* statement can be used to support the doctrine of two commissions.

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين
و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]

[بسم الله الرحمن الرحيم]

هو الذى بعث فى الأميين رسولا منهم :جمعة ١٢

كنتم خير أمة أخرجت للناس :آل عمران ١١٠

و قال النبى ﷺ: العلماء ورثة الأنبياء

صدق الله العظيم و صدق رسوله النبى الكريم

This is the fourth feature in our series 'Deen is sincere well-wishing.' aimed at analysing some Qadiyani doctrines. The title of this feature is: Attributing the doctrine of two commissions to Shah Waliullah Muhaddith Dehlawi (r.h)

Introduction

There lies a world of difference between the Qadiyanis' heretic doctrine of two commissions, and Shah Waliullah Muhaddith Dehlawi's *rahmatullahi alaihi* orthodox statement regarding the Mufahham Azam (Greatest Guide), which is fully compatible with Islam.

Since the opinion voiced by Qadiyanis and the stance taken by Shah Waliullah Muhaddith Dehlawi *rahmatullahi alaihi* have got nothing at all in common, it seems appropriate to mention the gist of the Qadiyani doctrine of two commissions.

At the onset

According to the Qadiyanis, the Holy Prophet Muhammad ﷺ had been commissioned twice. He was first commissioned in his real person amongst the earlier members of this Ummah, whereas his second commission took place in his projected or 'buroozi' form, among the latter members of this Ummah, and this projection manifested itself in Mirza Ghulam Ahmad Qadiyani.

When a Qadiyani says محمد رسول الله, he thus includes Mirza Ghulam Ahmad Qadiyani in the concept of Nubuwwat as well. That is, he claims to believe in:

Muhammad, the Messenger of Allah ﷺ + all former prophets + Mirza Ghulam Ahmad Qadiyani.

Mirza Ghulam Ahmad Qadiyani says with regard to the Ayat (Surah Fath, Ayat 29):

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ: سورة الفتح، آية ٢٩

In this Ayat, I was named 'Muhammad' and 'Rasool'.

Thus, Mirza Ghulam Ahmad Qadiyani declared himself to be the reality of 'محمد رسول الله', and he further declared his companions to be referred to in the words 'و الذين معه' (i.e. those with him)

We say

Whether it be the history of heresies or the count of trials that took place in the name of religion, there is not much to match Qadiyanism or the false creed of two commissions. This creed has absolutely no foundation in the Holy Qur'an or the Sunnah. It is not corroborated by any Sahabi, Tabi'i, Faqeeh, Muhaddith, or Mujtahid. The founder of Qadiyanism and his followers cannot even link this notion to any common scholar of this Ummah. They know too well that this is nothing but their own fabrication. It was not before Qazi Muhammad Nazeer, a Qadiyani missionary, that anyone actually tried to corroborate this doctrine through an orthodox scholar. Qazi Muhammad Nazeer had wilfully misquoted a statement by Shah Waliullah Muhaddith Dehlawi, a renowned scholar of the 12th century A.H., and thus tried to justify the heresy created by the founders of his cult.

What exactly did this missionary do? We shall quote him directly, so that anyone endowed with reason will come to realize the deception.

Qazi Nazeer writes in his book 'Ahmadiyah par Itirazat ke Jawabat', (Replies to objections against Ahmadiyah) p. 17-18 the following:

'The most eminent prophet is the one who has been commissioned first among one people, and then Allah had commissioned him another time among another people so as to make him the means of bringing them out from the darkness to the light, and to make them the best of Ummahs that had even been brought forth. Hence, the commission of such a prophet calls for a second commission, too.'

Our contention regarding the deception adopted by the Qadiyani missionary

Said Qadiyani missionary tried to prove the first commission from the Ayat: {هو الذى بعث فى الأميين رسولا منهم} and the second commission from the Ayat: {وآخرين منهم لما يلحقوا بهم} (Surah Jum'ah, Ayat 3).

We say with regard to this:

1. First of all, the whole doctrine is nothing but a Qadiyani absurdity.
2. Qadiyanis have no issue in accepting an absurd statement that is neither compatible with the textual sources, nor reason. None of the earlier or later Muslim scholars has ever brought forth an exegesis of these two Ayaat that would accommodate such views.
3. In this connection, we would like to ask the Qadiyanis some questions:
 - a. Was the whole Muslim Ummah oblivious to the Holy Prophet's ﷺ two commissions?
 - b. Was the Holy Prophet ﷺ himself unaware of his second commission?
 - c. Were the Noble Companions radiallahu anhum not in a position to understand the nature of the Holy Prophet's ﷺ commission?
 - d. Were the Taba'een, the Mujtahideen, Mufasssireen, Muhadditheen and other scholars and laypeople similarly oblivious and neglectful?
4. Had the said Qadiyani missionary quoted Shah Waliullah Muhaddith Dehlawi's *rahmatullahi alaihi* statement with regard to the high rank of the last and final Messenger of Allah ﷺ in full, his deception would not have remained concealed from anyone - neither the scholars, nor the laypeople.
5. The Qadiyani Qazi has committed intellectual treachery by quoting Shah Waliullah *rahmatullahi alaihi* only partially. He did so only to somehow prove his leader's statement,

whereas the truth is that Shah Waliullah *rahmatullahi alaihi* has neither remotely mentioned the possibility of two commissions of the Holy Prophet ﷺ, nor made any hint that Mirza Qadiyani could be the manifestation of any such second commission.

6. Even a cursory glance at Shah Waliullah's *rahmatullahi alaihi* statement and the Qadiyani doctrine reveals that both are in complete contradiction to each other.

Synopsis of the Qadiyani viewpoint and its way of derivation

1. The first commission of the Holy Prophet ﷺ took place in his actual form and person. This has been mentioned in Surah Jum'ah in the following words: هو الذي بعث في الأميين رسولا منهم. This Ayat tells us that it was Allah who had sent to the former (unlettered) people a prophet from among themselves.
2. The Holy Prophet's ﷺ (assumed) second commission is mentioned in the subsequent Ayat و آخرين منهم لما يلحقوا بهم, the meaning of which is that he was sent again to those latter members of the Ummah, who had not joined them yet. From the Qadiyani point of view, this 'projection' or 'reincarnation' of the Holy Prophet ﷺ took place through the person of Mirza Ghulam Ahmad Qadiyani.

Hence, Mirza Ghulam Ahmad Qadiyani is the realization of the Holy Prophet's ﷺ second commission.

Now let us peruse Shah Waliullah Muhaddith Dehlawi's *rahmatullahi alaihi* statement in full. He writes in his masterpiece 'Hujjatullahih Balighah' (vol. 1, p. 84) the following in the chapter concerning the true nature of prophethood and its characteristics:

اعلم أن أعلى طبقات الناس المفهمون، و هم ناس أهل اصطلاح ملكيتهم في غاية العلو يمكنهم أن ينبعثوا الى اقامة نظام مطلوب بداعية حقانية، و يترشح عليهم من الملائة الأعلى علوم و أحوال الهية.

و من سيرة المفهم أن يكون معتدل المزاج سوى الخلق، و الخلق ليس فيه خباية مفرطة بحسب الآراء الجزئية و لا ذكاء مفرط لا يجذب من الكلى الى الجزئى، و من الروح الى الشبح سبيلا و لا غباوة مفرطة لا يتخلص بها من الجزئى الى الكلى، و من الشبح الى الروح، و يكون ألزم الناس بالسنة الراشدة ذا سمت حسن فى عبادته ذا عدالة فى معاملته مع الناس محبا للتدبير الكلى راغبا فى النفع العام لا يؤدي أحدا الا بالفرض بأن يتوقف النفع العام عليه، أو يلازمه لا يزال مائلا الى عالم الغيب يحس أثر ميله فيكلامه، و وجهه و شأنه كله يرى أنه مؤيد من الغيب يفتح له بأدنى رياضة ما لا يفتح لغيره من القرب و السكينة.

و المفهمون على أصناف كثيرة و استعدادات مختلفة فمن كان أكثر حاله أن يتلقى من الحق علوم تهذيب النفس بالعبادات فهو 'الكامل'، و من كان أكثر حاله تلقى الأخلاق الفاضلة و علوم تدبير المنزل و نحو ذلك، فهو 'الحكيم'، و من كان أكثر حاله تلقى السياسات الكلية، ثم وفق لاقامة العدل فى الناس و ذب الجور عنهم يسمى 'خليفة'، و من أملت به الملائة الأعلى فعلمته و خاطبته و تراءت له، و ظهرت أنواع من كراماته يسمى المؤيد بروح القدس' و من جعل منهم فى لسانه و قلبه نور فنفع الناس بصحبته و موعظته و انتقل منه الى حواريين من أصحابه سكينته و نور، فبلغوا بواسطته قواعد الملة و مصالحها، و كان حثيثا على اقامة المندرس منها يسمى 'اماما'، و من نفت فى قلبه أن يخبرهم بالداهية المقدره عليهم فى الدنيا أو تفتن بلعن الحق قوما فأخبرهم بذلك أو جرد من نفسه فى بعض أوقاته فعرف ما سيكون فى القبر و الحشر فأخبرهم بتلك الأخبار يسمى 'منذرا'.

و اذا اقتضت الحكمة الالهية أن يبعث الى الخلق واحدا من المفهمين فيجعلهم سببا لخروج الناس من الظلمات الى النور و فرض الله على عباده أن يسلموا و جوههم و قلوبهم له و تأكد فى الملائة الأعلى الرضا عن انقاد له و انضمام ليه و لعن على من خالفه و ناواه فأخبر الناس بذلك و ألزمهم طاعته فهو 'النبى'.

و أعظم الأنبياء شأننا من له نوع آخر من البعث أيضا، و ذلك أن يكون مراد الله تعالى فيه سببا لخروج الناس من الظلمات الى النور و أن يكون قومه خير أمة أخرجت للناس فيكون بعثه يتناول بعثا آخر و الى الأول وقعت الاشارة فى قوله تعالى [هو الذى بعث فى الأميين رسولا منهم] الآية- و الى الثانى فى قوله تعالى [كنتم خير أمة أخرجت للناس] و قوله صلى الله عليه و سلم: فانما بعثتم ميسرين و لم تبعثوا معسرين- و نبينا صلى الله عليه و سلم استوعب جميع فنون المفهمين و استوعب أتم البعثين و كان من الأنبياء قبله من يدرك فنا أوفنين-
حجة الله البالغة: ١/ ٨٤

'Know it well that the highest rank amongst human beings is that of the 'Mufahhimeen' or guides. They are people of consuetude, their innate talents and capabilities are immense. They are in a position to establish an appropriate and desirable system as per the demands of truth and they are inspired with knowledge and other matters of the Divine realms. These kind of things are part of the guides' nature. They are of a balanced disposition and nature. They do not prefer their personal objectives to the communal good. Their intelligence is not such as to take them from the communal good to selfishness, or to keep the abstract concepts from taking any concrete form. Nor are they simple-minded, because an unintelligent person can (also) not move from personal objectives to the communal good. Nor can he move from the concrete to the abstract. Rather, he remains entangled in banalities.

He strictly follows the righteous Sunnah. He worships well, is just in his dealings. He loves the common good and takes interest in what is best for the people. He does not cause inconvenience to anyone, unless the common good depends on it. He is always inclined towards the Invisible World, and this inclination is perceived in his talk, his face and his demeanour. It can be assumed that he receives support from the Invisible World. Minor spiritual exertions open up for him venues of proximity and calm that are not opened up for anyone else.

As for their different aptitude and capabilities, the guides are of many kinds:

Al Kamil: He is one who obtains knowledge from the Almighty mainly through refining and cultivating his soul through worship.

Al Hakeem: He is the one who obtains a superior moral

character and knowledge from the Almighty by pondering over his destination, and the like.

Khaleefah: He is the one who obtains knowledge of politics and governance from the Almighty and then establishes justice and equity among the people and who does away with tyranny and oppression.

Muayyad bi Roohil Qudus: He is one on whom the angels of the highest ranks descend. They teach him and talk to him and he can see them with his eyes. Karamaat (supernatural feats of heavenly nature) take place through such a person.

Hadi: He is one whose tongue and heart have been illuminated through Divine remembrance. He benefits the people through his company and counsel. Spiritual tranquillity and enlightenment issues from him to his special companions (who then reach the stage of perfection). The Hadi is most eager to provide guidance to the people.

Imam: He is the one whose knowledge stems from the rules governing the Millat and her interests. He is most eager to revive such knowledge that has become extinct.

Munzir: He is the one who has been inspired to warn people of such calamities that are destined to befall them in this world, or who has come to know which people are cursed by the Almighty, and then he informed them, or who, at times, strives to purify his own soul and then came to know the conditions of the grave and the resurrection.

Nabi: When Divine Wisdom decrees to send a single person from among the guides to the people, then Allah Most High makes this a cause to let bring them out from the darkness to the light. Allah makes it

obligatory on His bondmen to submit their hearts and minds to such a person, and Divine Pleasure stands proven amongst the highest ranking angels for those who follow and join such a person, whereas His curse is for those who oppose him and are inimical to him. The people are informed about his commission and obliged to obey him. Such a person is a Nabi (prophet).

The greatest from among the prophets is he whose commission is of another type, too. That is, that Allah desires him to be a means of bringing the people from darkness to light and that his Ummah should be the best Ummah that has been brought forth for mankind. Thus, the prophet's commission was combined with another commission, and this is indicated in the Divine statement: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ (He is the one who has sent to the unlettered ones a messenger from amongst themselves.) The second one is indicated in the Divine statement: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best Ummah that has been brought forth for mankind), and the words of the Holy Prophet: و لَمْ يَأْتِكُمْ مِيسِرِينَ، و لَمْ يَأْتِكُمْ مَعْسِرِينَ (You were sent to make things easy, not to make them difficult). And our beloved Prophet ﷺ perfectly combined all aspects of the Mufahhameen, and out of both commissions, his is the most perfect one. (Whereas) the prophets before him held merely one or two aspects. (Hujjatullahil Balighah, 1/84)

Our contention

1. It is perfectly clear from the actual statement made by Shah Waliullah Muhaddith Dehlawi that it does not in the least relate to the Qadiyani doctrine of two commissions, namely the Holy Prophet's ﷺ first commission in his real form, and his reincarnation in the form of Mirza Ghulam Ahmad Qadiyani. Both points of view are completely incompatible.
2. Shah Waliullah Muhaddith Dehlawi has categorised the 'Mufahhameen', as per their capabilities. He mentions 'Al

- Kamil', 'Hakeem', 'Khaleefah', 'Muayyad bi Roohil Qudus', 'Hadi' or 'Muzakki', 'Imam', 'Munzir' and 'Nabi'.
3. Moreover, he mentioned the differences between the former 'Mufahhameen', and the Last and Final Messenger of Allah, the Greatest of all Mufahhameen ﷺ, and mentioned two attributes of his commission, one that his commission is to be universal, that is, for all of mankind, and two, that his Ummah is to be the best of all Ummahs that had ever been brought forth for mankind. These are the two characteristics which Shah Waliullah Muhaddith Dehlawi had described with regard to the Holy Prophet's ﷺ commission in the following words:

فيكون بعثه يتناول بعثاً آخر و الى الأول وقعت الإشارة في قوله تعالى [هو الذي بعث في الأميين رسولا منهم] الآية. و الى الثاني في قوله تعالى [كنتم خير أمة أخرجت للناس] و قوله صلى الله عليه و سلم: فانما بعثتم ميسرين و لم تبعثوا معسرين.

Thus, the prophet's commission was combined with another commission, and this is indicated in the Divine statement: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ (He is the one who has sent to the unlettered ones a messenger from amongst themselves.) The second one is indicated in the Divine statement: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best Ummah that has been brought forth for mankind), and the words of the Holy Prophet: فانما بعثتم ميسرين، و لم تبعثوا معسرين (You were sent to make things easy, not to make them difficult).

We say

1. Shah Waliullah Muhaddith Dehlawi's *rahmatullahi alaihi* words do not even hint at the Qadiyani doctrine of two commissions.
2. His words do not contain the concept of an actual commission and re-commission.
3. He has not limited the Holy Prophet's ﷺ commission to the former members of this Ummah only.
4. He has not declared Mirza Ghulam Ahmad Qadiyani to

be the second commission or reincarnation of the Holy Prophet Muhammad ﷺ.

5. He has nowhere stated that the Holy Prophet Muhammad ﷺ is reflected in Mirza Ghulam Ahmad Qadiyani's person.
6. He has nowhere stated that the Holy Prophet Muhammad ﷺ and Mirza Ghulam Ahmad Qadiyani are one and the same person.
7. Shah Waliullah has not likened the second commission of the 'Mufahham-e-Azam' (Greatest Guide) to the full moon, nor has he likened the first commission to the new moon. In fact, he has not even made such a distinction.
8. Nowhere did he say that the second commission was stronger, more complete or perfect than the first commission.
9. Shah Waliullah Muhaddith Dehlawi rahmatullahi alaihi had made a difference between the former prophets and the Seal of Prophethood ﷺ, and said that the latter's commission is for all the former and the latter members of this Ummah, in so far as his Ummah shall continue and carry on all the efforts he had put into the propagation of Deen until the Day of Judgement.
10. Shah Waliullah had mentioned the Holy Prophet's ﷺ commission in the following words:

فيكون بعنه يتناول بعنا آخرو الى الأول وقعت الإشارة في
قوله تعالى [هو الذي بعث في الأميين رسولا منهم] الآية- و الى الثانى
فى قوله تعالى [كنتم خير أمة أخرجت للناس] و قوله
صلى الله عليه و سلم: فانما بعثتم ميسرين و لم تبعثوا معسرين-

Thus, the prophet's commission was combined with another commission, and this is indicated in the Divine statement: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ (He is the one who has sent to the unlettered ones a messenger from amongst themselves.) The second one is indicated in the Divine statement: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (You are the best Ummah that has been brought forth for mankind), and the words of the Holy Prophet: فانما بعثتم ميسرين، و لم

تبعثوا معسرين (You were sent to make things easy, not to make them difficult).

We ask the Qadiyanis:

1. Where exactly did Shah Waliullah mention the commission of the actual person and projection or reincarnation? This surely nothing but some Qadiyani hoax.
2. Where exactly did Shah Waliullah mention that the Holy Prophet's ﷺ second commission is to take place through a particular person, and that Mirza Ghulam Ahmad was that particular person?
3. Where did Shah Waliullah say that Mirza Ghulam Ahmad Qadiyani and Muhammad Mustafa ﷺ are one and the same beings? That they form a perfect unity, that there is no difference between them, as claimed by Mirza Ghulam Ahmad Qadiyani.

Qadiyani offences against the Last and Final Prophet's ﷺ person, and how Shah Waliullah rahmatullahi alaihi precipitated that

The Qadiyanis maintain that since the Last and Final Prophet Muhammad ﷺ was not able to fully discharge his duties with regard to the propagation of Islam, as the means in his time were insufficient, it was essential that he should be reincarnated and commissioned one more time.

There is no doubt that this statement is a horrendous offence against the august being of our Holy Prophet Muhammad ﷺ, the Last and Final Prophet of Allah. How could one even conceive that the Holy prophet ﷺ had been lax in conveying the message of Allah Most High? (May Allah protect us!) Shah Waliullah Muhaddith Dehlawi had in advance refuted any such perverted notions by saying that until the Day of Judgement, the scholars and preachers of Islam will continue to carry on the propagation of the Divine message (either through old or modern means) Anyone who works for the advancement of Islam carries a spark of the Holy Prophet's ﷺ prophetic mission, as it becomes the Mufahham-e-Azam ﷺ.

It is perfectly clear from Shah Waliullah's *rahmatullahi alaihi* actual words that he did not at all maintain any heretic doctrine as the Qadiyani doctrine of two commissions. Hence, if any Qadiyani tries to attribute this kind of view to Shah Waliullah, he is guilty of a heinous calumny. This is nothing but yet another specimen of Qadiyani misdoings; we have dedicated an independent feature to this topic.

Alhamdulillah, the Qadiyani fallacy, that even Shah Waliullah Muhaddith Dehlawi *rahmatullahi alaihi* had maintained the doctrine of two commissions, has thus been thoroughly rebutted.

The Tafseer of the Ayat: {وآخرين منهم لما يلحقوا بهم}

It seems only proper to mention the authentic Tafseer of the Ayat {وآخرين منهم لما يلحقوا بهم}, on which the Qadiyanis have based their doctrine of two commissions.

We shall quote now some renowned Mufasssireen verbatim:

Ibn Katheer *rahmatullahi alaihi* has written with regard to the Ayat {وآخرين منهم لما يلحقوا بهم} the following:

وَقَوْلُهُ تَعَالَى: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ الْأُمِّيُونَ هُمْ
الْعَرَبُ، كَمَا قَالَ تَعَالَى

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا
وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [آلِ عَمْرَانَ: 20]
وَتُخَصِّصُ الْأُمِّيِّينَ بِالذِّكْرِ لِأَنَّ فِي بَنِيهِمْ مِنْ عَدَائِهِمْ، وَلَكِنَّ الْمَنَّةَ عَلَيْهِمْ أُبْلِغَ
وَأَكْتَفَى، كَمَا قَالَ تَعَالَى فِي قَوْلِهِ: وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ [الرُّحْزَفِ: 44]
وَهُوَ ذِكْرٌ لغيرِهِمْ يَتَذَكَّرُونَ بِهِ، وَكَذَا قَالَ تَعَالَى: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
[الشُّعْرَاءِ: 214].

وَهَذَا وَأَمْثَالُهُ لَا يُنَافِي قَوْلُهُ تَعَالَى: قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا [الأَعْرَافِ: 158] وَقَوْلُهُ: لِأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ [الأنعام:
19] وَقَوْلُهُ تَعَالَى إِخْبَارًا عَنِ الْقُرْآنِ: وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالِئِنَّ
مَوْعِدَهُ [هُود: 17] إِلَى غَيْرِ ذَلِكَ مِنَ الْآيَاتِ الدَّالَّةِ عَلَى غُمُومِ بَعْثَتِهِ، وَقَدْ
صَلَّوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ، إِلَى جَمِيعِ الْخَلْقِ أَحْمَرِهِمْ وَأَسْوَدِهِمْ، وَقَدْ
قَدَّمْنَا تَفْسِيرَ ذَلِكَ فِي سُورَةِ الْأَنْعَامِ

بِالآيَاتِ وَالْأَحَادِيثِ الصَّحِيحَةِ، وَلِلَّهِ الْحَمْدُ وَالْمِنَّةُ.

وَهَذِهِ الْآيَةُ هِيَ مُصَدِّقٌ إِجَابَةٌ لِلَّهِ لَخَلِيلِهِ إِبْرَاهِيمَ، حِينَ دَعَا لِأَهْلِ مَكَّةَ أَنْ يَبْعَثَ اللَّهُ فِيهِمْ رَسُولًا مِنْهُمْ، يَثَلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، فَبِعَنَةِ اللَّهِ سُبْحَانَهُ وَتَعَالَى وَلَهُ الْحَمْدُ وَالْمِنَّةُ عَلَى حِينِ فُتْرَةٍ مِنَ الرُّسُلِ وَظُفُوسٍ مِنَ الشُّبُلِ، وَقَدْ اشْتَدَّتْ الْحَاجَةُ إِلَيْهِ، وَقَدْ مَقَّتْ اللَّهُ أَهْلَ الْأَرْضِ عَزَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ، أَيْ نَزَّرًا تَسِيرًا مِمَّنْ تَمَسَّكَ بِمَا بَعَثَ اللَّهُ بِهِ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَلِهَذَا قَالَ تَعَالَى: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَثَلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ مُبِينٍ.

وَذَلِكَ أَنَّ الْعَرَبَ كَانُوا قَدِيمًا مَتَمَسِّكِينَ بِدِينِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلَامُ، فَبَدَّلُوهُ وَغَيَّرُوهُ وَقَلَّبُوهُ وَخَالَفُوهُ وَاسْتَبَدَّلُوا بِالْوَحِيدِ شُرَكَاءَ وَبِالْيَقِينِ شَكًّا، وَابْتَدَعُوا أَشْيَاءَ لَمْ يَأْذَنْ بِهَا اللَّهُ، وَكَذَلِكَ أَهْلُ الْكِتَابِ قَدْ بَدَّلُوا كِتَابَهُمْ وَحَرَّفُواهَا وَغَيَّرُواهَا وَأَوَّلُوهَا، فَبِعَثَ اللَّهُ مُحَمَّدًا صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ بِشَرَعٍ عَظِيمٍ كَامِلٍ شَامِلٍ لِجَمِيعِ الْخَلْقِ، فِيهِ هِدَايَتُهُمْ وَالتَّبَيُّانُ لِجَمِيعٍ مَا يَخْتَاجُونَ إِلَيْهِ مِنْ أَمْرِ مَعَاشِهِمْ وَمَعَادِهِمْ، وَالدَّغْوَةُ لَهُمْ إِلَى مَا يَقْرُبُهُمْ إِلَى الْجَنَّةِ وَرِضَا اللَّهِ عَنْهُمْ، وَالتَّهْيِي عَمَّا يَقْرُبُهُمْ إِلَى النَّارِ وَسَخَطُ اللَّهِ تَعَالَى حَاكِمٌ فَاصِلٌ لِجَمِيعِ الشُّبُهَاتِ وَالشُّكُوكِ وَالزَّيْبِ فِي الْأَصُولِ وَالْفُرُوعِ، وَجَمَعَ لَهُ تَعَالَى وَلَهُ الْحَمْدُ وَالْمِنَّةُ جَمِيعَ الْمُحَاسِنِ مِمَّنْ كَانَ قَبْلَهُ وَأَعْطَاهُ مَا لَمْ يَعْطِ أَحَدًا مِنَ الْأَوَّلِينَ وَلَا يُعْطِيهِ أَحَدًا مِنَ الْآخِرِينَ، فَصَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ دَائِمًا إِلَى يَوْمِ الدِّينِ.

وقوله تعالى: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ قَالَ الإمام أبو عبد الله البخاري رحمه الله تعالى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ عَنْ ثَوْرٍ عَنْ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَزَاجِعْهُمْ حَتَّى سِئِلَ ثَلَاثًا، وَفِينَا سَلْمَانَ الْفَارِسِيَّ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ الْفَارِسِيِّ ثُمَّ قَالَ: «لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَّا لَنَا لَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلَاءِ»، «1» وَرَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالتَّسَائِيُّ وَابْنُ أَبِي حَاتِمٍ وَابْنُ جَرِيرٍ مِنْ طَرِيقٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الذِّبْلِيِّ عَنْ سَالِمِ أَبِي الْعَيْثِ عَنْ أَبِي هُرَيْرَةَ بِهِ

فَفِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى أَنَّ هَذِهِ السُّورَةَ مَدَنِيَّةٌ وَعَلَى غَمُومٍ بَعَثَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمِيعِ النَّاسِ، لِأَنَّهُ فَسَّرَ قَوْلَهُ تَعَالَى: وَأَخْرَيْنَ مِنْهُمْ بِفَارِسَ، وَلِهَذَا كَتَبَ كُتُبَهُ إِلَى فَارِسَ وَالرُّومِ وَغَيْرِهِمْ مِنَ الْأُمَمِ، يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى اتِّبَاعِ مَا جَاءَ بِهِ، وَلِهَذَا قَالَ مُجَاهِدٌ وَغَيْرٌ وَاحِدٌ فِي قَوْلِهِ تَعَالَى: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ: هُمْ

الأعاجِمَ وَكُلِّ مَنْ صَدَّقَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ الْعَرَبِ

وَقَالَ ابْنُ أَبِي حَاتِمٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الزُّبَيْدِيِّ، حَدَّثَنَا الْوَلِيدُ بْنُ مَسْلَمٍ، حَدَّثَنَا أَبُو مُحَمَّدٍ عَيْسَى بْنُ مُوسَى عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فِي أَصْلَابِ أَصْلَابِ رِجَالٍ مِنْ أَصْحَابِي وَرِجَالًا وَنِسَاءً مِنْ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ» ثُمَّ قَرَأَ: «وَأَخْرِيَهُمْ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ يَغْنِيهِمْ مِنْ بَقِيٍّ مِنْ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَوْلُهُ تَعَالَى: وَهُوَ الْعَزِيزُ الْحَكِيمُ أَيُّ: ذُو الْعِزَّةِ وَالْحِكْمَةِ فِي شَرْعِهِ وَقَدْرِهِ، وَقَوْلُهُ تَعَالَى: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ يَغْنِي مَا أَغْضَاهُ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّبُوَّةِ الْعَظِيمَةِ وَمَا خَصَّ بِهِ أُمَّتَهُ مِنْ نِعْمَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ.

