MIRROR TO QADIANIYAT

Questions & Answers

Maulana Allah Wasaya

Translated by: Muhammad Safder
Mirror to Gadiyaniyat

(Questions & Answers)

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4. Explain the Ayah and prove the existence of Hazrat Isa Alah-i-Salam.

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8. The Mirzais present certain Ayahs and Abhidath to prove Christ’s death and to disprove Christ’s lifting to heavens. Mention any three of these and negate their point of view?

9. Write about the possibility of the lifting and descending of human body. What is the wisdom or rationale behind lifting and descending?

10. The Qadianis create doubts in mind concerning the existence of Isa Alah-i-Salam. Mention and reply any three of these?

FAKEHOOD OF CHRIST

1. Write down the life history of Jesus also that how he claimed to be God.

2. Define faith. What are the religions? Which are called infidels, atheists, a hypocrites? To which category Answer the Qadianis object or group who have charged Islam and have themselves charged also.

3. Can the Qadianis be considered as ‘Christians’ people of the Qadiani between the Qadianis and the Christian religious order? If the Qadianis be ideal bodies in modern groupings?

4. War the characteristics of Mirza Qadiani’s Vie and Prophethood and prove the same one of Prophethood in Mirza’s Vie with arguments that Mirza tried to make Muslims’ are wanted to root this zest out. For the British to get their aims?

5. Prove with arguments that Mirza to the Beniath that he used British steel the Muslims’ are wanted to root this zest out. For the British to get their aims?

6. God fulfills the foretelling of Mirza’s foretelling was fulfilled.

7. Explain the contradictory claim concerning Mohammad. By prove that there is no contradiction or books by Mirza’s contradictions. Give at least three.

8. How do the Mirzais interpret this?

9. Prove that Mirza Qadiani was in all bad character. He added all impressions. He was blotted especially against Christ. Prove.
FALSEHOOD OF MIRZA

1. Write down the life history of Mirza Qadiri in brief. Write also that how he claimed Prophethood godually?

2. Define faith. What are the requirements of faith or religion, (Deen)? Which are the people who can be called infidels, atheists, apostates, heretics and hypocrites? To which category the Qadiriyyas fall? Answer the Qadiriyyas objection that even the people or groups who have charged the Qadiriyyas of infidility have themselves charged each other of infidility.

3. Can the Qadiriyyas be considered infidels or atheists? Are the Qadiriyyas 'people of the Qiblah'? What is the difference between the Qadiriyyas and the other infidels? What is the religious order if the Qadiriyyas build mosques and bury their dead books in Muslim graveyards?

4. What are the characteristics of Prophethood? Contrast Mirza Qadiri's life and the characteristics of Prophethood and prove that there is not even a glimpse of Prophethood in Mirza Qadiri's life?

5. Prove with arguments that Mirza Qadiri was an agent to the British and that he used religion as a guise. 'The British feared the Muslim's zeal for 'Jihad'. And they wanted to root this zest out. Explain how Mirza helped the British to get their aim? God fulfills the foretellings of Prophets, but none of Mirza's foretellings was fulfilled. Give three examples?

6. Explain the contradictory claims of Mirza Qadiri concerning Muhammad's marriage. Also prove that there is no contradiction in a Prophet's sayings or books but Mirza's writings are full of contradictions. Give at least three examples?

8. How do the Mirza interpret the Ayah?

9. Prove that Mirza Qadiri was immoral and abusive and had had character. He used abusive language for his opponents. He was blasphemous against Prophets, especially against Christ. Prove.
KHAM T E NUBUWWAT

Question No. 1: What is the meaning and importance of Khatm-e-Nubuwwat? State clearly the characteristics of this state in relation to the personality of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam.

Answer:

MEANING OF KHAM T-E-NUBUWWAT

Allah started the chain of Prophethood with Hazrat Adam Allah-i-Salaam and it ended with the Holy Prophet Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam. Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam is the last Prophet. There will be no Prophet after him. In the terminology of Shariat (Islamic law) having this faith is called the “Faith in Khatm-e-Nubuwwat”.

THE IMPORTANCE OF FAITH IN KHAM T-E-NUBUWWAT

Belief in Khatm-e-Nubuwwat is one of the basic and important articles of faith. From the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam’s time to this day every Muslim has the belief that Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam is the last Prophet of God without any doubt.

A: Hundred Ayats of the Holy Quran and
B: The Arabic Hadith (two hundred and ten Hadith) proves Khatm-e-Nubuwwat.
C: The first consensus of Muslim opinion (Jumah) took place on this issue.

So, Hazrat Maulana Syed Mu Kashmiri (Rahmatullah Alaih) writes "Khatm-e-Nubuwwat" that

Translation “And the first ever opinion was the consensus on the muhassalat. Its only reason was just his claim reverend Sahaba (Razi Allah-o-Ath-thar) companions of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam came to know about later, as Isbe Khuldoon writes. And it is always consensus on the infidelity, a claimer of Prophethood, and there Nubuwwat Tashri or non-Tashri.”

P.67. Translation P.197

Hazrat Maulana Muhammad (Rahmatullah Alaih) writes in “Mark-e-Nubuwwat” Syed-ul-Nam SallAllah-o-Alaihi WA Aalibi Wasallam that “The first consensus occurred on the issue that the claim killed” (Etbasab Qudainiyat v. 2 p. 2).

In all the battles that were fought during the life of Hazrat Muhammad WA Aalibi Wasallam only 259 Sahaba (Razi Allah-o-Ath-thar) (The companions SallAllah-o-Alaihi WA Aalibi Wasallam Anhum Wa Razu Anh.) (Rahmati-ul-Aalam-e v.2 p.213 by Pur Rahmatullah Alaih). While it is history that was fought, in the reign of the Razi Allah-o-Ath-thar: for the safety of faith 1200 Sahaba (Razi Allah-o-Ath-thar) companions of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam and Tabacce. (Razi Allah-o-Ath-thar) were martyred. (Of these 700 were

...
So, Hazrat Maulana Syed Muhammad Anwar Shah Kashmiri (Rahmatullah Alah) writes in his last book "Kham-e-Nubuwat" that:

Translation “And the first ever consensus of Muslim opinion was the consensus on the murder of Mushrika Kazab. Its only reason was just his claim of Prophethood. The revered Sahaba (Razi Allah-o-Anhum Wa Razzu An) (The companions of Holy Prophet SallAllah--o-Alaihi WA Aalibi Wasallam) came to know about his other evil doing later, as Ina Khuldooan writes. And ages after ages there was always consensus on the infidelity, apostasy and killing of the claimant of Prophethood, and there was never debate on Nubuwat Tashria or non-Tashria.” (Khatam-un-Nabiyeen P.67. Translation P.197)

Hazrat Maulana Muhammad Idrees Kandihvi (Rahmatullah Alah) writes in “Marat-ul-Khasam Fe Khattam-e-Nubuwat Syed-ul-Nam SallAllah-o-Alaihi WA Aalibi Wasallam” that “The first consensus of Muslim opinion occurred on the issue that the claimant of Prophethood be killed” (Ehtesab Qadaliyat v.2 p.10)

In all the battles that were fought for the safey of Islam during the life of Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam only 259 Sahaba (Razi Allah-o-Anhum Wa Razzu An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam) were martyred (Rahmat-ul-Aalamieen v.2 p.213 by Qazi Salman Mustoor Puri Rahmatullah Alah). While in the first battle in Islamic history that was fought, in the reign of Hazrat Siddig AKBAR Razi Allah-o-Anbo for the safety of Khattam-e-Nubuwat faiz 1200 Sahaba (Razi Allah-o-Anhum Wa Razzu An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam) and Tabacan (Rahmar Ullah Alahhim) were martyred. (Of these 700 were the Quran Connects
The major assas of the Holy Prophet's life were these valuable Sahaba (Razi Allah-o-Ahmum Wa Razu An) who gave their lives for the safety of this faith. This highlights the importance of Khatm-e-Nubuwat faith. In the following is the account of the martyrdom of one of these Sahaba (Razi Allah-o-Ahmum Wa Razu An) Hazrat Habeeb bin Zain Ansari Khaazraj Razi Allah-o-Ahno:

"He was assassinated..." - the assassins were every one of them an expert..." - an expert of religion was a scholar..." - a scholar was a man who had studied..." - a man who had studied religion was a Muslim... Hazrat Habeeb bin Zain Ansari Khaazraj Razi Allah-o-Ahno stated: "Do you test if that Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam is the messenger of God?" Hazrat Habeeb Razi Allah-o-Ahno replied, "Yes". He further asked "Do you test if I am also the messenger of God?" Hazrat Habeeb Razi Allah-o-Ahno replied that "I am deaf. I cannot hear you". Muslims continued to ask the question again and again and his reply was always the same. Muslims cut the parts of his body one by one. At last Hazrat Habeeb Bin Zain's Razi Allah-o-Ahno whole body was cut into pieces and he was martyred.

It shows that how the Sahaba (Razi Allah-o-Ahmum Wa Razu An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam) were trustful in the matter of Khatm-e-Nubuwat. There is another account of one of the Tabaeen (successors to the Holy Prophet's SallAllah-o-Alaihi WA Aalibi Wasallam companions)" "Hazrat Abu Muslim Kholani (Razi Allah-o-Ahno) Abdullah bin Thob, is that holy man that he is irrepressible, as was the case with Hazrat Abu Muslim that fire set by Narunood became Alah-i-Salum. He was born in Yemen during Holy Prophet's SallAllah-o-Alaihi WA Aalibi Wasallam lifetime, but he could not be present before the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam. In the last day SallAllah-o-Alaihi WA Aalibi Wasallam sent Hazrat Habeeb bin Zain Ansari Razi Allah-o-Ahno to Medina. A number of Muslims came to Medina and Hazrat Abu Muslim replied in the affair. He set a fire in the city of Medina and put Hur Alah-o-Ahno to it. But God made the came out of it without any harm. The i that Aswad Ansar and his companions friends suggested him to ask his followers will have no faith in you'. So, Yemen. After leaving Yemen, there i Medina. So he set off with the intention of SallAllah-o-Alaihi WA A to Medina. When he reached Medina he came to SallAllah-o-Alaihi WA A passed away. Now Hazrat Abu Bukh Ano was the caliph. Hazrat Abu I Ano) started saying prayer behind a p. Hazrat Umar (Razi Allah-o-Ahno) was saw a stranger wearing prayer, he came t prayer. Hazrat Umar (Razi Allah-o-Ahno) asked where you have come?" From Yem Umar (Razi Allah-o-Ahno) at once
Kamil p.304

The were these (also An) who highlights the following is Sahabas (Razi beeb bin Zain.

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Hazrat Abu

Muslim Khulani (Razi Allah-o-Ahbo) whose real name is Abdallah bin Thob, is that holy man for whom God made his ineffective, as was the case with Hazrat Ibrahim Alaih-i-

Salam that fire set by Namlwood became flowers for Ibrahim Alaih-i-Salam. He was born in Yemen. He accepted Islam during Holy Prophet’s SallAllah-o-Alaihi WA Aalibi Wasallam lifetime, but he could not get the opportunity to be present before the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam. In the last days of Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam there appeared a false claimer of Prophethood (Aswad Ansi) in Yemen. He forced people to have believe in him. He also went for Hazrat Abu Muslim Khulani Razi Allah-o-Ahbo and asked him to believe in his Prophethood. Hazrat Abu Muslim did not accept it. He asked, ‘Do you have faith in the Prophethood of Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam?’ Hazrat Abu Muslim replied in the affirmative. At this Aswad Ansi set a horrible fire and put Hazrat Abu Muslim (Razi Allah-o-Ahbo) in it. But God made the fire ineffective and he came out of it without any harm. The incident was so strange that Aswad Ansi and his companions were bewildered. His friends suggested him ‘to bathe him, otherwise your followers will have no faith in you’. So, he was banished from Yemen. After leaving Yemen, there was only one refugee, Madras. So he set off with the intention of meeting the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam. But when he reached Madina he came to know that the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam has passed away. Now Hazrat Abu Bakr Siddiq (Razi Allah-o-Ahbo) was the caliph. Hazrat Abu Muslim (Razi Allah-o-Ahbo) started saying prayer behind a pillar in Masjid-e-Nabvi. Hazrat Umar (Razi Allah-o-Ahbo) was sitting there. When he saw a stranger saying prayer, he came near him. After he said prayer, Hazrat Umar (Razi Allah-o-Ahbo) asked him “from where you have come?” ‘From Yemen’, he replied. Hazrat Umar (Razi Allah-o-Ahbo) at once asked, ‘God’s enemy
Honour of the Status of Khatt-e-Nubuwat

In the Holy Quran ‘Rahul-Alla’min’ (the Lord of the universe) has been used for God, ‘Rahmatul-Alla’min’ (merciful to all) has been used for Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam. In the same way ‘Zikra’-el-’A’min’ (invocation of God’s name) has been used for the Holy Quran and ‘Hudail-el-Ahsameen’ (guidance for the whole universe) has been asked for. It is not only the universtiy of Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam but also the specialty of Holy Prophet Sallallahu-o-Alaihi WA Aaliihi Wasallam being the last Prophet. Because all the other Prophets before Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam were sent by God in their particular regions and for specific nation and time period. With the coming of Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam whole universe one unit for his Prophethood. As God is the ‘Lev’ (Rab) for the whole universe Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam is Prophet for the whole universe. The honor and specialty only for Sallallahu-o-Alaihi WA Aaliihi Wasallam features that the Holy Prophet Sallallahu-o-Alaihi WA Aaliihi Wasallam described for himself in the loft Voiligh and High. The ‘Soldist’ of Prophet. I have been sent as prophet for all the chain of Prophethood comes to az and p.512 Chapter Fazail Syed-ul-Mursi p.199 Kitabul Masajid.

Hazrat Muhammad Sallallahu-o-Alaihi WA Aaliihi Wasallam is the last Prophet. His Ummah. His Sallallahu-o-Alaihi WA Qiblah is the last Qiblah (Bait-Ullah). Sh was revealed to Him Sallallahu-o-Alaihi WA Aaliihi Wasallam is the last Divine Book. All are related with the status of Khatt-e-Nubuwat personality of the Holy Prophet Sallallahu-o-Alaihi WA Aaliihi Wasallam as well. So, because Sallallahu-o-Alaihi WA Aaliihi Wasallam Prophethood Quaran and Baitullah got called ‘Zikra-e-Ahsameen’ and ‘Hudail-e-Ahsameen’ and Holy Prophet’s Sallallahu-o-Alaihi WA Aaliihi Wasallam Ummah was declared to be the Holy Prophet says:

"I am the last Prophet and you are the first." (Tene Maja p.297).
SallAllab-o-Alaibi WA Aalibi Wasallam God made the whole universe one unit for his Prophethood.

As God is the 'Lord' (Rab) for the whole universe, in the same way Hazrat Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam is 'Prophecy' for the whole universe. This is the honour and speciality only for Hazrat Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam one of the six features that the Holy Prophet SallAllab-o-Alaibi WA Aalibi Wasallam described for himself in that:

"أوست لاا الخلق كافة وعمري الصبر"

"I have been sent as prophet for all the creatures and this chain of Prophethood comes to an end with me." (Mishqat p512 Chapter Fazail Syeal-ul-Mursaleen, Muslim v.1 p199 Kitabal Masajed).

Hazrat Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam is the last Prophet. His Ummah is the last Ummah. His SallAllab-o-Alaibi WA Aalibi Wasallam Qiblah is the last Qiblah (Bait-Ullah Sharif). The Book that was revealed to him SallAllab-o-Alaibi WA Aalibi Wasallam is the last Divine Book. All these specialities are related with the status of Khair-e-Nabwiyat and the personify of the Holy Prophet SallAllab-o-Alaibi WA Aalibi Wasallam as well. So, because of Holy Prophet's SallAllab-o-Alaibi WA Aalibi Wasallam seal of Prophethood Quran and Bait Ullaq got the honour of being called 'Zikral-e-Alamin' and 'Hudal-e-Alamin' respectively. And Holy Prophet's SallAllab-o-Alaibi WA Aalibi Wasallam Ummah was declared to be the last Ummah, as the Holy Prophet says:

"نا أخر الابياء ولا أخر الامام"

"I am the last Prophet and you are the last Ummah" (Ibn Maja p29).
Hazrat Allama Jalal-Ud-Din Sayyuti writes in his famous book, Khasas-ul-Kubra, that to be the last Prophet is the feature specialized only for the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam. (see v.2 pp.193, 197, 284).

In the same way Allama Syed Muhammad Anwar Shah Kashmiri (Rahmat Ullah Alah) writes: to be the last of all the Prophets is due to the particular excellence and features of Hazrat Muhammad, SallAllah-o-Alaihi WA Aalihi Wasallam personality.” (Khatam-un-Nabiyyeen Urdu p.187)

Question No. 2: God says:

ما كان محمد ابن رجلك ولا رسول الله وعاته الله

What is the name of five books written on this subject.

Answer:

ما كان محمد ابن رجلك ولا رسول الله وعاته الله

Explanation of the Khatam-un-Nabiyyeen Ayah

The Ayah says "Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam is not the father of anyone of your men, but the Messenger of Allah, and the Seal of Prophets; God has knowledge of everything.” (Sura Ezhat: 40).

CONTEXT OF THE REVEAL

The context of the Ayat is that before Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam the Arabs were involved in many of the rites was that was adopted child was a real son in each and every instance. He was a matter of inheritance and marriage, he son. As in the case of death of real son or half-brother, the son’s wife was unlawful for the man to marry her afterwards. In the same manner cannot take the ex-wife of the adopted son unless he is adopted son.

This custom consisted of many evil the mixing of lineage, to make an unlawful heir, to declare a lawful thing unlawful for Islam. Islam’s basic purpose is to make theological rites and customs. So Islam nature such evil. It adopted two ways to get action. On the one hand it was said:

"لا كناكم كأيامكم فلكلك لم تفهموا بالله تعالى ولا يعلم الحق وعلم إلا هو أعلم عند الله".

"Neither has He made your adoptive parents your parents. God speaks the truth, and guides on the right path."

The purpose was that an adopted son is not part of lineage and should not be considered an inheritance. Moreover, in matters of unlawfulness they should not be treated as unlawful. Each of adopting children is a genuine son. So the Ayah that while calling the adopted ch
CONTEXT OF THE REVELATION

The context of the Ayat is that before the Prophet hood of Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam the Arabs were involved in many false rites. One of the rites was that an adopted child was considered to be a real son in each and every matter. He was called son and in matters of inheritance and marriage, he was taken as a real son. As in case of death of real son or if the son divorces his wife, the son’s wife is unlawful for the father. He cannot marry her afterwards. In the same manner the Arabs used to take the ex-wife of the adopted son unlawful for the father of the adopted son.

This custom consisted of many evil things, for example, the mixing of lineage, to make an unlawful person the lawful heir, to declare a lawful thing unlawful for one self, etc.

Islam’s basic purpose is to make the world free from illogical rites and customs. So Islam naturally tried to root out such an evil. It adopted two ways to get the aim saying and action. On the one hand it was said:

"إِنَّمَا جَعَلَ ادْعَاءَكُمُ الَّذِي نُزِلَ عَلَيْنَا الْقُرْآنُ لَاتَأْخُذُوا مَنْ فَعَلَ الْكَـذِبَ لَدَى اللَّهِ عَلَى مَثَلِهِ..."

"Neither has He made your adopted sons your son in fact. That is your own saying, the words of your mouths, but God speaks the truth, and guided on the way" (Surat Albaqarah: 40).

The purpose was that an adopted son should not be a part of lineage and should not be considered eligible for inheritance. Moreover, in matters of lawfulness and unlawfulness they should not be treated like real sons. To declare such custom unlawful it was ordered that the custom of adopting children be abandoned. So, it was said in the Ayat that while calling the adopted child, the name of the
father should be attached with his name. Before revelation of the Holy Quran, Hazrat Zaid Bin Hanpitch was Hazrat Muhammad ﷺ slave after setting him free Hazrat Muhammad ﷺ adopted him. So, all the people, including the Sahaba (Razi Allah-o-Anhum WA Razi An) began to call him “Zaid bin Muhammad SallAllah-u-Alaihi WA Aalibi Wasallam”, according to the tradition of the Arabians. Hazrat Abdal bin Umar (Razi Allah-o-Anho) says that after the revelation of this Ayah, they started calling him ‘Zaid bin Hanpitch instead of ‘Zaid bin Muhammad’. The companions of the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam abandoned the custom after the revelation of this Ayah. But because it is not easy to root an evil custom out easily, God made the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam root this custom out practically with his own hands. So, when Hazrat Zaid (Razi Allah-o-Anho) divorced his wife, Bibi Zainab Razi Allah-o-Anha, due to family dispute, God made the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam marry her, so that the evil practice is abolished forever. It was said:

"فَلَمَّا قُضِيَ زَيْدُ مَهَا وَخَلَصَهَا لَكَّنَّكَ لَا يُقْرَأُ عَلَيْهِ نَصْرٌ جَزَاءٌ أَدْعِيَاتٌ هُمْ

"So when Zaid had accomplished what he would of her, then we gave her in marriage to thee (Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam), so that there should not be any fault in the believers, touching the wives of their adopted sons.” (Sima Elzeb: 37)

As soon as the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam married Hazrat Zainab (Razi Allah-o-Anho), there was much upsurge in Aisha that the Prophet SallAllah-u-Alaihi WA Aalibi Wasallam married the wife of his son. In response to the objection people, the concerned Ayah was revealed:

"مُحَمَّدٌ سَلَّمَ أَلِيّ WA Aalibi Wasallam is not the father of anyone of messenger of Allah, and the Seal of knowledge of everything”.

It has been told in this Ayah that SallAllah-o-Alaihi WA Aalibi Wasallam is not the father of anyone of messenger of Allah, and the Seal of knowledge of everything. The companions of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam have revealed that the marriage with Hazrat Zainab (Razi Allah-o-Anho) is not the father of anyone of messenger of Allah, and the Seal of knowledge of everything. The companions of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam have revealed that the marriage with Hazrat Zainab (Razi Allah-o-Anho) is not the father of anyone of messenger of Allah, and the Seal of knowledge of everything. The companions of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam have revealed that the marriage with Hazrat Zainab (Razi Allah-o-Anho) is not the father of anyone of messenger of Allah, and the Seal of knowledge of everything.
of his son. In response to the objections and taunts of people, the concerned Ayah was revealed, i.e.:

ما كان محمد يا أحد من راجعكم ولكن رسول الله وحاكم الين

"Muhammad SallAllah-o-Alaibi WA Adibi Wasallam is not the father of anyone of your men, but the messenger of Allah, and the Seal of Prophets, God has knowledge of everything".

It has been told in this Ayah that Hazrat Muhammad SallAllah-o-Alaibi WA Adibi Wasallam is not the father of any man, so he is not father of Hazrat Zaid (Razi Allah-o-Anho). In this way Holy Prophet's SallAllah-o-Alaibi WA Adibi Wasallam marriage with Hazrat Zaid's (Razi Allah-o-Anho) ex-wife is lawful and commendable. So, to taunt Holy Prophet SallAllah-o-Alaibi WA Adibi Wasallam in this connection is foolishness. To negate their claim it was sufficient to say that Holy Prophet SallAllah-o-Alaibi WA Adibi Wasallam is not father of Hazrat Zaid (Razi Allah-o-Anho), but to negate it on the ground of exaggeration it was said that 'Muhammad SallAllah-o-Alaibi WA Adibi Wasallam is not the father of any of your men'. So, to accuse such a personality of marrying the wife of his son is crookedness and malignancy. All of His SallAllah-o-Alaibi WA Adibi Wasallam sons died in their childhood. They could not be called 'men'. That is why it is said in the Ayah that 'not father of any of your men'. The purpose of the revelation of this Ayah is to reply the objections of the liars and the hypocrites and to show the apocryphal and greatness of the Holy Prophet SallAllah-o-Alaibi WA Adibi Wasallam. Then it is said in the Ayah:

ولكن رسول الله وحاكم الين

"but the messenger of Allah, and the Seal of Prophets"
EXPLANATION OF SEAL OF PROPHETS

Its translation and explanation should be according to the Holy Qur'an. The root of the word 'Khatum' has been used in the Holy Qur'an in seven places:

1. "God has set a seal on their hearts" (2:7)
   ختم على قلوبهم
   (6:46)

2. "and sets a seal upon your hearts" (45:23)
   ختم على سمعك وفلكه
   (36:65)

3. "and set a seal upon his hearing and his heart" (42:24)
   "But if God wills, He will set a seal on your heart" (83:25)
   (83:26)

4. "Today we set a seal on their mouths," (21:7)
   (36:65)

If we look at those seven references in their context, we come to know that the common thing in all these places is that 'Khatum' stands for closing or sealing a thing in such a way that nothing could enter it or could be drawn out it. For example, in the first Ayah what is meant by it that God has set a seal on their hearts? It means that nothing can enter them, nor true faith can be entered in their hearts.

Now if we translate the concerned Ayah, 'Khatam-un-Nabiyyeen', according to the above explanations it means that after the Prophethood of Hazrat Muhammad SallAllaho-Alaihi-Wa-Sallam God has closed and set a seal on the chain of Prophethood in such a way that no one would be expelled from it, nor a new Prophet in Prophethood. But the Qadianis translation is as follows:

Explanation by the Prophet Muhammad SallAllaho-Alaihi-Wa-Sallam

"If this word is a Seal, then it is most likely to be a Seal on the hearts of those who reject it."

"Hazrat Sohbar (Razi Allah-o-Ali Wa-Sallam) says: 'That thirty persons will appear in my Umma who will say that he is a Prophet, while the last Prophet, there will be no Prophet.'"

In this Hadith the Holy Prophet SallAllaho-Alaihi-Wa-Sallam himself explained by saying 'La Nahi Ya Bada'.

While explaining this Ayah, (Rahmatullah Alaih) quotes some sayings of SallAllaho-Alaihi-Wa-Sallam and writes some lines that are very beneficial:

"In His Book God and the Holy Prophet. The Miracles afterwards will be malicious, cunning, he into error a error. No matter he poses having g marvels,"

5. "Today we set a seal on their mouths," (21:7)
   (36:65)

6. "and set a seal upon his hearing and his heart" (42:24)
   (83:25)

7. "But if God wills, He will set a seal on your heart" (83:26)
on the chain of Prophethood in such a way as no Prophet can be expelled from it, nor a new Prophet can become a part of Prophethood. But the Qadianis do not accept this translation.

Explanation by the Prophet

Muhammad SallAllah-o-Alaihi WA Aalih-i Wasallam

"عند روح الله عرفن قل رقول الله أنت إنك مسئول في مي كذا سائر كلام تزعم أنتم، و أنا حاكم النبي لا أرى بعدي".

"Hazarat Sohan [Razi Allah-o-Abi] relates that Hazrat Muhammad SallAllah-o-Alaihi WA Aalih-i Wasallam says that thirty laws will appear in my Umma. Everyone of these will say that he is a Prophet, while there is no doubt that I am the last Prophet, there will be no Prophet after me" (Abu Dawood p.127 v.2 Tirmizi p.45 v.2).

In the Hadith the Holy Prophet SallAllah-o-Alaihi WA Aalih-i Wasallam himself explained ‘Khatam-un-Nabiyeen’ by saying ‘La Nabi Ya Badi’.

While explaining this Ayah, Hafiz Ibne Kasar [Rahmatullah Alai] quotes some sayings of the Holy Prophet SallAllah-o-Alaihi WA Aalih-i Wasallam. After it he writes some lines that are very beneficial for our faith. These are:

"In his Book God and the Holy Prophet SallAllah-o-Alaihi WA Aalih-i Wasallam in his sayings (Hadith Marwate) have informed us that there will be no Prophet after Hazrat Muhammad SallAllah-o-Alaihi WA Aalih-i Wasallam, so that people may know that whoever claims Prophethood afterwards will be very false, slanderer, mischievous, cutting, he into error and will lead others into error. No matter he poses having good habits and shows marvels."
Explanation by the Sahaba
(Razi Allah-o-Anhum Wa Razu An)

What was Sahaba (Razi Allah-o-Anhum Wa Razu An) and Tabaeen's point of view concerning Khutum-e-Nabwatai? And for what 'Khutam-un-Nabiyeen' stood for them? For this the third part of 'kina ka Khutm-o-Nabwata karni' by Hazrat Mufid Muhammad Shafi should be read. In the following is given the opinion of just two Tabaeen (Rahmat Allah Alaihim). In his great Taeeer Imam Abu Jaffar Ibn Jacier Tabri (Razi Allah-o-Anho) quotes a tradition from Hazrat Fatada (Razi Allah-o-Anho) while explaining 'Khutam-un-Nabiyeen'.

"عن فائدة ولكن رسول الله وحائط النبيء أحراهم"

"There is a tradition from Hazrat Fatada (Razi Allah-o-Anho) that while explaining this Ayah he said 'and but He SallAllah-o-Alaihi WA Aaliihi Wasallam is God's messenger and Khutam-un-Nabiyeen, i.e. He SallAllah-o-Alaihi WA Aaliihi Wasallam is the last Prophet'.

In his Taeeer Dar Mansoor Sheik Jalaluddin Sayyuti (Rahmanullah Alaihim) copies the same saying of Hazrat Fatada (Razi Allah-o-Anho) with reference to Abdul Razaq and Abd bin Hanmed and Ibn Aby Bastam (Dar Mansoor p.204 v.5). Like Qasim and Haidrett this saying has also revealed that 'Khutam-un-Nabiyeen' means 'the last Prophet'. Is there any detail of 'Tashrei', 'Gher Tashrafi', 'Borozi' or 'Zilli' Prophet?

"و لكن لينا خمان النبيء"

Moreover, Sayyuti (Razi Allah-o-Anho) has copied in Dar Mansoor with reference to Abdul Hanmed bin Hanmed the tradition of Hazrat Hanum (Razi Allah-o-Anho) that:

"أو حنين الحسس فولو و حائط النبيء قال علم الله النبيء محمد رسول

"كان آخر من يعت...."

"Explaining the Ayah about Hazrat Naseem (Razi Allah-o-Anho) Prophethood came to an end with SallAllah-o-Alaihi WA Aaliihi Wasallam of all the Prophets' (Dar Mansoor p.204).

After such weighty explanations doubts? Is there room for 'Boo'

**KHUTAM-UN-NABIEE EXEGEOGRAPHERS**

If we ignore the explanations of explanations and opinion of Sahaba S SallAllah-o-Alaihi WA Aalihi Wasallam and Tabaeen (Rahmat Allah Alaihim) depend on the lexicon of Arabus, even same. In both the cases, it will mean (the last Prophet) and 'the one who rule of Prophethood'. If we see deeply the meaning of both the meanings is the same, the SallAllah-o-Alaihi WA Aalihi Wasallam the Prophets and no Prophet with SallAllah-o-Alaihi WA Aaliihi Wasallam. In Manzi, it is written clearly:

"أو حنين الحسس فولو و حائط النبيء محمد رسول

"كان آخر من يعت...."

"And 'Khutam Biffet' is the name used for sealing. So, 'Khutam-o-Nabi' with whom the chain of Prophets end and the result of this meaning SallAllah-o-Alaihi WA Aaliihi Wasallam is the Manzi p.32. v.22)."
"Explaining the Ayah about 'Khatam-un-Nabiyeen'" Hazrat Nasar (Razi Allah-o-Azeem) says that the chain of Prophethood came to an end with Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam and so He SallAllah-o-Alaihi WA Aalibi Wasallam became the last of all the 'Prophets' (Dur Mansoor p.204 v.3).

After such weighty explanations is there need of any doubts? Is there room for 'Brooz' or 'Zilli' type of explanations.

KHATAM-UN-NABIYEEN AND LEXICOGRAPHERS

If we ignore the explanations of Quran, Hadith and the explanations and opinions of Sahaba SallAllah-o-Alaihi WA Aalibi Wasallam and Tabareen (Rahmat Allah-o-Alaih), and depend on the lexicon of Arabs, even then the result is the same. In both the cases, it will mean "Aakhir Naibeen" (the last Prophet) and "the one who made an end to the chain of Prophethood". If we see deeply then we know that the gist of both the meanings is the same, that is Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam is the last of all the Prophets and no Prophet will appear after him SallAllah-o-Alaihi WA Aalibi Wasallam. In Roohul Maani, it is written clearly:

"...خالص الحكايات اسم آلا نيا بها أن يمنع ما يمنعه فلمن عينه الحكايات..."

And 'Khataim Bifateh' is the name of a musical instrument which is used for sealing. So, 'Khatam-un-Nabiyeen' will mean "the person with whom the chain of Prophethood comes to an end and the result of this meaning is that He SallAllah-o-Alaihi WA Aalibi Wasallam is the last Prophet". (Roohul Maani p.32 v.22).
While explaining the same word Allama Muhammad Mauroof Bah Mullah Jaran (Rahmatullah Alaihi) writes in his Tafseer Ahmadi that

وَ الْمَالُ عَلَيْهِ كُلُّ دُرْجَةٍ مِّنَ النَّبِيِّ ﷺ وَذَلِكَ فَضَّلَ خَبَرَهُ صَدِيقٌ

البَنَانِ تَقُرَّرُ عَامِمًا فَالتَّوْلُعُ وَصَاحِبُ البَيْضَاءِيْنِ كَلَّ الْفُرُوشِيْنِ ﷺ

It is evident from the passages of both the books – Roodhul Maani and Tafseer Ahmadi – that there might be two meanings of ‘Khatim’, but the correct meaning of the book is the same, that is ‘the last of all the Prophets’. That is why Bazaaij (Rahmatullah Alaihi) made no difference between the two and explained the word ‘Avatar Nahiyeen’ (the last of all the Prophets). The role of all these major lexicographers is not just that they collected all the meanings of the word, ‘khatim’, but they also told us explicitly about the concerned Ayah that the only possible meaning of this Ayah could be that Hazrat Mahammad SallAllah-o-Aalibi WA Aalibi Wasallam is He Who made an end to the chain of Prophethood and that He SallAllah-o-Aalibi WA Aalibi Wasallam is the last Prophet.

Only God, the knower, knows well that how many books on an Arabic dialect and lexicon have been written by this time. We do not need to assemble all these nor it is possible. In the following we are referring to some of the most authentic and the most trusted books. We want to show that how the lexicographers take the words, Khatim Bifiqah and Bilkies.

(1) Mufredat-al-Quran

This is a very important dictionary of Quran. Sheikh Jalaluddin Sayyuti (Rahmanullah Alaihi) writes in ‘Iqraq’ that in lexicography no other book is better than this one. About the concerned Ayah it is written in the book

وَخَلَّا الْأَميْنَ لَهُ فَعِمَتْ اَلْأَيْنَةُ أَيْنَ مَعَهَا ﺑِجْمَيْهَا (Mufreda
te Raghib p.142)

(2) Al-Mehhum La Bli

About this book Allama Sayyuti (Rahmanullah Alaihi) says that this is one of the books on concerning the Quran. It is a book.

خَلَّا الْأَميْنَ وَأَخْرَىٕ أَزْ لَـمَانَ الْأَرْبَعِ

‘Khatim and ‘Khatima’ mean the thing.

(3) Lisan-al-Arab

It is a famous dictionary in Arabic countries. It says:

حَمَّامَ عِنْ النَّحَارَ وَمَحْمُودَ عِنْ جَمَعَ الْأَيْبَاعِ عَلَىٕهِ

(Translation) (Lisan-al-Arab p.2)

It has been explained here that with Bifiqah in both the cases the most Nabiyyeen and ‘Khatam-un-Nabiyyeen’ Aqsherul Nabiyyeen and Aqsherul Ahlul-Prophets

(4) Tajul Araos

It says:

ْبَهَـلُ الْعَلَامَةَ وَهُوَ أَذَإ حَمَّالَةٕ اَلْئَيْبَةِ ﺑِجْمَيْهَا

"The Holy Prophet SallAllah-o-Aalibi WA Aalibi Wasallam is called ‘Khatam-un-Nabiyyeen’. SallAllah-o-Aalibi WA Aalibi Wasallam coming the Prophethood, i.e. because of His SallAllah-o-Aalibi Wasallam coming the Prophethood."
"The Holy Prophet SallAllab-o-Alaini WA Aalibi Wasallam is called 'Khatam-un-Nabiyyeen' because He SallAllab-o-Alaini WA Aalibi Wasallam ended the Prophethood, i.e. because of His SallAllab-o-Alaini WA Aalibi Wasallam coming the Prophethood came to an end."

(2) Al-Mehhum La Bine La Saeeda

About this book Allama Sayyuti (Rahmatullah Alaih) says that this is one of the books on which one can trust concerning the Quran. It is written in the book:

"خاتم كلي شيء و خاتمته غالبته وأخرها لسان العرب."

"Khatim and 'Khatima' mean the result and the end of a thing.

(3) Lisan-al-Arab

It is a famous dictionary in Arabian and non-Arabian countries. It says:

"خاتمهم و خاتمهم: أمرهم عن الملحدين و محمد نكلاً خاتم الدنيا عليه.
وعليهم الصولة والسلام."

(Translation) (Lisan-al-Arab p.25 v.4)

It has been explained here that whether it is 'Bilkes' or 'Bilfitch' in both the cases the meaning of 'Khatam-un-Nabiyyeen and 'Khatam-un-Nabiyyeen' would be the same – Akhberal Nabiyyeen and Akerbal Ambia (the last of the Prophets).

(4) Tajul Aroos

It says:

"ومن اسماته عليه السلام العلماء والعلماء وهو الذي ختم السورة بمحضه"
"Khatim Bilqesr and Khatim Bifarah are among the names of the Holy Prophet \textit{SallAllah-o-Alaihi WA Aalibi Wasallam} and Khatim is the person with whom Prophethood comes to an end."

(5) \textbf{Gamoos}

وَوَالْحَيَاةِ الْآخِرَةِ مَعَهُمْ كَأَحْيَاءِ وَمَعَهُمْ فُرُوُودُ فَلَمْ يُعْلَنِ ﷺ أَعْمَلُوا

"Khatim Bilqasr and Bifarah mean the last in a nation, and in the same meaning God says 'Khatam-un-Nabiyen' – the last of the Prophets."

Here the word 'nation' has been added.

These are some of the examples from a multitude. Its only purpose to depict is that according to the Arabian lexicographers the only possible meaning of 'Khatam-un-Nabiyen' is 'Akhbeerul Nabiyen (the last of the Prophets). Moreover, the meaning of the word 'Khatim' cannot be otherwise than the 'last' and 'the one who ends'.

\textbf{Summary}

In this Ayah, the word 'Khatam' used for Hazrat Muhammad \textit{SallAllah Wasallam}. According to Quran and "

\textit{(Taryaq al Gomos) p.479 v.15)}

\textbf{THE NAME OF BOOKS NUBUWWAT SUBJECT}

On this holy subject, dozens of books have been written by the great scholars of the Unnati, these books are as follows:

1. "Khatam-e-Nubuwat Kamal"
   (Compiled by Mufti Muhamm Alaih)

2. "Maskel Khateem Fe Khateem Nab" including Ehtesab Qudaratat Vola
   (Compiled by Maulana Muhamm Rahmatullah Alaih)

3. "Aqeedatul Ummat Fe Maani Khia"
   (Compiled by Allama Khalid N Alaih)

4. "Khatam-e-Nubuwat Quran Ki
Summary

In this Ayah, the word 'Khatam-un-Nabiyyen' has been used for Hazrat Muhammad SallAllah-o-Aلaihi WA Aالیhi Nasallam. According to Quran and Hadith and the 'Tafsir' of Sahaba (Razi Allah-o-Anhum Wa Raev An) and Tabasser (Rahmat Allah Alahim) the only meaning of the word is 'the last Prophet'. Moreover, the learned lexicographers have also proved that there cannot be other meaning of the word except 'that last one'. Even Mira Quliqani himself uses the word in the meaning of last "the other girl or boy was born to my parents after me, and I was Khatamul Aulaad (the last of the issues) for them." (Taryeq al Qulub p.158. Khazain p.479 v.15)

THE NAME OF BOOKS ON KHATM-E-NUBUWWAT SUBJECT

On this holy subject, dozens of books have been written by the great scholars of the Ummah. The names of ten of these books are as follows:

(1) "Khatam-e-Nubuwwat Kamal"
   (Compiled by Mufti Muhammad Shafi (Rahmatullah Alaih)
(2) "Maskil Khatim Fe Khutme Nubuwwat Sayetul Anam",
   including Ehtasab Qadianiat Volume-2
   (Compiled by Maudana Muhammad Ferees Kandhelvi (Rahmatullah Alaih)
(3) "Aqeedatul Ummat Fe Mantti Khatme-Nubuwwat"
   (Compiled by Allama Khalid Mehmood (Rahmatullah Alaih)
(4) "Khatme-Nubuwat Quran Ki Roshni Main"
Question No. 3: Many Ayahs of ‘Khatm-e-Nubuwwat’. Explain any three.

Answer:

Ayahs concerning Khatm-e-Nubuwwat

1. ""Whoever at the end of time finds the path of truth, let him follow it."" (Saf: 9)

“It is He SallaAllahu-Alaihi-Wa-Sallam who has sent His Messenger with religion of truth, that He may uplift it..."

Note: The only way to be high through the fact that God has belief in the revelations and Prophets is subordinate to it, and the apostleship of Hazrat Muhammad SallaAllahu-Wasallam should be the last. Hazrat Mohammad SallaAllahu-Wasallam should also include both prophets. Suppose, there had been Hazrat Muhammad SallaAllahu-Wasallam, it would have been oblige. In this case believing in the Revelation Hazrat Muhammad SallaAllahu-Wasallam would have been subordinate having faith in the Prophets. SallaAllahu-Alaihi-Wa-Sallam are not new Prophet (PBUH) not believe in this new Prophet (PBUH)."
Question No. 5: Many Ayahs and the Ahadiths prove 'Kham-e-Nubuwat'. Explain any three of these Ayahs and Ahadiths here.

