

A Glimpse into Qâdiyânîsm

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CONTENTS

Introduction	10
A Reflection Of Qâdiyânism	13
Khatm-e-Nubuwwat	13
Question 1: The Meaning, Significance, Importance and Specialties of Khatm-e-Nubuwwat.	13
Question 2: The Explanation of the Verses of Khatm-e-Nubuwwat	19
Question 3: Qur'ân, Ahâdîth, Ijmâ' and Tawâtur of Khatm-e-Nubuwwat	34
Question 4: The Qâdiyânî Distortion and an Answer to it	49
Question 5: Zillî and Buruzî - Refutation of Fabricated Technical Terms	55
Question 6: Wahî, Ilhâm, Kashf	59
Question 7: Answers to Qâdiyânî Distortion from the Qur'ân and Ahâdîth ..	72
Question 8: The Difference Between the Lâhorî and Qâdiyânî Group And The Ruling on Them	108
Question 9: The Khatm-e-Nubuwwat Movement from the Era of Abû Bakr ؓ Until the Present Era	116
Question 10: Services of the 'Ulemâ of Deoband in Refuting Qâdiyânism ..	122
The Life of 'Îsâ ؑ	150
Question 1: The Islâmîc, Jewish and Christian View Point on 'Îsâ ؑ Being Alive	150
Question 2: Proof of Qur'ân and Sunnah of Masîh 'Îsâ ؑ Being Lifted to the Sky	154
Question 3: The Main Reason for the Qâdiyânî Belief of 'Îsâ ؑ Not Being Alive	171
Question 4: An Answer to the Qâdiyânî Distortion in <i>يحيى بنى متوفيك</i> and the Belief of Hadrat Ibn Abbâs ؓ	172

Question 5: The Meaning and Explanation of بل رفعه الله and رافعك	178
Question 6: The Proof of the Descension of 'Îsâ عليه السلام his Descension is Not Contrary to Khatm-e-Nubuwwat	188
Question 7: Hadrat Mahdî عليه السلام, the Accursed Dajjâl, and the Qâdiyânî Dajjâl	197
Question 8: Answers to the Qâdiyânî Distortion in Opposition to 'Îsâ's عليه السلام Ascension	206
Question 9: The Rational Possibility of Ascent and Descent and their Wisdoms	213
Question 10: Answers to Qâdiyânî Doubts and Insinuations	220
The Deceit of Mirzâ Qâdiyânî	229
Question 1: Mirzâ Qâdiyânî's Particulars and the Condition of his Claims.	229
Question 2: Explanation of Îmân, Darûriyât-e-Dîn, Kufrun Dûna Kufrin.	239
Question 3: The Reason for the Qâdiyânîs Being Labeled as Kâfir and the Laws of the Masjid, Graveyard etc.	249
Question 4: The Characteristics of Nubuwwat and Mirzâ Qâdiyânî.	260
Question 5: Mirzâ Qâdiyânî and the English.	266
Question 6: A Principled Answer to the Distortions of the Texts of the Auliya	270
Question 7: The Predictions of Mirzâ Qâdiyânî	272
Question 8: Mohammadi Begum and Mirzâ Qâdiyânî	276
Question 9: An Answer to the Distortion of ولونقول علينا	283
Question 10: The Character of Mirzâ Qâdiyânî.	287

7

الحمد لله رب العالمين والصلوة والسلام علي خاتم النبيين وعلي آله واصحابه اجمعين
!قال النبي صلي الله عليه وسلم انا خاتم النبيين لا نبي بعدي اما بعد

Nabî's ﷺ blessed presence is a means of countless blessings and goodness for all of creation. The favours that were bestowed upon Nabî ﷺ cannot be counted. He ﷺ was a Nabî as well as the leader of the Rusul الرسل (messengers). Together with this, a special honour and characteristic of Nabî ﷺ is the crown of *khatm-e-nubuwwat*. Due to this, Nabî ﷺ was granted such stages and ranks that cannot be described. From the first day, the *ummah* of Muhammad ﷺ has regarded every type of sacrifice in defense of the honour of *nubuwwat* as good fortune.

In the last century, in united Hindustan, after the domination of the Europeans, Mirzâ Ghulâm Ahmad Qâdiyânî claimed *nubuwwat* and once again called out to the sense of honour of the Muslim *ummah*. The conditions were very severe. The country's laws defended these traitors. However, self-honour and intense love is a strange thing. These mad ones do not run from death. In fact death runs from them. Therefore, in a short space of time, truth destroyed strength and the Muslim of the whole country were warned about this deceit and fraud. In this regard, the invaluable services rendered by Khâtamul-Muḥaddithîn Ḥadrat Mawlânâ Anwar Shâh Kashmîrî Rahimahullaah and Amîr-e-Sharî'at Ḥadrat Mawlânâ Sayyid Atâullah Shâh

Bukhârî Rahimahullaah cannot be forgotten. However, after the division (of Hindustan), this evil lifted its head in a new form. Once again for the protection of the honour of Nabî ﷺ, these warriors came on the field and in 1953 began such a movement by which the back of Mirzâ'yyat was broken. In this era, a group has been formed for this honourable purpose by the name of *Majlise-tahaffuze-khatm-e-nubuwwat*. The *marhûm* (late) founder of this group and his assistants laid down sound principles for this work, upon which it began to work against this *fitnah* in all aspects, with great wisdom, courage and bravery. Its effects had become apparent in the whole country and other countries as well. However, complications arose at this time when the laws of the country protected these traitors of *khatm-e-nubuwwat*. Look at Allâh's ﷻ grandeur that in 1974 at Chanâpnagar station a movement took place due to do evil acts of the Mirzâ'is, which resulted in them being regarded as a non-Muslim minority.

All praise to Allâh ﷻ! Today also, *Âlami-majlise-tahaffuze-khatm-e-nubuwwat* is continuing its effort on all fronts according to its principles. In the high courts, the Mirzâ'is are continuously losing. So much work has taken place on documented quotations, that on this subject a whole library has been formed. For updating people on the movement's efforts, *Haft rozah khatm-e-nubuwwat - Karachi* and *Mahnâmah Lawlâk - Multan* is continuously published. All praises are due to Allâh ﷻ for that.

Together with this, this group has felt a great need that the people of knowledge pay special attention towards this subject. A beneficial way that came to fore was that a

request be placed to the elders of *Wifâqul-Madâris-Alarabiyyah* of Pakistan to include this subject regarding the belief of the protection of *khatm-e-nubuwwat* in the syllabus. On one hand, where the honourable students would get the information of the importance and the delicateness of this knowledge, those working in this field would also attain guiding principles. Alhamdulillah! The elders of *Wifâq* have raised our spirits and have decided that the old subject matter should be arranged in a new format. Thus 30 questions were compiled.

Due to the command of Mîre-Kâr-wâ Hadrat Mawlânâ Khwajâ Khan Muhammad Sâhib (*madda zilluhû*), the falcon of *khatm-e-nubuwwat* Hadrat Mawlânâ Allâh Wasâyâ (*madda zilluhû*) compiled the answers with great effort; which is now in your hands, titled *Âinâ-e-Qâdiyânîyat* [A glimpse of Qâdiyânîsm].

Those involved in the work on this subject know the discussion is fundamentally on three topics.

- 1) The falsehood of Mirzâ in which the principles of *takfir* (calling someone Kâfir) are mentioned.
- 2) *Khatm-e-nubuwwat*.
- 3) Îsâ ﷺ being alive.

Alhamdulillah! Hadrat Mawlânâ (*madda zilluhû*) has compiled the realities of all three subject matters in a captivating manner, at which some honourable Ulamâ have glanced.

The first edition of this book was published in October 2001. The book was handed over to some Ulamâ for a second time. The head of *Wifâqul-Madârisul Arabiyah* in Pakistan, a monument of the pious predecessors, Hadrat Mawlânâ Salîmullâh Khan Sâhib (*madda zilluhu*) was very kind and turned our attention to errors in quite a few places. Together with thanking Hadrat Mawlânâ (*madda zilluhu*), Majlis corrected all these places. Also the successor of Hadrat Ludhyânwî Marhûm Rahimahullaah, Hadrat Mawlânâ Sa'îd Ahmad Sâhib Jalâlpurî (*madda zilluhu*), the one in charge of the headquarters of *Majlise-Tahaffuze-khatm-e-nubuwwat* studied the book deeply and corrected it. Besides the son of Mujâhid-e-millat Mawlânâ Muhammad Alî Sâhib Jâlandherî Marhûm Rahimahullaah and the head superintendent of the Majlis Mawlânâ Azîzur-Rahmân Jâlandherî Rahimahullaah, Shaikhul Hadîth Hadrat Mawlânâ Abdul Majîd Sâhib (*madda zilluhu*), Shaikhul Hadîth Hadrat Mawlânâ Muftî Nizâmuddîn Shâmzî Sâhib (*madda zilluhu*), Mawlânâ Muhammad Abdullâh Ahmad Pûrsharqiyah, Mawlânâ Manzûr Ahmad Chinyuti, Allâmah Khâlid Mahmûd Siyâlkotî (*madda zilluhu*) also viewed it. Mawlânâ Muhammad Âbid (the writer of the foreword) also looked at it according to his ability. In the light of the views of those elders who reviewed it, additions and deletions were made. Anyway, as far as possible, effort was made that no literal or intrinsic error remains.

Now, effort is being made for its reprint so that during the Sha'bân and Ramadân break, the 'ulemâ and students can take extra benefit from this book, learning the lessons that took place in different areas on the topic of *khatm-e-*

nubuwwat. Nonetheless, this humble initial effort of turning the attention of the honourable Ulamâ of the Arabic Madrasah is necessary, but it is not the final word. There exists place for deletion and addition on the command of our elders.

The reality is that our present generation are not completely aware of our *Akâbir* (elder) 'ulemâ of Deoband's sterling services in this regard. If at this time, this fine point is not understood, then there is a fear that the coming generations will become a prey to greater unawareness. May Allâh ﷻ grant abundant reward to the martyr of *khatm-e-nubuwwat*, Marhûm Hadrat Ludhyânwî Rahimahullaah who very comprehensively compiled the history of the services of our pious elders in this regard in a renowned book "*Dârul Ulûm Deoband our Tahaffuze Khatm-e-nubuwwat*". This book is included in *Tuhfa-e-Qâdiyânîat* vol. 2.

We make du'â that Allâh ﷻ makes "A Glimpse of Qâdiyânism" beneficial for the elite and the masses and may He grant the honourable author (*madda zilluhu*) His special closeness. Âmîn.

The one who has hope of intercession
Muhammad Âbid (May Allâh ﷻ forgive him)
Teacher of Jami'âh Khairul Madâris

INTRODUCTION

***Shaykhul-mashâikh Hadrat Aqdas Khwaja Khân
Muhammad Saheb, saint of Khânqah Sirajiyah Kundiya.***

الحمد لله رب العالمين والصلوة والسلام علي اشرف الانبياء وخاتم المرسلين اما بعد

The love and respect of Nabî Karîm SalAllaahu Alayhi Wasallam is the root of îmân. Nabî's SalAllaahu Alayhi Wasallam *ummah* has this honour that where they have protected this Dîn, they have also taken great care in defending the honour of the being of Nabî SalAllaahu Alayhi Wasallam. During the blessed lifetime of Nabî SalAllaahu Alayhi Wasallam already, the evils of the false claimants to *nubuwwat* arose. However the best group of the *ummah* did not shy away from giving any sacrifice for the protection of the belief of *khatm-e-nubuwwat*. In the last century, when Mirza Ghulâm Ahmed Qâdiyânî claimed *nubuwwat*, then Alhamdulillah, the 'ulemâ from all the different schools of taught, especially the 'ulemâ of Deoband refuted him completely.

Alhamdulillah, the *Âlami-majlise tahaffuze khatm-e-nubuwwat* is doing service for the protection and defense of the belief of *khatm-e-nubuwwat* in all spheres. At the present moment the falcon of *khatm-e-nubuwwat* Moulvy Allâh Wasâya has compiled the answers to 30 questions with great diligence in a book form named "A glimpse of Qâdiyânîsm" in compliance to the command of the elders of Wifâqul-madârisul-arabiyyah. This humble one makes du'a that Allâh ﷻ accept his efforts. Âmîn. Inshâ-Allâh, this effort will become a means of getting close to Nabî SalAllaahu

Alayhi Wasallam. I request the people of knowledge generally, and those who show love to me especially, to study this book. May Allâh ﷻ grant abundant rewards to the compiler and all assistants.

Faqîr Abdul-Khâlîd Khân Mohammad
From Khânqah Sirâjiyyah Kundiya

DEDICATION

*Hadrat Maulânâ Khayr Mohammed Jâlandheri
Rahimahullaah the first head of Wifâqul-madârisul-
arabiyyah of Pakistan Khayrul-'ulemâ.*

*Mufakkire-Islâm Maulânâ Muftî Mahmûd Rahimahullaah -
its first administrator and to their successors.*

*Shaykhul-Hadîth, a replica of the past scholars, Hadrat
Maulânâ Muhammad Salîmullâh Khân (مد ظلّه) - head of
Wifâqul-madâris al-arabiyyah of Pakistan.*

*Hadrat Maulânâ Qârî Muhammad Hanîf Jâlandherî (مد ظلّه) -
Its administrator.*

A REFLECTION OF QÂDIYÂNÎSM

Khatm-e-Nubuwwat

Question 1: The Meaning, Significance, Importance and Specialties of *Khatm-e-Nubuwwat*.

Question 1: Explain in detail the meaning, significance and importance of *khatm-e-nubuwwat* as well as the peculiarities (special features) of this rank to the blessed being of Rasûlullâh SalAllaahu Alayhi Wasallam.

Answer: The meaning and significance of *khatm-e-nubuwwat*.

Allâh ﷻ had begun the series of *nubuwwat* with Sayyidina Âdam ﷺ and completed this chain with the pure being of Muhammad SalAllaahu Alayhi Wasallam. *Nubuwwat* had come to an end by Rasûlullâh SalAllaahu Alayhi Wasallam. He is the final Nabî. After him, no one else will be made a Nabî. According to the shari'at, this belief is called the belief of *khatm-e-nubuwwat*.

The importance of the belief of *khatm-e-nubuwwat*

The belief of *khatm-e-nubuwwat* is from those unanimous views which are enumerated amongst the basic principles and necessities of dîn (*dharooriyate-dîn*). From the era of *Nubuwwat* till today, every Muslim believes that Rasûlullâh SalAllaahu Alayhi Wasallam is the *khâtamun-nabîyyîn* (seal of prophets), without any interpretation or specification. This matter can be proven by

- 1) 100 verses of the Qurân-e-Karîm.
- 2) The ahâdîth-mutawâtira (210 ahâdîth) of Rasûlullâh SalAllaahu Alayhi Wasallam.

3) The first Ijmâ' (consensus) of the *ummah* was based on this *mas'ala* (issue). Imam-Asr Hadrat Maulânâ Sayyid Muhammad Anwar Shah Kashmiri Rahimahullaah in this final book '*Khâtamun-Nabîyyîn*' writes:

“The first Ijmâ' (consensus) which was concluded by this *ummah* was the consensus to kill Musaylama Khathâb, only due to his claiming *nubuwwat*. His other vile actions only became known to the sahâbah ﷺ after his death, as narrated by Ibn Khaldûn. After this, there always remained consensus, without any exception, on the *kufr* (disbelief), *irtidaad* (apostasy) and killing of the claimants of *nubuwwat*. Never was any discussion entertained regarding *nubuwwate-tashrî'iyah* or *ghayr tashrî'iyah* i.e. legislative *nubuwwat* or non-legislative *nubuwwat*.

[*Khâtamun-Nabîyyîn* p.67, translation p.197]

Hadrat Maulânâ Muhammad Idrîs Kandhelwî Rahimahullaah writes in his book '*Miskul-kitâm fi Khatm-e-nubuwwati Sayyidil-anâm*'.

“The first Ijmâ' (consensus) which took place in the *ummah e Muhammadiyya* (*ummah* of Muhammad SalAllaahu Alayhi Wasallam) was on this issue that the claimants of *nubuwwat* should be killed.

During the lifetime of Rasûlullâh SalAllaahu Alayhi Wasallam, the amount of sahâbah ﷺ who were martyred in all the battles fought for the protection and defence of Islâm numbered 259. [*Ihtisâbe-Qâdiyânîyat* vol.2 p.10]

However, for the protection and defense for this belief of *khatm-e-nubuwwat*, the number of martyred sahâbah and

ta'bi'în during the first battle in the history of Islâm during the era of the vicegerency of Abû Bakr RadhiAllaahu Anhu against Musaylamah Katthâb at Yamâmah equalled 1200 (amongst them 700 were huffâz and 'ulemâ of the Noble Qur'ân). [*Khatm-e-nubuwwat kaamil p.304 vol.3 by Muftî Muhammed Shafi' and Mirqâtul-Mafâtih p.24 vol.5*]

The total earnings and most valuable possession of Nabî SalAllaahu Alayhi Wasallam were the saḥâbah ﷺ. A great number of them drank from the cups of martyrdom in protecting this belief. From here, we can realize the importance of this belief of *khatm-e-nubuwwat*. Read the story of the martyrdom of one saḥâbi from amongst all of them. Hadrat Habeeb-ibn Zaid Ansaari Al-Khazrajî RadhiAllaahu Anhu.

حبيب بن زيد الانصاري الخزرجي
الى مسيلمة كذاب الحنفي صاحب اليمامة فكان هو الذي ارسله رسول الله مسيلمة اذا قال
له اتشهد ان محمدا رسول الله قال نعم واذا قال اتشهد اني رسول الله قال اصم لا اسمع ففعل
ذلك مرارا فقطعه مسيلمة عضوا عضوا فمات شهيدا
(اسد الغابة في معرفة الصحابة ج: 1 ص: 421 طبع بيروت)

Rasûlullâh SalAllaahu Alayhi Wasallam sent Habeeb ibn Zayd Ansârî al-khazrajî to Musaylamah Katthâb who was from the tribe of Banû Hanîfa and resided in Yamâmah. When Musaylamah asked him if he testified that Musaylamah is the messenger of Allâh ﷻ, he replied: "I am deaf, I cannot hear". He continued giving this answer while Musaylamah began cutting his limbs off, one by one, until he passed away a martyr.

From here we can judge what an intense relationship the saḥâbah ﷺ had with this belief of *khatm-e-nubuwwat*.

Now from amongst the tabi'în, see the following story.

“Ḥaḍrat Abû Muslim Khawlanî's Rahimahullaah name was Abdullâh ibn Thaub. He is that great personality of the *ummah* of Rasûlullâh SalAllaahu Alayhi Wasallam for whom Allâh ﷻ made fire ineffective just as Allâh ﷻ had made the fire of Nimrûd into a garden for Ḥaḍrat Ibrâhîm عليه السلام. He was born in Yemen. He accepted Islâm during the blessed era of Rasûlullâh SalAllaahu Alayhi Wasallam. However, he did not get the opportunity to present himself in the blessed company of Rasûlullâh SalAllaahu Alayhi Wasallam. During the final stages of Nabî's SalAllaahu Alayhi Wasallam pure life, a false claimant of *nubuwwat* in Yemen, Aswad Anasi appeared. He would force people into believing his false *nubuwwat*. During this time, he sent a message to Abû Muslim Khawlanî Rahimahullaah, calling him in his presence and thereafter invited him to believe in his *nubuwwat*. Ḥaḍrat Abû Muslim Rahimahullaah refused. Thereafter Aswad asked him: “Do you believe in the messenger ship of Muhammad?

He replied: “Yes”.

On hearing this, Aswad Anasi lit a fearsome fire and threw Ḥaḍrat Abû Muslim Rahimahullaah into it. However, Allâh ﷻ caused the fire not to have any effect on him and he came out completely unscathed. This incident was so amazing that fear overcame Aswad Anasi and his associates. They advised him to exile Ḥaḍrat Abû Muslim Rahimahullaah, otherwise Aswad's followers' belief in him would begin to

waver. Thus he was exiled from Yemen. Coming out of Yemen, there was only one place of refuge i.e. Madînah Munawwarah. He went there intending to present himself in the service of Rasûlullâh SalAllaahu Alayhi Wasallam. However, on arriving there, he found that Rasûlullâh SalAllaahu Alayhi Wasallam had passed away and that Hadrat Abû Bakr Siddîq RadhiAllaahu Anhu had become his *khalîfah* (vicegerent). He made his camel sit at the door of Masjid an-Nabawî and after entering it, began performing *salâh* behind a pillar. Hadrat Umar RadhiAllaahu Anhu too was present there. He had seen a strange traveller performing *salâh*. He came to him, and after he had completed his *salâh* asked him: "Where have you come from?" Abû Muslim answered: "From Yemen".

Immediately Hadrat Umar RadhiAllaahu Anhu asked: "What has Aswad done to one of our friends who was thrown into the fire by the enemy of Allâh ﷻ (Aswad Anasi), but was unaffected by the fire".

Hadrat Abû Muslim said: "His name is Abdullâh bin Thaub". During this time, Hadrat Umar's RadhiAllaahu Anhu insight came to the fore. Immediately he said: "I ask you by oath, are you not the same person?"

Hadrat Abû Muslim Khaulânî Rahimahullaah replied: "Yes". Out of extreme happiness and love, Hadrat Umar RadhiAllaahu Anhu kissed him on his forehead on hearing this. Thereafter, he took him in the presence of Hadrat Abû Bakr Siddîq RadhiAllaahu Anhu. He seated him between himself and Hadrat Abû Bakr Siddîq RadhiAllaahu Anhu and said: "All praise to Allâh ﷻ who has allowed me to meet that person from the *ummah* of Rasûlullâh ﷺ who was dealt in the same way by Allâh ﷻ as Ibrâhîm Khalîlullâh before my

death. [Hilyatul-Awliya vol.2 p.129, Tahdhîb vol.6 p.458, Târîkh ibn Asakir vol.7 p.315, Jahân-e- Deedaa p.293, Tarjumân-us-sunnat vol.4 p.341]

The honour and the status of *khatm-e-nubuwwat*

In the Qur'ân, the being of Allâh is referred to as رب العالمين "Sustainer of the worlds", Nabî SalAllaahu Alayhi Wasallam is referred to as رحمة للعالمين "Mercy of the worlds", the Qur'ân is referred to as ذكر للعالمين "Advice for the worlds", and Baytullah (Ka'bah) is referred to as هدي للعالمين "Guidance for the worlds". From here, where the universality of the risâlat of Rasûlullâh SalAllaahu Alayhi Wasallam is established, the speciality of having the quality of being the final Nabî is also proven. This is due to the fact that all the messengers of before were confined to a specific area, nation and era, whereas Allâh ﷻ has made the whole world as one unit for Rasûlullâh's SalAllaahu Alayhi Wasallam *nubuwwat* and risâlat.

Just as Allâh ﷻ is the Rabb - 'Sustainers and Nourisher' - of the whole world, so too is Nabî SalAllaahu Alayhi Wasallam a Nabî for the whole world. This is the speciality and honour of only and only Rasûlullâh SalAllaahu Alayhi Wasallam. Amongst the six specialities which Nabî SalAllaahu Alayhi Wasallam mentioned for himself, this is one of them.

ارسلت الي الخلق كافة وختم بي النبيون

"I have been sent as a messenger to all of creation and *nubuwwat* has ended with me". [Mishkât p.512 Chapter – Fadhâ'il Sayyid al-Mursalîn; Muslim vol.1 p.199 Kitâb al Masâjjid]

Rasûlullâh SalAllaahu Alayhi Wasallam is the final Nabî. His *ummah* is the final *ummah*. His qiblah (direction which is faced during salâh) is the final *qiblah* (i.e. the Baytullah). The book revealed to him is the final heavenly book. All of these are due to the demands of the status of *khatm-e-nubuwwat* being confined and restricted to the being of Nabî SalAllaahu Alayhi Wasallam which Allâh ﷻ had completed. Thus, due to the blessing of Nabî SalAllaahu Alayhi Wasallam being the final Nabî, the Noble Qur'ân and Baytullah have been given the honour of being *ذکر للعالمين* (advice for the worlds) and *هدي للعالمين* (guidance for the worlds) respectively and Nabî's SalAllaahu Alayhi Wasallam *ummah* has been kept as the final *ummah* as Nabî SalAllaahu Alayhi Wasallam has mentioned:

أنا آخر لانبیاء وانتم آخر الامم

[Ibn Mâjah p.297]

'Allâmah Jalâl ud dîn Suyûti Rahimahullaah in his famous work, '*Khasaisul-kubra*' has established that Nabî SalAllaahu Alayhi Wasallam being the final Nabî is the speciality of Nabî SalAllaahu Alayhi Wasallam. [vol.2 p.193, 197, 284]

Similarly, Imâmul-Asr Allâmah Sayyid Muhammad Anwar Shâh Kashmîrî Rahimahullaah mentioned in *Khâtimun-Nabîyyeen* on p.60, which is in Persian , the translation of which is

Question 2: The Explanation of the Verses of *Khatm-e-Nubuwwat*

Question 2: Allâh ﷻ says:

ما كان محمدا ابا احد من رجالكم، ولكن رسول الله وخاتم النبيين وكان الله بكل شيء عليما

Explain this verse in such a way that the issue of *khatm-e-nubuwwat* becomes clear. Note down at least 5 books which have been written on this topic?

Answer: The Tafseer of the verse of خاتم النبيين

ما كان محمدا ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شيء عليما

[Ahzâb: 40]

“Muhammad is not the father of any man from amongst you, but he is the messenger of Allâh and the seal of all the ambiyâ. And Allâh has knowledge of everything”.

Reason of revelation

The cause which led to the revelation of this verse is that before the advent of Rasûlullâh SalAllaahu Alayhi Wasallam, the Arabs were involved in many customs. Amongst these was that an adopted child was regarded as a blood son in all laws and conditions. They were called sons, and were regarded as real sons in inheritance, marriage and all other laws relating to permissibility and impermissibility. Just as the wife of a real son became impermissible to marry after the son divorced her or passed away, so too was the wife of a foster-son regarded after he had divorced her or passed away.

This custom contained many harms: Mixing up of lineage, those not entitled to inherit according to the *shari'ah* would inherit; a thing permissible in the *shari'ah* was regarded as impermissible, etc, etc.

It was the duty of Islâm, which had come to remove these futile customs of *kufr* (disbelief) and deviation from the world, to make effort to remove this custom from its very roots. In doing this, two ways were chosen. One was verbally and the other practically.

On one side, this declaration was made

وما جعل ادعياءكم ابناءكم ذلك قولكم بافواهمم والله يقول الحق وهو يهدي السبيل ادعوهم
لاباءهم هو اقسط عند الله

“And he has not made your adopted son your real sons. That is but your saying with your mouths. And Allâh says the truth and the guides to the (right) way. Call them (the adopted son) by the names of their fathers. That is more just by Allâh”. [Ahzâb: 4-5]

The actual reason for this law was that the adopted son should not be regarded as a son in matters of lineage, inheritance and marriage. However, to completely eradicate this belief, the law was given to break this method of adoption. Thus, in this verse, direction is given that an adopted child must be addressed by his father’s name. Prior to the descent of revelation, Nabî SalAllaahu Alayhi Wasallam had free Hadrat Zayd bin Hârithah RadhiAllaahu Anhu - who was his slave - and thereafter adopted him.

All the people, including the saḥâbah ﷺ used to address him as Zayd bin Muhammad according to the old-age custom. Hadrat Abdullâh bin Umar RadhiAllaahu Anhu says: “When this verse was revealed, we left this habit and began calling him Zayd bin Hârithah”.

The saḥâbah ﷺ immediately left this custom with the revelation of this verse. However, in going contrary to any custom in vogue, one becomes a target of much reproaching and taunting which is difficult for every person to bear. Thus, Allâh ﷻ wanted this belief to be practically demolished at the hands of Rasûlullâh SalAllaahu Alayhi Wasallam himself. When Ḥaḍrat Zayd RadhiAllaahu Anhu divorced his wife Ḥaḍrat Zaynab g due to mutual disagreement, then Allâh made the nikah (marriage) of Rasûlullâh SalAllaahu Alayhi Wasallam to her زَوْجِنَكُهَا “We married you to her” so this false notion could be completely eradicated. Allâh ﷻ says:

فلما قضى زيد منها وطراً زوجنكها لكي لا يكون علي المؤمنين حرج في أزواج ادعياءهم
“When Zaid had completed giving divorce to Zaynab, then
we married you to her so that there is no difficulty for the
believers in the wives of their adopted sons”.

[Ahzâb: 37]

On one side, Nabî’s SalAllaahu Alayhi Wasallam marriage had taken place to Ḥaḍrat Zaynab g. On the other side, all the Arabian disbelievers, as was expected, began creating a fuss saying: “Look at this Nabî. He has married the wife of his son”.

In reply to these people’s objections and reproaches, this verse was revealed:

ما كان محمدا ابا احد من رجالكم ولكن رسول الله وخاتم النبيين وكان الله بكل شيء عليما

“Muhammad is not the father of any man from amongst you, but he is the messenger of Allâh and the seal of all the Ambiyâ. And Allâh has knowledge of everything”. [Ahzaab: 40]

It is shown in this verse that Rasûlullâh SalAllaahu Alayhi Wasallam was not the geneological father of Hadrat Zayd RadhiAllaahu Anhu. Thus Nabî's SalAllaahu Alayhi Wasallam marriage to his former wife was without doubt permissible and praiseworthy. To reproach Nabî SalAllaahu Alayhi Wasallam in this regard was foolishness.

To repudiate their claim, it was sufficient to say that Nabî SalAllaahu Alayhi Wasallam was not the father of Hadrat Zayd RadhiAllaahu Anhu. However, in order to fully refute their defamations and prove them to be groundless, Allâh ﷻ mentioned this point that Nabî ﷺ, never mind not being the father of Zayd RadhiAllaahu Anhu, is not the father of any man. Now to vilify a person who has no sons, that he has married his son's daughter is such great oppression and perverseness. All of Nabî SalAllaahu Alayhi Wasallam son's passed away in childhood. There was no opportunity for anyone of them to be called a man. For this reason, the restriction رجالكم “your men” was added. In short, the purpose of the revelation of this verse was to answer the objections of the disbelievers and hypocrites and to mention the greatness and innocence of Rasûlullâh SalAllaahu Alayhi Wasallam.

After this Allâh ﷻ mentions:

ولكن رسول الله وخاتم النبيين

“However, he is the messenger of Allâh and the seal of the ambiyâ.”

The Qur’ânic explanation of *khâtamun-Nabîyyîn*

Firstly, the translation and explanation should be made in light of the Noble Qur’ân. We find that the derivatives of the root word ختم has been used at seven places in the Noble Qur’ân.

1) ختم الله علي قلوبهم

Allâh ﷻ has placed a seal on their hearts. [Baqarah: 7]

2) ختم علي قلوبكم

He has placed a seal on your hearts. [An’âm: 46]

3) ختم علي سمعه و قلبه

He has placed a seal on his ears and heart. [Jâthiyah: 23]

4) اليوم نختم علي افواههم

Today, we will place a seal on your mouths. [Yâsîn: 65]

5) فان يشاء الله يختم علي قلبك

If Allâh ﷻ wishes, He will place a seal on your hearts. [Shûrâ: 24]

6) رحيق مختوم

Sealed nectar [Mutaffifîn: 25]

7) ختامه مسك

Its sealing wax is musk. [Mutaffifîn: 26]

Look at all these seven places, from beginning to end in its context, wherever any word derived from the root-letter ختم is used. In all these places, the common meaning in the word “ختم” is that to close something in such a manner that

nothing external can enter it, nor can any anything inside come out e.g. in the first verse ختم الله علي قلوبهم mention is made that Allâh ﷻ has placed a seal on the hearts of the disbelievers. What is the meaning of this? It means that *kufir* (disbelief) cannot come out of their hearts nor can *îmân* (belief) enter their hearts.

Now, if we translate the verse under discussion according to the Qur'ânic explanation, it's meaning will be that by the coming of Nabî SalAllaahu Alayhi Wasallam, Allâh ﷻ has closed, sealed, and locked the chain of the Ambiyâ in such a way that now no Nabî can be removed from this chain, nor can any new person enter into the chain of *nubuwwat*. This is what is intended, but the *Qâdiyânîs* do not believe this translation.

The *nabawî* interpretation of *khâtamun-Nabîyyîn*

عن ثوبان قال: قال رسول الله ﷺ إنه سيكون في أمتي كذابون ثلاثون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي

“Hadrat Thaubân RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: “There will be thirty big liars in my *ummah*. All of them will claim that he is a Nabî, whereas I am the seal of the ambiyâ. There is no Nabî after me.” [*Abû Dâwûd vol.2 p.127 Kitaabûl-fitan with these words, Tirmîdhî p.45 vol.2 p.45*]

In this Hadîth, Nabî SalAllaahu Alayhi Wasallam has mentioned the term “خاتم النبيين” (seal of ambiyâ) together with its explanation i.e. لا نبي بعدي (there is no Nabî after me).

For this reason, in his commentary under this verse, after narrating a few ahâdîth, Hâfiz Ibn Kathîr Rahimahullaah has mentioned a statement of 8 lines which kindles one's belief. You too read these few sentences.

وقد أخبر الله تبارك وتعالى في كتابه ورسوله صلى الله عليه وسلم في السنة المتواترة عنه انه لا
نبي بعده، ليعلموا ان كل من ادعى هذا المقام بعده فهو كذاب افاك دجال ضال مضل، ولو
نحرك وشعبد والي بانواع السحر والطلاسم

Allâh ﷻ in his book and Rasûlullâh SalAllaahu Alayhi Wasallam by means of *ahâdîth-e-mutawâtirah* have informed that there is no Nabî after him so that people would know that whoever claimed *nubuwwat* after him would be a great liar, slanderer, deceiver, astray, and leading others astray, even though he shows things that are miraculous and conjured and makes apparent different types of magic and talismans. [Tafseer Ibn Kathîr p.494 vol.3]

The interpretation of *khâtamun-Nabîyyîn* by the Sahâbah

What was the stand of the sahâbah and the tabi'în regarded the issue of *khatm-e-nubuwwat*? According to them what was the translation of *khâtamun-Nabîyyîn*?

For details, study the 3rd part of the '*Khatm-e-nubuwwat kâmil*' of Hadrât Muftî Shafî' Saheb Rahimahullaah. Here we will suffice in mentioning the blessed opinions of just two tabi'în.

Imâm Abû Ja'far ibn Jarîr Tabarî Rahimahullaah in his monumental *tafsîr* narrates the explanation of *khâtamun-Nabîyyîn* of Hadrat Qatâda Rahimahullaah.

عن قتادة، ولكن رسول الله وخاتم النبيين اى آخرهم

“It is narrated from Hadrat Qatâdah Rahimahullaah that he interpreted the verse “But he is the messenger of Allâh and *khâtamun-Nabîyyîn*” as the final of the messengers.”

This explanation of Hadrat Qatâda Rahimahullaah has been narrated in *Durre-Manthûr* of Shaykh Jalâl ud dîn Suyûtî Rahimahullaah from Abdur-Razzâq, Abd-ibn Humayd, Ibn Mundhir and Ibn Abi-Hâtim also. [*Ad durr Al Manthûr vol.5 p.204*]

This statement shows exactly the same thing which we have mentioned already from the Qur'ân and the ahâdîth that the meaning of '*khâtamun-Nabîyyîn*' is the final of the Ambiyâ. There is no classification of *tashrî'î* and *ghayr tashrî'î* or *buruzî* and *zillî*.

Also, the *qirâ'ah* of Hadrat Abdullâh bin Mas'ûd RadhiAllaahu Anhu in this verse : “ولكن نبينا خاتم النبيين” (but our Nabî is *khâtamun-Nabîyyîn*), which itself points to the meaning which has been mentioned.

Allâmah Suyûtî Rahimahullaah in *Ad Durr Al Manthûr* quotes the statement of Hadrat Hasan Rahimahullaah mentioned by Abd ibn Humayd.

عن الحسن في قوله وخاتم النبيين قال ختم الله النبيين بمحمد وكان آخر من بعث

This interpretation is narrated from Hadrat Hasan Rahimahullaah regarding the verse of '*khâtamun-Nabîyyîn*': "Allâh ﷻ has sealed the *ambiyâ* with Muhammad SalAllaahu Alayhi Wasallam and from all those sent by Allâh ﷻ, he is the last." [Ad Durr Al Manthûr vol.5 p.204]

After such clarification, can there be any doubt or interpretation?

Can the interpretation of *zillî* and *burûzi* ever be correct?

***Khâtamun-Nabîyyîn* and the linguists**

The word ت on the word خَاتَم is with *fatha* and *kasrah*.

Leaving aside the explicitness of the Qur'ân and ahâdîth, the explanations of the sahâbah and tabi'în and the testimonies of the pious predecessors, the Arabic language itself show that the first *qirâ'ah* (with *fatha*) can have one of two meanings:

1. Final Nabî
2. Seal of the ambiyâ

And the second *qirâ'ah* (with *kasrah*) can only have one meaning i.e. the final Nabî.

However, if one ponders over the resulting meaning, then the crux of both is one. With regard to the purport, it can be said that the meaning according to linguistics in both *qirâ'ah*'s is this that Nabî SalAllaahu Alayhi Wasallam is the last of all ambiyâ. After him, no other Nabî will be born, as clearly it has been mentioned in *Rûh al-Ma'ânî*:

والخاتم اسم آلة لما يختم به كالطابع لما يطبع به فمعني خاتم النبيين الذي ختم النبيون به ومآله
آخر النبيين

Khâtam (with *fatha*) is the name of an object with which something is sealed just as *طابع* (*tâba'a*) is the name of an object with which something is stamped. Thus the meaning of *khâtamun-Nabîyyîn* is the one with whom *nubuwwat* is sealed and the result of this is that he is the final Nabî.

Allâmah Ahmad known more famously as Mulla Jîwan, in explaining the meaning of this word in *Tafsîr Ahmadî* says :

والمآل علي كل توجيه هو المعني الآخر ولذلك فسر صاحب المدارك قراءة عاصم بالآخر
وصاحب البيضاوي كل القرأتين بالآخر

“And the end result of both *qirâ'ah*'s (i.e. with *fathah* and *kasrah*) is the meaning of “final”. Thus the author of '*Tafsîr al-Madârik*' has explained the meaning of خاتم (in the *qirâ'ah* of 'Âsim with *fatha*) as 'final' and the author of *Baydâwî* has given the explanation of both *qirâ'ah*'s (with *fatha* and *kasrah*) as 'final'".

From these texts of *Rûh a-Ma'ânî* and *Tafsîr Ahmadî*, it becomes completely clear that both the meanings of “*Khâtam*” can be used, the result of both is one i.e. the final Nabî. On this basis, *Baydâwî* Rahimahullaah did not differentiate in the translation of both *qirâ'ah*'s, but in both instances, explained it as “the final Nabî”. May Allâh reward these linguists that they did not only confine themselves to gathering the meaning only of “*khâtam*”, but clearly have shown in this verse currently under discussion that from all the possible meanings, the only meaning that could be used

here is that Nabî SalAllaahu Alayhi Wasallam is the last of all ambiyâ.

Allâh - the one who is All-knowing and All-aware only knows how many big, small, reliable, and unreliable books have been written until today on the Arabic language. There is no need to gather all of them nor is it humanly possible. We will only present the meaning of the word خاتم and خاتم from a few books which are already accepted by Arabs and non-Arabs, and which are regarded as worthy of proof so that we can show the readers what meaning the linguists have accepted in this verse which is being discussed.

1. *Mufradâtul-Qurân*. This is that wonderful literary composition of Imâm Râghib Asfahâni Rahimahullaah which has no equal. The vocabulary of the Qurân has especially been mentioned in a very unique way. Shaykh Jalâl ud-dîn Suyûtî Rahimahullaah in '*Itqân*' has written: Till today there is no better book than it written on the vocabulary of the Qur'ân." Regarding the verse under discussion, he mentions:

وخاتم النبیین لانه ختم النبوة أي تمها بمجيئه

'Nabî SalAllaahu Alayhi Wasallam is called *khâtamun-Nabîyyîn* since he has ended *nubuwwat* i.e. by his coming, he has completed it.' [*Mufradât Râghib p.142*]

2. *Al-Muhkam li-ibnis-Sayyidah*: It is that reliable book in the Arabic language which Allâmah Suyûtî Rahimahullaah has included amongst those books

who can be relied on regarding the Qur'ân. In it, the following is written:

وخاتم كل شيء وخاتمه عاقبته وآخره از لسان العرب

The word خاتم and خاتمه means the result and the end of anything (from *Lisânul-Arab*)

3. *Lisânul-Arab*. This is an accepted book in linguistics. It is regarded as reliable by both Arabs and non-Arabs. This text is found here:

خاتمهم وخاتمتهم: آخرهم عن اللحائي ومحمد خاتم الانبياء عليه وعليهم الصلوة والسلام

The word خاتمهم and خاتمتهم means the last group of people. This meaning is taken from *Lihyânî*. Muhammed is the final of the ambiyâ. [*Lisânul-Arab* vol.4 p.25 – Beirut]

Here very clearly it has been shown, that whether the ت is read with *kasrah* or *fatha*, the meaning of خاتم النبيين and خاتمهم (the final Nabî). From this text of *Lisânul-Arab*, one is shown that even though the word خاتم and خاتم individually can have one of many meanings in relation to linguistics, but when it is prefixed to a group or nation, then the only meaning it has is last and final. Most probably, to point out this low, the word خاتم is not mentioned individually, but is prefixed to a pronoun which refers to a group or nation.

By searching through the Arabic language, this point is proven that the word خَاتَم or خَاتَم when prefixed to a group or nation, then its meanings is “final” or “last”. In the above-mentioned verse, the word خاتم is prefixed to the group of the ambiyâ. Thus it cannot have any other meaning but the “final Nabî”. In *Tâjul-'Urûs*, the commentary of *Qâmûs*, there is corroboration of this law, which is mentioned here-under.

4. *Tâjul-'Urûs* the commentary of *Qamûs* by Allâmah Zabîdî. It is narrated from *Lihyâni*:

ومن اسمائه (عليه السلام) الخاتم والخاتم وهو الذي ختم النبوة بمجيئه

And from amongst his (ﷺ) names is الخاتم and الخاتم . The meaning of this is such a person whom *nubuwwat* has ended by his coming.

5. *Qâmûs*

والخاتم آخر القوم كالخاتم ومنه قوله تعالى وخاتم النبيين أي آخرهم

The word خَاتَم or خَاتَم is used for the last of the nation. The same meaning is used in speech وخاتم النبيين i.e. the last of the Ambiyâ.

By adding the word “nation” indication has been made to the above-mentioned law. Also, the issue under discussion has also been clarified.

These few examples from the linguists have been presented as an example from the unlimited stocks of Arabic lexicography. By this Inshâ-Allâh, the readers should be completely convinced that according to Arabic linguistics,

the meaning of وخاتم النبیین can be nothing else but “final Nabî” and the meaning of خاتم can be nothing but final and last.

Summary: In this blessed verse, the word وخاتم النبیین is used for Nabî SalAllaahu Alayhi Wasallam. In light of the Qur’ân, sunnah, interpretations of saḥâbah and tabi’în, it means final Nabî. The writings of the linguists have proven that when the word خاتم is prefixed to a جمع (congregation), then it has no other meaning but final and last. Thus, even Mirza Qadiyânî had prefixed the word خاتم to a جمع (congregation), and here too, the meaning

میرے بعد میرے والدین کے گھر میں اور کوئی لڑکی یا لڑکا نہیں ہوا، اور
میں انکے لئے خاتم الاولاد تھا

“After me, in my parents' home, there were no boys or girls. I was their final child.” [Tiryâqul-qulûb p.157, Khazâin vol.15 p.479]

Books on the subject of *khatm-e-nubuwwat*

The seniors of the *ummah* have written many books on this subject. Here under are the name of ten of these books :

- Khatm-e-nubuwwat kâmil : (By Muftî Shafî Rahimahullaah).
- Miskul-Khitaam-fee-khatmi-nubuwwati-sayyidil-anaam which is included in Intissabe-Qâdiyânîat vol.2 (By Maulânâ Muhammad Idrîs Kandehlewî Rahimahullaah).
- Aqeedatul-ummah fee ma’na khatmi-nabuwwah (By Allâmah Khâlid Mahmûd).
- Khatm-e-nubuwwat Qur’ân wa Sunnat kê roshnî mé (By Maulânâ Sarfarâz Khân Safdar).

- Falsafahe khatm-e-nubuwwat (By Maulânâ Hifzur-Rahmân Sêhârawî Rahimahullaah.
- Ma'sala'e khatm-e-nubuwwat ilm wa aql ki roshni me (By Maulânâ Muhammed Ishâq Sindelewy).
- Khatm-e-nubuwwat (By Professor Yûsuf Saleem Chisti).
- Khâtamun-Nabîyyîn (By Maulânâ Muhammad Anwar Shâh Kashmiri Rahimahullaah, translated by Maulânâ Muhammed Yûsuf Ludhiyânwî Rahimahullaah.
- Âlamgîr nubuwwat (By Maulânâ Shamsul-Haq Afghânî).
- Aqeeda e khatm-e-nubuwwat (By Maulânâ Mohammed Yûsuf Ludhiyânwî Rahimahullaah, included in Tuhfaé Qâdiyânîat vol.1).

Question 3: Qur'ân, Aẖâdith, Ijmâ' and Tawâtur of Khatm-e-Nubuwwat

Question 3 : Mention at least three verses of the Qur'ân, and at least three Sahih Aẖâdith together with its explanation which proves the issue of *khatm-e-nubuwwat*.

Answer : Verses regarding khatm-e-nubuwwat

The 40th verse of Surah-Ahzâb (the verse of خاتم النبیین) has already being discussed in length. Now look at other verses.

هو الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله

"He (Allâh) is that being who has sent his messenger (RasûlullâhSalAllaahu Alayhi Wasallam) with guidance and the religion of truth so that it can overcome and be superior to all other religions." [Taubah: 33, Saf: 9]

Note: The only method of making it superior and overcoming all religions was to make compulsory believing in Nabî's SalAllaahu Alayhi Wasallam *nubuwwat* and *wahî* independently, and to make the *nubuwwat* and *wahî* of all other Ambiyâ subordinate to it. This could only take place if Nabî's SalAllaahu Alayhi Wasallam advent was last and believing in Nabî's SalAllaahu Alayhi Wasallam *nubuwwat* included in believing of all other ambiyâ. By way of conjecture, if any nabî after Nabî SalAllaahu Alayhi Wasallam was to be sent with *nubuwwat*, then it would become compulsory to believe in his *nubuwwat* and *wahî* which is greatest pillar of religion. In this case, the religion of Nabî SalAllaahu Alayhi Wasallam would not be overpowering and superior. In fact, believing in the *nubuwwat* and *wahî* of Nabî SalAllaahu Alayhi Wasallam would become overpowered, since if one believed in Nabî SalAllaahu Alayhi Wasallam and his *wahî* but did not believe in this final Nabî and his *wahî*, then there would be no salvation for him and he would be counted amongst the disbelievers, since the messenger of the era would be this messenger. Nabî SalAllaahu Alayhi Wasallam would no more remain the messenger of that era. (May Allâh protect us).

واذ اخذ الله ميثاق النبيين لما اتيكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم
لتؤمنن به ولتنصرنه

(And remember the time) when Allâh took a covenant with all the ambiyâ that when I give you a heavenly book and nubuwwat, then a messenger comes to you who testifies to that which is with you (your scripture and wahî) (i.e. if you are in his era), then definitely you will believe in him and assist him. [Âl-e-Imrân: 81]

From here, is completely clear that the sending of this messenger who would verify the previous ones was to be last and this was Nabî SalAllaahu Alayhi Wasallam. In this verse, two words are worth noticing. The first one is: *"Mîthâqun-Nabîyyîn"* (covenant with the ambiyâ) which shows that this pact regarding Nabî SalAllaahu Alayhi Wasallam was taken with all the ambiyâ. The second one is *"ثم جاءكم"* (then he will come to you). ثم is used to denote deferred succession i.e. whatever is mentioned after ثم will happen afterwards and there will be a delay before it occurs. The meaning of this is that Nabî's SalAllaahu Alayhi Wasallam deputation would be last and there would be an intervening period before he (SalAllaahu Alayhi Wasallam) was sent. This period called is *zamâna--fatrat* (the intermediary period).

قد جاءكم رسولنا يبين لكم علي فترة من الرسل

"Certainly, our messenger has come to you who will make evident to you after a period." [Mâ'ida: 19]

وما ارسلنك الا كافة للناس بشيراً ونذيراً

"And we have not sent you but as a giver of glad tidings and as a warner for all of mankind." [Sabâ: 28]

قل يا ايها الناس اني رسول الله اليكم جميعا

"Say (O Muhammad) O people, I am the messenger of Allâh to all of you." [A'râf: 158]

Note: These two verses clearly elucidate that Rasûlullâh SalAllaahu Alayhi Wasallam came as a messenger to all of mankind, without any exception, as Nabî SalAllaahu Alayhi Wasallam himself has mentioned:

انا رسول من ادركت حيا ومن يولد بعدي

“I am the messenger of Allâh ﷺ for those who I find living now and for those who will be born after me.” [*Kanzul-Ummâl vol.1 p.404 Hadîth 31885, Khasâise-kubra vol.2 p.88*]

From these verses, it is manifest that there will be no nabî after Rasûlullâh SalAllaahu Alayhi Wasallam. Until Qiyâmah, he will be the messenger of all those eras. If we have to assume that another nabî could be sent after him (SalAllaahu Alayhi Wasallam), then He (SalAllaahu Alayhi Wasallam) would not have been the messenger for all times for all of mankind, but in fact it would have been compulsory for him to believe in this nabî and his *wahî* and his being sent by Allâh ﷻ directly and independently, otherwise salvation would not be possible. Believing in Nabî’s SalAllaahu Alayhi Wasallam *wahî* and *nubuwwat* would have included believing the other one. (Allâh forbid).

وما ارسلنك الا رحمة للعالمين

“We have not sent you but as a mercy to all the worlds.”
[*Ambiyâ: 107*]

Note: i.e. believing in Nabî is sufficient for the salvation of all the people of the universe. If we assume that another nabî was to be sent, then it would have been compulsory to

believe in him and his *wahî* and if some-one while having complete belief in Rasûlullâh SalAllaahu Alayhi Wasallam did not believe in the *nubuwwat* and *wahî* of this nabî, then there would not be salvation for him. This is contrary to Nabî SalAllaahu Alayhi Wasallam being a mercy for the worlds since independently believing in Nabî SalAllaahu Alayhi Wasallam is not sufficient and Nabî SalAllaahu Alayhi Wasallam will not remain as the messenger of all times. (Allâh forbid).

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام ديناً

"I have perfected for you your religion, and I have completed my favours upon you, and I have preferred for you Islâm as a religion." [Al- Mâida : 3]

Note : Every Nabî, according to his era, would bring laws. Before the advent of Rasûlullâh SalAllaahu Alayhi Wasallam, the conditions and demands of the eras would change. For this reason, every nabî would give glad tidings to people of the coming nabî, until Nabî SalAllaahu Alayhi Wasallam came. With the completion of *wahî* on Rasûlullâh SalAllaahu Alayhi Wasallam, *dîn* had reached completion. Believing in the *nubuwwat* and *wahî* of Nabî SalAllaahu Alayhi Wasallam includes believing in the *nubuwwat* and *wahî* of all the ambiyâ. Thus Allâh ﷻ immediately thereafter proclaimed "واتممت عليكم نعمتي" i.e. "I have completed my favour of *nubuwwat* upon you." Thus, after perfection of *dîn* and completion of the favour of *nubuwwat* no new nabî can come nor can the chain of *wahî* continue. For this reason, a Jew said to Hadrat Umar RadhiAllaahu Anhu: "O Amîrul-mu'minîn, if this verse of the Qurân had to be revealed to

us, then we would have made this day a day of 'îd (celebration). [Bukhârî]. After the revelation of this verse, no law of halâl (permissibility) or harâm (impermissibility) was revealed.

Nabî SalAllaahu Alayhi Wasallam is the final nabî and the book revealed to Nabî SalAllaahu Alayhi Wasallam is the perfect, complete and the final revelation.

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

“O believers, believe in Allâh, His messenger, the book he has revealed to His messenger (SalAllaahu Alayhi Wasallam) and the books which He revealed before.” [An-Nisâ: 136]

Note : This verse very clear proves that we have been commanded to believe in the *wahî* and *nubuwwat* of Rasûlullâh SalAllaahu Alayhi Wasallam and those ambiyâ before him. If there was to be another person honoured with the rank of *nubuwwat*, then it was necessary that the Noble Qur’ân also emphasize believing in his *wahî* and *nubuwwat*. From here, we can see that there is no Nabî after him (SalAllaahu Alayhi Wasallam).

وَالَّذِينَ يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَمَا نَزَّلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“Those who believe in that which was revealed to you and that which was revealed to those before you, and have conviction in the Âkhirat (hereafter), only there are on guidance from their Rabb and only they are successful.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا نَزَّلَ إِلَيْكَ وَمَا نَزَّلَ مِنْ قَبْلِكَ

“But those firmly rooted in knowledge from them, and the believers believe in that which was revealed to you and in that which was revealed before you.” [Nisâ: 162]

Note : These 2 verses clearly declare the finality of the *nubuwwat* of Rasûlullâh SalAllaahu Alayhi Wasallam. In fact, this type of verse is found in many places of the Noble Qur’ân which a command is given to believe in the *wahî* and *nubuwwat* of Rasûlullâh SalAllaahu Alayhi Wasallam together with the *wahî* and *nubuwwat* of all the ambiyâ before Rasûlullâh SalAllaahu Alayhi Wasallam. However, nowhere is there any mention of ambiyâ coming after. In these two verses, believing in the *wahî* of Nabî SalAllaahu Alayhi Wasallam and the *wahî* of those before him has been stated as sufficient and the basis of salvation.

انا نحن نزلنا الذكر وانا له حافظون

“Verily, We have revealed Ath-thikr (the Qur’ân) and we will protect it.” [Hijr: 9]

Note : Allâh ﷻ has promised in this verse that : “We will protect the Noble Qur’ân” i.e. He will keep it protected from the distortions of those who misconstrue it until Qiyâmah. No one can affect any change in it, be it a letter or even a dot. Also, He will keep its law intact. After it, there will not be any new *shari’ah* which will abrogate it. The meaning and words of the Noble Qur’ân have been promised protection. It is clear that there is no type of nabî after Nabî SalAllaahu Alayhi Wasallam.

Remark : These verses have been presented in substantiation and corroboration of *khatm-e-nubuwwat*

very concisely. In the Noble Qur'ân, over 100 verses pointing to *khatm-e-nubuwwat* are clearly present (for further details refer to *khatm-e-nubuwwat kaamil* by Hadrat Maulânâ Muftî Muhammad Shafî's Rahimahullaah.

The blessed ahâdîth regarding *khatm-e-nubuwwat*

Note : In the coming pages, we will generally only suffice on presenting the words of the ahâdîth. We have refrained from narrating the views of the commentators of ahâdîth so that the kitâb does not become too lengthy.

