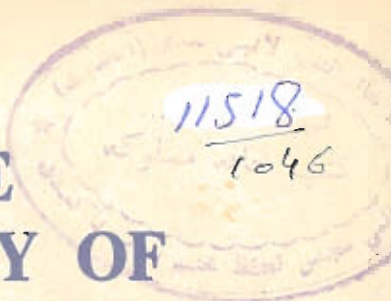


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THE FINALITY OF PROPHETHOOD

by

Allama Hafiz Mohammad Ayub Dehlevi

SIDDIQI TRUST (REGD.)

THATHAI COMPOUND, M. A. JINNAH ROAD,
KARACHI, PAKISTAN.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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PREFACE

Allama Molvi Hafiz Mohammad Ayub, May Allah have mercy on his soul, was a great *alim* and scholar of *ilmul kalam*. He was the pupil of Molvi Mohammad Ishaq of Delhi. After completing his studies he adopted retail trade as his vocation as this was nearer to the *Sunnat* of the Holy Prophet. He continued in this business till his death.

He migrated to Pakistan after partition and made his home at Karachi. He was great thinker and a *waiz* (lecturer) and used to lecture regularly on various religious topics mostly at private gatherings. He was also the author of the following books in Urdu :

- (1) Tafseer-e-Ayyubi,
- (2) Maqsood-e-Kainat,
- (3) Fitnae Inkare Hadees and many others.

Lecturing, however, was his forte and for this reason his style is that of a lecturer rather than of a writer. Most of his lectures are preserved on tapes. Haji Mohammad Siddiq Sahib (Tayyabi Centre, Shahrah Liaquat, Karachi) has a collection of three hundred tapes. It is to be hoped that someone by Allah's grace will undertake to have these transcribed and published for the benefit of Muslims.

Maulana Ayub was an unassuming person and one could hardly imagine that the person sitting on the mattress in a small shop was an accomplished scholar. His booklets, *Finality of Prophethood*, and *The Evil of the Denial of Hadith* have been printed in Urdu a number of times. The booklets were on every occasion distributed gratis.

FOREWORD

By Hazrat Maulana Shahidullah Faridi

Sects based on the claims of false prophets are not new to Islam. In the days when the Noble Prophet (may Allah bless and keep him) was near to completing his mission, a pretender to prophethood sent him a message from Central Arabia proposing to divide prophetic jurisdiction over Arabia into two. After the Prophets passing, three more emerged, two men and one woman and all of them asserted that God had bestowed prophethood upon them, and produced what purported to be divine revelations in their own support. Two were executed by the Companions of the Prophet, and their followers who escaped the sword renounced their foolishness and became genuine Muslims. The other two pretenders repented themselves and professed Islam. There have been several attempts since that time by a succession of charlatans to beguile the faithful by their impostures, and all of them have ended in ignominious failure. A recent exploit has been that of the impostor of Qadian. Adhering to the old Machiavellian principle of "the greater the untruth, the more likely it is to be believed", he pretended to be the promised Messiah, the Mehdi, and a new prophet all at once. The main plank of this false structure is the theory that the promise of the second coming of the prophet Jesus, which is present in the authentic sayings of the prophet of Islam, does not signify a miraculous reappearance, but the emergence of a personage, born in the normal manner, who will bear resemblance in some considerable measure to the former prophet. To substantiate this theory, which he made the crux of his claim, the impostor thought it necessary to "prove" that Jesus died a natural death, by a series of patently absurd conjectures and casuistic misinterpretation of the Glorious Quran. But leaving on one side the question of precisely how the prophet Jesus will return, upon which the Qadiani seems to have expended so much misdirected ingenuity, he has completely failed to exhibit not only the faintest similarity with Jesus or the Mehdi, but any sort of admirable quality whatsoever. The sum

of his teaching, apart from the gratuitous pretensions, is nothing but a concoction of the rationalistic and materialistic interpretation of the Quran characteristic of the modernistic school led by Syed Ahmed Khan, which understands the miracles of the prophets as natural events, angels as the forces of nature, the jinn as foreign tribes, and so along the whole train of Victorian anti-metaphysicalism. Strange enough equipment for a prophet! This purveyor of tall claims can only appear to any one of sound sense as a monstrously pretentious mediocre. How is it, then, that in spite of the general failure of his imposture, which incidentally, has always remained confined to the Indian Sub-continent, certain persons who are on the face of it possessors of some intelligence have insisted on professing such an untenable creed? The disease must have a psychological nucleus, which ramifies into this sorry mixture of arrogance and mediocrity. The malignant centre is evident; servility to the thought and civilization of the-west. All the colouring of this attempted movement betrays the source of its dye. The political sycophancy towards the foreign usurper and his overt appreciation and support, the placation of every western prejudice in the interpretation of Islam, the attempt to nought the spirit of *Jihad*, all are keys which open the door to the base recess of this perverted mentality. Servility is unhappily the weakness of many a clever and able mind, and it can give birth not only to a class of collaborators with tyranny, but to those who are prepared even to distort the true faith to please their masters.

The mediocrity of the Qadiani is no more apparent than in his so-called "revelations". If these were true, in the terminology of Sufis, they would be counted only as "inspired thoughts" (*ilqa*) thrown into the mind from angelic sources, which have no permanent significance but relate to immediate circumstances. In no respect can they be compared to a divine message sent by God to his creatures. But even here, the so-called "revelations" the Qadiani display nothing but poverty in both content and language, and offend the good sense of any reasonable man.

The present work is the composition of Maulana Mohammad Ayub Sahib, and its aim is precisely to prove logically the finality of the prophethood of Muhammad (may Allah bless and keep him), and that the Qadiani pretender possesses none of the characteristics of prophethood, and therefore cannot be a prophet. It also refutes the attempts to buttress his false claims by far-fetched and unsupportable translations of certain Quranic words, in plain opposition to their obvious sense. The Maulana was an acknowledged expert in the exposition of religious truths by logical argument, and was gifted with both eloquence and clarity of speech. But the telling effect of his discourse was due more than to these qualities to his utter sincerity and selflessness, so rare in the religious teachers of this age. He had the stern principle of not accepting any reward for his religious services, except the pleasure of God and the gratitude of man. Like some of the great doctors of religion who have passed, he earned his own living by trade, and devoted himself to learning and instruction in his spare hours. He maintained extreme simplicity in his daily living, and always showed a remarkable humility of temperament. In addition to the rational sciences, he also had a leaning towards the spiritual and intuitional aspects of Islam. In sum, he furnished the modern age with a notable example of religious exhortation made effective not by mere brilliance of phrase or ingenious conceits, but by purity of soul and limpidity of character. May Allah reward him without reckoning and grant him a seat of proximity to Himself.

(Shahidullah Faridi)

INTRODUCTION

The Qadianis or Mirzais or Ahmadis are the followers of Mirza Ghulam Ahmed Qadiani, who in the early years of the twentieth century announced that he was a prophet, who had been raised up for the reform of the Muslim *ummat*. He called himself a Muslim and follower of the Holy Prophet and justified his pretensions to prophethood and his doctrines by distorting the meanings of the verses of the Holy Quran. He received the patronage of the British Indian Government, which was then anxious for political reasons to create a schism among the Muslims of India. Encouraged by the British support he launched a vilification campaign against the Muslim *ummat* who refused, and rightly so, to have anything to do with this fabrication and patent falsehood. Mirza Qadiani thereupon issued a *fatwa* that all those who refuse to recognise his prophethood are *kafirs* (unbelievers). In pursuance of that *fatwa* the Qadianis do not maintain socioreligious relations with the Muslim *ummat*. Muslim *ulema* of the sub-continent have consistently exposed the evil of Qadiani beliefs, and have debated the issues with them and discomfitted them. The Qadianis, however, have not given up their false beliefs. The Muslim *ulema* have unanimously declared them as *murtads* (renegades) and *kafirs*.

Prophet Jesus, salutations be on him, had also prophesied that after Mohammad, the Messenger of God (peace be on him), no true prophet shall come over. He had said that there will be false prophets who will "hide themselves under the pretext of my gospel", as indeed Mirza Qadiani, the false prophet, has done by hiding himself under the very person of Prophet Jesus. When the governor and King of Judea assured Jesus Christ, salutations be on him, that none would any more call him God or son of God, he had said :

With your words I am not enclosed, because where ye hope for light darkness shall come; but my consolation is in the coming of the Messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our Father. And that which giveth me consolation is that his faith shall have no end. but shall be kept inviolate by God.

The priest answered : 'After the coming of the Messenger of God shall other prophets come ?' Jesus answered : 'There shall not come after him true prophets sent by God, but there shall come a great number of false prophets whereat I sorrow. For Satan shall raise them up by the just judgment of God, and they shall hide themselves under the pretext of my gospel.'

(The Gospel according to St. Barnabas, 97 : 3-5).

Mirza Qadiani also calls himself *Masih-t-Mauood*, the Promised Messiah. In order to justify this false claim he says, that it will not be the Prophet Jesus—as the entire Muslim *ummat* believes—who will make another appearance, because he died a natural death much after the event of crucifixion. He had been nursed by one of his disciples who took him secretly to Kashmir, where he lies buried. When the disciples of Jesus Christ, salutations be on him, implored him not to go into Judea, on account of the plot made against him by the Pharisees, he had replied : "I knew it before they did it, but I do not fear, for they cannot do anything contrary to the will of God. Wherefore let them do all that they desire; for I fear not them but fear God", (St. Barnabas, 147:8). Is it therefore possible that the prophet who had surrendered himself to God should flee from His will and hide himself in Kashmir as if anything could be hidden from Allah. The Qadianis do not realise that it does not befit a prophet to transfer himself from the protection of Allah to the protection of a disciple, or to be spirited away to a distant hiding-place, completely forgetting God's will and purpose and leaving his mission unfinished. But the Qadianis were anxious to see that the prophetic office of Jesus (salutations be on him) is vacated so that it could be filled up in the twentieth century by Mirza Qadiani who calls himself the promised Messiah.

The Qadiani people soon split up into two groups. One believes in Mirza Qadiani as a prophet. The other recognises him as a *mujaddid* or reformer. The latter call themselves Ahmadis or Lahoris. Muslim, however, should not be deceived by this facade of orthodoxy, because this is equally *kufr*. A person who claims to be a prophet is obviously a liar and an impostor. Now, if some people were not to recognise him as a prophet but

as a saint or a reformer notwithstanding the fact that he is an imposter, they would be subscribing to a great evil, because the person whom they recognise as a reformer is by virtue of his own claim essentially a fraud.

No prophet has ever used indecent language but Mirza Qadiani stooped to the use of downright filthy language in his controversies and debates with the Muslim *ulema*. Is this the mark of a prophet? The Muslim *ummat* has declared the Qadianis as unbeliever and as such they are debarred from making the pilgrimage to the Holy Kaaba in Mecca. Those who of late have secretly made visits to Mecca for Hajj or otherwise should of the consequences.

The Qadianis maintain missionary organisations in Europe, Africa and elsewhere, where they pose as Muslims and convert people to Islam. But what they are converting to is really not Islam but patent disbelief. In order to expose this evil creed, and save people from falling into error and disbelief instead of embracing Islam, the booklet entitled *Khatm-i-Nabuwat* by Atlanta Hafiz Mohammad Ayub Dehlevi has been translated into English for readers in Europe, Africa and other countries.