Answer:

Ayahs concerning Khatm-e-Nubuwat

1. "He is the messenger of Allah to the people and to guide all the nations to the truth, to the path of the truth from which they were straying. (Suf: 9)

   "It is He SallAllah-o-Alaihi WA Aaliiya Wasiy Allam who has sent His Messenger with guidance and the religion of truth, that He may uplift it above every religion."

   Note: The only way to be higher than other religions is only through the fact that God has made it obligatory to believe in the 'revelation' and Prophethood of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam and believing in the revelations and Prophethood of other Prophets is subordinate to it, and it was possible only if the apostleship of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam should be the last one and believing in Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam would also include believing in all the previous prophets. Suppose, there had been any other prophet after Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam, it would have been obligatory to believe in him.

   In this case believing in the Revelation and Prophethood of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam would have been subdued. Moreover, in spite of having faith in the Prophethood of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliiya Wasiy Allam a person does not believe in this new Prophet (after Hazrat Muhammad
SAW) he would be considered an infidel. This new Prophet will be the Prophet of the time and not Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam (May God forgive)

2. "وَالْأَمْسِكْ الْخُطْبَةِ مَيْتَانِيْلَ لِمَا يَبْكَمُ لَمْ يَكُنْ مَدْحُكَ حَكَمَةَ لَمْ يَجَّدَ كَمْ رَوْلُ مَعْدِقَةٌ لَمْ يَكُنْ مَدْحُكَ لَمْ يَجَّدَ كَمْ (At-Irshad: 81)

"And when God took compact with the Prophets: 'That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you - you shall believe in Him and you shall help Him.'"

The Ayah explains clearly that Annunciation of the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam will be the last one. In the Ayah two words are worth noting: "أَمْسِكْ" (amm suk) and "مَيْتَانِ" (miytan). The first word reveals that a promise has been taken by all the Prophets concerning Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam. The second word is used when there is a thing that will happen later and there is distance of time between a particular time and the time of the occurring of the thing that will happen in future. It means that the Annunciation of Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam will be the last of the Prophets and that will be after some interval that is why the age before Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam is called 'Fatirat'!

3. "We have sent you not, except to the entire mankind, good news in bearing and warning" (Saba : 28)

4. "Say: 'O mankind, I am the messenger of God to you all'"

Both the Ayahs reveal that without Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam being sent to the whole mankind, as SallAllah-o-Alaihi WA Aalihi Wasallam himself says:

"لِمَ اذْكَرْتُ حِيَاً وَمِنْ يَوْمِ يَلَدُ" (Amal v.11 p.404. Hadith No.318 p.68 e.2)

"I am God's messenger for him who and for him also who is born after me."

Therefore, these Ayahs show that the other Prophet after Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam and that SallAllah-o-Alaihi WA Aalihi Wasallam of the time. Had there been any other Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam would have been obligatory to have had to consider him a God-sent Messenger, would not have been possible (May God raise him)"

"وَمَا أَوْسَدَكُمُ الْحَمَّارُ لِلْعَلَمِينَ " (5)

"We have not sent you, save as a Messenger"

Note: It means that the Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam enough for everyone’s salvation, if Prophet after Him SallAllah-o-Alaihi Wasallam it would have been unable to save faith in the new Prophet’s need with this faith the salvation would have all this is contradictory to mercy for this case Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam.

"لَمْ يَكُنْ مَدْحُكَ حَكَمَةَ لَمْ يَجَّدَ كَمْ"
And that I shall come to you in the shape of a messenger of God (Yousuf Ali 2002).

Both the Ayahs reveal that without any exception Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam has been sent to the whole mankind, as the SallAllab-o-Alaihi WA Aalibi Wasallam himself says (Kitabul Amal v.11 p.434, Hadithi No.31885, Khorasmi Kubra p.88 v.2)

"I am God’s messenger for him to whom I find in my life and for him also who is born after me".

Therefore, these Ayahs show that there cannot be any other Prophet after Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam and that all Downsm Day He SallAllab-o-Alaihi WA Aalibi Wasallam is the Prophet of the time. Had there been any other Prophet after Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam, it would have been obligatory to have faith in his revelation and to consider him a God-sent messenger; otherwise salvation would not have been possible (May God forgive)

We have not sent you, save as a mercy unto all beings" (Sure Ambia : 107)

Note: It means that to have faith in Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam is enough for everyone’s salvation so, if there had been another Prophet after Him SallAllab-o-Alaihi WA Aalibi Wasallam it would have been obligatory for his ummah to have faith in the new Prophet’s revelation and Prophethood, with this faith the salvation would have been impossible. But all this is contradictory to ‘mercy for all beings’, because in this case Hazrat Muhammad SallAllab-o-Alaihi WA
Adilah Wasallam does not remain the prophet of the time.
(May God forgive)

وماذا كنتم تفكروا في نعمت على معبود وحبيب لكما-لا سلام عليهم

(Sura Maidah: 3)

"Today I have perfected your religion for you, and I have completed my blessing upon you, and I have approved Islam for your religion"

Note: Every Prophet brought religious commandments keeping in with his age, before Hazrat Muhammad ﷺ. SallAllah-o-Alaihi WA Aaliihi Wasallam, the situation and demands of time were changing rapidly. That is why all the Prophets gave good tidings of the coming Prophet, till the appearance of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliihi Wasallam. The religion was completed with the Revelation. So, believing in the revelation and Prophethood of Hazrat Muhammad SallAllah-o-Alaihi WA Aaliihi Wasallam includes also belief in all the previous Prophets. That is why it has been said, “I have completed my blessing upon you”. So there cannot be any other Prophet, nor there can be Revelation. That is why a Jew said to Hazrat Umar (Razi Allah-o-Azabo) that “If this Ayah (verse) had been revealed on us, we would have declared the day as Eid day.” (Al-Bukhari). The Holy Prophet SallAllah-o-Alaihi WA Aaliihi Wasallam remained alive for 81 days after the revelation of this Ayah (Muntul Quran p41 v3) and during this time nothing was revealed concerning Halal and Haram (lawful and unlawful). He SallAllah-o-Alaihi WA Aaliihi Wasallam is the last Prophet and the book revealed to him SallAllah-o-Alaihi WA Aaliihi Wasallam is the complete and last one.

(O believers, believe in God and His Book He has sent down on His Messenger which He sent down before"

Note: This Ayah proves explicitly ordered to believe in the Prophethood of Hazrat Muhammad SallAllah-o-Alaihi Wasallam and the revelation and Prophets before him SallAllah-o-Alaihi Wasallam. If there had been another SallAllah-o-Alaihi WA Aaliihi Wasallam, he would have been obligatory to believe in him. So, if a Prophet after him.

8. إلكم روحيو رؤوسكم ومازلت على الكلب والأخره هو رئييهم ولونهم المظفر

(Sura Baqara 4:5)

"Who believe in what has been sent down before you (O Muhammad), and believe in what is sent down upon you, and the believers, both revealed to you and what was revealed

9. إلكم روحيو رؤوسكم ومازلت على الكلب والأخره هو رئييهم ولونهم المظفر

(Sura Nisa: 162)

"But those among them who know, and the believers, both revealed to you and what was revealed
the time.

or you, and I have approved Islam
ught religious
f, before Hazrat
i Wasallam, the
ing rapidly. That is
of the coming
rat Muhammad.
Religion believing in the
rat Muhammad
m includes also
why it has been
you!" So there
be Revelation. 
2:82 (Al-Baqara) (on us, we would
The holy
i Wasallam
on of this Ayah
thing was
and unlawful)
llah is the last
Habib Al-Alaibhi
a one.

7.

"..." Ayah the Muslims accepted and the Book He has sent down on His Messenger and the Books which He sent down before"

(Al-Nisa : 136)

8.

"..." Note: Thii Ayah proves explicitly that we have been ordered to believe in the Prophethood and revelation of Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam and the revelation and Prophethood of all the other Prophets before him SallAllah-o-Alaihi WA Aalibi Wasallam. If there had been another Prophet after Hazrat SallAllah-o-Alaihi WA Aalibi Wasallam, it would have been obligatory to believe in him. So, there cannot be another Prophet after him.

9.

"..." (Sura Nisa : 162)

"But those among them who are well-grounded in knowledge, and the believers, believe in what has been revealed to you and what was revealed before you"
Note: Both the Ayahs and dozens of such Ayahs in the Holy Quran reveal clearly that we have been ordered to have faith in the revelation and Prophethood of Hazrat Muhammad SallAllahu-a-Laihi-Wa-Sallam along with faith in the revelation and Prophethood of the Prophets who appeared before Hazrat Muhammad SallAllahu-a-Laihi-Wa-Sallam and in these commandments there is no reference to any future prophet.

"اِنَّا نَحْنُ نَرْسُلُ الْذِّكْرِ وَ نَحْنُ لَنُفْحَلْنَآ " (Sura Hijer: 9)

"It is We Who have sent down the remembrance, and We watch over it."

Note: In this Ayah God has promised. He Himself would take care of the Holy Quran. No one can make addition and deletion of even a single dot in the Holy Quran till the day of Judgment. In the same way all the commandments will hold and will be no 'Shari'ah' (religious law) that cancel it. In short, the promise of the safety of the words of Quran has been made. It proves that there will not be any Prophet after him SallAllahu-a-Laihi-Wa-Sallam.

Note: These Ayahs that prove ‘Khatam-e-Nabuwat’ have been presented as a proof, otherwise there are hundreds such Ayahs that prove ‘Khatam-e-Nabuwat’. For more detail can be seen “Khatam-e-Nabuwat Karim” by Hazrat Maulana Mufid Muhammad Shafi (Rahmausallah Alah).

The Hadith concerning Khatm-e-Nabuwat

Hadith No.1:

(Al-Bukhari: Kitab Al-Murid, Muslim p.298 v.2)

"Hazrat Abu Hurairah (Alah be pleased that Hazrat Muhammad SallAllahu-a-Laihi-Wa-Sallam) said"

"The example of me and the exam those me is like the example of a constructed by a man. The man left brick in one of its corners. People were surprised to look at it and were most of them why the brick was not inlaid in there. Then the brick said last brick and I am the last of the Prophets."

Hadith No.2:

(Al-Bukhari: Kitab Al-Murid, Muslim p.298 v.2)

"Hazrat Abu Hurairah (Razi Allah), Hazrat Muhammad SallAllahu-a-Laihi-Wa-Sallam said: I have been given the over other Prophets in six matters: (1) with comprehensive words; (2) I have through verse; (3) honesty has been made whole earth has been made a pure, (4) have been seen whole humanity; (5) the chain of Prophets and with ‘Qumme Hamdiktu wa Khallu Alasan Gamaa.’"

Hadith No.3:

(Sabib Bukhari: Kitabul Munageh p.501 v.1) (Sabib Muslim p.248 v.2)

“Hazrat Abu Hurairah (Allah be pleased with him) relates that Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam said”

“The example of me and the example of Prophets earlier than me is like the example of a most beautiful palace constructed by a man. The man left the blank space for a brick in one of its corners. People went around it and were surprised to look at its matchless beauty and exclaimed that why the brick was not laid in time. The Prophet SallAllah-o-Alaihi WA Aalibi Wasallam said: “I am that (corner’s) last brick and I am the last of the Prophets”

Hadith No.2:

“"عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال فضلت على الأنبياء، بعث اجلعت جموع الك lcmوون السنهر والعباب وال رسول في الأمان وجعلت لي النهاية، وجعلت في الأراضي وسماها وأرسلت إلى الحق كله من عربى السين”

“Hazrat Abu’Hurairah (Razi Allah-o-Arba) relates that Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam said: I have been given the honour of excellence over other Prophets in six matters: (1) I have been bestowed with comprehensive words; (2) I have been supported through Ameen; (3) Ameen has been made lawful for me; (4) the whole earth has been made a mosque and a means of purification for me; (5) I have been sent as a Prophet for the whole humanity; (6) the chain of Prophets has come to an end with me.”

وكان النبي يبعث إلى قومه حاصية ويعت إلى الناس عامة.

“Hadith No.3:

"عن سعد بن أبي وقاص رضي الله عنه قال: رسول الله ﷺ لما توفي "من ذي النيرة هرون من روسفي الإبل، إلا أنني تعلم أنني تعلمنا من أنبياء الله، فلا ترىني بعدى”

(Sabib Bukhari, p.633, v.2)
Hadith

Note: Gher Tashreef Prophets (‘Sharrat’) were sent down that revised Ahl-i-Salam, but there are no such Muhammad SallAllah-o-Alehi WA

Hadith No.5

اعتنى بملء الفاحشة في عينها، فإنها عند الله مأمونة

(Abu Dawood, v.2, p.177)

(Hadith No.6)

اعتنى بملء الفاحشة في عينها، فإنها عند الله مأمونة

(Tirmizi, v.2, p.51)

(Hadith No.7)

أنا هما أعلم الله وما أعلم الله مبتدأ

(Bukhari, v.1, p.282)

Note: Abu Hurrairah (Razi Allah-o-Alehi) relates that Hazrat Muhammad SallAllah-o-Alehi WA Aalihi Wasallam said: ‘We are the last (Unn
"و في رو" (O-Ahho) relates bi WA Aalibi Anhoo 'you have 4-Salam had with (difference is that) is a tradition in after me'

(Al-Mubarak) writes in his al-Finala

Hadith that is le narrat) says Aalibi Wasallam you had the same had with Moses (An踏lal)

"Sub Ay athera بحثت "كما هلكت نبي خلق ني Muslim, v.2,

states that Hazrat V Wasallam said the death of a but there shall be caliphs and they

Note: Gher Tashreefi Prophets (Prophets without a new 'Shariat') were sent down that revised the Shariat of Moses Allah-salam, but there are no such Prophets after Hazrat Muhammad SallAllah-o-Aalibi WA Aalibi Wasallam.

Hadith No.5:

"عن شرعبان رضي الله عنه قال رسول الله ﷺ: "لا.Sub Ay athera بحثت "كما هلكت نبي خلق ني Muslim, v.2,


"Hazrat Thaubah (Razi Allah-o-Ahho) relates that Hazrat Muhammad SallAllah-o-Aalibi WA Aalibi Wasallam said, 'there shall appear 30 liars in my Ummah. Each one of them will say that he is a prophet. The fact is that I am the last of all the Prophets. There shall be no Prophet of any kind after me.'"

Hadith No.6:

"عن أسس بن مالك رضي الله عنه قال رسول الله ﷺ: "لا Sub Ay athera بحثت "كما هلكت نبي خلق ني Muslim, v.2,


"Hazrat Aas (Razi Allah-o-Ahho) relates that Hazrat Muhammad SallAllah-o-Aalibi WA Aalibi Wasallam said: 'Risalat' and 'Nubwawat' have been terminated; so, there shall be no 'Rasool nor a 'Nabi' after me.'"

Hadith No.7:

"عن أبي هبريه رضي الله عنه عن أمه سمع رسول الله ﷺ: "لا Sub Ay athera بحثت "كما هلكت نبي خلق ني Muslim, v.2,

(Sahib Bukhari, v.1, p.120)(Sahib Muslim, v.1, p.282)

"Hazrat Abu Hurairah (Razi Allah-o-Ahho) relates that Hazrat Muhammad SallAllah-o-Aalibi WA Aalibi Wasallam said: 'We are the last (Ummah) but will precede all
on the day of Judgment. The difference is that the Book was given to them before us.”

**Hadith No.8:**

"عن عقبة بن معاذ قال رسول الله ﷺ: لو كان النبي محمد ﷺ يدلى لآن عمر بن الخطاب.

(Tirmizi, v.2, p.209)

"Uqba bin Aamir (Razi Allah-o-Anho) relates that Allah’s messenger SalAllah-o-Alehib WA Aalihib Wasallam said, ‘If there could ever be a Prophet after me, Umar bin Khatab (Razi Allah-o-Anho) would have been such.’

**Hadith No.9:**

"عن جربير بن مطموري摻نع الله عهف قاصمته أوبي كتب أن أسلمه أو محمد وأبو أحمد وأبو الامام الذي يبهره الله إكتر وأنا الحائز الذي جهشه الناس على قدمي، وأنا العاقد، والاعتقاد الذي ليس بعدني.”

(Mishqat, p.515)

"Hazrat Jubair bin Mutam (Razi Allah-o-Anho) says that the Prophet SalAllah-o-Alehib WA Aalihib Wasallam said, ‘Certainly there are some names for me; I am Muhammed, I am Ahmad, I am Mahi, the other one as God shall bestow infallibility through me, and I am ‘Hashir’, the gathering of people who shall be resurrected at my feet and I am Aaqib, the last to come as there shall be no Prophet after me.’

In this Hadith there are two words that prove his SalAllah-o-Alehib WA Aalihib Wasallam being the last Prophet. One is ‘Al-Hashir’ (gathering of people). Hafiz Ibn Hair writes:

"اشارة إلى أن ليس يدلى بعده ولا شريعة ... فما كان لا أمة بعده لأنه لا تبي بعده، نسب الحشري، لأنه يبلغ عليه.

(Fathul Bari, v.6, p.557)

“This is a reference towards the neither any Prophet nor any Shaitan. SalAllah-o-Alehib WA Aalihib Wasallam. Ummah after his Ummah, and therefore, resurrection has been resurrection shall certainly be held after The Prophet’s SalAllah-o-Alehib WA Aalihib Wasallam second name is Al Aasq. This word is explained in the Hadith in which SalAllah-o-Alehib WA Aalihib Wa Atidhi.”

**Hadith No.10:**

"بعثنا والساعة كهاتين.”

"I and resurrection have been sent.

These ‘Ahadith’ reveal that the SalAllah-o-Alehib WA Aalihib Wasallam resurrection is near and that there shall be resurrection. Imam Qurtabi (Rahmat Allah ‘Alaihi)

تَبَيَّن فهماء النَّبي الأَصِير فَلا يَلِيني نَبِيَّة، لا أَجِد مَثَلَهَا فِي السَّبِيل الْوَسْتَي، وَلَسْ يَمْتَسَعُ "بَيْنِي".

(Al-Tazkirah fi Abuwal-Abd-Muhammad)

"And Hazrat Muhammad Sal Allahu Alehib Wasallam says that ‘I and sent like these two fingers.’ It means, ‘Prophet and there shall be no Pre-resurrection after me just as the middle one with no finger between it and the Prophet shall come between me and Allama Sindhi (Rahmatullah Alaihi)
"This is a reference towards the fact that there shall be neither any Prophet nor any 'Shari'ah' after him SallAllab-o-Alaihi WA Aalibi Wasallam. So, when there is no Ummah after his Ummah, and no Prophet after Him, therefore, resurrection has been related to Him and resurrection shall certainly be held after his arrival."

The Prophet's SallAllab-o-Alaihi WA Aalibi Wasallam second name is Al Aaqib (the last to come). The word is explained in the Hadith itself (no Prophet after Him SallAllab-o-Alaihi WA Aalibi Wasallam).

"لدى ليس بعده شيء"

Hadith No.19:

(Muslim, v.2, p.406)

"I and resurrection have been sent like these two fingers"

These 'Ala'idh' reveal that the arrival of the Prophet SallAllab-o-Alaihi WA Aalibi Wasallam is a sign that the resurrection is near and that there shall be no Prophet till the resurrection. Imam Qurtubi (Rahmatullah Alah) writes:

وأمّا قوله: إنّا والساعة كهاتين فماعدهما، آيمان ثلاثي القيامة كما ثلاثي السخاء الوسفي، وليس بينهما أحد أخري وليست بينهما القيامة أي: 

(Al-Tazkirah fi Abival-ul Manat, p.711)

"And Hazrat Mohammad SallAllab-o-Alaihi WA Aalibi Wasallam says that 'I and Resurrection have been sent like these two fingers'. It means that 'I am the last Prophet and there shall be no Prophet after me, there is resurrection after me; just as the forefinger is next to the middle one with no finger between them..... similarly no Prophet shall come between me and the resurrection".

Allama Sindhi (Rahmatullah Alah) writes in Hashia Nasai

"ايشارة إلى الله ليس بعد
لنا عبعد، نسب الحج
While explaining the Ayah Khairun Ibni Kaseer writes:

"The smile brings out the fact that just as there is no finger in between the two, in the same way there is no Prophet in between Hazrat Muhammad SallAllah-o-Alaihi WA Aaliihi Wasallam and the Resurrection."

Consensus of Muslim opinion on Khurra-e-Nuburruwrat.

Imam Ghazali (Rahmatullah Alaih) says in "Al Iqtaqasat" that:

"...and the number of Sahaba (Razi Allahu-an) companions of the Holy Prophet SallAllah-o-Alaihi Wasallam"

Allama Syed Mehrooza Aaloosi writes:

"...and the number of Sahaba (Razi Allahu-an) companions of the Holy Prophet SallAllah-o-Alaihi Wasallam"

(Habib Al-Majid, v.3, p.493)

"There is 'Ahadith Mawwara' SallAllah-o-Alaihi WA Aaliihi Wasallam number of Sahaba (Razi Allahu-an) companions of the Holy Prophet SallAllah-o-Alaihi Wasallam"

(Maani:)

"...and the number of Sahaba (Razi Allahu-an) companions of the Holy Prophet SallAllah-o-Alaihi Wasallam"

(Roohul Maani, v.22, p.41)

"...and the number of Sahaba (Razi Allahu-an) companions of the Holy Prophet SallAllah-o-Alaihi Wasallam"

So it is clear now that the verse and the unbroken chain of 'Mutawatir' e-Nuburruwrat. Moreover, there has been no opinion on it in every age.
"While explaining the Ayah Khutam-un-Nabieen Hafiz Ibn Kaseer writes:

\[
\text{بین نیش و سیل که مرغی در قطره،}
\]

"ویذکل زویت احادیث السویره عن رسول الله ﷺ من حدیث

\[
\text{جماعۃ من الصحابة وحي الله عنهم.}
\]

\[(
\text{Tafseer Ibne Kaseer: v.3, p.493)}\)

"There is 'Ahadith Marwara' of the Holy Prophet سالاللہو‌الملکو algab-o-Alaibi WA Aalibi Wasllam narrated by large number of Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet سالاللہو‌الملکو algab-o-Alaibi WA Aalibi Wasllam)

Allama Syed Mehrwood Aaloosi writes in Tafseer Roohul Maani:

\[
\text{و کونہ یہ کتاب سب سے سب سے افضل تا کہ بکت کت کت و صدیقہ کہ کت کت اور}
\]
\[
\text{احتمالاً اینہا کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت کت kto
Question No. 4: What distortion Mirza makes in the meaning of "Khatam-e-Nabuwat"? State a brief but comprehensive Qadiani stand along with its reply?

Answer:

Khatam-un-Nabiyeen & THE QADIANI GROUP

After the explanation of the word 'Khatam-un-Nabiyeen' Qadiani viewpoint is given on it. They say: "Khatam-un-Nabiyeen means the seal of Prophet" i.e. first Prophethood was bestowed by God, but now Prophethood will be bestowed by following Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam. If one follows the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam one will become Prophet. (HajreQTui Wabi, p.97. Khazain, v.22, pp-30, 100)

In our opinion this stand of Qadiani group is totally based on falsehood, evil, infidelity, distortion, lie, fraud, etc. At this occasion Hazrat Maulana Mofti Muhammad Shafi (Rahmatullah Alah) challenged the Qadianis. He says:"If Mirza Sahib and his followers have any glimpse of truth, they should prove from Arabian lexicon and Grammar that 'Khatam-un-Nabiyeen' means that 'Holy Prophet's SallAllah-o-Alaihi WA Aalibi Wasallam makes Prophets'. Present even a single example from multitude of lexicons or show the words of a single lexicographer in this connection. I am confident that the whole Qadiani class including their 'prophet' will not be able to prove anything. Mirza Qadiani himself set the criteria for the 'Tafseer' of Quran in which he gives first priority to Quran, then to Hadith and then to the sayings of the Sahaba (Razi Allah-o-Anhum WA Ruza An) (Rooshani Khazain, v.6, pp.17 18). Was it just for show? If not, then prove the explanation of 'Khatam-un-Nabiyeen' with the help of Quran or to bring even a single Hadith explanation. Even to bring a "Zaeef Hadith" to prove it and if you are unable to prove it, bring the saying of a Sahaba such a meaning of 'Khatam-un-Nabiyeen'.

CHALLENGE

O Mirza class and its leading people in your claim and if you have any witness to your explanation. If the whole class presents a single verse from single Hadith, though "Zaeef", or the so-called "False" that proves the meaning of 'Khatam-un-Nabiyeen' that the seal of Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam bestows Prophethood for the whole class can bring a cash prize for it. But I proclaim open and efforts the whole class can bring a cash prize for it. The fact is that the verses of the sayings of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam and the explanations of Anhunam and Tabaeen (Rahmat ul lexicography and Grammer prove "Khatam-un-Nabiyeen" that Mirza distorted." (Khatam-e-Nabuwat Ka Dukh)

THE REASONS OF REJECTION OF QADIANI TRANSLATION

1. The very first thing is that contrary to Arabian idiom and usage, 'Qom' should mean the person whose nation. In the same way 'Khatim Al Mommets' in the same sense and so on.

2. In his book 'Azala Awal Khazain', v.3, p.431, Mirza Ghulam A
Mirza make in the
a brief but

THE

Khatam-un-Nabiyyeen'
by: "Khatam-un-
irst Prophethood
will be
SallaAllah-o-
ollows the Holy
Aslam one will
Khabza, v.22,
group is totally
in, lie, fraud, etc.
Muhammad Shafi
ties. He says:"If
use of truth, they
Grammar that
Holy Prophet’s
Aslam makes
om multitude of
igrapher in this
e Qadiani class
prove anything.
the ‘Tafseer’ of
Quran, then to
(Razi Allah-o-
p.77 18). Was
explanation of
‘Khatam-un-Nabiyyeen’ with the help of any one Ayah of the
Quran or to bring even a single Hadith in favour of this
explanation. Even to bring a ‘Zaeef Hadith’ (poor Hadith) to
prove it and if you are unable to prove it (and you can never
prove it), bring the saying of a ‘Sahabi’ or ‘Tabeel’ that proves
such a meaning of ‘Khatam-un-Nabiyyeen’.

CHALLENGE

O Mirza class and its leading persons! If there is any
truth in your claim and if you have any sense of honour, bring
a witness to your explanation. If the combined effort of
the whole class presents a single verse from the Holy Quran or a
single Hadith, though ‘Zaeef’, or the saying of any ‘Sahabi’ or
‘Tabeel’ that proves the meaning of ‘Khatam-un-Nabiyyeen’ is
that the seal of Hazrat Muhammad SallaAllah-o-AllaBi WA
Aalibi Wasallam bestows Prophethood, I am ready to give
cash prize for it. But I proclaim openly that with their best
efforts the whole class can bring nothing to prove their
stance. The fact is that the verses of the Holy Quran and the
sayings of the Holy Prophet SallaAllah-o-AllaBi WA Aalibi
Wasallam and the explanations of Sahaba (Razi Allah-o-
Anbhum) and Tabacen (Rahmat Ullah Alaihim), Arabian
lexicography and Grammar prove that the meaning of
‘Khatam-un-Nabiyyeen’ that Mirza drew are false and
distorted.” (Khatm-e-Nabuwat Kami).

THE REASONS OF REPUTATION OF
QADIANI TRANSLATION

1. The very first thing is that this meaning is quite
contrary to Arabian idiom and usage, otherwise ‘Khatimul
Qorn’ should mean the person whose seal makes or causes
nations. In the same way ‘Khatmri Mubahareen’ should also
mean in the same sense and so on.

Khabza, v.3, p.431, Mirza Ghulam Ahmad Qadiani himself
translates the word, ‘Khatam-un-Nabiyeen’, as ‘the one who is the last in the chain of Prophets’.

3. Here is given just one example:

"A girl was born with me whose name was Jannat. First she came out of womb. I followed her. After me no girl or boy was born to my parents and I was ‘Khatam Aulad’ (last in the chain of children)." (Taryagq gulo, p. 157; Roohani Khatain, v.15 p.479)

If ‘Khatam Aulad’ means that he was the last child of his parents and no child was born to them afterwards, then the translation of ‘Khatam-un-Nabiyeen’ would mean that after Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam there was not any type of Zilbi, Prizi, Tashrei or Gheri-Tashrei’ Prophet.

If, on the other hand, ‘Khatam-un-Nabiyeen’ means that the seal of Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam makes or causes Prophets, then ‘Khatam Aulad’ would mean that ‘the seal of Mirza Qadriani would cause children to be born to his parents. In such a case with the seal of Mirza Qadriani, his mother would continue to bear children.

4. The stance of Qadiani class is that since Hazrat Muhammad’s SallAllah-o-Aleiba WA Aaliba Wasllam time to Mirza Qadriani’s time, there had been no Prophet. Mirza Qadriani himself writes:

"In this Ummah much was revealed to me and many hidden things were opened to me. In this Ummah I am the only person who has been bestowed with so much share in this respect. Many holy men ‘Abdul’ and ‘Aqtab’ have passed before me. They were not bestowed with so much a share. That is why only I was selected to be called a Prophet (Nabi) and the others were not entitled to it." (Haseeqaatul Wahi, p.391; Roohani Khatain, v.22, p.406).

The passage shows that in the Prophethood was bestowed only to Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam. This way with Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam is ‘Khatam Nabi’ an Nabiyeen (because to only one person been bestowed. May God forgive).’

5. If ‘Khatam-un-Nabiyeen’ is the Prophets and that the Prophethood is bestowed to Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam, then he SallAllah-o-Aleiba stands ‘Khatim’ for the future Prophets Alaleiba WA Aaliba Wasallam will be Prophets from Adam Alahi-Salama to (May God forgive). In this sense contradicts to Quranic meaning.

6. When Mirza Ghulam Ahmed Hazrat Muhammad SallAllah-o-Aleiba Wasallam he became Prophet (Nabi) interpretation. It is also wrong in the writing.” Note in accordance with the

واما بعنة، يك فحالة that by third step, God bestowed me with the because of my aforesaid. It is also wrong in the womb.” (Haseeqatul Wahi, p. v.22, p.70).

To the seal of Prophet just Mirza because he followed Hazrat Muhammad WA Aaliba Wasallam. But this refer blessed not because he followed.
The passage shows that in the past 1400 years, Prophethood was bestowed only to Mirza Ghulam Ahmad. After Mirza Qadiani there is ‘Khilafat’ among Qadianites (not Prophethood). In this way with the seal of Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam Prophethood was bestowed only to Mirza Qadiani. So, Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam is ‘Khatam-o-Nabi’ and not ‘Khatam-un-Nabiyeen’ (because to only one person Prophethood has been bestowed, May God forgive).

5. If ‘Khatam-un-Nabiyeen’ means ‘the seal of Prophets’ and that the Prophethood is bestowed with Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam’s seal, then he SallAllah-o-Alaihi WA Aalibi Wasallam stands ‘Khatam’ for the future Prophets. So, he SallAllah-o-Alaihi WA Aalibi Wasallam will not be ‘Khatam’ for the Prophets from Adam Alaih-i-Salam to Christ Alaih-i-Salam (May God forgive). In this sense the interpretation is contradictory to Qur'anic meaning.

6. When Mirza Ghulam Ahmad Qadiani followed Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam he became Prophet (Nabi). (This is the Qadiani interpretation). It is also wrong in the light of Mirza’s own writing “Now in accordance with the Ayat...”

1. و اما بعدها ربك فحدث that by making me enter the third step, God bestowed me with the blessing which was not because of my efforts, but it was bestowed to me while I was in the womb.” (Haqueeqatul Wahi, p.67 Roobani Khazain, v.22, p.70)

To the seal of Prophets just Mirza Qadiani was selected because he followed Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam. But this reference shows that he was blessed not because he followed Hazrat Muhammad
SallAllaab-o-Alaibhi WA Aalibhi Wasallam but he was blessed while he was in the womb of his mother. In this way what is the use of interpreting ‘Khatam-un-Nabieen’ as the seal of Prophets?

Question No. 5. Write comprehensive note on concorded terms like ‘Zilly’ and ‘Broozy’ Nabi?

Answer:

ZILLY AND BROOZY

‘Zilly’ means Shadow, as one can say that Mirza Qadidhan was Satan’s shadow. ‘Broozy’ means that a being appears instead of another one, as one can say that Mirza Qadidhan appeared as satan. ‘Haloof’ means transmigration, i.e. the spirit of one enters other’s being, as one can say satan’s spirit transmigrated in Mirza Qadidhan’s being. ‘Tanaseel’ means that after the death of a person, his being appears in the shape of another person in the next birth; as one can say that Mirza Qadidhan was personification of satan.

Qadidhan belief is that Mirza Ghulam Ahmad Qadidhan was a ‘Zilly Nabi’ and that because he followed Hazrat Muhammad SallAllaab-o-Alaibhi WA Aalibhi Wasallam he became his SallAllaab-o-Alaibhi WA Aalibhi Wasallam ‘Zilly’. It means that he was united with Hazrat Muhammad SallAllaab-o-Alaibhi WA Aalibhi Wasallam and his SallAllaab-o-Alaibhi WA Aalibhi Wasallam being is Mirza Qadidhan’s being, as he writes in Khutba Ithamia, p.177, Khaazin v.16, p.258.

Mirza Bashir Ahmed, Mirza Qadidhan’s son writes: “It means that the promised Christ (Mirza Qadidhan) is not separate to Hazrat Muhammad SallAllaab-o-Alaibhi WA Aalibhi Wasallam. He is the same who will appear in Broozy shade... in this way is there any God sent Hazrat Muhammad SallAllaab-o-Alaibhi WA Aalibhi Wasallam (Mirza Qadidhan) (Kaimstal Fasli, p.105. By Mirza Bas)

According to Qadidhan, faith, it was Prophet SallAllaab-o-Alaibhi WA Aalibhi Wasallam (Mirza Qadidhan) who appeared in the world. First time he SallAllaab-o-Alaibhi WA Aalibhi Wasallam appeared in Me, the second time he appeared in the 1 Qadidhan. It means that the spirit of Ho SallAllaab-o-Alaibhi WA Aalibhi Wasallam with Prophethood appeared again in the 1 Qadidhan (May God forgive).

He writes, “And know that SallAllaab-o-Alaibhi WA Aalibhi Wasallam, fifth millennium (6th century A.C.) SallAllaab-o-Alaibhi WA Aalibhi Wasall in the end of 6th millennium (16th century) form of the promised Chris (Roobhas Khaazin, v.16, p.270)

“There are two Annunciations of SallAllaab-o-Alaibhi WA Aalibhi Wasallam, Holy Prophet’s SallAllaab-o-Alaibhi WA Aalibhi Wasallam, being again sent to the world was promised, was fulfilled in the form of the pro Qadidhan) (Toba Codaia, p.163; Roobhas Khaazin, v.16, p.149).

By using such terms as ‘Zilly’ and ‘Broozy’ Nabi, Muslims an word he was in fact blasphemous against SallAllaab-o-Alaibhi WA Aalibhi Wasallam, is one and His Prophet, Muhammad
shude.... in this way is there any doubt in the fact that God sent Hazrat Muhammad *SallAllaho-Alaihi WA Aalibi Wasallam* (Mirza Qadiani) again to Qadian."

( *Kalmatal Fai* , p.105, by Mirza Bashir Ahmed)

According to Qadiani faith, it was pre-ordained that Holy Prophet *SallAllaho-Alaihi WA Aalibi Wasallam* would reappear in the world. First time he *SallAllaho-Alaihi WA Aalibi Wasallam* appeared in Mecca in the shape of Muhammad *SallAllaho-Alaihi WA Aalibi Wasallam* and the second time he appeared in the 'Broozi' form of Mirza Qadiani. It means that the spirit of Holy Prophet *SallAllaho-Alaihi WA Aalibi Wasallam* with all the excellences of Prophethood appeared again in the 'Broozi' form of Mirza Qadiani (May God forgive).

He writes, "And know that Hazrat Muhammad *SallAllaho-Alaihi WA Aalibi Wasallam* was sent in the fifth millennium (6th century A.C) in the same way He *SallAllaho-Alaihi WA Aalibi Wasallam* was sent at the end of 6th millennium (13th century Hijrah) in the 'Broozi' form of the promised Christ (Mirza Qadiani) ( *Roshani Khazain*, v.16, p.272)

"There are two Annunciations of the Holy Prophet *SallAllaho-Alaihi WA Aalibi Wasallam*. In other words, Holy Prophet's *SallAllaho-Alaihi WA Aalibi Wasallam* being again sent to the world was promised and the promise was fulfilled in the form of the promised Christ (Mirza Qadiani). ( *Tohya Goledia*, p.163; *Roshani Khazain*, v.17, p.169).

By using such terms as 'Zilfi' and 'Broozi' Mirza Ghulam Ahmed Qadiani deceived Muslims and in the guise of these words he was in fact blasphemous against Hazrat Muhammad *SallAllaho-Alaihi WA Aalibi Wasallam*. He writes, "God is one and His Prophet, Muhammad *SallAllaho-Alaihi WA Aalibi Wasallam*..."
WA Aalibi Wasallam is one and He SallAllab-o-Alahi
WA Aalibi Wasallam is 'Khasimul Abha' and no Prophet
will appear after him SallAllab-o-Alahi WA Aalibi
Wasallam except the 'Broozi' one...... As when you see
your face into the mirror, you are not two persons but one,
though it appears to be two. Here the difference is of 'Zillu'
(shadow) and the real" (Kashti Nooh, p.15; Khozaein v.19,
p.16)

Here Mirza Qadani is raked with all his infidelity. What
does he mean by saying it that he is 'Broozi' Muhammad
SallAllab-o-Alahi WA Aalibi Wasallam? He means that
when you want to look at Hazrat Muhammad SallAllab-o-
Alahi WA Aalibi Wasallam in mirror, the reflection in
fact is of Mirza Ghulam Ahmad. Both are the one. Keeping
aside the evil and crookedness, I want to say that false
Prophethood of Mirza Qadani is erroneous on principles
because:

1. "Being the shadow of God, the Holy Prophet
SallAllab-o-Alahi WA Aalibi Wasallam has the same
resemblance to Him as a reflection of mirror resembles to its
original. And he (Hazrat Muhammad SallAllab-o-Alahi
WA Aalibi Wasallam) has the reflection of God's features
- life, knowledge, will, power, the listener, the seer, etc....."
(Sunnah-Chishtem Aaria, pp.271-272 Roobani Khozaein,
v.2, pp.224)

2. The being of Hazrat Umar (Razi Allah-o-Anto) was
in fact 'Zilli' being of Hazrat Muhammad SallAllab-o-
Alahi WA Aalibi Wasallam (Ayyame Salab, p.39;
Rooabani Khozaein, v.14, p.265)

3. "Zilla or in fact is 'Rasool's (messenger's) Zillu
(Shadow)" (Rooabani Khozaein, v.6, p.332)

Has any Qadani courage to say that Hazrat Muhammad
SallAllab-o-Alahi WA Aalibi Wasallam is God and

Hazrat Umar (Razi Allah-o-Anto) and
are Prophets and Messenger (May G
Hazrat Muhammad SallAllab-o-Al-
Wasallam will become 'Zilly' God
Whether Hazrat Umar (Razi Allah-o-Anto)
after becoming 'Zilly Prophet Sall,
Aalibi Wasallam will become
SallAllab-o-Alahi WA Aalibi Was,
sense? The answer to these questions is
Mirza Qadani is proved, as he himself
even then he will not be a true and re
demned and false 'Nabi'.

A Hadith says "(Muslim) King
earth." Whether the lung becomes God
God's being? In fact 'Zilly' and 'Broozi'
SallAllah-o-Alaibi 'a'is' and on Prophet nabi WA Aalini
As when you see
0 persons bar one,
ference is of 'Zilili'
(13, Khazain v.19,
is infidelity. What 'rooi Muhammad
n? He means that
mad SallAllah-o-
the reflection in
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ous on principles
the Holy Prophet
has the same
resembles to us
Allah-o-Alaibi
of God's features
the seer, etc....
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Allah-o-Anbo) was
SallAllah-o-
it Salab, p.39;
message's) 'Zilili
Hazrat Muhareenad
n is God and

Hazrat Umar (Razi Allah-o-Anbo) and the caliphs (Khalifa) are Prophets and Messenger (May God forgive) whether Hazrat Muhammad SallAllah-o-Alaibi WA Aalibi Wasllam will become 'Zilili' God and then real God? Whether Hazrat Umar (Razi Allah-o-Anbo) and other Caliphs after becoming 'Zilili' Prophet SallAllah-o-Alaibi WA Aalibi Wasllam will become Hazrat Muhammad SallAllah-o-Alaibi WA Aalibi Wasllam in the real sense? The answer to these questions is in the negative. So, if Mirza Qadiani is proved, as he himself says, 'Zilili' Prophet, even then he will not be a true and real Prophet, but just a dummy and false 'Nabi'.

A Hadith says "(Muslim) King is God's shadow on earth." Whether the king becomes God or his being becomes God's being? In fact 'Zilili' and 'Boseei' are deceptive terms.
Question No.6: What is the religious meaning and status of ‘Wahi’, ‘I‘tham’ and ‘Kashf’? Also explain that how the Qadhanists have distorted these terms and what the reply of these is?

Answer:

Wahi

In the terminology of ‘Sharat’ (divine law), ‘Wahi’ (Revelation) is the Divine words which are sent to a Prophet through an angel. It is particular with only Prophets. If, on the other hand, this revelation is directly on heart, it is ‘I‘tham’ (inspiration). Medium of an angel is not necessary. ‘I‘tham’ is often revealed on holymen. If ‘I‘tham’ is through a dream, it is called virtuous dream’. Common good does and people having true faith may have true dreams. According to lexicon ‘I‘tham’, ‘Kashf’ and true dreams are ‘Wahi’. Quran says:

"كما قال تعالى: "وَكَذٕٔلِكَ جَنُّا لَكُمْ لَكُمْ يَدُورُ فَيُقَدْرُانُ الْأَثْرَاءُ " (Innam: 121)

but in ‘Sharat’ the word ‘Wahi’ is associated only with Prophethood. In the Holy Quran ‘Wahi’ is also applied to static temptations. Here the word, ‘Wahi’ is in keeping with lexicon (dictionary):

“The satans inspire their friends to dispose with you” But generally the word, ‘Wahi’, is not applicable to static temptations.