Hadîth 1:

وعن ابي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال مثلي ومثل الانبياء من قبلي كمثل رجل بني بناينا فأحسنه وأجمله إلا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به ويعجبون له ويقولون هلا وضعت هذه اللبنة قال فأنا اللبنة وأنا خاتم النبيين

Hadrat Abû Hurayrah RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said : “My example and the example of Ambiyâ before me is like the example of a person who built a very lovely and beautiful structure but left out one brick in one of the corners. People begin walking around this structure and admiring it. They said to him: “Why have you not placed this brick?” Nabî SalAllaahu Alayhi Wasallam then said: “I am that (final) brick (of the corner), and I am خاتم النبيين. [Sahîh Bukhârî Kitâbul-manâqib vol.1 p.501, Sahîh Muslim vol.2 p.248]

Hadîth 2:

وعن ابي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال فضلت على الانبياء
بست اعطيت جوامع الكلم ونصرت بالرعب وأحلت لي الغنائم وجعلت لي الارض طهورا
ومسجداً وأرسلت الي الخلق كافة وختم بي النبيون

Hadrat Abû Hurayrah RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: "I have been given virtue over the other Ambiyâ in 6 things:

- I have been given *jawâmi-ul-kalim* (speaking few words which have great meanings).
- I have been assisted with awe.
- Booty has been made permissible for me.
- The face of the earth has been made for me a place of purifying myself and a place of worship.
- I have been sent to all creation.
- The chain of *nubuwwat* has ended with me. [*Sahîh Muslim vol. 1 p.199, Mishkât p.512*]

In *Bukhârî* and *Muslim*, Hadrat Jâbir RadhiAllaahu Anhu has narrated a hadîth with similar contents in which Rasûlullâh SalAllaahu Alayhi Wasallam said: "I have been given five things which no one has been granted before me." The last one mentioned is:

وكان النبي يبعث إلى قومه خاصة وبعث إلى قوم الناس عامة

The previous ambiyâ were sent to these nations specifically and I have been sent to all people in general." [*Mishkât p.512*]

Hadîth 3:

عن سعد بن ابي وقاص رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لعلي رضي الله
عنه انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي، وفي رواية مسلم أنه لا نبوة بعدي

“Sa’d ibn abi Waqqâs RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said to Hadrat Ali RadhiAllaahu Anhu: “You are to me as Hârûn عليه السلام was to Mûsa عليه السلام except that there is no nabî after me.” [Bukhârî vol.2 p.633]

In a narration of *Muslim*, these words are found: “There is no *nubuwwat* after me.” [Muslim vol.2 p.278]

Hadrat Shâh Waliyullah Muhaddith Dehlawî Rahimahullaah in his book '*Izâlatul-khifâ*' under the exploits of Hadrat Ali RadhiAllaahu Anhu writes:

فمن المتواتر: انت مني بمنزلة هارون من موسى

This Hadîth is one of the *mutawâtir* ahâdith: “You are to me as Hârûn عليه السلام is to Mûsa عليه السلام. [Translation of *Izâlatul-khifâ* vol.4 p.444]

Hadîth 4:

وعن ابي هريرة رضي الله عنه يحدث عن النبي صلى الله عليه وسلم قال كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبي خلفه نبي وانه لا نبي بعدي وسيكون خلفاء فيكثرون

Hadrat Abû Hurayrah RadhiAllaahu Anhu narrates from Rasûlullâh SalAllaahu Alayhi Wasallam that he said: “The *ambiyâ* would lead the Bani-Isrâîl. When one passed away, then another nabî would succeed him. After me, there will be no nabî. However there will be *khulafâ* and there will be many.”

[*Sahîh Bukhârî* vol.1 p.491, *Sahîh Muslim* vol.2 p.126, *Musnad Ahmad* vol.2 p.297]

In the Bani-Isrâîl *ghayr tashrîf* (non-legislative) ambiyâ came, who would revive the shariat of Mûsa ﷺ. After Nabî SalAllaahu Alayhi Wasallam, the coming of these ambiyâ has ended.

Hadîth 5:

وعن ثوبان رضي الله عنه قال رسول الله صلى الله عليه وسلم انه سيكون في أمتي كذابون
ثلاثون كلهم يزعم انه نبي وأنا خاتم النبيين لا نبي بعدي

Hadrat Thaubân RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: “In my *ummah*, there will be 30 big liars. Every one of them will claim that he is a nabî whereas I am *khâtamun-Nabîyyîn*; there is no nabî after me. [Abû Dâwûd vol.2 p.127 Kitâbul-fitan, Tirmîdhî vol.2 p.45]

Hadîth 6:

عن انس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الرسالة والنبوة
قد انقطعت فلا رسول بعدي ولا نبي

Hadrat Anas bin Mâlik RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: “Verily *risâlat* and *nubuwwat* has ended. After me, there will be no rasûl or nabî.” [Tirmîdhî vol.2 p.51 Abwâbur-ru’ya, Musnad Ahmad vol.3 p.267]

Hadîth 7:

وعن ابي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول نحن الآخرون
السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا

Hadrat Abû Hurayrah RadhiAllaahu Anhu narrates that he heard Rasûlullâh SalAllaahu Alayhi Wasallam saying: “We (i.e. this *ummah*) have come last but will be first on the day

of Qiyâmah although they have been given the kitâb before us. [*Sahîh Bukhârî* vol.2 p.120, *Sahîh Muslim* vol.1 p.282]

Hadîth 8:

وعن عقبة بن عامر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لو كان نبي يعدي
لكان عمر ابن الخطاب

Hadrat Uqbah bin Âmir RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said:“ If there had been a nabî after me, it would have been Umar ibnul-Khattâb". [*Tirmîdhî* vol.2 p.209]

Hadîth 9:

وعن جابر بن مطعم رضي الله عنه قال سمعت النبي صلى الله عليه وسلم يقول أن لي أسماء،
أنا محمد، وأنا أحمد، وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يحشر الناس علي
قدمي، وأنا العاقب، والعاقب الذي ليس بعده نبي

Hadrat Jubayr bin Mut'im RadhiAllaahu Anhu narrates: “I heard Nabî SalAllaahu Alayhi Wasallam saying: “I have a few names, I am Muhammad, I am Ahmad, I am Mâhi (obliterator). By means of me, Allâh will obliterate *kufir*, I am Hâshir (gatherer) people will gather on my feet (on the day of Qiyâmah) and I am Âqib (one who comes after all) Âqib is the one who there is no nabî after him. [*Sahîh Bukhârî, Sahîh Muslim, Mishkât* p.515]

In this Hadîth, 2 names of Rasûlullâh SalAllaahu Alayhi Wasallam point to him being *khâtamun-Nabîyyîn*. One is Hâshir. Hâfiz ibn-Hajar Rahimahullaah in Fathul-Bâri explains it thus:

اشارة الى انه ليس بعده نبي ولا شريعة..... فلما كان لا أمة بعد امته لانه لا نبي بعده، نسب
الحشر اليه، لأنه يقع عقبه

“This alludes to the fact there after him (SalAllaahu Alayhi Wasallam) there will not be any nabî or *shari'âh*..... Since there will be no *ummah* because there is no nabî after him, hashr (resurrection) has been attributed to him. This is due to the fact that resurrection will occur after his coming.
[Fathul-Bârî vol.6 p.406]

The other name is Âqib. The explanation of it is given in the
Hadîth:

الذي ليس بعده نبي

The one after whom there is no nabî.

Hadîth 10:

In many ahâdîth, this subject-matter is mentioned that Nabî SalAllaahu Alayhi Wasallam pointed to his index and middle finger and said:

بعثت أنا والساعة كهاتين

“*Qiyâmat* and I have been sent like these two fingers.”
[Muslim vol.2 p.406]

In these ahâdith, the coming of Nabî SalAllaahu Alayhi Wasallam has been mentioned joined to *Qiyâmah* which means that the coming of Nabî SalAllaahu Alayhi Wasallam is a sign of the closeness of *Qiyâmah*. Now there will be any nabî until *Qiyâmah*. Imâm Qurtubi Rahimahullaah in '*Tadhkira*' writes:

وأما قوله بعثت أنا والساعة كهاتين فمعناه أنا النبي الاخير فلا يليني نبي آخر، وإنما تليني القيامة كما تلي السبابة الوسطي وليس بينهما اصبع أخرى..... وليس بيني وبين القيامة نبي
As for the words of Rasûlullâh SalAllaahu Alayhi Wasallam: "Qiyâmah and I have been sent like these two fingers", the meaning is that: 'I am the final nabî, no other nabî will come after me. *Qiyâmah* will come after me just as the middle finger comes after the index finger, and there is no finger in between. And there is no nabî between *Qiyâmah* and me.'
[At-tadhkira fi ahwâlil-mautâ wa umûrul-âkirah p.711]

Allâmah Sindhi Rahimahullaah in the footnotes of Nasa'i writes:

التشبيه في المقارنة بينهما، أي ليس بينهما اصبع أخرى كما انه لا نبي بينه وبين الساعة
'The comparison is in the connection between this two i.e. there is no other finger between these two just as there is no nabî between Nabî SalAllaahu Alayhi Wasallam and *Qiyâmah*.' [Hâshiyah Allâmah Sindhi of Nasa'i vol.1 p.234]

Ijma' of the *ummah* on *khatm-e-nubuwwat*

Hujjatul-Islâm Imâm Ghazâlî Rahimahullaah has mentioned in '*Al-iqtisâd*':

أن الأمة فهمت بالاجماع من هذا اللفظ ومن قرائن أحواله أنه أفهم عدم نبي بعده ابداً. وأنه ليس فيه تأويل ولا تخصيص فمنكر هذا لا يكون الا منكر الاجماع

"By Ijma (consensus), the *ummah* have understood from this word (خاتم النبيين) and from factual evidence that Nabî SalAllaahu Alayhi Wasallam explained that there will never be a nabî after him. In this Ijma, there is no interpretation or

categorization. The one who denies it, is a denier of Ijma'.
[Al-iqtisâd fil-i'tiqâd p.123]

Mulla Ali Qâri Rahimahullaah writes in *Sharh fiqh al-akbar*:

ودعوي النبوة بعد نبينا صلي الله عليه وسلم كفر بالاجماع

"Claiming *nubuwwat* after our Nabî SalAllaahu Alayhi Wasallam is *kufir* according to Ijma'." [Sharh fiqh al-akbar p.202]

Allâmah ibn Nujaym MisrîRahimahullaah, also known as Abû Hanîfa the second, says:

إذا لم يعرف أن محمدا صلي الله عليه وسلم اخر الانبياء فليس بمسلم لانه من الضروريات

"If someone does not know that Muhammad is the final Nabî, then he is not a Muslim since this is from amongst the necessities of *dîn*."

[Al-ashbâh wan-nazâ'ir vol.2 p.91-Karachi]

Tawâtur of khatm-e-nubuwwat

Hâfiz Ibn Kathîr Rahimahullaah under the verse of خاتم النبيين has written:

وبذلك وردت الأحاديث المتواترة عن رسول الله صلي الله عليه وسلم من حديث جماعة من الصحابة رضي الله عنهم

'Mutawâtir ahâdith have been narrated regarding *khatm-e-nubuwwat* from Rasûlullâh SalAllaahu Alayhi Wasallam from a large group of Sahâbah.' [Tafsir Ibn Kathîr vol.3 p.493]

Allâmah Sayyid Mahmûd Âlûsi Rahimahullaah in Rûh al-Ma'ânî under the verse of خاتم النبيين writes:

وكونه خاتم النبيين مما نطق به الكتاب وصدعت به السنة وأجمعت عليه الأمة فيكفر مدعي خلافة ويقتل ان اصر

'Nabî SalAllaahu Alayhi Wasallam being *khâtamun-Nabîyyîn* is such a reality which the Qur'ân pronounces, the sunnah openly announces and which the *ummah* is unanimous on. The one who claims anything contrary to this will be killed if he is persistent in this.' [Rûhul-ma'âni vol.22 p.39]

Thus, just as the belief of *khatm-e-nubuwwat* is established from clear texts of the Noble Qur'ân, it is also proven from *mutawâtir* ahâdith and in every era, the *Ijma'* and consensus of the *ummah* has been on it.

Question 4: The *Qâdiyânî* Distortion and an Answer to it

Question 4 :What distortion do the Mirza'is make in the meaning of *khatm-e-nubuwwat*? Explain the viewpoint of the *Qâdiyânîs* in a comprehensive yet concise manner. Together with this, give a comprehensive and concise answer also.

Answer: *Khâtamun-Nabîyyîn* and the *Qâdiyânî* group

After clarification of the word *khâtamun-Nabîyyîn* from the Qur'ân, sunnah, sahâbah and philologists, now look at the viewpoint of the *Qâdiyânî* group. They say that the meaning of *khâtamun-Nabîyyîn* is the seal of ambiyâ i.e. before Allâh ﷻ used to bestow *nubuwwat*. Now, by following Nabî SalAllaahu Alayhi Wasallam *nubuwwat* will be attained. The person who follows the Mercy of the two worlds (SalAllaahu Alayhi Wasallam), then he (SalAllaahu Alayhi Wasallam) will place a seal on him, thus making him a nabî. [Haqîqatul-Wahî p.97 (footnotes) and p. 28, Khazâin vol.22 p.30 & p.100]

According to us, the viewpoint of the *Qâdiyânîs* is completely wrong, corrupt, baseless, irreligious, distorted and based on deceit, fabrication, lies and forgery. What a beautiful challenge Maulânâ Muhammad Muftî Shafî' Saheb Rahimahullaah forwards this juncture. He says:

"If Mirza Saheb and his followers have a bit of truthfulness, then let them prove from the Arabic language and from the laws of Arabic grammar that *khâtamun-Nabîyyîn* means "From Nabî's SalAllaahu Alayhi Wasallam seal, ambiyâ are made." From the huge libraries of the Arabic language, present only one precedent, not more; show this meaning from the speech of any Arabic philologist. I have complete faith that the whole Mirza party, together with their nabî and son of their nabî cannot show even one precedent in the Arabic language or from the view of the philologists. Mirza Saheb himself in *Barakâtud-du'a* pp. 14-15,

Rûhâni-Khazâin vol.6 pp.17-18 has given a standard to make interpretation of the Noble Qur'ân

- 1) Qur'ân
- 2) Ahâdith of Nabî SalAllaahu Alayhi Wasallam
- 3) Views of the sahâbah }

In this is not for show, then for Allâh's sake, show us this interpretation from any verse from the Noble Qur'ân. If this is not possible, then show us this interpretation from any Hadîth of the extensive volumes of Ahâdith. Also, we do not say that it must be a Hadîth of *Sahîhain* (Sahîh Bukhârî and Sahîh Muslim) or *Sihah-Sittah* (the six most authentic books of Ahâdith) but show even a very *Daîf* (technical term according to Hadîth scholars for such Hadîth which do not have certain conditions found in them) narration where-in

Nabî SalAllaahu Alayhi Wasallam has said that the meaning of خاتم النبیین is that from the seal of Nabî SalAllaahu Alayhi Wasallam, ambiyâ are made. And if this is not possible (and it will never be), then at least forward the view of one saḥâbi or tâbi'î in which this meaning of خاتم النبیین is found. But I know that:

Challenge:

O Mirzai group and its leaders! If in your claim, there is even a fragrance of truth and if in your hearts, there is any self-honour, then present any proof for your concocted interpretation. If your whole group gets together and show us that the meaning of خاتم النبیین is that ambiyâ are produced from the seal of Nabî SalAllaahu Alayhi Wasallam, from only one verse from the 30 chapters of the Qur'ân, one hadîth even if *daîf*, from the unlimited volumes of Ahâdith, or only one statement from the limitless statements of the saḥâbah and tâbi'în, then they will receive a cash prize. This is an open invitation.

But I, with the power and strength from Allâh, can openly say that if Mirza Saheb and his whole gang get together with full energy then too they will not be able to produce anything:

ولو كان بعضهم لبعض ظهيرا

If one has eyes which see and ears which hear, then he will know that the clear texts of the Noble Qur'ân, the explanations of the ahâdith, the views of the saḥâbah and

tâbi'în, the open descriptions of the salafe-sâlihîn (pious predecessors) and imâms of tafsîr, and the evident decision of the vocabulary and laws of Arabic, all nullify this concoction and all proclaim that the fabricated meaning of خاتم النبیین which Mirza'is have made is baseless. [*Khatm-e-nubuwwat Kâmil*]

The reasons for the Qâdiyânî translation being incorrect

- 1) The meaning is completely against the usage of the Arabs. Otherwise, it will be necessary that the meaning of *âkhirul-qaum* and *khâtamul-qaum* (the last nation) have this meaning that from its seal, another nation is created, and the meaning of *khâtamul-muhâjirîn* (the last migrator) is that from their seal, *muhâjirîn* (migrators) are created.
- 2) Mirza Gulhâm Ahmed Qadiyânî himself has given the meaning of خاتم النبیین as the final nabî in his book *Izâlahe-auhâm* p.614 found in *Rûhânî Khazâ'in* vol.3 p.431
- 3) Mirza Ghulhâm Ahmed Qadiyânî has in many places prefixed the word *khâtam* to a plural word. Here we will point out only one place, Mirza, in his book *Tiryâqul-qulûb* p.157, *Rûhânî Khazâ'in* vol.15 p.479, writes about himself "A girl was born with me whose name was Jannat. She came out of the stomach first followed by me. After me, there was no boy or girl born in the home of my parents. I was their *khâtamul-awlâd* (final child).

If the meaning of *khâtamul-awlâd* is that Mirza Qadiyânî was the final child of his parents after him, no type of child, whether boy or girl, healthy or sick, small, or big, was born to his parents, then this too will be the translation of *khâtamun-Nabîyyîn* that after Nabî SalAllaahu Alayhi

Wasallam no type of nabî whether *zillî*, *burûzi*, *mustaqil* or *ghayr mustaqil* was sent.

And if the meaning of *khâtamun-Nabîyyîn* is that from the seal of Nabî SalAllaahu Alayhi Wasallam, nabî's are made, and then Mirza too will have to translate *khâtamul-awlâd* to mean that through his seal, his parents are giving birth to children. In this instance, Mirza will continue placing seals and his mother will continue giving birth to babies. O Mirzai, if you have courage, then make this translation.

4) Then the *Qadiyânî* group has this standpoint that from Nabî SalAllaahu Alayhi Wasallam until Mirza Qadiyânî, no nabî has come. Mirza himself has written: "From this *ummah*, I am that special individual who has been given such a great portion of heavenly *wahî* and unseen matters. The many *Awliyâ*, *Abdâl* and *Aqtâb* which have passed before in this *ummah* were not given such a huge portion of this favour. Due to this, I alone have been honoured to attain the name of nabî, and all the remaining people are not worthy of this name.

[*Haqîqatul-Wahî* p.391, *Rûhânî Khazâ'in* vol.22 p.406]

From this text, it is shown that in 1400 years, only Mirza has received *nubuwwat*. After Mirza, amongst the *Qâdiyânîs*, there is only *khilâfat* (vicegerency), not *nubuwwat*. Based on this, according to the *Qâdiyânîs*, from the seal of Nabî SalAllaahu Alayhi Wasallam only Mirza was made a nabî. It is as if though Nabî SalAllaahu Alayhi Wasallam is *khâtamun-nabî* (seal of one nabî) and not *khâtamun-Nabîyyîn*. Mirza Mahmûd has written:

“One appearance of Muhammad together with all the perfections of Muhammad was destined to appear in the last era. Now, he has become apparent.” [Damimah nambar’ Haqîqatun-Nubuwwat p.262]

5) If the meaning of *khâtamun-Nabîyyîn* is taken as the seal of ambiyâ and from the seal of Nabî SalAllaahu Alayhi Wasallam other ambiyâ would be made, then Nabî SalAllaahu Alayhi Wasallam would be the seal for only future ambiyâ. From Sayyidina Âdam ﷺ to Sayyidina Isa ﷺ, he will not be *khâtamun-Nabîyyîn* for them. This is completely against the demands of the Qur’ân.

6) By following Nabî SalAllaahu Alayhi Wasallam, Mirza Ghulâm Ahmed Qâdiyânî has become a nabî (according to the *Qâdiyânî* meaning). This is incorrect in this way also since Mirza Ghulâm Ahmed Qâdiyânî himself has written :

“Now according to the demands of this verse:

واما بنعمة ربك فحدث

“As for the favour of your Rabb, then speak (about it) I will explain my relationship. Allâh ﷻ has entered me into the third rank and granted me this favour, not due to my efforts, but it was granted to me in the womb of my mother.” [Haqîqatul-Wahî p.67, Rûhânî Khazâ’in vol.22 p.70]

See! The meaning of *khâtamun-Nabîyyîn* is the seal of Ambiyâ. It will be attained by obedience. It has only come on Mirza. Thus Nabî SalAllaahu Alayhi Wasallam is *khâtamun-nabî* (the seal of one nabî). Now, in this text, Mirza says that *nubuwwat* was not attained by obedience,

but it was a favour received in the womb of his mother. Thus, from the seal of *khâtamun-Nabîyyîn*, no nabî has been born till today, so what is the purpose to have the meaning of *khâtamun-Nabîyyîn* as the seal of ambiyâ?

Question 5: *Zillî* and *Buruzî* - Refutation of Fabricated Technical Terms

Question 5: Explain the *Qâdiyânî* concocted technical terms of *zillî* and *burûzî nabî* and give a silencing reply to it.

Answer : *Zillî* and *burûzî*

Zill means shadow e.g. someone says that Mirza is the *zill* (shadow) of *Shaytân*. The meaning of *burûz* is that in place of one personality, someone else emerges e.g. someone says that Mirza Qâdiyânî has taken the form of *Shaytân* and has emerged in his place. *Hulûl* means that the soul of one person has entered another e.g. someone says that in Mirza Qâdiyânî, *Shaytân's* soul has entered. *Tanâsukh* means that one person dies, and this same personality chooses the form of another person e.g. someone says that Mirza is the embodiment of *Shaytân* in this era.

The belief of the *Qâdiyânî* sect is that Mirza Ghulâm Ahmed Qâdiyânî is a *zillî* Nabî i.e. due to obedience of Nabî SalAllaahu Alayhi Wasallam, he has become the *zill* (shadow) of Nabî SalAllaahu Alayhi Wasallam. According to this, its meaning is that he has unified with Nabî SalAllaahu Alayhi Wasallam. Nabî's SalAllaahu Alayhi Wasallam existence is Mirza Qâdiyânî's existence, as he has written:

صار وجودي وجوده

“My existence has become his existence.”

[*Khutba Ilhâmiyyah* p.177, *Khazâin* vol.1 p.258]

'The promised Messiah (Mirza Qâdiyânî) is not an entity apart from Nabî SalAllaahu Alayhi Wasallam. But it is he who has come into this world a second time in a *burûzî* form..... In this instance, will any doubt remain that Allâh has sent Muhammad (i.e. Mirza) again to Qâdiyân.' [*Kalimatul-fasl* p.105 written by Bashîr Ahmad son of Mirza Qâdiyânî]

The reason for Mirza being Muhammad Rasûlullâh SalAllaahu Alayhi Wasallam (May Allâh protect us) is that according to the *Qâdiyânî* belief, it was predestined that Hadrat Khâtamun-Nabîyyîn Muhammad SalAllaahu Alayhi Wasallam will come into this world twice. The first time, he came in the form of Muhammad SalAllaahu Alayhi Wasallam in Makkah Mukarramah and the second time he came in the *burûzî* form of Mirza Ghulâm Ahmed Qâdiyânî in Qâdiyân i.e. in the *burûzî* form of Mirza, the spirituality of Muhammad SalAllaahu Alayhi Wasallam together with all his excellences of *nubuwwat* manifested himself for a second time. He therefore says:

'And know that just as Nabî SalAllaahu Alayhi Wasallam had been sent in 5000 (i.e. 6 century A.D), similarly he has been sent at the end of 6000 (i.e. 13 century A.D) choosing the *burûzî* form of the promised messiah (Mirza Qâdiyânî)'. [*Khutba Ilhâmiyyah Rûhâni Khazâin* vol.16 p.270]

Nabî SalAllaahu Alayhi Wasallam has 2 comings. In other words, one can also say that a promise has been made that Nabî SalAllaahu Alayhi Wasallam will come again in this world in a *burûzî* manner, which has been fulfilled by the

appearance of the promised messiah and the well-known Mahdî (Mirza Qâdiyânî).” [Tuhfa Golarwiya 163 footnotes of Ruhâni Khazâin vol.17 p.249]

The Qâdiyânîs use these technical terms of *zillî* and *burûzî* to prove the *nubuwwat* of Mirza Ghulâm Ahmed Qâdiyânî, thus deceiving the Muslims. Even in hiding these words, they are guilty of disrespecting the honourable being who is the Mercy of both worlds (SalAllaahu Alayhi Wasallam). Thus, Mirza Ghulâm Ahmed Qâdiyânî writes:

“Allâh is one and Muhammad SalAllaahu Alayhi Wasallam is his Nabî. And He is *khâtamul-ambiyâ* and the greatest nabî. There is no nabî after him, except the one who is clothed by the cloak of *Muhammadiyyat* in a *Burûzî* form just as when you see your form in the mirror, you are not seeing two things. They are one thing, even though outwardly one can see two of it. The only difference is that one is original, and one is the reflection. [Kashti Nûh p.15, Khazâin vol.19 p.16]

Honourable readers! The *kufr* of Mirza Ghulâm Ahmed Qâdiyânî is completely exposed here. He says that I am a *zillî burûzî* nabî. What does this mean? That when you want to look at the form of Nabî SalAllaahu Alayhi Wasallam in the mirror, then it is Ghulâm Ahmad. Both are one. Leaving aside this filth and evil, here I want to say that the Qâdiyânîs who are wearing clothes of deception in proving the false claim of *nubuwwat* for Mirza Ghulâm Ahmed Qâdiyânî by using the words *zillî* and *burûzî*, are wrong according to principle also, because:

1) **نقطه محمودیه** in this way, due to a *zill* (reflection) of divinity, he such has a similarity to the stage of divinity just

as in the reflection of a mirror occurs the original. And the main divine attributes i.e. life, knowledge, intention, power, hearing, seeing, speech together with all their branches in a complete manner is reflected in Nabî SalAllaahu Alayhi Wasallam. [*Surmâe-chasm Âriyah pp.271-277 footnotes of Rûhanî Khazâin vol.2 p.224*]

2) The existence of Hadrat Umar RadhiAllaahu Anhu in a *zillî* manner was as if it was the existence of Nabî SalAllaahu Alayhi Wasallam. [*Ayâmus-sulah p.39, Rûhanî Khazâin vol.14 p.265*]

3) The khalîfah in reality is the *zill* (reflection) of the *Rasûl*. [*Shâhâdatul-Qurân p.57, Rûhanî Khazâin vol.6 p.353*]

Now, does any *Qâdiyânî* have the courage to say that Nabî SalAllaahu Alayhi Wasallam is Allâh ﷻ, and Hadrat Umar SalAllaahu Alayhi Wasallam and the other *khulafâ* are nabîs and rasûls. (May Allâh protect us). For example, according to the view of Mirza Qâdiyânî, Nabî SalAllaahu Alayhi Wasallam is a *zillî* god, so will he now be a real, true, and proper god? Or according to the confession of Mahmûd Qâdiyânî's father, Mirza Qâdiyânî, the *khulafâ* are the *zill* of Rasûlullâh SalAllaahu Alayhi Wasallam, and from the sahâbah Hadrat Umar RadhiAllaahu Anhu is the *zill* of Rasûlullâh SalAllaahu Alayhi Wasallam, so will they now be regarded as a true, proper, and real nabîs? Their answer will definitely be in the negative. Thus Mirza Qâdiyânî, if it is proven that he is a *zillî nabî* according to his presumptions, then too he will not be a true, proper, and real nabî, but he will only be an artificial nabî.

4) In a hadîth, the following words are found:

السلطان (المسلم) ظل الله في الارض

“A (Muslim) sultân is the *zill* (reflection) in the earth.” So now will the *sultan* become Allâh, or will his existence become the existence of Allâh? In short, *zillî* and *burûzî* are only delusions of the *Qâdiyânîs*.

Question 6: *Wahî, Ilhâm, Kashf*

Question 6: While explaining the *shar'î* meaning and status of *wahî*, *ilhâm* and *kashf*, show the distortions which the *Qâdiyânîs* make in these technical terms and what are the answers to it?

Answer : *Wahî*

According to the *shari'ah*, *wahî* is that speech of Allâh ﷻ which He sends to a nabî by means of an angel. It is also called *wahî-e-nubuwwat* which is confined to the Ambiyâ ﷺ. If this speech is placed in the heart it is called *wahî-e-ilhâm* (it is not necessary that the angel be a medium) which occurs to Awliyâ (friends of Allâh SalAllaahu Alayhi Wasallam). If this is attained by means of a dream, it is called *ru'ya-e-sâliha* (good dreams) which occurs to the general and pious people. The word *wahî* according to its idiomatic use can be used for *kashf*, *ilhâm* and *ru'ya-e-sâliha*.

In the Noble Qur'ân, Allâh ﷻ says:

واوحينا الي ام موسى

“And we sent *wahî* to the mother of Mûsa (here *ilhâm* is meant).

However, according to the usage of the shari'ah when the word *wahî* is spoken, then *wahî-e-nubuwwat* is meant.

This is just as in the Noble Qur'ân, *wahî* is used to denote whisperings of shaitân in its idiomatic use eg.

وان الشيطان ليوحون الي اوليائهم...

وكذلك جعلنا لكل نبي عدوا شيطان الانس والجن يوحى بعضهم الي بعض زخرف القول غرورا
However, *wahî* is not used for *shaytânî* whisperings in general usage.

Ilhâm :*Ilhâm* denotes the placing of some good matter in the heart from Allâh ﷻ without thinking about it before and without any outward means.

That knowledge which is attained by the senses is perceptible. That knowledge which is attained without the senses, or intelligence and is placed in the heart by Allâh ﷻ without external meaning is *ilhâm*. It is only a gift of Allâh ﷻ and an *imânî* insight which has been mentioned in the hadîth. To a certain extent, it is a bestowal. *Kashf*, even though it is more general than *ilhâm* according to its meaning, is generally used for external matters whereas *ilhâm* is generally used for matters relating to the heart.

Kashf :For the veil of something of the unseen to be lifted and shown is called *kashf*. Those things hidden before *kashf*, now becomes apparent and manifest. Qâdhi Muhammad A'lâ Thânwî Rahimahullaah writes in *Kash-shâf Istilâhâtul-funûn* p.1254:

الكشف عند أهل السلوك هو المكاشفة والمكاشفة رفع حجاب

"*Kashf*, according to the people of *sulûk*, means *mukâshafah* (to disclose, make manifest) and *mukâshafah* means lifting of a veil."

After this he says: "Lifting of veils is dependent on the cleanliness and brilliance of the heart. The more clean and illuminated the heart is the more veils will be lifted. Know well that the lifting of veils are based on the illumination of the heart but are not a requisite.

The difference between *wahî* and *ilhâm*

Wahî-e-nubuwwat is *qat'i* (categorical) and free from error. It is *fard* (compulsory) for a nabî to propagate it and it is compulsory for the *ummah* to follow it. *Ilhâm* is *ẓanni* (presumptive) and not free from error. *Awliyâ* are not sinless. For this reason, the *ilhâm* of the *awliyâ* are not a proof for others, nor can any *shar'i* law be passed due to *ilhâm* so much so that a *mustahab* cannot be established by *ilhâm*. Also, the knowledge of the *shar'i* laws are confined to the *Ambiyâ* which are attained through *wahî*.

The *ilhâm* which come to those who are not *ambiyâ* are only a form of glad-tidings or for understanding. They do not include laws e.g. The *wahî-e-ilhâm* which Maryam greceived was a means of glad-tidings and not any command or law. Sometimes the *wahî-e-ilhâm* comes so one can understand a *shar'i* law.

That relationship which good dreams have to *ilhâm* is the same as the relationship of *ilhâm* to *wahî* e.g. just as good dreams are lower in status than *ilhâm*, similarly is *ilhâm* much lower than *wahî*, and just as there is vagueness in

good dreams and in *ilhâm* there is more clarity, *ilhâm* is vague and unclear when taken into relation with *wahî* and *wahî* is very clear and evident. For details refer to “*Al-l’lâm bi-ma’nalkashfi wal-wahî wal-ilhâm* which is included in *Ihtisâbe-Qâdiyânîyat vol.2* by Hadrat Kândehlwî (Rahimahullaah).

The termination of the *wahî-e-nubuwwat*

After Nabî SalAllaahu Alayhi Wasallam, the doors of *wahî-e-nubuwwat* have closed. Regarding this, note the explicit statements of the akâbir (elders) of the *ummah*:

1) At the time of the demise of Rasûlullâh SalAllaahu Alayhi Wasallam, Hadrat Abû Bakr Siddîq RadhiAllaahu Anhu said:

اليوم فقدنا الوحي ومن عند الله عز وجل الكلام، رواه اسمعيل الهروي في دلائل التوحيد

“Today we are bereft of *wahî*, and speech from Allâh”.

[*Kanzul-Ummâl vol. 7 p.235 Hadith18760*]

2) Hadrat Abû Bakr RadhiAllaahu Anhu during a lengthy conversation, said:

قد انقطع الوحي وتم الدين او ينقص وانا حي - رواه النسائي بهذا اللفظ معناه في الصحيحين

“*Wahî* has terminated and dîn has been completed, will there be deficiency in dîn while I am alive?” [*Ar-riyâdun-nâdirah vol.1 p.98 and Târîkul-khulâfa lis-Suyûti p.94*]

3) In Sahih Bukhârî p.360, the same subject matter is narrated from Hadrat Abû Bakr RadhiAllaahu Anhu and Hadrat Umar RadhiAllaahu Anhu.

4) Hadrat Anas RadhiAllaahu Anhu says: “After the demise of Rasûlullâh SalAllaahu Alayhi Wasallam, once Hadrat Abû Bakr RadhiAllaahu Anhu said to Hadrat Umar RadhiAllaahu

Anhu, "Come, let us go and visit Hadrat Umme-Ayman g because Nabî SalAllaahu Alayhi Wasallam would also go and visit her. Hadrat Anas RadhiAllaahu Anhu says that we three went there. Hadrat Umme-Ayman ﷺ saw us and started crying. Those two elders said, "See, Umme-Ayman, what Allâh has destined for Nabî SalAllaahu Alayhi Wasallam is better for him."

She said:

قد علمت ما عند الله خير لرسول الله صلى الله عليه، ولكن ابكي علي خبر السماء انقطع عنا
"I too know that what is by Allâh is better for Rasûlullâh SalAllaahu Alayhi Wasallam, but I am crying over the fact that the communication from the sky has ceased. [Abû-Uwânah and Kanzul-Ummâl vol.7 p.225 Hadîth 18734 and Muslim vol.2 p.291]

In Sahîh Muslim are the following words:

ولكن ابكي أن الوحي قد انقطع من السماء

"But I am crying because wahî has terminated from the heavens."

5) Allâmah Qurtubi Rahimahullaah said:

لأن يموت النبي انقطع الوحي

"Because by the death of Nabî SalAllaahu Alayhi Wasallam wahî terminated." [Mawâhib e ladunniya p.259]

6) Allâmah ibn Hajr Makkî Rahimahullaah, in his *fatâwa* writes regarding such a claimant:

ومن اعتقد وحيًا بعد محمد صلى الله عليه وسلم كفر باجماع المسلمين

"The one who has conviction of any type of *wahî* after Nabî SalAllaahu Alayhi Wasallam, is a disbeliever according to the

ijma' of the Muslims.” [Quoted in *khatm-e-nubuwwat* p.322 by Maulânâ Muftî Muhammad Shafî’]

The *Qâdiyânî* sect does not interpolate *kashf*, *ilhâm* and *wahî*, but only misrepresent it; that *kashf*, *ilhâm* and *wahî-e-nubuwwat* still used to occur to Mirza Ghulâm Ahmad Qâdiyânî. Therefore, they have published a separate book regarding this so-called *wahî* and have named it '*Tadhkira*' whereas '*Tadhkira*' is one of the names of the Noble Qur'ân. Mention is made of this name in one verse of the Qurân:

كَلَّا إِنَّمَا تَذَكُّرَةٌ فَمِنْ شَاءَ ذَكَرَهُ فِي صَحْفٍ مَكْرَمَةٍ مَرْفُوعَةٍ مَطْهُرَةٍ (عبس 11-14)

In these verses '*Tadhkira*' has been regarded as the Noble Qurân. If the *Qâdiyânîs* keep the name of the collection of the *wahî* of Mirza Ghulâm Ahmad Qâdiyânî as Qur'ân, then this would provoke the Muslims. They have therefore chosen a name of the Noble Qurân which is not in common use and applied it to Mirza's '*wahî*'. On the first page of this '*tadhkira*', they have placed this heading, '*tadhkira*' i.e. pure *wahî*, dreams and *kashf* of Hadrat Masîh, the promised one.”

The *Qâdiyânîs* believe *wahî-e-nubuwwat* to be continuing for Mirza Ghulâm Ahmad Qâdiyânî. This book '*tadhkira*' comprises of 818 pages. In it the concocted *wahî* of Mirza Qâdiyânî has been collected. In short, the *Qâdiyânî* sect regard *wahî-e-nubuwwat* to be continuing whereas it has already passed that the one who claims *wahî* after Nabî SalAllaahu Alayhi Wasallam is a claimant of *nubuwwat*. This alone is *kuf*r in itself. Now, from the thousands of Mirza Qâdiyânî's texts, look at a few of them in which he has claimed *wahî* for himself:

1) Just as I have mentioned over and over that this speech which I say is definitely and conclusively the speech of Allâh, just as the Taurâh and Qurân is the speech of Allâh. And I am the nabî of Allâh in *zillî* and *burûzi* form. In religious matters, obedience to me is compulsory on every Muslim, and to accept me as the promised Masîh is also compulsory." [Tuhfatun-nadwa p.7, Ruhâni-khazâin vol.19 p.95]

2) In that pure *wahî* of Allâh ﷻ which is revealed to me, the word *rasûl*, *mursal* (one sent) and nabî is present, not one time but thousands of times. Then how can this answer be correct that these words are not present. In fact, these words are present much more clearly and evidently compared to before. In *Barâhîne-Ahmadiyya*, which was published 22 years ago, these words are not found any less. Thus, from those revelations of Allâh which were published in *Barâhîne-Ahmadiyya* one is this *wahî*:

هو الذي ارسل رسوله بالهدى ودين الحق ليظهره علي الدين كله

"He (Allâh) is the one who has sent His rasûl with guidance and the truthful dîn so that is overpowers all other dîns."

See, in *Barâhîne-Ahmadiyya*, this weak one (Mirza) has been proclaimed as a rasûl. [Majmu'a ishtihârât p.431 vol.3, Êk ghalati kê izâla p.2, Ruhâni-Khazâin p.206 vol.18, an-Nubuwwat fil-Islâm p.307, Haqîqatun-nubuwwat p.261]

3) In short, I am that special individu'al of this *ummah* who has been given this great share in divine *wahî* and unseen matters. Before me, the *Awliyâ*, *Abdâl* and *Aqtâb* who have

passed away were not given this great share. For this reason, I am the only one privileged to attain the name of nabî whereas the others are not worthy of this name. [*Haqîqatul-wahî* p.391, *Ruhânî Khazâin* p.406 vol.22]

4) “And just as I believe in the verses of the Qurân, I believe without an iota of difference in the open *wahî* sent to me, whose truthfulness has been open to me by continuous signs. I stand in front of Baytullah and take an oath that this pure *wahî* which has been revealed to me, is the speech of that Allâh who revealed his speech to Hadrat Mûsa عليه السلام, Hadrat Îsa عليه السلام and Hadrat Muhammad Mustafa SalAllaahu Alayhi Wasallam.

[*Ék ghalati kâ izâla* p.8, *Ruhâni-Khazâin* p.210 vol.18, supplement of *An-Nubuwwat fil Islâm* p.310, *Haqîqatun-nabûwwah* p.264, *Majmûa-ishtihârât* p.435 vol.3]

How can I refute this continuous *wahî* of 23 years from Allâh. I believe in this pure *wahî* just as I believe in all the other *wahî* of Allâh which have come before me. [*Haqîqatul-wahî* p.150, *Ruhâni-Khazâin* p.154 vol.22]

Now, notice how Mirza Saheb claims that Jibraîl عليه السلام descends to him.

6) جاءني ائيل واختار وادار اصبعه و اشاره ان وعد الله اتي، فطوي لمن وجد رأي
“Âîl has come to me and has chosen me. He circulated his finger and pointed that Allâh promise has come. Glad tidings be to the one who finds it and sees.” (At this place, Allâh has placed the name Âîl for Jibraîl because he continues returning-his footnotes). [*Haqîqatul-wahî* p.103, *Ruhâni-Khazâin* p.106 vol.22]

7) “And Allâh ﷻ shown me such an abundance of signs that if the signs were shown in the time of Nûh, then those people would not have drowned.” [Supplement of Haqîqatul-wahî p.137, Ruhâni-Khazâin p.575 vol.22]

According to Islâmîc belief, one speciality of the ambiyâ is that they are protected from sin (*ma’sûm*). In a like manner, Mirza makes the claim of being *ma’sûm* also.

8) ما انا الا كالقرآن وسيظهر علي يدي ما ظهر من الفرقان

“I am just like the Qurân. Very soon, that which shown by the Furqân (Qurân) will become apparent on my hands.” [Tadhkira p.674]

The Noble Qurân is the sacred religious book of the Muslims, which even the followers of Mirza regard as free of any faults. Mirza Saheb tries to prove that his book is like the Qurân.

9) نحن نزلناه وانا له حافظون

“We have revealed it and we are its protectors. [Tadhkira p.107 print 4 Rabwa]

This is a verse of the Noble Qurân, which Mirza have fitted onto himself with a slight change. Just as the Noble Qurân has been revealed from Allâh and Allâh ﷻ has promised to protect it from every fault and defect, this honour has also been attained by Mirza Saheb.

10) وما ينطق عن الهوي ان هو الا وحي يوحى

“And he does not speak of desire. It is only wahî which is revealed to him (Mirza)”. [Tadhkira pp.378, 394]

Like the 'ulemâ of *shari'ah*, the *sûfiya* too are unanimous that *nubuwwat* and risâlah has ended by *khâtamun-Nabîyyîn* (SalAllaahu Alayhi Wasallam). After him, there cannot be another nabî. After Nabî SalAllaahu Alayhi Wasallam, whosoever claims *nubuwwat* is a *murtad* (renegade) and has definitely fallen out of the fold of Islâm. However, some excellences and parts of *nubuwwat* remain which have been bestowed to the awliyâ of the *ummah* e.g. *kashf*, *ilhâm*, true dreams and *karâmats*. These types of excellences are parts of *nubuwwat*, which remain until now. However, due to these types of excellences, it will never be permissible to call any person a nabî, nor is it compulsory to believe in his *ilhâm* or *kashf*. Îmân (belief) is only on the Qurân and the sunnah of Rasûlullâh SalAllaahu Alayhi Wasallam. The dreams of the ambiyâ too are *wahî*:

رؤيا الانبياء وحي

“The dreams of the ambiyâ are *wahî*.” [*Sahîh Bukhârî*]

However, the dreams and *ilhâm* of a *wali* is not a proof according to the *shari'ah*. Due to the dream of a nabî, to slaughter and kill on innocent child is permissible, and due to the *ilhâm* of a *wali*, never mind the permissibility of killing, even a *mustahab* act cannot be established. In short, the *kashf* and *ilhâm* of the greatest *buzrug* is not an independent proof in establishing a *shar'i* ruling. Understand it in this way that if a few excellences and qualities of the king or minister are found in a person, then on this basis, this person cannot become the king or minister. If on this basis, he claims kingship or ministry and

calls himself king or minister, then immediately he will be arrested. Similarly if in any person some excellences are found in name, then this does not mean that this person is on the status of *nubuwwat*. If he claims to be a nabî or *rasul*, then he will be regarded as a *murtad* (renegade) and traitor of Islâm.

عن ابي هريرة قال سمعت رسول الله صلى الله وسلم يقول لم يبق من النبوة الا المبشرات

Hadrat Abû Hurayrah RadhiAllaahu Anhu said: "I heard Rasûlullâh SalAllaahu Alayhi Wasallam saying: "Nothing of *nubuwwat* remains except good dreams."

The crux of this Hadîth is that *nubuwwat* has completely come to an end, and the series of *wahî* has terminated. However, from the parts of *nubuwwat*, one part i.e. *mubah-sharât* remains i.e. those true dreams which Muslims see. This is also one part of *nubuwwat* whose explanation has come in another Hadîth of Sahîh Bukhârî in this way: "True dreams are 1/46 part of *nubuwwat*."

An objection and its clarification

It is worth noting that after the clear instructions of Nabî SalAllaahu Alayhi Wasallam, instead of a tremor being created in the hearts of the Mirza'is, and instead of leaving this liar who claims to be a nabî and regarding Nabî SalAllaahu Alayhi Wasallam's *nubuwwat* as sufficient, their boldness and daringness in interpolation increases.

كذلك يطبع الله علي قلب متكبر جبار

On one side, the hadîth shows clearly the termination of the chain of *nubuwwat*, and on the other side, in the *Qâdiyânî* world, celebrations are held that by it, the continuation of *nubuwwat* is proven.

ان هذا لشيء عجاب

They say that what is shown in this hadîth is that a part of *nubuwwat* remains; which proves the existence of *nubuwwat* e.g. a drop of water remains. This too is called water. Similarly, one part of *nubuwwat* remaining is the remaining of *nubuwwat* itself. Intelligent people should decide that in this era of science and philosophy, a person claiming *nubuwwat* does not know how to simply differentiate between *juz* (part) and *kul* (whole). He regards something which only a part of it is present as the whole thing, which means that one part of *ṣalâh* e.g. Allâhu Akbar can be called a whole *salâh* and one part of *wudû'* e.g. washing the hands can be called a complete *wudû'*. Similarly, the word Allâh can be called a full *adhân* and one who fasts for a few minutes can be counted amongst those who keep a full fast.

We say to the *Qâdiyânîs* that if this is the blessings of your *nubuwwat*, that the presence of a part of something can be regarded as the presence of the whole object and it is correct to call part of something the whole thing, then it will be correct to call one brick a whole house. From the many parts of food, a small part is salt. Now it will be correct to call salt food. There will be nothing wrong in calling salt pulau and pulau salt. Perhaps then it will be in order to call a thread clothing, to call a finger-nail a human being, to call a rope a bed stead, and to call a nail a cupboard. How nice!

This *nubuwwat* is such that it changes all axioms. Thus if one brick cannot be called a house, salt cannot be called pulau, a thread cannot be called clothing, a rope cannot be called a bedstead and a nail cannot be called a cupboard, then 1/46 part of *nubuwwat* cannot be called *nubuwwat*.

As regards to the example of water that one drop of water is also called water and the whole ocean is also called water, so this is a new Mirzai philosophy that these “intelligentsia have understood a drop of water to be a part of water, whereas one drop of water is itself complete water just as water of a river. Any person who knows the ABC’s (basics) of science knows that in every drop of water, all the constituents of water are found.

The only difference is that the water in the ocean is larger in quantity whereas in a drop of water the quantity is less. However, this cannot be denied that in a drop of water, both constituents of water are present which according to modern science is called hydrogen and oxygen. For this reason, the droplets of water cannot be called the constituents of water, but its constituents are hydrogen and oxygen. So, just as it is incorrect to call either hydrogen or oxygen individu'ally water, similarly to call a part of *nubuwwat* *nubuwwat* is also incorrect.

This is also foolishness and not worthy of mentioning that due to one part of *nubuwwat* remaining, one proves the existence of *nubuwwat*. [*Abridged of khatm-e-nubuwwat Kâmil*]

Question 7: Answers to *Qâdiyânî* Distortion from the Qur'ân and Ahâdîth

Question 7 : From the blessed verses of the Noble Qur'ân and the ahâdîth in which the Mirza'is interpolate regarding the continuation of *nubuwwat*, mention 3 and write a salutary answer to it?

Answer : To debate with the Mirza'is on *khatm-e-nubuwwat* and the continuation of *nubuwwat* is incorrect in principle because the bone of contention between us and the Mirza'is is not regarding the issue of *khatm-e-nubuwwat* and the continuation of *nubuwwat*. The Muslims as well as the *Qâdiyânîs* believe in the completion of *nubuwwat*. The Muslims believe that after Nabî SalAllaahu Alayhi Wasallam, no new nabî can be made until *Qiyâmah*. According to the Mirza'is, after Mirza Ghulâm Ahmad Qâdiyânî there is no nabî till *Qiyâmah*.

Now the difference is clear that the Muslims believe in the cessation of *nubuwwat* with Nabî SalAllaahu Alayhi Wasallam and the *Qâdiyânîs* in Mirza Ghulâm Ahmad Qâdiyânî. After this clarification, a request is being made to the *Qâdiyânîs* to bring forward one verse of the Qurân or one hadîth, in which it is stated that *nubuwwat* has not ended on Nabî SalAllaahu Alayhi Wasallam, but 1400 years after Nabî SalAllaahu Alayhi Wasallam one Mirza Saheb will be made a nabî, and after Mirza Qâdiyânî Saheb, nor one else will be made a nabî until *Qiyâmah*. All the living and dead *Qâdiyânîs* until *Qiyâmah* can get together. They will never be able to show one verse or one hadîth in this connection.

Mirza says:

1) "I alone have been earmarked to attain the name of nabî, and all others are not worthy of this name." [*Haqîqatul Wahî p.391, Ruhâni Khazâin vol.22 pp. 406-407*]

2) "I am that *burûz* of Muhammad which had seen promised from before. Therefore I have been given a *burûzi* form of *nubuwwat*. Against this *nubuwwat* now, the whole world is helpless because there is a stamp of *nubuwwat*. One *burûz* of Muhammad together with all the excellences of Muhammad has been predestined for the final era. Now, he has appeared. Now besides this window, no other window remains to take water from the fountains of *nubuwwat*. [*Éq ghalati kâ izâla p.11, Ruhâni Khazâin vol.18 p. 215*]

3) "Therefore, we acknowledge only one nabî in this *ummah*..... Therefore, our belief is that until this time, in this *ummah*, no other person has passed as a nabî." [*Haqîqatun-nabuwwah p.138 by Mirza Mahmûd Qâdiyânî*]

4) "Destroyed are those who do not accept one chosen *rasûl*. Blessed is he who has recognized me. I am the final road from all the roads to Allâh ﷻ. And I am the final *nûr* (light) from all His lights. Unfortunate is who he leaves me, because without me everything is darkness." [*Kashti-nûh p.56, Ruhâni Khazâin vol.19 p.61*]

5) فاراد الله ان يتم البناء ويكمل البناء باللينة الاخيرة فانا تلك اللينة

"Allâh ﷻ intended to complete the building and he will complete it with a final brick, and I am that brick." [*Khutba Ilhâmiyyah p.112, Khazâin vol.16 p.178*]

6) "In the *ummah* of Muhammad SalAllaahu Alayhi Wasallam, more than one nabî in any form cannot come. Thus, Nabî SalAllaahu Alayhi Wasallam informed his *ummah* of only one nabî to come, who is the promised Masîh. Besides him, nobody else's title can be given as nabî of Allâh or rasûl of Allâh, nor has Nabî SalAllaahu Alayhi Wasallam given the news of coming of any other nabî. In fact, Nabî SalAllaahu Alayhi Wasallam by saying لا نبي بعدي (There is no nabî after me), has negated all others and explicitly explained that besides the promised Masîh, no other rasûl or nabî will come. [*Risâlah tash-hidul adh-hân Qâdiyân, March 1914*]

The summary of these extracts is that Qâdiyânî proclaims himself as that final nabî, as if he is *khâtamun-Nabîyyîn*. May Allâh protect us.

QÂDIYÂNÎ DISTORTION

Verse no. 1: "يٰٓبٰنِي ٓاٰدَم ٓاٰمَآ يٰٓتٰنِيْكُمْ"

The Qâdiyânîs say:

يٰٓبٰنِي ٓاٰدَم ٓاٰمَآ يٰٓتٰنِيْكُمْ رَسَلْ مِنْكُمْ يَقْصُوْنَ عَلَيْكُمْ اٰيٰتِيْ فَمَنْ اَتَقٰى وَاصْلَحْ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

"O children of Âdam, definitely messengers amongst you will come to you, relating to you verses, then the one who is pious and corrects (himself), then there will be no fear upon them nor will they grieve." [A'râf: 35]

This verse was revealed to Nabî SalAllaahu Alayhi Wasallam. In it is mentioned the messengers who will come after Nabî SalAllaahu Alayhi Wasallam. Those progeny of Âdam ﷺ after Nabî SalAllaahu Alayhi Wasallam are being addressed. Thus as long as mankind remains in the world, the chain of *nubuwwat* will continue.

Answer :

1) In this ruku, before this verse, the word يٰٓبٰنِي ٓاٰدَم (the progeny of Âdam) has appeared twice. The first يٰٓبٰنِي ٓاٰدَم's connection is to "اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ" (Descend, some of you will be enemies of others). By "اهْبِطُوْا", Sayyidina Âdam ﷺ and Hawwâh g are addressed. Thus, in this verse also, address is made to all the children of Âdam ﷺ. The verse under discussion is verse no. 35. The mentioning of Sayyidina Âdam ﷺ commences from verse 10. Looking at this argument from the angle of continuation, then in reality, this address is to the first progeny of Âdam ﷺ. Its

context is a proof of this. The sequence and context of the verses show unambiguously that here this has been mentioned as narration of past condition.

(حكايت حال ماضية)

2) This is also clear from the literary style of the Noble Qurân that the *ummah-e-ijâbat* (Muslim *ummah*) is addressed by "يا ايها الذين آمنوا" (O who you believe), whereas the *ummah-e-da'wat* (all the people) are addressed by "يا ايها الناس" (O people). Nowhere in the Qurân is the *ummah* of Nabî SalAllaahu Alayhi Wasallam referred to as يبي آدم (O children of Âdam). This also is a proof that in the above mentioned verse is narration of the past condition. (حكايت حال ماضية)

Important clarification

Yes, the laws for the past people are also for the *ummah* of Rasûlullâh SalAllaahu Alayhi Wasallam due to the generality of يبي آدم, on condition that the law is not abrogated. If the law is abrogated, or there is another law which prevents this *ummah* from being included in this generality, then Nabî's SalAllaahu Alayhi Wasallam *ummah* will not be included in this generality.

Answer 3: Have the *Qâdiyânîs* ever thought that the Hindus, Christians, Jews, and Sikhs are all included amongst the children of Âdam. Can a nabî be born from amongst them? If not, then why are they taken out from the generality of this verse? It is proven that inspite of a general address, due to conditions, circumstances and indications, some things

can be removed from this generality. Then from the children of Âdam, there are women and hermaphrodites also. Are they too not removed from this generality? If it is said that women etc. weren't made nabîs before, so now too they cannot be made, then we will say that before an independent messenger would come. Now, you have joined *risâlat* to obedience, in which women and hermaphrodites are also included. Thus according to Mirza's women and hermaphrodites also be nabîs.