Translation:

'Unlettered' here refers to the Arabs. Elsewhere Allah Most High has said: {وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ: {أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ [آلِ عِمْرَانَ: 20] }}, that is: 'And ask those who were given the Book, and the unlettered ones: 'Have you submitted in Islam?' If they submit, then they are indeed on guidance, and if they turn away, then your duty is just to convey, and Allah is Ever-Seeing His servants.' (Surah Aal-e-Imran, Ayat 20). Mentioning the Arabs here in particular does not exclude others. Rather, mentioning them in particular is to highlight that the favour they receive exceeds that received by others. Elsewhere Allah Most High has said: {وَأِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ} 'And indeed, this is a reminder for you and your people.' (Surah Zukhruf, Ayat 44). This Ayat, too, does not single out any people, because the Holy Qur'an is sent for all worlds. Likewise, Allah Most High has said: {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} 'And warn your nearest relatives' (Surah Shuaraa, Ayat 214). This too, does not mean that the Holy Prophet ﷺ is to warn his family members only. Rather, this too, is a general statement. This, and the like thereof do not contradict the following statement: {قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ} 'Say: O mankind! I am a messenger to you altogether.' (Surah A'raf, Ayat 158), and Allah's words:

{لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ} ‘So that I may warn you and all whom it reaches.’ (Surah An’am, Ayat 19). And Allah says, informing about the Holy Qur’an: { وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ } {فَالنَّارُ مَوْعِدُهُ} ‘And whoever disbelieves in it, from among the sects – the Fire will be their promised meeting-place.’ (Surah Hud, Ayat 17) And many other similar Ayat imply the universality of his ﷺ mission, his being sent to the whole creation, the light- and dark-skinned.

Imam Ibn Katheer then continues:

And Allah’s statement: {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ} {الْحَكِيمُ} ‘And (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise) (Surah Jum’ah, Ayat 3). Imam Abu Abdullah Al Bukhari recorded from Sayyiduna Abu Hurayrah radiallahu anhu that he said: ‘We were sitting with the Holy Prophet ﷺ when Surah Jum’ah was revealed. Regarding the Ayat {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ}, the people asked: ‘Who are they, o Messenger of Allah (ﷺ)? And he did not reply them until he had been asked thrice. Salman Farsi was also among us, and the Messenger of Allah (ﷺ) put his hand on Salman and then said: ‘If faith was placed near the Pleiades, men or a man from those would reach it.’

This has been related by Muslim, Tirmidhi, Nasai, Ibn Abi Hatim and Ibn Jareer through various routes from Thawr bin Zaid Ad-Dailami, from Salim Abul Ghayth, from Abu Hurayrah radiallahu anhu. And this Hadith contains the proof that this Surah had been revealed in Madeenah, just as it indicates the universality of the Holy Prophet’s ﷺ mission, his being sent to all mankind, because he (ﷺ) interpreted the words {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} as referring to the people of Persia. And this is also the reason why the Holy Prophet ﷺ had sent letters to Persia and Rome and other nations, calling them to Allah, the Glorious and Majestic, and towards

following what he (ﷺ) brought.

And this is why Mujahid and several others had said regarding the words: {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} that they refer to the Persians, and whoever believes in the Holy Prophet ﷺ from among the non-Arabs. Ibn Abi Hatim recorded that Sayyidina Sahl bin Sad As-Sadi radiallahu anhu said: The Messenger of Allah ﷺ said: ‘Among the offspring of the offspring of the offspring of my Ummah, there are men and women who shall enter Paradise without reckoning.’ Then he recited: {وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} ‘And others among them who have not yet joined them.’ That means the later generations of Sayyidina Muhammad’s ﷺ Ummah. Allah’s statement: And He is the Almighty, the Wise asserts that He is Almighty and Wise in the laws He lays down and in whatever He decrees.

Allah’s statement: That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace. This refers to the great prophethood that He granted Sayyidina Muhammad ﷺ, and all the favours He bestowed upon his Ummah by sending Sayyidina Muhammad ﷺ to them.

Imam Qurtubi writes in exegesis of this Ayat (vide Tafseer Qurtubi, vol. 18, p. 91)

قَوْلُهُ تَعَالَى: (هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ) قَالَ ابْنُ عَبَّاسٍ: الْأُمِّيُّونَ الْعَرَبُ كُلُّهُمْ، مَنْ كَتَبَ مِنْهُمْ وَمَنْ لَمْ يَكْتُبْ، لِأَنَّهُمْ لَمْ يَكُونُوا أَهْلَ كِتَابٍ. وَقِيلَ: الْأُمِّيُّونَ الَّذِينَ لَا يَكْتُبُونَ. وَكَذَلِكَ كَانَتْ قُرَيْشٌ. وَرَوَى مَنْصُورٌ عَنِ إِبْرَاهِيمَ قَالَ: الْأُمِّيُّ الَّذِي يَقْرَأُ وَلَا يَكْتُبُ. وَقَدْ مَضَى فِي “الْبَقْرَةِ

Translation:

Ibn Abbas radiallahu anhumah said with regard to the Ayat: {هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ} ‘And He is the One Who has sent to the unlettered people a messenger from among them’ that ‘Ummiyyeen’ refers to the Arabs as a whole, whether they know how to read and

write or not, because they were not 'People of the Book'. It has also been said that 'Ummiyyeen' refers to those who cannot read or write, and the Quraysh were like that. Mansoor had related from Ibraheem that he said: 'Ummiy' is someone who does not know how to read or write. This has been discussed in Surah Baqarah already.

On the following page, i.e. vol. 18, page 92, while discussing the third Ayat of Surah Jum'ah, he writes:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (3)

قَوْلُهُ تَعَالَى: (وَأَخْرَيْنَ مِنْهُمْ) هُوَ عَظْفٌ عَلَى الْأُمِّيِّينَ أَي بُعِثَ فِي الْأُمِّيِّينَ وَبُعِثَ فِي آخَرِينَ مِنْهُمْ. وَيَجُوزُ أَنْ يَكُونَ مَنصُوبًا بِالْعَظْفِ عَلَى الْهَاءِ وَالْمِيمِ فِي يُعَلِّمُهُمْ وَيُزَكِّيهِمْ، أَي يُعَلِّمُهُمْ وَيُعَلِّمُ آخَرِينَ مِنَ الْمُؤْمِنِينَ، لِأَنَّ التَّغْلِيمَ إِذَا تَنَاسَقَ إِلَى آخِرِ الزَّمَانِ كَانَ كُلُّهُ مُسْتَدًا إِلَى أَوَّلِهِ فَكَأَنَّهُ هُوَ الَّذِي تَوَلَّى كُلَّ مَا وُجِدَ مِنْهُ. (لَمَّا يَلْحَقُوا بِهِمْ) أَي لَمْ يَكُونُوا فِي زَمَانِهِمْ وَسَيَجِيئُونَ بَعْدَهُمْ

'And others among them who have not yet joined them.' This is joined to the statement about the 'Ummiyyeen', that is, he ﷺ was sent to the Ummiyyeen, (the former and) the latter of them. And it is also possible to consider this statement to be related to his ﷺ teaching and purifying them, that is, teaching the latter from among them (just as the former), because when an educational process continues to the end of times, then all of it will be based on its very beginning. So it is as though he himself conveys everything that has come through him. 'Who have not yet joined them' That is, those who did not live in his times and shall come after him.

He writes in vol. 4, p 170, with reference to the Ayat: { كُنْتُمْ خَيْرَ أُمَّةٍ } 'أَخْرَجْتُمُ لِلنَّاسِ' 'You are the best nation that has been brought forth for mankind' the following:

كُنْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتُمُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (110)

فِيهِ ثَلَاثُ مَسَائِلَ: الْأُولَى - رَوَى التِّرْمِذِيُّ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي قَوْلِهِ تَعَالَى: "كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ" قَالَ: (أَنْتُمْ تَيْمُونُ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عِنْدَ اللَّهِ). وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ

وَقَالَ أَبُو هُرَيْرَةَ: نَحْنُ خَيْرُ النَّاسِ لِلنَّاسِ نَسَوْقُهُمْ بِالسَّلَاسِلِ إِلَى الْإِسْلَامِ. وَقَالَ ابْنُ عَبَّاسٍ: هُمُ الَّذِينَ هَاجَرُوا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَشَاهَدُوا بِنَزَا وَالْحَدِيثِيَّةِ. وَقَالَ عَمْرُ بْنُ الْخَطَّابِ: مَنْ فَعَلَ فَعَلَهُمْ كَأَنَّ مِثْلَهُمْ. وَقِيلَ: هُمُ أُمَّةٌ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَغْنِي الضَّالِحِينَ مِنْهُمْ وَأَهْلَ الْفَضْلِ. وَهُمُ الشُّهَدَاءُ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ، كَمَا تَقَدَّمَ فِي الْبَقْرَةِ. وَقَالَ مُجَاهِدٌ: "كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ" عَلَى الشَّرَاطِطِ الْمَذْكُورَةِ فِي الْآيَةِ. وَقِيلَ: مَعْنَاهُ [كُنْتُمْ] فِي اللَّوْحِ الْمَحْفُوظِ. وَقِيلَ: كُنْتُمْ مَذْأَمَنْتُمْ خَيْرَ أُمَّةٍ. وَقِيلَ: جَاءَ ذَلِكَ لِتَقَدُّمِ الْبِشَارَةِ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتِهِ. فَالْمَعْنَى كُنْتُمْ عِنْدَ مَنْ تَقَدَّمَكُمْ مِنْ أَهْلِ الْكُتُبِ

خَيْرَ أُمَّةٍ. وَقَالَ الْأَخْفَشُ: يُرِيدُ أَهْلَ أُمَّةٍ، أَيَّ خَيْرِ أَهْلِ دِينٍ، وَأَنْشَدَ:

حَلَفْتُ فَلَمْ أَتُكْ لِنَفْسِكَ رَيْبَةً ... وَهَلْ يَأْتَمُنُ ذُو أُمَّةٍ وَهُوَ طَائِعٌ

وَقِيلَ: هِيَ كَانَتْ النَّامَةَ، وَالْمَعْنَى خُلِفْتُمْ وَوُجِدْتُمْ خَيْرَ أُمَّةٍ. "فَخَيْرَ أُمَّةٍ" حَالٌ. وَقِيلَ: كَانَتْ زَائِدَةً، وَالْمَعْنَى أَنْتُمْ خَيْرَ أُمَّةٍ. وَأَنْشَدَ سِيبَوَيْهٍ

وَجِيزَانِ لَنَا كَانُوا كِرَامًا وَمِثْلُهُ قَوْلُهُ تَعَالَى: "كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ" «1» صِبْيًا [مريم: 29]. وَقَوْلُهُ: "وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكْتَرْتُمْ" [الأعراف: 2 (86)]. وَقَالَ فِي مَوْضِعٍ آخَرَ: "وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ". وَرَوَى سَفِيَانُ عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ عَنْ أَبِي حَارِثٍ عَنْ أَبِي هُرَيْرَةَ "كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ" قَالَ: تَجَرَّوْنَ النَّاسَ بِالسَّلَاسِلِ إِلَى الْإِسْلَامِ. قَالَ النَّخَاسُ: وَالتَّقْدِيرُ عَلَى هَذَا كُنْتُمْ لِلنَّاسِ خَيْرَ أُمَّةٍ. وَعَلَى قَوْلِ مُجَاهِدٍ: كُنْتُمْ خَيْرَ أُمَّةٍ إِذْ كُنْتُمْ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ. وَقِيلَ: إِنَّمَا صَارَتْ أُمَّةٌ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ أُمَّةٍ لِأَنَّ الْمُسْلِمِينَ مِنْهُمْ أَكْثَرُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالتَّهْيِيءُ عَنِ الْمُنْكَرِ فِيهِمْ أَفْشَى. فَقِيلَ: هَذَا لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (خَيْرَ النَّاسِ قُرْنِي) أَيَّ الَّذِينَ نَبَعْتُ فِيهِمْ

الثَّانِيَّةُ - وَإِذَا تَبَّتْ بِنَصِّ التَّنْزِيلِ أَنَّ هَذِهِ الْأُمَّةَ خَيْرَ الْأُمَمِ، فَقَدْ رَوَى الْأَيْمَةُ مِنْ حَدِيثِ عِمْرَانَ بْنِ حُضَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (خَيْرَ النَّاسِ قُرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ). [الحديث] وَهَذَا يَدُلُّ عَلَى أَنَّ أَوَّلَ هَذِهِ الْأُمَّةِ أَفْضَلُ مِمَّنْ بَعْدَهُمْ، وَإِلَى هَذَا ذَهَبَ مَعْظَمُ الْعُلَمَاءِ، وَإِنَّ مَنْ صَجَبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَاهُ وَلَوْ

مَرَّةً فِي غَمْرِهِ أَفْضَلَ مِمَّنْ يَأْتِي بَعْدَهُ، وَإِنَّ فَضِيلَةَ الصُّحْبَةِ لَا يَبْدُلُهَا عَمَلٌ. وَذَهَبَ أَبُو غَمْرٍ بُنُ عَبْدِ الْبَرِّ إِلَى أَنَّهُ قَدْ يَكُونُ فِيْمَنْ يَأْتِي بَعْدَ الصُّحَابَةِ أَفْضَلَ مِمَّنْ كَانَ فِي جَمَلَةِ الصُّحَابَةِ، وَإِنْ قَوْلٌ عَلَيْهِ السَّلَامُ: (خَيْرُ النَّاسِ قَرْنِي) لَيْسَ عَلَى غَمْرِهِ بِدَلِيلٍ مَا يَجْمَعُ الْقَرْنَ مِنَ الْفَاضِلِ وَالْمُفْضُولِ. وَقَدْ جَمَعَ قَرْنُهُ جَمَاعَةً مِنَ الْمُنَافِقِينَ الْمُظْهِرِينَ لِلْإِيمَانِ وَأَهْلَ الْكِبَائِرِ الَّذِينَ أَقَامَ عَلَيْهِمْ أَوْ عَلَى بَعْضِهِمُ الْخُدُودَ، وَقَالَ لَهُمْ: مَا تَقُولُونَ فِي السَّارِقِ وَالشَّارِبِ وَالزَّانِي. وَقَالَ مُوَاجَهَةً لِمَنْ هُوَ فِي قَرْنِهِ: (لَا تَسْبُوا أَصْحَابِي). وَقَالَ لِحَالِدِ بْنِ الْوَلِيدِ فِي عَمَارٍ: (لَا تَسْبُ مَنْ هُوَ خَيْرٌ مِنْكَ) وَرَوَى أَبُو أَمَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (طَوْبَى لِمَنْ رَأَى وَأَمَرَ بِي وَطَوْبَى سَبْعَ مَرَّاتٍ لِمَنْ لَمْ يَرْنِي وَأَمَرَ بِي). وَفِي مُسْنَدِ أَبِي دَاوُدَ الطَّيَالِسِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمِيدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنِ غَمْرٍ. قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: (أَتَذَرُونَ أَيُّ الْخَلْقِ أَفْضَلُ إِيْمَانًا) قُلْنَا الْمَلَائِكَةُ. قَالَ: (وَخَقَّ لَهُمْ بَلٌ غَيْرُهُمْ) قُلْنَا الْأَنْبِيَاءُ. قَالَ: (وَخَقَّ لَهُمْ بَلٌ غَيْرُهُمْ) ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَفْضَلُ الْخَلْقِ إِيْمَانًا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ يُؤْمِنُونَ بِي وَلَمْ يَزُورِي يَجِدُونَ وَرَقًا فَيَعْمَلُونَ بِمَا فِيهَا فَهُمْ أَفْضَلُ الْخَلْقِ إِيْمَانًا). وَرَوَى صَالِحُ بْنُ جَبْرِ عَنْ أَبِي جَمْعَةَ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ، هَلْ أَحَدٌ خَيْرٌ مِنَّا؟ قَالَ: (نَعَمْ قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ فَيَجِدُونَ كِتَابًا بَيْنَ لَوْحَيْنِ فَيُؤْمِنُونَ بِمَا فِيهِ وَيُؤْمِنُونَ بِي وَلَمْ يَزُورِي). وَقَالَ أَبُو غَمْرٍ: وَأَبُو جَمْعَةَ لَهُ صُحْبَةٌ وَاسْمُهُ حَبِيبُ بْنُ سَبَاعٍ، وَصَالِحُ بْنُ جَبْرِ مِنْ تَقَاتِ الثَّابِعِيِّينَ. وَرَوَى أَبُو ثَعْلَبَةَ الْخُسْنِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (إِنَّ أَمَامَكُمْ أَيَّامًا الضَّابِرُ فِيهَا عَلَى دِيْبِهِ كَالْقَابِضِ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهَا أَجْرُ خَمْسِينَ رَجُلًا يَعْمَلُ مِثْلَهُ عَمَلِهِ) قِيلَ: يَا رَسُولَ اللَّهِ، مِنْهُمْ؟ قَالَ: (بَلْ مِنْكُمْ). قَالَ أَبُو غَمْرٍ: وَهَذِهِ اللَّفْظَةُ "بَلْ مِنْكُمْ" قَدْ سَكَتَ عَنْهَا بَعْضُ الْمُحَدِّثِينَ فَلَمْ يَذْكُرْهَا. وَقَالَ غَمْرُ بْنُ الْخَطَّابِ فِي تَأْوِيلِ قَوْلِهِ: "كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ" قَالَ: مَنْ فَعَلَ مِثْلَ فِعْلِكُمْ كَانَ مِثْلَكُمْ. وَلَا تَعَارِضُ بَيْنَ الْأَحَادِيثِ، لِأَنَّ الْأَوَّلَ عَلَى الْخُضُوصِ، وَاللَّهُ الْمُؤَفَّقُ. وَقَدْ قِيلَ فِي تَوْجِيهِ أَحَادِيثِ هَذَا الْبَابِ: إِنَّ قَرْنَهُ إِنَّمَا فَضَّلَ لِأَنَّهُمْ كَانُوا غُرَبَاءَ فِي إِيْمَانِهِمْ لِكَثْرَةِ الْكُفَّارِ وَضَبْرِهِمْ عَلَى أَدَاهِمَ وَتَمَسُّكِهِمْ بِدِيْبِهِمْ، وَإِنَّ أَوَّجَرَ هَذِهِ الْأُمَّةِ إِذَا أَقَامُوا الَّذِينَ وَتَمَسَّكُوا بِهِ وَضَبَرُوا عَلَى طَاعَةِ رَبِّهِمْ فِي حِينِ ظُهُورِ الشَّرِّ وَالْفِسْقِ وَالْهَرَجِ وَالْمَغَاصِي وَالْكَبَائِرِ كَانُوا عِنْدَ ذَلِكَ أَيْضًا غُرَبَاءَ، وَرَكَتْ أَعْمَالُهُمْ فِي ذَلِكَ الْوَقْتِ كَمَا رَكَتْ أَعْمَالُ أَوَائِلِهِمْ، [وَمِمَّا] يَشْهَدُ لِهَذَا قَوْلُهُ عَلَيْهِ السَّلَامُ: (بَدَأَ الْإِسْلَامَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ فَطَوْبَى لِلْغُرَبَاءِ). وَيَشْهَدُ لَهُ أَيْضًا حَدِيثُ أَبِي ثَعْلَبَةَ، وَيَشْهَدُ لَهُ أَيْضًا قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أُمَّتِي كَالْفَطْرِ لَا يَذْرَى أَوْلَهُ خَيْرٌ أَمْ أَحْرَهُ). ذَكَرَهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو عِيْسَى التِّرْمِذِيُّ، وَرَوَاهُ هِشَامُ بْنُ غَبْيَدَةَ اللَّهِ الرَّازِيُّ عَنْ مَالِكِ بْنِ الرَّهْرِيِّ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مِثْلُ أُمَّتِي مِثْلُ الْفَطْرِ لَا يَذْرَى أَوْلَهُ خَيْرٌ أَمْ أَحْرَهُ). ذَكَرَهُ الدَّارِقُطْنِيُّ فِي مُسْنَدِ حَدِيثِ مَالِكِ. قَالَ أَبُو غَمْرٍ: هِشَامُ بْنُ غَبْيَدَةَ اللَّهِ ثِقَّةٌ لَا يَخْتَلِفُونَ فِي ذَلِكَ. وَرَوَى

أَنَّ عَمْرَ بْنَ عَبْدِ الْعَزِيزِ لَمَّا وَلِيَ الْخِلَافَةَ كَتَبَ إِلَى سَالِمِ بْنِ عَبْدِ اللَّهِ أَنْ
اكَتُبْ إِلَيَّ بِسِيرَةِ عَمْرِ بْنِ الْخَطَّابِ لِأَعْمَلُ بِهَا، فَكَتَبَ إِلَيْهِ سَالِمٌ: إِنْ
عَمِلْتَ بِسِيرَةِ عَمْرٍ، فَأَنْتَ أَفْضَلُ مِنْ عَمْرٍ لِأَنَّ زَمَانَكَ لَيْسَ كَزَمَانِ عَمْرٍ، وَلَا
رِجَالُكَ كَرِجَالِ عَمْرٍ. قَالَ: وَكَتَبَ إِلَى فَخْهَاءِ زَمَانِهِ، فَكَلَّمَهُمْ كَتَبَ إِلَيْهِ بِمِثْلِ
قَوْلِ سَالِمٍ. وَقَدْ عَارِضَ بَعْضُ الْجَلَّةِ مِنَ الْعُلَمَاءِ قَوْلَهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: (خَيْرُ النَّاسِ قُرْنِي) بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (خَيْرُ النَّاسِ
مَنْ طَالَ غَمْرُهُ وَحَسُنَ عَمَلُهُ وَشُرُّ النَّاسِ مَنْ طَالَ غَمْرُهُ وَسَاءَ عَمَلُهُ).
قَالَ أَبُو عَمْرٍ: فَهَذِهِ الْأَحَادِيثُ تَفْتَضِي مَعَ تَوَائِرِ طَرَفِهَا وَحَسَنِيهَا التَّسْوِيَةَ
بَيْنَ أَوْلِ هَذِهِ الْأُمَّةِ وَأَخْرَهَا. وَالْمَعْنَى فِي ذَلِكَ مَا تَقَدَّمَ ذِكْرُهُ مِنَ الْإِيمَانِ
وَالْعَمَلِ الصَّالِحِ فِي الزَّمَانِ الْفَاسِدِ الَّذِي يَرْفَعُ فِيهِ مِنْ أَهْلِ الْعِلْمِ وَالذِّينِ،
وَيَكْتُمُ فِيهِ الْفِسْقَ وَالْهَزْجَ، وَيَذُلُّ الْمُؤْمِنَ وَيَعِزُّ الْفَاجِرَ وَيَعُوذُ الَّذِينَ
غَرِبْنَا كَمَا بَدَأَ غَرِبْنَا وَيَكُونُ الْفَائِزُ فِيهِ كَالْقَابِضِ عَلَى الْجُمْرِ، فَيَسْتَوِي
حِينَئِذٍ أَوْلِ هَذِهِ الْأُمَّةِ بِأَخْرَهَا فِي فَضْلِ الْعَمَلِ إِلَّا أَهْلَ بَدْرٍ وَالْحَدِيثِيَّةِ،
وَمَنْ تَدَبَّرَ آثَارَ هَذَا الْبَابِ بَانَ لَهُ الصَّوَابُ، وَاللَّهُ يُؤْتِي فَضْلَهُ مَنْ يَشَاءُ
الثَّلَاثَةَ ۞ قَوْلُهُ تَعَالَى: ۞ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ۞ مَذْخ
لِهَذِهِ الْأُمَّةِ مَا أَقَامُوا ذَلِكَ وَاتَّصَفُوا بِهِ. فَإِذَا تَرَكَوْا التَّغْيِيرَ وَتَوَاطَفُوا
عَلَى الْمُنْكَرِ زَالَ عَنْهُمْ اسْمُ الْمَدْحِ وَلِحَقِّهِمْ اسْمُ الذَّمِّ، وَكَانَ ذَلِكَ سَبَبًا
لِهَلَاكِهِمْ. وَقَدْ تَقَدَّمَ الْكَلَامُ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فِي
أَوَّلِ السُّورَةِ. قَوْلُهُ تَعَالَى: (وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ) أَخْبَرَ
أَنَّ إِيْمَانَ أَهْلِ الْكِتَابِ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرٌ لَهُمْ، وَأَخْبَرَ أَنَّ
مِنْهُمْ مُؤْمِنًا وَفَاسِقًا، وَأَنَّ الْفَاسِقَ أَكْثَرُ.

'You are the best nation that has been brought forth for mankind, you enjoin right conduct and forbid indecency and you believe in Allah. And if the People of the Book had believed, it had been better for them. Some of them are believers; but most of them are evil-livers.' (Surah Aal-e-Imran, Ayat 110)

This contains three issues.

The first issue: Imam Tirmidhi recorded from Bahr bin Hakeem, from his father, from his grandfather, that he had heard the Messenger of Allah ﷺ say regarding Allah's words: 'You are the best nation that has been brought forth for mankind' the following: 'You complete (the count of) seventy nations, and you are the best and most honourable of them with Allah.' Imam Tirmidhi further said: 'This Hadith is hasan.'

Sayyiduna Abu Hurayrah radiallahu anhu said: 'We are the best of mankind for mankind, we drive them in chains towards Islam.' And Sayyiduna Ibn Abbas radialahu anhuma said: 'They are those who have migrated from Makkah to Madeenah, and witnessed Badr and Hdaybiyah.' And Sayyiduna Umar bin Al Khattab radiallahu anhu said: Whoever does as they did, is like them.'

Later on, he writes:

The second issue: Now that it has been proven through the Quranic text that this Ummah is the best of all nations, the Imams of Hadith have recorded a Hadith from Sayyiduna Imran bin Husain radiallahu anhu, from the Prophet ﷺ who said: 'The best of people are (those in) my own era, then those who follow them, then those who follow them.' (To the end of the Hadith). And this indicates that the former members of this Ummah are more excellent than the latter ones, and this is held by most of the scholars. And indeed, one who had enjoyed the company of the Prophet ﷺ, and saw him, even if it be just a single time throughout his life, is far superior to one who came after him, and indeed, the superiority of having had that company cannot be matched by any deed.

He further writes:

The third issue: Allah's statement: 'You enjoin right conduct and forbid indecency'. These are words of praise for this Ummah, for as long as they act accordingly. And once they leave (to strive for better) change, and keep penetrating evil deeds, they are no longer praiseworthy. Instead, they become subject of reproach, and this shall be the cause for their destruction. And the discussion concerning enjoining what is right and forbidding what is wrong, has already

*taken place towards the beginning of this Surah
In Tafseer Abi Sa'ood, vol. 2, p. 70, comes:*

{كنتم خير امة} This is a new statement, independent from what has been before. It is a confirmation that the believers are on truth and that they call towards what is right. The word *كنتم* is the imperfect form of *كان*, which indicates that something had been so in the past, without implying that this state has discontinued or will discontinue, like, for example, Allah's words: {وكان والله غفوراً رحيماً}, i.e. Allah is Oft-Forgiving, Merciful.

It has also been said that that in Allah's Knowledge, or the Preserved Tablets, you are the best of all nations.

And it has also been said that you were brought forth for the best of people. In this case, 'brought forth' would be the attribute of 'nation', while the particle 'ل' would relate to 'brought forth. That is, you were made to appear for their sake.

Hazrat Ibn Abbas radiallahu anhuma said: This refers Muhammad's ﷺ Ummah. Zujaj said: This addresses the Noble Prophet's ﷺ companions directly, and extends to the whole Ummah.

In Sunan Tirmidhi is a tradition related by Bahz bin Hakeem, from his father, that he had heard the Messenger of Allah ﷺ say with regard to Allah's statement: {كنتم خير امة اخرجت للناس} 'You complete seventy Ummahs, and you are the best of them.'

And it should be remembered that the word 'Ummah' implies the former and the latter members alike.

The gist of the above

None of the Muslim exegetes had ever said that Allah's words {هو الذى بعث فى الاميين رسولا منهم} implies the first commission of the Holy Prophet Muhammad ﷺ, or that the Ayat {وآخرين منهم لما يلحقوا بهم}

refers to a second commission in his reincarnated form. Rather, the Holy Prophet Muhammad's ﷺ commission had been a single one, a universal one, one that suffices for all times and places. He ﷺ has been sent to the former and the latter ones. The Holy Prophet's ﷺ Ummah is the best of all Ummahs, for they continue to propagate his mission until the Day of Judgement. This is the gist of what all Mufasssireen had said with regard to these Ayaat.

The efforts of the preachers and propagators of this Ummah is included in the commissional activities of the Holy Prophet Muhammad ﷺ. This is what Shah Waliullah Muhaddith Dehlawi rahmatullahi alaihi had declared to be the peculiarity of the Seal of Prophethood ﷺ, and this is what he had described as his second commission. The Qadiyanis, however, had twisted the meaning of his words so that the people might be in doubt with regard to the true nature of Mufahham Azam. This is yet another great Qadiyani fallacy.

This is why we invite the Qadiyanis to:

1. Ponder over the Holy Qur'an, which has declared that the Holy Prophet's ﷺ commission shall be universal and sufficient for all times to come.
2. Ponder over the Qadiyani fallacies, and rest assured that mankind needs no reincarnated or shadow-prophet whatsoever.

Remains that the Qadiyani doctrine of two commissions is nowhere mentioned in the Holy Qur'an or the sacred Ahadith, nor is this concept known to any human society – Muslim or non-Muslim, religious or mundane. This doctrine violates all dictates of logic and reason. It stands in full contradiction to the truth.