The belief in the finality of prophethood, that is the discontinuance of prophethood, after the Noble Prophet Mohammad (SM), is one of the fundamentals of Islam. The Muslim *ummat* from the first century of the Hijra to the present day has held the belief firmly that *Deen-i-Islam* has been completed and perfected, and that no prophet will ever be appointed till the end of time. Many *ulema* have written copiously and left behind valuable material refuting the Qadiani doctrines and creed. Maulana Hafiz Mohammad Ayub was once requested to deal with this subject and he wrote this booklet on the spot. He has dealt with this question in a simple and illuminating manner. It is hoped that this booklet will show the right path to those who perceive. May Allah guide us all to the straight path. Amin!

QUESTION: 1.

Is Mirza Ghulam Ahmed Qadiani a prophet?

ANSWER

No. Mirza Ghulam Ahmad Qadiani is not Prophet.

Proof: Mirza Ghulam Ahmad Qadiani did not perform any miracle, and every prophet has performed a miracle, by Allah's leave, in support of his claim that he was a prophet.

Conclusion:

Mirza Ghulam Ahmad Qadiani is not a prophet. Or you can say that he did not perform a miracle; and any one who does not perform a miracle; is not a prophet. Mirza Qadiani therefore is not a prophet. This is such a clear sign and proof that no one in the whole world can dispute it. In order to understand this argument we should first be clear about the meaning and significance of prophethood.

Prophethood:

The essential of prophethood is the *kalam* (conversation) of Allah with a human being. The *kalam* is commonly known as *wahi* or revelation. The *kalam* of Allah takes place in either of these three ways. The first category of *kalam* is that Allah reveals something to a person's heart which he in his own words conveys to the people.

The second category of *Kalam* is that a person hears the voice and the Words of Allah. But such a person does not see Allah. Having heard the *kalam* he conveys the message to the people. This kind of *kalam* is known as *wahi min wara-i-hijab'* من وراء ابي حجاب that is, revelation from behind a Veil. This was the method of *kalam* with Prophet Moses on Mount Sinai.

The third category of *kalam* is the one in which Allah, the Exalted, sends down His Angel, who, by Allah's leave, brings down the Word of Allah and communicates it to a person's heart.

These are the only three modes in which Allah conveys His *kalam* (word or speech) to a human being. It is immaterial whether this *kalam* is conveyed to a person while he is asleep or while he is awake. In either case it is the Word of Allah. This *kalam* or Word of Allah is known as *wahi**. *Wahi* constitutes prophethood. What distinguishes a prophet from any other person is *wahi* (revelation).

The Holy Quran says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

Say: I am only a mortal the like of you
(but) I have received revelation.....

(Surah 18:110)

It is clear, therefore, that a prophet is only that person to whom Allah reveals His Speech. Now, there must be two conditions in such a case. Firstly the person to whom the *kalam* has been revealed should believe that Allah alone and no one else has communicated His Word to him. In other words the person should know it firmly in his heart that it is Allah, and none else, Who has communicated His Word to him. Secondly when he becomes firm in this belief, he should convey Allah's message to the people, and should satisfy them that the message of Allah, which he has conveyed to the people, was indeed communicated by Allah to him. This point may be understood by an example. A ruler, or a man of authority, converses with a person and gives him some directions. When that person conveys those directions to the people or to the members of an organisation, they want to know whether there is any other person before whom those directions were given. They want the evidence of another member of the organisation in substantiation of that person's claim that those directions were in fact given. They want the corroborative evidence of another person of that organisation. Where a claim to prophethood is made by a person such a corroboration or

* *Wahi* itself is a miracle. The Quran which is *wahi*, is a miracle.

evidence is known as miracle *mu'jizah* معجزه or *ayat* (sign), meaning that the miracle is that act of God and not the act of human being. That is to say, if all created things (including all living beings and inert matter) in the universe are likened to the members of Allah's organisation, one of the created things in the universe behaves or acts in such a manner that it testifies to the fact that Allah has revealed His Word to that person. That act is called a miracle. Such an act or behaviour of that thing is contrary to its normal characteristics and behaviour, or contrary to the physical laws to which it is subject. And such a behaviour is not induced by any known external agent which has been, consciously or wilfully applied by the person who claims to be a prophet. Such an act, for example, is the transformation of the wooden staff into a snake; or the coming to life of a dead person. It is contrary to the normal behaviour or way of man to bring a dead man to life; and it is contrary to the normal behaviour of a dead body to come to life again. The act of bringing a dead body to life therefore, testifies to the fact that such an act is Allah's done, and the person who claims to be a prophet is truthful in his claim that he is the messenger of Allah. A miracle is an occurrence or act contrary to the law of causation. It is evident, therefore, that such an act or occurrence lies in the power of only that Being who Himself has created all physical laws including the law of causation, that is, Allah. A miracle, which comes about as a result of the suspension of the law of causation, is, therefore, from Allah. That being so, the proof of the prophethood of a person or of his claim that he has received Divine revelation, is that he should show a sign or perform a miracle by Allah's leave.

It is now clear that a prophet is one who has been granted the power to perform a miracle. Now, it is well known that if a thing is somewhat out of the ordinary, it gains wide repute and publicity. It is, therefore, only natural that a miracle (which is to a very great degree out of the ordinary) should come to acquire a far wider repute and publicity; because a miracle is such a marvel that it baffles man's wits—his senses, his reason

and his spirit. If Mirza Ghulam Ahmad Qadiani had performed a miracle it would have become known throughout the world. But there is no such report, and there is no doubt whatsoever about the fact that he did not perform any miracle. Both the points of the argument now stand proved: that is, Mirza Qadiani is not the 'performer of a miracle' whereas every prophet must perform a miracle; and, therefore, Mirza Ghulam Ahmad Qadiani is not a prophet.

The substance of the discussion so far held is that a miracle is the sign or proof of a person's claim to be a prophet or to have received Divine revelation or the Word of Allah. And a miracle is something which cannot be performed by anyone else in the whole world even by the jinns and angels. All men possess in varying degrees spiritual powers and the powers of the senses and reason. These are natural and innate powers found in all men. A prophet possess much more than these normal powers, as I have discussed in my lectures on "*Ilmul Kalam*". A miracle is neither a feat of skill, (*Istidraj*) nor an act of magic, nor a strange phenomenon of nature occurring within the ambit of the physical laws or the law of causation. On the contrary, it is the special act of Allah, which is distinct from His other acts. For example, it is a law of nature that a heavy mass will sink in water, or fire will give out heat and burn whatever is put in it. These are physical laws, and the property of fire to burn is a normal act. But if fire instead of burning and consuming something were not to burn, then it would be an extra-ordinary act of fire, that is, an act which is contrary to its normal and physical behaviour. Such an act would be a supra-normal or supra-natural act. If such an act cannot be challenged or matched by anyone it is known as a miracle. This is the proof of prophethood.

Since man has a free will, that is, he is free to choose one of the many options before him, he is capable of making both a true and a false statement. A person's claim to prophethood can, therefore, be verified only by a witness which is incapable of giving false evidence and is beyond reproach. That thing or

power only can be such a truthful witness which has no free will of its own, but is bound by the unchanging physical law. The testimony of such a thing cannot be false. When such a thing or power acts contrary to its normal or physical behaviour it shall be truth alone, and not falsehood. For example dead bodies, trees or rocks do not have the power of speech but if they were to converse with man, this supra-normal act shall be the truth, and not falsehood, because falsehood is a manifestation of free will; and stones etc. do not have free will. Such a supra-normal act will be called a miracle and it will verify the claim of the person that he is a prophet. If, however, it falsifies his claim it will not be termed a miracle, inspite of its being a supra-normal act. For example, if a piece of rock or stone were to talk and say that the claimant is an impostor, it will be a supra-normal act no doubt, but it will not be a miracle because a miracle is that supra-normal act only which testifies to the claim and not otherwise.

It is therefore clear that no one can be a prophet without possessing by Allah's leave the power to perform a miracle. Since Mirza Ghulam Ahmad Qadiani did not perform any miracle he is not a prophet. And whosoever claims to have received revelation from Allah, whereas not a word had been revealed to him, is the greatest evildoer.

QUESTION: 2.

Can a person who is not a prophet receive inspiration (i.e. *ilham*, which means the sudden communication of message to a person)?

ANSWER

Yes, any person can receive inspiration. The Holy Quran says:

فَالْمُهَيَّاءُ فَجُورَهَا وَتَقْوَاهَا

And inspired it what is wrong for it and (what is) right for it. (Surah 91:8)

Inspiration, because it is subjective, is not an infallible guide. It can show the way of good but it can also show the way of evil. Inspiration, therefore, is not a conclusive proof of anything.

QUESTION: 3.

How can we ascertain whether a certain inspiration pertains to the way of good or to the way of evil?

ANSWER

If the inspiration is in accordance with the Divine revelation it pertains to the way of good, otherwise, it is evil inspiration. If the inspiration contradicts Divine revelation it cannot be anything but evil. In the matter of faith and belief, therefore, inspiration is not a reliable guide and it cannot be treated as the fundamental basis of belief or law.

QUESTION: 4.

Has *wahi* (revelation) ceased or is it continuing?

ANSWER

Wahi, that is revelation of Allah's message to a human being has ceased for good. Wahi is a blessing and mercy, and the worlds (which, together constitute the Creation) have been filled with Allah's blessings and mercy. Therefore there is now no need for *wahi* or revelation. The Noble Quran says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent thee save as a mercy unto all beings.

(Surah 21:107)

Complete Guidance has been shown to mankind and complete blessings have been conferred on the creation, and no one now stands in need of more. Therefore, there is no need at all now another prophet for the guidance of mankind. The coming of another prophet and Divine Revelation are therefore impossible.

It should be clearly understood that a person who claims to be a prophet either preaches the old Divine Law (Sharia) or a new Law which may have been revealed to him by Allah. Mankind after the advent of Islam does not need a new Law or *Sharia* and the propagation of the old Law, the Islamic *Sharia* has been done uninterruptedly by the *Khalifs* and the *Ulema* for the last fourteen centuries. Hence there is no need for a new prophet. The *Ulema* of the Muslim *ummat* have fulfilled the duty of preaching and imparting education, in the same manner as the latter day prophets of Beni Israel used to preach the old law, the Torah of Prophet Moses. And the Muslim *Ulema* would continue in the same manner to propagate the Quran and Hadith, and preach Islam. It is, therefore, clear that Allah's blessings have been completed, and Divine revelation has ceased. No human being will ever receive Divine revelation.

QUESTION: 5.

Is prophethood possible in any period of time after the 'finality of prophethood'?

ANSWER

No. It is a contradiction in terms. The 'finality of prophethood' and the continuance of prophethood, that is the non-existence of the 'finality of prophethood' are self-contradictory statements. Logically the two situations cannot exist together. It is impossible for a body to be stationary when it is in motion. Similarly the 'possibility of prophethood' with 'the finality of prophethood' is an impossibility. If something has come to an end, and thereafter, if the possibility of its continuance still exists, then the end will not be an end, which is absurd and logically impossible. Therefore, when prophethood has come to an end the very thought of its possibility or its continuance at any time in future is impossible and false.