Answer 4: If this verse: *يٰٓيٰنَبِيَّ اٰدَمُ اٰمَّا يٰٓاٰتِيْنٰكُمْ* is a promise that nabîs will come, then in this verse is also *يٰٓاٰتِيْنٰكُمْ مِّنِيْ هٰدِيْ* (guidance will come to you from me). From this, it is proven that a new *sharî'ah* can also come, which is against the belief of the Mirzaî's, since according to them no *tashrî'î nabî* (nabî with a new *sharî'ah*) can come.

Answer 5:

1) *اِمَّا* is حرف شرط conditional conjunction; whose occurrence is not necessary. *يٰٓاٰتِيْنٰكُمْ* is a *mudâri'* (present and future tense) ; and *istimrâr* (continuation) is not necessary from *mudâri'* e.g. *فَاَمَّا تَرِيْنَ مِنْ الْبَشَرِ اِحْدًا* (If you see any person). Does this mean that Maryam g will remain alive until Qiyâmah and will continue seeing a person? *Mudâri'*, even if it is used sometimes for *istimrâr* (continuation), it is not necessary that this remains till Qiyâmah. That action which occurs 3 or 4 times can also be interpreted as *mudâri' istimrâr* *فَاَمَّا تَرِيْنَ مِنْ الْبَشَرِ اِحْدًا* is one such example of this which has passed.

2) *اَنَا اَنْزَلْنَاهُ التَّوْرَةَ فِيْهَا هٰدِيْ وَنُوْرٌ يَّحْكُمُ بِهَا النَّبِيُّوْنَ* (2) [Mâ'ida: 44]

It is apparent that those who act according to the laws of the Tawrâh have passed. After the coming of Nabî SalAllaahu Alayhi Wasallam, no one has the right to propagate the Tawrâh, not even the nabî who was given the Tawrâh.

3) [An'âm: 19] واوحى الي هذا القرآن لاندركم به ومن بلغ

For a certain period Nabî SalAllaahu Alayhi Wasallam continued warning, but now Nabî's SalAllaahu Alayhi Wasallam warning and conveying glad-tidings has terminated directly.

4) [Ambiyâ: 79] وسخرنا مع داؤد الجبال يسبحن والطير

Tasbîh (of the mountains and birds) remained during the time of Dâwûd عليه السلام, then it terminated. In all these places, the *mudâri'* has been used.

Answer 6:

1) [Baqarah : 38] اما ياتينكم مني هدي

2) [An'âm: 68] واما ينسينك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين

3) [Anfâl: 57] فاما تتقنهم في الحرب فشرد بهم من خلفهم لعلهم يذكرون

4) [Yûnus: 46] واما نرينك بعض الذي نعدهم او نتوفينك فاليها مرجعهم

5) [Bani Isrâil : 23] اما يبلغن عندك الكبر احدهما او كلاهما فلا تقل لهما اف ولا تنهرهم

6) [Maryam : 26] فاما ترين من البشر احدا فقولي ايني نذرت لرحمن صوما

7) [Mu'minûn: 93] اما تريني ما يوعدون رب فلا تجعلني في القوم الظالمين

8) [A'râf: 200] واما ينزغك من الشيطان نزع فاستعد بالله

9) [Zukhruf: 41] فاما نذهبن بك فانا منهم منتقمون

In all these verses, inspite of their being *nûn-thaqîlah of mudâri'*, the *Qâdiyânîs* also accept that there is no *istimrâr* (continuation) but is actually a narration of a past occurrence. (حکایت حال ماضی)

Answer 7: In *ad Durr al Manthûr* vol.3 p.82, under the explanation of this verse, the following is mentioned:

يَبْنِي آدَمَ اَمَّا يَاتِيْنَكُمْ رَسَلُ مِنْكُمْ الْآيَةُ اَخْرَجَ ابْنَ جَرِيرٍ عَنْ اَبِي يَسَارِ السَّلْمِيِّ فَقَالَ اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى جَعَلَ آدَمَ وَذُرِّيَّتَهُ فِي كَفِّهِ فَقَالَ يَبْنِي آدَمَ اَمَّا يَاتِيْنَكُمْ رَسَلُ مِنْكُمْ يَقْضُوْنَ عَلَيْكُمْ اَيَاتِيْ، ثُمَّ نَظَرَ اِلَى الرِّسْلِ فَقَالَ يَا اَيُّهَا الرِّسْلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا

Ibn Jarîr has narrated from Abû Yasâr Sulamî that he said: "Allâh ﷻ took Sayyidina Âdam and his progeny in his 'kaff' (of power and mercy) and said:

يَبْنِي آدَمَ اَمَّا يَاتِيْنَكُمْ الْآيَةُ

Then Allâh ﷻ placed His gaze of mercy on the messengers and said: يَا اَيُّهَا الرِّسْلُ كُلُوْا. In short, these verses narrate an incident which took place in *Âlame-arwâh* (world of souls).

Answer 8: If, on presumption, we accept that this verse could be used as a proof for the continuation of *nubuwwat*, then too Mirza Ghulâm Ahmad Qâdiyânî can never be accepted as a nabî until *Qiyâmah*, since he is not from the progeny of Âdam ﷺ, according to his own confession. This verse only refers to the progeny of Âdam ﷺ. Mirza has introduced himself in these words. See the following:

کرم خاکی ہوں میرے پیارے نہ آدم زاد ہوں
ہوں بشر کی جائے نفرت اور انسانوں کی عار

(Barâhîne-Ahmadiyyah part 5, Rûhânî Khazâin)

Verse no. 2:

من يطع الله والرسول

من يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا

“And who follows Allâh and the Rasûl, then they will be with those whom Allâh has favoured i.e. the ambiyâ, siddîqîn, shuhada (martyrs) and ṣâlihîn (pious people). And how good are these as companions.”

The Qâdiyânîs say that whoever follows Allâh and his Rasûl, becomes a *nabî*, *siddîq*, *shâhid* and *ṣâlih*. In this verse, mention is made of four stages. If a person can become a *siddîq*, *shâhid* and *ṣâlih*, then why can he not become a *nabî*? To allow three and to close one, if this is not interpolation, and then what is it? Is only *ma’iyat* (being together) is meant, then does this mean that Hadrat Abû Bakr RadhiAllaahu Anhu and Hadrat Umar RadhiAllaahu Anhu will be with the *siddîqîn* and *shuhadâ’* and are not *siddîq* and *shâhid* themselves?

Answer 1: In this blessed verse, there is no mention of attaining any ranks but only shows that the one who follows Allâh and his Rasûl SalAllaahu Alayhi Wasallam will be in the hereafter with the *ambiyâ, siddîqîn, shuhada* and *ṣâlihîn* as the last part of the verse *وَحَسَنَ أَوْلَئِكَ رَفِيقًا* makes apparent.

Answer 2: Here *ma’iyat* (being together) is mentioned not *ainiyat* (becoming one). Not every believer can attain *ma’iyat* in this world, so definitely *ma’iyat* in the hereafter is meant. In *Jalâlayn*, the accepted reformer of the 10th

century, Imâm Jalâl ud dîn Rahimahullaah writes regarding the reason for the revelation of this verse:

قال بعض الصحابة للنبي ﷺ كيف نراك في الجنة وانت في الدرجات العلي، ونحن اسفل منك فنزل ومن يطع الله والرسول وحسن اولئك رفيقا، رفقاء في الجنة بان يستمتع فيها برؤيتهم وزيارتهم والحضور معهم وان كان مقررهم في درجات عالية بالنسبة الي غيرهم

“Some sahabah said to Nabî SalAllaahu Alayhi Wasallam: “How we will see you in Jannah whereas you will be in the highest stages, and we will be lower than you? This verse was then revealed: “ومن يطع الله والرسول وحسن اولئك”. By companionship is meant companionship in Jannah that the sahabah will be blessed with the vision, visiting and presence of the *ambiyâ* even though the status of them (*ambiyâ*) will be higher than that of others.” [Jalâlayn p.80]

Similarly, in Tafsîre-kabir vol.10 p.170 is the following:

من يطع الله والرسول ذكروا في سبب النزول وجوها، الاول روي جمع من المفسرين ان ثوبان مولي رسول الله صلي الله عليه وسلم كان شديد الحب لرسول الله صلي الله عليه وسلم قليل الصبر عنه فاتاه يوما وقد تغير وجهه ونخل جسمه وعرف الحزن في وجهه فسأله رسول الله صلي الله عليه وسلم عن حاله فقال يا رسول الله ما بي وجع غير اني اذا لم اراك اشتقت اليك واستوحشت وحشة شديدة حتي القاك فذكرت الاخرة فخفت ان لا اراك هناك لاني ان ادخلت الجنة فانت تكون في درجات العبيد فلا اراك وان انا لم ادخل الجنة فحينئذ لا اراك ابدا فنزلت هذه الآية

“The commentators of Qurân have mentioned a few reasons for the revelation of this verse,

The first one which a group of commentators have mentioned is that Hadrat Thaubân RadhiAllaahu Anhu, the freed slave of Rasûlullâh SalAllaahu Alayhi Wasallam had

intense love for Rasûlullâh SalAllaahu Alayhi Wasallam and could not bear separation from him. He came to Rasûlullâh SalAllaahu Alayhi Wasallam one day with a dejected face and an emaciated body. Grief could be perceived on his face. Rasûlullâh SalAllaahu Alayhi Wasallam asked him regarding his condition. He said, "O Rasûlullâh, I do not have any problem except that when I do not see you, I desire greatly to meet you and I become severely bewildered until I meet you. When I think of the hereafter, I fear that I will not be able to see you there, because if I have to enter jannah, then you will be in the ranks of the *ambiyah* whereas I will be in the ranks of your slaves, and if I do not enter jannah, then I will never see you forever. Thereafter, this verse was revealed."

From here, it can be seen that by *ma'iyat* is meant companionship in Jannah. This subject matter has been similarly mentioned in *Ibn Kathir*, *Tanwîrul-miqbâs* and *Ruhul-Bayân*.

Hadîth:

قال رسول الله صلى الله عليه وسلم التاجر الصدوق الأمين مع النبيين والصديقين والشهداء
Rasûlullâh SalAllaahu Alayhi Wasallam said: "A truthful and trustworthy businessman will be with the *ambiyâ*, *siddîqîn*, *shuhada* (on the day of Qiyâmah)." [*Muntakhab Kanzul-ummâl* vol. 4 p.7 no. 9217, *Ibn Kathîr* vol.1 p.523, Egypt]

If by *maiyyat*, attaining of ranks is proven, then the Mirza'is should tell us how many trustworthy and truthful businessmen have become *ambiyâ*?

عن عائشة قالت سمعت رسول الله صلى الله عليه وسلم يقول ما من نبي يمرض الاخيرين الدنيا والآخرة وكان في شكوا الذي قبض اخذته بحة شديدة فسمعته يقول مع الذين انعمت عليهم من النبيين..... فعملت انه خير

“Hadrat Ayesha عليها السلام says: “I heard Rasûlullâh SalAllaahu Alayhi Wasallam saying: “Every nabî in (his final) sickness was given choice between this world and the hereafter.” During Nabî’s SalAllaahu Alayhi Wasallam sickness, in which he passed away he was afflicted by a severe cough. I heard him saying: “مع الذين انعمت عليهم من النبيين (will be with those whom you have favoured i.e. the *ambiyâ*). I understood that he (SalAllaahu Alayhi Wasallam) was also given a choice.”
[*Mishkât vol. 2 p.547, Ibn Kathîr vol.1 p.522*]

From here we can see that this verse does not mention becoming a nabî, because he was already a nabî. Nabî’s SalAllaahu Alayhi Wasallam desire was related to companionship in the hereafter.

Mention of attaining ranks

In the Noble Qur’ân, wherever the attaining of ranks for the believers is mentioned, *nubuwwat* is never mentioned, even though all the remaining ranks are mentioned e.g.

1) والذين آمنوا بالله ورسله اولئك هم الصديقون والشهداء عند ربهم

“And those who believe in Allâh and His Rasûls, they are the *siddîqîn* (truthful ones) and *shuhadâ* (informers) by their rabb.” [Hadîd: 19]

2) والذين آمنوا وعملوا الصالحات لندخلنهم في الصالحين

“And those who believe and do good actions, then We will enter them amongst the *sâlihîn* (pious ones).” [Ankabût: 9]

3) And the end of surah Hujurât, Allâh ﷻ says regarding those who sacrifice in His way: “اولئك هم الصادقون” (They are the truthful ones). In these verses, mention is made of attaining the ranks of *sâlîh*, *siddîq* etc, but no mention is made of *nubuwwat*. In short, wherever mention is made of attaining ranks, *nubuwwat* is not mentioned. Wherever *nubuwwat* is mentioned, no mention is made of attaining ranks. Only *ma’iyat* (being together) is mentioned.

Answer 3: In 1300 (now over 1400) years, did anybody follow Nabî SalAllaahu Alayhi Wasallam or not? If they followed and obeyed him, then why did not they not become a nabî? If none followed him, then Nabî’s SalAllaahu Alayhi Wasallam *ummah* would not be the best of *ummahs* but in fact the worst of *ummahs*, (نعوذ بالله) in which no one followed their nabî completely, whereas Allâh ﷻ himself in surah Taubah gives testimony regarding the sahâbah:

يطيعون الله ورسوله

They completely obey Allâh and His Rasûl (SalAllaahu Alayhi Wasallam). [Taubah: 71].

So why were they not nabîs? Because if the result of complete obedience was *nubuwwat*, then the great sahâbah would definitely attained it, those who had attained the title of “رضي الله عنهم ورضوا عنه” (Allâh was happy

with them and they are happy with Him). This pleasure of Allâh ﷻ is the greatest favour. Thus Allâh ﷻ says:

ورضوان من الله أكبر

“And the pleasure of Allâh ﷻ is the greatest.” [Taubah: 72]

Answer 4: If we accept for a moment, based on an impossible assumption, that by obedience to Allâh ﷻ and His Rasûl’s SalAllaahu Alayhi Wasallam one attains *nubuwwat*, then there is no specification in this verse of *tashrî’î* or *ghayr-tashrî’î*. Why do you specify it with *ghayr-tashrî’î*? If mention of attaining *nubuwwat* was in this verse, then we see that the word *an-nabîyyîn* and not *al-mursalîn* is in the verse. A nabî is called *tashrî’î* and a rasûl is *ghayr-tashrî’î* as is apparent from the difference between a nabî and rasûl. According to this, a *tashrî’î* nabî should come, which is also contrary to your belief. Mirza says:

“Now, acting on the demands of this verse:

واما بنعمة ربك فحدث

I am mentioning my relationship that Allâh ﷻ has entered me into the third degree and granted me such a favour which is not of my own efforts, but which I have been granted in the womb of my mother.” [Haqîqatul-Wahî p.67, Ruhânî-Khazâin vol. 22 p.70]

From this text it is proven that Mirza did not get *nubuwwat* by obedience, but he was granted it as a gift. Thus, from this verse, the argument of the Mirza'is is null and void.

Answer 5 : If by obedience, *nubuwwat* is attained, then *nubuwwat* is a *kasbi* (acquired) whereas Allâh ﷻ says:

الله اعلم حيث يجعل رسالته

nubuwwat is *wahabi* (granted). Whoever regards it as *kasbi* is a *kâfir* (disbeliever).

***Nubuwwat* is *wahabi* (granted)**

1) Allâmah Sha'rânî Rahimahullaah writes in *Al-yawâ-qît wal-jawâhir*:

فان قلت فهل النبوة مكتسبة او موهوبة فالجواب ليست النبوة مكتسبة حتي يتوصل اليها بالنسك والرياضات كما ظنه جماعة من الحمقاء وقد افني المالكية وغيرهم بكفر من قال ان النبوة مكتسبة

"If you are asked: "Is *nubuwwat kasbi* or *wahabi*? The answer is that *nubuwwat* is not *kasbi* that one can attain it by worship and spiritual exercises as a group of foolish people have thought. The Mâlikis and others have passed a *fatwa* of *kufr* (disbelief) for those who say that *nubuwwat* is acquired." [Al-yawâqît wal-jawâhir vol.1 pp.164-165]

2) Qâdi I'yâd Rahimahullaah writes in *Shifâ*:

من ادعي النبوة احد مع نبينا او بعده او مع ادعي النبوة لنفسه او جواز اكتسابها، والبلوغ بصفاء القلب الي مرتبتها الخ وكذلك من ادعي منهم انه يوحى اليه وان لم يدع النبوة فهو لاء كلهم كفار مكذبون للنبي صلي الله عليه وسلم لانه اخبر صلي الله عليه وسلم انه خاتم النبيين لا نبي بعده

" The one who claims *nubuwwat* for one during the life time or after the demise of Nabî SalAllaahu Alayhi Wasallam, or he claims *nubuwwat* for himself or the correctness of earning it and reaching its status by having a pure heart etc. similarly the one who claims to have received *wahî*, even if he does not claim *nubuwwat*, then all these people are *kuffâr* (disbelievers) and deniers of Nabî SalAllaahu Alayhi Wasallam since he has informed that he (SalAllaahu Alayhi

Wasallam) is the *khâtamun-Nabîyyîn* (final of the ambiyâ) and that there is no nabî after him." [Shifa vol. 2 pp. 246, 247]

From these two clear texts, it becomes apparent that in holding the belief of *nubuwwat* being earned holds in it the root of denial of Allâh ﷻ and Rasûlullâh SalAllaahu Alayhi Wasallam. According to the Mâlikiyah and other 'ulemâ', a person holding such a belief is a *kâfir* and should be beheaded.

Answer 6: If obedience and submission is the condition for attainment of *nubuwwat*, then too Ghulâm Ahmad Qâdiyânî is not a nabî since he has not made complete obedience of Nabî SalAllaahu Alayhi Wasallam e.g.

- 1) Mirza did not make Hajj.
- 2) Mirza did not make Hijrat (migration).
- 3) Mirza did not make *jihâd* with the sword; in fact he has said that it is *harâm*.
- 4) Mirza never tied a stone on his stomach.
- 5) In the brothels of Hindustan, adultery would continue but Mirza Ghulâm Ahmad never commanded any adulterer or adulteress to be stoned.
- 6) In Hindustan, theft would take place, but Mirza never ordered the hand of any thief to be cut.

Answer 7 : The meaning of مع is 'with' e.g.

ان الله معنا، ان الله مع المتقين، محمد رسول الله والذين معه، ان الله مع الذين اتقوا، ان الله مع

الصابرين

If with the *ma'yyat* (being together) of a nabî, one can become a nabî, so will a person become Allâh by the *ma'yyat* of Allâh ﷻ.

Answer 8: This proof has been extracted from a verse of the Noble Qur'ân. Therefore, the Mirza's should give the view of any *mufasssîr* or *mujaddid* to assist their deductions. Without this corroboration, their deductions are rejected and fabricated, since Mirza has said: "Whoever denies (these *mujaddidîn*), is amongst the sinners." [*Shâhâdatul-Qurân* p.48, *Khazâin* vol.6 p.344]

Answer 9: If the ranks of *nubuwwat* etc, are attained by obedience, as according to Mirza, then our question is that this rank, is it *haqîqî* (true *nubuwwat*) or *zillî* or *burûzî*? If a *zillî* and *burûzî* rank of *nubuwwat* is attained, as is the belief of Mirza, then there should also be *zillî* and *burûzî siddiq's*, *shâhids* and *sâlihs*, whereas no one claims that they are *zillî* or *burûzî*. If *siddîq* etc are of a *haqîqî* (true and real) nature, then *nubuwwat* should also be accepted as *haqîqî*. However, the Mirza's themselves do not accept the receiving of a *tashrî'î* and separate *nubuwwat*. Therefore this proof is not in conformance to the claim of the Mirza's.

Verse 3:

وآخرون منهم لما يلحقوا بهم

Since the *Qâdiyânî* group denies *khatm-e-nubuwwat*, they present the following verse in a distorted form to negate *khatm-e-nubuwwat*.

هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته، ويزكيهم ويعلمهم الكتاب والحكمة
وان كانوا من قبل لفي ضلال مبين وآخرين منهم لما يلحقوا بهم

Correct translation: "It is He who sent amongst the unlettered nation a rasûl from themselves who recites His verses to them, purifies them and teaches them the book (Qurân) and sunnah. Without doubt, they were in clear

devotion before this. And (Allâh has also sent Rasûlullâh SalAllaahu Alayhi Wasallam as a messenger to) other people from them (Muslims) whom they (Sahâbah) had not yet met. He is Mighty, the Wise.”

The manner of their deduction is that just as an Arabian rasûl was sent to the unlettered people, so too a nabî will be born in Qâdiyân for the people afterwards. May Allâh protect us.

Answer 1: The following is in *Baydâwî*:

وآخرين منهم عطف علي الاميين او المنصوب في يعلمهم وهم الذين جاؤا بعد الصحابة الي
يوم الدين فان دعوته وتعليمه يعم الجميع

“The word آخرين is عطف (conjunctioned) to اميين or is related to the pronoun in يعلمهم. They are those people who will come after the sahâbah until the day of Qiyâmah since Nabî’s SalAllaahu Alayhi Wasallam message and teachings encompasses all people.”

Nabî SalAllaahu Alayhi Wasallam said:

انا نبي من ادرك حيا ومن يولد بعدي

“I am the nabî of those who are alive and who will be born after me.”

Not only for the present people, but for all mankind and forever, Nabî (SalAllaahu Alayhi Wasallam) is the true guide.

Answer 2: See under the principle: القرآن يفسر بعضه بعضاً, “Some parts of the Qurân explain other parts.” This verse is actually an answer to the du'a of Ibrâhîm عليه السلام. On completion of the building of the Kâbah, Sayyidina Ibrâhîm عليه السلام made this du'a:

ربنا وابعث فيهم رسولا منهم يتلوا عليهم آياتك ويعلمهم الكتاب والحكمة ويزكيهم

In the verse under discussion is mention of the acceptance of this du'â that through it, this great rasûl was sent to the unlettered nation. However, it was not only for them but for all of mankind, those who were present and for those who were not as yet present, but will come until Qiyâmah. Nabî SalAllaahu Alayhi Wasallam is the rightful guide for all, as Allâh ﷻ says:

يا ايها الناس اني رسول الله اليكم جميعا

Or as Nabî SalAllaahu Alayhi Wasallam said:

ارسلتُ الى الخلق كافة

Therefore Mirza Qâdiyânî, the Dajjâl of Qâdiyân and his followers taking this verse to mean two sending of *ambiyâ* or to be a proof for the sending of a new rasûl is complete deception. Thus, in view of the verses of the Qurân, the مبعوث (one sent) is one and the مبعوث اليهم (towards whom one is sent) is general for all whether present or absent.

Answer 3: If is not correct to make a word عطف on, رسولا since the restriction which is found of the معطوف عليه, must be taken into consideration in the معطوف. Thus, if رسولا is the معطوف عليه and في الاميين is in front of it, then consideration of في الاميين in will also have to be taken. At this time, the meaning will be that amongst the اميين more rasûls will come. اميين means the Arabs as the author of *Baydâwî* has written :

في الاميين أي في العرب لان اكثرهم لا يكتبون ولا يقرؤن

“اميين means the Arab because most of them could not write or read”). The word منهم also demands this meaning. Since Mirza is not an Arab, there is no benefit for the Mirzai's deduction except for an increase in falsehood and lies.

Answer 4: In this verse of the Noble Qurân بَعَثَ is used with a ماضي (past tense) meaning. If عطف is made on “رسولا”, then بَعَثَ will have to have a مضارع (future tense/meaning. At one time to intend both ماضي and مضارع is impossible.

Answer 5: Now let us see what the mufasssirîn (commentators) of the Qurân (who were before the era of the *Qâdiyânî Dajjâl*) have to say regarding the meaning of this verse:

قال المفسرون هم الاعاجم يعنون بهم غير العرب أي طائفة كانت قاله ابن عباس وجماعة وقال مقاتل يعني التابعين من هذه الامة الذين لم يلحقوا باوئلهم وفي الجملة معني جميع الاقوال فيه كل من دخل في الاسلام بعد النبي صلي الله عليه وسلم الي يوم القيامة فالمراد بالاميين العرب وبالآخرين سواهم من الامم

[Tafsîr-kabîr p.4, part. 30 Egypt]

regarding آخرين منهم . The mufasssirîn say it means the Ajmi i.e. the non-Arabs i.e. besides the Arabs every other group. This is the view of Ibn Abbâs and a group. Muqâtil Rahimahullaah says: “It means the tâbi’în of this *ummah* who had not met with their predecessors. In short, the crux of all the views is whosoever enters into Islâm after Nabî SalAllaahu Alayhi Wasallam till the day of Qiyâmah. Thus, اميين means the Arabs and آخرين means all the others besides the Arabs.”

وهم الذين جاؤا بعد الصحابة الي يوم القيامة
[Tafsîr Abû Saûd vol. 4 part. 8 p.247]

“By آخرين is meant those who will come after the sahabah till the day of Qiyâmah.” (For all of them Nabî SalAllaahu Alayhi Wasallam is their Nabî).

هم الذين يأتون من بعدهم الي يوم القيامة
[Kashâf vol.4 p.530]

Answer 6 : The following narration is found in Sahîh Bukhârî vol.2 p.727, Sahîh Muslim vol.2 p.312, Tirmîdhî vol.2 p.232, Mishkât p.576:

عن ابي هريرة رضي الله عنه قال كنا جلوسا عند النبي صلى الله عليه وسلم فانزلت سورة الجمعة وآخرين منهم لما يلحقوا بهم قال قلت من هم يا رسول الله فلم يراجعه حتي سال ثلثا وفينا سلمان الفارسي وضع يده علي سلمان ثم قال لو كان الايمان عند الثريا لناله رجال او رجل من هؤلاء

Abû Hurayrah RadhiAllaahu Anhu says: “We were sitting in the blessed company of Nabî SalAllaahu Alayhi Wasallam. Surah Jumu'ah was revealed. On this verse وآخرين منهم لما يلحقوا بهم I said: “O Rasûlullâh who are those people?” Nabî SalAllaahu Alayhi Wasallam did not reply. When he was asked the third time, Nabî SalAllaahu Alayhi Wasallam placed his blessed hand on Salmân Fârsî RadhiAllaahu Anhu who was seated amongst us and then said: “If *îmân* was on *thurayya* (a star), one man or many men (doubt of narrator, however the following narration shows the word men) from them (the Persians or non-Arabs) would have attained it.”

i.e. a group of non-Arabs or Persians will give strength to *îmân* and will be in the highest ranks of matters of *îmân*. From amongst the non-Arabs and Persians great *muhaddithîn*, '*ulemâ*', *mashâyikh*, *fuqahâ*', *mufasssirîn*, leaders, revivalists and *sufis* will become a means of strengthening Islâm. This is what is meant by **وآخرين منهم لما** يلحقوا بهم. From *Hadrat* Abû Hurayrah RadhiAllaahu Anhu to *Imâm* Abû Hanîfa Rahimahullaah, all are be mendicants at the door of this Hâshemite Rasûl SalAllaahu Alayhi Wasallam. Nabî's SalAllaahu Alayhi Wasallam blessed door is open to those present and absent, those who are **امين** and those who are **آخرين**. Whoever wishes may enter it. This hadîth has specified that Nabî's SalAllaahu Alayhi Wasallam *nubuwwat* is general, complete and sufficient. For those present and absent, Arab and non-Arab, Nabî SalAllaahu Alayhi Wasallam is a teacher and moral instructor. Now say whether this verse refers to Nabî's SalAllaahu Alayhi Wasallam general coming or is it the glad-tidings of a new Nabî? To have such a thought is false and a claim without proof.

Verse 4 :

وبالآخرة هم يوقنون

The *Qâdiyânîs* present this verse as a proof to show that *nubuwwat* continues:

وبالآخرة هم يوقنون

“And they believe in the last *wahî*.”

Answer 1 : In this verse **الآخرة** refers to *Qiyâmah*, as is clearly mentioned in another place:

وان الدار الآخرة لمي الحيوان

“The final life is the real life.” [Ankabût: 64]

خسر الدنيا والآخرة

“In this world and the hereafter he is at loss.” [Haj: 11]

ولا اجر الآخرة اكبر لو كانوا يعلمون

“The reward of the hereafter is the greatest, if only they know.”

[An-Nahl: 41]

In brief, the word آخرة is used in the Noble Qur'ân more than 50 times and in every place it means the day of recompense. In Tafsîr ibn Jarîr vol.1 p.106 and in ad Durr al Manthûr vol.1 p.27 is the following:

عن ابن عباس (وبالآخرة) أي بالبعث والقيامة والجنة والحساب والميزان

Ibn Abbâs RadhiAllaahu Anhu said that وبالآخرة means, the day of resurrection, Qiyâmah, Jannah, Jahannam, reckoning and the scales. Thus, wherever the word آخرة is mentioned it refers to the day of Qiyâmah and not to the last *wahî*.

Answer 2 : Mirza Qâdiyânî says: “The person who seeks salvation is the one who believes in whatever has been revealed to *khâtamun-Nabîyyîn*, the messenger of the last era.....” وبالآخرة هم يوقنون. And a person who seeks salvation is he who believes in the final hour i.e. *Qiyâmah* and believes in recompense. [Al-ahkâm no. 34, 35 pp.8-10. 1 October 1904, see *Khazînatul-Irfân* vol.1 p.78, by Mirza Qâdiyânî, see also Al-ahkâm no. 2 vol.10, 17 January 1906 p.5 column no. 2, 3. In it, Mirza Qâdiyânî has

translated "وبالآخرة هم يوقنون" as: "And they have firm faith in the Âkhirah". He thereafter writes: "They believe in Qiyâmah."

Tafsîr by Hakim Nûruddîn, khalîfah of Qadiyan

"And they have conviction of the hour of Qiyâmah."
[supplement of Badr vol. 8 no. 15 p. 3, 4 February 1909]

Thus, where this meaning of "وبالآخرة هم يوقنون" to be used as the last *wahî* is interpolation and renegading, it is also against the clear texts of the Qâdiyânî elders.

Answer 3: The Qâdiyânîs are completely void of knowledge and understanding. Since Mirza Qâdiyânî himself was an ignoramus, he could not even differentiate between مذكر (masculine) and مؤنث (feminine) words nor between واحد (singular) and جمع (plural) words. Here آخرة is مؤنث whereas the word وحى is مذكر. How can its صفت (describing word) become مؤنث? See in the Noble Qur'an "وان الدار الآخرة هي الحيوان". See مؤنث is الدار الآخرة; therefore the pronoun هي is also مؤنث. For the word وحى, the مذكر word would have had to be used. Now can anyone ever regard الآخرة as the final *wahî*?

Verse 5: وجعلنا في ذريته النبوة

The Qâdiyânîs say:

وجعلنا في ذريته النبوة والكتاب

[Ankabût: 27]

i.e. We have placed *nubuwwat* and the book in his (Ibrâhîm عليه السلام) progeny." This shows that as long as Ibrâhîm عليه السلام has descendants, *nubuwwat* will continue.

Answer 1 : If we learn from this verse that *nubuwwat* continues, then it will also be learnt that the descension of books will continue, whereas this is wrong according to the *Qâdiyânîs*. That proof which restricts the continuation of heavenly scriptures also restricts the continuation of *nubuwwat*.

Answer 2 : The فاعل (doer) of جعلنا is Allâh ﷻ. Thus, *nubuwwat* is *wahabi* (gifted), whereas the *Qâdiyânîs* regard *nubuwwat* as *kasbi* (can be acquired). Thus, in several aspects, this *Qâdiyânî* objection is contrary to the *Qâdiyânî* belief and deductions.

Answer to the *Qâdiyânî* objections on certain ahâdîth

1) لو عاش ابراهيم

The *Qâdiyânîs* say that: "ولو عاش ابراهيم لكان صديقاً نبياً". From here, they deduce that if Nabî's SalAllaahu Alayhi Wasallam son Hadrat Ibrâhîm RadhiAllaahu Anhu had to remain alive, then he would have become a nabî. Because he passed away, Hadrat Ibrâhîm RadhiAllaahu Anhu could not become a nabî, otherwise there was a possibility of becoming a nabî.

Answer 1: This narration which the *Qâdiyânîs* present their deductions from, is found in Sunan ibn Mâjah (chapter regarding the *ṣalâh* performed on the son of Rasûlullâh SalAllaahu Alayhi Wasallam and mention of his death). The words of the narration are:

عن ابن عباس لما مات ابراهيم بن رسول الله صلى رسول الله وقال ان له موضعاً في الجنة
ولو عاش لكان صديقاً نبياً ولو عاش لعثقت احواله القبط وما استرق قبطي

“Hadrat Ibn Abbâs RadhiAllaahu Anhu narrates: “When Nabî’s SalAllaahu Alayhi Wasallam son Ibrâhîm RadhiAllaahu Anhu passed away, then Nabî SalAllaahu Alayhi Wasallam performed the Janâzah salâh and said: “Verily in Jannah, a wet-nurse has been appointed for him. And if he lived, he would have been a siddîq and a nabî. And if he lived, then his Coptic family members would have been freed and no Coptic would have remained a slave. [*Sunan Ibn Mâjah p. 108*]

a) Shâh Abdul-Ghani Mujaddid Rahimahullaah has written in *Injâhul-hâjah alâ ibn mâjah* regarding the authenticity of this hadîth:

وقد تكلم بعض الناس في صحة هذا الحديث كما ذكر السيد جمال الدين في روضة الاحباب

Some scholars of ahâdith have discussed the authenticity of this hadîth as Sayyid Jamâluddîn, the muhadîth, has mentioned in *Raudhatul-ahbâb*. [*Injâh p.108*]

b) On page 58 of *Maudûât-e-Kabîr* is the following:

قال النووي في تهذيبه هذا الحديث باطل وجسارة علي الكلام المغيبات ومجازفة وهجوم علي عظيم

Imâm Nawawî Rahimahullaah has mentioned in *Tahdhîbul-Asmâ wal-lughât*: “The hadîth is false, boldness on things of the unseen, recklessness and a great onslaught.”

c) In *Madârijun-nabuwwah* p. 267 vol. 2 Sheykh Abdul-Haq Dehlawî Rahimahullaah states that this hadîth is not authentic. There is no consideration of it. In its sanad (chain of narrators) is Abû Shaybah Ibrâhim bin Uthmân who is *daîf*.

d) Regarding Abû Shaybah Ibrâhim bin Uthmân, the views of the scholars of ahâdîth are as follows:

He is not *thiqah* –Imâm Ahmad bin Hambal Rahimahullaah, Imam Yahya Rahimahullaah, Imâm Abû Dâwûd Rahimahullaah

He is *munkirul-hadîth* –Imâm Tirmîdhî Rahimahullaah

He is *matrûkul-hadîth* – Imâm Nasaî Rahimahullaah

He is not considered –Imâm Jauzjânî Rahimahullaah

He is *daîful-hadîth* –Imâm Abdul-Hatim Rahimahullaah

He is *daîf*. His hadîth must not be written. He has narrated munkar ahâdîth from Hakam [*Tahdhîbut-tahdhîb* p. 94, 95 vol. 1]
(Remember that Abû Shaybah has narrated from Hakam also in this Hadîth under discussion).

[Note: The technical terms have not been translated as there is no exact English equivalent. All these terms show the unreliability of the narrator-translator]

The *Qâdiyânîs* wish to prove their false belief with such a weak narration by such a narrator regarding whom you have seen the views of the great scholars of the *ummah*; whereas they should know that to prove a belief, *khobre-wâhid* (even if it is *sahîh*) is not accepted, never mind leaning on such a *daîf* narration in beliefs. This is like a drowning man trying to gain support with a straw.

Answer 2: Then judge the bankruptcy of the *Qâdiyânî* honesty. Before this narration under discussion, there is another narration of Ibn Abî Aufâ RadhiAllaahu Anhu which is narrated in *Ibn Mâjah* which is *sahîh*. Therefore Imâm

Bukhârî Rahimahullaah has narrated it in his Sahîh Bukhârî which uproots the foundations of the *Qâdiyânî* belief of the continuation of *nubuwwat*.

If only the *Qâdiyânîs* would read this *sahîh* narration before the *daîf* one:

قال قلت لعبد الله ابن ابي اوفي رضي الله عنه رايت ابراهيم بن رسول الله صلي الله عليه وسلم قال مات وهو صغير ولو قضى ان يكون بعد محمد رسول الله صلي الله عليه وسلم نبي لعاش ابنه ابراهيم ولكن لا نبي بعده، ابن ماجه باب ما جاء في الصلوة علي ابن رسول الله وذكر وفاته

“The narrator Ismâîl says: “I asked Abdullâh ibn Abî Aufâ RadhiAllaahu Anhu: “Did you see Ibrâhîm the son of Rasûlullâh SalAllaahu Alayhi Wasallam? He said: “He passed away at a young age. If they was to be after Nabî SalAllaahu Alayhi Wasallam (any other nabî), then his son Ibrâhîm would have lived. However, there is no nabî after him.”

This is that narration which Ibn Mâjah has brought first in this chapter. This narration is *sahih* since Imâm Bukhârî Rahimahullaah has narrated it completely in his *Sahih Bukhârî* under the chapter of

من سمي باسماء الانبياء

[See *Sahîh Bukhârî* vol. 2 p. 914]

See this *sahih* narration which Ibn Mâjah has brought first in this chapter under discussion and which Imâm Bukhârî Rahimahullaah has mentioned in his *Sahih Bukhârî* - which has been accepted as the most authentic book after the Qurân by Mirza Qâdiyânî in his book *Shâhâdatul-Qurân* p. 41, *Ruhâni Khazâin* p. 337 vol. 6. If there was something like honesty and integrity according to the Mirza'is, then they

would not have brought a *da'if* and *munkarul-hadīth* in front of a *sahih* Hadīth. However, Mirza'is and integrity are two opposing things.

Take one other narration from this same Hadrat Abdullāh ibn Abî Awfâ RadhiAllaahu Anhu found in *Musnad Ahmad* p. 353 vol. 4.

حدثنا ابن ابي خالد قال سمعت ابن ابي اوفي يقول لو كان بعد النبي صلي الله عليه وسلم نبي
مامات ابنه ابراهيم

Ibn Abî Khâlid Rahimahullaah says: "I heard Ibn Abî Awfâ saying: "If there was a nabî after Nabî SalAllaahu Alayhi Wasallam , his son Ibrâhîm would not have passed away."

Suddi Rahimahullaah asked Hadrat Anas RadhiAllaahu Anhu: "What has Hadrat Ibrâhîm's age at the time of his demise? He said:

قد ملاء المهد ولو بقي لكان نبياً، ولكن لم يكن ليبقي لان نبىكم آخر الانبياء
"He filled the cradle (i.e. he passed away in childhood, but he was so old that the cradle would seem to be full). If he lived, he would have been a nabî. However, it was not possible for him to remain since your nabî is the final nabî."
[Talkhisut-târîkul-kabîr li ibne-Asâkir p. 494 vol. 1, Fathul-Bâri vol. 10 p. 477, chapter of those who have been named with the names of the Ambiyâ]

Now, in the presence of *sahih* narrations which are found in *Bukhârî*, *Musnad Ahmad* and *Ibn Mâjah*, to take and present a *da'if* narration whose falsehood is apparent since it is contrary to the clear texts of the Qurân and thousands of ahâdīth, can only be done by those people regarding whom Allāh ﷻ has said :

ختم الله علي قلوبهم وعلي سمعهم وعلي ابصارهم غشاوة

Answer 3: The word لو (if) is worthy of consideration. لو sometimes comes to show impossibility as in the verse :

لو كان فيهما آلهة الا الله لفسدتا

This narration is also تعليق بالحال (suspended by impossibility). To make a deduction from it to prove a belief can only be the work of the Qâdiyânî theology.

2) ولا تقولوا لا نبي بعده

The Qâdiyânîs say that Hadrat Ayesha رضي الله عنها said:

قولوا خاتم الانبياء ولا تقولوا لا نبي بعده

“Say *khâtamul-ambiyâ* and do not say: “There is no nabî after me.” [Takmilah Majma’ ul-bihâr vol. 5 p. 502, Durre-manthur vol. 5 p. 204]

From here, it is proven that according to her *nubuwwat* continues.

Answer 1: Attributing this statement to Hadrat Ayesha Siddîqa g is completely baseless and unfounded. In no book in the world is its chain of narrators mentioned. To deduce something using a baseless statement against clear verses of the Qur’ân and *mutawâtir* ahâdîth is total deception and fraud.

Answer 2: Nabî SalAllaahu Alayhi Wasallam said:

أنا خاتم النبيين لا نبي بعدي

"I am *khâtamun-Nabîyyîn*, there is no nabî after me."

Hadrat Ayesha's statement

ولا تقولوا لا نبي بعده

is completely contrary to this statement of Nabî SalAllaahu Alayhi Wasallam. If there is any conflict between a statement of Nabî SalAllaahu Alayhi Wasallam and of a Sahâbî, then the hadîth and statement of Nabî SalAllaahu Alayhi Wasallam will be given preference. Also,

لا نبي بعدي

has been mentioned with many sahîh sanads (chain of narrators) whereas this statement of Ayesha g is fabricated and baseless. How can this be a proof in comparison to *sahîh ahâdîth*?

Answer 3: In *Kanzul-Ummâl* p. 371 vol. 15, hadîth no. 41423, is a narration of Hadrat Ayesha Siddîqa ﷺ:

لم يبق من النبوة بعده شيء إلا الميشرات

"After him (Rasûlullâh SalAllaahu Alayhi Wasallam), there remains no part of *nubuwwat* except good dreams." After this clear statement, does there remain any permissibility to attribute this baseless statement to Hadrat Ayesha ﷺ?

Answer 4 : See the *Qâdiyânî* deception that this statement which they have quoted, which is quoted in *Majma' ul-Bihâr* without *sanad*, at the time of deducing only mention part of the statement. This is also mentioned:

هذا ناظر إلى نزول عيسى عليه السلام

“This is keeping in mind the descent of Isa عليه السلام. [Takmilah MajMawl-Bihâr p. 502 vol. 5]

If her statement or the statement of Mughîra RadhiAllaahu Anhu:

إذا قلت خاتم الانبياء حسبك

or other such words come, then the purpose of mentioning it was that in their mind was the question of the descent of Isa عليه السلام. Do not say that there is no nabî (to come) after Nabî SalAllaahu Alayhi Wasallam, because Hadrat Isa’s عليه السلام descent will take place. Say that Nabî SalAllaahu Alayhi Wasallam is *khâtamul-ambiyâ* i.e. after Nabî SalAllaahu Alayhi Wasallam, no person will be made a nabî since Hadrat Isa عليه السلام was made a nabî before Nabî SalAllaahu Alayhi Wasallam.

Answer 5 : In this statement

ولا تقولوا لا نبي بعده

the word بعده is the *khavar*. Therefore, it’s first meaning is

لا نبي مبعوث بعده

After Nabî SalAllaahu Alayhi Wasallam, none will receive *nubuwwat*. This translation has been rendered in *Mirqât*, the commentary of *Mishkât* which is correct.

Second meaning:

لا نبي خارج بعده

“After Nabî SalAllaahu Alayhi Wasallam, no nabî will make an appearance. This is incorrect, since Isa عليه السلام will descend. Hadrat Mughîra RadhiAllaahu Anhu prohibited saying

لا تقولوا لا نبي بعده

due to these meanings, which is one hundred percent according to our belief.

Third meaning:

لا نبي حي بعده

“After Nabî SalAllaahu Alayhi Wasallam, no nabî is living. Keeping these meanings in front, Hadrat Ayesha رضي الله عنها said this:

ولا تقولوا لا نبي بعده

since they are also narrations from her regarding the descent of Hadrat Isa عليه السلام.

Qâdiyânî question

If you say that this statement of Hadrat Ayesha Siddîqa رضي الله عنها has no sanad, then the *ta’lîqât* (narrations quoted without a chain of transmission) of Sahîh Bukhârî also has no *sanad*?

Answer : This is also *Qâdiyânî* deception. The author of *Fathul-Bârî*, Allâmah Ibn Hajar Rahimahullaah has written a separate book called *Ta’lîqut-ta’lîq*, in which the *ta’lîqat* of Sahîh Bukhârî have been mentioned with their chains.

3: مسجدي آخر المساجد

The *Qâdiyânîs* say that Nabî SalAllaahu Alayhi Wasallam has mentioned:

مسجدي آخر المساجد

(My masjid is the last masjid). It is clear that after the masjid of Nabî SalAllaahu Alayhi Wasallam, in the world, daily masjids are built, therefore a nabî can also be made.

Answer : This doubt is also a masterpiece of the *Qâdiyânî* deception. Where these words

مسجدي آخر المساجد

are narrated in the ahâdîth, the following words are also mentioned:

آخر المساجد الانبياء

(the final masjid of the *ambiyâ*). It was the blessed practice of all the Ambiyâ that they built a house of Allâh ﷻ (masjid). Thus from the masâjid of the Ambiyâ, the final is Masjid an Nabawî. This is a proof of the finality of *nubuwwat* and not of its continuation. In Targhib wat-tarhib vol.2 p. 173 hadîth no. 1771 the words:

خاتم مساجد الانبياء

(The final masjid of the *ambiyâ*) has been explicitly mentioned. Also in Kanzul-Ummâl p.270 vol.12 hadîth no. 34999, the chapter of the virtues of the Haramayn is a narration of Hadrat Ayesha Siddîqah g:

"عن عائشة قالت قال رسول الله صلى الله عليه وسلم انا خاتم الانبياء ومسجدي خاتم

مسجد الانبياء"

Rasûlullâh SalAllaahu Alayhi Wasallam said: "I am the final nabî and my masjid is the final masjid of the *ambiyâ*."

4 : انك خاتم المهاجرين

The *Qâdiyânîs* say that Nabî SalAllaahu Alayhi Wasallam said to his uncle Hadrat Abbâs RadhiAllaahu Anhu:

اطمئن يا عم (عباس عليه السلام) فانك خاتم المهاجرين في الهجرة كما انا خاتم النبيين في النبوة

“Be at ease, O my uncle, because you are the last of the muhâjirin in hijrah, just as I am the final nabî”. [Kanzul-ummal p.699 vol.12 hadith no. 83387]

If after Hadrat Abbâs RadhiAllaahu Anhu, hijrah continues then after Nabî SalAllaahu Alayhi Wasallam *nubuwwat* continues.

Answer : The *Qâdiânîs* are also using deceit in this narration. The actual incident is that Hadrat Abbâs RadhiAllaahu Anhu was on journey making *hijrah* from Makkah Mukarramah to Madinah Munawwarah. He had only come out a few kilometers from Makkah Mukarramah when he met Rasûlullâh SalAllaahu Alayhi Wasallam and his army of 10 000 coming from Madinah Tayyibah to conquer Makkah Mukarramah. Hadrat Abbâs RadhiAllaahu Anhu became grieved that he had seen deprived of the fortune of hijrah. Nabî SalAllaahu Alayhi Wasallam said this statement to Hadrat Abbâs RadhiAllaahu Anhu to console him and to give him glad tidings of attaining reward, since definitely he was the last muhâjir from Makkah Mukarramah. Hijrah takes place from *dârul-kufr* (land of *kufr*) to *dârul-islâm* (land of Islâm). Makkah Mukarramah was conquered in such a way at the hands of Nabî SalAllaahu Alayhi Wasallam that till Qiyâmah it will remain as *dârul-Islâm*. Thus, the final muhâjir from Makkah Mukarramah was definitely Hadrat Abbâs RadhiAllaahu Anhu. This statement of Nabî SalAllaahu Alayhi Wasallam: “O uncle, you are the final muhâjir”, means that after you, whoever leaves Makkah Mukarramah

will not get the title of Muhâjir. For this reason, Imâm Bukhârî Rahimahullaah has mentioned:

لا هجرة بعد الفتح

“There is no hijrah after the conquest of Makkah.” [*Sahîh Bukhârî* p.433 vol.1]

Hâfiz ibn Hajar Asqalânî Rahimahullaah has stated in *Isâbah* p.271, vol.2, Beirut:

هاجر قبل الفتح بقليل وشهد الفتح

He migrated just before the conquest of Makkah and was present there during the conquest.

5: ابو بكر خير الناس

The *Qâdiyânîs* say: ابو بكر خير الناس الا ان يكون نبي. “Abû Bakr is the best of people; however he is not a nabî.” This shows that *nubuwwat* continues.

Answer 1 : This narration is of *Kanzul-Ummâl* vol.11 hadîth no. 32547. After this the following is written: هذا الحديث احد ما . This is one narration been regarded as *munkar* (rejected). To use such a narration to prove a belief is an act of the *Qâdiyânî* deceit.

Answer 2 : In *Kanzul-Ummâl* vol.11 p.546 hadîth no. 32564 is a narration of Hadrat Anas bin-Mâlik RadhiAllaahu Anhu:

ما صحب النبيين والمرسلين اجمعين ولا صاحب يسن، افضل من ابي بكر

“None of the companions of all the ambiyâ including Nabî SalAllaahu Alayhi Wasallam is superior to Abû Bakr.”

In Kanzul-Ummâl p.560 vol.11 hadîth no. 32645 is a narration of Hadrat Abû Hurayrah RadhiAllaahu Anhu from Hâkim:

ابو بكر وعمر خير الاولين وخير الآخرين وخير اهل السموات وخير اهل الارضين الا النبيين
والمرسلين

“Besides the ambiyâ and rasûls, Hadrat Abû Bakr RadhiAllaahu Anhu and Hadrat Umar RadhiAllaahu Anhu are the best of the people of all times and all places.”

Keeping all these narrations before us, it is clear that Hadrat Abû Bakr RadhiAllaahu Anhu is the most virtuous of all excluding the Ambiyâ. Thus, the *Qâdiyânî's* deceit is completely destroyed when all narrations are kept in front.

Question 8: The difference between the Lâhorî and Qâdiyânî Group and the Ruling on them

Question 8: 1. What is the difference between the *Lahoris* and *Qâdiyânîs*? 2. What is the reason for the Lahoris as being labelled as *kâfirs* when they do not regard Mirza Ghulâm Ahmad as a nabî?
3. Explain the difference between these two groups?

Answer: The followers of Mirza Ghulâm Ahmad Qâdiyânî are divided into 2 groups. One is Lahori and the other is *Qâdiyânî*. During the era of Mirza Ghulâm Ahmad Qâdiyânî and Nur ud-dîn, they were one group. In March 1914, on the death of Nur ud-dîn, the chief of the Lahori group Muhammad Ali M.A and his followers felt that he should take reins of the leadership in place of Nur ud-dîn. However

the family members and disciples of Mirza Qâdiyânî made the young Mirza Mahmûd the successor of the so-called khilâfat of Mirza Qâdiyânî. Muhammad Ali Lahori together with his disciples confronted them and thereafter came to Lahore. From then, Mirza Qâdiyânî's group has been spilt into two i.e. Lahori and *Qâdiyânî*. The world knows that this fighting was only for leadership. It was not due to differences in belief, since it was not only in the era of Mirza Qâdiyânî and Nur ud-dîn that they were in harmony with the *Qâdiyânî* group, but even now they regard all the claims of Mirza Qâdiyânî as true. They regard all the *kufir* claims of Mirza eg. Imâm, appointed by Allâh ﷻ, *Mujaddid Masîh*, *Zillî* and *Burûzi Nabî* etc. as part of *îmân*. Muhammad Ali's books spread the false beliefs of Mirza Qâdiyânî. The *Qâdiyânîs* have spread this propaganda that the Lahoris have split due to not attaining leadership. In defense, the Lahoris have covered up by saying that there are differences in belief. The Lahoris say that they have differences with the *Qâdiyânîs* in three things:

- 1) The *Qâdiyânî* group calls those who do not believe in Mirza as *kâfir* whereas we do not call them *kâfir*.
- 2) The verse: *مبشراً برسول يأتي من بعدي اسمه احمد* applies to Mirza Qâdiyânî according to the *Qâdiyânî* group whereas we do not understand that it applies to him.
- 3) The *Qâdiyânî* group regards Mirza to be a proper nabî; we do not regard him as a *haqîqi (true) nabî*.

On this' two debates took place. Both these debates have been published in a book named: "*Mubâhathe-Rawalpindi*". Both groups used extracts from the books of Mirza Qâdiyânî. This in itself is a proof of the falsehood of Mirza Qâdiyânî that the claims of Mirza Qâdiyânî are so confusing,

like the entrails of *Shaytân*, that the followers of Mirza themselves cannot decide exactly what his claims are? However, this was only for power and following of their base desires. Now two groups were formed. The chief of one was Mirza Mahmûd and the chief of the other was Muhammad Ali Lahori. At this time, Mirza Mahmûd was young. He had power and wealth. He began doing such wrongs that some of the staunch followers of Mirza Qâdiyânî began to place their hands on their ears. The stories of Mirza Mahmûd's sexual misdeamours traveled from Qâdiyân to Lahore. The Lahori group wrote and spread dozens of books regarding the evil actions of Mirza Mahmûd such as '*Tarikhe-Mahmûdiyat, Ribah kâ pope, Ribah ka madhabi âmir and Kamâlât-Mahmuddiyya.*' Mirza Mahmûd answered in such an unrestricted poetic form that

الامان والحفيظ

(May Allâh protect us).

See the following extract:

'*Farûq*' is a newspaper of one of the special disciples of Janâb *khalîfah* Qâdiyân. On many occasions, keeping in view its services, Janâb *khalîfah* Saheb has made effort to expand its propagation. It has a very high position in the *Qâdiyânî* press with regards to its publishing vulgar articles and due to its language. Its main specialty is to use abusive language against the group of Lahore and their leaders. On the 28 February 1935, certain articles were published against us in which there is abundance of vulgarity against us. Some are being mentioned here-under as an example:

[*Peghâm Sulah Lahore dated 11 March 1935*]

- 1) Lahoris are *Ashâbûl-fîl* (the people of the elephant).
- 2) Jewish somersault of *ahle-peghâm* (Lahoris).
- 3) Children of darkness and poisonous snakes.
- 4) Lahoris are *Ashâbûl-ukhdûd* (people of the trench)
- 5) Manifestation of filth, evil and meanness.
- 6) Amongst the blazing fire of enemies, these Lahori messengers have become slaves of the world and fuel of hell.
- 7) The most contemptible mean-natured and foolish people.
- 8) Messengers of *Ashâbul-ukhdûd* (people of the trench).
- 9) Deceptive and evil beliefs.
- 10) Rude messages.
- 11) Evil acts.
- 12) Ungrateful, deceptive and disloyal movements.
- 13) Scratching the brains of hellish serpents.
- 14) You in your deceitful poster Did your best to instigate and provoke.
- 15) Immediately on tearing your clothes, you put your hand on your naked waist.
- 16) Such an itch arose.
- 17) Despicable and foolish acts.
- 18) Animal resembling a pigeon.
- 19) Worm of the Ahmedi building (headquarters of the Lahori group).
- 20) Oh old, decrepit, worthless person.
- 21) Oh evil, uncivilized and firm lessee of apostleship (Lahori group).
- 22) Obedient messengers.
- 23) Two new vulgar posters of *ahle pêgham* (Lahoris).
- 24) Cannot sell and grow onions vegetables, garlic or potatoes.