The Messenger of Allah, Sayyiduna Muhammad ﷺ, who is the Seal of prophethood, had been commissioned and sent just once, but this commission shall suffice for all mankind. His

prophethood shall last till the Day of Judgement. The doctrine of two commissions is sheer heresy. It resembles the (Hindu) doctrine of rebirths, which, too, is completely false and absurd.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



The myth of the solar and lunar eclipses

Synopsis

- Introduction
- The science behind solar and lunar eclipses
- The coming of Imam Mahdi and Mirza Qadiyani's habits concerning his claims

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ : سورة الاعراف، آيت ٥٣ ﴿٥٣﴾

و قال النبي ﷺ: ان الشمس و القمر آيتان من آيات الله فانهما لا يخسفان لموت أحد و لا لحياته. الخ

و قال النبي ﷺ: الدين نصيحة

This is the fifth feature in our series 'Deen is sincere well-wishing.' aimed at analysing some Qadiyani doctrines. The title of this feature is: 'The myth of the solar and lunar eclipses'. This doctrine, too, contains some grave mistakes.

Introduction

The Qadiyani myth concerning solar and lunar eclipses comprises a number of fallacies. This introduction is meant to facilitate our understanding the full scope of this deception. It contains the following points:

1. The reality of eclipses in the sight of the Lawgiver
In the Sahihayn (Bukhari and Muslim) we find the following Hadith:

ان الشمس و القمر آيتان من آيات الله، فانهما لا ينخسفان لموت أحد
و لا لحياته، فاذا رأيتموها فكبروا، و ادعوا الله و صلوا، و تصدقوا يا
أمة محمد

Indeed, the sun and the moon are two signs of Allah's signs, and indeed, they do not eclipse because of anyone's death or life. So, when you see them (eclipse), proclaim the greatness of Allah, and beseech Allah, and pray and give charity, o Ummat of Muhammad!

This blessed utterance of our Holy Prophet Muhammad ﷺ makes it perfectly clear that solar and lunar eclipses have nothing to do with certain events - no matter how significant or insignificant these might be. When Hazrat Ibraheem radiallahu anhu, the son of our beloved Prophet Muhammad ﷺ passed away, a solar eclipse took place. Some people thought that the sun eclipsed because of this tragic occurrence. In order to remove this misconception, the Messenger of Allah ﷺ made this statement.

2. The dates when a solar or lunar eclipse is going to occur can be deduced from astronomical calculations. Lunar eclipses are likely to occur on the 13th, 14th or 15th day of

the lunar month, whereas solar eclipses are likely to occur on the 27th, 28th or 29th day. And those who claim that eclipses occur due to any significant event (as Qadiyanis tend to do), are either not aware of the laws of nature or they behave intentionally in such an ignorant manner. After all, it is an established fact, well-proven from observation and experience, that major events can take place anytime, and not only when an eclipse might occur.

There is no doubt that eclipses take place when the sun, moon and earth are aligned in a certain manner. A lunar eclipse takes place when the sun casts the earth's shadow on the moon, and a solar eclipse takes place when the moon comes between the sun and the earth, thus obscuring the sun, and this takes place only at certain fixed intervals, as the sun, moon and earth are in constant motion.

Moreover, lunar eclipses occur on the 13th, 14th, and 15th day of the lunar month, while solar eclipses take place on the 27th, 28th, and 29th day. This system has been firmly established by Allah Most High, and there was not a single time when an eclipse had occurred outside this system.

3. The Messenger of Allah ﷺ had mentioned some signs of the Mahdi, like, for example, that his name shall be Muhammad, son of Abdullah, that he shall be a member of this Ummat, that when he shall request Sayyiduna Isa *alaihissalam* to lead the prayer in the Jami Mosque of Damascus, he shall be told: **امامكم منكم**, that is: 'Your Imam is from amongst yourselves.' Thus, Sayyiduna Isa *alaihissalam* will decline the Imamatus that had been offered to him.

Sayyiduna Isa *alaihissalam* is one of the former prophets, while the expected Mahdi shall be a member of this Ummah. Hence, the Mahdi and Sayyiduna Isa *alaihissalam* are two different personalities. They are not one and the

same person.

4. Mirza's habits regarding his claims

- Mirza's habit was to make big, big claims, but since he was a pathological liar and not able to find any Shariah-based support for his claims, he resorted to all kinds of figments and irrelevant arguments which were neither compatible with his claims, nor did they have any academic or legal standing. Rather, his proofs and arguments contradicted all dictates of logic and reason, and were moreover often out of context. One example for this is given below:

Mirza Qadiyani writes in the appendix to Baraheen-e-Ahmadiyya (vol. 5, p. 187, as cited in Roohani Khazain, vol. 21/359) the following:

"It has been mentioned in the authentic Ahadith that the Promised Messiah shall appear at the beginning of the century, and that he shall be the Mujaddid (renovator) of the 14th century."

We say:

The whole treasure of Ahadith does not contain a single Hadith to this effect.

Another example

Mirza had claimed to be the Promised Messiah, but he was not able to prove his claim through any Ayat from the Holy Qur'an or any Hadith. Hence, he resorted to figments and deception,

- Mirza was also in the habit to abandon any such matter that had been proven from the Holy Qur'an or the Sunnah, when that said matter stood in contradiction to his own fabrications. Or, he would completely twist the meaning of the source-texts. Some examples for this are Sayyiduna Isa's *alaihissalam* immaculate conception and birth, his

ascent to heaven, his life in heaven and his descending from there All these matters are unanimously proven from the Holy Qur'an and the sacred Ahadith. Mirza had, however, for the sake of his ulterior motives, denied those essential creeds and wilfully misinterpreted the source-texts for his ends.

- It was further his habit to prefer extremely weak or even fabricated Ahadith or other unauthentic statements over authentic Ahadith. If any authentic, strong Hadith that goes back right to the Holy Prophet ﷺ stood in contradiction to his own views, he would simply reject it. An example for this are solar and lunar eclipses. In the light of a very weak, totally unreliable tradition لا مهدي الا عيسى, Mirza declared the Mahdi and Messiah to be one and the same person. His objective was nothing but to show that these two distinct personalities are one person. But even if we were to consider this tradition as acceptable, we could still not use it as a proof, as it stands in contradiction to far more authentic Ahadith which clearly tell us that Imam Mahdi and the Messiah are two different people. Imam Qurtubi had - in wise foresight - made a statement as to how even this very weak tradition can be interpreted so as not to clash with authentic ones. He writes:

لا مهدي الا عيسى هذا لا ينافي ما تقدم في أحاديث المهدي أي أنه لا مهدي الا عيسى لعصمته و كماله، فلا ينافي وجود المهدي كقولهم لا فتى الا على، و مثل ذلك ذكر الامام الشعرائي

'There is no Mahdi but Isa. This statement is not necessarily a contradiction to other Ahadith concerning the Mahdi. The meaning of this statement is 'No Mahdi like Isa', due to his infallibility and perfection. And this does in no way exclude the existence of another Mahdi,

just as the statement, 'No youth but Ali' does not exclude the existence of other young men. This has also been said by Imam Sha'rani.

The scholars have thus reconciled this statement with other authentic Ahadith that mention the Mahdi and according to which the Mahdi and Sayyiduna Isa *alaihissalam* are two different persons.

Mirza Qadiyani, however, as per his habit, has abandoned the authentic Ahadith regarding the Mahdi, and he has done so because he had claimed to be the Mahdi as well as the Messiah himself, and that although none of the signs of either the Mahdi or the Messiah – as mentioned in the Sacred Ahadith – apply to him. Mirza took the support of extremely weak if not fabricated statements to prove his heretic claims, and left out all authentic statements in this regard. He had moreover not accepted how the scholars had reconciled both statements and thus removed their apparent contradiction. Even today, Qadiyanis do the same thing. They hold on to this weak statement and propagate that Mahdi and Messiah are one and the same person. Mirza tried to make this already weak statement fit his own desires, and that although the very notion would be an impossibility, as we shall mention.

Attributing an extremely weak statement to Imam Qurtubi

There is a statement that some have tried to attribute to Imam Qurtubi, through an extremely weak chain of narration. The statement is as under:

ان لمهدينا آيتين لم تكونا منذ خلق الله السموات و الارض ينكسف القمر لأول ليلة من رمضان و تنكسف الشمس فى النصف منه، و لم تكونا منذ خلق الله السموات و الأرض

Our Mahdi has been given two signs that have not occurred since Allah has created the heavens and the earth – the moon shall eclipse on the first night of Ramadhan, and the sun shall eclipse in the middle of

Ramadhan, and this has not happened ever since Allah has created the heavens and the earth.'

It should be kept in mind that the above statement comprises the following points:

1. That there shall be a lunar eclipse on the first of Ramadhan.
2. That there shall be a solar eclipse in the middle of Ramadhan.
3. That solar and lunar eclipses had never occurred in this manner before, that these eclipses are going to take place against the established laws of nature, because it is well-known that lunar eclipses take place on the 13th, 14th or 15th day of the lunar calendar, whereas solar eclipses take place on the 27th, 28th, or 29th.

Our contention

We intend to examine this statement from two aspects:

1. Whether the eclipses mentioned above take place against the established laws of nature or not.
2. The chain of transmission through which this statement has reached us.

As for the first aspect, the eclipses that took place during Mirza's lifetime had occurred in history a number of times before, too. Hence, this cannot be taken as a proof for Mirza being the Mahdi.

The Qadiyanis' holding on to this statement

The Qadiyanis have raised quite a clamour regarding this statement. Even today, it is broadcasted in their literature and various media.

In 'Al Fadhl', vol. 2, number 30-31 (dated 09.07.1994) we find the following:

A great prophecy - evidence from the Mighty Lord!

In this issue of Al Fadhl, the Qadiyanis attributed this statement to

the Holy Prophet Muhammad ﷺ, and presented it thus as a proof for the veracity of their cult.

We say

The tradition of a solar and a lunar eclipse taking place in Ramadhan, with which the Qadiyanis try to prove that Mirza Qadiyani has indeed been the Mahdi, is in fact an unproven and unauthentic statement that has been attributed to Imam Baqir (the details of which we shall mention onwards). Apart from that, this statement comprises a number of other fallacies, some of which we shall discuss during the rebuttal.

The first fallacy and its rebuttal

The Qadiyanis consider the occurrence of this kind of eclipse as an extra-ordinary affair that amounts to Allah's testimony, whereas we hold that this is nothing but a blatant lie, a manifest fraud and an immensely dangerous deception.

The Qadiyanis have attributed this statement to the Messenger of Allah ﷺ himself, which is an outrageous falsehood, even more since Imam Baqir had not attributed this statement to the Messenger of Allah ﷺ (if we are to accept that it was really Imam Baqir who had made this statement), and neither can this statement be found in the books of Hadith. Hence, those who dared to claim that the Holy Prophet ﷺ had uttered these words, are subject to this stern warning:

من كذب على متعمدا، فليتبؤ مقعده من النار

'Whoever has wilfully uttered a lie against me has made Hell-fire his abode'

The second fallacy

The sacred Ahadith clearly state some points by which the Mahdi can be recognized. This includes his own name, his father's name, his mother's name, his being from among Sayyidah Fatimah's *radiallahu anha* offspring, the people's pledging allegiance to him in Makkah,

his being together with Sayyiduna Isa *alaihissalam* in Damascus, that Islam shall prevail through Sayyiduna Isa *alaihissalam*, that during his life-time, peace, security and welfare shall prevail all over the world, that Sayyiduna Isa *alaihissalam* shall kill the Dajjal and eradicate his deception, that all religions except Islam shall cease to exist, that the people shall only follow one religion, and that is Islam. All these points concerning the Mahdi and Sayyiduna Isa *alaihissalam* are mentioned in the authentic Ahadith - these points are accepted and well-known to the Muslims. But since they do not fit the Qadiyani doctrine, Mirza Qadiyani decided to just reject them and take up a totally unauthentic statement to prove himself as the Mahdi, this violating the well-established rules of the Holy Shariah.

The third fallacy

The Qadiyanis have tried to raise the status of this unreliable statement to that of a weighty shara'i proof, acting as though this was a testimony giving by Allah Himself, and that although this is in fact nothing else than a scam. We shall now uncover and refute this deception.

The transmitters of this statement

The first transmitter: The first transmitter of this statement was Umar bin Shamr, regarding whom Allamah Zahabi writes:

ليس بشيء زائف كذاب رافضى يشتم الصحابة و يروى الموضوعات
عن الثقات منكر الحديث لا يكتب حديثه متروك الحديث

He is nothing. He brings about deviation, is a liar, a Rafidhi. He abuses the Noble Companions radiallahu anhum. He relates fabricated Ahadith after attributing them to reliable transmitters. His Hadith are denied. They are not to be written. His Hadith are to be left.

(Meezanul I'tidal, vol. 2, p. 262)

The 9 characteristics which Allamah Zahabi mentioned with regard to this narrator are enough to render the whole statement suspicious.

The second transmitter: The second transmitter of this statement was Jabir. There are many, many transmitters by this name. We have no way of knowing which Jabir is meant. He is an obscure transmitter. Yes, there is one Jabir Ja'fi – Ja'fi being his title, about whom Imam Abu Haneefah rahamtullahi alaihi had said: 'Among of all the liars I have met, I have not seen a greater liar than Ja'fi'.

The third transmitter: The third transmitter is Muhammad bin Ali. Now, we cannot know for sure if he is the same person as Muhammad Al Baqir, because, as mentioned above already. Umar bin Shamr was in the habit of attributing fabrications to reliable narrators.

How can one even think of using a statement that has reached us through so doubtful sources as a proof?

The fourth fallacy

After discussing the authenticity of this favourite Qadiyani statement, we would like to highlight another fallacy. Mirza Qadiyani has unsuccessfully tried to prove himself as the fulfilment of this prophecy. The way he did that defies all rules of reason, logic and Arabic language, namely:

It is the law of nature that a lunar eclipse occurs either on the 13th, 14th or 15th of the lunar month, that is, when the moon is at its fullest, whereas a solar eclipse occurs either on the 27th, 28th or 29th of the month. Hence, the 'first night of Ramadhan' here means the first of these three dates, namely the 13th of Ramadhan. And indeed, during Mirza's life-time, there was a lunar eclipse that took place on the 13th of Ramadhan, and a solar eclipse that took place on the 28th. Hence, this prophecy stands fulfilled.

The gist of the above explanation

The gist of the above explanation is an attempt to prove things that are simply impossible, namely:

1. Declaring that the 13th night of Ramadhan as the 1st night.

2. Declaring that the 28th night of Ramadhan takes place in the middle of Ramadhan.

There is no doubt as to the absolute impossibility if not absurdity of this, because it just cannot be that the 13th night of any given month is the 1st night, or that the 28th night takes place in the middle of that month.

Thus, the solar and lunar eclipse that took place during Mirza Qadiyani's lifetime are definitely not in accordance with the statement that had been attributed to Imam Baqir. There is no way that this statement could apply to Mirza Qadiyani, because the very words of this statement show the absurdity of the Qadiyani interpretation: *لم تكونا منذ خلق الله السموات و الأرض*, namely that this kind of eclipse has not taken place ever since Allah has created the heavens and the earth.

This proves that the eclipses that are (at least as per this statement) going to take place before the coming of the Mahdi are such as had never occurred before. The eclipses that took place during Mirza's lifetime, however, did not match this description. Those eclipses were not any different from those that had taken place already numerous times before in the history of Islam. They were not the first eclipses of their kind. Hence, it is a grave error on part of the Qadiyanis to use this statement as a proof.

Remains the question as to whether this statement applies to Mirza Qadiyani. The way he tried to use this statement for his own ends, by declaring that the 13th, 14th or 15th night of Ramadhan - on which the lunar eclipse took place, was in fact the first night of Ramadhan, is preposterous, to say the least. The statement under discussion does clearly mention the first night of Ramadhan, and not the first night out of the three nights in which an eclipse is likely to take place.

The same applies to the thus mentioned solar eclipse. Mirza claimed

that the 28th day on which the solar eclipse took place, was actually the middle of Ramadhan, as it was the middle of the three dates. Obviously, this makes no sense at all.

1. The 28th never ever falls in the middle of the month.
2. The second out of three possible days on which a solar eclipse might occur is also not called the middle of the month.

Our purpose in highlighting these points is to encourage the followers of Qadiyanism to think and re-think the falsehood of Mirza Qadiyani's statement, and to come to the realization that he was nothing but an impostor. We are certain that if they read these pages with an open mind, they will surely find their way towards the truth.

To sum up

If Qadiyanis would only have a closer look at the words of this transmission-wise totally unauthentic statement, then it would become quite obvious that this statement requires changes in the law of nature:

1. A lunar eclipse would have to occur on the first night of Ramadhan (rather than towards the middle of it). Similarly, a solar eclipse would have to occur in the middle of Ramadhan rather than at the end of it.
2. Ever since the creation of the heavens and the earth, there was not a single instance when a lunar eclipse would take place on the first date of a lunar month, or a solar eclipse in the middle of a lunar month, because the laws of nature have not been changed till now. This is ample proof that, keeping in view the above statement, Imam Mahdi has not appeared yet.

Qadiyani shenanigans

Now that Qadiyaniat is not able to prove Mirza Qadiyani as the Mahdi,

even through this immensely unauthentic statement, they resort to totally the absurd explanation that the ‘first night’ mentioned in the above statement is actually the 13th night of Ramadhan, whereas the 28th night thus mentioned is the middle of Ramadhan. And then they proudly present the world with their verbal acrobatics that go against all rules of language or reason (as though it was something to be proud of):

O people! The man you were waiting for, has come!

The sun and the moon revealed this secret.

Our sincere call

It seems appropriate now to sincerely invite the follower of Qadiyaniat to follow the truth: Do you, after reading all the above, still seriously believe that Mirza Qadiyani was the Mahdi?

Think about it: the Mahdi shall appear in Makkah, the people will pledge allegiance to him. One who was born in Qadiyan, who has never ever seen Makkah, Madeenah or Damascus, whose name is unlike that of the Last and Final Prophet ﷺ, whose father’s name is unlike that of the Last and Final Prophet’s ﷺ father, one in whose lifetime neither the laws of nature, nor the social or economic conditions of the world had changed for the better, cannot be the Mahdi. Rather, he must be a liar. His claims are false. This is what has been proven from all the above, and this is the truth that deserves to be followed.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



The Qadiyani misinterpretation of Jewish conspiracies against Sayyiduna Isa *alaihissalam*

Synopsis

1. Introduction
2. How Qadiyanism belittles the Prophet of Allah, Sayyiduna Isa *alaihissalam*
3. Qadiyani violation of the principles of faithful transmission and the rules of the Arabic language
4. Qadiyani mockery of the Holy Qur'an

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

يقول الله عز و جل: وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾ : آل عمران

و قال النبي ﷺ: الدين النصيحة

صدق الله العظيم، و صدق رسوله النبي الكريم

This is the sixth feature in our series 'Deen is sincere well-wishing.' aimed at analysing some Qadiyani doctrines and notions. The title of this feature is: The Qadiyani misinterpretation of Jewish

conspiracies against Sayyiduna Isa *alaihissalam*. This notion, too, contains some grave mistakes.

Introduction

The statement that Sayyiduna Isa *alaihissalam* has been crucified is one of the major Qadiyani heresies.

The founder of Qadiyaniat, Mirza Ghulam Ahmad Qadiyani writes in *Izalatul Awham*. P. 379 (as cited Roohani Khazain, vol. 3, p. 395) the following:

'After that, the Messiah was made over to them and he was whipped and abused. He was hit at the behest of their jurists and priests, and subject to ridicule. Everyone witnessed this. Finally, he was to be crucified. It was a Friday afternoon, and it also happened to be the day of the Jewish Passover festival, hence there was very little time only. The Jews quickly hurried to crucify the Messiah together with two thieves, so that they could take off the dead bodies before evening.'

The above statement comprises the following points:

1. That the Messiah *alaihissalam* was whipped.
2. That the Messiah *alaihissalam* was abused.
3. That the Messiah *alaihissalam* was hit.
4. That the Messiah was ridiculed.
5. That the Messiah *alaihissalam* was crucified.

The Qadiyanis hold that the Jews had plotted to maltreat Sayyiduna Isa *alaihissalam* as much as they pleased, and that Allah, the Mighty and Wise had not come to his aid, and that although the Holy Qur'an clearly tells us that: **و مكروا و مكر الله صلى و الله خير المكرين** 'And they plotted and planned, and Allah, too, planned, and Allah is the Best of Planners.' (Surah Aal-e- Imran, Ayat 54)

In order to support this notion, one Qadiyani interpreted the

Qur'anic words **و ما صلبوه** by saying:

'And the Jews did not kill the Messiah on the cross.'

And he says with regard to one crucified:

'According to the customs of language, the expression 'masloob' (i.e. crucified) is used only for one who actually dies on the cross. One who does not die on the cross, is not called 'masloob.'

Here should be remembered that we had refuted the doctrine of Sayyiduna Isa's *alaihissalam* crucifixion in in the fourth part of our lecture series, the title of which was: 'Arguments to prove that Sayyiduna Isa *alaihissalam* was not crucified'. Perusal of this lecture would be beneficial.

Here, we intend to refute the Qadiyani notions as to how the Jews had schemed against Sayyiduna Isa *alaihissalam*. We shall also present the statements of different Muslim exegetes that deny the idea of Sayyiduna Isa *alaihissalam* having been crucified.

We say

Mirza's claim that the Jews had conspired against Sayyiduna Isa *alaihissalam* and then crucified him, goes against the statements made by Muslim exegetes. It violates all principles of faithful transmission as well as the established rules of the Arabic language. Instead of relying on the Quranic text itself and its interpretation as per the sacred Ahadith, Mirza Ghulam Ahmad relied on adulterated and deviated writings, and thus took the same route that was travelled by another (well-known or notorious) son of India, too, namely Sir Syed Ahmad Khan. Sir Syed Ahmad Khan promoted the idea of Sayyiduna Isa's *alaihissalam* demise in his Tafseer. Mirza's main reason for adopting the views of another scholar was that doing so might be helpful in substantiating his own messianic claims. Moreover, he could thus prove the 'lowliness' of Sayyiduna Isa *alaihissalam* and establish his own superiority (may Allah protect

us!), in spite of his claiming to be ‘like the Messiah’, and the ‘shadow of the Messiah’. So on one hand, Mirza Qadiyani tried to blame the Messiah for falling into the snares of the Jews, and on the other hand, he claims to be superior to him, by being like him.

Refuting this notion involves a number of important issues, and, trusting on Allah, we say:

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. (٥٤)

‘And they (disbelievers) plotted [to kill Isa (Jesus)], and Allah planned too. And Allah is the Best of the planners.’ (Surah Aal-e- Imran, Ayat 54)

What is ‘Makr’?

In his Tafseer, Imam Razi elucidates the word ‘makr’ as follows:

عبارة عن التدبير المحكم الكامل، ثم اختص في العرف بالتدبير في
ايصال الشر الى الغير

‘Originally, ‘makr’ meant any kind of firm plan or scheme, but in customary usage it took the meaning of a plan to harm others.’

The Qur’an has stated over and over again that whenever the disbelievers schemed and plotted against the prophets and messengers of Allah, Allah would turn their plots against them. Allah Most High tells us:

ولا يحيق المكر السيئ الا باهله

But the evil plot encompasses only him who makes it.
(Surah Fatir, 43)

و مكر اولئك هو يبور

And the plotting of such will perish. (Surah Fatir, 10)

The plotting of those who oppose the prophets never harmed

anyone but themselves. It always becomes a means of their ruin. Allah saves His prophets from such plots, without any harm befalling them. This becomes clear from the following reference to the Holy Prophet's ﷺ life. Allah Most High says:

و اذ يمكر بك الذين كفروا ليثبتوك أو يقتلوك أو يخرجوك و يمكرون
و يمكر الله و الله خير المكرين

And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners. (Surah Anfal, 30)

Similarly, Allah tells us with regard to Sayyiduna Ibraheem *alahissalam*:

و ارادوا به كيذا فجعلنهم الأخرين

And they wanted to harm him, but We made them the worst losers. (Surah Anbiyaa, Ayat 70)

In Surah Naml, Ayat 51, Allah Most High tells us how the people of Thamud plotted against their prophet, Sayyiduna Salih *alahissalam*:

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَاَنْظُرْ كَيْفَ كَانَ
عَاقِبَةُ مَكْرِهِمْ اَنَا دَمَرْنُهُمْ وَقَوْمَهُمُ اجْمَعِينَ

So they plotted a plot, and We planned a plan, while they perceived not. Then see, how was the end of their plot! Verily! We destroyed them and their nation, all together.

Now let us see how the Holy Qur'an describes the plotting of the Jews:

وَمَكَرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And they (disbelievers) plotted [to kill 'Isa (Jesus)], and Allah planned too. And Allah is the Best of the

planners. (Surah Aal-e-Imran, Ayat 54)

The Jewish conspiracies were to harm Sayyiduna Isa *alaihissalam* whereas Allah's plan was to thwart their evil plans and to keep Sayyiduna Isa *alaihissalam* safe. Allah had kept Sayyiduna Isa's *alaihissalam* enemies at bay. They could not even reach him. And thus, their wicked designs were foiled, and they were thoroughly disgraced.

Allamah Zamakhshari *rahmatullahi alaihi* writes in his Tafseer Kashshaf (vol.1, p. 366) the following:

و مكرهم أنهم وكلوا به من يقتله غيلة، و الغيلة بالكسر أن يخدع غيره،
فيذهب به الى موضع، فاذا صار اليه قتله

'Their plan was to appoint some one to kill him through deception (Gheelah), and Gheelah, spelled with Kasrah, means to deceive another person, by luring him to a certain place and to kill him there.'

Ibn Katheer, the authors of Jamiul Bayan, Al Maalim and Madaarik, as well as other exegetes wrote:

أن مكر اليهود أن يقتل عيسى عليه السلام

*The plan of the Jews was to kill Sayyiduna Isa
alaihissalam.*

Ibn Katheer and the author of Al Madaarik further added:

الصلب مع القتل ايضاً

To crucify and kill him.

The author of Al Madaarik further stated:

حين أرادوا قتله و صلبه

When they intended his murder and crucifixion.

Thus, the Jews' plans are identified, that they intended to kill Sayyiduna Isa *alaihissalam* by crucifying him. Allah Most High says:

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ (٥٢)

Then when 'Isa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?" Al-Hawarioon (the disciples) said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)."

That is, Sayyiduna Isa *alaihissalam* had himself perceived that the Jews had conspired to kill him; the word 'Kufr' here is used in the sense of murder. At times, a thing is named through its cause. Allah Most high tells us, for instance:

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ

It is He, Who shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allah) in obedience and in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). (Surah Ghafir, Ayat 13)

In this Ayat, Allah Most High refers to the rain as provision (rizq), because human provisions are closely linked to rain. The word 'Ihsas' (came to know, perceived) is used on such occasions for the perception of something detrimental. In Surah Anbiyaa, Ayat 12, Allah Most High says:

فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ: ١٢

Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. (Surah

Anbiyaa, Ayat 12)

إِذْ تَحْسَبُوهُمْ بِأَذْنِهِ

...when you were killing them (your enemy) with His Permission (Surah Aal-e-Imran, Ayat 152)

The Jews had conspired to kill Sayyiduna Isa *alaihissalam*. Their plans to do so, were clear and definite. They wanted to kill Sayyiduna Isa *alaihissalam* through crucifixion.

Why had the Jews conspired to crucify and kill Sayyiduna Isa *alaihissalam*?

The Jews had decried the Divine miracles that became manifest through Sayyiduna Isa *alaihissalam* as sorcery and witch-craft. They decided that this kind of crime was to be punished by death on the cross. This was their plan, but how did Allah Most High plan against them?

Allah Most High tells about the Jews' conspiracies:

وَأِذْ كَفَّمْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جَعَلْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

...and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' (Surah Maaidah, Ayat 110)

Then Sayyiduna Isa *alaihissalam* perceived their evil plots. The Holy Qur'an tells us:

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ

Then when Isa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allah's Cause?"

(*Surah Aal-e-Imran, Ayat 52*)

That is, after Sayyiduna Isa *alaihissalam* had found out that his enemies have conspired to kill him, Allah Most High had kept the Bani Israil away from him.

Below are some excerpts as to how the Muslim exegetes have interpreted the 'makr' (conspiracy) of the Jews, and the 'makr' (plan) made by Allah. The author of Kashshaf writes:

و مكر الله أن يرفع عيسى عليه السلام الى السماء و ألقى شبهه على
من أراد اغتياله حتى قتل

Allah's plan was to raise Sayyiduna Isa alaihissalam to heaven and to cast his semblance on the one who had intended to betray him to be killed. (1/587)

In Tafseer Jalalayn, p. 73, comes:

و مكر الله بهم بأن ألقى شبه عيسى عليه السلام على من قصد قتله،
فقتلوه، و رفع عيسى عليه السلام

And Allah's plan regarding them consisted to cast the likeness of Sayyiduna Isa alaihissalam on the one who had intended his murder, so they killed him (instead), while Sayyiduna Isa alaihissalam was raised to heaven.

In Tafseer Abi Saood, vol. 2, p. 42, comes:

بأن زفع عيسى عليه السلام، و ألقى شبهه على من قصد اغتياله حتى
قُتل

Sayyiduna Isa alaihissalam was raised (to heaven) and his likeness was cast on the one who had intended to betray him in order to get him killed.

In Madaarik-ut-Tanzeel (vol. 1, p. 258) comes:

بأن رفع عيسى عليه السلام الى السماء و ألقى شبهه على من أراد
اغتياله حتى قتل

Sayyiduna Isa alaihissalam was raised to heaven and his likeness was cast on the one who had intended to betray him, to get him killed.