Allah is Able to do all things and everything that is possible is within His power. Do we not see that Allah is

Able to create thousands of Suns? But in the actual event of creation the Sun is only one, Thus in actual reality the existence of unity and multiplicity together is impossible. Similarly, in the actual event of prophethood having ceased after the Holy Prophet Mohammed, the prophethood of another person, or its very possibility is impossible. It is impossible just as it is impossible for a body to be in motion and stationary at one and the same time. Where, however, a body is in motion, Allah has the Will and Power to make that body motionless instead of moving. Now this is not the same thing as the following hypothesis: that Allah with His Power creates motion and thereafter with His Power creates stillness *in* that motion. This is impossible because Allah's Will and Power have become the cause of the motion of a certain body and, therefore, that body has to be in motion. Now if Allah's Will and Power become the cause of that body's motionlessness or stillness it will mean that His Will and Power have not become the cause of its motion. That is to say His Power as the cause has turned into the absence of the cause, which is patently error. Therefore, stillness of a body while it is in motion is impossible. Similarly with the 'finality of prophethood' the 'non-finality of prophethood' that is the continuance of prophethood, is impossible.

This point needs be clarified further. The possibility of the existence of two different things does not necessarily demand the existence of some sort of relationship between those two things. For example, milk as a thing by itself is possible; and black as a colour by itself is possible. But it is impossible that milk be black and not white inspite of the fact that Allah has Power over both of the two possibilities, that is to bring milk into existence and to bring blackness into existence. Allah's Power has become related to, or found expression in the creation of milk as white, and He has declared that milk will always be white. His Power with regard to the colour of milk will always find expression in this way (His *sunnat*). It does not mean, however, what Allah does not

have the power to create milk of black colour instead of white.

When Allah has similarly declared that prophethood has ceased, the ending of prophethood has become an established fact. Now with the 'finality of prophethood' the 'non-finality of prophethood' is obviously impossible. Therefore, any one who after the 'cessation' claims that 'continuance' is possible has made a gross error; and whosoever justifies and proves such a claim combines irrationality with disbelief.

QUESTION : 6.

Does the Quranic verse *Khatimun Nabiyeen* خَاتَمَ النَّبِيِّينَ (Surah 33:40) mean the 'finality of prophethood' or something else?

ANSWER

It precisely means that prophethood has come to an end. This verse declares that with Mohammad, the messenger of Allah, peace be on him, prophethood has come to an end; and that no other prophet will be raised up after him; that is, no true prophet will appear ever again.

Proof : The Noble prophet declared that no prophet would come after him. If you admit that the Noble prophet had made this declaration, which is indeed the truth, then the points stands proved, that is, there shall not come any prophet whatsoever after him. If however, you dispute this saying of the Noble Prophet, and claim that he did not say that no prophet shall come after him, then how is it that the entire Muslim *ummat* believed in it as an article of faith for over thirteen centuries? There was no difference of opinion at any time among any group of the entire *ummat* on this question. If other prophets could come after the Noble Prophet then the doctrine of 'the finality of prophethood' was a wrong doctrine, but why did the entire *ummat* unanimously agree with it? When

this doctrine* was first propounded why did the *ummat* not oppose it if it was not correct? Even though the slightest innovation in matters of belief and practice has in the past given rise to difference among the Muslims; yet on this question, that no prophet will ever come after the Noble Prophet, there was no difference of opinion whatsoever at any time during the last thirteen centuries.

Now, if the Noble Prophet, according to you, did not say what he did say, then the entire *ummat* adopted this principle of faith as a wrong doctrine. And having unanimously adopted a wrong doctrine the Muslim *ummat* became an 'evil community' instead of the 'best community' (*khair-a-ummatin***). And if it is supposed that the entire *ummat* had become untruthful and begun to publish and propagate falsehood, then everything which has reached us through them would become unreliable. The Quran has also reached us through them. It naturally follows as a result that the Quran has become unreliable since it has been transmitted by those who are supposed to be untruthful, and who held false beliefs. The entire edifice of Deen-i-Islam would therefore, be toppled. It would affect the position of the original Prophet, who preached Islam. In that case what is the value or need of a subsidiary prophet, as Mirza Qadiani calls himself.

To sum up, if Mirza Ghulam Ahmad Qadiani is truthful in his claim that he is a prophet, then the entire *ummat* through the past thirteen centuries was untruthful. If the entire *ummat* was untruthful on account of its belief in the doctrine of the 'finality of prophethood' then the basis of the religion of Islam is com-

* This fundamental belief existed during the lifetime of the Holy Prophet. It was not that it came to be stated as a doctrine as such in a later period of Islamic history. It was because of this belief that after the Holy Prophet had passed away Caliph Abu Bakr waged war with Musailma and others who had claimed that they were prophets _____ Tr.

**The Holy Quran has designated Muslims as *khair-a-ummatin* the best community that has been raised up for the benefit of mankind,

pletely knocked out, because the evidence of those who are supposed to be untruthful is unreliable and unacceptable. Since the entire *ummat* has testified to the Quran and transmitted it, it would therefore become unreliable. If the Quran and the Messenger who conveyed Allah's message, become untrue and unreal, there is no need for a 'substitute' prophet. But if the entire *ummat* through the past thirteen centuries was truthful and believed unflinchingly in the doctrine of the 'finality of prophet-hood'—and that is indeed the truth—then those who deny this doctrine, and Mirza Qadiani who claims to be a prophet, utter a gross lie. This argument clearly exposes the falsehood and the evil of the Qadiani or Mirza cult.

The Qadianis base their claim and argument on the Quranic verse '*Khatimun Nabiyeen*' خاتمة النبيين *Khatam* pronounced as '*Khatam*' and not as '*Khatim*'. We shall have to take the same meaning of this word which was understood by those people who have transmitted this verse to us along with the entire Quran. If the transmitters of the Quran are deemed to be untruthful then how can you pick out this verse and build your false argument on it? If you acknowledge the truthfulness of the transmitters of the verse *Khataman Nabiyeen* and the entire Quran then you will have to acknowledge the accepted meaning of this verse, which has been transmitted by them. If, however, on grounds of mistrust or doubt, you do not accept the said meaning then on the same grounds the words *Khataman Nabiyeen* will also become unacceptable. This will detract from the Muslim belief in the Quran as "the Book wherein there is no doubt". In short you cannot say that while you accept the authority and veracity of the transmitters of this verse, you do not accept their authority and veracity with regard to the meaning of that verse. If the transmitters could be untrue in transmitting the meaning they could also be so in transmitting the verse. The above argument exposes the falsity of Qadiyanism or Mirzism, and roots out the very basis of this false and evil creed.

QUESTION: 7.

In the following verse of the Holy Quran :

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

Allah chooses His messengers, from the angels and (also) from Men.

(Surah 22 : 75)

The word *yastafi* is in the aorist tense which is used both for the present and future tenses. This verse therefore indicates that the act of choosing persons for prophethood will be a continuing act both in the present as well as future times.

ANSWER.

The word *yastafi* is in the aorist tense but it has the meaning of *istafa* اصطفى that is, 'has chosen', in much the same manner of tense usage as in the following verse :

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ أَنْتَ قُلْتَ

Thert Allah will say : 'O Jesus, son of Mary ! Didst thouever say unto mankind.

(Surah 5 : 116).

Here the word *qala* which is indefinite form of the past tense, obviously has the meaning "will say", that is, it denotes the future tense here. Likewise the aorist tense is used both for the present and the past tenses.

QUESTION: 8.

Is Prophet Jesus (salutations be on him) alive or not ?

ANSWER.

He is alive.

Proof :—The following verse of the Holy Quran is cited as proof :

وَأَيُّ مَنِ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

There is none among the People of the Scriptures but will believe in him before his death.

(Surah 4 : 159)

This verse clearly indicates that before the demise of Prophet Jesus every one from the People of the Book will believe in him. The Jews will disappear as Jews after his demise. But at present the Jews are very much there. The conclusion is clear therefore that Prophet Jesus has not yet died. If he had died then all the Jews would have become believers, which they are not.

QUESTION: 9.

How can it be argued that the pronoun in the word *mauteh* قبل موته refers to Prophet Jesus. It can also refer to the 'the People of the Book' and in that case the meaning would be that 'everyone of the People of the Book before his death would believe in Prophet Jesus'.

ANSWER.

The pronoun does not refer to 'the People of the Book' nor can the meaning be so stretched or twisted; because millions of the 'People of the Book' have not before their death declared their belief in Prophet Jesus, as is known to everybody. And if it were said that the phrase 'before his death' means the time when a person is in the throes of death (*alam-e-niza'*) then the sense would be that everyone of 'the People of the Book' when he is in the throes of death and sees the *alam-e-barzakh* (purgatory), will believe in Prophet Jesus. But this condition does not apply exclusively to 'the People of the Book'. Any unbeliever or *mushrik*, when he departs this world in a state of disbelief, will in the after-life believe in all those things, such as purgatory or life-after-death, which he used to deny when he was alive; and he will say:

كسبَدَقَ الْمُرْسَلُونَ

... the messengers spoke the truth.

(Surah 36:52)

To say, therefore, that 'the People of the Book' will believe in Prophet Jesus in the after-life* is meaningless since this is

*It should be noted that a person's declaration of belief or faith at the time of death is of no value, according to the Holy Quran.

what everyone else will do at the time; and it is not peculiar to the Jews alone.

Actually the object of this verse is to give a warning to the Jews because they used to say that they had killed Prophet Jesus. Their claim is emphatically refuted here, and they are warned that they have not killed Prophet Jesus; on the other hand a day will soon come when all of them shall declare belief in him; and he will not die his natural death until all of them without exception believe in him; and he will be a witness over them on the Day of Judgement. And the first pronoun in *behi* به also refers to Prophet Jesus; and the latter pronoun is *Yakun* يكون also refers to Prophet Jesus. The pronoun occurring between these two, therefore, also refers to Prophet Jesus. Further, the generation of 'the People of the Book', who lived before the time of Prophet Jesus, would also in the Hereafter believe in him. So, if that meaning is accepted how could this verse then convey a warning to the contemporary generation of 'the People of the Book' who regarded themselves as the crucifiers of Prophet Jesus? The meaning of the Quranic verse is therefore clear; when the Jews claimed that they had killed Prophet Jesus on the cross, Allah exposed their false claim in the following verse.

مَا قَالُوا

They slew him not; nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

(Surah 4:157)

and then gave them a warning that he is alive and that those who will be his contemporaries at the time of his second sojourn in the earth shall have to believe in him; thereafter he will die a natural death.

Another Proof.

Allah says in the Holy Quran:

وَايَةً لِّعِلْمِ الْسَّاعَةِ

and he is the sign of the Hour (of judgement).

(Surah 43:61).

That is, when Prophet Jesus* makes his second sojourn in the faith then you should know that the Day of Judgement is near at hand. The pronoun in *innahu* انه refers to Prophet Jesus. The word *ilmun* علم means sign or token. That is to say Prophet Jesus will reappear near the Day of Judgement; and his reappearance will be a token of the approaching Doomsday. The Holy Quran has unequivocally and emphatically refuted the claim that he was crucified and killed.

وَلَمَّا قُتِلُوا

..... they slew him not for certain.

(Surah 4:157)

The Jews were under the misapprehension that they had crucified and killed Prophet Jesus until this verse of the

*Mohammad Ali, who is a Mirzai, in his English translation of the Holy Quran, has, in numerous places, mistranslated the verses, or given incorrect and misleading explanatory notes, with a view to justifying the Qadiani beliefs by twisting the meanings of the Quran. He translates this verse: "And this (revelation) is surely knowledge of the Hour"; and explains in the note that "The Hour signifies here the departure of prophethood from the house of Israel. Such is the clear significance of the parable of the vineyard in Mathew 21 : 33 The Quran is here called the knowledge of the Hour in the sense that its revelation was a clear indication that prophethood was now being taken away from the house of Israel and given to another people, as Jesus himself had said". It is obvious how far-fetched and laboured this interpretation is. However, further on he says "some take the personal pronoun *hu* as referring to Jesus, but even then the meaning would be that Jesus was sent to give people the knowledge that he was the last prophet of the Israilite dispensation". Here he admits that the pronoun refers to Prophet Jesus but 'even then, to use own words, he disputes the correct meaning and gives his own misleading interpretation. _____ Tr.