I‘tham

If a good and virtuous thing or thought is inspired in heart, without any apparent mean, it is ‘I‘tham’ (inspiration). If knowledge is got through senses, it is said knowledge is poured into heart by Allah; and reason, it is ‘I‘tham’. ‘I‘tham’ depends on one’s faith, as is described in Hadith. The ‘Kashf’ (manifestation) is also ‘I‘tham’, more with senses and ‘I‘tham’ is related to

Kashf

If some thing from the ‘hidden within’ is revealed to a person, it is called ‘Kashf’. After ‘Kashf’ the veiled thing is made obvious. Qutbuddin Muhammad Aal ‘Aqib (Rahbar) in Fatawa Ilalat writes:

“The unveiling depends on purity of the heart, the brighter the heart is, the more will it know that though unveiling of the unclean is heartless it is (alalat AlManoon, p.1254).

‘I‘tham’ is a virtuous dream in which one could hear a voice, the same way ‘I‘tham’ is lesser in value than ‘Kashf’ since ‘I‘tham’ is ambiguous as compared to ‘I‘tham’.

TERMINATION OF WAHI PROPHETS

After Hazrat Muhammad SAW, Hazrat Ali Bin Abi Talib AS and Hazrat Zainul Abidin Ali Bin Abi Talib SAW, the time of the Prophet AS came to an end. In the connection the religious scholars is as follows:

1. Hazrat Abu Bakr Siddique RA was the first Caliph after the death of Hazrat Muhammad SAW. He was called Al Wasallan.
meaning and explain that how what the reply

Kashf

If something from the hidden world is unveiled it is 'Kashf'. After 'Kashf' the veiled thing becomes apparent. Qari Muhammad Aala Thani (Rahmatullah Alaih) writes: "The unveiling depends on purity of heart and sanctity. The brighter the heart, the more will be the unveilings. We should know that though unveiling of hidden things depend on the cleanliness of heart but it is not always necessary."

(Hasilat Alfa noor, p. 1259).

As a virtuous dream is lesser in value than 'Ilham' in the same way 'Ilham' is lesser in value than 'Wahi'. As there is less ambiguity in 'Ilham' than virtuous dream, in the same way 'Ilham' is ambiguous as compared to 'Wahi'. The detail can be seen in Hazrat Kandhelvi (Rahmatullah Aalayh)'s Ehsas Qadamat, v.4.

TERMINATION OF 'WAHI' FOR PROPHETS

After Hazrat Muhammad SallAllah-o-Alihi WA Aalii Wasallam 'Wahi' that was meant for Prophets was terminated. In this connection the explanation by the religious scholars is as follows:

1. Hazrat Abu Bakr Siddiq (Razi Allah-o-Ahad) said at the death of Hazrat Muhammad SallAllah-o-Alihi WA Aalii Wasallam:

2. Ibn Kathir in Marifat al-Insan wa al-Ma'ani says:

The knowledge is got through senses, it is sensory perception. If knowledge is poured into heart by Allah without using senses and reason, it is 'Ilham'. 'Ilham' depends on divine grace and one's faith, as is described in Hadith. Though in its meaning 'Kashf' (manifestation) is also 'Ilham', but 'Kashf' is related more with senses and 'Ilham' is related more with heart.
"Today we have neither 'Wahi' nor any command from God."

Hazrat Abu Bakr Siddiq (Razi Allah-o-Akbar) said:
"2. قِدْ أَطْلَعَ الْوَحُي وَرَمَّ اللَّهِ إِنَّ ذَلِكَ يُقْلِدُونَا وَيَقْلُدُونَا حَيَاةَ الْحَيَاةِ هَذَا النَّطَفَةُ مَعَاهُ ۛ فِي الصَّحِيْحِينِ."

(Al-Riazal Nezerah, V.1, P.98)

"Wahi" has been terminated now and God’s religion is complete. Whether harm to the religion will start in my life?"

Hazrat Ans (Razi Allah-o-Akbar) relates that after Hazrat Muhammad ﷺ’s SahAllah-o-Alaibi WA Adibi Wasallam death one day Hazrat Abu Bakr Siddiq (Razi Allah-o-Akbar) said to Hazrat Umair (Razi Allah-o-Akbar) ‘Let us go to see Hazrat Umar Amran (Razi Allah-o-Akbar) because Hazrat Muhammad ﷺ’s SahAllah-o-Alaibi WA Adibi Wasallam also used to go to see her’. Hazrat Ans (Razi Allah-o-Akbar) says that the three of them went there. Hazrat Umar Amran (Razi Allah-o-Akbar) began to weep to look at them. Both of them said to her; ‘Umar Amran’ only that thing is better for Muhammad ﷺ’s SahAllah-o-Alaibi WA Adibi Wasallam which God has determined for his SahAllah-o-Alaibi WA Adibi Wasallam destiny. She replied:

(Kindzal Aamai, V.7, P.225. Hadith No. 18734. Muslim, v.2, P.291)

"I also know that it only that is better for him SahAllah-o-Alaibi WA Adibi Wasallam which is better in God’s eyes. But I weep because the heavenly news have been terminated."

5. Allama Qurtabi says:
"وَعَلِيَّ وَسَمَّى الْفِتْنَةَ ۖ أَوْحَىٰ (Matsabib Abdinia, P.239)

"because after Holy Prophet’s Adibi Wasallam death, Wahi was halted."

6. For the person who (after Hazrat Muhammad’s SahAllah-o-Alaibi WA Adibi Wasallam death, Allama Ibn AlAgh) writes:

"أَحْالَ عَلَى جَمِيعِ الْمُسْلِمِينَ."

with reference from ‘Khazrat Mufti Muhammad Shaf’. The Qadiani group not only ‘Wahi’ but also makes denunciation of ‘Wahi’ for their published Misra Qadiani’s so-called ‘Tasirah’, in spite of the fact that Quran As the Ayah reveals: Bk. 11-14

"وَمَكْرُ مَرَّةٍ تَأْصِيلٌ (Abc: 11-14)

‘in these Ayahs verse Qadianis have been much roar among uncommon name for the 1st collection of their so-called ‘Tasirah’ is the topic ‘Tasirah’

(Kinzal Aamai, V.5, p.7 Hadith No. 18760)
5. Allama Qarabi says:

"لا يموت أئمة صلى الله عليه وسلم، انقطع الوحي" "(Mufidhah Lubna, P. 259)

"because after Holy Prophet's SallAllah-o-Alaibi WA Aalibi Wasallam death, 'Wahi' has been terminated.

6. For the person who claims that he receives 'Wahi' (after Hazarat Muhammad's SallAllah-o-Alaibi WA Aalibi Wasallam death, Allama Ibn Hiyr Mecry (Rahmatullah Alah) writes:

"ومن اعتنق وحيا بعد محمد كان يجب بهجوم المسلمين" "

with reference from 'Kham-e-Nabwae, P. 322 by Hazrat Mufti Muhammad Shafi (Rahmatullah Alah)

"After Hazarat Muhammad's SallAllah-o-Alaibi WA Aalibi Wasallam death if a person follows any other 'Wahi', he is an infidel, according to the consensus of the Muslim opinion"

The Qadiani group not only distorts 'Kashf', 'Ilham' and 'Wahi' but also makes deception. They believe in the continuity of 'Wahi' for Mirza Qadiani. So, they have published Mirza Qadiani's so called 'Wahi' under the title, 'Tazkirah', in spite of the fact that 'Tazkirah' is the name for Quran.

As the Ayah reveals:

"كلا ولا ذكيرة فيهم شيء ذكره في صحف مكتوبة مرفوعة مظهرة" "(Abs: 11-14)

'In these Ayats (verses) Quran has been called 'Tazkirah'. If the Qadianies had called their book as 'Quran', there would have been much roar among Muslims. So, they stole the uncommon name for the Holy Quran and labeled it on collection of their so-called 'Wahi'. On the first page of 'Tazkirah' is the topic: 'Tazkirah, i.e. Divine 'Wahi' and true
dreams and manifestations of the promised Christ (Mirza Qadiani).

The Qadianis consider that the Divine "Wahi" is continuous for Mirza Ghulam Ahmad Qadiani. The 'Tazkirah' comprises 818 pages. There is no doubt in it that having such faith is sheer inanity. In the following is given some of the thousands of sentences in which Mirza Qadiani claimed receiving 'Wahi'.

1. As I have said many times that the 'Kalam' (Holy verses) that I relate is absolutely and ceretly from God, as Quran and Bible are from God. I am God's 'Zilty' and 'Broozy' Prophet. It is obligatory for Muslims to follow me in religious matters and to consider me the Promised Christ" (Tobafatul Nadwah p.7; Roohani Khazain, v. 19, p.95)

2. The Divine 'Wahi' that is revealed to me includes such words as 'Rasool' (Messenger) 'Mursel' and 'Nabi'. It occurred not once but hundreds of times. Then how it can be true that such words are not included. Even previously these words were used in abundance. And in Brhaeen Ahmnedia, which was published around 22 years ago. These words are not less. Here are some of the Divite words published in Brhaeen Ahmnedia:

"هو ولي ورسول الله بالله يظهر عليه من ظلمات كله"
Comult Brhaeen Ahmnedia. Here the humble (Mirza) has been called 'Rasool' (Messenger) (Majmooya Ishtbabat, v.3, p.451; Aik Ghaaty ka Azala, p.2; Roohani Khazain, v.18, p.206)

3. "In this Ummah much was revealed to me and many hidden things were opened to me. In this Ummah, I am the only person who has been bestowed with so much share in this respect. Many holy men, 'Abdal' and 'Aqtab' have passed before me. They were not bestowed with so much share of the blessing. That is why only I was selected to be called a 'Nabi' (Prophet) and the others were not entitled to it." (Hageeqatul Wahi, p.406)

4. "And as I believe in the same way, I also believe that was revealed to me, a few of continuous signs. And so clear that the Divine Wahi words of the very God Alah-i-Salam, Christ Muhammad SallAllah-o-Aik Ghaalty Ka Azala, p.210 Majmooya Ishtbabat.

5. - How can I report revealed to me. I have for Azah in the 'Wahi' revealed Wahi, p.150, Roohani Khazain.

6. الله تعالى لم يقرضني ولا جبرال"
(Hageeqatul Wahi, p.106)

"A'oil came to me and to his finger in a circle as if it had been fulfilled. So, congrats God has named Jbril and again" 

7. "And God is revealed these had been revealed it have drowned"
(Hageeqatul Wahi, p.579).
4. “And as I believe in the verses of the Holy Quran in the same way, I also believe in the ‘Wahi’ that is very evident, that was revealed to me. Its truth became clear to me because of continuous signs. And while standing in ‘Bait Ullah’ I swear that the Divine ‘Wahi’ that is revealed to me are the words of the very God who revealed His Words to Moses, Ali-i-Salam, Christ Ali-i-Salam and to Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam. (Aik Gbality Ka Azala, p.18, Roobani Khazino, v.18, p.210 Majmooya Ishbatarat, v.3, p.435)

5. How can I reject the continuous ‘Wahi’ that was revealed to me. I have faith in the Divine ‘Wahi’ as I have faith in the ‘Wahi’ revealed to other Prophets” (Haqueeqatul Wahi, p.150, Roobani Khazino, v.22, p.154)

6. “A’li came to me and he selected me. He gave a moment to his finger in a circle and indicated that God’s promise has been fulfilled. So, congratulations to him who finds it. (Here God has named Jabreal as A’li, because he comes again and again)” (Haqueeqatul Wahi, p.137 - Roobani Khazino, v.22, p.579).
According to Islamic faith, the special feature of Prophets had been that they were innocent. Mirza Qadriani also claimed innocence:

8.

"ما أنا إلا كألفاظ أن وسيظهر علي بدي ماظهر من الفراران."

(Tazkirah, p. 674)

"I am like Quran and very soon, I will reveal what was revealed in 'Tunqan' (that distinguishes between the truth and falsehood).

The Holy Quran is Muslim’s holy Book about which Mirza’s followers also consider that nothing can be changed in it. Mirza Qadriani likens his holiness to that of the Holy Quran.

9.

"نحن نزلنا وانا له محفوظين."

(Tazkirah, 127, 4th edition, Rabwah)

“We have descended him and we ourselves will safeguard him”

In fact this is Quran’s verses to which after minor change, Mirza Qadriani used it for himself. He wants to say that as nothing wrong can be done to Quran and as God Himself is responsible for its safety, in the same way, he is free from all sins because God is responsible for his purity.

10.

"و ما ينطق عن الهوى أن هو إلا وهي برح.

(Tazkirah, p. 378, 394)

“And he does not speak out of his own desire. It is ‘Wahi’ that is revealed to him”

All the religious scholars and saints are agreed that after Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam Prophethood has been terminated and that there can be no Prophet afterwards. So, the person who after Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi

*Wasallam* claims Prophethood to do with Islam. How excellencies of Prophets men and saints of the ‘Itham’, true dreams and revelations still exist, but no one can question these. Believing in ‘Kashi’s’ depends on Holy Quran as it says ‘Wahi’ (Bukhari). But a justification to follow him is a lawful to slaughter and kill the dream of a saint. So, it does not provide logic in any note that if a person has the quality that he is a king or necessary, person claims that he is a king or necessary be arrested. In the same way, characteristics of Prophethood will be granted Prophethood, he will rebel to Islam.

- يفعل لم يقع من السؤال الآت

(Al-Bukhari, v.2, p.18)

“Hazrat Abu Huraira the Messenger SallAllah of God has said ‘O people, you survive now except the Muslim’

The result of the Hadit an end and ‘Wahi’ has been element of Prophethood dreamt by Holy men. A l
Wasallam claims Prophethood is apostate and has nothing to do with Islam. However, there are certain parts and excellencies of Prophethood which are bestowed to Holy men and saints of the Ummah. These include ‘Kashf’, ‘Ilham’, true dreams and miracles or wonders. These things still exist, but no one can be called a Prophet because of these. Believing in ‘Kashf’ and ‘Ilham’ is not obligatory. Faith depends on Holy Quran and Sunnah. Even Prophet’s dream is ‘Wahh’ (Bukhari). But a saint’s dream or ‘Ilham’ is not justification to follow him. After a Prophet’s dream it is lawful to slaughter and kill an innocent. But it is not the case with the dream of a saint. So, a saint’s ‘Ilham’ or ‘Kashf’ does not provide logic in any religious matter. Its example is like that if a person has the qualities of a King, it does not mean that he is a king or necessarily will become King. So, if such a person claims that he is a King, the result will be that he will be arrested. In the same way if a person has one or two characteristics of Prophethood in him, it does not mean that he will be granted Prophethood on the other hand, if he claims Prophethood, he will be considered an apostate and a rebel to Islam.

(Al-Bukhari, v.2, p.1035)

“Hazrat Abu Hurairah (Razi Allah-o-Akt) relates that the Messenger SallAllah-o-Ala humility WA Adabi Wasallam of God has said ‘O people! No element of Prophethood survives now except the good dreams’” (Bukhari and Muslim)

The result of the Hadith is that Prophethood has come to an end and ‘Wahh’ has been terminated. However, one element of Prophethood – true dreams – survive that are dreamt by Holy men. A Ḥadith in Sahih Bukhari says” “A
true dream is the 40th part of Prophethood.” (Second Hadith of Bukhari).

'A doubt and its nullification

It is strange that after so much clear sayings of the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam, the Mirza" are staunch followers of Maza Qadams. After so much evident things, they should have followed the Holy Prophet SallAllah-u-Alaihi WA Aalibi Wasallam. But the irony is that there is continuous increase in their blasphemy and in distortion of facts.

In the above Hadith, it has been clearly told that Prophethood has been terminated. But the Qadiani’s are happy that the very Hadith proves the continuity of Prophethood. How strange it is. They say that because one part or element of Prophethood survives, it proves the continuity of Prophethood. It is up to the men of reason to decide whether it is proper to call part a whole. In this age of science and philosophy a claimer of Prophethood does not differentiate between part and whole. If he is right then the part of prayer like ‘Allah hu Akbar’ and the part of ‘Wuzu’ like washing hands should be taken for the whole prayer and whole ‘Wuzu’ respectively. One word, Allah, should be taken for the complete ‘Azan’. So, if part is considered whole, then a single brick should be taken for a house. What a Prophethood! If a brick cannot be called a house, the forty six (46th) Part of Prophethood – true dreams – cannot be called Prophethood. As far as the example of water is concerned, a drop is called water as water of a sea is also called water, is a fallacy. It is modern Mirza Philosophy that took water drop as part of water. Water is not a part. It is complete in itself. The only difference is of quantity. There are just more drops of water in a sea. Whether it is drop of water or water in sea, it makes no difference. Both have the same formula – the combination of hydrogen and oxygen. So, as drops or drops cannot be called parts be called water. In the same Prophethood cannot be called Prophethood be called Prophethood. In the same.

Question No. 7: The Mirzas Ahdath on the execution of Prophethood by mentioning three of such

Answer

On principle, it is wrong to think that Mirzas about Khatam-e-Nabuwat contention between the Muslims and Khatam-e-Nabuwat. The Muslims Prophethood (Nabuwat) and the faith. According to Muslims where after Hazrat Muhammad SallAlla Wasallam. But according to Qadiani Prophethood after Ghulam Ahmad Qadiani.

This is the difference between believe Hazrat Muhammad SallAlla Wasallam the last Prophet and the Mirza Ghulam Ahmad Qadiani is Qadianis should be asked to show that proves that not Hazrat Muhammad WA Aalibi Wasallam but Maza Qadams the last Prophet. But till nowadays any one Ahadath, Maza says-
as drop or drops cannot be called part. Only hydrogen cannot be called water. In the same way only one part of Prophethood cannot be called Prophethood. It is nonsense to think that if a part of Prophethood survives, it proves the continuity of Prophethood. (Summary of 'Khatme-e-Nubuwat Kamil')

Question No. 7: The Mirzais distort the Ayahs and Ahadith on the execution of Prophethood. Answer the question by mentioning three of such Ayahs and Ahadith.

Answer:

On principle, it is wrong to make a debate with the Mirzais about 'Khatm-e-Nubuwat' and because the cause of contention between the Muslims and the Qadians is not Khatm-e-Nubuwat, the Muslims have faith in Prophethood (Nubuwat) and the Qadians, too, have the faith. According to Muslims there can never be a Prophet after Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam. But according to Qadians there can never be a Prophet after Ghulam Ahmad Qadani.

This is the difference between the two. The Muslims believe Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam the last Prophet and the Qadians belief is that Mirza Ghulam Ahmad Qadani is the last Prophet. Now Qadians should be asked to show any one Ayah or Hadith that proves that not Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam but Mirza Ghulam Ahmad Qadani is the last Prophet. But till doomsday no Qadiani can present any one Ayah or Hadith. Mirza says:
1. “Only I was entitled to be called Prophet and others were not considered entitled to it.” (Haqueeqatul Wahi, p.391.Khazain, v.22, pp.406-7)

2. Because it has been promised since the earliest times that ‘Brozi Muhammad’ (that Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam will appear in another form), so I was bestowed with ‘Brozi’ Prophethood. Now the whole world’s helpless in gaining Prophethood, because the ‘Brozi Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam was fixed for the later period. So, I appeared. Now there is no way except the mine one for the people to get beneficence of Prophethood.” (Aik Ghalety Ka Izalat, p.11Roobhani Khazain, c.18, p.215)

3. So, we think it proper that only one Prophet is sufficient for this Ummah...... and it is our belief that there had been no Prophet in this Ummah by this time.” (Haqueeqatul Nubraovat, p.138. By Mirza Mehmood Qadiani)

4. The people who did not accept a Holy Prophet were destroyed. Congratulations to those who recognized me. I am the last way of God’s all ways and I am the last of all His lights. Unfortunately it is he who leaves me, because without one all is darkness. (Kabhi-e-Noob, p.56Roobhani Khazain, s.19, p.61)

5. قرار الله ان يتم الإله واليكل البناء بالنية الإحتراء فانا نلعن النذرة (Khattha Ilamia, p.112Khazain, s.16, p.178)

6. “So God Willed to fulfill the foretelling and to make it reach the climax with the last brick. And I am the very brick.”

6. There cannot be more than one Prophet in the Ummah of the Prophet SallAllab-o-Alaibi WA Aalibi Wasallam. So, the Holy Prophet SallAllab-o-Alaibi WA Aalibi Wasallam announced that there will be no Prophet after him. (A’raf: 35)

Qadiani Distortion:

Ayah No.1: “ما يأتيكم من نعيم من القيوم إلا أصح... أي أصلح”

(A’raf: 35)

Qadianis say that the Ayah is inserting the name of Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam, so there is reference of the prophet SallAllab-o-Alaibi WA Aalibi Wasallam has been addressed. It is being exist, Prophethood will continue.

Answer 1:

Before this Ayah (No.35) “ما يأتكم من نعيم من القيوم إلا أصح...” is in this “Rakoo”, and the concern of “A” is “Ahlulbait”. The Prophet (A) to the leaders of the world, and the leaders of the world at the time of A
Aalithi Wasallam announced the coming of just one Prophet that is the promised Christ. Except this no one will be called a Prophet or Messenger. By saying "بيتي آدم و آدم نا يأتيناكم بغيراً و نحن نبيعكم فضاعة" (Aaraf: 35)

(Qadian Distortions)

Ayah No.1: "بيتي آدم و آدم نا يأتيناكم بغيراً و نحن نبيعكم فضاعة"

(Qadian says that the Ayah was revealed to Hazrat, Muhammad SalAllah-o-Alaihi WA Aalithi Wasallam, so there is reference of the prophets that will appear after him. SalAllah-o-Alaihi WA Aalithi Wasallam the whole mankind has been addressed. It means that as long as human beings exist, Prophethood will continue.

Answer 1:

Before this Ayah (No.35) "يا بني آدم" occurs three times in this "Rakoo" (1:17). (O human beings) is concerned with ("إِبْنِي"). The addressee of ("إِبْنِي") is Adam Alaih-i-Salam. So in this Ayah the issue of Adam Alaih-i-Salam at the time of Adam Alaih-i-Salam has been
addressed. Adam's Alži-i-Salām reference starts from Ayah No.10. In this perspective the addressee is Adam's issue or children.

Answer 2:

It is crystal clear from Quranic style that Muslims are addressed as "يا أيه الامين" and the people to whom the Holy Prophet سلاله الامام WA Aalibi Wasallam used to preach are addressed as "يا أيه الناس" (O you people). The Holy Prophet's سلاله الامام WA Aalibi Wasallam Ummah has never been addressed as "مسيح" (Ya Rani Addan) in the Quran.

An Explanation: However, when "مسيح" is used generally, the past commandment applies also to Holy Prophet's Ummah, provided these have not been abolished, or there is another commandment that prohibits from acting upon the ex commandment.

Answer 3:

Have the Qadianies ever thought: "مسيح" (Human beings) includes Hindus, Christians and Jews, Sikhs, etc. can there be a Prophet among these? If not, then why they have been excluded from the generality of this Ayah. It proves that in spite of the generality of address, many things are excluded from this generality. Moreover, "مسيح" also includes women and eunuch, will they not be excluded? If it is argued that women and eunuch have never been Prophets previously so they can not become Prophets in future, then it will be said that formerly the Prophets were God sent, but they Qadianies have attached Prophethood with following of Hazrat Muhammad سلاله الامام WA Aalibi Wasallam. So now women and eunuch can be included in the list of Prophets (May God forgive).

Answer No.4: If it seems to Ayah, "يا بي آدم وما أنت ذا الذي نبأ" Prophets, then what about the statements appears in "يا أيه الناس". Then, it should be new "الزمان" (Divine Law). But faith because according to them 'Tashriq Nabi' (Prophet with a new)...

Answer No.5:

"هدي المؤرخين والموهبين". (Ma'eda: 44)

It is clear that the people who the Torah have gone by. After the Muhammad سلاله الامام WA Aalibi Wasallam, not even to the followers of the Torah to preach its teachings.

2. "ورد الجبال بسعين واطير". (Ambia: 75)

'Tasbeeh' (The glorification of lifetime, but after it, it was sto... Aorist tense is used.
Answer No.4: If it seems to the Qadianies that in the Ayah, "يا بني آدم اما تلبيكم رسول (O you people, is there a promise of future Prophets, then what about the same) اما تلبيكم من هدي " (Ya T lil ikm Min Hed) that appears in "Ya T lil ikm". Then, it should mean that there could be a new "Shariat" (Divine Law). But if it is against the Qadiani faith, according to them, there can not come a new "Shariat" (Prophet with a new Shariat).

Answer No.5:

1. "انا اثرنا النور فيها هدى و نور تحتاج بها اليون" (Ma'eda: 44)

   It is clear that the people who preached the teachings of the Torah have gone by. After the Annunciation of Hazrat Muhammad (sallAllah-o-Aleibi WA Aalibi Wasallan), no one, nor even the followers of the Torah, have the right to preach its teachings.

2. "و سمحن مع داوز الحبالhay سحن والطير" (Al-Ambia: 79)

   'Tazbeh' (The glorification of God) was valid by David's lifetime, but after it, it was stopped. But everywhere the Aonst tense is used.
نور السواد

Ayah No.2:

الذين أتم الله إليهم من النسيب
نُؤْلِكُوا رفقةً.

(Nisa: 69)

"Whosoever obeys God and His Messenger, such a person is in the right guidance. Good companionship."

The Qudsiya says that when a Prophet is righteous, why he cannot be a leader and to reject the one is an only company of these four: Abu Bakr Siddiq (Razi Allah Farouq), Umar (Razi Allah o-Achru) and martyrs. Are they themselves?

Answer No.1:

There is no mention of prophethood. Ayah says that whoever obeys Hazrat Muhammad Sallallahu Alayhi Wasallam will be in the company of the righteous as the last companions, they are themselves.

Answer No.2:

In the world, the company everyone. So, it means the one acknowledged 10th century Qudsiya, Jann Jahlud's revelation of this Ayah in...
Ayah No.2:

"Whosoever obeys God and the Messenger they are with those whom God has blessed, Prophets, just men, martyrs, the righteous. Good companions they are."

(Al-Nisa: 69)

The Qadunis say that whoever follows God and His Messenger will be Prophets, Siddiq (just men), martyrs and the righteous. They say that there is mention of four grades in the Ayah. So, when a man can be just man, martyr and righteous, why he cannot be a Prophet. To accept the three grades and to reject the one is mere distortion. If in the Ayah only company of these four is described, then will Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) and Hazrat Umar Farooq (Razi Allah-o-Anho) be in the company of just men and martyrs? Are they themselves not just men and martyrs?"

Answer No.1:

There is no mention of getting grades in the Ayah. The Ayah says that whoever obeys God and His Messenger, Hazrat Muhammad SallAllah-o-Alaihi Wa Aalaihi Wasalam will be in the company of Prophets, just men and the righteous as the last words of the Ayah, "Good companions they are, reveal."

Answer No.2:

In the world, the company of the four is not possible for everyone. So, it means the company in the hereafter. The acknowledged 10th century revivists (Mujahids) of the Qadunis, Imam Jalaluddin, writes the context of the revelation of this Ayah in his Tafseer Jalaleen that:
"Some of the Sahaba (Razi Allah-o-Ahnum Wa Raazu An) said to Hazrat Muhammad SallAllah-o-Aleibi Wa Aalibi Wasalam: "You SallAllah-o-Aleibi WA Aalibi Wasalam will be in the highest grade of paradise and we in the lower ones. Then we will have the privilege of seeing you.", At this the Ahad "Alhamdu lillah" was revealed. He further writes that here company with Prophets, though the Prophets will be in the higher grades in paradise."

In the same way Tafseer Kabear says:

"Then we have been given many explanations of the context of the revelation of the Ahad. "Alhamdu lillah ... Alhamdu lillah." The first cause of the revelation is that Hazrat Thoban (Razi Allah-o-Ahnum), the Holy Prophet’s slave who was set free, was very fond of Hazrat Muhammad SallAllah-o-Aleibi WA Aalibi Wasalam. He could not bear separation with Hazrat Muhammad SallAllah-o-Aleibi Wa Aalibi Wasalam. Once, with gloomy face he declared: "SallAllah-o-Aleibi WA Aalibi Wasalam will be in the highest grade of paradise and I am not to be seen by him.

It shows that there company of the Prophet is Rahmatullahu Alalayh, and that those who have unbelief will not be able to see the Prophet."

(Hadith)

(Notakhab Kizul Aama p.523, Printed in Egypt)

"The Holy Prophet SallAllah-o-Aleibi Wasalam said: "A tree and in the day of judgment in the cloth and matters.""

If company stands for that then the Qadriaries should show trustworthy merchants have been very fond of Hazrat Thoban (Razi Allah-o-Ahnum, the Holy Prophet’s slave who was set free, was very fond of Hazrat Muhammad SallAllah-o-Aleibi WA Aalibi Wasalam."

(Mishqai, v.2, p.547 Jbn)
The hadith mentioned in the context of the question refers to the companions of Prophet Muhammad (peace be upon him). It discusses the precedence of male companions over female ones in terms of entering Paradise, and it highlights the importance of the companions of the Prophet in the Islamic tradition. The text seems to be an excerpt from a religious text discussing the importance of the companions and their role in Islam.
Hazarat Aisha Razi-o-Anha relates that she heard Hazrat Muhammad Sallallahu-Alaihi Wasallam saying “every Prophet, in his illness (that causes death) is given an opinion that whether he wants to live in this world or in the other world.” The illness that caused Holy Prophet's Sallallahu-Alaihi Wasallam death was cough. During the illness the Holy Prophet Sallallahu-Alaihi Wasallam was caught. At this I understood that the Holy Prophet Sallallahu-Alaihi Wasallam was being given the option of living in this world or the other world.”

It depicts that the Ayah is not concerned with becoming Prophets, because he was already a Prophet. His Sallallahu-Alaihi Wasallam desire was the company of Prophets in the other world.

MENTION OF GRANTING GRADES AND STATUS

In the Holy Quran wherever there is mention of granting grades to the Muslims in the world, there is no mention of Prophethood:

1. “وَالذِينَ آمَنُوا بِاللَّهِ وَرَضِيَتْهُمُ الْأَصْدَامُ وَالْأَصْدَامُ عَرْضُهُمْ”
   (Al-Hadeed: 19)

2. “And those who believe in God and His Messenger—they are the just men and the martyrs in their Lord’s sight.”
   (Akhboat: 9)

“...And those who believe, assuredly, we shall admit them in paradise.

In Sura Hazrat Alainas (Muhammad) “وَالذِينَ صَدَقُوا في سبيل اللَّهِ” called "نَاجِينِ"

In these Ayahs there is reference (true men, just men, etc., but no Prophethood. So, where there is no reference of Prophethood, reference of Prophethood, it is paradise, but is used in the mea.

Answer No.1:

Did no one follow Hazrat Alainas WA Aalil Wasallam years? If many people followed WA Aalil Wasallam, then why are the Prophets. On the other hand Sallallahu-Alaihi Wasallam, good "Ummah" but evil "Ummah Sura Tawba God Himself says Anhum Wa Razi Anhu) That the God and His Messenger Sallallahu Wasallam "properly". Why not? If the result of obedience and great Sahaba (Razi-o-Anha) benned with Prophethood. We were called them and this is the greatest about them "وَلَا يَرَوْنَ مِن نَّاسِكَر"...greatest bliss is the good pleasu
"And those who believe, and do righteous deeds assuredly, we shall admit them among the righteous.

In Sura Hujurat the Muslims soldiers "مجاهدين في سبيل الله" have been called "ولك هم الصادقوون".

In these Ayahs there is reference of gradings of "Siddiq" (true men), just men, etc., but there is no reference of Prophethood. So, where there is reference of gradings, there is no reference of Prophethood. And whenever, there is reference of Prophethood, it is without the mention of grades in paradise, but is used in the meaning of company.

Answer No: 3:

Did no one follow Hazrat Muhammad SallAllabo- Alahi WA Aalibi Wasallam properly during the last 1300 years? If many people followed Him SallAllabo-Alahi WA Aalibi Wasallam, then why they could not become Prophets. On the other hand if no one followed him SallAllabo-Alahi WA Aalibi Wasallam, then His SallAllabo-Alahi WA Aalibi Wasallam "Ummah" is not good "Ummah" but evil "Ummah" (May God forgive). In Sura Tauba God Himself says about "Sahaba" (Razi Allah-o-Amba Wa Raau An) "That they follow commandments of God and His Messenger SallAllabo-Alahi WA Aalibi Wasallam Properly". Why could not they become Prophets? If the result of obedience and following is Prophethood, why great Sahaba (Razi Allah-o-Ashqait Wa Raau An) were not bestowed with Prophethood. "Sahaba" (Razi Allah-o-Ashqait) were called them because (that God is happy with them) and this is the greatest blessing of God. God says about them: "زموران من الله أعظم" (Taubah: 72) "But the greatest bless is the good pleasure of Allah."
Answer No.4:

If for the time being, we accept that Prophethood is bestowed by following God and His Messenger SallAllah-\-Alaibi WA Aalibi Wasallam, even then there is no mention of ‘Tashri’ or ‘Gher Tashri’ Prophet. Why do Qadianis mention ‘Gher Tashri’ Prophet? If there is reference of Prophethood in the Ayah, it is concerning ‘Wazma Amma Bimuhet Ri’ak Fathur’ (Prophets). Nabi is a Prophet without new ‘Shtarar’, and Messenger is ‘Tashri’ Prophet. So, in this way Tashri (Prophets with new Shtarar or Divine law) should appear. But it is against the Qadiani faith. Mirza Qadiani says:

“Concerning the Ayah ‘Wazma Amma Bimuhet Ri’ak Fathur’, I say about myself that by making me enter the third grade, God blessed me with I was blessed when I was in my mother’s womb. And I was blessed not because of my efforts.” (Haqueeqatal Wazbi, p.67, Roobani Khazain, v.22, p.70)

Answer No.5:

PROPHETHOOD IS INHERENT

1- Allama Shari (Rahmatullah Alaih) writes:

"Imagine that the Prophet was a man who had not surrendered his will to the Will of God, but still had the ability to do so. If he had not surrendered his will to the Will of God, then he could have chosen any course of action. But he chose the path of submission and obedience to the Will of God."

(Alewaget wa Al Jauhar, v.1, pp.164-165)

"That whether Prophethood is inherent or acquired? Prophethood cannot be acquired with hard work and personal effort, as some foolish people regard. According to Malhane and others a man becomes infidel if he believes that Prophethood can be acquired."

2-Qazi Ayaz (Rahmatullah Alaih):

"If a man believes in ‘Sahih presence or after Hazrat Sall, Wasallam, or if he claims Prophets not to be Prophets, but Prophets without new Shtarar or Divine law’- Prophets or to be Prophets, and so are infidels.’

Both the references make it clear that Prophethood can be acquired in the presence of God and His Messenger Aalibi Wasallam. According to such a faith is infidel and

Answer No.6:

If obedience is required for Mirza Ghulam Ahmad is not a follower of Hazrat Muhammad Sall, Wasallam as (1) He did not offer, did not migrate, (2) Mirza did not offer, (3) it unholy, (4) Mirza never died, (5) aper was common, (6) the who Mirza uttered no voice to cut the

Answer No.7:

Moreover, company means how to the Quraan to Mohammed and to Allah

"..."
2. Qazi Ayaz (Rahmatullah Alaih) writes:

"... من ادعى نبوة أحدهم مع نبي كتب أو بعضه أو من ادعى نبوة نفسه أو
جوهر أكاساهما، والاسموصيق وما يتعلق إلى مدرستها أن ومكان كلام الله كلام الله
أدعى منهم وهم يوحني الله وهم يدعون نبوة... فهؤلاء كلام كاذن.
مكذون نسباً لكمساً لأنه أخبر بما كلاه خالق الدين لايعدو بعده".

(Sbija, v.2, pp.246,247)

"If a person believes in 'acquired' Prophethood, in the presence or after Hazrat SallAllab-o-Alaibi WA Aalibi Wasallam, or if he claims Prophethood or even if he does not claim Prophethood but has faith in 'acquired' Prophethood or if he receives revelation, all such people negate Holy Prophets claim that "I am the last of all the Prophets" and so are infidels"

Both the references make it crystal clear that believing in acquired 'Prophethood has in it the elements of blasphemy against God and His Messenger SallAllab-o-Alaibi WA Aalibi Wasallam. According to religious scholars a person having such a faith is infidel and worth killing.

Answer No.6:
If obedience is required for gaining Prophethood, then Mirza Ghulam Ahmad is not a Prophet, because he did not follow Hazrat Muhammad SallAllab-o-Alaibi WA Aalibi Wasallam as (1) He did not offer Hajj (pilgrimage), (2) Mirza did not migrate, (3) Mirza did not wage a Holy war but called it unholy, (4) Mirza never touched stone with his belly (out of hunger), (5) rape was common in India, but Mirza caused no one stone to death, (6) theft was a common thing in India but Mirza uttered no voice to cut the hands of a thief.

Answer No.7:
Moreover, company means 'be with someone' as ان الله معنا، ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن الله ان الله معنا ومن 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In this way if a man can become Prophet by having the support of Prophet then a man can become God; if God is with him (May God forgive).

Answer No.8:

This argument is based on Quran’s verse, so Mirzais should pretext the saying of ‘Mufteter’ or ‘Mujaded’ in the support of their argument. Without it their argument is false and concocted. Mizra write:

“The person who is desirous of ‘Mujaded’ is one of the sinners” (Shahadatal Quran, p.48, Khazatin, v.2, p.344)

Answer No.9:

If, according to Mirzais, obedience leads to several grades – Prophethood, truemmen, etc. then the question arises whether these grades are real or ‘Zilly’ or ‘Broozy’? If ‘Zilly’ or ‘Broozy’ Prophethood can be bestowed, then the grades of just men, truemmen, etc. should also be ‘Zilly’ or ‘Broozy’. But they talk about ‘Zilly’ or ‘Broozy’ Prophet? They believe in ‘Tashree’ and permanent Prophethood. So, this argument goes against themselves.

Ayah No.3

Qadianis say that they have no believe in “Khatm-e-Nubuwwat” (Seal of Prophethood) and they present the following Ayah in support of their view:

(39) إِنَّكَ لَذُي يُبْعَثُ إِلَيْهِ الْإِنسَانُ مِنْ قِبَلِهِ مِنْ وَرَّاءِ الْأَيَامِ مَنْ أَحَدَ مِنْ أَصْحَابِهِ مِنْ أَيْدِيهِمْ وَذَاتُ كُرْمٍ

[2:23] "It is He Who has raised up from among the common people's Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error;"

The Qadianics give the statement SalAllab-o-Alaibi WA A among people, in the same way later people in Qadian. (Mar 6)

Answer No.1:

It is written in Baizavi that

"لا مبرور في علمهم ولا الذين في علمهم شاملاً وكان عمومهم أبجدياً..."  

The Holy Prophet SalAllah-o-Wasallam himself says “I am accorded to the true ones who are present now, but I am a true Prophet for good.

Answer No.2:

This Ayah is also a reply Allah-o-Anbo (Abraham) completion of ‘Baitullah’ (the Holy Book)" and "الله أكبر بهذا الكتاب  

(Qur’an: 129)

"Our Lord, do you send to the Book and the Wisdom under discussion, there is Abraham, which resulted in the Prophets SalAllah-o-Alaibi the Illustrious. But He SalAllah-o-Wasallam was a Prophecy existed at that time but also born till the Day of SalAllah-o-Alaibi WA A true Prophet,"
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error,"

The Qadianies give the argument that as a Prophet 
SallAllab-o-Alahi WA Aalibi Wasallam was raised
among people, in the same way a Prophet was raised among
later people in Qadian. (May God forgive)

Answer No.1:
It is written in Baizaawi that :

وَأَخْرَى مِمَّهِمْ عَظِيمَةُ عَلَى الْأَوْلِيَاءِ الْمَبْلَغُ عِنْدَ الْمَلَأِ فَإِنَّهُمْ فَانَّهُمْ وَهُمْ الأَمْنُ

The Holy Prophet SallAllab-o-Alahi WA Aalibi Wasallam himself says "I have been sent just not for the
ones who are present now, but for the whole humanity and I
am a true Prophet for good.

Answer No.2:
This Ayah is also a response to Hazrat Ibrahim's (Razi
Allab-o-Anbo) (Abraham) prayer which he made at the
completion of 'Baitullah'(the Holy Ka'bah):

"وَارْضِنَّ وَأَصْلِمْ فِي هَيْمٍ رَسُولًا مِمَّنِي وَيَهْدِي عِبَادِكَ بِالْحَكَمَةِ وَبِالْبَيْنِ الْمُبِينِ"

(Saqrab: 129)

"Our Lord, do you send among them a Messenger, one
of them, who shall recite to them your signs, and teach them
the Book and the Wisdom and purify them." In the Ayah,
under discussion, there is a reference to the prayer of
Abraham, which resulted in the annunciation of the Holy
Prophet SallAllab-o-Alahi WA Aalibi Wasallam among
the illegitimates. But the SallAllab-o-Alahi WA Aalibi
Wasallam was a Prophet not just for the people who
existed at that time but also for the people who are yet to
bore till the Day of Judgment. Hazrat Muhammad
SallAllab-o-Alahi WA Aalibi Wasallam will remain a
true Prophet as God says
"يا إني ناس أتي رسول الله الكريم جميعاً" (Arae | 158) "O mankind, I am the Messenger of God to you all".