Ibn Katheer (whose name the Qadiyanis included into their list of Mujaddideen) writes in his Tafseer (vol.2, p. 46)

فلما أحاطوا بمنزله، و ظنوا أنهم ظفروا به نجاه الله تعالى من بينهم و رفع من روزنة ذلك البيت الى السماء، و ألقى شبهه على رجل من كان عنده فى المنزل، فلما دخل أولئك اعتقدوا فى ظلمة الليل عيسى، فأخذوه، و صلبوه، و وضعوا على رأسه الشوك و كان هذا مكر الله بهم فانه نجى نبيه و رفعه من بين أظهرهم و تركهم فى ضلالهم يعمهون-

When they had surrounded Sayyiduna Isa's alaihissalam house, and thought that now they could finally get hold of him, Allah saved him from their midst by raising him to heaven through the skylight. Allah Most High cast his likeness on one who was in that house with him. When the mob entered, they considered him to be Sayyiduna Isa alaihissalam. They captured him, crucified him and kept a wreath of thorns on his head. This was how Allah had planned against them - He saved his prophet from their midst and raised him to heaven, and left them staggering blindly in their error.

The consensus of the exegetes regarding the concrete nature of their plan

All Muslim exegetes are agreed that the Jews had planned to capture Sayyiduna Isa *alaihissalam* to kill him through crucifixion.

As for Allah's plan, they are agreed that Sayyiduna Isa's 'passing' consisted in his being raised to heaven. As per the Qur'anic elucidations, Sayyiduna Isa *alaihissalam* was raised with body and soul to heaven and thus saved from his enemies. Allah Most

High disgraced those who had conspired against His true Prophet, Sayyiduna Isa *alaihissalam*, by intending to kill him on the cross. However, Allah Most High had cast Sayyiduna Isa's resemblance on one of them, who was then killed in his stead. Allah Most High says:

و لکن شبّه لهم

*But [another] was made to resemble him to them.
(Surah Nisaa, Ayat 157)*

And He told Sayyiduna Isa *alaihissalam*:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

"I will take you and raise you to Myself" (Surah Aal-e-Imran, Ayat 55)

The Holy Qur'an also tells us:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ غَزِيْرًا حَكِيْمًا

Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (Surah Nisaa, Ayat 158)

And indeed, this is the best illustration of Allah's words:

وَاللَّهُ خَيْرُ الْمَاكِرِيْنَ

And Allah is the Best of the planners. (Surah Nisaa, Ayat 54)

Remains the Qadiyani notion that 'صلب' means death by on the cross, and that 'مصلوب' means one who died on the cross, and that the Holy Qur'an has merely denied Sayyiduna Isa's *alaihissalam* death on the cross (but not his death as such - translator)

Regarding this, we say:

The Holy Qur'an has clearly denied his being killed. Allah Most High says:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ

And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. (Surah Nisaa, Ayat 157)

There is no doubt that those who denied Sayyiduna Isa *alaihissalam* had planned to crucify and kill him, however, Allah Most High had stopped them from executing their plan. He let them not even get close to him, and afforded him full protection. The Holy Qur'an clearly tells us: **وَمَا قَتَلُوهُ** – And they did not kill him (Surah Nisaa, Ayat 157)

And apart from that, Allah Most High also states clearly: **وَمَا صَلَبُوهُ** - nor did they crucify him (Surah Nisaa, Ayat 157)

The purpose of denying both, that is Sayyiduna Isa's being killed and his being crucified, is to refute any notions that perhaps Sayyiduna Isa *alaihissalam* has died, or that he was at least put on the cross. This is rather a proof that Sayyiduna Isa was neither killed nor crucified. The words: **وَمَا قَتَلُوهُ** were used to negate his being killed, and the words **وَمَا صَلَبُوهُ** were used to negate his having been on the cross.

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ

And they did not kill him, nor did they crucify him.

Muslim exegetes of the Holy Qur'an, like Shah Waliullah Muhaddith Dehlavi (whom the Qadianis consider to be a renovator), as well as his sons Shah Rafee-ud-Deen, and Shah Abdul Qadir, said that this Ayat clearly negates Sayyiduna Isa's *alaihissalam* being killed as well as his being crucified.

Hence, according to the rules of language, as well as per different

translations and Tafseers, the above Ayat means that Sayyiduna Isa *alaihissalam* was not put on a cross, neither with a view to kill him, nor otherwise. There is no evidence in prose or poetry that **صلب** means only that kind of crucifixion that culminates in death.

No Muslim exegete has ever interpreted the Ayat **وما قتلوه وما صلبوه** as Mirza Ghulam Ahmad Qadiyani did, namely that Sayyiduna Isa *alaihissalam* had been put on the cross, but that he had not died there. All Muslim exegetes reiterated the same clear and unambiguous statement of the Holy Qur'an, namely that Allah Most High had saved Sayyiduna Isa *alaihissalam* from the snares of his enemies - neither did they get hold of him, nor were they able to harm him in any way whatsoever. They did not capture him and hand him over to the authorities, as criminals are. They did not even crown him with a wreath of thorns. All this is clear from Allah's words: **والله خير المكرين** - And Allah is the best of Planners. (Surah Aal-e-Imran, Ayat 54). Any other interpretation amounts to jesting with the word of Allah.

And also with this Divine statement:

وَ إِذْ كَفَفْتُمْ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنَّا لَبَدَأُ إِلَّا سِحْرٌ مُّبِينٌ

And when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic. (Surah Maaidah, Ayat 110)

It would be a mockery of Allah's words:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَ كَانَ اللَّهُ غَزِيْرًا حَكِيْمًا

Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. (Surah Nisaa, Ayat 158)

And:

إِنِّي مُتَوَقِّعُكَ وَرَأْفَعُكَ إِلَيَّ

“I will take you and raise you to Myself” (Surah Aal-e-Imran, Ayat 55)

And this is not just mere jest or mockery. It is a deviation from the ways of the believers and a denial of the interpretations given by the Muslim exegetes. We have thus cleared the Qadiyani deception with regard to the specification of the vile plans the Jews had hatched against Sayyiduna Isa *alaihissalam*, and corroborated our stance with undeniable proofs and many examples. And Allah be praised for that.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-
و آخر دعوانا أن الحمد لله رب العالمين



Misinterpretation of the term 'Khatam-un-Nabiyeen'

Synopsis

- Introduction
- Stages in the Qadiyani interpretation of 'Khatam-un-Nabiyeen'
- Number one: The impossibility of fully understanding the meaning of 'Khatam-un-Nabiyeen.'
- Number two: Only one (not more than that) prophets are bound to come after the 'Khatam-un-Nabiyeen'
- Number three: As per necessity, there might come a number of other prophets, too.
- Number four: The Finality of Sayyiduna Muhammad's ﷺ prophethood has not fully closed the door to prophethood.
- Number five: Khatam-un-Nabiyeen is he who makes more prophets. He is not the last of prophets.
- Some necessary explanations.

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين
و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

يقول الله عز و جل: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

وقال النبي ﷺ: الدين النصيحة

صدق الله العظيم، وصدق رسوله النبي الكريم

This is the seventh feature in our series 'Deen is sincere well-wishing.' aimed at analysing some Qadiyani doctrines. The title of this feature is: 'Misinterpretation of the term 'Khatam-un-Nabiyeen'. The Qadiyani notions represented here are nothing short of heresy.

Introduction

The most distinguished attribute that the Holy Qur'an has mentioned with regard to the Holy Prophet Muhammad ﷺ is his being 'Khatam-un-Nabiyeen', which means that the Holy Prophet Muhammad ﷺ is the last of all prophets. There shall be no other prophet after him.

The Qadiyanis have tried very hard - but without success - to turn and twist the true meaning of this attribute. They invented a meaning that is just the opposite of the clear meaning that Allah Most High had given to the words 'Khatam-un-Nabiyeen', the way His Prophet Muhammad ﷺ interpreted those words, and the consensus of the Ummah with regard to the meaning of these words. By gradually introducing and expanding this new-fangled meaning, the Qadiyanis try to mislead the people.

1. First, the Qadiyanis claimed that it is impossible to understand the true meaning of 'Khatme Nubuwwat' (Finality of Prophethood). In Tashheezul Azhan, vol. 12, number 8, the founder of Qadiyanism is cited as below:

No one can understand the real nature of Khatme Nubuwwat in this world, except for one who is Khatam-ul-Awliyaa, just as the Holy Prophet ﷺ was Khatam-ul-Anbiyaa. This is so, because understanding the reality of a thing is possible only for those who are involved

with it. And it is a proven matter that those involved with 'Khatimiyah' (the attribute of finality) are either the Holy Prophet Muhammad ﷺ or His Holiness the Promised Messiah.'

This means that it is impossible for a simple Ummati to understand the meaning of 'Khatme Nubuwwat'.

2. After the Last Prophet ﷺ, the door to prophethood has not been closed. In the same source (Tashheezul Azhan, 12/8) comes:

The Muhammadi Finality of Prophethood does not amount to a total closure of the gate to prophethood, as the gate to the descent of Jibreel for the sake of bringing revelation has not been fully closed yet.

3. Qadiyanism holds that there can be only one more 'prophet' after the Final Prophet, Sayyiduna Muhammad ﷺ; however, this view goes completely against the Holy Qur'an, the Sunnah and the consensus of the Ummah. In Tashheezul Azhan, (12/8) has further been mentioned:

Only one prophet is bound to come after the Holy Prophet Muhammad ﷺ, it is against the Divine Wisdom that there should be a greater number of prophets.

4. According to Qadiyanism, that prophet whose advent was inevitable, was no one else than the so-called 'Promised Messiah', Mirza Ghulam Ahmad Qadiyani, and they even claimed that this was foretold by the Holy Prophet Muhammad ﷺ. In Tashheezul Azhan, vol. 9, number 3 (14th March 1914) comes:

It has thus been proven that there cannot be only one more prophet for the Ummah of Sayyiduna Muhammad

ﷺ, because he ﷺ had foretold only one more prophet, and that was the Promised Messiah, and he did not mention any other prophet or messenger besides him. Rather, he said لا نبي بعدى and thus negated the coming of other prophets. And he made it clear that except for the Promised Messiah, there shall be no other prophet after him. There can be only one more prophet in this Ummah, the Promised Messiah. There is absolutely no room for any other prophet after that. Taking a look at other Ahadith proves that the Holy Prophet Muhammad ﷺ had named the Promised Messiah 'Prophet of Allah', and that he did not give this name to anyone else.

The second Qadiyani Khalifa and son of Mirza Ghulam Ahmad Qadiyani writes in Haqeeqat-e-Nubuwwat (p.138) the following:

'This is why we hold that there is only one more prophet for this Ummah, future circumstances are hidden under the veil of the Unseen... discussing them is up to the prophets, not us. We thus believe that until now, there has been no other prophet except for him, because there was no one except for him, who actually fitted the definition of 'prophet'.

Until here, Qadiyanism stated there was only one more prophet to come, and that was their self-proclaimed 'Promised Messiah'. However, their viewpoint evolved to the admission that there can be further prophets.

In 'Al Fadhl' (dated 19th April, 1927) the Qadiyani Khaleefah Mirza Basheeruddeed Mahmood answered a question as follows:

'Your fourth question was whether there can or will be any other prophet after Mirza Qadiyani? And whether the Ahmadis would believe in any such new prophet or not?

The answer to this is that there can be other prophets

after Mirza Qadiyani. If any should come, the Ahmadis will have to believe in him.'

The Qadiyani concept of Khatme Nubuwwat

It must be kept in mind that the Islamic concept of Khatam-un-Nabiyeen, that is taken from the words of the Holy Qur'an, completely bars the coming of any other prophet after the Holy Prophet Muhammad ﷺ.

The Qadiyanis, however, hold that these words do not exclude the possibility of any further prophets.

Mirza Basheerud-Deen Mahmood writes in 'Al Fadhl' (dated 22nd June 1928):

The expression Khatam-un-Nabiyeen does not bar the coming of other prophets. Great prophets shall be born among the servants of the Promised Messiah (Mirza Qadiyani), and they shall always protect and propagate Islam. Their only duty is to clean the dust and dirt that so-called scholars, driven by their desires, throw on the luminous face and pure body of Islam.'

How the Qadiyanis view the Muslim belief in Khatme Nubuwwat

How do the Qadiyanis view the belief Muslims hold with regard to Khatme Nubuwwat, namely that there won't be any other prophet after the Holy Prophet Muhammad?

Mirza Basheerud-Deen Mahmood, who happens to be Mirza Ghulam Ahmad Qadiyani's son as well as Qadiyanis' the second Khaleefah, writes in Anwar-e-Khilafat (p.62) the following:

'...they think that the Divine treasures are exhausted... their thinking this way is because they are neither able to make a true estimate of the Almighty, nor of any prophet. I say that there can be thousands of prophets.'

He, that is, Mirza Basheerud-Deen Mahmood, writes on p. 65 of Anwar-e-Khilafat:

If a sword were put on both sides of my neck, and I were told that there won't be any other prophet after the Holy Prophet Muhammad ﷺ, even then I would surely say: 'You are a liar, a swindler. There can be other prophets after him, for sure.

In 'Al Fadhl' (12th May 1925) he is quoted as having said:

We moreover firmly believe that as per need, Allah Most High shall continue to send prophets for the rectification and reform of this Ummah.

This is the latest view the Qadiyanis hold, namely that prophethood still continues and that there can be other prophets, after the Final Prophet ﷺ, if the need arises, and that this being so does not stand in contradiction to the Finality of Sayyiduna Muhammad's ﷺ prophethood, and that although this view or the consequences this view might have stand in complete opposition to the unanimously held belief of the Muslim Ummah, and the Holy Prophet's ﷺ statement: لا نبي بعدى - there will be no other prophet after me. And it stands in blatant contradiction to Allah's words: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ, i.e. 'Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.' (Surah Ahzab, Ayat 40).

It even goes against their own statement, namely that there can be only one more prophet after the Holy Prophet Muhammad ﷺ.

Here we consider it as our right to ask the Qadiyanis that how come, the same person who had firmly promised not to claim prophethood for himself, began to do just that?

Mirza Ghulam Ahmad Qadiyani writes in 'Anjam-e-Atham, p. 17

(cited in Roohani Khazain, vol 11, p. 27):

The petitioner ought to keep in mind that at no given time, this most humble person claimed actual prophethood or messengership for himself. His using a word in a metaphoric sense, rather than the actual sense, or in the original linguistic sense, does not amount to infidelity. However, I do not even like to do that, as it might deceive the common Muslims.

Similarly, in his Majmoo'ah Ishtiharat, vol. 1, p. 312-3, he writes:

الحمد لله و الصلوة و السلام على رسوله خاتم النبيين- اما بعد

All Muslims are hereby notified that 'Fathul Islam', 'Tawzeehul Muram' and 'Izalah Awham' - which were authored by this most humble person, contain statements according to which a 'Muhaddath' is in some way a 'Nabi' and that 'Muhaddathiyat' is some kind of partial or deficient Nubuwwat. These statements are not to be taken in their literal sense. Rather, they were used as a matter of simplicity. Otherwise - how could that be! I have never ever claimed actual prophethood. As a matter of fact, I wrote in my book 'Izalah Awham' that I fully believe that our Master and Chief Muhammad Mustafa ﷺ is the Khatamul Anbiyaa. Hence, I would like to request all my Muslim brethren, that, if they felt offended by these words.... to consider these words as amended, and to consider them as having been used in the sense of 'Muhaddath', because I cannot bear to bring about a rift among the Muslims. Allah knows my intentions well, that when I used the word 'Nabi' I did not mean actual Nubuwwat, but merely being a Muhaddath, which the Holy Prophet ﷺ had interpreted as 'Mukallam'. So, for the sake of pleasing my Muslim brethren, I request them to use this word in the above sense and to consider the word 'Nabi' as struck out.'

There is no doubt that Mirza Ghulam Ahmad Qadiyani had denied

his Nubuwwat only to save himself from the Muslims' wrath, which he would have doubtlessly incurred with a claim to prophethood. Otherwise, the facts are well-known from his statement.

Mirza's distorting the *denotata* of Khatam-un-Nabiyeen ﷺ

Mirza Ghulam Ahmad Qadiyani's statement published on 17th April 1903 in *Al Hakam*, is just one specimen of how he distorted the meaning of Khatme Nubuwwat. He writes:

For thirteen hundred years, the word 'Nubuwwat' was not used due to the greatness of the Holy Prophet's ﷺ Nubuwwat. With the passing of such a long period of time, the people's belief that the Holy Prophet ﷺ is Khatam-ul-Anbiyaa grew stronger and stronger. Now, however, his ﷺ grandeur would not be in the least affected, if anyone else is referred to as 'Nabi'. This is why the word 'prophethood' is now openly used in connection with the Messiah. His followers and servants had to regard two things concerning his being a prophet of Allah: One, the Holy Prophet's ﷺ greatness, and two, the greatness of Islam. Out of consideration for the Holy Prophet's ﷺ greatness, the word 'Nabi' was not used for anyone after him, lest this be a slight on his Khatme Nubuwwat. Had any Khaleefah or righteous person from his Ummah been referred to as 'Nabi', just as people were called 'Nabi' after Hazrat Musa *alahissalam*, then this would have amounted to a slight on his Khatme Nubuwwat; there would be nothing grand about it. Hence Allah Most High, in His Infinite Wisdom and Kindness, decreed that this word should not be used in the Ummah for 1300 years, so as to duly honour the greatness of the Holy Prophet's ﷺ prophethood. And then, since the greatness of Islam requires that other people should be called 'Nabiullah', after the Holy Prophet ﷺ, He had the Promised Messiah utter this word. And thus, He reconciled to apparently contradictory matters with superb wisdom and eloquence. The resemblance with Hazrat Musa's Ummah was thus retained, and so was the grandeur of the Holy Prophet's ﷺ prophethood.

In *Haqeqatul Wahy*, p. 27 (as cited in *Roohani Khazain*, vol. 22, p.

29), Mirza Ghulam Ahmad Qadiani writes:

That perfect human being to whom the Holy Qur'an had been revealed and who became 'Khatamul Anbiyaa', though not in the sense that there shall be no more spiritual bounty afterwards; rather in the sense that he is the Owner of the Seal without which spiritual bounty does not reach anyone, and besides whom, there is no other owner of such seal. He alone is the one through whose seal one can attain a prophethood the prerequisite of which is being an Ummati, and whose courage and sympathy has not let the Ummat in an imperfect state.

One of Mirza's statements has been recorded in Malfoozat-e-Ahmadiyya (vol. 5, p. 290) as follows:

His Holiness the Promised Messiah said with regard to the meaning of 'Khatam-un-Nabiyeen' that without his ﷺ seal, a person's prophethood cannot be verified. Once it bears his ﷺ seal, it is considered as authentic and attested. Hence, unless sealed and attested with the Holy Prophet's ﷺ seal, prophethood will not be authentic.

These kind of statements were made to render the Islamic concept of Khatme Nubuwwat doubtful and to create misgivings in the minds of the people. Keeping in view the importance of this issue, we shall elucidate it further.

Qadiyani deceptions regarding the *denotata* of Khatam-un-Nabiyeen explained

The above excerpts are an ample proof for Qadiyani deceptions.

1. The Qadiyani claim that the reality of Khatme Nubuwwat cannot be comprehended by the Muslims, neither by the laymen, nor the scholars. Only a recipient or claimant of prophethood can understand it.

This is a completely erroneous notion, because belief in the prophets and messengers is one of the pillars of faith; according to the Muslim Ummah, this belief is essential to Islam, and this is why every member of the Muslim Ummah, learned or not, is aware of it. And it is completely evident to every Muslim that the Holy Prophet Muhammad ﷺ is the Last of all Prophets, and that there shall be no other prophet after him. He was the glorious conclusion to the series of prophets sent by Allah Most High. This belief was held by the Holy Prophet's ﷺ companions, the Taba'een, the Tab'a Taba'een, the great Imams, the scholars of the Holy Qur'an and the sacred Ahadith, all Muslim scholars as well as the Muslim populace at large.

The Qadiyani statement regarding 'Khatam-un-Nabiyeen', however, is nothing but delusion.

2. The Qadiyanis' considering their claimant to prophethood as the 'Khatam-ul-Awliyaa, in the same sense as the Holy Prophet ﷺ is the Khatam-un-Nabiyeen, and moreover their claim that only Mirza Ghulam Ahmad Qadiyani had been able to understand the reality of 'Khatam-un-Nabiyeen'. This is indeed an immense abomination, one that amounts to censure of the Lawgiver's noble being, who had founded the Holy Shariah for all kinds of people. It is moreover a censure of the Holy Qur'an, which is a source of guidance for the common people, in which Allah Most High had declared our Holy Prophet ﷺ as the 'Khatam-un-Nabiyeen', and which, as per Allah's decree, must be believed in by every legally capable person. It is absolutely inconceivable that such an important issue should not be known to the people. Considering any pillar of faith as abstruse, amounts to denigrating Allah Most High, His Messenger ﷺ, the righteous elders and all Muslims – learned or not. The only purpose of which is, to elevate the rank of a person who, according to the consensus of the Muslim Ummah, has,

since long left the pale of Islam. This is what the Qadiyani misinterpretations of the term 'Khatam-un-Nabiyeen' is all about.

3. The Qadiyani statement that the Holy Prophet Muhammad's ﷺ prophethood does not fully exclude any further prophethood stands in total contradiction to the Holy Prophet's ﷺ having explicitly called the 'Khatam-un-Nabiyeen' in the Holy Qur'an, as well as the Holy Prophet's ﷺ own statement: لا نبي بعدى - there shall be no prophet after me. There is nothing in the Holy Qur'an and the Sunnah to corroborate the Qadiyani view regarding this. There is no doubt regarding the fallaciousness of the view held by Qadiyanis.
4. The Qadiyanis claim that one more prophet has to come after the Holy Prophet Muhammad ﷺ, and that many more might come. (In spite of the Holy Prophet's ﷺ clear statement: أنا خاتم النبيين لا نبي بعدى - I am the Last of Prophets, there shall be no prophet after me.) This is an enormous slight to Allah and His Messenger ﷺ, as well as disparagement of the earlier and latter members of the Muslim Ummah. As for the second coming of Sayyiduna Isa *alaihissalam*, he shall not be honoured with a prophethood after the Holy Prophet ﷺ, rather, he had been granted prophethood before the times of our beloved Prophet Muhammad ﷺ, and he shall return still invested with his former office. This does not mean that the door to prophethood has been opened again. Rather, it continues to stay closed for good, even after Sayyiduna Isa's *alaihissalam* return, because Sayyiduna Isa *alaihissalam* does not come with a new prophetic mission. That Qadiyanism considers anyone as deserving of prophethood in spite of this, is nothing but a total misconception regarding Khatme Nubuwwat.
5. The Qadiyani claim that the Holy Prophet Muhammad ﷺ himself had prophesied the coming of another prophet, and that this heralded prophet was no one else than their

so-called 'Promised Messiah'. This indeed is one of the worst Qadiyani misinterpretations of the term 'Khatme Nubuwwat'. It is a great lie against the Holy Prophet ﷺ to attribute something to him that he had never ever said or meant, even more so since the Holy Prophet Muhammad ﷺ said: **من كذب على متعمداً فليتبؤ مقعده من النار** - 'Whoever wilfully lies against me - let him take his seat in the Fire.'

Fact is that the Holy Prophet ﷺ foretold Hazrat Isa's *alaihissalam* descent from heaven, and that Hazrat Isa *alaihissalam* shall continue to hold the title of 'prophet' that was given to him before, but now his prophethood shall not be operative. Hazrat Isa *alaihissalam* is the true Promised Messiah, and not anyone else. Mirza Ghulam Ahmad Qadiyani, on the other hand, is definitely not the Promised Messiah, rather, he is a liar and impostor. He has not descended from heaven, rather, he was born to his parents in Qadiyan. He is not endowed with prophethood, for sure. Hence, the above-mentioned Qadiyani statement is nothing but an immense delusion.

6. Qadiyanis claim that their bogus prophet Mirza Ghulam Ahmad Qadiyani is the one whose coming was foretold by the Holy Prophet Muhammad ﷺ. This statement has got no authenticity whatsoever. This is nothing but a perverted understanding of the term 'Khatme Nubuwwat' and the coming of the Messiah.
7. The claim that the Holy Prophet Muhammad ﷺ himself had referred to Mirza Ghulam Ahmad Qadiyani as the 'Prophet of Allah' is yet another lie against the Holy Prophet ﷺ and a deviation from the true meaning of 'Khatme Nubuwwat.'
8. The Qadiyani Khalifah's statement that there shall be prophets in future. This is nothing but a ruse to make the Muslim Ummah doubt the belief in Khatme Nubuwwat, as well as a willful misinterpretation of the term 'Khatam-un-Nabiyeen'.

9. When the Qadiyani Khalifah, Mirza Basheer-ud-Deen Mahmood was asked: 'If there comes any other prophet, will the Ahmadis have to believe in him, too?' He replied: 'Yes, they will have to believe in him'. This is ample proof for the contradictions in their own statements, and nothing but a misinterpretation of the term 'Khatam-un-Nabiyeen'.
10. The second Qadiyani Khalifah, Mirza Basheer-ud-Deen Mahmood said that the concept of 'Khatam-un-Nabiyeen' does not imply that there shall be no more prophets after the 'Nabi Khatam'. He further said that great prophets shall be borne among the servants of the Promised Messiah. Both statements go totally against the text of the Holy Qur'an, the Sunnah and the unanimous belief of the Muslim Ummah. This statement also undermines the Qadiyani view that there was only one more prophet to come. This, too, is nothing but deception and misinterpretation of the term 'Khatam-un-Nabiyeen'
11. The Qadiyanis claim that considering the Holy Prophet Muhammad's commission as final, amounts to stating that the Divine treasures are exhausted. The Muslim Ummah, however, believes in the finality of the Holy Prophet Muhammad's ﷺ prophethood. They believe him to be the 'Khatam-un-Nabiyeen' in the sense that he ﷺ was the last and final prophet, and this creed does in no way mean that the Divine treasures of guidance have come to an end. Rather, the Muslim Ummah has got an unshakeable conviction that the Holy Prophet Muhammad ﷺ was and is, and that he shall continue to be a mercy for the worlds until the Day of Judgement. They believe that his prophethood, messengership and comprehensive Shari'ah has rendered them free from needing any other prophethood, messengership or Shari'ah. They believe that the last of all Shari'ahs, the one brought to them by Sayyiduna Muhammad ﷺ, shall suffice all mankind as source of guidance regarding all of their concerns.

Islam is perfect and complete, it is full of all goodness. Hence, the Qadiyani statement in this regard is nothing but a great fallacy.

12. The second Qadiyani Khalifah, Mirza Basheer-ud-Deen Mahmood said: If a sword were put on both sides of my neck, and I were told that there won't be any other prophet after the Holy Prophet Muhammad ﷺ, even then I would surely say: 'You are a liar, a swindler. There can be other prophets after him, for sure.'

These words contradicts other Qadiyani statements, according to which only one more prophet was bound to come, namely the one foretold by the Holy Prophet Muhammad ﷺ, and who, according to the Qadiyani lore, is no one else but the so-called Promised Messiah, Mirza Ghulam Ahmad Qadiyani. This claim stands in total contradiction to the teachings of the Holy Qur'an, the Sunnah, and the unanimously held belief of the Muslim Ummah.

The above statement has got no other purpose but to lull the followers of Qadiyanism and to delude them regarding the true meaning of Khatam-un-Nabiyeen.

13. The Qadiyani statement that Allah Most High shall, whenever need arises, send prophets to reform the Ummah. This is one great falsehood that has been attributed to Allah Most High, Who had sent the Last and Final Prophet as a bearer of glad tidings and as a warner to all of mankind, until the Day of Judgement. The Qadiyani viewpoint that prophets shall be sent as and when the need arises is totally against the Holy Shariah. This view is not authenticated in any way whatsoever. This is nothing but a complete failure in perverting the true meaning of the term 'Khatam-un-Nabiyeen'.
14. Mirza Qadiyani had invented several new terms relating to prophethood, and propagated non-existent 'prophethoods', and that at a time when the Muslims

had reacted very strongly to his claim of prophethood. This too, was done for the sake of putting the Muslim populace into misgivings regarding the meaning of 'Khatam-un-Nabiyeen', because belief in the end of prophethood automatically negates the coming of any other prophet after the Last of all prophets, Muhammad ﷺ. Hence, Mirza Qadiyani made up some new terms. He took Nubuwwat to mean 'Muhaddathiyat' (someone who is talked to by Allah), and he mentioned 'potential prophethood' as compared to actual prophethood. All these efforts were meant to misguide the people.

15. Mirza Qadiyani had stated that for the past thirteen hundred years, no one was called a prophet after the Holy Prophet Muhammad ﷺ, so that his ﷺ rank or that of the Holy Shari'ah be not diminished. However, now this restriction has been removed, because now anyone who becomes a prophet would be a continuation of the chain (of prophets and guidance) initiated by Hazrat Musa *alaihissalam* and that of the Holy Prophet Muhammad ﷺ, without causing any deficiency in the rank of the Holy Prophet Muhammad ﷺ or the Islamic Shari'ah. This statement, too, is not in the least authorized by the Book of Allah or the Sunnah of His Messenger ﷺ. It has got no place in the Islamic Shari'ah.