Holy Quran was revealed and their claim was belied. Therefore, if after this revelation, Prophet Jesus had died a natural death at some place on the earth, the Jews, who claimed to be the crucifiers of Prophet Jesus, would have come to know of it, and they would not have gloated over their imagined misdeed of crucifixion. It proves, therefore, that Prophet Jesus neither died on the cross, nor a natural death after the imagined event of crucifixion.

In short, the Jews were much more concerned about the life or death of Prophet Jesus than Mirza Qadiani was. But for six hundred years at a stretch, in a period historically closer to Prophet Jesus, the Jews could not discover that he had died a natural death. It was left to Mirza Qadiani to make this discovery nearly nineteen centuries after the event. If Prophet Jesus had died a natural death, the Jews would have assuredly known it and they would not have continued to beguile themselves that they had crucified him. To say, therefore, that Prophet Jesus has died a natural death is an absurd claim and more frivolous than the claim that he was crucified.

QUESTION: 10.

Human reason finds it difficult to accept that Prophet Jesus has ascended into heaven.

ANSWER.

How does human reason account for his birth without a father? It was natural that the person whose birth and whose life were miraculous, should also end his career on the earth miraculously.

QUESTION: 11.

The following verse of the Holy Quran intimates that all the prophets who had preceded the Noble Prophet Muhammad, have died:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ كَذَّبَ مِنْ قَبْلِهِ الرُّسُلُ

Mohammad is but a messenger. Many Messengers have passed away before him.

(Surah 3 : 144)

This is not correct. The meaning that they have 'died' would be deemed to be correct if the word *Khalat* خلت in the above Quranic verse were to mean *matat* and if the word *rusul* رسول were to mean all the prophets without exception. The word *khalat* خلت does not mean *matat* ماتت. It means *madhat* مضت that is, their age has passed. *Khalat* does not mean *matat*; for if it were so, the following verse of the Holy Quran would mean.

فَدَخَلَتْ مِنْ قَبْلِهِمْ السَّلْتِ

When exemplary punishments before them have indeed died.

Correct translation is :

When exemplary punishments have indeed been meled out before them.

(Surah 13 : 6)

Similarly the following verse

فِي الْأَيَّامِ الْخَالِيَةِ

for that which you did in days gone by

(Surah 69 : 24)

would mean 'the days which are dead' instead of 'the days gone by'. It is evident therefore that the word *khalat* (to pass) does not mean *matat** (to die). Likewise the word *rusul* does not mean all the prophets gone by. In the following verse of the Holy Quran:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا ذُرِّيَّةً

And verily We sent messengers (to mankind) before thee, and We appointed for them wives and off spring

(Surah 13 : 38)

*Allah has not used the word *matat* (died) but has used the word *khalat* (passed away) because it is in His knowledge that all the bygone Prophets have not died. Therefore a word has been used which describes both the situations ; passed away in the sense that their age has passed; and died. _____ . Tr

the word *rusul* here does not mean all the prophet because Prophet Yahya (John the Baptist) did not have wife and children. The Holy Quran describe Prophet Yāhya as

حَصُونًا chaste.

(Surah 3 : 39)

(that is, who shuns desires and the company of women. Prophet Yahya did not marry as we all know).

I say, if the claim that Prophet Jesus has died is true then the claim that he is alive is false ; that is, if Mirza Qadiani is true then the entire *ummat* is untrue. If the entire *ummat*, from the Companions of the Noble Prophet to the present day, is supposed to be untrue then the very basis of Islam is destroyed because if the Holy Quran was transmitted to posterity by those who were untruthful, the authenticity of the Quran would become doubtful. In that event since it is the Quran which informs us of the original Prophet Jesus, he also would become a mythical figure. If it should be so, there is now no need at all for a *Masih-i-Mau'ood* (the promised Messiah). On the contrary if the entire *ummat* is true — which is the correct position — then Mirza Qadiani who denies that Prophet Jesus is still alive, utters a gross lie. This answer knocks down the edifice of the Mirza or Qadiani creed.

QUESTION : 12.

The question is raised that the Quranic verse *inni mutawaffeeka* انى متوفيك (Surah 3 : 55) means *inni mumeetoka* انى مميتك that is, I will cause you to die. The point, therefore, is whether death has occurred or will occur at sometime in the future. We say that death has occurred, because it was only after his death that the dogma of the trinity was concocted as is evident from the Quranic verse.

كُنْتُمْ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

And I watched over them whilst living in their midst, and ever since You took me to You. You Yourself have been watching over them. You are the witness of all things.

(Surah 5 : 117)

This verse indicates that belief in trinity became widespread after the death of Prophet Jesus, and since the dogma of trinity is still current it is clear that his death has occurred.

ANSWER.

The meaning of the verse "*inni mutawaffika*" انى متوفيك is, that it is I, (Allah) who will cause you to die and not these people who threaten you with death. They cannot cause anyone to die, so do not be afraid of them. The Holy Spirit (Angel Gabrael) is with you at all times. When the Jews make an assault to capture you, the Holy Spirit will take care of you and safely escort you to Me. This verse does not indicate that the death of Prophet Jesus has occurred. On the contrary it asserts that it is Allah alone who causes anyone to die. And the word توفيتنى *tawaffaitani* also does not allude or point to the death of Prophet Jesus. The import of this verse is : so long as I lived among them I preached the doctrine of unity but I do not know that happened to their beliefs when Thou lifted me up into heaven. The word *tawaffa* توفى here means 'to lift up'.

QUESTION : 13.

What is the argument in support of the assertion that the word '*tawaffa*' توفى means 'lifting up' and not 'death'?

ANSWER.

The argument is that it is the consensus of the *ummat* through the past thirteen centuries that *tawaffa* means 'lifting up'. The persons who have transmitted the words *mutawaffi* متوفى and *tawaffait* توفيت have also transmitted their meanings and import. If we accept their authority in the matter of transmission of those words we have to accept their authority in the matter of their interpretation, since they were the people who were closest to the Lawgiver, peace be on him. It will be a gross evil to accept their good faith and veracity in the matter of transmission of those words but question their veracity in the matter of interpretation.

QUESTION : 14.

Is it possible that a word used in the Holy Quran may have a meaning different from those given in the lexicon?

ANSWER.

Yes, it is possible that a word used in the Holy Quran may not have its literal sense. For example

اللَّهُ يَسْتَهْزِئُ بِهِم

Allaho Yastahzy-o behim

Allah (Himself) doth mock them

(Surah 2 : 15)

The meaning of the *Istehza* استهزا in the lexicon is to mock, but the entire *ummat* agrees that this is not the precise sense in which the word has been used here. The doer of an act is denoted by the subjective noun اسم فاعل derived from the verb denoting that act, as *zarib* ضارب from *zaraba* ضرب or *katib* كاتب from *kataba* كتب. But the subjective nouns derived from the verbs denoting the following acts.

مكر الله Makar Allah

الله يستهزي بهم Allah-o yastahzi-o be-him

يعزب الله Yuazzeb-u Allah

(which subjective nouns are *makir* ماکر *mustahzi* مستهزي and *muazzib* معزب) cannot be used with propriety for Allah, the doer of those acts. Similarly though the figurative verses, the *mutashabehat** مشابهات are understood in terms of the meanings given in the lexicon, the real sense and import lie beyond those meanings. Like-wise even though *mutawaffi* according to the lexicon means *mumeet* (to cause to die), yet according to the consensus of the *ummat*, *mutawaffi* here does not mean *mumeet*. The same word has been used in

* The Holy Quran terms certain verses as *mutashabehat*, that is, allegorical. Their exact meanings are beyond the ken of man.

يَتَوَفَّاكُم بِاللَّيْلِ

Yatawaffakum bil-lail

He it is Who gathereth you at night

(Surah 6 : 60)

(Mohammad Pickthall's tr.)

It is He who recalls you by night.

(Prof. Arberry's tr.)

And

اللَّهُ يَتَوَفَّى الْأَنْفُسَ

Allaho yatawaffal anfosa

Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep,—

(Mohammad Pickthall)

God takes the souls at the time of their death, and that which has not died, in its sleep.—(Arberry)

(Surah 39 : 42)

where it is clear from the context that *tawaffa* in both the verses does not signify 'death' Similarly in the verses *inni mutawaffeeka* and *tawaffalta* the word *tawaffa* does not signify 'death'.

It should be understood that the sources of knowledge about a thing are only three:

- (a) Sense-perception.
- (b) reason or intellect.
- (c) transmission of correct information or news.

Now, the first source, sense-perception is of no help at all in this case as more than nineteen hundred years have passed since the event of the departure of Prophet Jesus. As for intellect or reason, it cannot be a source of information about the birth or death of any individual. We are now dependent on the third source for the correct position in this case. So far as the Jews are concerned, the news transmitted consistently and uninterruptedly by

their sources is that Prophet Jesus was crucified and that he did not die a natural death. On the contrary, the information conveyed to us from the Holy Prophet is that Prophet Jesus is alive. This is also established by the Noble Quran. Now, the Qadianis should tell us how did they come to know that Prophet Jesus died a natural death? What was their source of information, since all conceivable sources of information, knowledge and belief in this regard are non-existent? This is a question involving faith and belief, and where faith is involved, a mere conjecture is not a conclusive proof.

Moreover I say, in case Prophet Jesus died a natural death, either there was someone present at the time or there was nobody with him. If someone was present with him he would certainly have informed the Jews that they were under a misapprehension inasmuch as they had not crucified Prophet Jesus, who had died a natural death only lately and that he was present when it had occurred. If nobody was present at the time, and in spite of the Jew's belief and publicity regarding his crucifixion how did the Mirzais, who believe in his natural death, come to know of the event? If the answer is that this information has been conveyed by the Holy Quran, then we say that it is inconceivable that, whereas the Holy Prophet and the entire *ummat* who believe that Prophet Jesus is alive, could not discover from the Quran that he had died a natural death, Mirza Qadiani alone of all the persons in 1300 years was able to do so!

Now, the Mirzais should tell us whether the Holy Prophet knew and believed that Prophet Jesus was alive, or he had died, or he knew nothing about either, of the two. If the answer is that the Holy Prophet knew that Prophet Jesus is alive and he preached this doctrine, then that is the truth indeed, and the object of this discussion is to establish it. But if the answer is that the Holy Prophet knew that Prophet Jesus had died, then the question arises whether with this knowledge the Holy Prophet preached the doctrine of the living Jesus or the dead Jesus.

If the answer to this question is that he preached the doctrine of the living Jesus, though he knew that Jesus was dead, then it is an open falsification of the *khatam-an-Nabiyeen*, Muhammad, the Messenger of Allah, peace be on him. In that event the Quran and the entire religion of Islam is falsified. If, on the other hand, the answer to this question is that the Holy Prophet knew that Prophet Jesus was dead and he preached the doctrine of his death; then in that case the entire *ummat*, from the Companions of the Holy Prophet to this day; which has consistently held the belief that Prophet Jesus is alive, becomes untrustworthy and unreliable. It follows from this that the Quran and the *Sharia*, which have been transmitted by those people, have become unreliable; and instead of being the "best community" *كنتم خير امة* (Surah 3:110) they have become an evil community, which means that Islam as a *Deen* is uprooted.