- 25) Speak lies, deceive and have become deceitful wet cats.
 - 26) You come to know the price of garlic, onions and cabbage.
 - 27) Black mark of the curses of the hereafter is on their foreheads.
 - 28) If they have shame then there go and jump in.
 - 29) What great deception, evil and baseness.
 - 30) Ali Baba and the forty thieves have come out of their hole.
 - 31) Will somebody ask these Tom, Dick and Harrys?
 - 32) Simpleton messengers, foolish enemies.
 - 33) Take the nails of the intelligence of the messengers.
 - 34) Most foolish and unknown request.
 - 35) Simpletons and foolish.
 - 36) O simpleminded apostle, leader of the message.
 - 37) The 2 ½ turtledoves of the *pêgham* (Lahori) building.
 - 38) Foolish and void of intelligence and nobility.
 - 39) The *ahle pêgham* (Lahori group) in their fully deceptive posters with full deceit, fraud and cunningness.
 - 40) Manifestation of flattery and sycophancy.
- (Extracted from the paper '*Farûq*' the *Qâdiyânî* message 28 February 1935)

The Lahoris were not in any way less in giving *Qâdiyânîs* a mouthful.

See the following: "The *khutba* of Moulwi Muhammad Ali Saheb (Lahori) on Jumma 19 October 1945 is before us. This *khutba*, according to habit, is full of vulgarities and accusations against the Ahmedi group and *amîrul-mu'mineen* (May Allâh assist him). How many complaints must be made against the vulgarities of Janâb Moulwi

Saheb? His rage and anger are not cooling down. After hearing so much of his vulgarity, we have become tired but he never tires in using vulgarity. Every khutba is bitterer and is fuller of reproach than the previous one. Bad mouthedness and vulgarity has become his second nature. He cannot say anything which is not tainted with reproach and vulgarity. [Article included in '*Alfadhl*' newspaper, Qâdiyân vol.23 p. 4 no. 273, 22 November 1945]

The excess of vulgarity is a habit of both groups. Sometimes one takes precedence, sometimes the other. The basis of this art has been laid in Mirza Qâdiyânî's books itself. Thus, obedience is necessary. Mirza Mahmûd has complained about the vulgarity of Muhammad Ali. Now see the complaints of Muhammad Ali regarding Mirza Mahmûd.

"Janâb Mia Mahmûd Ahmed Saheb himself in the masjid on the day of Jumma during the khutba said that we are the walking fire of hell, the worst people of the world and the scattered peels in a latrine. These words cause so much hurt that just by hearing it; one can get the odour of the latrine.

[The khutba of Mowlvi Mohammad Ali Saheb Qâdiyânî, the leader of the Lahore group, from the paper "Péghâme-sulah Lahore vol.22 no. 33 page 7, 3 June 1934]

The Muslims have regarded this mutual fighting (of the Lahoris and Qâdiyânîs) as two sides of one coin. The lack of character of the two disciples of one leader has been regarded a result of the spiritual guidance of Mirza Qâdiyânî. Ameer of *shari'ah* Maulânâ Sayyid Ataullah Shâh Bukhârî Rahimahullaah was asked: "What is the difference between the Qâdiyânîs and Lahoris?"

Immediately he answered: "On both are curses. A pig is a pig whether white or black. *Kufr* is *kufr*, whether Lahori or *Qâdiyânî*." The headquarters of the Lahoris is in Lahore. The headquarters of the *Qâdiyânîs* after the formation of Pakistan was in Chanaapnagar (Ribah) and now is in London next to the Heavenly graveyard. All the '*ulemâ*' of Islâm have given the *fatwa* of *kufr* of both groups. The National Assembly and Supreme Court too have counted them amongst the non-Muslims and *kaafirs*.

Why is the Lahori group *kâfir*?

After Nabî SalAllaahu Alayhi Wasallam, whoever claims *nubuwwat* is a *kâfir* according to *ijma*. Those who accept him as their *Imâm*, *Mujaddid*, *Ma'mur Minal Allâh* (commanded by Allâh), *Mahdî*, *Masîh* and *Zillî Nabî* are also *kâfir*, so much so that the Muslims who regard the claimant to *nubuwwat* as a Muslim and not a *kâfir* are also *kâfir*. It is for this reason that the '*ulemâ*' in their *fatâwa*, the courts in their ruling and the assembly in its statutes have adjudged the Lahori group to be *kâfir*, just as the *Qâdiyânîs*. See the *kufr* claims of Mirza which the Lahori group also subscribes to:

The Lahori group regards all the claims of Mirza Qâdiyânî as true. Mirza Qâdiyânî's claims are as follows:

- 1) "The true Allâh is that Allâh who sent his messenger to Qâdiyân." [*Dâfiul-bala* p.11, *Khazâin* p. 231 vol.18]
- 2) "Our claim is that we are a nabî and rasûl." [*Badr* 5 March 1908, *malfûzât* p.127 vol.10]

3) From amongst the intricacies of my call is the claim of apostleship, receiving revelation and being the promised Masîh." [Barâhîne Ahmadiyya parts 5, p. 55 footnotes of Khazâin p. 68 vol. 21]

4) "I alone have been chosen to get the name of nabî." [Haqîqatul- wahî p. 391, Khazâin p. 406, vol. 22]

5) "Due to the blessings of following Nabî SalAllaahu Alayhi Wasallam, in this *ummah*, there have been thousands of awliya. One of them has been him (Mirza) who is an *ummati* and nabî." [Haqîqatul- wahî p. 28 footnotes of Khazâin p. 30, vol. 22]

6) "Our being a nabî has the same signs as mentioned in the Taurah. I am not a new nabî. Before too, many Nabîs have passed which you people regard as truthful." [Al-hukm 10 April 1908 malfûzât p. 217 vol. 10]

In these quotations, the claim of *nubuwwat* of Mirza Qâdiyânî is very clear. There is also the claim of being a nabî like the previous ambiyâ (from Sayyidina Âdam ﷺ to Nabî SalAllaahu Alayhi Wasallam. A nabî needs a *mu'jizah*. No nabî has passed who Allâh ﷻ did not give a *mu'jizah*. When Mirza has made this claim of *nubuwwat*, he needs a *mu'jizah*. He, therefore, writes regarding his *mu'jizât*:

7) "If I (Mirza) am not the bearer of *mujizah*, then I am a liar." [Tuhfatun-nadwa p. 9, Ruhâni Khazâin p. 97, vol. 12]

8) "But greater than this, I have proof that until now, thousands of *mu'jizât* have become apparent." [Tuhfatun-nadwa p. 12, Ruhâni Khazâin p. 100, vol. 19]

9) "And Allâh ﷻ has shown for me so many signs that if they were shown during the time of Nûh, then these people would not have drowned." [Conclusion of Haqîqatul-wahî p. 137, Khazâin p. 575 vol. 22]

For a nabî, *wahî* of *nubuwwat* is also necessary. Mirza Saheb writes regarding it:

10) “And so much speech of Allâh ﷻ has come to me that if it is all are written; it will not be less than 20 volumes.” [*Haqîqatul-wahî* p. 391, *Khazâin* p. 407, vol. 22]

From these quotations, it is conclusively proven that Mirza Qâdiyânî laid a claim to *nubuwwat*. And this is an established fact:

دعوي النبوة بعد نبينا صلي الله عليه وسلم كفر بالاجماع

“After our Nabî SalAllaahu Alayhi Wasallam, he who claims *nubuwwat* is a *kâfir* unanimously.” [*Sharh fiqh al akbar*. Mullah Ali Qâri p. 207, Egypt]

The Lahori group also regards these *kufr* claims as correct. Thus, the Lahoris are *kâfir* just as the *Qâdiyânîs* are. [For further details, see *Ihtisâbe-Qâdiyânîyat* vol. 1 Maulânâ Husein Akhtarîs leaving Mirzaiyet and the fight of Lahore and Qâdiyân vol. 2 of “*Tuhfae-Qâdiyânîyat* by Hadrat Ludhyianwi ShaheedRahimahullaah].

Question 9: The *Khatm-e-Nubuwwat* Movement from the Era of Abû Bakr ﷺ until the Present Era

Question 9 : Explain in a short, yet comprehensive manner the services rendered, from the era of Hadrat Abû-Bakr RadhiAllaahu Anhu till today regarding the protection of the belief of *khatm-e-nubuwwat*?

Answer : The secret of the unity of the Muslim *ummah* is hidden in the finality of Nabî’s SalAllaahu Alayhi Wasallam *nubuwwat*. For this reason, for 1400 years, the *ummah* has not fallen prey to two views on this issue. In fact, whenever any person has gone contrary to this fact, the *ummah* have

removed him like cancer from the body. The protection of *khatm-e-nubuwwat*, or in other words, the annihilation of the deniers of *khatm-e-nubuwwat* is one part of *dîn*. The completion of the favour of *dîn* was on the being of Nabî SalAllaahu Alayhi Wasallam. For this reason, Allâh ﷻ has connected this branch to Nabî SalAllaahu Alayhi Wasallam himself. Firstly, Nabî SalAllaahu Alayhi Wasallam, himself, in his era destroyed the false claimants of *nubuwwat* and set a practical example of doing this noble effort to the Muslim *ummah*.

Protection of *khatm-e-nubuwwat* is the blessed *sunnah* of Nabî SalAllaahu Alayhi Wasallam

Nabî SalAllaahu Alayhi Wasallam sent Hadrat Firoz Daylamî RadhiAllaahu Anhu for the annihilation of Aswad Anasi. Hadrat Dirâr bin Azwar RadhiAllaahu Anhu was sent against Tulayha Asadî with the intention of *jihâd*. This is Nabî's SalAllaahu Alayhi Wasallam practical lesson for this *ummah*. Goodness, blessings and success of both worlds for this *ummah* is connected to the protection of the belief of *khatm-e-nubuwwat* by endangering even one's life and by terminating the deniers of *khatm-e-nubuwwat*. The *ummah* has made this blessed action of Nabî SalAllaahu Alayhi Wasallam such a guide that from *khayrul-qurûn* (the best of eras) till today, the *ummah* for one moment has not been negligent of it.

Tulayha Asadî sent his messenger, his cousin, Hayâl to Nabî SalAllaahu Alayhi Wasallam and invited him to accept his *nubuwwat*. After hearing the messenger's speech, Nabî SalAllaahu Alayhi Wasallam was overcome with worry. Thus,

Nabî SalAllaahu Alayhi Wasallam chose Hadrat Dirâr bin Azwar RadhiAllaahu Anhu as commander-in-chief and sent him to prepare those tribes and groups for jihâd who lived close to Tulayha before the first battle for the protection of *khatm-e-nubuwwat*. Hadrat Dirâr RadhiAllaahu Anhu came to Ali bin Asad, Sinân bin Abû-Sinân and the tribes of Qadâ and Banu Wartâ etc and delivered the message of Nabî SalAllaahu Alayhi Wasallam and he encouraged them to make *jihâd* and fight against Tulayha Asadî. They responded positively and under the leadership of Hadrat Dirâr RadhiAllaahu Anhu, one army was prepared. They camped at a place called Wâridat. The enemy came to know of this. They attacked and a battle started. The army of Islâm and warriors of Nabî SalAllaahu Alayhi Wasallam completely defeated them and returned victorious. Hadrat Dirâr RadhiAllaahu Anhu was still on the way back to Madinah Munawwarah when Nabî SalAllaahu Alayhi Wasallam passed away. [Abridged from *A'imma- e-talbis* p. 17 vol. 1]

The first battle for protection of *khatm-e-nubuwwat* during the era of Hadrat Abû Bakr RadhiAllaahu Anhu

The first battle fought for the protection of *khatm-e-nubuwwat* during the *khilâfat* of Hadrat Abû Bakr RadhiAllaahu Anhu was against Musaylamah Khatthâb on the fields of Yamâma. In this battle, the reins of the army was held firstly by Hadrat Ikramah RadhiAllaahu Anhu, then Hadrat Shurahbil bin Hasana RadhiAllaahu Anhu and finally by Hadrat Khâlid bin Walid RadhiAllaahu Anhu. In this first war of *khatm-e-nubuwwat*, 1200 sahâbah were martyred in which 700 were hâfiz and Qâri of the Noble Qur'ân. Many of the Sahâbah were those who fought in Badr. Sayyidina Abû

Bakr RadhiAllaahu Anhu wrote to Hadrat Khâlid bin Walid RadhiAllaahu Anhu that all the mature males of Musaylamah Khatthâb's followers should be killed due to becoming apostates (*murtad*), and the women and young children should be imprisoned.

According to one narration, [*Albidayah wan-nihâyah* vol. 6 p. 310 and *Tabari Târîkhul-umam wal-mulûk* vol. 2 p. 482] Hadrat Abû Bakr RadhiAllaahu Anhu commanded that they should be burnt, however Hadrat Khâlid bin Walid RadhiAllaahu Anhu had already enacted a pact before the command reached him. The pact occurred in this way that Hadrat Khâlid bin Walid RadhiAllaahu Anhu captured a companion of Musaylamah called Majâa'. At the end of the battle, he was taken out of prison and told: "Prepare your people to open the fort." Majâa' went in and tied turbans to the heads of the women and children there and after giving them weapons made them stand at the walls of the fort. Hadrat Khâlid RadhiAllaahu Anhu was given the impression that a huge army was inside the fort ready to fight. Hadrat Khâlid RadhiAllaahu Anhu and the Muslim army had already removed their arms. Instead of another battle, they made *sulah* (compromised) with the army of Musaylamah on quarter of the wealth and goods. When the fort was opened, there were none but women and children. Hadrat Khâlid RadhiAllaahu Anhu said to Majâa' : "You have deceived." He said: "I did it to save my people." Hadrat Khâlid RadhiAllaahu Anhu fulfilled the pact even though it was based on deception. Hadrat Wahshî RadhiAllaahu Anhu killed Musaylamah. According to a narration of Bidâyah, during the stay in Bazâkhah, for one month, searching was

done for some of the followers of Tulayhâ to take revenge for the killings of the Muslims, who had been living amongst them and were killed during their apostasy period. Amongst them, some (like Tulayhâ) were burnt by Khâlid RadhiAllaahu Anhu, some were crushed by stones and some were thrown down from the tops of mountains. All this was done so that those who heard the condition of the Arab apostates would take lesson. [Al-bidayah vol.2 p.166-Urdu, Nafees Academy, Karachi]

The 1400 years of Islâmic history is witness that with other *fitnas* (problems), discussions, arguments, debates, *mubâhala* etc, occurred, but regarding false nabîs the *shari'ah* has not even given permission to speak about it. In *Fusûl-Imâdy*, while mentioning the words of *kufr*, the following is written:

وكذا لو كان قال انا رسول الله او قال بالفارسية من پیغامبرم یرید به پیغام می برم یکفر ولو
انه حين قال هذه المقالة طلب غيره منه المعجزة قيل يكفر الطالب والمتأخرين من المشائخ
قالوا ان كان غرض الطالب تعجيزه وافتضاحه لا يكفر

“Similarly, if he says: “I am Allâh’s rasûl” or in Persian he says: “Péghâm baram (I have brought a message from Allâh ﷺ) then he will become a *kâfir*. When he says this and another person asks him for a *mu’jizah*, then according to some, this person will also become a *kâfir*. However the latter scholars have said: “If the purpose of asking for a *mu’jizah* is to disgrace him or to show his incapability, then he will not become a *kâfir*. [Fusûl: 1300]

In *Khulâsatul-fatâwa* vol. 4 p. 386, the book of the words of *kufir*, chapter 2, Imâm Abdur-Rashîd Bukhârî Rahimahullaah mentions:

ولو ادع رجل النبوة وطلب رجل المعجزة قال بعضهم يكفر وقال بعضهم ان كان غرضه اظهار
عجزه وافتضاحه لا يكفر

"If some-one claims *nubuwwat* and another person asks for a *mu'jizah*, then according to some jurists he will become a *kâfir*. Others have given more detail that if his intention is to make his inability apparent or to disgrace him, then he will not become a *kâfir*."

Thus, the 1400 years history of the *ummah* is witness that whenever any person made a false claim of *nubuwwat* in any Islâmic government, then instead for asking for proofs and *mu'jizât*, Allâh's ﷻ land was purified from his existence. In our subcontinent of Pakistan and Hind, the English have planted and irrigated Mirza Ghulâm Ahmed Qâdiyânî. The Muslims were oppressed, ruled and were slaves. This poor *ummah* was forced to use the way of debating with the Qâdiyânî group.

Allâh ﷻ has granted victory to the Muslim *ummah* against the Qâdiyânîs on every forum in which the Qâdiyânî case went even as far as Africa and Makkah Mukarramah by means of proofs, debates, platforms, courts, and assemblies. This way was chosen due to necessity. Otherwise, according to the *shari'ah*, the cure for false claimants of *nubuwwat* and their followers is the same as was done on the fields of Yamâmah by Hadrat Abû Bakr RadhiAllaahu Anhu during his golden era on Musaylamah Khatthâb. Be rest assured that if ever an Islâmic government

has to be formed in this area, the sunnah of Hadrat Abû Bakr RadhiAllaahu Anhu will be repeated. May Allâh ﷻ grant the *ummah* of Muhammad SalAllaahu Alayhi Wasallam the ability.

Note: Until today, all the details of the false claimants of *nubuwwat* has been penned by Maulânâ Muhammad Rafi Dilâwari Rahimahullaah in *Aimma-e-Talbîs'* (two volumes). Thanâr Ahmed Khân has authored an abridged book called 22 false nabîs. It should be studied.

Question 10: The services of the ‘Ulemâ of Deoband in refuting Qâdiyânism

Question 10 : Mention in brief the Akâbir of Deoband’s valuable services rendered in the different spheres after the claim of *nubuwwat* of Mirza Qâdiyânî.

Answer : In the subcontinent, from the time the English planted their colonial claws, they have chosen the policy of “Divide and rule” to lengthen their rule. Besides getting *fatwas* and being together with those who sold their *dîn* and conscience the necessity to have a false claimant of *nubuwwat* rose, who could prepare a stamp of authority for this oppressive and *kufr* system of government. For this, they began a survey throughout Hindustân amongst those people who had no conscience to seek a person who would fulfill their needs.

How Allâh's ﷻ power works that before the formation of the *Qâdiyânî fitna*, the founder of Dârul-ulûm Deoband, Hadrat Hâji Imdâdullah Muhajir Makkî Rahimahullaah was shown by means of inspiration by Allâh ﷻ that great

corruption was about to occur in Hindustân. One day in Makkah Mukarramah, Maulânâ Pir Muhr Ali Shâh Golarwî Rahimahullaah come to him. Hadrat Hâji Saheb Rahimahullaah said to Hadrat Pir Saheb Rahimahullaah:

“In Hindustân, very soon a great trial will become apparent. Go back to your homeland. Even if, by chance, you sit quietly, then this *fitna* will not increase and there will be peace in the country.” According to me - Pir saheb Rahimahullaah - the meaning of *fitnah* by Hâji Saheb Rahimahullaah was the *fitna* of *Qâdiyânism*. [*Malfuzâe-Tayyibah* p. 126, *Târikhe-mashaikhe-chist* p. 713, 714, *Bis bare musalmân* p. 98, *Mehrmunîr* p. 129]

From this, it is proven without doubt that before the *fitna* of the rejection of *khatm-e-nubuwwat* of Mirza Qâdiyânî, Allâh ﷻ turned his accepted servants towards working against this. No matter how much gratitude is shown to Allâh ﷻ, it will be insufficient that the first group which was chosen by Allâh ﷻ for the important work of repudiating and branding the *Qâdiyânîs* as disbelievers, was the group of the 'Ulemâ' of Deoband. According to the schemes of the English, Mirza Ghulâm Ahmed Qâdiyânî made claim of being *muballigh* (sent with a message), *munâzir* (debater), *mujaddid* (reviver), *mahdî* (rightly guided), *masîh* (messiah), *zillî* and *burûzi* and *tashrî'î nabî* and finally Allâh himself (May Allâh protect us!). At the time when his first book came out for public viewing and Mirza was still attempting to complete the first stages of introducing and preparing his group, a man of Allâh ﷻ, not due to reading or studying but due to his internal purity, raised the slogan of Mirza being a *kâfir*, a rejected one and an apostate of Islâm. This was none other

than the leader of the group of Deoband, Hadrat Shâh Abdur-Rahîm Saharanpuri Rahimahullaah.

A *Qâdiyânî* delegation came to Mia Shâh Abdur-Rahîm Saharanpurî Rahimahullaah to review Mirza's book. He said: "Are you asking me? Listen, in a few days this man will make such claims which will not be kept nor raised." The *Qâdiyânî* delegation on hearing this said: "Look, 'ulemâ are 'ulemâ, even the ascetics feel it hard for others to get famous."

Mia Saheb Rahimahullaah said: "You asked me, whatever has come to mind, I have shown. We won't be alive at that time. You will see later on." [Taken from *Irshâdât Qutbul-Arshâd Hadrat Shâh Abdur-Qâdir Raipuri Rahimahullaah* p. 128]

The first *fatwa* against the *Qâdiyânîs*

Mirza Ghulâm Ahmad Qâdiyânî now began displaying his true colours. In 1301 Hijri (1844), he came to Ludhiyâna to form his group. Maulânâ Abdullâh Ludhiyânwî, Maulânâ Muhammad Ismaîl Ludhiyânwî Rahimahullaah and Maulânâ Muhammad Ludhiyânwî Rahimahullaah passed a *fatwa* that Mirza Ghulâm Ahmad Qâdiyânî is not a mujaddid but a *zindîq* and *mulhid* (heretic). [*Fatâwa Qâdiriya* p. 3]

Look at the favours of Allâh ﷻ! The first people given the ability to pass a *fatwa* of *kufr* on Mirza Ghulâm Ahmad Qâdiyânî were those 'ulemâ of the Deoband school of thought. This Maulânâ Muhammad Ludhiyânwî Rahimahullaah is the grand-father of the famous freedom leader Maulânâ Habîbur-Rahmân Ludhiyânwî Rahimahullaah. The *fatwa* of these noble men for spreading the news of the *kufr* of Mirza Ghulâm Ahmad Qâdiyânî was

similar to throwing a stone on stagnant water. The waves started rolling. Conditions began to change.

لوگ ملتے گئے اور کارواران بنتا گیا

"People began meeting and groups began forming."

This is during that era when Maulânâ Muhammad Husein Batâlwî etc were showing a favourable opinion towards Mirza Qâdiyânîs books. In 1980, they also gave *fatwa* against him.

On the suggestion of the English, Mirza Qâdiyânî began publishing books and magazines. The 'ulemâ of Hindustân endeavoured to refute it according to necessity. The readers will be pleased to know that Allâh ﷻ granted Deoband the good fortune of taking a *fatwa* from all the capable 'ulemâ of united Hindustân and compiling a formal *fatwa*. A lecturer of Dârul-ulûm Deoband Maulânâ Muhammad Sahul Rahimahullaah compiled the fatwa on 12 Safar 1331 that:

- 1) Mirza Ghulâm Ahmad Qâdiyânî is an apostate, *zindîq*, *mulhid* (heretic) and *kâfir*.
- 2) It is not correct to deal with his followers as Muslims according to the *shari'ah*. It is necessary on the Muslims that they do not make *salâm* to the *Mirza'î's*, nor keep family relations with them and should not eat animals slaughtered by them. Just as the Muslims stay away from the Christians, Jews and Hindus with regard to religion, so too should they stay away from the *Mirza'î's*. Just as one should be on guard from urine and stool, snakes and scorpions, to a greater extent it is a *shar'i* necessity to stay away from the *Mirza'î's*.

- 3) Performing *salâh* behind a *Mirza'î* is like performing *salâh* behind a Christian, Jew, or Hindu.
- 4) The *Mirza'îs* cannot come into the Muslim's *masâjid*. Giving permission to the *Mirza'îs* to worship in our *masâjid* is like giving permission to the Hindus to worship in our *masâjid*.
- 5) Mirza Ghulâm Ahmad Qâdiyânî lived in Qâdiyân (Eastern Panjâb, Pakistan) thus its followers will be called *Qâdiyânî* or *Firqah Ghulâmiyah*, or rather the group of *Shaytân* or *Iblîs*.

Amongst the '*ulemâ* who signed this fatwa were Shaykhul-hind Maulânâ Mahmûd Hasan Deobandî Rahimahullaah, Hadrat Maulânâ Muftî Muhammad Hasan Rahimahullaah, Hadrat Maulânâ Sayyid Muhammad Anwar Shâh Kashmirî Rahimahullaah, Hadrat Maulânâ Sayyid Chândpurî Rahimahullaah, Maulânâ Abdus-Samî' Rahimahullaah, Hadrat Muftî 'Azîzur-Rahmân Deobandî Rahimahullaah, Hadrat Maulânâ Muhammad Ibrâhîm Balyâwî Rahimahullaah, Hadrat Maulânâ I'zâz Alî Deobandî Rahimahullaah, Hadrat Habîbur-Rahmân Rahimahullaah who were linked to Deoband, Saharanpur, Delhi, Calcutta, Dhaka, Peshawar, Râmpur, Rawalpindi, Hazârah, Murâdabad, Wazirabâd, Multan, Miwânwali etc. You can estimate for yourself what a powerful and important *fatwa* this was. Today, after 100 years, when the *kufr* of the *Qâdiyânîs* is so manifest, no additions can be made to the *fatwa*. Our *Akâbir* pondered about it and prepared the *fatwa*. They made it so comprehensive, yet it included all *juz'iyât* (subsidiary points) that after the passing of a century, its comprehensive has remained as it was.

After this, in 1332, from Dârul-ulûm Deoband a *fatwa* was passed in which family relations with the *Qâdiyânîs* were regarded as *harâm*. This *fatwa* was compiled by Hadrat Maulânâ Muftî Azîzur-Rahmân Rahimahullaah. From Deoband, Hadrat Maulânâ Sayyid Asgar Husayn, Hadrat Maulânâ Rasûl Khân, Hadrat Maulânâ Muhammad Idrîs Kandehlawî and Hadrat Maulânâ Gul Muhammad Khân; from Saharanpur the principal of Saharanpur Hadrat Maulânâ Muhammad Inayat Ilâhî, Hadrat Maulânâ Khalil Ahmad Saharanpurî, Hadrat Maulânâ Abdur-Rahmân Kâmil Purî, Hadrat Maulânâ Abdul-Latif, Hadrat Maulânâ Badre-Âlam Mîratî; from Thanabawan Hâkimul-Ummah Hadrat Maulânâ Muhammad Ashraf Alî Thânwî; from Raipur Hadrat Maulânâ Shâh Abdur-Rahim Raipuri, Hadrat Maulânâ Shâh Abdur-Qâdir Raipuri; from Delhi Hadrat Maulânâ Muftî Kifâyatullah Dehlawî (*May Allâh have mercy upon all of them*) and also many other 'ulemâ from Calcutta, Banarus, Lucknow, Âgra, Muradabâd, Lahore, Amristar, Ludhiyanah, Peshawar, Rawilpindi, Multan, Hushyarpur, Gordarspoor, Jahlam, Siyaalkot, Gujranawalah, Hyderabad Dakan, Bophal, Rampur etc signed this *fatwa*. The name of this *fatwa* is '*Fatwa Takfîr-Qâdiyân*' which has been published by *Kutub-Khâna Izâziyah Deoband*.

Lawsuits (litigations) against the *Qâdiyânîs*

Due to the blessing of the noble efforts of the 'ulemâ of Deoband, all the different schools of thought came together against the *Qâdiyânîs*. The *kufr* of the *Qâdiyânîs* in the whole of Hindustân was manifest to the *ummah* of Nabî SalAllaahu Alayhi Wasallam. Many courts of Hindustân

passed judgment against the *Qâdiyânîs*. The decisions of the courts of even places as far as Mauritius against the *Qâdiyânîs* are present. However, the case which received most fame and which became the focal point for all was the case of Bahâwalpur. On the invitation of the '*ulemâ*' of Bahâwalpur, such elders of Deoband like Hadrat Maulânâ Sayyid Muhammad Anwar Shâh Kashmirî, Hadrat Maulânâ Abûl-Wafâb, Hadrat Maulânâ Muftî Muhammad Shafi' and Hadrat Maulânâ Sayyid Murtada Hasan Chândpurî (*May Allâh be pleased with them all*) came to this distant city and pleaded the case. This case took place from 1926 to 1935. In this case, the judge placed a judicial stamp on the *kufr* of the *Qâdiyânîs* which hammered such a nail into the existence of *Qâdiyânîsm* by which *Qâdiyânîsm* became uneasy. The basis of all the judgments of the Supreme Court is this judgment in which the sons of Deoband were most conspicuous in attaining victory in it.

فلحمد لله أولاً وآخراً

Reckoning *Qâdiyânîsm* on a group basis

An individu'al is confronted by an individual and a group can only be confronted by a group. Thus in March 1930 in Lahore, during the yearly *ijtimâ'* (gathering) of *Anjuman Khuddâmud-dîn* which was enacted by Hadrat Shaykul-Tafsîr Maulânâ Ahmed Alî Lahorî Rahimahullaah, in the gathering of 500 '*ulemâ*' from around the whole country, Imâmul-Asr Hadrat Maulânâ Sayyid Muhammad Anwar Shâh Kashmirî Rahimahullaah gave the title of *Amîr-e-Shari'ah* to Hadrat Maulânâ Sayyid Shâh Atâ-ullah Shâh Bukhârî Rahimahullaah and placed the responsibility of opposing *Qâdiyânîsm* on him. At this time amongst the efforts of individuals and

institutions against *Qâdiyânism*, the works of Darul-ulûm Deoband are worthy of envy. The founder of Nadwatul-'Ulemâ, Hadrat Maulânâ Sayyid Ali Mongerî Rahimahullaah became in charge of the *khatm-e-nubuwwat* movement.

His presence and the presence of Maulânâ Murtada Hasan Chândpurî Rahimahullaah in the land of Hindustân holds the status of the whip of Hadrat Umar RadhiAllaahu Anhu. Now, on a group basis, Hadrat Amîr-e-shari'ah Sayyid Atâ-ullah Shâh Bukhârî's Rahimahullaah duty began to take an account of *Qâdiyânîs*. In the Majlis, Ahrâre-Islâm Hind, he established a separate branch for *tablîgh*. All those in charge of Jamiatul-'Ulemâ Hind and Darul-ulûm Deoband had full reliance on him in these matters. Hâkimul-Ummah Hadrat Maulânâ Muhammad Ashraf Alî Thânwî Rahimahullaah, such an accepted one in the court of Allâh ﷻ, was the patron of it.

The Qâdiyân conference

Through the kindness and benvolence of Allâh ﷻ, the *Majlis Ahrâre-Islâm* of Hind held a conference in Qâdiyân on the 20/21/22 October 1934. In it, this *Akâbir* (elders) of the *ummah* challenged the *Qâdiyânîs*. Fâtihe-Qâdiyân Hadrat Maulânâ Muhammad Hayât, Hadrat Maulânâ Inâyat Alî Chishtî, Master Tajud-Dîn Ansârî, Hadrat Maulânâ Rahmatullâh Muhâjir Makkî (*May the mercy of Allâh be upon them all*) etc, stayed in Qâdiyân and completely harassed *Qâdiyânism*.

Look at the kind judgment of Allâh ﷻ that all this 'ulemâ were linked to the people of Deoband. In this conference,

the 'ulemâ created a stir by opening up the fort of the *Qâdiyânî* beliefs and intentions throughout the country.

From *Qâdiyânî* to Ribwah

In short, under the leadership of the *Akâbir*, Amîr-e-shari'ah Maulânâ Sayyid Atâ-ullah Shâh Bukhârî Rahimahullaah and the leaders of *Majlis Ahrâre-Islâm*, by means of their fiery speeches, extinguished the evil germination of the English and the false *Qâdiyânî nubuwwat* initiated by the English. In 1947, the English leadership departed. The subcontinent was divided, and Pakistan became a place of exhibition. Due to this division, the fountain of the *Qâdiyânî nubuwwat* became dry and this ill-fated place of Qâdiyân became a part of *Dârul-kufr* and *Dârul-harb* Hindustân. The *Qâdiyânî khalîfah* veiled himself and ran from his “Land of the Haram” and “*Makkatul-masîh*” (Qâdiyân). After building his new *dârul-kufr* in Pakistan, which he name Rabwah, he began showing his onslaught on the monarchy of *nubuwwat* and he began announcing the apostasy of the whole country.

After the establishment of Pakistan

The *Qâdiyânî*'s had the wrong impression that they had full control over the leaders of Pakistan. The key-posts of the country were in their hands. The foreign minister of Pakistan Zafrullah Khân was a disciple of the *khalîfah* of *Qâdiyân* (Ribwah at present). Thus, in Pakistan, there would be no difficulty in spreading the false *nubuwwat* of Mirza Ghulâm Ahmad Qâdiyânî. What lifted their spirits even more was that the group of *Ahrâre-Islâm* was scattered due to the division of the country. There was a lack of

organization and administrative means. Also '*Ahrâr-e-Islâm*' was censured by the Pakistani leadership. Therefore the *Qâdiyânîs* were deceived that none would have the courage to fulfill the duties of protecting the sanctuary of *nubuwwat*. However, they forgot that work of the protection of *dîn* and the protection of *khatm-e-nubuwwat* is not the work of man, but Allâh ﷻ does it and he creates such men for this work.

Majlis-Tahafuze khatm-e-nubuwwat

Amîre-shariah Atâ-ullah Bukhârî Rahimahullaah and his assistants were not unaware of the designs of the *Qâdiyânîs*. Thus, in new conditions, to establish a programme against *Qâdiyânism*, a gathering took place in a small masjid '*Masjid Sarâjan*' in Multan (1949). Besides Amîr-e-shari'ah, Mujahide-millat Hadrat Maulânâ Muhammad Alî Jâlandharî, Khatîbe Pakistan Maulânâ Qâdi Ihsân Ahmad Shuja' Abadi, Maulânâ Abdur-Rahmân Miyânwi, Maulânâ Tâj Mahmud Lailpurî and Maulânâ Muhammad Sharif Jâlandherî (*May the Mercy of Allâh be upon them all*) were present. After pondering, the pondering, the foundations of a non-political propagation organization "*Majlis Tahaffuze khatm-e-nubuwwat*" were laid. Its beginning budget was set at one rupee a day. Fâtiha Qâdiyân Hadrat Maulânâ Muhammad Hayât Rahimahullaah, who was in charge of the branch of propogation of *Ahrâr-e-Islâm* in Qâdiyân was called to Multan to be in charge. In those days the small room of *Masjid Sarâjan* in Multan was the headquarters of the '*Majlise-tahaffuze khatm-e-nubuwwat*'. This place too was the propogational center, boarding quarters as well as the consultation room. This

small masjid was the first control office for this international movement of '*Majlise-Tahaffuze khatm-e-nubuwwat*'.

The martyr of Islâm, Hadrat Zayd عليه السلام said:

وذلك في ذات الاله وان يشاء يبارك اوصال شلو ممزع

Allâh ﷻ, through his complete power, placed so much blessings in this weak movement that today, it's branches have spread throughout the world and its collective budget exceeds hundreds of thousands.

Auspicious leadership

The '*Majlise-tahafuzze khatm-e-nubuwwat*' has always attained the good fortune of being run by the *Akâbir Awliyâ-Allâh* (friends of Allâh) and by getting their *du'âs*. Hadrat Aqdas Raipurî Rahimahullaah remained the patron of this movement till the end of this life. After his demise, Hadrat Maulânâ Khayr Muhammad Jâlandherî, Hadrat Maulânâ Sayyid Muhammad Yûsuf Binnorî, Hadrat Maulânâ Abdullâh Darkhâstî and Hadrat Maulânâ Khân Muhammad from *Khânqah Sirâjîyah Kandiya* have partroned it. The founder and first amir of the '*Majlise Tahaffuze khatm-e-nubuwwat*' was Amir-e-shari'ah Sayyid Atâullah Shâh Bukhârî Rahimahullaah. His demise was in 1961. Khateebe-Pakistan Maulânâ Qadî Ihsân Ahmad Shuja'âbâdî was named as his successor. After his demise, Hadrat Mujahide-millat Maulânâ Muhammad Ali Jâlandherî Rahimahullaah was handed the reins. After him, Manâzire-Islâm Maulânâ Lâl Husayn Akhtar became the amîr. After him, for a short period, Fâtihe-Qâdiyân Hadrat Maulânâ Muhammad Hayât Saheb took control but due to his weakness and commitments, excused himself from this heavy task. This

was such a critical moment that there was fear of this great movement not progressing. However Allâh's ﷻ promise for the protection of *dîn* immediately pulled such an entity for this noble task who was a protector of the knowledge and statements of the pious predecessors and who the *ummah* could be proud of, this was Shaykhul-Islâm Hadrat 'Allâmah Maulânâ Sayyid Muhammad Yûsuf Binnorî Rahimahullaah.

The protection of *khatm-e-nubuwwat* and repudiation of *Qâdiyânism* was the inheritance and trust of Imâm al-Asr, Hadrat Maulânâ Muhammad Anwar Shâh Kashmirî. Who could be better for this task than the heir of the *Anwarî* knowledge? Thus, the leadership of Hadrat Amîr-e-Shari'ah, the eloquence of Khatîb-e-Pakistan Maulânâ Qâdî Ihsân Ahmad Shuja'-âbâdi, the intelligence of Mujâhid-e-millat Maulânâ Muhammad Ali Jâlandherî Rahimahullaah, the companionship of Manâzir-e-Islâm Maulânâ Lâl Husein Akhtar and the high resolution of Shaykh-ul-Islâm Maulânâ Sayyid Muhammad Yûsuf Binnorî Rahimahullaah did not only increase the fame and glory of *Majlise-Tahaffuze khatm-e-nubuwwat* but, under their leadership they dealt such a blow to the foundations of the *Qâdiyânîs* that a clear stamp was placed on the lies and fabrications of the *nubuwwat* of the founder of the *Qâdiyânî* movement Mirza Ghulâm Ahmad Qâdiyânî.

Non-political party

The basic aim of the *Majlise-tahaffuze-khatm-e-nubuwwat* is the protection of the belief of *khatm-e-nubuwwat* and to

save the Muslim *ummah* from the *Qâdiyânî* deviation. For this, it was necessary that the group did not get involved in politics. Thus, it was clearly mentioned in the manifesto of the party that those in charge of the party would not participate in the political field, since there were other people working in that field. Therefore, the circumference of action would remain confined to invitation and guidance, correction and propagation, and refutation of *Qâdiyânîsm*.

Two benefits were desired from this judgment:

- 1) The group of *Tahaffuze-khatm-e-nubuwwat*'s platform would remain a collective platform for all Muslims and it would be a very good means to create feeling for the belief of *khatm-e-nubuwwat* and to keep the Muslims united.
- 2) The leaders of *Majlise-tahaffuze-khatm-e-nubuwwat* would not clash with any other political group. Similarly, the collective belief of *khatm-e-nubuwwat* of the Muslim *ummah* would remain protected from becoming a plaything by the political children.

Allâmah Sayyid Muhammad Anwar Shâh Kashmirî Rahimahullaah

Divine power had made Imâm al-asr Hadrat Maulânâ Sayyid Muhammad Anwar Shâh Kashmirî Rahimahullaah a complete movement against the *Qâdiyânîsm*. He placed a special group of his students in the written and verbal field against *Qâdiyânîsm*. Hadrat Maulânâ Muftî Muhammad Shafî', Hadrat Maulânâ Shabbir Ahmad Uthmânî, Hadrat Maulânâ Manzûr Nu'mânî, Hadrat Maulânâ Alî Jalândherî, Hadrat Maulânâ Ghulâm Ghouth Hazârî, Hadrat Maulânâ Sayyid Muhammad Yûsuf Binnorî, Hadrat Maulânâ

Muhammad Idris Khândhelwî and Maulânâ Ghulâmullah Khân (*May the Mercy of Allâh be upon them all*); such great 'ulemâ of the *ummah* who tormented and vexed *Qâdiyânîsm*, were all the students of Hadrat Kashmîrî Rahimahullaah. Sitting and teaching Hadîth in Darul-ulûm Deoband, this *Qalandar* (saint) established such a front against this blind *fitnah* of *Qâdiyânîsm* that a trustworthy historian is forced to write this in golden letters.

Pakistan and Qâdiyânîsm

In 1947, Pakistan was established. Chief priest of the *Qâdiyânî* group Mirza Mahmûd left *Qâdiyân* and came to Pakistan. On the command of the first English governor of Punjab, Moody, he was allotted 1034 acres of land as a gift, which was close to Chanute at the seashore. For every 5 ½ square yards at a cost of one âna, only 10,034 rupees were received for registration. Without any partners, the *Qâdiyânîs* laid their state of 'Mirza'il' on the same form as Isra'il. Zafrullah *Qâdiyânî* was the first foreign minister of Pakistan. Eating from the state treasury, he introduced *Qâdiyânîsm* throughout the world. The English themselves had left, but whilst leaving they prepared a strong group for their adopted child of *Qâdiyânîsm*. The *Qâdiyânîs* openly began seeing dreams of power. There was no-one stopping them. All those Muslims with concern in their heart became worried looking at this condition of the *Qâdiyânî's* rise. The *Qâdiyânîs* were riding on the wind like obstinate horses. In the country, judgment was made to host elections. However, the *Qâdiyânî's* were counted as Muslims. Seeing this condition, Hadrat Amîr-e-Shari'ah Sayyid Atâ-ullah Shâh

Bukhârî Rahimahullaah sent Sher-e-Islâm Hadrat Maulânâ Ghulâm Ghouth Hazârî and Mujahid-e-millat Hadrat Maulânâ Muhammad Alî Jalândherî Rahimahullaah to the leader of the Barelwî school of thought Maulânâ Abûl-Hasanât Qâdirî Rahimahullaah. The Deoband, Barelwi, ahle-Hadîth and Shiah schools of thought gathered together and a movement against the *Qâdiyânîs* started called the *Tahrîk-e-khatm-e-nubuwwat* of 1953. The central actions of this movement were done by the children of Darul-Ulûm Deoband. This movement made the obstinate horse of *Qâdiyânîsm* lame. Zafrullah Qâdiyânî was removed from his ministry. By these beatings, the bones of the *Qâdiyânîs* started breaking and they began crawling on the ground. No matter how much tribute is paid to those people who received benefit from Dârul-ulûm Deoband for their great services regarding the belief of *khatm-e-nubuwwat*, it will not be sufficient.

Before this in 1949, the platform on which the announcement was made with the name of *Majlise-tahaffuze-khatm-e-nubuwwat* was systemized into a separate group after the 1953 *Tahrîk-e-khatm-e-nubuwwat* for introspection of the *Qâdiyânîs*. At this time, formation of '*Jamiat 'Ulemâ-e-Islâm Pakistan*' was being undertaken religiously and politically for the guidance of the Muslims of Pakistan, for establishing an Islâmîc system and for the propagation of *dîn*. These all are the works of the sons of Dârul-ulûm. During the Ayyûbî era, the *Jamiat 'Ulemâ-e-Islâm Pakistan* had Sher-e-Islâm Maulânâ Ghulâm Ghouth Hazârî in the West Pakistan assembly and Mufakkir-e-Islâm Maulânâ Muftî Mahmûd in the national assembly.

Under their blessed rule, the services rendered for '*Tahaffuze-khatm-e-nubuwwat*' is a part of history. In brief, religiously and politically, an introspection of *Qâdiyânîsm* was done. On the sign of their "western leaders", in the *Qâdiyânîsm* army and other governmental circles there was some zealous actions. The services of the independent group of the '*ulemâ*', Maulânâ Ahmad Alî Lahorî, Maulânâ Sayyid Atâ-ullah Shâh Bukhârî, Maulânâ Ghulâm Ghauth Hazârî, Maulânâ Muftî Mahmûd, Maulânâ Qâdî Ihsân Ahmad Shujâ' âbâdî, Maulânâ Ghul Bâdsha, Maulânâ Yûsuf Binnorî, Maulânâ Khayr Muhammad Jalândherî, Maulânâ Tâj Mahmûd, Maulânâ Lâl Husayn Akhtar, Maulânâ Muftî Muhammad Shafî', Maulânâ Abdur-Rahman Miyânwî, Maulânâ Muhammad Hayât, Maulânâ Abdul-Qayyum, Maulânâ Abdul-Wahîd, Maulânâ Abdullâh Darkhastî (*May the Mercy of Allâh be upon all of them*) and their thousands of students, hundreds of thousands of those attached to them and millions of those connected to them; the services that all of them rendered are all through the blessings of Dârul-ulûm. It is not possible to enumerate all the names. All these personalities are not in need of our writing these words regarding the services they rendered. Definitely, they have already attained the rewards of their good deeds in the presence of Allâh ﷻ.

(فنعم اجر العاملين)

Resolution of *Rabitah Âlame-Islâmî* Makkah Mukarramah

The annual meeting of *Râbitah* took place in April 1974. Mufakkir-e-Islâm Maulânâ Abdul-Hasan Alî Nadwî, Shaykh-ul-Islâm Maulânâ Sayyid Muhammad Yûsuf Binnorî and other Akâbir of Deoband were not only present but called

for this resolution to be passed. *Rabitâh Âlame-Islâmî* unanimously accepted this resolution against the *Qâdiyânîs* which had far-reaching consequences. Though this, there was unanimity of all the '*ulemâ* of Islâm throughout the world on the *kufr* of *Qâdiyânîsm*.

Tahrîk-e-khatm-e-nubuwwat 1974

By the grace and kindness of Allâh ﷻ, in 1970, due to the sterling efforts of the '*ulemâ* of Islâm, Mufakkir-e-Islâm Maulânâ Muftî Mahmûd Rahimahullaah, Sher-e-Islâm Maulânâ Ghulam Ghauth Hazârî Rahimahullaah, Maulânâ Shaykh-ul-Hadîth Maulânâ Abdul-Haq Rahimahullaah, Maulânâ Abdul-Hâkim Rahimahullaah, Maulânâ Sadrushâhid and others were chosen as members of the national assembly. Janâb Zul-Fiqâr Alî Bhuttu came into power. In 1970, the *Qâdiyânîs* held onto the skirt of the Peoples Party and individually assisted them. The *Qâdiyânîs* then displayed their true qualities. On 29 May 1974, they made an attack on the students of Nashtar Medical college of Multan at the railway station of Chanâbnagar (Rabwah). This resulted in the formation of a movement. The Muslims of Pakistan gathered on one platform '*Majlise amal Tahafuzze khatm-e-nubuwwat Pakistan*' which was run by that illustrious personality, muhaddith-e-kabîr Maulânâ Sayyid Muhammad Binnorî Rahimahullaah. In the national assembly, Allâh ﷻ granted the representation of the Muslim *ummah* to that dutiful son of Dârul-ulûm Deoband Mufakkir-e-Islâm Maulânâ Muftî Mahmûd Rahimahullaah. By law, the *Qâdiyânîs* had reached their logical end and were regarded as a non-Muslim minority. On one side they had dreams of *Qâdiyânî* rulership and on the other hand,

they were counted amongst the sweepers and shoemakers. The services of those who have taken benefit from Dârul-Ulûm Deoband, in all these efforts, is a manifestation of Allâh ﷻ kindness and grace. In short, the movement of *Tahaffuze-khatm-e-nubuwwat* which started by the “alif” of امداد the first patron of Darul-ulûm Deoband Hâli Imdâdullah Muhâjir Makkî Rahimahullaah attained success by the “ya” (بنوري) of Shaykh-ul-Islâm Maulânâ Sayyid Muhammad Yûsuf Binnorî Rahimahullaah.

In the National Assembly, those efforts made regarding the *Qâdiyânîs* has been published by the '*Âlami Majlise-tahaffuze-khatm-e-nubuwwat*' with the name of '*Qaumî Târikhi Dastâwez*'. This document is a fair witness of how the students of Darul-Ulûm Deoband under the blessed leadership of Maulânâ Muftî Mahmûd completely overcame the *Qâdiyânîs* in the National Assembly. The *Qâdiyânîs* handed over a public attestation to the National Assembly whose answer was written by Maulânâ Muhammad Taqî Uthmânî and Maulânâ Samâ-ul-Haq under the supervision of Maulânâ Muftî Mahmûd and Maulânâ Muhammad Yûsuf Binnorî Rahimahullaah. Maulânâ Muhammad Hayât and Maulânâ Abdur-Rahmân Ash'ar obtained its references and Mufakkir-e-Islâm, leader of the Jamiat, Muftî Mahmûd read it out in the National Assembly.

After Janâb Zulfiqar Alî Bhuttu, General Muhammad Zia-ul-Haq came into the power. During his era, the *Qâdiyânîs* showed their true qualities once again. Once, change was made to the affidavit on the voting list. At the time, the secretary general of *Majlise tahaffuze-khatm-e-nubuwwat*

Maulânâ Muhammad Sharîf Jâlandherî Rahimahullaah came to Rawalpindi very quickly in the presence of the secretary general of the 'ulemâ of Pakistan Mufakkir-e-Islâm Maulânâ Muftî Mahmûd Rahimahullaah Hadrat Muftî Saheb Rahimahullaah was under treatment for a wound on his leg in the military hospital. In this condition, Hadrat Muftî Saheb phoned General Ziya-ul-Haq. Due to his call, the leadership came to their senses and the mistake was corrected. Actually, it wasn't a mistake, but was the first plot to make the law softer towards *Qâdiyânism*, which was made unsuccessful by one call of one of the sons of Dârul-ulûm Deoband.

In 1982, during the leadership of General Zia-ul-Haq, the act of removing old laws began (those laws whose aims had been completed were removed). At this juncture, confusion was created whether the amendments regarding the *Qâdiyânîs* were also abrogated. On this, the opinion of lawyers throughout the country was taken. *Majlise Tahaffuze-khatm-e-nubuwwat* published an announcement in the daily Jang which had the signatures of 250 lawyers. Maulânâ Qârî Sa'îd ur-Rahmân principal of Jamia Islâmia Kashmir road, and Sadr Rawalpindi. Maulânâ Samîul-Haq Saheb, principal of Jamia Haqqâniyah Akorah Khattah met was the vizier. Due to his consultation, General Saheb issued an ordinance, and the ambiguity about the changes regarding the *Qâdiyânîs* was removed. The Muslims of Pakistan breathed a sigh of relief. This ordinance till now is constitutionally protected.

Tahrike-khatm-e-nubuwwat 1984

During the era of Bhutto, it was not possible to plot on the law regarding the constitutional amendments. During the time of general Zia-ul-Haq, it was the desire of the *Qâdiyânîs* that this amendment be nullified. Therefore they began making internal schemes. Refutation of these schemes and plots of the *Qâdiyânîs* came in the form of '*Tahrike-khatm-e-nubuwwat 1984*'. Shaykh-ul-Islâm Hadrat Maulânâ Muhammad Yûsuf Binnorî and Mufakkir-e-Islâm Maulânâ Muftî Mahmûd had already gone on to meet Allâh ﷻ. In this new trial, the leaders of Darul-ulûm Deoband Hadrat Maulânâ Khân Muhammad Saheb, leader of Jamiat Maulânâ Fadl-ur-Rahmân, Maulânâ Muhammad Ajmal Khân, Maulânâ Muftî Ahmed-ur-Rahmân, Maulânâ Ubaydullâh Anwar, Pîr-e-tarîqat Maulânâ Abdul-Karîm bin Sharîf, Maulânâ Muhammad Murâd Hâlchowî, Maulânâ Muhammad Yûsuf Ludhiyânwî Shâhîd, Maulânâ Muhammad Sharîf Jâlandherî, Maulânâ Miân Sirâj Ahmad Dînpûrî, Maulânâ Sayyid Muhammad Shâh Amrotî, Maulânâ Abdul Wâhid, Maulânâ Munîrud-Dîn Quetta, Doctor Abdur-Razzâk Iskander, Maulânâ Habîbullâh Mukhtâr Shâhid, Maulânâ Muhammad Luqmân Alipurî, Maulânâ Aziz-ur-Rahmân Jâlandheri, Maulânâ Ziyâ-ul-Qâsimî, Maulânâ Manzur Ahmed Jinutî, Maulânâ Sayyid Amir Husein Gilanî and thousands of other '*ulemâ (May the Mercy of Allâh be upon all of them)*' led this movement. This result of it was the "Ordinance for the restraint of *Qâdiyânism*" which closed the doors to plotting and scheming in the laws concerning the *Qâdiyânîs*.

This ordinance is a part of the statutes at present. From it, the following benefits are attained:

- 1) The *Qâdiyânîs* cannot call their chief party's leader and priest '*Amîr-ul-Mu'minîn*.'
- 2) The *Qâdiyânîs* cannot call their party's head '*Khalîfa tul-Mu'minîn*' or '*Khalîfa tul-Muslimîn*.'
- 3) No disciple of Mirza Ghulâm Ahmed Qâdiyânî can be called '*Sahâbî*' (May Allâh protect us).
- 4) RadhiAllaahu Anhu cannot be written for any disciple of Mirza Ghulâm Ahmed Qâdiyânî.
- 5) The word '*Ummul-mu'mineen*' cannot be used for Mirza Ghulâm Ahmed Qâdiyânî's wife.
- 6) The *Qâdiyânîs* cannot call their places of worship '*masjid*'.
- 7) The *Qâdiyânîs* cannot give *adhân*.
- 8) The *Qâdiyânîs* cannot call themselves Muslims.
- 9) The *Qâdiyânîs* cannot call their religion Islâm.
- 10) The *Qâdiyânîs* cannot propagate their religion.
- 11) The *Qâdiyânîs* cannot call to their religion.
- 12) The *Qâdiyânîs* cannot taunt the religious fervor of the Muslims.
- 13) The *Qâdiyânîs*, in any way, cannot count themselves as Muslims.
- 14) They cannot use any *shi'âr* (distinguishing feature) of Islâm.

Alhamdulillah, through the execution of this law, restriction was placed in Pakistan on their yearly gathering which they regard as *zillî haj*. The chief leader and priest of the *Qâdiyânî* group, Mirza Tâhir had to leave the country and go to London. No fair-minded person can ever overlook the great services rendered by the sons of Darul-ulûm Deoband for all

these successes. As soon as this law was affected, the *Qâdiyânîs* feel into a state of helplessness.

Court cases

1) The *Qâdiyânîs* challenged this law at the Federal Shariah Court. On the command of the headquarter amîr of '*Âlamî majlis tahaffuze khatm-e-nubuwwat*' Hadrat Maulânâ Khwajah Khân Muhammad Saheb, Shâhîd-e-mazlum Hadrat Maulânâ Muhammad Yûsuf Ludhiânwb, Hadrat Maulânâ Muhammad Sharîf Jâlandherî and Hadrat Maulânâ Abdur-Rahim Ash'ar Saheb (*May the Mercy of Allâh be upon all of them*) in a big group moved to Lahore to prepare for the case and to follow it. From the library headquarters of the *Âlamî majlis* of Multan, dozens of boxes of books were brought to Lahore. A copier was arranged. Those in charge of Jamiâh Ashrafiyyah Lahore dedicated the library of the Jamiâh to follow the case. The case was heard from the 15 July to 12 August 1984. Hadrat Amîr-e markaziyyah Rahimahullaah, the custodian of the narrations of Raipur Hadrat Aqdas Sayyid Nafîsul-Husaynî and Mufakkir-e-Islâm Allâmah Doctor Khâlid Mahmûd Rahimahullaah continued coming. All the different groups of Lahore took full part and the court-case of Bahâwalpur came to mind. Allâh ﷻ through His Kindness and Benevolence showered abundance of favours. On the 12 August 1984, when the judgment came, the slogan of the *Qâdiyânîs* was removed. "*Kufr* was defeated, *Islâm* won". Justice Fakhr-e-Âlam has written the judgment in detail.