We say

Mirza Ghulam Ahmad Qadiyani's stated that it was previously disallowed to use the phrase 'Nabiullah' as this would amount to a diminution of the Holy Prophet's ﷺ lofty rank. But now, that a suitable continuation for the chain of prophets has come, this restriction has been lifted. Hence, this is not the least reduction in the Holy Prophet's ﷺ status. To this, we say that this is indeed a horrendous misconception and fallacy. And the Qadiyanis are willfully deluding people into this erroneous interpretation of 'Khatam-un-Nabiyeen'.

16. Mirza Ghulam Ahmad's interpretation that the Holy Prophet ﷺ is the 'Owner of the Seal', that by virtue of his seal, a person can become an 'Ummati Nabi' implies that the Holy Prophet ﷺ is not the last in the line of prophethood. Rather, it means that he is the one who 'makes' new prophets. This is yet another completely unauthorized, if not absolutely absurd and ridiculous statement. This nonsense is yet another unsuccessful Qadiyani attempt to promote distorted meaning of 'Khatam-un-Nabiyeen'.

Our request to the scholars

We request the honourable scholars to alert the public about these blatant misinterpretations of the term 'Khatam-un-Nabiyeen', to explain the correct meaning to them, and to duly refute these Qadiyani deceptions. The scholars ought to refer to the Holy Qur'an, the Sunnah, the consensus of the Ummah and the writings of our elders. Similarly, those who have dedicated themselves to the propagation of our Deen, ought to be ever prepared to defend and protect the clear proofs that corroborate our faith. They proactively counter any deviation or misinterpretation of our Deen.

A sincere call

In utmost sincerity, we would like to request the followers of Mirza Ghulam Ahmad Qadiyani to ponder about Allah's words, and those of His Messenger ﷺ, to consider the text of the Holy Qur'an and the Sunnah, and to reflect over the way in which the exegetes of this Ummah had interpreted the words:

ما كان محمد ابا احد من رجالكم و لكن رسول الله و خاتم النبيين ﷺ

'Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.' (Surah Ahzab, Ayat 40)

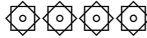
And we would like to request them to see how the founder of Qadiyanism had misinterpreted these words. In sha Allah, the truth will dawn on them and they will come to realize the horrendousness

of these deviations.

All we can tell you is that only truth is worthy of being followed, whereas falsehood ought to be abandoned. This is what Allah and His Messenger ﷺ commanded us to do.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



Misinterpretation of the Hadith 'لا نبى بعدى' – There is no prophet after me

Synopsis

- How Mirza Ghulam Ahmad Qadiyani misinterpreted the term 'Khatam-un-Nabiyeen' and his contradictions
- The first Qadiyani deception regarding the Hadith لا نبى بعدى and its rebuttal.
- The second Qadiyani deception regarding the Hadith لا نبى بعدى and its rebuttal.
- The third Qadiyani deception regarding the Hadith لا نبى بعدى and its rebuttal.
- The fourth Qadiyani deception regarding the Hadith لا نبى بعدى and its rebuttal.
- The fifth Qadiyani deception regarding the Hadith لا نبى بعدى and its rebuttal.

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم
النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم
الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

يقول الله عز و جل: مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ

اللَّهُ وَخَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا : ٤٠

و قال النبي ﷺ أنا خاتم النبيين لا نبي بعدى
و قال النبي ﷺ: الدين النصيحة

صدق الله العظيم، و صدق رسوله النبي الكريم

This is the eighth feature in our series ‘Deen is sincere well-wishing.’ aimed at analysing some Qadiyani doctrines and notions. The title of this feature is: Misinterpretation of the Hadith ‘لا نبي بعدى’ - There is no prophet after me.

Introduction

The Messenger of Allah ﷺ said: أنا خاتم النبيين لا نبي بعدى - I am the ‘Khatam-un-Nabiyeen (the last of prophets). There is no prophet after me. This is a very clear and easily comprehensible statement that with our Holy Prophet Muhammad ﷺ, prophethood has come to an end for good.

The Holy Qur’an has told us regarding this:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا : أَحزاب، ٤٠

The above mentioned blessed Hadith is in interpretation of this Ayat. The Holy Prophet’s ﷺ sacred words have thoroughly clarified the meaning of this words, leaving no room for the least bit of ambiguity whatsoever, namely that the Holy Prophet Muhammad ﷺ is the last and final of all prophets, the one with whom prophethood was discontinued for all times to come. He is al Khatam (the one who sets an end), the very last.

One of the many strange matters about Qadiyanism is that its founder, Mirza Ghulam Ahmad Qadiyani, accepts that this Hadith is, indeed, well-known. In Hamamatul Bushra, cited in Roohani Khazain, vol. 7, p. 200, he writes in Arabic:

ألا تعلم أن الرب الرحيم المتفضل سمي نبينا ﷺ خاتم الأنبياء بغير استثناء وفسره نبينا في قوله "لا نبي بعدى" بيان واضح للطالبيين، ولو جوزنا ظهور نبي بعد نبينا ﷺ لجوزنا انفتاح باب وحى النبوة بعد تغليقه وهذا خلف كما لا يخفى على المسلمين، وكيف يجيب نبي بعد رسولنا ﷺ و قد انقطع الوحي بعد وفاته و ختم الله به النبيين-

'Don't you know that the Merciful and Ever Gracious Lord has named our Prophet ﷺ as 'Khatam-ul-Anbiyaa', without any exception? And that our Prophet ﷺ has further explained this in his words: 'There is no prophet after me', making it clear for seekers of knowledge? Were we to allow the advent of a prophet after our Prophet ﷺ, we would allow the opening of the gate to prophetic revelations after it had been closed, and this is just not acceptable, as is not unknown to the Muslims. And how can there be another prophet after our Messenger ﷺ, when the revelation has come to an end with his demise, and when Allah has finished (the line of) prophets with him?'

In Aina-e-Kamalat, cited in Roohani Khazain, vol. 5, p. 420, he writes:

It would not behove Allah's Greatness that He should send another prophet after our venerable Khatam-un-Nabiyeen ﷺ, and likewise it would not behove Him to restart prophethood after He had discontinued it.

In the same book, on page 377, as cited in Roohani Khazain, vol. 5, p. 420, he writes:

O Arab people! It is a sufficient matter of pride for you that Allah Most High had started His revelations through Hazrat Adam alaihissalam and then concluded it with this great prophet ﷺ from among your own selves, who was commissioned in your lands.

In Haqeeqatul Wahy, p. 141, as cited in Roohani Khazain, vol. 22, p. 145, he writes:

Allah is that Being Who is the Cherisher of the World, the Beneficent, the Merciful, who has created the earth and the heaven in six days. He created Adam and sent messenger(s) and books, and lastly, He sent the Holy Prophet Muhammad ﷺ, who is the Last and Final of all Prophets, and the Best of all Messengers.

Mirza Ghulam Ahmad Qadiyani further writes in the appendix to Haqeeqatul Wahy, p. 64, as cited in Roohani Khazain, vol. 22, pp 688-9 the following:

O listener! You invent a lie against Allah by posing as a claimant to prophethood, because after our Holy Prophet ﷺ there is no more becoming or being made a prophet. After the Praiseworthy Criterion, there shall be no other book that would be any superior to the books before it, nor shall there be any new Shariah after that brought by the Holy Prophet Muhammad ﷺ.

In Anjam-e-Aatham, p. 27, as cited in Roohani Khazain, vol. 11, p. 11, he writes:

Is it possible that anyone who believes in the Holy Qur'an, and who knows the Ayat {لكن رسول الله و خاتم { النبيين } (Surah Ahzab, Ayat 40) to be indeed the Words of Allah, should say that there might be another prophet or messenger after the Holy Prophet ﷺ? Such a person would indeed be Musailmah Kazzab's brother. There is no doubt that such a person is an infidel. How can one say about such a vile character that he believes in the Holy Qur'an?

In Majmoo'ah Ishtiharat, vol. 2, p. 279, comes:

We, too, curse any claimant to prophethood. We believe in لا اله الا الله and in the finality of the Holy Prophet's ﷺ prophethood.

Point to ponder

The excerpts from Qadiyani literature which we presented above, clearly show that there can be no other prophet after the Holy Prophet Muhammad ﷺ. The Holy Prophet Muhammad ﷺ is Khatam-un-Nabiyeen, that is, the Last and Final Prophet.

After the Holy Prophet Muhammad ﷺ, there is no room for any Zilli, Buroozi, legislating or non-legislating prophet at all. The door to prophethood has been closed for good after our Holy Prophet Muhammad ﷺ.

Thus, it is absolutely impermissible to construe any other meaning into the phrase 'Khatam-un-Nabiyeen', or to falsify anyone who considers prophethood to have come to an end after the Holy Prophet Muhammad ﷺ.

Now let us consider how Mirza Qadiyani has deceived his followers; what kind of misinterpretations he had adopted, and how he had perverted the meaning of the Hadith 'لا نبي بعدى' - There is no prophet after me.

The first Qadiyani deception

The first Qadiyani deception regarding the Hadith 'لا نبي بعدى' - 'There is no prophet after me' is the claim that the negation 'لا' is not used to negate the genus as such (لا نفى جنس) and that it is merely used to deny the same degree of perfection (لا نفى كمال).

Rebuttal

Regarding this, we say: From the early days of Islam to our times, there had been no scholar of Hadith, Mujaddid or any similar authority who had subscribed to this view. This is merely a Qadiyani fabrication that is not backed by the Holy Shariah.

The second Qadiyani deception

The second Qadiyani deception regarding this Hadith is to take it as

referring to the Holy Prophet's ﷺ lifetime. That is, to say it means: 'there can be no other prophet in my lifetime.' The Qadiyanis claim that this Hadith merely negates the possibility of there being any other prophet as long as the Holy Prophet ﷺ was alive, but that it does not negate the possibility that there can be another prophet after the Holy Prophet Muhammad's ﷺ demise. Hence, there can be another prophet after the Holy Prophet's ﷺ passing away from this world.

Rebuttal

We refute this deception as follows: The literal and legal meaning of the word 'بعدي' (after me) includes every state following the Holy Prophet Muhammad's commission, whether during his ﷺ lifetime or after his ﷺ demise. Moreover, there had been false claimants to prophethood after our beloved Holy Prophet Muhammad ﷺ had passed away, and the Muslim Ummah had unanimously declared such claimants to prophethood as infidels.

The third Qadiyani deception

The Mother of the Faithful, Sayyidah Ayesah *radiallahu anha* said:

“قولوا خاتم النبيين و لا تقولوا لا نبي بعده”

“Say: Khatam-un-Nabiyeen, but do not say that there is no prophet after him.”

The Qadiyanis claim that the above Hadith is ample proof that the Hadith لا نبي بعدى is not authentic. Otherwise, why would the Mother of the Faithful Sayyidah Ayesah *radiallahu anha* have made this statement?

Rebuttal

We refute this deception as follows:

1. First of all, the above cited Athr (statement) has reached us through unknown sources, that is, its chain of transmission is spurious. Compared to the Hadith لا نبي

بعدي cited in the Sahihain, it got no standing at all. The Ummah, however, is unanimously agreed regarding the authenticity of the Hadith لا نبي بعدي. Even Mirza Qadiyani had acknowledged that this Hadith is very well-known and famous. No one had ever disputed the authenticity of this Hadith.

2. Even if we were to consider the above Athr as authentic, it would refer to the second coming of Sayyiduna Isa *alaihissalam*, lest anyone should deny the unanimously accepted creed that Sayyiduna Isa *alaihissalam* shall descend from heaven towards the end of times.
3. Durr-e-Manthoor cites a statement made by Mugheerah bin Shu'bah that thoroughly clarifies the point that the Holy Prophet Muhammad ﷺ is indeed the Last and Final Prophet, and that there shall be no other prophet after him. He said:

حسبك اذا قلت خاتم الانبياء، فانا كنا نحدث أن عيسى عليه السلام
خارج، فان هو خرج فقد كان قبله وبعده

'Your saying that he (ﷺ) is the Last of all Prophets, is sufficient, because we used to talk about Sayyiduna Isa alaihissalam, that he, too, is bound to come. So, when he comes, (keep in mind that) he has been a prophet already before the Holy Prophet, and that he (retains the title of prophethood) also after him.

Hence, the above Athr implies that no one should falsely assume on basis of the Hadith لا نبي بعدي that Sayyiduna Isa *alaihissalam* shall not return, whereas merely the expression 'Khatam-un-Nabiyeen' would not give rise to any such misunderstanding. This is why Sayyidah Ayeshah *radiallahu anha* advised to use the term 'Khatam-un-Nabiyeen' only, as this means that the Holy Prophet Muhammad ﷺ was the Last of all Prophets, that is, no one shall be endowed with prophethood after him. The advice not to say 'لا نبي بعده' was given only to make sure there are

no misgivings regarding the return of Sayyiduna Isa. Then there is a tradition in Kanzul Ummal that further elucidates what Sayyidah Ayeshah *radiallahu anha* had actually meant. She reported that the Holy Prophet ﷺ said:

لا يبقى بعدى من النبوة الا المبشرات

Nothing remains of prophethood after me, except for glad tidings.

Hence, the Qadiyanis' attempt to use Sayyidah Ayeshah's Athr *بعده لا نبى بعدى لا تقولوا لا نبى بعدى* to counter the Hadith *لا يبقى بعدى من النبوة الا المبشرات* is absolutely unacceptable and invalid.

Imam Tirmidhi has recorded from Sayyiduna Jubair bin Mut'im *radiallahu anhu* that the Messenger of Allah ﷺ said:

أنا العاقب، و العاقب الذى ليس بعده نبى

I am 'Al Aqib', and 'Al Aqib' is the one after whom there is no prophet.

Imam Abu Dawood recorded from Sayyiduna Thawban *radiallahu anhu* that the Messenger of Allah ﷺ said:

انه سيكون فى أمتى كذابون ثلاثون، كلهم يزعم أنه نبى و أنا خاتم النبيين، لا نبى بعدى

There shall appear 30 liars in my Ummah; each of them will claim to be a prophet, whereas I am the Last of Prophets, there is no prophet after me.

The prophetic statement *لا نبى بعدى* is repeated and corroborated in all the above Ahadith, and it is a fact that there shall be no other prophet after the Holy Prophet

Muhammad ﷺ and that anyone who makes a claim to prophethood (after the Holy Prophet ﷺ) is nothing but a charlatan and a liar.

Remains the Athr attributed to Sayyidah Ayesah *radiallahu anha*. First of all, it cannot be taken as a proof, but even if we were to accept it, the actual purpose of this statement would be to counter any misgivings regarding the second coming of Sayyiduna Isa *alaihissalam* which might arise from the statement 'لا نبي بعدى', whereas the whole Muslim Ummah is agreed that Sayyiduna Isa *alaihissalam* shall descend from heaven near the Day of Judgement. Hence, there remains no way for the Qadiyanis to delude the people in this regard.

The fourth Qadiyani deception

The fourth Qadiyani deception regarding the Hadith لا نبي بعدى is their claim that only legislating prophets are covered by this Hadith.

Rebuttal

In refutation of this claim, we say:

1. The founder of Qadiyaniat, Mirza Ghulam Ahmad Qadiyani has himself admitted the following in Hamamatul Bushra, p. 20, as cited in Roohani Khazain, vol.7, p. 200:

ألا تعلم أن الرب الرحيم المتفضل سمي نبينا ﷺ خاتم الأنبياء بغير استثناء وفسره نبينا في قوله "لا نبي بعدى" ببيان واضح للظالمين، ولو جوزنا ظهور نبي بعد نبينا ﷺ لجوزنا انفتاح باب وحى النبوة بعد تغليقه وهذا خلف كما لا يخفى على المسلمين، وكيف يجيب نبي بعد رسولنا ﷺ و قد انقطع الوحي بعد وفاته و ختم الله به النبيين.

'Don't you know that the Merciful and Ever Gracious Lord has named our Prophet ﷺ as 'Khatam-ul-Anbiyaa', without any exception? And that our Prophet ﷺ has further explained this in his words: 'There is no prophet after me', making it clear for seekers of knowledge? Were we to allow the advent of a prophet after our

Prophet ﷺ, we would allow the opening of the gate to prophetic revelations after it had been closed, and this is just not acceptable, as is not unknown to the Muslims. And how can there be another prophet after our Messenger ﷺ, when the revelation has come to an end with his demise, and when Allah has finished (the line of) prophets with him?

2. The next point to note is that the لا used in the Hadith لا نبي بعدى is meant to wholly negate the genus (لا نفي جنس) in the same way in which the لا used in the Kalimah Tayyibah لا اله الا الله محمد رسول الله is meant to wholly negate the concept of divinity, excepting Allah Most High, i.e. it is utterly impossible that there should be deity or any aspect of divinity with anyone excepting Allah. So just as there can be no Zilli, Buroozi or any other kind of god besides Allah, it is not possible that there should be any other Zilli, Buroozi, legislating or non-legislating prophet after the Holy Prophet Muhammad ﷺ.
3. The statement attributed to Sayyidah Ayesah *radiallahu anhu*: قولوا خاتم النبيين ولا تقولوا لا نبي بعدى actually refers to the return of Sayyiduna Isa *alaihissalam*, who happens to be a prophet, and the Muslim Ummah is agreed that Sayyiduna Isa *alaihissalam* is bound to return, and this return will take place after the Holy Prophet's ﷺ commission. But here it must be remembered that Sayyiduna Isa *alaihissalam* had been endowed with prophethood before the Holy Prophet Muhammad ﷺ, and he continues to retain the title of prophethood even after him. In no way does this imply that anyone else shall be granted prophethood after the Holy Prophet's ﷺ commission. However, there is no doubt regarding Sayyiduna Isa's *alaihissalam* return.

The Ummah is agreed regarding this. In *Majma'ul Bihar* and *Durr-e-Manthoor*, it is further mentioned that Sayyidah Ayesah *radiallahu anha* was actually referring in her statement to Sayyiduna Isa's *alaihissalam* awaited return. Imam Zamakhshari

rahmatullahi alaihi writes in his Tafseer (vol. 3, p. 544):

فان قلت: كيف كان آخر الانبياء و عيسى ينزل في آخر الزمان؟ قلت:
معنى كونه آخر الانبياء أنه لا ينبأ أحد بعده و عيسى ممن نبئ قبله

And should you say: 'How can he ﷺ be the last prophet when Isa is to descend towards the end of time?' I shall reply: 'The meaning of his ﷺ being the last of prophets is that no one shall be granted prophethood after him ﷺ. And as for Isa, he was among those who were granted prophethood before him ﷺ.'

We further say:

If the Mother of the Faithful, Sayyidah Ayeshah *radiallahu anha* had indeed interpreted the term 'Khatam-un-Nabiyeen' as the Qadiyanis do (i.e. that there can be prophets after the Holy Prophet ﷺ), then she would never ever have been reported to narrate the following:

لا يبقى (بعده) من النبوة الا المبشرات

After him (i.e. the Holy Prophet ﷺ) nothing remains of prophethood except for glad tidings.

Sayyidah Ayeshah *radiallahu anha* further narrated that the Holy Prophet ﷺ said:

أنا خاتم الأنبياء و مسجدى خاتم مساجد الأنبياء

'I am the Last of all Prophets, and my mosque is the last of the prophets' mosques.' (I.e. there shall be no other mosque built by a prophet.)

This has been cited in *Kanzul Ummal*, vol. 14, p. 620. Ibn Asakir recorded the following:

قالت: قلت يا رسول الله! انى أرى أنى أعيش بعدك فتأذن لى أن أدفن

الى جنبك! فقال: و أنى لك بذلك الموضع! ما فيه الا موضع قبرى و قبر
أبى بكر و عمر و عيسى بن مريم

Sayyidah Ayesah relates: I said: 'O Messenger of Allah! I think I am going to outlive you, so please allow me to be buried next to you.' He replied: 'How could there be any room left for you? I shall be buried there, and Abu Bakr, and Umar, and Isa, the son of Maryam.'

4. Musnad Ahmad (14/60) and Durr-e-Manthoor contain the following tradition from Sayyidah Ayeshah *radiallahu anha*:

عن عائشة رضى الله عنها قالت: دخل على رسول الله ﷺ فقال حتى يأتى [أى دجال] فلسطين باب لد فنزل عيسى عليه السلام فيقتله ثم يمكت عليه السلام فى الأرض أربعين سنة اماما عدلا و حكما مقسطا.

Sayyidah Ayeshah radiallahu anha related: The Messenger of Allah ﷺ entered upon me and said: 'When the Dajjal comes to Bab Ludd in Palestine, Isa alaihissalam shall descend and kill him. Then he shall stay alive for forty more years, as a just and equitable ruler.'

All these traditions have been narrated by Sayyidah Ayeshah *radiallahu anha*, and all of these traditions corroborate the finality of Sayyiduna Muhammad's ﷺ prophethood as well as the Muslims' creed regarding the life and second coming of Sayyiduna Isa *alaihissalam*.

This shows that Sayyidah Ayeshah *radiallahu anha* supports the beliefs held by the Muslim Ummah. And as far as the Qadiyanis' view is concerned... that is nothing but falsehood.

The fifth Qadiyani deception

The fifth Qadiyani deception regarding the Hadith *لا نبى بعدى* is to take the word *بعدى* (after me) in the sense of exchange and difference, and that as such, it resembles Allah's words: *فبأى حديث بعد* , i.e. 'Then in what fact, other than Allah and His

portents, will they believe?' (Surah Jathiyah, Ayat 6)

Imam Bukhari *rahmatullahi alaihi* recorded the following in his Kitabul Maghazi:

فأولتهما كذابين، يخرجان بعدي، أحدهما العنسي، و الآخر مسيلمه

So I interpreted it as two liars who shall appear in contradiction and opposition to me: One of them is Ansi and the other Musailmah.

Hence, the meaning of this Hadith is that the mission of these two is to oppose me.

Rebuttal

We refute this deception by saying:

1. When Mirza Ghulam Ahmad Qadiyani declared this Hadith to be well-known, he also acknowledged its actual and correct meaning, and he understood it according to the established creed of the Muslim Ummah. He writes the following in his Kitabul Bariyah, p. 184 (as cited in Roohani Khazain, vol. 13, p. 217):

The Holy Prophet ﷺ said again and again that there shall be no prophet after me, and the Hadith لا نبي بعدي is so well-known that its authenticity was never disputed, and the words of the Holy Qur'an are moreover decisive. The Holy Qur'an tells us: و لكن رسول الله و خاتم النبيين, i.e. but he is the Messenger of Allah and the last (end) of the Prophets. (Surah Ahzab, Ayat 40) This too, is a proof that prophethood has come to an end with the Holy Prophet Muhammad ﷺ.

2. Taking the word بعدي in the above Hadith to refer to opposition is a violation of linguistic convention. There is no example of such usage to be found in the Arabic language

or parlance. Moreover, there are other Ahadith, such as **لم يبق من النبوة الا المبشرات** – Nothing remains of prophethood except for glad tidings. And the Messenger of Allah moreover said: **انى آخر الانبياء** – Indeed, I am the Last of Prophets. This Hadith does not contain the word **بعدي** at all, and yet it is an absolute denial of the coming of further prophets, regardless of their opposing or corroborating the Holy Prophet Muhammad ﷺ. Remains the Ayat: **فبأى حديث بعد الله و آيته يؤمنون** (Surah Jathiyah, Ayat 6) Exegetes like Khazin, Ibn Jareer and the author of Kashshaf, they all said that the expression ‘the book of Allah’ is implied though not mentioned after the word **بعدي**. That is, the Ayat would read: Then in what fact, other than the Book of Allah and His portents, will they believe?’

And as for the phrase of the Hadith **يخرجان بعدي**, ‘two shall appear after me’, as recorded by Imam Bukhari, the commentators of Hadith have made it clear that this actually means **بعد نبوتى**, that is, after my prophethood. There is another Hadith in Sahih Bukhari: **الكذابين الذين انا بينهما** (the two liars between whom I was) which has been explained as follows:

فظهر الأسود العنسى فى زمن النبى ﷺ كما ظهر مسيلمه الكذاب بعد وفاته ﷺ فى خلافة أبى بكر الصديق والمعروف ان المسيلمه الكذاب قد ادعى النبوة، و لم يكن مخالفا له ﷺ بل الأذان الذى يقام عنده فيه “أشهد أن محمد رسول الله”، و كان يدعى بأن النبى ﷺ هو للمدن، و أنا للقرى، و النبوة مشتركة بيننا، كما ذكر الطبرى فى تاريخه.

Musailmah Kazzab appeared after the Holy Prophet’s ﷺ demise, during Sayyiduna Abu Bakr Siddiq’s *radiallahu anhu* Khilafah. And it is known that his claim to prophethood was not in opposition to that of the Holy Prophet Muhammad ﷺ. Rather, during the Azan, the phrase **‘أشهد أن محمد رسول الله’** would be proclaimed (just as the Muslims proclaimed it). He would refer to the Holy Prophet ﷺ as Prophet of the Cities and to himself as Prophet of Villages. He would further say that he and the Holy Prophet ﷺ are partners in prophethood. (This was

- mentioned by Tabarani in his 'Tareekh')
3. Imam Muslim has quoted the Hadith لا نبوة بعدى from Sayyiduna Saad bin Abi Waqqas *radiallahu anhu* verbatim, which shows that no one can get any kind of prophethood after the Holy Prophet Muhammad ﷺ. In other words, there can be no other prophet after the Holy Prophet Muhammad ﷺ, regardless of such a 'prophet' having come in opposition or corroboration. It is an absolute impossibility.

Allah be praised, with that we have refuted the Qadiyani deceptions regarding the Hadith لا نبى بعدى in the best of manners. Praise be to Allah and He be thanked.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



Misrepresentations regarding the Awaited Mahdi and the Promised Messiah

Synopsis

1. Various contradictory claims Mirza Ghulam Ahmad Qadiyani had made
2. Mirza Qadiyani's ridiculous stance that the Last and Final Prophet of Allah, ﷺ, and the Recipient of the final Divine Revelation had no full knowledge about the reality of the Imam Mahdi, the Promised Messiah, and the Dajjal
3. Mirza Qadiyani's claim of having been the Promised Messiah and the Awaited Mahdi, and his 'proofs'
4. Our analysis of Mirza Qadiyani's so-called proofs

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم
النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم
الدين- و بعد
[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

يقول الله عز و جل: **إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَشَوَّلَ اللَّهِ**
[سورة النساء، ١٧١] ﴿٤﴾

و قال النبي ﷺ لينزلن فيكم عيسى ابن مريم
و قال النبي ﷺ: الدين النصيحة
صدق الله العظيم، و صدق رسوله النبي الكريم

This is the ninth feature in our series 'Deen is sincere well-wishing' aimed at analysing some Qadiyani doctrines. The title of this feature is: Misrepresentations regarding the Awaited Mahdi and the Promised Messiah. This doctrine, too, is heretic.

Introduction

The founder of Qadiyanism, Mirza Ghulam Ahmad Qadiyani, made a great number of contradictory claims. His followers, too, hold different opinions regarding these claims. Some say that Mirza Qadiyani had indeed claimed prophethood, while others say that he had not claimed prophethood, he merely claimed to have been the Promised Messiah. Again others say that he claimed to have been the Awaited Mahdi, and again others say his only claim was that of having been a reformer and a great Imam of his time.

The expressions used in these claims are well-known among the Muslim Ummah, and they have got certain connotations. The purpose behind having made so many claims was to attract as many Muslims to his cause and to cause a rift among the Muslims community.

The founder of Qadiyanism also claimed that he was Sayyiduna Musa *alaihissalam*, probably with a view of attracting members of the Jewish faith.

He claimed to have been Jesus, or the Promised Messiah, to attract Muslims and Christians.

He claimed to have been Krishna, with a view to get the attention of the Hindu community.

There were around one hundred contradictory claims he had made - if we would want to count them all.

Even after all those claims, Mirza Qadiyani called and considered himself as a member of the Muslim Ummah, claiming to live in total

obedience to the Messenger of Allah, Sayyiduna Muhammad ﷺ. No follower of any other religion had taken his claims serious or chose to take him as his leader and guide.

The few followers he had managed to impress and gather in spite of his contradictory claims, were mostly bereft of sound religious knowledge. And these people, too, were under the delusion that since he is reciting the Kalimah, he and his followers must be Muslims.

To sum it up, Mirza's claims had no lasting impact on other religions or their followers, nor did it cause any rift among them, but unfortunately, he found some following among the Muslims. His deceptions regarding some essential creeds ruined the faith of his followers.

This article contains a detailed analysis and rebuttal of deceptions relating to the Promised Messiah and the Awaited Mahdi. Trusting in Allah, we say:

Preamble

It should be remembered that:

1. Mirza Ghulam Ahmad has declared himself to be the single embodiment of two different, distinct personalities; such personalities who have their own, individual attributes.
2. He made an unsuccessful attempt of drawing undue benefit from the chronological proximity of Sayyiduna Isa's *alaihissalam* descent and the coming of the Awaited Mahdi.
3. The Promised Messiah as well as the Awaited Mahdi shall eradicate injustice and oppression from this world and establish justice and peace; Mirza Qadiyani, however, had done nothing of the sort.
4. The world shall witness immense heavenly and earthly

blessings, but this was not the case during Mirza Ghulam Ahmad's life-time.