So, it is clear that Mirza Qadiani and all his followers are liars to the core when they say that Holy Prophet SallAllaho-Alaihi-Wa-Sallam has appeared two times.

Answer No.3:
The 'Mufassirin' (before the time of Mirza Qadiani) explain the Ayah:

"الوء الغير جزء من دم坑 ولا حلاً، كما كنت تاة إبب نظام" (Tafseer Kabir, part-3, p.4)

(That Holy Prophet SallAllaho-Alaihi-Wa-Sallam is teacher and patron of the Arabs in the non-Arabians) Mufassirin say that it stands for the non-Arabs. Hazrat Imam Ashur (Razi Allah-o-Anhu) say that it means any people except the Arabians and 'Maqret' say that it stands for 'Tabaen' (Rahmat Ullah Alahim). The result of all the saying is that 'Ummiyyeen' (the illiterate) has been used for the Arabians and that 'Ashkrain' (the later) includes all the nations except the Arabs that will accept Islam till the Doomsday.

"وهم الذين جاوزت بعد الصحابة اليوم الدين" (Tafseer Abu Sand, v.5, part 8, p.247)

"As Khreena" (صم) stands for all the people (Muslims) born after the Sahaba (Razi Allah-o-Anhum Wa Razi An) (for all these people Holy Prophet SallAllaho-Alaihi-Wa-Sallam will be the Prophet)
No followers are SallAllah-o-Alihi o-Asr. Answer No.4:

"The Prophet (SallAllah-o-Alihi o-Asr) said: "Whoever believes in Allah and the Last Day and meets his Lord with faith, his place will be in Paradise."

(Bukhari, v.2, p.72; Muslim, v.2, p.312; Tirmiz, v.2, p.232; Mishqat, p.576)

"Hazrat Abu Hurairah (Razi Allah-o-Alihi o-Asr) narrates that some companions were sitting in the company of the Holy Prophet SallAllah-o-Alihi o-Asr. At that time, Surah Jumu'ah was revealed.

و آخرين منهم لما يلحقو بهم.

I asked the Holy Prophet SallAllah-o-Alihi o-Asr about the followers who are those (in the Khitren). He SallAllah-o-Alihi o-Asr remained silent when I asked for the third time, he SallAllah-o-Alihi o-Asr put his hand on Hazrat Sufiyan (Razi Allah-o-Alihi o-Asr) and said: 'If Faith had been at the exalted place, these people (of Persia) would have got it.'

It means that a large group from Persia will strengthen Islam, in non-Arabic and Persian there have been great 'Muhadesses' (scholars of Tradition) religious scholars, 'Mufassilin', revivalists and saints who strengthened the cause of Islam. In fact they stand for "We have not been made weak so as to fail". For the ones who existed at that time and for the ones who will be born, for 'Unmiyyeet' (the Arabian) and 'As Khareeq' Holy Prophet's door is open for all. This Hadith made it clear that Hazrat Muhammad SallAllah-o-Alihi o-Asr is Prophet for all and for ever. He SallAllah-o-Alihi o-Asr is the Teacher and Pintor for the Arabic and non-Arabic people. Now, it is clear that in
this Ayah generally of Hazrat Muhammad (SallaAllahu-Alaihi- WA Aalihim Wasalam) an ascension has been described and that there is no news about the coming of another Prophet.

Ayah No.4:

وَبِالْآخِرَةِ هُمُ الْخَيْرُونَ

The Qadianis present the following Ayah to prove the certainty of Prophethood:

وَبِالْآخِرَةِ هُمُ الْخَيْرُونَ (2:4) "(and believe in) what has been sent down before you the previous Wahi"

Answer No.5:

Here “وَفِي الْآخِرَةِ” means the Day of Judgment, as has been said in other places; “The Last Abode is real life.” (Hujj: 11) “For him is degradation in this world, and on the Resurrection Day” "عِبَادَيْنَا فِي النَّارِ وَالْآخِرَةِ” (Al-Nasr: 41) “and the wage of the world to come is greater, did they but know.” In short, the word occurs more than fifty times and every time it stands for the ‘coming life’ or the ‘resurrection day’ and for the Quran, it stands for the resurrection day and not for the previous Wahi” (Revelation)

Ayah No.6:

مَنْ ذَيَّنَ لِهِ الرَّحْمَةَ وَالْمَعْرَاضَ

Mirza qadriya says “Only that can seek salvation who has faith in what has been revealed to the last of all the Prophet Pzazat Muhammed SallaAllahu-Alaihi- WA Aalihim Wasalam and the seeker of salvation is he who believes in retribution and punishment.” (All Hakim 1954. Khawzaa tul Irj)

In the same way, in Ahkaam, "وَبِالْآخِرَةِ هُمُ الْخَيْرُونَ” as and he writes that I believe in kareema c.10, 17 January 1906 p.5)

Tafsheer by Hakem Noorullah, the Qadianis have faith in doomsday (Zamin February 4, 1909)

So, according to Mirza qadriya, "وَبِالْآخِرَةِ هُمُ الْخَيْرُونَ” is not his translation, and explanations are also.

Answer No.3:

The Qadianis have nothing scholarship because Mirza Qadriya. He did not make a difference between the gender and between if he same blunder "Al-Mihrab" is for "Wahi" is masculine, then how? For example, (O) "من الذئاب والآخِرَةِ” (فِي النَّارِ وَالْآخِرَةِ يَصِيرُونَ) feminine form, so feminine pronoun. For the word ‘Wahi’ must only an masculine can say that ‘Al-Mihrab’.

Ayah No.5:

مَنْ كَفَرَ فَبِذَاتِهِ النَّارُ

Qadriya... 25. “And we appointed the Fire among his seed”. It means that
salvation is he who believes in the Resurrection day and in reward and punishment." (Albukhar No.34-35, v.3, 10, October 1964 Khazeenul Insan, v.1, p.78)

In the same way, in ‘Alhakam’ Mirza Qadiani translates "رَبَّ الْآخِرَةِ هِمَّ يَقِدُونَ" as ‘and believe in hereafter’ and then writes that ‘I believe in hereafter’ (Alhakam Number 2, v.1, 17 January 1966 p.5)

Tafseer by Hakim Nooruddin Khalifah Qadiani. ‘And have faith in doomsday (Zamir-ul-Balagh, 8, number 15, p.3. February 4, 1909)

So, according to Mirza himself the meaning for "ربَّ الْآخِرَةِ هِمَّ يَقِدُونَ" is not ‘the last Wahi’. It is against the translation and explanations made by the Qadiani scholars also.

Answer No.3:
The Qadianites have nothing to do with knowledge and scholarship because Mirza Qadiani himself was an ignoramus. He did not make difference between masculine and feminine gender and between singular and plural. Here is the same blunder ‘Al-Akhraf’ is feminine form, while the word ‘Wahi’ is masculine, then how its adjective can be feminine. For an example, Quran can be seen ‘‘ان الدَّارَ الْآخِرَةِ لَهُمْ الجَهْرَ’’ in the Ayah ‘‘Al-Akhraf’’ is feminine form, so feminine pronoun form of ‘Lahya’ occurs here. For the word ‘Wahi’ masculine form should be used, so only an insane can say that ‘Al-Akhraf’ stands for ‘the last Wahi’.

Ayah No. 5: "وجعلنا في ذريتكم نبياً وكتبنا في ذريتكم نبياً وأكلاباً." (Ankabut: 27) “And we appointed the Prophecy and the Book to be among his seed”. It means that God bestowed Prophethood
and the Book in Abraham’s Alaih-i-Salam generation. The Qadianies say that as long as there is Abraham’s Alaih-i-Salam generation, the process of Prophecy will continue.

**Answer No.1:**

If the Ayah shows that ‘Nubavvar’ (Prophethood) is continued, then the revelation of the Book should be continued, but it is against the Qadiani faith. The argument that negates the continuity of the revelation of the Book also negates the continuity of Prophecy.

**Answer No.2:**

The subject for “مَثَلُ” is God. It means that Prophecy is inherent. However, the Qadianies believe that Prophecyhood can be acquired by obeying the Holy Prophet SallAllaAlahi WA Aalih Wasallam. Therefore, Qadiani faith has contradictions within itself.

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**Reply to Qadiani on Ahadit**

1. لو عاش أربايه

١٠٥

حَدِيثُ الْقَانِدِيَّاتِ يَعَظُّونَ أَنَّ هَذَا مَطَرَّانِ نَبِيٌّ

Because death, he could not be there was chance that he would be

**Answer No.1:**

The Hadith to which the Qadiani’s argument occurs in Ibn Ma‘aja, p.128.

(Ibn Ma‘aja, p.128)

“Hazrat Ibn Abbas (Raaz Allah the Holy Prophet SallAllaAlahi WA Aalih Wasallam son, Ibrahim, died, s Alaih-i-Salam said that duty has been assigned to him feed in paradise. And if he has been a Prophet and if he have set his ‘Qibya’ uncle free been a prisoner.”

1- In Azrul Ahbaq Ali Ibn I. Mujaddidi (Rahmatullah Alaihi) authenticity of this tradition:
Reply to Qadiani objections at Ahadit

1. لو عاش إبراهيم
2. لو عاش (إبراهيم) لكان صديقاً نبياً

About this Hadith the Qadianies argue that if Holy Prophet’s son, Hazrat Ibrahim, were alive, he would have been a Prophet. Because of death, he could not become Prophet; otherwise, there was chance that he would become Prophet.

Answer No.1:
The Hadith to which the Qadianies present to strengthen their argument occurs in Ibn Ma’aja. The wordings of the Hadith are

"عن ابن عباس من أصحاب إبراهيم بن رسول الله ﷺ صلى رسول الله ﷺ
قال إن الله مرض عنده في الجنة، لو عاش كان صديقاً نبياً ولو عاش لمقت.

(Ibn Ma’aja, p.108)

“Hazrat Ibn Abbas (Razi Allah-o-Azho) relates that when the Holy Prophet SallAllah-o-Alaihi Wa Aalie Wasiillah son, Ibrahim, died, the Holy Prophet SallAllah-o-Alaihi WA Aalii Wasiillah said the funeral prayer and said that duty has been assigned to the ones who will make him feed in paradise. And if he had remained alive, he would have been a Prophet and if he had remained alive, (I) would have set his ‘Qabbi’ under free and no ‘Qabbi’ would have been a prisoner.”

1. In Arijah Alhaja Ali Ibn Ma’aja, Shah Abdul Ghani Mughaddidi (Bahautullah Alah) has challenged the authenticity of this tradition:
وقد تكلم بعض الناس في صحة هذا الحديث كما ذكر السيد جمال
الذين المحذوف في رواية الأحباب.

(Anjáb, p.128)

"Some (Muhaddeseen) have challenged the authenticity of this Hadith as Syed Jamaluddin Mahadith mentions it in Rozza Abab."  

2. 

قال السؤالي في تهذيب هذا الحديث بطلق وجراء على الكلام
المحذوف من مبادلة ومجموع عليه علماء.

(Mozuut Kaber, p.58)

"In Tazzebulasma wallahat Imam Navavi (Rahmatullah Aliha) says that the Hadith is false. To be so bold about hidden matters is not Prophetic."  

3. Sheikh Abdul Haq Dehlvi (Rahmatullah Aliha) writes that the chain of the narrators of this Hadith is not reliable. Abu Shebah Ibrahim bin Usma falls among the narrators. So, it is not authentic and is a poor Hadith.

4. The opinion of the Muhaddeseen about Abu Shebah Ibrahim is that he is not reliable. Taha is the opinion of Hazrat Imam Ahmad bin Hambal (Rahmatullah Aliha), Hazrat Imam Yahya (Rahmatullah Aliha) and Hazrat Imam Dowood (Rahmatullah Aliha). Hazrat Imam Tirmazi says that he is dunia of Hadith. Hazrat Imam Nisai (Rahmatullah Aliha) says that he narrates objective Ahadith. Hazrat Imam Juz Jami (Rahmatullah Aliha) says that he is not reliable. Hazrat Imam Abu Bakr (Rahmatullah Aliha) says that he narrates 'Zaeem' (poor) Hadith.

Therefore, it has been advised that the Hadith that he narrates should not be written. He narrates the 'Munkar' Hadith from 'Hukem'. The Qadianis want to prove their false faith with the help of the poor tradition. They should be aware of the fact that a single tradition (though authentic) is not sufficient to prove a faith. That is for a poor tradition to prove a faith.

Answer No.2:

The interesting thing is that both Ma'asi has copied an authentic text from Ibn Aafi (Rahmatullah Aliha). It is also has copied this tradition roots out the Qadiani Prophecy.

Would that the Qadianis read:

إني رسول الله فكل مات وحفر
في الأرض ادراك أبيه إبْرَاهِيمُ ولكن لا نَصْر
أي رسول الله وذكر وقفة.

"Ismail, the narrator, says that Ibn Aafi (Rahmatullah Aliha) is the Holy Prophet's 'SallAllah-o-Alai
son, Ibrahim. Abdullah Ibn Aafi states that Ibrahim died in his childhood. Prophet after Hazrat Muhmmad Aalibi Waisallam, Hazrat Ibrahim. But there is no Prophet 'SallAllah-o-Alai-WA-Aalibi'."

This is the tradition, which begins of this chapter. (Rahmatullah Alaiha) has also not mentioned this tradition in the chapter."

Eckhah (V 2. 1914)

Mirza Ghasaniyeh, a disciple of the Quran, Saleh Bukhari is the main author of the Quran, 40, Rocchh Khan, they have been honest, they would not have
not sufficient to prove a faith. Therefore, there is no chance for a poor tradition to prove a faith.

Answer No.2:

The interesting thing is that before the said tradition Ibn Ma'aja has copied an authentic tradition narrated by Hazrat Ibn Aasif (Rahmatullah Alaiho). Imam Bukhari (Rahmatullah Alaiho) has also copied this tradition in his Sahi Bukhari. The tradition runs out the Qadiani claim of the community of Prophethood.

Would that the Qadianis read this tradition also which says:

"Qara'at and the Prophecy of the Prophet. The saying of the Prophet is, 'Abu Bakr's tradition is not reliable. The Sahih collection is the only reliable source."

Jamaal, the narrator, says that he asked Hazrat Abdullah Ibn Aasif (Rahmatullah Alaiho) whether he had seen the Holy Prophet's SallAllah-o-Alehi WA Aalibi Wasallam son, Ibrahim. Abdullah Ibn Aasif (Rahmatullah Alaiho) replied that Ibrahim died in his childhood and if there had been any Prophet after Hazrat Muhammad SallAllah-o-Alehi WA Aalibi Wasallam, Hazrat Ibrahim would have remained alive. But there is no Prophet after Hazrat Muhammad SallAllah-o-Alehi WA Aalibi Wasallam.

This is the tradition, which Ibn Ma'aja writes in the beginning of this chapter. Hazrat Imam Bukhari (Rahmatullah Alaiho) has also copied the full text of the tradition in the chapter "From Sahi by a reliableAUTHORITY" in Sahi Bukhari (V.2., p.914).

Miri Qadiani himself accepted that 'after the Holy Quran, Sahi Bukhari is the most authentic book'. (Shudatal Quran, p.40; Rodhani Khaizain, v.d. p.357). If the Mirza was honest, they would not have preferred a poor tradition..."
to a tradition in Sahih Bukhari but the Minzais and homesty are two contradictory things.

Here is another tradition:

"كانا سمعت ابن أبي أيوب رضي الله عنه يبلغ أن حديثنا سمعناه من حديث
إبي معاذ بن أبي إبراهيم"

(Masnad Ahmad, v.4, p.353)

"Ibn Aby Khalid says that he heard Ibn Aby Aifi (Rahmatullah Alaih) saying that if there had been any Prophet after Hazrat Muhammad SallAllah-o-Alaihi WA Aalibi Wasallam, his SallAllah-o-Alaihi WA Aalibi Wasallam son, Ibrahim, would not have died."

Saddi (Rahmatullah Alali) asked Hazrat Ans (Razi Allah-o-Ame) the age at which Hazrat Ibrahim died. He replied

"وقد كان صحيح وكان له كلام صدق ولكن لم يكن قبيلا لا ينكر أربع أبائي."

His reply was that he filled the cistrel, i.e., he died in his childhood. If he had not died, he would have been a Prophet. He died because your Prophet SallAllah-o-Alaihi WA Aalibi Wasallam is the last Prophet. (Talkhees Al Tareek al Kabeer Labin Askir, v.1, p.494; Fathul Bari, p.477, v.10)

It is mean and dishonesty to refer a "Zacee" (poor) Hadith to a Hadith in Sahih Bukhari, Masnad Ahmad, and Ibn Maja. Moreover, the Hadith is contrary to Quranic teachings and hundreds of Ahadith. Only those people have the courage to present the Hadith about whom Quran says, "God has set a seal on their hearts and on their hearing, and on their eyes if is covering.

ولا تقولوا لا يمي بعده

The Qadarians say that Hazrat Aisha Razi Allah-o-Anha has said that

"قولوا خائر الأبائين ولا تقولوا لا يمي بعده..."

(Taknolab Majmaat-al-Hajarg, v.5, p.502; Der Mansoor v.5, p.204)

Answer No.1:

It is not proper to relate this Allah-o-Anha. There is no authentic hadith to argue against the claim and the continuous 'Ahadith' saying.

Answer No.2:

The Holy Prophet says, "I am the last Prophet after me."

"ولا تقولوا لا يمي بعده.

 Contradiction to that of Hazrat Aisha Razi Allah-o-Anha.

Contradiction between the sayings of the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam and Hazrat Aisha Razi Allah-o-Anha. How can it be preferred?"

Answer No.3:

There is another tradition by Hazrat Aisha Razi Allah-o-Anha.

"فألعاب بعده فتى الاماموا.."

v.15, p.371, Hadith No.41423

Now there is no justification to prefer the saying of Hazrat Aisha Razi Allah-o-Anha.

Answer No.4:

The falsehood of the Qadarians copy the saying incompletely.
Answer No.1:

It is not proper to relate this saying to Hazrat Aisha Razi Allah-o-Anha. There is no authenticity of it in any book. It is falsehood to argue against the clear verses of the Holy Quran and the continuous ‘Ahadith’ with the help of disjointed saying.

Answer No.2:

The Holy Prophet says, “I am the last Prophet and there is no Prophet after me.” In addition, this saying, "لا أقولوا لبي بعده" of Hazrat Aisha Razi Allah-o-Anha is in contradiction to that of Hazrat Muhammad SallAllah-o-Allah WA Aalibi Wasallam. When there is a contradiction between the saying of Hazrat Muhammad SallAllah-o-Alabi WA Aalibi Wasallam and that of any of the Sahaba (Razi Allah-o-Anhum WA Razu An), then the saying of the Holy Prophet SallAllah-o-Alabi WA Aalibi Wasallam is preferred. Moreover, the Hadith, ‘there is no Prophet after me,’ has many authentic continuous narrators and Hazrat Aisha’s Razi Allah-o-Anha saying is a disjointed saying. How can it be preferred to a 'Saheeh Hadith'?

Answer No.3:

‘There is another Tradition by Hazrat Aisha Razi Allah-o-Anha in Kanzol Amaal, which says "لا أقول من أنبأ مال سأطيح به"’ (Kanzol Amaal, v.15, p.371, Hadith No.4142).

Now there is no justification to relate the Hadith, under discussion, to Hazrat Aisha Razi Allah-o-Anha.

Answer No.4:

The falsehood of the Qadianist is very clear because they copy the saying incomplete. The complete version is
This saying occurs in "Al-Bukhari". Therefore, its first meaning will be that no one will be beatified with Prophethood after Hazrat Muhammad (SallAllah-o-Ali-o-Khuda). It is wrong because Christ will appear. Hazrat Mujahid (Razi Allah-o-Ahbar) has prohibited from deducing such meanings and it is also in keeping with our faith.

Third meaning: "oho, no Prophet is alive after Hazrat Muhammad (SallAllah-o-Ali-o-Khuda). Keeping this meaning in mind Hazrat Aisha (Razi Allah-o-Ahbar) narrated that it is right by narrating the tradition concerning Christ.

A question by Qadiyan

Qadiyanis say that if this saying of Hazrat Aisha (Razi Allah-o-Ahbar) has no authority, then no one will be beatified with Prophethood after Hazrat Muhammad (SallAllah-o-Ali-o-Khuda). They say: "My mosque is the last mosque," constructed daily after Holy Prophet's (P.B.U.H) time. Therefore, there can be more Prophets.

Answer:

In the Hadith where their Prophethood was said to be, it is said: "Mujahid has said: "Akhbar al-Masajid," which is the Sunnah of all God's House (Masjid). Masjid-e-Nabvi (P.B.U.H) was first made by Prophets. It is a gift of Prophethood. It does not pass through Prophethood.

In the Hadith saying the Holy Prophet (P.B.U.H) said the Holy Prophet (P.B.U.H) said it to his son.
(Taknalab

Ahah-o-Anho) that

purpose behind all

they say that it should

prophet after Hazrat

Aalibi Wasallam

hand, it should be

lab-o-Alaihi WA

method because no

Chot was bestowed

imad SalAllah-o-

occurs in "ج/**"

"no one will be

Hazrat Mohammad

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not no Prophet will

lab-o-Alaihi WA

Christ will appear,

as prohibited from

in keeping with our

that no Prophet is

lab-o-Alaihi WA

g in mind Hazrat

narrated that

"لا لقَنْفُو لاَن يَبَعِدُهَا"

It is right because she has also

narrated the traditions concerning

Christ’s appearance.

A question by Qadiyanie

Qadiyanies say that if this saying of Hazrat Aisha Razi

Allah-o-Anba has no authenticity, Taleeqat Bukhari has also

no authenticity?

Answer:

it is falsehood. The author of Fathul Bari, Allama Ibn

Hajar (Rahmatullah Alah), has compiled a book, called
"Taleeq Altaceq." And it also includes Taleeqat Sahy

Bukhari.

3. مسجدى أعر المساجد

Qadiyanies say that Holy Prophet SalAllah-o-Alaihi

WA Aalibi Wasallam has said "مسجدى أعر المساجد.

My mosque is the last mosque." Mosques are being

constructed daily after Holy Prophet’s mosque. In the same

way there can be new Prophets.

Answer:

In the Hadith where there are the words,

Masjide Aamr Almasjed, there are also the words

Masjide Al-Amina. It is the Sunnah of all the prophets that they built

God’s House (mosque). Manjat-e-Nabvi is the last of all the

mosques made by Prophets. It is argument in favour of seal of

Prophethood. It does not prove the continuity of

Prophethood.

4. انكب خاتم المهاجرين

Qadiyanies say that the Holy Prophet SalAllah-o-Alaihi

WA Aalibi Wasallam said to his uncle, Hazrat Abbas (Razi

Allah-o-Anho):
The Qadianis say that the continuity of Prophethood:

"And the last of the prophets is Ali..."

(Kinzul A’amal, v.11, p.271)

The last of the prophets is Ali, who was the last prophet after the Prophet Muhammad. He was the leader of the community and the successor of the Prophet. He was known for his wisdom and his leadership, and he played a key role in the early development of Islam. The Qadianis believe in the continuity of Prophethood, and they argue that Ali was the last prophet after the Prophet Muhammad and that he was the first of the Companions of the Prophet. They believe that he was a prophet in his own right and that he had the authority to make decisions and give guidance to the community.

The Qadianis believe that Ali was the last of the prophets, and they argue that he was the last prophet after the Prophet Muhammad. They believe that he was the leader of the community and the successor of the Prophet. They believe that he was known for his wisdom and his leadership, and they argue that he played a key role in the early development of Islam. They believe that he was the last prophet after the Prophet Muhammad and that he was the first of the Companions of the Prophet. They believe that he was a prophet in his own right and that he had the authority to make decisions and give guidance to the community.

There is another tradition:

Abu Bakr and the Companions of the Prophet had no authority over anyone, whether they appear in heaven or earth..."

(Kinzul A’amal, v.11, p.271)

The Qadianis believe that Abu Bakr and the Companions of the Prophet had no authority over anyone, whether they appear in heaven or earth. They believe that this was because the Prophet Muhammad had already established a clear and well-defined chain of succession, and that no one after him had the authority to make decisions or give guidance. They believe that this was necessary to ensure that the community remained true to the teachings of the Prophet and that it was guided correctly.

The Qadianis believe that the Prophet Muhammad had established a clear and well-defined chain of succession, and that no one after him had the authority to make decisions or give guidance. They believe that this was necessary to ensure that the community remained true to the teachings of the Prophet and that it was guided correctly. They believe that this was because the Prophet Muhammad had already established a clear and well-defined chain of succession, and that no one after him had the authority to make decisions or give guidance. They believe that this was necessary to ensure that the community remained true to the teachings of the Prophet and that it was guided correctly.
The Qadianis say that the following Tradition proves the continuity of Prophethood:

"Abu Bakr is superior to all people, except that there appears a Prophet." (Kanzul 'A'lam, v.11, p.435. Hadith No.32547)

Answer:

"This tradition is one of the traditions which have been denied." Such traditions cannot be used to prove fault.

Answer No.2:

Hazrat Ans Bin Malik (Razi Allah-o-Anho) says:

ما صحب النبي والمرسلين جمعين ولا صحب ين. إضي ملابي بك" (Kanzul 'A'amal, v.11, p.546 Hadith No.32564)

"Hazrat Abu Bakr Siddiq (Razi Allah-o-Anho) is superior to all the other Sahaba (Razi Allah-o-Anhum Wala Razu An) (The companions of Holy Prophet SallAllah-o-Aleiba WA Aaliba Wasallam) of all the Prophets including that of Hazrat Muhammad SallAllah-o-Aleiba WA Aaliba Wasallam"

There is another tradition by Hazrat Abu Hurairah (Razi Allah-o-Anho)

"وَأَمْرُ خَرَّ أَلَيْنِ وَخَرَّ الأَهْلِ الْأَعْرَبِينَ وَخَرَّ أَهْلُ الْأَمْوَاتِ وَخَرَّ أَهْلُ الْأَطْلُاقِ (Kanzul 'A'amal, v.11, p.560. Hadith No.32645)

"Except to Prophets and Apostles, Abu Bakr (Razi Allah-o-Anho) and Umar (Razi Allah-o-Anho) are better than anyone, whether they appeared in the beginning or in the end, in heaven and earth."
Question No. 8: What is the difference between Lahori and Qadiani Mirza’s? The Lahori group does not consider Mirza Qadiani as Prophet, then how they are infidels? Evaluate the differences between the two groups.

Answer:

There are two groups of Mirza’s — Lahori and Qadiani. By the time of Mirza Ghulam Ahmad Qadiani and Noorud Din there was only one group. After Noorud Din’s death in 1914, the leader of Lahori group, Muhammad Ali, M.A. and his companions were of the view that after Noorud Din, Muhammad Ali should have been given the responsibility of running the affairs of the Qadianis. But the family of Mirza Qadiani and his disciples gave the so-called ‘Khilafat’ to the child Mirza Mehmood. Muhammad Ali Lahori with his followers came to Lahore and there emerged two groups. In fact this was a dispute over authority and not over faith. By the time of Mirza Qadiani and Noorud Din, Lahori group was friendly with the Qadianis. Even now the Lahori group considers Mirza’s all claims to be true. They take all his claims, like ‘Imam’ sent by God, the Revivalist, ‘Mehdi’, Christ, ‘Zilify and Brooz Nabi’, etc. as part of their faith. They spread Mirza’s faith and published his books. The Qadianies propagated against the Lahoris that they separated because they could not get authority. The Lahoris defended themselves by saying that they had differences in faith. They said that they were different from the Qadianies in three ways:

The Qadiani group says that the deniers of Mirza are infidels, but we do not consider them infidels.

The Qadiani group says that Mirza Qadiani is according to the Ayah “مَنْ أَمَرَ لِلَّهِ وَآمَنَ”, but we do not consider him like this.

The Qadiani group declares Mirza as a real Prophet, but we do not declare him as a true Prophet.

At this, there were people of the book called “Mubahhaat” written polemics between references from Mirza’s that his claims are so extensive not decide about his claims and self-centeredness. The Mehmood and that of the Mirza Mehmood was yet to wealth. He went astray. I was surprised at this. The marital relations reached in his character in the book "Kapo pope, Rabwah Ka Mehmoodia, etc. Mirza following are some examples:

− Farooq is a newspaper the Caliph (Khilifah) of Qadian has said for increasing the abusive writings, the new press. To abuse the least characteristic. On February and columns against us abusive. Some of these a Lahore, March 11, 1935) in using abusive language.

− We are aware of speech which he made speech is full of abusive Mehmood). For new complaints. There are a three. Now we are tired of this, abusive, and his second name abusive and basecast la
At this there were polemics between the two groups. In the book called "Mushtari Rawalpindi" it is accused of the written polemics between them. Both the parties have given references from Mirza's books. It proves Mirza's falsehood that his claims are so entangled that even his followers could not decide about his claims. But all is disguise over authority and self-centeredness. The chief of one group was Mirza Mahmood and that of the other was Muhammad Ali Labori. Mirza Mahmood was young. He had authority as well as wealth. He went astray. Even Mirza Qadiani's true followers were surprised at this. The story of Mirza Mahmood's extra marital relations reached Lahore. The Lahore group disclosed his character in the books like 'Tareef Mehmoadiat, Rabwah Ka pope, Rabwah Ka Mazhab, Aamir Kamalat-o-Mehmoedia, etc. Mirza Mahmood reciprocated. In the following are some examples:

"Farooq" is a newspaper published by a special disciple of the Caliph (Khalif) of Qadiani. Due to its services, the Caliph has said for increasing its circulation. Because of its cheap and abusive writings, the newspaper has a high status in Qadiani press. To abuse the leader of Labori group is its major characteristic. On February 28, 1935, there are certain essays and columns against us in the newspaper. The language is abusive. Some of these are as follows (Akhbar Pehgam Sehra, Lahore, March 11, 1935). Even Lahore Laboris were not lesser in using abusive language against the Qadianis".

"We are aware of Moulvi Muhammad Ali's Jummah speech, which he made on October 19, 1945. As usual, the speech is full of abuses against 'Ameerul Monimeen' (Mirza Mahmood). For how long we will continue to make complaints. There are no signs that his anger will cool down. Now we are tired of listening to abuses, but he is not tired of calling names. Each speech is more sarcastic than the previous one. Using abusive language and calling names has become his second nature. He cannot speak without using abusive and sarcastic language." (Essay in the newspaper,
‘Alfazl’, Qadian, v.23, p.4 Number 273, November 22, 1945)

But calling names to each other was the common feature of the two groups. Sometimes one leads and sometimes the other. The basis of this art was laid in Mirza Qadiani’s books. So, the books must be followed. Mirza Mehmood complained the abusive language of Muhammad Ali. Now here is also a complaint made by Muhammad Ali:

“On Jummah prayer Mirza Mehmood Ahmad said that we were ‘Hell-fire, the worst nation of the world and the urine of latrine.’ These words are so torturing that one starts feeling the bad smell of latrine.” (Khatma Jumma, Newspaper “Pegham Siah”, v.22, Number 33, p.7 June 5, 1934)

The Muslins declared the quarrel as two sides of the same coin. All was the result of the spiritual training of Mirza Qadiani. Someone asked Masuda Syed Attallah Shah Bakhtiar, the difference between the Lahore and Qadiani groups. He at once replied that both are cursed. Swine remains swine, whether its colour is black or white. Infidelity remains infidelity whether it is of Qadiani or Lahori group. The centre of the Lahori group is Lahore. The centre of the Qadiani is Rabwah. And now their center is London. All the Muslim scholars declared that both the groups are infidels. The National Assembly and Supreme Court of Pakistan considered them as infidels and non-Muslims.

Why the Lahori group is infidel?

Whoever claims Prophethood after Hazrat Muhammad SallAllaho Alaihi Wasallam is an infidel by common consent. And the people who consider such a person as their leader, Mehsil, Revivalist, Christ, ‘Gilly or Brooki Nabi’ are also infidels. That is why the Muslim scholars in their ‘Fatwa’, the courts in their verdicts and the National Assembly in her constitution declared that both the Qadiani and Lahore groups are infidels. In the following is the

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blasphemous claims made by Mirza Qadiani. Lakhri group
has also faith in these claims.

"True God is He who sent His Messenger to Qadian.
(Daez Albal, p.11; Khazain, v.18, p.231)

I claim that I am Prophet and Messenger. (Bader, March
5, 1928; Malfuzat, v.16, p.127)

3. One of the hustles in the way to my preaching is the
claim of Prophethood and of receiving revelation and also the
claim of the promised Christ. (Braheen Ahmedis, part
fifth, p.55 Khazain, v.21, p.68)

4. Only I was entitled for Prophethood (Haqeeqatul
Wubbi, p.391 Khazain, v.22, p.426)

5. There are thousands of saints in the Umrah
because they followed the Holy Prophet SallAllah-o-Alaihi
WA Aalii Wasalam. And he (Mirza) is also one of these
who 'ummaty' (follower of the Holy Prophet SallAllah-o-
Alaihi WA Aalii Wasalam) and a Prophet as well.”
(Haqeeqatul Wubbi, p.28; Khazain, v.22, p.30)

6. “I have the same signs for being a Prophet as are
described in the Torah. I am not the first Prophet. There
have been many Prophets to whom you consider to be true.”
(Al-Hukam, April 10, 1928, Malfuzat, v.16, p.217)

In these references Mirza Qadiani claims Prophethood
explicitly. He claims that he is the Prophet like other
Prophets, from Adam Alah-i-Salam to Hazrat Muhammad
SallAllah-o-Alaihi WA Aalii Wasallam. There was no
Prophet to whom God did not bestow with a miracle. So,
after his claim of Prophethood, Mirza also needed a miracle.
He writes about his miracle.

7. “If I am not a man with miracle, then I am a liar”
(Tebafatul Nadwatah, p.9, Khazain, v.19, p.97)
8. "But I have better proofs. I have revealed thousands of miracles." (Tahafatul Nadvatab, p.12, Khazain, v.19, p.102)

9. "God is revealing so much signs for me that if these had been revealed in Noah's time, people would not have drowned." (Haqqeqatul Wahi, p.138, Khazain, v.27, p.575)

For being a Prophet there was also the need of revelation. So, Mirza writes:

10. "So, much has been revealed to me by God that if it is written down, it will form not less than twenty parts" (Haqqeqatul Wahi, p.39; Khazain, v.22, p.407)

All these references are sufficient to prove that Mirza claimed Prophethood. And the consent of the Muslim opinion is that such a person is an infidel.

Whoever claims Prophethood after Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam is an infidel. Mirza's claims are accepted by the Lahore Group also. So, they too, like the Qadiari group, are apostate and infidels. (For more detail can be seen 'Khassab Qadianiyyat' by Maulana Lal Hussain Akhtar. 'Tohfe-o-Qadiariat' by Maulana Ludhiyanvi).

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**Question No.9: What means the safety of the faith in Khazr-ye-Rasool (Khan Allah-o-Akbar) period in that comprehensive history con**

**Answer:**

Khazr-ye-Nuhwawat is in the minds of Muslims. During the past 1400 opinions concerning it. Who opinion by any person, it's matter like a concern. To 900 Nuhwawat is a part of Madinah, the Holy Prophet SallAllab-o-Alaihi WA Aalibi Wasalam. God related the personality of the Holy Prophet SallAllab-o-Alaihi WA Aalibi Wasalam. And Holy WA Aalibi Wasalam was the leader in his own time and in this way Aalibi Wasalam presented a profile.

**Safety of Khazr-ye-Rasool Prophet's (SallAllab-o-Alaihi WA Aalibi Wasalam)**

The Holy Prophet SallAllab-o-Alaihi WA Aalibi Wasalam sent Hazrat Zainab and Hazrat Zarrar bin Awaar to the eradication of Aswad Anil. This is, in fact, a practical lesson. The well being of the Ummat is that how they safeguard their lives and work for the propagation of Islam. The Ummat and from the earlier and vigilant. Talha Asadey sent the Prophet SallAllab-o-Alaihi WA Aalibi Wasalam.
Question No. 9: What measures have been taken for the safety of the faith in Kham-e-Nubuwat from Hazrat Siddiq (Raz Allah-o-Anho) period to the present day? Write short but comprehensive history concerning it?

Answer:

Kham-e-Nubuwat is in fact the cause of unity among Muslims. During the past 1400 years, there have been no two opinions regarding it. Whenever there was a contrary opinion by any person, he was separated from Ummah’s body like a cocoon. To root out the devilish Kham-e-Nubuwat is a part of Muslim faith. Reforms came to an end with the Holy Prophet SallAllah-o-Alahi WA Aalabi Wasallam. God related the end of our Sittah with the personality of the Holy Prophet SallAllah-o-Alahi WA Aalibi Wasallam. And Holy Prophet SallAllah-o-Alahi WA Aalibi Wasallam was the first who rooted out this evil in his own time and in this way he SallAllah-o-Alahi WA Aalibi Wasallam presented a practical example.

Safety of Khatm-e-Nubuwat is Holy Prophet’s (SallAllah-o-Alaihi WA Aalibi Wasallam) Sunnah

The Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam sent Hazrat Feroz Delnoy (Razi Allah-o-Anho) and Hazrat Zurrar bin Awer (Razi Allah-o-Anho) for the eradication of Aswad Azdi and Talibah Amud respectively. This is, in fact, a practical lesson and training for the Ummah. The well-being of the Ummah in both the worlds depends on it that how they safeguard this faith. For this they will have to risk their lives and work for the upbringing of the disciples of Kham-e-Nubuwat. The Ummah took the faith as a beacon house and from the earlier period to the present day, it is rigidly. Talibah Amud sent his cousin, Hayat, to the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam, for the
acceptance of his Prophet's hood. The Holy Prophet SallAllah-o-Aalibi WA Aalibi Wasallam became worried to hear this. The Holy Prophet SallAllah-o-Aalibi WA Aalibi Wasallam choose Hazrat Zarrar bin Alaw (Razi Allah-o-Ahno) as commander of the first battle for the safety of Khatm-e-Nubuwat. He was sent to the tribes and officials for a n-report on Jihadi, who were near Talah. Reaching there he met Ali bin Asad Sannan bin Abu Sannan and the people of Qasba and Banu Varta, etc tribes. Hazrat Zarrar (Razi Allah-o-Ahno) conveyed the Holy Prophet's message and motivated them to take part in the Holy war against Talaha Agadey. All agreed. A group of troops was formed under the leadership of Hazrat Zarrar (Razi Allah-o-Ahno). The troops started at Wazirat. The enemy came to know about the troops and so there was an attack. The battle started. The troops gave very tough time to Talaha's party. While the Muslim troops, after success, were in the way to Madina, the Holy Prophet SallAllah-o-Aalibi WA Aalibi Wasallam passed away.

The first battle for the safety of Khatm-e-Nubuwat in Hazrat Siddiq's (Razi Allah-o-Ahno) period

In Hazrat Abu Bakr Siddiq's (Razi Allah-o-Ahno) period, the first battle for the safety of Khatm-e-Nubuwat was fought in Yamama against Muslima Kazab. In this battle the troops was led by Hazrat Akrma (Razi Allah-o-Ahno), then by Hazrat Shajjed bin Hazrat, (Razi Allah-o-Ahno) and in the last it was led by Hazrat Khalid bin Waleed (Razi Allah-o-Ahno). In this battle, 1200 'Sababs' were martyred. Of those 700 were Quraysh Conners (Haflz) and executors of the Holy Quran. Among the martyrs were also the Sababs (Razi Allah-o-Ahno Abzum Wali Razi) who took part in the Bader battle. Hazrat Abu Bakr (Razi Allah-o-Ahno) wrote to Hazrat Khaled bin Waleed (Razi Allah-o-Ahno) that all the adults of Mosaama's party should be and that women and children to a tradition he also ordered. But before Hazrat Abu Bakr message reached, Hazrat El-Ahno) has made a pact. It has Allah-o-Ahno) arrested on Muyaya. At the end of the condition that he will prepare for. After reaching the fort children wear turbans and he the fort. He gave the military troops are ready for battle (Ahno) and his army have in playing into war he prefers to him (Muslims). Hazrat Khalid bin Muyaya that he had decryd (Ahno). He replied that community. Though the agreement of Hazrat Khalid (Razi Allah-o-Ahno) was murdered by Hazrat El-Kazab was murdered by Hazrat. To some of the followers of (Razi Allah-o-Ahno) burnt with stones and to some he was so strict against the apostle lesson. (Albada, v.2, Academy, Karachi)

The 1400 years history with all other miscellaneous (mental foundation) and such things. But Islam even have discussion with Fasool. Ahmadi, it is written...
The 1600 years history of Islam shows that Islam dealt with all other mischieves with the help of "Mubahelah" (mutual compramise to prove trash and false), polemic and such things. But Islamic law (Shari‘ah) does not allow even to have discussion with the adherents of Prophethood. In Fasool Ahmadi it is written that...

Muselmans's patty should be killed because of their apostasy and that women and children should be arrested. According to a tradition he also ordered for burning alive the apostates. But before Hazrat Abu Bakr Siddiq's (Razi Allah-o-Ahe) message reached, Hazrat Kholid bin Walid (Razi Allah-o-Ahe) had made a pact. It happened that Hazrat Kholid (Razi Allah-o-Ahe) arrested one of Muselmans's companions, Muyaja. At the end of the battle, he was released on the condition that he will prepare his companions to open the fort. After reaching the fort Muyaja made women and children wear turbans and have arms and stand at the walls of the fort. He gave the impression that a large number of troops are ready for battle. Hazrat Kholid (Razi Allah-o-Ahe) and his army have taken off the arms. So, instead of plunging into war, he preferred to make reconciliation on the condition that fourth part of their possessions would be given to him (-Muslims). Hazrat Kholid (Razi Allah-o-Ahe) said to Muyaja that he had deceived him (Kholid (Razi Allah-o-Ahe)). He replied that he had done so to save his community. Though the agreement was based on fraud, but Hazrat Kholid (Razi Allah-o-Ahe) made it valid. Muselmans Kazab was murdered by Hazrat Wadeshi (Razi Allah-o-Ahe). Some of the followers of Talha (apostates) Hazrat Kholid (Razi Allah-o-Ahe) burnt alive in fire, to some he crushed with stones and to some he threw from tops of hill. He was so strict against the apostates so that people could learn lesson. (Albadia, v.2, p.1166, i.w. trans. Nafes Academy, Karachi)

The Prophet was worried...
Allah-o-Anho footsteps would be followed by granting Divine help?