2) The *Qâdiyânîs* filed an appeal against this judgment at the Supreme Court appeal bench of the Federal Shariah Court. Allâh ﷻ is gracious. On the 12 January 1988 the Supreme

Court appeal bench rejected this appeal. Similarly, the *Qâdiyânîs* tried to bring the case to the High courts of Lahore, Quetta, and Karachi. In all these places, they were faced with ignominy and disgrace. The *Qâdiyânîs* took an appeal of all the court-cases to the Supreme Court of Pakistan. Here too, Allâh ﷻ gave (*tawfîq*) to the students of Darul-Ulûm Deoband. Following it, the pious guides of the '*Âlami majlise tahaffuze-khatm-e-nubuwwat*' Hadrat Maulânâ Yûsuf Ludhiyanwî Shâhîd, Maulânâ Aziz-ur-Rahman Jâlandherî, Maulânâ Allâmah Ahmad Miyân Hamâdî, Shâhîd-e-Islâm Maulânâ Muhammad Abdullâh, Qârî Muhammad Amin, Maulânâ Muhammad Ramadhân Alawî, Shaykh-ul-Qur'ân Maulânâ Ghulâmulla's successor Maulânâ Qâdî Ihsân Ahmad, Maulânâ Abdur-Raûf and all the '*ulemâ* and orators of Islamabad and Rawalpindi made manifest their *îmânî* bravery and religious fervor. On the 3 January 1993, the five judges of the Supreme Court of Pakistan, together on one bench, passed judgment against the *Qâdiyânîs*. All praise be to Allâh ﷻ, all these judgments have been published in a book form '*Qâdiyânîyat ke khilâf a'lâ a'dâlato ke feislah*' in which all the details can be seen.

3) Similarly the *Qâdiyânîs* initiated a court-case in Johannesburg, South Africa. Hadrat Maulânâ Muftî Muhammad Taqî Uthmânî, Hadrat Maulânâ Muftî Zaynul-Âbidîn, Hadrat Maulânâ Muhammad Yûsuf Ludhiyanwî Shâhîd, Hadrat Maulânâ Abdur-Rahim Ash'ar, Doctor Mahmud Ahmed Ghâzî, Allâmah Doctor Khâlid Mahmûd, Maulânâ Manzûr Ahmad Chinyôtî and Maulânâ Manzûr Ahmad al-Husaynî journeyed there to follow it. This judgment also went against the *Qâdiyânîs*.

Overseas

After the execution of the 'Law of the Restriction of Qâdiyânîsm', the fugitive chief leader of the *Qâdiyânî* group made London his permanent residence. The sons of Darul-ulûm Deoband also reached there. From 1985, every year continuously there has been an International *khatm-e-nubuwwat* conference in Britain. From Pakistan, Hindustan, Arabia, Africa and Europe, the '*ulemâ* and sons of Dârul-ulûm Deoband come there and address the conference. Similarly in Britain, *Âlami majlis tahaffuze khatm-e-nubuwwat* has opened their own office to keep a check on *Qâdiyânîsm*, in which the duties of protecting *khatm-e-nubuwwat* is being accomplished.

There are many countries in Africa, America and Europe where work is taking place against the *Qâdiyânîs*. All this work is being fulfilled by the sons of Dârul-Ulûm Deoband with the praises of Allâh ﷻ. In Hindustan, under the auspices of Dârul-ulûm Deoband, besides the huge *khatm-e-nubuwwat* conferences, a chain of training courses has commenced. Books and literature are being published and distributed. For this work, in Dârul-Ulûm Deoband '*Kul Hind Majlise-tahaffuze khatm-e-nubuwwat*' has been established.

Effects and results

A brief picture of the efforts of the elders of Deoband and the services and aims of the '*Majlise Tahaffuze khatm-e-nubuwwat*' has come in front of you. Now, let us gaze at the effects and results which have occurred due to the

continuous struggles of the group and as a result of the unity and mutual helping of the Muslim *Ummah*.

1) The National Assembly of Pakistan has declared the *Qâdiyânîs* as non-Muslim. Besides this, approximately 30 Islâmîc countries have declared the *Qâdiyânîs* to be *kâfir*, apostates, out of the fold of Islâm and against the law.

2) The movement of *khatm-e-nubuwwat* was successful in Pakistan; thus in the whole world the *kufr* and hypocrisy of the *Qâdiyânîs* became apparent. All the Muslims of the distant lands became aware of the worst *kufr* of the *Qâdiyânîs*.

3) From Bahâwalpur to Mauritius and Johannesburg, many courts passed judgment of *Qâdiyânîs* being minority non-Muslims.

4) '*Majlise tahaffuze khatm-e-nubuwwat*' saved not only Pakistan but other Muslim countries also from the domination of the *Qâdiyânîs*. All the world's Muslims began regarding the *Qâdiyânîs* as a group of schemers and renegades and became more alert and aware about them.

5) Countless people who had become entrapped in the snares of the *Qâdiyânîs* and had become apostates; when the *kufr* of *Qâdiyânîsm* opened on them, they left *Qâdiyânîsm* and returned to the fold of Islâm.

6) At one time, Muslim working-class youngsters were completely over-awed by the *Qâdiyânîs* since *Qâdiyânîs* had

control of high posts in Pakistan. On one hand they would propagate *Qâdiyânism* to those workers under them and on the other side; they would only choose *Qâdiyânîs* for top posts. Due to this there would be clear loss of rights for the Muslim youngsters. Many youngsters, in desire for good jobs, would join the *Qâdiyânî* religion. Now too, even though many *Qâdiyânîs* hold key posts, and in business, their share is more with regards to the Muslims; but now the inferiority complex of the Muslim youngsters is coming to an end and there is requests from the side of the youngsters that the *Qâdiyânîs* should not be granted more seats than their proportionate share in other organizations.

7) From the time of the establishment of Pakistan till 1947, Rabwah was a prohibited area for Muslims. Muslims were not allowed to enter there. So much so, for governmental posts such as the railway and postal services, being a *Qâdiyânî* was a condition. However, now Rabwah's strictness has broken. Most government workers are Muslims. From 1975, *salâh* with *jamâ'ah* started and *Majlise-tahaffuze-khatm-e-nubuwwat* have established *madâris*, *masâjid* offices and libraries there.

8) The *Qâdiyânîs* used to insist on burying their dead in the Muslim graveyard. Now it is prohibited for them to be buried in the Muslim graveyard.

9) On forms for passports, identification cards and army service, *Qâdiyânîs* have to explicitly mention their religion.

10) In Pakistan, to speak or write anything against *khatm-e-nubuwwat* is regarded as a penal crime (i.e. deserving of punishment).

11) In Saudi Arabia, Libya and other Islâmic states, the entry of *Qâdiyânîs* is prohibited. They are regarded as “the spies of the world of *kufr*.”

12) In Pakistan there was no permission to say anything against the *nubuwwat* of Mirza Ghulâm Ahmad Qâdiyânî. Now the condition is such that the *Qâdiyânîs* cannot call themselves Muslims.

13) The *Qâdiyânîs* used to spread this propaganda in foreign countries that Pakistan is run by a *Qâdiyânî* government and Rabwah is the capital city. Not only have they become disgraced because of this lie, but inspite of the vastness of Allâh’s ﷻ land, they have become straitened, so much so, that their leader cannot find comfort even in London. Rabwah’s name has been obliterated. Now it is Chanâpghar. Today the name of the *Qâdiyânî* village is removed. That time will come when the sign of *Qâdiyânism* will be removed.

(ان شاء الله العزيز)

Note : Keeping in view the relevancy of the topic and the form of the question, only the services of the '*ulemâ* of Deoband have been mentioned regarding protection of *khatm-e-nubuwwat*. Otherwise, all '*ulemâ* have stood together on this front, whether Barelwi, Ahle-Hadîth or Shia. All have rendered valuable services in this field. Detailed mention of the golden services rendered by the elders of all

the different schools of thought can be found in '*Âlami majlis tahaffuze khatm-e-nubuwwat's* published book '*Tahrike khatm-e-nubuwwat 1953*', '*Tahrîk-e-khatm-e-nubuwwat 1974*' (3 volumes).

THE LIFE OF ʿĪSĀ ﷺ

Question 1: The Islâmic, Jewish and Christian Viewpoint on ʿĪsâ ﷺ Being Alive

Question 1: Explain clearly the viewpoint of Islâm, Christianity, Judaism and Mirza'ism regarding Sayyidina ʿĪsâ ﷺ being alive?

Answer : Islâm's viewpoint on ʿĪsâ ﷺ being alive

The belief of ʿĪsâ ﷺ being alive as well as his ascension and descension, like the belief of *khatm-e-nubuwwat*, is included amongst the fundamental beliefs of Islâm and amongst the *darûriyate-dîn*, which is proven by clear texts from the Noble Qur'ân, *mutawâtir* ahâdîth and by *ijmâ'* (consensus) of the *ummah*, and which the '*ulemâ* of the *ummah*, with complete explanation and elucidation have enumerated in the books of *tafsîr*, the commentaries of ahâdîth and the books of *ilmul-kalâm* (beliefs).

Islâmic belief about Hadrat ʿĪsâ ﷺ

The Islâmic belief regarding ʿĪsâ ﷺ is that he was born in the blessed womb of Hadrat Maryam g only by the infusing of spirit by Jibrâil ﷺ. Then he was sent as the final nabî of Bani-Isrâîl. The Jews had enmity and hatred towards him. Eventually, on one occasion during their evil efforts to kill him, the angels, by the commands of Allâh ﷻ, lifted him safely to the skies alive. Allâh ﷻ has given him long life. Close to *Qiyâmah*, *Dajjâl* will appear, and he will spread mischief and corruption in the earth. Hadrat ʿĪsâ ﷺ will come down for a second time as a major sign of *Qiyâmah*, and he will kill *Dajjâl*. His descension in this world will be in

the form of a just ruler. In this *ummah*, he will be a *khalîfah* (vicegerent) of Rasûlullah SalAllaahu Alayhi Wasallam. He will act himself on the Noble Qur'ân and ahâdîth (*shari'ah*) and make others do the same. During his period (the last period of this *ummah*) all other religions besides Islâm will be obliterated and no *kâfir* will remain in the world. Therefore, the law of *jihâd* will be stopped. Nor will *kharâj* (land tax for non-Muslims) be collected nor *jizyah* (tax for non-Muslims in place of protection for their life, wealth and honour). Wealth and goods will become so common that none will accept from others. After his descension, Hadrat Îsâ ﷺ will get married and will get children. Thereafter, he will past away. The Muslims will perform *janâzah salâh* for him and bury him in the *rauda* of Rasûlullah SalAllaahu Alayhi Wasallam. All these matters have been mentioned clearly in *sahîh mutawâtir* ahâdîth which exceeds 100. (For details, see '*At-tasrih bimâ tawâtara fi nuzûlil masîh*')

Important points of the Islâmic belief

- 1) Hadrat Îsâ ﷺ is Allâh's slave and messenger and he is that messiah of guidance whose glad tidings have been mentioned in previous scriptures. He has already been sent once into the world in the rank of a truthful nabî.
- 2) He remained protected from the impure and filthy hands of the Jews.
- 3) He has been lifted to the heavens in his original body
- 4) He is presently alive there.
- 5) Before *Qiyâmah*, as a major sign of it, this same *Masîh-e-hidâyat* (messiah of guidance) i.e. Hadrat Îsâ bin Maryam ﷺ will descend and will kill *Masîh-e-dalâlat* (the

messiah of deviation) i.e. *Dajjâl*. No other person will come in the world in place of him with the name of *Masîh*.

The Jewish viewpoint with regard to Sayyidina Îsâ ﷺ

The Jews believe that *Masîh-e-hidâyah* has not come as yet. The person, by the name Îsâ bin Maryam, who called himself *masîh* and *rasûl* of Allâh (*May Allâh protect us*) was a magician and false claimant of *nubuwwat*. For this reason, the Jews dealt with hatred and enmity towards Hadrat Îsâ ﷺ and made plans to kill him and get him hanged. According to them, their schemes reached completion as Allâh ﷻ says:

وقولهم انا قتلنا المسيح عيسى بن مريم رسول الله

“And due to their saying that we have killed Masîh Îsâ bin Maryam, the rasûl of Allâh.” [Surah Nisaa: 157]

All the Jews are unanimous on their claim of killing Îsâ bin Maryam. However from them, one group says that after being killed, he was hung on the cross so that he could be humiliated and for public exposure. The other group says that Îsâ ﷺ was killed after four nails were driven into him on the cross. [Mahâdire-ilmiya number 4 p. 14 by Hadrat Qâri Muhammad Uthmân]

The Christian viewpoint on Sayyidina Îsâ ﷺ

It is the unanimous belief of the Christians that the *Masîh-e-hidâyah* (messiah of guidance) has come, and that is Hadrat Îsâ bin Maryam ﷺ. From them, two groups arose:

1) One big group says that the Jews killed him by crucifying him. Then Allâh ﷻ gave him life and lifted him to

the skies. His being crucified is atonement for the sins of the Christians. For this reason, Christians worship the cross.

2) The other group says that Allâh ﷻ lifted him to the skies without him being killed and crucified.

Both these groups unanimously believe that on the day of *Qiyâmah* this *Masîh-e-hidâyah* will come as Allâh either in his human form or in a divine form and he will take reckoning.

In short, all the Jews and majority of Christians are of the opinion that Hadrat Îsâ ﷺ passed away on the cross. All the Jews and Christians are awaiting one *Masîh-e-hidâyah*; the Jews await since the prophecy has not completed and the Christians because he will come on the day of *Qiyâmah* in the form of Allâh ﷻ to pass judgment on creation. [Muhâdara-ilmiyah no.2 p.4]

The Qâdiyânî belief regarding Hadrat Îsâ ﷺ

The summary of what has been written by Mirza Ghulâm Ahmad Qâdiyânî in his books '*Izâlah-Awhâm, Tuhfah Golarwiyah, Nuzûl Masîh aur haqîqatul-wahî*' etc, has been written by Mirza Bashîr Ahmad M.A Qâdiyânî in his book '*Haqîqî Islâm*'. He writes:

"During this discussion, I (Mirza Qâdiyânî) want to shed some light on the following important matters:

1) *Masîh-e-nâsirî* (referring to Îsâ ﷺ - translator) was a normal human like other humans, who, due to the evil of enemies was placed on a cross. However, Allâh ﷻ saved him from this accursed death. After this, he migrated secretly from his country.

2) After leaving his country, Hadrat Masîh journeying quietly reached Kashmir and he passed away there (after 87 years). His grave is present there (i.e. in Khânyâr, a district of Srinagar).

3) No human can go to the heavens with his original body. Therefore, the thought of *Masîh* going up alive is unfounded.

4) Definitely, a promise has been given of the second coming of a *Masîh*, but this means the coming of *Mathîl-e-Masîh* (one similar to *Masîh*), not *Masîh* himself.

5) The promise of the coming of *Mathîl-e-Masîh* (one similar to *Masîh*) has been completed by his presence (Mirza Qâdiyânî). And he is that promised *Masîh* on whose hands the final victory of truth in this world has been predestined. Mirza Ghulâm Ahmad Qâdiyânî himself has taken an oath and written: "I am that promised *Masîh* which Rasûlullah SalAllaahu Alayhi Wasallam has informed of in *sahîh* ahâdîth which are included in *Sahîh Bukhârî*, *Sahîh Muslim* and other *Sahîh* books

وكفى بالله شهيداً

[*Haqîqî-Islâm* p.29,30]

Question 2: Proof of Qur'ân and Sunnah of Masîh Îsâ ﷺ Being Lifted to the Sky

Question 2 : It is the Muslim's belief that Allâh ﷻ protected Hadrat Îsâ ﷺ from the oppression of the Jews and lifted him up to the skies. Prove this belief in the light of the Noble Qur'ân and *Sahîh* Ahâdith.

Answer : Hadrat Îsâ's ﷺ ascension to the heavens alive in his original body

Proof 1: Allâh ﷻ says:

اذ قال الله يعيسى اني متوفيك ورافعتك الي ومطهرتك من الذين كفروا وجاعل الذين اتبعوك فوق الذين كفروا الي يوم القيامة ثم الي مرجعكم فاحكم بينكم فيما كنتم فيه تختلفون

(Remember) when Allâh said: "I will take you, lift you up to me, purify you from those who disbelieve and I will make those who follow you superior to those who disbelieve till the day of Qiyâmah, then to Me shall all of you return, then I will pass judgment amongst you in those things in which you used to differ." [Âl-Imrân: 55]

In the verse directly before this one:

ومكروا ومكر الله

the details of the hidden and the perfect planning which has been alluded to, has been mentioned as follows by the commentators of the Noble Qur'ân under this verse. Just before the occurrence of this perfect plan, when the Jews had surrounded the place where Hadrat Îsâ ﷺ was residing and were making dirty plans to kill and crucify him, Allâh ﷻ, at this dangerous moment to console Hadrat Îsâ ﷺ gave glad-tidings to him that your enemies will be unsuccessful. In this connection, Hadrat Îsâ ﷺ was given four promises.

- 1) I will take you completely.
- 2) I will lift you to me (i.e. in the heavens).
- 3) I will save you from the evil of the *kuffâr* (Jews).
- 4) I will keep your followers domination over you enemies till *Qiyâmah*.

These four promises were made because the schemes of the Jews were as follows:

- 1) They will catch Hadrat Îsâ ﷺ.
- 2) They will afflict him with many types of punishment and then kill him.
- 3) Then they will disgrace and humiliate him.
- 4) By this, they will annihilate his religion that no followers would remain.

In contrast to their catching him, Allâh ﷻ has mentioned

إني متوفيك

i.e “I will take you completely. You are in My protection.

In contrast to their intention of causing harm and killing, Allâh ﷻ said,

ورافعك الي

i.e I will lift you to the heavens.

In contrast to their disgracing and humiliating Allâh ﷻ said,

ومطهرك من الذين كفروا

I will purify you from these unfortunate Jews, they will not get the opportunity to disgrace and humiliate.

In constrast to those who wanted to destroy his *ummah* and obliterate the Christian religion, Allâh ﷻ said:

.....“ وجاعل الذين اتبعوك ”

i.e. After raising you, I will give you followers dominance over these *kuffâr*.

The meaning of “توفي”

The first promise has been made with the word

توفي

Its original letters are “وفا” which means to complete, to fulfill. Thus the Arabs say the following وفى بعده. He has fulfilled his promise. [*Lisânul-Arab*]. Coming on the scale of, وفى its meaning becomes: (بيضاي) اخذ الشيء وافيًا i.e. to take something completely. This meaning of توفي is in the rank of a جنس (category), under which all its انواع (types) come i.e. death, sleep and bodily ascent. Thus Imâm Râzî Rahimahullaah says:

”قوله (اني متوفيك) يدل علي حصول التوفي وهو جنس تحته انواع بالموت وبعضها بالاصعاد الي السماء فلما قال بعده (ورافعك الي) كان هذا تعيينا للنوع ولم يكن تكرارًا”

“Allâh’s ﷻ statement (اني متوفيك) shows that توفي will be attained. This word is a جنس (category) under which there are several نوع (types), like death or ascension to the sky. When Allâh ﷻ said there after (ورافعك الي), then this نوع has become specified and it is not repetition.” [*Tafsîr-e-kabîr p.72 vol.8*]

This is an accepted axiom that when a جنس of a certain word is spoken, then it is necessary to find the concatenation of circumstances to take a specific نوع (type) as the meaning. Here one indication that توفي means ascension to the sky is that immediately after it الي رافعك is mentioned. رفع means to lift up since رفع is the opposite of وضع and خفض which means to keep down and to put down. Another indication is ومطهرك

because تطهر means that I will save you from the evil hands of the *kuffâr* (Jews).

Muhaddith Ibn Jarîr Rahimahullaah has quoted from Ibn Jurayj Rahimahullaah:

"عن ابن جريج قوله (اني متوفيك ورافعك الي ومطهرك من الذين كفروا) قال فرفعه اياه اليه
توفيه اياه وتطهيره من الذين كفروا"

Narrated from Ibn Jurayj Rahimahullaah regarding the verse,

اني متوفيك ورافعك الي ومطهرك من الذين كفروا

He said: "Allâh's ﷻ lifting him up is his توفي and his تطهر (purification) from the *kuffâr*." [Tafsir Ibn Jarîr vol.3 p.290]

The third indication is a *marfu'* narration of Hadrat Abu Hurayrah RadhiAllaahu Anhu which Imâm Bayhaqî Rahimahullaah has narrated and in which descension from the heavens is clearly mentioned:

كيف انتم اذا نزل ابن مريم من السماء فيكم

"How will you people be when the son of Maryam descends from the sky amongst you?" [Kitâbul asmâi was sifât p.203]

This is in indication because before descension takes place, ascension has to be established. Similarly, when this word توفي comes in the meaning of death it needs some indication towards this. For example:

"قل يتوفكم ملك الموت الذي وكل بكم"

"(O Rasûl) say, the angel of death which has been appointed for you people, will take you (i.e. take away your life)." [Sajda: 11]

Here, the angel of death is the indication. In a few other verses also, توفى appears having the meaning of death looking at indications, since in death توفى (taking completely) takes place.

Similarly, wherever it comes in the meaning of sleep, it needs an indication, e.g.

وهو الذي يتوفكم بالليل

"He is that being who completely takes you at night."

[An'âm: 60] i.e. He gives you sleep.

Here, night is an indication that توفى means sleep since sleep is a type of توفى (taking completely). All these details are according to the usage of the *bulaghâ* (those well-versed in rhetorics). However, the general people use توفى in the meaning of taking away life and seizing the *rûh* (soul). In *Kulliyât Abul-Baqâ* the following is mentioned:

"التوفي الامانة وقبض الروح وعليه استعمال العامة والاستيفاء واخذ الحق وعليه استعمال البلغاء"

"The general people use توفى in the meaning of tasking life and seizure of the *rûh* (soul) and the *bulaghâ* use it in the meaning of taking completely and taking rights." *[Kulliyât abul baqa: 129]*

Now, in the verse under discussion, due to the indications, the meaning of *توفي* is taking completely i.e. the body with the soul in its translocation, and not death. However, taking of the *rûh* (soul) in a sleeping state can also be meant because taking of the *rûh* can be in two forms, one with *imsâk* (keeping back) and the other with *irsâl* (sending back). This verse can also mean sleep due to the indication *رافعك الي*. This is not against our claim, because sleep and bodily ascent can be done together. Therefore, one group of *mufasssirîn* (commentators) have chosen this meaning:

"(الثاني) المراد بالتوفي النوم ومنه وقوله تعالى (الله يتوفي الانفس حين موتها والتي لم تمت في منامها) فجعل النوم وفاة وكان عيسى قد نام فرفعه الله وهو نائم لئلا يلحقه خوف"

Proof 2:

وما قتلوه يقينا، بل رفعه الله اليه

"And they did not kill him definitely, but Allâh ﷻ lifted him to Himself." [Nisâ: 157/158]

In the above mentioned verse, mention is made of the fulfilment of Allâh's ﷻ promise of raising Îsâ ﷺ in his bodily form, after the siege from the side of the Jews.

رفع Investigation of the word

The literal meaning of *رفع* has been shown before as lifting up. The following is mentioned in *Al-misbâhul-munîr*:

فالرفع في الاجسام حقيقة في الحركة والانتقال وفي المعاني محمول علي ما يقتضيه
المقام

“The word رفع when used regarding physical bodies, in its *haqîqî* (true) meaning, means movement and transfer; and when used regarding intrinsic qualities, depends on what the situation demands. [Al-Misbâhul-Hayâh p. 139]

From here, it is known that the original meaning of رفع when used regarding physical bodies is this that the body is moved and relocated from bottom till top. Here the real meaning should be taken as there is no difficulty in accepting it. In general usage, there are many examples of it e.g. in the hadîth regarding the passing away of Hadrat Zaynab g, the following is mentioned:

فرفع الي رسول الله صلى الله عليه وسلم الصبي

“The child (Nabî’s SalAllaahu Alayhi Wasallam grandchild) was lifted to Rasûlullâh SalAllaahu Alayhi Wasallam. [Mishkât p. 150]

The people of the language say:

رفعت الرزق ال البيدر

“I (cut and) lifted the harvests to the threshing floor”. [Qâmus, Asâsul-balâghah]

Anyway, in the verse

بال رفعه الله

bodily ascent together with the *rûh* is definitely meant which is its *haqîqî* (proper meaning), because the pronoun “ه” refers to Hadrat Îsâ عليه السلام who is body together with *rûh*, and not only *rûh*, as occurs in another verse:

ورفع ابويه على العرش

“And He (Yûsuf عليه السلام) lifted his parents and seated them on the throne.”

Where there is an indication, then the word رفع, used in the *majâzî* (figurative way), gives the meaning of lifting of ranks. Here the meaning of bodily lifting cannot be taken because it is not permissible to combine the *haqîqî* (true) and *majâzî* (figurative meaning). As Allâh ﷻ says:

ورفعنا بعضهم فوق بعض درجات

“And we have raised some in ranks over others.” [Surah Zukhruf: 32]

However, in "بل رفعه الله", neither is there difficulty is using the *haqîqî* (true) meaning nor is there any indication which shows the *majâzî* (figurative) meaning. Therefore, here, the meaning of raising of ranks cannot be meant. To understand the bodily ascension of Hadrat Îsâ عليه السلام ? one verse was sufficient, but in the Noble Qur’ân this is mentioned clearly in 2 places with the word رفع. However, these physically and spiritually blind *Qâdiyânîs* persistently proclaim “There is not one verse in the Noble Qur’ân in which the lifting of Hadrat Îsâ عليه السلام in his bodily form alive is mentioned (destruction to them)”. Besides these 2 verses, the subject-matter of the ascension of Hadrat Îsâ عليه السلام bodily is established e.g.:

1) وان من اهل الكتاب الا ليؤمنن به [Nisâ: 159]

2) وانه لعلم الساعة [Zukhruf: 61]

3) ويكلم الناس في المهدي وكهلاومن الصالحين [Âl-e-Imrân: 46]

The proof of the descension of Îsa عليه السلام from the ahâdîth

Hadîth 1:

عن النواس بن سمعان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا بعث الله المسيح بن مريم فينزل عند المنارة البيضاء شرقي دمشق بين مهروذتين واضعاً كفيه علي اجنحة ملكين الخ فيطلبه حتي يدركه بباب لد فيقتله

“Hadrat Nawâs bin Sam'ân RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: “When Allâh ﷻ will send down Masîh bin Maryam, he will come down at the eastern white minarets of the Jami' Masjid in Damascus wearing two yellow sheets placing his hands on the wings of two angels...Then he will search for *Dajjâl* until he finds him at *Bâb-e-lud* where he will kill him.” [Muslim p. 401 v. 2 Chapter of mention of *Dajjâl*]

In this Hadîth, there is also mention that as a *mu'jizah*, his breath will reach as far as the eye can see and the *kuffâr* will die as a result of it.

Hadîth 2:

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم كيف انتم اذا نزل فيكم ابن مريم من السماء وامامكم منكم

It is narrated from Abu Hurayrah RadhiAllaahu Anhu that Nabî SalAllaahu Alayhi Wasallam said: “What will be the (happy) condition of you people when Îsa bin Maryam will descend from the sky and your Imâm will be from amongst

you.” (i.e. Imâm Mahdî will be your Imâm and Hadrat Îsa عليه السلام will follow Imâm Mahdî in *salât* inspite of being a Nabî and *rasûl*). [Kitâbul asmâ was sifât lil Bayhaqî p. 301]

Note 1: In this Hadîth, the word من السماء (from the sky) is clearly mentioned.

Note 2: From this Hadîth, we come to know that Hadrat Îsâ عليه السلام and Hadrat Mahdî are two separate individuals.

Hadîth 3:

قال الامام احمد حدثنا عفنان ثنا همام انبأنا قتادة عن عبد الرحمن عن ابي هريرة رضي الله عنه ان النبي صلى الله عليه وسلم قال الانبياء اخوة لعلات امهاتهم شتى ودينهم واحدواني اولي الناس بعيسي بن مريم لانه لم يكن نبي بيني وبينه وانه نازل فاذا رأيتموه فاعرفوه رجل مربوع الى الحمرة والبياض عليه ثوبان ممصران كان رائسه يقطر وان لم يصبه بلل فيدق الصليب ويقتل الخنزير ويضع الجزية ويدعو الناس الي الاسلام ويهلك الله في زمانه الملل كلها الا الاسلام ويهلك الله في زمانه المسيح الدجال ثم تقع الامانة علي الارض حتي ترتع الاسود مع الابل والنمار مع البقر والذئاب مع الغنم ويلعب الصبيان بالحيات لا تضرهم فيمكث اربعين سنة ثم يتوفي ويصلي عليه المسلمين

Imâm Ahmad bin Hambal Rahimahullaah has mentioned in his *musnad* a narration from Hadrat Abu Hurayrah RadhiAllaahu Anhu that Nabî SalAllaahu Alayhi Wasallam said: “All the *ambiyâ* are *allâtî* (consanguine brothers) (i.e. mothers are different i.e. the shari'has are different) and their *dîn* (the principles of *shari'ah*) are one. I am closest to Îsa bin Maryam since there is no Nabî between him and me. He will descend. When you see him, and then recognize him. He will be wearing 2 dyed pieces of clothing. His head will be such as if though water is trickling even though no wetness will reach him. He will destroy the cross, kill the

swine and remove *jizyah* (tax taken from non-Muslim residents) and he will call the people towards Islâm. Allâh ﷻ will remove all religions in his era besides Islâm and Allâh ﷻ will destroy in his era Masîh Dajjâl. Then there will be such peace in the earth that lions will graze with camels, leopards with cattle and wolves with goats. Children will play with snakes which will not harm them. He will live for 40 years, then he will pass away, and the Muslim will perform salaah (*janâzah salâh*) over him. [Abû Dawûd, Ahmad]

Hâfiz ibn Hajar Asqalânî Rahimahullaah says in *Fathul Bârî*, commentary of *Sahîh Bukhârî*, that the chain of narrators is *sahîh*. From this narration it is apparent that Hadrat Îsâ ﷺ has not passed away as yet. After coming down from the sky just before *Qiyâmah* and when all these other signs occur, then he will pass away.

Hadîth 4:

عن الحسن (مرسلا) قال قال رسول الله صلى الله عليه وسلم لليهود ان عيسى لم يمّت وانه راجع اليكم قبل يوم القيامة

“Imâm Hasan Basrî Rahimahullaah has narrated a *mursal* narration that Rasûlullâh SalAllaahu Alayhi Wasallam said to the Jews “Verily Îsâ has not passed away. He will return to you before the day of *Qiyâmah*.” [Ibn Khatir in the commentary of *Âle-Imrân* vol. 1 p. 366]

Hadîth 5:

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم ينزل عيسى بن مريم الى الارض فيتزوج ويولد له ويمكث خمسا واربعين سنة ثم يموت فيدفن معي في قبري فاقوم انا وعيسى بن مريم في قبر واحد بين ابي بكر وعمر

Hadrat Abdullâh bin Amr RadhiAllaahu Anhu narrates that Rasûlullâh SalAllaahu Alayhi Wasallam said: “Îsâ bin Maryam will descend to the earth (it is clear here that before this, he will not be on the earth but in the heavens), he will marry and have children. He will live for 45 years, and then he will pass away. He will be buried with me in my grave. Îsa bin Maryam and I will rise from one grave between Hadrat Abû Bakr and Umar (i.e. on the day of Qiyâmah). [Mishkât p.480, Kitâbul-Wafâ p.177]

Hadîth 6:

حدثني المنني قال ثنا اسحاق قال ثنا ابن ابي جعفر عن ابيه عن الربيع في قوله تعالى (الم الله لا اله الا هو الحي القيوم) قال ان النصاري اتوا رسول الله عليه وسلم فخاصموه في عيسي بن مريم وقالوا له من ابوه وقالوا علي الله الكذب والبهتان لا اله الا هو لم يتخذ صاحبة ولا ولدًا فقال لهم النبي صلي الله عليه الستم تعلمون انه لا يكون ولد الا هو يشبه اباه قالوا بلي قال الستم تعلمون ان ربنا حي لا يموت وان عيسي يأتي عليه الفناء قالوا بلي قال الستم تعلمون ان ربنا قيم علي كل شئ يكلؤه ويحفظه ويرزقه قالوا بلي قال فهل يملك عيسي من ذلك شيئاً قالوا لا قال افلستم تعلمون ان الله عزوجل لا يخفي عليه شئ في الارض ولا في السماء قالوا بلي، قال فهل يعلم عيسي من ذلك شيا الا ما علم قالوا لا، قال فان ربنا صور عيسي في الرحم كيف شاء فهل تعلمون ذلك قالوا بلي قال الستم تعلمون ان ربنا لا ياكل الطعام ولا يشرب الشراب ولا يحدث الحدث قالوا بلي قال الستم تعلمون ان عيسي حملته امرأة كما تحمل المرأة ثم وضعته كما تضع المرأة ولدها ثم غذي كما يغذي الصبي ثم كان يطعم الطعام ويشرب الشراب ويحدث الحدث قالوا بلي قال فكيف يكون هذا كما زعمتم قال فعرفوا ثم ابوا الا حجودًا فانزل الله عزوجل الم الله لا اله الا هو الحي القيوم

“It is narrated from *Rabî*’ in the commentary of the verse:

الم الله لا اله الا هو الحي القيوم

that the Christians (of Najrân) came to Nabî SalAllaahu Alayhi Wasallam and started debating regarding (the divinity of) Îsâ bin Maryam. They said to him: "Who is his father?" (What they meant by this is that if he did not have a father, then he should be called the son of Allâh) whereas this is lies and slander against Allâh ﷻ. There is none worthy of worship but Him and He has not taken a wife or child."

Nabî SalAllaahu Alayhi Wasallam said to them: "You know that there is no child except that he resembles his father."

They said: "Why not, definitely it is like that." (When they accepted this law, then Hadrat Îsâ should resemble Allâh ﷻ whereas everyone knows that Allâh ﷻ is unique and incomparable

ليس كمثله شيء ولم يكن له كفواً احد

Nabî SalAllaahu Alayhi Wasallam said: "Do you know that our *Rabb* is Ever living and He will never die, whereas death will come to Îsâ. (It is clear from here that Îsâ is alive still and has not passed away but he will pass away in the future).

They said: "Why not, definitely it is so."

Nabî SalAllaahu Alayhi Wasallam said: "Do you not know that our *Rabb* watches over everything protecting and sustaining it?"

They said: "Definitely."

Nabî SalAllaahu Alayhi Wasallam asked: "Does Îsâ possess any of this?"

The Christian said: "No."

Nabî SalAllaahu Alayhi Wasallam asked: "Do you not know that nothing in the earth nor in the heavens is hidden away from Allâh ﷻ?"

They said: "Definitely it is so."

Nabî SalAllaahu Alayhi Wasallam asked: "Does Îsâ know any of this besides that which he has been taught?"

They said: "No."

Nabî SalAllaahu Alayhi Wasallam asked: "Do you know that Allâh ﷻ formed Îsâ ﷺ in the womb of his mother how He willed?"

They said: "Yes."

Nabî SalAllaahu Alayhi Wasallam asked: "Do you not know that our *Rabb* does not eat food, drink anything nor does He relieve Himself.

They said: "Definitely we know."

Nabî SalAllaahu Alayhi Wasallam asked: "Do you know that Îsâ's mother bore him and other mother bear children, there after she gave birth just like other mother give birth. He was then fed just as small children are given food. Thereafter, he would eat food, drink something and relieved himself?"

They said: "Definitely we know."

Nabî SalAllaahu Alayhi Wasallam asked them: "Then how can he be as you are claiming? (to be god)"

The Christians of Najrân realized the truth but because of obstinacy refused. Then Allâh ﷻ revealed these words:

الم الله لا اله الا هو الحي القيوم

[Tafsîr ibn Jarîr p. 163 vol. 3]

An important note:

From all these ahâdîth and narrations, this matter is absolutely clear that in the ahâdîth that the *Masîh* regarding whose descent we have been informed about, is that same *Masîh* which has been mentioned in the Noble Qur'ân who

has born due to the infusing of spirit by Jibrâil (جبرائيل), without the agency of a father, in the womb of Hadrat Maryam g and to whom the Injil was revealed. May Allâh protect us, by descension is not meant the birth of another person from the *umma* of Nabî SalAllaahu Alayhi Wasallam who is *mathîle-masîh* (resembles Îsâ (يسا)). Otherwise, if those ahâdîth regarding the descent of *Masîh* meant the birth of someone who is *mathîle-masîh* (similar to Masîh (مسيح)), then at the time of mentioning about the *nuzûl* (descent), then why did Nabî SalAllaahu Alayhi Wasallam and Hadrat Abu Hurayrah RadhiAllaahu Anhu recite the verse of the Qur'ân as a proof? May Allâh protect us, if in the ahâdîth the word *nuzûl* (descent) means the birth of *mathîle-masîh* (one similar to *Masîh*) and the birth of Mirza Qâdiyân, then this becomes necessary that in the Noble Qur'ân wherever *Masîh* is mentioned, Mirza Saheb and *mathîle-masîh* (one similar to *Masîh*) is meant. Nabî's SalAllaahu Alayhi Wasallam reciting the verse of the Qur'ân as a proof, when mentioned about the descent of *Masîh* is a clear proof that Nabî's SalAllaahu Alayhi Wasallam purpose was to explain about this Masîh bin Maryam's descent, regarding whom the verse was revealed. No other *Masîh* is meant. Besides this, Imâm Bukhârî Rahimahullaah and the other Imâms of ahâdîth, by mentioning the verses of *Sûrah Maryam*, *Sûrah Âle-Imrân* and *Sûrah Nisâ* together with the ahâdîth of *nuzûl* (descent) is another clear proof that in the ahâdîth, this Masîh bin Maryam (مسيح بن مريم) is meant, which is mentioned in the Qur'ân with the words توفي (taken up completely) and رفع الي السماء (lifted to the heavens). Besides the Noble Qur'ân, in the ahâdîth there is no other *Masîh* meant. In both places, one personality is meant.

Important note:

More than 100 ahâdîth are narrated from Nabî SalAllaahu Alayhi Wasallam regarding the *nuzûl* (descent) of Hadrat Îsâ عليه السلام, which has been mentioned in Imâmul-asr Hadrat Maulânâ Sayyid Anwar Kashmiri's Rahimahullaah book '*At-tasrih bimâ tawâtara fî nuzûlil-masîh*'.

From this book, the above 6 have been chosen because every hadîth of these refuted the *Qâdiyânî* views eg.

- 1) In the first hadîth, mention is made of Îsâ عليه السلام descending on the eastern minarets of Damascus, coming down placing his hands on the wings of angels and the killing of *Dajjâl* at *Bâb-e-Lud* (name of a village in Palestine).
- 2) In the second hadîth, there is clarity of Îsa bin Maryam عليه السلام descending from the heavens.
- 3) In the third hadîth, Nabî SalAllaahu Alayhi Wasallam says that that Îsa bin Maryam عليه السلام will come down, between him and me there was no other Nabî.
- 4) In the fourth hadîth *لَمْ يَمُتْ* (He did not die) and *رجوع* (return) is clearly mentioned.
- 5) In the fifth hadîth, *نزل الى الارض* (descent to the earth) is mentioned.
- 6) In the sixth hadîth, *يأتي عليه الفناء* (death will come to him) is mentioned.

One challenge

In the books of ahâdîth, there is a chapter on the descent of Îsâ عليه السلام. All the *Qâdiyânîs* together cannot show one book of hadîth in which the chapter on the death of Masîh عليه السلام is mentioned.

Note : The booklet “Nuzûl Îsâ ﷺ” of Hadrat Ludhiyanwî Shahîd Rahimahullaah, included in *Tuhfa-e-Qâdiyânîat* vol. 1, is worth seeing.

Question 3: The Main Reason for the Qâdiyânî Belief of ‘Îsâ ﷺ not Being Alive

Question 3 : Why does Mirza have so much interest regarding this issue? Mirza is claiming *nubuwwat*. What does this have to do with Îsâ ﷺ being alive.

Answer : Mirza Ghulâm Ahmad Qâdiyânî, in the beginning acknowledged Îsâ ﷺ being alive. He used to deduce from the verses of the Noble Qur’ân Îsâ ﷺ being alive.

“This verse (هو الذي ارسل رسوله) is prediction in the right of Îsâ ﷺ regarding physical and political rule. That promise which has been given that the perfect religion Islâm will become dominant, this dominance will become apparent by Masîh ﷺ. When Hadrat Îsâ ﷺ comes back to the earth a second time, then on his hands the religion of Islâm will spread to all corners of the world.” [Barâhîne-ahmadiyya vol. 1, Ruhâni Khazâin vol. 1page. 593. The same text with slight variations is found in Chashma-e-ma’rifat in Ruhâni Khazâin vol. 23 p. 91]

Thus, in the initial stages, Mirza acknowledged Îsâ ﷺ being alive. For the claim of *nubuwwat*, he went about it gradually. First he claimed he was a servant of Islâm and then a propogator of Islâm, appointed by Allâh and a revivalist. The original aim was the claim of *nubuwwat*. He planned it in such a way that first he would make a claim of being one who was *mathile-masîh* (similar to a *Masîh*). To be a *masîh*, the belief of the life of Îsâ ﷺ was an impediment. To remove this impediment, this belief of the

death of Îsm ﷺ was fabricated. Since, the coming of Îsâ ﷺ has been proven in the ahâdîth, he then said that Îsâ ﷺ has passed away and I have come in his place as one similar to *Masîh*. I am superior to him. The following is famous poem of his:

ابن مریم کے ذکر کو چھوڑ دو
اس سے بہتر غلام احمد ہے

“Do not make mention of Ibn Maryam, Ghulâm Ahmad is better than him” [*Dâfiul-balâ* p. 24, *Ruhânî Khazâin* p. 240 vol. 18]

When Mirza, according to his concocted thinking, had become a *Masîh*, he then said that since Îsâ was a Nabî, so why should the second *Masîh* (Mirza Qâdiyânî), who is superior to him, not be a Nabî? Therefore I am a Nabî. In this way of deception, he chose the belief of the death of Îsâ ﷺ only so that he could claim *nubuwwat*. He gradually went towards the claim of *nubuwwat*. He thus perpetrated deception on deception. Nabî SalAllaahu Alayhi Wasallam mentioned: “After me, whoever makes claim of *nubuwwat* is a *Dajjâl* (great deceiver).”

Dajal (دجل) means deception, fraud, joining truth with falsehood. This was found in Mirza Qâdiyânî to the fullest extent. This great *Dajjâl* and big fabricator, by his deception, tried to destroy the basic belief of Islâm of *khatm-e-nubuwwat* and Îsâ ﷺ being alive, by his heresies and deviations. (May Allâh ﷻ protect us).

**Question 4: An Answer to the *Qâdiyânî* Distortion in يعيسى
إني متوفيك and the Belief of Hadrat Ibn Abbâs ؓ**

Question 4 : Allâh ﷻ says اذ قال الله يعيسى اني متوفيك ورافعك الي . Prove from it Îsâ عليه السلام being alive by giving its correct *tafsîr* (explanation). Mirza takes the meaning of توفي to mean death. Hadrat ibn Abbâs's RadhiAllaahu Anhu tafsîr of متوفيك is narrated as مميتك . In corroboration of this, Mirza also submits these verses توفي معنا المسلمين and توفي معنا الابرار . Give and reply to all these points.

Answer : From this verse اذ قال الله يعيسى اني متوفيك ورافعك الي the bodily ascension of Îsâ عليه السلام is proven. This is a proof of Îsâ عليه السلام being alive, and not of his passing away. A little explanation of توفي etc has passed before. Here is more detail.

The true meaning of توفي

The true meaning of توفي is not death. If its true meaning was death, then somewhere in the Noble Qur'ân or hadîth, توفي would have been mentioned in contrast to حيات (life), whereas this is not so توفي has however been mentioned in contrast to مادمت فيهم (as long as you remain amongst them). From here we can see that the true meaning of توفي is not death. Look, in the Noble Qur'ân, in many places موت (death) and حيات (life) has been mentioned in comparison to each other and not توفي and حيات e.g.

الذي يحيي ويميت، يحييكم ثم يميتكم، هو امات واحيي، لا يموت فيها ولا يحيي، ويحيي الموتى، اموات غير احياء، يحيي الموتى، يحيي الارض بعد موتها، تخرج الحي من الميت وتخرج الميت من الحي

This comparison shows that the opposite of **حيات** (life) is **موت** (death) and not **توفي** according to the law **بالضداده** "Things will be recognized by their opposites." In the Noble Qur'ân, **توفي** has been brought in comparison to **مادمت فيهم** :

"وكنتم عليهم شهيدين مادمت فيهم فلما توفيتني"

"And as long as I remained amongst them, I was a witness on them, when you took me up completely....."

From here the true meaning of **توفي** can be understood. For this Allamah Zamakhshari's quotation is sufficient:

اوفاه، استوفاه، توفاه استكمل ومن المجاز توفي وتوفاه الله ادرسته الوفاة

اوفاه، استوفاه، توفاه means **استكمل** i.e. taking in full. The figurative meaning shows death eg. **توفاه الله** and **توفاه** death has come to him."

From this quote, we can see that the true meaning of **توفي** is not death. Yes, figuratively it is sometimes used in the meaning of **موت** (death).

B) Allâh ﷻ in the Noble Qur'ân has attributed "اماتت" (giving of death) only to Himself. Nowhere is it attributed to any one besides Allâh ﷻ, whereas **توفي** in many places is also attributed to the angels. This also shows that the true meaning of **توفي** is not death eg. **حتى اذا جاء احدكم الموت توفته رسلنا**. Here **توفي** is attributed to the angels.

C) The *haqîqî* (true) meaning of توفي is موت (death). In the Noble Qur'ân, it is mentioned: حتي يتوفهن الموت. Here توفي and موت are mentioned together with one another. Here its means that death will take them completely. If توفي meant موت (death) then the sentence would mean يميتهن الموت "Death will give them death." What a feeble meaning. The speech of Allâh ﷻ and this feebleness? It can never be imagined.

D) The *haqîqî* (true) meaning of توفي is not death. In the Noble Qur'ân, Allâh ﷻ says:

الله يتوفي الانفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الاخرى الي اجل مسمي

Allâh ﷻ takes the souls at the time of its death and those who have not died in their sleep. Then He keeps those souls on which death has been passed and sends back the remaining until the appointed time. [Zumr: 42]

- 1) Here in the first sentence توفي نفس is restricted by حين موتها. This shows that توفي is not موت itself.
- 2) Thereafter توفي is divided into موت (death) and sleep. This shows that توفي is something other than موت (death).
- 3) موت (death) and sleep are both included in توفي. In sleep, one is alive. توفي is attributed to him. Thus توفي is there and he is living also, not dead. Is this not clear that the actual meaning of توفي is not موت (death).

Summary of the discussion

The *haqîqî* (actual) meaning of توفي is to take in full. Yes, however sometimes توفي is used figuratively in the meaning of death eg. توفنا مع الابرار and توفنا مسلمين etc.

Necessary note

If any word sometimes is used in the figurative meaning, then its actual meaning will not be left out forever. If anyone understands it like this, then it can only be the foolish *Qâdiyânîs*. The principle is only this that the figurative meaning will be taken when it is difficult to use the actual meaning. In يعيسى ابي متوفيك, the actual meaning of taking in full will be taken and in توفنا مع الابرار, the figurative meaning will be used.

Hadrat ibn Abbâs RadhiAllaahu Anhu and Îsâ ﷺ being alive

A) Hadrat ibn Abbâs RadhiAllaahu Anhu, like the whole *ummah*, advocates that Îsâ ﷺ is alive. He has narrated from Rasûlullâh SalAllaahu Alayhi Wasallam a number of narrations regarding the ascent, descent and living of Hadrat Îsâ ﷺ. In the book "*At-tasrih bimâ tawâtara fi nuzûlil masîh*" (published Multân) on page 181, 223, 224, 245, 273, 274, 279, 284, 289, 291, 292, Hadrat Shah Kashmirî Rahimahullaah has collected 10 narrations of Hadrat ibn Abbâs RadhiAllaahu Anhu, regarding the ascent and descent of Hadrat Îsâ ﷺ.

B) The narrator of Hadrat Abdullâh bin Abbâs RadhiAllaahu Anhu taking the meaning of متوفيك as ميمتك is Alî ibn Abi Talha.

[Tafsîr ibn Jarir p. 290 vol. 3] The 'ulemâ of asmâ'ur-rijâl (science of hadîth wherein the narrators are scrutinized) have used sentences of ليس بمحمود المذهب and منكر, ضعيف الحديث against him and they say that he did not even meet Hadrat Abdullâh bin Abbâs RadhiAllaahu Anhu. Mujâhid Rahimahullaah is an intermediary. [Mizânul-I'tidâl vol. 5 p. 163, Tahdhibut-tahdhib vol. 4 p. 213]

However the question arises that how did this narration come in *Sahîh Bukhârî*? The answer is that Imâm Bukhârî's Rahimahullaah adherence (to only *sahîh* ahâdîth) refer only to those ahâdîth which are *musnad* (mentioned with the whole chain of narrators) and not the *ta'liqât* (those ahâdîth in which the narrators are not mentioned) and the sayings of the sahâbah ؓ. Thus the following is mentioned on p. 20 of *Fath al Mughîth*:

قول البخاري ما ادخلت في كتابي الا ما صح علي، مقصود به هو الاحاديث الصحيحة
المسندة دون التعاليق والاثار الموقوفة علي الصحابة فمن بعدهم والاحاديث المترجمة بما ونحو
ذلك

The meaning of Imâm Bukhârî's Rahimahullaah statement: "I only entered in my book those ahâdîth which were *sahîh* according to me" regards the *musnad sahîh* ahâdîth, not the *ta'liqât*, the *mauqûf* narrations (those narrations which are not linked to Nabî SalAllaahu Alayhi Wasallam) and those ahâdîth which are found in the *tarjumatul-bâb* (topic of the chapter)."

C) Even though the meaning of the word توفي has been transmitted as موت (death) from Hadrat Abdullâh bin Abbâs RadhiAllaahu Anhu in another *sahîh* narration, but in this narration there is clear mention that in the verse is *taqdîm* and *ta'khîr* (i.e. some part has been brought forward and some part is placed before) which itself refutes the *Qâdiyânî* group.

اخرج ابن عساكر واسحاق بن بشر عن ابن عباس رضي الله عنه قال قوله تعالى يعيسى اني متوفيك ورافعك الي يعني رافعك ثم متوفيك في آخر الزمان

“Ibn Asâkir and Ishâq bin Bishr have narrated from ibn Abbâs RadhiAllaahu Anhu (in a *sahîh* narration) that the meaning of the verse اني متوفيك ورافعك الي is : “I will raise you then in the last era (after descent), I will grant you death.” [Ad Durr Al Manthûr vol.2 p.36]

D) A *sahîh* narration of Abdullâh bin Abbâs RadhiAllaahu Anhu has been transmitted in *Tafsîr ibn Kathîr* that Hadrat Îsâ ﷺ had been lifted to the heavens alive, without being killed.

ورفع عيسى من روزنة في البيت الي السماء هذا اسناد صحيح الي ابن عباس

“Îsa ﷺ was lifted (alive) to the sky from the roof of the house. This chain to ibn Abbâs is completely correct.” [Tafsîr ibn Kathîr vol. 1 p. 574 under the verse ابل رفعه الله]

Question 5: The Meaning and Explanation of رافعك and بل رفعه الله

Question 5 : Allâh ﷻ says in Surah Âl-e-Imrân “ورافعك” and in Surah Nisâ "بل رفعه الله اليه". In both these places, the *Qâdiyânîs* say that رفع (ascension, lifting up) refers to a spiritual ascension or it means raising of ranks. Refute this stand of theirs in such a way that their deception is completely destroyed and by which Hadrat Îsâ's ﷺ bodily ascension is proven.

Answer : This is also a masterpiece of the *Qâdiyânî* deception that sometimes in the verse رافعك and بل رفعه الله اليه; they take it to mean a spiritual ascension. When the objection is raised against them that according to your (*Qâdiyânî*) belief, Hadrat Masîh ﷺ went to Kashmir after getting off the cross and after his wounds healed, and after 37 years only did his death occur, so after passing away this spiritual ascension took place whereas this is completely contrary to the literary style of the Qur’ân since three of the four promises which were directly related to the blessed being (body) of Masîh ﷺ were fulfilled altogether at one time; then the *Qâdiyânîs* are forced to come to this meaning of رفع درجات (lifting of stages). Just as the *Qâdiyânîs* do not have constancy in their *Îmân* (belief) so too, they have no constancy in their viewpoints. They are always changing their viewpoints. Sometimes they take the meaning of روح رفع (spiritual ascension) and sometimes they take the meaning of رفع درجات (raising of ranks) whereas both these viewpoints are incorrect.

1) This matter is as clear as daylight that the pronoun of بل رفعه الله refers to the same thing as the pronouns of قتلوه and صلبوه. This is obvious that the pronouns of these two words refers to the blessed and pure body of Hadrat Îsâ عليه السلام and does not refer to a soul without a body since killing and crucifying is only possible on a body. It is completely impossible to kill and crucify the soul. Thus the pronoun of بل رفعه refers to that same body which the pronouns of قتلوه and صلبوه refer to.

2) Secondly, the Jews did not claim to have killed the soul but claimed to kill the body. بل رفعه الله اليه comes in refutation of that. Therefore in بل رفعه, bodily ascension can only be meant. The word بل in the Arabic language comes to negate whatever is mentioned before (ابطال ما قبل). Therefore whatever is before and after must be contrary to one another e.g.

وقالوا اتخذ الرحمن ولدًا سبحنه بل عباد مكرمون

(And they said: "Rahmân has taken a son Allâh is pure. In fact, they are honourable slaves). In being a son and in being a slave there is opposition. They can never be together. In another verse:

ام يقولون به جنه بل جاءهم بالحق

"Do they say that with him is madness? In fact he brings to them the truth." Being mad and bringing the truth (اتيان بالحق) from Allâh ﷻ are complete opposites and cannot come

together. It is impossible that a mad person will bring a true *sharī'ah*. Similarly, in this verse it is necessary that being killed (مقتوليت) and being crucified (مصلوبيت) which is before must be completely contradictory to being raised to Allâh ﷻ (بل مرفوعيت الى الله) which is after بل. It must be impossible for both to occur and take place. It is obvious that there is no contradiction between being killed (مقتوليت) and a spiritual elevation (i.e. death). The soul being lifted to the heavens can be combined with bodily death just like the martyr's bodies which are killed and their souls are raised to the heavens. Therefore, it is imperative that بل رفعه الله refers to bodily ascension which is contrary to being killed and crucified. Spiritual ascension and raising of one's honour and prestige are not contrary to being killed and crucified. In fact the more oppressively one is killed or crucified, the more his honour and prestige will be increased and his ranks will be much higher. For the raising of ranks, death and being killed are not a condition. Even the living ones attain raise in ranks as Allâh ﷻ says:

يرفع الله الذين امنوا منكم والذين اوتوا العلم درجات

3) The Jews claimed to have killed and crucified Hadrat Îsâ ﷺ. To negate this, Allâh ﷻ said بل رفعه الله اليه i.e. you people are incorrect that you killed him and crucified him, but in fact Allâh ﷻ lifted his body to the sky safely. If by رفع is meant رفع روح (lifting of the soul) i.e. death, then what benefit is there in negating his being killed and crucified? The purpose of killing and crucifying is death. After بل, the word brought is in the past tense which points to the fact that being lifted to the sky occurred before they tried to kill and

crucify him. This is just like the verse بل جاءهم بالحق which shows that Nabî SalAllaahu Alayhi Wasallam bringing them the truth occurred before they started calling him mad. Similarly here too, بل رفعه الله اليه is brought in the past tense to allude to the fact that he was lifted to the heavens before their concocted and imaginary killing and crucification.