Food for thought

None of the Divine promises or prophetic tidings of proven authenticity that relate to the descent of the Promised Messiah or the coming of the Awaited Mahdi were realized in Mirza Qadiyani's days. This is ample proof for the falsehood of Mirza's claims. In spite of this, Mirza kept trying to prove himself as the Promised Messiah and the Awaited Mahdi.

Now let us focus on his claims and their rebuttal.

Mirza Qadiyani's strange views regarding the Final Prophet ﷺ

Before we discuss Mirza Qadiyani's deceptions in detail, it seems appropriate to mention his strange, actually absurd view regarding the blessed being of the Last and Final Prophet, the Holy Prophet Muhammad ﷺ.

The Holy Prophet Muhammad ﷺ is the recipient of Divine Revelation, he is the Trustee of Allah's Prophethood and Messengership. Allah Most High had sent him ﷺ to all of His creation, until the Day of Judgement. He has sent him ﷺ as the Last and Final Prophet, as the Mercy for all worlds. The Holy Prophet ﷺ has explained and elucidated the Ultimate Truth to all mankind, as he was told through Divine Revelation.

In spite of this, Mirza Qadiyani writes:

'The Holy Prophet ﷺ was not acquainted with the reality of Ibn-e-Maryam and the Dajjal, as there was no precedent for this. Neither was the real meaning of the distance of seventy years between the ears of the Dajjal's donkey revealed to him. He was also not apprised of details concerning Yajuj and Majuj, the exact nature of the Beast, etc., which is thus not

surprising. (Izalatul Awham, as cited in Roohani Khazain, vol. 3, p. 473)

Let the followers of Qadiyanism consider this....

The above-cited statement was made by Mirza Qadiyani with regard to the Chief and Leader of All Prophets ﷺ and the Mercy for the Worlds ﷺ. According to this statement, the Holy Prophet ﷺ had (may Allah protect us!) no knowledge regarding the following:

1. The reality of Sayyiduna Isa bin Maryam
2. The reality of the Dajjal
3. The reality of the Dajjal's donkey
4. The reality of Yajuj and Majuj
5. The reality of the 'Beast'

In refutation, we say

The Messenger of Allah ﷺ had informed his Ummah about these matters, explaining them in the light of knowledge which he received from Allah Most High. His explanations were so clear that there is neither any kind of ambiguity, nor room for any erroneous interpretation. Anyone who yet attempts to make any misinterpretation or who subscribes to any such misinterpretation, is to be refuted and rejected. This is so because all these matters are proven shara'ee realities. Qadiyani analogies or anyone else's mental acrobatics do not have the least value here, nor does anyone's personal research in this matter deserve to be considered.

Mirza's statement with regard to the Holy Prophet Muhammad ﷺ, the Leader of All Messengers and the Last of all Prophets is a glaring, outrageous insult. How dare he make this kind of statement regarding the one about whom Allah Most High had said: **وَمَا يَنْطِقُ** {وَمَا يَنْطِقُ} {عَنْ الْهَوَىٰ} ۚ ۚ. ان هو الاوحى يوحى 'And he does not speak according to his own desire. It is naught but a revelation revealed.' (Surah Najm, Ayaat 3-4)

Mirza Qadiyani writes in the conclusion to Haqeeqatul Wahy, as

cited in Roohani Khazain, vol 22, p 438 the following:

'No one understands the meaning of inspiration better than the one who received it (i.e. the inspiration).

We say

Allah Most High states in the Holy Qur'an: انا اوحينا اليك - Indeed, We have sent revelation to you. And: وما هو على الغيب بضنين - And he (i.e. the Holy Prophet Muhammad ﷺ) does not grudgingly withhold knowledge of the Unseen.

The Messenger of Allah ﷺ has explained the above-mentioned realities in such a perfectly clear manner that no one of reason can have the least bit of doubt or misgiving with regard to them. The Holy Prophet ﷺ mentioned the major events that are bound to take place before the Day of Judgment, including the descent of the Promised Messiah and the coming of the Awaited Mahdi, the emergence of Yajuj and Majuj, the appearance of the beast, etc.

In this essay, we shall discuss only the Promised Messiah and the Awaited Mahdi. The other topics shall in sha Allah be discussed separately.

Being enabled by Allah, we say

With regard to the True Promised Messiah *alaihissalam* there is nothing that the Last and Final of all Prophets had left unsaid. There is not the least doubt regarding him. Similarly, the Messenger of Allah ﷺ had been very explicit with regard to the Awaited Mahdi. He had mentioned all his signs and marks of recognition. The Messenger of Allah ﷺ made very clear statements regarding these two. No person of reason could have any doubt regarding these matters after all those clarifications. The Messenger of Allah thoroughly explained the matter. And whatever he, the truthful one, the one whose truthfulness is testified (ﷺ) has uttered, is based on Divine Wisdom and Knowledge, because it was none but the Knower of the Unseen who revealed these matters to the Holy Prophet ﷺ. Allah Most High knew very well that there shall be liars and frauds

among this Ummah, who shall claim to the Messiah or the Mahdi. The One who knows the Unseen, knew very well that there shall be people who will present false interpretations regarding shara'i realities such as the Promised Messiah or the Awaited Mahdi, the Dajjal, Yajuj and Majuj or the 'Beast', and this is why He apprised the Last and Final of all Prophets of everything pertinent to those matters, so that he ﷺ may pass this knowledge on to his Ummah, lest they fall into doubt, and to pre-empt all false interpretations anyone might dare to make. The statements which the Holy Prophet ﷺ made regarding these matters are in themselves of a miraculous nature. Until the Day of Judgement, they shall prove his veracity and truthfulness. Before we peruse the statements made by Allah and His Messenger (ﷺ), we shall examine how Mirza Qadiyani tried to pass himself as the Promised Messiah and the Awaited Mahdi.

Mirza's 'proofs' for his being the Promised Messiah and the Mahdi

Mirza Qadiyani has not proven his claim of being the Promised Messiah or Awaited Mahdi from any legal text, as these falsify him. Neither do the characteristics of the Promised Messiah mentioned in those texts apply to him, nor are the signs of the Awaited Mahdi found in him. The Promised Messiah is no one else but the Son of Maryam *alaihissalam*, who was born without a father, and raised to heaven alive, whereas Mirza Ghulam Ahmad was born to a woman known as Charagh Bibi. The Promised Messiah will descend from heaven, whereas Mirza Ghulam Ahmad was born in his parents' house, in the village of Qadiyan.

The awaited Mahdi shall be from among the descendants of Sayyiduna Hasan bin Ali *radiallahu anhuma*. Mirza Qadiyani, however, hailed from a Mughal family.

Now let us see how Mirza Qadiyani defrauded his followers regarding his being the Promised Messiah and the Awaited Mahdi?

In Tohfa Goleroya, (as cited in Roohani Khazain, vol. 17, p. 282) he

writes:

The first proof that I am indeed the Promised Messiah and the Awaited Mahdi is that the Holy Qur'an itself proves my claim, that is, the unambiguous texts of the Holy Qur'an require that just as Hazrat Isa alaihissalam has been the Seal of Prophethood for all those Prophets that succeeded Hazrat Musa alaihissalam, there must be a last successor in this Ummah, too. He will be the Seal of Saints from among the successors of Hazrat Muhammad ﷺ, and, with regard to his renovating faculties, he will resemble Hazrat Isa alaihissalam. The chain of those who succeeded Hazrat Muhammad ﷺ will be completed with him, just as the chain of those who succeeded Hazrat Musa alaihissalam was completed with the Messiah alaihissalam.

Here it should be remembered that Mirza Qadiyani claimed to have been the Mahdi as well as the Messiah, both in one person. How does he prove this?

In Tohfa Goleroya (as cited in Roohani Khazain, vol 17, p. 194) he writes:

*And among the things that prove my being the Promised Messiah are two signs of the Almighty that the world will never forget, that is, the sign that appeared in heaven and the sign that will appear on earth. The sign that appeared in heaven was the solar eclipse, in full accordance with the Ayat: { و جمع الشمس و القمر } (Surah Qiyamah, Ayat 9), which, as told in the Hadith of Darqutni, took place in Ramadhan, and the sign that appeared on earth is the one to which the following Ayat refers: { و اذا العشار عطلت } (Surah Takweer, Ayat 4), which is further strengthened by the Hadith found in Muslim: **و يترك القلاص فلا يسعى عليها** .*

Mirza Qadiyani writes in the annotation to this:

Shawkani writes in his book 'Tawzeeh' that those Aathar that relate to the Messiah and the Mahdi, are on the level or 'Rafa', because there is no way to allow Ijtihad with regarding to prophecies. However, I say that there are many prophecies regarding the Messiah and the Mahdi that either contradict each other, or the Holy Qur'an, or go against the established ways or Allah Most High. If that is the case, then even their being 'marfoo' does not mean that they are acceptable. Yes, as per Shawkani's statement, the Hadith concerning the one for whom the solar and lunar eclipse shall appear, are marfoo', and not only that, but this Hadith is hundred times stronger than many other marfoo' and strongly joined Ahadith, because the truth thereof is proven through its occurrence, and the Holy Qur'an moreover verified the meaning thereof. Then there is also a prophecy contained in the Holy Qur'an, that camels shall be abandoned. The mentioning of this earthly sign is related to that heavenly sign as both stand in contrast to each other.

Mirza Ghulam Ahmad Qadiyani further writes in Tohfa Goleroya, as cited in Roohani Khazain, vol. 17, p 198:

The third proof which is, just as the first two ones, taken from the Holy Qur'an, is based on the following Ayat from Surah Fatihah:

(إِهْدِنَا الصِّرَاطَ الْمَسْتَقِيمَ) (٥). صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (٦) that is, o Lord! Grant us the straight path, the path of those who are favoured by You, and save us from the path of those with whom You are angry or those who are astray. In Fathul Bari, a commentary on Sahihul Bukhari, has been written that all learned elders and Imams of Islam are agreed that 'maghdhoob alaihim' (i.e. those with whom You are angry) refers to the Jews, while 'Dhalleeen' (i.e. those who are astray) refers to the Christians. And the Ayat of the Holy Qur'an (يَعِيسَى ابْنِ

مُتَوَفِّيكَ وَرَافِعَكَ إِلَىٰ وَمَطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ
 (الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ) (Surah Aal-e-Imran, Ayat 55)
 proves that a major reason for the Jews being subject of Allah's anger, the reason for which they shall be punished till the Day of Judgement and because of which they shall be abased and disgraced for all times is that they had seen Allah's signs through Hazrat Isa alaihissalam, but yet they denied, blasphemed, belied and denigrated him out of sheer obstinacy, enmity and wickedness. Likewise, they had slandered his ever-truthful and chaste mother, as can be deduced from the Ayat: وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ: There is no disgrace like being in a permanent state of subjection, and permanent disgrace is coupled with permanent punishment, and this is proven from another Ayat, namely Surah A'raf, Ayat 167: وَقَطَعْنَهُمْ فِي الْأَرْضِ أَمْمًا مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

namely that the Almighty had promised the Jews to appoint until the Day of Judgements such rulers over them who would keep them subjected to all kinds of punishments. From this Ayat is further learnt that one major reason why the Jews are subject to Allah's wrath and anger is their having vexed Hazrat Isa alaihissalam, their having denied, denigrated and blasphemed him, their having declared him as crucified, as though he had been accursed – may Allah protect us! And their having not only vexed him, but also his mother, as is stated in the Ayat: (وَبَكَّرُوهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ نَهْنَانًا عَظِيمًا) (Surah Nisaa, Ayat 156). In short, they subjected him to any conceivable kind of abuse, denied him, badmouthed him, slandered him, declared him as a heretic, tried to disperse his followers, and tried to frame him for crimes he had not committed, not leaving out any kind of even so minute profanity and finally, their being prepared to kill him. All this is what Sayyiduna Isa alaihissalam had to face at the hand of the Jews. And if the Ayat وَجَاعِلِ (الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ) (Surah Aal-e-Imran, Ayat 55) is read thoroughly, then it becomes clear that

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ (Surah Baqarah, Ayat 61) was also meted out to them because of their vexing Sayyiduna Isa alaihissalam, because the Ayat described above heralds ceaseless peril, that they shall be under subjugation for all times to come, which is, in fact, the root of all punishment and disgrace. That we can still witness the disgraceful condition of the Jews, is a prove that God's anger which had flared up back then, when they arrested the noble prophet of Allah and took him to the execution site with an intention to crucify him and abase him in every possible manner, and to declare him as accursed through the clear texts of the Tawrah, and to have his name written amongst those who are buried under the soil not to be raised up to God, has not abated yet. In short, when it has been proven through the texts of the Holy Qur'an that those who have incurred Allah's wrath refers to the Jews, and those who are astray refers to the Christians, and when it has been proven that the Jews were addressed in this spiteful manner, the same Jews who, due to their infidelity and wickedness, had denied Sayyiduna Isa alaihissalam, issued verdicts of heresy against him, abased him in every possible way, who moreover assumed to have killed him, and who not only denied his having been raised to heaven but declared him to have been accursed, then naturally, the question arises why Allah Most High had taught the Muslims to pray in these words? Why the Holy Qur'an has been opened with this prayer? Why the Muslims are obliged to perpetually recite these words in their five ordained prayers? At present, there are around 90 crores of Muslims, residing in different parts of the world, all of whom recite this Dua during their prayers - regardless of any other differences they might have with regard to the form of prayer. There is no sect of Muslims that does not recite these words. The answer to this question can be found elsewhere in the Holy Qur'an, like, for example from the Ayat *كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ* 24:55 it can be clearly understood, as has been

mentioned before, namely that due to the need of resemblance, it was essential that the chain of Khulafaa from among this Ummah be ended with a Khalifah who resembled Hazrat Isa alaihissalam in all aspects, and it was moreover necessary that the jurists and Maulwis of that time be as antagonistic to him as the learned men during Hazrat Isa's alaihisslam time, who issued decrees of heresy against him, abused in in the vilest of manners and degraded those purdah-observing ladies who were with him, trying to find fault with his person, trying to prove him as an accursed being, well likewise the Maulwis living during the times of the Promised Messiah of Islam had to declare him as infidel and heretic, degrade him, show him as a disbeliever bereft of faith and accursed. In like manner, they had to interfere in his private matters, level all kinds of allegations against him and even issue a death warrant against him. Now, since this Ummah is subject of mercy, and since the Almighty does not want it to be destroyed, He taught them to pray in this manner: not to become like those who earned themselves His anger. He sent this Dua down as a part of the Holy Qur'an, in fact, opened the Holy Qur'an with it, and made this Dua a part of the Muslims' prayers, so that they might sometime think and realize why they were warned of the ways of the Jews, those ways which they showed to Hazrat Isa alaihissalam in the worst of manners. It is clearly understood that the sect mentioned in Dua which the Muslims were taught in Surah Fatihah, namely (not the way of) those who earned Your anger has nothing to do with the Muslims, because it is proved from the Holy Qur'an, the sacred Ahadith and the consensus of the scholars that this refers to the Jews, and more specifically those Jews who had vexed and troubled and grieved Hazrat Isa alaihissalam by calling him an infidel and accursed, who had not even shied from killing him, and who, in their blasphemies, even assaulted his womenfolk... so how does this Dua relate to the Muslims? Why were they taught this Dua? Now it has become clear that just as there had been a

Messiah back then, there was to come another Messiah, and it was decreed that he would also be subjected to similar abasements and blasphemies. Hence, this Dua was taught, the meaning of which is: 'O God! Save us from the sin of vexing Your Promised Messiah and from labelling him as a Kafir, from dragging him to courts, from debasing the chaste people of his household, from slandering him, from issuing Fatwas calling for his death against him. In short, this Dua was taught so as to ensure that the people would preserve it just like the reminder-notes in the their pockets or on their walls, and to direct their attention to the fact that there shall be a Messiah among them, too, and that they, too, carry the same constitutional material as the Jews in them.

*In short, if we take an analytical look at this Ayat, it becomes clear that it is actually a prophecy that was expressed through a prayer. This is so because Allah Most High knew very well that according to the promise made in 24:55 **كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ**, the last Khaleefah of this Ummah will appear as Hazrat Isa alaihissalam, and hence it was necessary that he should suffer at the hands of his people just as Hazrat Isa alaihissalam did, that he should be declared as an infidel and that attempts should be made on his life.*

Hence, out of pity for this Ummah, the Almighty taught them to seek His refuge from becoming like those Jews who had declared the Promised Messiah out of the prophetic chain relating to Musa as infidel, who denigrated and abused him. This Dua clearly indicates that you shall face similar circumstances, and that you too, are made up of similar constitutional material, so beware and keep reciting this prayer, lest you stumble. And 'those who are astray', the people who are mentioned in the second part of this Ayat, implies: 'O Lord! Protect us against becoming Christians.' This indicates that at the time of the Promised Messiah's advent, the Christians shall have prevalence, and Christianity shall spread all over the world like a flood,

and the tempest of misguidance shall wreak such havoc that the only thing one can do is to pray. The preachers of trinity shall employ such ruses that even the rightly guided ones are likely to fall into error. This is why this Dua had been added to the first one. And this era of error had been hinted at in the sacred Ahadith, namely to recite the first ten Ayat of Surah Kahf when seeing the Dajjal.'

The gist of the above train of argumentation

From Mirza's above discourse, we learn that he claims to be the Promised Messiah and the Awaited Mahdi, because:

1. (According to him) he is the last Khaleefah in the series of those who succeeded the Holy Prophet Muhammad ﷺ.
2. A solar and a lunar eclipse took place during his lifetime.
3. The scholars of his era had declared him as an infidel just as the Jewish jurists had declared Sayyiduna Isa *alaihissalam* an infidel.

In order to refute the above, we say

A mere look at the signs and attributes the Holy Prophet Muhammad ﷺ had mentioned with regard to the Promised Messiah and the Awaited Mahdi, suffices to demolish the preposterous claims made by Mirza Ghulam Ahmad Qadiyani.

In the light of authentic shara'i sources, we shall now cite some of the signs and attributes relating to the real Promised Messiah as well as the Awaited Mahdi. Moreover, we shall prove that Mirza Ghulam Ahmad Qadiyani did not show a single one of those signs and attributes, and that all of his claims were based on sheer deception and falsehood.

Who is the real Promised Messiah?

The real Messiah will descend from heaven. He will be the same one whom Allah Most High had raised to heaven, that is, Sayyiduna Isa, the son of Maryam *alaihissalam*, who was sent during his times

to the Children of Israel.

The Muslim Ummah holds that the Promised Messiah is the one who was – through the sheer will of Allah Most High – born to the Virgin Maryam, without a father. We discussed in detail the topic of his ascent and descent in our Maqalaat-e-Makkiyah, here we shall mention these topics only in brief.

We further say

The Holy Qur'an clearly states with regard to Sayyiduna Isa alaihissalam: {اذ قال الله يعيسى انى متوفيك و رافعك الى و مطهرك من الذين كفروا} (Surah Al-e-Imran, Ayat 55)

Likewise, Allah Most High says:

و ما قتلوه و ما صلبوه و لكن شبه لهم و ان الذين اختلفوا فيه لفي شك منه ما لهم به من علم الا اتباع الظن و ما قتلوه يقينا. بل رفعه الله اليه و كان الله عزيزا حكيما
(Surah Nisaa, Ayaat 157-158)

The Messenger of Allah ﷺ had moreover met Sayyiduna Isa alaihissalam during his Mi'raj, and he ﷺ clearly stated that he (i.e. Sayyiduna Isa) is among the signs preceding the Day of Judgement, that he shall descend from heaven and kill the Dajjal. There are numerous sahih (authentic) and muttasil (properly linked as to content and chain of transmission) regarding this. In one of them, the Messenger of Allah ﷺ said:

و الله ليوشكن فيكم ابن مريم حكما و عدلا...الخ

I swear by Allah, Isa shall descend among you as a just ruler... (to the end)

The Holy Qur'an made the following statement with regard to Sayyiduna Isa alaihissalam:

{و انه لعلم للساعة فلا تمترن بها و اتبعون هذا صراط مستقيم}

'And he (i.e. Sayyiduna Isa) shall be a Sign (for the coming of) the

Hour; therefore have no doubt about it, but follow me: This is indeed a Straight Way.' (Surah Zukhruf, Ayat 61)

Thus, Sayyiduna Isa's descent, amongst others, was declared to be a sign heralding the Day of Judgement. Contrary to the claims made by the Qadiyanis, Sayyiduna Isa *alaihissalam* is -with Allah's leave- alive in heaven; he has not died, as the Qadiyanis falsely believe.

With regard to the time when Sayyiduna Isa *alaihissalam* shall pass away, the Holy Qur'an tells us:

{و ان من اهل الكتاب الا ليؤمنن به قبل موته و يوم القيمة يكون عليهم شهيدا} (Surah Nisaa, Ayat 159), that is, prior to his death, all People of the Book shall enter the fold of Islam. Similarly, while mentioning the glorious deeds of this holy Prophet *alaihissalam*, it was further stated that he *alaihissalam* shall set an end to injustice and tyranny. That he shall raise the banner of justice and equity, that during his days, the word of Allah shall reign supreme and that Islam shall prevail over all other religions. Similarly, there shall be global peace and economic stability. After Sayyiduna Isa's *alaihissalam* descent, the door to all kinds of worldly and otherworldly goodness shall be opened.

Such shall be the Promised Messiah who shall descend from heaven; he is the same person who had been raised alive to heaven before. No one born and raised in Qadiyan could possibly be the Promised Messiah. The whole Muslim Ummah is agreed regarding Sayyiduna Isa's having been raised to heaven and his descending from there, and this creed is proven with Tawatur.

Apart from that, Mirza Ghulam Ahmad himself had acknowledged this belief.

In Baraheen-e-Ahmadiyyah (as cited in Roohani Khazain, vol 1, p. 593) he writes the following regarding Allah's words: {هو الذي ارسل} (رسوله بالهدى و دين الحق ليظهره على الدين كله (Surah Tawbah, Ayat 33):

'This Ayat is a prophecy concerning the physical and

political rule of the Messiah, and the prevalence of Islam that has been foretold in this Ayat, shall be realized through the Messiah, and when the Messiah shall return to this world, Islam shall spread all over the world through him.'

Similarly, Mirza Ghulam Ahmad Qadiyani acknowledged that Sayyiduna Isa *alaihissalam* is still alive - as the body of Muslims believes. In Baraheen-e-Ahmadiyyah (as cited in Roohani Khazain, vol. 1, p. 601, 602) he writes:

This Ayat here indicates that the Messiah shall appear in a state of glory, that is if they refuse to accept the ways of leniency and kindness, and keep rebelling against the pure truth that has become manifest through strong arguments and clear proofs, then there shall be a time when the Almighty shall use force and severity against the criminals, and the Messiah shall descend on earth in utter glory, and clean all paths and roads of rubble and stubble.

It is true that the arguments and proofs presented by the Holy Shariah have left no doubt regarding the Messiah's person and that according to the Muslim Ummah, all these matters are known and accepted. Likewise, the Christians hold that the Messiah is clearly identified and known. They too, hold that the Messiah was raised to heaven and that he is to descend again. Similarly, it is known to all that Mirza Ghulam Ahmad Qadiyani bears none of the Messiah's traits and characteristics.

It should also be kept in mind that the (true) Promised Messiah *alaihissalam* and the Awaited Mahdi *radiallahu anhu* are two different and distinct persons. Let us now quote the traits which the Last and Final Prophet ﷺ had mentioned with regard to the Awaited Mahdi *radiallahu anhu*.

The signs of the true Mahdi of Islam

It should be kept in mind that the belief in the coming of the Mahdi

is unanimously held by the whole Muslim Ummah. Scholars who have specialized themselves in Aqeedah (Dogma) have taken special care to mention this belief in their respective compilations.

Safareeni writes in Lawami' al Anwar al Baheeah (vol. 2, p. 84) the following:

و الصواب الذي عليه اهل الحق ان المهدي غير عيسى و انه يخرج قبل
نزول عيسى عليه السلام و قد كثرت بخروجه الروايات حتى بلغت حد
التواتر المعنوي و شاع ذلك بين علماء السنة حتى غد من معتقداتهم

And the truth which is held by those who are on what is right is that the Mahdi is not the same person as Isa, and that he shall appear prior to the descent of Isa alaihissalam. The number of traditions regarding his coming is so abundant that it has reached the limit of Tawatur-e-Ma'nawi, and this is so well-known among the scholars of Sunnah that it is actually counted as an article of faith.

In our book 'Deen is sincere well-wishing', we have explained the issue of the Awaited Mahdi at length; we mentioned the proofs regarding his coming, his signs, his name as well as that of his parents, his place of birth as well as the place where he shall appear. We have mentioned that during those days, the world shall witness prosperity and peace. All those matters are explained there at length, hence reading this book would be beneficial. As far as Mirza Ghulam Ahmad Qadiyani is concerned, he displayed not a single of those traits and characteristics. Especially the fact that the world would witness prosperity and peace during the days of the Mahdi stands in contradiction to the condition during Mirza Ghulam Ahmad Qadiyani's time, thus belying his claim of having been the Mahdi just as his claim of having been the Promised Messiah was belied.

Anyone who considers the Ahadith mentioning the Mahdi - even if he is not going to ponder deeply over them - will easily be able to

conclude that the Mahdi shall be born in Madeenah Munawwarah and that he shall appear in Makkah Mukarramah; that his name shall be Muhammad, and that of his father Abdullah. That he shall be a just and equitable ruler and fill this world with justice and equity just as it was previously filled with injustice and oppression.

If one ponders over these points, one comes to realise

1. The Awaited Mahdi and the Promised Messiah are two different, independent personalities.
2. Mirza Qadiyani's claim of having been the Mahdi cannot be true, because his name was Ghulam Ahmad, his father's name was Ghulam Murtaza, and he was born in Qadiyan, India. Moreover, he never had the good fortune of visiting Makkah Mukarramah or Madeenah Munawwarah. Henever became a ruler, but was glad to be under the rule of the colonial powers. He had made it obligatory on himself as well as on his followers to live in obedience to the British. As per his own statement, he came from a Mughal family. He did not belong to Sayyidah Fatimah's or Sayyiduna Hasan's *radiallahu anhuma* offspring.

All these facts deny Mirza Qadiyani's claim to having been the Mahdi or the Messiah.

Moreover, it is known that the Mahdi shall be from Sayyidah Fatimah's *radiallahu anha* offspring. There are several traditions to this effect:

In Kitabul Fitan, vol.1, p. 370, Naeem bin Hammad records the following from Sayyiduna Ali bin Abi Talib *radiallahu anhu*:

يا رسول الله المهدي منا أئمة الهدى أم من غيرنا؟ أَل: بل منا بنا يختم الدين كما بنا فتح، و بنا يستنقذون من ضلالة الفتنة كما استنقذوا من ضلالة الشرك، و بنا يؤلف الله بين قلوبهم فى الدين بعد عداوة الفتنة كما ألف الله بين قلوبهم و دينهم بعد عداوة الشرك.

'O Messenger of Allah (ﷺ)! Shall the Mahdi be from amongst us, the leaders of guidance or shall he be

from among others?’ The Messenger of Allah ﷺ replied: ‘He shall be from amongst us. Deen shall be completed through us just as it was initiated through us, and through us, people shall be saved from the error of temptations *just as they were saved from the error of idolatry. Through us, Allah shall join their hearts in Deen after the enmity of temptations, just as He had joined them in Deen after the enmity of idolatry.*

The books of Hadith clearly mention the signs of the Mahdi, so that the deception of any impostor daring to claim being the Mahdi, may be uncovered; that the signs and attributes which the Holy Prophet ﷺ had mentioned with regard to the Mahdi may serve as indisputable proof against any bogus Mahdi.

From the Holy Prophet’s ﷺ statement mentioned above, can further be deduced that there shall be charlatans pretending to be the Mahdi. Thus, the Holy Prophet’s ﷺ saying acts as a seal on their deception.

All mankind is witness that Mirza Qadiyani bore none of those traits and characteristics.

What shall the Awaited Mahdi look like?

What the Awaited Mahdi shall look like has been mentioned briefly in Kanzul Ummal, vol. 14, p. 590:

و اما حليته فانه آدم ضرب من الرجال ربعة اجلى الجبهة اقنى الانف
اشمه ازج ابلج اعين اكحل العينين براق الثنايا افرقها فى خده الايمن
خال الاسود يضىء وجهه كانه كوكب درى كث اللحية فى كتفه علامة
للنبي ﷺ اذيل الفخذين لون عربى و جسمه جسم اسرائيلى فى لسانه
ثقل و اذا ابطاً عليه الكلام ضرب فخذة الايسر بيدي اليمنى ابن اربعين
سنة، و فى رواية بين الثلاثين الى اربعين، خاشع له خشوع النسر
بجناحيه عليه عبايتان قطوانيتان يشبه النبي ﷺ فى الخلق و فى
الخلق.