Note: Maulana Rafiq Dilawary has written down the names of all the Prophets in detail in 'Aima Talbees', (summary) of the book has been prepared by Khan Farhey under the title '22 Juha Prophets'.

The whole history of the Umrah shows that whenever anyone made false claim of Prophethood, the Umrah did not ask him for showing miracles. Instead the Umrah killed him. In the Sub-continent Mirza Qadiani was planted by the British. The Muslims were oppressed, enslaved and subjugated. So, the Muslims of India had to adopt the way of polemics. The Muslims were successful in polemics, lawsuits, courts, assembly etc. Whether it was Mecca or Africa they were victorious. They had to choose this way, otherwise they should be treated as Muslima Kazah was treated in the battlefield of Yamama. We must be sure that whenever there would be an Islamic government in this region, Sidiq's (Razi
Note: Maulana Rafiq Dilvery (Rahmatullah Alaih) has written down the names of all the false claimants of Prophethood in detail in 'Aima Talbees'. The abridged edition (summary) of the book has been prepared by Nisar Ahmad Khan Fathey under the title ‘22 Jhootey Nabi’ (22 false Prophets).
THE LIFE OF
HAZRAT IS A Alaih-i-Salam (CHRIST)

Question No.1: Write clearly the Islamic, Jewish, Christian and Mithra's point of view concerning Hazrat Isa's Alaih-i-Salam life.

Answer:

Islamic Point of View

Like faith in 'Khun a-Naburvat', the faith in Hazrat Isa's Alaih-i-Salam life and reappearing forms the basis of Muslim Faith. The clear verses of the Holy Quran, continuous Alhadish and the consensus of the Muslim opinion prove it. Muslim scholars have clarified it in Tafsirer, explanation of the sayings of the Holy Prophet and books on scholastic philosophy.

The Islamic view point concerning
HAZRAT ISA ALAIH-I-SALAM

The Islamic view point concerning Hazrat Isa Alaih-i-Salam is that he was the son of virgin Mary (Maryam Alaih-i-Salam) and he was the last Prophet of Bani Israel. The Jews were hostile towards him and at last when at an occasion they planned to murder him, God sent his angels and lifted him to heavens while he was alive. God granted him a long life. When near Doomsday 'Dajjal', (Anti-Christ) who will cause mischief in the world, appears, Christ will reappear. One of the signs of Doomsday is that Christ will reappear and kill 'Dajjal'. He will appear as a great justice and in that Umrah he will be Holy Prophet's Caliph. He himself will follow Quran and Hadath and will make other people follow the Islamic Shariah (law). At that period all religions except Islam will disappear. There will be no atheist in the world. So, the commandment of Jihad will not be called from the non-believer but from a Muslim. There will be no one who will accept the appearance of a Jihad. Then Hazrat Isa Alaih-i-Salam after saying his funeral Petition to Al-Rabb, will say, "SallAllah-o-Alaih All these things have been done by me whose number is more than one."

The important of Faith

1. Hazrat Isa Alaih-i-Salam Messenger. He is the Master of books. He has appeared in the name of the God and the name of Mahdi. He is the Seal of Prophets.
2. He remained safe from the hands of the people.
3. He was lifted alive to heaven.
4. He is still alive there.
5. Before the day of Judgement and of the Last Day, he will come in the world in a body.

JEWSH POINT OF VIEW

Jewish point of view is that Christ did not appear and the man who claimed to be the Messiah was a Magician and a false claimer. So the Jews were not to consider him a Messiah. After that, they succeeded in doing so, and
commandment of Jihad will not be valid, no revenue or tax will be called from the non-Muslims because every one will be a Muslim. There will be abundance of things and money. No one will accept things or money from others. After his appearance, Christ will marry also and will have children. Then Hazrat Isa Alaih-i-Salam or Christ will die and Muslims, after saying his funeral Prayer, will bury him in Holy Prophet's SallAllahu-Alaihi WA Aalihi Wasallam tomb. All these things have been described in detail in 'Ahadith', whose number is more than one hundred.

The important elements of Islamic Faith

1. Hazrat Isa Alaih-i-Salam is God's man and His Messenger. He is the 'Masih' about whom the previous books foretell. He has appeared once as a true Prophet.

2. He remained safe from the Jews, Jews could not harm him.

3. He was lifted alive to heavens.

4. He is still alive there.

5. Before the day of Judgement, the very Christ (Isa Alaih-i-Salam) will appear and kill the 'Daaij'. No other person will come in the world in his place.

JEWISH POINT OF VIEW ABOUT CHRIST

Jewish point of view is that 'Masih' (Christ) has not yet appeared and the man who called himself Christ was in fact a magician and false claimer of Prophethood (May God forgive). So the Jews were hostile towards him and they planned to murder and hang him. And according to them they succeeded in doing so, as the Quran says:
THE QADIANI POINT OF VIEW ABOUT CHRIST

Whatever Mirza Qadiani 

Oham, Toha Goledia, Nazir etc. has been summarized by under the title 'Haqeeqat in discussion (Mirza Qadiani) important issues.

Christ was a human being who was put to cross because of saved him from this cursed country secretly.

After leaving his country there he died. His grave is also where he died.

No human being, with his even the idea that Christ teaches.

There is no doubt in it the reappearance of Christ, but reappearance of Christ himself.

And the promise of the and has been fulfilled in his (Mirza promised Christ with whom Qadiani swears and writes:

"I am the same promised by Hazrat Muhammad Sallall Wasallam in Sahye Aahadat. The Sahye Bukhari and Muslim and

"لَوْ كُنَّا بِاللهِ شهَدًا" (Haqq)
THE QADIANI POINT OF VIEW
ABOUT CHRIST

Whatever Mirza Qadiani has written in his books, 'Azala Oham, Tohfa Goldia, Nazoole Maseeh, Haqueqatul Wahi,' etc. has been summarized by Mirza Bashir Ahmed M.A. under the title 'Haqueqy Islam'. He writes "During this discussion (Mirza Qadiani) has stressed the following important issues.

Christ was a human being like other human beings and he was put to cross because of enemies' mischief. But God saved him from this cursed death and after it left his country secretly.

After leaving his country Christ reached Kashmir and there he died. His grave is also there (in Khaniat Colony of Sri Nagar).

No human being, with his body, can go to heavens. So, even the idea that Christ reached heavens is fake.

There is no doubt in it that there was a promise for the reappearance of Christ, but it does not mean the reappearance of Christ himself but of a man like Christ.

And the promise of the annunciation of a man like Christ has been fulfilled in his (Mirza Qadiani) form. He is the promised Christ with whom truth will dominate. Mirza Qadiani swears and writes:

"I am the same promised Christ who has been foretold by Hazrat Muhammad SallAllah-o-Alaihi WA Aalihi Wasallam in Sahay Adhith. These Adhith are included in Sahay Bukhari and Muslim and other Sahib books." (Haqueqy Islam, p. 29, 30)
Question No.2: The Muslims have the faith that God saved Hazrat Isa Alaih-i-Salam from the Jews' oppressions and lifted him to heavens. Prove this faith in the light of Quran and Hadith.

Answer:
Argument No.1: (Al-Imran: 55)

إذ قال الله سبحانه: اسْتَهْزَعُوا مِن فِي مَرْجَعِكُمْ وَمِن فِي مَرْجَعِهِمْ مِن اللَّهِ كُفَّارًا وَجَاهِدِي اللَّهِ الَّذِينَ ثُمِّ كَفَّارًا فَصَارَ اللَّهُ عِنْدَهُمْ قُرْآنًا ثُمَّ أَنَامَتَتْ إِلَى مَرْجَعِكُمْ فَأَحْكَمَ بِنِيَامِكُمْ فِي مَا كُنتُمْ فَخَطَّفُونَ

(Al-Imran: 55)

“When God said, ‘O Jesus (Isa), I will take you to Me, and I will raise you to Me and I will purify you of those who belie me. I will set your followers above the unbelievers till the Resurrection Day. Then unto Me shall you return, and I will decide between you (people) as to what you (people) were at variance on.”

In the preceding Ayah God mentioned the secret plan. In this Ayah is the detail of that secret plan. While the Jews were planning to besiege and kill him at this juncture God consolated Hazrat Isa Alaih-i-Salam and gave him the good news that his enemies would fail in their plans. In this connection four promises were made to him:

1. I will take you to totality.
2. I will lift you to heavens.
3. I will save you from the evil of the infidels (the Jews).
4. I will make your followers overcame your enemies till the day of Judgment.

See four promise were in fact in keeping with the conspiracy of the Jews that is:

1. To arrest Hazrat Isa Alaih-i-Salam.

2. To murder him after much torture.
3. And then to insult and defile.
4. And to root his religion out and no follower of his religion.

The Ahadith that of Hazrat Isa Alaih-i-Salam

Hadith No.1:

"The heaven is the home of God and the earth is the home of His Messenger. He share in the bliss that the earth and the heaven share in bliss.

(Muslim v.2, p.401 Bab i)

"Hazrat Nawas bin Samai, that the Holy Prophet has said Alaih-i-Salam, he will descent of the ‘Jamay’ mosque of the abbreviation in yellow sheets and his two angels, etc. Then will go off ultimately he will find him at Bani Robi.

The Hadith also tells that reach far and it will kill the infidels.

Hadith No.2:

"The earth and the heaven share in bliss.

(Kisabul Asma’ bal Siyaf.

"Hazrat Abu Hurairah (Ria, the Holy Prophet SallAllah wasassalam has said that you when Isa Alaih-i-Salam, the icb heavens and your Imam (leader)
2. To murder him after much torture.
3. And then to insult and defame him.
4. And to root his religion out in a way that there should be no followers of his religion.

The Ahadith that prove the arrival of Hazrat Isa Alaihi-Salam

Hadith No.1:

"Concerning the coming of Jesus, peace be upon him, to the earth, then his (Messiah) son declared that he would bring the last of the times. At that time the Jews would gather together and the enemies would refer to the news of the (unknown) place. If they say to me: 'What secret plan. In that case the Jews would get a secure God. I love the good people. In this way (the Jews) are enemies till the end. Rejoicing with the (unknown) place. If they say to me: 'What secret plan. In that case the Jews would get a secure God. I love the good people. In this way (the Jews) are enemies till the end. Rejoicing with the people." (Muslim v.3, p.40) Bab Zikar Al-Dajjal).

"Hazrat Nawas binSamain (Razi Allah-o-Atho) relates that the Holy Prophet has said that when God sends Hazrat Isa Alaihi-Salam, he will erect on the eastern white minaret of the Jamia" mosque of Damascus. He will be wearing two yellow sheets and his two arms will be on the hands of two angels, etc. Then he will go out to seek "Dajjal" (anti-Christ) ultimately he will find him at Bab-e-Lud. He will kill him."

The Hadith also tells that the blow of his mouth will reach far and it will kill the infidels. This will be his miracle.

Hadith No.2:

"Hazrat Abu Hurairah (Razi Allah-o-Atho) relates that the Holy Prophet said: "When God sends Hazrat Isa Alaihi-Salam the sot of Maryam will descend from heavens and your Imam (leader) will be from you" (i.e. Imam
Mehdi will be your ‘Imam’ and Hazrat Isa Alaih-i-Salam in spite of being a prophet, will follow Imam Mehdi.

Note: The Hadith reveals that Hazrat Isa Alaih-i-Salam and Hazrat Mehdi are two different personalities.

Hadith No.3:

"Say: O mankind, you are increasing in the earth, and I am with you and the Prophet of Allah. If you continue to do that, and you follow the right path, then Allah will guide you to the right path. But if you continue to do evil deeds, then Allah will guide you to evil deeds."

(‘Abdul ‘Abbasi Khan, 1433, p.337)

"Imam Ahmad bîq Hamîd bîg (Rahmatullah Alî) quotes from Abu Hurayrah (Razi Alî-h-o-Anhî) that the Holy Prophet Sallallahu Alaihi Wasallam has said that ‘It is not on earth nor in Heaven that the ‘Shari’at’ (divine law) is the same. And I am the closest to Isa Alaih-i-Salam because there is no Prophet between me and He. He will appear if you see him, recognize him. He will be of middle height. His colour will be a mixture of red and white. He will be wearing clothes of two colours. Drops of water will be falling from his head though it will not be wet. He will break the horns and abolish ‘Jizya’ (tax levied on non-Muslims). He will invite all the people towards Islam. God will efface all the religions except Islam. ‘Dajjal’ will be murdered in his age. After it, peace will prevail in the whole world. Even lion and camel, leopard and cow, wolf and goat will eat and drink together. Children will play with snakes. The snakes will not harm them. Isa Alaih-i-Salam will remain on earth for forty years and the Muslims will say his foster son.

Hadith No.5:

We would like to conclude with the following: "Abdullah bin ‘Umar (R) the Holy Prophet said: ‘Abdullah bin ‘Umar (R) the Holy Prophet said: ‘In the end of the world, the Prophet will fill the earth with justice."

(Rawab Abnel Jâzi Fe I p.480. chapter Nazool Isa Alî-h-o-Anhî)

"Abdullah bin ‘Umar (R) the Holy Prophet said: ‘In the end of the world, the Prophet will fill the earth with justice."
will remain on earth for forty years. After it he will die and the Muslims will say his funeral prayer.

Hadith No.4:

"عَنِ الحَسَنِ رضي الله عنه قال رسل الله صلى الله عليه وسلم لليهود أن
عَسِى لم يمت، وَهَذَاهُ رَجَعُ لِكَيْكَمُ بِيَوْمِ القيامة"

(Akhrajab Ibn Kaseer Fe Tafseer Aal Imran, v.1, p.366)

"Imam Hasan Barri (Rahmatullah Alaih) relates that the Holy Prophet SawAllah-o-Alehi WA Aalibi Wanallam said: Hazrat Isa Alaih-i-Salum is not dead yet but alive and he will come again in the world."

Hadith No.5:

"مَعَ عِبَادِ اللَّهِ مِنْ عَمَّرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَسِيَّ مَنْ
مَرَّ مَعَهَا الابنُ الْحِرْضِيَ وَحَدَّثَهُ عَمَّا وَأَرْوَاهُ مُنَاَمَتَ بَعْدَ يَوْمِ الْقِيَامَةِ"

(Rawah Abnel Jozzi Fe Kitabal Wafa, p.177-Mishqaa, p.485. chapter Nxaanool Isb Abin Muraym)

"Abdullah bin Umeiro (Razi Allah-o-Anhu) relates that the Holy Prophet said: "In future Isa Alaih-i-Salum will descend on earth (it means that Hazrat Isa Alaih-i-Salum was not on earth before. On the other hand, he was on heavens). He will be buried beside me. On the day of judgment, I will rise from the grave with Christ, the son of Mary and I will be between Abu Bakr (Razi Allah-o-Anhu) and Umer (Razi Allah-o-Anhu)."
Hadith No.6:

"Had I been asked to give a Hadith on the Day of Judgement, I would have said: 'The Prophet Muhammad (peace be upon him) said: 'There is no God but Allah, and Muhammad is his Apostle.'"

The Holy Prophet Salallahussallam said to them, "you will never die. While Christ will die, and he will die in false agreement. The Holy Prophet Salallahussallam said: "Do you everything and He is the Great."

The Christians said: "Allah Allahy! Wa Adalim Wa Adilivable! The Holy Prophet Salallahussallam said: "Is it God?" The Christians said: "No, it is not God."

The Holy Prophet Salallahussallam said: "Do you know that God is not according to His Will?" The Holy Prophet Salallahussallam said: "Yes, you know well that God free from excrements of because according to it. The Holy Prophet Salallahussallam asked men who become pregnant like other children. The Christ use the call of nature. The Christ these truths. The Holy Prophet Salallahussallam asked, "I shall be God's son." The Christ but they denied truth consists Ayahs."

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The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam said to them, “you know that God is alive and will never die. While Christ will die (this shows that Christ has not died yet and he will die in future). The Christians of Najran agreed. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam said: “Do you know that God Sustained everything and He is the Guardian and sustainer of the universe.” The Christians agreed. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam asked: “whether Christ has all these characteristics?” The Christians replied in the negative. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam said: “Is it not that nothing is hidden for God?” The Christians agreed. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam asked: “Has Christ also the same feature?” The Christians replied in the negative. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam said: “Do you know that God created Christ in his mother’s womb according to His Will?” The Christians said: “Yes.” The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam said: “you know well that God does not eat or drink and He is free from excitements of bowels and bladder. The Christians agreed to it. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam asked them: “Do you know that Christ’s mother became pregnant like other women and she bore him as other children are born. Moreover, Christ was fed like other children. The Christ used to eat and drink and answer the call of nature.” The Christians of Najran acknowledged these truths. The Holy Prophet SallAllah-o-Alaihi WA Aalîhi Wasallam asked: “Then how Isî Alîhi-S-Salâm can be God’s son.” The Christians of Najran realized the truth, but they denied truth consciously. At this God revealed these Ayahs:

اِنِّمَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَبْرِいُ
AN IMPORTANT THING

All these Hadiths and traditions make it crystal clear that the Christ whose descent has been told in Hadiths is the same who has been mentioned in the Holy Quran, who was born to Mary, the virgin and to whom 'Injeef' (New Testament) was revealed. Descent does not mean that the person would be from the Holy Prophet's SallAllah-u-Alaihi WA Aaliihi Wasallam Ummah and would be like Christ. In the Hadith if Christ stands for Mirza Qadiani, then it should also mean that wherever there is mention of Christ, it should stand for Mirza Qadiani (May God forgive us). After tiring about the descent of Christ, the Holy Prophet received the Ayah. It reveals that the Holy Prophet meant Christ, the son of Mary, about whom the Ayah was revealed. No other 'Messiah' (Christ) can be for it. Moreover, Imam Bukhari and others mentioned Sura Maryam, Al-Imran and Nisa along with such a Hadith. It also proves that only the descent of that Christ has been mentioned in the Hadith about whom the Holy Quran talks about his lifting to heavens. There is no contradiction in Quran. In the both ayahs, only the same personality, Christ, is meant.

Note: There are more than hundred Hadiths concerning the descent of Christ. Allama Syed Anwar Shah Kashmiri (Rahmatullah Allah) has mentioned these Hadiths in his book "Ateesah Bina Tawwir Fi Nazool Almessiah". Here only six Hadiths, which negate the Qadianities theory, have been selected:

1. In the first Hadith there is mention of the descent of Hazrat Isa Alah-i-Salim on the eastern minaret of the mosque in Damascus. His hands will be on the wings of angels and he will kill "Daajjal" near Bab Lud (Name of a village in Palestine).
2. In the second Hadith there is explanation of descent of Hazrat Isa Alah-i-Salim from heavens.
3. In the third Hadith, the Holy Alaihi WA Aaliihi Wasallam Prophet between Isa Alah-i-Salim and Isa (Alah-i-Salim), son of Mary.
4. The fourth Hadith explains "مَعَ الصَّحِيَّةِ وَاللَّهِ". Isa Alah-i-Salim.
5. The fifth Hadith explains his death.
6. The sixth Hadith explains "اللهِ". Isa Alah-i-Salim.

A CHALLENGE

The books on Hadiths have a chapter of Isa Alah-i-Salim. But no Qadian has written about his death in the books. Therefore, it is an open challenge for the Qadian author to explain the death of Isa Alah-i-Salim as mentioned in the verses of Holy Quran.

Question No.3: Why are the books on Hadiths silent about the death of Isa Alah-i-Salim? Why are they not concerned about his death? Write in detail?

Answer:

In the beginning Mirza Ghulam Ahmad in the life of Hazrat Isa Alah-i-Salim, the verses from the Holy Quran.

"The Ayah, "ئَوْمَ الْيَوْمِ الْأَخْرَىَ رَسُولُ اللَّهِ" which means Christ and the promise for the present happen due to the overcoming of Isa Alah-i-Salim reappears in this verse around.

(Braheen-e-AbMEDIA, v.1 p. p. 993)

So, in the beginning, Mirza Ghulam Ahmad in the life of Isa Alah-i-Salim. For the claim of...
3. In the third Hadith, the Holy Prophet **SallAllahu-Alaihi-Wa-Sallam** says that 'there is no Prophet between Isa Alai-hi-Salam and me, and only this Isa (Alah-i-Salam), son of Maryam, will appear.'

4. The fourth Hadith explains "**" and "**".

5. The fifth Hadith explains his descent towards the earth.

6. The sixth Hadith explains "**".

**A CHALLENGE**

The books on Ahasan have a chapter about the descent of Isa Alai-hi-Salam. But no Qadani can show a Hadith or a chapter on the death of Isa Alai-hi-Salam (Christ).

**Question No.3:** Why are the Mizrais interested in this issue? Why are they concerned with the life of Isa Alai-hi-Salam? Write in detail.

**Answer:**

In the beginning Mirza Ghulam Ahmed Qadani believed in the life of Hazrat Isa Alai-hi-Salam. He used to argue with the verses from the Holy Quran.

"**" is a foretelling about Christ and the promise for the prevalence of Islam which will happen due to the overcomning of the Christ. When Hazrat Isa Alai-hi-Salam reappears in this world, Islam will spread all around.

(Prophet-e-Ahmedia, v.1 Roohani Khazain, v.1, p.593)

So, in the beginning, Mirza had faith in the life of Hazrat Isa Alai-hi-Salam. For the claim of Prophethood, he stepped
forward gradually. First he became "servant of Islam", then "the preacher of Islam", then "deputed by God", then "Revivalist", etc. The real purpose was the claim of Prophethood. The plan was to claim 'the likeness of Isa Alah-i-Salam' first. But in the way to becoming Christ, the existence of Christ was hurdle. To remove the hurdle he concocted the belief in the death of Christ. Then he said that the Abadith prove the coming of Isa Alah-i-Salam and that Christ has died. Because Christ has died, so he (Mirza) has appeared like a Christ.

He also claimed that he is better than he (Christ). In this famous verse he says:

"Do not talk about the son of Mary because Ghulam Ahmed is better than he."

After becoming Christ in his evil thoughts, Mirza Qadriani said that 'because Christ was a Prophet, so why he second Christ (Mitra), who was better than he, could not be a Prophet. So, just to prove his Prophethood, he had to form the concept of Christ's death. Gradually he was moving forward towards the claim of Prophethood. He was a great liar. The Holy Prophet SallAllah-o-Alaihi WA Astiti Wasallam has said: "Whoever claims Prophethood after me, will be liar".

To gain his ends he mixed truth with falsehood. He was denier of truth and cheat. With his lies and infidelity he tried to shake Islam's basic faith, Khamm-e-Nebwwat, and the existence of Hazrat Isa Alah-i-Salam.

**Question No.4:** God said in Ayah and prove the existence of Isa Alah-i-Salam:

"The Mirza's take "Lof" to mean Hazrat Ibn-e-Abbas also expaln "Lof" The Mirza's proof of Prophethood of Isa Alah-i-Salam.

**Answer:**

Explained all these points in detail.
Question No. 4: God said in the Holy Quran:

"واذ قال الله يعسي‌اني موفيك وراففك." Explain the Ayah and prove the existence of Hazrat Isa Alah-Salam.

The Murras take "موفيك وراففك" to mean "death". In his "tafsir" Hazrat Ibn-e-Abbas also explains "موفيك وراففك" as "موفيك وراففك". The Murras also present "توها مع الإبرار، توها مع المسلمين" to support their view.

Explain all these points in detail.

Answer:

"واذ قال الله يعسي‌اني موفيك وراففك." proves the lifting of Christ's body towards heavens. In real it proves the existence and the death of Isa Alah-Salam.

The real meaning of "موفيك وراففك" is not death, because if death had been as real meaning, it would have been used somewhere in the Quran and Hadith against life or 'existence'. But it occurs nowhere. On the other hand "موفيك وراففك" has been used against "موفيك وراففك". It proves that 'death' is not the real meaning of "موفيك وراففك". In the Holy Quran life and death appear against each other in many places is

The comparison reveals that if we define things putting their opposites, then 'death', not "موفيك وراففك" will be used against...
In the Holy Quran "توفيق" has been used against "مادته فيهم" To understand "وكت عليهم شهيدًا مادته فيهم فما توفيق" Allama Zamekhan's reference is very important. He says: "واقف، استوفاة، توقفاء، استوفاء، توقفاء" The meaning of "توفيق" should be taken fully or completely. "توفيق" is used metaphorically for death, so "توفيق" meaning 'will die'.

It means that the real meaning of "توفيق" is not death, but it is used for death metaphorically.

B. The real meaning of "توفيق" is not death, as Quran says "حتى يتوفين الموت" Here "توفيق" and death are used against each other. Here it means that they are taken completely at the time of death. If "توفيق" had meant death, its meaning should have been "يمسيهم الموت" How indecent the meaning is and there can be no indecent thing in the Quran.

C. The real meaning for "توفيق" is not death. The Holy Quran says: "اللهم يديم الموت الأئلش حين وفاتها ولي أميت في ممنها فيمسك المن" (Al-Zamen: 42)

"God takes the souls at the time of their death, and that which has not died, in its sleep. He withholds that against which He has decreed death, but throws the other till a started term."

1. Here "توفيق" has been rela So "توفيق" does not stand for real sleep. In this way "توفيق" is not.

2. After it "توفيق" has been dive sleep. It shows clearly that "توفيق" is not death.

3. Moreover, "توفيق" includes the Mun is alive during sleep while to sleep. It shows clearly that "توفيق" is not death.

In short, the meaning for "توفيق" completely. However, sometimes the death metaphorically.

If sometimes, a word is used to mean that its real meaning will be about that the metaphorical meaning should real meaning is lacking. In meaning, "to take completed there are metaphorically.

Hazrat Ibne Abbas (R.A) and the existe l-Salam

A. Like the whole Ummah, Hazr o-Anbo) also believes in the narrated many traditions for SellAllah-o-Alaibi WA Adh related with the lifting and desc Ramsey Tawater F1 Nauol Alm Kashmir (Rahmatullah Alaih) with reference to Hazrat At
1. Here has been related with not stand for real death.
   So does not stand for real death.

2. After it has been diverted towards death and sleep. In this way is contrary to death.

3. Moreover, includes the both, death and sleep. Man is alive during sleep while has been related to sleep. It shows clearly that the real meaning for is not death.

In short, the meaning for is to take one completely. However, sometimes the word has been used for death metaphorically.

If sometimes, a word is used metaphorically, it does not mean that its real meaning will be abandoned. The principle is that the metaphorical meaning should be taken only when the real meaning is lacking. In the real meaning, "to take completely" occurs while in there are metaphorical meaning (death).

Hazrat Ibne Abbas (Razi Allah-o-Anho) and the existence of Isa Alaih-i-Salam

A- Like the whole Ummah, Hazrat Ibne Abbas (Razi Allah-o-Anho) also believes in the existence of Christ. He has narrated many traditions from the Holy Prophet SallAllah-o-Ateeb WA Aalibi Wasallam which are related with the lifting and descend of Christ. In 'Alasrech Sama Tawwuti Fi Nuzool Atmeeth', Hazrat Aower Shih Kashmiri (Rahmatullah Alaih) has collected ten traditions with reference to Hazrat Abbas (Razi Allah-o-Anho)
concerning the lifting and descent of Hazrat Isa Alaih-i-Salam.


The scholars in ‘Asma Al-tijla’ have wrote about him that he is not an authentic narrator. Moreover, he never saw Hazrat Abdullah Ibn Abbas (Razi Allah-o-Anho). Muhasib (Rahmatullah Alaih) is a connection between them. (Mazahid Atadal, v.5, p.163 Tehzeeb Alekhzeeb, v.4, p.213)

The question arises that how this tradition occurs in Sahib Bukhari. Its reason is that Imam Bukhari (Rahmatullah Alaih) was particular about only ‘Ahadith Masnadah’ and not about ‘Taleqat’, as in ‘Fatih Mughhees’, p.20 is written that:

"أولهما مادا دقتهم في كتابه لا ياصحح على تفصيل ملخصه وهو الآحاديث الصحيحة المنصرمة دون التوأم والإثر المرفقة على الصحابة فمن معدهم والإحاديث المرجعة بها نحو ذلك.

"Imam Bukhari has said that in his book he gave place only to those (traditions) whose authenticity is proved. In fact, it includes only ‘Ahadith Sahibh Masnadah’. The other ‘Taleqat’ and ‘A’asar Moqafa’ are not included in it. In the same way the Ahadith that appear in ‘Tatjamataal Bab’ are not included in it.

C. Though in the other Sahib tradition Hazrat Abdullah bin Abbas (Razi Allah-o-Anho) takes the meaning of "ثواب" as death," but in the same tradition the very words of the Ayah negate the Qudati point of view.

"خرج ابن عساكر رايسقاب بن يشكر بن ابن عساكر فألقاه عطالي يسيي أي موفكلا ورافكلا أي يشي رافكلا ثم موفكلا في غيرانام.

(Dar Mansoor, v.2, p.36)

"Ibne Asakar and Isah bin Bajjar have related with reference to Ibn Abbas (Razi Allah-o-Anho) that the Ayah has the meaning that 'I am that who will lift you towards Myself and then in the last you death'.

In Tafsir Ibn Kasir, by Abdullah Ibn Abbas (R) lifted toward heavens was:

هذا أحد صحح ألي ابن

(Tafsir Ibn Kasir, "lifted toward heavens") is correct up to Ibn Abbas.
Abbas's tradition is
true, r.3, p.290).
tried to persuade
that he had never
seen them. (Mazamat
v.6, p.213)

tradition occurs in
Abu Ja'far (Rahmatullah
al-Mustadah), and not
in the Sahih. The other
books have passed
him. In the
Abu Ja'far is not

meaning of "لَوْفَ فِي" (the
very words of the

have related with
that the Ayah
will let you towards

Myself and then in the last period (after descen-
Question No. 5: God says: "وَرُفِّقُواْ" in Sura Al-Imran and "بِلۡ رَفۡعِهِۖ اللَّهُ الۡأَبَیَّ" in Sura Nisa. In both the places the Qadianis take لَعَفْعَ for 'the spiritual lifting' or 'the elevation of grades'. Negate this stand of the Qadianies and prove the physical lifting of Hazrat Isa Alaih-i-Salam?

Answer:

This is another masterpiece of Qadiani falsehood that they take لَعَفْعَ for the lifting of spirit. But when the objection is made to them that according to their own faith Christ, after descending from the cross and after his wounds were healed, went to Kashmir where he died after 57 years. So, he was lifted after death. This account is contrary to Quran, because out of the four, three promise were related with the being or self of Hazrat Isa Alaih-i-Salam and these promises were fulfilled at the same time. So, the Qadianies have to jump to the concept of 'elevation of grades.' They do not stick to any one point. They change their views. Now they talk about the lifting of spirit and now 'the elevation of grades.' And both the stands are incorrect.

1. The first thing is that the Jews did not claim the murder of spirit. They claimed the murder of body and 

   بل رفعت اللہ الابی

   So "بِل رۡفَعۡهِ الَّلَّهُ الۡأَبَیَّ" stands for the lifting of body.

Lifting of spirit and the murder of body can go together, as is the case with martyrs that though their bodies are killed but their spirits are lifted. So, it was necessary that it should mean 'the lifting of body' that is contrary to the concept of murder and hanging. Lifting of spirit and elevation of honour are not contrary to murder and hanging. On the other hand, the cruel the murder will be the more will be the evaluation of honour and more will be the elevation of grades. Death and murder are not compulsory honour. A man can be a_lifted and دکَرْکَاُو ذکَرْکَاُو اللذين اتولوا العلم درجات.

2. The Jews claimed the raising of body. To negate this claim i.e. the raising of body. To negate the claim. To negate murder. We claim that God lifted him during his life and not after death.

3. Wherever the object for the lifting of grades or status, it will stand for the lifting of grades or status. As "We lifted him from the skies without the skies without which he will not rise..." and "وَلَعۡبَ مِنْهُ وَأَسۡتَغۡفِرَ" 

made his parents sit on the floor which has been used with physical lifting of body. On the other hand, وَرُفِّقُواْ دۡنَكَرَاُو and are used for the elevation of grades.
murder are not compulsory for the elevation of grades and honour. A man can be elevated during life as Quran says:  

وَرَفَعَ الْغَلَابَةَ ذَكَرْكُ

"يرفع الله الذين أمواتهم الذين أموتوا الدرجات" 

2. The Jews claimed the murder and hanging of Christ's body. To negate this claim God said: "بِلَاءَ رَفَعَ الْعَلَّةَ الْأَلِٰهَةَ"  

i.e. you are wrong in that you murdered his body or hanged him, but God lifted his body, safe and sound, towards heavens. Moreover, if here 'lifting' means the lifting of spirit (meaning death), then what is the use of neglecting spirit or hanging? But God says that He lifted him towards heavens before death or being hanged.  

4. Wherever the object for وَرَفَعَ  

is any physical thing, it will stand for 'the lifting of body'. If the object for وَرَفَعَ is grade or status, it will stand for the elevation or exaltation of grade or status. As God says: "We lifted him to the Tur Mountain", "اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَمَّةٍ عَظِيمَةٍ"  

"And God raised the skies without Pillars, as you are seeing". "وَذَا رَفَعَ ابْرَاهِيمَ الْفِوْلَاءَ مِنْ أَبْيَثٍ وَأَسْتَعْسَأَهُ"  

"And Iraunm was raising the foundation of 'God's House' and Ismail was with him." "وَرَفَعَ أُوْبِيْهِ عَلَى الْعَرْشِ"  

"And (Yousa) Alaih-i-Salam made his parents sit on throne." In all these examples the word وَرَفَعَ has been used with physical things and it stands for the lifting of body. On the other hand in the following وَرَفَعَ Examples it's used for the elevation of grade or status.
Gadianies Ambiguity

A Hadith says:

"إذا تواضع السيد رفعه الله إلى السماء السابعة"

(Kinzul Aiamal, v.3, p.110, Hadith No.5720)

"When a man is hospitable, God raises him to the seventh sky." The Miraizis present this tradition as an objection that in this tradition the object غلظ is a physical thing and there is also the explanation of the word في السماء.

Answer: It is very evident that the tradition is about a person who is alive and hospitable. About the person it is said that in God's eyes his status is as above as the seventh sky.

Here غلظ does not stand for the lifting of body but for the explanation of status or grade. Here it is used metaphorically for exaltation or elevation of status. If a fool is unable to understand it, there is another clearest tradition for him. The tradition occurs in "Kinzul Aiamal" which says:

"من يبتوأض الله درجة يرفعه الله درجة حي يجمعه في عاجين"

"The elevation grade or status will be according to the hospitality. And when he reaches the peak of hospitality, God will give him place in 'eyete' (the maximum point in elevation)."

In short غلظ means "lifting". Sometimes the lifting is physical thing and sometimes it is of meanings, sayings and status or grades. The lifting and elevation may be physical and metaphysical.

1. The clear meaning of the Ayah is that when the Jews planned the murder and hanging of the Christ, but they could not succeed in their plan. At that time God lifted him towards heaven, but he was unable to lift him, and God was about to lift him again, but he was already on the ground.

2. The failure and disappointment of the Jews, the failure of the Jews.

3. If in the Ayah lifting have to accept that it 'murder' or 'hanging' of God.

4. In these Ayah the Hill Alaihi Walismah by SallAllah-o-Alaialah W. and real man (Ma Christ's) spiritual life happened before his Qidani is of the opsi Christ, reached Pales. Christ lived there for some time he got his some years. He was buried His shine is also there.

5. In the spiritual life (the Supreme) does a God are used where the unusual happen.
him towards heavens. So Christ was not lifted before but was lifted when the Jews were planning his murder. And the lifting was that he was lifted safe and sound, with his body. He already was elevated and exalted before this lifting. So the lifting can be only physical, which occurred at the time of the evil plan of the Jews.

6. The failure and disgrace of the Jews could have been intensified in the lifting of Christ's body. Moreover, elevation and exaltation of honour is not associated only with Christ, it can be bestowed to other alive men of faith. As God says: "God raises men of faith and men of knowledge in their grades".

7. If in the Ayah lifting of spirit means "death", then we will have to accept that the spirit occurred before the 'murder' or 'hanging' as:

"إِمَّا قُتِّلَنَّ بِجَسَدِنَا حَتَّى حَيَا نَا حَيَاً" - Qura'an Surat Al-Ikhlas

In these Ayah the Holy Prophet's SallAllah-o-AlaHi WA Aalii Wasallam bringing truth happened before Jil SallAllah-o-AlaHi WA Aalii Wasallam was called a poet and mad man (May God forgive). In the same way Christ's spiritual lifting, in the meaning of death, happened before his 'murder' and 'hanging'. But Mirza Qadri is of the opinion that after getting rid of the Jews, Christ, reached Palestine and then Kashmir He says that Christ lived there for a long time and during the same time he got his wounds treated and then he died after 87 years. He was buried in Mahalla Khaz Yar of Sri Nagar. His shrine is also there.

8. If the spiritual lifting is taken in the meaning of death, then the words "لاِّ تَعْلَمْ بَلْ عَلِيٌّ حَكِيّمٌ (The Omnipotent, the Supreme) does not seem relevant. These attributes of God are used where there is an unusual happening. And the unusual happening here is the lifting of body.
should not think that the lifting of body is impossible. God is omnipotent and nothing is difficult for him. Nor it should be thought that the lifting of the body towards heavens is without any purpose. He is Supreme and there is some purpose behind His every action. When the enemies gathered, He showed a miracle. He lifted His Prophet towards heavens and changed the face and figure of one of the enemies in such a way that he seemed to be Christ. The enemies took their friend as Christ and so killed him. And after the murder God made them doubtful about what they had done.

Neither any dictionary, nor any verson, nor any term proves that نفث stands for “death”. It is Mirza Qadiani’s convenience. However, this word is not contrary to honour and the lifting of body. However, ذمع and ذمع (lifting) stands for “the death with honour” then descend should stand for “the birth with disgrace, because in Hadith both the words are used against each other.

9. The Qadianies object that the Ayah does not explain the lifting towards heavens. The reply of this objection is that the Ayah says, “God lifted Isa towards Himself” It means that God lifted him towards heavens, as the following Ayah, “أخرج الملاكين والروح إلى,” means that the angels and ‘Rohul Akhren’ ascend towards skies, meaning towards God.

"أبى يسعد الكلم الطيب والعمل الصالح برفعه” The Ayah means that pure and good works ascend (reach) towards God and God raises the good deed (towards heavens or skies). In the same way "أبى أرضت الله إليه” will have the meaning that Christ was lifted towards skies or heavens. Any man, having common sense can understand easily that the Ayah does not mean that God gave him an honourable death. Th of dictionary as well as explaining this Ayah (Arnu) writes

"ولقد عيني إلى السماء” intended to raise Isa.

Many Ahadith explain

Mirza Qadiani writes, “So it is proved fact and such a death as is with the favourite people that after (Azala-e-Awsam, p.599 F).

Mirza Qadiani says honour, as is the case when souls reach ‘Ileyen’ after shows that “إنه الله إليه” heavens, because ‘Ileye Qadiani accepts, at least heavens. The difference the body along with spirit has been explained earlier together.
honourable death. This meaning are contrary to the rules of dictionary as well as the context of the Ayah. While explaining this Ayah Hazrat Ibn Abbas (Razi Allahu Anhu) writes a 'Sabhy' tradition that 'لَيْلٌ أُرَادَ اللَّهُ أَن يَغْلِبَ عِيْسَى إِلَى السَّمَاءَ' when God intended to raise Isa (As) towards sky.

Many Ahadith explain Christ’s lifting towards sky.

Mirza Qadiani writes:

“So it is proved fact that لَيْلٌ stands for death, but such a death as is with honour as is the case with (God’s) favourite people that after death their souls reach ‘Ileyeen’.


Mirza Qadiani says that لَيْلٌ stands for death with honour, as is the case with God’s favourite people that their souls reach ‘Ileyeen’ after death. Even this point of view shows that بل رفاه الله أبه ‘Bel Rafi Allah Aba' means going or lifting towards heavens, because ‘Ileyeen’ is in heavens or skies. Mirza Qadiani accepts, at least, going or lifting towards skies or heavens. The difference is that either it was Christ’s spirit or the body along with spirit that reached skies or heavens. It has been explained earlier that the lifting is of body and soul together.
Question No. 6: While describing the coming or descending of Christ negates the evil arguments of Mirza Quliasi that “I am like Christ.” Moreover, it proves that coming of Christ is not contrary to the faith in ‘Khatam-e-Nabuwat’?

Answer:

The two Ayahs reveal explicitly the coming of Isa Alaih-salam:

“وأَرْأَىَ الْكِتَابَ الْأَلْبَمُونِيَّ هُوَ قَبْلَ مَوْتِهِ” (Nisa: 159)

“وَأَرَايَ الْعَلَمَ للْبَعْثَةِ” (Zakhruf: 61)

“وَدُنْزِلَ عِيسَى مَنْ عَلَّمَهُ أَنَّ اللَّهَ مَهَارِقَ رَزَقَهُ يُعِبِّدُ عِبَادَتِ اللَّهِ” عَلَّمَهُ أَنَّ اللَّهَ مَهَارِقَ رَزَقَهُ يُعِبِّدُ عِبَادَتِ اللَّهِ

Mulla Ali Qan (Rahmatullah Alaih) writes in this connection that:

“He’s saying, “Isa is a sign for the day of Judgement”, proves that Isa Alaih-Salam will descend. The saying also proves that the people of the book will believe in him after his descend and before his death. They will have faith in him near the Day of Judgement. All the followers of faith will merge into one nation (Millat). The Muslim ratoon.”