If the Mirzais' answer to the above question is that the Holy Prophet had no knowledge at all whether Prophet Jesus was alive or dead, then how did they come to have this knowledge? They say that they acquired this knowledge from the Quran. This argument has already been refuted. Anyone who claims to have a deeper insight into the meanings of the Holy Quran than the Noble Prophet had, is an evildoer and disbeliever.

Clarification of a Doubt.

The falsity of the Christian doctrine of the trinity will be exposed on the second coming of Prophet Jesus, and it will be discarded after his death, which will occur when he has lived in this world for sometime. For the last nineteen centuries the Christians have continued to believe in the doctrine of the trinity, and the following verse of the Holy Quran:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ رَاقِبٌ عَلَيَّ

but ever since You took me to You, You Yourself have watching over them;

(Surah 5 : 117)

indicates that the doctrine of the trinity was propounded after the death of Prophet Jesus. Since this doctrine has existed for the last nineteen centuries to this day it shows that the death of Prophet Jesus has occurred. This creates a doubt. What is the explanation for it?

Our answer is that *falamma lawaffaitant* is a statement with reference to the *tawaffa* used earlier in the Quran. The word *tawaffa* has the meaning of *rafa* رفع to lift up*. This point has already been discussed fully.

As we have emphasised before, if *tawaffa* is taken to signify 'death' in this verse, the entire *ummat*, which has transmitted to us the original Quran and its meanings, will become untrustworthy and the transmitters of falsehood. This will destroy the sanctity of the Holy Quran. It follows, therefore, that if Mirza Qadiani were to be a prophet and if it were believed that Prophet Jesus is dead then the Holy Quran, the Noble Prophet and the entire religion of Islam would become untrue. There would then be no need for a pretender-prophet and his counterfeit religion, since he bases his entire claim on the Quran itself. The Quran Says

وَلَوْ أَشِيعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted.

(Surah 23 : 71)

It is therefore clear that prophethood ceased after the demise of the Holy Prophet, and that Prophet Jesus is alive.

The following verse of the Quran also proves the finality of prophethood

* Even a Christian scholar, Prof. Arberry in his English translation of the Holy Quran has not used the word 'died', to render the meaning of this word into English. Mohammad Ali Qadiani in his translation of the Holy Quran has used the word 'died' in conformity with the Mirzai beliefs.— T

مَا أَرْسَلْنَاكَ إِلَّا كَذَّابًا لِلنَّاسِ

And We have not sent thee (O Mohammad), save as a bringer of good tidings

(Surah 34 : 28)

The object of prophethood is that the messenger should convey good tidings to the righteous and warn the disbelievers of an evil doom. Since Muhammad Mustafa, peace be on him, was sent as the Messenger to all the peoples of the earth, and as such was a *basitir* (bearer of good tidings) and *nazeer* (warner to mankind), there is now no need for a fresh *basheer* and *nazeer*. And Allah says in the Holy Quran :

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say : "O Men ! I am sent unto you all, as the Messenger of Allah.

(Surah 7 : 158)

Therefore, mankind does not now stand in need of another prophet. If it were said that the *nabuwat-i-tammah* نبوت تامه or *risalat-i-tammah* رسالت تامه (the perfect or the whole prophethood) came to an end with the passing away of the Holy Prophet Mohammad (peace be on him) but partial or imperfect prophethood, which is termed by Mirza Qadiani as *nabuwat-i-zilli* نبوت ظلي (shadowy or subordinate prophethood), has not ceased, the answer is: prophethood is *wahi* (revelation) and *wahi* only. What distinguishes a prophet from a person who is not a prophet is *wahi*. Note what Allah says in the Holy Quran :

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

Say (unto them O Mohammad): I am only a mortal like you (but) *wahi* is sent down to me:

(Surah 41 : 6)

This verse makes it absolutely clear that one who receives Divine revelation is a prophet and one who does not receive Divine revelation is not a prophet. And Allah says :

وَمَنْ يَظْمُرْ مِنِّي فَنُرِيهِ عَلَىٰ آلِهِ كَذِبًا أَذْأَقَالُهُ قَالَ أَتُحِبُّ إِلَىٰ رَبِّهِمْ يَوْمَ تَبُورُ أَلَيْسَ شَيْءٌ

Who is guilty of more wrong than he who forges a lie against Allah, or saith *wahi* is sent down to me, when no *wahi* is sent down to him

(Surah 6 : 93)

It is quite clear from this verse that anyone who claims to have received Divine revelation, whereas he has not, is a liar, an imposter and evildoer. If, however, a person were to receive Divine revelation even once, he would be a prophet—a true and perfect prophet. Prophethood in any case is absolute and perfect. Partial or subordinate prophethood is an absurdity. There is, therefore, no such thing as subsidiary prophethood, and a claim in this regard is a blatant lie and imposition. If it is said that inspiration *ilham* الإلهام is partial prophethood, my answer is that inspiration is unreliable, and to make it the basis of prophethood—even though qualified by the word partial—is contrary to Islamic Sharia. As I have said before, inspiration is a *zanni* ظني (doubtful and unreliable) and it is likely that a man may have been inspired with the way of evil. Allah says :

نَالَهُمَا كُجُورُهُمَا وَتَقْوَاهُ

And inspired it with knowledge of sin and piety.

(Surah 91 : 8)

when inspiration does not necessarily pertain to the way of good how then can it form the basis of prophethood?

I would like to emphasise the point again which needs to be clearly understood. In the following verse of the Holy Quran :

وَلَمْ يَرْسُوحِ إِلَيْهِ شَيْءٌ

..... when no *wahi* has been sent down to him.....

(Surah, 6 : 93)

common noun negative has been used which is general in application. The verse means “and he has received no *wahi* at all”. It is clear from this that even a single Divine revelation is enough for prophethood, and prophethood is *tam* تام, that is, perfect and

whole. It is not susceptible of division into parts. Anyone who receives one revelation is as good and honoured a prophet as one who receives one hundred revelations. The terms partial, imperfect and subsidiary prophethood are, therefore, merely imaginative fabrication and *kufir* (patent disbelief).

It would be wrong to say, as the Qadianis say, that a subsidiary or partial prophet is needed to preach the law (Sharia) of the principal prophet, the lawgiver. Allah says in the Holy Quran :

يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

..... that the messenger may be a witness against you, and that you may be a witness against mankind.

(Surah 22 : 78)

and Allah says :

جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have appointed you a middle nation that you may be witnesses against mankind, and that the messenger may be a witness against you.

(Surah 2 : 143)

The import of these two verses is that the Holy Prophet will expound the Quran and the Law to you, and you will teach other people, and there will be no need of any other prophet till the end of time. A prophet either expounds the law which has been revealed to him or preaches the law of a prophet who has gone before him. Mirza Qadiani has not received a law (sharia) and he does not preach one as having been revealed to him. Nor does he preach the Sharia of the Holy Prophet Mohammad (peace be on him), because this Sharia, in the first place says that no prophet will be raised up after Prophet Mohammad, (peace be on him) the Last of the Messengers; and in the second place because the task of teaching the Quran and the Sharia has been enjoined on the *ummat-i-wast* (the best community). There is, therefore, no need at all of a new prophet, either with a new sharia or as a preacher of the Islamic Sharia.

To conclude, as we have said before, the performance of a miracle is a fundamental of prophethood. Mirza Qadiani did not perform any miracle. If he had, it would have received wide publicity, particularly as in the modern age with the improved communication media anything which is even slightly extraordinary immediately becomes common talk throughout the world. But Mirza Qadiani does not have such a reputation. Therefore he is a pretender and a false prophet. Further, a prophet either preaches his own law or the law of his predecessor. Mirza Qadiani did not give a law of his own; and he could not have done so because Allah says in the Holy Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

This day have I perfected your *deen* for you

(Surah 5: 3)

since the *Deen* and the Law were completed and perfected by Allah on that historic day, there is no room for another law. And as for preaching the predecessor's law, the Muslim *ummat* does not stand in need of any prophet, because the best community as a body has been appointed for this purpose. A prophet is not needed for *tableegh-e-Deen*, or teaching the Quran and the Law, which responsibility is discharged by the *ummat*. And there is no *wahi* for the *ummat*. Therefore, there is no prophet from amongst the *ummat*. Anyone who in spite of all this claims to be a prophet is the greatest imposter and evildoer.

QUESTION: 15.

The Qadianis say that the Muslim *ummat* is the best *ummat*, and *khair* خير is the attribute of this *ummat* only. If Prophet Jesus comes to this world for a second time in order to enjoin people to do good and to forbid evil, then this *ummat* will no longer remain the best community, as its function will then have passed on to Prophet Jesus. Therefore, it will not be Prophet Jesus that will make a second sojourn in the earth for the purpose

of *amr bilma'roof** and *nahi anilmunkar;***, but a person from amongst the *ummat* will be appointed for this task. That person, they say, is Mirza Qadiani.

ANSWER.

Assuming that the statements made in the above question are correct, it is clear from the question itself that the status of Mirza Qadiani is that of a person belonging to the *ummat*. We have said before that there is no *wahi* or prophethood for anyone belonging to the *ummat*. Prophethood, therefore, is now impossible. Further the second coming of Prophet Jesus will be in the nature of a miracle and an admonition to the People of the Book,*** just as his birth was a miracle. He will then teach the Islamic Sharia in the same way as it has been taught by the *ummat* from the earliest time.

QUESTION: 16.

The Qadianis say when Holy Prophet Mohammad (peace be on him) is the like or counterpart of Prophet Moses, it necessarily follows that the Holy Prophet's *ummat* should be the counterpart of the *ummat* of Prophet Moses, in accordance with the following verse of the Holy Quran:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ آلِ فِرْعَوْنَ رَسُولًا

Lo! We have sent unto you a messenger as a witness over you, even as We sent to Pharaoh a messenger.

(Surah 73:15)

This verse indicates that the Holy Prophet was the counterpart of Prophet Moses. When the Holy Prophet is the like of Prophet Moses, the former's *ummat* shall also resemble the latter's *ummat*, and therefore, the *ummat* of Prophet Mohammad (peace be on him) is like the *ummat* of Prophet Moses. Since Hazrat Masih (Prophet

* means : to enjoin people to do good.

** means : to forbid people from doing evil.

*** So that they should see their gross error with regard to disbelief in his miraculous birth, their belief in his crucifixion and in the doctrine of the trinity etc.—Tr.

Jesus) was raised up as a prophet amongst the *ummat* of Prophet Moses, 1400 years after his death, it was necessary that a Masih should also be raised up a prophet from amongst the Muslim 1400 years after the Holy Prophet. And that Masih is Ghulam Ahmad Qadiani.

ANSWER.

This verse does not liken one prophet to another. The similarity mentioned here refers to the act of sending the two prophets—the Holy Prophet has been sent as a messenger to warn you just as Prophet Moses was sent as a messenger to warn Pharaoh and his people. This does not make the Holy Prophet and his *ummat* exactly like Prophet Moses and his *ummat*. On the other hand the Holy Prophet has been exalted in degree above Prophet Moses, and the Muslims as *ummat* have been preferred above the *ummat* of Prophet Moses. No one is exactly like anyone else. The likeness or similarity resides in the nature and import of the mission. Allah says in the Holy Quran:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ

Lo! We have revealed to thee (our Will) as We revealed it to Noah and the prophets after him.