And as far as his features are concerned – he shall be of wheatish complexion, square built, moderate height,

having a beautiful, broad brow, a long straight nose, and rounded eyebrows resembling a bow, of bright and clean complexion, large, black eyes, as though they were stained with Kohl. His front teeth shall be extremely white and shining, with a small gap between them. On his right temple, he will have a small black birthmark. His bear shall be thick and black. Between his shoulders, there shall be some kind of mark, similar to the one borne by the Holy Prophet ﷺ. His thighs shall be muscular, his colour like that of the Arabs, his body like that of the Israelites. He shall have some slight impairment of speech; when struggling to say something, he shall hit his left thigh with his right hand. He shall appear at the age of forty. Due to his humility and submission to Allah, he shall lower his arms like a bird lowers his wings. He shall be wearing two white gowns. His character shall fully resemble that of the Holy Prophet ﷺ, but his features shall resemble his ﷺ only partially.

The helpers of the Awaited Mahdi and the commanders of his troops

In Kitabul Fitan, vol. 1, p. 357, Naeem bin Hammad described the helpers of the Awaited Mahdi and the commanders of his troops as follows:

قادة المهدي خير الناس أهل نصرته و بيعته من أهل كوفة و اليمن و
أبدال الشام، مقدمته جبريل، و ساقته ميكائيل محبوب في الخلائق
يطفى الله الفتنة العمياء و تأمن الأرض، حتى ان المرأة لتحج في
خمس نسوة ما معهن رجل لا تتقى شيئا الا الله يعطى الأرض زكاتها
و السماء بركتها

The Mahdi's Commanders shall be the best of mankind - they shall be the ones to aid and support him and who have given their pledge of allegiance to him, (they shall comprise people) from Kufah, Yemen as well as the Abdal (a rank of saints) from Syria. Jibreel shall be their advance guard, whereas Mikaeel shall guard them from the rear. They shall be loved by all creation. Allah

Most High shall end a great trial through them. Peace shall be established on earth – so that a woman will go for Hajj in company of five other women, without any male to protect them, having to fear none but Allah. The earth shall bring forth its produce and the skies shall rain down its blessings.'

Hazrat Ali *radiallahu anhu* depicted the Awaited Mahdi as follows:

كث اللحية، أكحل العينين، براق الثنايا، في وجهه خال، أقنى أجلى، في كتفه علامة النبي ﷺ يخرج براية النبي ﷺ من مرط مخملة سوداء مربعة، فيها حجر لم ينشر منذ توفي رسول الله ﷺ، و لا تنشر حتى يخرج المهدي، يمدّه الله بثلاثة آلاف من الملائكة يضربون وجوه من خالفهم و أدبارهم بيعت و هو ما بين الثلاثين و الأربعين

Imam Mahdi will have a thick beard and large black eyes. His front teeth will be of extreme brightness. He shall have a birth mark on his face. His nose shall be long and straight. He shall bear the sign of the prophet between his shoulders. At the time of his appearance, he shall carry the Holy Prophet's ﷺ black, silken banner, and it shall be the first time this banner is raised after the Holy Prophet's ﷺ demise. Allah shall support him with three thousand angels who shall hit the faces and backs of all those who oppose him. At the time of his appearance, his age shall be somewhere between thirty and forty. (Naeem bin Hammad, Kitabul Fitan, vol.1, 366)

In the same book, vol. 1, p. 345, Imam Mahdi's signs have been mentioned thus:

معها راية رسول الله ﷺ و قميصه و سيفه و علامات و نور و بيان

He shall have the Holy Prophet's ﷺ banner, his shirt and sword, as well as other signs, light and verbal prowess.

كما يعلن بهذا النداء: هذا المهدي خليفة الله فاتبعوه

*A voice shall be heard from heaven: This is the Mahdi,
Khaleefah of Allah, so follow him!*

These all are shara'i facts concerning Imam Mahdi. In the light of these facts, every person of sound intellect can easily conclude that Mirza Qadiyani's claims of having been the Mahdi are nothing but lies and manifest falsehood.

Sufficient rebuttal

Mentioning the characteristics, signs and traits of the Promised Messiah and the Awaited Mahdi, as told by the Holy Prophet Muhammad ﷺ himself suffices to not just refute but totally obliterate Mirza Qadiyani's claims.

Breaking down and nullifying the Qadiyani doctrinal fallacies

Mirza Ghulam Ahmad Qadiyani tries to prove himself as being the Promised Messiah as well as the Awaited Mahdi as follows:

The first proof

***The first proof** that I am indeed the Promised Messiah and the Awaited Mahdi is that the Holy Qur'an itself proves my claim, that is, the unambiguous texts of the Holy Qur'an require that just as Hazrat Isa alaihissalam has been the Seal of Prophethood for all those Prophets that succeeded Hazrat Musa alaihissalam, there must be a last successor in this Ummah, too. He will be the Seal of Saints from among the successors of Hazrat Muhammad ﷺ, and, with regard to his renovating faculties, he will resemble Hazrat Isa alaihissalam. The chain of those who succeeded Hazrat Muhammad ﷺ will be completed with him, just as the chain of those who succeeded Hazrat Musa alaihissalam was completed with the Messiah alaihissalam.*

Regarding this, we say

This statement is nothing but a lie against Allah Most High. Allah Most High has said nonothing of the like in the Holy Qur'an.

Similarly, Mirza Qadiyani has got nothing to prove that he is the likeness of Sayyiduna Isa *alaihissalam* -neither the Holy Qur'an nor the sacred Ahadith contain anything to substantiate this claim. There was no one among the former and the latter day scholars... no one among the Sahabah Kiram radiallahu anhum ajmaeen or Tabi'een, the scholars of Tafseer and Hadith, who held any such views - not even amongst those scholars and reformers whom the Qadiyanis consider as pure and clear honey... no one had ever voiced any such views.

The second proof

The second 'proof' which Mirza Ghulam Ahmad Qadiyani presents is the following:

And among the things that prove my being the Promised Messiah are two signs of the Almighty that the world will never forget, that is, the sign that appeared in heaven and the sign that will appear on earth. The sign that appeared in heaven was the solar eclipse, in full accordance with the Ayat: { و جمع الشمس و القمر } (Surah Qiyamah, Ayat 9), which, as told in the Hadith of Darqutni, took place in Ramadhan, and the sign that appeared on earth is the one to which the following Ayat refers: { و اذا العشار عطلت } (Surah Takweer, Ayat 4), which is further strengthened by the Hadith found in Muslim: و يترك القلاص فلا يسعى عليها .

Our stance with regard to the solar and lunar eclipse

1. The tradition mentioned in Darqutni is not traced back to the Holy Prophet Muhammad ﷺ. Rather, it is a statement that has assumedly been related by Muhammad (that is, supposedly Imam Muhammad Baqir), and the chain of transmission of this statement is extremely weak.

The reason why this chain of transmission is so weak is that it contains liars and people who were given to fabricating Ahadith. The Qadiyanis' attributing this statement to the Holy Prophet ﷺ amounts to their becoming subject to the Holy Prophet' ﷺ stern warning: 'Whoever attributes any falsehood to me, let him make his abode in Hell.'

We have discussed this statement at length under the fifth deception. You may obtain the details from there.

2. According to this statement, the lunar eclipse is to take place in the first night of Ramadhan, whereas the solar eclipse is bound to take place in the middle of Ramadhan. It is further stated that these eclipses will be out of the ordinary - nothing comparable has ever taken place since the creation of the heavens and the earth. The text of this tradition is as follows:

ان لمهدينا آتين لم تكوكا منذ خلق الله السموات و الأرض، ينكسف القمر لأول ليلة من رمضان، و تنكسف الشمس فى النصف منه، و لم تكونا منذ خلق الله السموات و الأرض-

Our Mahdi has been given two signs that have not occurred since Allah has created the heavens and the earth - the moon shall eclipse on the first night of Ramadhan, and the sun shall eclipse in the middle of Ramadhan, and this has not happened ever since Allah has created the heavens and the earth.'

We say

Nothing of this kind has happened until today - not even during Mirza's lifetime. The lunar and solar eclipse that occurred during his days, were nothing out of the ordinary. The lunar eclipse occurred on the 13th night of Ramadhan and not on the first night, hence it was not extraordinary at all. The solar eclipse occurred on the 28th of Ramadhan and not in the middle of the month, and this too, was nothing out of the ordinary, but perfectly in line with the laws of nature.

Hence, Mirza's argumentation turned out invalid and flawed. His statement that the lunar and solar eclipse that took place during his days, took place as mentioned in the above-cited tradition, turned out false, too (the details can be seen in the refutation of the fifth deception).

The third proof

The third 'proof' which Mirza Qadiyani presents to validate his claim of having been the Promised Messiah is the following:

The third proof which is, just as the first two ones, taken from the Holy Qur'an, is based on the following Ayat from Surah Fatihah:

إِهْدِنَا الصِّرَاطَ الْمَسْتَقِيمَ (Ayat 6) that is, o Lord! Grant us the straight path, the path of those who are favoured by You, and save us from the path of those with whom You are angry or those who are astray. In *Fathul Bari*, a commentary on *Sahihul Bukhari*, has been written that all learned elders and Imams of Islam are agreed that 'maghdhoob alaihim' (i.e. those with whom You are angry) refers to the Jews, while 'Dhalleeen' (i.e. those who are astray) refers to the Christians. And the Ayat of the Holy Qur'an: *يَعِيسَى ابْنُ مَرْيَمَ وَرَافِعَكَ إِلَىٰ مَوْقِفِكَ وَإِبْرَاهِيمَ إِذْ بَدَأَ نَسْتَحْيِيهِ مِنَ الْجَنَّةِ فَكَفَرُوا بِآيَاتِنَا إِنَّهُ كَانَ كَافِرًا 3:55* proves that a major reason for the Jews being subject of Allah's anger, the reason for which they shall be punished till the Day of Judgement and because of which they shall be abased and disgraced for all times is that they had seen Allah's signs through Hazrat Isa alaihissalam, but yet they denied, blasphemed, belied and denigrated him out of sheer obstinacy, enmity and wickedness. Likewise, they had slandered his ever-truthful and chaste mother, as can be deduced from the Ayat: *وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ 3:55*. There is no disgrace like being in a permanent state of subjection, and permanent disgrace is coupled with permanent punishment, and this is proven from another Ayat, namely Surah A'raf, Ayat 167, *وَأِذْ تَأَذَّنَ رَبُّكَ*

لِيُعْتَنَ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ namely that the Almighty had promised the Jews to appoint until the Day of Judgements such rulers over them who would keep them subjected to all kinds of punishments. From this Ayat is further learnt that one major reason why the Jews are subject to Allah's wrath and anger is their having vexed Hazrat Isa alaihissalam, their having denied, denigrated and blasphemed him, their having declared him as crucified, as though he had been accursed - may Allah protect us! And their having not only vexed him, but also his mother, as is stated in the Ayat وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا (Nisaa, Ayat 156). In short, they subjected him to any conceivable kind of abuse, denied him, badmouthed him, slandered him, declared him as a heretic, tried to disperse his followers, and tried to frame him for crimes he had not committed, not leaving out any kind of even so minute profanity and finally, their being prepared to kill him. All this is what Sayyiduna Isa alaihissalam had to face at the hand of the Jews. And if the Ayat وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فُوقَ (الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ 3: 55) is read thoroughly, then it becomes clear that the punishment mentioned in the Ayat:

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَؤُا بِغَضَبٍ مِّنَ اللَّهِ

(2:61) was also meted out to them because of their vexing Sayyiduna Isa alaihissalam, because the Ayat described above heralds ceaseless peril, that they shall be under subjugation for all times to come, which is, in fact, the root of all punishment and disgrace.

In refutation thereof, we say

Mirza Qadiyani's comparing himself to Sayyiduna Isa alaihissalam amounts to 'Qiyas ma'al Fariq (false, invalid analogy). Those people who denied the true Messiah alaihissalam and labelled him an infidel, were disbelievers as well as enemies of a prophet. They opposed the word of Allah. Whatever they said had neither any basis in the Holy Shariah, nor was it according to the demands of reason.

However, those who declared Mirza Qadiyani as an infidel, were

honourable scholars of this Ummah. They were the true heirs of prophethood, obedient to the Last of Prophets ﷺ, and willing to lay down their lives for him ﷺ. They truly followed the Divine Commands. They were on the path of the believers and the ways of the righteous elders. They labelled Mirza as an infidel because he had denied the consensus of the Ummah, that is, in his newly-fangled views, Mirza had abandoned the consensus of the Sahabah Kiram *radiallahu anhum ajma'een*, that of the Taba'een, the Mujtahideen, Mufasssireen, Muhadditheen, that of every scholar and layman of this Ummah. He denied the fundamental, universally accepted creeds of Islam that had been handed down with Tawatur, from the earliest days of Islam to our own age.

The lines we wrote are in sha Allah more than sufficient to refute Mirza Qadiyani's deception that he was the Promised Messiah and the Awaited Mahdi. May Allah be praised for that.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه
أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



Misrepresentations regarding the Dajjal

Synopsis

- Mirza Qadiyani's ridiculous stance that the Last and Final Prophet of Allah, ﷺ, and the Recipient of the final Divine Revelation had no full knowledge about the reality of the Dajjal.
- Mirza's verbal acrobatics when it comes to identifying the Dajjal.
- 16 of Mirza's statements in this regard.

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]

[بسم الله الرحمن الرحيم]

يقول الله عز و جل: وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾ سورة الأنعام، ٢١

و قوله: وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ﴿٩٣﴾ سورة الأنعام، ٩٣

و قال النبي ﷺ: الدين النصيحة
صدق الله العظيم، و صدق رسوله النبي الكريم

This is the tenth feature in our series 'Deen is sincere well-wishing' aimed at analysing some Qadiyani doctrines and notions. The title of this feature is: Misrepresentations regarding the Dajjal.

Introduction

The founder of Qadiyanism, Mirza Ghulam Ahmad Qadiyani, tried to defraud the people with regard to the Dajjal, just as he had tried to defraud them regarding the Promised Messiah and the Awaited Mahdi.

In *Izalah-e-Awham* (cited in *Roohani Khazain*, vol. 3, p. 483) he writes:

'The Holy Prophet ﷺ was not acquainted with the reality of Ibn-e-Maryam and the Dajjal, as there was no precedent for this. Neither was the real meaning of the distance of seventy years between the ears of the Dajjal's donkey revealed to him. He was also not apprised of details concerning Yajuj and Majuj, the exact nature of the Beast, etc., which is thus not surprising.'

Through this statement, Mirza intended to create misgivings with regard to the Dajjal, and that although Allah Most High had fully apprised His Messenger ﷺ of his reality, his signs, his movements on earth as well as his ways of misleading the people.

Before we delve further into the discussion, it seems appropriate to present the Qadiyani views about the Dajjal.

The Dajjal from the Qadiyani viewpoint

The founder of Qadiyanism, Mirza Ghulam Ahmad Qadiyani, has made a number of confusing, mutually incompatible statements that are not in the least endorsed by the Holy Shariah.

The first statement: The present day Christians are the Dajjal

In Tohfa-e-Goleroyah (as cited in Roohani Khazain, vol. 17, p. 211-2), he writes:

This indicates that when the Promised Messiah is about to come, the Christians shall be in a dominant position. Like a flood, the misguidance of Christianity shall spread all over the world. The tempest of misguidance shall rage furiously and there is nothing to be done but to make Dua. The preachers of trinity shall spread their net of deception that even the rightly guided ones are likely to be caught in it. Hence, this Dua was added. Moreover, the sacred Ahadith also hint towards this era of misguidance, by saying: ‘When you see the Dajjal, then recite the first ten Ayaat of Surah Kahf, namely:

أَلْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا. (١)
 فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
 الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا. (٢). مَكْتَبِينَ فِيهِ أَبَدًا. (٣). وَيُنذِرَ الَّذِينَ
 قَالُوا اتَّخَذَ اللَّهُ وَلَدًا. (٤). مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً
 تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا. (٥).

Translation: Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness, (1) (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward, (2) Wherein they will abide for ever; (3) And to warn those who say: Allah hath chosen a son, (4) (A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie. (5)

We say

By (mis)quoting the words of the Holy Prophet Muhammad ﷺ, Mirza Qadiyani led the people to believe that it was the Holy Prophet ﷺ himself who declared that the Christians are the Dajjal, whereas this is not the case. Fact is that Mirza Qadiyani declared that the

Christians are the Dajjal, and by doing so, he not only deceived the people but moreover uttered a lie against the Messenger – wilfully and knowingly. Thus, he became subject to the warning: **من كذب على من كذب عليّ من النار** – **متعمداً فليتبؤ مقعده من النار** – Whoever lies upon me intentionally, then let him take his seat in the Fire.

Now let us see some more reasons why the Qadiyani declaration regarding the Dajjal is invalid:

1. The text of the Hadith itself falsifies this view. The Holy Prophet ﷺ said: **... إذا رأيتم الدجال** – When you see the Dajjal... This indicates that the Dajjal had not yet emerged at the time the Holy Prophet ﷺ had made this statement, whereas there were Christians during that time and the Messenger of Allah ﷺ as well as his companions had seen them, too.
2. There is no Hadith in which the Messenger of Allah ﷺ had stated that the Christians are the Dajjal.

Hence, the view presented by the Qadiyanis, that the Christians are the Dajjal, is completely inadmissible and false.

The second statement: Christian missionaries are the Dajjal

Mirza's statement of being infallible, but not adhering by his first statement with regard to the Dajjal. Perhaps his being overawed by the Christians forced him to change his statement. As per his amended view, Christian missionaries are the Dajjal.

In Haqiqatul Wahi (as cited in Roohani Khazain, vol. 22, p. 41), he writes:

“If one considers the Dajjal to be something else than the misguided Christian missionaries, then one will have neglected caution.”

We say

Mirza swerved from his initial statement in which he had declared without any qualification that all Christians are the Dajjal, as now he limited his words to apply only to the Christian missionaries. This is a serious blow to his claim of infallibility. Moreover, it is a proof that he was scared of the Christian colonial rulers.

The third statement: Dajjal is a deceiver

In Haqeeqatul Wahi (as cited in Roohani Khazain, vol 22, p. 456) Mirza Qadiyani writes:

Dajjal simply means someone who deceives others and nothing else. Hence it has become obvious that the priests are the foremost engaged in this act... this is the reason why they are the greater Dajjal, because it has been written that the Dajjal shall emerge from "Church", and that he belongs to a nation which shall rule the whole world.

We say

In this excerpt, Mirza Qadiyani has resorted both to sycophancy and deception. On one hand, he declares the Christians to be rulers of the whole world – so much for sycophancy. As for deception – that lies in his statement that the Dajjal shall emerge from a church building and that the priests are the greater Dajjal. This is to be considered as deception because by this he conceals the true nature of the Dajjal as mentioned by the Seal of Prophethood, the Holy Prophet Muhammad ﷺ.

The fourth statement: The priests are the greatest Dajjal

In Anjam-e-Aatham (as cited in Roohani Khazain, vol. 11, p. 47) he writes:

"In His pure words, the Almighty has declared the priests to be the greatest Dajjal. It would be utter faithlessness to go against the words of God and consider anyone else as greater Dajjal."

We say

We would like to ask the Qadiyanis a favour: to please show us a single Quranic Ayat in the light of which Mirza Qadiyani declared the Christian priests to be the greatest Dajjal.

And likewise, to present any Hadith of similar purport. If that is not possible, then Mirza's falsehood has become apparent, and they ought to accept that.

We moreover say that Mirza's above statement is nothing but an attempt to fool the people and a manifest lie against Allah and His Messenger ﷺ.

The fifth statement: The Dajjal is the imp of Christianity

Mirza Qadiyani writes in Anjam-e-Aatham (p. 44):

There is no doubt that the imp of Christianity is the Dajjal. He was imprisoned in church for a while and was kept from carrying out his Dajjali deceptions. However now, near the end of times, he was freed from his prison and was given leave to practice again.

We say

The followers of Mirza Ghulam Ahmad Qadiyani ought to take out some time and ponder over the deceptions of their own spiritual guide and leader.

The sixth statement: The priests and the European philosophers are the Dajjal

Mirza Qadiyani writes in Kitabul Bariyah (as cited in Roohani Khazain, vol. 13, p. 252-3) the following:

The sole purpose of this speech is to (say) that the Dajjal is in fact those people who are called priests or European philosophers. The priests and European

philosophers are the two jaws of the expected Dajjal, by which he eats the people's faith in snake-like fashion. First, it is only the foolish and simple-minded people who fall into the priests' trap. Then, when anyone detests their mean and false ideas and tries to steer clear from their traps, he is definitely going to be caught by the European philosophers. I see that the priests' deceptions are more of a danger to the common people, while the philosophers' deceits are a danger to the elite. Now, know it for sure that they are Dajjal about whom our Prophet ﷺ had told us that he shall emerge towards the end of times.

We would like to ask the Qadiyanis some questions:

1. On basis of which shara'i argument did Mirza Qadiyani deduce that the Dajjal who has been mentioned by the Last of Prophets ﷺ and of whom he ﷺ had warned us and told us to be on our guard, would be priests and western philosophers?
2. If they are the Dajjal, then why do the Qadiyani Khaleefas seek their protection? Why do they flatter them and adopt their ways?
3. Are they doing so to learn techniques of deception and to wage war against the true Islam?

The seventh statement: The Dajjal is a group, not an individual

When Mirza Qadiyani sensed that the western philosophers and priests might pose a threat to him, and when he remembered all the favours the colonial powers had bestowed on him and on his family, he made a complete U-turn regarding his statement regarding the Dajjal. In Tohfa-e-Goleroya (as cited in Roohani Khazain, vol. 17, p. 211-212) he writes:

The Dajjal is a group, not a single human being.

The eighth statement: Prosperous nations are the Dajjal

Mirza Qadiyani's above statement regarding the Dajjal proves that since he was neither able to stick to any one particular view, nor avoid the censure of those whom he had labelled as the Dajjal, he had to come up with yet another opinion.

In *Izalah-e-Awham* (cited in *Roohani Khazain*, vol.3, p. 174) he writes:

We deem it possible that prosperous nations are the Dajjal, and that the rail is the donkey of the Dajjal.

We say

It is quite possible that Mirza's masters were not pleased with this new statement, either, as he had labelled the colonial powers as Dajjal, whereas formerly he had given this appellation only to their spiritual guides.

He tried to fool the people yet another time then he addressed the Muslims as follows:

They are foolish barbarians, not Muslims. And if we have labelled the priests in any of our books as Dajjal, or referred to ourselves as the Promised Messiah, then we did by no means imply what some of our Muslim opponents understood. We do not believe in any Dajjal who roams around, shedding blood, for the sake of spreading infidelity. (Majmoo'ah Ishtiharat, vol. 2, p. 130)

And thus, Mirza Qadiyani had not only denied but actually mocked the Holy Prophet's ﷺ sayings with regard to the Dajjal; that is, those Ahadith according to which the Dajjal shall emerge from the east, cause sedition all over the world, except for the Haramayn Shareefayn, and finally be killed by Sayyiduna Isa *alaihissalam* - the true Promised Messiah.

The ninth statement: The Dajjal shall come emerge from the East

Next, Mirza Qadiyani shifted the Dajjal from the West to the East. In Tohfa-e-Goleroya (as cited in Roohani Khazain, vol. 17, p. 267) he writes:

Hence it has to be accepted that all three, i.e. the Promised Messiah, the Mahdi and the Dajjal shall emerge from the East.

We say

In this statement, Mirza Qadiyani actually acknowledges that the Promised Messiah and the Mahdi are two different personalities. The Promised Messiah is not the same person as the Mahdi, and vice versa. Then how can these two individuals be combined in one person? Thus, Mirza Qadiyani has fallen prey to a major contradiction and proved the erroneousness of his claim.

If his claim (of being the Promised Messiah and the Mahdi) ever had any value in his own eyes, then his statement that all three of them (i.e. the Promised Messiah, the Mahdi and the Dajjal) shall emerge from the east was a lie. And if we consider this statement as true, then his claim is based on falsehood. In either case, Mirza Qadiyani is a proven liar.

The tenth statement: Representative of Iblees

In his tenth statement. Mirza Qadiyani chose to fully deny the emergence of the Dajjal. In Tohfa-e-Goleroya (as cited in Roohani Khazain, vol. 17, p. 268-9), he writes:

...Maseeh-ud-Dajjal, (which) is translated as 'representative of Iblees', since Dajjal is one of the names of Iblees, in fact, it is his greatest name... this is our belief, that, Dajjal is in fact the greatest name of Iblees. This name stands in opposition to Allah's greatest name. This research shows that we can neither label the Jews, nor the Christian priests, nor any

particular nation as Iblees, because they all are Allah's weak and helpless slaves.

We say

Take some time to consider this: the Christian priests are no longer to be considered as the Dajjal, nor any particular nation, nor any group, or philosophers. Now Mirza claims that Satan himself is the Dajjal. But does he have anything to prove this claim?

Think about it. Why did Mirza prefer this statement above all of his previous statements? Did Satan not exist during the days of the Holy Prophet ﷺ? If the Dajjal was Satan, then the Holy Prophet ﷺ would have said so clearly. But his ﷺ stating that the Dajjal is yet to come clearly shows that Satan is not the Dajjal, that someone else is the Dajjal. The Holy Prophet ﷺ mentioned some visible signs by which the Dajjal can be identified, that on his forehead the letters ك ر ف shall be written clear enough for everyone to read. Satan, on the other hand, is a creature that is invisible to the human eye.

Mirza made up the statement that Satan is the Dajjal to deny the Holy Prophet's ﷺ description of the Dajjal as well as the belief which the Muslim Ummah has been holding since hundreds of years, and that although Mirza had clearly admitted that the Dajjal is one out of three personalities (i.e. Hazrat Isa *alaihissalam*, Imam Mahdi, and the Dajjal).

It should be kept in mind that Mirza's usual approach is based on creating doubts and misgivings in the minds of the Muslim Ummah.

Mirza Ghulam Ahmad Qadiyani writes in *Izalah-e-Awham* (cited in *Roohani Khazain*, vol. 3, p. 212) the following:

In these books is written that the Dajjal had appeared during the days of the Holy Prophet ﷺ.

The eleventh statement: Ibn Siyad is definitely the Dajjal

Mirza Qadiyani had also claimed that Ibn Siyad was the Dajjal. In Izalah-e-Awham (as cited in Roohani Khazain, vol. 3, p. 219) he writes:

It is proven beyond any doubt that Ibn Siyad is definitely the Dajjal.

We say

Ibn Siyad was a mere child whose one eye was protruding. He used to scream a lot and his voice was highly unpleasant. Some Sahabah radiallahu anhumajma'een assumed that he might be the Dajjal. The Messenger of Allah ﷺ was told about this and Hazrat Umar radiallahu anhu asked for permission to kill him, but the Messenger of Allah ﷺ replied: 'If he is really the Dajjal, then you will not be able to kill him, because the Dajjal will be killed by Isa. And if he is not the Dajjal, then why would you want to commit a sin by killing him?'

Ibn Siyad accepted Islam later on and he died a natural death.

Point to ponder

This is a point to ponder – how Mirza Ghulam Ahmad Qadiyani plays with the people's mind and beliefs! How he tries to create doubt regarding the accepted Islamic creeds by misusing the sacred Ahadith!

The twelfth statement: Ibn Siyad is not the Dajjal

As per his habit, Mirza Qadiyani then changes his former stance. In Malfoozat (vol. 2, p. 381) he writes:

I wonder why poor Ibn Siyad is subjected to cruelty. Why is he turned into the Dajjal for nothing? And that although he did not spread any mischief throughout his life. He accepted Islam, gave his life and died a martyr. He called the Messenger of Allah ﷺ 'An-Nabi-ul-Ameen', thus affirming his faith in him. His mother is also known to have been a Muslim. He was Ibn Siyad

radiallahu anhu.

The thirteenth statement: The Dajjal is a just a product of imagination

When Mirza Qadiyani heard how the Muslim scholars had refuted his various statements concerning the Dajjal since they stood in contradiction to the way the Dajjal was described in the Sacred Ahadith, he came up with yet another fabrication: he claimed that the Dajjal is nothing but the product of imagination. In other words: that the Dajjal does not exist at all, that he is just a superstition and nothing else. In Malfoozat (vol. 2, p. 352), he writes:

Fact is that the Dajjal is – just like the Promised Messiah himself, something ‘promised’, who is known as ‘Al Maseeh-ud-Dajjal’... just as a Messiah came into being when the spirit was blown into Maryam, similar there is need for an evil entity. That came into being by an evil spirit. This can be compared to a woman who suffers from pseudocyesis (false pregnancy). They believe to be pregnant and experience all the symptoms a pregnant woman experiences. They even feel some movements from the fourth month onwards, but she does not deliver any child. Similarly, a great number of opinions were voiced with regard to the Dajjal; the power of imagination created his existence, till the people believed him to be an entity existing in the physical world. This the reality about the Dajjal.’

We say

This Qadiyani misconstruction declares the Dajjal to be nothing but a product of fancy that has no speck of reality to it. Mirza compared the Dajjal to a woman’s false pregnancy which is only based on nothing else but a very powerful, vivid imagination.

On one side, there is Mirza’s statement and on the other side there are the blessed utterances of our beloved Prophet Muhammad ﷺ according to which the Dajjal is a specific person whom Sayyiduna Isa *alaihissalam* shall kill.