- 4) Wherever the مفعول (object) or متعلق (connection) of رفع is a bodily object, then in this place definitely raising of the body is meant. And if the object or connection of رفع is a rank, status, position or any abstract matter, then in this instance it will have the meaning of a raise in status and rank. Allâh ﷻ says:

ورفعنا فوقكم الطور

“And we raised above you the Mount of Tûr.”

الله الذي رفع السموات بغير عمد ترونها

“Allâh is that being who raised the skies without any pillars as you are seeing it.”

واذ يرفع ابراهيم القواعد من البيت واسماعيل

“And remember when Ibrâhîm lifted the foundations of the house, and Ismaîl.

ورفع ابويه علي العرش

“And Yûsuf raised his parents onto the throne.”

In all these places, رفع was used with physical bodies, and in each place, bodily raising and lifting was meant.

ورفعنا لك ذكرك

“And we have raised for you your remembrance.”

ورفعنا بعضهم فوق بعض درجات

“We raised some over others in rank.”

In these places, increase and raise in rank and honour is meant. That is why an indicator towards it is also mentioned i.e. the restriction of ذكر and درجات.

Qâdiyânî objection

In one hadîth it is stated:

إذا تواضع العبد رفعه الله الى السماء السابعة

“When a slave humbles himself, then Allâh ﷻ raises him to the seven heavens.” *Kharâiti* has mentioned this hadith in his book *Makârimul-akhlâq* from Ibn Abbâs RadhiAllaahu

Anhu. [*Kanzul-Ummal* vol. 3 p. 110 # 5720]

The *Mirza'is*, very happy with this narration, present it as an objection that the مفعول (object) of رفع is a physical thing and الى السماء (to the heavens) is clearly mentioned, but inspite of this رفع refers to an abstract or spiritual raising and not a physical one.

Answer : Here, to take the figurative meaning, there is a categorical rational indicator that this is referring to those living people who walk about on earth in front of people and yet humble themselves, then their rank by Allâh ﷻ is as high as the seven heavens. Here it is obvious that a physical raising is not meant but raise of ranks. In short, the meaning of رفع here is taken figuratively as increase in ranks due to a rational indication to it. If any person with weakness in understanding cannot understand this rational indication,

then there is a categorical indicator. In *Kanzul-Ummal*, immediately after this narration, this narration is mentioned:

من يتواضع الله درجة يرفع الله درجة حتى يجعله في عليين

“According to the amount of humility one adopts for Allâh ﷻ, Allâh ﷻ raises him in ranks until He gives him place in *Illiyyin* (which is the final status of honour).” In this hadith, the word *درجة* is clearly mentioned and this is an accepted principle.

الحديث يفسر بعضه بعضاً

“One hadith explains another hadith.”

In short, the meaning of *رفع* is to lift and to take up. However, this *رفع* can be of physical bodies sometimes and it can be of an abstract nature sometimes. At other times it can refer to raising in speech and action and sometimes raising of ranks can be meant. Wherever there is raising of physical bodies, then a physical raising will be meant. Wherever raising of actions or ranks are mentioned, then an abstract raising will be meant. *رفع* means to raise and lift. However, depending on the object, its raising will be accordingly.

5) The clear meaning and significance of this verse is that when the Jews intended to kill and crucify Hadrat Masîh ﷺ, then at this time they could not kill and crucify him but he was raised to Allâh ﷻ. From here it is known that the *رفع*

mentioned in بل رفعه الله اليه had not been acquired by Hadrat Îsâ عليه السلام before this, but this رفع became apparent when the Jews intended to kill him, and the رفع which was acquired here was this that his original body was lifted towards the sky in a safe and perfect condition. High rank and honour had already been attained before that. Before this, he had been given the title of

وجيها في الدنيا والآخرة ومن المقربين

Therefore, in the verse only this رفع can be meant which occurred at that time when the Jews intended to kill Îsâ عليه السلام i.e. physical ascension since the raising of honour and position had been attained before this. To mention it here is completely out of context.

6) The disgrace, grief and failure of the Jews and complete honour and respect of Îsâ عليه السلام will be more apparent by his ascent to the sky in a safe condition. Also, this noble rank and high status is not specified to Hadrat Îsâ عليه السلام. The living people of *Îmân* and the people of *Ilm* (knowledge) also acquire it.

يرفع الله الذين امنوا منكم والذين اوتوا العلم درجات

“Allâh ﷻ raises in rank the believers amongst you and those who have been given knowledge.”

7) If in this verse رفع روحاني (spiritual ascension) with death is meant, then this has to be accepted that this spiritual ascension with the meaning of death occurred before the Jews killed and crucified, just as

ام يقولون به جنة بل جاءهم بالحق، ويقولون أننا لتاركوا الهتنا للشاعر محنون، بل جاء بالحق

In these verses, Nabî SalAllaahu Alayhi Wasallam bringing the truth occurred before being called a poet and mad. Similarly, spiritual ascension with death has to occur before their killing and crucification, whereas Mirza Saheb does not advocate this. Mirza Saheb says that Îsa عليه السلام got freed from the Jews, went to Kashmir from Palestine and for a long time lived there. During this time, his wounds healed. After living for a long time i.e. 87 years he passed away and he was buried in district of Srinagar in Khânyâr, and his tomb is there. Therefore, according to Mirza Saheb's presumptions the text should have been as follows:

وما قتلوه بالصليب بل تخلص منهم وذهب الى كشمير واقام مدة طويلة ثم اماته الله ورفع اليه

8) By taking the meaning of spiritual ascension with death, there remains no connection with عزيزاً حكيمًا, since عزيز and حكيم are used in these kind of places where some strange and extraordinary matter occurs. Here the strange and wondrous event which took place is a bodily ascension. A person should not think that for an original body to go into the heavens is impossible. He is full of power; grandeur and overpowering. For him, this is not difficult task. Nor should one think that this body being lifted up is contrary to wisdom and contrary to expedience. He is *Hakîm* (Al, Wise). None of His actions are void of wisdom. When the enemies attacked Hadrat Masîh عليه السلام, then Allâh ﷻ showed a sign of His power by lifting his Nabî to the sky. From amongst those enemies who came to kill him, one was made to look similar to the Nabî and was killed by them. Then after killing this person, they were placed into doubt and uncertainty.

The meaning of رفع as a death of honour is not established from any dictionary, any usage or any technical term of any field. It is only the fabrication of Mirza Saheb. However, the word رفع alone is not contrary to honouring and bodily ascension. Honouring and bodily ascension can be combined. If by رفع is meant a death of honour, then نزول (descent) will have to mean a birth of disgrace, since in the ahâdîth نزول is mentioned in contrast to رفع. It is obvious that this meaning of نزول is only worthy of Mirza Saheb.

In this verse regarding this matter there is no clarity of going to the heavens. The answer to this is that بل رفعه الله اليه (Allâh ﷻ lifted Îsa عليه السلام to Him) means this that Allâh ﷻ lifted him to the heavens just as in تعرج الملائكة والروح اليه. The meaning of this is “The angels and *Rûhul-Amîn* climb towards Him” i.e to the heavens. In another verse, Allâh ﷻ says اليه يصعد الكلم الطيب “Towards Him (Allâh ﷻ) pure words ascend and Allâh ﷻ lifts up good actions.”, i.e. the pure words ascend to the heavens. Similarly here in بل رفعه الله اليه, the meaning is towards the heavens. Anyone whom Allâh ﷻ has granted a small amount of intelligence will understand that the meaning of بل رفعه الله اليه being a death of honour is completely out of context as well as contrary to the language.

In the *tafsîr* (explanation) of this verse, there is a narration from Hadrat ibn Abbâs RadhiAllaahu Anhu with a *sahîh* chain of narrators:

لما اراد الله ان يرفع عيسى الى السماء

“When Allâh ﷻ intended to raise Îsa ﷺ to the heavens.”

[Tafsîr Ibn Khathîr p.574 vol.1]

Besides this, in many ahâdîth, there is clear mention of going to the heavens. We have already mentioned those ahâdîth.

10) Mirza Qâdiyânî has written:

Therefore this matter is proven that the meaning of رفع is death. However, this was such a death accompanied by honour as occurs for the *muqarrabîn* (close ones), that after death, their souls reach *Illiyîn*:

في مقعد صدق عند مليك مقتدر

[Izâlah Auhâm p. 599, Khord, Ruhânî Kazâin p. 424 vol. 3]

Mirza Saheb is saying that by رفع such a death is meant which is with honour which occurs for the especially close ones that after they pass away their souls reach *Illiyîn*. From this text, it is clear that بل رفعه الله اليه refers to going to the heavens, since *Illiyîn* and مقعد صدق are in the heavens. Thus, Mirza Saheb also accepts going to the heavens. The only difference is whether Hadrat Îsâ bin Maryam’s ﷺ soul only went to the heavens or both the body and soul went. We already have proven that this verse refers to his physical body.

Question 6: The Proof of the Descension of Îsâ ﷺ; his Descension is Not Contrary to *Khatm-e-Nubuwwat*

Question 6 : Mentioning the proofs of Îsâ ﷺ descending, refute the false deduction of Mirza : “I am a *mathîle-masîh* (similar to *Masîh*).” Also prove the belief of the descension of Îsâ ﷺ is not contrary to the belief of *khatm-e-nubuwwat*.

Answer : The proof of descension from the verses of the Qur’ân

The subject of Îsâ’s ﷺ descension is alluded to in 2 verses in such a way that it is close to being very clear.

وان من اهل الكتاب الا ليؤمنن به قبل موته 1)

“And there is none from the ahle-kitâb except that he will believe in him before his death. [Nisâ: 159]

وانه لعلم للساعة 2)

“And verily he is one sign of Qiyâmah.” [Zukhruf: 61]

Thus, Mulla Ali Qârî Rahimahullaah mentions:

ونزول عيسي من السماء كما قال الله تعالى وانه أي عيسي لعلم للساعة أي علامة القيامة
وقال الله تعالى وان من اهل الا ليؤمنن به قبل موته أي قبل موت عيسي بعد نزوله عند قيام
الساعة فيصير الملل واحدة وهي ملة الاسلام

Îsâ’s ﷺ descent from the heavens is proven from the verse of Allâh ﷻ i.e. “Verily Îsâ is one sign of *Qiyâmah*.” Allâh ﷻ also says:

وان من اهل الكتاب الا ليؤمنن به قبل موته

i.e. There is none from the *ahle-kitâb* except that he will believe in him before he (Îsâ ﷺ) passes away after his descent close to *Qiyâmah* then all the religions will become one and that is the religion of Islâm. [Sharh fiqh al- Akbar p.136]

From the hadîth it is established that the pronoun of قبل موته returns to Hadrat Îsâ ﷺ just as the pronoun of ليؤمنن به refers

to him: The following is mentioned in *Irshâdus-sârî*, the commentary of *Sahîh Bukhârî*:

وان من اهل الكتاب احد الا ليؤمنن بعيسي قبل موت عيسي وهم اهل الكتاب الذين
يكونون في زمانه فتكون الملة واحدة وهي ملة الاسلام وبهذا جزم ابن عباس فيما رواه ابن
جرير من طريق سعيد بن جبير عنه باسناد صحيح

“There will be none from the *ahl al-kitâb* except that he will believe in Îsâ ﷺ before Îsâ’s ﷺ death. They will be those *ahl al-kitâb* who will be alive during the era of Îsâ’s ﷺ descent. Then only one religion will remain and that is the religion of Islâm. Hadrat ibn Abbâs RadhiAllaahu Anhu has asserted authoratively in a narration of his which ibn Jarîr has narrated through the means of Sa’îd bin Jubayr with a *sahîh* chain.” [*Irshâdus-sârî* vol.5 pp.518-519]

Consensus (ijmâ’) of the ummah on the living and descent of Îsâ ﷺ

Based on the verses of the Qur’ân and the *mutawâtir marfû’* ahâdîth, there has been consensus (*ijmâ’*) on this definitive belief of the living and descent of Îsâ ﷺ from the sahabâh ؓ until today. None of the *imâms* of *dîn* have ever narrated a view contrary to this. The *Mu’tazila*, who differ with the *Ahl us Sunnah wal jamâ’ah* in many *masâ’il* of belief, hold the same belief as Allamah Zamakhsharî Rahimahullaah has explained in *Kash-shâf*. Thus Ibn Atiyyâ Rahimahullaah said:

حياة المسيح بجسمه الي اليوم ونزوله من السماء بحسمه العنصري هما اجمع عليه الامة وتواتر
به الاحاديث

“The whole *ummah* have consensus on this point and it is proven in *mutawâtir* ahâdîth that Îsâ ﷺ is still living in the heavens with his physical body.”

These over 100 ahâdîth are narrated from 30 Sahâbâh in different manners, whose names are:

- 1) Hadrat Abu Hurayrah RadhiAllaahu Anhu.
- 2) Hadrat Jabir bin Abdullâh RadhiAllaahu Anhu.
- 3) Hadrat Nawâs bin Sam'an RadhiAllaahu Anhu.
- 4) Hadrat ibn Umar RadhiAllaahu Anhu.
- 5) Hadrat Huzayfah ibn-Usayd RadhiAllaahu Anhu.
- 6) Hadrat Thaubân RadhiAllaahu Anhu.
- 7) Hadrat Majma' RadhiAllaahu Anhu.
- 8) Hadrat Abu Umâmah RadhiAllaahu Anhu.
- 9) Hadrat ibn Masûd RadhiAllaahu Anhu.
- 10) Hadrat Abu Nadra RadhiAllaahu Anhu.
- 11) Hadrat Samurah RadhiAllaahu Anhu.
- 12) Hadrat Abdur-Rahman bin Khabîr RadhiAllaahu Anhu.
- 13) Hadrat Abut-Tufayl RadhiAllaahu Anhu.
- 14) Hadrat Anas RadhiAllaahu Anhu.
- 15) Hadrat Wâthila RadhiAllaahu Anhu.
- 16) Hadrat Abdullâh bin Salâm RadhiAllaahu Anhu.
- 17) Hadrat ibn Abbâs RadhiAllaahu Anhu.
- 18) Hadrat Aus RadhiAllaahu Anhu.
- 19) Hadrat Imrân bin Husayn RadhiAllaahu Anhu.
- 20) Hadrat Ayesha رضي الله عنها.
- 21) Hadrat Safînah رضي الله عنها.
- 22) Hadrat Huzayfah RadhiAllaahu Anhu.
- 23) Hadrat Abdullâh bin Mugaffal RadhiAllaahu Anhu.
- 24) Hadrat Abdur-Rahman bin Samurah RadhiAllaahu Anhu.
- 25) Hadrat Abu Saîd Khudrî RadhiAllaahu Anhu.
- 26) Hadrat Ammâr RadhiAllaahu Anhu.

- 27) Hadrat Rabî' RadhiAllaahu Anhu.
- 28) Hadrat Urwah bin Ruwaym RadhiAllaahu Anhu.
- 29) Hadrat Hasan RadhiAllaahu Anhu.
- 30) Hadrat Kâb RadhiAllaahu Anhu.

These personality's detailed narrations can be seen in '*At-Tasrih bimâ tawâtara fi-nuzûlil-masîh.*'

This book, in reality is a dictation of one of the past Head Teachers of Darul-ulûm Deoband, the *Zuhrî* of the time, Hadrat Allamah Anwar Shah Kashmirî Rahimahullaah, which was compiled in a beautiful manner by his noble student Hadrat Maulânâ Muftî Muhammad Shafi' Saheb, Muftî A'zam of Pakistan, thus rendering a valuable service for the people of Islâm. (May Allâh ﷻ reward him abundantly). The famous scholar of this time Hadrat Shaykh Abdul-Fattah Abu Ghudda Rahimahullaah has done investigative work on this book and after more researching has added 20 ahâdîth, which he has named as '*Istidrâk*'. Hadrat Ludhiyanwî Shahid Rahimahullaah book "*Nuzûl Îsâ ﷺ*" included in *Tuhfa-e-Qâdiyânîyat* vol. 3 will be beneficial for readers.

From the horse's mouth

The descent of Hadrat Masîh bin Maryam proven by *mutawâtir* ahâdîth is such a reality that even Mirza Saheb accepts it. He writes:

"This fact is not hidden that the predictions regarding the coming of Masîh bin Maryam is of the first rank, which all unanimously have accepted. The other predictions mentioned in the *sihâh* books do not have the same weight and rank as this. This has achieved the first rank of *tawâtur*." [Izâlah-auhâm p.231]

In the same book, a few lines before, Mirza Saheb writes:
The naturalists of today in whose hearts no honour remains for the Noble Qur'ân and ahâdîth, present this unfounded assertion that those narrations regarding the coming of Masîh bin Maryam in the *sihâh* books are all wrong. However they are putting their *îmân* in danger by refuting so many ahâdîth which are *mutawâtir*. [*Izâlah-auhâm* p. 230]

This is another matter that Mirza Saheb tries to prove himself as the corroboration of the promised *Masîh* by twisting and changing the ahâdîth.

Qâdiyânî deceit of mathîle-masîh

This is completely absurd. From the birth of Masîh ﷺ till his descent and from his descent until his death, there is not one thing of similarity with Mirza Qâdiyânî. Masîh ﷺ was born without a father. He did not build a house. He never married. After descent, he will be a just ruler. He will kill *Dajjâl*. In his era, all the false religions will be destroyed. Worship of the cross will be destroyed and only worship of Allâh ﷻ will remain. He will go to Damascus and Baytul-Maqdis. He will perform *umrah* and *hajj*. He will present himself in Madinah Munawwarah. After descent, he will live for 45 years and then pass away. These are few of his major signs. From amongst them, not one is found in Mirza Qâdiyânî. In spite of this, he claims to be similar to him. Can there be any audacity in the world greater than this?

The descent of Hadrat Îsâ ﷺ is not contrary to the belief of *khatm-e-nubuwwat*

The whole foundation of *Qâdiyânism* is on deceit and deception. To deceive the Muslims, at this place he presents

one objection that Hadrat Masîh (عليه السلام), after coming down the second time will he still have the rank of *nubuwwat* or not? If he comes having the rank of a Nabî, then this causes a problem on *khatm-e-nubuwwat*. If he is not a Nabî, then this will make necessary a Nabî being removed from his position of *nubuwwat* which is also contrary to Islâmic belief.

Answer : Allamah Mahmûd Âlusî Rahimahullaah in his *tafsîr 'Ruhul-Ma'ânî'* writes:

وكونه خاتم الانبياء أي لا ينبا احد بعده واما عيسى ممن نبى قبله

“Nabî SalAllaahu Alayhi Wasallam being *khâtamul-ambiyâ* means that none will be made a Nabî after him. Îsâ (عليه السلام) has already been made a Nabî before Nabî SalAllaahu Alayhi Wasallam.” Thus Îsâ’s (عليه السلام) coming is not contrary to Nabî’s SalAllaahu Alayhi Wasallam *khatm-e-nubuwwat*. Nabî SalAllaahu Alayhi Wasallam was the last person in this world to be characterized by *nubuwwat*. Now, no other person can attain the quality of *nubuwwat*. The meaning is not that all the past Nabî’s have passed away.

2) The quote has passed before where Mirza calls himself *khâtamul-aulâd* of his parents whereas his big brother Mirza Ghulâm Qâdir was still alive. In spite of him being alive, if there is no difference in Mirza being *khâtamul-aulâd*, then in Îsâ (عليه السلام) being alive, there is no difference in Nabî’s SalAllaahu Alayhi Wasallam *khatm-e-nubuwwat*.

3) There is a hadîth in Ibn Asâkir that Âdam (عليه السلام) asked Jibrâil (عليه السلام): “Who is Muhammad?

He replied:

آخر ولدك من الانبياء

“Your final son from the Ambiyâ.” [Kanzul-Ummâl p. 455 vol. 11 number 139 from Ibn Asâkir]

This Hadîth makes it abundantly clear that the meaning of *khâtamun-Nabîyyîn* is that Nabî SalAllaahu Alayhi Wasallam is the last Nabî to be born. This is not contrary to any Nabî remaining alive. Therefore Nabî SalAllaahu Alayhi Wasallam being *âkhirul-ambiyâ* (last of the ambiyâ) and *khâtamul-ambiyâ* is not in any way incompatible to the descent of Îsâ عليه السلام.

4) Mirza Qâdiyânî writes in his book '*Tiryâqul-qulûb* p. 156, *Khazâin* p. 479 vol. 15.'

“It is necessary that the person on whom the cycle of the reality of man ends with perfection and entirety will be *khâtamul-awlâd* i.e. after his death, no complete person will be born from the womb of that woman.” When according to Mirza Saheb, the meaning of *khâtamul-awlâd* is that from the womb of a woman, no complete person will be born after him then why won't *khâtamun-Nabîyyîn* have the same meaning, that after Nabî SalAllaahu Alayhi Wasallam no Nabî will be born to any woman. In this there are three benefits.

1) There is no opposition between *khatm-e-nubuwwat* and the descent of Masîh عليه السلام. *Khâtamun-Nabîyyîn* demands that after him no Nabî will be born from a womans womb. Masîh عليه السلام was born before Nabî SalAllaahu Alayhi Wasallam.

2) This is also clear that if Mirza Saheb was born from his mother's womb, then his *nubuwwat* is contrary to *khatm-e-nubuwwat*.

3) This is also specified that the information given about the descent of Masîh (ﷺ), he will not be born from the womb of his mother at that time, otherwise it will be against *khâtamun-Nabîyyîn*. On this basis, Mirza Saheb cannot be the promised *Masîh*. It has been clearly repeated that the meaning of the statement that after Nabî SalAllaahu Alayhi Wasallam no Nabî will come, means that after Nabî SalAllaahu Alayhi Wasallam none will be granted the rank of *nubuwwat*. Hadrat Îsâ (ﷺ) had already been given the rank of *nubuwwat* hundreds of years before Nabî SalAllaahu Alayhi Wasallam.

Listen to a rational answer for the above mentioned objection. One person is a king in a certain kingdom. He goes for an official visit to another country. Now it is obvious that he has not been removed from his kingship, leadership and high rank. However, when he goes to the other country, his laws will not be followed. There, the laws of the president or grand minister will be followed. Similarly, when Îsâ (ﷺ) comes again, then he will not be removed from his status of *nubuwwat*, as is mentioned in the Noble Qur'ân: "ورسولا الي بني اسرائيل" "His *risâlat* (message) was to Bani Isrâîl." Now in the *ummah* of Nabî SalAllaahu Alayhi Wasallam, the laws of his *nubuwwat* will not be followed. The laws of the Muhammad SalAllaahu Alayhi Wasallam will have to be followed by this *ummah*. This is something different that by the coming of Îsâ (ﷺ), the Jew's reformation will be done and the wrong impressions of the

Christians will be removed. All will enter into the circle of *dîn-e-qayyim* (Islâm) and the statement "ليظهره علي الدين كله" will be realized.

Question 7: Hadrat Mahdî عليه السلام, the Accursed *Dajjâl*, and the *Qâdiyânî Dajjâl*

Question 7: Together with mentioning the Islâmîc viewpoint of the advent of Hadrat Mahdî and Îsâ عليه السلام as well as the coming of *Dajjâl*, mention the *Qâdiyânî* fabrications and refute it.

Answer : Hadrat Mahdî

In the light of the ahâdîth, the following has been mentioned about the appearance of Hadrat Mahdî.

- 1) He will be from the progeny of Hadrat Fâtima g.
- 2) He will be born in Madinah Munawwarah.
- 3) His father's name will be Abdullâh.
- 4) His name will be Muhammad and his title will be Mahdî.
- 5) At the age of 40, 40 *abdâls* from Shâm will recognize him in the Haram in Makkah Mukarramah.
- 6) He will lead the Muslim armies in a few battles.
- 7) He will reach the Jami' of Damascus in Shâm where the descent of Sayyidina Îsâ عليه السلام will be.
- 8) After descending, Hadrat Îsâ عليه السلام will perform *salâh* behind Hadrat Mahdî.
- 9) Hadrat Mahdî's complete age will be 49 years. At the age of 40, he will become *khalîfa*. He will remain *khalîfa* for 7 years. For 2 years, he will remain as a vicegerent of Hadrat Îsâ عليه السلام. He will pass away at the age of 49.
- 10) "Then he will pass away and the Muslims will perform his *janâzah salâh*" [*Mishkât* : 417].

There is no clarity in the ahâdîth regarding where he will be buried. However, some have written that he will be buried in Baytul-Muqaddas.

Regarding this, Shaykh-ul-Islâm Hadrat Maulânâ Sayyid Husayn Ahmad Madanî's Rahimahullaah book '*Al-khalifatul-Mahdî fil-ahâdîth-is-sahihah*' and the great muhaddith Maulânâ Badre-Âlam Meeruthi's Rahimahullaah book '*Al-imâmul-Mahdî*' in '*Tarjumanus-sunnah*' vol. 4 included in '*Intisâbe-Qâdiyânîat*' vol. 4 are worth studying.

Hadrat Sayyidina Îsâ's ﷺ descent

- 1) He is Allâh's ﷻ high-ranked messenger, who before this ascension, his whole life was a life of poverty, abstinence and meekness.
- 2) The Jews were out to kill him. Allâh ﷻ saved him from the oppressive hands of the Jews and lifted him alive to the heavens.
- 3) Close to *Qiyâmah*, he will descend, his hands placed on the wings of 2 angels.
- 4) He will be wearing two yellow-colored sheets.
- 5) He will descend on the white eastern minarets of the Damascus masjid.
- 6) He will be the *imâm* in all *salâh* besides the first one.
- 7) He will be a just ruler. Islâm will spread throughout the world.
- 8) He will kill *Dajjâl* at *Bâb-e-lud* (where the Israelis have their air-base at present).
- 9) After descension he will live for 45 years.
- 10) He will pass away in Madinah Tayyibah. He will be buried in the Rauda with Nabî SalAllaahu Alayhi Wasallam,

Hadrat Abû Bakr RadhiAllaahu Anhu and Hadrat Umar RadhiAllaahu Anhu, where today there is a place for a fourth grave. فيكون قبره رابعاً [Târikhul-bukhârî].

The Coming of *Dajjâl*

- 1) In the light of Islâmic teachings and the ahâdîth, *Dajjâl* is the name of a (specific) person regarding whose mischief all the *Ambiyâ* warned their *ummah* of, as though *Dajjâl* is such a dangerous *fitna* (trial) upon whom all the *ambiyâ* are unanimous on his enmity of Allâh ﷻ.
- 2) He will emerge from a place between Iraq and Shâm (Syria).
- 3) He will spread strife and corruption in the whole world.
- 4) He will claim to be Allâh.
- 5) He will be one-eyed i.e. one eye will be bare.
- 6) He will intend to go to Makkah Mukarramah. Allâh's ﷻ angels who have been commanded to protect the Haramayn will turn him away. He will not be able to enter Makkah and Madinah.
- 7) Most of his followers will be Jews.
- 8) A group of 70 000 Jews will join his army.
- 9) He will be killed at the hands of Sayyidina Îsâ ﷺ at the place of Lud.
- 10) He will be killed by the weapon of Hadrat Îsâ ﷺ.

From an Islâmic perspective, there are approximately 180 signs of Hadrat Îsâ ﷺ and Hadrat Mahdî narrated from Nabî SalAllaahu Alayhi Wasallam. The coming of Hadrat Îsâ ﷺ and Hadrat Mahdî are proven by *tawâtur*. Allamah Shawkânî Rahimahullaah writes:

فتقران الاحاديث الواردة في المهدي المنتظر متواترة والاحاديث الواردة في نزول عيسي بن

مريم متواترة

“This fact is established that the ahâdîth in which mention is made of the awaited *Mahdî* is *mutawâtir*, and the ahâdîth in which mention is made of the descent of Îsâ bin Maryam is *mutawâtir*.” [Al-idhâ-ah p.77]

Hâfiz Asqalânî Rahimahullaah states:

قال ابوالحسن الحسعي الابدئي في مناقب الشافعي تواترت الاخبار بان المهدي من هذه الامة وان عيسي يصلي خلفه ذكر ذلك رد للحديث الذي اخرجه ابن ماجة عن انس وفيه ولا

مهدي الاعيسي

“Abul-Hasan Khasi’ Abadî Rahimahullaah writes in *Marâqibe Shafi’î*. “The ahâdîth have reached a level of *tawâtur* that *Mahdî* is from the *ummah* and that Îsâ ﷺ will perform *salâh* behind him.” Abul-Hasan has mentioned this in refutation of the hadîth which *Ibn Mâjah* has narrated from Hadrat Anas RadhiAllaahu Anhu that there is no *Mahdî* besides Îsâ ﷺ.” [Fathul-Bârî p.358 vol.6]

From amongst the ahâdîth alluded to by Hâfiz Asqalânî Rahimahullaah, here is one:

عن جابر بن عبدالله قال قال سمعت رسول الله صلي الله عليه يقول لا تزال طائفة من امتي يقاتلون علي الحق ظاهرين الي يوم القيامة قال فينزل عيسي بن مريم فيقول اميرهم تعال صل لنا فيقول لا: ان بعضكم علي بعض امراء تكرمه الله هذه الامة

“It is narrated from Jâbir bin Abdullâh RadhiAllaahu Anhu that he said: “I heard Nabî SalAllaahu Alayhi Wasallam saying: “From my *ummah*, one group will continue fighting on truth and will be dominate till the day of *Qiyâmah*. Thereafter Nabî SalAllaahu Alayhi Wasallam said: “Finally Îsâ bin Maryam will descend (it will the time of *salâh*). The

leader of the Muslims will say: "Come forward and lead us in *salâh*." He will say: "This cannot happen. From the side of Allâh ﷻ, there is this honour that some of you will lead others." [Muslim vol.1 p.87 chapter on descent of Îsa, Ahmad vol.3 p.345]

From this hadîth, where on one hand this is proven that Hadrat Mahdî and Hadrat Masîh ﷺ are two different personalities, on the other hand, the high honour and esteem of the *ummah* of Nabî SalAllaahu Alayhi Wasallam is also proven in this way that close to *Qiyâmah* there will continue to remain such individuals that a honourable Rasul from the Isrâ'îlî chain will keep this persons rank as *imâm* and will perform *salâh* behind him. This is a clear proclamation that the rank of honour and respect on which you were before this is the same today.

This event will be similar to that which occurred during the final illness of Nabî SalAllaahu Alayhi Wasallam when he performed one *salâh* behind Hadrat Abû Bakr RadhiAllaahu Anhu giving the *ummah* clear guidance that after me, full ability and capabilities of leadership is found in Hadrat Abû Bakr RadhiAllaahu Anhu.

If one wants to see the signs of Sayyidina Masîh ﷺ and Sayyidina Mahdî in the light of the ahâdîth, then see :

- 1) '*Alâmât-e-qiyâmah aur nuzûle-masîh*' (translated by Maulânâ Muftî Muhammad Rafi' Uthmâni) found at the end of '*At-tasrih bimâ tawâtara fi nuzûlil-masîh*' and
- 2) Muftî Muhammad Shafî' Rahimahullaah's book '*Masîhe-mau'ûd ki pahchân*'.

Mirza Qâdiyânî also accepts that Hadrat Masîh ﷺ, Hadrat Mahdî and the accursed *Dajjâl* are three personalities:

“Therefore, we have to accept that the promised *Masîh*, *Mahdî* and *Dajjâl* will all appear in the East.” [Tuhfa-Galarwiyah p. 47 Khazâin p. 167 vol. 17]

The three will be in the east. This is one trap of the *Qâdiyânî* deceit. However, from this quote of Mirza Qâdiyânî this much is proven that these three are different personalities.

The *Qâdiyânî* viewpoint

However look at the misfortune and deprivation of *Îmân* of the *Qâdiyânî* group. Their stand is that *Masîh* ﷺ and *Mahdî* ﷺ are one personality and that is Mirza Qâdiyânî, whereas *Masîh* ﷺ and *Mahdî* are two completely separate personalities. Their names, work, place of birth, place of descent, time of appearance, period of staying and age have separately been narrated from Nabî SalAllaahu Alayhi Wasallam. See the deceit of the *Qâdiyânî Dajjâl* and his group that they leave so many *sahîh* and *mutawâtir* ahâdîth and endeavor to prove their belief using a false and concocted narration.

Mirza Saheb said:

ايها الناس اني انا المسيح الخمدي واني انا احمد المهدي

“O people! I am the *Masîh* of the *Muhammadî* chain and I am Ahmad Mahdî.” [Khutba Ilhâmiyah, Khazâin vol.16 p.61]

Qâdî Muhammad Nadhir Qâdiyânî writes:

“Imâm Mahdî and the promised Îsâ is one person.” [Imâm Mahdî kâ zuhûr p.16]

Qâdiyânî error

The Qâdiyânî group presents the narration of *Ibn Mâjah* as proof:

لا مهدي الا عيسى بن مريم

“There is no *Mahdî* except Masîh bin Maryam.” [*Ibn Mâjah* p.292 Chapter of *shiddatuz-zamân*]

This same Qâdî Muhammad Nadhir writes regarding this hadîth:

“This hadîth has given a clear judgment that Îsa bin Maryam is *al-Mahdî* and beside him, there is no other *al-Mahdî*.”

Firstly, this hadîth is *daîf*. Secondly, the meaning is not as the Qâdiyânîs explain it. Mulla Alî Qâri Rahimahullaah said:

حديث لا مهدي الا عيسى بن مريم ضعيف باتفاق الخدثين كما صرح به الجزري علي انه من باب لافتي الا علي

“The hadîth, “There is no *Mahdî* like Îsa bin Maryam” is *daîf*, according to all the *muhaddithîn* as ibn Jazrî has clearly mentioned. Besides this, it is of the same type of لافتي الا علي.

[*Mirqât* vol. 10 p.183]

This means that if a hadith is accepted as *sahih* to a certain degree, then it will have the same meaning as is found in لافتي الا علي (There is no youngster except Ali). *Mahdî* is on the scale of a quality and its literal meaning is meant. This is shown that the highest rank of guidance will be Îsa bin Maryam. This is in the form of *hasr idâfi* (limited restriction) just like لافتي الا علي which means the highest ranked and bravest person is Hadrat Ali ﷺ. To take this meaning that

the personality whose name is *Mahdî* is only the personality of Îsa bin Maryam is wrong.

Mirza Saheb himself writes one principle:

“In this condition where approximately all ahâdîth confirm to the Qur’ân....Now if rarely, there appears any hadîth which is contrary to this definite collection, then we will take out this hadîth from being a proof or we will be forced to make an interpretation since it is not possible that one day ‘if and *shâdh* (rare) narration can break down that firm building which has been made ready by clear proofs of the Qur’ân and Ahâdîth. [*Izalahe-awhâm* p. 225, 226]

In the light of this principle, what status remains of the narration of Ibn Mâjah presented by the *Mirza’is*? The above-mentioned narrations of the descent of Îsâ ﷺ which are *sahîh* and *mutawâtir* has clearly proven that Hadrat Îsâ ﷺ will descend from the heavens, not that he will be born in any family of this world whereas regarding Hadrat Imâm Mahdî the following is mentioned in a hadîth:

سمعت رسول الله صلى الله عليه وسلم يقول المهدي من عترتي من ولد فاطمة

“I heard Nabî SalAllaahu Alayhi Wasallam saying : “*Mahdî* is from my progeny i.e. from the children of Hadrat Fâtima g.” [*Abu Dâwûd* vol. 2 p.131]

يواطى اسمه اسمي واسم ابيه اسم ابي

“His name will be the same as my name. His father’s name will be the same as my father’s name.” [*Abu Dâwud* vol.2 p.131]
The following hadîth has made the matter absolutely clear.

كيف تهلك امة انا اولها والمهدي وسطها والمسيح آخرها

“How can this *ummah* ever be destroyed when I (Nabî SalAllaahu Alayhi Wasallam) am in the beginning, *Mahdî* is in the middle and *Îsâ* is in the ending.” [Mishkât p. 583 Reward of this *ummah*]

This hadîth proclaims very clearly in this matter that Mirza Qâdiyânî's viewpoint is full of lies and deception. However those *Qâdiyânîs* who are physically and spiritually blind cannot even see these clear, clear narrations and without any shame reiterate that *Masîh* and *Mahdî* are one, whereas the narrations regarding both of them are different and are *mutawâtir*.

Dajjâl

1) Regarding *Dajjâl*, the *Qâdiyânî* viewpoint continues to change its colours like a chameleon. First they said it meant a priest.

On this they were asked about the following narration of Hadrat Ayesha رضي الله عنها. She narrates that once Nabî SalAllaahu Alayhi Wasallam came and I was crying. He asked me the reason for my crying. I said: “You have mentioned the details regarding *Dajjâl*. After hearing it, I have become worried. Now as soon as I think of it, I begin crying.” Nabî SalAllaahu Alayhi Wasallam said: “I am present. If he comes, then I will be sufficient for you. If he does not come in my life, then the person who continues to recite the last few verses of *Surah Kahf* will be safe from him.”

If a priest was *Dajjâl*, then he would have been present in Nabî's SalAllaahu Alayhi Wasallam time also. Then what is the meaning of this statement?

2) Thereafter Mirza said: "It means the English people." It was said to him. "If the English are meant, then remember that Hadrat Îsâ ﷺ will kill *Dajjâl*. You are the cultivated plants of the English."

3) Then Mirza said: "It means the Russians." When he was told that *Dajjâl* is one person and not a nation, he said that in the hadith is not '*Dajjâl*' but '*Rijâl*' (men). This is a proof of his ignorance. So much is sufficient to refute it that regarding the question of ibn Sayyâd, Hadrat Umar RadhiAllaahu Anhu sought Nabî's SalAllaahu Alayhi Wasallam permission to kill him. Nabî SalAllaahu Alayhi Wasallam said : "If it is him (*Dajjâl*) then you cannot kill him. Only Hadrat Îsâ will kill him."

Regarding ibn Sayyâd there is an abundance of narrations in the books of ahâdîth. From it, we also come to know that *Dajjâl* will be killed by the sword and not by the pen as is the viewpoint of the *Qâdiyânîs*.

Summary: Mirza Qâdiyânî and his progeny's viewpoint is completely contrary to the 1400 year's viewpoint of Islâm.

Question 8: Answers to the *Qâdiyânî* Distortion in Opposition to Îsâ's ﷺ Ascension

Question 8 : Mention 3 verses and narrations which *the Mirza's* present to show the non-ascension and death of *Masîh* ﷺ and give a categorical answer to it.

Answer:

***Qâdiyânî* proof 1**

وكنتم عليهم شهداء ما دمتم فيهم فلما توفيتني كنت انت الرقيب عليهم

The translation of this verse by Mirza Bashrud-din is as follows:

“And as long I remained amongst them, I remained as a watch over them. When you seized my soul, then You watched over them.” [Qur’ân Majîd translation, Mirza Bashrud-din p.252]

The basis of the *Qâdiyânî* proof, according to their thoughts, on the death of Îsâ ﷺ from this verse is due to a detailed narration of *Sahîh Bukhârî* which is below:

انه يجاء برجال من امي فيؤخذ بهم ذات الشمال فاقول يارب اصحابي فيقول انك لا تدري ما
احدثوا بعدك فاقول كما قال العبد الصالح: وكنت عليهم شهيدا ما دمت فيهم

“Some individuals from my *ummah* will be brought and will be taken on the left side (towards *Jahannam*). I will say: “O my Rabb, these are my companions.” It will be said: “You do not know what they did after you.” Then I will say just as the pious slave (Îsâ ﷺ) said : “I kept watch over them as long as I remained amongst them. When you took me completely, then you kept a watch over them.” [Sahîh Bukhârî p. 665 vol. 2 kitâbut-tafsir]

The word *توفي* comes in both the speech of Nabî SalAllaahu Alayhi Wasallam and Îsâ ﷺ. It is obvious that Nabî’s SalAllaahu Alayhi Wasallam *توفي* is in the form of death, so the *توفي* of Hadrat Îsâ ﷺ will also be in the form of death. Also, Nabî SalAllaahu Alayhi Wasallam has shown that Îsâ ﷺ speech occurred already in the past, which shown that he has already passed away.

Answer :

1) The answer to this alteration has already been given that the true meaning of توفي is to take completely. However, in Nabî's SalAllaahu Alayhi Wasallam speech it has the meaning of death since everyone knows that Nabî SalAllaahu Alayhi Wasallam passed away, and in Hadrat Îsâ's ﷺ speech it has the meaning of

اصعد الى السماء

(being raised to the heavens) since an indication towards it is present i.e. ورافعك الي.

2) If both these personalities توفي was the same, then Nabî SalAllaahu Alayhi Wasallam would have said “ فاقول ما قال، العبد ” (I will say what the pious slave said). By saying فاقول كما (I will say how the pious slave said) shows there is a difference between the *mushabah* (simile) and the *mushabah bihi* (that thing to which something is likened). The original aim of both of these personalities is to offer an excuse for what happened in their *ummah* during their absence. Therefore, Îsâ ﷺ has mentioned his absence with the word توفي meaning اصعد الى السماء (being raised to the heavens) and Nabî SalAllaahu Alayhi Wasallam has mentioned his absence by the word توفي meaning death.

3) Regarding the fact that Nabî SalAllaahu Alayhi Wasallam said regarding himself اقول (present tense) and regarding Îsâ ﷺ he said قال (past tense), so one reason for this is that when Nabî SalAllaahu Alayhi Wasallam said this hadith, the mentioned verses of Sûrah Mâ'ida had already been revealed. In it Hadrat Îsâ's ﷺ answer to Allâh's ﷻ question on the day of *Qiyâmah*

أنت قلت للناس اتخذوني وأمي الهين من دون الله

has been narrated. Another reason is that on the day of *Qiyâmah*, the speech of Îsâ عليه السلام will already have been said and Nabî's SalAllaahu Alayhi Wasallam matter will take place thereafter.

Qâdiyânî proof 2

وما محمد الا رسول قد خلت من قبله الرسل افائن مات او قتل انقلبتم علي اعقابكم

Qâdiyânî translation: "And Muhammad is only one messenger. All the messengers before him have passed away. If he passes away or is killed then will you return on your heels." [*Âl-e-Imrân* : 144]

In this verse, the *Qâdiyânî* group takes the meaning of '*khulu*' as death and believes the word '*Min qablihi*' to be a quality of '*Ar Rusul*'. They also feel the ال on the word '*Ar Rusul*' is لام استغراق. Therefore the crux of this proof is that when all the messengers have passed away before him, then *Masîh* is also included amongst them.

Answer 1 : '*Khalat*' is derived from '*khulu*'. Its literal meaning is to empty a place when it refers to places. When referring to time it means to pass. Those things upon which time passes can also be characterized by '*khulu*' subordinately.

Examples:

واذا خلوا الي شياطينهم 1)

"And when they come in solitude to their evil leaders."
[Baqarah: 14]

2) بما اسلفتم في الايام الخالية

"In recompense of those actions which you did in the past days." [Al-Hâqqah: 24]

3) تلك امة قد خلت

"This is one group who have passed." [Baqarah: 141]

Thus, the meaning of '*khulu*' is to empty a place whether living or dead and to move from one place to another. When *Îsâ* ﷺ being alive is proven by *qat'i* (definitive) proofs, then to take the meaning of '*khulu*' as death is definitely distortion.

Answer 2 : '*Min qablihi*' is not the quality of '*ar Rusul*' which gives the meaning that all the *ambiyâ*, before Nabî SalAllaahu Alayhi Wasallam passed away, because '*Min qablihi*' is in front of '*ar Rusul*'. In fact, it is the adverb of '*khalat*'. Now the correct meaning is that before Nabî SalAllaahu Alayhi Wasallam, many messengers passed.

The *ال* of *الرسول* is of *جنس* (species variety) because in the case where the meaning of *استغراق* (which encompasses all the individuals) is taken, there will be contradiction in the sentence in this way that in *وما محمد الا رسول*, the quality of being a messenger is established. If in *قد خلت من قبله* the word *الرسول* is for *استغراق* and *من قبله* is the adverb of *الرسول* as has been proven above, then the translation will be as follows: "Every single one of those who have the quality of messenger ship

have passed away before Muhammad SalAllaahu Alayhi Wasallam. May Allâh ﷻ save us. From this, Nabî SalAllaahu Alayhi Wasallam will not be proven to be a truthful messenger. Therefore it is necessary to accept the آ as that of جنس.

Answer 3 : If we accept the 3 points of the Qâdiyânî group, then at most, due to generality of the word '*rusul*', the death of Hadrat Îsâ عليه السلام will be proven, not in a specific manner. In this case, this verse will not be worthy of being a proof for it because there is an accepted principle in the books of *ilm-e-usûl* (knowledge of principles) that if any matter is proven by a specific proof (i.e. a verse clearly specifying it), then it is not permissible to hold onto a general proof against it. In this point, from clear-cut specific proofs the living of Îsâ عليه السلام has been proven.

Qâdiyânî proof 3:

ولكم في الارض مستقر ومتاع الى حين

“You will live with your body made of sand in the earth until you complete the day of enjoyment and pass away.”
[Baqarah: 36]

Today with this verse, the *Mirza's* also recite:

فيها تحيون وفيها تموتون ومنها تخرجون. [A'râf : 25]

The summary of their deduction is that man has to live on the earth. How can Îsâ عليه السلام leave this earth and live in another place? [See *Izala-e-auhâm* p. 250]

Mirza Qâdiyânî says that this verse prevents this body made of sand being taken up to the heavens. The word '*lakum*'

which gives the benefits of specification in this place shows clearly that this human cannot go to the heavens but has come out from the earth, will remain on the earth and will return to the earth.

Answer 1:

By a certain place being one's original place does not make imperative that for a short while, he cannot go anywhere else. A person travels by plane and for hours remains in the atmosphere. Can any foolish person say that he is going against the Qur'anic regulation? For a long time now, space travel is taking place. In July 1969, for the first time, two men placed their feet on the moon. It is Allâh's power that so many things which were regarded as impossible have become a reality through scientific discoveries. Now can one say that this space flights are against the verses of the Qur'ân?

If Mirza Saheb's claim is correct that no human body can go to the heavens, then was Neil Armstrong, Edwin Aldrin and those who went after them, some kind of angel that they traveled through space and reached the moon? The law of the Noble Qur'ân is correct, but where does it necessitate that Îsâ ﷺ passed away, since for a short while he has been lifted to the heavens. Anyhow, he also at his appointed time will come to earth and like other humans will pass away and will be buried in the earth.

Answer 2: The 'ulemâ of Islâm are unanimous on this point that Îsâ ﷺ has some similarity with the angels naturally. Therefore his being lifted to the heavens and not being

included in the verses under discussion are based on his natural essence. Anyhow, the *Qâdiyânîs* cannot present one *sahîh* hadîth from all the ahâdîth till *Qiyâmah* showing the death of Îsâ ﷺ. Whatever they present is fabricated, unreliable or unknown. They cannot present even one *sahîh* narration on their viewpoint.

فان لم تفعلوا ولن تفعلوا فاتقوا النار

These are few examples of the *Qâdiyânî* distortions. Keeping brevity in front, we have sufficed on these. In this regard, study *Shahâdatul-Qur'ân* written by Maulânâ Ibrâhîm Siyâlkotî. An even easier book to understand the living of Îsâ ﷺ is Hadrat Shaykh Maulânâ Muhammad Idris Khandehlewî's Rahimahullaah book on the life of Isâ ﷺ which is included in '*Ihtisâbe-Qâdiyânîyat*' vol. 2.

Question 9: The Rational Possibility of Ascent and Descent and Their Wisdoms

Question 9: While mentioning the rational possibility of the ascension and descension of the human body, present some rational examples. Also make mention the wisdoms of ascension and descension.

Answer : The claim of Mirza Saheb and his group is:

“Îsâ ﷺ was not lifted alive to the heavens, but he passed away and has been buried. The proof is that it is impossible for a human body to go into the heavens.” [*Izalahe-auhâm* p. 47 vol. 1 portion of *Ruhâni Khazâin* p. 126 vol. 3]

Ascension and descension is not only proven by the Qur'ân and sunnah, but examples of it are also mentioned eg.

1) Just as Nabî SalAllaahu Alayhi Wasallam with his blessed body, going to the heavens and returning on the night of Mi'râj is true, so in a similar manner Îsâ ﷺ, with his human body, being lifted to the heavens and descending from the sky close to *Qiyâmah* is without doubt true and proven.

2) Just as it was possible for Âdam ﷺ to come down from the heavens to the earth, so too it is possible for Hadrat Îsâ ﷺ to descend from the heavens to earth

ان مثل عيسي عند الله كمثل آدم

3) Ja'far bin Abi Tâlib RadhiAllaahu Anhu flying to the heavens with the angels is proven in *sahîh* and strong ahâdîth. That is why he is remembered with the title of *Ja'far Tayyâr* (one who flew).

"اخرج الطبراني باسناد حسن عن عبدالله بن جعفر رضي الله عنه قال قال قالي رسول الله صلى الله عليه وسلم هنيئاً لك ابوك يطير مع الملائكة في السماء"

"Tabranî has narrated with a *hasan sanad* from Abdullâh bin Ja'far RadhiAllaahu Anhu that he said that Rasûlullâh SalAllaahu Alayhi Wasallam said to me: "Blessing is on you, your father flies in the sky with the angels." In one narration it is mentioned that Ja'far RadhiAllaahu Anhu flies with Jibrâil ﷺ and Mikâ'il ﷺ in recompense of those limbs which were cut in the battle of Muthah. [Similarly in *Fathul-Bâri* p. 62 vol. 7, *Zurqanî Sharh-e-Mawâhib* p. 275 vol. 2]

Allâh ﷻ granted him 2 wings like the angels and the *sanad* (chain) of this narration is very good. There is also one poem of Hadrat Alî RadhiAllaahu Anhu regarding this :

وجعفر رضي الله عنه الذي يضحي ويمسي يطير مع الملائكة ابن امي

"That Ja'far who flies with the angels day and night is the son of my mother."

4) Similarly, Âmir bin Fuhayra RadhiAllaahu Anhu being martyred in the battle of *Bi'r-e-Maûna* and then his *janâzah* being lifted to the heavens are mentioned in the narrations as Hâfiz Asqalânî has written in *Isâbah*, and Hâfiz ibn Abdul Barr in *Istiâb* and Allamah Zurqânî in *Sharh-e Mawâhib* p.78 vol.2. Jabbâr bin Salma who killed Âmir bin Fuhayrah RadhiAllaahu Anhu, after seeing this incident he came to Dahhâq bin Sufyan Kilâbî, accepted Islâm and said:

"دعاني الي الاسلام ما رايت من مقتل عامر بن فهيرة ورفعته الي السماء"

"My seeing the death of Âmir bin Fuhayrah and his being lifted to the heavens lead me to accepting Islâm."

Dahhâq wrote this whole incident and sent it to Nabî SalAllaahu Alayhi Wasallam. On this Nabî SalAllaahu Alayhi Wasallam said:

"فان الملائكة وارت جثته وانزل في عليين"

"Verily the angels hid his body, and he was lifted to Illiyyîn."

Imâm Bayhaqî and Abu Nu'aym Rahimahullaah have mentioned this incident of Dahhâq bin Sufyân in their *Dalâil-un-nubuwwah*. [*Sharhus-sudûr fi ahwâlil-mauta wal qubûr of Allamah Suyûti p. 174*]

Hâfiz Asqalânî رحمته الله, in *Isâbah*, has made a slight indication to this incident while mentioning Jabbâr bin Salmâ. Shaykh Jalâud-din Suyûti Rahimahullaah writes in *Sharhus-sudûr* that the incident of Âmir bin Fuhayrah RadhiAllaahu Anhu going to the heavens has been narrated by Ibn S'ad, Hâkim and Mûsa bin Uqbah. In short, this incident has been established and proven with a number of chains of narrators and in different narrations.

5) During the incident of Rajî', when the Quraysh crucified Khubayb bin Adi RadhiAllaahu Anhu, then Nabî SalAllaahu Alayhi Wasallam sent Amr bin Ummayah Dhamarî RadhiAllaahu Anhu to take out the corpse of Hadrat Khubayb RadhiAllaahu Anhu. Suddenly he heard a loud noise. He turned around to look. During that time, the corpse disappeared. Amr bin Umayyah RadhiAllaahu Anhu said: "It was as if the earth swallowed him. Until now, there is no sign of him." Imâm Ahmad bin Hambal Rahimahullaah has mentioned this narration in his *musnad*. [Zurqâni – Sharh-mawâhib p. 73 vol. 2]

Shaykh Jalâluddîn Suyûtî Rahimahullaah says: "The earth swallowed Hadrat Khubayb RadhiAllaahu Anhu. That is why his title is of '*balîgh ul ard*'. Abu-Nu'aym Rahimahullaah states. "This is correct that Khubayb RadhiAllaahu Anhu was lifted to the heavens like Hadrat Âmir bin Fuhayrah RadhiAllaahu Anhu. Abu Nu'aym Rahimahullaah states: "Just as Allâh ﷻ raised Îsâ عليه السلام to the heavens, in a similar manner, He lifted Âmir bin Fuhayrah RadhiAllaahu Anhu, Khubayb bin A'di RadhiAllaahu Anhu and A'lâ bin Hadhramî RadhiAllaahu Anhu from the *ummah* of Nabî SalAllaahu Alayhi Wasallam.