In the same way, it is written in ‘Ishadal Sari,’ the explanation of Sahi Bukhari, that:

“وَأَرَايَ الْكِتَابَ الْأَلْبَمُونِيَّ هُوَ قَبْلَ مَوْتِهِ” (Nisa: 159)

وَأَرَايَ الْعَلَمَ للْبَعْثَةِ” (Zakhruf: 61)

There will be no one among the people of the Book who will not have faith in Christ before his (Christ) death.

Consensus of I existence and Salam

From the time of the RA. An (The companions Alas ’i WA Aalibi Was been, consensus of Muslim desce, 1 of Isa Alaih-Salam verse is the Holy Quran scholar), to one ever has put the ‘Ma’ eal, who has many of matters, believe Anho say:

The whole Muslim opinion that Alas i-Salam near the time of the Day ‘Aakhirat maraw’ prove.

There are many been narrated by Alas An the Aalibi WA Aalibi (Razi Allah-o-Anhum) Holy Prophet SalAllah are as follows:

- Haarun Aho Hara Jabar bin Abdulrah (Razi i
There will be people of the Book in the age of Christ, but all people will become part of Muslim Ummah. And Hazrat Iba Abbās (Rāzī Allāh-u-Annhum Wa ū Ru’ūs Āj) has stressed this

**Consensus of Muslim opinion on the existence and descend of Isa Alaih-i-Salam**

From the time of the Sahabā (Rāzī Allāh-o-Annhum Wa Ru’ā An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalībi Wasallam) to the present day there has been consensus of Muslim opinion on the existence and descend of Isa Alaih-i-Salam. This consensus is based on the verses of the Holy Quran and ‘Aḥādīth’. Among the Muslim scholars no one ever has given a contrary opinion to it. Even the ‘Mautezala’, who have many contradictory opinion in many other matters, believed in the ‘Tore Ata’ (Rāzī Allāh-o-Annhum) says:

"‘Aqīdah al-Salih bin ‘Abdul Muttalib bu An-Nabī (Nabi) ka ‘Aqīdah"

"The whole Muslim Ummah has the consensus of opinion that Isa Alaih-i-Salam is alive on sky (stleaven) and near the time of the Day of Judgement, he will appear as the ‘Aḥādīth marwara’ prove."

There are more than hundred such Aḥādīth which have been narrated by more than 30 Sahabas (Rāzī Allāh-o-Annhum Wa Ru’ā An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalībi Wasallam). The names of these Sahabas (Rāzī Allāh-o-Annhum Wa Ru’ā An) (The companions of Holy Prophet SallAllah-o-Alaihi WA Aalībi Wasallam) are as follows:

1. Hazrat Abu Hurairah (Rāzī Allāh-o-Annhum)
2. Hazrat Ja‘far bin ‘Abdul Muttalib (Rāzī Allāh-o-Annhum)
3. Hazrat Nāsir bin

The complete detail of the traditions of these narrators can be seen in 'Astitr.hay Binit Tawater Fi Nazoor Almeshey'. Hazrat Allama Anwar Shah Kashmiri dictated this book and his pupil, Mufti Mohammad Shafi (Kabaranullah Alah) compiled it in the best possible form.

Even Mirza Qadani himself accepts that the 'Abadith Mawatsa' prove the descend of Christ. He writes: 'It is crystal clear that the foretelling about the coming of Jesus, the son of Mary, is right foretelling to which everyone agrees. These traditions have the best possible continuity of narrators.' (Rooah-o-Oham, p.231).

In the same book Mirza Qadani writes preceeding the above lines that 'The Nativity of the present day, who have no respect for Goé and His Messenger SallAllah-o-Alahi
WA Aalibi Wasallam present the idea that the 6-revelations about the coming of Christ, that occur in 'Sabah', are wrong, but the fact is that with the denial of these Ahadith, they are endangering their faith." (Azala-o-gham, p.230)

It is another matter that by distorting these Ahadith Mirza Qadiani wants to prove that he himself is the promised Christ

Gadiani’s hoax of being Like Christ

From birth to the time of lifting towards heavens, Christ’s life is open. And Mirza Qadiani has not the least resemblance with him. Christ was born without father. He made so house, nor he married. After his obscure he will be the ruler and justice. He will kill ‘Dajjal’. All the false faith will die in his time. There will be cross-worship so more and only God-worship will be the rule of the day. He will go to Damascus and ‘Baith’ Moqaddas’. He will perform Hajj and Umrah (pilgrimage to the Holy Kaahah). He will die after 45 years of his descend. These are certain main fages. Mirza Qadiani does not have even a single of these signs. But in spite of this he claims his likeness with Christ. What a shamelessness is this.

Christ’s descend is not contrary to the faith in ‘Khatm-e-Nubuwat’.

The bases of the Mirait are laid on falsehood. So, to deceive the Muslims they make an objection that whether after his second arrival Christ will be bestowed with Prophethood or not. If he comes as a Prophet, it injures the faith in ‘Khatm-e-Nubuwat’. On the other hand, if he does not appear as a Prophet, it will mean that an Prophet has been disqualified for Prophethood. Both the situations are contrary to Islamic faith. The reply to this objection is as follows. Allama Mehmood Aslloos (Rahamattullah Alaih) writes in his Tafseer, ‘Rooohul Maani’
1. The meaning of 'Khatmul Ambia' is that no one will be made Prophet after Hazrat Muhammad ﷺ. Isa Alai-i-Salami was bestowed with Prophethood prior to Hazrat Muhammad ﷺ. So, Caim's reappearance is not contrary to the faith in 'Khatam-e-Nabaviwati'. Hazrat Muhammad ﷺ will remain the last Prophet, because no new Prophet will come in the world.

2. As has been said earlier that Mirza Qadiani says himself the 'Khatmul Aulad'. And his elder brother, Mirza Ghulam Qadian, was alive. If Mirza Qadiani is 'Khatmul Aulad' while his elder brother is alive, so Hazrat Muhammad ﷺ will remain the last Prophet even Christ is alive.

3. There is a Hadith in Assker which says that Adam Alai-i-Salami asked Jibrail Alai-i-Salami that who Muhammad ﷺ was. He replied: "He is the last of your issues among the Prophets" (Risalat Amal, v. 11, p. 455, Hadith No. 139).

The tradition makes it clear that with the Holy Prophet ﷺ, the Prophethood came to an end and no Prophet will come after Him. In this way, the descent of Isa Alai-i-Salami is not contrary to the concept of the 'seal' of Prophethood.

4. Mirza Qadiani writes: "It was necessary that the man, with whom comes to an end the perfection of human beings, should be a 'Khatmul Aulad' that no perfect human being will be born by any woman."

"و كونه خاتم لانبياء ملايا أي لا ينتهي أحد بعد مما عيسى مسنو نبي قلبه"
By 'Kharanul Aukaf' Mirza Qadiri means that no perfect human being will be born later. Why should not 'Khatam-un-Nabiyeen' have the same meaning, because now no woman will bear a Prophet out of her womb? There are three points in it. First is that there is no contradiction in 'Khatam-e-Nabuwwat and the reappearance of Christ. Christ's mother has already born Christ. Second, it also shows that if Mirza Qadiri has been born by a woman, then his Prophethood is contrary to the concept of 'Khatam-un-Nabiyeen'. Third, it also depicts that the Christ who is to reappear will not be born by his mother. In this way Mirza Qadiri cannot be like Christ. Though Christ will appear, but he will not be a new Prophet, because he has been bestowed with Prophethood before Hazrat Muhammad SallAllah-o-Alaibi WA Aalihi Wasalam.

It can be understood with an example: For example, the President of a country goes to another country on a state tour. There is no doubt that he is the President of his country, but in the other country his orders and commands will not be valid for the people of that country. There will be another ruler or President of that country. In the same way when Christ reappears, he will be a Prophet, but as Quran says: "ليظهر على اليهود كله" that his Prophethood was for the children of Israel (Bani Israel). His Prophethood will not be valid in the holy Prophets SallAllah-o-Alaibi WA Aalihi Wasalam Unmaz. Only the canon of Muhammad SallAllah-o-Alaibi WA Aalihi Wasalam will be the rule of the day. Though it is another matter that both the Jews and the Christians will correct themselves after his reappearance. As will enter the circle of Islam.
Question No.7: Give the Islamic point of view concerning the appearance of Mehdi and Christ and the end of ‘Dajjal’. Also negate the deception caused by the Qadianis in this connection.

Answer:

Mehdi Alaih-i-Rizwan

Certain signs have been described about Mehdi (Alaih-i-Rizwan) in Hadith. There are as follows:
1. He will be from the lineage of Hazrat Fatima Razi Allah-o-Anha
2. He will be born in Madina
3. His father’s name will be Abdullah.
4. His real name will be Muhammad while Mehdi will be his epithet.
5. At the age of 40, a group of 40 ‘Abdal’ will recognize him in Mecca.
6. He will lead a Muslim army in many battles.
7. When he reaches ‘Jama’ mosque in Damascus, Christ will ascend.
8. After his descent Hazrat Isa Alaih-i-Salam will say his first prayer behind Mehdi (AR).
9. He will live for 49 years. After 40 years, he will become ‘Khalil’. He will remain ‘Khalil’ for 7 years. For two years, he will live as a follower of Christ. He will die at the age of 49.
10. After his death, the Muslims will say his funeral prayer. The ‘Ahadish’ does not explain his burial place, however, some have written that it is

The descend of I

1. Christ is God’s apostle to heavens, he led his life
2. When the Jews were placed from the crucifixion of to towards heavens.
3. Near the time of the death with his hands on two an
4. He will be wearing two s
5. He will descend on the mosque in Damascus.
6. He will lead prayers etc.
7. He will be a just ruler, wold
8. He will kill Dajjal in Lev
9. After his descend he will wi
10. He will die in Madin Shrive near the grave

Dajjal

1. According to Islamic some of his particulars warned their followers consensus of opni enty with God.
some have written that 'Baitul Maqdas' will be his burial place.

The descend of Isa Alah-i-Salam

1. Christ is God's Apostle and Messenger. Before his lifting to heavens, he led his life honestly.
2. When the Jews were planning his murder, God saved him from the cruelties of the Jews and lifting him alive towards heavens.
3. Near the time of the day of judgement, he will appear with his hands on two angels.
4. He will be wearing two sheets of yellow color.
5. He will descend on the eastern white minaret of the mosque in Damascus.
6. He will lead prayers except the first one.
7. He will be a just ruler. He will spread Islam in the whole world.
8. He will kill 'Dajjal' in his Lut.
9. After his descend he will live for 45 years.
10. He will die in Madina and will be buried in the Holy Shrine near the graves of Hazrat Muhammad (P.S.W), Hazrat Abu Bakr (Razi Allah-o-Arha), and Hazrat Umer (Razi Allah-o-Arha). Even today the place of the fourth grave is lying vacant.

Dajjal

1. According to Islamic teachings and Ahadith, Dajjal is the name of a particular person. All the Prophets have warned their followers against him. All the Prophets have consensus of opinion regarding his mischiefs and enmity with God.
2. He will appear from a place in the middle of Iraq and Syria.
3. There will be much mischief and disturbance in the world.
4. He will claim Divinity.
5. He will be one-eyed.
6. He will intend to go to Mecca and Medina, but God's angels will drive him and he will not be able to enter Mecca and Medina.
7. Most of his followers will be the Jews.
8. Seventy thousand Jews will be in his army.
9. He will be killed in Ludd by Hazrat Isa Alaih-i-Salam.
10. He will be killed with Hazrat Isa's Alaih-i-Salam weapon or implement.

The Holy Prophet SallAllaho Alaihi Wasallam has narrated almost one hundred and eighty signs of Hazrat Isa Alah-i-Salam and Hazrat Mehdi (Alaih-i-Razwan). Continuity of Ahadith prove their appearance. Allama Shafii (Rahmatullah Alaih) writes in this connection:

"It is proved now that the Ahadith concerning the expected Mehdi are 'Maswara' and the Ahadith concerning Hazrat Isa Alah-i-Salam are also 'Maswara'."

And Hafiz Aqshani (Rahmatullah Alaih) has written in Manuscript that 'Maswara Ahadith' appear regarding this that Mehdi will be from this Ummah and that Isa Alah-i-Salam will say prayer behind Mehdi (Alaih-i-Razwan), Abu Al Hasan Khane has mentioned this to notify the Hadith to which Iblis Maja has quoted with reference to Hazrat Anas (Razi Allah-o-Anho), which says that Hazrat Isa Alah-i-Salam himself will be Mehdi." (Fathul Bari, v.6, p.353)

One of the Ahadith (Rahmatullah Alaih) has refer Jabir Abdullah (Razi Allah-o-God's Messenger SallAllaho Alaihi Wasallam) saying that "these Ummah that will fight against enemies. After it the Holy Prophet sallAllahu alaihi wasallam will descend. leader of the Muslims will ask will say that he cannot do any blessing to this Ummah that is 'Imam' and leader for the other.

The Hadith proves that Chisht will be two different. It proves God's special blessing the time of the day of Judgement. Hazrat Isa Alah-i-Salam, God behind the man from this as among the Muslims, will never happened earlier when the Holy Prophet SallAllahu Alaihi Wasallam was. It SallAllah-o-Alaihi Wasallam gave the name Bakh (Razi Allah-o-Anho) to 'Imam' or 'Khaliifah'.

Nurja Qediini himself Dajjal, the cursed, are there.

"So, I had to accept that Dajjal will appear in the Khazain, v.17, p.16)
One of the Abadith to which Hazrat Asqalani (Rahmatullah Alaih) has referred to is as follows: “Hazrat Jabar Abdullah (Razi Allah-o-Aheb) states that he heard God’s Messenger SallAllah-o-Alaihi WA Aalihi Wasallam saying that “there will always be a group in my Ummah that will fight against the evil and will overcome the enemies. After it the Holy Prophet said, ‘In the end Christ, the son of Mary, will descend. (At the time of the prayer) the leader of the Muslims will ask him for leading the prayer. He will say that he cannot do so because it is God’s special blessing to this Ummah that every person of the Ummah is ‘Imam’ and leader for the other’

The Hadith proves that Mahdi (Alaih-i-Salamm) and Christ will be two different personalities. The Hadith also proves God’s special blessing to this Ummah that even near the time of the day of judgement there will be bayyem and Hazrat Isa Alaih-i-Salamm, God’s Messenger, will say prayer behind the man from this Ummah. It shows that group, among the Muslims, will always remain pure. The same thing happened earlier when the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam was suffering from mental disease, He SallAllah-o-Alaihi WA Aalihi Wasallam said prayer behind Hazrat Abu Bakr Siddiq (Razi Allah-o-Aheb). So, by saying prayer for one time He SallAllah-o-Alaihi WA Aalihi Wasallam gave the lesson that after him Hazrat Abu Bakr (Razi Allah-o-Aheb) had the ability so become leader, ‘Imam’ or ‘Khilaf’.

Mirza Qadri himself accepts that Christ, Mahdi and Dajjal, the cursed, are three persons.

“So, I had to accept that the promised Christ, Mahdi and Dajjal will appear in the East.” (Toba Goleda, p.41, Khazain, v.1, p.16)
The Qadiani Point of View

The Qadianis are deprived of i'tith. They believe that Christ and Mehdhi are the one and the same personality, and that is Mirza Qadiani. The fact is that these two are two different personalites. Their names, work, place of birth, place of appearance, duration of stay, age etc. can be traced in Ahadith. But the Qadianis did not pay heed to hundreds of such 'Sadqay Ahadith. Instead, they are trying to prove their false faith with the help of a false and concocted tradition. Mirza said:

"إِنَّ النَّاسَ أَيُّهَا الْمَجْمُوحُ، أَيِّا وَأَيُّهَا أَحْمَدُ الْمَهْدِيَّ" (Khatba Ithma, Khazin, v.16, p.61) "O people! I am the 'Messiah in Muhammad's Sal(i) Allah o-Alaihi WA Aalihi Wasalam Unnabi and I am Ahmed Mehdhi."

Qazi Muhammad Nazar Qadiani writes: "I am Mehdhi and the promised Christ are the one and the same personality." (Ism Mehdhi Ka Zabar, p.16)

A Misconception

The Qadiani present tradition from Ibn-e-Majid as an argument. "لا المهدى إلا عيسى بن مريم" (Ibn-e-Majid, p.292)

"There is no Mehdhi except the Christ, son of Mary."

Qazi Muhammad Nazar writes about the Hadith:

"The Hadith has made it clear that only Christ, the son of Mary, is Mehdhi and that there is no Mehdhi except him."

The Hadith is poor. Moreover, it has not the meaning as is understood by the Qadianis. Multi Ali Qazi (Rahmanullah Aihat) says:

"The Hadith, is 'Zaeeq' (poor) by the 'Mahaleen'. Ian Jery has claimed to the category of "Utul", so it is wrong to think that Mr. same personality, Mirza Qadiani.

"When almost all the 'Holy Quran..... the verses except the Holy Quran..." Heed there will be need to have a 'Zaeeq' Hadith in the 'Holy Quran..."

Keeping in mind this point, has no importance. 'Sadqay Ahadith... has that he will take the Mehdhi (Alaih-i-Risvan) Ahat..."

"سَلَامُ عِلْمِ الْمُهَدِّيَّ، عَزِيْزِيِّ نَبا" (Abu Dawood, v.2, p.22)

"The Holy Prophet, said: i.e. from the lineage of Irtid 2."

"مَهْدِيَّ نَاسَيْنَ أَيُّهَا الْمَجْمُوحُ" (v.2, p.22)

"His name will be similar to that of his father and the following Hadith..."
'View

Faith. They believe that the same personality, and that these two are two
a, work, place of birth, etc. can be traced
be proved to hundreds, they are trying to prove a fake and concocted

"Ibn-e-Majid as an
(Alb-e-Majid,

"I am Mehdi, the son of Mary.”
out the Hadith:
only Christ, the son of
over, it has not the
 nuis. Muli Ali Qari

2.

"Ibn-e-Majid, v.1, p.16"

"Abu Dawood, v.2, p.131"

"Abu Dawood,

("Abu Dawood,

"Abu Dawood,

"Abu Dawood,
"كيف تحلق أماتهم في سماء السماويان؟"

(Mishqat, p. 573)

"How can the Ummah fall that has one (Hazrat Muhammad) SallAllah-o-Alaihi WA Aalihi Wasallam in the beginning. Mehdil in the middle and Chris in the end." It is strange that the Qadianis could not see so much clear cut Ahadith. Their point of view is based solely on falsehood. There are separate traditions concerning the two personalities but they are blind to these traditions.

Dajjal

About Dajjal they continuously change their opinion. In the beginning Mirza Qadri said that Dajjal would be a 'padi' (Pest). Objection arose on it. A tradition is presented as an objection. 'Hazrat Aisha Rani Allah-o-Akbar relates that once she was weeping and the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam came at that time. He SallAllah-o-Alaihi WA Aalihi Wasallam asked the cause of weeping. She said that you gave defeat of Dajjal and I was weeping. Now when the defeat comes in my mind, I began to weep. The Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam said 'If he comes during my life time, you need not fear. If he comes after me, then the person who recites the last verses of Surat Kafir and will remain safe from his evils.'"

1- The priests were present in Holy Prophet's SallAllah-o-Alaihi WA Aalihi Wasallam time. But the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasallam did not mention it.

2- Then Mirza said that Dajjal stands for the British people. He was asked that if the British are Dajjal and the Dajjal will be killed by Christ while you are planted by the British.'

3. After it, Mirza said that he was told that Dajjal said, that the word that but 'Rijal' this is a person. Umar (Raz) Allah-o-Allah said that the Holy Aalish Wasallam said that you cannot kill him, he will kill him. This is an individual man. More be murdered with a Qadiani says.

Question No:8: The and Ahadith to prove Christ lifting to heavens. Mention point of view.

Answer:

Qadiani Argument

"نبذة الارقب علىهم" (Matidas: 171)

"And I was a witness of them; but when you did not watched over them." (Tr. p.258).

The Qadianis say the tradition in Sayed Bukhartya,
3- After it, Mirza said that Dajjal stands for Russia. When he was told that Dajjal was the name of an individual, he said, that the word that appear in Ahadith is not ‘Dajjal’ but ‘Rijal’ this is a proof of his ignorance. When Hazrat Umer (Razi Allah-o-Anho) asked for the permission to kill Ibn Saeed, the Holy Prophet SallAllah-o-Alihi WA Aalhi Wasallam said that if he is the same (Dajjal) then you cannot kill him because only Hazrat Isa Alah-i-Salam will kill him. This shows that Dajjal stands for an individual man. Moreover, it also proves that Dajjal will be murdered with a sword and not with pen, as the Qadianies say.

Question No.8: The Mirzais present certain Ayahs and Ahadith to prove Christ’s death and to disprove Christ’s lifting to heavens. Mention any three of these and negate their point of view.

Answer:

**Qadiani Argument No.1:**

"ركت عليهم هؤلاء مائدة ملأه من الفواكه فذكرت أذن الرزق عليهم" (Maida: 117)

"And I was a witness over them, while I remained among them; but when you did take my spirit, you yourself were the watch over them." (Translation by Mirza Bashiruddin, p.258).

The Qadianies say that they base their argument to a tradition in Sahey Boldus, which is as follows:
"فأقول: مقالان، العبد الصالح."

"النبي لم تكن إلا وحدهما ما أشهدت، يبدأ فاوق الفاوق كما قال العبد الصالح، وكتب عليهم شهدة ملائمة فيهم... الحكمة.

"Some of the people of my Ummah will be called and they will be going towards Hell. I SALLALLAH-ULAIBI WA AALIBI WASSALLAM will say, 'O my God, these are my companions (Sahabah). I will be told you do not know that what they did after you. So, I shall say what the piouaseen, Christ, had said: as far as I was present, I was a witness to them but when You took me to Yourself, You Yourself were the watchman." (Bukhari, v.3, p.665)

The word "توافي" has been used by both the prophets. It is apparent that Holy Prophet’s SALLALLAH-ULAIBI WA AALIBI WASSALLAM "توافي" is in case of death. In the same way Christ’s "توافي" will also be in case of death. The Holy Prophet told that Christ’s time had passed. So we come to know that Christ has died.

Reply No.1:

"توافي" means to take completely. In Holy Prophet’s saying "توافي" stands for death, because everyone knows that He SALLALLAH-ULAIBI WA AALIBI WASSALLAM has died. While in Christ’s saying "توافي" does not stand for death because, it is used in the context of “Arabic”

Reply No.2:

Had the "توافي" of both the prophets been the same, the Holy Prophet SALLALLAH-ULAIBI WA AALIBI WASSALLAM would have said فاوق الفاوق كما قال العبد الصالح instead of...
فأقول مقال للعد الطالب، BOTH THE PROPHETS OFFERED THEIR EXCUSE FOR NOT BEING AMONG THEIR 'UMMAM. BUT THERE IS DIFFERENCE IN THEIR NOT BEING PRESENT. THE HOLY PROPHET SALLALLAHU-ALAYHI WA AALIBI WASALLAM WAS NOT PRESENT BECAUSE OF HIS DEATH AND CHIST WAS NOT PRESENT BECAUSE HE WAS LIFTED TO THE SKY OR HEAVEN.

GADIANI ARGUMENT NO. 2:

"وهم أصحاب الرسول قد خُ Whilst the Prophets have died from Allah’s side, the Prophets have died from Allah’s side. The Holy Prophets SALLALLAHU-ALAYHI WA AALIBI WASALLAM have died, so Christ has also died.

REPLY NO. 1:

غفت is derived from غف. It has different meanings: "time" and "space"). In case of space it means "to vacate a place". In case of time, it means "to pass".

EXAMPLES:
1. "واما خلوا الى ضياءهم" (Bagru: 14)
But when they go privacy to their stands.
2. "اما أسلمت في الأيام الحالية" ( Haqa: 24)
3. "لَفْكَ أَمَةٌ فَرْغَتْ" (Baqarah: 141) "That is a nation group that has passed away."

It proves that 'غَرَط' means 'to vacate' whether by passing or by dying. It is distortion of fact if one says, in spite of the clear Hadith and the verses of the Holy Quran, that Christ has died.

Reply No.2: من قبل الرسول من قبل الرسول... "نَجِلَتْ عَنْ يَدَيْهِ الرُّسُل": So, the meaning will be that many a Messenger have passed away before Muhammad سَلَی اللَّهُ عَلیهِ وَآلِهِ وَرَحْمَتَهُ عَلیمَائِیَ وَعَلیمَائِیَ... Qadiani Argument No.3: "وَلَكَمْ فِي الْأَرْضِ مَسْتَقْرٌ وَمَسْتَغْفِرُونَ ﻻِّلَّا حَيْبٌ... (Baqarah: 36) The Mirlzais refer also to the following Ayah: They argue that because human life will exist only on this earth, so how Hazrat Isa (Alah-i-Salama) can leave the earth and live elsewhere. (Azasia Otham, p.250).

Mirta Qadiani says that the Ayah proves that human body cannot reach the sky. Human body was born out of earth, remained on earth and would go in earth.

Reply No.1: If a man has a permanent residence somewhere, he may go temporarily anywhere. People have gone even to space and moon. Is it contrary to the verses of the Holy Quran. If Hazrat Isa Alah-i-Salama has been lifted temporarily, it does not mean that he has died. He will come to earth at due time and will die like other people and will be buried in the earth.

Reply No.2: There is consensus of Mu'la. Alah-i-Salama resembled a man. The Qadianics could never, to 'Sabey' Hadith to support they are not 'Sabey'.

These are some of the exact facts. For detail can be seen Maulana Ibrahim Sialk. 'Ahsasab Qadianias, v.2 is also...
Reply No. 2:

There is consensus of Muslim scholars on the fact that by Bitha (As) Aalim-i-Salaam resembled angels. So, his thing is natural. The Qadiam used never, nor would be able to present a ‘Saheb’ Hadith to support their view. The Hadith they present are not ‘Saheb’.

These are some of the examples of Qadiam distortions of facts. For detail can be studied ‘Shahadatul Quran’ by Maulana Ibrahim Salka. Maulana Idris Kandhelvi’s ‘Ahsaas Qadlaniat, v.2 is also important in this regard.
Question No.9: Write about the possibility of the lifting and descending of human body. What is the wisdom or rationale behind lifting and descending?

Answer:
Mirza Qadiani and his group claim: "Isa Alaih-i-Salim was not lifted to heavens alive. He died and was buried. The reason is that it is impossible for human body to be lifted to heavens." (Asala Oham, v.1, p.47 Rohnani Khasatin, v.3, p.126)

Not only Quran and Hadith prove lifting towards heaven and descending but there are also practical examples. For example:

1. Holy Prophet's SallAllah-o-Alaihi WA Aalibi Wasallam going to heavens for 'Miraj'. He SallAllah-o-Alaihi WA Aalibi Wasallam physically goes there and returns also. In the same way the Christ was also lifted and near the time of the Day of Judgement, he will be descended in the world.

2. Adam was sent to earth from heavens. In the same manner Christ's descend is also possible.

3. The Sahey' and authentic Ahadith prove that Hazrat Jaffer bin Aby Talib (Razi Allah-o-Anho) flew in the sky along with angels. That is why he was called 'Tia' (bird).

'Imam Tahmani narrates with reference to Abdullah (Razi Allah-o-Anho) that once the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam said to me (Abdullah (Razi Allah-o-Anho) 'O Abdullah, the son of Jaffer (Razi Allah-o-Anho), congratulations. Your father is flying in the skies alongwith angels.' (Another tradition says that Jaffer (Razi Allah-o-Anho) is flying alongwith Gabriel and Michael)

because he lost his hands in 'Green coloured shirt' v.7, p.62 Zarqani Sharab Mauz.

God granted him with v.7 Hazrat Ali (Razi Allah-o-Anho) connection;

"Jaffer (Razi Allah-o-Anho) morning and in the evening, is
4. Aamir bin Fasru (Razi Allah-o-Anho) 'Ghazwa bear Mina' The was lifted to heavens. Jabal Aamir (Razi Allah-o-Anho) to all this. He said.

"Amar bin Fahara's nari skny caused my acceptance of Islam
Zahao (Razi Allah-o-Anho) the Holy Prophet SallAllah-o-Alaihi WA Aalibi Wasallam. At this He SallAllah-o-Alaihi WA Aalibi Wasallam said:

"Arat: alam wa anzal fi alamis"

"The angels hide his body
Imam Bahage (Razi Allah-o-Anho) have referred has also hinted at the incident Allah-o-Anho) says that (but also referred to this tradition authentic sources of this raid
5. After the 'Rajj' incident Ian Aby (Razi Allah-o-Alaihi WA Aalibi Wasallam) Bin Umniya Zammy (Razi Allah-o-Anho)
because he lost his hands in ‘Ghazwa Musta.’” (Fakb Bori, v.7, p.62 Zarqani Sharab Muradah, v.2, p.275)

God granted him with two arms like that of angels. Hazrat Ali (Razi Allah-o-Anho) has also said a verse in this connection:

“Jaffar (Razi Allah-o-Anho), who flies with angels is the morning and is the evening, is the son of my mother.”

4. Aamir bin Fahaara (Razi Allah-o-Anho) was martyred in ‘Ghazwa bear Mu‘a.’ The traditions say that his funeral was lifted to heaven. Jabbar bin Salma, the murderer of Aamir (Razi Allah-o-Anho), accepted Islam after seeing all this. He said:

“Kuwa’ee al-islam mar’o’o min manaqib ibn Fahaara wa ruhaha al-insam.”

“Aamir bin Fuhara’s martyrdom and his being lifted to sky caused my acceptance of Islam.”

Zuhayr (Razi Allah-o-Anho) wrote the same incident to the Holy Prophet SallAllah-o-Aaliiya WA Aalihi Wasallam. At this Hic SallAllah-o-Aaliiya WA Aalihi Wasallam said:

“Fikr al-malakha’ k warz gham bi wa ‘uzal fi al-iimam.”

“The angels hide his body and he was taken to ‘Heaven’”

Iman Baheeq (Razi Allah-o-Anho) and Abu Naeem (Razi Allah-o-Anho) have referred to the incident. Hafiz Asqalani has also hinted at the incident. Sheikh Jalaluddin Saeedi (Razi Allah-o-Anho) says that Ibn Sajd, Hakim and Moosa have also referred to this tradition. In short there are many authentic sources of this incident.

5. After the ‘Raj’ incident, the Qurash hanged Khubaib bin Adi (Razi Allah-o-Anho). The Holy Prophet SallAllah-o-Aaliiya WA Aalihi Wasallam sent Uthmar bin Umaysa Zammy (Razi Allah-o-Anho) to bring the dead
body. Umru bin Uemsya reached there. He pulled the dead body from the scaffold. He heard the noise of an explosion. When he saw backward he found that the dead body was not there. It seemed that the earth had swallowed the dead body. No trace was found. Imam Ibn Humide (Razi Allah-o-Anho) (Zaraqutu Sharah Mawalib, v.2, p.73).

Sheikh Jahuddin Saeedi (Razi Allah-o-Anho) says that the earth swallowed Khabal (Razi Allah-o-Anho) and that is why 'Bal-Ful Aza' became his epithet. Abu Naeem says that like Aamir bin Faisira (Razi Allah-o-Anho) Khabal (Razi Allah-o-Anho) was also taken to the sky by the angels. He says that Isa (Razi Allah-o-Anho) was lifted to sky and in the same way, in Holy Prophet's Umrah, Aamir bin Yarha (Razi Allah-o-Anho) and Khabal bin Ady (Razi Allah-o-Anho) were also lifted towards the sky.

5. Religious scholars (Ulama) are heirs to Prophets. Prophets had revelation and miracles. In the same way Muslim religious scholars have manifestations and revelation in the narrow sense.

"Sheikh Jahuddin Saeedi (Razi Allah-o-Anho) says that another incident, to which 'Nisae' and 'Tabraa' are also referred to, strengthens the incidents of Aamir bin Faisira (Razi Allah-o-Anho) and Khabal (Razi Allah-o-Anho). In this incident Hazrat Talha's fingers were wounded. Because of pain, he said 'Hiss'. At this, the Holy Prophet SallAllah-o-Alibi WA Aalibi Wasallam said that 'if instead of uttering 'Hiss' you had said "Allah (Bismillah), the angels would have lifted you and taken you towards sky..."'Abu Ahsan has referred to a tradition in 'Zizural Muti' and the narrator is 'Zaid bin Aslam'. The tradition says that there was a Holyman in Sani Israel. He lived in mountains. During the days of famine people would ask him for pay for rain. God granted his pray and there used to be rain. After his death people were busy in the preparation for his burial. Suddenly a throne descended from the sky. A third Holyman at the throne. The throne became one of the sight of t (Sharah Ahadoot, p.183).

7. The funeral (dead body) of Ha was lifted to the sky. Haz (Moses) prayed and it came -account is given in Musteke (p.464, printed in Bairdi).

The purpose of the narration or show to the infidels and the disbelved human beings have been times. Nothing is impossible for the people who have incidents prove that lifting of hum are in contradiction to God's purpose. His special people. If God, he be lifted to the sky. In the same way human body exists without eating.

Rationale Behind the

1. The religious scholars have no saying the lifting and descending of.

The Jews claimed that they have the Dajjal would be a Jew and
But at that time God lifed I
trappear near the time of the Dajjal. Here rationale is to sh
in their opinion that they had
sent again to kill the wrong one. On the other hand, he will appear
2. Hazrat Isa Aalibi-Salam was
and he would descend in Sy
it. As the Holy Prophet Sall
Wasallam came to conq
8. In the same way manifestations and visitations to Prophets; (Sharah AlSadoor, p.183).

7. The funeral (dead body) of Hazrat Haroon (Alai-h-t-Salam) was lifted to the sky. Hazrat Moosa (Alai-h-i-Salam) (Moses) prayed and it came to earth again. The whole account is given in Mazadah Hakim (Mazadah, v.3, p.464, printed in Bairej).

The purpose of the narration of all these happenings is to show to the infidels and the deniers of truth that God's beloved human beings have been lifted to the sky many times. Nothing is impossible for God. Such incidents cause disgrace to the people who have no belief in miracles. Such incidents prove that lifting of human body towards the sky is not in contradiction to God's excom. It shows that God honours His special people. If God intends, human body can be lifted to the sky. In the same way it is not impossible that human body exists without eating and drinking.

Rationale Behind the Descending

1. The religious scholars have narrated the rationale behind the lifting and descending of Hazrat Isa Alai-h-Salam. The Jews claimed that they had murdered Christ and that the Dajjal would be a Jew and the Jews would follow him. But at that time God lifted him towards sky. Christ will reappear near the time of the Judgment day and kill Dajjal. Here rationale is to show that the Jews were wrong in their opinion that they had killed Christ. Christ will be sent again to kill the wrong doers. He was not killed. On the other hand, he will appear to kill Dajjal.

2. Hazrat Isa Alai-h-Salam was lifted towards sky from Syria and he would descend in Syria so that he might conquer it. As the Holy Prophet SallAllah-o-Alaihi WA Aalaihi Wasallam came to conquer Mecca after some years of
'Hijira' (migration), in the same way Hazrat Isa Alaih-i-Salam migrated from Syria to the heavens. He will reappear, near the Day of Judgement, to conquer Syria and to root out the Jews.

3. After coming again he will break the Cross to prove that the faith of the Jews and the Christians, that Christ was put to cross, is wrong. God was protecting him. After his appearance there will be no more Cross.

4. And some of the religious scholars have stated that the reason behind the lifting and appearing again is the God made every Prophet promise that if he (Prophet) found the Holy Prophet’s time, he would have faith in Him SallAllah-o-Alaihi WA Aalih- Waasillam and would help him. The chain of the Prophets of Rom Israel came to an end with Hazrat Isa Alaih-i-Salam. God lifted Christ to heavens so that after the appearance of Dajjal, Christ might be descended. He will help the Ummah. At that time the Muslim Ummah will be at a critical juncture and will be in need of help. At that occasion Christ will appear so that he may fulfill the promise of helping Muhammad’s SallAllah-o-Alaihi WA Aalih- Wasillam Ummah. The fulfillment will not only be from his side, but by proxy it will be from other Prophet’s side also.

Question No.10: The Qadianists create doubts in mind concerning the existence of Isa Alaih-i-Salam. Mention and reply any three of these.

Gadiani doubt No.1: If Hazrat Isa Alaih-i-Salam is in heavens, what he eats there?

Reply:

1. After reaching the other world, overcome man. There be it for Body is dominion in the world, hereafter. So, Christ gets spirit needs.

2. ‘Ashab Kabe’ survive without three hundred دلا ماله سنين و آزادود تسع عا.

Kabej 25

3. According to a Hadith, the Ibadis WA Aalih Waasillam said of Dajjal, there will be severe Faith will have nothing to eat to God’s Messenger! What will the people of the Faith at that time SallAllah-o-Alaihi WA Aalih- Wasillam Angles the invocation of God to the people of Faith” (It will be)

4. According to a Hadith the Ibadis WA Aalih Waasillam a “who among you will observe God provides me with each world. This is my food” (It proves past human bodies drinking.

4. Adam did not use earthly food.

5. Hazrat Younas Alaih-i-Salam of the fish Qura says in the been of those that glorify God its belly until the day they die (144). It proves that had You
Reply:

1. After reaching the other world, spiritual requirements overtake man. There he is free from the worldly needs. Body is dominant in the world, while spirit is dominant in the hereafter. So, Christ gets spiritual ‘diet’, according to the needs.

2. ‘Ashab Kafir’ survive without eating and drinking for three hundred years. “وَلَمْ يَفْلُدُوا بِكَلِمَاتِهِمْ لَا يَأْتِيُونَهُمْ اسْتَفْعَامًا" (Al-Kubah, 25)

3. According to a Hadith the Holy ProphetsalAllah—Alahi WA Aalibi Wasalam said that after the appearance of Dajjal, there will be severe famine. The people of the Faith will have nothing to eat. The Seerah asked ‘O God’s Messenger! What will be the condition of the people of the Faith at that time? The Holy Prophet SalAllah-o- Alahi WA Aalibi Wasalam replied. ‘Like angles the invocation of God’s name will be sufficient for the people of Faith’ (It will be alternative to food).

4. According to a Hadith the Holy ProphetsalAllah—Alahi WA Aalibi Wasalam used to observe ‘Wisal’ fast, “who among you will observe ‘Wisal’ fast like me? My God provides me with edible things from the hidden world. This food is my diet” (Bukhari, v.2, P.1012), so, it proves that human body can exist without eating and drinking.

5. Adam did not use earthly food in paradise and Christ, in spite of being born with Gabriel’s cursed earthly food.

6. Hazrat Younas Alahi-Salam remained alive in the belief of the faith Quran says in this regard, “Now had he not been of those that glorify God, he would have turned in its belief until the day they shall be raised” (Al-saafat: 143, 144). It proves that had Younas Alahi-Salam lived in the
belief of the fish, he would have remained alive till the Dooms Day without eating and drinking.

**Gadiani doubt No. 2:**

After reaching the age of 80 or 90 man becomes insane, as God says:

"وَسَكِمَ مِنْ بَرْدِ الْعَمَرِ الْمُضَمِّن، يُعْمَل بِعَلَمٍ غَنيٍّ (Al-Nabatul: 70)

**Reply:**

1. Quran and Hadith do not talk about the age of 80 or 90. This has been asked by Mr. Gadiani.
2. ‘Ashab-e-Kahef’ (people of the cave) did not become insane during the three hundred years.
3. Adam Alah-i-Salam and Nuh Alah-i-Salam lived for hundreds of years. The knowledge and reason of the Prophets never come to naught.

**Gadiani doubt No. 3:**

How is it possible to reach the sky from earth within seconds?

**Reply:**

1. Modern science prove the light can cover a distance of one crore (ten million) and twenty lac miles per minute. Current can have five hundred rounds of the earth in a minute. Some stars move at the speed of eight lac and eighty miles per second. Moreover, as soon as man looks upwards, his eyes catch sight of the sky at once. The sky causes sight to the sight, odd far ahead.
2. After the rising of the sun seconds, while the distance 61090908 km or miles (one lakh) is created.
3. Satans and giants can cover miles within seconds or not God to make his special man seconds?
4. Anf Ibn Barkhs presents Hazrat Saharan Alah-i-Salat have taken months.

**Qadiani doubt No. 4:**

Mr. Gadiani writes:

"Any elemental body (but not the sky because how the body can fly where there is intense cold)"

(Al-Nabatul: 40)

5. In the same way Hazrat Sahran Alah-i-Salam throne where distance of months in hours.
6. The infidels of these days can take them with the speed of the hour. But they do not have a throne with a greater speed to help them make machines throttle flew with the conquest but flying of aeroplane it is the element where anatomy makes.
remained alive till the end.

man becomes insane, وتمكم من فروض الله"

Thus the age of 80 or 90, they did not become insanity.

Al-Salam lived for and reason of the

cover a distance of the mile per minute, 10286 of the earth is a

of eight lines and soon as man looks

sky at once. The sky cases limit to the sight, otherwise human eye could see

2. After the rising of the sun, light reaches earth within

seconds, while the distance between earth and sun is

61090980 kator miles (one kator is equal to ten millions).

3. Satans and giants can cover a distance of hundreds of

miles within seconds or no time. Is it not possible for

God to make his special man cover a long distance within

seconds?

4. Avif bin Barkia presented the throne of Bideges to

Hzr Suleman Alah-i-Salam within no time. It could

have taken months to reach the throne.