We would like to ask the Qadiyanis

We would like to ask the Qadiyanis whether they really think that Mirza's statement has got any standing if compared to the concept of Dajjal held by the Muslim Ummah, which is based on the sayings of the Holy Prophet Muhammad ﷺ? Does this not amount to mocking the sayings of the Holy Prophet ﷺ?

Mirza Qadiyani writes in Aina-e-Kamalaat (as cited in Roohani Khazain, vol. 5, p. 218)

'How strange is this -that as per the Sahih Ahadith, the Dajjal is supposed to be born in India, while the Messiah will descend from a minaret in Damascus?'

We would like to ask the Qadiyanis another thing, too

There is one thing that we would really like to know... namely which authentic Ahadith, narrated by whom, and found in which collections, state that the Dajjal shall be born in India? Is it not rather an attempt to obscure the Dajjal's place of origin or the descent of Sayyiduna Isa *alaihissalam*? The only truthful statements in this regard are what the Messenger of Allah ﷺ had said about this matter, and which has been preserved and quoted by the scholars of Hadith.

All statements made by Mirza with regard to the Dajjal are completely invalid and inadmissible. The Shari'ah does not back them to the least degree. These statements are completely against the Holy Qur'an and the Sunnah.

The fourteenth statement: Dajjal is 'mankind'

Another of Mirza's invalid and absurd statements in this regard is that the Dajjal is 'mankind'. That is, the same 'mankind' whom Allah Most High has mentioned in the Ayat: *كنتم خير أمة أخرجت للناس*, or the Ayat: *لخلق السموات و الأرض أكبر من خلق الناس*. Mirza Qadiyani took the word 'ناس' (mankind) to refer to the Dajjal.

In Tohfa Goleroya (as cited in Roohani Khazain, vol. 17, p. 120) he writes:

The Promised Messiah shall be from this Ummah. The Holy Qur'an tells us: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, which translates as: 'You are the best Ummat so that you may obliterate the Dajjal and benefit the people by removing his wickedness.'

Onwards, he writes:

It should be kept in mind that the Holy Qur'an uses the word 'ناس' also to refer to the Dajjal, and if there are strong indications of a certain meaning, it is an act of disobedience to take any other meaning. There is another instance in the Holy Qur'an in which the word 'الناس' has been used in the sense of 'Dajjal', namely:

لَخَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ اَكْبَرَ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is greater than the creation of 'An-Nas'. (Surah Ghafir, Ayat 57)

We say

If it is sinful to use the word 'الناس' in any other sense than 'Dajjal', then Mirza Qadiyani's son, Mirza Basheeruddeen Mahmood, the second Qadiyani Khaleefah, has committed this sin. He interprets the above mentioned Ayat (لَخَلْقِ السَّمٰوٰتِ وَاَلْاَرْضِ اَكْبَرَ مِنْ خَلْقِ النَّاسِ) as follows:

The creation of the heavens and the earth is an act greater than the creation of man, though most of Adam's children do not know. (Surah Ghafir, Ayat 57)

Mirza Qadiyani's grandson, the fourth Qadiyani Khaleefa, has translated this Ayat in the same manner, as did the leader of the Lahori group, Maulvi Muhammad Ali in his 'Tafseer Bayanul Qur'an'.

He further cited Mirza Qadiyani's statement in Paygham-e-Sulh (p.296):

'The word 'الناس' in the last Ayat of the last Surah of the Holy Qur'an, Surah an-Nas, also refers to the Dajjal.'

By this we intend to show that since Mirza's followers did not abide by Mirza Qadiyani's interpretation of the word 'الناس', they all have fallen into disobedience and sin.

The fifteenth statement: Dajjal is Satan

Mirza is notorious for attributing such statements to Allah and His Messenger ﷺ that have never ever been uttered by either of them. The only reason for his doing so is to create doubts and misgivings in the minds of the Muslims. And he does so without fearing the stern warnings Allah and His Messenger ﷺ gave with regard to spreading such lies. Haqeeqatul Wahy (as cited in Roohani Khazain, vol. 22, p. 41) contains Mirza's statement:

The Holy Qur'an declares the entity whom the Ahadith have named as Dajjal as 'Satan'. The Holy Qur'an tells us: قال انظروني الى يوم يبعثون (١٤) قال انك من المنظرين (١٥) سورة الاعراف، آيت ١٤-١٥، i.e. Satan is the one who shall be killed towards the end of times.

We say

First Mirza Qadiyani labelled the Christians as Dajjal and tried to substantiate this view with a reference from the Holy Qur'an. Now he tries to declare Satan as Dajjal, and again he tries to prove his point through the Holy Qur'an.

The Holy Qur'an is the Word of Allah Most High. It is completely free and far above all kinds of contradictions.

How could it be possible that the Holy Qur'an declares at one place the Christians, whom the people know and see, as Dajjal, and that at another place, it declares Satan, who cannot be seen and observed

by human beings, as the Dajjal?

Mirza's words are full of contradictions – especially when it comes to the identity of the Dajjal.

At one time, he calls the Christians Dajjal, and at another time, he calls the demons of synagogues Dajjal. Next he claims that Dajjal is Satan's greatest name, and now he tries to tell us that Dajjal is Satan himself. All those statements stand in utter contradiction to the true words spoken by the last and final Prophet, the Seal of Prophethood, Sayyiduna Muhammad ﷺ.

The sixteenth statement: Dajjal are followers of the former prophets who mix truth and falsehood

In Majmoo'ah Ishtiharat, vol. 2, p. 131, Mirza Qadiyani writes:

It is essential that the Dajjal should mix falsehood with truth as follower of any true prophet... and since there can be no further prophet, the followers of any former prophet who engage in such deceptions will be called 'Dajjal'.

We say

Let the followers of Qadiyanism compare this statement with Mirza's other statements. Every Qadiyani will come to realize that Mirza has come up with a plethora of contradictions regarding the Dajjal; his statements moreover not only contradict each other, but they also stand in utter contradiction to the Holy Qur'an and the Sunnah.

Then, according to this final statement, Mirza has proven himself to be the Dajjal, as he claims to be a follower of a true prophet, and yet mixes truth with falsehood. Whereas, on the other hand, the Muslim Ummah considers the Dajjal to be a specific person who has been described in the sacred Ahadith. The Muslim Ummah moreover holds that anyone who claims prophethood after the Holy Prophet Muhammad ﷺ is a liar and a charlatan.

Mirza's calling himself a prophet after the Holy Prophet Muhammad ﷺ is nothing but an immense lie, as there can be no further prophet. The Messenger of Allah ﷺ has clearly said: لا نبي بعدى - there shall be no prophet after me. Hence, Mirza's attempt to prove his claim is nothing but fraud and charlatantry.

Anyone who peruses Mirza's biography knows very well that:

1. Mirza had claimed to be a follower of the Holy Prophet Muhammad ﷺ and to hold the same beliefs as the Muslim Ummah. Thereafter he claimed to be a renovator (Mujaddid), a likeness of the Messiah, the Promised Messiah himself, as well as the Mahdi, and that although he denied the Ahadith concerning the Mahdi.... Yet, he unsuccessfully tried to fit them unto himself. And that finally, he claimed to be a prophet.

Every discerning follower of Qadiyanism will admit that this amounts to mixing truth and falsehood. Moreover, if he ponders about Mirza's words, especially his last saying regarding the Dajjal, he will come to realize that this last statement applies to Mirza himself: on one hand he claims to be the follower of a true prophet, while on the other hand, he mixes truth and falsehood.

Who would be better match for these criteria of the Dajjal than Mirza himself? This is a point that ought to be considered. Along with that, one should also think about the following, that the Dajjal in whose coming the Muslim Ummah believes, is a specific person who shall be killed by Isa, the son of Maryam.

Remains the point that Mirza himself is to be counted among the (minor) Dajjals; there is no doubt that the Final Prophet ﷺ had miraculously declared any claimant to prophethood after him not only as a liar, but also as a Dajjal.

We have collected some of Mirza's deceptive, Dajjal-like claims pertaining to prophethood, hoping that the

followers of Qadiyanism might consider their case.

- It is well-known that for quite some time, Mirza Qadiyani denied having laid any claim to prophethood. In *Izala-e-Awham* (as cited in *Roohani Khazain*, vol. 2, p. 416), he writes:

God has promised that no other prophet shall be sent after the Holy Prophet Muhammad ﷺ.

- Similarly, he considered any claimant to prophethood as outside the pale of Islam. In *Aasmani Faisla* (as cited in *Roohani Khazain*, vol. 4, p. 313) he writes:

I do not claim prophethood. Rather, I consider any claimant to prophethood as outside the pale of Islam.

- In *Majmoo'ah Ishtiharaat*, vol. 2, p. 297, he writes:

We curse any claimant to prophethood.

Mirza's case is strange indeed. On one hand, he denies any claim to prophethood and on the other hand he leaves no stone unturned to promote his claim. In *Aik Ghalti ka Izalah* (as cited in *Roohani Khazain*, vol. 18, p. 206) he writes:

God's pure revelation that descends on me contains words like 'Rasool', Mursal, and 'Nabi'... and in Baraheen-e-Ahmadiyya, that has been published 22 years ago, these words are quite abundant. (see p. 498 Baraheen-e-Ahmadiyya). There, this most humble person has clearly been called 'Rasool'.

- In *Izalah-e-Awham* (as cited in *Roohani Khazain*, vol. 3, p. 286), he writes:

This is why the Almighty has called this most humble person 'Ummati' as well as 'Nabi' in Baraheen-e-Ahmadiyya.

Our objective in citing Mirza's denial of any claim to prophethood and then his insisting on this claim is only to prove his Dajjal-like approach. Mirza's writing 'Baraheen-e-Ahmadiyya' was published in 1884, and until 1897, he cursed any claimant to prophethood. Is that not deception of the worst kind?

Mirza derives the proof for his 'prophethood' from a book that had been published in the past, and along with that, he keeps cursing any claimant to prophethood. This kind of argumentation is indeed a flagrant proof for his deceptive tactics.

Then consider also the following: Mirza had made numerous contradictory statements with regard to the Dajjal - statements which we cited above, and by doing so, we exposed his own deceptions and Dajjal-like traits.

What we have presented so far suffices to indicate Mirza's contradictions and falsehood regarding the Dajjal. Has he not himself said that the true nature of the Dajjal was not revealed to the Holy Prophet ﷺ? How could he then know the true nature of the Dajjal.

Our sincere appeal

It is nothing but sincere well-wishing that we call the followers of Qadiyanat to take a closer look at the contradictory statements of their spiritual leader. We also request them to have a look at the outrageous statements he had made against Allah Most High and the Holy Prophet ﷺ. If they do so, they will in sha Allah realize that the Muslims are on truth in this regard, just as they are on truth in all other matters, and that the beliefs held by the Muslims are in full agreement with the teachings of our beloved Holy Prophet ﷺ.

Only truth is worthy of being accepted and followed; falsehood deserves only to be disavowed and rejected. We pray to Allah to grant us all the will and strength to follow the right path. Ameen.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



‘Rabwah’ – the beliefs behind the name

Synopsis

1. History of Qadiyan
2. How they Qadiyanis tried to rename Qadiyan as Rabwah
3. What kept them from doing so and the scholars’ contribution in this regard

الحمد لله رب العالمين، و الصلوة و السلام على سيد الرسل و خاتم
النبيين و على آله و صحبه أجمعين و من تبعهم باحسان الى يوم
الدين- و بعد

[أعوذ بالله من الشيطان الرجيم]
[بسم الله الرحمن الرحيم]

يقول الله عز و جل: وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظُّلْمُونَ ﴿٢١﴾ سورة الأنعام، ٢١
و قوله: وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ
يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ﴿٩٣﴾ سورة الأنعام، ٩٣

و قال النبي ﷺ: الدين النصيحة

صدق الله العظيم، و صدق رسوله النبي الكريم

This is the eleventh feature in our series ‘Deen is sincere well-wishing’ aimed at addressing some Qadiyani doctrines and notions. The title of this feature is: ‘Rabwah – the beliefs behind the name’.

Allah be praised! This false notion has been dismantled, too.

Introduction

The Qadiyani programme took its roots in Mirza Ghulam Ahmad Qadiyani's birthplace, Qadiyan.

This village is located in Eastern Punjab, District of Gurdaspur, unit of Batala. Since the founder of Qadiyaniat hailed from the said village, this pseudo-religion was named as Qadiyaniat, and its followers as Qadiyanis.

In 1947, during the partition of the Indian subcontinent, two independent countries, Pakistan and India appeared on the map. The criteria that was applied while allocating different areas of Punjab to either Pakistan or India was that districts in which the Muslim population was 51% or above, would accede to Pakistan, whereas areas in which the non-Muslim population was 51% or above would accede to India.

According to this criteria, the district of Gurdaspur, which contains the village of Qadiyan as well, was initially awarded to Pakistan. However, the followers of Mirza Ghulam Ahmad Qadiyani insisted that 'Ahmadiyyat' was a completely different mode of identification.

Now, since the partition of the subcontinent was made according to two categories: 'Muslims' and 'non-Muslims', without there being any third option in which that 'completely different mode of identification', namely 'Ahmadiyyat' could be accommodated. Hence, the so-called 'Ahmadis' had to choose one of the two possible options (i.e. Muslim or non-Muslim).

By choosing to describe themselves as 'non-Muslims', the Qadiyanis (with due blessings from their colonial Lords) succeeded in reducing the ratio of the Muslim population in the district to below 51%. Thus, instead of becoming a part of Pakistan, Gurdaspur became a part of India. Had Gurdaspur been joined to Pakistan back then, neither

the Kashmir issue would have come up, nor would the relations between India and Pakistan be as strained as they are now. The reason for this is that all routes leading to Kashmir pass through Pathan Kot which is located in the district of Gordaspur.

Acceding Gordaspur to India, became the root of all problems; it became the reason for the Kashmiris' rights being trampled upon, their men being brutally killed, their women being raped and abused, and all the other wrongs that are inflicted upon the children and adults of Kashmir. Kashmir was the reason for full-fledged wars between both countries. And all that only because Gordaspur was given to India, as the Qadiyanis preferred to call themselves 'non-Muslims' rather than Muslims.

Because of that, the Muslim population of Gordaspur had to flee their homes. They had to leave without being able to make any kind of preparation. On their way to Pakistan, those poor Muslim emigrants were ruthlessly killed and assaulted, women were raped, and subjected to a plethora of crimes against humanity. Much of this suffering is directly linked to the Qadiyanis' decision. They considered that as per the colonial criteria, Gordaspur would be given to Pakistan, as the Muslim population there was above 51%. However, the Qadiyanis conspired to change this ration, and thus the Muslims suffered a major set-back.

Hence, we have got all right to say that a great number of the problems between India and Pakistan as well as much of the wrongs that the Muslims had to suffer in this part of the world, are on account of the Qadiyanis.

Remains the point that considering colonial politics, the Qadiyanis remained perfectly safe and sound during the days of hardship the Muslims had to endure, as their only purpose was to harm the Muslims and to create mischief in the newly-founded country Pakistan. This went so far that the so-called Khaleefah of Qadiyan, son of the founder of Qadiyaniat, Mirza Basheer-ud-Deen Mahmood,

had left Qadiyan as planned by the colonial powers, and that although he had declared Qadiyan to be 'Darul Amaan', i.e. a safe haven. This is in fact a punishment from Allah for the followers of that false prophet, who dared to declared Qadiyan as a sanctuary and safe haven like Makkah Mukarramah, and who claimed that whoever enters there, shall be safe. But if we consider how the second Qadiani Khaleefah, his mother as well as his brothers and sisters left Qadiyan, we can only conclude that Qadiyan no longer remained a sanctuary for them.

This is how the Qadiyanis had left their false sanctuary and arrived in Lahore. Once they got there, their Khaleefah ordered them to find a place which could be utilised for further plans, and where a new city could be founded the governance of which would be completely in the hands of the Ameer-e-Jamaat-e-Ahmadiyya (i.e. the Qadiyani leadership). After thorough investigation, the Jhang area was selected.

One reason for giving preference to this place was that the people there were comparatively uneducated and downtrodden.

The Qadiyani leadership had agreed with then still English governor of Punjab, Mr. Francis Mudie to buy 134 acres of land, at the rate of ten Rupees per acre. On 20th September 1948, the foundations were laid for this new Qadiyani city.

When it came to selecting a name for a city the population of which was solely Qadiyani, the Qadiyani leadership was duly consulted. The name that was chosen as a result of this consultation was such as could be used to create misgivings regarding shar'ee concepts and deceive the people.

Back then, one member of the Qadiyani group, Maulvi Shams-ud-Deen was quite notorious for his skills in twisting the meanings of shar'ee concepts. He had selected the word 'Rabwah' from an Ayat in Surah Mu'min, namely:

وَأُوَيْنَهُمَا إِلَىٰ رِبْوَةٍ ذاتِ قَرَارٍ وَمَعِينٍ

*'We gave them both shelter on 'Rabwah' (high ground)'
(Surah Mu'minoon, Ayat 50)*

On basis of this Ayat, the Qadiyanis chose to name their settlement 'Rabwah'.

That Qadiyani in question deemed that Allah Most High had settled Sayyiduna Isa and his mother, Sayyidah Maryam alaihimassalam at a place described as 'Rabwah', and that since (according to him) Qadiyanis are the followers of the Promised Messiah, who had left their hometown as migrants, naming their new settlement 'Rabwah' might be useful for them in future, because the Holy Qur'an had mentioned this word in connection with Sayyiduna Isa *alaihissalam*, and we might be able to utilize this name when it comes to proving the messianic nature of our founder.

This is where the Qadiyani deception starts. It was for the sake of deceiving mankind in general and Muslims in particular that they names their settlement 'Rabwah'.

Maulwi Jalal-ud-Deen Shamsi writes in 'Tareekh-e-Rabwah', p. 27, the following:

'We are also the Ummat of the Promised Messiah. We migrated towards this place, and we ought to call it 'Rabwah', as it is mentioned in connection with Hazrat Isa.'

There is no other city in the whole world by this name. Once, this name gets known, anyone who hears the word 'Rabwah' in the Holy Qur'an, will immediately come to think of the like-named city in Pakistan.

Thus, this city will be sanctified due to its affiliation with the Promised

Messiah. The Qadiyanis deemed that Rabwah will be considered as a blessed place, just like Makkah, Madeenah and Qadiyan.

And this is how the Qadiyanis compared their chosen place of migration to that raised and verdant place (Rabwah) which Allah Most High had granted to Sayyidah Maryam and Sayyiduna Isa alaihimassalam.

It should be kept in mind that the Muslim Mufasssireen took the word 'Rabwah' as referring to Palestine, which happens to be located higher than the surrounding areas.

It should be further kept in mind that the word 'Rabwah' mentioned in the Holy Qur'an, does not refer to any particular city. Hence, it is a very grave and dangerous deception on part of the Qadiyanis to name their settlement 'Rabwah'. One which is likely to confuse all of mankind regarding the actual meaning of the Qur'anic word 'Rabwah'. The Qadiyanis had no doubt used a word from the Holy Qur'an, but they had at the same time completely twisted its meaning, so as to use truth to prove falsehood. Otherwise, what does the Qur'anic 'Rabwah' have to do with that Qadiyani city?

Moreover, the word 'Rabwah' had been mentioned in connection with Sayyiduna Isa *alaihissalam* and his mother. The fact that the Qadiyanis named their city Rabwah is one of the most blatant example for their deceits and dishonesties, because the Holy Qur'an is being recited all over the world. The Qadiyanis intended that this name might be helpful in supporting the mission of their assumed prophet, who had traversed claims from being like the Messiah, to being the Messiah, to being Isa bin Maryam and the Promised Messiah himself, as well as his denial of Sayyiduna Isa's *alaihissalam* life, and that this name might be an excellent means of deceiving anyone who reads the Holy Qur'an.

Thus, the city named Rabwah could become an excellent platform to promote the Qadiyani heracies - as the Holy Qur'an mentioned

the word Rabwah in context with Sayyiduna Isa bin Maryam alaihimassalam and also because the founder of Qadiyanism claimed to be the Promised Messiah.

There is no doubt that this is a very dangerous deception on part of the Qadiyanis, whose deviation from the true meaning of the Qur'anic Ayat has got no match in history.

Allah be praised! Our elders' sense of honour and religious fervour would not let them keep quiet regarding this. Our honourable teacher, Maulana Manzoor Ahmad Chinioti led the movement to rename the city, and to counter this deviation from the meaning of the Holy Qur'an.

Maulana Manzoor Ahmad Chinioti rahmatullahi alaihi started the movement with the demand:

'CHANGE THE NAME RABWAH'

First, he wrote pamphlets, highlighting the dangers connected with naming this city Rabwah. These pamphlets were then printed in newspapers, magazines and on stickers, and distributed as far as possible during public rallies and conferences, to alert the people to this danger.

Likewise, Maulana Manzoor Ahmad Chinioti had discussed the gravity of this issue with various high-ranking personalities of the Ummah. He had also mentioned one thought-provoking incident, namely that after a college student had read the pamphlet, he admitted that he had no idea that the Pakistani city 'Rabwah' has nothing to do with the Qur'anic word 'Rabwah', and that he had actually felt proud to know that a city in Pakistan is named after the 'Rabwah' mentioned in the Holy Qur'an.

There is no doubt that this admission on part of a college student is an excellent example to illustrate the dangers of this Qadiyani

deception; to illustrate how badly the Qadiyanis had distorted the meaning of the verses of the Holy Qur'an.

Shaikh Manzoor rahmatullahi alaihi writes:

I was extremely astonished by this: if a Pakistani citizen can think this way, then what about those who have no knowledge at all about this Qadiyani city Rabwah? Who do not even know that this city is a centre of Qadiyaniat? Especially when the Qadiyani Murabbis and anchors mention this city on the media, in Africa, Far East and other far-flung regions? (This is troublesome) because Qadiyanis are very active in Indonesia as well as several African countries.

After mentioning this incident, Shaikh Manzoor Ahmad rahmatullahi alaihi mentioned that during one of his travels, he was accompanied by Dr. Allamah Khalid Mahmood rahmatullahi alaihi. We discussed that that Chiniot is an ancient city the foundations of which were laid near the river Chenab, even before the Christian Era, and that the Qadiyani city Rabwah which was founded in 1948, was located on the other side of the river.

Upon hearing that, some people got up and vociferously refuted our statement, saying that Rabwah was an ancient city that has been mentioned in the Holy Qur'an; how could we call it a 'new' city?

Shaikh Manzoor rahmatullahi alaihi said:

Seeing the people's condition made me even more determined to get the name of Rabwah changed. This is why I added this topic to my book 'Mughalitat-e-Qadiyaniat'. Especially keeping in view the fact that Qadiyani influences are a contributing factor to, and aided by, forces of disbelief all over the world.

Shaikh Manzoor rahmatullahi alaihi said:

The people's unawareness regarding the gravity of this issue was a problem in itself. Many people made fun of my putting so much energy into getting the name 'Rabwah' changed. Anyways, I remained firm on my purpose, and my sole objective was to protect a Quranic word from being misused by the Qadiyanis.

Hence, I approached scholars of all levels, and cultural representatives; I went to parliament buildings, attended conferences, in short, I did everything within my power to alert the people, especially those with religious sentiment towards the serious nature of the Qadiyanis' misappropriating the words of the Holy Qur'an.

In 1985, when I was elected as a member of the Punjab Assembly, I was given an offer to teach the students of Madeenah University about the ways of refuting Qadiyanism. After performing Umrah, I went to Madeenah Munawwarah. The then president of Pakistan, General Zia-ul-Haq also happened to be in Madeenah Munawwarah. I had a chance of meeting him at his place of residence. This was at the time when he had just issued a presidential ordinance that prevented the Qadiyanis from using any of the signs and symbols of Islam, and from propagating their views. Moreover, he had proscribed the publication of Qadiyani translations of the Holy Qur'an. When I mentioned the issue of Rabwah to him, he listened with full attention and asked me to recommend an alternate name. I made some suggestions, but the main objective was to change that name which had become a manifestation of Qadiyani deception and deviation from the true meaning of the Quranic Ayaat. General Zia-ul-Haq fully supported my view that the name Rabwah needed to be changed. He said that until now, no one had called his attention towards this point, otherwise, as per the presidential ordinance, it would easily possible to change this name. I told him that I have been making this demand since quite some time, and that I had even submitted several drafts for resolutions, but I was not able to get to you until now. He then told me to meet him once I returned to Pakistan, to which I said, 'yes, in sha Allah.'

Upon returning to Pakistan, I went to Islamabad in order to attend a Seerat conference. I handed the president the whole file of the Ministry for Religious Affairs and said that the Pakistani government had changed the names of several cities that were named after Englishmen; for example, the English name Montgomery was changed to Sahiwal, and Campbellpur was changed to Attock.

I wanted to change the name 'Rabwah' to something closer to its original name, but the minister had so far not found the will to do so. After that, I had presented the matter to the Punjab Assembly of which I was a member myself, but could not succeed there, either.

In 1991, I presented the issue to the then Prime Minister Nawaz Shareef. At that time, I was the Chairman of Chiniot Municipality. Prime Minister promised to bring this matter to a conclusion.

Meanwhile, I had embarked on a journey to the Two Holy Cities (Makkah and Madeenah), where I met Shaikh Muhammad Abdullah Subayyil, the Chairman of the Affairs of the Two Holy Cities. I also met the then Secretary General of the Muslim World League, Dr. Abdullah Umar Naseef. Both gentlemen I requested to write a letter to the Pakistani government, urging them to change the name of this city.

This struggle took about 30 years. In 1997, when I was elected as member of the Punjab Assembly, right after taking my oath, I asked the Parliament's Deputy Speaker as to which procedure should be adopted to get the name Rabwah changed.

I further said that the Prime Minister had written a letter to the Secretary of the Punjab Government, to change the name Rabwah, however, nothing had been done so far.

The Deputy Speaker told me to remind the Secretary of the Punjab Government of the Prime Minister's letter. Following his advice, I

enquired from the Punjab Government, but after some time had passed, I was told that no such letter had been issued to them.

After that, I consulted President Rafique Tarar and the Minister of Religious Affairs, Raja Zafarul Haq about this matter. The honourable president promised to talk to the speaker of the Punjab Assembly, to give me the opportunity of presenting the gravity of this issue to the Assembly. Mr. Raja Zafarul Haq also told me to collect the signatures of other Assembly Members concerning this Qadiani deviation. The majority then signed in accordance with my view.

I praised Allah, and then, at the President's behest², the Speaker of the Punjab Assembly gave me an opportunity to speak on this issue.

Allah be praised! On 17th November 1998, I presented the resolution to the members of the provincial assembly, and all members unanimously agreed to change the name 'Rabwah'. Allah be thanked for that, and may that Sublime Being grant the best of rewards to all members who had unanimously passed the resolution after understanding the danger of the Qadiani misuse of the Qur'anic

2 In 1998, the writer of these lines, as well as Hazrat Ameer Maulana Abdul Hafeez Makki rahmatullahi alaihi had attended the Khatme Nubuwwat Conference. On this occasion, Hazrat Chinioti had expressed his desire to meet President Rafique Tarar. The writer (Saeed Ahmad) got an appointment for this purpose. Maulana Abdul Hafeez Makki, Ameer of the International Khatme Nubuwwat Movement, Hazrat al Ustadh Maulana Manzoor Ahmad Chinioti, Secretary General of the Khatme Nubuwwat Movement and the writer himself went straight to Islamabad. The President took his seat between us and asked me: 'Is Maulana Chinioti displeased with me?' Maulana Sahib replied: 'Yes, I am displeased.' Then he mentioned the reason for his displeasure, namely that the Punjab Assembly is not discussing his request to get the name 'Rabwah' changed. And he said, 'If you get strict with the Punjab Assembly Speaker, and do your part as the President, then this issue might be resolved.' The President then promised Hazrat to definitely take action - Allah be praised! After that, the issue of changing the name Rabwah was properly discussed and the name change was approved by the Punjab Assembly. Allah be praised! (This is mentioned only as 'Tahdeeth-e-Nimat', i.e. to recount Allah's blessings)

word 'Rabwah' and thus decided to get that name changed. Ameen. After a while, Rabwah was renamed as Chenab Nagar, as this settlement is situated near River Chenab.

A governmental resolution had also been passed to the same effect, namely that 'Rabwah' was renamed as Chenab Nagar. This was a matter of great joy for all scholars living in Pakistan and abroad, as they perceived very well the gravity of this deception – a deception that amounted to deviation from the true meaning of Allah's words.

The Qadiyani leadership then tried to pressurize the Pakistani government, upon which I ensured them that there is nothing to worry about. They had protected the words of Allah from being misused, so Allah will grant them His protection, too. Thus, a matter on which I had spent near a quarter of a century was resolved by the grace of Allah Most High.

After that, Allah blessed me with another visit to the Two Holy Cities, where a number of scholars, including Shaikh Muhammad As-Subayyil and the Secretary of the Muslim World League, Abdullah Umar Naseef gave me an especially warm welcome. I was honoured by intellectuals and the public alike, may Allah grant them all the best of rewards. Ameen. This is how Allah Most High eradicated the deception of the Qadiyanis naming their city 'Rabwah'.

هذا و صلى الله و سلم على النبي الخاتم ﷺ و على آله و صحبه أجمعين-

و آخر دعوانا أن الحمد لله رب العالمين



A RATIONAL APPROACH
to
QADIYANI
Doctrines

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