6) The '*ulemâ*' are the inheritors of the *ambiyâ*. The *ilhâm* (inspirations) and *karâmât* (miracles) of the *awliyâ* (saints) are the inheritance of the *wahî* (revelation) and *mu'jizât* (miracles) of the *ambiyâ*:

"ومما يقوي قصة الرفع الى السماء ما اخرجته النساء والبيهقي والطبراني وغيرهم من حديث جابر ان طلحة اصيبت انا مله يوم احد فقال حس فقال رسول الله عليه وسلم لو قلت بسم

الله لرفعك الملائكة والناس ينظرون اليك حتي تلج بك في جو السماء شرح الصدور ص
258: طبع بيروت 993 طبع واخرج ابن ابي الدنيا في ذكر الموت عن زيد بن اسلم
قال فني بني اسرائيل رجل قد اعتزل الناس في كهف جبل وكان اهل زمانه اذا قحطوا استغاثوا
به فدعا الله فسقاهاهم فمات فاخذوا في جهازه فيبيناهم كذلك اذا هم بسرير يرفرف في عنان
السماء حتي انتهى اليه فقام رجل فاخذوه فوضعه علي السرير فارتفع السرير والناس ينظرون
اليه في الهواء حتي غاب عنهم"

"Shaykh Jalâluddîn Suyûtî Rahimahullaah states that the narration which Nasa'î, Bayhaqî, Tabrânî, and others have narrated from Jâbir RadhiAllaahu Anhu give consolidation to the incidents of being lifted to the heavens (of Hadrat Âmir bin Fuhayrah RadhiAllaahu Anhu and Khubayb RadhiAllaahu Anhu. Hadrat Jâbir RadhiAllaahu Anhu says that during the battle of Uhud, Hadrat Talha's RadhiAllaahu Anhu finger was injured. Due to this he uttered "Hass". On this, Nabî SalAllaahu Alayhi Wasallam said: "Instead of "Hass" if you said *Bismillah*, the angels would have lifted you until they entered with you in the sky while all the people were watching." [Sharhus-sudûr p. 258, Beirut print 1993]

Ibne-Abi-Dunya Rahimahullaah has narrated in *Zikrul-mautâ* from Zaid bin Aslam Rahimahullaah that amongst the Bani Isrâ'îl there was a person who has secluded himself from the people and was residing in a cave in the mountain. When drought occurred, then people would go to him and ask him to make *du'a* for rain. He would make *du'a* and through the blessings of his *du'a*, it would rain. When he passed away, the people began making his burial arrangements. Suddenly a board started coming down from the heavens until it reached him. A person stood up and placed him on this board. While the people were watching, this board lifted up

into the air until it disappeared from their sight. [Sharhus-Sudur p.257]

7) The ascension of the *janâzah* of Hadrat Hârûn عليه السلام and its descension from the heavens due to the du'a of Hadrat Mûsa عليه السلام is mentioned in detail in Mustadrak Hâkim. [Mustadrak p. 464 vol. 3, Beirut]

The purpose of narrating these incidents is this that those who deny and who are deviant understand properly that Allâh ﷻ has at many times assisted His beloved and close ones in this special manner that He has lifted them in a healthy and perfect condition to the skies by means of angels while the enemies were witnessing this. This was so that one sign of His great power could become manifest, His pious slaves could be honoured and so that the deniers of these miracles could be disgraced and humiliated. The appearance of these types of supernatural occurrences was a means of reassurance for the believers and for those who testified to it, whereas for those who belied it, it did the work of *itmâme-hujjat* (completion of proof against them). From these incidents, it is also clear that a normal body being lifted to the heavens is not contrary to Allâh's ﷻ system of power, nor does it clash with Allâh's ﷻ laws. In fact, in such conditions, the law of Allâh ﷻ is this that His close servants are lifted up so that the manifestation of the power of ملك مقتدر can become apparent and so that people can know that this is the law of Allâh ﷻ with His very close servants. In short, this human body being raised to the heavens is not impossible at all, but it is possible and has

occurred. Similarly, any human body living without eating and drinking is also not impossible.

The wisdoms of *nuzûl* (descent)

1) The '*ulemâ* have mentioned the reason for the ascension and descension of Hadrat Îsâ عليه السلام is that the Jews claimed to have killed him.

كما قال وقولهم انا قتلنا المسيح عيسى بن مريم رسول الله

and *Dajjâl* who will appear in the last era will also be a Jew. The Jews will follow him. For this reason at that time, Allâh ﷻ took Hadrat Îsâ عليه السلام up and close to *Qiyâmah*, He will send him down and he will kill *Dajjâl* so that it can become manifest that regarding that being whom the Jews said that they killed, is all wrong.

Allâh ﷻ lifted him alive to the heavens with His perfect power and His wisdom and then kept him alive for a long period. Thereafter He will send him down so that all can know that the one they claimed to kill, they could not kill, but Allâh ﷻ sent him to kill them. This wisdom is mentioned in *Fathul-Bârî* on page 357, vol 10 under the chapter of the *nuzûl* of Îsâ عليه السلام.

2) Hadrat Îsâ عليه السلام was lifted up to the heavens from Shâm, and in Shâm also will he descend to conquer this area, just as Nabî SalAllaahu Alayhi Wasallam came back to conquer Makkah Mukarramah a few years after migration. Similarly Îsâ عليه السلام migrated from Shâm to the heavens and before *Qiyâmah*, he will descend to conquer Shâm.

3) After descending, he will break the cross indicating that the Jewish and Christian belief that he was crucified is

completely false. Hadrat Îsâ ﷺ was only in the protection of Allâh ﷻ. Therefore, after descending, he will not leave any trace of the cross.

4) Some 'ulemâ have mentioned this wisdom that Allâh ﷻ had taken a covenant with all the ambiya that if they were alive during the era of Nabî SalAllaahu Alayhi Wasallam, then they would definitely believe in him and assist him, as Allâh ﷻ says:

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ

The chain of the *ambiyâ* of Bani Isrâîl ended with Îsâ ﷺ. Allâh ﷻ lifted Hadrat Îsâ ﷺ to the heavens so that when *Dajjâl* appears, he can re-appear from the heavens and assist the *ummah* of Nabî SalAllaahu Alayhi Wasallam since this time when *Dajjâl* appears will be a time of great difficulty and the *ummah* will be in great need of assistance. Îsâ ﷺ will thus re-appear so that he can fulfill that promise of assistance and aid which all the *ambiyâ* made, on behalf of himself directly and on behalf of the other *ambiyâ* indirectly.

فَافْهَمْ ذَلِكَ فَانْهَ لَطِيفٌ

Question 10: Answers to Qâdiyânî Doubts and Insinuations

Question 10: From amongst the rational doubts which the *Qâdiyânîs* make regarding Îsâ ﷺ being alive, mention three and answer them.

Answer :

Qâdiyânî doubt no. 1: “If Hadrat Îsâ ﷺ is in the heavens, then what will happen when he eats?”

Answer 1: When a person goes from this world to the heavens, then spiritual attributes overcome him and the worldly attributes leave him. Understand this that in this world, the body dominates; in that world, the soul dominated and the body is overpowered. Therefore, Îsâ ﷺ receives spiritual sustenance there according to the conditions there. Thus what does he eat? This doubt does not remain.

2) The *Ashab al-Kahf* living for 300 years without eating and drinking is mentioned in the Noble Qur’ân:

ولبثوا في كهفهم ثلث مائة سنين وازدادوا تسعا

3) In a hadith, Nabî SalAllaahu Alayhi Wasallam mentioned: “When *Dajjâl* appears, then there will be severe drought and the people of *Îmân* will not easily get food.” On this, the sahâbah ؓ said: “O Rasûlullâh what will the condition be then of the people of *Îmân*.” Nabî SalAllaahu Alayhi Wasallam said:

يجزئهم ما يجزي اهل السماء من التسبيح والتقديس

“*Tasbîh* and *Taqdîs* which suffices the angels will suffice them.” [Mishkât p. 477]

4) In a hadith, it is mentioned that Nabî SalAllaahu Alayhi Wasallam used to keep *saume-wisâl* (fasting continuously for a number of days) and would say:

ايكم مثلي اني ابيت يطعمني ربي ويسقيني

“Which of you is like me? (Who can equal me in fasting continuously?). My Rabb feeds me and satisfies my thirst.” This divine food is my sustenance. This shows that sustenance and drink is general. It can refer to palpable or to divine nourishment. Therefore, to use this verse as proof

وما جعلنهم جسدا لا ياكلون الطعام

that it is impossible to live without eating and drinking is not correct, since eating and drinking is general either palpable or divine.

5) Hadrat Âdam عليه السلام lived in *Jannah* like the angels before eating from the forbidden tree. His sustenance was *tasbîh* and *tahlîl*. Thus why can Îsâ عليه السلام, who was born from the breath of Jibraîl عليه السلام not live like him making *tasbîh* and *tahlîl*, as Allâh سبحانه says:

ان مثل عيسي عند الله كمثل آدم؟

That which Âdam عليه السلام used to eat, Îsâ عليه السلام eats. [*Âl-e-Imrân*: 59]

6) Hadrat Yunus عليه السلام living in the stomach of the fish without eating and drinking is clearly mentioned in the Noble Qur’ân. Allâh سبحانه says regarding him:

فلولا انه كان من المسبحين للبت في بطنه الي يوم يبعثون

[*As-Saffât*: 143, 144]

This dearly shows that if Yunus عليه السلام was not amongst the *musabbihîn* (those who make *tasbîh*), he would have remained in the stomach of the fish till *Qiyâmah* alive without eating and drinking.

Qâdiyânî doubt no. 2

That person who reaches 80 or 90 years old, becomes senile, as Allâh ﷻ says:

ومنكم من يرد الى اردل العمر لكيلا يعلم بعد علم شيء

[An-nahl: 70]

Answer 1: The interpretation of '*Ardhal il umur*' to be 80 or 90 years has been made by Mirza Saheb himself. There is no specification in the Noble Qur'ân or ahâdîth.

2) *Ashâb al-kahf* did not become senile after 300 years.

3) Similarly, Hadrat Âdam عليه السلام and Hadrat Nûh عليه السلام lived for so many hundreds of years, and it is apparent that it is impossible for a Nabî's knowledge and intelligence to terminate.

Qâdiyânî doubt no. 3

How it is possible to traverse such a long journey from the earth to the heavens in a few moments?

Answer 1: The modern-day scientists write that light travels a distance of 10 2000 000 miles per minute. In one minute, a flash of lightning can circulate the earth 500 times. Some stars, in one second move 880 000 miles. Besides this, when a person looks up, the movement of the rays are so fast that

in one moment, it reaches the sky. If the sky was not there, it would be possible to see much further.

2) When the sun rises, then the light of the sun in one moment spreads to the whole earth whereas the surface of the earth is 203 63636 *farsakh* as mentioned on p.40 of *Sabi shidâd*. One *farsakh* is 3 miles. Therefore the sum total is 61090908 miles. The former scientists have mentioned: "In the amount of time it takes for the sun to rise completely, *falake-a'zam* (great orbit) moves 519600 *farsakh*. Since each *farsakh* is 3 miles, its total movement is 558 800 miles.

3) It is possible for the *shayâtîn* and *jinnât* to cross such long distances from the east to the west in a moment. So is it then not possible for the lord of the worlds and the one whose power is absolute to make a special servant traverse such a long distance in a few moments?

4) Âsif bin Barkhaya bringing Bilqis's throne, which was at the distance of months away, in the presence of Sulaymân عليه السلام before the blinking of an eye is mentioned in the Noble Qur'ân, as Allâh ﷻ says:

قال الذي عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك فلما راه مستقرا عنده

قال هذا من فضل ربي

[An-naml: 40]

5) Similarly, the wind being subservient to Sulaymân عليه السلام is mentioned in the Noble Qur'ân. The wind would lift up the flying sedan of Sulaymân عليه السلام and take him to wherever he

wished. In a few hours it would traverse the distance of months, as Allâh ﷻ says:

وسخرنا له الريح تجري بأمره

6) Today's deviates believe in the traversing of thousands of miles in an aeroplane, but it is not known whether they believe in the flying sedan of Sulaymân ﷺ? The aeroplanes fly as man-made machines whereas the sedan of Sulaymân ﷺ used to be lifted and taken by the wind as per the order of Allâh ﷻ. There was no human action or work on it. Therefore, it was a *mu'jizah* (miracle) and the aeroplane is not a *mu'jizah* (miracle).

Qâdiyânî doubt no. 4

Mirza Qâdiyânî has written, "It is absolutely impossible for any human body to go into the heavens, since how can a normal body pass in a good, healthy state through *tabaq-e-nâriyah* (stage of fire) and *kurrahe-zamharîriyah* (icy layer). [Izala-e-auhâm p.47 vol.1, Ruhânî Khazâin p.126 vol.3]

Note: These two stages, *tabaq-e-nâriyah* and *kurrahe-zamharîriyah* are the concocted views of ancient Greek philosophers, which has been proven completely false in the face of modern science. After reaching the moon man began allotment of the land there. So, in these space travels, where were these 2 stages? In today's literate society, what chance does anyone have of presenting this Greek nonsense? Besides this, listen to the answer from the lives of the *ambiyâ*.

1) Just as it is possible to cross these stages by Nabî SalAllaahu Alayhi Wasallam on the night of *mi'râj* and by the angels day and night, so too is it possible for Hadrat Îsâ عليه السلام to cross it. It is possible for Hadrat Îsâ عليه السلام to descend on the same way which Hadrat Âdam عليه السلام descended.

2) The table descending from the sky to Hadrat Îsâ عليه السلام is clearly mentioned in the Noble Qur'ân, as Allâh ﷻ says:

اذ قال الحواريون يعيسي بن مريم هل يستطيع ربك ان ينزل علينا مائدة من السماء (الي قوله تعالى) قال عيسي بن مريم اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيدا لاولنا و اخرنا واية منك وارزقنا وانت خير الرازقين قال الله اني منزلها عليكم

Thus, this table also passed through the stage of fire during its descent. Based on Mirza Saheb's false thoughts, if it came down, then definitely when it reached this stage of fire, it would have burnt to ashes due to this stage's heat (May Allâh ﷻ save us from such interpolation). These are all doubts made by *shaytâns* in the human form and are an excuse not to believe in the signs and the miracles of the *ambiyât*.

3) Could Allâh ﷻ not make this stage of fire cool and safe for Îsâ عليه السلام as He did for Ibrâhim عليه السلام? Whereas, His grandeur is such:

انما امره اذا اراد شيئا ان يقول له كن فيكون فسبحان ذي الملكوت والعزة الجبروت امنت بالله وكفرت بالطاغوت

A silencing quotation

Before ending this discussion, see the following 2 quotations. In the first quotation, Mirza Qâdiyânî clearly affirms that Hadrat Mûsa عليه السلام is alive. In the second quotation, he believes that Mûsa عليه السلام lives in the heavens. The benefit of these 2 quotations is that wherever any *Mirza'i* makes an objection on the living of Îsâ عليه السلام that how has he gone to the heavens, then immediately you can say: Just as Mûsa عليه السلام went." If they ask that what is Îsâ عليه السلام eating in the heavens, then you can say: "That what Mûsa عليه السلام eats." This quotation is the solution for all their objections and it can be used as an *ilzamî* answer (such an answer which they are forced to accept). Mirza writes:

"بل حيات كليهم الله ثابت بنص القرآن الكريم الا تقرأ في القرآن ما قال الله تعالي عزوجل فلا تكن في مرية من لقائه- وانت تعلم ان هذه الاية نزلت في موسى عليه السلام لانه لقي رسول الله صلي الله عليه وسلم والاموات لا يلاقون الاحياء ولا تجد مثل هذه الايات في شان عيسى عليه السلام نعم جاء ذكر وفاته في مقامات شتي"

[*Hamâmatul-buchra p. 55, Ruhânî Khazâin p. 221 vol. 7*]

"هذا هو موسى فتي الله الذي اشار الله في كتابه الي حياته وفرض علينا ان نؤمن انه حي في السماء ولم يمت وليس من الميتين"

[*Nûrul-haq p. 50, Ruhânî Khazâin p. 29 vol. 8*]

1) Thus when any *Qâdiyânî* objects to Îsâ عليه السلام being alive, then give him this answer which is proven from the quotations above.

2) It is also know that the unfortunate Mirza Qâdiyânî was such a wretched person that in every matter he opposed Nabî SalAllaahu Alayhi Wasallam. Nabî SalAllaahu Alayhi Wasallam said: "*Jihâd* will continue. Mirza said: "*Jihâd* is

harâm". Nabî SalAllaahu Alayhi Wasallam said: "*Nubuwwat* is closed." Mirza said: "*Nubuwwat* continues." Nabî SalAllaahu Alayhi Wasallam said: "Îsâ SalAllaahu Alayhi Wasallam is alive." Mirza said: "He has passed away." The belief of Nabî's SalAllaahu Alayhi Wasallam *ummah* is that Mûsâ ﷺ has passed away" Mirza says: "He is alive in the heavens."

That person who, in every matter, goes contrary to Nabî SalAllaahu Alayhi Wasallam is even a bigger disbeliever than *Iblîs*.

Hadrat Îsâ ﷺ is a Rasûl and Sahâbî

Hâfiz Shamsuddîn Dhahabî ﷺ in *Tajrîd*, Hâfiz ibn Hajar Asqalânî ﷺ in *Isâbah* and Allamah Zurqânî in *Sharh Mawâhib* writes : "Îsa bin Maryam, just as he is a Nabî and Rasûl of Allâh, so too is he a Sahâbî, since Masîh bin Maryam ﷺ while alive in his original body saw Nabî SalAllaahu Alayhi Wasallam on the night of *mi'râj*."

THE DECEIT OF MIRZÂ QÂDIYÂNÎ

Question 1: Mirzâ Qâdiyânî's Particulars and the Condition of his Claims.

Question 1 : Write a concise biography of Mirza Ghulâm Ahmad Qâdiyânî. Also mention in it in the gradual change he underwent in reaching such a stage where he claimed *nubuwwat*. Write clearly.

Answer : Name and lineage: Mirza Ghulâm Ahmad Qâdiyânî introduces himself:

“My name is Ghulâm Ahmad. My father’s name is Ghulâm Murtada. My grandfather’s name is Atâ Muhammad. My great-grandfather’s name is Gul Muhammad. And just as it has been mentioned, our tribe is Mughal Barlâs. From my ancestors' old letters which are still protected, it is known that we have come to this country from Samarqand.”
[*Kitâbul-bariya* footnotes p. 134, *Ruhânî Khazâin* p. 162/163 vol. 13]

History and birthplace

Mirza Ghulâm Ahmad Qâdiyânî's ancestral town is the hamlet of Qâdiyân, the area of Batâlah, district of Gordaspur in Panjâb. Regarding his date of birth, he mentions:

My birth was in 1339 or 1840 during the last time of the Sikhs. In 1857 I was 16 or 17 years. [*Kitâbul-bariya* p. 146 footnotes, *Ruhânî Khazâin* p. 177 vol. 13]

Education

Mirza Ghulâm Ahmad Qâdiyânî lived in Qâdiyân and acquired knowledge from a number of teachers. He has described in a bit of detail regarding this:

“Education in my childhood took place such that when I was six or seven years old, then a Persian-speaking teacher was appointed for me as a servant (Note the respect for his teachers-narrator) who taught me Qur’ân and a few Persian books. This person’s name was Fadl-e-Ilâhî. When I was approximately 10 years old, then a Moulwî Saheb who knew Arabic was appointed for my moral instruction. His name was Fadl-Ahmed. It is my opinion that since my education was a primary sowing of Allâh's ﷻ *fadl* (kindness); both my teachers' first name was fadl. This Moulwî Saheb was a pious person. He taught with effort and diligence. I learnt some books of *sarf* (morphology) and some laws of *nahwa* (syntax) under him. When I was about 17 or 18 years old, then I happened to study by another Moulwî Saheb. His name was Gul Ali Shah. My father also hired him to teach in Qâdiyân. By this last-mentioned Moulwî saheb, I acquired *nahwa* (syntax), *mantiq* (logic) and *hikmat* (philosophy) and other basic knowledge as much as Allâh wished. I studied some medical books under my father. He was an expert in the field of medicine. During these days, I was so absorbed in looking at books that it was as if though I was not in the world.” [Kitâbul-bariya footnotes p. 161 to 163, Ruhânî Khazâin p. 179 to 181 vol. 13 - footnotes]

Merriment of youth and employment

When Mirza Ghulâm Ahmad Qâdiyânî attained some understanding and reached his youth, then due to this

foolish friends and associates he became involved in vagrancy. A rough estimate can be made from the following incident which his son Bashir Ahmad wrote:

“My mother said to me: “Once Hadrat *Masîh-e-Mau’ûd* (Mirza), during his youth went to collect your grandfather’s pension. Mirza Imamuddin went behind him. When he got the pension, his friend enticed and deceived him taking him out and galavanting, instead of coming to Qâdiyân. When Mirza Imamuddin finished all the money, he left Mirza and went somewhere else. Hadrat *Masîh-e-Mau’ûd*, due to shame, did not return. Since it was your grandfather’s desire that he should seek employment, he started working in the court of the deputy commissioner in Sialkot for a small wage.” [*Sîratul-Mahdî part. 1 p. 43 narration 49, authored by his son Bashir Ahmad Saheb Qâdiyânî*]

The one who duped and deceived Mirza Ghulâm Ahmad Qâdiyânî, Mirza Imamuddin was such a scum. See the following regarding him:

“Mirza Nizamuddin and Mirza Imamuddin etc were the most irreligious and biggest atheists.” [*Sîratul-Mahdî part. 1 p. 114 narration 127*]

A favourite of the British government

While working in Siyalkot, Mirza Ghulâm Ahmad began to become very intimate with European missionaries and some English officers. Using religious discussions as an excuse, he would meet Christian priests for long periods of time secretly. He assured them of his assistance and aid. Therefore on page 15 of *Sîrat-e-Masîh-Mau’ûd* written by Mirza Mahmûd (Ribah), there is mention of Mirza meeting Mister Reverend Butler, the person in charge of the British

Intelligence Mission of Siyalkot. This was in 1868. After a few days, Mirza Ghulâm Ahmad Qâdiyânî left his employment in the Siyalkot court and began living in Qâdiyân permanently, and began writing books. Mirza Saheb remained an employer in the court of the deputy commissioner of Siyalkot from 1864 to 1868. [*Sîratul-Mahdî* part one p. 154-158 – condensed]

The commencement of trying to destroy Islâm by using the slogans of the truthfulness of Islâm

After reaching Qâdiyân, Mirza Ahmad Qâdiyânî had some incomplete debates with the Christians, Hindus and Âriyans to turn the attention of the general Muslims towards himself. After this, from 1888 he began writing a book called *Barâhîn-e-Ahmadiyyah*; in which most of the subject matter is according to the beliefs of the general Muslims. However, together with this, Mirza added some of his *ilhâmât* (inspirations) and the strange thing is that inspite of claiming to write on the truthfulness of Islâm, he vociferously proclaimed in his book complete obedience to the English and the prohibition of *jihâd*. Mirza Ghulâm Ahmad Qâdiyânî wrote 4 volumes of *Barâhîn-e-Ahmadiyyah* from 1880 to 1884, whereas the fifth volume was written and published in 1905.

The claims of Mirza

From 1880, Mirza began a series of different claims. Some of his important claims are :

- 1) In 1880, he claimed to be a *mulhim min Allâh* (inspired by Allâh).
- 2) In 1882, he claimed to be a *mujaddid* (revivalist).
- 3) In 1891, he claimed to be the promised *masîh*.

4) In 1899, he claimed to be a *zillî buruzî* Nabî.

5) In 1901, he claimed to be an independent Nabî with a *shari'ah*.

Besides this, he made strange other claims also.

Claim of being *Baytullâh*

“Allâh, in my inspirations, has kept my name as *Baytullâh*.”

[*Arbaîn* 4 p. 15 footnotes of *Rûhânî Khazâin* vol. 17 p. 445]

1882 claim of being *mujaddid* (revivalist)

“When the 13th century came to an end and the 14th century began to appear then Allâh ﷻ informed me through *ilhâm* (inspirations) that I am the *mujaddid* of this century.”

[*Kitâbul-bariya* p. 183 in footnotes, *Ruhânî Khazâin* p. 201 vol. 13]

1882 claim of being *ma'mur* (commanded by Allâh ﷻ)

“I have come as a *ma'mur* (commanded) by Allâh ﷻ.”

[*Nusratul-haqq*, *Barâhîn-e-Ahmadiyyah* 5 p. 52 from *Ruhânî Khazâin* p. 66 vol. 21 and *Kitâbul-bariya* p. 184 footnotes of *Ruhânî Khazâin* p. 202 vol. 13]

1882 claim of being *nadhîr* (warner)

الرحمن علم القرآن لتنذر قوما ما اندر اباؤهم

(*Rahmân* (Allâh) has taught you Qur'ân so that you may warn such a nation whose forefathers were not warned).

[*Tadhkirah* pg 44, *Daruratul-iman* p. 31 from *Ruhânî Khazâin* p. 502 vol. 13, *Barâhîn-e-Ahmadiyyah* vol. 5 p. 52 from *Ruhânî Khazâin* vol. 21 p. 66]

1883 claim of being Âdam, Maryam and Ahmad

يا آدم اسكن انت وزوجك الجنة يا مريم اسكن انت وزوجك الجنة يا احمد اسكن انت
وزوجك الجنة نفخت فيك من لدني روح الصدق

“Ô Âdam, Ô Ahmad, Ô Maryam. You and that person who is your companion enter into *Jannah* i.e. the means of true salvation. I have from my side, blown into you, the soul of truth.”

[*Tadhkirah* p. 70, *Barâhîn-e-Ahmadiyyah* p. 497, *Ruhânî Khazâin* vol. 1 p. 590 footnotes]

Explanation: By Maryam is not meant that Maryam who is the mother of Îsâ ﷺ, and by Âdam is not meant that Âdam who is the father of mankind, and by Ahmad is not meant *khâtamul-ambiyâ* (SalAllaahu Alayhi Wasallam). In all these *ilhâmat* (inspirations) in which Mûsâ, Îsa, Dâwûd, etc is mentioned, those *ambiyâ* are not meant, but in every such place this humble one is meant.”

[*Maktubât Ahmadiyyah* vol. 1 p. 82 letter written by Mir Abbâs Alî]

1882 claim of *Risâlat*

Ilhâm:

اني فضلتك علي العالمين قل ارسلت اليكم جميعا

“I have given you virtue over the worlds. Say: “I have been sent to you all.”

[*Tadhkirah* p. 129 letter Hadrat Masîh Mau’ûd Mirza dated 30 December 1884, *Arbain* no. 2 p. 7 *Ruhânî Khazâin* vol. 17 page. 353]

The claim of *Tawhîd* and *Tafrîd*

Ilhâm:

“You are to me as my *tauhîd* and *tafrîd* (oneness).”

[*Tadhkirah* p. 381 second edition]

“You are from me, and I am from you.”

[*Tadhkirah* p. 436 second edition]

1891 claimed of being *Mathile-Masîh* (similar to *Masîh*)

“Through the revelation and *ilhâm* of Allâh ﷻ, I have claimed to be similar to *Masîh*. This has also become apparent to me that the Qur’ân and ahâdîth has informed regarding me and has given promises about me.”

[*Tadhkirah* p. 172 third print, *tabligh-risâlat* vol. 1 p. 159 *Majmua Ishtihârât* p. 207 vol. 1]

1891 claim to being *Masîh bin Maryam*

Ilhâm:

جعلناك المسيح بن مريم

“We have made you *Masîh bin Maryam*.” Say to them: I have come on the footsteps of Îsa.”

[*Tadhkirah* p. 186 third print, *Izalahe-auhâm* p. 434 in *Ruhânî Khazâin* p. 442 vol. 3]

“Leave mention of ibn Maryam
Better than him is Ghulâm Ahmad”

[*Dâfiul-balâ* p. 20 in *Ruhânî Khazâin* p. 240 vol. 18]

1892 claim to be owner of كن فيكون

Ilhâm:

انما امرك اذا اردت شيئا ان تقول له كن فيكون

“Your command is such that when you intend anything, you say to it be and it occurs.”

[*Tadhkirah* 203 third print, *Barâhîn-e-Ahmadiyyah* part. 5 page. 95 in *Ruhânî Khazâin* p. 124 vol. 21]

1898 claim of being *Masîh* and *Mahdî*

بشرني وقال ان المسيح الموعود الذي يرقبونه والمهدي المسعود الذي ينتظرونه هو انت

“Allâh has given me glad-tidings and said: “That promised *Masîh* and the fortunate *Mahdî* whom the people are awaiting is you.”

[*Tadhkirah* p. 257 third print, *Itmamul-hujjah* p. 3 in *Ruhânî Khazâin* p. 275 vol. 8]

1898 claim of being *Imâm* of the era

“So I say at this moment without fear that by the kindness and favours of Allâh ﷻ, I am the *imâm* of the era.”

[*Daruratul-imâm* p. 24 in *Ruhânî Khazâin* p. 495 vol. 13]

1900-1908 claim of being a *zillî Nabî*

“When I, in a *buruzî* form, am Nabî SalAllaahu Alayhi Wasallam; and in a *buruzî* form, all the perfections as well as *nubuwwat* of Muhammad is reflected on the mirror of my image. Then who is that different person who has claimed *nubuwwat* separately.”

[*Êk ghalati kâ izâlah* p. 8 in *Ruhânî Khazâin* vol. 18 p. 212]

The claim of *nubuwwat* and *risâlah*

1) "انا نزلناه قريباً من القاديان الخ"

“We have revealed him close to Qâdiyân.”

[*Barâhine-Ahmediyyah* footnotes p. 499 in *Ruhânî Khazâin* vol. 1 p. 593, *Al-Hukm* vol. 4 no. 30 dated 24 August 1900 quoted in *Tadhkira* p. 367 third print]

2) “The true Allâh is that Allâh who sent his Rasûl to Qâdiyân.”

[*Dâfiul-balâ* p. 11 in *Ruhânî Khazâin* vol. 18 p. 231]

3) "I am a Rasûl and a Nabî i.e. I have been sent and I bring news of the unseen from Allâh ﷻ."

[Êk ghalati kê izâlah p. 7 in *Ruhânî Khazâin* vol. 18 p. 211]

4) "Allâh is that Allâh who has sent his Rasûl i.e. this humble one with guidance, the true religion and with good character."

[Arbaîn no. 3 p. 36 from *Ruhânî Khazâin* vol. 17 p. 426 supplement of *Tuhfa-Golarwiya* p. 24 from *Ruhânî Khazâin* vol. 17 p. 73]

5) "That powerful Allâh will protect Qâdiyân from destruction by plague, so that you can understand that Qâdiyân was protected since Allâh's Rasûl and chosen one was in Qâdiyân."

[Dâfiul-balâ p. 5 from *Ruhânî Khazâin* p. 225, 226 vol. 18]

Claim to be independent Nabî with a *shari'ah* and Rasûl

1) "قل يا ايها الناس اني رسول الله اليكم جميعا أي مرسل من الله"

"Say, O people, I have been sent by Allâh to all of you."

[Ishtihâr Mi'yârul-Akhyâr p. 3, *Majmua-ishtihârât* vol. 3 p. 270 quoted from *Tadhkira* p. 352 third print]

2) "انا ارسلنا اليكم رسولا شاهداً عليكم كما ارسلنا الي فرعون رسولا"

"We have sent to you a Rasûl, similar to the Rasûl we sent to Firaun."

[*Haqiqatul-wahî* p. 101 from *Ruhânî Khazâin* vol. 22 p. 105]

3) "And if you say that if a *sâhib-e-shari'ah* (one who brings a *shari'ah*) fabricates, he will be destroyed; not every fabricator, then firstly this is a claim without proof. Allâh ﷻ has not placed a restriction of *shari'ah* with fabrication. Besides this, understand what *shari'ah* is :

"The one who makes mention of a few commands and prohibitions through his *wahî* and who establishes a set of laws for his *ummah*, is a possessor of a *shari'ah*. In view of this definition, our opponents are compelled to accept because in my *wahî* there is command also and prohibition also e.g. this *ilhâm*

"قل للمؤمنين يغضوا من ابصارهم ويحفظوا فروجهم ذلك ازكي لهم".

This is included in *Barâhîne-Ahmadiyyah*. In it there is a command and a prohibition. On it 23 years have passed and until now, in my *wahî*, there is a command and prohibition. If it is said that by a *shari'ah* is meant that in which there are new laws, so this is baseless.

Allâh ﷻ says :

ان هذا لفي الصحف الاولى صحف ابراهيم وموسي

i.e. the Quranic teachings are also present in the Tawrât. If it is said that *shari'ah* is that in which commands and prohibitions are mentioned in the Tawrât and Qur'ân in complete detail, then there would be no need for *ijtihâd*."

[Arbaîn no. 4 p. 6 from *Ruhânî Khazâin* p. 435, 436 vol. 17]

"يس انك لمن المرسلين علي صراط مستقيم" 4)

"O leader, you are sent from Allâh on the straight path."

[*Haqîqatul- wahî* p. 107 from *Ruhânî Khazâin* p. 110 vol. 22]

"فكلمني وناداني وقال اني مرسلك الي قوم مفسدين واني جاعلك للناس اماما واني 5)

مستخلفك اكراما كما جرت سنتي في الاولين"

[*Anjâm Âtham* p. 79 from *Ruhânî Khazâin* vol. 11 p.79]

"هو الذي ارسل رسوله بالهدى ودين الحق ليظهره علي الدين كله"

[*I'jâze Ahmadi* p. 7 from *Ruhânî Khazâin* vol. 19 p. 113]

“Now it is clear that in these *ilhamât* (inspirations), many times reference has been made of me that “He is the chosen one of Allâh, commanded by Allâh the trusted one of Allâh and that he has come from Allâh. Whatever he says, believe in it and whoever is his enemy is a *Jahannamî* (person who will reside in Hell).”

[*Anjâmê Âtham* p. 62 from *Ruhânî Khazâin* p. 62 vol. 11]

These are some of the claims of Mirza Ghulâm Ahmad. As we have indicated before, there were 2 motives for all these claims:

1) To create disunity amongst the Muslims and to flatter the British government.

2) To make apparent the effects of melancholia.

Note : These two reasons should be mentioned to the general public and thereafter the claims of Mirza Ahmad Qâdiyânî stage by stage so that the minds of the general people will become ready to accept that the basis of those loud claims were not on reality, spirituality, or intellect, but based on materialism, deceit and nonsense.

Question 2: Explanation of *Îmân*, *Darûriyât-e-Dîn*, *Kufrun dûna Kufrin*.

Question 2 : What is the definition of *îmân*? What is *darûriyât-e-dîn*? What is the meaning of *kufr*? What does *kufr dune kufr* mean? Also give the definition of *kâfir*, *mulhid*, *murtad*, *zindîq* and *munâfiq*. In which group are the *Qâdiyânîs* included? Explain clearly *luzûm-e-kufr* and *iltizâm-e-kufr* and give an answer to the doubt which the *Qâdiyânîs* place that those who calling the *Qâdiyânîs* *kâfir* are calling one another *kâfir* as well.

Answer: Definition of *îmân*

The word *îmân* is derived from *aman* and *amanat*. Literally, *îmân* means to accept such information which we have not witnessed only on the trust and reliance of the truthfulness and reliability of the informer. In the terminology of the *shari'ah*, it means to verify and accept the laws of Allâh ﷻ and things of the unseen merely on the trust and reliability of the *ambiyâ* e.g. to believe in the angels without seeing them relying on the Nabî or Rasûl is called *îmân*. Seeing the angels with your own eyes at the time of death and then believing is not *îmân*, since this believing is based on your observation not on the trust of Nabî SalAllaahu Alayhi Wasallam. It is clear that having *yaqînî-ilm* (absolute knowledge) is not *îmân*, but it is necessary to accept it with the heart and with one's will which is called *taslîm*.

Note : Hadrat Maulânâ Anwar Shah Kashmirî's Rahimahullaah '*Ikfârul-mulhidîn*' is a unique book on this subject. It's Urdu translation has already been done. Maulânâ Muhammad Idris Kandehlewî Rahimahullaah has done great effort on it. See *Ihtisâbe Qâdiyânîyat* vol. 2.

Definition of *darûriyât-e-dîn*

According to the terminology of the *shari'ah*, *darûriyât-e-dîn* are those absolute and definite matters which have been proven from Nabî SalAllaahu Alayhi Wasallam with *tawâtur* and these have achieved general fame i.e. generally Muslims know these matters. To accept these matters is necessary for *îmân* and Islâm.

Interpretation is only regarded as acceptable where there is some ambiguity and there is scope for this interpretation according the laws of Arabic and according to the laws of

shari'ah i.e. this interpretation must not be contrary to the Qur'ân, sunnat and *Ijma'* of the *ummah* (consensus). Interpretation of those *shar'i* laws which are proven by such proofs that are established without doubt and whose meaning is completely clear is not acceptable. Actually in those matters to make interpretations is similar to rejecting it.

Definition of *kufr*

In the *shari'ah*, *kufr* is the opposite of *îmân*. To completely accept Allâh's ﷻ laws on the trust of the Nabî is *îmân*. Not to accept any one thing which has conclusively and absolutely reached us from Rasûlullâh SalAllaahu Alayhi Wasallam is *kufr*. The restriction of conclusively and absolutely has been placed because the laws of *dîn* reach us in two ways :

- 1) By means of *tawâtur*.
- 2) By means of *khabe-wâhid*.

Tawâtur means those things which have reached us from Rasûlullâh SalAllaahu Alayhi Wasallam in a continuous and unbroken chain in this way that in every era a whole group narrates it, and from the time of *nubuwwat*, till now, the Muslims in every era continue narrating it, generation after generation. Such a thing is conclusive and absolute in which there is no possibility of error or forgetfulness. To deny such absolute, conclusive and *mutawâtir* matters is *kufr*. Those things proven from *khabe-wâhid* (those narrations in which the conditions of *mutawâtir* are not found), if one denies it, it will not be *kufr*.

Kufr dune kufr

The word *kufr* is sometimes used for *kufr-e-far'î* (secondary *kufr*) i.e. not the original *kufr* (as mentioned above translator) e.g. swearing a Muslim is a grave sin and fighting with him is *kufr*. This is called *kufr dûne kufr*. *Îmân* is called *nûr* (light) and *kufr* is called *zulmat* (darkness). The example of *nûr* is like the day and the example of *zulmat* is like night. Besides day and night, the in-between sections eg. *subah-sâdiq* (true dawn) etc. are not complete day nor complete night. This is the example of *kufr dûne kufr*.

Luzûm-e-kufr

Sometimes a person says something, unintentionally, which is a word of *kufr* e.g. He mocked the beard, but it never even passed his mind that this is *kufr*. However, due to this action, *kufr* comes onto him necessarily. This is called *luzûm-e-kufr*.

Itizâm-e-kufr

A person says a word of *kufr* intentionally eg. After Nabî's SalAllaahu Alayhi Wasallam *nubuwwat* continues or *wahî* of *nubuwwat* continues. If said intentionally with this belief and intention, then he has taken *kufr* onto himself. *Luzûme-kufr* is the lower degree. *Itizâm-e-kufr* is a severe, in fact the most severest form of *kufr*. All *Qâdiyânîs* pursue these *kufr* beliefs with full conviction and intentionally, thus making *kufr* binding onto themselves.

فاؤلنك هم الكافرون حقا

Kâfir

Literally *kufr* means to deny. In the *shar'i* terminology, the person who denies any one *shar'i* conclusive law is a *kâfir*.

Mulhid and zindîq

To make interpretations and mention such meanings which are contrary to the unanimous beliefs of the *ummah* in those matters which are clearly and conclusively proven for *dîn* has been called *ilhâd* in the Noble Qur'ân and *zindîqah* in the hadîth. In the terminology of the *shari'ah*, a *mulhid* and *zindîq* is that person who uses the words of Islâm but mentions it's meaning in such a way that its reality changes eg.

1) To interpret the word *salâh* in this way that in the Qur'ân *salâh* means only *du'â* and *zîkr*. It is not necessary to perform it in a specific form.

2) To interpret the word *zakâh* as *tazkiyatun-nafs* (purifying the nafs). It does not mean to give a stipulated amount of wealth from a specified quantity (*nisâb*).

In short, a *zindîq* is he who coats his *kufr* with Islâm and tries to prove that his *kufr* is Islâm itself.

The law regarding a *zindîq*

Regarding the *zindîq*, Imâm Mâlik Rahimahullaah, Imâm Abu Hanîfah Rahimahullaah and one narration of Imâm Ahmad Rahimahullaah says that his *tawbah* (repentance) will not be accepted, because he has committed the act of *zindîqah* i.e. attempted to prove *kufr* as Islâm. He has sold dog meat as goat meat and has placed a label of zamzam on wine. This sin is unforgivable. He must be killed. Understand this well that the *Qâdiyânîs* are *zindîq*. [*Tuhfa-e-Qâdiyânîyat* p. 667, 668 vol. 1]

Murtad

Literally, *irtidâd* means to turn away and to return. In the terminology of the *shari'ah*, *irtidâd* means to turn away towards *kufr* after entering into Islâm and *Îmân*. Imâm Râghib Asfahânî Rahimahullaah writes in '*Mufradât*' the definition of *irtidâd*:

هو الرجوع من الاسلام الي الكفر

Irtidâd means to turn away from Islâm to *kufr*.

The law regarding a *murtad*

There is unanimity in all four *madhahib* that a *murtad* i.e. after entering into Islâm, he turns away from it, will be given 3 days respite. Efforts will be made to remove his doubts, and he will be made to understand. If he understands and returns to the fold of Islâm, then very good. If not, then Allâh's ﷻ land must be purified of his presence. This is called the *mas'alah* of *qatle-murtad*. There is no difference of opinion amongst the *imams* of *dîn* on this issue.

Munâfiq

Munâfiq is a person who conceals *kufr* in his heart, but outwardly proclaims Islâm. The *Munâfiqs* were found during the time of Nabî SalAllaahu Alayhi Wasallam. Nowadays only 2 forms remain either *mu'min* or *kâfir* (because *wahî* has terminated, now, how will we know the condition of anyone's heart?)

The law regarding the *Qâdiyânîs*

The *Qâdiyânî* are *zindîq*. They call their pure *kufr* (i.e. *Qâdiyânîsm*) true Islâm. They call the *dîn* of Muhammad

SalAllaahu Alayhi Wasallam, which is true Islâm, true *kufr*. If 100 generations of the *Qâdiyânîs* pass, they will still be *zindîq* and *murtad*. They will not have the same ruling as a normal *kâfir*, since their evil i.e. saying Islâm to be *kufr* and *kufr* to be Islâm, is also found in their succeeding generations. All *Qâdiyânîs*, whether they have left Islâm and become *murtad* (i.e. *Qâdiyânîs* and *zindîq*), or whether they are born in the homes of *Qâdiyânîs* and have inherited this *kufr*, the same rule applies to them i.e. they are *zindîqs* and *murtad*, since their evil is not that they just left Islâm and become *kâfir*, but they proclaim Islâm to be *kufr* and *kufr* to be Islâm. This is found in every *Qâdiyânî*, whether born as a *Qâdiyânî* or whether he has left Islâm and become a *Qâdiyânî*. Understand this point well. Most people do not know the reality of the *Qâdiyânîs*. [For detail see “*Kâfir Kon? Musalmân Kon?*” by Hadrat Kandhelwî Rahimahullaah included in *Ihtisâbe-Qâdiyânîyat* vol. 2]

Muslims calling one another *kâfir*

To turn the attention away from the open *kufr* of the *Qâdiyânîs*, they mislead the people by saying that those 'ulemâ who pass a *fatwa* of *kufr* against us, amongst themselves regard each other as *kâfir*. There remains no reliance of their *fatwas*. For the answer to this delusion, keep the following points in mind :

1) The work of the 'ulemâ is not to make anyone a *kâfir* but to point out who the *kâfir* is. Regarding the *fatwa* of those 'ulemâ who are not cautious, it must be said that all the *fatwas* of these people who regard all other groups as *kâfir* are not a representation of their whole school of thought. Besides them, the fair minded and research scholars of

every Muslim school of thought have always strongly opposed this incautiousness and haste of those who have given such type of *fatwas*. Therefore, to present a few harsh, hasty and incautious individual's *fatwas* to give this impression that all the schools of thought regard each other as *kâfir* is completely wrong, baseless and misleading. The reality is this that in every school of thought, there has always remained a few elements who had such severe opposition to other schools of thought that they eventually reached such a stage where they branded them as *kâfirs*. However in these schools of thought, they have also remained such '*ulemâ*' who have always kept the differences in their boundaries. Never mind not exceeding the bounds, but they have also disliked it, and actually these cautious and fair-minded elements have remained dominant.

2) The differences amongst the different schools of thought are differences in some incidents but not differences in established principles. The clear proof of this is that whenever any common problem of the Muslims arise, all these different schools of thought in joining and sitting together do not make these *fatwas* a barrier. The *Qâdiyânîs*, which are such a baseless group, have made the shops of their *kufr* and false beliefs prosper by spreading this propaganda in the whole world, of the internal differences of the different Muslim sects. However, it is these Muslim groups who :

a) In 1951, they gathered together to lay the constitutional basis for Pakistan. Without any slight difference, they agreed on the foundational principles of Islâmic law which was called: 'The 20 points'.

b) In 1952, the stage came to settle specific Islâmic preferences in the draft constitution of Pakistan. They all gathered and handed over unanimous intercessions, whereas this was regarded as more unlikely than the first.

c) In the 1953, movement of *khatm-e-nubuwwat*, all these schools of thought chose a united stand.

d) In 1972 in the constitution of Pakistan (which was passed in 1973), all these schools of thought gathered to include Islâmic clauses.

e) In the 1974 and 1984 movements of *khatm-e-nubuwwat*, and in the 1977 movement of Nizâm-Mustapha, all these schools of thought were seen united with heart and tongue. By pondering over these actions, a few things come to the fore:

1) The *fatwa* of *kufr* passed on others are individual opinions of a few harsh people. It does not represent a whole school of thought, otherwise these schools of thought would never gather as Muslims.

2) Most elements of these schools of thought have kept the differences within their bounds. They have not made these differences a means of labelling others as *kâfir*, otherwise these types of mutual gatherings by all the different schools of thought would not have had general acceptance.

3) All these people of thought are unanimous on the basic beliefs of Islâm which definitely holds the position of differentiating between *îmân* and *kufr*.

3) If some individuals have chosen a path of rigidity and harshness in this matter of labeling as *kâfir*, then how can this result be taken out that now in the world, no person

can remain a *kâfir*, and if they all get together and say that someone is a *kâfir*, then he can never be a *kâfir*?

In the world, do you not get quacks who try to cure and cause harm to a person? Does an error not occur even from the best of doctors? Now can any person, on condition that he is not excused due to his intelligence, say that as a punishment for these individual errors, whatever the doctors say should not be accepted?

Are there not errors in the verdicts of the judges in the courts? Now did anyone ever think that because of these individual mistakes, locks should be placed on the courts, or the verdicts of the judges should not be accepted.

Do engineers not err in the building of structures and roads? Now did any sensible person ever hand in this request that due to these errors, the contracts of buildings and structures should be given to the gravediggers and not to engineers?

Then, if incautiousness has occurred in the *fatwa* of these trivial, and specific differences, then how can this meaning be extracted that instead of the Qur'ân and sunnah, the judgment of Islâm and *kufr* must be based on the *Mirza'i* fabrications.

When Allâmah Iqbâl requested that the *Mirza'is* should be regarded as a minority how beautifully he said :

“The religious disputes of the large number of different Muslim groups do not have an effect on these fundamental points, in which all the groups are unanimous, even though they pass a *fatwa* of *ilhâd* on one another. [Harf-e-Iqbâl p.127, printed Almanâr Academy Lâhore 47]

Question 3: The Reason for the *Qâdiyânîs* being Labeled as *Kâfir* and the Laws of the Masjid, Graveyard etc.

Question 3: What are the reasons for labeling the *Qâdiyânîs* as *kâfir*? Are the *Qâdiyânîs* included in *ahl-e-Qiblah*? What is the difference between *Qâdiyânîs* and other *kuffâr*? What is the ruling regarding them? If the *Qâdiyânîs* build a masjid or bury their dead in the Muslim graveyard, then what is the *shar'i* ruling?

Answer : The reasons for labeling the *Qâdiyânîs* as *kâfir*

In the famous court-case in Bahâwalpur, Hadrat Maulânâ Anwar Shah Kashmîrî Rahimahullaah specified six reasons why Mirza Qâdiyânî and his followers were *kâfir* :

- 1) Denial of *khatm-e-nubuwwat*.
- 2) Claim of *nubuwwat* and his clarity by saying that such a *nubuwwat* is meant which the previous *ambiyâ* had.
- 3) Claimant of *wahî*, and regarding it compulsory to believe in his *wahî* like the Qur'ân.
- 4) Defamation of Îsa ﷺ.
- 5) Defamation of Nabî SalAllaahu Alayhi Wasallam.
- 6) Labelling the whole *ummah* of Nabî SalAllaahu Alayhi Wasallam as *kâfir*.

[*Ru'yidâd Muqaddamah Mirzaiyah Bahâwalpur p. 417 vol. 1*]

The writings of Mirza Ghulâm Ahmad Qâdiyânî is a collection of *kufr*, in which there are thousands of *kufr* (statements). Every statement of his is patched with *kufr*. It is for this reason that Hadrat Maulânâ Anwar Shah Kashmîrî Rahimahullaah used to say : “The *kufr* of Musaylamah Kathâb and Musaylamah Punjâb (Mirza) are worse than the *kufr* of Fir'aun.” [*Ihtisâbe-Qâdiyânîat vol. 2 p. 11*]

Forthwith we present a few proofs from the side of Hadrat Shah Saheb Rahimahullaah on these specified reasons of *kufir* and *irtidâd* of *Qâdiyânism*.

1) Denial of *khatm-e-nubuwwat*

Nabî's SalAllaahu Alayhi Wasallam *khatm-e-nubuwwat* is proven from absolute and clear-cut texts of the Noble Qur'ân, *tawâtur* of ahâdith and from *ijmâ'* (consensus) of the *ummah*. After Nabî SalAllaahu Alayhi Wasallam, for Mirza Qâdiyânî to claim *nubuwwat* is a clear proof of his denial of *khatm-e-nubuwwat*; whereas the one who denies is it an open *kâfir*. We will suffice on just one text in this regard:

"وكونه صلي الله عليه وسلم خاتم النبيين مما نطق به الكتاب وصدعت به السنة، واجمعت عليه الامت فيكفر مدعي خلافة ويقتل ان اصر"

"Nabî SalAllaahu Alayhi Wasallam being *khâtamun-Nabîyyîn* is from that which the Qur'ân has declared, the sunnah has proclaimed and upon which the *ummah* has unanimously accepted. The one who claims contrary to it is a *kâfir*. If he persists, he should be killed." [Rûhul-Ma'ânî p. 39 vol. 8 under the verse of *khâtamun-Nabîyyîn*]

2) Mirza Qâdiyânî's claim of *nubuwwat*

1) "The true god is that god who sent his Rasûl to Qâdiyân."
[Dâfiul-balâ p. 11, Khazâin vol. 18 p. 231]

2) "Our claim is this that we are a Nabî and Rasûl."
[Malfûzât vol. 10 p. 127]

3) "Clearly, I have been addressed by the word Nabî."

[*Haqîqatul-waîi* p. 150, *Khazâin* p. 154 vol. 22]

4) قل يا ايها الناس اني رسول الله اليكم جميعا

[*Tadhkira* p. 352 *Majmu' ilhâmâte Mirza*]

5) انا ارسلنا اليكم رسولا شاهداً كما ارسلنا الي فرعون رسولا

[*Majmu' ilhâmâte Mirza, Tadhkira* p. 610]

3) Claim of receiving *wahî* and regarding his *wahî* to be like the Qur'ân

1) "I take on oath by Allâh ﷻ and say that I believe in these inspirations just in the Qur'ân and other heavenly scriptures. And just as I know absolutely and with firm conviction that the Qur'ân is the speech of Allâh ﷻ, similarly I have conviction that that which is revealed to me is Allâh's speech."

[*Haqîqatul-wahî* p. 220, *Khazâin* p. 220 vol. 22]

2)

آنچه من بشنوم زوجی
خدا بخدا پاک دامنش زخطاء
بمچوں قرآن منزہ اش دامن
از خطاہا ہمین است ایماتم
بخدا ہست این کلام مجید
از دہان خدائے پاک ووحید
وآن یقین کلیم بر تورات
آن یقین ہائے سید سادات
کم نیم زان ہمہ بروئے یقین
بر کہ گوید دروغ ہست لعین

“By Allâh, whatever *wahî* I hear from Allâh ﷻ, I regard it free from any type of fault. My *wahî* is free of faults like the Qur’ân. This is my belief. By Allâh, this is honourable speech which has emerged from Allâh who is unique. That conviction which Îsâ ﷺ had on his *wahî*, Mûsa ﷺ on his *wahî* and Nabî SalAllaahu Alayhi Wasallam on the Noble Qur’ân, I am not any less in my conviction. The one who lies is accursed.” [Nuzûl-masîh p.99, Khazâin vol.18 p.477 by Mirza Qâdiyânî]

3) “As corroboration, we will also produce those ahâdîth which are conforming to the Noble Qur’ân, and which is not contrary to my *wahî*. The other ahâdîth will be thrown away like refuse.” [I’jâze Ahmadi p.30, Khazâin vol.19 p.140 Mirza Qâdiyânî]

Here only 3 quotations of Mirza Qâdiyânî’s claim to *nubuwwat* has been sufficed upon. In the third quotation, Mirza Qâdiyânî has not only brought his *wahî* onto the same level as the Qur’ân, but has also caused dishonour to the ahâdîth.

4) Defamation of Hadrat Îsâ ﷺ

1) “From this *ummah*, Allâh ﷻ has sent the promised *Masîh* who is much more superior to the previous *Masîh* in all aspects. He has kept the name of this second *Masîh* as Ghulâm Ahmad.” [Dâfiul-Balâ p.13, Khazâin vol.18 p.233 by Mirza Qâdiyânî]

2) “From this *ummah*, Allâh ﷻ has sent the promised *Masîh* who is much more superior to the previous *Masîh* in all aspects. I take an oath by that being in whose hands my life lies, that if *Masîh* bin Maryam was in my era, he would

never be able to do that work which I can do. That splendor, which is being manifested from me, can never be shown by him.” [Haqîqatul- wahî p.148, Ruhânî Khazâin vol.22 p.152]

3) “And I take an oath by that being in whose hand my life lies, if Masîh bin Maryam was in my era, he would never be able to do that work which I can do. That splendor, which is being manifested from me, can never be shown by him.” [Kashtî-e-nûh p.56, Ruhânî Khazâin vol.19 p.60]

5) “In the preceding part of *Barâhîn-e-Ahmadiyyah*, Allâh ﷻ has kept my name as Îsâ, He has made all these verses refer to me. And He also said : “The news of your coming is present in the Qur’ân and Hadith.” [Barâhîn-e-Ahmadiyyah part 5 p.85, Ruhânî Khazâin vol.21 p.111]

Pay careful attention to this portion from the last quotation. “In the preceding part of *Barâhîne-Ahmadiyyah*, Allâh ﷻ has kept my name as Îsâ.” Is Mirza’s book *Barâhîne-Ahmadiyyah* Allâh’s ﷻ book? Saying this alone is a separate *kufr*.

5) Defamation of Rasûlullâh SalAllaahu Alayhi Wasallam

Mirza, in his writings, have defamed and criticized almost all the *ambiyâ*. See some quotations of Mirza wherein he defamed and insulted the honour of Rasûlullâh SalAllaahu Alayhi Wasallam below.