"قل اللى عندك عندهم علم من الكتب الالوكيه فقل أن برد الالوكي عظا"

فلم تراه مستقر ومعقل هذا من فظي رأي.

(Al-Naml: 45)

5. In the same way Hzr Suleman Alah-i-Salam subhased

air. Quran says that air would take Hzr Suleman's

Alah-i-Salam throne wherever he wanted. It covered the

distance of months in hours.

6. The infidels of these days believe in the aeroplanes, that

can take them with the speed of thousands kilometers per

hour. But they do not believe that air could take the

throne with a greater speed. The aeroplane flies with the

help of man-made machine while Suleman's Alah-i-Salam

throne flew with the command of God. It was a miracle,

but flying of aeroplane is not a miracle.

**Gadiani doubt No.4:**

Mirza Gadiani writes:

"Any elemental body (human body) cannot be lifted to

sky because now the body can cross the atmospheric region

(where there is intense cold) and fly region."  

(Azada

Oham, v.1, p.47 Roohani Khazain, v.3, p.126)
Note: The atmospheric region and the fiery region do not exist. These, in fact, are the silly things said by the old Greek Philosophers Science has proved all such theories wrong. There were no such regions during the journey towards heaven.

Reply No.1:

If the Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam during his visit to heavens and the angels can cross these regions (if the regions exist at all), Hazrat Isa Alaih-i-Salam can also cross these regions. If Adam's Alaih-i-Salam descend is possible, Hazrat Isa's Alaih-i-Salam descend is also possible.

Reply No.2:

Quran says it clearly that food used to be descended from the sky for Hazrat Isa Alaih-i-Salam. The food also passed through the fiery region. So according to Mirza Qadiani's theory, the food should have burnt to ashes after passing through this region (May God forgive). These, in fact, are the excuses for not believing in the verses of the Holy Quran and the miracles of the Prophets.

Reply No.3:

Is God not so powerful to convert the fiery region into a pleasant one as He did in the case of Hazrat Ibrahim Alaih-i-Salam?

Two Important References

In the first reference Mirza Qadiani says clearly that Moses is alive. In the other reference, he says that Moses is alive in heavens. So, if a Qadiani asks you that how Christ go to heavens or sky, you can argue that he reached heavens as Moses reached there. If a Qadiani asks you about the diet of Christ in heavens. You can tell him that Moses eats. The reply to all is Mirza Qadiani's own.

1-

(Hasmatul Basra, p. 221)  

2-

(Noor Al Haq, p. 50, Ref. Mirza Qadiani was so very Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam that each and every matter. The Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam said that Prophethood has not come to an end. The Holy Prophet Aalibi WA Aalibi Wasallam said that it has not come to an end. The Holy Prophet Aalibi WA Aalibi Wasallam said what is Mirza Qadiani saying. Mirza Qadiani says that he is alive and opposes the Holy Prophet Aalibi WA Aalibi Wasallam says that and every matter is...
to convert the fiery region into a place of fire in heaven. You can reply that he eats the same that Moses eats. The reply to all their objections to the life of Christ is Mirza Qadiani’s own writings:

1.

(SallAllah-o-Alaibi WA Aalibi)

heaven and the angels can regions exist at all). Hazrat Isa has these regions. If Adam’s Alaih-i-Hazrat Isa’s Alaih-i-Salam descend

ное used to be descended from khan-i-Salam. The food also passed to according to Mirza Qadiani’s we burnt 300 ashes after passing of these, in fact, are the the veles of the Holy Quran and

References

Qadiani says clearly that Moses, he says that Moses is alive in asks you that how Christ go to place this he reached heavens as adani asks you about the diet of

مراجع

لسان الله تاب صبي القرآن الكريم إلا في القرآن من الآن الله تعايش وكان كل كرت في كل من الكتاب. نحن نعلم أن هذه الآيات تدل على موسی فيه الدليل صريح على حياة موسی عليه السلام. للنبي ورسول الله صلى الله عليه وسلم والإبل. لا يكfan الإبل ولا يعده من الإبل. العلاقة بين غروب الشمس المصرى في السماوى في طعاماتهم على هذا.

(Namatul Bashra, p. 55, Roobani Khazain, v.7, p. 221)

2.

هذا هو موسی في القرآن الذي أشار الله في كتابه إلى موسى. في فرض عالما أن

(Qoór Al Haq, p. 50, Roobani Khazain, v.8, p. 69)

Mirza Qadiani was so vile a person that he opposed the Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam in each and every matter. The Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam said that jihād is continued (it has not come to an end). But Mirza declared it unbelief. The Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam said that Prophethood has come to an end, Mirza said that it was continued. The Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam said that Christ is alive, Mirza said that he had died. The Holy Prophet’s SallAllah-o-Alaibi WA Aalibi Wasallam. Umrah. believes that Moses has died, but Mirza says that he is alive in heaven. The person who opposes the Holy Prophet SallAllah-o-Alaibi WA Aalibi Wasallam in every matter is a worse infidel than even Satan.
FALSEHOLD OF MIRZA

Question No. 1: Write down the life history of Mirza Qadiani in brief. Write also that how he claimed Prophethood gradually.

Answer:

Name and Family

Mirza Qadiani introduces himself in these words: "My name is Ghulam Ahmad. The name of my father is Ghulam Murza and that of my grand father is Atta Muhammad and that of my great grandfather is Gul Muhammad. Our cast is Mughal Barlas. The documents of my ancestors, which are safe by this time, reveal that my forefathers came to this country from Samarkand." (Kiaful Birea, p. 134; Rookani Khezain, v. 3, p. 165-163)

Date and Place of Birth

The ancestral region of Mirza Qadiani is Qadian in Tehsil Batala and District Gurdaspur. About the date of his birth he writes: "I was born in 1839 or 1840; the last days of the Sikhs. In 1857, I was of 16 or 17." (Kiaful Birea, p. 146; Rookani Khezain, v. 13, p. 177)

Education

In Qadian Mirza Ghulam Ahmad got education from many teachers. He writes, "In childhood a teacher, who was well versed in Persian, was hired for my education. He taught me the Holy Quran and some Persian books. The name of the teacher was Faizal Hadi. When I was of ten, a Mohvi, who knew Arabic well, was hired for my training. His name was Faizal Ahmed. I think that we are like the Fakirs (mercy, bounty), so I call him. Mohvi Sahib was a man with devotion. I learnt from him. When I became 17, Shahi also taught me. He was a teacher in Qadian. I learnt books on grammar, logic, Hindi. God wished. I learnt more of my father. He was very expert. He was so much busy in the work from the world." (Kiaful Khezain, v. 13, pp. 179-181)

Gay life of Youth

In his youth he stepped from Badshah Abas, mother narrates me that once (Mirza) went to receive the Mirza Imama Din also follow pension money Mirza Imama of taking him to Qadian too the whole amount, he left his not come home and because of that he should do any job. Deputy Commissioner Court patreone, p. 43. By Mirza Ba

About Mirza Ismumuddin people like Nizamuddin and I and religious to the same." p. 119.
Fazel Ahmed. I think that my education was God's special 'Fazel' (mercy, bounty), so the names of teachers were also 'Fazel'. Moulvi Sahib was a very religious man and he taught me with devotion. I learnt some books on grammar from him. When I became of 17 or 18 another teacher, Gul Ali Shah, also taught me. He was also appointed by my father to teach me in Qadian. I learnt from this latter teacher some books on grammar, logic, 'Hikmat', etc. I learnt as much as God wished. I learnt some of the books on medicine from my father. He was very expert physician. During those days I was so much busy in the world of books that I was cut off from the world. (Kimbhul Brea, pp.161-163, Roohani Khazain, v.13, pp.179-181)

Gay life of Youth and Service

In his youth he was trapped in the evil society. It can be estimated from Bashir Ahmad's (his son) writing, "My grand mother narrates me that once in his youth the promised Christ (Mirza) went to receive the pension of your grand father. Mirza Imran Din also followed him. When he received the pension money Mirza Imran Din turned his mind and instead of taking him to Qadian took him elsewhere. After spoiling the whole amount, he left him (Mirza). Due to shame he did not come home and because your grand father was insisting on that he should do any job, he got a job, on small pay, in Deputy Commissioner Court in Sukkur." (Seeratul Mebdi, part one, p.43, By Mirza Bashir Ahmad)

About Mirza Imanuddin Mirza Qadiani writes: "The people like Nizamuddin and Mirza Imamuddin were faithless and irreligious to the core." (Seeratul Mebdi, part one, p.114)

The name of a Mohri, who taught us education from teacher, who was the last days of Maul Brea, p.146, p.134, Roohani
The favourite of the British Government

During his service in Sialkot Mirza Ghulam Ahmad had good relations with some of the European Missionaries and the British officials. In the guise of religious debate, he made secret meetings with Christian missionaries. He convinced them of his full support. There is a reference in ‘Secret Mashey Mood’, page 15, of a meeting between Mirza Qadiani and the incharge of British Intelligence Sialkot Mission, Mr Reverend Bunter. The meeting took place in Rabwah in 1869. After some days Mirza Ghulam Ahmad Qadiani abandoned the job, settled in Qadian and started writing books. Mirza Qadiani did job in the court for four years, from 1864 to 1868.

The plan to root out Islam

Reaching Qadiani, he first tried to get attention of the common Muslims. For this he did some incomplete polemics with Christians, Hindus and Arians. In 1880, he started writing ‘Babehn Ahmedia’. Most of the essays in the book were in keeping with the faith of the Muslims. But Mirza introduced also some of his foretellings in this book. In this book he announced explicitly the obedience and loyalty to the British and gave verdict against ‘jihadi’. From 1880 to 1884, he wrote four parts of ‘Babehn Ahmedia’. The fifth part was published in 1965.

The Claims of Mirza

From 1880 to onward Mirza Qadiani made many claims. Some of his claims are as follows:

1. 1880: He claimed that he was an Inspired man.
2. 1882: He claimed of being Revivalist.
3. 1891: He claimed of being the Promised Christ.
4. 1899: He claimed of being a prophet.
5. 1901: He claimed of being a ‘Shariah’.

He also made other claims:

Claim of being ‘Ali

“In a revelation to House’ (Arbaeen 4, p.183; Roohani Khairat, p.66)

Deputed by God

17-1882 he declared himself as ‘Babehn Ahmedia’

Claim of being ‘Ali

“Claim of being ‘Ali’

In 1882 he claimed he was ‘Ahlulbayt’

“God taught you the people whose

(Babehn Ahmedia, p.66)
4. 1899: He claimed of being Zilledy and Broosy prophet.

5. 1901: He claimed of being a Prophet with a "Sharah".

He also made some other strange claims

Claim of being 'Baitullah'

"In a revelation God named me as 'Baitullah' (God's House). (Arbaea 4, p. 5: Roobani Khazain, v.17, p.445)."

Claim of being Muji-sted

"At the end of the 13th century and at the beginning of the 14th century God informed me through a revelation that I am the Revivalist (Muaded) of this century" (Kitabul Brea, p.183; Roobani Khazain v.13, p.201)

Deputed by God

If 1882 he claimed that "I am deputed by God" (Brabeen Ahmedia fifth, p.52 Roobani Khazain, v.21, p.65).

Claim of being 'Naseer'

"In 1882 he claimed that he has been sent by God to terrorize people:"

"فرحمن علم القرآن لندمر قوم ما أدراك القدر (رخ)

"God taught you the Quran so that you might terrorize the people whose forefathers had not been terrorized" (Brabeen Ahmedia, part 5, p.52 Roobani Khazain, v.21, p.66)
Claim of being Adam, Mary and Ahmed

"... hazad as-Sakin, at-Tayyibah, linda, ..." (Tazkarah, p.70; Braheen Ahmedia, p.497 Rooknai Khazain, v.1, p.390)

"O Adam, O Maryam (Mary), O Ahmed! You and all your followers and companions enter paradise, the real salvation, I have infused the spirit of Truth: in you”

Explanation

“Here Mary does not mean Mary, the mother of Christ, nor Adam means the father of mankind, nor Ahmed means the Holy Prophet SalAllab-o-Alaibi WA Aalibi Wasallam. Same is the case with the names of Moses Christ, David, etc. The names of the Prophets do not stand here for their respective Prophets but stand for me.” (Maktabat Ahmedia, v.1; p.82 Tazkarah, pp.71, 72)

Claim of being Messenger

"... ana-Faslulak ala al-Alam ina arslut al-yam ghibbah" (Tazkarah, p.129; Rooknai Khazain, v.17, p.353)

"I gave you superiority to all the worlds. I have been sent towards all of you”

Claim of Monotheism and Unequaled

In 1886 he claimed that he had been revealed that “you are like my monotheism and unequalled.” (Tazkarah, p.381)

"You are from me and I am from you” (Tazkarah, p.436)

Claim of being like Christ

In 1891 he claimed that he have claimed of being like that the Quran and Ahad promised about me.” (Tazkarah, v.1, p.159)

Claim of being Christ

In 1891 he claimed "مطالب المسيح بن مريم of Mary,” (Tazkarah, p.186 Rooban)

In a verse he says: "Do Gulam Ahmad is better than me Roobani Khazain, v.18, p.

Claim of being God

In 1892 he claimed that In his ‘revelation’ he said "..." (Tazkarah, v.21, p.124)

Claim of being Christ

In 1898 he claimed: (Tazkarah, p.257; Rooban)
Claim of being like Christ

In 1891 he claimed that “Through God’s revelation I have claimed of being like Christ. I have been revealed also that the Quran and Hadith have already informed and promised about me.” (Tazkarah, p.172, Tableegh Risalat, v.1, p.159)

Claim of being Christ, the Son of Mary

In 1891 he claimed that he had been revealed “مُلَّاَتُ النَّبِيِّ ﷺ بِمَعْمَلِهِ” “We made you Christ, the son of Mary,”“Tell them that I have been sent like Christ.” (Tazkarah, p.186. Roobani Khazain, p.442 V.3)

In a verse he says: “Do not talk about the son of Mary, Ghalam Ahmad is better than he.” (Dafe Albal, p.20; Roobani Khazain, v.18, p.240)

Claim of being God

In 1892 he claimed that

In his ‘revelation’ he says “"اِنَّمَا اَمَّرُكَ اَنْ أَرَدَتْ شِيَاءً اَنْ نَفْوَلِ لَهُ كَنْ فَيَكُونُ" ‘your quality is that after deciding a thing if you say ‘Be’, it will be ’gone.’” (Tazkarah, p.203, Roobani Khazain, v.21, p.124)

Claim of being Christ and Medi

In 1898 he claimed:

بَشَرَيْنِ وَقَالُوا الْمُسَبِّحُ الْمَوْعِدُ الَّذِي يَرَفُوُهُ وَالْمُهْدِيّ السَّعُوْدَ وَالْمُهْدِيّ السَّعُوْدَ

(Tazkarah, p.257; Roobani Khazain, v.5, p.273)
"God gave me the good tidings (news) and said that you are the promised Christ and Mehdi for whom the people are waiting".

Claim of being the Imam of time
In 1898 he claimed: "now I say it boldly that with God's Grace I am the leader (Imam) of the time" *(Zoroostri Imam, p.24; Roohani Khazain, v.13, p.498)*

Claim of being Zillely Prophet
From 1900 to 1908 he claimed of being the 'Zillely' (Shadow of Prophet) Prophet, "I am 'Bwosq' Hazrat Muhammad SallAllah-o-Alihi WA Aalibi Wasallam All the excellencies of Prophethood of Muhammad SallAllah-o-Alihi WA Aalibi Wasallam are reflected in my mirror. Am I a different personality who claimed a different Prophethood?" *(Aik Ghality Ka Azaa, p.8 Roohani Khazain, v.18, p.212)*

Claim of being Prophet and Messenger
1. "We sent him near Qadian" *(Brasseen Ahmadian, p.499; Roohani Khazain, v.1, p.93)*
2. True God is He who sent His Messenger in Qadian" *(Dafse Albaia, p.11; Roohani Khazain, v.18, p.231)*
3. "I am Messenger and Prophet as we1, i.e. I have been sent and God reveals to me the hidden things" *(Aik Ghality Ka Azaa, p.7; Roohani Khazain, v.18, p.211)*
4. "He is God Who sent His Messenger (me) with guidance and morals" *(Arbaeen No.3, p.36; Roohani Khazain, v.17, p.426)*
5. "The Almighty God will protect Qadian and there will be no plague, so that you may understand that there was God's Messenger in Roohani Khazain, v.11, p.934, 3rd ed.*, The claim of being a Prophet.

1. "And say, O People! I am your messenger, follow me" *(Majmooy Bina, p.352, 3rd ed.)*
2. "We have sent a Messenger has been sent toward p.101, Roohani Khazain of all or 'Sharli' (Divine Law) to reveal:"
(i) The man who, the commands and pro
Umrahah, is a not v
definition, too, there
As there are cor
 revelation:
(
This was revealed 2
as well as prohibitive
Revolution,
(i) If it is said that 'Sh'
orders, it
ف ابراهيم و مرس
of being the 'Zijjely' of the 'Biscoy' Hafiz Allab Wasallam Aliasanad Safi Allah-o-deen in his mirror. claimed a different ala, p.8 Roohani Messenger.

in the Khatzain, p.1, Roohani messenger in Qadian" zain, v.18, p.231

i.e. I have been hidden things". (Aik hatazain, v.18, p.211)

(36) with guidance p.36; Rooham

and there will be

God's Messenger in Qadian" (Dasw Albula, p.3; Roohani Khatzain, v.17, p.223-226)

The claim of being a Prophet with 'Shari'ah'

1. "قل يا بني إسرائيل إني رسول الله إلىكم جميعاً مرسلاً من الله

"And say, O People! I have been sent by God to all of you." (Majmoua Ishtabarat, v.3, p.270 Tazkarah, p.352, 3rd ed.).

2. "ما أرسلنا اليكم رسولًا يهديكم إلَّا هَكَيْلًا عَلِيًّا خَيْرًا مِّن هَكَيْلٍ كَمَا أرسلنا الى سُرْوَةٍلاً.

"We have sent a Messenger towards you, as a Messenger had been sent towards Pharaoh" (Haqueeqatul Wulah, p.101; Roohani Khatzain, v.22, p.105)

3. "If it is said that the man with a 'Shari'ah' and not every mischiefous, is destroyed if he spreads mischief, it is baseless. First of all one should understand is what 'Shari'ah' (Divine Law) really is:

(i) The man who, through his Revelation, gave some commands and prohibitions and gave a comon to his Ummah, is a not with a 'Shari'ah'. According to this definition, too, there are commands and prohibitions. As there are commands and prohibitions in this revelation:

"قل للمؤمنين يدعوا من بني إسرائيل لحظر فوههم ذاك بن كليمم"

This was revealed 23 years ago and there is command as well as prohibition in it. The both are present in my Revelation.

(ii) If it is said that 'Shari'ah' should have new commands and orders, it is false because God says:

"أَن هَذَا لَهُ المَرْجِعُ الْأَوْلى صَحِيحُ ابْرَاهِيمُ وَمُوسَى"
means that Quranic teachings are present in Old Testament also.

(ii) If it is said that Shariat should have commandments and prohibitions categorically stated, it is not true because had Injeel or Quran stated commandments categorically, there would not have been any room for 'ijtihad' (interpretation of Islamic law). (Arbaeen No.4, p.6; Roohani Khazain, v.17, pp.433-436)

4. Yes Allah has made you his heralds for the guidance of mankind and a guiding light. "0 leader, you are God's Apostle. You are on the right path."

(Haqq-e-Aqwal Wuhi, p.107; Roohani Khazain, v.22, p.110)

5. "فَكُلُّ سَبْرٍ وَنَذَاكِرَانٍ وَلَنَأُبَلِّغُنَّ الْقُوَّةَ مَنْ يَأْمُرُنَا وَلَنَصْلِحَنَّ كَمَا جَرِيتُونَ

الناس إماماً وإلي مستخلف. أكراماً كما جرث سنى في الأزمن.

"Now it is clear that in these Revelations it has been said again and again that I am sent by God, that I have been appointed by God, that I am faithful to God and that believe in it whatever I say and that my enemy will go to Hell" (Ansam Abtan, p.62, Roohani Khazain, v.11, p.11)

These are some of the claims of Mirza Qadiani. There are two motives behind these claims:

A: To divide Muslims and to become psycophent of Muslims.

B: Influence of melancholic nature.

Note: Keeping in mind these two motives, Mirza Qadiani's claims should be told to people gradually. The base of his claims is not on spirituality or reason, but on materialism, foolishness and falsehood.

Question No.2: Define faith or religion. (Dean)? People who can be called infidels and hypocrites? To which groups do they belong?

Answer: None

Faith

The word 'iman' faith (Asan). According to dicto in a thing which we have to of the truth and character a particular thing. In the term depend on the prophets and the hidden world. For without seeing them. We have the truth of the prophets. Faith.

Note: On this subject Allah-o-Akbar has written and the translation is also written. (Razi Allah-o-Akbar) has a His "Abbasbey Qadianist, p.

Requirements

In the terminology of are those clear cut things, Ahadith and which are.
Question No.2: Define faith. What are the requirements of faith or religion, (Deen)? What is infidelity? Which are the people who can be called infidels, atheists, apostates, heretics and hypocrites? To which category the Qadijmites fall? Answer the Qadijmites objection that even the people or groups who have changed the Qadijmites of infidelity have themselves charged each other of infidelity.

Answer:

Faith

The word 'Iman' (faith) has been derived from 'Peace (Aman), According to dictionaries 'faith' stands for 'to believe in a thing which we have not observed. We believe on behalf of the truth and character of the person who is telling us a particular thing. In the terminology of 'Shariah', faith is to depend on the prophets and whatever they say about God and the hidden world. For example, we believe in angels without seeing them. We believe because we believe in the truth of the prophet, faith should have its roots in heart and mind.

Note: On this subject, Syed Anwar Shah Kashmiri (Razi Allah-o-Anho) has written a book, 'Alfatah Mulhideen'. The Urdu translation is also available, Maulana Idrees Kanddalvi (Razi Allah-o-Anho) has also gained much from this book. His 'Amassab Qadzianiat, part 2, is also important.

Requirements of faith (Deen)

In the terminology of 'Shariah', the requirements of 'Deen' are those clear-cut things which are proved by 'Maswater Ahadith' and which are known by the common Muslims. Believing in these is compulsory for faith.
There is need of reinterpretation or elucidation where there is any doubt or where there is some need for it. If there is need for reinterpretation all, it should not be contrary to Quran, Hadith and the consensus of the Muslim opinion.

**Infidelity**

In 'Shariah' infidelity is in contrast with faith. Believing in the commandments of God on behalf of Prophets is called faith. If we do not believe in a thing concerning God and that has come through the Holy Prophet SallAllab-o-Allahi WA Adibi Wasallam, we are infidels. There are two types of commandments or orders in 'Deen' – the Hadith that has many chains of narrators and the Hadith which has been narrated by a single person. 'Matnawat' Hadith is one which has reached us through continuous chain of narrators. There is always a group among Muslims which narrates it and from the time of the Holy Prophet SallAllab-o-Allahi WA Adibi Wasallam Muslims narrate and copy it. Here narrators are without any break and there is no chance for doubt or forgetfulness. The denial of such a 'Matnawat' Hadith is infidelity. And the Hadith which has been narrated by a single person is not necessarily to be followed. Its denial will not lead to infidelity.

'Lazoom Kufi' (profanity)

If a man taunts blasphemously unconsciously, as one laughed at beard, it is profanity. It is called 'Lazoom Kufi'.

'Iltaazam Kufi'

If a man talks blasphemously consciously, as one says that Prophethood is continued after Hazrat Muhammad SallAllab-o-Allahi WA Adibi Wasallam, it is profanity. If the man believed what he said, it is 'Iltaazam Kufi'. 'Lazoom Kufi' is profanity of infidelity of lesser degree, but 'Iltaazam Kufi' is a profanity of higher degree.

**Infidel**

According to dictionary in terminology of 'Shariah' the man religious order is an infidel.

**Atheist and herey**

To reinterpret the clear cut way as in contrast with the faith is called 'Atheism' and in Islam and herey are the persons who use them or interpret them real meaning. For example, if 'Zakat' in a way that 'prayer' and uttering God's name' in particular form, it is atheism and herey may interpret purification of self and that is amount of money from one's properties.

Aherey is the man who Musalis. He tries to prove the

**Commandment**

Imam Malik, Imam Abu Allah-o-Anhaji say about theCommandment not be accepted, because he tried to present infidelity as This is unpardonable. Only the Qadarians are atheist and

**Apostate**

In dictionary, apostate, terminology of 'Shariah' as infidelity after accepting it
Infidel

According to dictionary infidelity means 'to be fire'. In the terminology of 'Sharit' the man who denies any one clear cut religious order is an infidel.

Atheist and heresy

To reinterpret the clear cut things of 'Sharit' in such a way as is in contrast with the faith of the Unmuh. In Quran it is called 'Atheism' and in Hadith is called 'heresy'. Atheist and heresy are the persons who use Islami terminology but use them or interprets them in such a way as to change their real meaning. For example, if a man interprets 'prayer' and 'Zakat' in a way that 'prayer' (Namaz) stands for just 'pray and uttering God's name' and that prayer need not have its particular form, it is atheism and heresy. In the same way an atheist or heresy may interpret 'Zakat' that it stands for the purification of self and that there is no need of giving certain amount of money from one's wealth.

Heresy is the man who is hybride and loses to be a Muslim. He tries to prove that his infidelity is, as real, Islam.

Commandment against heresy

Imam Malik, Imam Abu Hanifa and Imam Ahmed (Razi Allah-o-Akho) say about the heresy that his repentance will not be accepted, because he has been guilty of heresy. He tried to present infidelity as Islam. He, in fact, tried to cleave. This is unpardonable. Only death is the penalty for it. And the Qadianites are atheist and heresy.

Apostate

In dictionary, apostate means 'to turn back'. In the terminology of 'Sharit' apostasy means 'to turn towards infidelity after accepting Islam. Imam Raghib Isfahani (Razi
Allah-o-Akbar defines apostasy in 'Mufradat' as: "to convert to apostasy, from Islam, is apostasy."

**Commandment against apostate**

All the four schools of thought among the Muslims have the consensus of opinion that the person who becomes apostate should be given a chance for three days. Effort should be made to clear his doubts. If he realises truth again and converts to Islam, it is well and good; otherwise he should be killed. This is called the issue of the killing of apostate and there is no difference of opinion among the Muslim scholars concerning it.

**Hypocrite**

Hypocrite is the person who hides his infidelity and poses to be a Muslim. The people of this kind were called hypocrite in the days of the Holy Prophet SallAllah-o-Alaihi WA Aalihi Wasalam. Now there can be two types of people – Muslims or infidels.

**Commandment against the Qadianies**

The Qadianies are heresy. They present their infidelity, Qadianiat, as Islam. For them Islam is infidelity. Even the coming generations of the Qadianies will be called heresy and apostate unless they convert to Islam. All the Qadianies are apostates whether they converted to Qadianiat or they inherited Qadianiat. The punishment for apostate and heresy will be inflicted on them. Their sin is not only that they have converted to Qadianiat, but their real sin is also that they name their infidelity as Islam. And every Qadiani is sinfull in this regard. Most of the Muslims are not aware of the real nature of Qadianiat.

**Charge of infid other**

To convert people's religious scholars who among them are also charging opinion of religious schol fallacy is as follows:

1. The function of the 'Ulema' should be to lead people to infidels. The 'Fawro' (name of infidelity, is thought. On the other the 'Ulema' having been non serious and non- misleading if only its members 'Ulema' are speaking wrong to hold the opinion of Muslims have been every school of thought which has been violated that in the same who are against such or practically the moderns

2. The difference among the difference of opinion. That is why the problem or controversy, the unite at such occasion nothing. But the in violent Muslims has propagated much about the difference and disparity among Muslims who played
Charge of infidelity against each other

To convert people's attention, the Qadianies say that the religious scholars who are given verdict of infidelity against them are also charging each other of infidelity. So, the opinion of religious scholars is not reliable. The reply to this fallacy is as follows:

1. The function of the 'Ulema' (religious scholars) is not to lead people to infidelity but to tell them about the infidels. The 'Fatwa' (verdict) of the 'Ulema', that charge others of infidelity, does not represent their school of thought. On the other hand, research minded people and the 'Ulema' having balanced opinion have always been careful. Such 'Ulema' have always disagreed with such a non-serious and non-careful attitude of the 'Ulema'. It is misleading if only the examples of same ill-natured and violent 'ulema' are presented before the people. So, it is wrong to hold the opinion that all the schools of thought of Muslims have been charging each other of infidelity. In every school of thought there has ever been an element which has been violent against others. But it is also a fact that in the same school of thought there are scholars who are against such extremism and are moderate. And practically the moderate elements always over came.

2. The difference among the Muslim schools of thought is the difference of opinion and not of canon and divine law. That is why wherever the Muslims face a common problem or enemy, they unite. All the schools of thought unite at such occasions. A few violent people can do nothing. But the irony is that the small group of the violent Muslims has been highlighted. Much has been said about the differences among Muslims. The Qadianies have propagated much that the Muslims have differences and disparity among themselves. These were the same Muslims who played their role in the following:
A: In 1951 all the schools of thought assembled to formulate Islamic constitution. They formulated '22 points'.

B: In 1952 they collectively recommended Islamic priorities in the constitution. There was no difference of opinion.

C: All the Muslim schools of thought were of the same opinion concerning the 'Khulme-Nubuwat' movement 1953.

D: There was no difference of opinion in the formulation of the Islamic clauses in the 1973 constitution.

E: All the schools of thought were united in the 'Khulme-Nubuwat' movements of 1974 and 1984. Moreover, they had the same voice in 'Nizame Mustafa' movement of 1977.

Keeping in mind these things some things are evident:

i) To charge any other of infidelity is the self-opinion of some violent people. This should not be taken as the opinion of the whole class or group; otherwise all the schools of thought could never have been assembled to one platform.

ii) The dominating element in all these schools is that, which does not charge the others of infidelity because of any difference;

iii) If some of the Muslims have exaggerated in charging others of infidelity, it does not mean that there can not be an infidel in the real sense.

Are there no quack doctors? Does a skillful doctor never make a mistake? Can a man form the opinion that the whole class of doctors is a fraud? No, because of the wrong doings of some doctors the whole class cannot be blamed. Do the judges of the courts never make blunders? Because of the existence of some corrupt judicial institution is useless. The walk of life: If some people have an opinion it does not mean they are against anyone. In this regard, same opinion:

"The religious disputes and differences do not affect the issues on which it matters that the sects or factions."

(Alif-e-Iqbal: Academy, Labore 47)

Question No.3: Can the Muslims have infidels or atheists? Are the Qurani infidels? What is the difference between infidels? What is the religion of the infidels? What is the religion of the infidels who build mosques and bury their dead in graveyard?

Answer:

**Qadianies are In:**

In his famous book, 'Anwar Shah Kashmiri (Razi) for which Mirza Qadiani is famous, some infidels:

1. Denial of the seal of Prophethood.
2. Claim of Prophethood.
3. Claim of receiving 'Revelation'.
4. Blasphemy against Christ.
existence of some corrupt judges it can not be argued that the very institution is useless. The same can be said about every walk of life. If some people are careless in their ‘Fatwa’ (legal opinion) it does not mean that there can never be a ‘Fatwa’ against anybody. In this regard Allama Iqbal has given a very sane opinion:

“The religious disputes among different sects of Muslims do not affect the issues on which there is consensus. It does not matter that the sects are clashing each other of infidelity.” (Harfe-Iqbal: p.127. Published: Altrinar Academy, Lahore 47)

**Question No.3:** Can the Qadianies be considered infidels or atheists? Are the Qadianiense ‘people of the Qiblah’? What is the difference between the Qadianies and the other infidels? What is the religious order in case the Qadianies build mosques and bury their dead bodies in Muslims graveyards?

**Answer:**

**Qadianies are Infidels**

In his famous book, ‘Maulana Bahawalpur’, Maulana Anwar Shah Kashmiri (Razi Allah-o-Anho) states six causes for which Mirza Qadiani and his followers can be called infidels:

1. Denial of the seal of Prophethood.
2. Claim of Prophethood.
3. Claim of receiving ‘Revelation’
4. Blasphemy against Christ
5. Blasphemy against Hazrat Muhammad \textit{SallAllah-o-Alaihi WA Aalibhi Wasseilam}

6. Charging the Muslims of infidelity (\textit{Roedad Muqadma Mirzaa Bahawalpur}, v.1, p.417)

All the writings of Mirza Qadiani are full of blasphemy. Maulana Anwar Shah Kashmiri (Razi Allah-o-Anho) rightly says that “the infidelity of Musalma Kazab and Musalma Punjab is greater than that of Pharoah” (\textit{Ehtesab-e-Qadiania}, v.2, p.11)

In the following are the arguments in keeping with the six points:

1. **Denial of the seal of Prophethood**

   The verses of the Holy Quran, Ahadith and the consensus of the Muslim opinion prove ‘Kham-e-Nubowwat’. Mirza Qadiani’s claim of Prophethood is in fact denial of ‘Kham-e-Nubowwat’. The denier of ‘Kham-e-Nubowwat’ is an infidel. Here only one reference is given:

   “The Holy Quran talks categorically about it that Hazrat Muhammad \textit{SallAllah-o-Alaihi WA Aalibhi Wasseilam} is the last Prophet of God. The ‘Ahadith’ and the consensus of the Muslim opinion are clear about it. So, whoever has a contrary opinion will become an infidel and if he insists upon it, he will be murdered. (\textit{Roobal Maani}, v.8, p.39)

2. **Claim of Prophethood**

   1: “True God is He Who sent His Messenger in Qadian.” (\textit{Defe Albala}, p.11; \textit{Khabzain}, v.18, p.231)
   2: We [I] claim that we are Prophet and Messenger” (\textit{Malvozat}, v.10, p.127)
   3: “I have been called ‘Prophet’ categorically.” (\textit{Iqaseqatal Kubi}, p.52; \textit{Khabzain}, v.27, p.154)

3. **Claim of Infidelity**

   i. I swear by God that I have faith in the Quran and believe that the word of Gods, in the scriptures, is revealed to me by Hazrat, v.22, p.2
   ii. “Whatever is told t from error. Like Q. any error. By God, have faith in my age and hazrat Muhammad Wasseilam had faith. I am not inferior to is cursed.” (Nazo p.477)
   iii. To support our view in keeping with the my revelation. We shall bin”. (\textit{Ijaz Ab.})
4: "قد يا ابناناس أي رسول الله يكم جميعا" (Tazkarab, p.352)

5: "خالا ارسلنا اليكم موسولا خادما كما ارسلنا الي فرعون رسول " (Majmua Ilhamat Mirza, Tazkarab, p.610)

3. Claim of Receiving 'Revelation'

i. I swear by God that I have faith in these 'revelations' as I have faith in the Quran and the other Holy books. As I believe that the words of the Holy Quran are the words of Gods, in the same way I believe that the words are revealed to me by God." (Hajeeqatul Wubi, p.220, Khatzain, v.22, p.220)

ii. "Whatever is told to me in 'revelation, I consider it free from error. Like Quran, my revelation is also free from any error. By God, my revelation is the words of God. I have faith in my revelation as Moses had faith in Torah and Hazrat Muhammad. SalAllah-o-Alaibi WA Aaliibi Wasallam had faith in the Holy Quran. I am assured that I am not inferior to those (Prophets). Whoever tells a lie is cursed." (Nuzool Masehy, p.99, Khazain, v.18, p.477)

iii. To support (our view) we present the 'Ahadith which are in keeping with the Holy Quran and are not contrary to my 'revelation'. We throw all the other 'Ahadith in the dustbin'. (Jaz Ahmedy, p.35; Khazain, v.19, p.140)
4. Blasphemy against Christ

i. In this Ummah God sent a promised Christ, who is greater in his glory than the previous Christ. God named the other Christ Ghulam Ahmed.” (Dafe Albul, p.13, Khazain, v.18, p.233)

ii. In this Ummah God sent a promised Christ, who is greater in his glory than the previous Christ… I swear by God that if Christ, the son of Mary had been in my era, he could not have done what I had done. He could not have revealed what I had revealed.” (Haqeeqatul Wubi, p.148, Khazain, v.22, p.152, Kashtia Noob, p.56, Khazain, v.19, p.60)

iii. God named me as “Isa” in Braheen Ahmadiyya. God associated with me the verses of the Holy Quran (which previously had been thought to be associated with Christ). God also said that “Quran and Ahadith tell about your coming.” (Braheen Ahmadiyya, part 3, p.85 Reohani Khazain, v.21, p.ii)

In the last reference Mirza Qadiani says that ‘Braheen Ahmadiyya’ is God’s book. (May God forgive)

5. Blasphemy against Hazrat Muhammad SallAllah-o-Alaith WA Aalithi Wasallam

In his writings Mirza Qadiani has been blasphemous against almost all the Prophets. In the following are some of the references which prove his blasphemy against Hazrat Muhammad SallAllah-o-Alaith WA Aalithi Wasallam

i. “I have told many times and as the Ayah says: 

وَأَخَوْرُونَ مِنْهُ مَا بَقَى مِنْهُمْ” , I am the last of the Prophets. I am ‘Brooey’ Prophet. Twenty years ago I was named ‘Muhammad’ as was called the part of Alaihi WA Aalithi People’s being the last in my Prophethood era real” (Aik Ghatish p.212)

ii. The eclipse of the moon Mohammad SallAlla while the eclipse of the se me. Will you deny over Khazain, v.19, p.183

iii. “Listen carefully that Mohammad’s name no or awe inspiring name there is no need for the need of the time and number No.4, p.14, i

iv. God bestowed Holy perfected me. I was SallAllah-o-Alaith WA that mine and his (His) one. So, he who en group of Sahaba (His) The companions of WA Aalithi Wasallam “وَأَخَوْرُونَ مِنْهُ” No He who makes me Mohammad SallAlla did not recognize us p.171; Khazain, v.16
named 'Muhammad' and 'Ahmed' in Braheen Ahmedia. I was called the part of Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam. In this way Holy Prophet's being the last of the Prophets does not affect my Prophethood because shadow is not separate from its real' (Ask Ghality Ka Azadab, p.8; Khazain, v.18, p.212)

ii. The eclipse of the moon was shown as a sign for Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam while the eclipse of the moon and the sun was shown for me. Will you deny over now?' (Ijaz Ahmedy, p.71, Khazain, v.19, p.183)

iii. "Listen carefully that there is no need of manifesting Muhammad's name now. Here is no need for the majestic or awe-inspiring name. It has seen its good days. Now there is no need for the hot rays of sun. Cool light is the need of the time and I (Mirza) am that light". (Arbsen number No.4, p.14, Khazain, v.17, p.445)

iv. God bestowed Holy Prophet's beneficence upon me and perfected me. I was drawn towards the Holy Prophet SallAllab-o-Alaihi WA Aalibi Wasallam to the extent that mine and his (Holy Prophet's SAW) beings became one. So, he who entered my group entered in fact the group of Sahaba (Razi Allah-o-Anhum Wa Razu An) (The companions of Holy Prophet SallAllab-o-Alaihi WA Aalibi Wasallam) and this real is the meaning of "وَأَخَوْنِينَ مِنَ الْأَخْلَاقِ". Nothing is hidden from the thinkers. He who makes say difference between me and Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam, did not recognize or understand me." (Kubtha Ilabania, p.171; Khazain, v.16, p.258, 259)
Mirza Qadiani claims that he is Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam. He writes, "Muhammad Rasool Allah wa aladin muh ahdain alikfar"

"I have been named Muhammad and Messenger in this revelation." (Aik Ghality Ka Azala, p.4 Roobani Khazain, v.18, p.207)

6. Charging the Ummah of infidelity

i. "God has revealed that every man to whom my message reached and he did not accept me is not a Muslim." (Tazhabab Majmeyat alhamat, p.607, 3rd ed.)

ii. There are two types of infidels. First, one who denies Islam and does not consider Hazrat Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam as the Prophet of God. Second, one who does not believe in the promised Christ (Mirza) and considers him false. God has told about him in the earlier Books. So, the person who refuses to accept God's and the Messenger's saying is an infidel. In reality both of the types is the same. (Haqueqatul Wubti, p.179; Khazain, v.22, p.185)

In the same way Mirza Mahmood and Mirza Bashir Ahmed write about the people who have not faith in Ghalan Ahmed Qadiani:

iii. All the Muslims who have not taken an oath of allegiance to the promised Christ, whether they have never heard of the promised Christ (Mirza Qadiani) are infidels and are no more Muslims. (Sadaqat, p.33)

iv. The man who has faith in Moses but not in Christ or has faith in Christ but not in Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam or has faith in Muhammad SallAllab-o-Alaihi WA Aalibi Wasallam but not in the promised Christ (Mirza), is infidel and has no concern with Islam. (Kalma ta'li K. Ahmed)

QADIANI AND THE QIBLAH

The word 'Abley Qiblah' for the Muslims. The 'Abley Qiblah' as unless they commit the acts of infidelity. The people who do not practice them are not Muslims. If a man if he is infidel (by just saying prayer in the direction of the Qiblah), because even Muslims are infidels. The people who say 'Qiblah' and at the same time requirements of 'Deen' (Faith) and other infidels.