(Surah 4:163)

This clearly shows that the resemblance between the two is in the communication of *wahi*. It does not prove that those who received the *wahi* were exactly alike, as otherwise all the prophets would become the likes of each other, which is an error; as Allah says in the Holy Quran:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ

Of these messengers, some of whom We have caused to excel others.

(Surah 2:253)

Similarly the followers of one prophet (his *ummat*) have been preferred above the *ummat* of another. Even if it is said that one *ummat* is similar to another, it does not follow that one *ummat*

should comprise of exactly the same number of people as the other; or that its characteristics and its history should be absolutely identical to the other. A comparison between two persons or things has never been interpreted in this sense anywhere in the world. Innumerable prophets and messengers were raised up from amongst the Beni Israel, it should then follow, according to the Qadiani thesis, that the *ummat* of Prophet Mohammad (peace be on him), should also have prophets like Haroon (Aaron), and like Dawood and Sulaiman (David and Solomon), and like Zechariah and Yahya (John the Baptist), salutations be on them all. Why should this "similarity" be limited to a singular instance, and confined only to the person of Hazrat Masih (Prophet Jesus)? Why then should we not have the likes of other Israeli prophets? If the Muslim *ummat* having become the like of the *ummat* of Prophet Moses can produce of Jesus (Masih) why does it not produce an Aaron, a David and a Solomon? Besides, it is an error to say that Prophet Jesus was raised up as a prophet from amongst the *ummat* of Prophet Moses, implying thereby that he belonged to the latter's *ummat*. The significance of the word *ummat*, if it is at all pertinent in this case since the Qadianis have deliberately used it to mislead people, is that Prophet Jesus belongs to the family of Prophet Moses—to his house and to the Israelite race. The word *ummat* means those people to whom a prophet conveys the Divine message. In this meaning of the word Prophet Jesus is not a member of the *ummat* of Prophet Moses. On the contrary he is a prophet in his own right. This argument in short is based on the utter ignorance of the Qadianis.

QUESTION : 17

Allah says in the Holy Quran :

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَعْلَمُونَ شَيْئًا وَهُمْ يُخَلَقُونَ أَمْوَاتٌ غَيْرَ أَحْيَاءِ

Those whom they invoke beside Allah create nothing; they are themselves created. They are dead, not living. And they know not when they will be raised.

(Surah 16:20-21)

It is clear from this verse that Prophet Jesus is also dead, since he has also become an 'object of worship.

ANSWER.

The phrase, "those which are worshipped beside Allah", here means idols and not Prophet Jesus. This is clear from the following verse of the Holy Quran:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ

Lo! those whom you invoke besides Allah are His servants like you.

(Surah 7:194)

Here the word *amthalakum* امثا لكم has been used, which means the likes of you.* If in this verse those who are worshipped besides Allah, are taken to mean that they are dead, then 'you' also will be deemed dead, because 'they' have been likened to 'you'; or in the contrary meaning, 'they' will be deemed alive like 'you'. Further, Allah says in the Holy Quran:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Lo! you (idolators) and that which you worship besides Allah are fuel for hell.

(Surah 21:98)

Does this then, according to the Qadiani thesis, mean that (God forbid) Hazrat Masih (salutations be on him) will also be one of those who are the fuel for hell? Similarly are those angels, Jinn and devils, who are worshipped by man, dead? The truth is evident from the following verse of the Holy Quran:

- * In question No. 16 the Qadianis had built up their argument on the point of "likeness", or "similarity" between the Holy Prophet and Prophet Moses, and claimed that since the two were alike the circumstances and the history of the two people should also be exactly alike. The absurdity of this argument is brought out also by this verse where one thing has been likened to another. _____ Tr.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Lo! thou wilt die, and they will die.

—(Pickthall)

Thou art mortal, and they art mortal.

—(Arberry)

(Surah 39:36)

This verse does not mean that they are dead at present—at this time. Similarly, the verse cited in the question does not mean that “those who are worshipped besides Allah” are dead at present.

QUESTION : 18.

Allah says in the Holy Quran :

فَأَدْخِلْ فِي رِجْزِي زَادَ خَلِيٍّ جَنَّتِي

Enter My paradise and join My servants

(Surah 89:30)

This verse indicates that one is admitted to Paradise after death. The Holy Prophet saw Prophet Jesus among the Prophets who had been dead*. It proves that Prophet Jesus, like other prophets, has died and joined their group.

ANSWER.

If Prophet Jesus's act of joining the group of dead prophets were to be taken as a proof of his death, then it would mean that *at that time* (when the Holy Prophet met the bygone prophets) the Holy Prophet was also dead; and he joined that group because he had died!

QUESTION: 19.

Allah says in the Holy Quran:

* This refers to the Holy Prophet's *Meraj*, the night journey to Jerusalem and the heaven, where he met all the bygone prophets and also Prophet Jesus. _____ Fr.

مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

—(Mohammad Pickthall)

All that dwells upon the earth is perishing.

—(Arberry).

(Surah 55 : 26)

We learn from this verse that Prophet Jesus is also *fani* ^{فاني} that is, he had died.

ANSWER.

This verse does not mean that whosoever or whatsoever is on this earth is dead or has died. If the Qadiani interpretation were taken to be correct it would follow that billions of people inhabiting the earth at this time *are dead*. But they are all alive! *Fani* means a thing which is destined to decay or die. This Quranic verse obviously means whatever is on this earth is destined to decay or die at one time or another. (This is how it has been translated by Pickthall and Arberry). Similarly the following verse of the Holy Quran.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every soul will taste of death. (Mohammad Pickthall)

(Surah 3 : 185)

does not mean that every living being has tasted death now or already. It means that every living being will taste of death at the appointed time. Prophet Jesus too, therefore, *will taste of death* and pass away *at the appointed time*, but it certainly *does not mean* that he has passed away already.

QUESTION: 20.

The Qadianis say that the unbelievers had demanded that the Holy Prophet perform the miracle of ascending up into heaven within their view. They had said that they would not believe in him for the mere act of ascending up into heaven unless he

were also to bring with him a whole book from the heaven, which they could read: The following Quranic verse refers to this demand of the unbelievers:

أَوْتَرَفِي فِي السَّمَاءِ

..... Or thou ascend up into heaven,
(Surah 17 : 93)

Allah commanded the Holy Prophet to give the following reply to the unbelievers:

كَلِمَاتٍ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Say: 'Glory to my Lord! Surely, I am no more than a human apostle'.

(Surah 17 : 93)

It is, therefore, evident from this reply that it is impossible to ascend up into heaven and it is contrary to the *sunnat* of Allah or the 'law of nature'. Prophet Jesus, therefore, was not lifted up into heaven.

ANSWER.

If ascent into heaven is impossible then it follows that the Holy Prophet's *meraj* (the night journey to Jerusalem and to heaven) would also be an impossible event. Now if according to the Qadianis, the *meraj* of the Holy Prophet should be impossible, we shall have to remind them that all the miracles performed by all the prophets were contrary to the laws of nature, or the law of causation. It would then follow that all those miracles were impossible, and, therefore, prophethood itself was impossible. The result would be to belie every Divine Book and every revealed religion. (May Allah save us from such a manifest and gross error).

* The Holy Quran says:

.....and it was not for any Messengers to bring a sign but by Allah's leave.

(Surah 13 : 28)

It is clear from this verse that a prophet does not have it in his power to perform any and every miracle demanded by the people. The performance of a miracle by him is subject to Allah's will. A miracle, therefore, is an act of Allah, and a token of prophethood. _____ Tr.

QUESTION : 21.

The ascent into heaven of a living being is a token of the greatness of that person. When the Holy Prophet did not attain to this high position, how can it be conceived that Prophet Jesus did so?

ANSWER.

In the first place, Holy Prophet Mohammad, peace be on him, had ascended into heaven which has been conclusively proved both by reason (عقل) and tradition (نقل). In the second place this is not *afzaliyat* (افضاليت) (pre-eminence) on which grounds Prophet Jesus may be ranked higher than the Holy Prophet. But it is *fazeelat* (فضيلت) (grace) of the same kind as granted by Allah to the other prophets: for instance, the fire into which Prophet Abraham was cast became harmless for him; the rod of Prophet Moses became a serpent when he cast it; iron became pliable like wax in the hands of Prophet David; Prophet Solomon could understand the speech of the birds; and the miraculous manifestations in the entire life of Prophet Jesus from the day of his birth until the day he was lifted up into heaven, such as, his birth without a father, the bringing of the dead to life, the creation out of clay of the likeness of a bird, all by the leave of Allah, and similarly in the end to be lifted up into heaven, are all of them miracles. And miracles are not the criteria of *afzaliyat* (افضاليت) but they are the gracious favours of Allah which are proofs of prophethood. The number and nature of the miracles granted to Prophet Jesus were governed by the peculiar circumstances of his life. The Jews had made him a target of their worst slanders. The Almighty, therefore, established his honourable position and status with the help of those miracles. Allah helps His prophets with such miracles as would make their mark on the mental horizon of the contemporary people. The nature or quality of the miracles is not a ground for the argument that one prophet is superior to another. The conferment of higher degree in rank on the prophets belongs to Allah only.

QUESTION: 22.

Will Prophet Jesus make his second appearance on the earth as a prophet or as an *ummah* (follower) of the Holy Prophet?

ANSWER.

He will come in his original capacity as a prophet, but he will preach *Deen-t-Islam* and teach the law of the Holy Prophet, just as the bygone prophets were wont to teach the law of the lawgiver who was their precursor.

QUESTION: 23.

It then means that prophethood has not ceased.

ANSWER.

Prophethood has ceased. Prophet Jesus will not make his second appearance as a newly appointed prophet. He will come in his original capacity as a prophet, who had been appointed as such aforetime; and he will obey the Sharia of the Holy Prophet.

QUESTION: 24.

Can we say in answer to the preceding question that Prophet Jesus will make his second appearance as an *ummah* of the Holy Prophet because the Holy Quran says that all the would-be prophets had agreed on the day of covenant to believe in the messenger who will come afterward, and Allah had commanded them:

لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ

You shall believe in him and you shall help him.

(Surah 3 : 81)

and all of them had agreed and obeyed. In view of this covenant, Prophet Jesus, having believed in the Holy Prophet, became his *ummah*.

ANSWER.

This reasoning is not correct. Declaration or affirmation of belief in any person does not make the declarer an *ummati* of that person. It should be noted that we Muslims have affirmed our belief in *all* the prophets and the angels, but that does not make us the *ummati* of the angels or of each one of the bygone prophets. The Holy Prophet had also believed in the bygone prophets but he was not the *ummati* of anyone or all of them. Whosoever put forward this argument has made a gross error. The conclusion, therefore, is, that after the passing away of the Holy Prophet and until the end of time, no new prophet will be appointed, and no prophet will come to the world except Prophet Jesus who will make his second appearance in his erstwhile and original capacity.

QUESTION : 25.

The doubt is here created that in that case Prophet Jesus is the *Khatam-an-Nabiyeen**.

ANSWER.

No. Mohammad, the Messenger of Allah, peace be on him, is the *Khatam-an-Nabiyeen*, and the *Khatam-ash-Sharae*** . Prophet Jesus, on his second coming will not bring a law (Sharia) revealed exclusively to him, or any Law whether new or old. He will teach only the Islamic Sharia. This is not repugnant to his prophethood because a similar circumstance was not repugnant to the prophethood of each of the several prophets of Beni Israel who preached the law of Prophet Moses. Prophet Jesus himself preached the law of Prophet Moses and it did not detract from his prophethood. When a prophet comes to this world he does not necessarily bring with him a new law (Sharia) of his own. We do not know what is Allah's purpose in sending Prophet Jesus to this world for a second time. Allah alone knows it. Maybe, the purpose is to warn the Jews and make it clear to them that

* The Last of the Prophets or the Seal of the Prophets. See question No. 6.