1) I have shown many times that according to this verse:

وآخرين منهم لما يلحقوا بهم

I am that Nabî in a *burûzî* form who is *khâtamul-ambiyâ*. Twenty years ago, Allâh ﷻ has kept my name as Ahmad Muhammad in *Barâhîn-e-Ahmadiyyah*, and has adjudged

me as the existence of Nabî SalAllaahu Alayhi Wasallam. Thus, in this manner, there is no confusion by my *nubuwwat* in Nabî SalAllaahu Alayhi Wasallam being *khâtamul-ambiyâ*, since the *zill* (shadow) is not separate from it's original. [Ek ghalati kâ izâlah p.8, Khazâin vol.18 p.212]

2) For this Nabî SalAllaahu Alayhi Wasallam a lunar eclipse occurred, and for me a lunar and solar eclipse, both occurred. Now can anyone now deny. [Ijâze-Ahmadî p.71, Khazâin vol.19 p.183]

3) But you should pay attention and listen that now is not the time for the manifestation of the name Muhammad i.e there remains no work for a majestic form, since this majestic form has appeared to a sufficient level. Now none has the ability to bear the rays of the sun. Now there is a need for the cool light of the moon. This is me (Mirza) in the form of Ahmad." [Arbaîn no.4 p.14. Khazâin vol.17 pp.445-446]

4) "And Allâh ﷻ has sent me the blessings of *Rasûl-e-Karîm* and has made it complete. He has pulled to me the kindness and presence of Nabî SalAllaahu Alayhi Wasallam, so much so that my (Mirza's) presence became his (Nabî SalAllaahu Alayhi Wasallam)'s presence. Thus, he who enters my group, is in reality amongst the *sahâbah* of my master *sayyidul-mursalîn*. This is the meaning also of the word

آخرين منهم

which is not concealed from those who ponder. The person who differentiates between me and *Mustafa* has never seen me nor recognized me." [Khutbah-Ilhâmiyah p.171, Ruhânî Khazâin vol.16 p.258-259]

5) Mirza Qâdiyânî's claim is that he is Muhammad the rasûl of Allâh (May Allâh ﷻ save us). He therefore writes:

محمد رسول الله والذين معه اشداء علي الكفار

In this revelation, my name (Mirza) has been kept as Muhammad as well as Rasûl." [Ek ghalati kâ izâlah p.4, Ruhâni Khazâin vol.18 p.207]

6) Labelling the *ummah* of Muhammad SalAllaahu Alayhi Wasallam as *kâfir*

1) "Allâh ﷻ has made apparent to me that every person to whom my call reaches and he does not accept me is not a Muslim". [Tadhkira Majmuâ' ilhâmâte p.607 third print by Mirza Qâdiyânî]

2) "Kufr is of 2 types. The first is that a person refutes Islâm and does not accept Rasûlullâh SalAllaahu Alayhi Wasallam as the messenger of Allâh. The second is a person does not accept for example the promised *Masîh* (Mirza) and regards him as a liar inspite of proofs being complete; that *Masîh* regarding whom Allâh and His Rasûl have emphasized in believing in him and regarding him as truthful and regarding whom emphasis is also found in the previous *ambiyâ's* scriptures. Thus he is a *kâfir* because he is rejecting the statements of Allâh and His Rasûl. If seen carefully, both these types of *kufr* are included in one type." [Haqîqatul-wahî p.179, Khazâin vol.22 p.185]

Similarly, Mirza Mahmûd and Mirza Bashir Ahmad have written regarding those who do not believe in Mirza Ghulâm Ahmad Qâdiyânî :

3) All those Muslims who have not pledged allegiance to Hadrat *Masîh-e-Mau'ûd* (Mirza Qâdiyânî) are *kâfirs* and out of the fold of Islâm even if they have not heard of Hadrat *Masîh-e-Mau'ûd* (Mirza Qâdiyânî). [*Âînahe-sadaqât* p.35 by Mirza Mahmud son of Mirza Qâdiyânî]

4) "Every such person who believes in Mûsa but not Îsa; or he believes in Îsa but not in Muhammad; or he believes in Muhammad but not in *Masîh-e-mau'ûd* (Mirza); is not only a *kâfir*, but a staunch *kâfir* and out of the fold of Islâm. [*Kalimatul-fasl* p.110 by Mirza Bashir Ahmad M.A son of Mirza Qâdiyânî]

Qâdiyânî and ahl-e-Qiblah

Technically, the word *ahl-e-Qiblah* is used for people of *îmân*. In the *shari'ah*, *ahl-e-Qiblah* can only be such people who believe in all the *darûriyâte-dîn*. We cannot call as *kâfir* any of the *ahl-e-Qiblah* as long as he does not perpetrate any action or written any statement which leads to *kufr*. Those people who refute the *darûriyâte-dîn* eg. they reject *khatm-e-nubuwwat* or regard a claimant of *nubuwwat* after Nabî SalAllaahu Alayhi Wasallam as true, are not *ahl-e-Qiblah* in the *shari'ah*. The meaning of *ahl-e-Qiblah* is not that any person who faces the *Qiblah* and performs *salâh* is called *ahl-e-Qiblah* even though he denies absolute laws. Musaylamah Khattâb also used to face the *Qiblah* and perform *salâh*. Thus, the people worthy of being called *ahl-e-Qiblah* are those who, while believing in all the *darûriyâte-dîn*, face the *Qiblah* and perform *salâh*.

The difference between *Qâdiyânîs* and other *kuffâr*

Those people who deny the religion of Islâm are *kâfir* eg. Christians, Jews. However there is a world of difference between the *kufr* of the *Qâdiyânîs* and the *kufr* of the Jews and Christians. The present Christians are liars, but their Nabî Îsa ﷺ is a true Nabî. The present Jews are liars, but their Nabî Mûsa ﷺ is a true Nabî. The *Qâdiyânîs* themselves are liars and their Nabî is also a liar. Islâm accepts the presence of untrue followers of a true Nabî. Islâm does not accept a false Nabî or his followers. The followers of a false Nabî will have the same ruling which Hadrat Abû Bakr RadhiAllaahu Anhu applied to the followers of Musaylamah Khatthâb on the fields of Yamâmah. The *Qâdiyânîs* cannot be judged with general *kâfirs*, since the *Qâdiyânîs* are *zindîq* and Islâm does not accept the presence of *zindîqs*. [For details, study “The difference between *Qâdiyânîs* and other *kâfirs*” included in *Tuhfa-e-Qâdiyânîyat* vol.1 by Hadrat Ludhiyanwî Rahimahullaah]

The *Qâdiyânî* place of worship

The *masjid* is the name of the place of worship for a Muslim. During the time of Nabî SalAllaahu Alayhi Wasallam, the hypocrites established a house calling it a *masjid*, which Islâm was called *Masjid-e-Dirâr*. Nabî SalAllaahu Alayhi Wasallam commanded that it be razed and burnt. When Islâm does not accept the place of worship of the hypocrites as *masjid*, so how can it accept the *zindîq* *Qâdiyânîs* place of worship as a *masjid*? Their *adhân* too cannot be regarded as a *shar'i adhân*. [For details, refers to the booklet “*Qâdiyânî aur ta'mîre masjid*” written by Hadrat Maulânâ Muhammad Yusuf Ludhiyanwî Rahimahullaah included in *Tuhfa-e-Qâdiyânîyat* vol.1]

The ruling regarding burial of the *Qâdiyânîs* in a Muslim graveyard

Just as it is not permissible in the *shari'ah* to bury a Hindu, Jew, Christian or *Chur-e-chamâr* in a Muslim graveyard, so too it is not permissible to bury a dead *Qâdiyânî* in a Muslim graveyard. If he is buried secretly, then it is necessary to exhume and remove him from the graveyard. [For details, refer to "*Qâdiyânî murdah*" *Tuhfa-e-Qâdiyânîyat* vol.1]

Hadrat Maulânâ Idris Kandehlewî Rahimahullaah writes regarding the ruling of the *Qâdiyânîs* and other *kuffâr* :

The worldly rulings of *kufr* :

1) The first condition of *îmân* is to free oneself from *kufr* and the *kâfirs* i.e. regard the *kâfirs* as the enemy of Allâh ﷻ and not to have friendly relations with them. The prohibition and restriction of friendly relations is clearly mentioned (in Islâmic teachings). The '*ulemâ* have written separate books on *tark-e-muwâlât* (not having friendly relations) with the *kuffâr*.

2) To get married to the *kuffâr* is *harâm*.

3) A Muslim cannot inherit from a *kâfir*, nor vice versa.

4) It is also not permissible to participate in the *janâzah* prayer of a *kâfir* or to go to his grave, as is mentioned in the Noble Qur'ân:

ولا تصل علي احد منهم مات ابدا ولا تقم علي قبره اثم كفروا بالله ورسوله وماتوا وهم

فاسقون

"And never ever perform salâh on any of them who passes away and do not stand at their graves. Verily they disbelieved in Allâh and His rasûl and have passed away while they were disobedient."

5) The *kâfir* has no permission to join the *janâzah* of a Muslim. This is a time of seeking mercy and through the *kâfir*, curses come.

6) It is not permissible to make *du'â* for a dead *kâfir*, even though he is a close relative. Thus Allâh ﷻ says:

ما كان للنبي والذين امنوا ان يستغفروا للمشركين ولو كان اولي قربي الاية

"It is not appropriate for the Nabî and those who believe to seek forgiveness for the polytheists even though they are family members."

7) The hunted and slaughtered animal of a *kâfir* is not *halâl* for a Muslim.

8) It is not permissible to bury a *kâfir* in the graveyard of the Muslims.

9) In *Darûl-Islâm*, it is not permissible for those *kuffâr* who are the subjects of the Muslims to be added to the army and taken for *jihâd*.

10) From the *kâfir* who lives in an Islâmîc government, *jizyah* (tax protection) will be taken. Thus Hadrat Umar RadhiAllaahu Anhu said:

لا اكرمهم اذا اهان الله ولا اعزهم اذا اذلهم الله ولا ادينهم اذا اقصاهم الله تعالى

"I will not honour them when Allâh ﷻ has dishonoured them. I will not respect them when Allâh ﷻ has disgraced them. I will not make them close when Allâh ﷻ has

commanded to keep far from them." [Iqtida-sîratul-mustaqîm]

[For details, see "*Muslimân aur kâfir*" by Maulânâ Muhammad Idrîs Kandehlewî Rahimahullaah p.429-431 condensed in *Ihtisâbe Qâdiyânât* vol.2]

Question 4: The Characteristics of *Nubuwwat* and Mirzâ Qâdiyânî.

Question 4 : What are the special characteristics of *nubuwwat*? Make the life of Mirza Qâdiyânî clear and the contradiction to the qualities of *nubuwwat*? Also judge these characteristics on the life of Mirza Qâdiyânî and prove that from amongst these characteristics not even a small portion of even one of these characteristics were found in him.

Answer : Allâh ﷻ has granted many specialties and characteristics to the *ambiyâ*. From these, we will mention a few and then judge the differences.

1) It is necessary for a Nabî to have complete intelligence (*kâmil aql*); in fact he should have the most perfect intelligence (*akmal aql*) so that he does not err in divine revelation. His understanding and intelligence must be such that in his era, there must not be anyone similar to him. It is impossible that the intelligence of any *ummatî* (follower) be greater than that of his Nabî. In intelligence and wisdom, the Nabî must be so advanced that the intelligence of the greatest intelligentsia cannot match it whereas Mirza Qâdiyânî cannot differentiate between his right and left shoes. [*Sîratul-mahdî vol.1 p.67 narration 83*]

2) The second characteristic of *nubuwwat* is that his retentive power must be correct. Not only that, but it should be perfect and most perfect, whereas Mirza Qâdiyânî admits that he is hysterical. [*Malfûzât vol.8 p.445*]

Also, he has written a letter to one of his disciples :

“My retentive power is very bad. If I meet someone even a few times, then too I forget. I cannot explain the deterioration of my retentive power.” [Maktûbât vol.5 p.31 no.3]

3) The third characteristic of *nubuwwat* is that a Nabî’s knowledge is so perfect and complete that it is far above the reach of the *ummah*. Mirza’s knowledge was such that “he admitted that the month of Safar was the fourth Islâmic month.” [Tiryâqul-qulûb p.42, Ruhânî Khazâin vol.15 p.218]

4) The fourth characteristic of *nubuwwat* is that he holds complete and enduring protection from sin (*is’mat*). Regarding Mirza Qâdiyânî, his own disciples have confessed: “Sometimes he fornicates.” [Khutba Mirza Mahmûd included in the paper Al-Fadhl 31 August 1938]

Mirza Qâdiyânî’s feet used to be pressed by *nâ-mahram* women (women whom one is permitted to marry). [Sîratul-Mahdî vol. 3 p.210 narration 780]

5) The fifth characteristic of *nubuwwat* is that the Nabî must be truthful and trustworthy, whereas Mirza Qâdiyânî had the highest level of falsehood and untrustworthiness. He promised to write 50 books. He took money for 50. After writing 5, he announced : “By 5, the promise of 50 is completed, since there is only the difference of a point between 5 and 50 (In urdu **5** and **50**). [Barâhine-Ahmadiyyah part 5 p.7, Ruhânî Khazâin vol.21 p.9]

Thus he spoke lies and ate the wealth of people unfairly. See a few examples of his falsehood :

Examples of Mirza Saheb's falsehood

Keep this in mind that righteousness for a Nabî holds the status of an indispensable quality. For this reason those Quraysh of Makkah who did not believe in the *nubuwwat* of Rasûlullâh SalAllaahu Alayhi Wasallam also were forced to admit Nabî's SalAllaahu Alayhi Wasallam truthfulness and trustworthiness. ما جربنا عليه الا صدقا. Allâh ﷻ himself says:

فانهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون

However Mirza Saheb's condition is such that in a number of places he writes

وما ينطق عن الوهي ان هو الا وحي يوحى

[*Arbaîn no.2 p.139, Arbaîn no.3 p.43*]

Inspite of this, he surpasses the famous Arabian liar Abu Husain Khatthâb. See a few examples of his falsehood and lies :

1) It was necessary that the predictions of the Noble Qur'ân and ahâdîth be fulfilled in which it was mentioned that when the promised *Masîh* appears, he will be troubled by the Islâmic '*ulemâ*'. They will regard him as a *kâfir* and will give a *fatwa* that he must be killed. Severe abuse will be heaped on him. He will be regarded out of the fold of Islâm and a destroyer of Islâm." [*Arbaîn no.3 pp.20-21*]

Show, where are these predictions in the Noble Qur'ân? And in which books of ahâdîth? In 3 lines, Mirza has written 5 lies.

2) Remember this also that this news is in the Noble Qur'ân and in some booklets of the Taurât that at the time of the

promised *Masîh*, a plague will spread. Actually, Hadrat Îsâ ﷺ has also given this information in the Injîl and it is not possible that the predictions of the *ambiyâ* are withdrawn.” [Kashti-nûh p.9]

3) “That vicegerent whom Bukhârî has written regarding that from the heavens a voice will proclaim:

هذا خليفة الله المهدي

“This is the *khalîfa* of Allâh, *Al-Mahdî*”. Now think, what is the status of this hadîth which is included in a such book which is the most authentic book after the Qur’ân.” [Shahâdatul-Qur’ân p.41]

The print of Bukhârî Sharîf which is prevalent in Hindustan and Pakistan comprises of pages. Can anyone show us on which page of Bukhârî Sharîf and under which topic is this hadîth included?

4) “Sahîh Bukhârî is that book in which it is clearly written that Hadrat Îsâ ﷺ has passed away.” [Kashti-Nûh p.87]

Yes? Which page? Which chapter?

5) “The information regarding me and my era is present in the Taurât, Injîl and the Noble Qur’ân, that at this time (i.e. the promised *Masîh*’s coming) there will be a lunar and solar eclipse and on the land there will be a severe plague.” [Dâfiul-Balâ p.34]

Leave out the Taurât and Injîl. The Noble Qur’ân is found in the house of every Muslim. Go and show us where this information is found?

6) The sixth characteristic of *nubuwwat* is that there are no inheritors of him. The following hadîth is proven by *tawâtur*.

لا نورث ما تركنا فهو صدقة

“We are not inherited from, whatever we leave is charity.”

[*Bukhârî vol.1 p.526*]

Note : Hadrat Imâm Bukhârî Rahimahullaah has mentioned this hadith 11 times in his *sahîh*. For the detailed index of quotations, see *Mawsûa’-Atrâful Hadîth* vol.7 p.291. This narration is mentioned in many books of ahâdîth.

In vol.4 p.302 of *Al bidâya wan-nihâyah* is the following:

نحن معشر الانبياء ولا نورث ما تركنا فهو صدقة

Maulânâ Muhammad Idris Kandehlewî Rahimahullaah in his book *Sharâ’i-te-nubuwwat* on p.14 after mentioning this narration

نحن معشر الانبياء لا نرث ولا نورث ما تركنا فهو صدقة

has categorized it amongst the *mutawâtir* narrations. (“We the group of *ambiyâ* do not inherit nor is inheritance taken from us. Whatever we leave is charity).” Mirza Qâdiyânî not only continued to fight in English courts to attain his forefather’s estate, his children also inherited from his estate. (For details, see *Raees-e-Qâdiyân*.)

7) One condition of *nubuwwat* is *zuhd* i.e. not to be concerned about the pleasures of this world. The purpose of *nubuwwat* is to make people reach Allâh ﷻ. It is obvious that the one who worships his desires, how can he make others worship Allâh ﷻ? However Mirza Qâdiyânî was prepared to plunder the wealth of even prostitutes [*Sîratul-*

Mahdî vol.1 p.261 narration 292]. He even fabricated a proof so that he could use it. [Ainah Kamâlâte-Islâm p.607, Khazâin vol. 5 p.1]

Similarly, Mirza Qâdiyânî allowed the selling of dead bodies under the name of *Bahishti Maqbarah* (Heavenly graveyard) which is still being lamented upon by the intellect of the Qâdiyânî group.

Similarly Mirza Qâdiyânî was a glutton. What was his diet? See the following : “Roasted whole chickens, mongra meat, fried pieces of chicken, soup, sweet rice” and we do not know what and what he would eat. [*Sîratul-Mahdî part. 1 pp.182-183*]

One of Mirza Qâdiyânî's inspirational recipes is '*Zad jam Ishq*' in which there is saffron, musk and opium. [*Sîratul-Mahdî vol.3 p.51 narration 569*]

Mirza Qâdiyânî would seek wine from his disciples. See “*Khutûte-îmâm ba-nâme Ghulâm* page 5 column 1”. Mirza would use musk and amber. [*Sîratul-Mahdî part. 2 p.137 narration 444*]

8) One characteristic of *nubuwwat* is that his family lineage must be of a high level. Mirza Qâdiyânî was a Mughal. His family was a stooge of the English government as Mirza Qâdiyânî himself writes :

“I am from such a family who are firm well-wishers of this (English) government. My father Mirza Ghulâm Murtada was regarded as a loyal person and well-wisher in the eyes of the government, who would get a seat in the governor's courts, and regarding whom Mister Griffin has made mention of in *Raîsâne-Punjâb*. In 1857, he assisted the

English government with all his might i.e. he gave 50 horses and horseman to the English in aid right at the time of the deception (i.e. the war of Independence). [*Kitâbul-Bariyyah p.4, Ruhânî Khazâin vol.13 p.4*]

9) A Nabî is only a man as is clear from the Qur'ân:

وما ارسلنا من قبلك الا رجالا نوحى اليهم

whereas Mirza Qâdiyânî has claimed to be Maryam and to being pregnant.” [*Kashti-Nûh p.47, Ruhânî Khazâin vol.19 p.50*]

10) A Nabî is a complete manifestation of good character, whereas Mirza Qâdiyânî does not stop at even using vulgarity on mothers and sisters. He thus writes :

a) The person who does not accept my conquest, then he should be explained that he has the desire to be a bastard and he is not legitimate.”

[*Anwâre-Islâm p.30, Ruhânî Khazâin vol.9 p.31*]

b) “Enemies are the swine of our fields. Their women are worse than bitches.” [*Najmul-huda p.53, Ruhânî Khazâin vol.14 p.53*]

From a to z, there is no vulgar word which Mirza Qâdiyânî has not uttered. He is more vile-mouthed and had worse character than the cooks of Lucknow. [*For details, see Mughallazâte Mirza by Maulânâ Nur Muhammad Khân*].

Question 5: Mirzâ Qâdiyânî and the English.

Question 5 : Prove that Mirza was an agent of the English and that the English clothed him with the outer cloak of religion so that they could benefit. It is clear that the English were afraid of the Muslim's fervent desire for *jihâd* and

wanted to end this desire from the Muslims. Clearly show how Mirza completed this desire of the English.

Answer : Mirza Qâdiyânî, from an ancestral way, was the nurtured plant of the English. When they had taken control of united Hindustan, the English used the services of Mirza to strengthen their rule and to destroy the fervor of *jihâd* of the Muslims. See the truthfulness of our claims in Mirza Qâdiyânî's own writings :

1) "This petition was made by Her Royal Highness (the English government) regarding such a family whose loyalty has been proven by 50 years of uninterrupted experience....took care, caution and investigation in getting this nurtured plant...Our family were prepared to give their blood and lives in the way of the English government and now too, they are prepared.

[Kitâbul-Bariyyah p.350, Ruhânî Khazâin vol.13 p.350]

2) "Firstly I wish to make known that I am from such a family regarding whom the government (English) have accepted for a long time now since this family is a first class well-wisher of the English government. From all these writings, it is proven that my father and my family from the outset, were the life and substitute of the English and have remained loyal and well-wishers." *[Majmû'a'-ishtihârât vol.3 p.910]*

3) "I, from my beginning ages, until now, and I am now approximately 60 years, am involved in this important work, with my pen and tongue, so that the hearts of the Muslims can be changed towards true love, goodness and well-

wishing for the English government and to remove the wrong notions of *jihâd*, etc. from the hearts of some weak-minded people.” [Majmûa’-ishtihârât vol.3 p.11]

4) “And I have not only done this work that I have inclined the Muslims of British India towards the complete obedience of the English government.” [Majmûa’-ishtihârât vol.3 p.11]

5) “Most of my life has been spent in the assistance and protection of the English rule. Regarding the prohibition of *jihâd* and obedience to the English, I have written so many books and published so many articles that if they were all gathered, they would fill 50 cupboards. I have made these books reach the Arabian countries, Egypt, Syria, Kabul and Rome. It has always been my desire that the Muslims be sincere well-wishers for this kingdom and that I can remove from the hearts all the baseless narrations referring to the bloody *Masîh* and the bloody *Mahdî*, as well as those affairs which give rise to *jihâd*; which spoils the hearts of the foolish ones.” [Tiryâqul-qulûb p.15 : Ruhânî Khazâin vol.15 pp.155-156]

6) “So I have, not due to insincerity or show, but only due to the movement of this belief which is in my heart from Allâh ﷻ, spread this message amongst the Muslims many times very forcefully that they should completely obey the British government, who in reality is their benefactor, and they should be grateful to them with loyalty, otherwise they will be sinners of Allâh ﷻ.” [Majmûa’-ishtihârât vol.3 p.11]

7) "I say truthfully that to have enmity for a benefactor is the work of an evildoer and a villain. So my religion which I have made apparent many times is that Islâm has 2 parts :

1) To obey Allâh ﷻ.

2) To obey this government which has established peace and which has given us protection in their shadow from the hands of the oppressors. So this is the British government....If we disobey the British government, then it is as if though we have disobeyed Islâm and Allâh and His Rasûl." [Shahâdatul-Qur'ân, Ruhânî Khazâin vol.6 pp.380-381]

8) "Allâh has slowly made the severity of *jihâd* i.e. religious wars less. In the time of Mûsa, there was so much severity that even believing was not enough to save one from being killed and infants were also killed. Then, in the time of Nabî SalAllaahu Alayhi Wasallam, the killing of children, old people and women was also made *harâm*. From some nations, instead of *imân*, *jizyah* was accepted from them and they were saved from any censure. Now, in the time of the promised *Masîh*, the law of *jihâd* has been stopped completely." [Arbâin no. 4 footnotes of Ruhânî Khazâin vol.17 p.443]

a) "O friend now leave the thoughts of *jihâd*

Now for *dîn* fighting and war has been made *harâm*

Now *Masîh* has come who is the *imâm* (leader) of *dîn*

Now is the termination of all the wars of *dîn*

Now from the sky is the descent of the light of Allâh

Now the verdict of fighting and *jihâd* is superfluous

Now the one who wages *jihâd* is an enemy of Allâh

The one who holds this view is a denier of the Nabî."

[Supplement of Tuhfa-Golarwiyah pp.41-42 Ruhânî Khazâin vol.17 pp.77-78]

Question 6: A Principled Answer to the Distortions of the Texts of the *Auliya*

Question 6 : The same words upon which Mirza has been labelled a *kâfir* has been narrated by some *awliya* (saints). If Mirza has written these words, then why is the *fatwa* of *kufir* on him only?

In short, give a categorical answer to those texts of some *awliya* which the *Qâdiyânîs* use to prove their viewpoint.

Answer : The first thing that should be known is that the original fountains of *dîn* is the Qur'ân, *sunnah* and *ijmâ'* (consensus) of the *ummah*. The *Mirza'is* have kicked aside these in many aspects. Now from ambiguous and brief statements they want to deduce and prove their beliefs which is completely incorrect. Also this is apparent that :

1) In this regard, those texts which the *Mirza'is* present are of two types :

a) Dreams.

b) *Shathiyât* (conditions experienced by *sufiyâ*).

Remember, until today, whoever has said anything contrary to the *shari'ah* is not free from one of two conditions. Either he has spoken contrary to the *shari'ah* intentionally, in which case he will be a *kâfir*, no matter whoever he may be; or he has said it in a state of *sukr* (condition which overcomes one) in which case he is excused. The *Qâdiyânîs* should show regarding Mirza Qâdiyânî, was he a *kâfir* or excused?

In any of those two conditions, he is not worthy of *nubuwwat*.

2) The dreams of saints have no rank in the *shari'ah*. Especially with regards to beliefs they do not even equal to zero. Presenting the dreams of saints in giving an answer regarding the dreams of Mirza Qâdiyânî is contrary to fairness, since Mirza claims *nubuwwat* and the *ambiyâ's* dreams are also *wahî* (revelation), whereas the dreams of the saints have no reality in the *shari'ah*.

3) A person said something while he was overcome by a certain condition. When he was later informed that he has said something contrary to the *shari'ah*, he asked : "Why did he not kill me at that time? Look, if I say something contrary to the *shari'ah*, then I should be killed?"

This is contrary to Mirza who publishes his anti-*shari'ah* statements in books with great splendor and is proud and boastful about it.

4) Most of the time, the *Qâdiyânîs* present these quotations that someone has written that some saint has seen this dream. The book is not the book of that saint whose name has been taken. How can the saint take responsibility for that which others have written? However all the *kufr* of Mirza is found in his books.

5) With regards to *shathiyât* etc. in *tasawwuf*, remember that the subject matter and experts of every knowledge and skill are different. The functions and technical terms of every knowledge eg. *tafsîr*, *hadîth*, *fiqh*, *aqâ'id* and

tasawwuf are different. From all these forms of knowledge the most delicate and complicated explanations are found in *tasawwuf* since these books are not related to outward actions and visions but are related to internal experiences and those conditions and states which are experienced by the sūfiyâ during their practices. To explain this in common language is very difficult. Beliefs and practical laws do not have the same subject matter as *tasawwuf*. Thus, some sūfiyâ's statements regarding things such as *shathiyât* is not a proof in beliefs and actions. The speech of the scholarly sūfiyâ like our elders, is free from this type of speech. See Maulânâ Husayn Akhtar's book "*Khatm-e-nubuwwat aur buzurgâne-ummah*" included in *Ihtisâbe-Qâdiyânîat* vol. 1 on this subject.

Question 7: The Predictions of Mirzâ Qâdiyânî

Question 7: When a Nabî makes a prediction, then Allâh ﷻ definitely fulfils it. However, not even one of Mirza's prediction was fulfilled. Give at least 3 examples:

Answer: Regarding Mirza's verbal predictions as a basis of his truthfulness see the following: "If it is proven that from my hundred prophecies, even one is false, then I will admit that I am a liar." [Footnotes of *Arbâin* no. 4 p.30]

"It is not possible that a prophecy of a Nabî is not fulfilled." [Kashti-nûh p.9]

The first prophecy : Regarding the death of Mirza

Mirza Qâdiyânî made this prophecy regarding his death that he will die in Makkah or Madinah. [Tadhkira p.591 third edition]

Our claim is that never mind dying in Makkah or Madinah, Mirza Qâdiyânî did not get the fortune of even seeing these places. Due to his own prediction he was disgraced and humiliated and regarded as a liar. See the prediction of Mirza Qâdiyânî :

“Doctor Mîr Muhammad Ismâîl has mentioned to me that the promised *Masîh* did not perform *hajj* or *i'tikâf*, nor did he give *zakât* or keep a *tasbîh*. In front of me, he refused to eat a lizard.” [*Sîratul-Mahdî* part 3 p.119 narration no. 672]

Similarly, in *Sîratul-Mahdî* part 1 p.11 it is written that Mirza's death was in a toilet in the condition of vomiting and diarrhea. Thus the prediction of Mirza that he will die in Makkah or Madinah has been proven to be completely false. There is no possibility of any doubt in this.

Second prediction : Prediction of an earthquake and the son of Pîr Manzûr Muhammad

Pîr Manzûr Muhammad was a special disciple of Mirza Qâdiyânî. Mirza knew that his wife was pregnant. Mirza predicted that a boy will be born to her. The words of his prediction are as follows :

“First this revelation from Allâh was given that the earthquake which will be a sign of *Qiyâmah* will occur very quickly. For this, a sign was given that Pîr Manzûr Muhammad Ludhiyanwî's wife Muhammadi Begham will give birth to a boy. This boy will be a sign for this earthquake; therefore his name will be Bashîrud-daulah.” [*Haqîqatul- wahî* footnotes of *Ruhâni Khazâin* vol.22 p.103]

But Allâh's ﷻ doing was such that instead of a boy, a girl was born. Then Mirza said: "This does not mean that from this pregnancy a boy will be born, later on a boy will be born." However, this women passed away. Like other predictions, this too was completely false. Neither was a boy born to this lady nor did the earthquake come. Mirza was humiliated and disgraced.

Third prediction : Trains will run in 3 years' time

While mentioning the signs of Imam Mahdî and the promised Mahdî, Mirza Qâdiyânî mentioned that one sign was that within three years a train will run between Makkah Mukarramah and Madinah Munawwarah. See the following:

"This prediction will be realized by the completion of the railway line between Makkah Mukarramah and Madinah Munawwarah since that railway line which begins in Damascus and comes to Madinah will also come to Makkah Mukarramah. There is hope that very quickly and in only a few years this work will be complete. Then those camels which have been taking the pilgrims from Makkah to Madinah for 1300 years will become suddenly useless. There will be a great revolution in travelling in the Arabian land and in Shâm. Therefore, this work is being done quite quickly. It is no surprise that within 3 years the portion between Makkah Mukarramah and Madinah Munawwarah will be ready. The pilgrims will reach Madinah Munawwarah eating different different types of fruit instead of eating the

stones of the Bedouins. [Tuhfa-Golarwiyah p.103, Ruhâni Khazâin vol.17 p.185]

Now the *Qâdiyânîs* should show, has the train between Makkah Mukarramah and Madinah Munawwarah begin to run? If not, and definitely not, then is this prediction not false and is this a means of the disgrace and humiliation of Mirza Ghulâm Ahmad Qâdiyânî or not? Remember this book was written in 1902. According to Mirza Saheb's prediction, the trains should have started moving by 1905. 92 years more have passed but this train has not begun running as yet. In fact, the train which ran between Shâm and Madinah Munawwarah was closed due to the evil of this false *Masîh*.

Fourth prediction : The glad tidings of Ghulâm Halîm

Mirza Saheb explained that his revelations of a promised reformer, one who has long life and

كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

It is as if Allâh has descended from the sky applied to his fourth son Mubârak Ahmad. He however; passed away while not even mature. After he passed away torrents of objections and an abundance of criticism streamed in from all sides. Therefore he began fabricating more revelations to cool down his disciples. On the 16 September 1907, he told them of this *ilhâm* :

“Verily, we give you glad tidings of a forbearing son:

أَنَا نَبِيْرُكَ بِغُلَامٍ حَلِيْمٍ

[*Al-bushrâ* vol.2 p.134]

After one month, he once again altered his *ilhâmât* (revelations) :

“Your son is born, i.e. he will be born

انا نبشرك بغلام حليم

we grant you glad tidings of one forbearing son

ينزل منزل المبارك

He will take the place of Mubârak.” [Al-bushrâ vol.2 p.136]

After a few days, once again, he proclaimed his *ilhâm*:

سأهب لك غلاما زكيا، رب هب لي ذرية طيبة، انا نبشرك بغلام اسمه يحيي

“Soon I will grant you a pure child. O my Rabb, grant me pure children. Verily we give you the glad tidings of a boy whose name is Yahya.”

In these *ilhâmât*, the prediction of a pure child named Yahya who would be the replacement and a replica of Mubârak Ahmad was written down. After this, no boy was born to Mirza. Thus all these *ilhâmât* have been proven to be lies against Allâh ﷻ. On the other hand, the *ambiyâ* were granted *mu’jizah* (miracles) by Allâh ﷻ by which they could challenge those who opposed them. A *mu’jizah* is contrary to habit. However at the hands of a false claimant to *nubuwwat*, no miracles occur so that there is no confusion between truth and falsehood. For this reason, miraculously none of Mirza’s predictions fulfilled.

Question 8: Mohammadi Begum and Mirzâ Qâdiyânî

Question 8: Mention the conflicting claims of Mirza Qâdiyânî regarding the marriage of Muhammadi Begum. Also show clearly that there is no contradiction in the words of a Nabî whereas Mirza’s speech is a collection of contradictions. Give at least 3 examples :

Answer : Regarding Muhammadi Begum

Muhammadi Begum was Mirza Qâdiyânî's cousin Mirza Ahmad Bégs' young daughter. Mirza Qâdiyânî intended to get married to her by force. It so happened that Mirza Ahmad Beg required Mirza Qâdiyânî's signature regarding the deed of a land which was given as a gift. He went to Mirza Qâdiyânî and requested him to sign those documents. Mirza Qâdiyânî regarded this as an opportune moment to fulfill his desire. He said to Ahmad Beg : "After making *istikhârah*, I will sign." After a few days, when Ahmad Beg spoke about signing for the second time, then Mirza answered : "I will sign on this condition that you marry your daughter to me." His threatening words were :

"Allâh ﷻ has revealed to me that I should send a proposal for the marriage of this person i.e. Ahmad Beg's eldest daughter and I should say to him that he should first accept me as his son-in-law and should attain some benefit from my *nûr* (light) and I should say that I have received the command to give this land to whomsoever I wish as a gift, in fact, many other lands together with it, and many other favours will be bestowed on you; on this condition that you marry your daughter to me. This is a pact between you and me. If you accept, then I will accept. If you do not accept, then be warned. Allâh ﷻ has informed me that if she gets married to someone else, then there will be no blessings in this marriage either for the girl or for you. [*Aînâ-e-kamâlâte-Islâm from Khazâin vol.5 pp.572-573*]

Negative effects occurred due to these threats that Mirza Ahmad Beg and his family refused to get their daughter Muhammadi Begum married to Mirza Qâdiyânî. Mirza

wrote letters and began publicizing them. He made so many predictions until eventually he resorted to flattery and promises just so that his desire could be fulfilled. However, Muhammadi Begum's marriage took place to Mirza Sultân Ahmad. Muhammadi Begum did not come into Mirza Qâdiyânî's marriage until death.

Regarding this, Mirza Qâdiyânî made false predictions. His words are as follows :

“Allâh ﷻ has made apparent this prediction to me as a sign regarding this humble one's relatives who are antagonists and deniers, that from amongst them one person by the name of Ahmad Begum, if he does not give his elder daughter (Muhammadi Begum) to me in marriage, then in 3 years, in fact before this, he will die. The person who marries her will die within the period of 2 ½ years after the day of marriage. Finally the women will enter amongst the wives of this humble one. *[Ishtihâr 20 February 1886, Tablîghe-Risâlat vol.1 p.61 included in Majmu'a ishtihârât vol.1 p.102 footnotes]*

Mirza Qâdiyânî also said, in explaining in detail this prophecy :

“In this prophecy of mine, there is not one, but six claims:

- 1) My living until the marriage.
- 2) The girl's father will definitely be living until the marriage.
- 3) After the marriage, the girl's father will die quickly i.e. within three years.
- 4) Her husband will die within 2 ½ years.
- 5) The girl will live until I get married to her.

6) She will come into my marriage by breaking all the customs of a widow in spite of the intense opposition by her family.

[*A'inâ-e-kamâlâte-Islâm from Ruhâni Khazâin vol.5 p.325*]

In this regard, his Arabic inspirations were as follows:

كذبوا بايتنا وكانوا بها يستهزئون فيسكفيكهم الله ويردها اليك لا تبديل لكلمات الله ان ريك
فعال لما يريد، انت معي وانا معك عسي ان يبعثك مقاما محمودا

Besides them, in *Anjâme-Âtham* p.31 and in many places in *Tadhkirah* the prediction is mentioned with different wordings. By Allâh's power, Mirza Qâdiyânî predictions turned out to be false in every aspect. Not even one claim was true. Never mind Muhammadi Begum's husband passing away after 2 ½ years, he continued living for 40 years after Mirza's passing away and eventually passed away in 1948. Muhammadi Begum lived until 1966 and continued proclaiming the falsehood and deceit of Mirza Qâdiyânî. On the 19 Novembr 1966 in Lâhore, she passed away as a Muslim.

In short, by means of this prediction, Allâh ﷻ made beautiful arrangements for the humiliation and failure of Mirza Qâdiyânî. If today, any intelligent person sees the incident of Muhammadi Begum, he will easily get firm conviction on the lies and wickedness of Mirza.

The stand of the disciples of Mirza Qâdiyânî

When on 26 May 1908, in Lâhore, Mirza died due to cholera and the marriage of Muhammadi Begum had not occurred nor was to occur, then the *Qâdiyânîs* made up this answer that marriage will take place in Jannat. On this an objection was raised that Muhammadi Begum did not believe in

Mirza, and Mirza said that whosoever denies him is a *kâfir*; so will Mirza free her from Jahannum and take her?

Then the *Mirza's* prepared this answer that this prediction is from amongst the *mutashâbihât* (hidden things). Most likely, the *Qâdiyânîs* do not even know this that a prophecy is a promise of Allâh which the Nabî announces as a challenge and which definitely is fulfilled; but (May Allâh protect us) even *Mirza's* god makes false promises to Mirza.

The contradictions of Mirza

Whatever a truthful Nabî says, he says under revelation from Allâh ﷻ. Therefore his speech is completely pure of contradictions. The one who utters contradictions shows that whatever he is saying is not from Allâh's side, but is a fabrication of his mind. The Noble Qur'ân declares :

"لو كان من عند غير الله لوجدوا فيه اختلافاً كثيراً"

"If it (the Qur'ân) was from besides Allâh, they would have found in it many differences."

Under this principle, when we examine the speech of Mirza Saheb, we find it full of ridiculous contradictions. Here are some examples:

1) Mirza Saheb was asked : "You claimed *nubuwwat* in *Fatah-Islâm*?"

He answered : "I did not claim *nubuwwat*, but I claimed to be *muhdith* which has been done by the command of Allâh ﷻ." [Izalahe-Awhâm part 1 pp. 421-422, *Ruhâni Khazâin* vol.3 p.320]

Contrary to this, he mentions in another places :

“If the one who receives information of the unseen from Allâh ﷻ is not a Nabî, then tell me, what else can he be called? If someone says that he must be called *muhdith*, then I say that in no lexicon is the meaning of *tahdîth* as the one who makes apparent the unseen.” [Ek ghalati kâ izâlah p.5, *Ruhânî Khazâin* vol.18 p.209]

2) After the last of messengers, I regard as a liar and *kâfir* who claims *nubuwwat* and *risâlat*. It is my conviction that revelation of *risâlat* began with Hadrat Âdam Safiyullâh and ended with Hadrat Muhammad SalAllaahu Alayhi Wasallam. [Majmuâ ishtihârât vol.1 p.230]

Contrary to this, he says in *Malfûzât*:

“It is our claim that we are a Nabî and rasûl.” [Malfûzât vol.10 p.127]

3) “This is true that Masîh had gone to his Ghalil hometown and passed away. However, this is never true that that body which has been buried will come back to life.” [Izalahe-Awhâm p.472, *Ruhânî Khazâin* vol.3 p.353]

Contrary to this in Sat Bachan he says: “Hadrat Masîh left his country, and just it has been mentioned, he went to Kashmir and passed away. Until now in Kashmir, his grave is present.”

[Sat Bashan footnote 164, *Ruhânî Khazâin* vol.10 p.307]

4) “I have only claimed to be a *mathîl* (likeness to Îsâ ﷺ). If it is not that being a *mathîl* will end on me. According to me, it is possible that in future another 10 000 *mathîl-e-masîh* like me will come.” [Izalahe-Awhâm p.199, *Ruhânî Khazâin* vol.3 p.197]

In another place, he says contrary to this :

“If the Qur’ân has not kept my name as Ibn Maryam (son of Maryam), then I am a liar.” [Tuhfatun-nadwa p.5, Ruhânî Khazâin vol.19 p.98]

5) “At this juncture, this thought should not cross anyone’s mind that by this speech, I have given myself virtue over Hadrat Masîh because this is a minor virtue, which a non-Nabî can have over a Nabî.” [Tiryâqul-qulûb p.157, Ruhânî Khazâin vol.15 p.481]

In another place, contrary to this he says :

“In this *umma*, Allâh has sent the promised *Masîh* who is greater than the previous *Masîh* in all aspects.” [Review of religion no. 6 vol.1 p.257 included in Haqîqatul- wahî p.148, Ruhânî Khazâin vol.22 p.152, Dâfiul-Balâ p. 13, Ruhânî Khazâin vol.18 p.233]

See another clear example of contradictions. Mirza Saheb expended all his energies to prove that Sayyidina Îsâ bin Maryam ﷺ had passed away. Now there was no clear text from the Noble Qur’ân or *sunnah*, nor any reliable historical narration or geographical location. He started conjecturing. Sometimes, he explained that Îsâ ﷺ reached Kashmir, passed away there, and is buried there. In *Sitarâ-e-Qayseriyah* he writes :

“It has been proven by clear-cut proofs that Hadrat Îsâ’s ﷺ grave is present in Srinagar in Kashmir. He escaped from the Jewish land and came to Afghanistan via the roads of Nasîbîn. For a while he resided in Nu’mân and then came to Kashmir. At the age of 120, he passed away in Srinagar. His tomb is in Srinagar in the neighborhood of Khangâr.” [Sitarahé Qaisariyyah pp.12-13]

And the beauty of it is that Hadrat Îsâ's ﷺ grave is also in the land of Shâm." [Itmâmul-Hujjah p.19]

To corroborate this, he quotes an Arabic letter of Moulwî Muhammad Saîd Tarâblasî, whose translation Mirza Saheb has done. In it he writes :

"Hadrat Îsâ's ﷺ grave is present in the land of Quds." [Itmâmul-Hujjah p.22]

The contradictions of Mirza is clear proof that whatever he says is not from Allâh ﷻ.

Question 9: An Answer to the Distortion of ولونقول علينا

Question 9 : In what context does Mirza present the following verse of Allâh ﷻ:

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين؟

[Al-Hâqqah : 44- 46]

Refute it according to *usûl* (basic principles). Also in which context does he present

هلا شققت قلبه؟

What explanation does he give to the *adhân* given by Abu Mahdhûra RadhiAllaahu Anhu ? Explaining his viewpoint clearly, write a satisfactory refutation.

The *Qâdiyânîs* say that Allâh ﷻ says the following verse:

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين

[Al-Hâqqah : 44- 46]

"If Muhammad Mustapha SalAllaahu Alayhi Wasallam imputes anything falsely to Me, then I will cut off his jugular vein and destroy him."

This proves that if Mirza Qâdiyânî had to impute falsely from Allâh ﷻ, then he would have been destroyed within 23 years and his jugular vein would have been cut off, since Nabî SalAllaahu Alayhi Wasallam remained alive after getting *nubuwwat* for 23 years and this verse is referring to this part of his life.

Answer 1 : Look at the context of this verse. This becomes clear that this announcement of Allâh ﷻ is not a general principle but it is an issue referring to a specific individu'al. It has only been said with regard to Nabî SalAllaahu Alayhi Wasallam and this too based on the fact that the following is mentioned in the Bible :

“If the coming messenger claims false inspirations of false *nubuwwat*, then he will be destroyed quickly.” See the quotation mentioned hereunder: “From them, from amongst their brothers, I will send a Nabî like you and I will place my speech in his mouth. Whatever I commend him (meaning Nabî SalAllaahu Alayhi Wasallam), he will say all to them (i.e. his *ummah*). It will happen such that whoever takes My name and says something of My speech which he has not heard, then I will take him to account. However that Nabî who becomes audacious and says something in my name which I did not command him, or he says something in the name of other worshipped things, then this Nabî will be killed.” [Injîl, muqaddas ahdenâmah Qâdim p.184. Book of Exceptions chapter 18, verse 18 to 21]

Answer 2 : If we accept that this law is general, then this is regarding true Nabîs and not false Nabîs since this law does

not restrict the giving of respite to false Nabîs. Fir'aun, Bahâullah Irânî and others were given sufficient respite inspite of claiming to be Allâh or claiming *nubuwwat*.

Answer 3 : In the light of this proof, Mirza Qâdiyânî has proven himself to be false. Mirza claimed *nubuwwat* in 1901. His claim of *nubuwwat* is a matter of contention because his followers are divided into two groups. The Lâhori group does not regarded him as a Nabî, even though according to his thoughts, his claim of *nubuwwat* is above all doubt. On the other side, the *Qâdiyânî* group regarded him as a Nabî and the investigation of this group is that Mirza Qâdiyânî's death occurred in 1908. Therefore this is proven that before the passing of 23 years, he died of cholera which falsifies this proof of his.

The answer of *هلا شققت قلبه*

Hadrat Usâmah RadhiAllaahu Anhu came into the presence of Nabî SalAllaahu Alayhi Wasallam and said, "A certain *kâfir* came in front of me during a battle. When he was under the shadow of my sword, he recited the *kalimah* (testimony of faith). Inspite of this, I killed him."

On this, Nabî SalAllaahu Alayhi Wasallam said : "I am free from this action of yours."

He said : "O Rasûlullâh, he recited the *kalimah* to save himself from being killed, out of fear."

On this, Nabî SalAllaahu Alayhi Wasallam said : "Have you split open his heart? (and seen inside)."

The *Qâdiyânîs* deduce from here that if a person outwardly recites the *kalimah*, then it will be relied upon.

The answer to this is that if from a person whose detailed condition is not known, such a thing is found which points towards *kufr*, then precaution will be taken in labelling him a *kâfir*. Thus, if even the slightest possibility emerges by which he can be saved from *kufr*, then this possibility will be taken and he will not be called a *kâfir*. However, for the *Qâdiyânîs* to deduce this from this narration is wrong, since their *kufr* beliefs are present in countless of their writings in different ways and in clear words. Then this person (Mirza) takes *kufr* meanings of it. Clear *kufr* is present in his speech. Therefore, by *ijma'* (consensus) of the *ummah*, the *fatwa* of *kufr* will be passed on him.

The answer to the *adhân* of Abu Mahdhûra RadhiAllaahu Anhu

Hadrat Abu Mahdhûra RadhiAllaahu Anhu was still young and had as yet not accepted Islâm. While playing, Hadrat Bilâl RadhiAllaahu Anhu started giving *adhân*. He began to imitate him. On this, Nabî SalAllaahu Alayhi Wasallam called him and made him say the words of *adhân*. When he reached

اشهد ان محمدا رسول الله

he became startled. Nabî SalAllaahu Alayhi Wasallam read it to him, and he also said it. At the same time, Nabî SalAllaahu Alayhi Wasallam passed his blessed hands on his chest, then passed it over his head and made *du'a* for him. The result of this was that the love of Rasûlullâh SalAllaahu

Alayhi Wasallam penetrated his every vein and fiber and he became a sincere Muslim. The *Qâdiyânîs* deduce from this that Abu Mahdhûra RadhiAllaahu Anhu gave *adhân* in front of Nabî SalAllaahu Alayhi Wasallam in this condition that he was a non-Muslim, so if we are non-Muslims, why don't you gave us permission to give *adhân*.

Answer : *Adhân* is a *shi'âr* (distinguishing feature) of the Muslims. There is no permission at all for non-Muslims to use this *shi'âr* of the Muslims. If the non-Muslims use Islâmic *shi'âr*, then Islâm will become a plaything. In the history, not even once did a non-Muslim give *adhân* to call for *salâh*. The day Abu Mahdhûrah RadhiAllaahu Anhu copied Hadrat Bilâl RadhiAllaahu Anhu, Hadrat Bilâl RadhiAllaahu Anhu had given the *adhân* for that *salâh*. That is why he could copy and imitate him.

Question 10: The Character of Mirzâ Qâdiyânî.

Question 10 : Prove that Mirza Qâdiyânî was ill-mannered, foul-mouthed and a vile person. He would swear his opposition. He would dishonour the ambiyâ, especially Hadrat Îsâ ﷺ. Write at least 20 points on this subject matter.

Answer : Mirza Ghulâm Ahmad Qâdiyânî's birth was in 1839 or 1840 in the house of Mirza Ghulâm Murtadâ which is in the town of Qâdiyân, the area of Batâlâh, district of Gordâspûr (India).

The English, to disunite the Muslims and to get someone to say that *jihâd* is *harâm*, made him rise for their evil

intentions and desires. He was such a bad-mannered person that for insignificant things, he would become abusive. Calling his opponents bastard, children of prostitutes, *kâfir* and denizens of hell was daily past time, as he has written in his books. See the following :

1) "He who does not acknowledge our conquest, then he should be clearly explained to that he has the desire to be a bastard and is not legitimate." [*Anwârul-Islâm p.30, Ruhânî Khazâin vol.9 p.31*]

2) "Whoever opposes me, has been given the title of Jew, Christian and polytheist." [*Nuzûl-masîh footnotes p.4, Ruhânî Khazâin vol.18 p.382*]

3) "Every Muslim looks at my books with the gaze of love, and takes benefit from its knowledge. They attest to my call ad accept it, however the children of prostitutes have not attested to it."

[*Ainâ-kamâlâte-Islâm pp.547-548, Ruhânî Khazâin vol.5 pp. 547-548*]

4) "Those enemies of our lectures have become swine. Their women are worse than bitches." [*Najmul-huda p.53, Ruhânî Khazâin vol. 14 p.53*]

5) "I have been given glad-tidings that whoever chooses enmity and opposition to me after recognizing me is an inhabitant of hell." [*Tadhkira p.168 second print*]

6) Allâh ﷻ has made apparent to me that whomsoever my call reaches and does not accept me, is not a Muslim." [*Tadhkira p.600 second print*]

His foul-mouth was not only used on a general Muslims, but also on the ambiyâ. See the following :

7) "I also attest to this that no Nabî has ever come who did not make mistakes in his *ijtihâd* (judgment). [*Supplement of Haqîqatul- wahî p.135, Ruhânî Khazâin vol.22 p.573*]

8) "Allâh ﷻ is showing so many signs for me that if in the era of Nûh عليه السلام, these signs were shown, the people would not have drowned." [*Supplement of Haqîqatul- wahî p.137, Khazâin vol.22 p.575*]

9) "This *ummah's* Yusuf i.e this humble one (Mirza Ghulâm Ahmad Qâdiyânî) is greater than the Isra'îlî Yusuf, because this humble one made *du'a* to be locked up but was saved from it, whereas Yusuf bin Yâ'qub was placed in the jail." [*Barâhîne-Ahmadiyyah vol.5 p.99, Khazâin vol.12 p.99*]. His evil speech and abuse of Sayyidina Hadrat Îsâ عليه السلام has broken the world record of all those who are foul-mouthed. See below:

10) "It was the general habit of him (Îsâ عليه السلام) to swear and use indecent speech. On small matters, he would get angry. He could not control the rages of his desires. However, according to me, these actions are not a source of distress since he would swear and take revenge on the Jews. Remember this also that he (Îsâ عليه السلام) was in the habit of lying occasionally." [*Footnotes of Anjâme-Âtham p.5, Khazâin vol.11 p.289*]

11) "It is extremely shameful that he (Îsâ عليه السلام) stole "the teachings of the Mountain" which is regarded as the essence of the Injîl, from the Talmûd of the Jews. Thereafter he made it apparent as if though these were his teachings. [*Footnotes of Anjâme-Âtham p. 6, Khazâin vol.11 p.290*]

12) "His (Îsâ عليه السلام) family were very pure also. Three paternal and maternal grandmothers were prostitutes, through

whose blood his presence occurred. However perhaps this is a condition for divinity. His companionship and mixing with the prostitutes was possibly due to this ancestral relation. Otherwise, no pious person will give a young prostitute the opportunity to put her impure hands on his head, to rub her filthy perfume earned by fornication on his head and rub her hair on his feet. People of understanding will understand what kind of a person this is. [Supplement of Anjâme-Âtham p.7, Khazâin vol. 11 p.291]

13) The reason for the harm which drinking has caused to the people of Europe is that Îsa ﷺ used to drink wine. Perhaps it was due to a sickness or due to old habits. [Kashtie-Nûh footnotes 73, Khazâin vol.19 p.71]

14) "From this *ummah*, Allâh ﷻ has sent the promised *Masîh* who is more greater than the previous *Masîh* in all aspects. He has kept the name of this second *Masîh* as Ghulâm Ahmad." [Dâfiul-Balâ p.13, Khazâin vol. 18 p.233]

15) "Don't mention ibn Maryam
Better than him is Ghulâm Ahmad."

[Dâfiul-Balâ p.20, Khazâin vol.18 p.240]

See this evil is being uttered by the person who himself is addicted to wine. For details, see '*Khutûte-Imâm ba-nâme-Ghulâm*' p.5, and who is massaged by *ghayr mahram* women. [Sîratul-Mahdî vol.3 p.210]

He would consume opium in his medication just as he included opium in his made up *ilhâmî* prescription (for sexual strength). [Tadhkira p.761 third print]

Similarly in his dreams, he would see naked women. [*Tadhkira* p.129, third print]. For this reason, the Lâhori group of Mirza Qâdiyânî's followers regarded him as a *wali* and not a Nabî. They accused him of adultery. [*See Alfazl Qâdiyâ vol.26 no.200 dated 31 August 1938*]

A person with such evil character claims that he is a Nabî, and he is Muhammad, the messenger of Allâh. Can there be a greater oppressor than him! No! Never. If anybody has understood the *kufr* of Mirza Qâdiyânî from the *ummah*, then the most knowledgeable will be Hadrat Maulânâ Muhammad Anwar Shah Kashmirî Rahimahullaah. He said: "Mirza Qâdiyânî was a greater *kâfir* than Firaun and Hâmân." To save ourselves from this evil and to save the entire *ummah* is our responsibility. May Allâh ﷻ grant us the ability. Âmîn.

برحمتك يا ارحم الراحمين والحمد لله اولا وآخراً

Hakîm-al-asr Hadrat Maulânâ Muhammad

Yusuf Ludhiyânwî Sâhib Rahimahullaah ***said:***

*Alhamdulillah, we have made the liar go back to his
mother.*

*The British is the mother of the Qâdiyânîs, who
created them.*

*The sum total of the perfections of the ambiyâ is
Hadhat Muhammad SalAllaahu Alayhi Wasallam.*

What is the meaning of imâmul-ambiyâ?

Do you not understand this sign?

*The imâm, as long as he remains an imâm, the
followers
follow him.*

Notes:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.