Difference between and other infidels

The people who have not accepted Islam, like the Christians there is a great difference between Christians or the Jews. The present day are in the wrong. But not only the Qadianies but also non-Muslims accept the followers of the Islamic share, Prophet or his followers. They should be treated as nuisance had suggested the way they should be treated. The Qadianies are apostates.
with Islam. (Kalma tul Fatel, p.110, by Mirza Bashir Ahmed)

QADIANI AND THE PEOPLE OF THE QIBLAH

The word ‘A’leya Qiblah’ (people of the Qiblah) is used for the Muslims. The ‘A’leya Qiblah’ can not be called infidels unless they commit the acts or say such words that lead to infidelity. The people who deny the requirements of ‘Deen’ are not Muslims. If a man believes in the continuity of Prophethood, he is infidel. ‘A’leya Qiblah’ does not stand for just saying prayer in the direction of the Qiblah (Holy Kabah), because even Musulama Kazzab said prayer in the direction of the ‘Qiblah’. So, the term ‘A’leya Qiblah’ stands for those persons who say prayer in the direction of the Qiblah and at the same time have faith in all the requirements of Deen (Faith).

Difference between the Qadianies and other infidels

The people who have no faith in Islam or who do not accept Islam, like the Christians and the Jews, are infidels. But there is a great difference between the Qadianies and the Christians or the Jews. The Jews and the Christians of the present day are in the wrong but their Prophets were true. But not only the Qadianies but their ‘Prophet’ is also untrue. Islam accepts the followers of Prophets as ‘Zimmy’ (Non-Muslims of an Islamic State), Islam accepts neither a false Prophet nor his followers. The followers of the false Prophet should be treated as Hazrat Abu Bakar (Razi Allah o-Anho) had suggested the way that Musulama Kazzab’s followers should be treated. The Qadianies are not like other non-Muslims. They are apostates and hypocrites.
Qadiani places of Worship

Mosque is the name for the place of the Muslims worship. In the days of the Holy Prophet SallAllah-u-Aldhi WA Alihhi Wasallam the hypocrites constructed a ‘mosque’ which was called ‘Muside Zarrat’ by the Muslims. The Holy Prophet SallAllah-u-Aldhi WA Alihhi Wasallam gave orders for its demolition. The places of worship of the Qadianies are not mosques nor their ‘Azat’ (call for prayers) can be called ‘Azat’.

The burial of the Qadianies in Muslim graveyards

As it is not lawful to bury the dead body of a Christian or Jew in Muslims’ graveyard, in the same way it is not lawful to bury the dead body of a Qadiani in Muslims’ graveyard. If the dead body of a Qadiani is buried secretly in Muslims’ graveyard, it should be drawn out. (For detail can be seen ‘Qadiaini Murda’ in Tohfa Qadiani)

The wordly orders concerning infidelity

Maulana Muhammad Ibrees Kandheli (Razi Allah-o-Ahbu) writes down the worldly orders concerning the Qadianies and the other infidels.

1. The first condition of faith is that one should not like infidelity and the infidels. One should not have any friendly relations with them. Muslims have been prohibited from having friendly ties with the infidels. Muslim religions scholars have written books on this topic.

2. Get one’s daughter unlawful. It is also unlawful except she belong to an infidel.

3. An infidel cannot be heir to an infidel.

4. It is unlawful to pray in an infidel or to visit Qurans says:

5. An infidel cannot pray in a Muslim graveyard.

6. Pray for forgiveness is not lawful in Islam in this regard:

7. Animal slaughtered for a Muslim.

8. It is not lawful to pray in a Muslim graveyard.

9. The infidels who are not be recruited in ummah.

10. A say, ‘Jazira’, which is an Islamic state.

Alla Wa al hindem ada
2. Get one’s daughter married among the infidels is unlawful. It is also unlawful for a man to marry an infidel lady except she belongs to the ‘people of the book’.

3. An infidel cannot be a heir to a Muslim nor a Muslim can be heir to an infidel.

4. It is unlawful to participate in the funeral prayer of an infidel or to visit the grave of an infidel as the Holy Quran says:

"
لا تصل على أحد منهم ماتا صاحب ولا تنقم على قبره
"

انهم كفرروا به والرسول وواصروا

5. An infidel cannot participate in a Muslim’s funeral prayer because funeral prayer is said to seek God’s mercy while the infidel will cause God’s curse.

6. Pray for forgiveness and absolution for the dead infidels is not lawful in Islam, whether they are relatives. God says in this regard:

"ما كفرنا به والرسول نحن نعفنا عن المسلمين و كانوا أولئك قري
"

لا نصَل على أحد منهم ماتا صاحب ولا تنقم على قبره

7. Animal slaughtered or hunted by an infidel is not lawful for a Muslim.

8. It is not lawful that an infidel be buried in Muslims’ graveyard.

9. The infidels who are living in an Islamic state should not be recruited in army for ‘Jihad’.

10. A tax, ‘jizya’, will be levied on the non-Muslims living in an Islamic state. Hazrat Umar Farooq (Razi Allah-o-Anho) says:

"لا كفرهم إلا إن شاء الله ولا اعتزهم إلا أن الله لا أذهبهم إلا

إقضاه الله تعالى.
"
"By God I will never respect the people to whom God disgraced. I will never respect the people who have been humiliated by God. I will not be close to the people about whom God ordered us not to come close to them.

Question No.4: What are the characteristics of Prophet Hood? Contrast Mirza Qadiani's life and the characteristics of Prophet Hood and prove that there is not even a glimpse of Prophet Hood in Mirza Qadiani's life?

Answer:

Prophet has a number of characteristics and features. In the following is the comparison of Mirza’s life and these features:

1. A Prophet should be perfect in mind and even best of the minds so that he might not misunderstand the ‘Revelation’. He should be the best mind of his particular time. No one can go beyond his reason. While Mirza Qadiani could not make a difference between the right and the left shoe. (Seeratul Mebdi, v.1, p.67, Tradition No.83)

2. The second feature of a Prophet is that he should have sharp memory. His memory should be matchless. While Mirza Qadiani himself says that he is suffering from melancholia (Malifzet, v.8, p.445)

He writes to one of his followers:

“My memory is very poor. I meet a person many times even then I forget. I am so much poor in memory and remembering things that I cannot explain." (Maktobat, v.5 No., p.31)

3. The third feature of Prophet perfect in knowledge incomparable. While Mirza measured from this that month of Islam. (Tariq v.15, p.218)

4. The fourth feature of Prophet of Chastity. While Mirza used to commit adultery. Akhbor AlifazulAugus

“Mirza Qadiani used to who were not his relations. (Seeratul Mebdi, v.3, p.

5. The fifth feature of a trustworthy, while Mirza untrustworthy to the old books and received the only five books and said the promise of writing difference of just Zero in Ahmadiya, part five, p.5

6. Speaking the truth is the truth.

Even the people who declare Salallaho-Alaihi Wa Sallallahu-Alaihi Wasallam was just same the truth.

But Mirza Qadiani is Sazzab in the following and

1. It was necessary that the ‘Ahadith be fulfilled. They appearance the promise the Muslim scholars are
The people to whom God is close are the people who have been close to the people about whom He is close to them.

3. The third feature of Prophethood is that he should be perfect in knowledge. His knowledge should be incomparable. While Mirza Qadriyani’s knowledge can be measured from this that he said that ‘Safar’ is the fourth month of Islam. (Taryaqul Qaisub, p.42; Khazain, v.15, p.218)

4. The fourth feature of Prophet is that he should be a man of Chastity. While Mirza Qadriyani’s followers say that he used to commit adultery.” (Khutba Mirza Mehmood, Akbar Al-Fazal August 31, 1938)

“Mirza Qadriyani used to make ‘Gher Mehrum’ (women who were not his relatives) women press his feet” (Seeratul Mebd, v.3, p.210; Tradition 783)

5. The fifth feature of a Prophet is that he is just and trustworthy, while Mirza Qadriyani was a liar and untrustworthy to the core. He promised to write fifty books and received the money of fifty books but wrote only five books and said, “By writing five books I fulfilled the promise of writing fifty books because there is difference of just Zero between fifty and five.” (Brahem Ahmedia, part five, p.5; Khadzai Khazain, v.21, p.9)

6. Speaking the truth is the necessary feature of a Prophet. Even the people who did not believe in the Holy Prophet al-Masum Al-Aalebi WA Aalibi Wasellam could not help saying that he Al-Masum Al-Aalebi WA Aalibi Wasellam was just and trustworthy and that he spoke the truth.

But Mirza Qadriyani is a greater liar than Ahsan Husain Kazzaal. In the following are some examples:

1. It was necessary that the foretellings of the Quran and ‘Akhari’ be fulfilled. The foretellings told that after his appearance the promised Christ would suffer because of the Muslim scholars and that he would be declared an
insidet and that "Farwab" (legal verdict) would be issued for his murder and that he would be disgraced and that he would be thought of as Islam's enemy" (Arba'een No. 3, p.20, 21)

Where are these foretellings? Quran and the ‘Ahadith’ are silent about such foretellings.

2. The Holy Quran and even the Torah tell that at the time of the appearance of the promised Christ there will be plague. Christ also told about it in ‘Injeel’ and the foretelling of prophet would not fail” (Kashfi Nooh, P.4)

The copy of Sahay Bukhari that is prevalent in the sub continent comprises 1129 pages, and there are no such ‘Ahadith’ in this copy of Bukhari.

3. “Sahay Bukhari is the book where it is written clearly that Christ has died!” (Kashfi Nooh, p.87)

Which chapter or Hadith of Sahay Bukhari tells this?

4. Injeel (Bible) and the Holy Quran tell about me and my era that at that time (at the appearance of the promised Christ, Mzzai) there will be lunar eclipse on the sky and plague on the earth.” (Dastaba, p.43)

No one can show that there is such a foretelling either in Bible or in Quran.

5. The fifth characteristic of a Prophet’s that he should not have any heir. A Hadith Matnawat says: لحن مبشر الأنباء لأي ورث مات بعده فهو سيد (Bukhari, v.1, p.126)

This Hadith occurs eleven times in Sahay Bukhari and many scholars have quoted this Hadith. On the other hand, Mzzai Qadasi was engaged in many lawsuits concerning property. Moreover, he had issues or heirs to his property.

6. One of the features of Prophethood is asceticism i.e. indifference to worldly pleasures. The purpose of Prophethood is to lead people who is indulged in this world hand, Mzzai Qadasi inculcated even of the punishments. (Seerat)

And he gave his logic to: Kanadate Islam, p.567; Khat.

In the same way Mzzai Qadasi bodies under the title ‘Babah tomb).

The motto of Mzzai’s life was: ‘He is much. He used meat and his favourite. (Seeratul Muhaddith Mzzai Qadasi used to send his) (Khaznot Imama Banam Ghul)

7. Another feature of Prophet should belong to a proper Qadasi was Mughal. His fa. Benajat Government. Mzzai his

“I belong to the family that is Government. My father, Mzzai in the eyes of the British. governor’s court. Mr. Grah ‘Raccah of Punjab’. In 1857 by his capacity. At the time of the British with (Khatb Bilena, p.4; Rosban)

8. Prophet is a man while Mzzai Mary and that he was con. Roekani Khazan, v.19, p.

9. A Prophet is affable and a used to call names.

I: “The man who is not sure he is a bastard.” (Anvarat I
Prophecy is to lead people to Godliness. The man who is indulged in this world cannot do so. On the other hand, Mirza Qadiani intended to take away the wealth even of the prostitutes. (Searatul Medhi, p.261, v.1)

And he gave his logic to usurp such wealth (Aina Kamalate Islam, p.607; Khazain, v.5, p.1)

In the same way Mirza Qadiani started ‘trade’ in dead bodies under the title ‘Bashahi Maqbara’ (Paradisical tomb).

The motto of Mirza’s life was, ‘Eat, drink and be merry’. He ate much. He used meat extraordinarily. Sweet rice was his favourite. (Searatul Medhi, part one, pp.182, 183). Mirza Qadiani “used to send his followers to fetch wine” (Khatoot Imam Banam Ghulam p.5).

7. Another feature of Prophecy is that the Prophet should belong to a proper and superior lineage. Mirza Qadiani was Mughal. His family was well-wisher of the British Government. Mirza himself writes:

“I belong to the family that is well wisher of the (British) Government. My father, Mirza Ghulam Murtaza, was loyal in the eyes of the British. He was respected in the governor’s court. Mr. Graphen has mentioned him in ‘Raeesane Punjab’. In 1857 he helped the British beyond his capacity. At the time of the revolt (Independence war) he helped the British with fifty people and horses.” (Kitabal Birea, p.4; Roobeni Khazain, v.13, p.4)

8. Prophet is a man while Mirza Qadiani claimed that he was Mary and that he was conceived. (Kasbite Nooh, p.47; Roobeni Khazain, v.19, p.58)

9. A Prophet is infallible and amiable while Mirza Qadiani used to call names.

1: “The man who is not assured of my success, proves that he is a bastaar.”(Anware Islam, p.30; Khazain, v.9, p.31)
B: “Our enemies are like swine and their women are worse than bitches”

(For detail can be seen Maulana Noor Muhammad Khan’s ‘Mughalazate Mirza’)

Question No.5: Prove with arguments that Mirza Qadiani was an agent of the British and that he used religion as a guise. The British feared the Muslims’ zest for ‘Jihad’. And they wanted to cut this zest off. Explain how Mirza helped the British to get their aims?

Answer:
Mirza Qadiani was planted by the British. After occupying the Sub-continent, the British got the services of Mirza Ghulam Ahmed Qadiani to enflame the zeal for ‘Jihad’ among the Muslims. His writings prove it:

1: “It is requested to the British Government to care and to pay heed to the family which has been loyal (to the British) since for the past 50 years... our family did not hesitate even to offer their lives for the British. Even now, we are ready for this.” (Kitabul Bida, p.350; Roobani Khazain, v.13, p.350)

2: “First of all, I want to inform that I belong to such a family about which the British government has long formed the opinion that our family is their well-wishers. ...All these writings prove that from the very beginning my father as well as my family has been loyal to the British government.” (Majmoya Ishabarat, v.3, pp.9,10)

3: From the earlier times to this age of 60 I have been doing only one important work with my tongue and pen-to create true love for the Muslims... (Majmoya Ishabarat)

4: “I tunnel the minds towards true loyalty” (Majmoya Ishabarat)

5: “I have spent for more than 50 years in the British empire. I have the British and against 50 cupboards. I have always tried that well-wishers of this Muslims’ minds against the bloody Mubdi and Qulooj, p.15; Roobani Khazain)

6: “So, not because of some that God has created the British Government’s Government is the grateful to them in the court of God” (Majmoya Ishabarat)

7: “I am speaking the truth for the benefactor can be about my faith and obedience towards the British empire which caused me to save us from the revolt against the British against Islam, God’s Alaihi WA Alaihi p.30em, DalRoobani Khazain)
women are worse

Muhammad

4. "I turned the minds of the Muslims of British India towards true loyalty of the British government." (Majmoo' I'htiharatu, v.3, p.11)

5. "I have spent the major part of my life in the support for the British empire. I have written so much in support of the British and against 'Jihad' that if collected, it would fill 50 cupboard. I have spread all these books in all the Arabian countries, Egypt, Syria, Afghanistan and Rome. I have always tried that the Muslims should become true well-wishers of this empire. I have also tried to turn Muslims' minds against the baseless traditions concerning the bloody Mehi and the bloody Christ." (Teryagel Quloob, p.15; Roobani Khaazain, p.15, pp.155, 156).

6. "So, not because of any pretence but because of the faith that God has created in my heart, I have spread the notion among the Muslims that they should obey the British Government whole heartedly and that the British Government is their benefactor, so they should be grateful to them otherwise they would be sinful in the court of God." (Majmoo' I'htiharatu, v.3, p.11)

7. "I am speaking the truth that to have all feelings against the benefactor can be the doings of a bastard. I have told about my faith many times that Islam has two parts obedience towards God and obedience towards the empire which caused peace. The British government saved us from the clutches of the tyrants......So, if we revolt against the British government we, infact, revolt against Islam, God and the Messenger SallAllah-o-Alaibi WA Aalibi Wasallam. (Shabadatal Qurban, p.76, DalRoohani Kaaazain, v.6, pp.380,381)
8: "God has decreased the intensity of 'Jihad' (Holy Wars) gradually. During the days of Moses even having faith could not save one from being killed and even the babies were murdered.
Then during the time of Muhammad SallAllah-o-Alaibi WA Aalibi Wasallam the murder of the old people, women and children was exempted and made unlawful. And for some nations; 'jazia' (tax) caused their salvation. And at the time of the promised Christ (Mirza) the order for 'Jihad' was nullified" (Arbaen No.4, p.13; Roobani Khazain, v.17, p.443)

9: In a poem he says

"Now do not think about 'Jihad'. War for the sake of religion is unlawful now. Now after the appearance of the Maseeh, all the wars have come to an end. Now the verdicts in favour of war and 'Jihad' are of no value. Now he who wages 'Jihad' will be considered God’s and the Holy Prophet's (Mirza) enemy" (Zamema Tohfa Goledia, p.41, 42; Roobani Khazain, v.17, pp.77, 78)

Question No.6: God has promised three Prophets, but none of Mirza's predictions came true. What is the reason?

Answer:

"If it is proved that one prophecy was false, I will accept that I have failed. If not, I will continue to expect. I will correct the mistakes, if any, and try to improve" (Kashi Rehmati, p.30)

"It is impossible that the invisible being should not bear results" (Kashi Rehmati, p.30)

THE FIRST FOR "MIRZA’S DEATH"

Mirza Qadri’s foretold that he would die either in Mecca or in Madina. He did not visit either place.

"Dr. Meer Muhammad Qadri, the promised Christ did not perform the duties of the 'Arkafe' (for continued prophesies). If he did he would have 'Taslih' (resurrection)" (Darya, 3.p.119)

In the same way, it is well understood that his death was due to vomiting and diarrhoea. (Seeratul Mehdi, part one, p. 202, false)

THE SECOND FOR "EARTHQUAKE AND A CHILD"

Peer Manzoor Muhammad Qadri, when Mirza came of age, predicted that she would have a child.
Jihadi. War for the sake of God after the appearance of Christ did not come to an end. Now the 'Jihadi' are of no value. Now God is the enemy" (Zawiana Tahir Khazain, v.17, pp.77,78)

Question No.6: God fulfills the foretellings of Prophets, but none of Mirza’s foretellings was fulfilled. Give three examples?

Answer:

"If it is proved that one out of my hundred foretellings was false, I will accept that I am a liar" (Hashia Arbaen No.4, p.30)

"It is impossible that the foretellings of the Prophets do not bear results" (Kashite Nooh, p.9)

THE FIRST FORETELLING – ABOUT MIRZA’S DEATH

Mirza Qadri foretold about his death that he would die either in Mecca or in Madina (Tazkarah, p.59, 3rd Ed.)

Not to speak of dying in Mecca or Madina, Mirza did not even visit Mecca and Madina.

"Dr. Meer Mohammed Ismail related that the promised Christ did not perform ‘Hajj’, nor did him sit for ‘Aitkat’ (for continued prayer), nor did he pay ‘Zakat’, nor did he have ‘Tashbih’ (rosary) ………." (Seeratul Mebd, Part 3, p.118)

In the same way, it is written in Seeratul Mehd that Mirza died of vomiting and diarrhoea and that he died in Karachi (Seeratul Mebd, part one, p.11), So his foretelling proved false.

THE SECOND FORETELLING – EARTHQUAKE AND THE BIRTH OF A CHILD

Peer Manzoor Muhammad was a special disciple of Mirza Qadri. When Mirza came to know that his wife’s pregnant, he predicted that she would bear a male child.
"There was a ‘revelation’ from God about the earthquake, that would be like the day of Judgement and that would occur very soon. And the sign for it was that the wife of Peer Manzoor Muhammad would bear a male child. That boy will serve as a sign for the earthquake and Bashirul Dola will be the name of that child." (Haqeeqatul Wahi; Roohani Khazain, v.22, p.103)

But irony was that girl, instead of boy, was born. At this Mirza said that boy would be born to her in her next pregnancy. But by chance the woman died. So, his foretellings proved false and he was humiliated.

THE THIRD FORETELLING – START OF A TRAIN

While telling the signs that would appear at the time of the appearance of Imam Mehdi and the promised Christ, Mirza Qadiani foretold that within three years – train would start moving between Mecca and Medina.

"The foretelling will be fulfilled after the completion of the train for Mecca and Medina. The train will take start from Damascus and will go to Medina. The same train will come to Mecca. I hope that the work will be over within some years and the camels, which have been carrying the pilgrims from Mecca to Medina for 1300 years, will be of no value. There will be revolution in the journey to the Arabian countries. The work is being done rapidly and the road between Mecca and Medina may be completed within three years........" (Tohfa Goledia, p.103; Khazain, v.17, p.195)

The train has not started running yet. His prediction proved false and it caused disgrace for him. The book was written in 1902, now more than hundred years have passed, but the train could not be started.

THE FOURTH GOOD NEWS A HALEEM

Mirza Qadiani called the promised reforms and he that ‘it seems as if God is dieing in his childhood. We concocted new ‘Revelation’ received a ‘Revelation’

Bubre (2, p.134)

"We give you the good news, he told about another

You will be the savior of the future. We give you the responsibility of Masaik Ahmed

After some days there

I provide the good news to pious children. His name will be Yahiya."

These ‘revelations’ resemble and will be in place was born to his wife after false. On the other hand But none of the prediction
THE FOURTH FORETELLING - THE GOOD NEWS ABOUT GHULAM HALEEM

Mirza Qasimi called his fourth son, Mubarak Ahmed, the promised reformer and having long life. He said about him that 'it seems as if God has descended from the sky'. But he died in his childhood. When the objection was raised he concocted new 'Revelations' to pacify his disciples. He received a 'Revelation':

اکنا نرکب بالام حمقم بمز مزار المبارک

"You have fished a son (that child will be born in future). We give you the good news of a pious son. He will resemble Mubarak Ahmed." (Al-Bushra, v.2, p.136)

After some days there was another 'Revelation':

ساهب لک فلام آزکبا رب ہم ل ذریعة طیبه آدی نشکب بالام

"I give you the good tidings of a pious son. My God! Grant the pious children, I give you the happy news of a son. His name will be Yahya." (Al-Bushra, v.2, p.136)

These 'revelations' tell about a pious son, who will resemble and will be in place of Mubarak Ahmed. But no son was born to his wife afterwards. So, all the foretellings proved false. On the other hand God granted miracles to prophets. But most of the predictions of Mirza Qasimi proved true."
Question No.7: Explain the contradictory claims of Mirza Qadiani concerning Muhammed Begum’s marriage. Also prove that there is no contradiction in a Prophet’s sayings or books but Mirza’s writings are full of contradictions. Give at least three examples?

Answer:

Muhammedy Begum:

Muhammedy Begum was the daughter of Mirza Qadiani’s cousin. She was not quite young. Mirza Qadiani wanted to marry her forcefully. By chance Mirza Ahmed Bag needed to get the signature of Mirza Qadiani on a deed. He asked for the signature. Mirza Qadiani seized the opportunity and said to him that he would make signature after ‘Istikharah’ (prayer for dreaming of angels). After some days Mirza Ahmed Bag asked again for the signature. At this Mirza Qadiani said that he would sign only if he gave his daughter to him (Mirza Qadiani) as a wife. He even made threats:

“God has revealed to me that I should beg the hand of Ahmed Bag’s elder daughter. First he should make you his son-in-law so that he may get light from you. Say him that you (Mirza) have received the order (from God) for making the deed of gift (of-endowment) to him, for which he is desirous. He will be given more hand and many other favours will be made with him. All this will happen if you marry your daughter with me. This is the agreement between you and me. If you agree, I will also accept your demand. If you do not agree to it then beware because God has told me that if another man marries her, it will not be good sign for her as well as for you.” (Aina Kamalatul Islam, Khazain, v. 5, pp.272-273)

The threat had a negative affect and Mirza Ahmed Bag refused to give her hand. Mirza wrote letters, published pamphlets, made predictions and even requested and supplicated, but of no avail. Muhammady Begum was married to Mirza Sahab Ahmed.

Mirza Qadiani married Muhammady Begum, “the sister of relatives and as a vassal, gave his elder daughter to her before three years and the after two and half years women (Muhammady Begum)” (Istitabar Fezarah, v.1, p.61)

He foretells further:

“There is not one but that I shall be alive by the girl’s father will remain alive in three years, fourth, her hus years of marriage, fifth, the marriage her, sixth, at last all social customs and vassal opposition of the family” (Khazain, v.5, p.325)

There are a number of Asham and Tazakara. Be true. Muhammady Begum even after Mirza’s death.

Begum died in 1966. Her I falsehood.

In short, God disgrace.

Now this is sufficient to prove Mirza Qadiani.

The Stand of Followers:

Mirza Qadiani died in 1966. At this the Qadianis say t
Mirza Qadiani made many predictions about Muhammad Begum. "God has foretold about my opponent relatives and as a sign he revealed that if Ahmed Bég did not give his elder daughter to me, he would die within or even before three years and the man who married her would die after two and half years of marriage and ultimately that women (Muhammad Begum) would become one of his wives." *(Istahbar February 20, 1886; Tableeghe Risalat, v.1, p.61)*

He foretells further:

"There is not one but we claims in this prediction, first that I shall be alive by the time of the marriage, second, the girl's father will remain alive by the time of the marriage, third, after the marriage the father of the girl will die within three years, fourth, her husband will die within two and half years of marriage, fifth, the girl will remain alive unless Meiza marries her, sixth, at last, becoming widow she will break all social customs and will marry him in spite of the opposition of the family" *[Aina Kamalat Islam, Roobani Khazai, v.5, p.325]*

There are a number of claims and predictions in 'Anjam Atham' and 'Tazkari'. But none of his predictions came to be true. Muhammad Begum's husband lived for 40 years even after Mirza's death. He died in 1948. Muhammad Begum died in 1966. Her life was a proof of Mirza's lies and falsehood.

In short, God disproved him through his own predictions. Now this is sufficient to prove the wickedness and falsehood of Muhammad Qadiani.

**THE STAND OF MIRZA'S FOLLOWERS**

Mirza Qadiani died in 1908 and he could not marry her. At this the Qadianis say that the marriage will take place in
heaven. When it was argued that Muhammad Bégum died as a Muslim and so, as Mirza said, she would go to hell, the Qadianies said that it was Mirza’s ambiguous foretelling. Perhaps the Qadianies do not know that foretelling of a Prophet is God’s promise, which is fulfilled.

**CONTRADICTIONS OF MIRZA**

A prophet does not say anything from his own self. Whatever he tells or speaks, it is the will of God. That is why a prophet’s saying or book is free of contradictions. If there is contradiction, it means that it is not from God, but from his own mind. In the following are some of the examples of his contradictions:

1: “When Mirza Sahib was asked that he had made claims of Prophethood in Fadchy Islam’, he replied that he did not claim of Prophethood, but of ‘Muhadeseeet’.” *(Azala Ausham, part one. P.221-222; Roohani Khazain, v.3, p.320)*

But on another place he writes:

“If the man who receives the hidden news from God is not prophet then by which name he should be called. If you say that such a man should be called ‘Mohedis’, (one who narrates traditions or the scholars of traditions) I find that the word does not stand for telling the hidden news” *(Aik Ghullity Ka Azala, p.5, Roobani Khazain, v.18, p.229)*

2: “If one claims of Prophethood after Hazrat Muhammad Sall Allah-o-Alihi WA Aalibi Wasallam, he is a liar and infidel in my view. I believe that the ‘Revelation’ started with Adam and came to an end with Hazrat Muhammad Sall Allah-o-Alihi WA Aalibi Wasallam.” *(Majnua Ashtabarat, v.1, p.230)*

But in ‘Malfozat’ he gives we are Prophets and Mes:

3: “It is true that Christ dies is not true that life can (Azala Obam, p.472; Khazain, p.306).”

While he writes in ‘Sat Bachan’:

“And Christ left his own, and he died in Kashmir and his Bachan, p.164; Khazain, p.256.

4: “I just came to being that there will be no other than me. But I am of the view that the believers will be 10000 ‘Maseel’” *(Azala Obam, p.199; Khazain, v.18, p.306)."* On the other hand, he writes:

“If the Quran has not called me ‘Masih’, I am a liar.” *(Tareef, p.13)*

5: “At this no one should die, because even to Christ…..” *(Tareef, v.15, p.481)*

And contrary to this he proclaims Christ, who is the previous Christ in this Umm Khazain, v.18, p.233)*

Mirza Qadiani spent his life in a natural death. Neither geographical references prove that Christ’s grave is in K Nagar, Kashmir…… He finally came to Afghanistan. For
but in "Malfozat" he gives the opinion: "We (I) claim that we are Prophet and Messenger" (Malfozat, v.10, p.127)

3. It is true that Christ died in his mother land, Galed. But it is not true that life came to the body after its burial." (Azala Oham, p.472; Khatzein, v.3, p.333)

While he writes in 'Sat Bachan' that:

"And Christ left his country and as has been stated that he died in Kashmir and his grave is also in Kashmir" (Sat Bachan, p.164; Khatzein, v.10, p.307)

4. "I just claimed of being like (Christ) and I do not claim that there will be no other 'Masoeel' (like Christ) except me. But I am of the view that in the coming time there will be 10000 'Masoeel' (People who will be like Christ) (Azala Oham, p.199; Khatzein, v.3, p.197)

On the other hand, he writes again that:

"If the Quran has not called me with the name of 'son of Mary', I am a liar." (Tohfaat Nadeed, p.5, Khatzein, v.19, p.98)

5. "At this no one should doubt that I have preferred myself to Christ..." (Tarm Soldier, p.157; Khatzein, v.13, p.481)

And contrary to this view he writes:"God sent the promised Christ, who is greater in his excellence than the previous Christ in this Ummat." (Hazrequatul Wabi, p.148; Khatzein, v.18, p.233)

Mirza Qadiani spent his energies to prove that Christ had a natural death. Neither Quran, nor Hadith, nor any geographical reference prove his view point. Inspite of it he said that Christ's grave is in Kashmir. He writes:

"The clear arguments prove that Christ's grave lies in Sri Nagar, Kashmir...... He fled from the jew's country and came to Afghanistan. For long time, he lived in Kobe
Noman and ultimately he came to Kashmir, where he died at the age of one hundred and twenty.

His tomb is in 'Mughal Khan Yat', Sri Nagar. (Sitarat Qasarat, p. 12, 13)

But at another place he writes: "The interesting thing is that Christ's grave is in Syria also." (Ismamul Rujrat, p. 19)

Then to support his view he presents a letter of Molvi Muhammad Saeed Tablye. He himself translated the letter:"Christ's grave lies in Quds" (Ismamul Husayn, p. 22)

The contradictions in Mirza Qadiani's account prove that whatever he says is not from God.

Question No.8: How nullify their point of view?

In the hazzrat Abu Mehuzara's (R.A) Explain and reject their the.

Answer:

The Qutubis say it is mischief against God, 23 years and his jugular because the Holy Prophet Prophet. And the matter world.

Reply No.1:

The context of the Ayat not a sole. It is being SallAllah-o-Alaihi WA. because the Bible says something false from his Prophethood, he will be killed.

"I will bring among all you. He (Muhammad : Wasalai) will speak with people. Then whatever SallAllah-o-Alaihi WA. to account, but if a Proph say, instead he speaks to other gods, he will be killed (Istahubu)"
Question No.8: How do the Murt道 interpret the Ayah?

Nullify their point of view. Moreover, how they interpret it?

Answer:

The Qadianis say that if Mirza Qadri had been miscible with God, he would have been killed within 23 years and his jugular vein would have been cut by God, because the Holy Prophet lived for 23 years after becoming Prophet. And the matter is concerned with his life of history.

Reply No.1:

The context of the Ayah reveals that God's this saying is not a rule. It is being said only to the Holy Prophet. SalAllah-o-Alaihi WA Aalibi Wasallam. It was said so because the Bible says: "If the coming Prophet says something false from his own self or makes false claim of Prophethood, he will be killed soon." BIBLE says:

"I will bring among them....a Prophet that will be like you. He (Muhammad SalAllah-o-Alaihi WA Aalibi Wasallam) will speak what I will say him to speak to the people. Then wherever will not listen to him, (Muhammad SalAllah-o-Alaihi WA Aalibi Wasallam) I will take him to account, but if a Prophet says what I have not said him to say, instead he speaks from his own mind, or he invokes other gods, he will be killed." (Old Testament, p.184, Kirab Ishtahra)
Reply No. 2:

Suppose the rule is accepted, even then the rule will be for the true Prophets and not for the false Prophets. The rule will not be a hindrance concerning the time to be given to false Prophets. Pharaoh, Nimrod, Baba Ullah Irani, etc., claimed divinity and Prophethood, but they were given much time.

Reply No. 3:

Mirza Qadri's claim is controversial because his believers were divided into two groups. The Labor group does not consider him a Prophet. In his own mind, he thinks that his claim is above board. The Qadiani group accepts him as a Prophet. The group is of the opinion that Mirza Qadri died in 1908. So, it proves that Mirza died of cholera, before the completion of 23 years. It proves that his claim was false.

Reply of "شايف فلفل ليله"

"Hazrat Usama (Razi Allah-o-Arhab) went before the Holy Prophet ساحلاابو علی ابی واسب氨基 and said, "I faced an infidel during war when he was in the range of my sword, he recited 'Kalma'. In spite of this, I killed him." At this the Holy Prophet ساحلاابو علی ابی واسب氨基 said, "I ساحلاابو علی ابی واسب氨基 am not responsible for this act". Hazrat Usama (Razi Allah-o-Arhab) said, "O Prophet ساحلاابو علی ابی واسب氨基 recited the 'Kalma' because he wanted to escape from being killed." Then the Holy Prophet ساحلاابو علی ابی واسب氨基 said, "شايف فلفل ليله" (Have you seen his heart after splitting it?)

The Qadianis refer to the person recites 'Kalma' as 'Kalma'. The reply to this argument is that we do not know if he was infidel, so he should not be charged with infidelity. Max. not to declare him as infidel when they argue from this to prove his (Mirza Qadri himself means bliposophous me infidelity. So, there will be care in charging him of infidelity.

THE COPY OF AZZABU MAHZARAB

While Hazrat Abu Mahzarab was young and he was playing. At that time, Hazrat Bial Binal was praying (Aza). Hazrat Abu Mahzarab stood copying him. The Holy Prophet ساحلاابو علی ابی واسب氨基 said those words also. The Holy Prophet ساحلاابو علی ابی واسب氨基 pleased for him. As a result, he was ساحلاابو علی ابی واسب氨基 Muslim. From this tradition, it is clear that Hazrat Abu Mahzarab (R.A) was a non-Muslim. The Muslims, even then they should...
The Qadianis refer to the tradition and argue that of a person recites ‘Kalemah’ apparently, he should be trusted. The reply to this argument is that of a person, about whom we do not know well, has something objectionable that may be inclined towards infidelity, care should be made in charging him of infidelity. Maximum effort should be made not to declare him as an infidel. Qadianis are in the wrong when they argue from this tradition because hundreds of writings prove his (Mirza Qadiani’s) infidelity. Moreover, he himself means blasphemous meaning. His writings explain his infidelity. So, there will be consensus of Muslim opinion in charging him of infidelity.

THE COPY OF AZAN BY HAZRAT ABU MAHZARAH (Razi Allah-o-Anho)

While Hazrat Abu Mahzarah (Razi Allah-o-Anho) was not young and he was playing. He had not accepted Islam by that time. When Hazrat Phbal (Razi Allah-o-Anho) started calling for prayer (Azan), Hazrat Abu Mahzarah (Razi Allah-o-Anho) started copying him. At this Hazrat Mahzarah SallAllah-o-Alahi WA Aalibi Wasallam called at him and asked him to say ‘Azan’, when he reached at "الله اسناد واو هو رضوان الله", he stopped. At the Holy Prophet’s SallAllah-o-Alahi WA Aalibi Wasallam persuasion, he said those words also. The Holy Prophet SallAllah-o-Alahi WA Aalibi Wasallam pressed his hand on his chest and prayed for him. As a result, he began loving the Holy Prophet SallAllah-o-Alahi WA Aalibi Wasallam and became Muslims. From this tradition, the Qadianis take the argument that Hazrat Abu Mahzarah (Razi Allah-o-Anho) said ‘Azan’, while he was non-Muslim. They say that if they are non-Muslims, even then they should be allowed to say ‘Azan’.
Reply:

‘Azan’ is the sign of the Muslims. Non-Muslims can be allowed to adopt this sign. If the non-Muslims are allowed to adopt Muslims’ signs, Islam will become a play thing. In the whole history of Islam, no non-Muslim has ever called the Muslims for prayer. The day when Hazrat Abu Mahrazah (Razi Allah-o-Anho) copied Hazrat Bilal’s (Razi Allah-o-Anho) ‘Azan’, it was Hazrat Bilal (Razi Allah-o-Anho) who was calling for prayer.

Question No. 9: Prove that Mirza Qadiani was immoral and abusive and had bad character. He used abusive language for his opponents. He was blasphemous against Prophets, especially against Christ. Prove.

Answer:

Mirza Ghulam Ahmed Qadiani was born in 1839 or 1840. His father, Mirza Ghulam Murtaza, lived in Basti Qadian, Tehsil Batala and District Gurdaspur (India). The British Plundered and developed him to divide the Muslims and to declare ‘Jihad’ unholy. He was so immoral that he used abusive language on trivial matters. He used to call his opponents bastards, the issue of the prostitute, infidels, etc. He himself writes in his books:

A. and he who is not sure of our success is bastard and that he is not a lawful son of his father. (Ansawarul Islam, p.30; Roobani Khazain, v.9, p.31)

B. “My opponents have been called Christians, Jews and atheists” (Nazooul Maseby, p.4, Roobani Khazain v.5, p.382)

C. “Every Muslim loves to see from their knowledge and accepts it. Only the issue affirmed me (my teaching), 547-548, Roobani Khazain

D. “Our opponents are like pest” (Najmul Huda, v.14, p.53)

“And I have been given a gift which becomes your enemy and a friend to me” (Tuzkara, p.168, second line).

F. “God has revealed me the preaching and message that I accept, is not a Muslim print.

He used abusive language for Muslims but also for the Possiblities:

A. “I myself believe that there is no world who never made (its heart). (Haqueeqatul Wird, p.573).

B. “God is revealing so much appeared in the time of No. would not have drowned.” (Khazain, v.22, p.575).

C. “So the Younas of this Ummat (Ghulam Ahmad) is great because in spite of making sent to prison, while Younas was in prison.” (Brabeen Ahmed, p.99)
E. "The mirror of God's Torah' was immor-
al and used abusive language against Prophets,
Christians, Jews and Non-Muslims. Non-Muslims can
be called pigs and their woman are like bitch."
(Alma-e-Kamalat Islam, pp
547-548, Roobani Khazain, v.14, p.53)
F. "Our opponents are like pigs and their woman are like
bitch" (Najmul Huda, p.53, Roobani Khazain,
v.14, p.53)
G. "And I have been given a glad tidings that the person who
becomes your enemy and appears you, will go to Hell"
(Tazkarab, p.168, second print).
H. "God has revealed me that the person, to whom my
preaching and message reach and even then he does not
accept me, is not a Muslim. (Tazkarab, p.620, second
print)
He used abusive language not just for the common
Muslims but also for the Prophets. In the following are
certain examples:
A. "I myself believe that there has been no Prophet in the
world who never made an error in his judgement.
(Hageeqatul Wabi, p.135, Khazain, v.22,
p.573).
B. "God is revealing so much signs for me that if these had
appeared in the time of Noh Alahi-Salam, those people
would not have drowned." (Hageeqatul Wabi, p.137;
C. "So the Youssaf of this Unmali, i.e. the humble (Mirza
Ghulam Ahmad) is greater than the Israeli Youssaf,
because in spite of making prayer the humble was not
sent to prison, while Youssaf, the son of Jeresh, was sent to
prison." (Kabeen Abmedi, v.5, p.99; Khazain, v.21,
p.99)
He is worse in his blasphemy against Christ. He writes:

A- "He (Christ) was in the habit of calling names and using abusive language. He became furious at trivial things. He had no self-control. But for me, it is not lamentable. It should be remembered that to some extent he was in the habit of telling lies." (Hasbia Ajam Astram, p.3 Roobani Khazain, v.11, p.289)

B- "It is shameful that he (Christ) stole from the Jews' book, 'Ta'meh' and made and shewn as his own teaching" (Hasbia Ajam Astram, p.6, Roobani Khazain, v.11, p.289)

C- "His family is also very pure and chaste. Three of his paternal grand mothers and three maternal grand mothers were prostitutes. Their blood is running in his veins, but perhaps it was a precondition for becoming god. He was inclined towards prostitutes because he had the blood of prostitutes in his veins. A pious man cannot allow a young prostitute to touch him." (Khazain, v.11, p.29)

D- "Wine causes much loss to the people of the West. They were addicted to it because Christ used to drink owing to some disease or it was his old habit." (Kabite Noh Hasbia, p.73, Khazain, v.19, p.71)

E- "God sent the promised Christ from this Ummah who is greater than the previous Christ in his glory. And He named the second Christ Ghulam Ahmad. (Dafe Albalal, p.13; Khazain, v.18, p.233)

F- 'In a verse he says "Do not talk about the son of Mary, Ghulam Ahmad is better than he." (Dafe Albalal, p.20, Roobani, Khazain, v.10, p.240)

G- The person who was forbidden by God to be approached by women was the Prophet, Christ. (Geeratul Mebi, p.5)

H- He took opium in medi

I- In the same way he had dreams. (Ta'kara, p.15)

That is why the Lahori person named a Prophet, has charged v.26, No.200, August 31, 196...

The man having such a Prophet and even Muhamma Aalibi Wasallam. Can this be better than this? No one could have Qadianis better than Hazri (Razi Allah-o-Anho). He was like the Prophet of the Prophets, safe and to save the whole world we get Divine Help for it.
The person who was fond of taking wine ("Khatoot Imam b. Man Shu'laat", p.5) and to whom strange (مجر) women used to press, is using abusive language against Christ. (Secretal Melody, v.3, p.210)

H. He took opinion in medicine (Tazkara, p.761)

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