** The last promulgator of Divine Law.

they neither killed him nor crucified him, as they have claimed all along. Maybe there is some other purpose, or it is simply the Will of Allah.

QUESTION : 26.

Has a prophet, who has been sent to a people, received *wahi* in a language other than that of those people ?

ANSWER.

Never ! Allah says in the Holy Quran :

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them.

(Surah 14 : 4)

Hence the claim put forward by Mirza Qadiani that he had received *wahi* in Arabic is absolutely false and deceitful.

QUESTION : 27.

Is it a proof of one's truthfulness if he were to give information to people about things which are hidden*?

ANSWER.

Only when the thing is hidden from one who gives information about it, and is not hidden from those who receive the information. For example, if someone has some hidden stock or treasure in his house of which nobody else has any knowledge, and a person were to tell him that he has such and such treasure or stock hidden in his house, then this information will no doubt be knowledge of the hidden and a supra-normal act or a miracle. Unless, however, the news so conveyed is of the nature of a miracle it will not be the criterion of his truthfulness. Hence a mere prediction as such cannot be a token or proof of prophethood. It often happens that the predictions of astrologers, nay

* Or if he were at predict the future.

the predictions of ordinary peoples at times, come true. That does not make them prophets. The criterion of prophethood is that no one should be able to meet the challenge to match the performance of the supra-normal act or miracle.

QUESTION : 28.

Mirza Qadiani has stated that Allah says in the Holy Quran :

سَأَلْنَا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ عَلَمُونَ

Ask the people of the scriptures if you doubt this:

(Surah 16 : 43)

And Mirza Qadiani accordingly asked "the People of the Book" who informed him of the death of Prophet Jesus, and therefore the Qadianis believe that he has died. Now the question is whether it is proved by this reasoning in the light of the above verse of the Holy Quran that Prophet Jesus is dead ?

ANSWER.

No, it does not. On the contrary it proves that he is alive. Because "the People of the Book" are either the Jews, or the Christians or the Muslims, and none else. The Jews deny that Prophet Jesus died a natural death because they claim that he was crucified and killed. As for the Christians and the Muslims, they do not believe in his death at all. Hence when this question was put to "the People of the Book" all of them denied that Prophet Jesus had died a *natural death**. It, therefore, proves that he is alive.

The sum of all the preceding arguments is that prophethood cannot be established without a supra-normal act or miracle; and that prophethood is not a thing which is divisible; and therefore the terms partial prophethood or subsidiary prophethood, which

* The Qadianis say that Prophet Jesus was rescued from the cross by one of his disciples, who nursed him. When he had recovered he was taken to Kashmir where he died a natural death.

have been coined by the Qadianis, are deceitful and false, and have no basis whatsoever. Prophethood is an office, the signal mark of which is *wahi*; and that is the *kalam** of Allah with a prophet. The claim to prophethood requires proof than the mere assertion of his claim by a person, because man has a free will and he can choose to speak the truth or to tell a lie. The conclusive proof is the evidence in his favour of a thing, or from a quarter, which has no free will of its own, and, therefore, cannot give false evidence. Such an evidence which is a convincing proof that leaves no room for doubt, is a supra-normal act or miracle. Mirza Qadiani did not perform any miracle. He is not, therefore, a prophet or a person who received *wahi*.

A prophet either brings a *sharia* with him or preaches the Sharia of his predecessor. Mirza Qadiani did not bring a *sharia* of his own; and he *cannot* preach the *sharia* of the Holy Prophet because, no prophet whatsoever is needed till the end of time for preaching the *sharia* of the Holy Prophet. This function has been assigned to the *ummati-wast*, that is the Muslim community as a whole. The door of prophethood has been closed for ever. Further, Prophet Jesus is alive. His death is neither proved by perception, nor by reason, by correct information. True information comes from Allah alone, and the medium through which true information has reached us is the Holy Prophet. The Word of Allah, that is the Holy Quran, does not contain any verse which proves that Prophet Jesus has died. Nor does any Hadith of the Holy Prophet prove this. Mirza Qadiani has strenuously tried to twist the meanings of the Quranic verses to tailor for himself the role of the second Christ (Masih-i-Mauood) as an alternative to his pretensions to prophethood. As we have said before, if in the matter of this belief about Prophet Jesus the entire Muslim *ummat* throughout the last 1300 years has been truthful and faithful, as it undoubtedly is, Mirza Qadiani is nothing but a pretender and imposter. If on the other hand it is supposed that the entire *ummat* was untruthful then Mirza Qadiani cannot

* Speech or conversation.

raise the edifice of his prophethood on the basis of the Holy Quran, as it was transmitted by those who are supposed to be untruthful. When the very basis of Islam is thus toppled there is no need for a partial or subsidiary, miniature or 'ghost' prophet who claims the protection of Islam and the sanction of the Holy Quran.

QUESTION: 29.

The Holy Prophet said that no prophet will come after him. What does that mean ?

It means that no human being, who is born after his death, will be appointed by Allah as a prophet, or will claim that he is a prophet and establish the truthfulness of his claim by performing a miracle—in short, that a true prophet will never be raised up after him. It is, therefore, imperative for every Muslim to follow the Muslim *ummat* as Allah has commanded them to do in the following verse of the Holy Quran :

وَيَسِّرْ لَنَا سَبِيلَ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ لَهُمْ
 And whoso disobeys the messenger after Our guidance has been revealed to him and follows a path other than that of the faithful, shall be given what he has chosen. We will cast him into Hell—a dismal end.

(Surah 4 : 115)

And all Muslim of all schools of thought have unanimously held belief that Prophet Jesus is alive, that no prophet will be raised up after the Holy Prophet, the *Khatam-an-Nabiyeen*, and that the Muslim *ummat* is the guardian of the *Deen* and sufficient for teaching and preaching it.* As for this last point Allah says in the Holy Quran :

* That is, the Muslim *ulema* will have adequate ability and resources and will be otherwise competent in all respects to teach and preach *Deen-i-Islam* and the *Sharia*; and since the *Deen* and the law for mankind has been perfected and completed, there is no need for the coming of prophets anymore. _____ Tr.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ لَخَبِيرٌ بَصِيرٌ نَمُورُثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ

As for that which We revealed to you in the Book is the Truth confirming that which was (revealed) before it. Lo ! Allah is indeed Observer, Seer of His slaves. We gave the Scripture as inheritance unto those of Our servants whom We have chosen. But of them are some who sin against their souls and some who follow a middle course and some who outstrip (others) through good deeds, by Allah's leave. That is the supreme virtue.

(Surah 35 : 31-32)

It is clear from this verse that "the Book" is the inheritance of the *ummati* and not of a prophet to come. A prophet, therefore, is not needed for preaching the *Deen*.

QUESTION : 30.

When Prophet Jesus makes his second sojourn in the earth, he will be either

- a prophet
- or merely an *ummati*
- or both a prophet and an *ummati*
- or neither a prophet nor an *ummati*.

The position at (d) is obviously untenable because it *cannot* be that a prophet is not a prophet. The alternatives at (b) and (c) are also untenable because the point that he will not be an *ummati* has been discussed earlier. This leaves us with the first alternative. In that case the *Khatam-an-Nabiyeen* (the Holy Prophet) will not then be the *Khatam-an-Nabiyeen*, the last prophet, in actual fact, but that appellation would fit Prophet Jesus.

ANSWER.

Prophet Jesus was born before the Holy Prophet, he was appointed as a prophet at that time and he is still alive. If a prophet born prior to the Holy Prophet survives him it does not make him the last prophet. As we have already said* the last prophet is one after whom no other prophet is born.

NOTE:

The preaching of Hazrat Masih on his second coming to the earth, will be in the form of his acts. The saying of salat and the observance of the ordinances regarding fasting etc, will be his acts. The mark of his preaching of *Deen*, therefore, will really be the example of his own acts. It is not that he will come again to preach a new law. And if a prophet follows or preaches the law of a prophet who was his predecessor, it does not make him the latter's *ummati*. Mark what Allah says in the Holy Quran :

مَهْدُهُمْ أَتَدْرِكُهُ

Those were they whom Allah guideth, so follow their guidance.

(Surah 6 : 90)

Now this Divine command does not mean that the Holy Prophet is the *ummati* of each of the prophets gone by. In another verse Allah says :

إِنَّا أَنْشَرْنَاكَ وَمَلَدْنَا إِبْرَاهِيمَ حَنِيفًا

And now We have inspired thee (Mohammad, Saying):
Follow the religion of saintly Abraham. He was no idolator.

(Surah 16 : 123)

Again it does not follow from this verse that the Holy Prophet was an *ummati* of Prophet Abraham. Precisely in the same way, the act of Prophet Jesus in following the teaching and the Law of Prophet Mohammad, peace be on him, will not mean that he is an *ummati* of the Holy Prophet.

* See question No. 29.

In short, the preaching of *Deen* by Prophet Jesus will be in the form of his own acts, that is, the observance of the Islamic Sharia. The word *Iqtada* اقتدا 'to follow' properly describes this course of action, and according to the Holy Quran a prophet can 'follow' the way or guidance of another prophet.

A person or people can be designated as the *ummati* of a prophet only when it is established that the declaration of his prophethood, his teachings or his law had reached the person or people concerned. The Holy Prophet, however, was not raised up as a Prophet to preach to Prophet Jesus or his contemporaries. They had preceded him by nearly six hundred years and the news of his prophethood, therefore, did not reach them. On the other hand, there is nothing to prevent Prophet Jesus from following the guidance and the way of the Holy Prophet. And as we have proved from the Holy Quran, this course would neither detract from his status as a prophet, nor make him an *ummati*. Prophet Jesus would have been an *ummati* of the Holy Prophet if the Prophet had been raised up to preach to Prophet Jesus and his contemporaries. And Prophet Jesus would have been the last Prophet (*Khatam-an-Nabiyeen*) if it had been the case that he was born and appointed as a prophet in this age, or at any time subsequent to the demise of the Holy Prophet, for the purpose of preaching to the contemporary peoples. But none of these two hypotheses is relevant in the case of Prophet Jesus. As we have emphasised already, his birth was a miraculous event and his life too was full of miracles. It was a miracle that he was lifted up into heaven. His descent from heaven will likewise be a miracle. During his second sojourn in the earth he will follow the guidance and the law of the Noble Prophet. Allah alone knows the wisdom and the need of this appointed course.

QUESTION : 31.

The Qadianis believe that prophethood is continuing still. They cite the following Hadith (saying) of the Noble Prophet in support of their argument that prophethood has not ceased.

خُلَفاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ.

The *ulema* belonging to my *ummat* will be like the (latterday) prophets of Beni Israel.

ANSWER.

Some of the Muslim *ulema* in answer to this question have said that this *Hadith* has not been unanimously accepted on the grounds that the authenticity of the chain of its narrators or transmission is weak. They should not have taken the plea of the rejection of this *Hadith*, but they should have given a satisfactory answer to the question put by the Qadianis. The answer is that the word *mithl** مثل used in this *Hadith* does not mean 'likeness in kind' but 'likeness in number'. The meaning of the *Hadith*, therefore, is: My *ummat* will have a very number of *ulema*; just as there was a large number of prophets among the Beni Israel (the *ummat* of Prophet Moses) and the *ulema* belonging to my *ummat* will perform the same function which the prophets of Beni Israel did. This is the fact indeed, and this is the truth. There have been in every age, and there are today, several *ulema*, among the followers of the Holy Prophet who preach and teach the *Deen*. The doctrine of the continuance of prophethood, therefore, is false and a gross evil. No prophet whatsoever will be raised up after the Noble Prophet, till the Day of Judgement.

* This is the same kind of argument which has been put forward by the Qadianis in question No. 16. See also translator's Note at the end.

TRANSLATOR'S NOTE

(See Question No. 16)

The likeness mentioned in the Quranic verse, Surah 73 : 15, refers to the prophetic missions of the two prophets—the more exalted status of the two than of several other prophets; the importance of their respective missions; and the law (sharia) given to each. Those are the only two sharias which civilisation has inherited. The two prophets are similar to each other in more respects than one, as will be discussed later. At this stage, however, we have to see whether a resemblance between two persons demands that their progeny, their personal lives, and the life and history of their followers should also be exactly alike for all time to come. How does it necessarily follow that the two should be exactly alike in their persons, in their environments, in the progress of their missions, in every detail of their entire life, and surprisingly, in the events occurring after their respective deaths? Does this similitude in the Quran make it obligatory on Allah to reproduce in the person and the life of the Holy Prophet, every single detail of the person and the career and the vicissitudes of life of Prophet Moses? No one will or interpret 'resemblance' between two persons in this manner.

For example, when we say that so and so is like Chenghiz or like Churchill or like Pharaoh, it does not mean that the person in question is a replica of Chenghiz or Churchill in every respect, and his life is a reproduction (like a film) of every single detail of the latter's life and career. It never means that the person who was likened to Pharaoh met his end in the Red Sea in exactly the same circumstances in which Pharaoh did. When we liken a person to another we mean by this example, to compare the two with reference to the broad traits of their character and the major events of their life and their achievements. We come across the same type of "likeness" in the matter of salutations on the Holy Prophet, which we recite during *salat* (prayers); wherein we pray: "confer Thy blessings on Mohammad (peace be on him) and his house in the same way as Thou conferred Thy

blessings on Abraham and his house". The similitude here does neither exalt Prophet Abraham above the Noble Prophet in degree, nor make the former his equal. Another example of likening one thing to another is in the following verse of the Holy Quran:*

اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَنْزٍ فِيهَا مِصْبَاحٌ

Allah is the Light of the heavens and the earth.
The similitude of His light is as a niche wherein is
a lamp.

(Surah 24 : 35)

Does it mean (May Allah save us from error and sin) that Allah is *exactly* like the light of the lamp in the niche? Do the Mirzais now see their gross error?

The Qadianis** place great emphasis on the word *matheel* مشيل ('the like of'), which we have discussed above; and with reference to this word they say that "it necessarily follow
....." How does anything necessarily follow from likening one person to another? This is obviously an absurdity. The Qadiani argument, however, is that since according to the Quran they were alike, the events and history of the generations coming after the demise of the two should *also be* exactly alike. Hence, if God has not made, or does not make, the two courses of events alike, Mirza Qadiani has taken it upon himself to do so—and how? Prophet Moses was followed by several latterday, prophets, who were lower in ranking to Prophet Moses. Now according to Mirzai logic, it "follows" from the similarity of the Holy Prophet to Prophet Moses, that Prophet Mohammad, peace

* See also the similitude in the Quranic verse:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا ظَمِيرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلَكُمْ

And there is not an animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves.

(Surah 6 : 38)

** The Qadianis are also called Mirzais or Ahmedis. Mirza Ghulam Ahmad belonged to the town of Qadian in the Punjab. The Qadiani is used with reference to it, and the appellation Mirzais and Ahmedis with reference to his name

be on him, should *also be succeeded* by a latterday minor prophet. Like the king, who at his coronation snatched the crown from the cardinal and placed it on his head himself, Mirza Qadiani, who had, it seems grown impatient that a minor prophet had not yet come, quickly seized the opportunity and proclaimed himself a prophet. But if we take the Qadiani argument to its logical conclusion, we should first have a counterpart of Prophet Haroon (Aaron) in the Muslim *umma* and thereafter, not one but a train, of minor prophets. In that case there is no knowing when we shall see the end of it!

Reference to the likeness between the two prophets in this verse of the Holy Quran has been made with a view to reminding the People of the Book of the following prophesies in the Torah (Old Testament) :

Thy Lord, thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, *like unto me*; unto him ye shall hearken.

(Deuteronomy 18 : 15)

and :

I will raise them up a Prophet from amongst their brethren, *like unto thee*, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

(Deuteronomy 18 : 18)

The object is to exhort the People of the Book to believe in Prophet Mohammad, peace be on him, who is according to Prophet Moses "like unto me".

As it is important that the real significance of the reference in this Quranic verse should be fully understood it is necessary to discuss the point in some detail. All Prophets had made a covenant with Allah that they shall believe in and help the Last Prophet. The Holy Quran says :

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ تَحَرَّجَ عَنْكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَ أَخَذْتُ عَنِ الَّذِينَ هَدَيْتُمْ فِي الْإِسْلَامِ إِضْرِبُوا قُلُوبَكُمْ فَاسْتَعْتَبُوا مِنْكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۚ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and Knowledge. And afterward there will come unto you a messenger, confirming that which you possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree, He said: Then bear ye witness. I will be a witness with you. Then whosoever after this shall turn away: they will be miscreants.

(Surah 3: 81-82)

The Bible also contains references to this covenant, and speaks of the "messenger of the covenant, whom ye delight in". It was obviously not possible for the Prophets to abide the day of the coming of the "messenger of the covenant", and this was in Divine knowledge. The import of these Quranic verses, therefore, is that the Prophets had exhorted those of their followers, who would be his contemporaries to believe in the "messenger of the covenant."** This is the meaning of the covenant made by the Prophets. In order to fulfil their obligation they had prophesied in the Bible of his coming. They had also warned their followers that these who disbelieve in him would be "miscreants".

The prophecies, which speak of the messenger's attributes have been reiterated in several Books of the Prophets. Their teachings had made the Holy Prophet Mohammad, (peace be on him) who was to come, and his mission so familiar to the Jews and the Christians that he had come to be known simply as "that Prophet". (St. John 1: 21 and 25). They were indeed abiding the day of his coming. The Holy Quran refers to this familiarity when it asserts more than once that:

الَّذِينَ آمَنُوا بِالْكِتَابِ يَصِرُونَ لَهُمْ كَمَا يُصِرُونَ آبَاءَهُمْ

* Book of Malachi, 3: 1

** "unto him ye shall hearken" (Deuteronomy, 18: 15)

Those unto whom We gave the Scripture recognise him (the Holy Prophet) as they recognise their sons.

(Surah 2 : 146)

The evidence of St. John bears it out! It was therefore incumbent on the Jews and the Christians to believe in the Holy Prophet: for the Holy Quran says:

وهو الحق مصدقاً لآياتهم

It is the truth confrmng that which they possess.

(Surah 2 : 91)

The Holy Quran's purposes, therefore, when it speaks of the likeness between the Holy Prophet Mohammad, (peace be on him) and Prophet Moses (salutations be on him), is to recall the prophesy in Deuteronomy to the memory of the Jews and the Christians, and to remind them of their obligation to believe in the Messenger of the Covenant. No prophet resembling Prophet Moses, with a new and comprehensive Sharia was born after him until the Noble Prophet Mohammad, (peace be on him) the Last of the Prophets, announced to the world that he was a Messenger of Allah.

It would be of interest to note that Maulana Syed Nasiruddin Mahmood Abdul Mansoor in his remarkable book *Naveed-e-Jayed**, while discussing this prophesy in the Bible, recounts no less that forty points of resemblance between Prophet Moses and the Noble Prophet Mohammad, (peace be on him) He has proved that the said prophesy is in respect of the Holy Prophet, and not Prophet Jesus as claimed by the Christians. It was because of this prophesy and the striking resemblance between the Holy Prophet

* The book was written in refutation of Christian beliefs and doctrines, and in order to counter the malicious propaganda of the Christian missionaries in India in the middle of the nineteenth century. It exposes the falsity of the beliefs and doctrines of Christianity. It was published at Delhi about a hundred years ago in 1296 A.H; during the heyday of the British rule in India. Maulana Mahmood says that his book will be found to contain answers to whatever question are raised by the Christians at any time.

and Prophet Moses that the 'People of the Book' were called upon to believe in Him, and the Quran emphasised the point more than once that

Those unto whom We gave the Scripture recognise him (the Holy Prophet) as they recognise their sons.

(Surah 2 : 146)

A few points of resemblance are reproduced below:

- (1) The Holy Prophet was given a Law like Prophet Moses.
- (2) The Holy Prophet performed *jihad* like Prophet Moses.
- (3) The Holy Prophet performed *hijrah* like Prophet Moses.
- (4) Allah conversed with the Holy Prophet in *Meraj* as He conversed with Prophet Moses on Mt. Sinai.
- (5) The Holy Prophet split the Moon in two with a sign of his finger by Allah's leave. Prophet Moses 'split' the sea with the stroke of his rod, by Allah's leave.
- (6) The Holy Prophet was wont to act as a judge like Prophet Moses.
- (7) Water gushed forth from the fingers of the Holy Prophet by Allah's leave. Water had gushed forth from a rock when Prophet Moses struck it with his rod, as Allah had commanded him to do.
- (8) The Holy Prophet grew up amidst the unbelievers of Mecca. Prophet Moses grew up amidst the folk of Pharaoh who were unbelievers.
- (9) The Holy Prophet had a family like Prophet Moses, (Therefore, the Biblical prediction is not in respect of Prophet Jesus, as claimed by the Christians). Prophet Jesus did not marry and did not have a family.
- (10) The Holy Prophet in his early years tended sheep like Prophet Moses.

- (11) The Holy Prophet broke the idol in the *Kaaba* like Prophet Moses who had broken the image of the calf.
- (12) The Book revealed by Allah to Prophet Mohammad (peace be on him) (the Holy Quran) has also been called *Furqan* (The Criterion). The Torah revealed to Prophet Moses has also been called *Furqan* (see Surah 21: 48 and Surah 3: 3). The Holy Quran has also been called *Zikr* (The Remembrance) and the Torah has also been called *Zikr*.

(See Surah 16: 43).

The Muslims believe that Divine revelation has ceased with the Holy Quran. The prophetic office ceased with the Noble Prophet Mohammad, peace be on him, and no one from amongst his *ummat* can lay claim to speak as the mouthpiece of Divine revelation. The Muslim *ummat* has unanimously held throughout the past 1300 years that a belief to the contrary is *kufr* (disbelief). One who recognises Mirza Qadiani either as a prophet or as a *mujaddid*, (a reformer) becomes a *murtad* (renegade) and no longer remains a Muslim.

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INTRODUCTION

By

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Siddiqui Trust (Regd.) has come into existence as a reformative preaching institution. All its management is vested in a group of young traders who are neither affiliated to any Political Party nor do they attach any importance to sectarian differences.

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It is heartening to observe that Siddiqui Trust has been successful in its objective and its journals have acquired a demand through out the country within a short span of time.

Besides publishing journals in Urdu, Sindhi, Gujrati and Bengali, booklets in English have also been brought out which would not only be popular amongst the educated country-men but will also open new vistas of religious knowledge in the out side world.

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With the blessings of Almighty Allah, a task suited only to government or a big Organisation has been undertaken by this Trust - Verily, He bestows upon the best the honour of service unto Him.